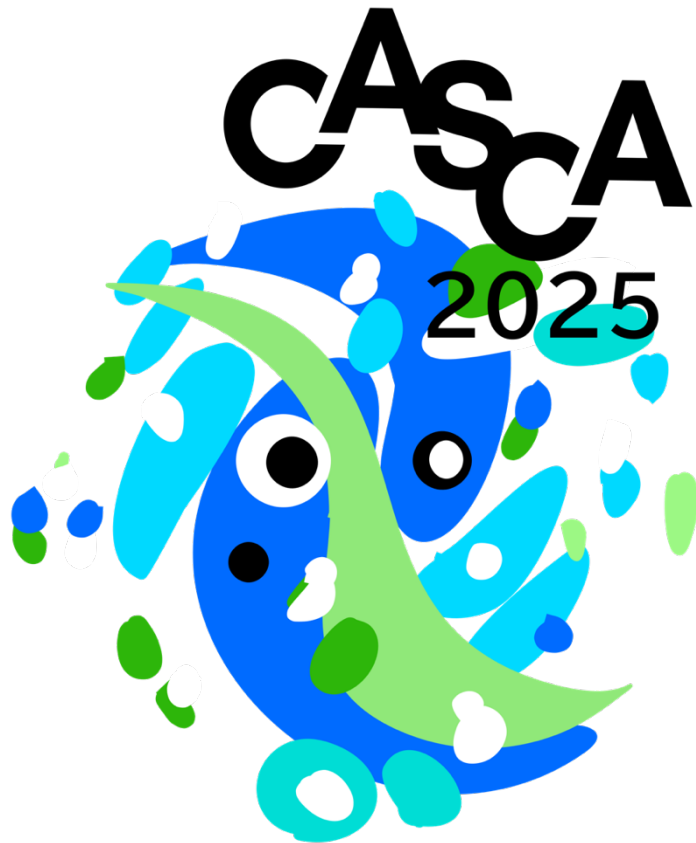




“CONFLUENCES”

UNIVERSITÉ MCGILL UNIVERSITY – MONTRÉAL

MAY 7-10 MAI 2025

PAVILLON MACINTYRE MEDICAL BUILDING



McGill

Department of Anthropology | Département d'anthropologie



McGill

Department of Social Studies of Medicine



**Critical
Media
Lab**

Université de Montréal 

 **UNIVERSITÉ
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UNIVERSITY**

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DETAILED PROGRAM // PROGRAMME DÉTAILLÉ

****SUBJECT TO MINOR CHANGES: CHECK ONLINE SCHEDULE VIA
FOURWAVES SITE****

-----WEDNESDAY MAY 7TH-----

-----MERCREDI 7 MAI -----

8:00-16:00 – Registration // Inscription |

Lobby MacMed 6th/ième floor/étage

9:00-9:30 – Opening Remarks // Discours d’ouverture |

Martin Theatre (504)

Katherine Lemons (McGill University, CASCA Organizer); Bernard Perley (CASCA President); Prof. Leslie Sabiston (McGill University); Kenneth Deer (Mohawk Nation, Kahnawake)

9:30-11:00 – PANEL SESSIONS 1 // BLOC 1

1.1. Global Food Circuits | MacMed 1034

1.1.a “Coffee, Neo-Liberal Subjectivities and Tourism Development in Timor-Leste”, Susanna Barnes (University of Saskatchewan), Ana Carolina Oliviera (Universidade de Brasilia)

This paper critically examines the emergence of neo-liberal subjectivities in the context of tourism development in Timor-Leste, a young nation navigating the complexities of

post-conflict reconstruction and global economic integration. Drawing on ethnographic research conducted in collaboration with Canadian and Brazilian researchers, the study investigates how tourism initiatives foster new modes of individualism, entrepreneurialism, and self-regulation within East Timorese communities. Focusing on a case study of 'coffee tours,' the paper explores how coffee, as Timor-Leste's principal agricultural export and a symbol of national identity, plays a dual role as both an economic commodity and a cultural narrative. Promoted by the state, international agencies, businesses, and NGOs, coffee tourism is framed as an 'added value' initiative, incorporating plantation visits, tastings, and cultural storytelling to generate higher economic returns while celebrating Timorese heritage. These efforts, however, reveal the tensions between continuity and change, as communities navigate the enduring influence of customary practices alongside the transformative pressures of market-driven policies and the aspirational promises of economic growth.

Engaging with the conference theme of confluences, the paper examines how customary values, communal identities, and notions of agency are [re]configured in the context of tourism. It highlights the ways in which neo-liberal subjectivities are actively negotiated and contested, offering a nuanced view of how East Timorese communities engage with the socio-economic landscapes imposed by tourism development. By analyzing the interplay between local agency and global economic paradigms, this research illuminates the complex dynamics through which tourism functions as both an opportunity for development and a driver of inequality, contributing to broader discussions on neo-liberal governance, cultural transformation, and economic development in the Global South.

1.1.b “Eating Through a Variegated Tongue: complicating food as a site of confluence among South Asian immigrants in Canada”, Mahashewta Bhattacharya (University of British Columbia)

This paper looks at confluence in food and culinary traditions among first- and second-generation immigrants from South Asia in Canada. Based on ethnographic research conducted in Vancouver, with particular focus on Bengali speaking communities from both Bangladesh and India, it brings to boil a complex flavours of ways of eating that melts together ingredients, processes and infrastructures of cooking as primary components in understanding lives post migration and everyday negotiations in a dissimilar cultural context. Looking into the sensory domains of mouthwork, tactility and emotions around particular flavours, it not only roots taste as an aesthetic paradigm into deeply visceral experiences, it also emerges as an exercise in writing sensory ethnography that is deeply nourished by cross-continental vocabularies, memories and affective intensities. It also offers us unique insights into various forms and flavours of social exclusion, differentiation as well as acceptance as products of food and commensality beyond ethnic communities.

1.1.c “Taste is (in) the Relation: Emergence, Individuation, and Expertise in the Brazilian Chocolate Sector”, Nathan Pécout-Le Bras (University of Ottawa)

Where and how can we locate taste? In our consciousness, according to Igor, a renowned food critic in São Paulo. A sensory experience rather than a fixed quality, taste nonetheless transcends the anthropocentrism of the human mind (Mol, 2008).

In the wake of plantations (Mintz, 1986; Sharpe, 2016), chocolate mediates asymmetrical relationships in Brazil and on the global scale. Considering the relation as an abrupt, indeterminate, and poetic encounter (Glissant, 1990), I explore how the taste of chocolate emerges in its encounter with producers, experts and consumers, actualizing its colonial nature.

My research among Brazilian chocolate professionals follows taste in the encounter between eaten and eater as a constitutive relation of their individuation milieu (Combes, 1999). The most fleeting of senses (Spang, 2001), taste is transindividual, intersubjective, and negotiated. Experts can try to stabilize the taste of chocolate; informed by ecological indeterminations and consumer experiences, it unavoidably escapes total control.

1.1.d “Coptic “Hazzat,” Coptic SoundCloud and The Confluence of the Senses: The Hidden Dining Experiences of Sound”, Helana Marie Boutros (McMaster University)

In this paper, I offer a small ethnographic account from a larger study that I conducted where I explore with my interlocutors how music, sound and liturgical hymnology across Coptic people’s life histories are embodied and negotiated through the dining experience of sound. This paper is a semantic outworking of auditory hospitality found in my maternal paper for this study (Boutros et al., in press). Through my fieldwork (based on my digital ethnography, in-person observations at our church community and interviews), I aim to present an ethnographic model of sound. Infused with the wisdom and teachings of my interlocutors, “the dining experience of sound” is a culturally specific model of sound that embodies sound knowledge, sound sharing and the contexts that enable and disable them within the Coptic diaspora; it is a concept that functions to critically embrace sound as edible and digestible for the Coptic community whilst highlighting the mediations and underpinnings by which sound is prepared, consumed, harvested and preserved (Boutros et al., in press). This is especially critical since Coptic musical anthropological analyses pulling back the veil on liturgical hymnology remain noticeably absent.

By a broader extension, therefore, the confluence of the senses is wrestled with and explored through this endeavour. By this, I mean that this paper seeks to reimagine sound - in an intersensory way- through the dining experience as an introductory conduit for widening the aural imaginary. Reciprocally, this paper seeks to extend current ethnographies on food by integrating an examination of sound in the food and culinary imaginary as well

This paper, ultimately, through a selection of vignettes based on my digital ethnography, in-person observations and interviews, highlights the convergences, divergences and tensions of sound within the Coptic community against a social conceptual backdrop of food globalization, consumption and other social swirling tides.

1.1.e “Réduire l'insécurité alimentaire sans compromettre les producteurs agricoles : Une ethnographie des marchés ambulants québécois”, Albert Luneau-Laterreur (Université de Montréal)

Les marchés ambulants, organismes à but non lucratif ou coopératifs, favorisent l'accès à des aliments frais et abordables dans des zones de déserts alimentaires. Ces OBNL s'inscrivent dans une démarche d'économie circulaire, valorisant coopération et solidarité. Cependant, les relations entre les producteurs agricoles et l'organisme Marché Ambulant peuvent révéler des tensions. Bien que ces initiatives reposent sur des valeurs sociales communes, des divergences émergent autour des attentes économiques, des contraintes de production et des modèles de gestion. Ces tensions reflètent les défis liés à la conciliation des intérêts des producteurs avec les objectifs sociaux de l'organisme. La recherche, qui sera menée à Charlevoix et Longueuil, explore ces dynamiques en comparant ces marchés ruraux et urbains. À travers des entrevues avec producteurs et membres de l'organisme, ainsi que des observations ethnographiques, l'étude vise à comprendre ces tensions, à analyser leurs impacts et à proposer des recommandations pour renforcer la collaboration.

1.2. Conflict and Resistance | MacMed 1101

1.2.a “Towards an anthropology of the North Borneo dispute”, Niño Jan Pol Dosdos (University of Toronto)

What does it mean "to recuperate" North Borneo from the reins and ruins of colonial confluences? I argue that the territorial dispute between the Philippines and Malaysia warrants a serious anthro-historical inquiry. My analysis of a deed of "pajakkan" in 1878 proposes that the nature of the contract reveals not only the futility of relying on colonial translations but also the possibility of ambiguity that elides any binary distinction between "sale" and "lease." Furthermore, such translations have rendered the indigenous interpretations or meanings lost, a project that ultimately requires ethnographic recuperation.

1.2.b “Land-based Resistance”, Gabrielle Mundaka Riquelme (University of Windsor)

Drawing on doctoral fieldwork conducted in Wallmapu known as southern Chile, amongst Chileans (the non-Mapuche) and Mapuche, Gabrielle puts forth Ontological Relation Solidarity (ORS). ORS is an embodied praxis, it refers to corporeal movements that create kinesthetic waves with non-human earth and beyond beings. Our sentience with the land-territory as diasporic peoples plays a significant role in how we learn to care for the land-territory; the land-territory where we are emplaced, our ancestral lands and/or where we are displaced from. It is not only the land-territory we live on that informs us, but it is also our diasporic and/or our ancestral lands -be that in Spain or Latin America and the Caribbean. The third component of ORS is Solidarity, this refers to mutual aid across worlds and realities. I conclude that Chileans must make a

commitment to join the Mapuche struggle against ecocide which means the liberation of Mapuche ancestral land-territory; reflexivity or contemplation will not disrupt ecological destruction. Immersed political solidarity is essential to resist the imperialist project of disconnection from our non-human lifeways.

ORS is a political healing centered engagement that resists capitalist fractures and works towards building an interdependent, sustainable and binding assemblage of human/non-human care. ORS is a decolonizing interembodiment (Merleau-Ponty, 1945) and it is a refusal of the European influenced one-world model of being that is embedded and concealed in western capitalism. If we recognize and commune with our honorable ancestors as kindred and their land-based model of being as a potential reality it guides us to a richer understanding of where we find ourselves in the present and leads us to speculate on a better more just yet to be. For those who were forcibly displaced we inevitably seek ways to heal our diasporic disconnection, this is an invitation to a sensorial understanding of multiple ontologies.

1.2.c “Anthropology and Human Mobility Amid Conflict”, Laura Lopera (Université de Montréal)

This presentation examines forced displacement within Colombia, focusing on peasant women in Cajibío, southwestern Colombia. Their narratives explore leaving their land, adapting to urban life, returning to the countryside, and engaging in a coffee growers' association. Forced displacement is understood as a complex social phenomenon tied to land, identity, and community.

For rural populations, land is more than a physical space—it is a source of livelihood, identity, and belonging. Dispossession represents a rupture while returning signifies reclaiming rights and rebuilding rural life. These women's stories highlight survival strategies, new connections, and resistance. Their return to the land, facilitated through their association, symbolizes healing and resilience. Part of an ongoing doctoral project, this research uses ethnography to contextualize Colombia's conflict and displacement. It underscores how anthropology helps us rethink mobility, internally displaced populations, and community, and justice in an era of global crises.

1.3. Doing Things with Signs | MacMed 210-11

1.3.a “The Axe, Long Hair, and Bare Upper Body of Adivasi ('Paramparawe-aetto') in Dambana, Sri Lanka: Indexing Alterity through Non-linguistic Signs”, Nimasha Malalasekera (Université de Montréal; McGill University)

Dambana Adivasi (Paramparawe-aetto) are widely seen as uniquely representing continuity with the past as they consider themselves the descendants of the original inhabitants of Sri Lanka. Since the 1950s, Adivasi have been displaced from their forest dwellings. Their traditional subsistence activities, such as hunting and gathering, were criminalized. At present, most Dambana Adivasi are intermarried with the majority

Sinhalese community with whom they maintain close relations. The talk illustrates how Adivasi reflexively employ non-linguistic signs such as the axe, long hair, and bare upper body to mark them as different from the Sinhalese. In strategically indexing difference through the essentialization of such characteristics, they draw on the colonial and post-colonial representations of themselves as the so-called primitive Other. Based on ethnographic data, the talk presents how these non-linguistic signs have become salient emblems of alterity in Adivasi cultural tourism that allows the maintenance of their critically endangered language and culture.

1.3.b “The experiences and local knowledge of students from an complex indigenous setting as a tool for a counter-narrative on English learning improvement”, Víctor Vásquez Morales (Benemérita Universidad Autónoma de Puebla)

The current educational model in Mexico (Secretaría de Educación Pública, 2024) It is stated in the search for a critical, pluricultural, and plurilingual approach to improve the teaching and learning of languages in the country. However, its initial state of construction and application forces us to think of ways to understand the way in which the provisions of the official discourse are being materialized in the classrooms of the different educational settings.

This discussion panel aims to address the relevance of considering the experiences and local knowledge of students who experience learning within linguistically complex scenarios in Mexico as a tool to generate different epistemological positions, which build counter-narratives that are constructed in reverse, from below, and which put the approach conceptualized by the State under the microscope.

1.3.c “Oral Poetry as Craft and Magic: Himalayan and Celtic Cases”, John Leavitt (Université de Montréal)

In many of the world's languages, the word used for poet has the primary meaning artisan, craftsperson, sometimes weaver or smith or carpenter. These extensions of meaning presuppose a notion of language itself as more than a means of communication or an aid to thinking, but a distinctive primal material to be worked on to produce aesthetic and emotional effects. The poet, then, like other artists and artisans, is the master/mistress of a semiotic domain, a particular unique language, part of a network of such domains in a given society. using the symbolic resources available to produce effects. Yet, often in the same languages, other words for poet have the primary meaning of visionary, prophet, shaman. These extensions, for their part, suggest, on the contrary, someone who goes beyond the constraints of social life to contact something beyond it. Examples will be drawn from Himalayan and Irish poetry.

1.3.d “When words hurt: Anthropological challenges to hegemonic resistance to culture change and the misuse of language and definitions”, Walter Callaghan (University of Toronto)

Language, in its ability to describe our experiences, has the ability to foster compassion and assist in healing the harm and suffering caused by systemic injustice. But language can also be used by hegemonic systems to resist efforts at changing internal culture or addressing the injustice and harm they cause, particularly by minimizing or even making survivors near-invisible. The current effort at culture change within the Canadian Armed Forces is one where language has been used both ways: as a means of highlighting the need for change by recognizing the harm caused, but also as means of creating inertia towards that change by resisting the use of certain words (such as “misogyny”, “racism”, “colonialism”, and “white supremacy”). This paper draws on experiences witnessing this dynamic and the role that anthropology can play in directly challenging resistance when it occurs.

1.3.e “Économie de la débrouille en Afrique subsaharienne : Re(penser) la relation entre économie politique et langue”, Cécile Vigouroux (Simon Fraser University)

À quelques exceptions près, les économistes qui s'intéressent aux langues et les anthropologues linguistes qui abordent les dimensions économiques des pratiques et des idéologies langagières ont principalement fondé leurs conclusions sur les régimes de travail postfordistes et les économies de service. Ce type d'économie est loin de représenter la réalité des millions d'Africain-e-s qui opèrent en majorité dans des économies non bureaucratiques. Dans cette présentation, je pose les bases d'une réflexion sur l'articulation entre économie politique et langue à partir d'un examen de l'économie de la débrouille. Je montre comment celle-ci façonne les pratiques et les idéologies langagières. La débrouille est analysée selon trois axes complémentaires : 1) des pratiques socioéconomiques ; 2) un capital culturel incorporé et ; 3) une formation et une performance identitaire. Cette analyse repose sur un travail ethnographique mené au Congo Démocratique et en Afrique du Sud.

1.4. Images After the Dead | MacMed 1027

1.4.a “ ‘I had to keep investigating my visual form of interpreting bereavement, absence...’ ”, Jorge Alonso Gamarra Montesinos (University of Toronto)

This presentation explores the image-making practice of Luis Javier Maguiña, a Peruvian photojournalist documenting the intimate aftermaths of a recent wave of state violence. In December 2022, Peruvians from rural, Indigenous, and working-class communities participated in a nation-wide protest denouncing the inequalities reproduced by the country's neoliberal reforms. Among a wide range of demands contesting extractivism, precarious labour, and institutionalized racism, demonstrators called for establishing a pluri-national state and dismantling the neoliberal project of statecraft inaugurated by Alberto Fujimori's dictatorship (1990-2000) during a period of internal armed conflict (1980-2000). In response, government officials falsely accused demonstrators of affiliation with “narco-terrorist groups,” triggering a wave of repression that produced hundreds of injuries and 50 murders. By examining some of

the photographic encounters that comprise Maguiña's work, this presentation shows how images can disclose the presence of the dead among the living, comprising posthumous portraits that invite us to imagine community otherwise.

1.4.b “Ec(h)ological resonance and resistance in Hong Kong”, Marie Lecuyer (McGill University)

This paper probes the political ec(h)ology of ghosts in Hong Kong. In this densely populated archipelago, ghosts (gwai 鬼) “stick” to the territory and participate in a process of de/valorization of the real estate market. I borrow the notion of stickiness/viscosity from cultural geographer Arun Saldanha, and combine it with a media ecological approach to apprehend how urban explorers' media practices feed and amplify the virality and stickiness of ghosts. I argue in this article that these media practices constitute a mode of political intervention that involves reappropriating the means of perception.

1.4.c “Parallax Vision and the Pandemic Dead: Mass Media Images and the Work of Mourning and Forgetting in India's Hindi Belt”, Thomas Seibel (Concordia University)

The Covid-19 pandemic in India generated two distinct categories of images of the dead. The first comprises mass-circulated photographs depicting bodies awaiting cremation or burial, particularly from urban centers like Varanasi, Uttar Pradesh. The second includes ancestor (pitṛ) images invoked in funerary and mourning rituals, such as those practiced at Pret Shila in Bihar. This paper explores the materialities, affective intensities, and social lives of these two categories of images, examining the distinct yet overlapping forms of "work" they perform in public and ritual contexts. By analyzing their iconic force and divergent meanings, this paper explores the interplay between visual media, mourning, and practices of remembrance and forgetting in India's Hindi belt.

1.4.d “ ‘For Study Purposes Only’: Ancestral Repatriation at the Peabody Museum”, Max Bowens (Harvard University)

Between 1867 and 1910, the Peabody Museum of Archeology and Ethnology amassed a collection of 7,266 human remains, the majority of which belonged to Native Americans. Joining the Smithsonian, Penn Museum, and many other institutions, the Peabody constructed a "bone room" for the display of remains furnished by eugenic ideals of racial taxonomy and ontological hierarchy.

By 1918, remains were placed into storage. With the passing of NAGPRA in 1990, these very same remains began to be unearthed, albeit in an altered form.

On October 23, 2023, I submitted a research inquiry to the Peabody Museum regarding this collection. Thus ensued a bizarre archival project which revealed more absence than presence. My paper analyzes the traces, redactions, and non-representational images left in the wake of these vital ancestors, revealing the extent to which human remains have transformed from being hyper-visible to a highly securitized archive in the era of repatriation.

Panel Discussant: Images after the dead, Todd Meyers (McGill University)

What remains of the dead? Traces, fleeting images, feelings. In the funerary portraits of Fayoum from Roman Egypt (1st to 5th century CE; Bailly, 1997), the faces of the deceased confront the living, from a not-so-distant elsewhere, holding us under their gaze. To feel the dead watch us (Ochoa and Gandolfo, 2017) invites us to consider how we experience their presence, and how their presence compels us to respond (Haraway 2016). This panel is an invitation to reflect on ways of seeing the dead, on the images produced in their wake, and on the in/discernability between our worlds. How do we and our interlocutors perceive those beings we cannot face directly even as they reflect our own exposure to their world? What dispositions allow us to perceive the dead? How do encounters with images of the dead inspire responsibility? And what happens when our visions disturb their sleep?

1.5. Interculturalism in Action: Critical Approaches and Praxis (Panel 1/2 - Representation and Models) | MacMed 333

1.5.a “A Future Uncertain? Portuguese Ethnic Media in Montreal”, Farrah Bérubé (UQTR), Luis Aguiar (UQRT), and Carlos Teixeira (UBC Okanagan)

Canada hosts 750 ethnic publications and 150 producers and directors of ethnic TV and radio programs, published and broadcast in over 65 languages, serving more than 5 million Canadians (Saras, n.d.). However, these statistics mask significant structural challenges regarding sustainability, viability, appeal, relevance, and transition. To explore these issues, we analyze Portuguese ethnic media in Montreal. How does this media landscape address questions of relevance and sustainability while engaging the Portuguese community at large? Our presentation summarizes findings on how various stakeholder groups perceive the future of Portuguese ethnic media in Montreal.

1.5.b “Discourses and Perceptions of Interculturalism in Quebec: Intersectionality, Immigration, and Contemporary Crises”, Anthony Grégoire (Université Laval) and Isabelle Comtois (Université de Montréal)

Traditionally, interculturalism in Quebec has been closely linked to immigration. In recent years, research trends have moved towards deconstructing the concept of interculturalism to incorporate a more intersectional framework (Bilge 2009). However, our recent observations paradoxically indicate a tightening of certain intersectional factors exclusively around immigration, largely due to the politicization of immigration discourse in the media and crises related to housing and healthcare in Quebec. We will illustrate this dynamic through the experiences and concerns of frontline workers interacting with citizens, as documented in workshops aimed at understanding cohabitation dynamics in an era of super-diversity.

1.5.c “The Paradoxes of Pluralism and “Vivre-ensemble” in Quebec Municipalities”, Bob White (Université de Montréal)

Social scientists are increasingly interested in how pluralism is mobilized within local government contexts, particularly in efforts by municipal administrations to make cities more inclusive. How do cities in pluralistic societies use the principles of pluralism to foster greater social cohesion as urban spaces become increasingly diverse? This presentation employs a systemic framework to illustrate how municipal governments in Quebec, a predominantly francophone province, have sought to navigate the paradoxes inherent in pluralism by invoking the concept of vivre-ensemble (living together).

1.5.d “Rethinking Intercultural Competencies: A New Theoretical Model”, Nolwenn Gonzalez (Université Laval) and Yves Léanza (Université Laval)

Intercultural research has produced various theoretical models, often criticized for their static nature, lack of complexity, and unclear vocabulary. We propose a more dynamic dual-cycle model representing intercultural encounters in three stages: precursors, the cognitive cycle, and outcomes. The precursors—both fundamental (attachment, personality, cultural intelligence) and pre-constructed (cultural humility, attitudes toward diversity, cultural sensitivity and awareness)—evolve throughout the process and form the first cycle. A critical incident triggers this cycle, leading to cultural self-awareness and attitudes toward diversity. Outcomes, such as cultural and multicultural competence, fuel a second dynamic and continuous cycle, where diversities interact, enriching each respective cycle.

1.6. Organizing Objects Through the Stories We Tell (Part 4) (Roundtable) | MacMed 519

Daniel Salas-González (Chair), Jason WM Ellsworth (Co-organizer), Zabeen Khamisa (Co-organizer), Shirley Huo, Yamin Rahman, and Elham Shahsavari Zadeh

Objects are continuously in transition through creation, circulation, consumption, and/or destruction. Their value and meaning are subject to the shifting perspectives of the social, political, and economic contexts they are enmeshed. Participants are asked to consider how objects are being made and unmade in new ways by the humans that organize them. Members of our roundtables show-and-tell the ethnographic stories of the objects we encounter in our research. Each speaker takes on their object of choice for only 7 minutes! These short form presentations will be unpacked in a discussion and allow time for the audience to share their own stories. This final panel includes stories on woven baskets, rice and more.

1.7. Climate Change Perspectives / Perspectives sur le changement climatique (Part 2) (Roundtable) | MacMed 1345

Carole Therrien (Carleton University), Elliott Riechardt (Stanford University), Jennifer A. Spinney (York University), Andrew Walsh (Western University), Abra Wenzel (Trent University)

2024 like 2023 was before it, the hottest year on record. Just weeks into 2025, wildfires consumed acres of California cities, flooding has raged through Spain and cyclonic activity is hitting a peak on the Asian continent. These climate driven disasters are social, political and economic. Adapting to the reality of ongoing physical/cultural disruptions has cultural ramifications, with many of them having little time to settle before yet another disruption occurs. In a continuation of last year's event, this roundtable rallies emerging and established scholars to discuss communally held knowledge of living in and through crises. We invite session participants to contribute to our discussions regarding the impacts, responses, and contexts of climate disaster. Anthropologists are uniquely positioned to listen to and learn about disasters and offer valuable insights into their social and cultural aspects.

1.8. Researching the Ecozoic: Navigating New Frontiers in Transdisciplinary Research (Roundtable) | Martin Theatre (504)

Bobi Steel (Chair), Wenrui Li, Jane Calderbank, Danika Brockman, Shashank Poudel, Justin Dempsey, and Dakota Walker

Leadership for the Ecozoic (L4E) is a university network and fellowship program operating out of McGill University and the University of Vermont working towards a vision of the future founded on mutually enhancing relationships between human societies and the planetary community of life. This panel, featuring PhD fellows and emerging researchers from the L4E program, will discuss how they foster transdisciplinary approaches to research, and critically explore the ways in which these approaches could provide a foundation for Thomas Berry's vision of the Ecozoic era. Panellists will also discuss the challenges and benefits of methodology-oriented research that aims to disassemble disciplinary boundaries among different faculties within (and across) universities, and highlight how inter-university dialogue at the PhD level can strengthen both the robustness of PhD student research as well as student solidarity during the often challenging process of obtaining a doctoral degree.

1.9. Indigenous Knowledges | MacMed 336

1.9.a ““Just Walk Beside Us”: The Politics of Care and Reflections on "Finding a Place to Stand" in Siksikaitsitapi Territory”, Amy Cran (Dalhousie University)

Emerging in response to Alberta's opioid crisis, SAGE Clan Patrol is a Blackfoot-led outreach organization supporting people experiencing homelessness and addiction in Lethbridge, Alberta. Driven by a responsibility to care for kin premised on Blackfoot ontology, volunteers invite all community members, including settlers, to “walk with SAGE Clan” to support those in need. Drawn from three months of fieldwork

conducted in partnership with the organization, and taking up Michael Asch's call for anthropologists to "find a place to stand," this paper offers a reflection on the possibilities of "walking with" as a guiding metaphor for engaged research in partnership with Indigenous peoples.

1.9.b "Northern Exceptionalism, Hunting and the Indigenous Mental Health Crisis", Adrian Tanner (Memorial University)

What are the social conditions underlying the crisis in northern Indigenous youth suicides? And how did some communities avoid these tragedies? Hicks has noted that these epidemics occurred among Inuit in Alaska, Greenland and Canada, each triggered by the start of direct colonial administration. High levels of youth suicide also followed such interventions among First Nations in the northern parts of provinces. This presentation will trace the destructive policies and practices in the Canadian North, based mainly on my first-hand observations.

1.9.c "Seeking Reconciliation: Indigenous Faculty's Lived Experiences", Julie Pelletier (University of Winnipeg)

Canada was subjected to painful truth-telling when the Truth and Reconciliation Commission (TRC) investigated the deleterious effects of the Indian residential school period. The TRC released 94 Calls to Action, many referring to the potential for reconciliation through decolonization and Indigenization of education. The University of Winnipeg has achieved much in this area through curriculum development and implementation, and administrative initiatives. I conducted qualitative research with Indigenous faculty at UW to reveal their lived experiences in academia. Stephanie Scott notes that "Reconciliation begins with a commitment to truth-telling" and "However, the burden of truth-telling should not be placed on the shoulders of survivors. Reconciliation requires institutions, governments, and individuals to live up to their own responsibilities and complete and fulfill the TRC's 94 calls to action." The faculty I interviewed were truth-tellers. I share their often-difficult stories while advocating for institutional change at UW and other educational institutions.

1.9.d "Indigenous and Black Research Confluences in a Prairie City", Savannah Kosteniuk (University of British Columbia Okanagan and UBCO Collaborative + Experimental Ethnography Lab)

This presentation is a critical examination of the confluences of Black and Indigenous research methodologies that inform future anthropologies. Given the historical exclusion and contemporary erasure of many Indigenous and Black scholars within anthropology (and the category of "human") (Clarke 2022), researchers have innovated decolonized research methods, rooted in non-western epistemologies and ontologies, to support the liberation of their own communities. Drawing on autoethnographic fieldwork on Black and Indigenous relations on the so-called Canadian prairies, I consider the imperative of converging Black and Indigenous methodologies and praxes to ethically engage in inter-communal and intersectional research, unpacking this through the lens of colonial racial

capitalism (Koshy et al 2022). Focusing on autoethnography and community conversations, such as kitchen table talk methodologies, Caribbean “liming” (Ferguson and Stewart 2024), and Métis visiting (Gaudet 2019; Paul 2023), I locate resonances while resisting forms of cognitive and epistemic extractivism (Simpson apud Klein 2013; Grosfoguel 2019).

11:00-11:15 – COFFEE BREAK // PAUSE CAFÉ | MacMed 5th/^{ème}, 6th/^{ème} floors/étages

11:15-12:45 – PANEL SESSIONS 2 // BLOC 2

2.1. Déshumanisation et Violence : Approche Anthropologique de leur Émergence (Roundtable) | MacMed 336

Martin Hébert, Emilie El Khoury, Jean Baubérot-Vincent and Jean-Michel Landry

Les réflexions anthropologiques sur la violence révèlent sa complexité, la présentant comme un langage multiforme, parfois porteur de sens, même destructeur. Loin d’être un simple acte réflexe, la violence peut être une forme d’expression utilisée pour transmettre un message, revendiquer des identités ou des aspirations politiques, religieuses ou sociales. Plutôt que de parler d’escalade ou de recul, il convient de souligner ses transformations continues, se manifestant sous des formes physiques, symboliques et psychologiques imbriquées. Un facteur clé est la déshumanisation, par laquelle un groupe ou un individu est réduit à l’état de non-humain. Ces dynamiques trouvent souvent leurs racines dans des contextes géo-historiques complexes, où se mêlent luttes identitaires et idéologiques. En tant qu’anthropologues, nous pensons que la violence ne se réduit pas à ses causes immédiates, mais doit être appréhendée dans ses dimensions profondes. Notre expertise analyse l’évolution de la violence, son rôle communicatif et ses répercussions sociales.

2.2. Indigenous epistemologies: Grassroots approaches to environment, language and social justice | MacMed 210-11

2.2.a “Experiences of coloniality: Sagamok Anishnawbe natural resources extractivism”, Natalie Owl (University of Regina)

Sagamok Anishnawbek First Nation (SAFN) is located on the North shore of the Georgian Bay, on Lake Huron (Ontario, Canada). Over the past 174 years, SAFN has

been subject to environmental and cultural exploitation via logging, pulp and paper mill by-products, mining (uranium), nuclear waste sites, and unauthorized industrial waste sites, which has been contested by the Anishnaabek. Colonial extraction of natural resources from the community and the surrounding area represents both a historical and a current struggle to resolve. Here we examine both traditional relationships with the land versus colonialism and its direct and latent impacts on the SAFN. Specifically we look at Anishnawbek environmental stewardship reconstructions of self-determination (from the ground up) in order to decolonize land extractivism in Sagamok and any other First Nation across Canada. Our findings are based on the decolonizing experience of Owl as Indigenous scholar and community member.

2.2.b “Expression et reconnaissance du lien affectif au territoire à travers les chansons populaires des Autochtones au Québec”, Véronique Audet (Université de Québec)

Le territoire, ce qui s’y vit et ce qu’on s’en remémore est un thème majeur des chansons populaires des Autochtones au Québec. Je présenterai des chansons d’auteurs-compositeurs-interprètes innu, atikamekw nehirowisiw et anishinabek qui évoquent particulièrement fortement le lien affectif qu’ont bien des Autochtones au territoire de leurs ancêtres, de leur famille et de leur nation. Par le biais des expressions musicales et des témoignages de leurs créateurs et interprètes, je mets en lumière ces liens d’appartenance et les émotions liées à la beauté et l’intégrité d’un territoire ainsi qu’à sa perte et sa dégradation causés par la colonisation et l’extractivisme. Plusieurs Autochtones confèrent à leur territoire d’appartenance une valeur non seulement politique, économique et culturelle, mais aussi sentimentale, esthétique et thérapeutique. L’expression musicale est aussi un moyen privilégié de communiquer et de communier avec le territoire et ses diverses entités.

2.2.c “L’amitié pour résister à la précarité : le cas des opérateurs de production autochtones à Tijuana”, Elizabeth Sánchez Martínez (Benemérita Universidad Autónoma de Puebla)

Au Mexique, l’accès à un emploi décent est un décret constitutionnel (CPEUM, 2023 ; LFT, 2022). Cependant, il existe des entreprises qui enfreignent les lois violant ainsi les droits du travail qu’humains de leur collaborateur·trice·s. Dans ce cadre, je présente le cas des opérateur·trice·s de production autochtones qui s’organisent par le bas afin de résister à leurs conditions de travail dans une usine à Tijuana. Je souligne des outils de la vie quotidienne (Scott, 1989) rendus possibles par l’amitié. Celle-ci est un sentiment d’affection et sympathie utilisé pour transmettre des connaissances, revendiquer des droits et se repositionner.

2.3. Interculturalism in Action: Critical Approaches and Praxis (Panel 2/2 - Professional Practices and Organizational Dynamics) | MacMed 333

2.3.a “Epistemic Humility in Healthcare: Negotiating Expertise Between Minority Ethnocultural Caregivers and Healthcare Professionals”, Kirstie McAllum (Canterbury University, NZ) and Laura Ginoux (Université de Montréal)

In 2020, the Quebec government passed a law recognizing and supporting informal caregivers as a policy priority. Caregivers from minority ethnocultural groups (MEGs) face distinct challenges, as they play a crucial mediating role between patients and healthcare professionals. Given this, understanding the patient-caregiver-professional (PCP) triad is essential for fostering a negotiated approach to care. A negotiated care model within this triad would promote epistemic justice and improve the quality of care, patient satisfaction, and caregiver trust in healthcare providers. This paper seeks to highlight the epistemic injustices experienced by MEG caregivers and advocate for the cultivation of epistemic humility in healthcare.

2.3.b “Tensions and Paradoxes in Equity, Diversity, and Inclusion: A Communication Perspective”, Pascale Caidor (Université de Montréal)

In Canada, implementing equity, diversity, and inclusion (EDI) initiatives has become a priority for organizations. While approaches focusing on individual attitudes provide valuable insights into personal reactions, they fail to capture broader organizational dynamics shaping EDI efforts. Overemphasizing individual responses risks overlooking how EDI initiatives are shaped, contested, or reinforced, as well as the role of local actions in collective efforts. How can these dynamics be understood and negotiated within organizations? Drawing on a communication-based perspective, this presentation applies the theoretical framework of organizational paradoxes developed in the recent work of Fairhurst and Putnam (2023).

2.3.c “The Role of EDI in Occupational Therapy Skills Training”, Julie Masse (Université de Montréal)

Diversity and inclusion are foundational to occupational therapy. In line with the 2020-2023 Action Plans for Equity and Inclusion and *Place aux Premiers Peuples*, this project seeks to assess and enhance EDI-related training in occupational therapy. These collective efforts have led to: (1) mapping existing training and identifying areas for improvement among faculty and (2) better understanding the experiences, needs, and challenges faced by students preparing for careers in multiethnic work environments.

2.3.d “Vers une analyse systémique des compétences interculturelles”, Maude Arsenault (Université de Montréal)

Les compétences interculturelles sont un concept multidimensionnel, mobilisé dans divers domaines (santé, éducation, gestion), mais encore mal défini. Leur polysémie et leur fragmentation théorique posent des défis analytiques. Cette présentation propose une approche systémique pour mieux structurer leur compréhension et leur application. L’approche systémique permet d’examiner ces compétences à plusieurs niveaux – individuel, collectif et organisationnel – et de mettre en évidence leurs interactions. À

l'échelle individuelle, elles sont souvent réduites à une combinaison de savoirs et d'attitudes, alors qu'une vision plus large inclut leur construction au sein des dynamiques de groupe et des structures organisationnelles.

L'analyse met en lumière le rôle des organisations dans la mise en place des conditions favorisant le développement des compétences interculturelles, ainsi que l'impact des politiques et des idéologies sociétales sur leur implantation. L'approche systémique révèle ainsi que ces compétences ne sont pas uniquement un enjeu individuel, mais un phénomène interconnecté impliquant plusieurs niveaux d'analyse.

En intégrant cette perspective, cette présentation propose une lecture plus cohérente et rigoureuse des compétences interculturelles, facilitant ainsi leur mobilisation dans les sciences sociales et les milieux professionnels.

2.4. Rethinking Education | MacMed 1034

2.5.a “La traduction comme convergence des mondes : (con)textualiser la pratique anthropologique plurilingue à l'Université d'Ottawa”, Manuel Charrette, Nicolas Cadieux, and Nathan Pécourt-Le Bras (University of Ottawa)

S'annonçant comme la plus grande université bilingue (français-anglais) au monde, l'Université d'Ottawa abrite une confluence unique. Il s'y croise non seulement des langues, mais aussi des territoires (deux provinces et une capitale nationale) ainsi que des traditions intellectuelles (nord-américaine et française), qui influencent profondément l'anthropologie canadienne. La posture inhérente au département d'anthropologie de l'Université d'Ottawa dans ce contexte incarne la nécessité de passages réguliers entre différents contextes linguistiques, académiques, voire épistémologiques.

Nous proposons d'examiner ces dynamiques à travers le projet de traduction de *Search After Method* (2020), un ouvrage collectif du département d'anthropologie de l'Université d'Ottawa récemment traduit en français. Ce projet révèle les tensions liées à la fidélité, aux intraduisibles et à la colonialité inhérente aux deux langues. La traduction, entendue ici comme geste de passage entre une chose et une autre, émerge comme outil médiatique permettant de naviguer la pluriversalité des existences (de la Cadena & Blaser, 2018).

2.5.b “Active Transportation Advocacy on a Canadian University Campus at the Confluence of Global Climate Crisis, Neo-Liberal Education, and Local Realities”, Blair Kingdon (Western University)

At Western University, the confluence of the climate crisis, the global neo-liberal education framework, and the local realities of individual actors have generated conflict between faculty, staff, students, and the university. The Western Active Transportation Society (WATS) was formed to advocate on behalf of community members concerned with the climate crisis and the lack of active transit infrastructure on and around campus. This has brought them into conflict with institutional processes and priorities but has

also led to a partnership with the university and the success of numerous initiatives. Hence, the confluence of local realities, institutional systems, and the climate crisis have generated new relationships among WATS members and with the university itself. Through this instance of conflict and collaboration, we can consider the role of anthropology in examining how confluences produce and transform relationships, systems and strategies for social mobilization.

2.5.c “L’IA au collégial : étude ethnographique de son utilisation en éducation”, Elphège Quenum and Max Dortilus (University of Ottawa)

Cette communication explore la question suivante : comment les enseignants du collégial intègrent-ils l’IA à leur pratique éducative tout en considérant les enjeux éthiques et pédagogiques associées ? Basée sur une recherche ethnographique menée un cégep au Québec par des doctorants en anthropologie à l’Université d’Ottawa, l’étude s’intéresse aux pratiques et besoins des acteurs en éducation. Cette présentation analyse l’impact de l’IA sur les pratiques pédagogiques des enseignants du Cégep. L’approche ethnographique inclut des entrevues avec des enseignants et des étudiants, ainsi que des observations en classe dans des cours de méthodologie où l’IA est intégrée. Ces méthodes permettent d’examiner comment l’IA modifie les dynamiques d’enseignement et influence les expériences étudiantes. La communication s’ouvrira sur les évolutions possibles des pratiques éducatives et sur l’avenir du développement professionnel des enseignants dans un monde numérisé.

2.5.d “Religious Education in Quebec and Brazil: Exploring Continuities and Ruptures”, Guilherme Borges (University of Ottawa)

This analysis examines the recent abolition of religious education in Quebec public schools in comparison with the continuation of this subject in Brazilian public schools. In the case of both Quebec and Brazil, the 1990s and 2000s brought significant transformations in religious education, moving it away from catechetical approaches. Instead of acting as proselytizers, teachers were expected to address the religious and non-religious diversity present in social reality. However, more recently, the Quebec government discontinued the subject, arguing that it was “too religious”. In Brazil, on the other hand, it remains a component of the curriculum and is even seen as a “guardian of respect for otherness”. The aim here is to explore these two pluralistic approaches to religious education, in order to understand the contexts in which they are embedded and why they have had such divergent fates.

2.5. Trauma and Disaster | MacMed 1345

2.6.a “Collective Trauma and Natural Disasters: A Sociocultural Perspective on Memory, Identity, and Reconstruction”, Ahmadreza Mohammadpouryazdi (Concordia University)

Collective trauma, often associated with war and genocide, also emerges in the aftermath of natural disasters, shaping memory, identity, and social structures. This paper offers a sociocultural perspective on the relationship between collective trauma and natural disasters, arguing that disasters not only devastate physical landscapes but also fracture collective identity and disrupt social memory. Through a critical literature review, the study examines how trauma is processed, narrated, and reconstructed within different cultural and historical contexts. Drawing from anthropology, sociology, and psychoanalysis, it explores the role of language, memory, and social frameworks in shaping post-disaster realities. The paper critically engages with the politics of memory, the interplay between individual and collective trauma, and the challenges of social reconstruction. By addressing gaps in trauma studies—particularly the relative neglect of affect, symbolic ruptures, and social affect regulation—it calls for a more nuanced, interdisciplinary understanding of trauma in the wake of natural disasters.

2.6.b “The Escape and the End of the World: Apocalyptic Anticipations in Cape Breton, Nova Scotia”, Cassandra Spooner-Lockyer (University of Toronto)

This paper explores apocalyptic anticipations in Cape Breton, shaped by recurrent crises and fantasies of isolation and escape. From hippies to draft dodgers and neo-Nazis to Instagrammers, the island draws those seeking refuge from a world they deem unsalvageable. Drawing on theories of apocalypse (Stewart and Harding 1999; Danowski and Viveiros de Castro 2017) and utopia (Haraway 2016; Karatani 2017), it examines how three disasters—a pandemic, hurricane, and snowstorm—serve as fracturing moments. These events reveal both desires for apocalyptic rupture and new forms of community, alongside the harsh realities of climate change and catastrophe that continuously disrupt such fantasies.

2.6.c “Layers of Ruination: Intersections of ruin and destruction in heritage preservation and mosque demolitions in India”, Ryan Gonsalves Smyth (University of British Columbia)

How does reducing sites to ruin within a framework of heritage create the conditions for their later destruction? I situate ongoing mosque demolitions in the context of existing scholarship on the Archaeological Survey of India (ASI) and Muslim religious sites that demonstrate how in its purported efforts to protect heritage, the ASI has effaced the ongoing vitality of these sites and reduced them to ruins. I focus on two sites, the ongoing dispute over the Gyanvapi Mosque in Varanasi and the recent demolition of the Akhoondji mosque in Delhi, drawing mostly on news reports and the ASI report on the Gyanvapi mosque that purports it was built on the ruins of a Hindu temple. I draw connections between these two projects of ruination, one of heritage preservation and another of destruction, to illustrate how multiple these meanings of ruination intersect and conclude by highlighting ethnographic examples that challenge them.

2.6.d “2024 Salisbury Award Presentation: ‘Bridge-building - the role of women in St. Martin's long-term disaster recovery’ ”, Carole Therrien (Carleton University)

In 2020, the World Bank hubristically reported that the island of St. Martin had recovered from the devastation brought on by Hurricanes Irma and Maria (2017) and Gonzalo (2014), and it appeared to be one of the fastest post-disaster recoveries on record. By late 2021, state officials declared SXM to be over the pandemic and back onto its economic and social feet. Yet, many women in Sint Maarten claim that recovery is far from over with many women shouldering extra responsibility for rebuilding their communities. Working with middle-class women's networks, my research demonstrates how they contribute towards making their communities resilient despite repeated catastrophic turns of events and in anticipation of future crises. It explores attitudes towards risk, the interdependence of vulnerability and resilience, and the role that care plays towards building capacity where simultaneous crises occur, and future disasters are anticipated.

2.6. An Invitation to Experimental and Collaborative Ethnography (Roundtable) | MacMed 1027

Kregg Hetherington (Concordia University), Fiona MacDonald (UBC), Emily Hertzman (University of Toronto), Nat Nesvaderani (Université Laval), Vincent Mirza (Université d'Ottawa), and Sandrine Lambert (Concordia University)

Over the past decade, many anthropology departments have begun to establish ethnography labs and centers that embrace more expansive understandings of methods, emphasizing collaboration, experimentation and multimodality. Hosted by EMERGE (Experimental Methods for Ethnographic Research, Gathering and Exchange), this roundtable brings together members from several of these centers to discuss the what we've learned from our respective experiments. The roundtable will feature an open discussion with others in the community who have similar experiences to share, and an invitation to grow our network of practitioners and institutions pushing the boundaries of ethnographic practice.

12:45-14:00 – LUNCH BREAK // PAUSE DÎNER |

**14:00-15:30 – PLENARY PANEL 1 // SESSION
PLÉNIÈRE 1 | Martin Theatre (504)**

*****This session will be presented in French with live translation to English*****

Perspective sur l'anthropologie francophone en Amérique: outils et ancrages sociaux pour la science en français

Perspectives on Francophone Anthropology in America: Tools and Social Anchors for Science in French

Soutenir un milieu scientifique francophone en Amérique du Nord, avec ses sociétés savantes et ses revues, a toujours été un défi de taille. En cela, l'anthropologie ne fait pas exception. Malgré l'existence de revues bien établies et de réseaux de recherche dynamiques, le maintien de ces institutions est toujours fragile et repose souvent sur un nombre limité de personnes. Le contexte actuel marqué par une asymétrie de prestige au profit des milieux anglophones, des impératifs de plus en plus lourds à la publication, la globalisation des milieux savants et les défis financiers causés par le passage au libre accès appellent à une réflexion large sur les manières dont nous pouvons soutenir et faire vivre l'anthropologie francophone à l'ouest de l'Atlantique. Comment assurer la diffusion de nos travaux au-delà de nos milieux habituels sans renier nos ancrages locaux ? Quelle devrait être la place de l'anthropologie dans les débats publics au sein des milieux francophones au Canada ? Comment favoriser la reconnaissance de la publication scientifique en français au sein de nos milieux ?

Francine Saillant (Université Laval)

« Anthrophen: un outil de diffusion du savoir anthropologique ancré dans la francophonie internationale »

Anthrophen: A Tool for Disseminating Anthropological Knowledge Anchored in the International Francophonie

Vincent Larivière (Université de Montréal)

« Les enjeux du libre accès pour les revues francophones en Sciences humaines et sociales »

The Challenges of Open Access for Francophone Journals in the Humanities and Social Sciences

Marie-Jeanne Blain (Concordia University)

« La recherche au service du changement social. L'anthropologie appliquée dans le secteur de l'immigration »

**15:45-17:15 – KEYNOTE LECTURE 1 // CONFÉRENCE
PLÉNIÈRE 1 | Martin Theatre (504)**

*****This session will be presented in French with live translation to English*****

Natacha Gagné (Université Laval)

**Fonder une anthropologie francophone dans le Québec de la
Révolution tranquille : défis et tensions**

L'anthropologie québécoise francophone s'est institutionnalisée en concomitance avec la Révolution tranquille, une période de mutations sociales importantes, d'ouverture sur le monde, de modernisation et de mise en chantier de grands projets d'infrastructures. Il s'agira donc d'explorer comment l'anthropologie s'est développée au Québec en tentant, dans un premier temps, de comprendre l'Autre que nous étions en train de devenir pour nous-mêmes, ce Canadien français « *in transition* », pour reprendre les mots d'Everett Hughes (1943), inséré dans un processus d'industrialisation et d'urbanisation qui transformait sa culture paysanne et son organisation sociale et fit de lui un Québécois à la faveur du mouvement d'affirmation nationale. Une autre figure de l'altérité fit l'objet d'une grande attention en parallèle à la première et en relation avec elle : celle des peuples autochtones du Québec. Le développement d'une anthropologie d'ici voulant s'inscrire dans les débats internationaux, notamment à travers la création de trois revues importantes - *Recherches amérindiennes au Québec* (1971), *Anthropologie et sociétés* (1977) et *Études Inuit Studies* (1977) - ne se fit pourtant pas sans tensions. Les anthropologues québécois firent face à plusieurs défis du fait de leur position délicate, à la fois comme membres d'un peuple minoritaire cherchant lui-même à s'émanciper, mais participant par ailleurs au maintien de la situation coloniale des autochtones sur le territoire du Québec.

**17:15-18:15 – WELCOME RECEPTION // RÉCEPTION
D'OUVERTURE | Lobby MacMed 6th/ième floor/étage**

-----**THURSDAY MAY 9TH**-----

-----**JEUDI 9 MAI**-----

8:00-16:00 – Registration // Inscription |

Lobby MacMed 6^{th/ième} floor/étage

**7:45-09:00 WOMEN’S NETWORK BREAKFAST //
DÉJEUNER RÉSEAU DES FEMMES | Cafeteria/Cantine
MacMed 5^{th/ième} floor/étage**

**Exhibit (9:00-17:00, daily): Anthropology and Photography: Special
Issue of Civilisations | Lobby MacMed 6^{th/ième} floor/étage**

Jesse Jackson (IC Irvine), Lindsay Bell (Western University)

This visual exhibit highlights the contributions in the recent bilingual [Special Issue of Civilisations](#). It explores the relationship between the anthropological project of understanding humankind and the practice of photography. Adopting a landscape format in full colour to give visual content pride of place, it brings together eleven articles that focus on the photographic process, spanning multiple approaches that overlap considerably: the anthropologist as a photographer; the anthropologist and photographs; photographic anthropology; anthropology photographed; the relationship between anthropologists and photographers. This edition features case studies ranging from Europe and the Mediterranean to the Great North of Canada, the Andes, West Africa, and East Asia.

With articles on topics including rural communities, pilgrims, migrants, youth, robots, buildings, administrations, portraits, garbage or clothes, the contributions address the technical and methodological, social, and political, scientific, and deontological issues raised by the use of photography in the context of anthropological research. It proposes contextual and tentative answers to the never-ending question of what a ‘good’

photograph is – or ‘good’ photography –, inspiring consideration of ethics, aesthetics, and emotions.

**Exhibit (9:00-17:00, daily): Confluences of Transatlantic Spiritualities:
The Vodou Flags of Mireille Delice | Lobby MacMed 6th/ième floor/étage**

Pierre Minn (Université de Montréal), Mireille Delice (Independent artist)

This proposal is for an exhibit of *drapo lwa* (spirit flags) created by Haitian artist Mireille Delice. These intricately embroidered banners are created with tens of thousands of glass seeds and depict the spirits and symbols of Haiti's often understood spiritual tradition, Vodou. Having conducted fieldwork in Haiti since the late 1990s, I became interested in Mireille Delice's work as she maintains relationships with family members, employees and clients in Haiti and abroad. This exhibit would highlight Mireille Delice's work working within the conference theme of "Confluences" and present the parameters of an artist-anthropologist collaboration. Mireille Delice would be on-site to present her work and demonstrate her technique (with possibilities of collaborations with First Nations artists who also work with glass seed beads). As an anthropologist, I would be available to translate and facilitate interactions between the artist and CASCA members, and if appropriate, provide ethnographic context for her work.

9:15-10:45 – PANEL SESSIONS 3 // BLOC 3

3.1. Encounters | MacMed 333

3.1.a “Revitalizing Indigenous and Afro-Descendant legal orders and justice in the context of Colombia's internal armed conflict: A conversation among co-laborators”, Viviane Weitzner (McGill University), Leidy Lorena Mina (Palenke Alto Cauca - Proceso de Comunidades Negras), and Héctor Jaime Vinasco (Resguardo de Origen Colonial Cañamomo Lomaprieta)

This paper examines an alliance between Indigenous and Black Communities working together since 2009 to fend off external actors wanting to extract the gold riches embedded in their ancestral territories in the context of Colombia's internal armed conflict. While a key strategy has been sustained 'lawfare' using state tools and mechanisms, today the Traditional Authorities of the Resguardo Indígena Cañamomo Lomaprieta and the Palenke Alto Cauca are prioritizing strengthening their own autonomous institutions, including revitalizing their legal orders and justice systems. As close collaborators and advisors to these processes, we examine the very specific challenges the Resguardo and Palenke's Authorities face in their revitalization efforts. Our central concern is how to unlearn and unshackle the influence of state frameworks

and logics towards drawing out and revitalizing ancestral ways of thinking about and upholding law and justice in the context of Colombia's internal armed conflict.

3.1.b “Atikamekw Nehirowisiw Otatisokan Kaie Ka Ici Acterik Otitotcikewin - La Transmission des Responsabilités et des Principes Juridiques Atikamekw Nehirowisiwok par L’entremise Des Atisokana (Tradition Orale)”, Benoit Éthier (Université du Québec en Abitibi-Témiscamingue) and Sipi Flamand (Conseil Atikamekw de Manawan)

Cette présentation vise à décrire l’apport de la tradition orale et des *atisokana* (récits de création et de transformation) atikamekw nehirowisiwok (Québec, Canada) dans la transmission des pratiques et des principes normatifs et juridiques autochtones. Les *atisokana* apportent des enseignements sur *nehirowisiw itatisiwin*, c’est-à-dire le fait de vivre convenablement dans le respect de soi et de l’autre. Collectivement, c’est aussi ce qu’on pourrait appeler *aimihitowinik*, le fait de se concerter, de se parler, afin de trouver les moyens pour s’entendre sur des circonstances, des situations ou pour résoudre des conflits. Nous discuterons plus spécifiquement des enseignements contenus dans *Kinocew octikwan atisokan* et de *Awesisak ka okimaketcik atisokan* - récits qui apportent des enseignements à la fois sur les animaux, les plantes et les entités coexistant au sein de notcimik et sur des principes politiques et juridiques qui sont au cœur même de notre constitution.

3.1.c “ ‘La Pinta del Derecho’: Territorial Legalities, Inter-epistemic Alliance and Relational Justice in Putumayo, Colombia”, Sonia Mutumbajoy (Inga People of Colombia)

Earth systems are undergoing fundamental changes with increasing pressure and demand on natural resources and ecosystem services. Dominant environmental law regimes cannot prevent and remedy ecological degradation and cultural loss thus allowing for new forms of injustice. National and international legal orders are increasingly recognizing the personhood of animals, rivers, and forests to extend standing to other-than-human beings; however, the rights of nature approach is part-and-parcel of the legal scaffolding of growth-oriented economic models, ultimately leading to climate disturbances. Guided by the principle of radical interdependence between humans and the Earth, Indigenous territorial legalities are at the core of a crucial paradigm shift: from piecemeal environmental law and governance to a jurisprudence of the Earth. Based on *mingas de pensamiento* across Inga ancestral territories in Colombia, this paper probes how sentient and cognitive plants, animals, and *seres invisibles* can serve as a prototype of eco-legal analysis modeled after Earth's relationalities.

3.1.d “Hwyuneem' tseep!: a first person plural imperative ‘to listen’ for Indigenous Legal Orders”, Brian Thom and Sarah Morales (University of Victoria)

In the Island Coast Salish language Hul'q'umi'num' "*Hwyuneem' tseep!*" is the strong advice often heard from Elders. "Listen"! In our work attending to Indigenous legal

orders in Canada, this advice is not about making sure the tape recording is clear, but rather is a call for carefully understanding the full assemblage associated with the stories being shared; not just listening with our heads but listening with our hearts; listening again and again over time and coming back to what was heard. This paper will present something of the methodology we are developing for engaging with Indigenous legal orders in the context of recovering wisdom, values, and principles of Indigenous legal reasoning out of contexts of the oppressive shadow of state law in an Indigenous Law fieldschool. Our paper illustrates this method in action through an elaborated example of work done in collaboration with Cowichan Tribes on Vancouver Island.

3.2. Treaty-making and its Alternatives/La négociation de traités et leurs alternatives (Panel 1/2) | Martin Theatre (504)

3.2.a “Regards croisés sur la transition énergétique: entre l'ingénierie et les études autochtones”, Carole Brunet (Institut national de la recherche scientifique); Magalie Quintal-Marineau (Institut national de la recherche scientifique)

Depuis la CBJNQ (1975) le développement et la gestion des ressources énergétiques au Québec est au coeur des relations entre les Inuit du Nunavik et les allochtones. En effet, la Convention marque un tournant dans ces relations en visibilisant un territoire jusqu'alors imaginé vierge et disponible -- terra nullius -- et en reconnaissant une première forme de gouvernance autochtone. Or, dans le contexte du changement climatique, le potentiel énergétique du nord revient à l'avant-scène. En s'intéressant aux enjeux de la transition énergétique dans les régions nordiques, cette présentation explore la nouvelle rhétorique articulée autour de la « révolution verte » et ses retombées pour les communautés impliquées et, plus spécifiquement, questionne la mise en place de nouveaux récits coloniaux. Nous visiterons ces aspects à partir de l'analyse d'un corpus intégrant ingénierie, sciences sociales de l'énergie et études autochtones.

3.2.b “ Inuit youth voices and engagement towards self-determination”, Janice Parsons (Qarjuit Youth Council), Suzy-Ann Kudluk (Qarjuit Youth Council), William Ningiuruvik (Qarjuit Youth Council), Lydia Risi (PhD candidate, Institut national de la recherche scientifique), Magalie Quintal-Marineau (Institut national de la recherche scientifique)

Qarjuit Youth Council is an Indigenous youth-led organization dedicated to giving youth the voice they deserve in modern society by bringing forward Inuit cultural values. As the presentation shares, initiatives stemming from the Qarjuit core mission build a sense of belonging for youth in their homeland and pave unique inroads that reflect youth generational realities and aspirations. In January 2025, QYC co-organized a Self-determination Treaty Simulation for youth to engage with historic and contemporary treaties shaping Nunavimmiut everyday life. In this presentation, we aim to reveal how youth advocate and engage in negotiation spaces and why their voice matters. This event was an important venue for nurturing youth leadership and autonomy.

3.2.c “ Baie-James et Bataille de la Jacques-Cartier : résonnances entre le nord et le sud dans la constitution des subjectivités politiques huronnes-wendat ”, Martin Hébert (Professeur, Université Laval)

En 1971 et 1972 deux mouvements s'organisent pour contester les projets du Gouvernement québécois d'exploiter les rivières du Québec pour produire de l'hydro-électricité sans tenir suffisamment compte des impacts de ces infrastructures sur la vie des populations locales. Au nord, une coalition entre les Chefs cris, bientôt rejointe par certains leaders inuit, se forme en mai 1971. Au sud, le Comité de défense de la Jacques-Cartier se constitue en juin 1972. Cette présentation s'intéressera à un pont jusqu'ici peu étudié entre ces deux contextes, opéré par l'Association des Indiens du Québec (AIQ) et certains membres de la nation huronne-wendat qui étaient impliqués dans cet organisme. Il sera notamment question de la manière dont cette implication dans les enjeux du nord a influencé la participation de membres de la nation huronne-wendat dans la défense de la rivière Jacques-Cartier, surtout dans les audiences publiques sur l'aménagement de cette dernière par la suite.

3.2.d “Documenting the Damage Caused by the Diversion of the Caniapiscau River (1981) for the Naskapi of Kawawachikamach Under the Northeastern Quebec Agreement (NEQA - 1978)”, Arnaud Simard-Émond (PhD Candidate, Université de Montréal)

Under sections 8.10 and 6.10 of the Northeastern Quebec Agreement (NEQA - 1978) and the James Bay and Northern Quebec Agreement (JBNQA - 1975) – respectively – the Société d'énergie de la Baie James (SEBJ, a subsidiary of Hydro-Québec) had a contractual obligation to carry out remedial work and fund a study group to assess and compensate for the damage caused by the diversion of the Caniapiscau River. Until this day, the SEBJ has never indemnified the Naskapi. In this communication, I will address the results of the research I have done for the Naskapi Nation of Kawawachikamach (2024-2025) on the Caniapiscau River diversion's environmental, socio-economic, and lifestyle impacts for the Naskapi people.

3.3. Growing with air, soil, water and light: Anthropological experiments in the living lab (Roundtable) | MacMed 336

David Jaclin, Martin Miller, Melina Campos Ortiz, Emma Slaney Gose (Moderator), Nina Barbosa Ponce (Moderator), Daniel Alberto Restrepo Hernández, and Fiona P. McDonald

The “lab” has quietly become a staple of the pedagogical and institutional expression of academic anthropology, particularly where questions of ‘environment’ or the ‘more than human’ arise. As a potential site of experimentation and collaboration, this forum is being used by novice and veteran alike to dabble in the sensorial (Howes 1991 & 2019), the more than human (Kirksey & Helmrich 2010), and general liveliness (Ingold 2011

& 2013) of the discipline. Seeking then to shed light on this often overlooked apparatus, we propose an in-person roundtable discussion of what practices, methodologies, experiments, transductions (Myers' 2020) or conspiracies (2021) have ignited (Jobson 2020), been supported, or proliferated (Tsing 2019& 2024) in such spaces. Indeed what are the promises, potentials and pitfalls of the lab in current anthropological practice? Come and join in this interactive, facilitated discussion.

3.4. Digital Worlds | MacMed 334

3.4.a “Digital Populism and the Incel Phenomenon: Algorithmic Bias and the Struggle for Feminist Spaces”, Milan Kang (York University)

The world-wide-web has become a central space for ideological struggle, where feminist activism, masculinity politics, and racialized power structures intersect. Digital platforms facilitate feminist organizing but also reinforce toxic masculinity, often marginalizing women of colour and diverse feminisms (Kray, 2021). This study examines how algorithmic bias, digital capitalism, and nationalist rhetoric shape online feminist discourse, determining whose voices are amplified or silenced (Fuchs, 2020).

Since Trump's administration in 2016, digital reactionary politics have intensified, reinforcing the masculinity crisis (Maskovsky, 2021). The rise of the incel movement and right-wing populism has reframed male grievances as resistance, using gendered disinformation to portray feminism as a threat (Kellner, 2020).

This study critiques the algorithmic exclusion of feminist activism and encourages the building of more equitable online communities. Using an intersectional feminist lens, it examines how online spaces influence digital masculinities and anti-feminist backlash while exploring strategies for reclaiming online feminist discourse.

3.4.b “From Backlash to Popularity: Contrasting Public Responses to Digital Donations in Chinese Buddhist Monasteries - A Case Study of Jintai Monastery”, Qi Liu (McGill University)

This study examines the contrasting public responses to digital donations in Chinese Buddhist monasteries, focusing on the popularity of Jintai Monastery in Zhuhai, Guangdong, compared to the backlash faced by other monasteries. While many monasteries have encountered criticism for adopting QR code donation systems, Jintai Monastery's QR code has gained widespread acceptance, circulating extensively on social media and attracting significant donations. Through a comparative analysis, this research explores the unique factors contributing to Jintai Monastery's success, including its donor community, donation patterns, and strategic dissemination of its QR code. Drawing on statistical data, participant observations, and interviews, the study sheds light on the dynamics of digital donations in contemporary Chinese Buddhism, contributing to the emerging field of "Digital Religion" and offering insights into the interplay between technology, public perception, and monastic economies.

3.4.c “Narrative Bodies: Exploring the confluences of quantitative and qualitative bodies within the New Mexico Decedent Image Database”, Adrianna Wiley (University of Toronto) Cristina Lama (University of Toronto/Western University), Michelle Cameron (University of Toronto)

Our encounters with the dead are not asocial; representations of human bodies in osteology and human biology impact whose bodies are viewed as transgressive. The New Mexico Descendent Image Database (NMDID) represents bodies not only as three-dimensional computed tomography (CT) scan images depicting individual, physical bodies, but also through its associated metadata, where people’s bodies of lived experience are represented as both words and numbers. Viewing the NMDID as field site and archive, we illustrate how multiple bodies come to be represented. Taking social mobility as a case study and applying both Scheper-Hughes and Lock’s ‘Three Bodies’ and Lyons and Supernant’s ‘Heart-Centred Practice,’ we demonstrate the richness of the database as a source for social research, in addition to its intended purposes for human biological and forensic work.

3.4.d “Where the global meet the local: Memes on COVID-19 vaccination”, Benjamin Malo, Juliette Céline Mendel, Maxime Polleri, Maryline Vivion, Eve Dubé (University Laval), and Jérémy Ward (Institut national de la santé et de la recherche médicale)

Alongside the COVID-19 pandemic, an “infodemic”— a flood of both true and false information — emerged. Information about the virus, public health measures, and vaccination were widely shared. In this context, memes about vaccination were heavily produced and shared. We conducted a situational analysis of 240 memes on the COVID-19 pandemic shared across 15 French Canadian Facebook pages. Our results show that, while the COVID-19 pandemic was a global phenomenon, memes were culturally and locally rooted. They reflected (and criticized) Quebec’s economic, political, and social contexts, rendering their understanding context dependent. These assemblages of memes do not simply “exist in the world”: they all had transformative values and proposed different visions of the future based on different interpretations of the pandemic uncertainties. Memes are digital artefacts deeply anchored in social norms and meaningful cultural referents that can provide meaningful information on the confluence of broader issues in local contexts.

3.4.e “Du global au local, la place du smartphone dans le quotidien des jeunes Kanak du Grand Nouméa.”, Florian Lebreton (Université Laval)

Partant de données collectées sur le terrain en Nouvelle-Calédonie, cette communication traitera de l’utilisation quotidienne du smartphone par les jeunes Kanak du Grand Nouméa. La démocratisation d’internet et des smartphones, parce que participant des processus de mondialisation, y est régulièrement perçue par les aînés comme présentant une menace pour la culture kanak. Cette démocratisation participerait à un processus d’homogénéisation culturelle au profit de la culture occidentale, lequel affecterait en tout premier lieu les jeunes Kanak. Cette communication propose de s’attarder sur

l'appropriation des téléphones intelligents et des effets de leurs démocratisations dans les pratiques quotidiennes des jeunes Kanak urbanisés. Elle cherchera à illustrer que les pratiques associées à ces médiums découlent des contextes locaux dans lesquels ils s'intègrent. Ainsi, la relation des jeunes interrogés à l'espace (numérique) mondialisé est négociée en fonction de leur participation à divers contextes locaux et de leurs mobilités entre la ville et le monde rural.

3.5. Beyond Remnants: Rethinking Ruins as Methods in Anthropology (Roundtable) | MacMed 1035

Dr. Charlotte Al Khalili, Dr. Janelle Baker, Alexandra Frankel, Lel Khalesimoghaddam Ghaen, Luisa Isidro Herrera, Dr. Lukas Ley

Anthropology provides nuanced theoretical approaches to ruins as sites of decay and as active participants in contemporary social and political life ([Gordillo 2014](#); [Povinelli 2016](#)) that make the spectral tangible ([Navaro 2012](#)) and disrupt linear temporalities to shaping the present ([Napolitano 2015](#)).

This roundtable draws on anthropologies of traces, ruins, and debris, to articulate ruins as ethnographic methods. We are particularly interested in how ruins become interlocutors, attune anthropologists to the particularities of their field sites, and inform arts-based and narrative research. As ruins make claims on imagined and possible futures in different social contexts, this roundtable explores how ruins invoke multiple scales—temporal and material—to mediate between presence, absence, and the work of building livable, thriving futures ([Al-Khalili 2024](#)). Ruins as methods will generate discussion on how the endurance of ruins alongside immediate, state, and slow violence, can inform robust de-colonial and ethical ethnographic practice.

3.6. CASCA Medical Anthropology Network Roundtable: Community Confluences around Health, Medicine and Technology (Roundtable) | MacMed 519

Megan Muller (Co-chair), Alexandra (Sandra) Widmer (Co-chair, facilitator), Ine Beljaars, Jan Lim, and Christopher Fletcher

Confluences invite us to reflect on convergences at a historical moment of echo chambers and divisive politics. This roundtable, organized by the Medical Anthropology Network of CASCA, is a space to consider and highlight research in medical anthropology that centres the confluences needed for community building or collective care. Roundtable participants will speak about research activities that create social and political connections between researchers and communities. Themes that will be explored in the round table include: joy as research praxis, communicating medical anthropology insights in scientific health research teams, collaborations between health

services research and Indigenous communities, and collaborative research and community mobilization for Inuit-led and run health services. Amongst other topics, we hope to have conversations about the labour and creativity needed for this work. A core goal of this roundtable is to strengthen the community of medical anthropology at CASCA.

3.7. CASCA Women's Network Roundtable: “Matriculture: Society Through Women’s Eyes” Film Release (Roundtable) | MacMed 1027

Pauline McKenzie Aucoin (Organizer), Heather Howard (Chair), Angela Sumegi (Director), Marie-Françoise Guéron, Linnéa Rowlett, Idoia Arana-Beobide, and Kierra Beaumont

Matriculture: Society Through Women’s Eyes (2024) profiles a theoretical advance in anthropology which asks scholars to investigate society and culture using Geertzian theory to bring together in a systematic way the meaning of terms relating to mothers, such as woman, femininity, or childbirth, their social expressions, and the relationships which result. This heuristic focuses on women’s experience; an analytical lens comparable to the examination of other cultural systems such as religion, art, humour. Matriculture, as presented here, invites us to consider as primary the cultural context of a given society as perceived, constructed, and lived by its women; it inspires a new way of thinking about women, women’s lives, and the essential role of men in a flourishing matriculture. The concept of matriculture, therefore, is both a model of reality by rendering the structure of matricultures apprehensible and a model for reality, where psychological relationships are organized under its guidance.

**10:45-11:00 – COFFEE BREAK // PAUSE CAFÉ |
MacMed 5th/ième, 6th/ième floors/étages**

11:00-12:30 – PANEL SESSIONS 4 // BLOC 4

4.1. La vie sociale des photographies en anthropologie: circulations, usages et re-significations | MacMed 334

4.1.a “Taking pictures of pictures: of the subtle language of portraits in a Sufi movement's lodges.”, Naïm Jeanbart (McGill University)

My presentation delves into the practices of portrait placement at work in some of the lodges of a transnational and largely Western-based Sufi movement, the Naqshbandi-

Haqqani. Focusing on the photographs of this movement's late founder and figurehead Sheikh Nazim, I analyze my own snapshots of walls that feature them, by offering to take their variations in number, format, and style, as statements made about the areas where they are found. I interrogate the stakes behind what I take to be deliberate choices being made with those portraits, such as the need to cater to newcomers and habituated visitors alike, while trying not to stray from the former's expectations of religious orthodoxy. I show how such measures also convey a material and decorative poetics of Sufi discipleship and devotion to the late master, as they bring their respective settings to speak for the intimacy of feeling 'at home' in his presence.

4.1.b “Picturing North America, Seeing the Future: Urban and arctic photography in conversation.”, Lindsay Bell (Western University) and Jesse Colin Jackson (UC Irvine)

At the turn of the 20th century, many moving and still images of North America tried to grapple with the realities of rapid industrialization. Early 20th century 'picturing' of both urban housing and arctic life ways emerged as utopian genres that were equal parts social commentary and evidence of technological innovation. This presentation takes up the 'picturing' of two visual fields usually held as distinct: urban housing and northern landscapes. We use a series of moving and still images of a residential high-rise tower in a small town in Canada's Northwest Territories produced collaboratively by an anthropologist and an urban architectural photographer to reveal the parallel histories of anthropology and photography in general, but of arctic anthropology and urban photography in particular.

4.1.c “Teaching Europeans to see race in the Belle Époque: Anthropology, photography, and ethnographic shows in Paris, 1877-1908.”, Andrew Newman (Wayne State University)

Scholars often describe late-nineteenth century Paris as a crucible of modernist visual culture thanks to the convergence of impressionist painting, photography, and early film experiments. During the same period, Paris was also home to a nearly continuous series of “ethnographic shows” in which indigenous people from around the world were featured at the *Jardin d'Acclimatation*. This paper describes how these ethnographic “spectacles” - and the photography and film that accompanied them - were integrated into the city's visual culture landscape. Drawing from art historian Michael Baxandall, I argue that anthropologists sought to grow their new discipline's influence by defining anthropology as a perspective - a “period eye” - to teach the public “to see” human variation in “correct” (scientific racist) terms. The most significant contestation of this perspective came from the indigenous people featured in these shows who sometimes forged their own, alternative bonds of solidarity with the Parisian public.

4.1.d “Genre et vie sociale des archives visuelles de l'Albanie socialiste: ethnologie et photographie au féminin pluriel sous régime totalitaire (1944-1991)”, Oriane Girard (Aix-Marseille University and French School of Athens)

Cette contribution s'intéresse aux vies sociales d'archives visuelles produites par des femmes ethnologues en Albanie socialiste. Elle retrace le parcours de leurs photographies, entre production, circulation et interprétation, en contexte local et transnational. L'accent mis sur le travail de femmes scientifiques me permet de faire ressortir le rôle du genre dans la nature des images produites, prenant ainsi à revers le discours classique sur le regard ethnographique. Conservées dans des institutions publiques, ces photographies ont joué un rôle dans la production des savoirs et de la mémoire sur la société albanaise de la période socialiste (1944-1991). Ma recherche interroge leur place et leur fonction dans la production du discours scientifique, au travers d'acteurs pluriels et transnationaux dont les autorités étatiques, les chercheur.e.s et les institutions. En décortiquant les relations complexes entre genre, sciences sociales et politique, cette contribution se veut aussi un éclairage sur le métier d'ethnologue en contexte totalitaire.

4.2. Shame, Self-Care, and Bodily Technologies | MacMed 519

4.2.a “Wanting to Die Because of Chronic Pain: Intersections of Ableism, Saneism and Suicidism”, Marieke Hassell-Crépeau (Concordia University)

Canada has legalized Medical assistance in dying (MAiD) in June 2016, and its constraints have been debated in the disabled community. Some disability rights groups have criticized MAiD's ableist biases, which could ultimately lead to the premature deaths disabled people (CPAC, 2024). Others argue that the democratization of MAiD could be an effective practice of harm reduction among suicidal people (Maier-Clayton, 2016).

Between 20% and 40% of people with chronic pain (CP) are said to have suicidal thoughts (Calati et al., 2015). Yet, there is little qualitative research about the social factors influencing suicidality rates in people with CP.

The aim of this contribution, which starts from my own standpoint as a researcher with chronic migraine, is to share my thoughts on the intersections between saneism, ableism and suicidism in the lives of people with CP. To do this, I will present a literature review and activist Adam Maier-Clayton's testimony.

4.2.b “Getting well together: Wellness capitalism and the commodification of multiple femininities”, Clare Walker (Concordia University)

Based on fieldwork conducted in Paris, France during the summer of 2024, I use ethnographic methods to complicate the existing (often critical) narrative of wellness. Drawing from (post)feminist and medical anthropologies, my research maps the female-dominated character of the wellness community, which draws from discourses that simultaneously reference feminist empowerment and the traditional, ancestral, or 'divine' feminine. As such, the products, practices, and philosophies embraced by this genre of wellness are highly diverse, referential to innumerable cultures and religions, and often at odds with each other. This push and pull of wellness's public into a

technosolutionist future and into a gender essentialist past is a manifestation of the New Age's New Age; an increasingly far-reaching paradigm of wellness unifying neoliberal self-optimization with getting back to one's 'roots'.

4.2.c “Who do Self-Helps Books Help?: Self-Authorship in an Era of Exploitation”, Brett Richardson (Concordia University)

As I often tell my clients, you cannot meaningfully say “yes,” if you cannot meaningfully say “no.” In this presentation, I will discuss the role that the technology of self known as the self-help book plays in my client's lives, and the role that autonomy or “boundaries” play in determining who these books ultimately help: the self or the social order. As an anthropologist and psychotherapist in private practice, I will draw from my clinical experience to discuss the ways that self-help books can actually contribute to feelings of failure, to what I call “it's-my-faultness.” Short of a relative amount of self-authorship - without the capacity to refuse or say *no* to an exploitative social order that turns our labour into *their* labour - even books seemingly aligned with values that counter the speed, productivity, and accumulation that marks late capitalism, can be ironically *counterproductive* to the project of wellness.

4.2.d “What does it mean to care at the level of code”, Sarah Yems (Concordia University)

The media landscape has changed dramatically over recent years due to the rise of social media, the democratisation of broadcast technologies and algorithmic targeting. In this new media landscape, we have witnessed the inexorable rise of wellness influencers, health pundits and beauty advisors who have entwined these three areas in messy and value-laden ways. This has fuelled the creation of new norms and standards for health and beauty. Advertisers have been complicit in this process, incentivising the creation and consumption of content that is often dangerous for its viewers' mental and physical health. This has been a source of shame for the industry, but it's struggled to correct it. Now, through so-called Responsible AI, the industry looks to ‘Care-at-Scale’ with data-driven inclusion practices that will challenge old standards and create new norms, but what does it mean to care at the level of code?

4.3. Art and Anthropology | MacMed 1035

4.3.a “L’art communautaire comme espace de confluences : une analyse d’un projet de création du collectif Art Entr’Elles”, Marie Michèle Grenon (UQAM)

Cette présentation porte sur un projet d’art communautaire du collectif Art Entr’Elles réfléchi comme un espace de confluences, de rencontre, de création et d’apprentissage entre des femmes judiciairisées hébergées dans une maison de transition de Montréal, des artistes professionnel.le.s et la coordonnatrice de l’organisme. Elle s’appuie sur une étude de terrain anthropologique menée tout au long du processus de création d’une œuvre sonore collaborative qui vise à faire entendre la parole de femmes judiciairisées

dans l'espace public. L'analyse des données d'observation participante et des entrevues de recherche réalisées avec l'ensemble des personnes impliquées dans la démarche artistique me permettra d'approfondir les différentes répercussions émergeant de la participation à ce projet d'art communautaire. J'étayerai également une réflexion sur le rôle de l'anthropologue dans cet espace relationnel où conflue une multiplicité d'enjeux sociaux, artistiques et positionnels.

4.3.b “Wheels of Identity: Pakistani Truck Art at the Intersection of Local Traditions and Global Influences”, Seemil Chaudhry (York University)

This paper examines the confluence of local realities and global processes in the cultural practice of Pakistani truck art, exploring its role in shaping identity, aesthetic traditions, and transnational narratives. Drawing on the anthropology of art (Schneider & Wright, 2006) and studies of truck art (Elias, 2011; Khan, 2015), I ask: How has truck art informed a postcolonial Pakistani identity? How does it intersect with local realities and global aesthetics, and how does it remain relevant through diasporic and digital contexts? Using ethnographic research, participant observation and visual analysis of truck designs, I explore its evolving symbolism and transnational appeal. My findings highlight truck art's role in constructing post-colonial Pakistani identity, its negotiation of global influences, and its evolving relevance in the diaspora and digital spaces. This research contributes to the anthropology of art by showcasing how Pakistani truck art reflects the dynamic interplay between tradition, identity, and globalization.

4.3.c “Toward a Multi-focal Vision: Queer Diasporic Aesthetics in Allan deSouza's Practice”, Suzi Asa (UBC Okanagan)

Kenyan photographer Allan deSouza's *The Lost Pictures* (2004) transforms archival decay into a site of confluence, merging autobiographical memory, diasporic loss, and colonial histories. Composed of childhood photos overlaid with residues like semen, blood, and food, these works confront the “paternal,” “archival,” and “familial” gazes, reimagining decay as both resistance and reclamation. DeSouza's strabismus—described as “a seesaw between perception and recollection”—offers a queer, errant vision that conflates time and space, unsettling conventional archival practices. This presentation explores how decay and silences in archives shaped by colonial violence generate counter-narratives, acting as productive disruptions against dominant gazes. I ask: how might visual anthropologists, like DeSouza, navigate confluences of history, materiality, and identity to reveal erased queer diasporic pasts? By engaging with archival absences, this presentation draws from the multi-focal vision of visual anthropologists who often see beyond what is visible to seek something invisible.

4.3.d “Carnival From the Ground Up: Confluences of Anthropology and Photography on Parade”, Martha Radice (Dalhousie University)

Carnival From the Ground Up was an outdoor photography exhibition that New Orleans-based photographer Ryan Hodgson-Rigsbee and I co-curated for carnival season 2024. Featuring 70 photos of street-level carnival practices and practitioners

(taken by Ryan) and 10,000 words in captions and text panels (written by me), the exhibition stretched a whole city block of the French Quarter, forming its own kind of Mardi Gras parade. In this talk I discuss how we made the exhibition and how it has enriched my ongoing long-term ethnography of ‘new-wave’ carnival in New Orleans. Two themes shine through the exhibition: first, the confluence of significant themes of carnival, such as the intertwining of joy with sorrow, in both Ryan's photos and my ethnographic material; second, the similarly relational dimensions of Ryan's photographic and my ethnographic practices.

4.3.e “Odeimen : contribuer à la sécurité culturelle par l'art anicinabe”, Marie-Pierre Renaud (Université du Québec en Abitibi-Témiscamingue) and Chantal Simard Nattaway (Minwashin)

Le projet Odeimen a été développé par *Minwashin*, une organisation culturelle anicinabe, le Centre intégré de santé et de services sociaux de l'Abitibi-Témiscamingue et Tourisme Abitibi-Témiscamingue. Ce projet visait à créer des points de repère pour les personnes anicinabek dans huit hôpitaux et cliniques en présentant des œuvres d'artistes de leurs communautés. Odeimen visait à accroître la sécurité culturelle des personnes anicinabek dans le domaine des soins de santé et des services sociaux. Malgré les nombreux obstacles et retards causés par la pandémie de COVID-19, huit artistes anicinabek ont participé au projet et leurs œuvres ont fait l'objet d'une exposition à Rouyn-Noranda en mai 2022 avant d'être installées dans les hôpitaux et les cliniques de la région. Cette présentation fournira des résultats préliminaires émergeant de l'analyse de données qualitatives recueillies dans le cadre d'une étude anthropologique du projet Odeimen. Une artiste ayant participé au projet prendra part à la présentation.

4.4. In Defense of Fish(ing): Critical Reflections on Indigenous Fisheries Action Research (Roundtable) | MacMed 1101

Andrea Laforet (Co-chair), Sarah Moritz (Co-chair), Christine Jamieson, Qwalqwalten, Andie Diane Palmer, Jane Calderbank, Katherine Scott, Neha Singh, and Chelsea Thur

In our roundtable we discuss and pay close comparative attention to multifarious discernible fish-bearing confluences and contexts: Indigenous (fishing) title, rights and responsibilities vis-a-vis colonial jurisdictions and constitutional conflicts around fishing rights especially in Quebec (inland and along the coast of James Bay) and BC (Fraser River and Salish Sea), past and present; Indigenous governance and sovereignty vis-a-vis the settler-colonial statist ontologies that dominate fisheries development and management, and adaptive Indigenous visions and stories for collective (s.35) way of life rights and long-term research ties and partnerships. We will further explore our own confluences, how we join forces across time and space with one another and with communities in roundtables and along watersheds to co-create knowledge; addressing colonial legacies, (disciplinary) charter myths and centering Indigenous and local knowledge, practices and governance systems while designing and conducting research that is ethical, practical and transformative.

4.5. Reflections on Ethnographic Practice | MacMed 336

4.5.a “Care work, fieldwork, and ethnographic marxism: thinking through social reproduction in the field”, Sara Swerdlyk (University of Toronto)

This paper analyzes dynamics of care work and social reproduction within academic fieldwork. Specifically, I offer reflections on the ethnographic method and its potential as a tool for transformative research by centering the role of care work in the field. Drawing links between activist scholarship, social reproduction, and class struggle, I examine the care activities that constitute ethnographic encounters, and I explore the prospects and pitfalls for how unwaged social reproductive work in fieldwork can constitute a kind of class struggle. Ultimately, I propose an ‘ethnographic marxism’ as a research approach premised on an expanded arena of work and struggle. The paper is based on my fieldwork working with Hungarian Romani refugees living in Toronto and reflects on the forms of care work I engaged in as an ethnographer and activist assisting interlocutors with their refugee claims. I reframe these everyday ethnographic encounters as aspects of activist scholarship and ultimately class struggle.

4.5.b “The Burden of Responsibility: An Autoethnographic Reflection”, Cristina Lama (Western University) and Adrianna Wiley (University of Toronto)

Despite the delineations between anthropology’s four subfields, a common motif that all anthropologists are obligated to hold is the burden of responsibility. As a biological anthropologist, I have worked with scans of recently deceased individuals who are imaged in their position at death. Occasionally, this includes sensitive material, such as individuals scanned in defensive stances, or even handcuffed. I, and we, hold the responsibility of representing these people to the public in a way that is both respectful and genuine. However, we can often get lost in the numbers and letters that these individuals are translated into. In my presentation, I approach this dilemma from an autoethnographic lens, and touch on the question: how do we view our participants as humans, and more than just data?

4.5.c “Familiar abroad, stranger at home: geographical and disciplinary confluences in an itinerant ethnography”, Rodrigo Arthuso Arantes Faria (University of British Columbia/Universidade de Brasília)

In this paper, I discuss the ideas of "familiarity" and "strangeness" based on my research with the Maxakali Indigenous People, conducted between Vancouver, Canada and Santa Helena de Minas, Brazil. I reflect on the geographical, and disciplinary movements that constituted my research, from the research proposal to the final writing of the dissertation. Moving between Latin America and North America, between villages and libraries, between Amerindian perspectivism and historical-dialectical materialism, I reflect on how spaces, people, and ideas destabilize the familiar and the alien to compose a dynamic and adaptable ethnographic positionality. Assuming not a

lack but a multiplicity of reference points, the writing that emerges from an itinerant ethnography makes variation its rigor and incorporates the spontaneity of life into scientific work. In the confluence of a variety of experiences, the result is an imperfect bricolage of the mutations of anthropological practice, the ethnographer, and the observed reality.

4.5.d “Going While You Can. Lessons From Ethnographic Wanderings in a Troubled World”, Paul Bénézet (Université Laval)

Drawing on lessons learned from the Covid-19 pandemic, which for a time rendered inaccessible the ethnographic terrain on which my doctoral research is based, this presentation will begin by discussing the impossibility, in some cases, of using ethnographic methods (remote interviews, online ethnography) that came back into vogue during this troubled period. It will also look at the strategy implemented, a multi-sited ethnography on an international scale, carried out as opportunities arose and health restrictions were lifted. Finally, this presentation will discuss the present and future of the “golden standard” of ethnography, i.e. long and distant fieldwork, in a world where climate upheavals and their impacts are calling into question the possibility of traveling long distances to carry out research.

4.5.e “Collaborative Hermeneutics”, Leslie Robertson (University of British Columbia)

“Why do they even care if we are matrilineal? I’d just like to know why it matters to them. Like who were they?” *They* are a number of prominent anthropologists who worked with Nak’azdli Whu’ten from the late 19thC to the 1960s. This paper looks to their disciplinary predilections, the iterations and classifications that informed theory of their times and of their making. The task is to generate a hermeneutics to decode the academy as they work to produce knowledge for their own purposes.

4.6. Migrant journeys: Temporalities and the life course in Canada’s Temporary Foreign Worker Program | MacMed 333

4.6.a “Structured Exclusions, Partial inclusions: Transnational Care Chains and Temporary Foreign Workers in Atlantic Canada”, Catherine Bryan (Dalhousie University)

This paper traces the transnational practices of migrant food workers in Nova Scotia who originate from Jamaica, Mexico and the Philippines. One group of interviewees from Jamaica and Mexico is employed in the Seasonal Agricultural Worker Program, while the other is comprised of low-waged workers in fish processing from the Philippines. We employ the concepts of transnational agricultural care chains and citizenship care chains to reflect key aspects of their livelihood strategies and reproductive efforts, and the extent to which they have been transformed in response to the conditions and limited opportunities afforded by Canadian immigration policy.

4.6.b “Fragmented life trajectories of seasonal agricultural workers in San Felipe Cuauhtenco, Tlaxcala, Mexico”, María de Lourdes Flores (Benemérita Universidad Autónoma de Puebla)

This paper explores how the Mexico-Canada Seasonal Agricultural Workers Program (SAWP) fragments the life trajectories of people who are recruited by program. I focus on the experiences of the inhabitants of San Felipe Cuauhtenco, Tlaxcala, who, in their productive stage, are absent from their places of origin, transferring the work in the fields and textile production to certain family members, mainly wives. The paper outlines how the life course of the people of San Felipe was restructured after entering the SAWP and the repercussions for the families of SAWP workers.

4.6.c “Beneath the Flight of the Monarch: Examining the Temporal Alignment of Canadian Seasonal Labour and Ecotourism in Cross-Border Migration”, Columba González-Duarte (The New School for Social Research)

This paper examines the temporal relationship between workers migrating from Mexico to Canada under the Seasonal Agricultural Worker Program (SAWP) and the tourist season of the monarch butterfly. As monarchs embark on their annual migration, these workers travel north to engage in agricultural labour, harvesting food that supports both local economies in Canada and their households in Mexico. I investigate how their work aligns with the timing of the butterfly migration and the timing of the food they harvest, highlighting a critical intersection between border policy and biodiversity conservation policy. The paper explores the interconnectedness of these rhythms and mobilities.

4.6.d “Jamaican Seasonal Agricultural Workers’ Tactical Use of Mental Temporalities During Canadian Farm Work”, Anne Galvin (St. John’s University)

Jamaican workers taking part in the Canadian Seasonal Agricultural Worker Program navigate a confluence of temporalities including configurations of domestic life in Jamaica, government bureaucratic cycles, and North American agricultural seasons to sustain their livelihoods. This paper analyzes references to “mindset” by farm workers as a component of identity formation and a coping strategy during intensive periods of restrictive and regimented employment while abroad. The research is drawn from interviews with more than twenty seasonal laborers at home in Jamaica in January 2024 between temporary labor migrations.

4.6.e “Bureaucratic Inscription and Aging in International Regulated Migration”, Zoe Castell Roldán (Dalhousie University)

This paper explores the complex practices of bureaucratic inscription within the Seasonal Agricultural Worker Program (SAWP) and their significant impact on the aging experiences of labour migrants from Guerrero, Mexico. It examines how actions taken by state bureaucracies shape the lives of these workers during the intervals

between farm work seasons and influence their perceptions of aging once they are no longer travelling to Canada. The paper emphasizes the importance of pensions as a critical component of the social wage, highlighting their role in the broader context of social reproduction for these international farm workers as they enter old age.

4.7. Treaty-making and its Alternatives/La négociation de traités et leurs alternatives (Panel 2/2) | Martin Theatre (504)

4.7.a “Perfidy: Considerations on Federal Policy in the Post JBNQA Treaties”, Peter Kulchyski (Professor, University of Manitoba)

This paper will look at the evolution of treaty making policy in the post JBNQA period, with attention to the Coolican Report (*Living Treaties, Lasting Agreements*), the 1986 policy changes, and the 1996 post Oka policy changes. Emphasis will be placed on how in order to achieve progress Indigenous negotiators have had their hands tied to policies that often subsequently changed. In effect, the only meaningful ‘negotiation’ would have to have been with policy makers who were never at the table. The paper will lean into a number of elements that contribute to what can only be described as ‘perfidy’ on the federal side, including the manner in which policy changes reflect a series of what can only be characterized as manipulations that served larger Canadian State interests.

4.7.b “Unravelling Settler Ideology: Navigating Treaty Dynamics in Settler-Colonial Contexts”, Rowland Keshena Robinson (Assistant professor, University of Waterloo)

Indigenous activism in North America often hinges on the conceptual apparatus of the treaty relationship between Indigenous peoples and the settler state. This is used to ground struggles waged in a wide array of political, cultural, legal, and social sites. Yet, a persistent question lingers: Why do Indigenous activists continue to emphasize treaties, despite a history of broken promises by the settler state? This paper scrutinizes the ideological role of treaties as a means of concealing the underlying systemic violence of settler colonialism through an application of Marxist ideology critique and the examination of specific case studies, such as the recent dispute over Mi'kmaq Moderate Livelihood Fisheries. I challenge the notion that treaties can supply a solid foundation for decolonial justice and further suggest that a heavy focus on treaties and rights-based discourse risks inadvertently offering an ideological alibi to the settler state and legitimizing its claims to sovereignty over Indigenous territory. This deeply complicates struggles for reconciliation and justice within the socio-political context of settler colonialism, and there is an urgent need to encourage exploration of alternative strategies for achieving decolonial justice beyond the structures of settler colonialism.

4.7.c “Negotiating self-government: A case study with Behdji Ahda First Nation”, Nicole Bulger (PhD Candidate, University of Waterloo)

This presentation will focus on a collaborative case study with Behdzi Ahda First Nation who are in the final stages of negotiations with Canada and the Government of Northwest Territories for their self-government agreement. This research focuses on the process of negotiation and uses the inherent right of self-determination as a lens of analysis. This presentation will highlight challenges faced due to context (e.g, geography) and colonial processes of negotiation, and will also include anticipated benefits to community. In short, while the self-government negotiations have downfalls due to colonial government structures, there are many socio-economic benefits to Indigenous nations that pursue agreements.

4.7.d “The Cree Hunters' Economic Security Program: Critical Reflections on 50 Years of Participation Data”, Bobi Steel (PhD candidate, McGill University)

This paper will assess the continued development of the Economic Security Program (ESP) since its launch as part of the JBNQA. A critical focus will be the general decline in participation in the program over the last 50 years and the sociocultural contexts which may have influenced individual participation rates as well as the general shift in the age demographic of people enrolled in the program. The paper will analyse the ways in which continued changes to socioeconomic values and structures are impacting the relevance and feasibility of the ESP, and intergenerational skill transfers that facilitate access to traditional land-based harvesting practices more generally. Finally, this paper will seek to comment on possible future directions for the ESP program, or other support initiatives that could encourage further sustainable uptake of hunting in the long term.

12:30-13:00 – LUNCH BREAK // PAUSE DÎNER |
Cafeteria/Cantine MacMed 5th/ième floor/étage

13:00-14:30 – PLENARY PANEL 2 // SESSION
PLÉNIÈRE 2 | Martin Theatre (504)

Confluences: Black Atlantic, Black Mediterranean

In responding to the conference theme, three experts in the field will share their insights on the dynamics of race, gender, and citizenship in different postcolonial contexts. Drawing on their long-term ethnographic work, the speakers will focus on idiosyncrasies of their case studies and reflect on common patterns if not universalities of certain phenomena. The subjects they will tackle – migration, border regimes, identities in global world, processes of racialization – speak both to the broader scholarship and to current sociopolitical debates.

Isar Pilar Godreau (NIH, Puerto Rico)

“Black Mediterranean, Black Atlantic: A View from Puerto Rico”

Hélène Neveu Kringelbach (University College London)

“Black Mediterranean, Black Atlantic: Migration and Transnational Intimacies”

Angelica Pesarini (University of Toronto)

“Black Mediterranean, Black Atlantic: Narratives from Black Italia”

14:45-16:15 – **PANEL SESSIONS 5 // BLOC 5**

5.1. Anthropology of Work and Labour | MacMed 333

5.1.a “Deindustrialization and the Commodity of Longing in Quebec’s Lower North Shore: An Archaeological Ethnography Approach”, Francisco Rivera (University of Toronto)

The village of Rivière-Saint-Paul is located on Quebec’s Lower North Shore, in the periphery of the world’s major industrial centers. However, as part of a globalized world defined by industrial and capitalist expansion since the nineteenth century and until the 1970s, its maritime spaces concentrated regional labor forces and transformed resources wrested from the sea, such as cod, seals, and whales, on an industrial scale. Today, the local community’s sense of place and history is firmly grounded in this period of industrial activities. I examine nostalgia as an emotion that nurtures the archaeological imagination for the local history, the fishing industry and its modern ruins. Within the current deindustrialized context, I argue that nostalgia becomes a resource and a commodity, a new form of capitalist extractivism. Through an archaeological ethnography approach, I examine industrial heritage and the role that nostalgia and imagination, encouraged by a collaborative digital archaeological project, play in the persistent resonance of the past in the present.

5.1.b ““Dirty Work”? Ethnographic reflections on sewer-work and the infrastructure of sewage in Delhi, India”, Aarushie Sharma (York University)

This paper draws from my ethnographic research on the infrastructure of sewage in Delhi. Based on participant observation and interviews with sewer-workers, largely men belonging to marginalized caste communities, in this paper, I focus on the everyday practices of ‘sewage-work.’ I discuss the range of routine and emergent tasks that constitute this work; the local tools and equipment considered essential to this work; and the skills, embodied knowledge, and sensory cues that workers rely on as they navigate

toxic substances. While it often gets described as “*ganda kaam*” (dirty work), the workers also emphasize how this work is quite “technical”. I argue that such contrasting accounts of work, in terms of abjection as well as expertise, allow us to engage closely with the politics of sewage-work, and attend to the convergences and divergences of the sedimented histories of caste, class, and labor that inform the working of ‘modern’ urban infrastructures.

5.1.c “Fast Lanes, Slow Development: Toll Roads and Infrastructure Inequality in Jamaica”, Ashley Henry (Western University)

Attracted by the prospect of Chinese funding for infrastructure projects, Jamaica became the tenth Caribbean Island to join the Belt and Road Initiative (BRI), amidst Western criticisms labelling it as a ‘debt trap’. This paper offers an ethnographic account of how Jamaicans experience BRI-funded road projects in their everyday lives. For taxi drivers, the new highways represent opportunity and frustration as faster and safer routes open up mobility, yet expensive tolls raise concerns for local customers. Government workers reflect on the complex negotiations behind these projects, emphasizing infrastructure as both a national achievement and a strategic compromise. Meanwhile, a Rastafarian voice brings a historical perspective, framing these developments as echoes of past colonial patterns, where resources and land are exploited. By drawing on frameworks such as dependency theory and reparations, I position Jamaica’s involvement in the BRI within broader histories of economic extraction and the postcolonial struggle for sovereignty.

5.1.d “Mapping the Mormon Moral Economy”, C. William Campbell (University of Victoria)

If *political economy* describes the ways political systems direct, inflect, and inform economic systems, *moral economy* (Mau 2003, Thompson 1971, Scott 1976) maps out the systems of social obligation that direct, inflect, and inform economic relationships. In this paper, I examine the moral economy of members of the Church of Jesus Christ of Latter-day Saints (often called Mormonism, LDS hereafter). Drawing on original ethnographic research and textual analysis I map out the structured and hierarchical relationships of care and economic responsibility that comprise the LDS moral economy. I argue that this moral economy accounts for why, when, and how Latter-day Saints engage in acts of welfare.

5.1.e “Colonialism Compromised: Renegotiating Power Amidst Indigenous Resurgence on The Canadian Frontier”, Elliott Reichardt (Stanford University)

Since 1900, settler logging firms used colonialism to accumulate wealth. Watershed legal victories, forced cultural reckonings, and expanded Dakelh control over their land and their forests has broken this once dependable system of “colonial business-as-usual”. I found white loggers scrambling to secure their futures as they became dependent on their Dakelh neighbours. Dakelh Peoples relied upon these white loggers for revenue, but they also desired an end to what they termed “colonialism”. I observed

white-owned logging firms competing to develop “Dakelh logging practices” in attempts to bridge lucrative Dakelh contracts with Dakelh-driven interruptions to the colonial “business-as-usual”. Using ethnography and a co-developed Dakelh (Binche Whut’en and Nak’azdli Whut’en) methodology in Northern British Columbia I examined how loggers and Dakelh leaders negotiate a “non-colonial way” to log. To understand these changes, I propose to treat these changes as a species of “decolonialisms” as a spectrum of vernacular, undetermined, and situated processes.

5.2. Latin Americans Facing States | MacMed 1101

5.2.a “Claims, Rights, and Forms of Communication in Indigenous-State Relations in Highland Ecuador”, Kim Clark (Western University)

What kinds of claims could be registered by Indigenous peasants in Ecuador in the early 1900s, and how did they do so? This paper engages historical and political anthropology approaches to explore the circulation of ideas and channels of communication through which Indigenous people in Ecuador claimed their rights and shaped the political field. I engage with Bill Roseberry’s concept of a language of contention, Andrés Guerrero’s work on political ventriloquism, and Dorothy Smith’s insights on the role of texts in coordinating people’s doings to interpret these processes.

5.2.b “The Enjoyment of Limbs: Body, Sovereignty, and Injury in Post-Cold War Ecuador”, Christopher Krupa (University of Toronto)

This paper works ethnographically with the “corporeal ontology” undergirding modern political sovereignty to better identify the peculiar ways the body (as both figure and vulnerable, fleshy matter) is brought into the heart of security agendas in post-Cold War states. Focusing on Ecuador’s prison complex and cases of state homicide, past and present, this paper charts a shift from the integral body, naturally free to fully “enjoy life and limb,” to the violently ruptured carcass, a material state-effect, as the core body image animating sovereignty work today.

5.2.c “The Subterranean State: State Formation in an Artisanal Mining Settlement in the Peruvian Andes”, Luis Meléndez Guerrero (Western University)

Based on in-depth ethnographic research, this paper examines the political work of informal artisanal miners in their day-to-day roles as mayors of a village municipality in the northern Peruvian Andes. My analysis reveals how these miner-mayors managed to assemble their mining organization with the precarious municipal structure, reconciling a constellation of underlying individual and collective aspirations within society. As their artisanal mining organization consolidated over time, this political assemblage became more sophisticated, transforming the local mining network into a ‘subterranean state,’ capable of providing financial, political, and technical resources that ensured the municipality’s survival.

5.2.d “Translating State Failures: Honduran Asylum Seekers as Experts in the Institutions They Engage”, Jordan Levy (DePaul University)

Drawing upon expert witness testimony for more than 100 different Honduran asylum cases in the U.S. and U.K., this paper examines how Honduran migrants and asylum seekers read shifting political landscapes and strategize how to convey realities of violence and organized crime to foreign immigration courts. My analysis emphasizes a marked shift in Honduran political culture since the 2009 military coup, characterized by heightened awareness of how the state works. I argue that such political consciousness informs asylum seekers’ strategies for articulating their reasons for persecution and the Honduran state’s inability or unwillingness to intervene effectively to alleviate violence.

5.3. Rethinking Fieldwork Ethics | MacMed 1035

5.3.a “The Field of Research Assistance on a South African Plantation”, Lincoln Addison (Memorial University)

This paper examines my experience of working with a research assistant during a year of fieldwork in which I investigated labour relations on a South African plantation. I trace how the assistant influenced my fieldwork through their role as a translator with farm labourers and through helping maintain access to the plantation itself. Yet I also discuss how my relationship with the assistant broke down, as they came to interfere in the research process in ways that were ethically problematic. I argue that thinking reflexively about the role of research assistants during fieldwork allows for deeper understanding of labour relations on a plantation.

5.3.b “The Connective Threads of Anthropology”, Eva-Marie Kovacs-Kowalke (UBC Okanagan)

The trajectory of anthropology is intricately linked to the intersections inherent in our discipline. It is also the connective thread that binds our communities and the individuals we are fortunate to educate, collaborate with, and research/work alongside, propelling us forward. Anthropology’s capacity for eclecticism, adaptability, and cohesion will be essential as we navigate the unpredictable and volatile landscape of academia and the communities we engage with.

5.3.c “From felting wool to wearing felt: Sufi training as a framework for embodied knowledge and research”, Hande Gur (University of Alberta)

This paper explores how Sufi—or mystical Islamic—pedagogy adopts various forms of apprenticeship and training where knowledge is transmitted through craft, repetitive rhythms of labour, embodied spiritual practice, silence, and observation rather than instruction. Based on my ethnographic research in Turkey where I apprenticed with a master felt-maker and Sufi whirling *dervish* (practitioner), this study reveals how the training process, in which the novice is crafted alongside the material, reflects an esoteric view of self-cultivation: from doing to knowing to being. This paper also offers insights

into how participating in such training as a researcher contributes to a more embodied and reflexive approach to ethnographic research.

5.4. Techno-monster meets sustainable future: Critical ethnographies of the Green Energy Transition | MacMed 1027

5.4.a “Green Dreams, Hegemonic Machines: Ethnography of Hydrogen Futures”, Felix Giroux (UBC)

While energopolitical frameworks highlight renewable energy’s entanglements with extractivist and neoliberal logics (Boyer 2019), they ironically flatten the global yet locally situated processes shaping energy transitions. Drawing on Appel’s (2019) methodological insights, I investigate why and how hegemonic approaches to green hydrogen development are generated and sustained, framing these as critical sites for ethnographic inquiry. Through a comparative lens, I examine an Indigenous-led project in British Columbia alongside more corporate-driven approaches generally promoted in global energy conferences, revealing how these contrasting perspectives both reinforce and reimagine dominant paradigms of green energy development.

5.4.b “From Fossil Fuels to Green Futures: Confronting Challenges in Alberta’s Energy Transition”, Anna Bettini (University of Calgary)

Recent regulations in Alberta restricting renewable energy projects have created uncertainty in the province’s energy landscape, which has historically relied on fossil fuels. This transition has sparked tensions with farming communities in rural areas where many renewable projects are being developed. The visibility of these initiatives significantly influences local perceptions, as large wind farms and solar installations often face scrutiny from residents. Concerns about aesthetics, land use, and potential impacts on agriculture lead to resistance among communities who feel their livelihoods are threatened. The hidden nature of fossil fuel infrastructures masks significant power dynamics and long-term costs of relying on oil and gas.

Based on two years of fieldwork, this study examines community responses and perspectives from government officials, industry stakeholders, and energy workers. It highlights disparities in how various groups benefit from renewable energy initiatives, revealing that some communities experience tangible advantages while others feel marginalized during this transition.

5.4.c “The Atikamekw Nehirowisiw energopolitical transition to a sustainable and self-determined future: The bioenergy La Tuque case study”, Fabienne Rioux-Gobeil (Australian National University)

In 1988, the Atikamekw/Hydro-Québec Agreement was signed, recognizing the Atikamekw Nehirowisiw Nation’s right to compensation for any projects undertaken on Nitaskinan, their ancestral territory. However, during the consultations for the 14th 735kV transmission line in 1991, the terms of this Agreement were disregarded, and the

boundaries of Nitaskinan were overlooked. Instead, the limits of the Beaver Reserves—a construct of the provincial government—were applied. This situation illustrates the concept of energopower, suggesting that energy decisions can impact governance structures and the legitimacy of ruling authorities. I intend to further explore how the processes of energy transition and Indigenous self-determination can intersect and influence each other. The La Tuque bioenergy project, developed by the Atikamekw Nation Council, offers compelling connections. Key themes arising from this study include self-recognition, fostering a climate of trust, dismantling barriers, and addressing divisions, all of which will be discussed in this presentation.

5.4.d “Islands of Speculation: Anthropocene Imaginaries in the Mediterranean Sea”, Tracey Heatherington (UBC)

How do the new energy infrastructures of the Anthropocene transform living landscapes of cultural identity? The latest European policies promoting sustainability and adaptation to climate change seek a shift away from dependence on carbon-based fuels. The power to fuel European fantasies of modernity, however, must come from somewhere. Focusing on a large Mediterranean island in Italy, this paper considers projects to implant renewable power sources that could profoundly alter its historical trajectory. Local protest movements leverage narratives of natural and cultural heritage against the monstrous technologies that would transform beloved landscapes and seascapes into a giant battery, powering the mainland.

5.4.e “ ‘Not like this’: Reactive and proactive movements for an energy transition from below”, Jaume Franquesa (SUNY Buffalo)

In Spain, where solar and wind energy have experienced a very notable growth since the beginning of the In Spain, their development has tended to follow a ‘hard’ model: relatively large generation plants owned by big corporations and situated in rural impoverished territories, with little participation from the local inhabitants. Two different sets of loosely articulated movements are pushing against this development model: on one hand, growing local resistance against the siting of large plants in their territory; on the other hand, the mushrooming of local initiatives promoting the creation of energy cooperatives. In this paper I will describe these two movements, analyze how they relate to each other and discuss whether they espouse a shared understanding of energy sovereignty “from below.”

5.5. Rethinking Tipping Points: New Ethnographic Work on Transnational China and Taiwan | MacMed 334

5.5.a “Cascading Addiction: Psychogeography, Affliction and Affect in Transnational China”, Sandra Hyde (McGill University)

With the rise of competing ideas around harm reduction, scholars and addiction specialists explore how former drug users come to manage their addictions rather than

only tear themselves and their families apart. Following this thread, what does it mean to place people in a particular geographic location and in a specific therapeutic setting to undo their addictions so they may live in concordance with societal values? In the 1950s, the French situationist Guy Debord (1958) focused on how physical landscapes deeply affect our emotions, behaviours and worlds through his concept of psychogeography. This presentation explores the layered conceptions of what psychogeography looks like in the first therapeutic community for drug users in China's southwest, as a program conceived initially in North America. How does reactivating Debord's concept of psychogeography redraw the boundaries of psychic affliction and treatment that aims to alleviate, eradicate and assuage 21st-century addictions as transnational practices

5.5.b “The Panda’s Path: Rethinking Environmentality in China’s Ecological Civilization”, Wenrui Li (McGill University)

My research centers on the newly established Giant Panda National Park, an evolving conservation initiative that embodies China's commitment to building “ecological civilization.” Astutely constructed as the symbol of the state since the 1950s, this unique species has been endowed with considerable political and ecological importance. Its conservation is also embedded in the state's broader project of building a “modernized socialist state,” serving as a showcase for the “Chinese dream” on the global stage. Situating this within the framework of Transnational China, I will investigate how environmental governmentality, influenced by nationalist ideology and admiration for Western scientific paradigms, unfolds in post-socialist China. My research challenges the binary of “domination” versus “care” in human-nature relationships. It aims to propose critical alternatives and innovative models of environmental governance, situated in China's distinct ecological and sociopolitical dynamics.

5.5.c “Stigmatized Bodies, Empowered Spirits: Isolation to Integration in a Hansen’s Disease Sanatorium”, Hsin-I Huang (McGill University)

Health governance within the Lo-sheng Sanatorium, a once-forced-seclusion Hansen's disease institution in Taiwan, reflects colonial and postcolonial policies across historical transitions—from Japanese colonial rule through World War II to the Kuomintang government and later state-led relocation projects amid urban development dilemmas—to shape modern state identities. This micro-society encapsulates diverse groups shaped by stigma and exclusion, reflecting broader socio-political transformations. Within this compressed social world, Taiwanese educated under Japanese rule and veterans who followed the Kuomintang to Taiwan while longing for Mainland China were brought together and compelled to adopt a “leper identity.” Under health policies, Lo-sheng became a site where transnational identities were renegotiated, echoing intricate life trajectories across East Asia. These dynamics illustrate the interplay between individual agency and systemic forces as residents navigated power shifts while grappling with histories and cultural legacies.

5.5.d “Performing Transnational Chineseness: Exploring Identities through Theatre”, Sophie Ji (McGill University)

In this presentation, I propose to examine the relationship between transnational China and Taiwan and the ways that Chinese ideas and how participants from a youth group in Montreal’s Chinatown might relate to Chinese identities through theatre performances. In my fieldwork, I used excerpts taken from interviews with members of the group Chinatown Youth to structure a theatre workshop aimed at exploring what it means to participate in Chinatown activism and perform an affiliation to the neighbourhood in the context of the Asian diaspora in Québec as a way of counterbalancing transnationalism as a one-way street. Following Dorinne Kondo 2018 and Caroline Gatt 2023, I suggest that theatre allows an embodied exploration of identities that can highlight the complexities of localized identities while linking to more significant conversations in anthropology and beyond.

5.5.e “Local Distress and Global Psyche: Depression in Urban China”, Phoebe Zhou (McGill University)

Intrigued by the soaring prevalence of depression over the recent decade, in this paper, I examine the politics and subjectivities of depression in urban China. Tracing the diagnostic shift from neurasthenia to depression within China’s state-led psychiatry and therapeutic responses from market-driven psychotherapy, I seek to understand the logic and practices of different care regimes that are pivotal in shaping people’s illness experiences. In the age of global biomedical expansion and precarity across Chinese-speaking societies, an exploration of depression in China opens new questions regarding the social origins of distress and how they are discussed, tackled, and experienced. The dynamics between local distress and the global psyche will also offer up-to-date ethnographic insights into localizing Western diagnostic paradigms, delivering transnational valence in China and beyond.

5.6. Discussion: Le bilinguisme de la CASCA | CASCA's Bilingualism (Roundtable) | MacMed 519

Laurence Alain (Animatrice), Monica Heller, Bernie Perley, Donna Patrick, Marie-Michèle Grenon et Clinton Westman

Cette discussion sponsorisée par le réseau LingAnthLing et animée par Laurence Alain, représentante étudiante francophone du réseau, sera une occasion d'amorcer une réflexion quant au bilinguisme au sein de la CASCA. Bernie Perley, Monica Heller, Donna Patrick, Marie-Michèle Grenon et Clinton Westman discuteront des enjeux en lien avec le bilinguisme dans notre organisation. La table ronde incitera la confluence d'anthropologues aux spécialisations et répertoires linguistiques variés, et leur participation dans une discussion encourageant le bilinguisme réceptif. Ainsi, plusieurs enjeux linguistiques soulevés à des rencontres CASCA précédentes pourront être

discutés et des solutions pour le bilinguisme durable de la CASCA pourront en ressortir afin d'alimenter la politique linguistique de la société.

5.7. Decolonial Objects | MacMed 336

5.7.a “United by Values: The Creation of a Decolonized Community-Led Memorandum of Understanding in Micronesia’s Outer Islands”, Kelsey Doyle and Fiona P. McDonald (UBC Okanagan, Collaborative + Experimental Ethnography Lab), and Magul Jon B. Rulmal Jr. (Paramount Chief of Ulithi, Federated States of Micronesia)

Ethics of care in research starts with research agreements and memorandums of understanding (MOUs). These are often viewed by institutions, particularly those in the Global North, as necessary formalities for Research Ethics Board reviews and accompanying documentation for grants. This presentation demonstrates what happens in anthropology when we look critically at entrenched colonial documents and processes and instead reframe them to center care into the research agreement process. Through the collaborative process of creating Yach Madal Fangal (YMF), the closest translation to a western framework for a research MOU in Ulithi, Micronesia, we (the signatories) detail how centring the values, principles, and concepts of respect entrenched in Ulithian traditions serves as a more accurate approach to community-led research. The YMF decolonizes traditional power dynamics in research historically undertaken in this region as this is the first agreement of its kind in these outer atolls signed with a Paramount Chief.

5.7.b “Against the Grain: Recentering Agency in Cabinets of Curiosity”, Sabine Plummer (McGill University)

Cabinets of curiosity are stalwart monuments to colonialism’s extractive and controlling legacy. The denaturalization of indigenous cultural artefacts for the consumption of European elites in these private collection leaves little room for the consideration of alternative narratives. Yet, as new materialism, decolonial archeology, and advances in archaeometry continue to challenge the euro-centric narrative of conquest, revisiting these first museums under this new light unsettles the accepted interpretations of these assemblages. Drawing from art history and archeology, this paper will reexamine the complex network of relationships at work within the oft-incidental curation of these cabinets. By recentering the agency of indigenous and non-human actors in the early colonial context, this paper reexamines the purpose, effect, and continued historical significance of Cabinet of Curiosity in collections today.

5.7.c “Territorio vs. Territory: Latin American Feminist and Decolonial Insights”, Luisa Isidro Herrera (York University)

This paper examines how Latin American decolonial and feminist thought reframe the concept of "territorio," challenging Western geographical paradigms. Structured into

three sections, the paper first critiques the traditional Western view of territory as a bounded, state-centric space, highlighting recent re-evaluations of such theories. The second section explores territory from Indigenous perspectives in Latin America, addressing colonial legacies, resistance movements, agrarian reforms, globalization, and neoliberal impacts. The final section transitions to feminist interpretations, emphasizing decolonial feminism, community feminism, and the concept of *cuerpo-territorio* (body-territory). This approach integrates diverse theoretical, methodological, and epistemological perspectives, challenging Western frameworks that separate the body from territory. Instead, it presents an interconnected view, where the woman's body is seen as the "first territory"—a site of resistance and struggle. By rejecting state-centric visions, this paper reimagines territory as a space shaped by extractive practices and contestation, offering a nuanced lens on geography and power.

5.7.d ““We Sakha still live in Russia”: The Paradox of Indigenous Decolonization under Authoritarianism”, Daria Boltokova (Memorial University)

What does Indigenous decolonization look like in authoritarian contexts when the state doesn't acknowledge colonial harms inflicted? In this paper, I examine the prefigurative and everyday practices through which a decolonizing consciousness begins to emerge in authoritarian public spheres. Drawing on my fieldwork in the Sakha Republic in northeastern Russia, I examine the interpersonal frictions through which Sakha become aware of their ongoing colonial dispossession by the Russian state. Because people negotiate their social relations, piecemeal, on a face-to-face basis, it is possible to trace the emergence of a decolonizing discourse to this level, as Sakha contest Russian dominance with only the vaguest sense of the political implications. Still, I suggest that these errant interventions can, over time, contribute to a larger discursive shift when it comes to decolonization, especially as interpersonal frictions become more prevalent.

5.7.e “Land and Indigeneity at Risk: The Case of Mru Indigenous Peoples in Bangladesh”, Yamin Rahman (University of Guelph)

This study employs an anthropological lens to offer a nuanced understanding of Mru identity in the Chittagong Hill Tracts (CHT) of Bangladesh. Despite the enduring presence of Indigenous groups in the region, the Bangladeshi state denies them constitutional recognition, citing their purported migratory origins. Adopting a middle-ground theoretical approach, this research positions identity as shaped both by "genetic inheritance" and "cultural specificity," emphasizing the influence of social interactions and cultural contexts. Insights were gathered from two key groups: Mru villagers and scholar-activists. Mru community members expressed the profound sorrow of land dispossession while nurturing hope for future generations to reclaim their rights and ancestral lands. Scholar-activists highlighted systemic issues, including the constitutional non-recognition of Indigenous peoples and the broader lack of democratic governance in Bangladesh. This study underscores the intersection of cultural resilience and political marginalization in shaping the lived experiences of the Mru people.

16:15-16:30 – **COFFEE BREAK // PAUSE CAFÉ |**
MacMed 5th/ième, 6th/ième floors/étages

16:30-17:30 – **DISCUSSION SUR LE PRIX WEAVER-
TREMBLAY AWARD PRESENTATION |**

Lobby MacMed 6th/ième floor/étage

18:00-20:00 – **ÉVÈNEMENT FIFEQ/CML EVENT:
“Mackenzie Place”**



FIFEQ
FESTIVAL INTERNATIONAL
DU FILM ETHNOGRAPHIQUE
DU QUÉBEC / MONTRÉAL

**Critical
Media
Lab**

"Mackenzie Place" is a live video installation presented in collaboration with the *Festival International du Film Ethnographique du Québec* (FIFEQ-MTL) and McGill's Critical Media Lab (CML).

A reception begins at 6:00 PM in **Peterson Hall**, followed by a Q&A session with creators Jesse Colin Jackson and Lindsay Bell (7:00 PM), moderated by representatives from CML and FIFEQ-MTL.

-----**FRIDAY MAY 9TH**-----

-----VENDREDI 9 MAI -----

8:30-16:00 – Registration // Inscription |

Lobby MacMed 6th/ième floor/étage

**8:00-9:00 CHAIR'S BREAKFAST // DÉJEUNER DE LA
CHAIRE | Peterson Hall 116**

**Exhibit (9:00-17:00, daily): Anthropology and Photography: Special
Issue of Civilisations | Lobby MacMed 6th/ième floor/étage**

Jesse Jackson (IC Irvine), Lindsay Bell (Western University)

9:15-10:45 – PANEL SESSIONS 6 // BLOC 6

6.1. The Institutional Canopy of Conservation in East Africa (I-CAN) | MacMed 1101

**6.1.a “Reimagining conservation in pastoral areas: Lessons from the Maasai
Steppe, Tanzania”, Justin Raycraft (University of Lethbridge)**

This paper focuses on factors affecting conservation attitudes, drawing from eighteen months of ethnographic fieldwork across the Maasai Steppe of northern Tanzania. Based on mixed anthropological data, I argue that the attitudes of local Maasai pastoralists toward neighbouring conservation areas can be meaningfully distilled down to the consideration of whether herders are afforded dry season grazing access or not. Discursive shifts over the past ten years, from general hostility to support for community-based conservation, parallel the formalization of historical common property regimes for regulating access to rangelands through rotational grazing restrictions. Herders in the study area welcomed seasonal grazing plans, provided they were implemented to manage pastures and benefit pastoral livelihoods, rather than to exclusively protect wildlife habitat. As such, the paper concludes that a culturally appropriate conceptualization of conservation in this ethnographic context, which

garners support from local pastoralists, is ‘the seasonal management of grasslands for community livestock grazing.’

6.1.b “The case of Loita: Conservation in a unique, complex and evolving context”, Thomas James (McGill University)

This paper focusses on wildlife conservation in Loita, a location on the outer edges of Kenya’s Mara Ecosystem. Here, the traditionally pastoralist Loita Maasai community continue to manage and protect one of Kenya’s largest closed-canopy forests through a unique set of socio-political institutions. The forest remains a source of authority and a place of cultural ritual for Loita’s traditional leadership, as well as being a critical source of dry season grazing and an essential wildlife habitat. However, ownership of the forest is contested and has, historically, been the subject of legal action, while divisions and differing objectives are also apparent in the unfolding process of land privatisation in Loita’s communal rangelands. Based on predoctoral field research in 2023, this paper explores ways forward that meet the differing needs of communities, alongside the objectives of conservation bodies and local and national government.

6.1.c “Drawing the line: How local communities navigate their borders with Saadani National Park, Tanzania”, Abigail Francis (McGill University)

Saadani (SANAPA), Tanzania’s only coastal National Park, was gazetted in 2005 through a partnership between the national government and local communities. With attention to the interplay of land tenure, national and local governance, and community livelihoods, this paper first discusses SANAPA’s history, including that of human displacement. Then it compares early land disputes of the sub-villages Uvinje and Porokanya with fears of land dispossession in the nearby villages of Matipwili, Saadani, and Gongo. The case of Uvinje and Porokanya centers on legal, government, and news documentation as well as historical and ethnographic literature. Gongo, the focal site of thesis research, is discussed in light of the absence of documentation on land disputes and village-level applications of community conservation techniques, posing questions about how this commitment to the environment outside of the national park may affect land disputes in bordering villages.

6.1.d “Conservancies as an arena of competition between communities, international organizations, and states”, John Galaty (McGill University)

The success of East African conservancies depends on three variables: (1) the degree of local participation in conservancy governance; (2) the role played by international and national conservation bodies in devising conservancy policies and (3) the positioning of states with regard to political and economic oversight. Based on findings from the seven-year ‘Institutional Canopy of Conservation’ (I-CAN) project studying an array of conservancies in Kenya and Tanzania, this paper will examine how variation in structures of governance, linkages to private conservation bodies, and relations played by the state have affected the flourishing of conservancies, the sustainability of the conservancy model, and the outcomes for guarding biodiversity while protecting the

interests of communities. As an intense arena for competition between institutional actors, the key question is whether conservancies can simultaneously serve the interests of communities, conservation bodies and states while sustaining biodiversity and entertaining the tourists on which they depend.

6.1.e “Conservancies for the Anthropocene: Examining Environmental Justice in Kenya”, Kariuki Kirigia (University of Toronto)

Wildlife conservancies in Kenya have increased in number, popularity, and complexity in the past decade. Drawing from ethnographic research conducted in the Maasai Mara region in southern Kenya as part of the I-CAN project, this paper takes as its departure the ostensibly participatory nature of conservancies to recast conservancies not simply as organizations, or spaces for nature conservation, but as institutions for governing human and other than human life. I read institutions not simply as ‘rules of the game’, but as tools for rendering rational and technical, to examine what rationales and knowledges inform how conservancies are constituted and governed in the Maasai rangelands of southern Kenya. Often constituted as community, private, or group conservancies, the positioning of local communities in the institutional matrix of a conservancy provides a critical site for examining environmental (in)justice with implications for rethinking the Anthropocene from an African postcolonial context.

6.2. Inquire, Critique, Resist, Adapt | MacMed 1027

6.2.a “Un foyer d'expérience pour la professionnalisation en anthropologie”, Meg Stalcup (University of Ottawa)

Le paradoxe au cœur des études supérieures est que, bien que l'on dise constamment aux étudiants ce qu'ils doivent faire, l'objectif est en fait qu'ils deviennent indépendants. De même, leurs tâches sont individuelles, alors que l'anthropologie professionnelle, à la fois dans et en dehors de l'académie, exige la collaboration. Dans cette communication, je présente un séminaire de professionnalisation pour les doctorants qui adopte une approche en trois volets pour relever ces défis. Tout d'abord, chaque séance aborde une compétence académique et son application non académique. Deuxièmement, les étudiants conçoivent des plans de cours sur un sous-domaine de l'anthropologie pertinent pour leur recherche, qu'ils enseigneront après avoir passé leurs examens. Enfin, en tant que groupe, ils conçoivent et entreprennent un projet de recherche au cours de nos deux trimestres, qui se termine par une présentation lors d'une conférence et la soumission d'un manuscrit d'article court.

6.2.b “Le devenir de la pratique anthropologique : le regard critique d'étudiants internationaux de l'université d'Ottawa”, Elphège Quenum and Max Dortilus (University of Ottawa)

La pratique anthropologique, offrant des débouchés professionnels limités, suscite peu d'intérêt chez les étudiants. La pérennité de la discipline exige des perspectives novatrices qui dépassent la simple accumulation d'études de cas ethnographiques. Par ailleurs, dans un milieu universitaire de plus en plus influencé par le néolibéralisme corporatif, la formation en anthropologie engendre des coûts souvent difficiles à assumer, en particulier pour les étudiants internationaux.

S'appuyant sur la lecture réflexive d'expériences internationales à l'Université d'Ottawa, cette communication, portée par deux doctorants en anthropologie, examine les opportunités, les défis et l'avenir de la discipline. L'analyse prend en compte les enjeux de la décolonialité, la positionnalité du chercheur, la rigueur méthodologique en anthropologie ainsi que les questions d'insertion socio-professionnelle. Elle inscrit ainsi la pratique anthropologique dans une transition dont l'issue reste à définir.

6.2.c “Bridging the Theory and Practice Divide through Career Readiness”,

Elizabeth K. Briody (University of Western Ontario)

The pressures to produce career-ready students are coming at anthropology departments fast and furiously. Reactions to these demands are mixed, ranging from inaction and paralysis to trepidation and cautious exploration. The Anthropology Career Readiness Network (ACRN) has developed a Departmental Advisory Initiative which aims to build instructor capacity for the incorporation of skill development, problem solving, collaboration, networking, and knowledge of career paths into coursework and departmental programming. This presentation will reflect on the outcomes of this initiative, especially its effects on students, instructors and departments.

6.2.d “From ‘Anthropological Thought’ to ‘Anthropological Thinking and Practice’ ”,

Andrew Walsh (University of Western Ontario)

In 2020 I changed one of my department's fourth year courses from a two-term overview of new developments in “Anthropological Thought” (as the course was once called) to a single term collection of exercises and activities devoted to “Anthropological Thinking and Practice” - that is, a course that asks students not to study the work of others but to consider what *they* might do with what they've learned in the discipline. Drawing from experiences with students in the redesigned course and from interviews with alumni, this presentation considers what has been gained and lost by this shift in focus.

6.3. Cosmologies et territorialités autochtones : comparaisons et confluences Brésil-Canada (Roundtable 1/3) | MacMed 210/211

Antonella Tassinari, Bianca Hammerschmidt, Diógenes Cariaga et Viviane Vasconcelos

Cette table ronde discutera des dynamiques de continuités et de transformations des cosmologies, des territorialités et des sociétés autochtones au Québec et au Brésil. À

travers différentes études du cas, il s'agira de mieux comprendre comment les peuples autochtones sont liés par une histoire coloniale commune, mais aussi par la diversité de leurs réponses face aux enjeux territoriaux : transmission des savoirs, pédagogies territoriales, démarcation des terres, luttes contre la déforestation et l'exploitation des ressources forestières, protection des eaux... Cette session, pensée comme un espace de confluences et de convergences entre le Sud et le Nord, s'articulera autour des questions suivantes: comment les peuples autochtones établissent, maintiennent et renforcent les liens entre cosmologies et relation au territoire ? Quels sont les revendications et les engagements qui en résultent ? Quelles sont les nouvelles configurations territoriales qui en émergent ? Quel est le rôle de l'anthropologie dans ces processus complexes ?

6.4. Treaty-making and its Alternatives/La négociation de traités et leurs alternatives (Roundtable 1/2) | Martin Theatre (504)

Jasmin Habib (Chair), Émile Duchesne (Chair), Jedidat Matoush, Hélène Boivin, Paul Nadasdy, Norman Wapachee, and Colin Scott

The James Bay and Northern Quebec Agreement (JBNQA) was the first 'modern' treaty signed in Canada, pursuant to the federal Comprehensive Land Claims Policy, 1973. The Agreement is foundational to relations between the Quebec and Canadian governments and the Cree and Inuit, as well as the Naskapi whose 1978 Northeastern Quebec Agreement (NEQA; Anon. 1984) also flowed from the JBNQA process. The Agreement established levers of power that have greatly enhanced Indigenous signatories' ability to self-govern and negotiate development on their territories. Following the ratification of the JBNQA and the launch of a procedure to address comprehensive aboriginal land claims by the Canadian government, many Indigenous nations in Québec embarked on lengthy and tedious treaty negotiation processes. To date, several nations are still negotiating such agreements, while others have abandoned the process altogether. The slowness of these negotiations raises the question of how to assert Indigenous sovereignty in a context of legal vagueness, political entanglements and the counter-hegemonic and creative power of the interstices created by the absence of a clear framework for exercising aboriginal rights. In what ways does the JBNQA frame the contemporary negotiation of treaties in Quebec and Canada? What are the alternatives to treaties in this context of waiting or refusing to participate in negotiations?

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La Convention de la Baie-James et du Nord québécois (CBJNQ) fût le premier traité « moderne » à être signé au Canada dans le cadre de la Politique sur les revendications territoriales globales de 1973. La Convention est un élément fondamental de la relation entre les gouvernements québécois et canadiens, d'un côté, et les Cris et les Inuit, de l'autre, de même que pour les Naskapis dont la Convention du Nord-Est québécois découle également de la CBJNQ. La Convention a permis d'établir des leviers de pouvoir qui ont grandement renforcé la capacité des signataires autochtones à s'auto-gouverner et à négocier le développement de leur territoire. À la suite de la ratification

de la CBJNQ et du lancement d'une procédure fédérale pour répondre aux revendications territoriales globales, plusieurs nations autochtones au Québec se sont embarquées dans de long et fastidieux processus de négociations de traités. À ce jour, plusieurs nations sont toujours en train de négocier de telles ententes. D'autres ont plutôt décidé d'abandonner le processus. La lenteur des négociations soulève la question de l'affirmation des souverainetés autochtones dans un contexte marqué par le flou juridique, les enchevêtrements politiques et la possibilité d'un pouvoir créatif dans les interstices créés par l'absence d'un cadre clair pour exercer certains droits ancestraux. De quelle façon la CBJNQ influence-t-elle toujours les termes des négociations territoriales contemporaines au Québec ? Quelles sont les alternatives aux traités dans ce contexte d'attente ou de refus de participer aux négociations ?

6.5. Agrarian Futures | MacMed 206/207

6.5.a ““Every Apple is Picked One-By-One and That Hasn’t Changed for 10,000 Years”: Narratives of Resistance and Solidarity in Agriculture”, Kathleen Hutton (University of Guelph / University of Saskatchewan)

In the confluence of technological innovation, human migration, and a massive retiring cohort of Canadian farmers, agricultural operations once considered small and sustainable in the Okanagan Valley of British Columbia now face critical tensions and an uncertain future. While Temporary Foreign Worker and Seasonal Agricultural Worker programs offer immigration and labour solutions to larger scale farms, many operations are still incentivized, due partially to these programs' limitations, to hire workers illegally. Undocumented labourers—who, by some estimates, comprise up to two-thirds of the Canadian agricultural labour force—continue to face misattributed blame for the structural failures of the agriculture labour market. However, recent ethnographic interviews demonstrate how *documented* workers reject the scapegoating narratives that would pit them against their counterparts; instead, demanding change in an exploitative system. This paper centres agricultural workers' narratives of resistance and solidarity, and presents the complex ways seasonal labourers and farmers alike articulate and contest their marginalization.

6.5.b “Agrarian Transformations and the Rise of the Lifestyle Farmers in Turkey”, Elif Birbiri (York University)

‘Neo-farmers’ is an emerging concept that highlights new migration patterns in rural Turkey. Since the 1960s, internal migration from rural to urban areas has shaped the country's socio-economic and political landscape. Recently, this trend has reversed, with urban-to-rural migration motivated by a desire to engage in agricultural production with agroecological concerns. Neo-farmers differ significantly from conventional farmers and peasants in terms of their backgrounds and objectives, creating both social tensions and new forms of solidarity within rural communities. Their motivations include ecological sustainability, healthier lifestyles, and entrepreneurial ventures focused on

producing value-added agricultural goods. These motivations challenge traditional agricultural practices in rural Turkey. Furthermore, the migration of neo-farmers to Western regions of the country reflects deliberate socio-geographic patterns. This research analyzes the socio-economic and spatial transformations driven by neo-farmers and their implications for food sovereignty politics, contributing to broader discussions on rural development, migration, agriculture, and ecological practices.

6.5.c “Confluences in the Field: Where Agrarian Anthropology and Feminist Agroecology Meet”, Chelsea Rozanski (University of Calgary)

As industrial agribusiness consolidates power, feminist political ecology offers a critical lens on gender and regenerative agriculture. Drawing on four years of fieldwork as a small-scale female farmer and applied anthropologist, this paper explores how relational foodways—emphasizing interdependence between humans, land, and more-than-human communities—challenge extractivist models. Centering feminist agroecology, it highlights gendered dynamics of land access, labour, and seed sovereignty in Alberta. Women-led regenerative farms emerge as sites of both ecological renewal and resistance to neoliberal enclosures and corporate food regimes. Through feminist food studies and political ecology, this research examines care-based farming practices rooted in reciprocity, biodiversity, and sustainability. It engages critically with the feminization of agriculture, the undervaluation of women’s labour, and structural inequities in farming. By foregrounding seed saving, cooperative land stewardship, and alternative economies, this study argues that feminist agroecology is a pathway toward dismantling capitalist food systems and building just, resilient, and care-centered agricultural futures.

6.5.d “Écocommunautés et (ré)appropriation d’activités de subsistance au Québec”, Viviane Isabelle (Université de Montréal / Institut national de la recherche scientifique / Collaboratoire Villes Voix Visions)

Cette communication prospective présente mon projet de maîtrise, dont le terrain sera réalisé à l’été 2025 dans une écocommunauté rurale québécoise alliant habitat partagé, mode de vie alternatif et vie communautaire. Ce terrain documente les pratiques de subsistance néo-artisanales qui sont hébergées au sein de l’écocommunauté, telles que le petit élevage, la laiterie et boulangerie artisanale et la permaculture.

Ma recherche vise à analyser comment se déploie cette (ré)appropriation d’activités de subsistance néo-artisanales, en détaillant si, et comment, l’impératif de subsistance transforme, initie, ou renforce les liens entre humains, plantes et animaux. Je cherche à comprendre de quelle manière ces activités façonnent l’espace social de l’écocommunauté.

En mobilisant la cartographie participative, une méthodologie participative empruntée à la géographie critique, j’enquête sur l’espace vécu de l’écocommunauté tout en engageant ses membres dans une réflexion collective sur leurs pratiques et relations spatiales.

6.5.e “Undone science, local farmers, and the search for expertise amongst a world filled with information”, Christina Holmes (St Francis Xavier University)

Food supply chains have become increasingly more global and are controlled by multinational corporations, making it more difficult to farm on a small scale in Canada. Accordingly, scientific knowledge production and technological innovation has focused more on larger farms. Yet, smaller farmers still exist and cope with a myriad of needs for information and technology. Using Hess' (2016) idea of undone science, I explore the gap in the knowledge and technology needs of farmers engaged in local food economies in Nova Scotia and Vancouver Island, BC based on qualitative interviews conducted in 2024-25. Local farmers draw on a wide variety of information sources, including experiential knowledge, podcasts, US agricultural extension websites, and YouTube with the 'practical peer review' of its comments. At the same time, there is a need for access to particular expertise, along with concerns about misinformation and social media seen in other sectors of society.

6.6. Anthropology of Health and Care (1) | MacMed 208/209

6.6.a “Confluences of Migration and Health: Navigating Antiretroviral Access Among Venezuelan Migrant Gay and Bisexual Men Living with HIV in Colombia”, Julien Brisson (University of Toronto)

The humanitarian crisis in Venezuela has precipitated the largest mass migration in Latin America's modern history, with 7.7 million seeking refuge in neighboring countries. Colombia, as the primary host destination for Venezuelan migrants, has become a critical site for examining the confluence of migration and health. This qualitative study investigated how Venezuelan migrant gay and bisexual men living with HIV navigate access to antiretroviral treatment (ART) within Colombia. Through 28 semi-structured interviews conducted in October and December 2024, this research explored the lived experiences of these men, focusing on their strategies to overcome barriers to ART. Among the 11 participants diagnosed with HIV in Venezuela, the lack of access to ART was the main reason they chose to migrate to Colombia. However, most participants - including those diagnosed after arriving in Colombia - experienced substantial delays in starting treatment and frequent treatment interruptions, largely due to their precarious migration status. To challenge these barriers, participants employed diverse strategies, including marrying Colombian partners to secure healthcare insurance, engage in sex work to afford ART, and relying on predominantly USA-financed non-governmental organizations for ART donations. These practices illuminate the interplay between structural exclusions, such as restrictive healthcare policies, and individual agency, as migrants creatively navigate these constraints to access ART. This presentation situates the participants' narratives within broader historical, material, and political processes, highlighting the confluences of a humanitarian crisis, migration, and health inequities. By centering the lived experiences of this structurally marginalized population, this research critically advances anthropology's engagement with the complex intersections of local realities and global inequities. The presentation contributes to debates on health justice by interrogating the structural determinants that

shape vulnerability while also highlighting the agency and resilience of migrants navigating systemic barriers to access healthcare.

6.6.b “Empire, islands and health citizenship: Engaging with peripheries to understand evolving care experiences in the United Kingdom”, Anna Horton (McGill University)

This presentation explores how anthropologists can engage with confluences of different and overlapping ‘scapes’ to understand evolving forms of health citizenship in increasingly globalized health systems. I do this by exploring the links and legacies that exist between the United Kingdom (UK) and British overseas territory, the British Virgin Islands (BVI), which are connected by healthcare governance, care pathways, and flows of capital - particularly as money moves from UK tax payers to BVI tax havens through controversial public-private partnerships in UK healthcare. I consider how unbounding and de-centering the UK health system to explore its edges and outer realms in the BVI may help us to better understand ways that layered healthcare structures surface in collective imaginations and lived experiences in the UK. Such practices of ‘thinking away’ will help anthropologists to better understand confluences and constellations that shape people’s relationships with health, illness and care in globalized health-scapes.

6.6.c “Finding Diabetic Children in Nature: Findings from an Ethnography of a Sleepaway Camp for Children with Type 1 Diabetes”, Nicolas McGee (McGill University)

This paper draws on an ethnography of a sleepaway summer camp for children with type 1 diabetes, in the woods of rural Quebec, to revisit the co-construction of childhood and nature in the Western imaginary. The two have long been depicted as being pure and prior to a corrupting, adult, industrialized society. In this site of proximity between childhood and nature, I identify a paradoxical divergence. While the summer camp space is one that romanticises nature and presents itself as an escape from the human world, the diabetic children I encountered at this camp were anything but disconnected from that world. They were constantly engaged in the complex use of intrusive biomedical technologies, a daily task from which they have no respite. How do these children who demonstrate remarkable agency through calculated daily self-discipline and a nuanced awareness of their mortality challenge the longstanding association between childhood, nature, and innocence?

6.6.d ““I want to take care of myself for them”: The Lived Experiences of Caregivers of Autistic Individuals”, Stephanie Studer (McMaster University)

In the face of inadequate social, medical, and financial resources, caregivers of autistic individuals sacrifice their own well-being for the sake of those for whom they provide care. Whether they be kin or non-kin, caregivers take on a role that impacts their own self-identity and relationships with others. This study, based in Ontario, Canada, considers the perspectives of caregivers of autistic individuals with high support needs

and aims to make their voices heard. Frequently, government educational, medical, and financial policies that directly impact autistic individuals and caregivers neglect to take into account meaningful input from those in caregiving roles. Based on personal narratives, I demonstrate the value of an intersection between anthropological theory and ethnographic storytelling. In conclusion, I argue that caregivers of autistic individuals with high support needs are profoundly troubled by the gaps in services provided by the Ontario government for both autistic individuals and caregivers themselves.

6.7. Law and Bureaucracy | MacMed 519

6.8.a “Timely documents: Bureaucracy and temporality in BC schools”, Cristina Moretti (Simon Fraser University)

Drawing from anthropological work on bureaucracy (see Billaud and Cowan, 2020; Mathur, 2016) and Kathleen Stewart’s attention to “moments of impact” (2005), I trace BC elementary school teacher’s everyday engagements with the contradictory temporality and opacity of paperwork. A simultaneous practice of documenting the past, anticipating the future, and anchoring teaching to the present, school bureaucracy turns teachers to archivists, planners, and translators. In my ongoing research, based on interviews with teachers supporting children with special needs and/or from migrant families, autoethnography, and participant observation, I ask: How do teachers theorize their engagements with bureaucracy as a confluence of tricky objects, ways of knowing, and practices? Which ideas of dis/ability weave through and animate the time of the document? How do my interlocutors link the complexities and contradictions of bureaucracy to wider social contexts, such as underfunding and labour shortages in the school system, neoliberal regimes of accountability, and social inequality?

6.8.b “Photographs as Unstable Evidence: Hoarding-Related Eviction Cases in the Greater Toronto Area”, Katie Kilroy-Marac (University of Toronto Scarborough)

In order to maintain their housing, persons threatened with hoarding-related eviction in the Greater Toronto Area must present their case before the Ontario Landlord and Tenant Board. In these hearings, landlords’ and tenants’ rights are imagined, protected, and constrained according to two competing frameworks: hoarding as a public health and safety hazard and housing code violation, on the one hand, and hoarding as related to a medical or psychiatric condition warranting disability protections and accommodations, on the other. To defer the eviction ruling, accused tenants must frame their situation in terms of a medical condition, all the while demonstrating that: 1) they are aware of their “clutter” problem, 2) they are actively working toward resolving the issue, and 3) they are cooperative when it comes to the demands of experts, city agencies, and service providers. This paper examines the tactical use of material evidence—namely, photographs—by landlords and tenants alike in three cases, looking closely at the Board adjudicators’ reception and analysis of such evidence. In order to receive a favourable ruling, landlords and tenants strive in different ways to demonstrate their compliance with the Board’s expectations of responsible action, accountability, and

“good faith” engagement. As I show, however, photographic evidence may be just as likely to undermine landlords’ and tenants’ claims as it is to secure them.

6.8.c “Reimagining the Ethics of Refuge Across Borders: Afghan Hazara Refugee Advocacy in Australia”, Helena Zeweri (UBC)

Based on ongoing ethnographic fieldwork on refugee rights advocacy in Australia, this paper examines the social world of Afghan Hazara refugee rights advocates in the era of offshore detention and ‘stop the boats’ immigration policies. Since the early 2000s, Afghan Hazara migrants have constituted the majority of boat arrivals to Australia. As a result of oscillating policies toward boat migration, some have been subject to prolonged offshore detention and temporary status while others have been granted permanent refuge. Many of those who have been resettled have gone on to become powerful advocates for immigration policy reform and sources of support for newcomers released from detention into the mainland. Having witnessed the legal precarity and carceral violence newcomer communities are subjected to as well as the enduring violence of ethno-racial persecution and civil conflict in Afghanistan, Afghan Hazara advocates have developed unique philosophies around the right to refuge.

Such philosophies view the effects of Australia’s border regime as transnational, impacting kin and community in Afghanistan and other transit countries where refugees face prolonged wait times. By extension, advocates reimagine the ethics of ‘refuge’ not only as an individual right administered by the state but also as a collective responsibility of those who have experienced the intersecting violence of borders, war, and ethno-racial persecution. This ethics of rights and responsibilities invites an unsettling of liberal state and activist discourses which view refuge as an object of individual desire, aspiration, and struggle. Examining the historical specificity of the Afghan Hazara experience of crossing borders can unearth alternative philosophies around refuge that consider collective experiences of structural violence.

6.8.d “Discourses of Parental Rights and the Canadian National Imaginary”, Holly Scott (Western University)

Recent debates and legal policies on 2SLGBTQIA+ affirmation in Canadian public schools reveal contested ideologies related to children’s rights, 2SLGBTQIA+ rights, and so-called parental rights. I present a critical analysis of Canadian English-language discourses of parental rights in public education and their relationship to a Canadian national imaginary. I suggest that, through discursive strategies which construct national identity (Wodak et al. 2009), 2SLGBTQIA+ people are at once assimilated and dissimilated in this national imaginary. This discourse thereby represents a negotiation of values and norms related to the inclusion/exclusion of 2SLGBTQIA+ individuals in an imagined Canadian society.

6.8.e “Navigating Accessibility with Anthropology: How an Applied Action Plan for Accessibility Connects Libraries, Publics, Universities, and Legislation in British Columbia”, Tara Thompson (Okanagan Regional Library)

Royal Assent of the Accessible Canada Act (2019) marked a shift to address overdue disability equality that was 30 years behind countries like the USA, Australia, and Aotearoa New Zealand. Today, Canadian provinces and territories currently mobilize to set up related Accessibility Acts to be barrier-free in public spaces. This presentation is a case study of the convergence of anthropology, a public library system, and government legislation in British Columbia. We unpack how government legislation, the non-profit needs of the Okanagan's Regional Library system, and anthropological insights form a convergence for community-engaged research to enhance accessibility and social justice. This presentation shares the way anthropology observes, analyzes, and interprets the relations between local realities and larger government processes for the Accessible British Columbia Act to produce not only academic insights but also the development of an Open Source Action Plan for other libraries and non-profits to use and adapt.

6.8. Ready or Not: The Challenge of Generative AI for Anthropology Instructors (Roundtable / Table ronde) | MacMed 336

Karl Schmid (York University) and Maggie Cummings (Maggie Commings)

Anthropology instructors today inevitably face the challenge of generative artificial intelligence (AI). AI tools are already able to assist with academic work like performing literature reviews, summarizing articles and books, developing arguments, drafting papers, and creating presentations. To what extent does generative AI contribute to plagiarism and pose a challenge to academic integrity? Will many of the skills that anthropologists value—close reading, critical thinking, research and writing skills—be rendered obsolete by generative AI? On the other hand, can AI allow us to create new pedagogical approaches? How can we best teach anthropology in this context? This roundtable is a forum in which to raise questions and to share some of our experiences (the good, the bad, and the ugly).

6.9 The Mohawk Mothers and the search for unmarked burials at McGill (Roundtable) | Martin Theatre (504)

Josie Quigley (Chair), Philippe Blouin (Co-organizer), Leslie Sabiston (Co-organizer/Discussant), Kimberly Murray, Orisanmi Burton, Adrian Burke, Lloyd Benedict, and Kirsten Anke

In 2022, the Kanien'kehá:ka Kahnistensera (Mohawk Mothers) obtained an injunction from the Superior Court to halt excavation for McGill's New Vic project on the site of the old Royal Victoria Hospital, one of the university's former teaching hospitals. Following this landmark ruling, an archaeological investigation began to search for unmarked graves of potential victims of unethical medical experiments. This roundtable will bring together participants in this search as well as key scholars to share insight on the judicial battle and the archaeological investigation. This will lead into a larger discussion on partnerships between law enforcement, academics, philanthropic institutions, and intelligence agencies for unethical research targeting minoritized groups, including Indigenous and Black people, for the purpose of political repression

and assimilation. It will also broach the ethical responsibilities of scholars in addressing and redeeming this colonial legacy, and how these experiments reflect a larger system of genocide, oppression, and control.

**10:45-11:00 – COFFEE BREAK // PAUSE CAFÉ |
MacMed 5th/ième, 6th/ième floors/étages**

11:00-12:30 – PANEL SESSIONS 7 // BLOC 7

7.1. Politics of Benevolence: Forging a Nation with/under the (U.S.) Empire | MacMed 333

7.1.a “Resurgent Solidarity Through Language as Resistance”, Baraa Abuzayed (Queen’s University)

The slogan, “from Turtle Island to Palestine, occupation is a crime,” rings at every protest for Palestine, becoming a cry of transnational solidarity. After October 2023, a resurgent Indigenous solidarity for Palestine was ignited, with numerous Indigenous organizations issuing statements of support for the Palestinian cause. These declarations, often framed in the language of decolonization, were not merely symbolic; they drew upon the epistemologies and lived realities of the stewards of this land. The language employed resonated with the politics of “refusal” (Simpson 2014). This shared lexicon of resistance underscores the powerful role of language in articulating a politics of solidarity that identifies a common struggle against imperialist land conquest and settler colonialism. By examining the ways language operates as both a tool of connection and resistance, which go beyond the written word, this paper shows how solidarity across occupied spaces underscores that “decolonization is *not* a metaphor” (Tuck 2012).

7.1.b “U.S. Empire and the Universal Field of Religious Authority”, Shantanu Mhera (York University)

This paper engages with the question of the U.S. empire and the religious field of global Muslim authority. To do so, this paper critically brings into conversation the classical debates on methodological nationalism with anthropological approaches towards studying the U.S. empire. While there is much scholarly attention paid to the everyday lived realities of Muslims in the North American context in the backdrop of the Global War on Terror, this paper conceptually situates the idea of ‘religious field’, ‘exceptionalism’, and ‘authority’ which emerges from the arrangement when U.S.

empire operates as both a site which exerts universal liberalism on the one hand and also rationalizes the logics of methodological nationalism. By analyzing ethnographic vignettes of Muslim scholars practising religious authority, this paper raises methodological questions about the challenges which emerge when we think about religious fields and/of/ empires.

7.1.c “LandBack and Caste Abolition: Intersecting Struggles & Solidarities”,
Simran Sharma (Queen’s University)

Settler colonialism conditioned, articulated with, and was modified by the plantation economy and the indentureship of South Asian and Chinese laborers. These historical and geographical "intimacies" (Lowe 2015) continue to inform the colonial present, especially in "Canada," where the state instrumentally promotes migration and multiculturalism to reconfigure and preserve its settler-colonial social formation. Concurrently, analyses of the Indian state underscore how Hindutva nationalist politics circulate across geographies. This paper will unpack the "Indian diaspora" as a collective identity by examining the specific ways in which caste, class, and gender mediate political subjectivity formation in "Canada." Further, it will argue that upper-caste/class Indian migrants often reproduce settler colonial logics and relations, indicating the expansion of the "settler" category under multicultural neoliberalism. Centrally, this paper will explore how efforts to conjoin feminism, caste abolition, and anticolonial politics in the Indian diaspora can overcome limits to solidarity with the Indigenous LandBack movement.

7.1.d “ ‘We were Never Indians’: Empire, Time, and Nation in the Sikh Diaspora in Canada”, Salman Hussain (York University)

Drawing on fieldwork with Sikh Khalistani activists in the Greater Toronto Area, this paper examines how Khalistan is constructed as a ‘de-territorialized’ nation by the separatist Sikh community in the diaspora. De-territorialization refers to the activists’ imagination of Khalistan as a nation that exists outside the time and territory of the Indian nation-state, particularly after India’s independence from the British Empire. However, it remains tied to their historical imagination of the remnants of the Sikh Empire in the Indian Punjab.

Specifically, I focus on how activists construct an alternative history of Sikh rule—one that bypasses the formation of the Indian nation-state. This narrative stretches from the British Empire to their envisioned utopia of Khalistan. I also explore how this history is interwoven with Sikh nationalist consciousness, in which empire is a constant presence. In addition, I ask: How do Sikhs navigate their ambivalent relationship with another empire: the United States?

7.2. Cosmologies et territorialités autochtones : comparaisons et confluences Brésil-Canada (Roundtable 2/3) | MacMed 210/211

Clarissa Rocha de Melo, Oendu de Mendonça, Francine Rabelo et Robert Crépeau

Cette table ronde discutera des dynamiques de continuités et de transformations des cosmologies, des territorialités et des sociétés autochtones au Québec et au Brésil. À travers différentes études du cas, il s'agira de mieux comprendre comment les peuples autochtones sont liés par une histoire coloniale commune, mais aussi par la diversité de leurs réponses face aux enjeux territoriaux : transmission des savoirs, pédagogies territoriales, démarcation des terres, luttes contre la déforestation et l'exploitation des ressources forestières, protection des eaux... Cette session, pensée comme un espace de confluences et de convergences entre le Sud et le Nord, s'articulera autour des questions suivantes: comment les peuples autochtones établissent, maintiennent et renforcent les liens entre cosmologies et relation au territoire ? Quels sont les revendications et les engagements qui en résultent ? Quelles sont les nouvelles configurations territoriales qui en émergent ? Quel est le rôle de l'anthropologie dans ces processus complexes ?

7.3. Sharia Debate Revisited: Beyond the Trope of Inclusion and Exclusion (Roundtable) | MacMed 336

Katherine Lemons (Chair), Rehan Sayeed, Victor Muniz-Fraticelli, and Jean-Michel Landry

A decade after the Sharia Debate, this roundtable revisits Muslim life in Canada by examining how Islamic institutions—including Darul Iftaa's, mosques, and community organizations—navigate legal, socio-political, and extralegal spaces. Moving beyond earlier discussions of legal recognition and exclusion, we explore how religious authority persists and adapts through semi-autonomous governance structures that influence both public and private spheres. Family law, marriage, and divorce emerge as some sites where debates on public-private religion, securitization, and state policy intersect, shaping Muslim institutional autonomy. In this context, we examine how Islamic institutions, both formal and informal, interact with state frameworks, considering their role in challenging the boundaries between legal and extralegal spheres. In line with CASCA 2025's theme, we reflect on Islam's place in Canada as both a site of convergence and disruption, questioning how alternative legal and religious frameworks reshape the relationships between governance, law, and institutional legitimacy.

7.4. Poster Presentations Session I | MacMed floors/étages 5 and/et 6

7.4.a “The Anthropology of Money: A Research Journey into Confluence”,
Cynthia Tahhan (University of Calgary)

Researchers in the anthropology of money look at the cultural aspects of currency, finance and monetary systems. This type of anthropological study is influenced by historical global events such as the establishment of the Federal Reserve, the

establishment of the petrodollar the great depression and the 2008 stock market crash. One of the most powerful influences in this study of money includes the willingness of early anthropologist Bronislaw Milanowski to study and catalogue the Kula Ring System, a system of trade and barter of goods across the Trobriand islands. Currently, this anthropological study considers the cultural and social forces that shape our current financial realities leading to social conflicts and war across temporal and spatial realities.

7.4.b “Confluences in Anthropology Leading to Digital Repatriation”, Drayton Lauinger and James B. Waldram (University of Saskatchewan)

The field of anthropology has seen significant confluences that have paved the way for digital data repatriation. These confluences include the integration of Indigenous perspectives, increased collaboration between anthropologists and Indigenous communities, and heightened consideration regarding Indigenous data sovereignty. By acknowledging the historical injustices towards Indigenous peoples, and recognizing the importance of cultural heritage, anthropological research practices have evolved to support digital data repatriation efforts. Our time spent with interlocutors in Belize highlights this evolution by paying respect to relevant cultural norms, transparency of research goals, and examining relevant government and institutional policies, with these aspects being paramount to success.

7.4.c “Articuler care et environnement : une exploration théorique”, Viviane Isabelle (Université de Montréal / INRS)

Cette affiche présente comment le concept de care s'avère pertinent pour analyser les enjeux environnementaux, et inversement, comment ces enjeux permettent de renouveler la conceptualisation du care. Les perspectives explorées sont l'élargissement du care aux non-humains et la portée environnementale d'un fondement du concept de care : la visibilisation de l'invisible. Les perspectives écoféministes des Suds, une analyse des écologismes dominants ainsi qu'une ethnographie interespèce en contexte d'agriculture paysanne en France structurent le cheminement théorique illustré par l'affiche. Adossée à une anthropologie qui interroge les crises contemporaines, l'affiche dévoile le potentiel du care comme vecteur de solidarité et de transformation.

7.4.d “Crossing Borders and Navigating Dreams: Career Decision Making for International Students at Ontario Universities”, Julia Leary (University of Guelph)

Universities are accepting international students in record numbers and many have plans to work in Canada after graduation. My research focuses on the career decision-making of these students using a multi-disciplinary approach. Themes emerging from data collected via 24 qualitative interviews include the influence of global eduscapes and transnational networks (the collective), and student autonomy and identity (the individual). This data can be used to inform immigration policy and university recruitment strategies, ensuring that international students' expectations are aligned with federal, provincial, and post-secondary needs to help create an environment in which these students are supported and can flourish.

7.4.e “Social Network & Kinship: My Socio-anthropological Diagram”, Blanche Deschênes (Concordia University)

Last year, I chose the course Quantitative Research Design and Methods. This opportunity allowed me, as an anthropology student, to explore the contrasting perspectives of sociology and anthropology on similar topics—namely, the connections between people. Both disciplines use concepts like social networks and kinship to schematically organize these connections. But what might be missing from these frameworks?

The art piece I intend to present as a research creation for this year's conference is a physical representation of my social network. This piece aims to prompt viewers to reflect on how we understand and depict social connections, and how these representations shape our daily perceptions of the people around us. What connects us? Age, class, emotions, place?

7.4.f “The Kampung Spirit of 195 Pearl’s Hill Terrace: Investigating the Impermanence of Heritage Buildings and Artist Communities in Singapore”, Samantha Boyd (York University)

This research investigates the sustainability of artist communities within heritage buildings in rapidly urbanizing cities, focusing on the impermanence of "third places" such as art enclaves that serve as informal gathering sites. Based on two months of fieldwork in Singapore, this study draws on Ray Oldenburg's concept of third places, exploring how the rising costs of living, gentrification, and urban redevelopment challenge the accessibility and availability of these spaces. Using ethnographic methods such as participant observation, The Encounter, and interviews, I examine how these creative communities cope with the loss and transience of their spaces, using tactics of adaptation and resistance. The study engages with urban theorists such as Lefebvre, de Certeau, and Harvey to critically analyze power dynamics, urban change, and affective relationships that form between people and spaces. This study seeks to reframe the concept of community sustainability, questioning whether impermanence itself can foster resilient and dynamic environments.

7.5. Fast Forward in Slow Motion: Attending to African Future Horizons in Ethnographic Analyses Today | MacMed 206/207

7.5.a “Brown water, gold belts, and disruptive gendered environments/environmentalism in artisanal mining communities in Sierra Leone”, Blair Rutherford (Carleton University)

Growing use of mechanized excavators to seek gold by some artisanal miners in Tonkolili district, Sierra Leone, has prompted some gendered critiques of the rapid transformation of the waterways and landscapes among women living and working in the adjacent mining communities. Tracing some of the gendered consequences of this

changing mining work, I focus on varied moral contestations and concerns that have emerged, more as an inchoate environmentalism that speaks to classed and gendered injustices and disruptions to previous rhythms of productive and reproductive labour than a clearly articulated platform. Through analysing what can be called a vernacular environmentalism, this paper poses questions concerning wider environmental assessments of artisanal mining in Sierra Leone and beyond, examining some of their limitations in terms of connecting with deeply felt sense of harms, particularly among women, emerging from these changes to everyday life and livelihoods.

7.5.b “Migration and Politics of negotiated statehood in Nigeria: Emerging Actors, Networks, and Identities”, Ugochukwu Okoye (Carleton University)

This paper examines how migration dynamics shape the role of non-state actors in co-producing governance and development in Nigeria. Focusing on Igbo hometown associations (HTAs), it explores how migrant experiences and notions of belonging influence membership in HTAs and how these dynamics inform the agency of HTAs as drivers of economic and distributive development, particularly in contexts where formal state structures exhibit limited capacity for effective governance. Grounded in hybrid governance theory and frameworks of belonging, social identity, and transnationalism, the study asks: How does migration enable HTAs to co-produce governance alongside formal state structures? How does this shared governance reshape stateness in postcolonial Nigeria? Drawing on year-long ethnographic research in Nigeria and Canada, it analyzes self-help infrastructure initiatives by two Igbo HTAs, paying attention to how the everyday operation of HTAs transforms the Nigerian state in ways that enhance a better understanding of statehood and development in post-colonial Africa.

7.5.c “Cultivating Resistance: Sudanese Women, Land Dispossession, and the Sonic Politics of Agrarian Futures”, Meysoon Amin (Carleton University)

Land in Sudan has long been a site of imperial extraction, war economies, and gendered dispossession, where state-driven and foreign-backed agribusiness projects have forcibly displaced small farmers, particularly women, while restructuring Sudan’s food systems. Women, however, continue to resist—through cooperative farming, revolutionary organizing, and the sonic politics of protest songs and agricultural chants. Drawing on activist ethnography and Afri-futuristic feminism, this paper examines how Sudanese women engaged in wheat production challenge land expropriation and reimagine agrarian futures through both embodied labour and sound. How do these women’s vernacular forms of resistance—whether in the fields or through sonic protest—contest neoliberal and military land grabs? How does sound archive dispossessed but not disappeared agrarian futures? By foregrounding women’s land justice struggles, this paper highlights how agrarian labour, dispossession, and sound intersect as sites of both crisis and futurity in post-revolution Sudan.

7.5.d “The Igbo apprenticeship system and the language of empowerment”, Chikezirim Nwoke (Carleton University)

For half a century, the language of “youth empowerment” has been adopted and clichéd by public and private actors as evidenced in interventionist, youth-focused initiatives and policies in various countries. Against the backdrop of a resurgent trend that centers trade apprenticeship as the solution to unemployment (constructed as youth empowerment) in southeast Nigeria, I explore some of the initiatives and approaches promoted by the state and large corporations promoting and supporting the Igbo apprenticeship system. I show how different actors insert themselves into this trend, employing the language of empowerment while, in effect, pursuing the formalization of the kinship-based apprenticeship model to address identified challenges. Using ethnographic data, I analyze how youth empowerment in this context is gendered, politicized, and constructed as technologically determined. I argue that empowerment initiative often key into neoliberal ideals of success, whilst reproducing rather than addressing structural political economic issues affecting youth in the area.

7.6. Beyond the State’s Gaze: Agency and Livelihoods in Upland Northern Vietnam | MacMed 1027

This panel explores dynamic intersections in northwestern Vietnam, where the lives of upland ethnic minority communities are being reshaped by global economic trends, ecological challenges, and the pervasive influence of an authoritarian Communist government. Driven by a modernist vision and a neoliberal economic framework, the Vietnamese state is advancing political projects that profoundly affect the livelihoods of these marginal communities. Amid this fragile and evolving landscape, our panel seeks to highlight a source of hope by showcasing the resilience strategies many in these settings have developed. Individual papers will focus on: the complexities of making a livelihood while growing cinnamon (cassia) as a cash crop, and the actors involved; the mindful ways that ethnic minority communities work with new building materials while maintaining customary norms; the impacts of forest conservation policies on local livelihood options; and the positive and negative implications of state policies for upland livelihood opportunities over time.

7.6.a “Negotiating Social and Economic Ties in the Cinnamon Commodity Chain of Northern Vietnam”, Mélie Monnerat (Université de Montréal)

This paper explores the confluences between local social structures and global market forces in the cinnamon commodity chain of northern Vietnam. Drawing on over nine months of field research with Yao, Hmong, and Kinh farmers, as well as with large-scale traders, wholesalers, and export companies, I analyze how diverse actors navigate shifting economic landscapes. Using the Systems of Provision (SoP) framework (Fine & Leopold, 1993) and the Tropical Commodity Chain approach (Talbot, 2002, 2009), I examine horizontal dynamics—how trust, ethnicity, and local networks shape trade relationships at different supply chain nodes—and vertical dynamics—how the segmentation of the commodity chain into distinct threads and strands, such as organic-certified versus sulfur-treated cinnamon, influences market access and production

strategies. This analysis sheds light on how upland ethnic communities develop resilience and negotiate their place within broader economic and political frameworks, balancing local realities with global pressures.

7.6.b “A Pipe Dream Realised? Opium, Market Integration, and Territorialisation in Upland Northern”, Patrick Slack (McGill University)

In the northern Vietnamese borderlands, colonial and state interventions have sought to territorialize highland areas and reshape livelihoods for over 140 years. French colonial authorities (since the 1880s), the Democratic Republic of Vietnam (1954–1975), and the Socialist Republic of Vietnam (1975–present) attempted to politically, economically, and environmentally restructure highland landscapes and the lives of Mien, Hmong, and Hani farmers. Using highland labour and landscapes, they implemented often conflicting and confusing policies related to opium cultivation, introduced around 1910 here. This study draws on colonial and state archives and over six months of ethnographic fieldwork in two upland districts to investigate how interventions and ethnic minority livelihoods co-evolved. Although opium cultivation was banned nearly 30 years ago, its social, economic, and territorial impacts persist. The research underscores the lasting influence of colonial policies on highland communities and the complex legacy of state-led transformations.

7.6.c “Cultural Concretions: Hmong Creative Adaptations in Upland Vietnam”, Jean Michaud (Université Laval) and Sarah Turner (McGill University)

This analysis, informed by the infrastructural turn, considers concrete not just as a material but as a socio-material agent reshaping socio-cultural norms and community resilience in the face of modernity. Among the Hmong or rural northern Vietnam, the widespread adoption of concrete in construction profoundly impacts the socio-cultural landscapes. A shift from bamboo, wood, and thatch housing to incorporating brick, mortar and concrete signifies more than a mere architectural change; it underlines a cultural challenge. Historically, Hmong dwellings, with their earthen floors, were closely linked to life events like birth and death. Building on long-term ethnographic work, one specific case that I focus on is how this transition challenges the burial of newborns' placentas, a practice embedded in Hmong animistic worldviews and essential for connecting the living with ancestral spirits. Hmong families have found ways of creatively incorporating concrete into their lives while preserving cultural practices. This adaptation highlights a careful embrace of modernity, balancing practical benefits with ensuring the resilience of cultural identity. This case study underscores the interplay between state-led modernization efforts, the materiality of infrastructure, and ethnic minority worldviews, revealing the nuanced strategies Hmong households employ to navigate the complexities of modern life in Vietnam.

7.6.d “Infrastructural impositions: Ethnic minority traders and their marketplace manoeuvres in upland Vietnam”, Sarah Turner (McGill University)

In Vietnam's northern mountainous borderlands, ethnic minority Hmong and Mien farmers must constantly negotiate the Vietnamese state's aspirations to bring these rural communities under greater control. The state is working hard to integrate this territorial periphery, along with its people, land, and resources, to better align with centralised objectives. These efforts are closely linked to a number of infrastructure programmes. I focus here on one such state-driven infrastructure project, namely the 'upgrading' and construction of new permanent marketplaces. This is part of the state's 'New Countryside Programme' which necessitates eliminating what officials regard as undesirable and uncontrollable elements of marketplace trade. As such, informal marketplaces initiated by local residents – and which meet local needs and priorities – are deemed in need of formalisation to create 'aesthetic order'. Moreover, as unambiguously stated in the 2003 Decree on the Development and Management of Marketplaces, "preventing and putting an end to the state of marketplaces emerging spontaneously or built in contravention of planning" is of key importance. Drawing on conceptual literature from the infrastructural turn, especially regarding infrastructural violence and infrastructural lives, I examine the impact of these projects on upland ethnic minority marketplace traders and their livelihoods. I highlight how individual traders (re)shape specific infrastructural lives with tactics that include subtly disrupting or resisting such state-supported initiatives. I make the case that attention needs to be paid to infrastructure projects that might be only barely perceptible but are nonetheless perpetuating slow forms of infrastructural violence in Vietnam's uplands.

7.7. Treaty-making and its Alternatives/La négociation de traités et leurs alternatives (Roundtable 2/2) | Martin Theatre (504)

Jasmin Habib (Chair), Émile Duchesne (Chair), Paul Wilkinson, Harvey Feit, Stephen Langdon, and Constant Awashish

The James Bay and Northern Quebec Agreement (JBNQA) was the first 'modern' treaty signed in Canada, pursuant to the federal Comprehensive Land Claims Policy, 1973. The Agreement is foundational to relations between the Quebec and Canadian governments and the Cree and Inuit, as well as the Naskapi whose 1978 Northeastern Quebec Agreement (NEQA; Anon. 1984) also flowed from the JBNQA process. The Agreement established levers of power that have greatly enhanced Indigenous signatories' ability to self-govern and negotiate development on their territories. Following the ratification of the JBNQA and the launch of a procedure to address comprehensive aboriginal land claims by the Canadian government, many Indigenous nations in Québec embarked on lengthy and tedious treaty negotiation processes. To date, several nations are still negotiating such agreements, while others have abandoned the process altogether. The slowness of these negotiations raises the question of how to assert Indigenous sovereignty in a context of legal vagueness, political entanglements and the counter-hegemonic and creative power of the interstices created by the absence of a clear framework for exercising aboriginal rights. In what ways does the JBNQA frame the contemporary negotiation of treaties in Quebec and Canada? What are the alternatives to treaties in this context of waiting or refusing to participate in negotiations?

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La Convention de la Baie-James et du Nord québécois (CBJNQ) fût le premier traité « moderne » à être signé au Canada dans le cadre de la Politique sur les revendications territoriales globales de 1973. La Convention est un élément fondamental de la relation entre les gouvernements québécois et canadiens, d'un côté, et les Cris et les Inuit, de l'autre, de même que pour les Naskapis dont la Convention du Nord-Est québécois découle également de la CBJNQ. La Convention a permis d'établir des leviers de pouvoir qui ont grandement renforcé la capacité des signataires autochtones à s'auto-gouverner et à négocier le développement de leur territoire. À la suite de la ratification de la CBJNQ et du lancement d'une procédure fédérale pour répondre aux revendications territoriales globales, plusieurs nations autochtones au Québec se sont embarquées dans de long et fastidieux processus de négociations de traités. À ce jour, plusieurs nations sont toujours en train de négocier de telle ententes. D'autres ont plutôt décidé d'abandonner le processus. La lenteur des négociations soulève la question de l'affirmation des souverainetés autochtones dans un contexte marqué par le flou juridique, les enchevêtrements politiques et la possibilité d'un pouvoir créatif dans les interstices créés par l'absence d'un cadre claire pour exercer certains droits ancestraux. De quelle façon la CBJNQ influence-t-elle toujours les termes des négociations territoriales contemporaines au Québec ? Quelles sont les alternatives aux traités dans ce contexte d'attente ou de refus de participer aux négociations ?

7.8. Anthropology of Health and Care (2) | MacMed 208/209

7.8.a ““Just listen and believe the patient's experience. The outcomes that matter to the patient, that's what matters”: Navigating the Healthcare Systems as Individuals Living with Rare Diseases”, Dima Kassem (Western University)

There are approximately 7000 rare diseases identified. About 80% are genetic, and 94% have no available treatments. Still, the rare disease community is often overlooked by society, particularly by the healthcare system. What's more, four people living with rare diseases and eight social support network members interviewed in this study noted that at doctor's appointments, most of the time, the doctors do not listen to what their patients need or have to say. Drawing from my interviews, this presentation addresses the tension between healthcare ideologies and cultural expectations.

7.8.b “Care Reconfigured: Individual and Community Responsibilization in Alberta's Recovery Turn”, Amy Cran (Dalhousie University)

The Government of Alberta is adopting a “recovery” orientation in the treatment of addiction, cemented in the 2022 report, “Toward an Alberta Model of Wellness.” Using an ethnographic content analysis approach, this paper locates this document in the increasing neoliberalization of healthcare in the province. While purporting to support individual choice, the Alberta Model is better poised to govern “deficient” subjects by

promoting liberal citizenship and placing greater responsibility on families across the “recovery journey.” Contextualized by fieldwork conducted with a Blackfoot-led, grassroots outreach organization, this paper explores how the Alberta Model entrenches existing gaps in service that families are already struggling to bridge.

7.8.c “Au croisement des approches : L’interaction entre biomédecine et empowerment dans les parcours de rétablissement”, Myriam Rivest (Université Laval)

Ma présentation explore la rencontre et la coexistence de différentes orientations thérapeutiques en santé mentale, telles que l’approche biomédicale et l’empowerment, au sein des pratiques de soins communautaires. J’aborderai ces ‘confluences’ comme des points de friction et de complémentarité entre des visions théoriques parfois opposées, en mettant en lumière leur capacité à se renforcer mutuellement ou, au contraire, à générer des tensions, selon les contextes.

Ce projet s’inscrit dans une réflexion sur la manière dont l’expérience du rétablissement est façonnée par des contextes sociaux (Myers 2015), notamment institutionnels (Brodwin, 2013), et comment ces dynamiques influencent les trajectoires de soin et la façon dont les individus vivent et donnent sens à leur parcours de rétablissement.

7.9. Sustainability and Conservation | MacMed 1101

7.9.a “Duha Reindeer Herders vs. State Conservation and Border Protection: Security and the Contest for Territorial Mastery in Northernmost Mongolia”, Nicolas Rasiulis (Vilnius University)

200-300 nomadic Duha hunter-gatherers and reindeer-centric multispecies pastoralists inhabit the ‘taiga’ in northernmost Mongolia. Overlapping Mongolia’s border with Russia (near Russian critical energy infrastructure), Duha territory is circumscribed by Tengis-Shishged National Park (TSNP), wherein Duha livelihoods are largely criminalized. TSNP is one of three reserves—U.S. State Department-approved ‘sister parks’ of Yosemite National Park—composing Ulaan Taiga Specially Protected Areas, a state-governed conservation complex which obliquely interoperates with Mongolia’s paramilitary border protection apparatus. Braiding shamanic and international relations realisms, this paper examines—and situates, historically and geopolitically—the contest for territorial mastery here as a matter of security competition and cooperation where the sovereignties of Duhas and Mongolia are tested and vitalized through their layered, non-fusional convergence in fields of full-spectrum power. Whereas Duhas draw power from shamanic spirits, Mongolia draws from partnerships with U.S. governmental and non-governmental actors. Incongruences of territorialities are partly resolved by securing shared strategic interests.

7.9.b “Pink Dolphins and Political Divides: The Paradox of Conservation in the Colombian Amazon”, Elias Aaron Galindo-Paredes (Dalhousie University)

This presentation examines the social and political consequences of implementing the Tarapoto Ramsar Site in the Colombian Amazonia, highlighting how Western conservation fantasies—such as prioritizing the pink dolphin, a species locally viewed as mischievous and destructive—disregard indigenous cultural knowledge and exacerbate social and economic inequalities. The conservation plan divided the 22 affected fishing communities, with only half supporting the initiative. These tensions have ignited a shift in leadership, with young indigenous women challenging the authority of traditional male elders, whom they accuse of corruption and poor governance. Furthermore, the conservation area curtailed livelihoods like fishing, inadvertently driving a resurgence in illegal coca picking and cocaine production—a deforestation-linked practice—further exposing the ineffectiveness of localized conservation efforts. This ethnographic research situates the rise of women's political leadership within a broader trend in Amazonian Indigenous communities, illustrating how Western conservation efforts can deepen existing social fractures while catalyzing political transformations.

7.9.c “Sustainability & Localism within Ontario’s Craft Beer Community”,
Seamus Hodgins (Carleton University)

Ontario's craft brewing industry faces immense challenges, such as the current ecological crisis. Between global supply chain shortages and the effects of bad harvests of key ingredients, some breweries collaborate with local producers to remain afloat. Some breweries believe in the ideological commitment of localism to develop what they believe to be more ethically sustainable practices, which they hope will create a stronger industry. However, the success rate amongst breweries who use localism varies. With looming changes within the industry due to climate change and buy-outs from global conglomerates, breweries now have many potential confluences to follow. Can craft breweries enact social change through localism to develop a future for Ontario craft beer? Can the successful or failed uptake of localism by Ontario craft beer provide greater insight into the growing ecological threat on craft industries?

7.9.d “Énergies fluviales : convergence de mondes aquatiques autour de la rivière des Outaouais”, Nicolas Cadieux (University of Ottawa) and Marie Lecuyer (McGill University)

L'été dernier, des chercheurs de l'Université d'Ottawa ont quitté leur campus pour un « cours d'eau ». Suivant une goutte spéculative de la Kitchissippi (nom anishnaabemowin pour rivière des Outaouais), nous avons « fait terrain » sur, dans et autour de l'eau, pour une expérience en anthropologie environnementale. Dérivant, flottant et plongeant avec différentes circulations soutenues par le flux de la rivière et ses énergies, parfois géochimiques ou éco-cosmologiques, mais toujours anthropiques.

Des îles sacrées d'Asinabka aux chutes des Chaudières, en passant par le siège de Brookfield Energy et le projet immobilier Zibi - avec sa vision de communauté carboneutre alimentée par l'usine de papier voisine qui chauffe ses bâtiments en hiver -, nous abordons cette confluence anthropologique comme un flux saturé (Jue & Ruiz,

2021). Un flux où l'eau est vue à la fois comme ressource naturelle à protéger ou exploiter, comme oracle de futurs climatiques, ou comme promesse de profit.

7.9.e “Reframing REsilience”, Jane Calderbank (McGill University)

I correspond in this paper with novel genomic knowledge about wild Spring Chinook salmon, known better as “Springers.” Springers’ ability to navigate and adapt to dynamic hydrology stems from their acute environmental perception, memory, and embeddedness in an ecology profuse with emergence. I connect the endangerment of Springers to the deconstruction of four hydroelectric dams on the Klamath River. I enumerate the deficiencies of the orthodox “resilience” framework and its concomitant infrastructure, including the artificial salmon hatchery. Overemphasis on resilience undermines complexity, authenticity, and futurity; it advocates compromise and homogeneity as environmental sanguinity. I recall wayfaring up two rivers in the Pacific Northwest: one static, the other teeming with complex stochasticity. Stoking wildness, I argue, is the reconfiguration of restoration ecology essential to animate the emergent future.

12:30-13:00 – LUNCH BREAK // PAUSE DÎNER |
Cafeteria/Cantine MacMed 5th/ième floor/étage

13:00-14:30 – AGM // AG | Martin Theatre (504)

14:30-16:00 – PANEL SESSIONS 8 // BLOC 8

8.1. Language, Migration and Political Economy in Vietnam and Beyond: Celebrating the work of Professor Hy Van Luong (Roundtable) | MacMed 519

Jack Sidnell (Chair/Organizer), Luke Fleming, Monica Heller, Danielle Labbé, Jie Yang, and Hy Van Luong

Hy Van Luong recently retired from teaching after more than 30 years in the Department of Anthropology at the University of Toronto. Luong played a key role in the development of the department, serving as chair from 1996 to 2006. He was founding director of the program in Asia-Pacific Studies (2001-2016), and president of

the Association for Asian Studies (2021-22). Having conducted extensive field research in a number of rural and urban communities in southern, central, and northern Vietnam since 1987, Luong has published nine books, as well as articles on topics such as discourse, kinship, social organization, and political economy in Vietnam. Luong's current research concerns the interplay of local sociocultural dynamics and the state in a global context. Each presenter will discuss an aspect of Luong's research and writing of relevance to their own work. Hy Van Luong himself will close the discussion with a reflection on the presentations.

8.2. Poster Presentations Session II | MacMed floors/étages 5 and/et 6

8.2.a “Exploring Bangladeshi Migrant Women's Reproductive Choices in Saskatoon, Canada”, Asma Ul Hosna (University of Saskatchewan)

This poster will highlight the key findings from my MA research, which examines the reproductive decision-making processes of fifteen Bangladeshi migrant women in Saskatoon, Canada. Using transnational and feminist anthropological frameworks, the study explores how migration reshapes reproductive choices through the interplay of cultural, religious, and healthcare dynamics in a new socio-cultural environment. The research underscores participants' dual engagement with the norms and expectations of their homeland and the practices of their host country, revealing gendered constraints on autonomy within overlapping cultural contexts. Data collected through in-depth interviews, focus group discussions, and participant observation identify four primary factors influencing reproductive decisions: migration experiences, cultural frameworks, religious beliefs, and healthcare interactions.

The poster will showcase how cultural adjustment, economic stability, and isolation affect settlement and integration, which in turn shape post-migration reproductive choices. Women navigate traditional practices in family planning, contraception, and childbirth while adapting to socio-cultural realities in Canada. Religious beliefs remain pivotal, informing personal decisions and intergenerational values, often reinterpreted in a non-Muslim majority context. Additionally, the research highlights challenges in accessing culturally sensitive healthcare as participants adapt to Western biomedical systems while retaining familiar practices from Bangladesh. By uncovering these dynamics, this study advocates for inclusive healthcare policies that integrate traditional practices and address the specific needs of immigrant women, contributing to broader discussions on migrant health, cultural continuity, and gendered agency in reproductive decision-making.

8.2.c “Aesthetic Norms and Somatic Experience: Using Somaesthetics to Explore Menstruation in Sport”, Halle Kott (Concordia University)

Menstruation and athletics involve significant somatic dimension, yet they intertwine to produce dissociation from bodily experiences. This research draws on somaesthetics to explore convergences between athletics and menstruation. It considers how aesthetic norms about how these processes should look and feel become encoded in the soma and

are embodied, shaping how people experience their somatic lives. These values inform athletes' bodily experiences, framing issues such as menstrual issues or pain as irrelevant. Through interviews with menstruating athletes and upcoming fieldwork, this work challenges the medicalized view of menstruation and athletic performance by considering the cultural factors influencing their health.

8.2.d “Extending Healthcare Cultural Safety principles to all type of discriminations: a proposed memory aid for the physicians based on Intersectionality”, Nathalie Duchesne, Emilie Bertelle, and Mauril Gaudreault (Collège des Médecins du Québec)

Despite three decades of discussion around cultural safety, it remains in its infancy in healthcare. Meanwhile, the concept of intersectionality has broken the silos of research and analysis of inequality systems by advocating for a comprehensive consideration of all aspects of identity.

In the critical search for improving healthcare for all, we argue that the simultaneity and multiplicativity brought by intersectional considerations enrich the analysis and discourse of cultural safety training and endeavors by better reflecting and addressing the lived reality of people, power relations, and social inequalities encountered in healthcare. Extending the concepts of cultural safety to all types of discrimination, and not only to settler colonialism and racism, we herein present a practical memory aid for the everyday practice of culturally safe healthcare providers. Easily adaptable to the local context of care, it bears the advantage of a uniform practical approach for healthcare providers and all patients' identities.

8.2.e “Ethnography of the Hearth: My Journey from Fieldwork to Graphic Novel”, Fabiola Sanchez Balderas (University of Victoria)

In this poster I examine my thesis research *Where the Hearth Burns, Recipes of the Soul. Time and Place Through Foodways Among Lacandon Maya from Mensabak* based on compiled stories from my fieldwork. I explore the kitchen as a place of continuous conversations about foodways, and as a space of multisensorial communication of everyday material matters and encounters. I present results in a scholarly informed ethno/Graphic form, exploring the ethnographic work and the relationship between the participants in a collaborative approach to graphic creation. This poster enriches the storytelling of ethno-Graphic theory in recognizing the role of the researcher in capturing in images the deep memories of research participants. My research poster will contribute to the discussion on the use of visual methods within storytelling, encouraging the use of comics for the dissemination of the research findings.

8.2.f “Reconsidering Youth Pregnancy in the Willamette Valley: Engaging Adult Support Providers”, Olivia Brophy (UBC)

Youth pregnancy is generally seen as detrimental to the life chances of young parents and their children. In the United States, it is painted as a drain on government resources and a threat to collective social wellbeing. This poster uses medical anthropological

perspectives to discuss the ways in which such negative framings are confronted by support providers in Oregon's Willamette Valley through their work. While negotiating a variety of socio-economic, religious, and political affiliations, these support professionals coalesce around a belief that young people are worthy of care. Understanding the support systems young people draw upon provides important insight for those seeking to address the actual human impact of restrictive reproductive health realities in the United States.

8.2.g “L'art comme pont : Enjeux éthiques en recherche anthropologique”,
Myriam Rivest (Université Laval)

Cette affiche présente la méthodologie art-based mobilisée dans une recherche en santé mentale, mettant en avant ses apports uniques. Elle explore la rencontre entre la créativité et l'anthropologie, en soulignant comment l'art dans la collecte de données permet de répondre à des enjeux éthiques complexes, en donnant voix à des expériences subjectives souvent négligées (Leavy, 2013). En tant que méthode émergente (Elliott et Culhane, 2021), l'art-based ouvre des avenues nouvelles pour l'anthropologie, enrichissant la discipline et offrant une approche plus inclusive et respectueuse des parcours de rétablissement et des perspectives humaines dans les processus de soin et de guérison.

8.2.h “Inclusion et éducation au Québec : Le « succès de tous les élèves », un modèle de gestion axé sur l'exclusion.”, Roxane Archambault (Université de Montréal / LABRRI)

Je propose d'explorer les formes invisibles de travail d'inclusion réalisées par les enseignant.e.s et le personnel scolaire, en analysant leur impact sur leur bien-être personnel et social. Des périodes prolongées de stress peuvent produire de l'épuisement émotionnel, un sentiment d'échec professionnel, une baisse de l'accomplissement personnel et une tendance à la dépersonnalisation, qui signifie: “...Lorsque les enseignants développent des attitudes négatives envers les étudiants, les collègues et les parents.” (Rojo & Minier, 2015). À travers la théorie des ordres de Grégory Bateson, mon travail articule ces différentes dimensions (idéologique, affective, morale, juridique, et pratique) pour modéliser les tensions systémiques qui façonnent l'inclusion dans l'éducation, et en société.

8.3. Left-wing, right-wing, anything? (Roundtable) | MacMed 1027

Agnieszka Pasioka, Robert Samet, Meg Stalcup, Méadhbh McIvor, and Samuel Shapiro

In responding to the conference theme “Confluences”, this roundtable aims to interrogate the left-right distinction. In recent decades, it has become commonplace to question both the utility of the categories “left” and “right” and the very possibility to demarcate the political terrain as “left” or “right.” At the same time, the terms “left” and “right” seem irreplaceable, and numerous social actors, rather than abandoning them,

call for their stronger re-articulation. Furthermore, relatively little work has been done to compare ideas, forms of activism, political subjectivities identified as left/right, and it could be argued that we can observe certain reluctance to engage in such comparisons. In our roundtable, we aim to address all these issues, reflecting on the contribution of anthropological and ethnographic methodology to the study of convergences and divergences between left and right, and on the broader implications we can draw from anthropological work.

8.4. Cosmologies et territorialités autochtones : comparaisons et confluences Brésil-Canada (Roundtable 3/3) | MacMed 210/211

Étienne Levac, Émile Duchesne, Sylvie Poirier, Camille Ouellet et Laurent Jérôme

Cette table ronde discutera des dynamiques de continuités et de transformations des cosmologies, des territorialités et des sociétés autochtones au Québec et au Brésil. À travers différentes études du cas, il s'agira de mieux comprendre comment les peuples autochtones sont liés par une histoire coloniale commune, mais aussi par la diversité de leurs réponses face aux enjeux territoriaux : transmission des savoirs, pédagogies territoriales, démarcation des terres, luttes contre la déforestation et l'exploitation des ressources forestières, protection des eaux... Cette session, pensée comme un espace de confluences et de convergences entre le Sud et le Nord, s'articulera autour des questions suivantes: comment les peuples autochtones établissent, maintiennent et renforcent les liens entre cosmologies et relation au territoire ? Quels sont les revendications et les engagements qui en résultent ? Quelles sont les nouvelles configurations territoriales qui en émergent ? Quel est le rôle de l'anthropologie dans ces processus complexes ?

8.5. Land, Sovereignty, and Resilience | MacMed 208/209

8.5.a “The Slow Burn of Fetishization: The Mediation of Culture and Capital in the Village of Field, BC”, Connor Sziklasi (UBC / Landmark Resource Management)

British Columbia, renowned for its accessible natural spaces, is home to protected areas designed to safeguard these spaces while promoting access. This dual objective creates tension rooted in a “radical separation” of humans and “nature” that has defined protected areas since their inception. For the residents of Field, BC, whose homes lie within Yoho National Park, this separation threatens their community, cultural heritage, and village's existence.

My paper explores how Parks Canada's Field problem reflects the fetishization of protected areas, where their value becomes increasingly tied to generating capital. This process, as anthropologists James Igoe, Katja Neves, and Dan Brockington argue, causes the ecological and sociocultural values of these spaces to “fade into the background or disappear altogether.” Using ethnographic data, I analyze how this fetishization impacts the daily lives of Field residents and how their village is leveraged to rationalize the process.

8.5.b “Seabed sensibility: exploring the role of sediments in Marseilles’ post-industrial transition”, Lukas Ley (Max Planck Institute for Social Anthropology)

This paper draws on ethnographic research on the perception and management of contaminated sediments in the Bay of Marseilles, France. In Marseilles, coastal development projects usher in a new type of economy in which services and touristic activities prevail (Bartolotti et al. 2021). Housing, entertainment, and recreational activities draw people to the shoreline, where landscapes bear the traces of petrochemical industries and shipping. I consider the seabed as a wavering ecological ruin or “patch” (Tsing et al. 2024), a more-than-human landscape patterned by sedimentary and industrial activity. This landscape exudes poisonous substances that wash up on beaches and complicate coastal engineering. As a morphing ruin, the seabed is a contested object in conversations about long-term liability for oceanic pollution. It gets mobilized for biodiverse and climate-friendly futures in line with postindustrial posturing. I outline “seabed sensibility” as an ethnographic method for understanding the intersections of geology and memory.

8.5.c “Indigenous Lands in Brazil: Promoting Sovereignty and Food and Nutrition Security”, Douglas Souza Pereira (Fundação Nacional dos Povos Indígenas)

Sisteminha Communities in Indigenous Lands provides food and nutritional sovereignty and security to vulnerable families in Brazil.

In addition to lack of natural resources, such as arable land and water for production and consumption, these families live close to cities and consume ultra-processed foods with low nutritional value.

Sisteminha's primary objective is to reduce chronic hunger by producing healthy food for self-consumption, while respecting indigenous uses, customs, and food traditions. As part of this model, indigenous perspectives are valued in dialogue and family participation as the best way to produce and feed themselves.

As a result, the Sisteminha has the ability to adapt to various indigenous cultures, ways of living, and to forest, rural and peri-urban environments, thus ensuring climate change resilience.

Based on this relationship, the public policy manager's perspective is placed in the analysis of the potential for transformation and impact on indigenous realities.

8.5.d “Les voix des femmes inuit dans la gouvernance du territoire au Nunavik: Imaginer les futurs à travers les relations”, Allie Miot-Bruneau (Université Laval)

Cette recherche doctorale analyse les perspectives des femmes inuit sur le territoire au Nunavik et documente les rôles qu’elles occupent au sein et autour des espaces institutionnels chargés de sa gouvernance. Au Nunavik comme ailleurs dans l’Inuit Nunangat, les points de vue des femmes inuit sont moins sollicités et documentés que ceux des hommes lorsqu’il s’agit du territoire, bien qu’elles soient détentrices de savoirs, notamment dans le contexte d’un environnement dégradé et transformé. Cela se traduit notamment par une représentation inégale dans les espaces décisionnels liés à ces

questions. Cette recherche étudie les institutions de gouvernance de l'environnement et les rencontres ontologiques qui s'y produisent, du point de vue des femmes inuit. Elle explore les préoccupations des femmes inuit concernant le présent et l'avenir du territoire, leurs aspirations quant à leur place dans la vie politique, ainsi que les continuités et reconfigurations des relations de genre dans les institutions environnementales.

8.5.e “Tangled Histories: Women’s Subjectivities and Stories of Resistance Within Andean Textiles”, Eva Lynch (McGill University)

Traditional approaches to studying Andean textiles have often focused on formal elements of weaving, analyzing them through their relevance to the political economy or aesthetic codes. This thesis aims to challenge these structuralist frameworks in an attempt to ‘people the past,’ by considering textiles as active, dynamic artifacts which are capable of conveying historical, social, and emotional narratives. Through this lens, textiles contain the potential to illuminate alternative histories and lived experiences by recording women’s subjectivities and acts of resistance under colonialism. Through analysis of both the textiles themselves, as well as the social imaginary of early colonial textile workshops, or *obrajes*, as critical sites of cultural identity formation, I seek to illustrate how weaving and storytelling served as vital survival mechanisms that captured women’s subjectivities and their negotiation of broader power dynamics across early colonial institutions established during the Spanish Conquest throughout Ecuador and Peru.

8.5.f “‘Land is a Witch’: Costing Life Degeneration in a Luo Landscape in Western Kenya”, Kennedy Opande (York University)

Cultural cosmologies about land depict it as a generative material of propagating life. This regards its mechanism to influence life processes including generation and regeneration - aspects that embody affect towards human growth and well-being. However, among the Luo of western Kenya those aspects of life propagation are negated by another reality that ‘land is a witch’- which denotes its ability to degenerate human vitalities. The degeneration occurs through an agentive potency that is activated through eco-immoralities occasioned by human and nonhuman entities. Drawing on the ethnography of the Luo rice cultivators, the article explores the agentive potency of land and its aspect to get into the human body and alter its growth and performance. The article contributes to the anthropology of elemental thinking by revealing the land potency which enables it to act on its own right and affect life.

8.6. Political Animals | MacMed 1101

8.6.a “If a Forest Falls in the Trees: Representing Vitality in the Frontenac Arch”, Reade Davis, (Nipissing University)

Planning legislation in Canada has undergone substantial revision in recent years with a view to expediting development approvals. What have remained largely intact, however, are federal and provincial species at risk protections, which remain the primary vehicle through which developments can be contested. Deciding whether such species and their essential habitats exist in a particular location, whether they are under threat, and how they can be effectively preserved is often hotly contested terrain, however, plagued by an absence of independent scientific data, and questions about what constitutes “damage” or “destruction” as opposed to “modification.” Drawing on fieldwork with scientists and activists in the Frontenac Arch region of Ontario, the most biodiverse region in Canada, this paper explores the ways in which iconic deep forest species, such as Cerulean Warbler and Gray Rat Snake are emerging as critical actors in precedent setting land development cases.

8.6.b “Animals in the oil sands: assessment, endangerment, and indexicality”, Clint Westman (University of Saskatchewan)

Wildlife have been central to environmental concerns in the oil sands region, as expressed through environmental assessment documents, media reports, and other forms of public discourse. Constitutionally, fish, migratory birds, and species at risk make disputes over wildlife a potential site of federal-provincial debate. Similarly, Aboriginal and treaty rights to harvest animals in an industrial zone provide Indigenous communities with standing to participate in consultative processes but without true resolution of their interests. I will discuss some of the limits of environmental assessment, remediation, and monitoring in this context, before delving into a few brief examples: songbirds, migratory birds, fish and other aquatic life, wood bison, and caribou. I will show how animals sometimes become more than things in themselves, to index forms of danger.

8.6.c “New Species of Environmental Politics: Following “Fish First” in Alaska”, Karen Hebert (Carleton University)

Over the past few decades, a range of environmental contests in Alaska have been waged through, alongside, and in the name of salmon. These years have seen new coming-togethers like the establishment of an annual salmon-themed music festival foregrounding environmental causes at the same time they have witnessed politicians and powerful organizations rallying around what is now widely referred to as a “fish first” agenda. How did this focus on fish form? What are its key features and their implications for the thorny resource development debates that continue to roil Alaskan communities? This paper traces the influence of salmon as a lively participant in environmental politics in Alaska, highlighting how its centrality has served to draw and redraw lines of belonging—and contemplating the consequences for theorizing the political today in turn.

8.6.d “What came first, the Whale or the Egg?: Migrating Politics and Shifting Sovereignities”, Sonya Gray (Canada Museum of History)

Glacier Bay in Alaska is a geologically dynamic place which has convinced itself that it must spawn dynamic and progressive politics as a response. This couldn't be made clearer than with the urgency of climate change. It is a place where whales, seagull eggs, Tlingit sovereignty, tourism and conservation come together to create political landscapes that are anything but linear. This paper questions causality and origins by tracing how humpback whales are indeed born out of seagull eggs in a changed climate.

8.7. Transnational Confluences in Canada | MacMed 333

8.7.a “What Makes Traditional Clothing ‘Traditional’? The Case of Bangladeshi Immigrant Women in Newfoundland”, Nadia Sarwar (Memorial University)

Before the eighteenth century, traditional clothing was viewed as exotic and non-Western. With the emergence of modern nationalism at the beginning of the twentieth century, the festive dress of the rural folk was equated with the national costume (an *authentic* marker of national identity) in many Western societies. However, the meanings surrounding traditional dresses are created in the moments of performance through the negotiations between the wearer and the beholders. Hence, ethnic or traditional dresses cannot be better understood without uncovering the historical baggage with which they travel. Although traditional clothing serves as the collective aesthetic expression for Bangladeshi immigrant women in Newfoundland in different social contexts, wearing traditional clothing does not represent a homogenous sense of ethnic identity. I have observed that the meanings surrounding traditional dresses are created in the moments of performance. For the Bangladeshi immigrant women living in Newfoundland, various performative dimensions of ethnic/traditional clothing make it traditional. Those performative dimensions ensure an active negotiation between the broader narrative of traditional clothing and the individualized sense of traditional clothing. I argue that Bangladeshi immigrant women utilize traditional clothing as a means of shaping a meaningful future together and thus create/recreate innovative dress traditions in diasporic context.

8.7.b “Embodiment as Imperial Contour: Migrant and Refugees’ Experiences of Stress and Wellbeing in St. James Town, Toronto”, Jan Lim (UBC)

Canada's position as an empire is contested amongst anthropologists and empire studies scholars. Based on one year of fieldwork conducted from September 2022-2023 in St. James' Town, Toronto, I argue that migrant and refugees' embodied experiences of stress and well-being evidence Canada's role as an empire which 1) enacts neocolonial and imperial violence, and 2) possesses high levels of cultural capital and international influence. Research participants include resettled refugees from the Middle East (i.e., Syria, Palestine) and East Africa (i.e., Somalia, Eritrea, Ethiopia). They also include international students (i.e., migrants) from Colombia and Mexico. Nancy Scheper-Hughes (1987) keystone essay on the mindful body, or the three bodies (i.e., individual, social, and body politic), is used to demonstrate how embodied experiences of stress and well-being illuminate how Canada-as-empire impacts migrants and refugees;

specifically, through revealing Canadian imperialism's specific impact on individuals' interpersonal relationships, physiology and psychology.

8.7.c “Exploring Ukrainian Newcomer Resettlement in Edmonton, Alberta, Canada”, Sofia Budianska (MacEwan University)

Since the Russian invasion of Ukraine in February 2022, Canada has provided “salient and unprecedented” humanitarian support (Hyndman, 2023, p.1). The federal government introduced a new permanent residence pathway, facilitating the arrival of over 200,000 Ukrainians to Canada, with nearly 29,000 settling in Edmonton (Government of Canada, 2023; AAISA, 2023). While these numbers highlight political efforts, they obscure the evolving personal experiences of resettlement (Schulman, Kraemer, & Baratta, 2019). This research responds to Wenning's (2019) calls for deeper engagement with refugee well-being through narrative and ethnographic inquiry.

In this paper, MacEwan researchers present our findings from ethnographic research with the established Ukrainian diaspora in Edmonton as well as recent (since 2022) Ukrainian newcomers to understand how their hopes and visions for the future - converge and diverge. Following Thiranagama (2014), we analyse these integration experiences in local, national, and transnational contexts to examine how Ukrainian-Edmontonians actively mobilize resettlement structures.

8.7.d “Towards anthropology of uncertainty: the case of displaced Ukrainians”, Anastasiia Mykolenko (Université de Montréal)

In today's polarized world, uncertainty increasingly shapes global and individual realities, informing the trajectories of displaced individuals in particular. This presentation examines how radical uncertainty influences migratory decisions, focusing on the experiences of displaced Ukrainians in transit at the Polish-Ukrainian border during 2022-2023. Drawing on 18 months of ethnographic fieldwork, I explore how displaced individuals navigate the nexus of imperfect knowledge and the unpredictability of the future—a conceptual framework informed by Horst and Grabska's (2015) work on uncertainty.

I highlight the role of volunteers and humanitarian workers in creating spaces for information exchange and facilitating a sense of stability amidst disruption. These interactions provide necessary support as displaced Ukrainians determine their asylum destinations. By analyzing these dynamics, this presentation sheds light on how uncertainty is normalized and navigated in conditions of temporal displacement, offering insights into broader discussions on mobility and the anthropology of uncertainty.

8.7.e “In search of home: Government Assisted Refugees (GARs) in Ottawa and Housing Crisis”, Mahsa Jormand (University of Ottawa)

Drawing on my six months of ethnography fieldwork at a government resettlement institution in Ottawa, in this paper I examine how the ongoing housing crisis affects

Government-Assisted Refugees (GARs) and shapes the implementation of Canada's refugee resettlement policies.

Through the theoretical lens of "policy assemblage", I analyze how housing and resettlement policies intersect to create both intended and unintended consequences for newly arrived refugees. In this regard, the paper explore perspectives from institutional employees and GARs themselves to reveal how seemingly discrete policies - including recent housing benefits and GARs support programs - come together to produce new forms of precarity.

By examining these policy interactions through an anthropological framework, this research contributes to broader discussions about refugee governance, housing access, and the gap between policy intentions and outcomes in contemporary Canada.

8.7.f “Refugee Voices: Rohingya Perspectives on Their Portrayal in Canadian Media”, Tanjima Chowdhury (University of Calgary)

This paper examines how Rohingya refugees perceive their representation in Canadian media, critically analyzing the alignment—or dissonance—between media portrayals and the refugees’ own narratives. By centering the voices of the Rohingya community, this work challenges dominant narratives that often marginalize or oversimplify refugee experiences. It represents the first attempt to foreground Rohingya perspectives on their own media representation in the Canadian context.

The paper is structured into three interconnected sections. The first section explores the diversity within the Rohingya community in Canada, emphasizing how factors such as age, gender, and the length of time spent in Canada shape individual perspectives. This diversity highlights the complexity of their lived experiences, which media narratives often compress into reductive portrayals. The second section investigates the participants’ critiques of Canadian media coverage. Many Rohingya interviewees expressed frustration with narratives that predominantly frame them as victims, neglecting their agency, resilience, and contributions to society. This part contrasts media portrayals with the multifaceted realities of Rohingya lives, offering a nuanced understanding of their experiences before and after their arrival in Canada. The third section explores what the Rohingya community views as fair and respectful representation. Participants emphasized the need for more inclusive storytelling that accurately reflects their humanity, achievements, and aspirations. They called for greater collaboration with the Rohingya community in the media production process to ensure authenticity and dignity in coverage.

This work also highlights the discrepancies between Rohingya refugee narratives and Canadian media portrayals, addressing critical questions about representation, refugee agency, and the power dynamics shaping public discourse. It offers valuable insights for media practitioners, policymakers, and scholars, contributing to more ethical and inclusive storytelling practices that amplify marginalized voices.

8.8. Unsettling Participant Observation: Alliances, Frictions, and Experiences in Anthropological Media-Making | MacMed 336

Discussant: Alonso Gamarra (University of Toronto)

8.8.a “Unsettling Participant Observation: Alliances, Frictions, and Experiences in Anthropological Media-Making”, Wahid Al-Mamun (McGill University)

Multimodal anthropological methods have outlined increasingly collaborative and participant-driven modes of “different ways of knowing and learning together” in anthropology (Dattatreyan and Marrero-Guillamón 2019). While anthropologists should continually attend to how those practices remain embedded within global capitalism, colonialism, and technoscience (Takaragawa et al 2019), such contradictions can also expose the partial connections through which social and natural landscapes are being made and unmade. What frictions arise in assembling these anthropological media ecologies? This panel explores and reflects on how these media-making practices can forge sustainable ethical engagements with their participants. How do multimodal forms of “knowing and learning” provide a medium for renewed interventions and alliances with participants? How can these strategies allow us to realign multimodal anthropology with activist commitments to solidarity and liberation around the world? We will be showing presentations, excerpts, and performances by multimodal anthropologists who are grappling with these questions.

8.8.b “Challenges and opportunities of a multimodal approach to the study of environmental film festivals”, Emilie Tullio (Université de Montréal)

Initially imagined as a collaborative project on the history and the impacts of environmental film festivals with the aim of creating knowledge with the participants, my doctoral research project has encountered a number of setbacks that have given me the opportunity to rethink both my approach and my posture, as well as my method.

It has been through research-creation and intermedial writing that I have been able to persevere with my project and integrate a more personal, sensory and engaged approach, taking on an approach that invited me to question the role of affects and involvement while creating knowledge, and to recognize the relevance of embodied knowledge.

I will be presenting a short essay film on my research and these issues.

8.8.c “Collagraphy: Subterranean Printmaking as a Collective Memory-Making”, Pablo Aguilera Del Castillo (University of Pennsylvania)

As a region made entirely of Karst, the Yucatán peninsula’s progressive transformation over the years has created an extraordinary —Subterranean System—where the underground meets the aboveground world through thousands of geological fractures, subterranean rivers, extensive cave systems, and deep sinkholes known locally as cenotes. In my doctoral dissertation, I employ ethnographic, archival, and multimodal methods to examine how Indigenous communities and environmental scientists experience, make sense of, and learn to live with the Yucatec subterranean as a new space for political action. In this presentation, I will share the “collagraphy” prints that my collaborators in Mérida and I produced through printmaking workshops with Indigenous communities in Yucatán. The printmaking workshops were part of an effort

to study the critical relationship between these Mayan communities and the subterranean in their communities. Overall, the presentation considers how various frictions were involved in this community-based printmaking project.

8.8.d “Spectre production as method”, Marie Lecuyer (McGill University)

How do the dead mediate people’s relationship to a territory that many perceive as disappearing under colonial influences? Filmmaking became my mode of inquiry to problematize ways of seeing the invisible, while also staging a political intervention by engaging in audiovisual (and thus spectre) production. In Hong Kong, ghosts have a particular relation to fiction (Wang, 2005), audition (Zeitlin, 2007) and moving image, whether it be on screen (Ng, 2017) or behind the camera (Martin, 2017). In collaboration with a sound artist based in Hong Kong, I produced an audiovisual installation which was screened first from the advertising truck of a funeral company and later in a gallery. The installation happened to take place during two major political events that occurred in December 2021: the removal of the Pillar of Shame, commemorating the Tianenmen massacre and boycotted elections.

Panel Discussant – Jorge Alonsi Gamarra Montesinos

8.9 Crises of legitimacy: Ethics, social mobilization, and sustainability in an era contested futures | MacMed 206/207

8.9.a “Beyond the HIV crisis - rest, work, and anti-neoliberal strategies of care in a Dublin HIV nonprofit”, Kit Mitchell (McGill University)

What does it mean to rest in the face of a persistent crisis like HIV? Framing HIV as an ongoing crisis is a useful political tool to demand government action under increasing austerity and authoritarianism, but treating HIV as a persistent and intractable crisis also contributes to burnout among community workers and risks voiding the term of meaning. Drawing on literature from Black feminist scholars on the value of rest as a tool to resist capitalism and white supremacy (Hersey 2022), I examine how CareWorks, a faith-based HIV organization in Ireland, treats rest as both a religious commitment and a means of resistance. By insisting that rest is a fundamental part of their work, and that work cannot continue without rest, CareWorks staff resist neoliberalism’s demand of productivity and suggest alternative approaches to HIV care outside of the framework of HIV as an isolated crisis to be prevented or treated.

8.9.b “The Case for Letting Canada Burn: Climate Change and the Conditions of Canadian Anthropology”, Adam Fleischmann (University of Ottawa)

The world warms and climate change-induced disasters like the 2023 Canadian wildfires multiply. Meanwhile, anthropology continues to grapple with what Jobson (2020) has called “its cyclical crises of legitimacy”—settler-colonial, environmental, epistemological, etc. As new generations of anthropologists critically if ambivalently

assess the discipline's past and future trajectory, forces once deemed external to the discipline and its conversations drift across limits like wildfire smoke, compelling us to reckon with them. Drawing from fieldwork among Canadian and American climate change NGOs, this paper asks: what would it take to actively shape a Canadian anthropology that understands and values its contemporary conditions of possibility, not as external to the discipline but as essential to its continued relevance, institutionally and intellectually? In the wake of the disastrous 2023 Canadian wildfire season, this paper takes inspiration from Jobson's provocation to reflect on Canadian anthropology as viewed in the (wild)firelight of its contemporary conditions of possibility.

8.9.c “The SDGs are for War: Contesting the Economization of Sustainability in Brazilian Climate Politics”, Jonathan Wald (Concordia University)

Building on historical and ethnographic research conducted with state climate scientists in Brazil, this presentation charts three strategic deployments of the Sustainable Development Goals (SDGs) in response to pressures to prioritize economic development in regional environmental governance. The central question is how the SDGs act as a “valuation device” (Doganova 2019) that translates environmental and social justice priorities into an economic vernacular and vice versa. How do the SDGs enact the values of the environment, industry, and social inequality? Ranging from the cosmopolitan moral economy of the Rio Earth Summit, the neoliberal framework of the "green economy," and the adversarial moral economy enacted by Mineiro climate analysts, this presentation offers strategic insight into the potential and limits of translating sustainability into a neoliberal logic of economic growth, especially in the Global South.

**16:00-16:15 – COFFEE BREAK // PAUSE CAFÉ |
MacMed 5th/ième, 6th/ième floors/étages**

**16:15-17:45 – KEYNOTE LECTURE 2 // CONFÉRENCE
PLÉNIÈRE 2 | Martin Theatre (504)**

*****This session will be presented in French with live translation to English*****

Frédéric Keck (CNRS)

Micro-mondes : exposer les microbes

Alors que nous avons tous été exposés à la pandémie de Covid-19, la question se pose de savoir comment exposer les relations entre les humains et les microbes dans un musée. En jouant sur les deux sens du mot « exposé », je voudrais suggérer une analogie dans la relation entre une population de microbes et un public humain. Les microbes mutent dans des réservoirs animaux et causent parfois des pandémies chez les humains qui doivent prendre soin de leur corps, de la même façon que les objets sont conservés dans des réserves où des curateurs les organisent en expositions. En tant qu'anthropologue, j'ai travaillé à la fois dans des territoires où les microbes sont suivis dans leurs mutations (ce que j'ai appelé des sentinelles des pandémies) et dans des musées où les objets sont rendus visibles et sensibles à un public. Je voudrais réfléchir ici à l'expérience que j'ai faite en participant à trois projets d'expositions sur les microbes dans des musées à Paris, Lyon et Singapour.

18:30-20:30 – **CASCA GALA** | Musée McCord Museum

The ticket includes a drink and appetizers in the lovely atrium of the museum and free access to the Museum's permanent exhibition: "Indigenous Voices of Today: Knowledge, Trauma, Resistance." Indigenous Cultures Curator, Jonathan Lainey, will be available to guide visitors and answer questions. The exhibition bears witness to the still unrecognized knowledge of Indigenous peoples in Quebec and Canada as well as the deep wounds they carry and their incredible resilience. About **one hundred carefully selected objects** from the Museum's [Indigenous Cultures collection](#) are combined with **more than eighty powerful inspiring stories (texts and videos) from members of the 11 Indigenous nations in Quebec**, shedding light on their knowledge and philosophies. They speak out about their suffering as well as their dreams and plans for a better future to help restore their health, which has been undermined by the process of assimilation.

-----**SATURDAY MAY 10TH**-----

-----**SAMEDI 10 MAI**-----

8:30-12:00 – **Registration // Inscription** |

Lobby MacMed 6th/ième floor/étage

Exhibit (9:00-17:00, daily): Anthropology and Photography: Special Issue of Civilisations | Lobby MacMed 6th/ième floor/étage

Jesse Jackson (IC Irvine), Lindsay Bell (Western University)

9:00-10:30 – PANEL SESSIONS 9 // BLOC 9

9.1. Habiter la ville productive : confluences plurielles de la fabrique urbaine | MacMed 333

9.1.a “La production de communs en milieu urbain”, Adrien Savolle (Université Laval)

Dans le cadre du Défi des villes intelligentes du Canada, le dossier « Montréal en commun » proposé par la métropole québécoise a remporté le financement pour mettre en œuvre des politiques publiques cherchant à réaliser des communs. Dans la littérature, les communs peuvent être analysés à travers la théorie ostromienne (Ostrom, 1990 ; Ostrom et Hess, 2007) ou par analogie avec la notion de domaine public (Boyle, 2008), mais également comme la mise en place d’un nouveau mode de production non capitaliste (Benkler, 2006 ; Vercellone, 2017). Basée sur un terrain ethnographique de 18 mois, cette présentation exposera les spécificités de la production de communs en contexte urbain (relation des commoners à l’espace dans un environnement non délimité qui concentre des formes de marchandisation variés ; cohabitation d’acteurs aux intérêts divergents ; prise en compte de réglementation locale, ...) et les adaptations des acteurs individuels et institutionnels pour y faire face.

9.1.b “Renouer avec une « espèce invasive », transformer les programmes de verdissement urbain”, Karine Vanthuyne (Université d’Ottawa) and Jean-Sébastien Poncet (École normale supérieure des arts de Dijon)

Notre communication s'appuie sur un projet de sciences participatives mené sur une des nombreuses friches industrielles à St-Étienne, France, où les renouées du Japon sont prolifiques. A travers trois gestes techniques que notre équipe pluridisciplinaire a ritualisés et collectivisés avec les habitants d'un quartier marginalisé de St-Etienne, ce projet a documenté les capacités de phytoremédiation de cette plante classée parmi les « espèces invasives » les plus préoccupantes par l'Union internationale pour la conservation de la nature (UICN), tout en investiguant l'impact de nos activités de recherche sur les modes d'interaction des participant.e.s à celles-ci avec les friches. Comme nous le verrons, en prenant soin d'une « espèce invasive », ces personnes ont

remis en question ce qu'est une friche, et de ce fait les programmes contemporains de verdissement urbain, qui mettent l'accent sur l'élimination des ruines industrielles - telle la renouée. Ne faudrait-il pas envisager d'autres modalités de vivre-ensemble?

9.1.c “Les fermes urbaines tokyoïtes : réalités matérielles d'un désordre fertile.”, Charlotte Gagnon-Lewis (Université d'Ottawa)

Les espaces agricoles productifs de Tokyo suscitent un intérêt croissant dans le débat public autour de la résilience contemporaine de la métropole, notamment en raison de leur rôle face aux défis urbains: lieux de vie communautaire, espaces verts favorisant la biodiversité, sites stratégiques en cas de crise. etc. Cependant, la mise en œuvre de ces potentiels reste complexe. Cette présentation, basée sur un terrain ethnographique d'un an à Tokyo, examine un facteur central de cette complexité : la cohabitation quotidienne entre les communautés urbaines, susceptibles de bénéficier de ces espaces, et les agriculteurs, contraints par les exigences de leurs activités productives. La capacité des agriculteurs à maximiser les bénéfices socioécologiques de leurs fermes est souvent limitée par les perturbations qu'elles engendrent dans la vie quotidienne des quartiers environnants. En analysant les compromis opérés par les fermiers quotidiennement, cette communication explore les enjeux matériels de l'intégration d'une agriculture productive en ville.

9.1.d “La ville productive au chevet des cités post-industrielles : le rôle des makerspaces dans la reconfiguration des modèles urbains à Barcelone”, Sandrine Lambert (Concordia University)

Relocaliser la production, rapatrier des savoir-faire, privilégier les circuits courts pour les marchandises font partie des objectifs de certaines municipalités pour incarner le projet de ville productive. Dans cette communication issue d'un terrain de recherche ethnographique réalisé à Barcelone, nous verrons que la fabrication numérique, en permettant de produire des objets à partir de machines comme l'imprimante 3D ou la découpeuse laser par exemple, a potentiellement le moyen d'atteindre cette ambition. La fabrication numérique, pratiquée entre réseaux de pairs dans des makerspaces, favorise la production localisée de petites unités à la demande. Les makerspaces se situent à la confluence des dynamiques d'ateliers d'artisans, des utopies sociotechniques qui surgissent du patrimoine industriel avec lequel ils sont intimement liés et des aspirations technologiques inhérentes au modèle de ville productive. Malgré cela, est-ce suffisant pour soutenir le désir de «réindustrialisation numérique» ou encore pour opérationnaliser la création de manufactures urbaines de proximité ?

9.1.e “Défis d'accès à la nature: perspective de femmes afrodescendantes de la Ville de Québec”, Nakeyah Giroux-Works (Université d'Ottawa)

Au Canada, la majorité des personnes afrodescendantes vivent en milieu urbain, souvent dans des quartiers dépourvus de canopée et d'espaces verts de qualité. À cela s'ajoutent des contraintes de mobilité, des défis socio-économiques et des enjeux identitaires qui limitent l'accès aux parcs naturels en périphérie des villes. En m'appuyant sur une

ethnographie menée autour d'un projet de randonnée hivernale dans Charlevoix, organisé par une organisation de femmes racisées de la Ville de Québec, j'explorerai comment les espaces naturels périphériques, expérimentés à travers des perceptions et des contraintes urbaines (AbdouMaliq 2022), révèlent des préoccupations plus larges sur l'accessibilité et la qualité des espaces verts en milieu urbain. Je présenterai les vécus singuliers de femmes afrodescendantes ayant participé à cette randonnée, en les situant dans des contextes historiques de discrimination, des imaginaires sur la nature et des argumentaires en faveur d'une fréquentation régulière de la nature.

9.2. Ambiguous centres of collaboration (Roundtable / Table ronde) | MacMed 208/209

Nicole Marchesseau (Organizer), Johann Sander Puustusmaa (Organizer), Aarushie Sharma, Fanny Teissandier, Vedanth Govi, and Marcela Echeverri

This roundtable will explore collaborative work in anthropology and around anthropology. We focus the conversation on collaborative work's core, or lack thereof, and discuss where we might find or embrace moments of responsibility. We also consider the relinquishment of power or agency after a project winds down or, in some cases continues in unforeseen ways. Participants in this roundtable will share ideas concerning the responsibilities of anthropologists to the communities with which they collaborate. Ideas will also include how researchers contend with ethics that emerge from collaborator communities and — in some cases — rub with other guiding ethical principles.

9.3. Current Approaches in Mesoamerican Archaeology from Canadian Institutions (Roundtable / Table ronde) | MacMed 1027

Pedro Guillermo Ramón Celis, Meztli Hernández Grajales, Jean-Baptiste Le Moine, Christina Halperin, and Diana Moreiras Reynaga

This roundtable brings together scholars conducting Mesoamerican archaeological research through Canadian institutions to explore their methodologies, ethical practices, and the diverse impacts of their work. Archaeologists in Canada have contributed to the field by blending technological advances with robust theoretical frameworks, while encouraging collaborative approaches with Indigenous communities and local stakeholders. The panelists will present case studies ranging from chemical and microscopical analysis to settlement patterns on a regional scale, showcasing how these projects illuminate complex dynamics of migration, identity, and cultural heritage.

A central theme of this dialogue is a critical reflection on the positionality of Canadian-based researchers and institutions in Mesoamerican archaeology. Participants will discuss the enduring legacies of colonization and how these shape contemporary archaeological practices and collaborations. By examining their own roles as scholars from a settler-colonial state conducting research in post-colonial contexts, the panelists aim to highlight the challenges and responsibilities of navigating these intersections.

9.4. Afterlives of Conflict | MacMed 206/207

9.4.a “The Construction of Transnational Identity through War Volunteering”, Nir Gazit (Ruppin Academic Center)

This paper explores the involvement of Jewish combat volunteers in the Ukraine War. Motivated by diverse factors, these volunteers come from Ukrainian, Russian, and other backgrounds. The study investigates the cultural dimensions of transnational war volunteering, focusing on the motivations behind individuals' decisions to participate in a foreign conflict and how these experiences contribute to the reconstruction of their biographies and identities. The research utilizes two methodologies: biographical research, rooted in social constructivism, and ethnography. Biographical research seeks to understand the meanings individuals attach to their actions, examining both subjective experiences and broader contexts. Ethnography, on the other hand, incorporates various empirical sources such as memoirs and media reports to provide a comprehensive view. The study explores the dynamics of collective identities and shifting social affiliations, suggesting that while war participation may strengthen ethnonational identities, it also fosters a fragmented and unstable sense of self, rooted in transnational connections.

9.4.b “Warfare at the Confluence: Terrain, Fragmented Sovereignities, and the AF-Pak Border Assemblage”, Lel Khalesimoghaddam Ghaen (University of Calgary)

This paper argues that terrain in the Afghanistan–Pakistan borderlands, particularly in the former Federally Administered Tribal Areas (FATA), should be understood not only as physical geography but as a legal infrastructure co-produced through colonial, postcolonial, and imperial governance. Terrain in this region has repeatedly enabled the fragmentation of sovereignty, and the outsourcing of violence.

I address two questions: How has terrain in the Afghanistan–Pakistan frontier historically created and maintained legally ambiguous and strategically expendable spaces? How does this enduring configuration of terrain, law, and violence help explain the reproduction of insecurity across decades?

By tracing the genealogy of governance in the Afghan–Pakistan borderlands, this paper reframes terrain as a sovereignty disruptor, a material and legal condition that facilitates the projection of violence while diffusing responsibility. Rather than a passive backdrop, terrain emerges as a central actor in the assemblage of war, enabling state and imperial powers to operate through zones of legal ambiguity and limited accountability.

9.4.c “Staging War: Racialized Representations, Militainment, and Cultural Encounters in US Military Training”, Alexandra Martin (Concordia University)

This paper looks at the performance of war in military training in the US. It studies mock Middle Eastern villages used for pre-deployment training. These oriental towns were implemented since the wars in Iraq and Afghanistan in order to prepare the troops for urban and asymmetrical warfare. These immersive environments "reproduce"

overseas sociocultural and religious landscapes. Role-players, from Iraq and Afghanistan descent, are hired to enact the local population. The paper examines the rationalities and technologies at stake in this "cultural" encounter. In what instances are the simulation exercises anchored in a racialized system of representation; how is American orientalism being rearticulated in these spaces; what political myths and hegemonic discourses are circulating in these fictive geographies? The analysis is based on the results of a case study on pre-deployment training in fake Middle Eastern towns, consisting of ethnographic fieldwork and semi-directed interviews with veterans who trained in mock villages.

9.4.d “The Commodification of Identity Politics in Colombia’s Post-Agreement Scenario: An Ethnographic Study of Colombian Women Combatants”, Anamaria Trujillo (UC Davis)

This paper focuses on the social reincorporation of ex-combatants from the *Fuerzas Armadas Revolucionarias de Colombia* (FARC) who surrendered their weapons in 2016. It centers on combatants’ survival needs in a context of neoliberalism and identity politics, which merge—becoming something else—as FARC, the international community, and government institutions incorporate “Western identities” in ex-FARC’s reincorporation processes. In other words, in FARC’s transition from a communist guerrilla into Colombia’s capitalist society, plans were made to assure a “successful” transition from war/communism to peace/capitalism. Those plans went beyond neoliberal capitalism and included Western identity formation (such as gender and race) as part of FARC members’ training to return into society. However, these plans “run amok” (borrowing Daniel Ruiz-Serna’s words), and are being altered as combatants resettle, allowing them to become co-designers of their own social reintegration. My input and analysis are informed by 18-months of ethnographic research in Medellin, Colombia.

9.5. Interspecies Confluences (1) | Martin Theatre (504)

9.5.a “Les enchevêtrements des modes d’existence dans la lutte commune pour la protection du caribou migrateur de la rivière George dans un contexte de changement environnemental”, Marck Pépin (Université Laval)

Le caribou migrateur de la rivière George, en voie de disparition, est à la confluence de plusieurs ontologies et cosmologies autochtones. Assujettis au système politique fédéral et aux dynamiques coloniales, les Innus se réinventent et résistent pour maintenir les liens relationnels avec l’ongulé. À travers ma recherche doctorale portée sur les liens relationnels entre les Innus de Matimekush-Lac John et *Atik’* (le caribou innu-aimun), je propose une communication sur l’état de la gestion du caribou migrateur de la rivière George. Je porterai non seulement un regard critique sur les intrications ontologiques, aboutissant à de potentiels conflits entre les organismes allochtones de gestion de la faune et les Innus, mais aussi l’analyse des possibilités de gestion du territoire entre plusieurs Nations cultivant une ontologie relationnelle, à la fois semblable et singulière,

et cela en partie à travers le prisme La Table ronde autochtone du caribou de la péninsule Ungava (TRACPU).

9.5. b “Wool, fat, grass, and dung: Communicating the multisensory aesthetics of human-animal interactions in Mongolia”, Eric Thrift (University of Winnipeg)

This paper describes an experimental effort to communicate the multisensory aesthetics of human-animal interactions in Mongolia. Diverse forms of aesthetic experience are co-created by Mongolian nomadic herders and their livestock, who share mutually positive sensations through their bodies and affective interactions. While outsiders are able to appreciate the visual and tactile aesthetic value of a Mongolian pastoral commodity, such as a cashmere garment or embroidered felt rug, they are less likely to sense how the object also celebrates an aesthetics grounded in human-animal relationality. To reclaim this "alienated" aesthetic value, we experimentally designed an interpretive sensory box containing material objects from Mongolia, which evokes the tastes, smells, and textures of milk, meat, wool, dung, grass, and animals themselves. Containing assemblages of substances provided from the bodies of sheep, goats, horses, camels, and yaks, the box is presented with commentary on human-animal aesthetics gathered through research with nomadic herders.

9.5.c “Object play and tool use by wild infant chimpanzees: Pathways to cultural innovation”, Iulia Badescu (Université de Montréal), Luseadra J. McKerracher and Felix Riede (Aarhus University)

Object play by immature chimpanzees provides insights into the bio-social foundations of tool use and cultural innovation in hominids (i.e. great apes, humans and their ancestors). We analyzed 67 bouts of tool use and object play by infant and juvenile chimpanzees at Ngogo, Uganda. We found that most object uses were atypical, with a few bouts improving upon the adult-normative uses. There was substantial inter-individual variation in object use, which was partly explained by age (younger infants were more exploratory than older ones), sex (females explored more than males), and maternal/sibling factors (siblings had similar propensities to use objects). Since infants are in a developmental stage where they are socially permitted to behave non-normatively, we suggest that a confluence of individual exploration, experimentation and social scaffolding in early life enables youngsters to contribute to cultural innovation in hominids.

9.5.d “Wildlife Tracking as Cultural Rewilding Method”, Joshua Sterlin (McGill University)

Anthropology is familiar with wildlife tracking from its ethnographic focus on hunter-gatherers. It has provided a site of insightful analysis of the relationships our interlocutors cultivate with an agentic other-than-human world. My interlocutors at the Wilderness Awareness School, have turned to the practice of wildlife tracking for similar purposes, what they often describe as ‘nature-connection’. Those involved in this community come from a contemporary culture that they think “creates disorientation in

relation to landscapes” (Swanson 2018:152). Using wildlife tracking as an ecosemiotic activity and pedagogical tool they are engaged in the process of landscape reorientation. Through cultivating sensitivity to the lives and traces of other-than-humans they are engaged in the process of rewilding their awareness, their senses, and their bodies. They do so as part of their project which seeks to stitch their nascent cultural development into the semiotic ground of the meshwork within which they are inescapably bound.

9.5.e “New Directions in Human Bee Relations: Perspectives in Anthropology”,
Ursulo Bera (University of Ottawa)

There are over 800 bee species in Canada, many of which are in decline. We mainly hear about just one, the honeybee: *Apis mellifera*. While honey production is economically important, the impact of pollination is even greater. Most bee research focuses on honeybee diseases and rarely on the agency of beekeepers, who directly manage them. Anthropologists are beginning to pay more attention to the bee-keeper relationship; however, we often stop short of acknowledging the other bees (and even human actors) directly involved in securing healthy pollinator landscapes. I present preliminary findings from interviews with farmers (in Niagara and Guelph) to discuss how farming practices can also impact pollination. I argue that approaches which assert a wider ecology of actors are highly salient for better understanding the human bee relationship. Multispecies and Social-Ecological Systems perspectives, both offer ways to broaden the definition of beekeeping and to further ‘ecologize’ the multi-species.

9.6. Language, Identity, and Documentation | MacMed 336

9.6. a “Revitalizing Indigenous Languages Through Virtual Reality: A Youth and Family Centered Approach”, Allyson Lynch (University of Alberta)

Indigenous languages worldwide are critically endangered, with many at risk of extinction. This study explores virtual reality (VR) as an innovative tool for revitalizing Indigenous languages, focusing on youth engagement and cultural preservation. Through a mixed-methods approach, the research examines how VR fosters immersive and interactive environments, enabling learners to acquire language within authentic cultural contexts. The paper presents findings from a Canadian youth workshop utilizing VR programs to teach endangered Indigenous languages. Key themes include VR’s effectiveness in enhancing language retention, its role in cultural immersion, and its ability to bridge intergenerational gaps. Insights from interviews with Indigenous VR developers, Elders, and educators underscore the importance of community-led, culturally sensitive program design. Despite challenges such as technological access and funding, the research highlights VR’s transformative potential. Workshop participants reported greater motivation, deeper cultural connections, and improved language skills, showcasing VR’s ability to complement traditional teaching methods. This study contributes to the growing field of digital solutions for Indigenous education, emphasizing collaboration between communities, educators, and technologists. It advocates for integrating traditional knowledge with cutting-edge VR technology to

create sustainable pathways for language revitalization. By leveraging VR, this approach offers an engaging and culturally resonant method to preserve and revitalize Indigenous languages, ensuring their survival for future generations.

9.6.b “From Gee to Haw (and Everything in Between): Deconstructing the Transspecies Pidgin of Mushing”, Pradeep Ranjan Doley Barman (University of Regina)

This multispecies ethnography deconstructs the Gee Haw transspecies pidgin of settler origin mushing in Northern Saskatchewan, Canada. Through a focus of multisensory methodological inquiry, I describe interspecies communication and human perceptions around nonhuman knowledge in the context of sled dog racing. This pidgin is a product of biconstructivism which includes *mothere* (verbal) words rooted in the English language, vocalizations, short phrases for reinforcement, the use of material devices, and training methodologies to shape a multisensory experience of interspecies collaboration. Dogs are considered nonhuman athletes in this hybrid community. They are bred, cared and trained for their “drive”, speed, endurance and the ability to understand commands. The sled dog exchange is explored through the lens of team sports and perceptions around nonhuman “occupation” are explained. This study aims to contribute towards an academic space given to more than human communication by detailing its findings from Gee (right) to Haw (left) and everything in between.

9.6.c “The modern semiotic landscape of Montreal identities”, Robin Turner (University of Illinois Urbana-Champaign)

Montreal is a vibrant, diverse, and creative city. The arts—visual, spatial, cultural, musical, theatrical—are heavily supported and promoted through institutional means such as government funding and public accessibility. Collective positive attitudes towards celebrating the arts have fostered an urban environment that perpetuates social acknowledgement of language, race, gender, ethnicity, and history as important constituents of daily life in the city. This paper focuses on the public landscape of Montreal that mark linguistic, ethnic, gendered and racialized stories of Montreal contextualized by Quebec’s political history. In doing so, I highlight the intersectional function of creative arts in the construction of Montreal as a multilingual and multicultural space for residents and tourists alike.

9.6.d “ ‘City Folk Don’t Get It’: Queer Lives in Rural Alberta”, Gabrielle Barber (University of Calgary)

“City Folk Don’t Get It”: Queer Lives in Rural Alberta calls attention to rural prairie 2SLGBTQIA+ communities underrepresented in contemporary social science scholarship. My honours project seeks to: 1) understand the experiences of queer people in rural Alberta; 2) dispel reductive stereotypes about rural areas; and 3) give voice to underrepresented rural residents. In this paper, I argue that the socially and politically conservative stereotype of Alberta masks the actual experiences of rural queers. Based on 6 months of participant observation and life history interviewing across central Alberta, this paper argues that queer people in rural areas: 1) have diverse experiences

growing up that cannot easily be categorized into “negative” or “positive”; 2) enjoy living in rural areas and do not feel well represented by the predominantly urban 2SLGBTQIA+ organizations; 3) also do not feel well-represented by their elected politicians; and 4) fear increases in anti-2SLGBTQIA+ vitriol and violence.

9.6.e “Digital Preservation of Endangered Material Knowledge: Documenting Indigenous Architectural Practices”, Zonke Guddah (University of Victoria)

This paper explores the digital preservation of endangered material knowledge through an anthropological study and collaborative heritage project in Banda, Ghana, focusing on the documentation of Indigenous architectural practices. Specifically, the project examines the construction of two traditional houses in Banda, capturing the intricate building techniques that are rapidly disappearing due to socio-economic shifts and landscape transformations over generations. Using a combination of ethnographic research and digital technologies, this project aims to document the operational sequence of these building techniques, offering an in-depth view of the cultural and material processes involved. The study emphasizes the collaborative nature of the project, engaging local builders, artisans, and community members in the preservation of this knowledge. By developing digital resources, the project ensures the availability and transmission of these skills to future generations, preserving both the tangible and intangible aspects of Banda’s cultural heritage. Through this work, the paper advocates for the importance of documenting and safeguarding traditional architectural practices as integral components of cultural identity, resilience, and heritage.

9.7. Ritual Confluences | MacMed 519

9.7.a “The Gods are Dying and I Must Weep for my Friends: Sacred Mourning Among Ontario Heathens”, Logan Elson (Trent University)

In June 2023, approximately 40 contemporary Germanic Pagans gathered at Raven’s Knoll in Ontario to renew a decaying sacred enclosure; part of this renewal involved a funeral for effigies depicting the gods: Loki, Hel, and Hyrrokkin. As part of the funeral, those attending gave short speeches meant to venerate these gods; instead, many funeral attendees told stories about deceased friends, family, and Raven’s Knoll community members. The gods’ funeral became a venue for extended or postponed mourning of humans, rather than the divine. By telling stories about other people at the gods’ funeral, the Pagans at Raven’s Knoll sacralize memories of the deceased in resistance to fading communal memory. This study of contemporary Germanic Pagan ritual is founded on participant-observation and interviews conducted at Raven’s Knoll between May and September 2023 in association with a religious festival dedicated to revitalizing a decaying sacred enclosure.

9.7.b “Spirit Beings: What Are They?”, Roger Lohmann (Trent University)

I outline spirit beings accepted by Asabano people in Papua New Guinea before contact and those introduced by Baptist missionaries. I consider what Asabano believers say these beings are, how their understanding changed, and how belief affected actions. I argue that the mind's image of spirit beings—as potentially real, independent, volitional entities—is a deceptive mask or “outer hull” on the “surface” of what are in fact cultural viruses. Spirit beings are viral cultural programs or cognitive scripts that gain entry to minds as accurate representations of reality and reproduce similar versions of themselves by motivating believers to proselytize.

9.7.c “Festivals (*matsuri*) in the post-Fukushima era: a moment of medial confluence between humans, kami and disasters”, Michael Chateauneuf (University of Ottawa)

The triple disaster of March 2011 was an unprecedented crisis for Japan's Tohoku region, affecting the entire *milieu* and its inhabitants. This communication follows a year's fieldwork in a municipality a few kilometers north of the Fukushima nuclear power plant 12 years after the events. Focusing on Shinto festivals (*matsuri*) in the city of Minamisoma, I was able to attend events that are moments of various confluences. These are events that bring together different modes of existence, including humans, ancestors, nature and kami. And it's also a temporal encounter, as myths and symbols from the past return to prepare us for the future. Passing from the kami to prevent fire through samurai strength, these festivals contribute to a reappropriation of space and a reconstruction of community ties. However, in this ontology, the question of re-establishing social ties goes beyond the human and includes the natural world around us.

9.7.d “Folk festivals as spaces of convergence and collective participation”, Sharonne Specker (University of St Andrews)

Among the folk music scene in Switzerland, festivals are spaces where different identities and practices come together. At a moment when folk music is regaining popularity and crosscutting a wide range of demographics, these events bring together various converging strands. They are places in which complex ideas of homeland and identity are navigated, lived, and sometimes challenged. These events combine “new” and “traditional” music scenes, professional and amateurs, audience and participants, the significance of place and landscape, and a variety of learning environments. Drawing on ethnographic fieldwork over several years, this paper will explore how festivals facilitate points of connection between diverse participants and publics, whilst also bringing attention to how contemporary Swiss identity is being imagined and constructed through sonic and performative practices.

9.8. The Politics of Consultation: Power, Knowledge, and Resistance in Contemporary Governance | MacMed 210/211

9.8.a “Consultation Topologies: Unpacking the Accounts of Management Consultants at Public Meetings”, Chris Hurl (Concordia University)

Confronting growing fiscal deficits in the wake of the COVID pandemic, public agencies around the world have often commissioned outside experts to help make ‘tough’ decisions. Drawing from Allen and Cochrane’s topological approach, this paper highlights how management consultants make use of evaluative texts, ‘lifting out’ and ‘folding in’ accounts taken from other places and times to make their presence felt at public meetings. While these texts are framed as presenting a bird’s eye view, it will be shown how the work of commensurating accounts is often based on fragile and tenuous connections.

9.8.b “From Predator Consultants to the Duty to Consult (and back again)”, Peter Kulchyski (University of Manitoba)

By the late seventies the notion of ‘consultation’ had become a dirty word among Indigenous communities, though with the Haida and Taku decisions in the late nineties it suddenly became the foundation of a legal doctrine. Drawing on more than four decades of work in a variety of mid and far northern communities, this paper will discuss: 1. The historical emergence of the duty to consult; 2. The emergence of a ‘predator consultant’ phenomenon causing extraordinary damage to a variety of communities; 3. The manner in which current consultative processes demand that Indigenous land defenders and Elders ‘speak’ in forums organized around speech protocols that do violation to the particular speech ethics of the Indigenous people being ‘consulted’. The paper will draw on a range of theoretical perspectives, leaning into the Marxist concept of ‘primitive accumulation’ that underlies theories of settler colonialism, and Spivak’s reflection on subaltern speech and silence.

9.8.c “The Consultation Form: Bureaucratic Capture and the Politics of Indigeneity in Academic Institutions”, Leslie Sabiston (McGill University)

Through an ethnographic analysis of imagining and implementing university policies of “Indigenization,” I examine how institutional practices of consultation often undermine the more radical political horizons of such efforts. For example, while appearing to serve a politics of Indigenous recognition and inclusion, the consultation form repeatedly circumvents such aspirations through multiple techniques, including but not limited to: claims of institutional exigencies and artificially condensed timeframes; the manipulation, displacement, and dismissal of Indigenous ways of knowing; bureaucratic reduction of complex relations into manageable metrics; and strategic deployments of colonial legal and judicial frameworks. Where these techniques often tend towards community fragmentation and divisions within Indigenous political formations and beyond, such diminishing returns can be seen as a key feature of the consultation form while also shedding light on broader strategies of colonial governance. If “consultation failures” reveal the form’s intrinsic contradictions, however, do they also suggest any possibilities for Indigenous resistance?

9.8.d “Consultative Resource Management and Status Quo Extractivism”, Warren Bernauer (University of Manitoba)

Since the 1970s, the Canadian state has responded to Indigenous resistance to extraction with consultative approaches to resource management, including participatory environmental assessment, land use planning, and co-management processes. This paper analyses consultative resource management processes used to make decisions about offshore oil and gas extraction in the Inuit territory of Nunavut in Arctic Canada. Bringing insights from the anthropology of resource management into conversation with Marxist state theory, it argues that state-led resource management processes all share underlying structures that allows them to reinforce the extractivist and colonial status quo. By rejecting some proposals for extraction that pose especially notable risks to the environment, and allowing others to proceed subject to specified mitigations, consultative resources management imposes an ‘unstable equilibrium of compromises’ between Inuit and extractive industries. This equilibrium of compromises helps produce institutional support for extraction and the political hegemony of extractive capital.

**10:30-10:45 – COFFEE BREAK // PAUSE CAFÉ |
MacMed 5th/ième, 6th/ième floors/étages**

10:45-12:15 – PANEL SESSIONS 10 // BLOC 10

10.1. Planetary Health Governance: How to Flourish in the Confluence of the Anthropocene (Roundtable / Table ronde) | MacMed 1027

Janice Graham (Chair/Organizer), Christina Holmes, Benjamin Malo, Sarah Jervis, and Samantha Meyer

Without vision or sustained funding, government programs have strategically ignored the public good and the relations between local realities and larger processes. Catastrophic climate change, global instability, and housing, food and income insecurity have faced unprecedented deregulation. Public infrastructure and services are no longer fit for purpose, while privatization continues on the back of public financialization directed to industry (e.g., pharmaceuticals, vaccines, AI and electronic health records). Privatization of land, water, and information knowledge/evidence/data has fed mis/disinformation. Based on five years of research among robust and resilient marginalized communities, we suggest affordable food and housing, safe streets, and common spaces to gather and recreate are basic building blocks for better institutions, policies, and practices that encourage wellbeing and flourishing. Addressing calls for more trustworthy systems of governance we present innovative legislation to decolonialize and build better population health systems that protect, serve, and sustain everyone, especially those in most need.

10.2. Effervescent Confluences: Continuing a Crabgrass Collective Ethos (Roundtable / Table ronde) | MacMed 333

Sarah Moritz (chair), Brian Noble, Michael Asch, Harvey Feit, Amy Donovan, Amy Cran, Evan Curley, and Bobi Steel

In 2024, the Crabgrass Collective re-emerged at CASCA in the form of a workshop, drawing together several anthropologists both long and newly aligning with the Collective. This CC roundtable carries on a CASCA tradition in exploring anti-colonial thought, dialogue, and action for future trajectories of anti-colonial anthropologies. For 2025, the conversation continues, in times when settler decolonization has been flourishing widely as scholarly discourse in world anthropologies. We ask: How has this discourse been transformative, in activating more just forms and relations of politics? Two linked roundtables are proposed. The first drawing together an emerging generation of anthropologists sharing in Crabgrass Collective concerns and commitments, discussing action moves in reconfigured ways in this historical-political moment. The second roundtable centers those with a longer involvement in a broader intergenerational conversation. Thus, we hope to move toward prefigurative thinking by way in which the Crabgrass rhizome continues to insinuate its transformative potential, in research and in grounded action.

10.3. CASCA Futures | MacMed 206/207

Bernie Perley (CASCA President) and Katherine Lemons

10.4. Interspecies Confluences (2) | Martin Theatre (504)

10.4.a “ ‘The River is not a Being like a Human Being’: Confluences of Voice, Subjectivity, and Multinatural Beinghood along the Wolastoq River in Atlantic Canada”, Keegan Manson-Curry (University of Toronto)

The Wolastoq, or “the beautiful river,” flows 700 kilometres through the lands now known as New Brunswick. It is the heart of the unceded territory of the Wolastoqey Nation. Many Wolastoqew people think of the Wolastoq as “not a being like a human being”—as the Water Grandmother, Cecelia Brooks, shared with me—but a uniquely riverine, sometimes feminine, subject. In contrast, settler conservationists often consider the river a vital but ultimately inanimate hydrological feature. Amidst calls for settler anthropologists to follow Indigenous knowledge, this paper considers what new ethnographic techniques or approaches are needed to take seriously the notion of the Wolastoq’s riverine subjecthood. Drawing from my research on sound, listening, and sense of place along the Wolastoq, I ask how a settler study like mine can engage with

multiple ways of knowing the river, hear its voice, and ethically present the river as an ethnographic subject in its own right.

10.4.b “Exploring Human-Nonhuman Relationships in a COVID-19 Related Undergraduate Fieldwork Project: Processes and Outcomes”, Elizabeth Finnis, Tad McIlwraith, Karine Gagne, Travis Steffens (University of Guelph)

In Winter 2022, we implemented the first round of a primary data collection project in three undergraduate classes, with the dual goals of a) giving students experience with collecting and analysing data, and b) engaging with a timely public issue in a constructive manner. Using a set of semi-structured interview questions, students collected data about people’s experiences with animals and nature during the height of the pandemic. We first outline the process of developing this project, and then discuss some of the outcomes, sharing stories about animals and green spaces and the roles that they played in people’s everyday lives. In particular, participants highlighted how experiences with animals and nature offered an increased sense of wellbeing and hope, while providing structure during a time of uncertainty and anxiety.

10.4.c “Reading Surfaces: Multimodal Interspecies Communication”, Alex Oehler (University of Regina)

Growing from ongoing research on nonverbal interspecies communication in the circumpolar North, this paper reflects on recent observations conducted by the author and Inuvialuit members of the Hunters and Trappers Committee of Aklavik in the Northwest Territories. It focuses on signals sent and received by whales and hunters at the surface of the opaque estuary of the Mackenzie River, which opens into the Beaufort Sea. The paper provides insight on meaningful sensory interactions between subsistence hunters and Beluga whales. The observations and analysis, serve as an example of contemporary Inuvialuit Ecological Knowledge and its intergenerational transfer in an era marked by subsurface radar, realtime marine GPS tracking, and broadband low-orbit satellite communications.

10.4.d “Agriculture, urban sprawl, and invasive species: Tracing the phosphoric entanglements in Lake Simcoe water management”, Cameron Butler (York University)

17 years after the creation of the Lake Simcoe Phosphorus Reduction Strategy, targets for reduced phosphorus loads into the lake, a key nutrient driving toxic algal blooms, remain unachieved. Based on fieldwork with environmentalists, farmers, city councillors, and regional planners, this paper considers how phosphorus has become a conduit for local political divisions. Divergent values are being enacted through fights around the lake ecosystem models and interventions: farmers feel targeted as the primary 'source' of phosphates, the regional government is pushing for technoscientific fixes to enable further urban development and subsequent pollution into the lake, successive waves of invasive mussel species are confounding water scientists’ models, and environmentalists are holding onto now seemingly outdated targets as a means of demanding action from a Conservative government they deeply mistrust. I trace how

these confluences are situated within histories of settler-colonialism, extraction, and exploitation through the global and local movements of phosphorus.

10.4.e “De la vigne au vigneron: étude du rapport au vivant dans le secteur viticole québécois en biodynamie”, Mathieu Bernard Tardif (Université de Montréal)

Cette communication présente la recherche que j’effectue dans le cadre de ma maîtrise sur la pratique de la biodynamie au sein du secteur viticole québécois. Entamant mon terrain à l’été 2025, je souhaite observer comment les viticulteurs québécois cherchent dans la pratique de la biodynamie les moyens de tisser avec leurs vignes et leur vin des relations horizontales et réciproques, remettant ainsi en cause le rapport hiérarchique instauré dans le secteur agricole conventionnel.

Cette communication discutera des assises théoriques qui me permettront cette observation, ces dernières se trouvant à la jonction entre le tournant ontologique en anthropologie et l’ethnographie multi-espèces. Ces deux courants qui animent aujourd’hui la discipline forment des avenues innovantes pour penser la confluence des relations entre humains et autres-qu’humains. Je réfléchirai donc aux nouveaux moyens dont l’anthropologie dispose pour étendre son champ d’études, permettant notamment de considérer des vignes comme acteurs de la recherche.

10.5. Public Space, Urban Life | MacMed 210/211

10.5.a “The Public Library and Intersections of Houselessness in Two Small Cities of Interior British Columbia”, Emilie Isch (UBC)

Through a multifaceted lens of understanding the politics of public spaces, the small city public library makes visible the importance of mitigating experiences of houselessness. This presentation illustrates how two public libraries converge where social and health realities emerge. These realities range from the toxic opioid supply to privatization and are deeply entangled with the harsh realities of anthropogenic climate change. I outline how these convergences function in the local small city landscape and emphasize how anthropologists can (and should) continue to observe the relations between small city libraries and larger processes of austerity. This centers an important discussion for anthropology around public libraries existing in opposition to privatized spaces. While agents of local government and library staff situate the public library as infrastructure, both social and physical, such logic allows for conceptualizations of the public library as more than just a ‘third space’, but rather as a ‘lived’ space.

10.5.b “From Playgrounds to High-Rises: The Changing Landscape of Children’s Play and Mobility in Kunming, China”, Ethan Bird and Sarah Turner (McGill University)

Kunming, in Yunnan, China has transformed dramatically over the past three generations, reshaping how children navigate its urban spaces. Yet, little research has explored how childhood has changed in this rapidly evolving city. This study fills that gap, offering valuable insights into how China's rapid economic development has impacted children's experiences of play, mobility, and neighbourhood spaces. In 2024, the first author conducted fieldwork in Kunming, employing an innovative methodology combining semi-structured interviews, mental mapping, Photovoice, and multi-generational family focus groups to capture participant's experiences of and reflections on childhood. Our findings reveal striking contrasts: while Kunming's residents have enjoyed substantial improvements in material living conditions, children's independent play has dwindled, and independent mobility has been curtailed. By tracing these, and other shifts across generations, we reveal the changing meanings and experiences of childhood in Kunming, offering a critical lens on the impacts of urban transformations and societal change.

10.5.c “Contesting Urban Space: Soccer, Citizenship, and the Politics of Belonging in New Delhi”, Kabir Madan (Simon Fraser University)

This paper examines how soccer fields in New Delhi (India) become contested spaces where citizenship, class, and religious identity are negotiated. Through ethnographic research in Saket, an upper-middle-class residential enclave, and Meerab Bagh, a segregated Muslim ghetto, I analyze how residents navigate state regulation and claim urban space. Drawing on Henri Lefebvre's 'Right to the City' and Partha Chatterjee's 'Political Society,' this study explores how power structures shape access to public infrastructure and how informal strategies disrupt exclusivist urban practices. By centering soccer as a medium of both solidarity and contestation, this research highlights the role of anthropology in interpreting local struggles and broader socio-political processes. My paper contributes to discussions on space, belonging, and resistance in contemporary South Asian cities.

10.5.d “Urban Ruins: Excavating Black History in Toronto”, Keisha Bell (York University)

A vacant lot filled with detritus sits at 355 College Street, a location which was once the site of the Toronto chapter of the Universal Negro Improvement Association (UNIA). Marcus Garvey and Amy Ashwood founded the UNIA on August 1, 1914, in Kingston Jamaica. It grew worldwide, becoming the most successful Black organization in history. On December 1, 1919, the UNIA Toronto division 21 was established. Toronto's Garveyites diligently saved up for almost a decade, and on August 1, 1928, Division 21 purchased the building for \$15,500.

Today, all that remains of this legacy is a green fence topped with wooden boards. An urban geographer has inscribed the words “Marcus Garvey lived here” as a reminder to passersby of the location's import. This paper asks the question, how do these ruins point us back to a time when one of the city's marginalized populations had a space of their own?

10.5.e “The Kampung Spirit of 195 Pearl’s Hill Terrace: Investigating the Impermanence of Heritage Buildings and Artist Communities in Singapore”, Samantha Boyd (York University)

This research investigates the sustainability of artist communities within heritage buildings in rapidly urbanizing cities, focusing on the impermanence of "third places" such as art enclaves that serve as informal gathering sites. Based on two months of fieldwork in Singapore, this study draws on Ray Oldenburg’s concept of third places, exploring how the rising costs of living, gentrification, and urban redevelopment challenge the accessibility and availability of these spaces. Using ethnographic methods such as participant observation, The Encounter, and interviews, I examine how these creative communities cope with the loss and transience of their spaces, using tactics of adaptation and resistance. The study engages with urban theorists such as Lefebvre, de Certeau, and Harvey to critically analyze power dynamics, urban change, and affective relationships that form between people and spaces. This study seeks to reframe the concept of community sustainability, questioning whether impermanence itself can foster resilient and dynamic environments.

10.6. Sacred and Secular: Confluences of Ritual, Religion, and Social Justice | MacMed 1101

10.6.a “The Spiritual, the Political, and the Commensal: Social Justice in Sikh Langar”, Nicola Mooney (Simon Fraser University)

The idea that the secular is normatively differentiated from the religious is a particularly Western and modern concept that Weber framed as a process of disenchantment. This paper explores the ‘enchanted garden’ in which religion engages politics and spirituality inflects everyday life amid the purportedly rational secular modern via a consideration of several aspects of Sikhism. Of particular concern is the ideal of an equitable and egalitarian body politic as produced in the commensal practice of langar, which challenges prior, Hindu notions of caste (and gender) even as its contemporary practice may introduce new disenchantments.

10.6.b “Imagining alternatives: worldview, ritual, and social justice in Myanmar and Aotearoa/New Zealand”, Keziah Wallis (University of the Fraser Valley)

Despite Asad’s scathing critique of the taken-for-grantedness of the categories of religion and the secular, social justice continues to be understood from a Western perspective in terms of what it means and its relationship to religion. Drawing on several years fieldwork with a Women’s organization in Myanmar and preliminary fieldwork with a nominally Wesleyan community innovation organization in Aotearoa/New Zealand, this paper explores the ways that religious worldviews shape participants’ understandings of both what they are doing and how to do it. Additionally, it considers the ways that religious practices such as ritual are reflected in the actions such organizations undertake.

10.6.c “Tobacco as Killer, Tobacco as Healer: Indigenous Reclamation of the Sacred Medicine in the Quest for Health Sovereignty”, Heather Howard-Bobiwash (Michigan State University)

Indigenous communities are reducing the harms of commercial tobacco use with traditional tobacco practices, reversing a deep legacy of colonization of their sacred medicine, and the multiplicative harms of commercial tobacco and nicotine addiction to social, economic, cultural and mental health. These efforts are complicated by the aggressive insinuation of vaping, nicotine delivery products marketed by the tobacco industry behind them under the guise of public health. Challenging the logics of vulnerability that frame the usually secular arena of health justice, this paper examines the sacred rationality of Indigenous reclamation of traditional tobacco as survivance and broad-spectrum health sovereignty work.

10.6.d “Karah Parshad: Sacred food and Service in Sikhi”, Andrea Farran (McGill University)

Broadly considered, a central ethic of Sikhism is egalitarianism, expressed through theology, materiality, and religious praxis. Sikh communities, however, navigate varying social and societal realities, especially gender and identity, that may qualify this ideal in practice. In this presentation, I consider how Karah Parshad, a dessert served at the conclusion of Sikh religious services, is prepared, served, and consumed in Montreal Sikh congregations. In doing so, I reflect on the ways in which Karah Parshad exemplifies these values and attests to their contingent applications, through ethnographically driven insights into the practice of Sikh material theology in contemporary Canada.

10.6.e “Understanding Contemporary Religio-Political Movements through Durkheim”, Pauline McKenzie Aucoin (University of Ottawa)

This paper explores the application of contemporary secularization theory to the analysis of social movements as a means to better understand collective actions, including nationalistic demonstrations, human rights protests, and religio-political power arrangements. By identifying ‘religiosity’ in what have traditionally been viewed as separate political and social domains, it argues for the current relevance of Durkheim’s theory of social cohesion, symbology, collective effervescence, and ‘faith’ (Koenig 2020).

10.7. Technology in Community Collaborative Archaeology | MacMed 336

10.7.a “Collaborative Cartography: (Story)Mapping Black Livingness and Enslavement in Loyalist New Brunswick”, Emily Draicchio (McGill University)

This paper examines the community storymapping portion of my dissertation, which expands archaeological research on slavery beyond tropical plantation sites by locating, documenting, and examining the living quarters of Black enslaved people in Loyalist New Brunswick (1783-1834). Across eastern Canada, sites of enslavement have been strategically destroyed, forgotten, or renamed to maintain narratives of Canadian exceptionalism from Atlantic slavery. By combining archival research, archaeological surveys, and collaborative storymapping—a method integrating maps, archival materials, oral histories, and community input on a digital platform—I argue that Black enslaved people can be placed back into a cartographic, archaeological, and historical Canadian context from which their experiences have largely been erased. This ongoing storymap project aims to recuperate Black Canadian geographies and livingness, restore the stories of Black enslaved people and their descendants, and ensure that these physical sites do not overshadow the intangible cultural and emotional legacies of enslavement in New Brunswick.

10.7.b “3D Printing and Democratizing the Senses in Community Collaborative Archaeologies”, Maxwell Ward (McGill University)

Within the past decade, 3D printing has made leaps in regards to its accessibility, affordability, and ease of use. Beyond the clear implications for preservation, analysis, and public engagement, this technology offers the opportunity to enhance the discipline’s ability to engage with and support stakeholder and descendant communities. This presentation approaches 3D printing as a tool to accessibly democratize sensory engagements with cultural heritage. In considering existing applications of 3D printing in community collaborative archaeologies and museum spaces, the developments made in accessible printing and scanning, and the hegemony of the visual in how archaeologists communicate, this article outlines the invaluable role 3D printing presents to community collaborative archaeologies while also considering the important precautions the discipline must take in regard to the ethical storage and distribution of data involved.

10.7.c “Collaborative and Engaged Archaeology in Guiengola Oaxaca”, Pedro Guillermo Ramón Celis (McGill University)

In this presentation, I will share the results of the Guiengola Archaeological Project in Oaxaca, Mexico. This project aims to document the migration of the Zapotec people to the Isthmus of Tehuantepec between the 13th and 15th centuries, highlighting the development of a new Zapotec identity distinct from their origins in the Central Valleys of Oaxaca.

I will explain how remote sensing technologies, such as LiDAR and photogrammetry, have facilitated the documentation of a sprawling fortified city that spans over 350 hectares. Most importantly, this methodology is non-invasive and non-destructive, respecting the protocols of reverence towards the mountain upheld by the Zapotec community of Tehuantepec. Additionally, I will discuss the systematization of collaborative practices for knowledge dissemination within the descendant Zapotec community, and how remote sensing technologies have facilitated this task.

10.7.d “Exploring the Applicability of Mukurtu CMS for Community-Collaborative Bioarchaeology Research”, Alyssa Bader and Alianne Kimura (McGill University)

The movement towards ethical collaborative and community-based research in archaeology has resulted in the development and use of new technologies through which researchers engage with community partners. This paper explores the use of Mukurtu CMS, a content management system developed to address the need for sensitivity and the integration of culturally specific protocols and practices in Indigenous digital heritage management. In this presentation, we discuss how the platform can be adapted to facilitate the co-management of bioarchaeological data collected as part of community-collaborative research projects. This includes documenting long-term project history and contributing members, tracking samples collected from Ancestors and their analysis, and sharing project results. While our presentation addresses concerns about bioarchaeological research projects and data within the context of Indigenous community collaborations, we feel this model is widely applicable to other community-collaborative bioarchaeology projects and is an important resource for developing fully collaborative research practices in this field.

10.7.e “Using videography to enhance community collaboration in ancient DNA laboratory protocols”, Paris M. Franklin, Alianne Kimura, and Eva Lynch (McGill university), Laura S. Weyrich (Pennsylvania State University), Ripan S. Malhi (University of Illinois at Urbana-Champaign) and Alyssa C. Bader (McGill University)

Ancient DNA is a powerful tool for exploring various anthropological and archaeological questions; there are growing examples of this technology in community collaborative research projects. However, paleogenomic research is conducted in specialized laboratories that are often inaccessible to Indigenous community research partners. As a result, communities may not have a comprehensive understanding of the research protocols used within the ancient DNA lab when they agree to have samples from their Ancestors or their community’s belongings (artifacts) analyzed. To ensure that consent is truly informed, we created a short video that features first-person footage from the ancient DNA lab intercut with informational interview-style footage. This presentation provides an overview of the process behind creating this video. The purpose of the video is to show communities the specialized lab environment, explain what steps they can generally expect samples to experience, and introduce possible points of intervention and collaboration within the lab.

10.8. The Space to Play: Confluences of Language, Creativity, and Imagination | MacMed 519

10.9.a “Imagining a Translated Future: How Star Trek Shapes Views on Language, Utopia, and Policy”, Sarah Shulist (Queen’s University)

Star Trek is an extraordinarily popular utopian science fiction story, in which encounters with alien species are mediated through an advanced piece of technology known as the “universal translator” (UT). In engaging with the show, many fans play with theories about how the UT would work in practice, creating not only discussions of the show itself, but also imagined versions of language and translation in a hypothetical future. In this paper, I specifically examine how fans think about the ethical and political dimensions of using a UT, and the language policies that would be required given its presence. In examining the language ideologies that they use in their creative interpretive discussions of *Star Trek*, I illustrate how this form of media and pop culture engagement become sites for imagining the actual future of languages and multilingualism.

10.9.b “Lyrical Speech Play, Verbal art, and Creative Resistance through Indigenous Hip Hop Subculture in Nigeria”, Adesoji Babalola (Queen’s University)

Speech play embodies the “playful” and creative maneuverings of language resources, to invoke imaginative possibilities and generate social, political, and cultural implications (Sherzer and Webster 2015). While Speech play disrupts language borders and stimulates language change, the maneuvered language resources occur at various levels of language analysis including multilingual performances, to reimagine language use and aesthetics (Sherzer and Webster 2015). Yet, speech play is largely understudied in sociolinguistics and linguistic anthropology. In this paper, I explore the creative use of translanguaging rhymes, pun, and proverbs in Yoruba hip hop lyrics in Lagos city. I argue that these elements of speech play are intentional aesthetics of “opacity” and “talking back” to colonial language ideologies, prescriptivism, and transparency. As such, Indigenous hip hop as a conscious verbal art provides opportunities to reimagine language creativity and freedom in the context of coloniality.

10.9.c “We Do That: Linguistic Performativity in Tabletop Role-playing Games”, Hanna Harper (Carleton University)

Players of tabletop role-playing games (TTRPGs) like *Dungeons & Dragons* use language creatively and collaboratively to build worlds and narratives. Despite this pivotal role of language as a vehicle for play, TTRPGs remain a largely unexplored area for linguistic research. This project therefore investigated what linguistic strategies players of TTRPGs employ to make gameplay functional and fun. Analysis of game session transcriptions reveals innovative use of performative language which manifests a long-term negotiated reality for pretend play, in which improvised utterances co-construct a satisfying and entertaining fiction for all players. Performatives function simultaneously in the material world and in the secondary game reality; with one phrase, a player may perform both an action as a character and the act of being a good player and collaborator, both of which can make the game more fun overall. These uses suggest immense potential in performatives as linguistic tools for imagination and play.

10.9.d “‘Attend! On ne t’aime pas comme je t’aime’: A survey of Quebec French in global media”, Robin Turner (University of Illinois Urbana-Champaign)

Contemporary understandings of our globalized world are rooted in the accessibility and popularity of social media platforms. Instagram, X, and TikTok, especially, have driven popular discourses in the Francophone world with emphasis on the cultural and linguistic variations among global French users. Quebec French not only marks a geographic distinction as the largest French population in North America, but it also indexes the unique historically racialized, gendered, and political stakes of using French in Quebec. This paper surveys politicians, content creators, activists, comedians, and everyday Quebecers who use social media platforms to bring Quebec French into the global domain by (re)defining what it means to speak French in Quebec and the sociocultural implications of language as identity.

12:15-12:45 – LUNCH BREAK // PAUSE DÎNER |
Cafeteria/Cantine MacMed 5th/ième floor/étage

13:00-14:30 – PLENARY PANEL 3 // SESSION
PLÉNIÈRE 3 | Martin Theatre (504)

“Confluencers”: Futures of Anthropology – Young Scholars

Alizée Lajeunesse (Université de Montréal)

“Caring in the In-Between: Ethical Dilemmas in Institutional Long-Term and End-of-Life Care”

Hone Mandefro (Concordia University)

“Building Condos, Building Middle Class? State-Led Housing and Urban Subjectivities in Addis Ababa, Ethiopia”

Lucilla Pepratti (Universität Leipzig)

“Anti-mafia Movements in Palermo, Italy”

Sam Victor (McGill University)

“Facts, Values, and the Truths that Bind: Toward an Anthropology of the Ethics of Knowledge”

14:15-15:45 – PANEL SESSIONS 11 // BLOC 11

11.1. Beyond the University in 2025: Confluences in Professional, Practicing and Applied Anthropology in Canada (Roundtable / Table ronde) | MacMed 208/209

Gemma Tarling (Practicing and Applied Network (PPAN) and guests

This facilitated roundtable brings together active practitioners working beyond the university to share perspectives on where our field is going and support professional, practicing and academic anthropologists beyond the university to work more effectively together. We will provide updates on ongoing work to establish a professional body, challenge structural and ideological barriers within and beyond anthropology, and brainstorm the kinds of change we want to see for our practice and for our ongoing relationships with communities, policy makers, and colleagues.

11.2. Reimagining the CASCA Conference: Building for the next Generation of Anthropologists (Roundtable / Table ronde) | MacMed 219

Christina Holmes (Co-chair) and Jason WM Ellsworth (Co-chair)

This roundtable, organized by the CASCA Conference Working Group and endorsed by the CASCA Executive Futures initiative, offers a dedicated space to reflect on and reimagine the future of CASCA’s annual meetings. As CASCA moves beyond its first 50 years, the national conference is at a pivotal juncture.

By engaging with the CASCA membership, this roundtable reports on and aims to collect actionable feedback and innovative ideas to ensure the conference meets the needs of future anthropologists. Key questions include: What aspects of the current conference format are most successful and what needs addressed? How can conferences better engage diverse members, including students, early-career researchers, and non-academic anthropologists? Could regional, hybrid, or thematic gatherings enhance accessibility and sustainability?

Key insights from this session will be synthesized and shared with the CASCA Executive and broader membership, helping inform future planning.

11.3. Approaching Climate Change | MacMed 206/207

11.3.a “Understanding the Impact of Climate Change: Confluences of Anthropology with Other Disciplines”, Enkelejda Sula-Raxhimi (Université Saint Paul Ottawa)

This paper explores the confluences of anthropology, particularly ethnography, with other disciplines—such as history, geography, political science, agriculture, seismology, and climate science—to gain new insights into the phenomenon of climate change and its impact on the most vulnerable populations. Specifically, we examine the case of Haiti, focusing on how climate change affects the livelihoods and security of its most vulnerable communities. By integrating data and knowledge from these various fields, we aim to provide a deeper understanding of how climate change disrupts daily life, threatens security, and often drives migration.

11.3.b “Wildfires Burning: Human-Place Relationality, Knowledge, and Oral Histories in Waterton Lakes National Park”, Madison Abar and Jodie Asselin (University of Lethbridge)

In the late summer of 2017, the Kenow Wildfire blazed through Waterton Lakes National Park, Alberta, turning the landscape to ash. Today, the scars of the Kenow Wildfire are still present on the Waterton landscape and are still felt by the Parks Canada staff who endured the Kenow crisis response. This research utilizes oral history methodologies to critically examine how people make sense of the wildfire events they have experienced and how sharing these experiences can provide lessons that inform our future engagements with wildfires. Based on interviews with park staff and ethnographic fieldwork during the summer of 2024, this talk presents undergraduate honour's thesis research, presenting implications of wildfire beyond just the event itself, including the transformative power of these natural processes to the land and those who love and care for it.

11.3.c “The Environmental Ouroboros: Climate Change, Identity, and Legacies of Precarity”, Martha Cassidy-Neumiller (McMaster University) and Erin Scott (Carleton University)

Through the lens of collective identity, this paper engages with two case studies that explore the confluence of economic and environmental sustainability. In Hamilton, Ontario—a city defined by its industrial and labour activist heritage and current “green” transition—steelworkers, environmentalists, and residents grapple with the challenges of job retention, ecological change, and climate justice. In the Ottawa region, white-water kayakers balance the precarity of middle-class economic realities with the pursuit of authenticity in nature; where environmental encounters serve as sites for negotiating class identity and emotional well-being, revealing tensions between the “dirtbag” ethos of adventure culture and the pressures of professional success. These ethnographic explorations combine to reveal how industrial and ecological sensescapes act as guiding

forces that shape collective memories and imaginaries for a greener future. Together, they illuminate the generative potential of confluences: where economic, environmental, and cultural priorities collide, illuminating how contested spaces can also foster collaboration and innovation.

11.3.d “ ‘Firesmarting’: Community Reflections in the Aftermath of the 2023 Northwest Territory Fires”, Abra Wenzel (Trent University)

In 2023, the Mackenzie Valley in the Northwest Territories experienced its worst forest fire season on record. Over four million hectares of boreal habitat were burned and 70% of the N.W.T. population was evacuated. The environmental impacts, experiences of mass displacement, and loss of home continue to be felt, and are heightened yearlong with increasingly noticeable climatic changes.

Since then, a series of third-party reports have been published on the territorial government’s mitigation and management in the 2023 season. Stemming from these events/reports, there has been increasing community dialogue, if not a shift in perspective, of the aftermath and future of the territory. This paper presents on the ways community members are turning the gaze within to discuss changes to their ecological and socio-political environments and finding innovative ways to manage the impacts of past and future fires.

11.3.e “Framing Exclusionary Environmentalism: Visualizing Ghost Nets in Newfoundland”, Katherine McNally (Yale University)

Planetary crises like ocean plastics represent confluences of global and local flows that are difficult to picture. This presentation examines local dialogues on the island of Newfoundland regarding lost plastic fishing nets (ghost nets) drifting in nearshore waters. It situates these conversations within lingering impacts of late 20th-century environmental movements, led by organizations like Greenpeace, which used photographs to frame rural communities that hunt animals for food, culture, and economy as antagonists rather than collaborators in environmental stewardship. I argue local commentary on ghost nets in Newfoundland must be understood within these histories of exclusionary environmentalism. Current efforts to raise ghost net awareness rely on creating share-worthy social media images, which risk perpetuating similar narratives and obscuring the systemic roots of ecological harm by emphasizing individual actors. I discuss creating alternative images as an ethnographic method, using art to visualize crises like ghost nets that are inherently difficult to see.

11.4. Confluences in Language Revitalization, Shift, and Maintenance | MacMed 336

11.4.a “ ‘No debemos salvar la lengua, sino a los hablantes’ : le cas de la sauvegarde du maya à travers la musique au Yucatán et au Quintana Roo.”, Honorine Guichard (Université Laval)

La langue maya yucatèque est une langue de la péninsule du Yucatán. Considérée en danger par de nombreux spécialistes, elle est le cœur de ma recherche de maîtrise. Malgré l'affaiblissement de la langue, on observe, depuis quelques années, un retour progressif des jeunes vers la langue. Marlene Chuc Maldonado considère que la musique en maya intéresse les jeunes jusqu'à leur donner envie de le pratiquer. La revitalisation des langues autochtones est un sujet actuel qui, en anthropologie langagière est relativement étudié. Cependant, l'impact de la musique dans la revitalisation langagière ne l'est pas. C'est là tout l'intérêt de ma recherche : mettre en avant l'utilisation de la musique auprès des jeunes dans la revitalisation d'une langue. Mon analyse se base sur un séjour de terrain dans les états du Yucatán et du Quintana Roo dans lesquels j'ai colligé 28 entretiens.

11.4.b “Speaking with spiritual entities: Ritual, Dreams, and Language Learning in Mapuche Communities of south-central Chile”, Javier Alvarez (University of Western Ontario)

For Mapuche Lafkenche spiritual leaders in south-central Chile, learning Chedungun is deeply tied to ritual responsibilities and communication with spiritual entities called pulonkos. This paper examines language acquisition as an embodied process rooted in ritual practices and dreams (peuma), rather than explicit instruction. Based on a conversation with Romeo, a 28-year-old Mapuche leader preparing to become Wünen—a role responsible for organizing the guillatún fertility ritual—I explore how pulonkos “bring” him the language through orders in his peuma. My analysis highlights the central role of Chedungun in ritual organization and the authoritative use of orders and commands by pulonkos. These dynamics reflect a broader metalinguistic awareness within Mapuche communities, where Chedungun indexes ritual practice and collective action. I conclude by addressing tensions between these language ideologies and intercultural bilingual education (EIB) programs in rural schools, drawing on insights from 12 months of ethnographic work.

11.4.c “Une politique langagière autochtone en contexte urbain régional”, Michelle Daveluy (Université Laval)

Les Innus de Uashat mak Mani-Utenam ont entrepris une démarche d'aménagement linguistique et culturel pour les besoins spécifiques de leur communauté. Iels vivent dans et à proximité d'un centre régional urbain, la ville de Sept-Îles, le long du fleuve St-Laurent. L'innu-aimun s'y maintient malgré des enjeux au sein d'une communauté bilingue sinon trilingue. En effet, la plupart des Innus parlent très bien le français et un peu d'anglais. Le conseil de bande local, Innu Takuaikan Uashat mak Mani-Utenam (ITUM), chapeaute la démarche. Le portrait linguistique des maisonnées de la communauté a été établi en 2020, puis discuté dans de nombreuses activités. Une politique langagière a été proposée en 2024. Elle repose sur l'endémisme linguistique, l'acquisition de l'innu-aimun et la socialisation langagière propice à l'instauration d'un climat de confiance dans la communauté.

11.4.d “Lessons learned from heritage language socialization and indigenous language revitalization”, Tania Granadillo (University of Western Ontario)

I have been engaged in indigenous language revitalization as an academic and in heritage language socialization of Spanish as a parent for over 20 years. Throughout this time I have always wondered why these two areas are treated as different when there is so much overlap between the goals and activities being done. In this paper I will compare and contrast these two activities around language ideologies, family language policies, and outcomes. I will then suggest ways in which these two fields can benefit from learning from each other.

11.5. Contested Spaces: Connection, Commodification, and Shaping Spaces On and Offline (Roundtable / Table ronde) | MacMed 333

Ciara Corrigan, Emma Anderson, Aleyna Irem Karacan, Rachel Thorn

This roundtable will explore how various communities are situated in contested spaces, which can be regarded as sites to exercise and promote agency, and where economic and political interests take precedence to form connections, share knowledge, and navigate labour and power dynamics. We address various subjects, including 1) herbalists' medicinal practices and commodification of health shaping medical practices in Istanbul, 2) women's labour as content creators and how these social media engagements with and within the city of Toronto converge within systems of labour and gender, 3) youth experiences of political becoming and activism in conjunction with emerging gender and sexual identities in the Greater Toronto Area, and 4) how K-pop fans create and find community centred around affective bonds to commodity objects. These perspectives highlight how relationality is vital to conversations of economic and political interests, power structures, and commodification as they influence the experiences of individuals and communities.

11.6. Kinship Confluences | MacMed 210/211

11.6.a “Confluences entre normes traditionnelles et émergentes : Genre et famille à la croisée des chemins”, Bixie Lacoste (Université de Montréal)

L'« Occident contemporain » constitue un espace de confrontation entre normes familiales et genrées historiques (binarité des genres, famille nucléaire) et des modèles émergents (identités trans et non-binaires, familles 2ELGBTQIA+, technologies de reproduction assistée). Ces interactions redéfinissent les structures sociales et culturelles, générant des transformations profondes. Cette présentation explore ces enjeux à travers des thématiques comme la procréation assistée, les familles choisies et les revendications 2ELGBTQIA+, en mobilisant des cadres théoriques tels que la biopolitique (Foucault), la théorie queer (Butler), ou les perspectives subalternes (Spivak, Harding). Des exemples de cultures autochtones rappellent des confluences similaires passées. Elle souligne aussi le manque d'inclusivité en anthropologie de la

parenté, en son état actuel, et propose des méthodologies telles que l'autoethnographie pour enrichir l'analyse. Enfin, elle engage un débat sur la capacité de l'anthropologie à saisir ces mutations pour comprendre les futurs possibles.

11.6.a “The Religious Cover and Moral Selfhood: Navigating Morality in Temporary Marriage in Iran”, Maryam Roosta (McGill University)

This paper examines *kolah sharie* (religious cover), referring to the use of religious frameworks to legitimize morally contested actions, as a lens for understanding the moral selfhood of women engaging in *sighe* (temporary marriage) practiced as a form of transactional sex in contemporary Iran. *Sighe*, a time-limited marriage in Shia Islam that can range from a few hours to several months, exists at the confluence of state-defined religiosity, kinship obligations, and economic hardships. Drawing on ethnographic fieldwork, this study explores how women navigate *sighe* as a state-endorsed religious practice while grappling with the shame of transactional sex and their need for such income. Through their narratives, *kolah sharie* becomes a contested tool that often fails to resolve the contradictions between survival and morality, exposing the limits of bureaucratized religion in arbitrating moral conflicts. This study illuminates how these confluences constrain and enable agency, offering insight into reimagined moral selfhoods in contemporary Iran.

11.6.a “Religious Influences on Reproductive Choices of Bangladeshi Migrant Women in Saskatoon, Canada”, Asma Ul Hosna (University of Saskatchewan)

This paper examines the influence of religious beliefs and practices on the reproductive decision-making of Bangladeshi migrant women in Saskatoon, Canada. Using an ethnographic approach, it draws on in-depth interviews, focus group discussions, and participant observation with 15 migrant women. The study explores the interconnected factors shaping the relationship between religion, migration, and reproductive choices. Focusing on Muslim participants in a predominantly non-Muslim context, this study uses transnational and feminist anthropological frameworks to explore how “lived Islam”—as it is practised, reinterpreted, and embodied—shapes reproductive decision-making within the realities of migration. By examining changes in ritual observance, participation in mosques, and the adoption of reproductive technologies, the research highlights how Bangladeshi migrant women in Saskatoon navigate the intersections of faith, culture, and their new socio-cultural environment.

The findings reveal that while traditional gender expectations and societal pressures remain significant, women exercise agency by adapting religious practices to navigate new realities, primarily through reproductive behaviours and choices. Religious rituals and practices serve as a source of identity and provide stability amidst the diverse religious and cultural environment of Saskatoon. By continuing and adapting these practices, migrant women actively transmit their faith to the next generation, ensuring the preservation and continuity of religious traditions among their children.

Overall, this research advocates for the development of culturally sensitive healthcare policies that acknowledge religious diversity while promoting the autonomy of

immigrant women. By integrating themes of religion, gender, and migration, the study contributes to academic discussions on migrant health, cultural continuity, and reproductive rights.

11.6.a “Gender-Based Violence Against Trinidadian Women”, Emma Schur (Western University)

Thirty percent of women in Trinidad and Tobago experience intimate partner violence and an additional seven percent have been sexually assaulted by non-intimate partners (Pemberton and Joseph, 2018). This presentation will discuss the existing literature on structural violence, policy, and gendered expectations of women in Trinidad. I will explore current theoretical understandings of gender-based violence in Trinidad and how this literature applies to my upcoming fieldwork in women’s shelters. My fieldwork work will aim to address how legal frameworks and societal gender expectations shape the everyday experiences of Trinidadian women.

11.6.a “Care through Family Sponsorship: The Confluences (and Conflicts) between Transnational Kinning and State Immigration Policies in Canada”, Cati Coe (Carleton University)

Some immigrants from Ghana living in Canada try to ensure their care in late life by sponsoring young adult relatives---such as a sister’s child or a half-brother---through family immigration pathways. These relatives are expected to fill the role of adult children in caring for and helping the sponsor when they are disabled or become older, out of gratitude for their immigration sponsorship and because they bring socialities and obligations marked as Ghanaian with them. Aged care is thus generated creatively through a confluence of kinning, movement, and immigration bureaucracies. Although these newly made relations create possibilities for aging sponsors to receive kinship care in their homes, these relationships also have their limitations and conflicts and can ultimately fail. This paper examines the effects of state policies on transnational kinship practices, and the uses to which state policies are put to ensure care in immigrants’ later life.

11.7. Returning to the Record: Uncovering Overlooked Resistance in the Archaeology of the Andes | MacMed 1027

11.7.a “Seeing Persistence; Laborer Lifeways within the Colonial Ecuadorian Hacienda”, Maxwell Ward (McGill University)

Focused primarily on haciendas located in Audiencia of Quito in the late 16th and 17th centuries, my presentation outlines the simultaneous erasure and everyday perseverance of identities resistant to Spanish colonial interests within the Hacienda system. Haciendas, estates granted to primarily Spanish men by the crown, facilitated the brutal

exploitation of Indigenous, Afroecuadorian, and Mestizo people through debt-peonage, constant surveillance, and the disarticulation of identity.

Despite this, laborers formed communities in order to escape further debt and forged new lifeways in the hacienda. Hacienda laborers were not passive victims of colonization; they built lives that actively influenced colonial culture, and thus form an important, but often unacknowledged, piece of Ecuador's colonial past.

Through analysis of laborers' domestic spaces and a review of ethnohistorical sources, I aim to present my preliminary dissertation research that underlines where resistance can be found within the Hacienda system, and how it can be seen archaeologically.

11.7.b “Tangled Histories: Women’s Subjectivities and Stories of Resistance Within Andean Textiles”, Eva Lynch (McGill University)

Traditional approaches to studying Andean textiles have often focused on formal elements of weaving, analyzing them through their relevance to the political economy or aesthetic codes. This thesis aims to challenge these structuralist frameworks in an attempt to ‘people the past,’ by considering textiles as active, dynamic artifacts which are capable of conveying historical, social, and emotional narratives. Through this lens, textiles contain the potential to illuminate alternative histories and lived experiences by recording women's subjectivities and acts of resistance under colonialism. Through analysis of both the textiles themselves, as well as the social imaginary of early colonial textile workshops, or obrajes, as critical sites of cultural identity formation, I seek to illustrate how weaving and storytelling served as vital survival mechanisms that captured women's subjectivities and their negotiation of broader power dynamics across early colonial institutions established during the Spanish Conquest throughout Ecuador and Peru.

11.7.c “Gender materializing: Moche female figurines”, Sofianna O’Malley (McGill University)

The focus of this paper is the participation of Moche female figurines in ritual practice, emphasizing their roles as active agents in the social, biological, and cosmological regeneration of Moche society (c. 200-850 CE). Integrating theories of new materialism with Andean animism, this study argues that Moche figurines mediated vital life forces, serving as conduits for fertility, healing, and the lifecycle. The figurines, crafted from clay and imbued with the vitality of the landscape, reinforced their agency within ritual processes, where they facilitated lifecycle transitions and the maintenance of cosmological balance. Evidence from archaeological contexts, iconographic analysis, and ethnohistoric parallels suggest that these figurines were used in domestic and funerary contexts. They were often intentionally shattered to release their vital force, mirroring broader Moche practices of sacrifice and renewal. By exploring figurines as ontologically animate objects, this thesis reinterprets their role in sustaining the lifecycle within Moche culture.

**15:45-16:00 – COFFEE BREAK // PAUSE CAFÉ |
MacMed 5th/ième, 6th/ième floors/étages**

16:00-17:30 – PANEL SESSIONS 12 // BLOC 12

12.1. Accompagner la relève en anthropologie / Supporting Student Futures (Roundtable / Table ronde) | MacMed 206/207

Emmanuelle Bouchard-Bastien (Co-chair), Elizabeth Briody (Co-chair), Andrew Walsh (Co-chair), Maggie Cummings, Ève Dubé, Jason Ellsworth, Liesl Gambold, Daniel Ruiz-Serna, Carole Therrien, Tobias Sperlich, and Meg Stalcup

Que font les étudiant.e.s diplômé.e.s en anthropologie après avoir obtenu leur diplôme ? Comment les institutions, les enseignant.e.s et les mentors universitaires peuvent-ils aider les élèves à se préparer à l'avenir ? Dans cette table ronde, nous aborderons ces questions par le biais d'une conversation ouverte sur la pertinence de la formation en anthropologie pour un large éventail de carrières.

What do students with anthropology degrees do after graduation? How might institutions, instructors and academic mentors support students as they prepare for whatever's next? In this workshop we will address these questions by means of an open conversation about the relevance of anthropological training to a wide range of careers.

12.2. Confluences and Plurality: Urban Anthropology | MacMed 210/211

12.3.a “The multitude at the street corner: Sensing and (re)thinking public space”,
Nick Wees (Concordia University)

Sidewalks, plazas, subway stations, alleyways: at these confluences of diverse human (and non-human) activity, we can interrogate our everyday perceptual experience as intertwined with a multitude of others and, perhaps, imagine new forms of more equitable social relations. In public, we are co-present with a host of strangers; we affect and are affected by each other, although often enough in ways that elude conscious attention. Drawing on my current research on perceptions of public space and the effects that street performers have on how urban spaces are sensed, conceived of, and used by passersby (paying special attention to the sonic dimension), I will detail how public space - although transformed and seemingly reduced by the effects of late-stage capitalism (and, especially, the cellphone) - reveals much concerning current social and political conflicts while also suggesting a *potential politics* that begins with the mere fact of being bodily present with others.

12.3.b “From Bronx, NY to the Tibetan Plateau: The Confluence of Rap Music, Politics, and Culture”, Bendi Tso (Stanford University)

How does rap music travel from the Bronx, NY, to the Tibetan Plateau, evolving into a powerful form of expression for Tibetans in contemporary China? This paper explores the politics of minority identity in China through the lens of Tibetan rap, focusing on artists who perform in their native language, incorporate cultural motifs, and share their music on online platforms. By critically analyzing rap lyrics, interviews with rappers, and audience comments, the paper demonstrates how Tibetan rap, both as a music genre and a form of social critique, redefines Tibetan identities and transforms social dynamics within Tibetan communities and beyond. Through a nuanced examination of rap as both a global and localized cultural force, the paper highlights the congruence of global rap influences with locally rooted expressions shaped by the distinct social, cultural, and political contexts of Tibetans in China. It argues that Tibetan rap, as a fusion of global musical influences and local Tibetan linguistic and cultural expressions, fosters solidarity and catalyzes productive disruption, offering Tibetans a platform to navigate and redefine their identity amidst the sociocultural complexities of contemporary China.

12.3.c “Indigenous Language and Cultural Endangerment in Colombia: The Outcomes of Forced Migration and Survival of Indigenous Traditions in Urban Settings”, Luz Orozco Ortiz (UBC)

Language is an integral part of our cultures and identities as individuals and societies. The embodiment of experiences between the individual and the land creates and molds us as “people” and language is the de-codification of those collective and individual relationships. But what happens when that flow of information is cut from an individual and a community? Violence and displacement of indigenous people in Colombia have caused the endangerment of our cultural traditions, family structures, and mental health. The forced displacement has disrupted the traditional ways of life. Families are forced to adjust to unfamiliar surroundings, customs, and environments to survive, family structure and the passing of traditional knowledge are not priorities. In addition, Indigenous people are often faced with exclusion from the social and economic benefits of urban life, leading to further marginalization, poverty, and mental health issues as a consequence of forced assimilation.

12.3.d “The Magic Dreamcatcher: Tourism, Ideology, and Power in the ‘Magical Town’ of Tlatlauquitepec, Puebla, Mexico”, Arlene Sanchez-Garcia (Concordia University)

This presentation reflects on the processes through which anthropologists navigate local realities within larger political and economic frameworks, focusing on ethnographic data of Tlatlauquitepec, Puebla, following its designation as a *Pueblo Mágico*. The research examines the impact of tertiary sector growth through tourism on the local economy and social structures, revealing how the “magic” of these towns is produced and commodified. By analyzing tourism as both a social and ideological force, this work highlights the role of local guides in shaping narratives about the town’s natural and

cultural identity. The study posits that *Pueblos Mágicos* function as commercial brands, reinforcing power imbalances and shaping people's aspirations in a globalized economic context. The research emphasizes the importance of fieldwork and critical inquiry to understand how such processes impact the future trajectories of these communities and the broader questions about the role of anthropology in understanding contested presents and uncertain futures.

12.3. Autochthony, migration and different meanings of precarity | MacMed 208/209

12.4.a “Forced into “Dementia”: Aging and Displacement in Urbanizing China”, Keping Wu (Duke Kunshan University)

Rapid urbanization over the past three decades in contemporary China has displaced tens of millions of people, including many older adults. Unlike migrant workers who voluntarily left their villages for life prospects in the city, these senior villagers were simply notified that their homes would be demolished for urban expansion. Our research in Suzhou Industrial Park examines resettled landless farmers now living in government-built apartments on or near their former villages. Gentrification and the high-tech industry surrounding them create a sense of *serial displacement* — the once-familiar environment has become so unrecognizable that even stepping outside feels disorienting. This estrangement mirrors the confusion experienced by dementia patients: they feel lost while standing where they are from. This paper explores the interrelations among dislocation, belonging, and control. Recognizing the resilience of older adults, it argues that the materiality of place is crucial to their well-being and life satisfaction.

12.4.b “L'accueil et ses limites : conceptions, pratiques et valeurs de l'accompagnement chez les migrants précaires au Québec”, Patricia Martin (Université de Montréal)

Cette présentation vise à examiner, d'une part, l'émergence des représentations dominantes attribuées aux politiques d'accueil, leur nature, leur légitimité et leur gestion (notamment par l'implémentation de limites de natures diverses) à l'égard des migrants précaires au Québec dans la période récente. D'autre part, et parallèlement à la formation de l'opinion générale sur ce sujet, il s'agit de rendre compte d'autres conceptions et actions localisées des formes d'accueil déployées par certains organismes, associations et acteurs sociaux consacrés au soutien et à l'accompagnement de ces populations.

12.4.c “Land and Property for Whom? Claiming Land, Mapping, and Establishing Boundaries in the Philippines and the Asia-Pacific Indigenous Frontier”, Antoine Laugrand (University of Ottawa / UC Louvain / Academia Sinica)

Amid new political and ecological challenges, such as the lack of land and resources to house and feed the ever-growing world population while ensuring the preservation and renewal of forests and mountains, or the various initiatives to recognize nonhuman

beings and places as legal persons with rights, Indigenous peoples' relationships to their environment and the many nonhuman beings take on new dimensions. Should we explore new ways of making laws? Should we listen to Indigenous peoples who argue that humans cannot own the land, but must instead maintain relationships with the dead and other nonhuman beings to dwell in a healthy and diverse environment? This presentation proposes to examine Indigenous peoples' relationships to the land and the State in the Philippines through a participatory and mapping approach, focusing on the discrepancies in land views between Indigenous peoples, industry, and the State. How is it possible to reconcile these perspectives?

12.4.d “Hailing the State: Jumma Citizenship Claims in Written Petitions”, Hana Ahmed (York University)

This paper examines how the Jumma communities of Bangladesh's Chittagong Hill Tracts use written petitions to assert land rights and claim citizenship in the face of state marginalization and settler-colonial policies. Land is central to Jumma identity, yet the Bangladeshi state's policies have facilitated land dispossession by undermining their customary land rights. Jummas turn to petitions as a non-confrontational strategy to engage with the state. Drawing on Lisa Mitchell's concept of “hailing the state,” this study explores how petitioning functions as both an assertion of rights and a means of navigating the precarious conditions of state recognition. Based on ethnographic fieldwork, I argue that petitions serve to highlight the contradictions of citizenship. While the state legitimizes its control, Jummas strategically mobilize petitions to seek justice, recognition, and land restitution. By contextualizing Jumma petitioning within global struggles against dispossession, this paper contributes to broader discussions on the contested politics of citizenship.

12.4. Anthropology of Health and Care (3) | MacMed 333

12.5.a “Combustive Realities of Care: Experiences of Pregnancy Care during the 2023 Yellowknife Wildfires”, Alison Schultz (Carleton University)

During the summer of 2023, the city of Yellowknife was evacuated due to blazing fires in the region, displacing 19,000 residents (KPMG, 2024). Using a public health feminisms approach to ensure collaborative research informed by those who have lived experience of pregnancy care in Yellowknife, this paper is part of a co-produced research project and is connected with the Northern Birthwork Collective. It asks, how did the wildfire evacuations impact pregnant peoples' experience of care and access to care? How does wildfire evacuation, response, and emergency preparedness, along with larger processes of climate change and colonialism, reflect back on existing reproductive care realities in the NWT?

12.5.b “Reconsidering Youth Pregnancy in the Willamette Valley: Engaging Adult Support Providers”, Olivia Brophy (UBC)

Youth pregnancy is generally seen as detrimental to the life chances of young parents and their children. In the United States, it is painted as a drain on government resources and a threat to collective social wellbeing. This poster uses medical anthropological perspectives to discuss the ways in which such negative framings are confronted by support providers in Oregon's Willamette Valley through their work. While negotiating a variety of socio-economic, religious, and political affiliations, these support professionals coalesce around a belief that young people are worthy of care. Understanding the support systems young people draw upon provides important insight for those seeking to address the actual human impact of restrictive reproductive health realities in the United States.

12.5.c “Period-Tracking and Power: The Stakes of Reproductive Data in a Digitized Future”, Gwyn Peters (York University)

Digital reproductive technologies, such as period-tracking fertility applications, sit at the confluence of global technological systems and individual reproductive practices, reshaping how individuals navigate reproductive governance, agency, and precarity. While these tools may facilitate personal management of reproductive health, they also heighten risks of surveillance and data commodification, particularly in regions with restrictive reproductive health legislation. This paper examines the dual role of these technologies in improving accessibility to reproductive health while embedding users in precarious corporate and state control networks, exploring how individuals navigate these tensions. By framing data as a key resource in shaping reproductive governance, this paper highlights the stakes of a digitized future in which privacy and autonomy are increasingly contested.

12.5.d “On the fecundity of ambiguity”, Nicole Marchesseau (York University)

This paper is part of an ecologies-informed examination of bodies, objects, and affects that move through the confluence of art and what sometimes gets called mental health or madness. In particular, I look at my experiences with bill—an artist, poet, musician, and co-founder of the peer-support space for people with schizophrenia called The Secret Handshake. In part, this paper delves into moments where participant and observer roles shift and sometimes dissolve through slippery subclauses, subtextual feelings, and moments for which “there are no words”, as the security guard says, and bill poetically cites.

12.5. Growing with air, soil, water and light: Unfurling the plant turn in Anthropology (Roundtable / Table ronde) | MacMed 519

Julie Laplante, Emma Slaney Gose, and Nina Barbosa (University of Ottawa)

Over the last decade, some of anthropology's most notable works have turned both toward the vegetal and the fungal. It is undeniable that Tsing's *Matsutake* mushrooms (2015) and Myers' *Black Oaks* (2017) have brought collaborative explorations and

experimentations to the fore, reinvigorating and reimagining disciplinary practice. Whether thinking via patches and feral proliferations (Tsing 2019 & 2024), transduction and attunement (Myers' 2017 & 2020), or segueing into elemental compositions that might have us breathing conspiracy (Choy 2021), letting things burn (Jobson 2020), flowing with temporalities of rice (Gan 2016) and metabolizing like soil (Puig de la Bella Casa 2021), the last decade has seen a reinvigoration and reimagining of anthropological possibility. So, whether we imagine speculative futures (Laplante & Restrepo 2022), propose methodological experimentations (Gibson 2017 & Laplante 2020), reflect on being and becoming kin (Haraway 2016; Miller 2019), on making and healing in pharmacopoeisis (Chudakova 2017 & 2021), or rethinking the mainstreaming of psychedelics (Devenot et. al. 2022), we propose this in-person panel for the 2025 CASCA conference as a moment of taking stock. As we look back and recognize the vitality breathed into our works and imaginations, we seek thoughtful work that considers the question: what current and future flourishings, or irksome proliferations, have been elicited by the plant turn in anthropology?

12.6. Histories and Storytelling | MacMed 336

12.7.a “From Baba, With Love: Ukrainian-Canadian Women and Cookbooks as Cultural Carriers”, Margaret DeCoste (University of Alberta)

Ukrainian-Canadians have long facilitated internal and intercultural interactions by sharing foods and recipes. On the prairies, local organizations have compiled cookbooks as fundraisers and opportunities for women to share favourite recipes. This paper draws on interviews with Saskatchewan women who prepare Ukrainian-Canadian recipes using community and family cookbooks. Mothers and grandmothers are the primary authors, carrying and adapting traditions for future generations and non-Ukrainians. Specific recipes recall individual matriarchs, connecting people across ages, times, and cultures. Compiled cookbooks demonstrate that diasporic identity is not only gendered, but personal and familial, negotiated by incorporating memories of past relationships into present practice.

12.7.b “Mapping Scottish Migration Narratives”, El Gillies (Western University)

Studies on migration and diaspora in anthropology are emerging as an exciting interdisciplinary field, reflecting the many approaches to studying relationships between people and their environments. My research examines how Canadians in the Scottish diaspora conceptualize their cultural identity across several generations following a migration event. Specifically, I study the highland Scottish cultural traditions and cultural revitalization in Glengarry, Ontario, and mobilize this knowledge through innovate mapping practices. Building on approaches to narrative analysis, qualitative mapping, and diaspora studies, I combine mapping and narrative analysis to study how people understand their own migrations and diasporic identity.

12.7.c “Refugee Voices: Rohingya Perspectives on Their Portrayal in Canadian Media”, Tanjima Chowdhury (University of Calgary)

This paper examines how Rohingya refugees perceive their representation in Canadian media, critically analyzing the alignment—or dissonance—between media portrayals and the refugees’ own narratives. By centering the voices of the Rohingya community, this work challenges dominant narratives that often marginalize or oversimplify refugee experiences. It represents the first attempt to foreground Rohingya perspectives on their own media representation in the Canadian context.

The paper is structured into three interconnected sections. The first section explores the diversity within the Rohingya community in Canada, emphasizing how factors such as age, gender, and the length of time spent in Canada shape individual perspectives. This diversity highlights the complexity of their lived experiences, which media narratives often compress into reductive portrayals. The second section investigates the participants’ critiques of Canadian media coverage. Many Rohingya interviewees expressed frustration with narratives that predominantly frame them as victims, neglecting their agency, resilience, and contributions to society. This part contrasts media portrayals with the multifaceted realities of Rohingya lives, offering a nuanced understanding of their experiences before and after their arrival in Canada. The third section explores what the Rohingya community views as fair and respectful representation. Participants emphasized the need for more inclusive storytelling that accurately reflects their humanity, achievements, and aspirations. They called for greater collaboration with the Rohingya community in the media production process to ensure authenticity and dignity in coverage.

This work also highlights the discrepancies between Rohingya refugee narratives and Canadian media portrayals, addressing critical questions about representation, refugee agency, and the power dynamics shaping public discourse. It offers valuable insights for media practitioners, policymakers, and scholars, contributing to more ethical and inclusive storytelling practices that amplify marginalized voices.

12.7.d “I’ve Always Liked a Good Ghost Story: Exploring the Telling of Ghost Stories in Canada”, Gerald McKinley (Western University)

Begun as a project which allows me to explore different approaches to narrative analysis, this work grows from my personal interest in ghost stories. Influenced by a comment from a guest on my favourite podcast, *The Loremen*, I explore how the telling of a ghost story is impacted by our social position. It is a perspective which aligns with what Cognitive Anthropologists might identify as a schema. Ghost stories reflect a moral version of how the teller thinks the world should be. Who was at fault in the death of the mill worker’s daughter who haunts the local ruins? Was it the mill owner’s son who used the poor girl as a cheap toy or the daughter herself who was trying to live beyond her station in life? Is she seeking penance or revenge? Our positionality guides us to answer these questions. In this paper I draw on two years of collecting ghost stories from across Canada to explore how the position of the teller impacts the construction of their narrative. I detail a variety of narrative tools used by the tellers in the narrative

construction. I also reflect on how this work has helped me grow as an anthropologist situated within a medical school.

12.7.e “Navigating Confluences: Kateb Chelebi’s Perspective on Tobacco in 17th-Century Ottoman Society”, Uthman Khan (University of Alberta)

This paper explores the nuanced approach of Kateb Chelebi, a 17th-century Ottoman scholar, in addressing the intersection of religion, society, and state in his treatise *Mizān al-Haqq*. Focusing on the contested practice of tobacco use, Chelebi’s analysis reflects the confluences of intellectual, cultural, and political currents in Ottoman Istanbul, a hub of pluralism and debate.

Chelebi’s work engages with questions of religious permissibility, societal norms, and state authority, demonstrating the role of rational inquiry and non-religious sciences in shaping religious rulings. His pragmatic approach highlights how contested practices can generate productive disruptions and adaptive frameworks within communities.

By situating Chelebi’s insights within the broader intellectual and socio-political currents of his era, this study connects local realities to larger processes, offering an anthropological lens to examine the dynamic interplay of religion, culture, and governance in shaping societal transformation.

OTHER EVENTS // AUTRES ÉVÉNEMENTS

Book exhibit // Exposition de livres |

Lobby MacMed 6th/ième floor/étage

“Mackenzie Place” Exhibition



FIFEQ
FESTIVAL INTERNATIONAL
DU FILM ETHNOGRAPHIQUE
DU QUÉBEC / MONTRÉAL

**Critical
Media
Lab**

The *Festival International du Film Ethnographique du Québec* (FIFEQ-MTL), McGill University's Critical Media Lab (CML), and CASCA are proud to co-present Mackenzie Place, a multichannel video installation by artist Jesse Colin Jackson and anthropologist Lindsay Bell.

This immersive work explores themes of community, memory, and transformation in Hay River, Northwest Territories. As part of this collaboration, the installation will be featured in FIFEQ-MTL's 2025 program.

Exhibition Dates: Wednesday, May 7 – Saturday, May 10, 2025; 10:00 AM – 5:00 PM daily

Location: Peterson Hall 108, McGill University (3460 rue McTavish)

Special Event – Thursday, May 8, 2025

A reception begins at 6:00 PM in Peterson Hall, followed by a Q&A session at 7:00 PM with creators Jesse Colin Jackson and Lindsay, moderated by representatives from CML and FIFEQ-MTL.

Uncommon Senses V:

Sensing the Social, the Environmental,
and Across the Arts and Sciences

May 7 – 10, 2025

IN PERSON OR ONLINE

Online: multimodal Grenadine platform

In-person: MB-9., 9th Floor, John Molson Building,
Concordia University, 1600 de Maisonneuve Blvd. W.,
(Metro Guy-Concordia)

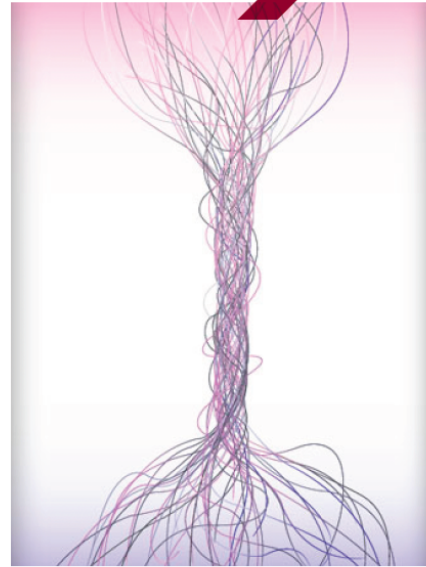
Free and open to the public.

This 5th conference in the biennial Uncommon Senses conference series is hosted by the Centre for Sensory Studies at Concordia University, Montréal. Featuring:

- 4 keynote addresses
- 22 panels
- 8 roundtables
- over 200 individual papers and 26 workshops arranged in 90-minute sessions
- a Virtual Art Gallery composed of 12 artworks
- a Multisensory Art Gallery consisting of 24 installations and/or performances
- 2 receptions – an Inispid Banquet on the opening night (to purify your senses) and a Gala Banquet on the Friday evening (to satisfy your senses)

The highly enthusiastic response to the Call for Proposals for this conference is a testimony to the extraordinary momentum of the “sensorial revolution” in the arts, humanities and social sciences – and beyond (e.g., the more-than-human).

With 124 concurrent 90-minute sessions distributed over the four days of the conference, this event is shaping up to be an 8-ring circus.



THE ECOSOPHER BY ERIK ADIGARD, MCSHANE ADIGARD DESIGN, M-A-D

Registration information:

Provision has been made for a limited number of auditor's tickets, for a modest fee.



Questions:

senses@concordia.ca

centreforsensorystudies.org