



CASCA 2021

Engagements and Entanglements/

Engagements et Enchevêtrements

Guelph, ON

**CANADIAN ANTHROPOLOGY SOCIETY/LA SOCIÉTÉ CANADIENNE
D'ANTHROPOLOGIE 2021:
ENGAGEMENTS AND ENTANGLEMENTS/ENGAGEMENTS ET
ENCHEVÊTREMENTS**

**May 12-15 mai, 2021
University of Guelph**

PROGRAM/LE PROGRAMME

Veuillez noter: Toutes les heures sont celles du fuseau horaire de l'Est (Guelph, Ontario)
Please note: All times are in the Eastern Daylight Time zone (Guelph, Ontario)

The CASCA 2021 Local Organizing Committee extends our many thanks to the following for their sponsorship and support of the conference:



Faculté des arts et des sciences
Département d'anthropologie



Department of
Anthropology



*COLLEGE of SOCIAL AND
APPLIED HUMAN SCIENCES*

DEPARTMENT OF
GEOGRAPHY, ENVIRONMENT
AND GEOMATICS

DEPARTMENT OF
SOCIOLOGY AND
ANTHROPOLOGY

We also extend our deep thanks to: Karli Whitmore (CASCA) for her expertise and guidance throughout the conference development process; Zach Henderson at the University of Guelph Conference Services for all of his support in developing the conference virtual platform; and Susanne Cooper and Daniel Jordan (CSAHS Marketing and Communications) for their website and graphics development and support. We are deeply grateful to Martine le Borgone, Émilie Sabourin and Karen Caruana for translations.

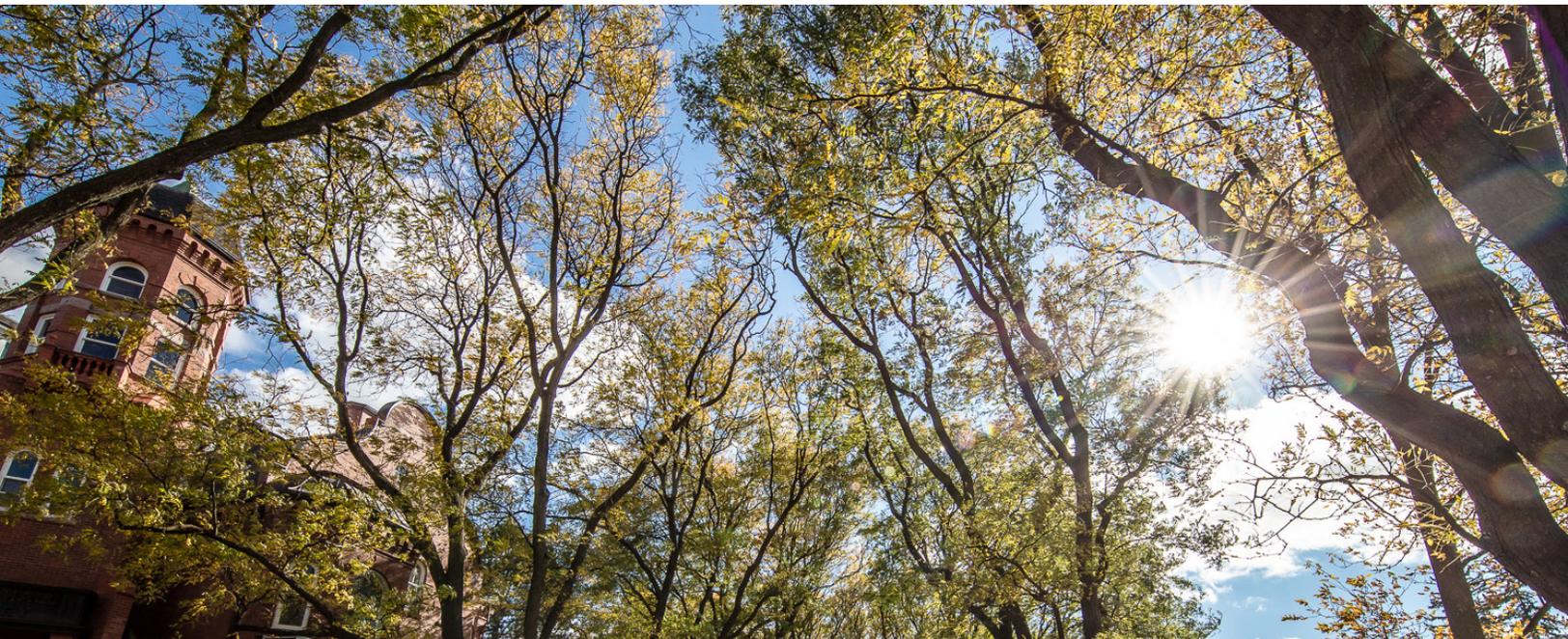
Land Acknowledgement/Reconnaissance du territoire

We acknowledge that the campuses of the University of Guelph reside on the treaty lands of the Mississaugas of the Credit and on the lands that the Anishinnabe, Hodinohso:ni, Lūnaapéewak and Wendat peoples have inhabited for centuries. We understand that these lands are connected by the Dish with One Spoon Wampum and continue to be home to diverse communities of First Nations, Inuit, and Métis Peoples. Acknowledging the land reminds us of our commitment to reconciliation with Indigenous peoples and lands.

Given that this conference is held virtually, we invite and encourage you to reflect on the place where you currently reside, the land-based relationships in which you are engaged, and on how best to contribute to honouring and respecting all our relations, past, present, and future.

Nous reconnaissons que les campus de l'Université de Guelph se trouvent sur les terres des Mississaugas de Credit visées par des traités et sur les terres que les Anichinabés, les Hodinohso:ni, les Lūnaapéewak et les Wendat occupent depuis des siècles. Nous comprenons que ces terres sont reliées par l'entente wampum du « bol à une seule cuillère » et continuent d'abriter diverses communautés des Premières Nations, des Inuits et des Métis. La reconnaissance du territoire nous rappelle notre engagement envers la réconciliation avec les peuples autochtones et les territoires.

Étant donné que ce colloque se tiendra virtuellement, nous vous invitons et vous encourageons à réfléchir au lieu où vous résidez actuellement, aux relations territoriales dans lesquelles vous êtes engagés et à la meilleure façon de contribuer à honorer et respecter toutes nos relations passées, actuelles et futures.



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Greetings from the Host Community/Salutations de la communauté hôte

This is a challenging time in our worlds, a time that requires unity and yet unity is not possible without examination, reflection and action. We look forward to hearing the participants at CASCA 2021 have meaningful, and important discussions, while reflecting on the theme of Engagements and Entanglements.

On behalf of the Mississaugas of the Credit First Nation (MCFN), I would like to send our greetings as the host Community of the Canadian Anthropology Society/La société canadienne d'anthropologie (CASCA) 2021 Conference, hosted by The University of Guelph.

The University of Guelph resides on the land of the Between the Lakes Treaty No. 3, the treaty lands and traditional territory of the Mississaugas of the Credit. The MCFN are an Ojibwe (Anishinaabe) First Nation, located near Hagersville in south-central Ontario, Canada.

We thank the CASCA and the University of Guelph for involving us in this conference, and for being friends of the First Nation.

Be Safe, Be heard

Miigwech,

Giima (Chief) Stacey Laforme

Nous traversons une période difficile dans nos mondes et cette période exige l'unité, unité qui est impossible sans examen, réflexion et action. Nous avons hâte d'entendre les participants du colloque CASCA 2021 avoir des discussions significatives et importantes en réfléchissant au thème Engagements et Enchevêtrements.

Au nom de la Première Nation des Mississaugas de Credit (MCFN), j'aimerais adresser nos salutations en tant que communauté hôte du colloque 2021 de la Canadian Anthropology Society/Société canadienne d'anthropologie (CASCA), qui est organisé par l'Université de Guelph.

L'Université de Guelph se trouve sur les terres visées par le Traité numéro 3 (Between the Lakes Treaty No. 3) et sur le territoire traditionnel des Mississaugas de Credit. Les MCFN sont une Première Nation ojibwe (anichinabé) située près de Hagersville, dans le centre-sud de l'Ontario, au Canada.

Nous remercions la CASCA et l'Université de Guelph de nous faire participer à ce colloque et de leur amitié avec notre Première Nation.

Soyez en sécurité, soyez entendus

Miigwech,

Giima (Chef) Stacey Laforme

Prayer from Giima Stacey Laforme

We give thanks to the creator for allowing this gathering
We ask that he guide us
And forgive us when we falter and disappoint
For though we aspire to greatness, we are after all only human
Grant us a clear mind, a pure heart, and courage
A clear mind to make well thought out intelligent decisions
A pure heart to make decisions that are without personal bias or desire
And the courage to use both a clear mind and a pure heart in our lives
Let us set aside small differences, let us concentrate on the real issues
Let us not be bogged down in rhetoric, let us leave here with a feeling of accomplishment and pride
Most important let us remember we are not enemies, nor are we adversaries
We share a similar past, a kindred spirit and a common heritage
We must always remember the real reason we gather
To do the right thing for our people, our children, our future

Welcome Notes/Mots de bienvenue

It is my absolute pleasure to welcome everyone to CASCA 2021 *Engagements and Entanglements/Engagements et Enchevêtrements* hosted by the University of Guelph located in the traditional territory of the Mississaugas of the Credit First Nation of the Anishinaabek Peoples. This theme is particularly fitting as we meet for this first time online and, although we will miss all the in person conversations and exchanges, I believe this new format will inspire us to rethink what future conferences can and might look like - particularly in terms of accessibility and inclusion of our members and the wider society. It has been inspiring to see that, despite the grave obstacles presented by the pandemic, this online format has promoted engagements with anthropologists and community stakeholders that normally would not be able participate at our conference. Another important and noteworthy difference this year is we will be celebrating two outstanding Weaver-Tremblay recipients Drs. Bruce Granville Miller (2020) and Francine Saillant (2021). In addition to the many timely, creative, and stimulating roundtables and panels, I am particularly excited to hear this year's distinguished keynote speaker Dr. Kamari Clarke. On behalf of CASCA, I would like to express my deep gratitude for the incredible labour of the local organizing committee comprised of many students and faculty, with a special thanks to Drs. Beth Finnis and Tad McIlwraith. Thank you so much for your hard work and the careful attention that went into what will certainly be a memorable conference!

Dr. Mary-Lee Mulholland
Mount Royal University
President/Présidente
Canadian Anthropology Society/Société canadienne d'anthropologie

J'ai le très grand plaisir de vous souhaiter la bienvenue au colloque CASCA 2021 *Engagements and Entanglements/Engagements et Enchevêtrements* accueilli par l'Université de Guelph sur le territoire traditionnel de la Première Nation des Mississaugas de Credit, une des nations anichinabées. Ce thème est particulièrement approprié, car nous nous rencontrons pour la première fois en ligne; même si les conversations et les échanges en personne nous manqueront, je crois que cette nouvelle formule nous incitera à redéfinir le format de nos futurs colloques – surtout en ce qui concerne l'accessibilité et l'inclusion de nos membres et de la société en général. Il est inspirant de voir que, malgré les graves obstacles présentés par la pandémie, ce format en ligne a suscité des engagements avec les anthropologues et les parties prenantes communautaires qui, normalement, n'auraient pas pu participer à notre colloque. Autre différence importante et notable cette année : nous célébrerons nos deux remarquables lauréats du Prix Weaver-Tremblay, Bruce Granville Miller, Ph. D. (2020) et Francine Saillant, Ph. D. (2021). En plus des nombreuses tables rondes et des panels pertinents, créatifs et stimulants, j'ai particulièrement hâte d'entendre notre distinguée conférencière principale, Kamari Clarke, Ph. D. Au nom de la CASCA, je tiens à exprimer ma profonde gratitude au comité organisateur local qui a accompli un travail incroyable et qui est composé de nombreux étudiants et membres du corps enseignant, en remerciant tout spécialement Beth Finnis et Tad McIlwraith, Ph. D. Merci beaucoup pour votre attention diligente et pour le travail assidu consacré à l'organisation de ce colloque qui sera certainement mémorable!

Dr. Mary-Lee Mulholland
Mount Royal University
President/Présidente
Canadian Anthropology Society/Société canadienne d'anthropologie

On behalf of the University of Guelph, I am delighted to welcome you to CASCA 2021 –Engagements and Entanglements.

With nearly 30,000 students across three campuses spanning urban hubs and rural communities, U of G is one of Canada’s top comprehensive universities that is both research-intensive and learner centred. At U of G, we promote active inquiry and collaborative creativity across a range of disciplines to develop exceptional thinkers and global citizens — the leaders of tomorrow.

Though we cannot welcome you physically to campus, I am pleased that CASCA is able to proceed and provide a platform for meaningful engagement and opportunities to share anthropological research. To those of you who have worked to ensure the continuity of CASCA programming, thank you. It is imperative that even during these uncertain times we forgeahead and continue to make strides in our academic and research endeavours.

Please accept my best wishes for a tremendous conference and I will look forward to the possibility of welcoming you to campus in the future.

Sincerely,

Gwen Chapman
Provost and Vice-President (Academic)

Au nom de l’Université de Guelph, je suis enchantée de vous souhaiter la bienvenue au colloque CASCA 2021 – Engagements et enchevêtrements.

L’Université de Guelph, avec près de 30 000 étudiants répartis sur trois campus situés dans des centres urbains et des collectivités rurales, est l’une des principales universités polyvalentes du Canada et est fortement axée sur la recherche et centrée sur l’apprenant. À l’Université de Guelph, nous favorisons l’investigation active et la créativité collaborative dans des disciplines variées afin de produire des penseurs exceptionnels et des citoyens du monde — les leaders de demain.

Bien que nous ne puissions vous accueillir en personne sur le campus, je suis heureuse que la Société canadienne d’anthropologie (CASCA) puisse aller de l’avant et offrir une plateforme permettant un engagement constructif et des occasions de partager le fruit de la recherche anthropologique. Merci à ceux et celles d’entre vous qui ont travaillé et travaillent à assurer la continuité de la programmation de la CASCA. Il est impératif, même en cette période d’incertitude, que nous allions de l’avant et que nous menions à bien nos initiatives d’enseignement universitaire et de recherche.

Je vous souhaite le meilleur des succès et un excellent colloque, et je compte bien pouvoir vous accueillir à l’avenir sur nos campus.

Cordiales salutations.

Gwen Chapman
Vice-rectrice exécutive aux affaires académiques

On behalf of the College of Social and Applied Human Sciences and the University of Guelph, I'd like to welcome all of the delegates of the Canadian Anthropological Society to our campus. I hope you have productive and engaging meetings. I recognize that your proceedings will be virtual this year, and I hope that at some point in the future you will be able to return to Guelph and enjoy everything that both the city and the university can offer. The theme of your conference, "Engagements and Entanglements" seems particularly appropriate given the events of the past year. The global Covid-19 pandemic has forced us to rethink our interactions and social connections, while also highlighting the profound inequities that plague our society. Dealing with issues of anti-Black racism, decolonization, and social justice has never been more pressing and necessary. I wish you well and that your conversations and discussions are rich and rewarding.

Byron Sheldrick | Acting Dean
College of Social and Applied Human Sciences
University of Guelph

Au nom du College of Social and Applied Human Sciences and de l'Université de Guelph, je souhaite la bienvenue à tous les délégués de la Société canadienne d'anthropologie sur notre campus. J'espère que vous aurez des rencontres productives et stimulantes. Je suis conscient que vos séances se dérouleront virtuellement cette année et j'espère que dans un avenir pas trop lointain, vous pourrez revenir à Guelph et profiter de ce que la ville et l'université ont à offrir. Le thème de votre colloque, Engagements et enchevêtrements, semble particulièrement approprié dans le contexte des événements de la dernière année. La pandémie de COVID-19 nous a obligés à repenser nos interactions et nos liens sociaux, tout en mettant en relief les profondes inégalités qui minent notre société. Il n'a jamais été plus urgent et nécessaire de faire face aux enjeux du racisme envers les Noirs, de la décolonisation et de la justice sociale. Je vous souhaite un bon succès et des conversations et discussions riches et porteuses.

Byron Sheldrick | Doyen par intérim
College of Social and Applied Human Sciences
Université de Guelph

On behalf of the Department of Sociology and Anthropology at the University of Guelph, I wish to extend a very warm welcome to all participants in the 2021 Conference of the Canadian Anthropological Society / Société canadienne d'anthropologie (CASCA). Our Department is honoured to host CASCA 2021 and, even though the meeting is being held virtually due to the COVID-19 pandemic, I am confident that the gathering will offer an innovative forum for a dynamic exchange on various topics related to Engagements and Entanglements, the theme of this year's conference. As a department of sociology and anthropology, we recognize the complexities of social life, the importance of engagement on issues confronting society, and the challenges facing individuals, communities, and institutions. Over the years, anthropologists have made significant contributions to research, teaching, and practice in these areas and, in doing so, have had tangible impacts on humanity. The 2021 CASCA conference will showcase how anthropologists are building on this tradition of excellence and engagement and, in the process, reflecting on their critical role in creating knowledge, addressing local and global problems, and mobilizing the potential of anthropology to improve life. I sincerely wish all participants a stimulating and productive conference.

Dr. Vivian Shalla
Interim Chair
Department of Sociology and Anthropology

Au nom du département de sociologie et d'anthropologie de l'Université de Guelph, je souhaite chaleureusement la bienvenue à tous les participants au colloque 2021 de la Société canadienne d'anthropologie (CASCA). Notre département est honoré d'accueillir CASCA 2021 et, même si la rencontre a lieu virtuellement en raison de la pandémie de COVID-19, je suis persuadée qu'elle offrira une tribune novatrice permettant des échanges dynamiques sur divers sujets liés aux Engagements et aux Enchevêtrements, thème du colloque de cette année. En tant que département de sociologie et d'anthropologie, nous reconnaissons la complexité de la vie sociale, l'importance de l'engagement autour de divers enjeux sociaux, ainsi que les défis que doivent relever les personnes, les communautés et les institutions. Au fil des ans, les anthropologues ont fait des contributions importantes à la recherche, à l'enseignement et à la pratique dans ces domaines et, ce faisant, ont eu des effets tangibles sur l'humanité. Le colloque CASCA 2021 montrera comment les anthropologues misent sur cette tradition d'excellence et d'engagement tout en réfléchissant à leur rôle crucial pour créer des connaissances, apporter des solutions aux problèmes locaux et mondiaux, et mobiliser le potentiel de l'anthropologie afin d'améliorer la vie. Je souhaite sincèrement aux participants des échanges stimulants et productifs.

Vivian Shalla, Ph.D.
Directrice par intérim
Département de sociologie et d'anthropologie

Mercredi 12 mai 2021 - Aperçu de l'horaire/Wednesday, May 12, 2021 – Schedule at a Glance

12 mai – mercredi /May 12 – Wednesday							
1:00-2:30	W1	W2	W3	W4	W5	W6	
2:45-4:15	W7	W8	W9	W10	W11	W12	W13
4:30-6:00	W14: Gagnant du prix Weaver-Tremblay 2020/Weaver-Tremblay Prize 2020 – Dr. Bruce Granville Miller (University of British Columbia)						

Mercredi 12 mai 2021 - Horaire détaillé/Wednesday, May 12, 2021 – Detailed Schedule

1:00-2:30

W1: Panel – Conceptions de la religion et de la cosmologie/Approaches to Religion and Cosmology

Chair: Roger Lohmann (Trent)

Presenters: C. William Campbell (Victoria); Roger Lohmann (Trent); Shayne A.P. Dahl (McMaster); Joshua Sterlin (McGill)

W2: Panel – Modes de connaissance, épistémologies, modèles et méthodologies engageants/Engaging Ways of Knowing, Epistemologies, Models and Methodologies – Partie 1/Part 1

Chair: Leslie McCartney (Alaska Fairbanks)

Presenters: Liliana Gomez Cardona (McGill); Robin Ridington (University of British Columbia), Amber Ridington, and Jillian Ridington; Caroline Hervé (Laval); Leslie McCartney (Alaska Fairbanks)

W3: Panel – Engagements anthropologiques avec des divisions et des disputes/Anthropological Engagements with Divisions and Disputes

Chair: Andie Palmer (Alberta)

Presenters: Kyle Morrison (McMaster); Sophia Melanson Ricciardone (York); Andie Palmer (Alberta); Nicolas Côté (Toronto)

W4: Panel Soumis/Submitted Panel – Enchevêtrement des langues et du langage/Entangled Languages – Partie 1/Part 1

Chair: Eric Henry (Saint Mary's)

Presenters: Eric Henry (Saint Mary's); Tania Granadillo (Western); Christine Schreyer (University of British Columbia, Okanagan); Brianna Peacey (Queen's)

Discussant: Donna Patrick (Carleton)

D'après les travaux récents de l'anthropologie linguistique, les idées saussuriennes sur les langues comme systèmes unifiés, et sur le langage comme type particulier de système cognitif, se comprennent mieux non comme des propriétés réelles du langage et des langues, mais comme des artefacts idéologiques des systèmes sociolinguistiques. Autrement dit, nos notions de ce qu'est une langue sont enchevêtrées avec nos représentations des groupes sociaux qui la parlent. Les communications de ce panel se pencheront sur les pratiques interactionnelles et discursives par lesquelles le langage et les langues, de même que des catégories sociales connexes telles que les « locuteurs », se constituent et se fragmentent, se font et se défont.

Recent work in linguistic anthropology has argued that Saussurean ideas of languages as unified systems, and of language as a particular type of cognitive system, are best understood not as real properties of language/languages, but as ideological artifacts of sociolinguistic systems. In other words, our notions of what a language is are entangled with our representations of the social groups that speak it. The papers in this panel will attend to the interactional and discursive practices through which language and languages, along with related social categories like 'speakers', are constituted and fragmented, done and undone.

W5: Panel Soumis/Submitted Panel – L'anthropologie de l'amabilité: amitié, incapacité et travail de soutien pour les personnes handicapées dans le Canada contemporain/The anthropology of amiability: Friendship, disability, and disability support work in contemporary Canada

Chair: Dr. Kathleen Lowrey (Alberta)

Presenters: Jad Brake (University of British Columbia); Deanna Neri (Alberta); Kathleen Lowrey (Alberta)

Discussant: Dr. Ellen Badone (McMaster)

Les anthropologues prêtent une attention accrue au travail de soins à l'intérieur et à l'extérieur des relations de parenté de même qu'à l'intimité émotionnelle que suppose un tel travail. Ce panel est axé sur quelque chose d'un peu différent : les relations d'amabilité. Ces relations revêtent une importance unique dans la vie moderne, mais peuvent être ardues à maintenir. Ce ne sont pas des relations contractuelles formelles; elles se situent en dehors de la sphère des liens de parenté et elles ne comptent pas si elles sont rémunérées. En fait, le caractère informel est important pour les normes modernes en matière d'amabilité. Ainsi, les gens qui ont de la difficulté à se faire des amis ne peuvent se fier aisément à des appuis officiels dans leurs tentatives, et les travailleurs ayant pour tâche de favoriser la formation d'amitiés ne peuvent facilement produire de tels appuis officiels. Ce panel examine l'amitié dans une optique ethnographique de l'incapacité et du travail de soutien pour les personnes handicapées, compte tenu que c'est un problème d'une pertinence générale pour toute compréhension anthropologique de la modernité.

Anthropologists are paying increased attention to care work in and outside of kinship relations and the bodily and emotional intimacy such care work entails. This panel focuses on something slightly different: relationships of amiability. These relations are uniquely important in modern life yet can be tricky to sustain. These are not formal contractual relations; they fall outside of the sphere of kinship; and they don't count if they are compensated. In fact, informality itself is important to modern norms of amiability. Thus, people who face challenges forming friendships cannot comfortably rely on formal supports in their attempts, and workers tasked with supporting friendship formation cannot readily generate such formal supports. This panel examines friendship using the ethnographic lens of disability and disability support work, while also considering the ways this is a problem of general relevance to any anthropological understanding of modernity.

W6: Panel Soumis/Submitted Panel – Les enchevêtrements de bonnes œuvres/de bon travail/The Entanglements of 'Good Work(s)' – Partie 1/Part 1

Chair: Andrew Walsh (Western)

Presenters: Millie Creighton (University of British Columbia); Carole Therrien (Carleton); Sarah O'Sullivan (Toronto); Alicia Sliwinski (Wilfrid Laurier)

Ce symposium de deux panels présente la recherche récente effectuée sur diverses formes de « bon travail » philanthropique ou humanitaire et sur les personnes qu'il met à contribution et qu'il affecte, dont les personnes qui choisissent d'entreprendre un « travail altruiste » dans le cadre de programmes d'éducation ou de bénévolat nationaux ou internationaux, les personnes dont les efforts rémunérés ou non rémunérés sont essentiels à la prestation de l'aide internationale et au fonctionnement d'organismes à but non lucratif et aux associations d'entraide, ainsi que les personnes auxquelles ces efforts sont manifestement destinés.

This symposium consisting of two panels presents recent research concerning various forms of philanthropic or humanitarian 'good work' and those it involves and affects, including people who choose to undertake 'good work' through educational or volunteer programs at home or abroad, people whose paid and unpaid efforts are essential to the delivery of international aid, the operation of non-profit organizations, and mutual-aid associations, as well as the people for whom these efforts are ostensibly intended.

2:30-2:45 – Pause et préparation des séances/Break and Session Preparation

2:45-4:15

W7: Table Ronde/Roundtable – Changement de race dans les nations de colonisation : individus idiosyncrasiques, appropriation par les colons, fraude d'identité/Race-shifting in settler nations: idiosyncratic individuals, settler colonial appropriation, identity fraud

Chair: Gaynor MacDonald (Sydney)

Participants: Gaynor Macdonald (Sydney); Victoria Grieve-Williams (RMIT); Suzanne Ingram (University of Sydney); Darryl Leroux (Saint Mary's); Circe Sturm (University of Texas, Austin); Laura Junka-Aikio (Arctic University)

Les personnes qui prétendent de manière douteuse être « autochtones » ou « noires » sont de plus en plus acceptées comme telles par les institutions coloniales. Ces personnes sont des changeurs de race (Sturm 2011). Les raisons de leur auto-indigénisation varient : découverte d'un ancêtre lointain, « secret

de famille », « se sentent autochtones/noires ». Outre leur intérêt pour les motivations, les panélistes se concentreront sur l'influence et l'incidence des changeurs de race. Les enjeux sont importants. En Australie, les changeurs de race sont si nombreux qu'ils faussent les statistiques nationales, et si influents qu'ils modifient les relations entre les peuples autochtones eux-mêmes, et avec l'État. Dans les puissants domaines de l'éducation, de la santé et de la politique, ils façonnent l'histoire, les programmes et les identités. Ils sont souvent irrespectueux lorsqu'ils dialoguent avec les autochtones et réagissent de manière défensive lorsqu'on leur demande de se définir en tant qu'autochtones, réfutant le droit ancestral à se définir comme un peuple. Le changement de race n'a rien d'anodin : il s'agit d'une appropriation coloniale génocidaire. Quelles forces le légitiment, et pourquoi? Joignez-vous à nous pour débattre de ses conséquences, et élaborer des interventions comparatives internationales et transnationales.

People with dubious claims to being 'Indigenous' or 'black' are increasingly being accepted as such by settler colonial institutions. They are race-shifters (Sturm 2011). Their rationales vary: discovering a distant ancestor; the 'family secret'; 'feeling' Indigenous/black. While interested in motivations, panelists will focus on race-shifters' influence and impact. The stakes are high. In Australia, race-shifters are so numerous that they distort national statistics; and so influential that they are changing relations between Aboriginal peoples themselves, and with the state. In powerful education, health and political arenas, they are shaping histories, agendas and identities. They are often disrespectful when engaging with Aboriginal people, reacting defensively when asked who they are in Indigenous terms; refuting the Aboriginal right to define themselves as a people. Race-shifting is not benign: it is genocidal colonial appropriation. What forces legitimate it and why? Join us to debate its implications, and develop transnational and comparative international responses.

W8: Table Ronde/Roundtable – Systèmes alimentaires (in)justes: Engagement, marginalisation et résistance dans l'agriculture/(Un)Just Food Systems: Engagement, Marginalization, and Resistance in Agriculture

Chair & Discussant: Erin Nelson (Guelph)

Participants: A S M Easir Arafat (Guelph), Patricia Butt (Guelph), Alain Gagnon (Guelph), Gazi Tarek (Guelph)

Notre système alimentaire mondial dominant est caractérisé par de multiples crises entremêlées, notamment le changement climatique et la perte de biodiversité, la baisse de la viabilité de l'agriculture à petite échelle et des moyens de subsistance ruraux, l'exploitation des travailleurs migrants et l'insécurité alimentaire généralisée. Aussi insolubles que ces questions puissent paraître, les gens ordinaires et les communautés du monde entier mettent également en œuvre de multiples formes de résistance, ce qui nous aide à imaginer et à mettre en œuvre des solutions de rechange qui favorisent la résilience et la justice socioécologiques. Dans de nombreux cas, ces acteurs sont issus de groupes qui sont confrontés à une marginalisation importante. Dans ce panel, les présentateurs exploreront les questions découlant de leur expérience de diplômés menant des recherches avec certains de ces groupes, en particulier les agroforestiers traditionnels au Brésil, les petites exploitations agricoles appartenant à des femmes et à des jeunes au Bangladesh et les travailleurs agricoles migrants en Italie. Les questions qui seront soulevées comprennent la manière d'obtenir un véritable engagement dans le contexte d'une pandémie mondiale, la manière de s'assurer que les voix et les connaissances marginalisées sont au centre de l'attention, et les façons de travailler en vue d'établir des relations réciproques entre chercheurs et participants.

Our dominant global food system is characterized by multiple, intertwined crises, including climate change and biodiversity loss, declining viability of small-scale farming and rural livelihoods, exploitation of migrant labour, and rampant food insecurity. As intractable as these issues can seem, everyday people and communities around the world are also enacting multiple forms of resistance, helping us to imagine

and implement alternatives that foster socio-ecological resilience and justice. In many cases, these actors are from groups that face significant marginalization. In this panel, presenters will explore issues arising from their experience as graduate students conducting research with some of these groups, specifically: traditional agroforesters in Brazil; small-scale women and youth farmers in Bangladesh; and migrant agricultural labourers in Italy. Issues that will be highlighted include how to achieve meaningful engagement in the context of a global pandemic, how to ensure that marginalized voices and knowledges are centred, and ways to work towards reciprocal researcher-participant relationships.

**W9: Table Ronde/Roundtable – « ANTH 4780/7900–Anthropology Now: COVID-19 »:
Comment enseigner ou apprendre sur une pandémie mondiale pendant une pandémie mondiale /"ANTH 4780/7900–Anthropology Now: COVID-19": How to teach/learn about a global pandemic during a global pandemic**

Chair: Lara Rosenoff Gauvin (Manitoba)

Participants: Mina Dousti (Manitoba); Elizabeth Hydesmith (Manitoba); Dawn MacDonald (Manitoba); Nicholas Catalano (Manitoba)

De septembre à décembre 2020, 13 étudiants du premier cycle et des cycles supérieurs ainsi qu'un enseignant du département d'anthropologie de l'Université du Manitoba ont entrepris des démarches pour lutter contre la crise de la pandémie mondiale. Au cours d'une « réunion » rassemblant les participants, cette table ronde présentera et explorera les expériences des participants, les uns avec les autres et avec eux-mêmes. Les principales questions abordées comprennent la vulnérabilité dans la classe (virtuelle), la mémoire et l'attention, l'apprentissage participatif à distance ainsi que les aspirations et les possibilités pédagogiques en période de crise.

From September to December 2020, 13 graduate and undergraduate students and 1 prof in the Anthropology Department at the University of Manitoba embarked on a journey to grapple and engage with the global pandemic crisis. Bringing participants together in a 'reunion', this roundtable with present and explore their experiences with each other and themselves. Key issues involve vulnerability in the (virtual) classroom, memory and mindfulness, participatory remote learning, and pedagogical aspirations and possibilities during crisis.

W10: Panel – Modes de connaissance, épistémologies, modèles et méthodologies engageants/Engaging Ways of Knowing, Epistemologies, Models and Methodologies – Partie 2/Part 2

Chair: Stephanie Peel (Dalhousie)

Presenters: Ezra Greene (University of British Columbia); Justine Auclair (Laval); Rebecca Bourgeois (Alberta); Liesl Gambold (Dalhousie) and Stephanie Peel (Dalhousie)

W11: Panel Soumis/Submitted Panel – Enchevêtrement des langues et du langage/Entangled Languages – Partie 2/Part 2

Chair: Sarah Shulist (Queen's)

Presenters: Sarah Shulist (Queen's); Rachel McGraw (Alberta); Sandhya Narayanan (Washington and Lee University); Joseph Wilson (University of Toronto)

Discussant: Michelle Daveluy (Laval)

D'après les travaux récents de l'anthropologie linguistique, les idées saussuriennes sur les langues comme systèmes unifiés, et sur le langage comme type particulier de système cognitif, se comprennent mieux non comme des propriétés réelles du langage et des langues, mais comme des artefacts idéologiques des

systèmes sociolinguistiques. Autrement dit, nos notions de ce qu'est une langue sont enchevêtrées avec nos représentations des groupes sociaux qui la parlent. Les communications de ce panel se pencheront sur les pratiques interactionnelles et discursives par lesquelles le langage et les langues, de même que des catégories sociales connexes telles que les « locuteurs », se constituent et se fragmentent, se font et se défont.

Recent work in linguistic anthropology has argued that Saussurean ideas of languages as unified systems, and of language as a particular type of cognitive system, are best understood not as real properties of language/languages, but as ideological artifacts of sociolinguistic systems. In other words, our notions of what a language is are entangled with our representations of the social groups that speak it. The papers in this panel will attend to the interactional and discursive practices through which language and languages, along with related social categories like 'speakers', are constituted and fragmented, done and undone.

W12: Panel Soumis/Submitted Panel – Les enchevêtrements de bonnes œuvres / de bon travail/The Entanglements of 'Good Work(s)'– Partie 2/Part 2

Chair: Andrew Walsh (Western)

Presenters: Brenna Sobanski (Dalhousie); Matthew Pettit (Toronto); Andrew Walsh (Western)

Ce symposium de deux panels présente la recherche récente effectuée sur diverses formes de « bon travail » philanthropique ou humanitaire et sur les personnes qu'il met à contribution et qu'il affecte, dont les personnes qui choisissent d'entreprendre un « travail altruiste » dans le cadre de programmes d'éducation ou de bénévolat nationaux ou internationaux, les personnes dont les efforts rémunérés ou non rémunérés sont essentiels à la prestation de l'aide internationale et au fonctionnement d'organismes à but non lucratif et aux associations d'entraide, ainsi que les personnes auxquelles ces efforts sont manifestement destinés.

This symposium consisting of two panels presents recent research concerning various forms of philanthropic or humanitarian 'good work' and those it involves and affects, including people who choose to undertake 'good work' through educational or volunteer programs at home or abroad, people whose paid and unpaid efforts are essential to the delivery of international aid, the operation of non-profit organizations, and mutual-aid associations, as well as the people for whom these efforts are ostensibly intended.

W13: Table Ronde/Roundtable – Changement de race dans les nations de colonisation: individus idiosyncrasiques, appropriation par les colons, fraude d'identité/Entanglements of Public Anthropology in Canada: Do We Need a Paradigm Shift?

Chair: James B. Waldram (Saskatchewan)

Participants: Robin Whitaker (Memorial); Maggie Cummings (Toronto); Brian Noble (Dalhousie); Rylan Higgins (Saint Mary's); James B. Waldram (Saskatchewan)

Dans le livre « An Anthropology of Anthropology », Robert Borofsky soutient que l'anthropologie doit effectuer un « changement de paradigme » vers l'anthropologie publique pour avoir une véritable incidence et survivre à l'avenir. La recherche publique engagée invoque toutes sortes d'enchevêtrements, allant des restrictions imposées au travail et de la reconnaissance du travail par le monde universitaire, jusqu'au ridicule montré par des chercheurs axés sur la théorie qui – comme ce fut le cas de l'anthropologie appliquée il y a une génération – considèrent cette forme d'anthropologie comme étant plus faible et indigne d'attention. Ensuite, il y a le « grand public », une twittosphère pleine d'hostilité envers l'expertise, tout ce qui remet en question le statu quo ou – dans notre propre discipline – tout ce qui laisse croire que les anthropologues ont un rôle public précieux à jouer. Plusieurs questions seront

abordées dans le cadre de ce panel : « Avons-nous besoin d'un changement de paradigme dans l'anthropologie canadienne? Avons-nous en réalité déjà commencé le changement? À quels autres enchevêtrements ouvrons-nous la porte en abordant cette question? »

In "An Anthropology of Anthropology," Robert Borofsky argues that anthropology needs a "paradigm shift" toward public anthropology if it is to have a meaningful impact and, in effect, survive into the future. Publicly engaged scholarship invokes all kinds of entanglements, from restrictions placed upon the work and its recognition by the academy, to the ridicule offered up by theoretically-driven scholars who – as with applied anthropology a generation ago – see this form of anthropology as weaker and unworthy of attention. Then there is the "public" at large, a twitterverse replete with hostility toward expertise, anything that challenges the status quo, or – within our own discipline – suggests that anthropologists have a valuable public role to play. This panel asks several questions: "Do we need a paradigm shift in Canadian anthropology?; Have we actually already started the shift?; What further entanglements are we inviting by talking about this?"

4:15-4:30 – Break

4:30-6:00 – W14: Gagnant du prix Weaver-Tremblay 2020/2020 Weaver-Tremblay Award Winner: Dr. Bruce Granville Miller (University of British Columbia) L'Anthropologie au tribunal/Anthropology in the Court and Tribunal

Cette conférence éclair porte sur l'approche anthropologique que j'ai utilisée pendant plusieurs décennies dans le domaine des litiges autochtones ainsi que sur les Canadiens à l'origine de cette approche. Récemment, j'ai écrit sur l'ethnographie des tribunaux, en essayant de comprendre l'apport de l'anthropologie et de déterminer comment ses méthodes pourraient être adaptées. Pour y parvenir, j'ai concentré mes travaux à la croisée de l'État et des nations autochtones. J'y aborde notamment le concept de « dilution », un terme que j'utilise pour décrire la façon dont la couronne et d'autres instances tentent de limiter et de diluer le travail anthropologique faisant partie d'un témoignage. De plus, une bonne partie de ces travaux se concentrent sur les traumatismes. J'y établis un parallèle entre les concepts d'exercice du droit adapté aux traumatismes (McCallum et Prince 2020) et d'anthropologie des traumatismes.

This talk concerns the nature of the anthropology which I have deployed over several decades in Indigenous litigation, and, secondly, the Canadians who produced this anthropology. Recently I have been writing an ethnography of courts and tribunals, attempting to make sense of the contributions anthropology makes and how these processes might be transformed. To do this, I situate my work at the intersection of the state and the Indigenous nations. Here I invoke what I term "thinning," those ways in which the Crown and others attempt to limit and dilute the anthropological work entered as testimony. Further, much of this work involves trauma, and I parallel the idea of trauma-informed lawyering (McCallum and Prince 2020) with the anthropology of trauma.

Jeudi 13 mai 2021 - Aperçu de l'horaire/Thursday, May 13, 2021 – Schedule at a Glance

13 mai – jeudi/May 13 – Thursday							
9:30-11:00	TH1	TH2	TH3	TH4	TH5		
11:15-12:45	TH6	TH7	TH8	TH9	TH10	TH11	TH12
1:00-2:30	TH13: Assemblée générale annuelle de la CASCA/CASCA Annual General Meeting						
2:45-4:15	TH14	TH15	TH16	TH17	TH18	TH19	
4:30-6:00	TH20: 2021 Gagnante du prix Weaver-Tremblay 2021/Weaver-Tremblay Award Winner – Dr. Francine Saillant (Laval)						

Jeudi 13 mai 2021 - Horaire détaillé/Thursday, May 13, 2021 – Detailed Schedule

9:30-11:00

TH1: Table Ronde/Roundtable – Le harcèlement sexuel en anthropologie: réflexion sur les engagements et les enchevêtrements/Sexual harassment in anthropology: Reflecting on engagements and entanglements – Partie 1/Part 1

Co-Chairs: Marieka Sax (University of Northern British Columbia); Marie Michèle Grenon (Laval)

Discussants: Alexandrine Boudreault-Fournier (Victoria); Lena Gross (University of Tromsø); Lindsay Ostridge (Ottawa); Lisa Hodgetts (Western); María Manzano-Munguía (Benemérita Universidad Autónoma de Puebla); Mary-Lee Mulholland (Mount Royal); Natalie Owl (Regina); Nathan Dawthorne (Western); Pamela Block (Western) Susanne Kuehling (Regina); Tara Joly (University of Northern British Columbia)

Le groupe de travail sur le harcèlement sexuel de la Société canadienne d'anthropologie (CASCA) organise un symposium en deux parties pour discuter des questions liées aux engagements et aux enchevêtrements des membres de la CASCA en matière de harcèlement sexuel, et pour y répondre. La première séance consiste à explorer, sous forme de table ronde, divers thèmes liés au harcèlement sexuel en anthropologie; on allouera du temps pour une discussion ouverte avec les membres de l'auditoire. La deuxième séance est un atelier au cours duquel les membres de l'auditoire se rendent dans des salles de petits groupes avec un animateur pour réfléchir aux façons d'intervenir dans les cas de harcèlement

sexuel en milieu professionnel; ils font ensuite rapport en plénière. L'objectif est d'offrir un espace où discuter de ce sujet et de commencer à mettre au point collectivement des outils et des ressources qui aideront les membres de la CASCA à prévenir le harcèlement sexuel dans les milieux professionnels, à y réagir et à fournir un soutien. Ce symposium est organisé en réponse à l'enquête sur le harcèlement sexuel 2019 de la CASCA et en soutien à la politique sur le harcèlement sexuel 2020 de la CASCA.

The CASCA Sexual Harassment Working Group is hosting a two-part symposium to discuss and respond to issues related to the engagements and entanglements of CASCA members with sexual harassment. The first session is a roundtable discussion exploring various themes related to sexual harassment in anthropology, including time for open discussion with audience members. The second session is a workshop in which audience members go into breakout rooms with a facilitator to brainstorm responses to examples of sexual harassment in professional settings, followed by reporting back to the main group. The aim is to open up that conversational space, and to begin collectively developing tools and resources that will help CASCA members in preventing, responding to, and providing support in the wake of sexual harassment in professional settings. This symposium is being convened in response to the 2019 CASCA Sexual Harassment Survey and support of the 2020 CASCA Sexual Harassment Policy.

TH2: Panel – Points de vue sur l'agentivité, la résistance et l'activisme/Perspectives on Agency, Resistance, and Activism

Chair: Miriam Hird-Younger (Toronto)

Presenters: Julien Brisson (Montréal); Adesoji Babalola (Queen's); Miriam Hird-Younger (Toronto); Tessa Bonduelle (Toronto); Ariane Bedard-Provencher (McMaster)

TH3: Panel Soumis/Submitted Panel – Communautés et conservation: observations anthropologiques à l'intersection de la justice sociale et du changement environnemental/Communities and Conservation: Anthropological insights at the intersections of social justice and environmental change

Chair: Justin Raycraft (McGill)

Presenters: Vinay Kamat (University of British Columbia); Nicolas Rasiulis (McGill); Caroline Seagle (McGill); Justin Raycraft (McGill)

Discussant: John Galaty (McGill)

Il y a une tension dans le domaine de l'anthropologie environnementale. D'une part, on reconnaît la nécessité collective de réduire les pressions anthropiques sur les écosystèmes de la terre, d'autre part, il y a une tradition de critique de la conservation découlant de la documentation théorique sur l'écologie politique. La critique seule est peut-être un moyen insuffisant d'engagement anthropologique envers le domaine de la conservation. Une telle proposition ne suppose pas le rejet de discours importants sur les sujets du pouvoir, de l'inégalité sociale et des droits autochtones, mais ouvre plutôt la porte à d'autres questions sur ce que peut et doit être le rôle des anthropologues dans le contexte de la justice sociale et des changements environnementaux. Ce panel invite les participants à présenter des communications sur les possibilités d'une forme constructive d'anthropologie appliquée qui met en avant des solutions potentielles à des problèmes socioécologiques complexes, peut-être en incluant une documentation des pratiques de bonne gouvernance, des arrangements institutionnels équitables pour la gestion des ressources et des études de cas positives caractérisées par un soutien communautaire de la conservation. Ce panel cherche à célébrer les interventions de conservation qui sont prometteuses pour la préservation des environnements naturels, tout en protégeant les droits et les moyens de subsistance des communautés dépendantes des ressources.

There is tension within the field of environmental anthropology. On the one hand, there is recognition of the collective need to curb anthropogenic pressures on the earth's ecosystems, and on the other, a tradition of conservation critique following theoretical literature in political ecology. Perhaps criticism alone is an insufficient means of engaging anthropologically with the field of conservation. Such a suggestion does not entail the foreclosure of important discourses around the topics of power, social inequality, and indigenous rights, but rather opens the door for further questions about what the role of anthropologists can and should be in the context of both social justice and environmental change. This panel invites participants to present papers which consider the possibilities of a constructive form of applied anthropology that brings to the fore potential solutions to complex social-ecological problems, perhaps including documentation of 'good' governance practices, equitable institutional arrangements for resource management, and 'positive' case studies characterized by community-level support for conservation. The panel seeks to celebrate those conservation interventions that show promise for conserving natural environments, while safeguarding the rights and livelihoods of resource-dependent communities.

TH4: Panel Soumis/Submitted Panel – Engagements et enchevêtrements quotidiens avec l'État/Everyday Engagements and Entanglements with the State

Chair: Kim Clark (Western)

Presenters: Rine Vieth (McGill); Lindsay DuBois (Dalhousie); Beatriz Juárez (Carleton)

Ce panel explore les engagements et enchevêtrements quotidiens avec des acteurs étatiques, des agences et des organismes ainsi qu'avec des programmes dans divers contextes. Comment les demandeurs d'asile et leurs sympathisants au Royaume-Uni naviguent-ils dans un système étatique fracturé associé au populisme et à des politiques xénophobes? Comment le contexte très différent du populisme argentin mène-t-il à des engagements très différents entre les acteurs de cet État et les bénéficiaires des programmes de transferts conditionnels en espèces? En Équateur, comment les femmes noires dialoguent-elles avec les acteurs de l'État, les ONG, les membres des communautés et d'autres groupes tout en formulant leur projet politique de délimiter un territoire dans la partie nord des Andes? Et enfin, comment quelques agents étatiques équatoriens du début du XX^e siècle sont-ils devenus des agents essentiels permettant aux gens d'aborder une diversité de problèmes pressants de la vie quotidienne? Ensemble, ces cas éclairent la façon dont les acteurs étatiques et les diverses populations s'engagent et s'enchevêtrent les unes avec les autres, avec un juste équilibre entre coercition et consentement, pour mettre en évidence les connaissances offertes par une perspective ethnographique fondée.

This panel explores everyday engagements and entanglements with state actors, agencies and programs in diverse contexts. How do asylum-seekers and their supporters in the UK navigate a fractured state system associated with populist politics and xenophobic policies? How does the very different context of Argentinian populism lead to quite different engagements there between state actors and the recipients of conditional cash transfer benefits? In Ecuador, how do Black women engage with state actors, NGOs, community members, and others while articulating their political project of delimiting an ancestral territory in the northern Andes? And finally, how did some early-twentieth century Ecuadorian state agents become key figures enabling people to address a variety of pressing everyday problems? Together, these cases illuminate how state actors and diverse populations engage with and entangle each other, with shifting balances between coercion and consent, to highlight the insights offered by a grounded ethnographic perspective.

TH5: Panel Soumis/Submitted Panel – Attitudes changeantes: enchevêtrements plus-qu'humains et possibilités bienveillantes pour les changements climatiques et le changement

de climat/Shifting attitudes: More-than-human entanglements and caring possibilities for changing climates

Chair: Karine Gagné (Guelph),

Presenters: Karine Gagné (Guelph); David Borish (Guelph); Brittany Schaefer (Guelph); Leanna Augsten (Guelph); Luisa Cortesi (Cornell-ISS)

Les enchevêtrements entre les univers humains et non humains ne sont pas des trames statiques, mais plutôt des réseaux d'engagement dynamiques et mouvants. Ce panel examine une myriade de façons dont nos modes d'être ont changé et continuent à changer en réaction aux stressors environnementaux, aux événements et aux nouvelles idées. On y réfléchit aux attitudes changeantes, aux ontologies en transformation et aux relations fluctuantes entre les êtres humains et le monde naturel. Nous nous sommes penchés sur les questions suivantes : Comment les humains perçoivent-ils les milieux naturels? Comment les humains et les non-humains sont-ils co-constitués? En quoi nos échanges et nos relations avec l'environnement changent-ils? Quelles formes de bienveillance, et quelles visions pour un avenir durable, émergent en réponse aux productions de vie anthropocentriques? Comment pouvons-nous réfléchir à la justice, non seulement à la justice intraspécifique (pour les humains), mais aussi à la justice supra-humaine?

The entanglements that exist between human and nonhuman worlds are not static webs, but rather dynamic and shifting networks of engagement. This panel considers a myriad of ways in which our modes of being have changed, and continue to change, in response to environmental stressors, events, and new ideas. It reflects upon shifting attitudes, transforming ontologies, and fluctuating relationships between humans and the natural world. We set out to examine the following questions: How do humans perceive natural worlds? In what ways are humans and nonhuman entities co-constituted? How are our exchanges and relationships with the environment changing? What forms of care, and visions for sustainable futures, are emerging in response to anthropocentric productions of life? How can we think of justice not only in matters of intra-species justice (for humans) but also justice beyond the human scale?

11:00-11:15 – Pause et préparation des séances/Break and Session Preparation

11:15-12:45

TH6: Table Ronde/Roundtable – Le harcèlement sexuel en anthropologie: réflexion sur les engagements et les enchevêtrements/Sexual harassment in anthropology: Reflecting on engagements and entanglements – Partie 2/Part 2

Co-Chairs: Marieka Sax (University of Northern British Columbia); Marie Michèle Grenon (Laval)

Discussants: Alexandrine Boudreault-Fournier (Victoria); Lena Gross (University of Tromsø); Lindsay Ostridge (Ottawa); Lisa Hodgetts (Western); María Manzano-Munguía (Benemérita Universidad Autónoma de Puebla); Mary-Lee Mulholland (Mount Royal); Natalie Owl (Regina); Nathan Dawthorne (Western); Pamela Block (Western) Susanne Kuehling (Regina); Tara Joly (University of Northern British Columbia)

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en anthropologie; on allouera du temps pour une discussion ouverte avec les membres de l'auditoire. La deuxième séance est un atelier au cours duquel les membres de l'auditoire se rendent dans des salles de petits groupes avec un animateur pour réfléchir aux façons d'intervenir dans les cas de harcèlement sexuel en milieu professionnel; ils font ensuite rapport en plénière. L'objectif est d'offrir un espace où discuter de ce sujet et de commencer à mettre au point collectivement des outils et des ressources qui aideront les membres de la CASCA à prévenir le harcèlement sexuel dans les milieux professionnels, à y réagir et à fournir un soutien. Ce symposium est organisé en réponse à l'enquête sur le harcèlement sexuel 2019 de la CASCA et en soutien à la politique sur le harcèlement sexuel 2020 de la CASCA.

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TH7: Table Ronde/Roundtable – Mises à jour de l'anthropologie biologique et possibilités d'engagement avec l'anthropologie Culturelle/Updates from Biological Anthropology and Opportunities for Engagements with Cultural Anthropology

Chair: Travis Steffens (Guelph)

Participants: Thomas McIlwraith (Guelph); Sarah Turner (Concordia); Karyne Rabey (Alberta); Travis Steffens (Guelph)

Des anthropologues socioculturels et linguistiques assistent généralement aux travaux et à la conférence annuelle de la Société canadienne d'anthropologie. Durant ces réunions visant à discuter des types d'engagement et d'entrelacement dans nos travaux, comment pouvons-nous trouver des façons d'élargir la portée de nos liens avec les autres sous-disciplines de l'anthropologie? Bien que les sous-disciplines aient leurs propres associations et conférences, la CASCA a peut-être la possibilité de collaborer avec des anthropologues d'autres sous-domaines. Avons-nous quelque chose en commun? Où sont les chevauchements? Cette table ronde réunit des anthropologues biologiques et des anthropologues socioculturels qui discuteront de la façon dont nous pouvons mieux nous engager les uns envers les autres grâce à nos recherches, à nos institutions et aux publics que nous servons tous.

The Canadian Society of Anthropology and its yearly meetings are typically attended by social/cultural and linguistic Anthropologists. As we meet to discuss the modes of engagements and entanglements in our work how can we look at ways to broaden the scope of our connections with the other subdisciplines of Anthropology? Although the sub-disciplines have their own associations and conferences, perhaps there is room within CASCA to engage with anthropologists from other sub-fields. Do we have anything in common? Where are the overlaps? This roundtable brings together biological anthropologists and social/cultural anthropologists in a discussion about how we can better engage with each other through our research, our institutions, and the publics we all serve.

TH8: Panel Soumis/Submitted Panel – (Re)contextualisation de la différence linguistique: négociation de l'identité dans de nouveaux cadres communicationnels/(Re)contextualizing linguistic difference: negotiating identity in new communicative settings

Chair: Hannah McElgunn (University of British Columbia)

Presenters: Marie-Eve Bouchard (University of British Columbia); Britta Ingebretson (Fordham); Hannah McElgunn (University of British Columbia); Shannon Ward (University of British Columbia, Okanagan)

Discussant: Alejandro Paz (Toronto)

Ce panel demande comment les locuteurs négocient leur appartenance à des communautés multilinguistiques avec des normes d'interaction qui semblent différentes, voire opposées. En présentant des données de différents milieux ethnographiques, y compris des communautés minoritaires et transnationales de la Chine, de l'Amérique du Nord et du Portugal, nous examinons la communication entre les langues et les modes pour analyser la médiation de la différence sociolinguistique en interaction. Nous nous inspirons des théories anthropologiques sociolinguistiques et linguistiques de la médiation et de la différenciation pour analyser les liens entre les paramètres interactifs immédiats et les enchevêtrements mondiaux, qui sont façonnés par l'histoire de la colonisation et des migrations. Plus précisément, nous examinons comment des caractéristiques linguistiques particulières et des indications interactionnelles sont inscrites dans les cadres moraux et sociaux, dans des cadres communicationnels qui sont relativement « neufs » pour les locuteurs avec lesquels nous avons travaillé. Nous montrons comment les locuteurs négocient les exigences interactionnelles qui ne correspondent peut-être pas clairement à leurs cadres moraux normatifs, afin d'organiser de nouvelles formes d'appartenance simultanée.

This panel asks how speakers negotiate their membership to multiple speech communities with seemingly different, even opposing, norms of interaction. By presenting data from diverse ethnographic settings, including minoritized and transnational communities in China, North America, and Portugal, we examine communication across languages and modes to analyze the mediation of sociolinguistic difference in interaction. We draw from sociolinguistic and linguistic anthropological theories of mediation and differentiation to analyze the links between immediate interactive settings and global entanglements, which are shaped by histories of colonization and migration. Specifically, we examine how particular linguistic features and interactional cues are embedded within moral and social frameworks, in communicative settings that are relatively “new” to the speakers with whom we worked. We demonstrate how speakers navigate interactional demands that may not clearly align with their normative moral frameworks, to articulate new forms of simultaneous belonging.

TH9: Panel – Engagements entre animaux, territoires et humains enchevêtrés/Engagements Among Entangled Animals, Lands, and Humans

Chair: Elizabeth Finnis (Guelph)

Presenters: Darcey Evans (University of California, Santa Cruz); Stephanie Jacobs (Mississippi State); Cameron Butler (York); Juliette Salme (Université de Liège); Elizabeth Finnis (Guelph)

TH10: Événement du réseau des femmes/Women's Network Event

TH11: Table Ronde/Roundtable – Enchevêtrement dans les processus judiciaires entre États et autochtones/Entanglement in State-Indigenous legal processes

Co-chairs: Bruce Granville Miller (University of British Columbia); Stephen Baines (University of Brasilia)

Participants: Stephen Baines (University of Brasilia); Bruce Granville Miller (University of British Columbia); Brenda Fitzpatrick (University of British Columbia); Johny Giffoni (Pará BR)

Des recherches menées au Canada et au Brésil montrent l'enchevêtrement complexe des processus judiciaires qui provoquent parfois le traumatisme et l'aliénation chez les peuples autochtones. Une communication utilise des méthodes ethnographiques pour montrer comment le Tribunal des droits de la personne de la Colombie-Britannique recrée la souffrance des autochtones dans leurs interactions avec l'État et la population en général, dans le cadre des procédures de dépôt et d'audience. Une autre communication examine le processus d'évaluation environnementale pour le barrage du site C, le contraste entre les communications orales très respectueuses et collaboratives du promoteur ainsi que les appels à « agir de concert », et la langue menacée des participants autochtones. Au Brésil, la judiciarisation des revendications territoriales autochtones et les politiques anti-autochtones du gouvernement ont empêché les démarcations des terres et ont encouragé les invasions territoriales. Au Congrès, des pressions sont exercées pour imposer une mesure anticonstitutionnelle, « le cadre temporel », afin de limiter la reconnaissance des terres au moment de l'occupation, soit à la date de la Constitution de 1988. Le bureau du défenseur public a abordé la question des protocoles indépendants de consultation des communautés autochtones et de défense en temps de pandémie.

Research in both Canada and Brazil shows the complex entanglement of legal processes which sometimes evoke trauma and alienation in Indigenous peoples. One paper uses ethnographic methods to show the ways in which the British Columbia Human Rights Tribunal recreates the pain of Indigenous interactions with the state and the mainstream population through filing and hearings processes. Another examines the Environmental Assessment process for the Site C dam, the contrast between the proponent's hyper-respectful, collaborative oral communications and calls to "work together" with Indigenous participants' embattled language. In Brazil, the judicialization of Indigenous Land claims and the government's anti-Indigenous policies have paralysed land demarcations and encouraged land invasions. In Congress, there are pressures to impose an unconstitutional measure, "the temporal frame", to restrict land recognition to occupation on the date of the 1988 Constitution. The public defender's office has approached the issue of autonomous protocols of consultation of Indigenous communities and defence in times of a pandemic.

TH12: Panel – Messages, mesures, changements et enchevêtrements publics concernant la COVID-19/COVID-19 Messages, Measures, Changes and Public Entanglements

Chair: Mirjana Uzelac (Alberta)

Presenters: Kinga Pozniak (McMaster); Mirjana Uzelac (Alberta); Christina Holmes (St. Francis Xavier); Susanna Barnes (Saskatchewan); Alexis Black (Centre National de Recherche Scientifique)

12:45-1:00 – Pause et préparation des séances/Break and Session Preparation

1:00-2:30: TH13: Assemblée générale annuelle de la CASCA/CASCA Annual General Meeting

2:30-2:45 – Pause et préparation des séances/Break and Session Preparation

2:45-4:15

TH14: Table Ronde/Roundtable – Autres acteurs: être autochtone et racialisé en anthropologie et dans le monde universitaire/Others Within: On Being Indigenous and Racialized in Anthropology and Academia

Chair: Tania Granadillo (Western)

Participants: Tania Granadillo (Western); Salma El Hankouri (Concordia); Camille Callison (Manitoba); Sardana Nikolaeva (Manitoba)

Bien que le monde universitaire soit souvent invoqué comme un espace équitable et inclusif, les universités continuent de lutter contre les inégalités de genre et de race en matière d'embauche, de fidélisation, d'attribution des salaires et de promotion. Les membres du corps enseignant, agissant comme chargés de cours à temps partiel ou contractuels, racialisés, allosexuels, sexualisés et handicapés sont plus susceptibles de connaître une précarité professionnelle et financière. En outre, une fois embauchées, les personnes appartenant à ces groupes ont moins de chances d'être promues et sont plus susceptibles de subir des micro-agressions et de la discrimination dans tous les aspects de leur travail. Ces expériences ne se limitent pas aux enseignants; les étudiants racialisés, sexualisés, allosexuels et handicapés sont également confrontés à des obstacles systématiques, à la discrimination et à l'aliénation dans le milieu universitaire. En particulier, les étudiants autochtones, immigrants et de première génération n'ont souvent pas accès à des mentors convenant à leur réalité, car la composition du corps enseignant ne reflète pas la population étudiante. En outre, des politiques et des pratiques universitaires dépourvues d'esprit critique donnent lieu à un financement inadéquat, à un programme eurocentrique et à une discrimination. Durant cette table ronde, des étudiants, dont l'emploi est précaire, et des membres du corps enseignant aborderont ces réalités non reconnues, ainsi que les possibilités de transformation. Ce n'est qu'en examinant de manière critique nos lacunes que nous pouvons espérer y remédier.

While academia is often invoked as an equitable and inclusive space, universities continue to struggle with gendered and racialized inequities in hiring, retention, wage allocation and promotion. Racialized, queer, gendered and disabled faculty members are more likely to encounter work and income insecurity as sessional or contract instructors. Moreover, once hired such groups are less likely to be promoted, and more likely to experience microaggressions and discrimination in all aspects of their work. These experiences are not limited to instructors; racialized, gendered, queer and disabled students also encounter systematic barriers, discrimination, and alienation within academia. In particular, Indigenous, immigrant, and first generation students often lack suitable mentors, as the faculty composition does not reflect the student demographic. Furthermore, inadequate funding, Eurocentric curriculum, and discrimination are enacted through uncritical university policies and practices. In this roundtable, students, precariously employed, and faculty members will address these unacknowledged realities, as well as the possibilities for transformation. It is only by critically examining our shortcomings that we can hope to address and overcome them.

TH15: Panel – Engagements dans et avec la COVID-19/Engagements in and with COVID-19

Chair: Heather Young-Leslie (Alberta)

Presenters: Heather Young-Leslie (Alberta); Alexandria Petit-Thorne (York); Walter Callaghan (Toronto); Thea Luig (Alberta), Yvonne Chiu, Nicole Ofosu, and Denise Campbell-Scherer; Rachel Roy (University of British Columbia)

TH16: Panel Soumis/Submitted Panel – Recherche sur l'action participative communautaire auprès de jeunes consommateurs de drogues à Vancouver: assemblages moraux, incertitude temporelle et potentiel générateur de désordre/Community-based participatory action

research with young people who use(d) drugs in Vancouver: moral assemblages, temporal uncertainty, and the generative potential of mess

Chair: Danya Fast (University of British Columbia)

Presenters: Danya Fast (University of British Columbia); Madison Thulien (British Columbia Centre on Substance Use); Reith Charlesworth (British Columbia Centre on Substance Use); Daniel Manson (University of British Columbia)

Ce panel réunit des anthropologues, des chercheurs en santé qualitative critique et des membres d'un Conseil consultatif des jeunes pour réfléchir à certaines occasions, difficultés et constatations d'un projet de recherche sur l'action participative communautaire entrepris en 2018 à Vancouver. Ce projet a pour but de comprendre comment de jeunes consommateurs de drogues deviennent enchevêtrés dans de multiples systèmes de soins, de supervision et de surveillance au milieu d'une crise permanente de surdoses. Ces communications examinent comment les jeunes affrontent des situations d'instabilité du logement et d'itinérance, de grossesse et de parentalité précoce, et de participation à la recherche. Ce panel nous offre l'occasion de réfléchir à l'aide – et au-delà – des notions anthropologiques d'assemblage moral (Zigon 2013), d'incertitude temporelle (Manson, sous presse) et de désordre (Plows 2018), et, plus largement, sur ce qui arrive à la réflexion et à la rédaction anthropologiques lorsqu'elles deviennent enchevêtrées avec des projets de recherche multidisciplinaire en sciences de la santé.

This panel brings together anthropologists, critical qualitative health researchers and members of a Youth Advisory Council to reflect on some of the opportunities, challenges and findings of a community-based participatory action research project that began in 2018 in Vancouver. The project aims to understand how young people who use drugs become entangled in multiple systems of care, supervision and surveillance amidst an ongoing drug overdose crisis. These papers examine how young people navigate situations that include unstable housing and homelessness, pregnancy and early parenting, and research participation. We use this panel as an opportunity to think with, and beyond, anthropological notions of moral assemblage (Zigon 2013), temporal uncertainty (Manson forthcoming), and mess (Plows 2018), and reflect more broadly on what happens to anthropological thinking and writing when they become entangled with multidisciplinary health science research projects.

TH17: Panel – Engagements anthropologiques au sujet des possibilités économiques à différents moments/Anthropological Engagements with Economic Possibilities and Moments

Chair: Susanne Kuehling (Regina)

Presenters: Harvey Feit (McMaster); Amanda Joy (Carleton); Jorge Gamarra (McGill); Susanne Kuehling (Regina)

TH18: Panel Soumis/Submitted Panel – Citoyennetés de l'Inde: pluralisme et inégalités/Citizenship of India: pluralism and inequality

Président: Pierre-Alexandre Paquet (University of Wisconsin-Madison)

Présentateurs/présentatrices: Catherine Larouche (Laval); Karine Bates (Montréal); Katherine Lemons (McGill); Philippe Messier (University of Prince Edward Island); Pierre-Alexandre Paquet (University of Wisconsin-Madison)

La plus grande démocratie du monde, l'Inde, semble tendre de plus en plus vers l'autoritarisme et un nationalisme d'exclusion qui invitent à se pencher sur la question de la citoyenneté, les pratiques diverses qui la sous-tendent et les frontières juridiques, ethniques et nationales qu'elle suppose, voire qu'elle renforce. Les communications de ce panel examinent d'abord les transformations récentes de l'engagement civique, de la participation citoyenne et des relations entre le citoyen et l'État, notamment

depuis l'élection du Bharatiya Janata Party (BJP) en 2014, avec Narendra Modi comme leader charismatique. Chacune et chacun à leur façon, les panélistes portent un regard critique sur la conceptualisation de la citoyenneté en anthropologie, les enchevêtrements complexes entre citoyenneté et identité ethnique ou religieuse en Inde, les rapports entre groupes minoritaires et majoritaires, la persistance des inégalités et les mobilisations citoyennes, que leur but soit de « former l'État » ou de s'y opposer.

India, the world's biggest democracy, seems to be increasingly moving towards authoritarianism and a nationalism of exclusion that invite us to consider the issue of citizenship, the various practices that it implies, and the legal, ethnic, and national borders that it implies, if not reinforces. The submissions to this panel will first examine recent transformations to civic engagement, citizen participation, and relations between the citizen and the State, specifically since the election of the Bharatiya Janata Party (BJP) in 2014, with its charismatic leader, Narendra Modi. Each panelist, in their own way, will take a critical look at the conceptualization of citizenship in anthropology, the complex entanglement of citizenship and ethnic and religious identity in India, relations between minority and majority groups, and the persistence of inequalities and citizen mobilizations, whether their objective is to “form the State” or to oppose it.

TH19: Panel – Anthropologie de la santé et des soins/Anthropology of Health and Care

Chair: Adriane Peak (University of British Columbia)

Presenters: Adriane Peak (University of British Columbia); Julie Spray (Washington University in St. Louis) and Jean Hunleth; Michelle Gowan (Saskatchewan) and James B. Waldram (Saskatchewan); Vanessa Maloney (Toronto); Allison Odger (York)

4:15-4:30 – Pause/Break

4:30-6:00 – TH20: Gagnante du prix Weaver-Tremblay 2021/2021 Weaver-Tremblay Award Winner: Dr. Francine Saillant (Université Laval)

Aux interstices de la connaissance/Exploring the small cracks in knowledge

Depuis mon entrée à l'université j'ai eu l'occasion et surtout la chance de fréquenter, dans un chantier anthropologique sans cesse ouvert et ré ouvert, plusieurs disciplines et champs du savoir ainsi que de travailler de manière collaborative. Ces rencontres avec les 'autres' du savoir du points de vue de l'anthropologie, furent déterminantes dans les divers chemins que j'ai eu l'occasion de fréquenter. L'anthropologie que je pratique depuis ce que j'appellerais les lisières de la connaissance n'a rien de confortable. Tout un concours de circonstances m'a conduite à n'être jamais tout à fait classique au sein de la discipline, tout en restant fidèle à ses principes fondamentaux et en faisant sans cesse la promotion. Par cette présentation, qui sera une sorte de traversée de mon parcours, je chercherai à parler des grands thèmes qui sont au cœur de mon travail, soit ceux des soins, des droits et de la mémoire et enfin, de l'épistémologie et de l'art. En traitant tour à tour de ces thèmes, je tenterai de dégager ce que j'ai appris de ces incursions et aussi de certaines quêtes d'innovations méthodologiques mais aussi le fil conducteur de mes préoccupations premières.

Ever since embarking on my university studies, I have had the opportunity and especially, the good fortune of being able to partake in a field of anthropology that is in a continual state of metamorphosis, and to partake in a multitude of disciplines and fields of knowledge, as well as being able to work collaboratively. These encounters with “other” knowledge from an anthropology perspective were crucial

to the various paths I had the opportunity to follow. There is nothing comfortable about the anthropology that I have since been practising, a field that I'd refer to as being on the margins of knowledge. A whole host of circumstances led me to never use a fully traditional approach to my discipline, though I remain faithful to its fundamental principles while continuously advocating for the values of anthropology. This presentation is a summary of sorts of my career path, in which I cover the main topics underlying my work, namely care, rights, and memory, and last but not least, epistemology and art. In looking at each of these topics, I hope to shed light on what I've learned through these forays and also through specific enquiries into methodological innovations, but also the guiding principle behind my primary concerns.

**Vendredi 14 mai 2021 – Aperçu de l'horaire/Friday, May 14, 2021 –
Schedule at a Glance**

14 mai – vendredi/May 14 – Friday									
8:15-9:30	Chair's Breakfast								
9:30-11:00	F1	F2	F3	F4	F5	F6			
11:15-12:45	F7	F8	F9	F10	F11	F12	F13	F14: Affiches/ Posters	
1:00-2:30	F15: Gagnants de la Bourse d'études Richard F. Salisbury /Salisbury award Winners		F16: Affiches/Posters		F17		F18		
2:45-4:15	F19	F20	F21	F22	F23	F24	F25	F26	
4:30-6:00	F27: Conférencière invitée de la CASCA 2021/CASCA 2021 Keynote Speaker – Dr. Kamari Maxine Clarke (Toronto/UCLA)								

Vendredi 14 mai 2021 - Horaire détaillé/Friday, May 14, 2021 – Detailed Schedule

8:15-9:30 – Chair’s Breakfast

9:30-11:00

F1: Panel Soumis/Submitted Panel – Matricultures Partie 1/Part 1: Du côté de la mère : conséquences théoriques d’une variation extrême des systèmes de parenté matrilineaire pour définir des groupes de filiation/On the Mother’s Side: theoretical consequences of extreme variation in matrilineal kinship systems for defining descent groups

Convenors: Marie-Françoise Guédon (Ottawa); Kierra Beament (Ottawa)

Moderator: Angela Sumegi (Carleton)

Participants: Marie-Françoise Guédon (Ottawa); Heide Goettner-Abendroth (International Academy HAGIA); Linnéa Rowlett (Network on Culture)

Ce symposium explore les recherches récentes sur la matriculture à la fois comme concept et comme culture vécue, au moyen de deux panels et d’une table ronde. Le premier panel s’intitule « Du côté de la mère : conséquences théoriques d’une variation extrême des systèmes de parenté matrilineaire pour définir des groupes de filiation »; les panélistes clarifieront le concept de matriculture comme système culturel défini selon Geertz, avec des exemples de matricultures actuelles dans le monde. Le second panel, intitulé « Cosmovisions matriculturelles », aborde les engagements et enchevêtrements reflétés dans les mythes et les histoires des matricultures, ainsi que leurs manifestations contemporaines. Ces panels seront suivis d’une table ronde au cours de laquelle trois spécialistes des matricultures pousseront cette idée plus loin afin d’évaluer en quoi elle pourrait mobiliser, influencer ou contredire d’autres théories et méthodologies sur les femmes dans la culture et sur la culture des femmes.

This symposium explores recent research on matriculture both as a concept and as a lived culture, with two panels and a Round Table. The first panel is entitled 'On the Mother’s Side: theoretical consequences of extreme variation in matrilineal kinship systems for defining descent groups'; panelists will clarify the concept of matriculture as a Geertzian-defined cultural system, with examples from current matricultures around the world. The second panel, entitled 'Matricultural Cosmovisions', addresses engagements and entanglements reflected in the myths and stories of matricultures, and their contemporary manifestations. These panels will be followed by a Round Table where three matricultural scholars will explore the idea forward to assess where it may engage with, influence, or contradict other theories and methodologies about women in culture and women’s culture.

F2: Table Ronde/Roundtable – Restitution et valorisation des savoirs autochtones: quelles stratégies, quels outils et quels engagements pour la recherche?/The restitution and acknowledgement of Indigenous knowledge: Research strategies, tools, and commitments – Partie 1/Part 1

Président: Laurent Jérôme (UQAM)

Participants: Robert Crépeau (Montréal); Ingrid Hall (Montréal); Françoise Dussart (Connecticut); Raphaël Preux (Montréal); Antonella Tassinari (Universidade Federal de

Santa Catarina); Doris Farget (UQAM); Christian Gates St-Pierre (Montréal); Marie-Pierre Bousquet (Montréal); Carole Delamour (UQAM); JG Goulet (St. Paul)

Cette table ronde a pour objectif de réfléchir aux multiples formes et stratégies d'engagements liées à la recherche en milieu autochtone. La documentation des stratégies soutenant les processus de valorisation et de transmission des savoirs, des langues et des patrimoines autochtones est essentielle pour rendre compte de la singularité des épistémologies locales, et défaire la colonialité des formes classiques de la « collecte » et du savoir de « l'autre ». Des acteurs de la recherche intéressés par les formes contemporaines de transmission et de valorisation des savoirs, comprises comme les outils des politiques mémorielle, territoriale et identitaire autochtones, discuteront de deux thèmes principaux : 1. les enchevêtrements possibles des chercheurs dans ces processus de valorisation : expertise culturelle, travail collaboratif, production de nouvelles données, ressource théorique, travail d'archives 2. les outils et stratégies du chercheur, non seulement pour la restitution des données, qui reste malgré tout l'indice d'une inégalité structurelle, mais aussi pour une restitution épistémique, respectueuse de la multiplicité des formes de savoirs.

The objective of this roundtable session is to reflect on the numerous commitment types and strategies with respect to conducting research in an Indigenous environment. Documenting the strategies used to support the processes of acknowledging and transmitting Indigenous knowledge, language, and heritage is essential to capturing the uniqueness of local epistemologies and undoing the colonialism of traditional forms of "information gathering" and the knowledge of "the Other." Research stakeholders interested in contemporary forms of transmitting and acknowledging knowledge, understood as the politics of Indigenous memory, territory and identity, will discuss two key topics: 1. Possible entanglements of researchers in these acknowledgement processes: Cultural expertise, collaborative work, production of new data, theoretical resources, archival work; 2. The researcher's tools and strategies, not just to recover information, which, despite everything, continues to be an index of structural inequality, but also for an epistemological restitution that respects the multiplicity of the knowledge forms.

F3: Panel Soumis/Submitted Panel – Interprétation des autres: intention et accord sensoriel entre espèces/Reading others: intent and sensory attunement between species – Partie 1/Part 1

Chair: Alex Oehler (Regina)

Presenters: Alex Oehler (Regina); Victoria Peemot (Helsinki) and Robert O. Beahrs (Istanbul Technical University); Donatas Brandišauskas (Vilnius); Tayana Arakchaa (KTH Royal Institute of Technology); Sarah Moritz (Concordia)

Ce panel explore les mondes de la communication interspécifique en mettant l'accent sur des intentions plus-qu'humaines. Nous nous intéressons aux descriptions ethnographiques de l'« interprétation » sensorielle (Pink 2015; Stoller 1989) et atmosphérique (Schroer et Schmitt 2018; Ingold 2015) entre animaux et humains, c'est-à-dire les différentes façons dont des êtres doués de sensibilité anticipent, reconnaissent et interprètent leur présence mutuelle. Nous nous intéressons particulièrement aux descriptions de la communication et de l'harmonisation non verbales, y compris le positionnement du corps, la situationnalité, la collaboration et la ruse. Nous portons aussi un intérêt aux façons de solliciter et d'enregistrer, ainsi que de rendre et de transmettre, les observations sensorielles. Comment les humains et d'autres personnes animales ou groupes (y compris les équipes de collaboration interspécifique) utilisent-ils leurs sens pour interpréter les intentions des autres, et comment communiquent-ils ou dissimulent-ils leurs propres intentions dans l'attente de l'interprétation des autres? Des exemples ethnographiques centrés sur l'intention peuvent s'échelonner du contact humain-baleine à la fauconnerie et à la chasse avec des chiens, de l'équitation à l'orientation des rennes, ou de l'architecture d'abris pour eiders au chant des saumons.

This panel explores interspecies communicative worlds with a focus on more than human intentions. We are interested in ethnographic accounts of animal-human sensory (Pink 2015; Stoller 1989) and atmospheric (Schroer and Schmitt 2018; Ingold 2015) 'reading,' by which we mean the ways in which sentient beings anticipate, recognize, and interpret each other's presence. We are particularly interested in accounts of non-verbal communication and attunement, including body positioning, situationality, collaboration, and trickery. This is accompanied by our interest in ways of soliciting and recording, as well as rendering and conveying sensory observations. How do human and other animal persons or groups (including interspecies collaborative teams) make use of their senses as they read others' intentions, and how do they convey or conceal their own motives in anticipation of others' 'reading?' Ethnographic examples centred around intent may range from human-whale contact to falconry and hunting with dogs, and from horseback riding to reindeer way-finding, or from eider duck architectures to salmon songs.

F4: Atelier/Workshop: Innover et publier dans Anthropologica/Innovating and publishing in Anthropologica

Organizers: Alexandrine Boudreault Fournier (Victoria); Sue Frohlick (University of British Columbia, Okanagan)

Le passage d'Anthropologica au libre accès est un moment palpitant. Dans cet atelier, les éditeurs présentent ce qu'ils considèrent comme des occasions novatrices d'élargir les horizons de notre revue et de s'assurer qu'elle demeure d'actualité. Notre section sur la COVID-19, publiée au printemps 2021, est l'une de ces stratégies visant à revigorer Anthropologica; la réponse remarquable est la preuve que notre communauté est prête pour le changement. En plus de présenter certaines des orientations novatrices actuellement à l'étude, les éditeurs soulèveront certains des défis auxquels sont confrontées les formes novatrices de publication. Par exemple, à quoi pourrait ressembler un processus d'examen par les pairs pour les contributions multimodales, sonores et poétiques? Du temps sera alloué pour les suggestions et questions du public sur l'édition innovante. Il y aura également une période de questions afin de démystifier le processus de publication d'Anthropologica. L'heure est venue de faire part aux éditeurs de vos réflexions et impressions au sujet de l'avenir de notre revue!

Anthropologica's transition to Open Access is an exciting moment. In this workshop the editors introduce what they see as innovative opportunities to expand the horizons of our journal and ensure it remains relevant. Our COVID-19 section, published in Spring 2021, is one such strategy to reinvigorate Anthropologica; the remarkable response is evidence that our community is ready for change. In addition to presenting some of the innovative directions currently under consideration, the editors will raise some of the challenges facing innovative forms of publishing. For example, what could a peer-review process for multimodal, sound, and poetry contributions look like? The workshop will allow time for audience suggestions and questions about innovative publishing. We will also leave time for Q & A to help demystify the publication process in Anthropologica. Now is the time to connect with the editors to share your thoughts and impressions about the future of our journal!

F5: Panel – Enchevêtrements de l'espace et des méthodes en anthropologie urbaine/Entanglements of Space and Methods in Urban Anthropology

Chair: Christina Moretti (Simon Fraser)

Presenters: Christina Moretti (Simon Fraser); Nicholas Hardy (Alberta); Jared Epp (Carleton); Alisha Wilkinson (Ottawa)

F6: Panel Soumis/Submitted Panel – Vie à la dure 2.0: Explorations ethnographiques du camping au Canada/Roughing it, 2.0: Ethnographic explorations of camping in Canada

Chair: Ian Puppe (Western)

Presenters: Thomas McIlwraith (Guelph); Joshua Smith (Iowa State); Lisa Cooke (Thompson Rivers); Danielle Gendron (University of British Columbia); Lauren Harding (Kwantlen Polytechnic University)

Étant donné les restrictions actuelles des rencontres et activités sociales résultant de la menace représentée par le nouveau coronavirus, le camping et, plus généralement, les activités récréatives extérieures ont connu des hausses spectaculaires de leurs niveaux de participation, ce qui a exercé un stress écologique accru sur des aires protégées. Les relations entre les gens et les diverses terres protégées utilisées à des fins récréatives sont bien étudiées dans les disciplines de la géographie et de l'histoire environnementale. Cependant, nous avançons que ces relations, imprégnées d'influence culturelle, sont souvent beaucoup moins abordées dans les domaines des études culturelles et de l'anthropologie et pourraient bénéficier de la perspective immersive inhérente aux méthodes d'observation participante grâce auxquelles la présence sur le terrain apporte un éclairage unique. Ce panel analyse les relations sociales et culturelles qui sont établies sur le terrain et avec le terrain pendant le camping, et qui révèlent des appréhensions écologiques culturellement distinctes. Nous alléguons que le camping est une pratique culturelle sous-examinée, pleine de recherche de sens et d'une importance particulière dans le contexte du colonialisme de peuplement.

Under current restrictions on social gatherings and activities resulting from the threat presented by the novel coronavirus, camping, and more broadly speaking, outdoor recreation activities have seen dramatic increases in their participation levels in turn placing heavier ecological stress on protected areas. The relationships between people and the various protected lands employed for recreation are well-explored in the fields of geography and environmental history. However, we suggest these relationships, pregnant with cultural influence, are far less often explored in the fields of cultural studies and anthropology and could benefit from the immersive perspective intrinsic to participation observation methods where “being there” provides unique insight. This panel explores social and cultural relationships built on and with the land while camping, and which demonstrate culturally distinct ecological apprehensions. We argue that camping is an under-examined cultural practice rife with meaning-making that is of particular significance in the context of settler-colonialism.

11:00-11:15 – Pause et préparation des séances/Break and Session Preparation

11:15-12:45

F7: Panel Soumis/Submitted Panel – Matricultures Partie 2/Part 2: Cosmovisions Matriculturelles/Matricultural Cosmovisions

Convenors: Angela Sumegi (Carleton); Idoia Arana-Beobide (Carleton)

Moderator: Angela Sumegi (Carleton)

Presenters: Yasuko Sato (Lamar), Idoia Arana-Beobide (Carleton), Kierra Beament (Ottawa)

Ce symposium explore les recherches récentes sur la matriculture à la fois comme concept et comme culture vécue, au moyen de deux panels et d'une table ronde. Le premier panel s'intitule « Du côté de la mère : conséquences théoriques d'une variation extrême des systèmes de parenté matrilineaire pour définir des groupes de filiation »; les panélistes clarifieront le concept de matriculture comme système

culturel défini selon Geertz, avec des exemples de matricultures actuelles dans le monde. Le second panel, intitulé « Cosmovisions matriculturelles », aborde les engagements et enchevêtrements reflétés dans les mythes et les histoires des matricultures, ainsi que leurs manifestations contemporaines. Ces panels seront suivis d'une table ronde au cours de laquelle trois spécialistes des matricultures pousseront cette idée plus loin afin d'évaluer en quoi elle pourrait mobiliser, influencer ou contredire d'autres théories et méthodologies sur les femmes dans la culture et sur la culture des femmes.

This symposium explores recent research on matriculture both as a concept and as a lived culture, with two panels and a Round Table. The first panel is entitled 'On the Mother's Side: theoretical consequences of extreme variation in matrilineal kinship systems for defining descent groups'; panelists will clarify the concept of matriculture as a Geertzian-defined cultural system, with examples from current matricultures around the world. The second panel, entitled 'Matricultural Cosmovisions', addresses engagements and entanglements reflected in the myths and stories of matricultures, and their contemporary manifestations. These panels will be followed by a Round Table where three matricultural scholars will explore the idea forward to assess where it may engage with, influence, or contradict other theories and methodologies about women in culture and women's culture.

F8: Panel Soumis/Submitted Panel – Interprétation des autres: intention et accord sensoriel entre espèces/Reading others: intent and sensory attunement between species – Partie 2/Part 2

Chair: Nicolas Rasiulis (McGill)

Presenters: Nicolas Bureau (EHESS, Paris); Gioia Barnbrook (Aberdeen); Catherine Munro (Aberdeen); Paula Schiefer (Independent Scholar); Nicolas Rasiulis (McGill)

Ce panel explore les mondes de la communication interspécifique en mettant l'accent sur des intentions plus-qu'humaines. Nous nous intéressons aux descriptions ethnographiques de l'« interprétation » sensorielle (Pink 2015; Stoller 1989) et atmosphérique (Schroer et Schmitt 2018; Ingold 2015) entre animaux et humains, c'est-à-dire les différentes façons dont des êtres doués de sensibilité anticipent, reconnaissent et interprètent leur présence mutuelle. Nous nous intéressons particulièrement aux descriptions de la communication et de l'harmonisation non verbales, y compris le positionnement du corps, la situationnalité, la collaboration et la ruse. Nous portons aussi un intérêt aux façons de solliciter et d'enregistrer, ainsi que de rendre et de transmettre, les observations sensorielles. Comment les humains et d'autres personnes animales ou groupes (y compris les équipes de collaboration interspécifique) utilisent-ils leurs sens pour interpréter les intentions des autres, et comment communiquent-ils ou dissimulent-ils leurs propres intentions dans l'attente de l'interprétation des autres? Des exemples ethnographiques centrés sur l'intention peuvent s'échelonner du contact humain-baleine à la fauconnerie et à la chasse avec des chiens, de l'équitation à l'orientation des rennes, ou de l'architecture d'abris pour eiders au chant des saumons.

This panel explores interspecies communicative worlds with a focus on more than human intentions. We are interested in ethnographic accounts of animal-human sensory (Pink 2015; Stoller 1989) and atmospheric (Schroer and Schmitt 2018; Ingold 2015) 'reading,' by which we mean the ways in which sentient beings anticipate, recognize, and interpret each other's presence. We are particularly interested in accounts of non-verbal communication and attunement, including body positioning, situationality, collaboration, and trickery. This is accompanied by our interest in ways of soliciting and recording, as well as rendering and conveying sensory observations. How do human and other animal persons or groups (including interspecies collaborative teams) make use of their senses as they read others' intentions, and how do they convey or conceal their own motives in anticipation of others' 'reading?' Ethnographic examples centred around intent may range from human-whale contact to falconry and hunting with dogs, and from horseback riding to reindeer way-finding, or from eider duck architectures to salmon songs.

F9: Table Ronde/Roundtable – Restitution et valorisation des savoirs autochtones : quelles stratégies, quels outils et quels engagements pour la recherche?/The restitution and acknowledgement of Indigenous knowledge: Research strategies, tools, and commitments – Partie 2/Part 2

Président: Laurent Jérôme (UQAM)

Participants: Robert Crépeau (Montréal); Ingrid Hall (Montréal); Françoise Dussart (Connecticut); Raphaël Preux (Montréal); Antonella Tassinari (Universidade Federal de Santa Catarina); Doris Farget (UQAM); Christian Gates St-Pierre (Montréal); Marie-Pierre Bousquet (Montréal); Carole Delamour (UQAM); JG Goulet (St. Paul)

Cette table ronde a pour objectif de réfléchir aux multiples formes et stratégies d'engagements liées à la recherche en milieu autochtone. La documentation des stratégies soutenant les processus de valorisation et de transmission des savoirs, des langues et des patrimoines autochtones est essentielle pour rendre compte de la singularité des épistémologies locales, et défaire la colonialité des formes classiques de la « collecte » et du savoir de « l'autre ». Des acteurs de la recherche intéressés par les formes contemporaines de transmission et de valorisation des savoirs, comprises comme les outils des politiques mémorielle, territoriale et identitaire autochtones, discuteront de deux thèmes principaux : 1. les enchevêtrements possibles des chercheurs dans ces processus de valorisation : expertise culturelle, travail collaboratif, production de nouvelles données, ressource théorique, travail d'archives 2. les outils et stratégies du chercheur, non seulement pour la restitution des données, qui reste malgré tout l'indice d'une inégalité structurelle, mais aussi pour une restitution épistémique, respectueuse de la multiplicité des formes de savoirs.

The objective of this roundtable session is to reflect on the numerous commitment types and strategies with respect to conducting research in an Indigenous environment. Documenting the strategies used to support the processes of acknowledging and transmitting Indigenous knowledge, language, and heritage is essential to capturing the uniqueness of local epistemologies and undoing the colonialism of traditional forms of "information gathering" and the knowledge of "the Other." Research stakeholders interested in contemporary forms of transmitting and acknowledging knowledge, understood as the politics of Indigenous memory, territory and identity, will discuss two key topics: 1. Possible entanglements of researchers in these acknowledgement processes: Cultural expertise, collaborative work, production of new data, theoretical resources, archival work; 2. The researcher's tools and strategies, not just to recover information, which, despite everything, continues to be an index of structural inequality, but also for an epistemological restitution that respects the multiplicity of the knowledge forms.

F10: Panel Soumis/Submitted Panel – Quantifications qui construisent l'humanité. Comment les données, les statistiques et les chiffres aident-ils à créer des solidarités sociales, influencent-ils l'incarnation ou nient-ils la souveraineté?/Quantifications that construct humanity. How do data, statistics and figures enact social solidarities, impact embodiment or deny sovereignty? – Partie 1/Part 1

Chair: Loes Knaapen (Ottawa)

Presenters: Kathleen Buddle (Manitoba); Salwa Khan (Toronto); Sandra Widmer (York); Anna Horton (McGill); Sarah Blacker (York)

Étant donné l'énorme – et presque inconcevable – quantité de données quantitatives actuellement recueillies, comment certains chiffres ressortent-ils du lot et sont-ils utilisés à des fins précises? Quels chiffres peuvent détourner l'attention des solidarités collectives et quelles pratiques de gestion des données facilitent la transformation sociale? La pandémie actuelle de COVID-19 a mis en évidence de façon spectaculaire le pouvoir quantitatif des chiffres qui jouent un rôle central dans la gouvernance

néolibérale et la vie quotidienne. Les gouvernements citent des paramètres et des chiffres pour justifier leurs interventions, même si beaucoup d'aspects ne sont pas mesurés dans les données officielles. Les citoyens se mobilisent de différentes façons pour contester les éléments qui sont comptés ou qui sont rendus (in)visibles par les statistiques. De nombreuses communautés en ligne se forment autour des données quantifiées obtenues d'organismes au moyen de tests réalisés directement auprès des consommateurs, en créant de nouveaux modes de mobilisation, de solidarité ou d'identité autour des thèmes de la fertilité, du microbiome, de la généalogie ou de la parenté. Ce panel présente des communications portant sur divers enchevêtrements politiques avec des données quantitatives. En examinant divers contextes, le panel mettra en évidence les positionnements sociaux radicalement différents et les conséquences politiques des quantifications.

In the incomprehensibly vast amount of quantitative data that is currently collected, how do certain numbers surface and get put to particular ends? Which figures might distract from collective solidarities, and which data practices facilitate transformative social change? The current Covid-19 pandemic has dramatically highlighted the quantitative authority of numbers central to neoliberal governance and everyday life. Governments summon metrics and figures to justify their response, even though much goes unmeasured in official data. Citizens mobilize in different ways to contest what is counted or made (in)visible by statistics. Many online communities flourish around the quantified data gleaned from bodies by direct to consumer (DTC) tests, creating new advocacy, solidarity or identity around fertility, gut microbiome, ancestry or kinship. This panel presents papers that explore various political entanglements with quantitative figures. By examining diverse contexts, the panel will highlight the dramatically different social positionings and political consequences of quantifications.

F11: Panel – Héritages coloniaux et décolonisation des conceptions de la recherche et des lieux/espaces /Colonial Legacies and Decolonizing Approaches to Research and Place – Partie 1/Part 1

Chair: James Stinson (York)

Presenters: Isabelle Leblic (CNRS Lacito France); James Stinson (York), Natasha Akiwenzie (Bagida'waad Alliance), Victoria Serda (Bagida'waad Alliance), Roxanne Cohen (York); Brian Thom (Victoria)

F12: Table Ronde/Roundtable – Réflexions sur l'état de la recherche qualitative pendant et après la pandémie de COVID-19/Reflections on the state of qualitative research during and post COVID-19 pandemic

Chair: Sharada Srinivasan (Guelph)

Participants: Erin Nelson (Guelph); Silvia Sarapura (Guelph); Josie Wittmer (Guelph); Elizabeth Finnis (Guelph)

Dans cette table ronde, les participants qui entreprennent principalement des recherches qualitatives au moyen de méthodes ethnographiques réfléchissent à la manière dont leurs recherches ont été affectées par la pandémie de COVID-19, aux modifications qu'ils ont faites, aux mesures qu'ils ont prises pour poursuivre leurs recherches et à ce que cela implique pour leur plan de recherche et leurs résultats. De façon plus générale, la séance vise à aborder les points suivants : quels sont les impacts des restrictions pandémiques sur la réalisation d'une recherche qualitative, lesquelles sont en quelque sorte contraires aux interactions en profondeur qui sous-tendent une grande partie de la recherche qualitative? Comment entreprendre un travail de terrain en utilisant des méthodes ethnographiques? Quelles sont la nature et la qualité des données et des informations? Quelles sont les conséquences éthiques et méthodologiques? Et enfin, quel est l'avenir de la recherche qualitative après la pandémie?

In this round table, participants who primarily undertake qualitative research using ethnographic methods reflect on how their research has been affected by the COVID-19 pandemic, the adaptations they made, measures they took to keep their research going, and what these imply for their research plan and output. More broadly, the session aims to address: what does it mean to undertake qualitative research with the pandemic restrictions which in a sense are antithetical to in-depth interactions underlying much of qualitative research? How do we undertake fieldwork using ethnographic methods? What is the nature and quality of data and of insights? What are ethical and methodological implications? And finally, what is the future of qualitative research in a post-pandemic context?

F13: Panel Soumis/Submitted Panel – Les pandémies et leurs conséquences/Pandemics and Their Consequences – Partie 1/Part 1

Chairs: Pamela Block (Western); Devva Kasnitz (Society for Disability Studies, CUNY)

Presenters: Dietlind Bork (Alberta); Pamela Block (Western); Carla Keirns (Kansas); Megan Moodie (University of California, Santa Cruz)

Discussant: Kim Clark (Western)

Ce panel propose une large discussion sur ce que cela suppose de traverser une pandémie et de vivre les conséquences à long terme de la survie avec une incapacité. Les échanges porteront sur les pandémies de tuberculose, d'influenza, de poliomyélite et de COVID-19 entre le XIX^e siècle et le XXI^e siècle. Nous examinerons la mise au point de technologies, de traitements et de vaccins favorisant la survie aux stades aigus de la maladie et permettant de faire le suivi des conséquences concrètes à long terme subies par les survivants, du syndrome post-poliomyélite au syndrome post-COVID-19. Nous explorerons les conséquences pour les femmes et les personnes handicapées, autochtones et racialisées qui sont décédées ou qui ont survécu à ces pandémies en vivant le traumatisme de la maladie et de la perte. Nous verrons aussi comment les politiques sur l'incapacité sont apparues dans l'histoire et ont évolué par suite des besoins à long terme et de l'activisme des survivants de pandémies, puis nous imaginerons les répercussions pour notre avenir post-COVID.

This panel invites a broad range of discussion about what it means to live through a Pandemic as well as the long-term consequences of survival with disability. Discussion will range between the 19th through 21st centuries with consideration of Tuberculosis, Influenza, Polio and COVID-19 Pandemics. We will consider the development of technologies, treatments, and vaccines to support survival of the acute stages of illness, and also track long-term embodied consequences experienced by survivors, from Post-Polio syndrome to the COVID-19 Long-Haulers. We will explore the consequences for women, disabled, indigenous and racialized people who have lived and died through these pandemics, experienced the trauma of illness and loss. We will also consider how disability policy has emerged historically and evolved as a result of the long-term needs and activism of pandemic survivors and imagine what this might mean for our post-COVID-19 futures.

F14: Présentations par Affiches/Poster Session – Partie 1/Part 1

Poster Presenters: Arielle Perrotta (Lethbridge); Brittany Talarico (Concordia); Clare Wiznura (Grant MacEwan); Jo Scofield (University of British Columbia, Okanagan); Deanna Bogaski (Carleton); Meighan Mantei (Carleton); Miguel Priolo (Alberta); Lauren Chang (Guelph); Viktoria Drigo (Grant MacEwan); Stephanie Jacobs (Mississippi State)

12:45-1:00 – Pause et préparation des séances/Break and Session Preparation

1:00-2:30

F15: Gagnants de la Bourse d'études Richard F. Salisbury/Salisbury Award Winners

Chair: Karine Gagne (Guelph)

Presenters: Justin Raycraft (McGill), 2018 Winner. Talk title: Wildlife conservation through the lens of pastoralism

Abra Wenzel (Carleton), 2019 Winner. Talk title: Regimes of value: positioning value in the Indigenous tourism market

F16: Presentations par Affiches/Poster Session – Partie 2/Part 2

Poster Presenters: Arielle Perrotta (Lethbridge); Brittany Talarico (Concordia); Clare Woznura (Grant MacEwan); Jo Scofield (University of British Columbia, Okanagan); Deanna Bogaski (Carleton); Meighan Mantei (Carleton); Miguel Priolo (Alberta); Lauren Chang (Guelph); Viktoria Drigo (Grant MacEwan); Stephanie Jacobs (Mississippi State)

F17: Panel Soumis/Submitted Panel – Les pandémies et leurs conséquences/Pandemics and Their Consequences – Partie 2/Part 2

Chairs: Pamela Block (Western); Devva Kasnitz (Society for Disability Studies, CUNY)

Presenters: Pamela Downe (Saskatchewan); Janice Graham (Dalhousie); Christopher Fletcher (Laval); Devva Kasnitz (Society for Disability Studies, CUNY)

Discussant: Sylvia Abonyi (Saskatchewan)

Ce panel propose une large discussion sur ce que cela suppose de traverser une pandémie et de vivre les conséquences à long terme de la survie avec une incapacité. Les échanges porteront sur les pandémies de tuberculose, d'influenza, de poliomyélite et de COVID-19 entre le XIX^e siècle et le XXI^e siècle. Nous examinerons la mise au point de technologies, de traitements et de vaccins favorisant la survie aux stades aigus de la maladie et permettant de faire le suivi des conséquences concrètes à long terme subies par les survivants, du syndrome post-poliomyélite au syndrome post-COVID-19. Nous explorerons les conséquences pour les femmes et les personnes handicapées, autochtones et racialisées qui sont décédées ou qui ont survécu à ces pandémies en vivant le traumatisme de la maladie et de la perte. Nous verrons aussi comment les politiques sur l'incapacité sont apparues dans l'histoire et ont évolué par suite des besoins à long terme et de l'activisme des survivants de pandémies, puis nous imaginerons les répercussions pour notre avenir post-COVID.

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F18: Panel – Héritages coloniaux et décolonisation des conceptions de la recherche et des lieux/espaces /Colonial Legacies and Decolonizing Approaches to Research and Place – Partie 2/Part 2

Chair: Katrin Schmid (University of British Columbia)

Presenters: Katrin Schmid (University of British Columbia); K. Elaine McIlwraith (Western); Jennifer Argan (Victoria)

2:30-2:45 – Pause et préparation des séances/Break and Session Preparation

2:45-4:15

F19: Table Ronde/Roundtable – Matricultures Part 3: Le concept de matriculture dans la discipline de l'anthropologie/The Concept of Matriculture in the Discipline of Anthropology

Convenor: Linnéa Rowlatt (Network on Culture)

Moderator: Pauline McKenzie-Aucoin (Ottawa)

Participants: Marie-Françoise Guédon (Ottawa); Peggy Reeves Sanday (Pennsylvania); Linnéa Rowlatt (Network on Culture)

Le concept de matriculture selon Guédon révolutionne la discipline de l'anthropologie, ainsi que des domaines connexes, en soulignant le besoin social universel de reconnaître, de définir et de représenter les femmes dans chaque culture. Il n'y a pas de cultures humaines durables sans les femmes et, du point de vue de la définition geertzienne d'un système culturel, chaque culture a une matriculture florissante ou réprimée. Quelles sont les implications de ce concept pour les études sur les liens de parenté, l'histoire culturelle, les études sur les femmes et d'autres champs d'étude? Trois chercheurs discuteront de la matriculture comme système culturel semblable aux systèmes culturels que sont la religion, l'humour ou l'art, ainsi que comme système intangible de signification humaine qui modèle le comportement social.

Guédon's concept of matriculture revolutionizes the discipline of anthropology, along with associated fields, by acknowledging the universal social need to recognize, define, and represent women in every culture. There are no sustainable human cultures without women and, viewed from the Geertzian definition of a cultural system, every culture has a matriculture whether it is flourishing or repressed. What are the implications of this concept for kinship studies, cultural history, women's studies, and other fields of inquiry? Three scholars will discuss matriculture as a cultural system similar to cultural systems of religion, humour, or art, and, more, as an intangible system of human meaning which shapes social behaviour.

F20: Table Ronde/Roundtable – Restitution et valorisation des savoirs autochtones: quelles stratégies, quels outils et quels engagements pour la recherche?/The restitution and acknowledgement of Indigenous knowledge: Research strategies, tools, and commitments – Partie 3/Part 3

Président: Laurent Jérôme (UQAM)

Participants: Robert Crépeau (Montréal); Ingrid Hall (Montréal); Françoise Dussart (Connecticut); Raphaël Preux (Montréal); Antonella Tassinari (Universidade Federal de

Santa Catarina); Doris Farget (UQAM); Christian Gates St-Pierre (Montréal); Marie-Pierre Bousquet (Montréal); Carole Delamour (UQAM); JG Goulet (St. Paul)

Cette table ronde a pour objectif de réfléchir aux multiples formes et stratégies d'engagements liées à la recherche en milieu autochtone. La documentation des stratégies soutenant les processus de valorisation et de transmission des savoirs, des langues et des patrimoines autochtones est essentielle pour rendre compte de la singularité des épistémologies locales, et défaire la colonialité des formes classiques de la « collecte » et du savoir de « l'autre ». Des acteurs de la recherche intéressés par les formes contemporaines de transmission et de valorisation des savoirs, comprises comme les outils des politiques mémorielle, territoriale et identitaire autochtones, discuteront de deux thèmes principaux : 1. les enchevêtrements possibles des chercheurs dans ces processus de valorisation : expertise culturelle, travail collaboratif, production de nouvelles données, ressource théorique, travail d'archives 2. les outils et stratégies du chercheur, non seulement pour la restitution des données, qui reste malgré tout l'indice d'une inégalité structurelle, mais aussi pour une restitution épistémique, respectueuse de la multiplicité des formes de savoirs.

The objective of this roundtable session is to reflect on the numerous commitment types and strategies with respect to conducting research in an Indigenous environment. Documenting the strategies used to support the processes of acknowledging and transmitting Indigenous knowledge, language, and heritage is essential to capturing the uniqueness of local epistemologies and undoing the colonialism of traditional forms of "information gathering" and the knowledge of "the Other." Research stakeholders interested in contemporary forms of transmitting and acknowledging knowledge, understood as the politics of Indigenous memory, territory and identity, will discuss two key topics: 1. Possible entanglements of researchers in these acknowledgement processes: Cultural expertise, collaborative work, production of new data, theoretical resources, archival work; 2. The researcher's tools and strategies, not just to recover information, which, despite everything, continues to be an index of structural inequality, but also for an epistemological restitution that respects the multiplicity of the knowledge forms.

F21: Panel Soumis/Submitted Panel – Quantifications qui construisent l'humanité. Comment les données, les statistiques et les chiffres aident-ils à créer des solidarités sociales, influencent-ils l'incarnation ou nient-ils la souveraineté?/Quantifications that construct humanity. How do data, statistics and figures enact social solidarities, impact embodiment or deny sovereignty? – Partie 2/Part 2

Chair: Sandra Widmer (York)

Presenters: Ari Gandsman (Ottawa); Alexandra Frankel (York); Loes Knaapen (Ottawa); Dietlind Bork (Alberta)

Étant donné l'énorme – et presque inconcevable – quantité de données quantitatives actuellement recueillies, comment certains chiffres ressortent-ils du lot et sont-ils utilisés à des fins précises? Quels chiffres peuvent détourner l'attention des solidarités collectives et quelles pratiques de gestion des données facilitent la transformation sociale? La pandémie actuelle de COVID-19 a mis en évidence de façon spectaculaire le pouvoir quantitatif des chiffres qui jouent un rôle central dans la gouvernance néolibérale et la vie quotidienne. Les gouvernements citent des paramètres et des chiffres pour justifier leurs interventions, même si beaucoup d'aspects ne sont pas mesurés dans les données officielles. Les citoyens se mobilisent de différentes façons pour contester les éléments qui sont comptés ou qui sont rendus (in)visibles par les statistiques. De nombreuses communautés en ligne se forment autour des données quantifiées obtenues d'organismes au moyen de tests réalisés directement auprès des consommateurs, en créant de nouveaux modes de mobilisation, de solidarité ou d'identité autour des thèmes de la fertilité, du microbiome, de la généalogie ou de la parenté. Ce panel présente des communications portant sur divers enchevêtrements politiques avec des données quantitatives. En

examinant divers contextes, le panel mettra en évidence les positionnements sociaux radicalement différents et les conséquences politiques des quantifications.

In the incomprehensibly vast amount of quantitative data that is currently collected, how do certain numbers surface and get put to particular ends? Which figures might distract from collective solidarities, and which data practices facilitate transformative social change? The current Covid-19 pandemic has dramatically highlighted the quantitative authority of numbers central to neoliberal governance and everyday life. Governments summon metrics and figures to justify their response, even though much goes unmeasured in official data. Citizens mobilize in different ways to contest what is counted or made (in)visible by statistics. Many online communities flourish around the quantified data gleaned from bodies by direct to consumer (DTC) tests, creating new advocacy, solidarity or identity around fertility, gut microbiome, ancestry or kinship. This panel presents papers that explore various political entanglements with quantitative figures. By examining diverse contexts, the panel will highlight the dramatically different social positionings and political consequences of quantifications.

F22: Panel Soumis/Submitted Panel – Interprétation des autres: intention et accord sensoriel entre espèces/Reading others: intent and sensory attunement between species – Partie 3/Part 3

Chair: Alex Oehler (Regina)

Presenters: Émile Duchesne (Montréal); Max Pospisil (USask); Natasha Fijn (Australian National U); Sara Asu Schroer (Oslo); Clint Westman (USask)

Ce panel explore les mondes de la communication interspécifique en mettant l'accent sur des intentions plus-qu'humaines. Nous nous intéressons aux descriptions ethnographiques de l'« interprétation » sensorielle (Pink 2015; Stoller 1989) et atmosphérique (Schroer et Schmitt 2018; Ingold 2015) entre animaux et humains, c'est-à-dire les différentes façons dont des êtres doués de sensibilité anticipent, reconnaissent et interprètent leur présence mutuelle. Nous nous intéressons particulièrement aux descriptions de la communication et de l'harmonisation non verbales, y compris le positionnement du corps, la situationnalité, la collaboration et la ruse. Nous portons aussi un intérêt aux façons de solliciter et d'enregistrer, ainsi que de rendre et de transmettre, les observations sensorielles. Comment les humains et d'autres personnes animales ou groupes (y compris les équipes de collaboration interspécifique) utilisent-ils leurs sens pour interpréter les intentions des autres, et comment communiquent-ils ou dissimulent-ils leurs propres intentions dans l'attente de l'interprétation des autres? Des exemples ethnographiques centrés sur l'intention peuvent s'échelonner du contact humain-baleine à la fauconnerie et à la chasse avec des chiens, de l'équitation à l'orientation des rennes, ou de l'architecture d'abris pour eiders au chant des saumons.

This panel explores interspecies communicative worlds with a focus on more than human intentions. We are interested in ethnographic accounts of animal-human sensory (Pink 2015; Stoller 1989) and atmospheric (Schroer and Schmitt 2018; Ingold 2015) 'reading,' by which we mean the ways in which sentient beings anticipate, recognize, and interpret each other's presence. We are particularly interested in accounts of non-verbal communication and attunement, including body positioning, situationality, collaboration, and trickery. This is accompanied by our interest in ways of soliciting and recording, as well as rendering and conveying sensory observations. How do human and other animal persons or groups (including interspecies collaborative teams) make use of their senses as they read others' intentions, and how do they convey or conceal their own motives in anticipation of others' 'reading?' Ethnographic examples centred around intent may range from human-whale contact to falconry and hunting with dogs, and from horseback riding to reindeer way-finding, or from eider duck architectures to salmon songs.

F23: Panel Soumis/Submitted Panel – Féminités audacieuses dans les contextes africains et au-delà/Bold femininities in African contexts and beyond

Chair: Karine Geoffrion (Laval)

Participants: Akouvi Gloria Nella Vossah (Laval); Yamila Balbuena (UNLP, Argentina) and Natalia Cabanillas (Unilab, Brasil); Natalia Cabanillas (Unilab, Brasil); Clara Gargon (Laval)

Discussant: Fatou Sow (CNRS/UCAD)

Le paysage féministe est multidimensionnel et a connu des changements considérables au fil du temps en Afrique et ailleurs dans le monde. Malgré les systèmes patriarcaux profondément enracinés qui tendent à reproduire les inégalités de genre et à faire taire les voix féminines, des parties prenantes dans le monde entier revendiquent leur féminité de diverses façons, parfois extravagantes. Les diverses formes de la féminité et des identités féminines, qu'elles soient de posture féministe ou non, sont plus que jamais pertinentes pour les anthropologues. C'est dans ce contexte que ce symposium a pour but de mettre en lumière et de comparer ce que nous appelons les « féminités audacieuses » à différents endroits du monde, une section spéciale étant consacrée aux contextes africains. Le terme « audacieux » permet de se détacher de l'idée de vulnérabilité et de passivité qui afflige encore les idéologies sur la féminité. Ce qui est audacieux sort du lot en défiant les normes et idéologies (coloniales) ou en leur résistant. Les féminités audacieuses peuvent tenter d'être (plus) visibles dans la sphère publique, mais englobent aussi les forces moins visibles qui s'exercent dans l'ombre et en marge, en résistance aux (hétéro)normativités.

The feminist landscape is multifaceted and has undergone considerable change over time in Africa as elsewhere in the world. Despite deeply ingrained patriarchal systems that tend to reproduce gender inequalities and mute feminine voices, actors around the world claim their femininity in diverse and sometimes extravagant ways. The various forms that take femininity and feminine identities, whether they adopt a feminist posture or not, are more than ever relevant to anthropologists. It is in this context that this symposium proposes to highlight and compare what we call "bold femininities" in different locales around the world, with a special section on African contexts. "Bold" is used to break away from the idea of vulnerability and passivity that still afflicts ideologies about femininity. What is bold stands out, defies or resist norms and (colonial) ideologies. Bold femininities may strive to be (more) visible in the public sphere, but they also encompass the less visible forces that work behind the scenes and in the margins in resistance to (hetero)normativities.

F24: Panel Soumis/Submitted Panel – Bien faire? Pratiques alternatives et imaginaires du futur pour repenser l'engagement/ Doing good? Future alternative and imaginary practices to re-imagine commitment

Présidente and Discutante: Sabrina Doyon (Laval)

Participants: Emmanuelle Bouchard-Bastien (Laval); Marie-Michèle Grenon (Laval); Nakeyah Giroux-Works (Laval); Olivia Roy-Malo (Laval and Paris)

Les problématisations de l'avenir, et la construction de passerelles qu'elles supposent, sont l'objet d'un intérêt renouvelé en anthropologie, comme en témoigne un nombre conséquent de travaux, en résonnance avec ce qu'Ortner a nommé « l'anthropologie du bien ». Cette session propose de prendre le relais de ces questionnements pour examiner les pratiques alternatives concrètes qui se déploient visant à « faire le bien ». Il s'agira de rendre compte, dans une perspective critique, de la diversité des imaginaires du futur et de l'espoir sur lesquels elles se fondent, en passant d'une approche néolibérale des rapports au vivant à une révolution par la base de nos rapports sociaux, politiques et environnementaux, des pratiques qu'elles mettent en œuvre et des ressources qu'elles mobilisent pour y parvenir. Cette session interrogera des transformations concrètes et localement situées que l'ethnographie permet d'éclairer que ce soit sur le terrain de l'éducation, du développement ou de l'environnement.

The problematization of the future, and the construction of the gateways that this implies are a source of renewed interest in anthropology, as evidenced by a substantial number of research papers, reminiscent of what Ortner calls “the anthropology of the good.” The objective of this session is to take the lead in these questions to examine alternative concrete practices that are implemented with the intention of “doing good.” This will involve reflecting on, from a critical perspective, the diversity of future imaginings and the hope on which they are based, shifting from a neoliberal approach towards relationships with the living to a revolution based on our social, political and environmental relationships, the practices that they employ and the resources they mobilize to achieve this. This session will question concrete, locally-situated transformations that can be clarified through ethnography, whether in the field of education, development or environment.

F25: Panel – Engagements en agriculture et questions/Agricultural Engagements and Questions

Chair: Janelle Baker (Athabasca)

Presenters: Gifty Dzorka (Manitoba); Jessica Pierson (Athabasca) and Janelle Baker (Athabasca) (Co-presenting); Kelly Linton (Western); Rachel Everett-Fry (Ottawa); Katherine Strand (McGill)

F26: Panel Soumis/Submitted Panel – Médias et musées et archives autochtones: mise en œuvre des appels à l’action pour la vérité et la réconciliation/Indigenous Media and Museums and Archives: Putting the Truth and Reconciliation Calls into Action

Chair: Kathleen Buddle (Manitoba)

Presenters: Monique Manatch (Carleton); Camille Callison (Manitoba); Kathleen Buddle (Manitoba)

Discussants: Dan Smoke (Western); Mary Lou Smoke (Western)

Les médias et musées et archives autochtones sont des lieux cruciaux pour le travail de décolonisation. Les communications de cette séance fournissent des observations claires sur la façon d’appliquer les recommandations de la Commission de vérité et réconciliation afin de contrecarrer les formations discursives administratives, actuarielles et archivistiques traditionnelles, et pour reconnaître et réaliser les cadres autochtones de justice communicative, commémorative et communautaire.

Indigenous Media and Museums and Archives are critical sites for decolonizing work. Papers in this session provide clear insight on how the TRC recommendations can be applied to counter mainstream administrative, actuarial and archival discursive formations and to recognize and realize Indigenous communicative, commemorative and community justice frameworks.

4:15-4:30 – Pause/Break

4:30-6:00 – F27: Conférencière invitée de la CASCA 2021/CASCA 2021 Keynote Speaker: Dr. Kamari Maxine Clarke (Toronto/UCLA)

Réinscription des enchevêtrements du pouvoir: Notes pour un humanisme radical en anthropologie/Reinscribing Entanglements of Power: Notes Toward a Radical Humanism in Anthropology

Le XXI^e siècle regorge d'engagements contemporains concernant la façon de décoloniser radicalement la production de savoir anthropologique dans nos espaces institutionnels et nos vies interpersonnelles et intimes. En nous appelant à réinventer un domaine dans lequel les pratiques de représentation, l'extraction des connaissances et les histoires d'exclusion restent profondément enracinées dans ce que certains désigneraient comme le *canon* de la discipline, cette conférence inaugurale illustre les trajectoires anthropologiques particulières du XX^e siècle par une approche de l'humanisme radical en anthropologie qui exige de s'écarter des relations sujet-objet en insistant pour que les formations culturelles s'éloignent des suppositions universelles humaines, et un engagement avec des méthodes et pratiques multimodales qui dépassent les progressions écrites et linéaires du monde qui nous entoure. En identifiant l'humanisme radical selon les principes particuliers qui guident notre domaine, cette conférence nous invite à réinscrire les enchevêtrements du pouvoir au moyen d'un humanisme anthropologique qui met en avant la vie éthique des « interlocuteurs », qui refuse de les voir comme « sujets » connaissables et qui rejette la présomption selon laquelle les motivations intimes et la vie sociale de l'individu agissant sont transparentes. La conférence se termine par une invitation à considérer les êtres vivants sous l'angle de milieux de vie qui dépassent les normes et pratiques socioculturelles pour ouvrir les nouveaux horizons du « bricolage », de la contradiction, de l'asymétrie dans la temporalité et des attentes — qui constituent le problème de toutes les formes d'existence.

The twenty-first century is bursting with contemporary engagements concerning how to radically decolonize anthropological knowledge production in our institutional spaces and inner inter-personal lives. In calling us to re-imagine a field whose practices of representation, knowledge extraction and histories of exclusion remain deeply embedded in what some would call its canon, this keynote lecture reflects on particular 20th century anthropological trajectories through an approach to radical humanism in anthropology that calls for a departure from subject-object relationships through an insistence that cultural formations move from human universal suppositions, and an engagement with multi-modal methods and practices that exceed written and linear progressions of the world around us. By identifying radical humanism through particular principles that shape our field, this lecture calls on us to reinscribe anthropology's entanglements of power through an anthropological humanism that foregrounds the ethical life of "interlocutors," refuses them as knowable "subjects," and rejects the presumption that the inner motives and social lives of the acting individual are transparent. The talk ends with an invitation to consider living beings through life worlds that exceed socio-cultural norms and practices and that instead open new horizons of bricolage, contradiction, asymmetry in temporality and expectations—all of which constitute the problem of all forms of existence.

Samedi 15 mai 2021 – Aperçu de l'horaire/Saturday May 15, 2021 – Schedule at a Glance

15 mai – samedi/May 15 – Saturday						
9:30- 11:00	S1	S2	S3	S4	S5	S6
11:15- 12:45	S7	S8	S9	S10	S11	S12

Samedi 15 mai 2021 - Horaire détaillé/Saturday May 15, 2021 – Detailed Schedule

9:30-11:00

S1: Table Ronde/Roundtable – Expérimentation, collaboration et transformation en anthropologie: Anthropen et la WCAA/Experimentation, Collaboration, and Transformation in Anthropology: Anthropen and the WCAA – Partie 1/Part 1

Chairs: Francine Saillant (Laval); Virginia Dominguez (Illinois at Urbana-Champaign)

Participants: Martin Hebert (Laval); Michel Bouchard (University of Northern British Columbia); Carmen Rial (UFSC); Alexandrine Boudreault-Fournier (Victoria); Francine Saillant (Laval); Virginia Dominguez (Illinois at Urbana-Champaign)

Cette table ronde se concentre sur l'expérimentation, la collaboration et la transformation de l'anthropologie elle-même. Deux exemples principaux sont discutés, soit celui d'ANTHROPEN et celui de la WCAA (le Conseil mondial des associations anthropologiques) pour cette table ronde. La discussion se concentrera sur l'origine des négociations et des transformations en cours, leurs défis et leurs avantages. Seront explorés les avantages de l'expérimentation et de l'ouverture ainsi que de la collaboration tout au long de telles expériences. On se demandera si l'anthropologie a vraiment besoin d'expérimentation, à quelle vitesse une transformation peut et devrait se faire et quelles circonstances pourraient conduire au besoin d'expérimentation. ANTHROPEN et la WCAA possèdent tous deux des années d'expérience et des circonstances ont conduit à leur fondation ; les deux organisations ont actuellement des raisons d'aller de l'avant avec encore de nouvelles expériences, de nouvelles collaborations et de nouvelles transformations. Les participants de cette table ronde comprennent des membres clés de l'initiative ANTHROPEN ainsi que des membres clés du comité d'organisation de la WCAA.

This Roundtable focuses on experimentation, collaboration, and transformation in anthropology itself. It uses the experiences of ANTHROPEN and the WCAA (the World Council of Anthropological Associations) as the prime cases for our discussion. It focuses on the origin of both and the current negotiations and

transformations of both, their challenges and benefits. It explores the advantages of experimentation and openness as well as the advantages of collaboration in such experiments. It asks whether anthropology needs experimentation at all, how fast any transformation can and should be, and what circumstances could lead to the need for experimentation. Both ANTHROPEN and the WCAA have years of experience and circumstances that led to their founding, and both have reasons to move forward with new experiments, new collaborations, and new or current transformations. Participants include key members of the ANTHROPEN initiative as well as key members of the WCAA Organising Committee.

S2: Panel – Précarité, différence et marginalisation/Precarity, Difference, and Marginalization

Chair: Victoria Clowater (Guelph)

Presenters: David A.B. Murray (York); Roseline Lambert (Concordia); Albert Carneiro (Carleton); Victoria Clowater (Guelph)

S3: Panel – Exploration des identités/Exploring Identities

Chair: Julia Grunson-Wood (Guelph)

Presenters: Jennifer Long (Grant MacEwan); Vidhya Elango (Toronto) and Derek Denis (Toronto); Hilal Kina (University of British Columbia); Julia Grunson-Wood (Guelph), Gwen Chapman (Guelph), Jess Haines (Guelph), Carla Rice (Guelph); Frances Mykety Driscoll (Mount Saint Vincent)

S4: Table Ronde/Roundtable – Le terrain ethnographique en temps de pandémie: comment la crise sanitaire de la COVID-19 modifie-t-elle la pratique anthropologique/Ethnographic fieldwork in a pandemic: How the COVID-19 health crisis has changed anthropological practices

Président: Éric Gagnon Poulin (North Carolina)

Participants: Arnaud Simard-Émond (Montréal); Jean Michaud (Laval); Mickaël Castilloux-Gaboury (Montréal); Sandrine Lambert (Laval)

La grande majorité des anthropologues qui devaient entreprendre ou poursuivre un terrain ethnographique en 2020 ont dû adapter leur méthodologie et leur calendrier de recherche à la pandémie de Corona virus qui a entraîné le confinement de milliards d'individus sur la planète entière. Difficile ou impossible de voyager, donc de réaliser des entrevues avec nos informateurs; comment poursuivre notre travail? Certains de nos collègues n'ont eu d'autres choix que de reporter, voire d'annuler leur terrain, qu'il soit près de leur domicile ou ailleurs dans le monde. D'autres ont été en mesure d'adapter leur façon de collecter leurs données en utilisant des méthodes mixtes et innovantes, notamment en utilisant les technologies informatiques, comme la vidéo-conférence et le sondage numérique. Cette table ronde se veut donc une discussion sur ces adaptations méthodologiques et leurs effets sur la production de données empiriques.

Most anthropologists who were going to or had planned to do ethnographic fieldwork in 2020 had to adapt their methodologies and their research schedule to the Corona pandemic, which resulted in billions of people worldwide having to go into lockdown mode. Travelling was difficult if not impossible, so how would we be able to continue with our work if we couldn't conduct interviews with our informants? Some of our colleagues had no other choice but to postpone or cancel their fieldwork, whether it was being conducted near their place of residence or elsewhere in the world. Others had to adapt how they collected their data by adopting innovative approaches and mixed methods research, including information technology, such as video conferencing and digital surveys. The focus of this roundtable

session is to discuss these methodological adaptations and their effect on the production of empirical data.

S5: Table Ronde/Roundtable – Anthropologues travaillant sur, avec ou pour des ONG et des OSBL/Anthropologists working on, with, and/or for NGOs and non-profits

Chair: Kelly Linton (Western)

Participants: Andrew Walsh (Western); Alicia Sliwinski (Wilfrid Laurier); Carole Therrien (Carleton); Millie Creighton (University of British Columbia); Sarah O’Sullivan (Toronto)

Les organisations non gouvernementales (ONG) et les organismes à but non lucratif (OSBL) sont très divers et peuvent jouer un large éventail de rôles souvent contradictoires en fonction des contextes spatiaux et historiques. Pour créer des programmes et des solutions, ces organisations doivent miser sur la communication, la reddition de compte et une compréhension approfondie de la vie et des caractéristiques culturelles des communautés qu’elles servent. Cette table ronde, ouverte à tous, vise à encourager les membres de la CASCA à se joindre à un échange continu sur les diverses façons dont les anthropologues travaillent pour les ONG et les OSBL, collaborent avec eux et mènent des recherches sur eux. Au cours de cette séance, nous espérons nouer un dialogue sur les possibilités, les limites et le potentiel de collaboration, ainsi que sur le « désordre » dans les rencontres anthropologiques et les relations avec les ONG et les OSBL.

Nongovernmental and nonprofit organizations are extremely diverse and can play a wide range of often-contradictory roles contingent upon spatial and historical contexts. The ability of these organizations to create programs and solutions requires communication, accountability, and a deep understanding of the lives and cultural characteristics of the communities they serve. This roundtable, open to all, aims to encourage CASCA members to join an ongoing conversation about the diverse ways anthropologists work for, collaborate with, and conduct research on, NGOs and nonprofits. Through this session we hope to create a dialogue that considers the possibilities, limitations, potential for collaboration, and messiness of anthropological encounters and relationships with NGOs/nonprofits.

S6: Table Ronde/Roundtable – Démêler les normes dérangeantes: Lancement du livre - *The Social Life of Standards/Disentangling Unruly Standards: The Social Life of Standards Book Launch*

Chair: Christina Holmes (St. Francis Xavier)

Participants: Christina Holmes (St. Francis Xavier); Janice Graham (Dalhousie); Regna Darnell (Western)

À la jonction de la science, de la société et de la gouvernance, les normes peuvent être considérées comme des messagers herméneutiques qui structurent l’innovation, gèrent les risques et investissent dans le bien public. Mais que se passe-t-il lorsque les normes dérangent et menacent le gagne-pain et le bien-être des personnes qui sont censées les utiliser? Les communautés renversent, contestent et réassemblent les normes gênantes qui ne leur conviennent pas. Cette table ronde réunit les auteurs de la publication « *The Social Life of Standards* » (avril 2021, UBC Press), lesquels donneront des exemples ethnographiques qui déconstruisent et démêlent l’autorité, l’expertise et les données probantes afin de créer de meilleures normes pour les communautés. Nous encourageons une discussion approfondie et vaste sur la valeur des normes et sur la manière dont les communautés peuvent les adopter.

At the interface of science, society and governance, standards can be seen as hermeneutic messengers that structure innovation, manage risk, and invest in the public good. But what happens when standards are uncomfortable and threaten the livelihood and wellbeing of the people that are meant to use them?

Communities subvert, contest and reassemble unruly standards that don't fit them. This roundtable brings together authors of *The Social Life of Standards* (April 2021, UBC Press) to offer ethnographic examples that deconstruct and disentangle authority, expertise and evidence in order to create better standards for communities. We invite both particular and broad discussion about of the value of standards and how they can be engaged by communities.

11:00-11:15 – Pause et préparation des séances/Break and Session Preparation

11:15-12:45

S7: Table Ronde/Roundtable – Expérimentation, collaboration et transformation en anthropologie: Anthroopen et la WCAA/Experimentation, Collaboration, and Transformation in Anthropology: Anthroopen and the WCAA – Partie 2/Part 2

Chairs: Francine Saillant (Laval); Virginia Dominguez (Illinois at Urbana-Champaign)

Participants: Martin Hebert (Laval); Michel Bouchard (University of Northern British Columbia); Carmen Rial (UFSC); Alexandrine Boudreault-Fournier (Victoria); Francine Saillant (Laval); Virginia Dominguez (Illinois at Urbana-Champaign)

Cette table ronde se concentre sur l'expérimentation, la collaboration et la transformation de l'anthropologie elle-même. Deux exemples principaux sont discutés, soit celui d'ANTHROPEN et celui de la WCAA (le Conseil mondial des associations anthropologiques) pour cette table ronde. La discussion se concentrera sur l'origine des négociations et des transformations en cours, leurs défis et leurs avantages. Seront explorés les avantages de l'expérimentation et de l'ouverture ainsi que de la collaboration tout au long de telles expériences. On se demandera si l'anthropologie a vraiment besoin d'expérimentation, à quelle vitesse une transformation peut et devrait se faire et quelles circonstances pourraient conduire au besoin d'expérimentation. ANTHROPEN et la WCAA possèdent tous deux des années d'expérience et des circonstances ont conduit à leur fondation ; les deux organisations ont actuellement des raisons d'aller de l'avant avec encore de nouvelles expériences, de nouvelles collaborations et de nouvelles transformations. Les participants de cette table ronde comprennent des membres clés de l'initiative ANTHROPEN ainsi que des membres clés du comité d'organisation de la WCAA.

This Roundtable focuses on experimentation, collaboration, and transformation in anthropology itself. It uses the experiences of ANTHROPEN and the WCAA (the World Council of Anthropological Associations) as the prime cases for our discussion. It focuses on the origin of both and the current negotiations and transformations of both, their challenges and benefits. It explores the advantages of experimentation and openness as well as the advantages of collaboration in such experiments. It asks whether anthropology needs experimentation at all, how fast any transformation can and should be, and what circumstances could lead to the need for experimentation. Both ANTHROPEN and the WCAA have years of experience and circumstances that led to their founding, and both have reasons to move forward with new experiments, new collaborations, and new or current transformations. Participants include key members of the ANTHROPEN initiative as well as key members of the WCAA Organising Committee.

S8: Table Ronde/Roundtable – Moralité et pédagogie durant l'enseignement en période de pandémie/Morality and Pedagogy During Pandemic Teaching

Chairs: Mary-Lee Mulholland (Mount Royal); Maggie Cummings (Toronto)

Presenters: Mary-Lee Mulholland (Mount Royal); Maggie Cummings (Toronto); Louise de la Gorgendière (Carleton); Michelle Walks (Alexander College & Simon Fraser); Amirpouyan Shiva (University of British Columbia)

Alors que nous approchons du premier anniversaire du « virage » vers l'enseignement postsecondaire à distance, nous réfléchissons à certains des défis et certaines des possibilités qui sont apparus. Les débats sur l'éthique d'être un bon enseignant et un bon étudiant constituent un défi majeur. Les établissements d'enseignement postsecondaire encouragent les enseignants à faire ce qu'il faut pour les étudiants en proposant du contenu de manière synchrone ou asynchrone, et dans un large éventail de formats hybrides. Plus que jamais, les employeurs encouragent les enseignants, explicitement ou implicitement, à assumer des rôles de premiers répondants en santé mentale et de travailleurs sociaux, et à essayer d'aider les étudiants à traverser des crises sanitaires et financières. Parallèlement, il y a aussi une « panique morale » entourant l'intégrité et la moralité des étudiants. Cette panique se manifeste par des pressions pour intégrer un logiciel de surveillance, par des efforts pour obliger les étudiants à allumer leur caméra lors des discussions de groupe afin de « prouver » qu'ils sont réellement présents, et par la crainte que les étudiants présents en classe ne soient pas ceux qu'ils prétendent être. Comment doit-on interpréter le fait d'exhorter les étudiants à bien faire tout en présumant qu'ils font le pire? Une grande partie de ce discours sur la moralité et l'éthique des étudiants provient des mêmes établissements et bureaux qui mettent en œuvre des politiques menaçant de saper un enseignement et un apprentissage de qualité : citons notamment la hausse des frais de scolarité et l'augmentation de la taille des classes. Si nous démêlons la façon dont ce paradoxe, parmi d'autres, se manifeste pendant la pandémie, quelle leçon pouvons-nous en tirer? Cette table ronde vise à s'interroger au sujet des enchevêtrements de la pédagogie, de l'éthique et des pressions et politiques institutionnelles qui sont soi-disant fondées sur la « moralité » au sens large : la moralité des étudiants, des enseignants et des environnements de travail et d'apprentissage particuliers.

As we near the one-year anniversary of the 'pivot' to remote post-secondary teaching, we reflect on some of the challenges and opportunities that have emerged. One major challenge is encapsulated in debates around the ethics of being a good instructor and of being a good student. Post-secondary institutions encourage instructors to do the 'right' thing for students by offering content synchronously, asynchronously, and in a wide range of hybrid formats. More than ever, employers encourage instructors, explicitly or implicitly, to take on roles as mental health first responders and social workers, and to attempt to help students through health and financial crises. At the same time, there is also a "moral panic" about the integrity and morality of students. This panic manifests itself in pressures to incorporate proctoring software, in efforts to make students turn on their cameras for class discussions to "prove" they are really there, and a fear that the students attending class are not who they say they are. What might we make of the simultaneous exhortation to do right by our students and yet to assume the worst of them? Much of this discourse on student morality and ethics stems from the same institutions and offices that are implementing policies that threaten to undermine good teaching and learning: increased tuition and larger class sizes, for example. If we disentangle the way that this paradox, among others, manifests itself during the pandemic, what might we learn? This roundtable seeks to interrogate the entanglements of pedagogy, ethics, and institutional pressures and policies that are ostensibly based on "goodness" broadly speaking: the goodness of students, of instructors, and of particular work and learning environments.

S9: Panel Soumis/Submitted Panel – Mobilités en suspens: Bienveillance, collaboration et parenté en temps de crise/Mobilities of Abeyance: Care, Collaboration, and Kin in Times of Crisis

Chairs: Sue Frohlick (University of British Columbia, Okanagan); Amy Speier (University of Texas, Arlington)

Presenters: Amy Speier (University of Texas, Arlington); Kelsey Marr (University of British Columbia); Liz Fitting (Dalhousie); Sophya Yumakulov (York)

Discussant: Pamela Downe (Saskatchewan)

La pandémie mondiale a bloqué, à divers degrés, les canaux, les réseaux et les nœuds qui permettent ordinairement la reproduction. Par reproduction, nous entendons généralement les formes de production de vie, de création de liens de parenté et de prestation de soins. À mesure que les frontières fermaient et que les chaînes d'approvisionnement étaient ralenties ou complètement arrêtées, que les vols et le transport terrestre étaient suspendus, et que les mobilités quotidiennes étaient réglementées d'une façon nouvelle, leurs effets sur la reproduction humaine ont été importants. En même temps, la bienveillance et la collaboration ont émergé de façon surprenante; par exemple, des mères porteuses prenaient soin des bébés de futurs parents ou des communautés s'occupaient de voyageurs coincés empêchés de revenir chez eux. Ce panel abordera un éventail de scénarios ethnographiques et d'approches théoriques des enchevêtrements de bienveillance, de collaboration et de parenté dans le cadre des mobilités contemporaines durant la pandémie de COVID-19 et des transformations qui en ont découlé.

The global pandemic brought to halt, to varying degrees, the channels, networks, and nodes that ordinarily enable reproduction. By reproduction we refer broadly to forms of life generation, kin-making, and caregiving. As borders closed and supply lines slowed down or stopped entirely, air flights and ground transportation were suspended, and quotidian mobilities were regulated in new ways, their effects on human reproduction were significant. At the same time, care and collaboration sprung up in surprising ways, such as surrogate mothers caring for the babies of intended parents or communities caring for stranded travelers thwarted in their journey back home. This panel will address a range of ethnographic scenarios and theoretical approaches to the entanglements of care, collaboration, and kin within contemporary mobilities during the COVID-19 pandemic and the transformations that ensued.

S10: Panel Soumis/Submitted Panel – Engagements et enchevêtrements des déplacements physiques et sociaux/Engagements and Entanglements in Space and Out of Place

Chair: Martha Radice (Dalhousie)

Presenters: Nathalie Boucher (Organisme Respire) and Sarah-Maude Cossette (UQAM); Noel Dyck (Simon Fraser) and Aja Choy-Halo (Simon Fraser); Martha Radice (Dalhousie); Helen Regis (Louisiana State); Eleonora Diamanti (John Cabot) and Alexandrine Boudreault-Fournier (Victoria)

Que se passe-t-il lorsque la sphère d'action habituelle des gens se déplace? Comment les personnes quittent-elles des lieux familiers pour se déplacer vers d'autres espaces qui sont peut-être indésirables ou des lieux où elles peuvent elles-mêmes être indésirables? Ce panel porte sur la façon dont les gens s'engagent dans de « nouvelles réalités », que ces dernières soient causées par le passage du temps (nouvelle étape de vie) ou par des perturbations plus larges (pandémie). De nouveaux espaces exigent de nouveaux modes d'action et d'interaction. Lorsque les gens expérimentent des tactiques pour naviguer en terrain inconnu ou pour se l'approprier, se forment-ils de nouvelles identités ou modèlent-ils leur nouvel univers en fonction de leurs attentes du moment? En puisant dans des études de cas sur des groupes sociaux tels que les adolescentes, les athlètes amateurs d'élite et les créateurs de carnaval, entre autres, nous explorons les paramètres du déplacement, de l'improvisation et de la propriété provisoire à mesure que les gens se déplacent et se réinstallent – ne serait-ce que pour peu de temps.

What happens when people's habitual terrains of action shift? How do they transition from familiar places to other spaces that may be undesirable, or where they may be undesirable? This panel addresses how people engage with 'new realities,' whether these are brought into being by the passage of time (entering the next life stage) or broader disruptions (coping with a pandemic). New spaces require new modes of action and interaction. As people experiment with tactics to navigate or appropriate the unfamiliar terrain, do they also forge new identities, or do they mould the world to fit their existing expectations? Drawing on case studies in the social milieus of teenage girls, elite amateur athletes, and carnival-makers,

among others, we explore the parameters of displacement, improvisation, and provisional ownership as people shift and (re)settle – if only for a short while.

S11: Panel – Ethnographie, liens et enchevêtrements/Ethnography, Connections, and Entanglements

Chair: Tara Joly (University of Northern British Columbia)

Presenters: Karoline Guelke (Victoria); Annabelle Fouquet (Laval); Julia Savarego (Universidade Federal de São Carlos); Tara Joly (University of Northern British Columbia); Elena Samoylova (St. Petersburg State Conservatory of N.A. Rimsky-Korsakov)

S12: Atelier/Workshop: Rédaction de demandes au Comité d'éthique sur la recherche pour anthropologues/Research Ethics Board Applications for Anthropologists

Organizer: Eric Henry (Saint Mary's)

Fin de la conférence/End of Conference

Résumés/Abstracts

Arakchaa, Tayana (KTH Royal Institute of Technology)

Human-Animal Communication among the Tozhu in the Siberian Taiga

This paper examines non-verbal communication between the Tozhu reindeer herder-hunters and reindeer and dogs in the Siberian taiga (the Tyva Republic, Russia). In the Tozhu hunting culture, both verbal and non-verbal communication is essential for survival. The taiga is a tough place to survive. When going to the taiga, a herder-hunter needs to be focused, calm, and to have good judgment. There is no need to give explicit verbal commands, especially during the hunt when everybody should be quiet while searching for other life forms and alert to any possible danger. It would be disruptive to the hunt to make a prominent sound by giving a command to a reindeer or a dog. The Tozhu mostly use non-verbal communication with their animals without using a set of typical verbal commands. Hunting success depends on successful collaboration between humans, reindeer, and dogs, as well as good collaboration between animals. Understanding non-verbal communication used by the Tozhu in hunting is central to measuring their hunting success, as well as their ability to survive and thrive within the taiga environment.

Arana-Beobide, Idoia (Carleton)

When the sun and the moon are daughters of mother earth. Analysis of the ancient matricultural Basque cosmivision

The Basque have an understanding that both, the sun and the moon are daughters of mother earth. Both are feminine, both are equal and yet different. Both have their distinct attributes, not only to allow All Life in the planet that mother earth must sustain, but also to particularly benefit human beings. Indeed, the day and the sun are necessary to conduct human society's wellbeing, but the night is necessary to preserve humanity at large. The Basque are ancient peoples of Europe speaking a non-Indo-European (Mesolithic) language. Their culture stands as witness to the transition from a Paleolithic hunter-gatherer lunar worldview to the Neolithic agrarian solar focus. My paper will explore the Basque ancient worldview and the concept of time and space paradigm that could illustrate an ancient Mesolithic, pre-Indo-European indigenous Matricultural worldview. One where the very elemental constitution of life on earth is benefited by feminine energetic forces.

Argan, Jennifer (Victoria)

Re-storying Relationships: Centering Cowichan stories of place for better coexistence

Normative Canadian society continues to perpetuate terra nullius through the erasure of Indigenous stories and relationships with place, therefore continuing colonial relationships between non-indigenous people, Indigenous peoples and the land. Indigenous peoples counter these erasures in various ways: for example, by telling stories of and being at culturally significant places, deepening relationships with the land. This paper examines multiple stories of Hw'teshutsun, a Cowichan cultural landscape on Vancouver Island. Hw'teshutsun is a place where the Cowichan First Ancestors walked; part of a land grab that privatized 85% of Cowichan lands resulting in vast deforestation; an area protected for its cultural significance; and part of a larger Cowichan landscape. Engaging with multiple stories of place can lead to more nuanced and personal understandings of the land, and more sustainable land management through Indigenous governance - ultimately, to better coexistence of peoples in place.

Auclair, Justine (Laval)**Conflits et engagement: réflexion sur l'« atopie » de l'ethnographe dans un contexte politiquement tendu**

Alors que la discipline anthropologique questionne son rôle au sein des enjeux auxquels fait face le monde contemporain, l'engagement du chercheur envers les participants-collaborateurs à la recherche semble aujourd'hui primordial. À la lumière de l'expérience d'un terrain où les relations entre les acteurs étaient conflictuelles relativement à un sujet politiquement sensible, je souhaite interroger les formes que peut prendre cet engagement. En effet, mes questionnements relatifs à la gouvernance environnementale de la Polynésie française m'ont amenée à tisser des liens de confiance avec des personnes porteuses de projets et de perspectives diamétralement opposés. Dans ce contexte, un positionnement explicite en faveur d'un groupe d'acteurs ou une participation active à un projet particulier s'avérerait problématique. Comment alors construire ce que Naepels (1998, 2011) appelle l'« atopie » de l'ethnographe? Cette dernière peut-elle constituer une forme d'engagement? Peut-elle s'avérer bénéfique non seulement pour la recherche, mais aussi pour les communautés concernées?

Augsten, Leanna (Guelph)**Women and Climate Change in Ladakh: Impacts, Challenges, and Knowledge**

The Himalayas are among the most threatened regions of the world in regards to climate change. Women in the Himalayas are particularly vulnerable to environmental changes due to their various farm work responsibilities. In this paper, I will draw on anthropological and climate-based research to explore how the effects of climate change in Ladakh, situated in the Indian Himalayas, pose challenges for women farmers. I will reflect on the interlinking impacts of gendered power relations and environmental issues that encompass the everyday lives of Ladakhi women. This paper asks two questions: In what ways has the gendered division of labour shifted in response to climate change? And what impacts does this have on women's household and agricultural responsibilities? These questions will be unpacked in order to illuminate the non-homogeneity of human-nature relationships and environmental vulnerability that diverge along gendered, class, caste, and socioeconomic lines.

Babalola, Adesoji (Queen's)**Borderless Representation: Translanguaging as Liberations in Nigerian Hip Hop Music**

Nigeria is characterized by heavy ethnic diversity, multilingualism and multiculturalism. Despite this, the "state power" continues to force English on its citizenry as the official language of the country, neglecting the salience of its sociolinguistic cultural heritage. While this colonial "carcerality" and legacy exert influence on all strata of life, translanguaging, which designates the use of "languages" as an integrated system, remains an integral part of everyday communicative practices across Nigeria. With the worldwide growth of Global Hip Hop Nation (GHHN) in which national hip hops index memberships of the global and the local, and foreground multiple identities simultaneously through language use and cultural performances, Nigerian hip hop music constitutes a leading popular/youth culture that globalizes African translanguaging practices in postcolonial era. In this paper, my aim is to demonstrate that the borderless representations and fluidity embedded in translanguaging do not only interrogate the traditional labels of "languages", but also function as a decolonial practice in which the notion of language is reimagined, refashioned, re-envisioned and reconstructed. I, therefore, argue that translanguaging space in Nigerian hip hop music represents not only a space of resistance to monoglossic ideology of English language supremacy, but also a space of liberation

where various identities are freely negotiated, asserted, and performed to authenticate a sense of becoming.

Baker, Janelle (Athabasca), Pierson, Jessica (Athabasca) and Strand, Katherine (McGill)

Farming During COVID: Local Foods, Global Entanglements

Each working from our home communities in rural Alberta and Saskatchewan, we reached out to grain, chicken, beef, dairy, and mixed farmers to hear about their experiences of home life and farming roles while producing, processing, and selling food during the COVID-19 pandemic. Investigating the vulnerabilities farmers face as family units and as actors in the global networks of food production and distribution, we describe how they are adjusting to changes in global supply and demand, including industrial processing of agricultural products and demand for locally produced foods. Farmers in Alberta and Saskatchewan have adapted to changes in their lifestyles and farming practices, but the pandemic is highlighting weaknesses in our local and global food security related to industrial intensification and corporatization of farming in Canada. Our research also highlights the resilience of farmers in a time of crisis, as well as community concern and support for local farming families.

Balbuena, Yamila (UNLP Argentina) and Cabanillas, Natalia (Unilab, Brasil)

Legalization of Abortion in Argentina: historizing feminism activism and its genealogies of struggles

On 30th of December 2020 Argentina approves the Voluntary Interruption of Pregnancy Act, after more than 30 years of feminist activisms. The celebration took the streets under the name of “The green Wave”, considering its massification, its inevitability and the green color that identifies the “National Campaign for the Right to Legal, Secure and Free Abortion” (The Campaign), the main actor in this process. The text of the act debated by deputies and senators was sent by president of the country Alberto Fernandez, fulfilling his electoral promise of pushing the agenda of women and gender non-conforming people citizenship. However, the official party Frente de Todos wrote a text for the act with notable differences with the original and consensual act already debated by the women and feminist organizations. The day in which the Act was published, the official celebration did not include a formal invitation to The Campaign, as a genuine expression of a collective, diverse and historical activism on this specific agenda. The Campaign and its activist organized heavy manifestations in social media pañuelazos virtuales and defied the institutional narrative through a video, emphasizing the historical protagonism of feminists in guaranteeing the right to abortion. Beyond this specific dispute, the public debate in radio, television and internet in Argentina has been underlying the popularization of feminist agendas in the last five years, remembering the massive protest against femicide (since 2015), the international women strike in 2017, among other outstanding demonstrations. In these narratives, the longer term genealogies of feminism and women organizations and their activists are produced as invisibles, as if they have not been building the social movements of the country since 1970s, and more strongly since 1990s. In this presentation we are interested in tensioning these kinds of narratives, presenting and analyzing Celina Rodríguez Molina social and feminist activism biography, showing the continuity rather than disruption of activism, embodied in its personal and paradigmatic experience. Celina -as a feminist woman, participated in a revolutionary organization in the 70s; she was a political prisoner under clandestine detention by the last Argentinian dictatorship; in the following years, free again she joined the struggle for justice, human rights and fought for democracy; she participated also in the foundation of unemployed movement during the neoliberal decade in the 90s, contributing to create a new territorial activism based in autonomy ideals, and she would be one of the pillar to create an structure for what would be known in the country as

“socorrism” in the struggle for legal, secure and free abortion. This itinerary of militancy obliges us to turn our focus into a kind of intersectional activism that integrates the autonomous participation of feminists in a diversity of struggles for social justice; and its historicity brings tension to the media or institutional versions of the history of women citizenship in the country and the specific ways in which is built through decades of everyday- grounded activism.

Barnbrook, Gioia (Aberdeen)

Communication, presence and the goose hunting site in Wemindji, Quebec

Intelligent and communicative, geese are highly sensitive and attuned to the slightest change in their environment. Successful goose hunting therefore requires considerable sensitivity and attention to the sensory skills of geese. This paper will consider the role of non-verbal communication and presence in goose-hunting sites in and around the Cree community of Wemindji, Northern Quebec. In particular, it will explore the practices of goose calling and goose decoys in the hunt, considering how these might be understood within narratives of communication and intention in hunting. This paper will speak to a wider discussion of the role of the role of these practices in creating and sustaining relationships of reciprocity and respect between humans, geese and landscape.

Barnes, Susanna (Saskatchewan)

Entanglements of custom, public health and social media in Timor-Leste’s COVID response

This paper considers the role of custom (lisan) in containing the spread of COVID-19 in Timor-Leste. During the early weeks of the pandemic many communities turned to their ancestors for protection. Elders held ritual ceremonies across the country to mobilise the ancestors and ask for their assistance to keep the virus at bay. These ceremonies circulated widely on social media within Timor-Leste and among East Timorese diaspora. At the same time, the Government of Timor-Leste swiftly enacted a state of emergency, closing international borders and establishing quarantine centres across the country. I discuss the nature of the customary ceremonies that took place during this time and reactions to them online. I suggest that the public health response benefitted from the enactment of culturally specific responses which in turn were strengthened as the spread of the pandemic was contained.

Bates, Karine (Montréal)

Façonner son identité citoyenne entre dot, parenté et droits des femmes

Dans un contexte où la joint Hindu family, patrilineaire et principalement virilocale, reste la norme et le modèle de la pativrata l’idéal féminin à atteindre, comment est-ce que les hindoues de l’Inde réconcilient leur dharma avec les principes de citoyenneté moderne? Les négociations autour de la dot permettent-elles parfois aux femmes de modifier leur rôle dans ce système de parenté et d’augmenter leur accès aux droits ou bien la généralisation de la pratique de la dot n’est que le reflet de l’importance de perpétuer le statut des femmes afin de maintenir l’ordre familial et l’ordre social?

Beahrs, Robert (Istanbul Technical University) and Peemot, Victoria (Helsinki)

Interspecies Listening and Voicing: Audile Techniques in Sentient Ecologies of the Saian-Altai Mountains, Inner Asia

This study investigates situated listening and voicing in human-nonhuman communication practices among mobile hunter-pastoralists in the Tyva Republic, Inner Asia. Drawing on the concepts of “audile techniques” (Sterne 2003) and “sentient ecologies” (Anderson 2000), we argue that interspecies communicative practices require situated sensory competences of non-

verbal listening and voicing that has often been overlooked in anthropological studies of hunter-pastoralism in Inner Asia. Firstly, we show how sensory sociality within an aal—the socioecological unit of a herding family and domesticated animals—is cultivated through years of non-verbal communication, intimacy, and intersubjectivity. A tethered horse, for example, communicates its needs related to food, water, or rest by nickering—a specific vocalization which is defined by horsemen as ‘an inner, nasal voice with a closed mouth’ and distinguished in sound and purpose from neighing and snorting. Secondly, we examine how sonic knowing is shaped by the material transductions in herders’ encampments and resounding echoes of the surrounding environment. Herders, for example, can interpret the sonic characteristics of animals’ individual and group movements through the felt walls of the yurt as well as material quality of seasonal environments and weather patterns. Finally, we claim that the aal community’s mutual belonging and engagement with shared homelands requires a relational sensibility towards sounding, one which we explore through Indigenous concepts related to gift exchange, guesting/hosting relations, and land-based kinship (Peemot 2021, Beahrs 2021). Herders communicate intersubjectively with their animals using whistles, shouts, and other vocalizations; some horsemen have the gift of tuning their voices together with the voices of wild animals, listening to weather patterns, or pleasing the superordinate nonhuman beings who live in the Saian-Altai Mountains.

Beament, Kierra (Ottawa)

Mythological Narratives and Women’s Expression in Northern Northwest Coast Art

Along the Northern Northwest Coast, the Haida, Tsimshian, and Tlingit produce artwork that reflects their rich, cultural history. Material objects, such as the Naaxin or “Chilkat” robes, depict classical Northwest Coast clan crests. The designs drawn by men are transferred by women onto the Naaxin robes, in striking colours of white, black, blue-green, and yellow. The Raven’s Tail, an older kind of robe, in white and black, also by women, displayed geometric motifs rather than crests and were designed by the weavers themselves. Deeply rooted in Tlingit and Tsimshian mythology, this paper will explore whether the designing of crests is considered men’s work, leaving to women the “geometric” designs found on basketry and weaving and, if so, whether this may shed some light on the notion of womanhood among the Northern Northwest Coast people.

Bedard-Provencher, Ariane (McMaster)

Feminist Allies: The Entanglements of Hegemonic Secular Norms and Anti-Islamophobic Discourses Within Mainstream Feminist Groups in Québec

This paper explores the responses of mainstream, predominantly white feminist groups towards Islamophobia and hard secularist discourses in Québec. While a large body of literature focuses on conservative feminist groups that promote stereotyping ideas about Muslim communities, this paper examines the internal dynamics of feminist groups that have positioned themselves as allies of Muslim and racialized communities. I argue that although these feminist groups support Muslim communities by challenging Islamophobic discourses and legislation, they internally reproduce hegemonic secular dynamics by ignoring the development of faith-based – Islamic – feminist ideas. Situated at the intersection of the anthropology of secularism and the study of social movements, this paper uses a two-year fieldwork in feminist circles in Québec, as well as my own positionality as a white mainstream feminist, to critically analyze the entanglements of hegemonic secular norms and anti-Islamophobic discourses within dominant feminist groups.

Black, Alexis (Centre National de Recherche Scientifique)

Constructing Mythologies : Building Understandings of COVID-19 in Paris

Informed by four dozen interviews and hundreds of hours of participant observation amongst Parisians, primarily those who live and work in Montmartre, I document how people in this community construct and enact narratives during the current global health crisis, in particular the analogical and conceptual aspects of these narratives (i.e. comparisons with the AIDS epidemic). How are people constructing a mythology of COVID-19 in real-time as the pandemic evolves? What does this mythology look like and what does it say about the future? Using conceptual metaphor theory, I examine how people employ metaphors (e.g. of illness, Sontag 1977) and other linguistic world-building tools in their talk about their experiences and comprehensions of the virus. Following the arguments of Ochs (2012), I propose that talking about COVID-19 is itself an experience of the virus, an experience that informs people's understandings of their present circumstances and future possibilities.

Blacker, Sarah (York)

Quantification and Agency: Environmental Contamination and Community-Based Monitoring in Alberta

Part of a larger project on toxicology and data practices in the production of knowledge about environmental contamination produced by the oil industry in Alberta, this paper discusses a community-based monitoring program that uses a 'three-track' methodology to present data in three distinct forms. Designed to meet the Mikisew Cree First Nation and the Athabasca Chipewyan First Nation communities' desire and need for Indigenous Data Sovereignty—to possess and to control the uses of their data on their own terms—the 'three-track' methodology engages in a form of non-hierarchical knowledge production in order to ensure that Indigenous Traditional Knowledge is not rendered subservient to western scientific evidence. Using this method, First Nations communities established transformative solidarities, working toward their aim of rendering Traditional Knowledge and community needs legible to policymakers while also protecting Traditional Knowledge from being assimilated into the dominant paradigm of quantification.

Block, Pamela (Western)

Long term consequences of the Polio Epidemic: Lessons for a Post-COVID World

With a Polio vaccine, focus in the US moved from acute care to supporting polio survivors. There were resulting transformations in community-based services and policies (504 and ADA). Polio survivors turned disability-rights activists were central to these structural, cultural and policy transformations. Identification of Post-Polio Syndrome lead to new understandings of the long-term consequences of Polio. Some COVID-19 survivors report lasting disability issues, perhaps a Post-COVID-19 syndrome? As Polio (and activist polio survivors) transformed disability experience in the US, what lessons might be relevant to COVID-19 survivors? What structural and policy changes will be desired in a Post-COVID-19 future?

Bogaski, Deanna (Carleton)

Poster: Creating Sustainable Cities; Urban Indigenous Food Sovereignty

My research looks at the ways that Indigenous Food Sovereignty (IFS) could be incorporated into urban areas to promote the health and sustainability of these areas. This can add to the health and well-being of urban residents, and aid in reconciliation. Current efforts to promote food security in urban areas depends on altering the business demographics, through increasing access to grocery stores, or through urban agriculture to create community gardens. This leaves

the ecological systems on which we depend out of the conversation. Today, as cities expand, they often do so through the destruction of natural habitats. Using IFS, a lens which focuses on the ways in which humans are enmeshed in webs of relationships, scenarios can be found where habitats are created for humans, as well as non-humans.

Bonduelle, Tessa (Toronto)

Militantisme and NGO survival in the world of outsourced asylum work

My paper addresses the French state's recent moves to subcontract the social work of sheltering asylum seekers to non-governmental "operators." In responding to state published calls-for-tenders, non-governmental organizations (NGOs) vie to enter "markets" of social work structured by competition. Focusing on an emergency shelter for asylum seekers on the outskirts of Paris, I examine operator employee definitions of militantisme (activism) and explore their relationship to business models and branding strategies. I ask what oscillating understandings of militantisme can tell us about the model of state-outsourced asylum work. I argue that conflicts around militantisme reveal that in order to survive in the competitive "market" of asylum work, NGOs take on projects that foment ethical turmoil. In the process, militantisme assumes peculiar meanings as management attempt to brand their orientations towards contentious sheltering practices, both to their staff, and to the state. Ultimately, business models and strategies leave NGO ethical crises unresolved.

Borish, David (Guelph) and A. Cunsolo, I. Shiwak, A. Dale, C. Flowers, J. Goudie, A. Hudson, C. Kippenhuck, M. Purcell, G. Russell, J. Snook, J. Townley, M. Wood, and S.L. Harper

HERD: Inuit Voices on Caribou

Inuit in Labrador, Canada, share a deep relationship with caribou for millennia, but in recent years, caribou herds have experienced population declines and changes in migration patterns. Compounding this, the Government of Newfoundland and Labrador issued a total hunting ban on caribou in 2013. Through community-led, research-based documentary filmmaking, and in partnership with Nunatsiavut and NunatuKavut Inuit, this research examines how caribou-related change has impacted Inuit health and wellbeing. This work draws on 84 in-depth, filmed interviews with a diversity of participants, including Elders, hunters, cooks, and youth. Through Inuit voices, this presentation will illustrate the complex tensions, interplays, and celebrations that exist at the nexus of Inuit wellbeing and caribou conservation, and highlight the cascading social, emotional, physical, and cultural disruptions that come from ecological change

Bork, Dietland (Alberta)

What is the disease and what is the response? Using COVID-19 pandemic clinical reports to reappraise Sontag's Illness as Metaphor

Tuberculosis ravaged nineteenth century Europe and North America, at its height killing one out of every seven people. Medical textbooks from the time described not only tuberculosis of the lungs, but also various ways tuberculosis impacted other parts of the human body, including the mind. (In line with historical accounts, medical literature today reports that 40-70% of tuberculosis patients suffer from psychiatric illness, often vital information for appropriate treatment of their tuberculosis.) In 1978 Susan Sontag published her essay *Illness as Metaphor*. Unlike the doctors of the eighteenth and nineteenth centuries, Sontag (mis)attributed the seemingly strange behaviours, personalities, and emotions of many historical tuberculosis sufferers to the cultural deprivations of the Romantic Era. In the context of COVID-19—a pathogen documented as affecting various organ systems of the human body—this paper revisits Sontag's seminal text, using an ethnohistorical lens to re-examine her division of

“biology” and “culture.” What lessons can anthropologists learn by re-evaluating Sontag’s essay in the age of COVID-19? Medical anthropology’s traditional disease-illness dichotomy is discussed.

Bork, Dietland (Alberta)

When sick bodies do not count: Mental health statistics, their influence, and the consequences for patients who require comprehensive medical care

Individuals with mental health issues face disproportionately high morbidity and mortality, often due to lack of access to medical care for physical conditions. As data rich discourses influence public and professional perceptions of the prevalence of mental illness, more sufferers come to understand the cause of their ill-health as mental disorders, leading them to access mental health treatment (not comprehensive medical care). Statistics like “by the time Canadians reach 40 years of age, 1 in 2 have—or have had—a mental illness” do not offer the context in which illness developed, nor what type of care was effective. This paper examines how data emphasizing the prevalence of mental illness in Canada (and justifying narratives for investment in mental health services) further marginalize a vulnerable patient population. What is at stake for patients whose physical causes of mental illness—including individuals with untreated tuberculosis, thyroid disease, or metabolic changes—become increasingly invisible?

Bouchard, Marie-Eve (University of British Columbia)

Navigating potential conflicting identities: Identification processes among minority youths in Portugal

This qualitative study investigates the discursive construction of Santomean identity grounded in the migratory experience of youths who moved to Portugal to pursue their studies. It is based on semi-structured interviews with young Santomeans living in Central Portugal. Santomeans typically identify as both native speakers of Portuguese and black Africans, but once in Portugal, this identity is challenged by Portuguese who may perceive them as linguistically deficient. This article focuses on the ways young Santomeans position themselves and others, and the identity choices they make in doing so. Findings suggest that the distance between black and white youths is reinforced by the teachers’ and students’ practices in class. These young Santomeans navigate raciolinguistic ideologies, engage in processes of identification, and draw on linguistic, social, and racial categories to redefine their identities. Although the process of identity formation is multi-layered, the data indicate that the most fundamental category remains race.

Bouchard-Bastien, Emmanuelle (Laval)

Habiter en zone inondable: vivre à contre-courant?

Le gouvernement du Québec et certains experts considèrent les zones inondables comme étant des milieux de vie « à risque », et souhaitent que ces territoires deviennent inhabités dans un futur rapproché. Or, dans certaines de ces zones, une cohabitation avec la rivière et ses débordements subsiste depuis des générations. Basée sur une ethnographie du bassin versant de la rivière Sainte-Anne (Québec, Canada), auprès de riverains vivant dans un contexte d’inondations récurrentes et des acteurs institutionnels qui ont des rôles et responsabilités dans la gestion du risque, cette présentation interroge l’expérience des inondations récurrentes. Plus particulièrement, elle s’attardera sur la dynamique des réponses post-sinistres de la part des milieux citoyens, communautaires, municipaux et gouvernementaux. Dans l’optique où le risque zéro d’inondation n’existe pas, l’objectif de la présentation est de mener à une discussion sur la place des pratiques alternatives dans l’adaptation aux changements environnementaux.

Boucher, Natalie (Organism Respire) and Cossette, Sarah-Maude (UQAM)

Engaging Practices and Transgressive Experiences of Teenager Girls in Montreal Parks

This case study looks at teenager girls as users of public space in the parks of the Pointe-aux-Trembles neighbourhood in Montreal. At the intersection of gender and age-related social issues, teenager girls experience a new way of occupying public spaces that differs from that of children, older women or men in general. Observations, interviews and workshops conducted in 2019 reveal that, on the one hand, teenager girls' practices in parks are generally social, but that the design and equipment available do not meet their needs. As a result, they find themselves transgressing norms or being the target of transgressions by other users. However, adolescent girls have developed occupation and interaction tactics (de Certeau) that position them as active users of public space. Their position requires further attention in order to promote their active practice of public spaces and adapt our conceptual analysis.

Bourgeois, Rebecca (Alberta)

Reflecting on Institutional Readiness Through the Lens of Community-University Research Alliances — Perspectives on Repatriation

Models for community engaged research (CER), such as community-based participatory research (CBPR), embody principles that facilitate partnerships between researchers and communities. A central component of collaborative research is the assessment of 'readiness.' Readiness, however, is considered almost exclusively in terms of the community. This paper provides a systematic review of limitations cited in publications from anthropology/archaeology projects funded through the Social Sciences and Humanities Research Council's (SSHRC) Community-University Research Alliances (CURA) funding program to analyze the proportion of constraints that were influenced by institutional stakeholders in relation to those pertaining to other areas. It examines how institutional readiness can contribute to reforming collaborative research in the context of repatriation through two research questions: 1, how can a critical analysis of institutional readiness contribute to decolonizing repatriation practices?; and 2, what are the steps that institutions need to take to become more ready for repatriation partnerships with First Nations in Canada?

Brake, Jad (University of British Columbia)

Balancing Bodily and Social Needs: Sensory Processing and Friendship Experiences in Autistic Adults

This paper describes sensory experiences in autistic adults and examines the way they affect their friendship relationships. Results in this study are based on thematic analysis of semi-structured interviews as well as two focus groups that were conducted with 17 participants who live in British Columbia, Canada. Unusual perceptual sensitivities, this study shows, add to autistics' life difficulties and make social interaction with others more challenging. However, through adopting different techniques and strategies, autistics constantly attempt to find the right balance between dealing with their sensory challenges and struggles on the one hand and enjoying as well as maintaining their friendships on the other. Accordingly, I argue, autistics' friendship and socialization patterns and practices do not reflect reduced social motivation or a real desire for loneliness. Rather, they represent autistics' efforts to adapt to their physical and social environment to address their sensory, physical, and social needs.

Brandošauskas, Donatas (Vilnius University)

Collectives on the move: reindeer and Evenki caravan in the resource exploration expeditions in Siberia and Far East

This presentation reveals how Evenki served as kayury - reindeer porters for resource exploration expeditions and performed difficult cargo tasks relying on their elaborate

interaction with specially trained reindeer. I will firstly introduce to how reindeer is perceived by Evenki as mindful and communicative individual person with distinguished character rather than mere instinct driven herd animal. As the result, mutual understanding, attachment and intimate bonds can be developed between individual reindeer, the herder as well as other animals. Thereby, taiga journey and cargo transportation are enacted by Evenki with sensitive organization of collectives consisting of multispecies individuals that are well-balanced and selected by character and physical traits. In contrast to the human/animal models stressing the role of autonomy and intermittency of relations with animals in Northern Asia, I aim to show how intentions, attunements and mutual trust of Evenki and their reindeer can be deeply convolved in their joined activities bonding integrity of the whole herd and multispecies sociality.

Brisson, Julien (Montréal)

Disentangling the Ethical Question of Colombian Adolescents' Autonomy to Access Sexual and Reproductive Health Services

The question of adolescents' autonomy in healthcare is ethically complex, particularly as it relates to sexual/reproductive health. Adolescents are no longer children and not yet adults, which makes it challenging to determine what to make of the autonomy of individuals located in this socially ambiguous position. This paper will present the data of a mixed methods research done with adolescents in Colombia on the topic of their autonomy to access sexual/reproductive health services. Historically, within Western bioethics, the question of patients' autonomy has been framed from a highly individualistic approach where the goal is the patient's independence and self-reliance in healthcare decisions. However, as will be shown in the presentation, this Western conceptualization of the ethical principle of autonomy is "entangled" as it relates to Colombian adolescents' autonomy to access sexual/reproductive health services. The majority of participants expressed high importance in having others (e.g., parents) involved with their autonomy.

Buddle, Kathleen (Manitoba)

Controlling Crime: Accounting for the Winnipeg "Gang Crisis"

Youth violent crime in Winnipeg disproportionately victimizes impoverished communities and poor and raced youth in particular. Tough on crime advocates, employing neoliberal biopolitical logic, often mobilize moral panic around "risk communities" identifying threats who imperil the proper functioning of the market to support policies that would increase suppression efforts and incarceration numbers. In this paper, I am concerned with numeracy and the new modes of precarity that are generated when counts point to an ailing social body and misdiagnose particular communities as afflicted with "an epidemic of gang violence." The paper illuminates the ways a logic of "improper circulation" contributes to risk calculations, destabilizing the already precarious positionality of marginal subjects. It discusses how a policy infrastructure informed by problematic crime statistics along with the notion of circulatory disorder, creates an actuarial child-welfare-to-prison probability.

Buddle, Kathleen (Manitoba)

Bush Bandwidth: Indigenous Community Radio Relational Labour in Canada

I argue that Indigenous community radio in Canada has become deeply embedded in the rhythms of Indigenous daily life partly because of what Avle refers to as, "the intersecting logics" that sustain the socio-technological landscape (2020:3); namely because radio can be flexibly adapted and integrated into the cultural contexts as well as the epistemological and ontological

spaces where the important work of building discretionary sharing relationships is occurring. The paper addresses the ways that Indigenous media producers position Indigenous radio work so as to respond to the TRC Calls to Action and to negotiate their relationships with particular sociotechnical formations such as Canadian broadcast policy, and with broader Indigenous media movements and social infrastructures. This work occurs across communities and generations, within a context of limited infrastructural and institutional support, in an increasingly competitive licencing environment, and amidst often challenging socio-economic and geo-political circumstances.

Bureau, Nicholas (EHESS, Paris)

How to read others (when they are not here)?

Knowing 'wild' animals, which reside out of human sight, requires to consider alternative ways than direct contact in order to acquire knowledge on them. For the Eveny reindeer herders and hunters in Yakutia, being able to "read the taiga" is considered as the most important skill, used for herding and hunting. This technique, acquired through experience, allows to decipher traces and footprints, and informs about the activity of the different neighboring animals, such as reindeer, moose, wolves, bears, etc. By combining those clues with their knowledge, the Eveny perform inferences, mental images, and tend to be gradually able to sketch an accurate portrait of every species whose footprints they cross. But more than just identify one animal by its characteristics, they manage to know it personally, making wolves, bears, etc, individuals, with which it is therefore possible to bind a tacit contract to live together.

Butler, Cameron (York)

Cultivating Connections and Boundaries: Untangling the Contradictions of Conservation Activist Outreach

Burns Bog, a large peat bog in Delta, British Columbia, was designated an Ecological Conservancy Area in 2004, in large part due to the efforts of conservation activists. In this paper, I explore how those activists shift between different scales and registers in their public outreach, presenting the seemingly contradictory messages that people are already deeply enmeshed with Burns Bog—describing it as the "lungs of the Lower Mainland"—and that people must be kept away from the bog to protect it. The bog's vast ecological entanglements become justifications for foreclosing interactions with the bog itself: the public is encouraged to learn about the necessity of keeping themselves out of the bog by visiting a small nature reserve at its edge. Within the messaging and campaigns, activists navigate the tensions of promoting distanced connections and restricted encounters, revealing the problematic implications of the Western ontological separation of humans from nature

Cabanillas, Natalia (Unilab, Brasil)

Bolded femininities framed by Islamic ways of existing in Cape Town, South Africa

Injustice is anti-Quoranic! Starting by this sentence, the director of Mustadafim Foundation, Ghairunisa Johanneston, open space for Muslim women to be part of one of the biggest and long lasting women organization of the country. Among the segregated areas of Cape Town, either black, coloured or mixed, women in public spaces are not that common and not that safe. Specially in the so called coloured areas, young men build groups or even gangster group to defend their areas; in conviviality, communities are built by women inside and across the frontiers determined by racial separation of apartheid. Part of the organic life of townships, Mustadafim organization brings community links to a different level, increasing the power of women activists or workers to distribute resources, care, services, religious education and even

activities for the free time. In this paper I revisit the 7 month fieldwork and partnership done in Cape Town between 2014-2015 alongside the Mustadafim Foundation, and the long conversations with one of the outstanding leaders, Ghairunisa, in dialogue with current reflections on feminisms politics done either by Muslim women or academics researching women in Islamic contexts. The experience and thoughts of women organized around social welfare and religious defy the hegemonic notions of feminist and even the idea of what does it mean to be a defiant women in each context. Following the reflection on bold femininities in context of high incidence of violence and inequality, I situated this reflection in the possibilities of South-South dialogues as a nurturing way of learning and researching.

Callaghan, Walter (Toronto)

Canadian veterans in the time of COVID-19

As the global pandemic took over there was concern within Veterans Affairs and the Canadian veterans' community over how veterans with posttraumatic stress disorder would cope with the public health measures that were introduced in an effort to control the spread of COVID-19. This paper looks at how these concerns have played out and how veterans have adapted (or not) to things like prolonged lock-downs and social distancing, paying particular attention to issues of social isolation, adaptation to telemedicine, and the ethics of social behaviour during a pandemic.

Callison, Camille (Manitoba)

Undoing Colonial Cultural Memory Institutions

Creating culturally appropriate space for Indigenous knowledge to be preserved and shared is crucial to moving reconciliation forward and to laying the groundwork for meaningful change. Over the last decade, we have seen substantive movement as it relates to Indigenous knowledge being held in mainstream archives, museums, libraries and other cultural memory institutions. The Truth and Reconciliation Commission (TRC) Report provided the catalyst for change with Calls to Action specifically challenged archives and museums to address embedded structural barriers and problematic descriptions of both Indigenous peoples and historical events which perpetuate stereotypes. I will discuss my work, as an anthropologist and member of the Tahltan Nation, and offer suggestions on how the TRC Calls to Action can be implemented to ensure that Indigenous voices, knowledge and histories are represented accurately and respectfully.

Campbell, C. William (Victoria)

"Eternal blueballs": Pain as damnation

The afterlife as conceived of by members of the Church of Jesus Christ of Latter-day Saints is one with more divisions and boundaries than that typical to Christianity. The LDS afterlife is described as containing various stages and "degrees of glory". The highest of which is characterized by unbounded, infinite growth and progress. Damnation, then, takes on a meaning similar to that of blockage, stopping of progress, or "bondage"; the damned are unable to progress eternally. However, this knowledge of one's status as "stuck" in their received degree of glory causes real pain, akin to that of being physically tortured. It is a pain of anticipation, which one of my interlocutors described as "eternal blue balls". This paper will the idea of pain as it emerged in conversation with Latter-day Saint interlocutors. It reflects on the ways in which pain may be characterized by restriction of progress, boundedness, and limitation.

Carneiro, Albert (Carleton)**Necropolitics and social vulnerability in Brazil**

Achille Mbembe (2003) developed the theory of Necropolitics to explain how some Global South governments with such an agenda decide “who may live and who must die”. Therefore, some groups may be considered as disposable, since they “confront” the mainstream social and cultural norms endorsed by the State, linking them with the idea of a precarious citizenship and a burden to society. The case of Brazil is emblematic and a perfect example of a government with necropolitical agenda. President Bolsonaro’s administration target especially low income racialized populations, sex trade workers and people living with HIV/AIDS, especially LGBTQ+. For example, last year Mr. Bolsonaro discontinued all HIV and hepatitis C genotyping tests and closed the Federal Department of STI, AIDS and Viral Hepatitis, also makes it more difficult for people living with HIV/AIDS to have access to anti-HIV/AIDS free medication like, Ritonavir and Efavirenz in many governmental programs. Mr. Bolsonaro also discriminates the MSM/LGBTQ+ communities on social media and in official statements. Facing this brutal reality, the MSM/LGBTQ+ communities in Brazil are confronted with unprecedented homophobic violence coming both from the government and from conservative segments of society. This presentation aims to discuss such a scenario with CASCA members and with LGBTQ+ communities at large.

Chang, Lauren (Guelph)**Poster: Exploring (Mis)information on Online Messaging Platforms and its Effects on Canadian Immigrant Communities during the COVID-19 Pandemic**

I explore (mis)information around COVID-19 among immigrant communities in Ontario, Canada through the context of social media and online messaging platforms. Drawing on 12 in-depth, semi-structured interviews and 112 COVID-19 related messages shared by 56 individuals, I examine perceptions of misinformation from youth in immigrant communities and explore the implications of (mis)information on transnational care networks. I introduce the term (mis)information to describe intersecting flows of misinformation and information on sites where standards for information are different. Though often assumed to negatively influence public health behaviours, in some instances, (mis)information can help communities follow public health recommendations. Understanding social media and online messaging platforms as sites of care for immigrant communities is necessary for the development of effective public health responses to (mis)information. Rather than addressing misinformation through debunking, I suggest a harm reduction approach that promotes positive public health behaviour while respecting other cultural forms of knowledge.

Charlesworth, Reith (British Columbia Centre on Substance Abuse)**"Staying together no matter what": romantic relationships as moral assemblages among young people navigating pregnancy and parenting in the context of street-entrenchment**

Among young people who use drugs in the context of street-entrenchment, pregnancy is often viewed as an event that can change the trajectory of their lives. However, desired transitions away from street-entrenchment are not always realized. This paper explores romantic relationships as “moral assemblages” (Zigon 2013) that powerfully shape pregnancy- and parenting-related decision-making among youth, in ways that do not always fit with the imperatives of healthcare and child welfare systems. For the young people Charlesworth followed, pregnancy was frequently understood as an opportunity to deepen their romantic relationships and envision different futures together. Interventions that separated couples were often understood by youth as destabilizing the very relationships that they viewed as crucial to

successfully navigating pregnancy and parenting, and building a different kind of life. This disjuncture could further entrench young parents in cycles of loss, defeat, and harm.

Clarke, Kamari Maxine (Toronto/UCLA)

Reinscribing Entanglements of Power: Notes Toward a Radical Humanism in Anthropology

The twenty-first century is bursting with contemporary engagements concerning how to radically decolonize anthropological knowledge production in our institutional spaces and inner inter-personal lives. In calling us to re-imagine a field whose practices of representation, knowledge extraction and histories of exclusion remain deeply embedded in what some would call its canon, this keynote lecture reflects on particular 20th century anthropological trajectories through an approach to radical humanism in anthropology that calls for a departure from subject-object relationships through an insistence that cultural formations move from human universal suppositions, and an engagement with multi-modal methods and practices that exceed written and linear progressions of the world around us. By identifying radical humanism through particular principles that shape our field, this lecture calls on us to reinscribe anthropology's entanglements of power through an anthropological humanism that foregrounds the ethical life of "interlocutors," refuses them as knowable "subjects," and rejects the presumption that the inner motives and social lives of the acting individual are transparent. The talk ends with an invitation to consider living beings through life worlds that exceed socio-cultural norms and practices and that instead open new horizons of bricolage, contradiction, asymmetry in temporality and expectations—all of which constitute the problem of all forms of existence.

Clowater, Victoria (Guelph)

"I have to do so much more work ... to let them know I'm different" – nonbinary labour in a world of gendered entanglements

Nonbinary and other gender-diverse Ontarians now have the option of getting an X gender marker on their drivers' licenses and birth certificates. This addition was part of a broader movement to end discrimination against nonbinary and transgender people in Canada. However, those that adopt an X marker still find the gender binary to be deeply entangled in the logics of the institutions and systems that they encounter. In some cases, an X gender marker can help gender-diverse Ontarians to challenge the binary logics embedded in various public and private contexts, but this additional labour can be tiring for self-advocates. In this paper, I explore the utility – and futility – of X gender markers as a tool to for gender-diverse people to lay claim to their rights, and explore the ways that nonbinary people must engage in efforts to initiate institutional change and create space for their identities.

Cooke, Lisa (Thompson Rivers)

"Cheer Cheer for Chief Hector Camp...": A conversation with my young settler self

I grew up going to Camp Chief Hector. I loved camp. The story told at Camp Chief Hector when I was young was that Chief Hector, the chief of the Stoney Nakota had gifted the land for the camp to the YMCA so that "white men's boys could learn the ways of the Indians." Not only did I never question this story, I bought into it. I was in love with the romantic image of the 'noble environmentalist' indigenous allegorical figure, grateful that feminist movements had forged space for girls to join. In this presentation I reflect back on how I, a settler girl raised in a place I knew only as Calgary came of age at Camp Chief Hector and how I can use the discomfort released by this encounter with my young self productively to unsettle the ways that we talk about land, dispossession, power, reconciliation, and allyship.

Cortesi, Luisa (Cornell-ISS)

Amphibious Omens: Multi-species, Post-human and Environmental Justice

In North Bihar, India, a place ridden by water disasters and caste-based violence, care about the wellbeing of the river, plants, animals, of nature in general is labor socialized through caste. Yet, the embodied ways in which fisherfolk interact with waterbodies, its banks, plants, fish, is constantly redefined by political-economic challenges from the local and global market, from the state and its tangled ways about social justice, and by informal ways of raising from the mafia, as well as by the social-political aspirations of their caste. To a certain extent, such challenges and aspirations counterproductively influence their practices of environmental care and wellbeing, and dangerously intersect with poverty, disasters, lack of access to health care, and other socio-environmental difficulties. Yet, such practices also reveal a finely grained political awareness and ecological imagination, and could be read as stunning examples of class consciousness against all odds: not only weapons of the weak but even attempts to counter processes of hegemony. But there are other stories written in the water—of wastelands and harmful algae—stories that question who we are to distract our understanding of questioning standard ideas of environmental justice.

Côté, Nicolas (Toronto)

Energy not without conscience: divided knowledge and entangled responsibility in the time of climate change

The future of the Alberta tar sands, the emblematic heavy oil operation in Canada, has become one of the most important political debates in the country over the past fifteen years. The issue is so polarised that it has effectively created a dialogue of the deaf between supporters and opponents and is frequently framed as a struggle between acting on and denying climate change. Through a review of historical research and recent citizen engagement projects, this paper argues that many supporters of the oil sands' exploitation not only acknowledge that climate change is real but, by aligning with certain strains of eco-modernism, believe that the industry is on the right track to rise up to the crisis. Unlike most existing anthropological scholarship on energy issues (High & Smith 2016), this study attends closely and sympathetically to the voices of oil industry supporters. While it does not uncritically accept their position, it points up some of the complexities that underpin debates around energy and engages with the entangled responsibilities that shape the climate crisis. Finally, it presents emergent forms of deliberative democracy and citizen science initiatives like the Alberta Narratives Project and attends to their potential for creating spaces where epistemic divides can be bridged without trying to find easy ways out of complex networks of intertwined responsibility. By opening new spaces of discussion, this paper proposes points to forms of engagement with 'fossil fuel communities' that could broaden the discipline's ethical assumptions on energy issues and eventually contribute to swifter and fairer climate action.

Creighton, Millie (University of British Columbia)

Good Works between Shikoku, Japan and Bagan, Myanmar: 'Doing' and 'Undoing' Peace and War with Transnational Philanthropic Involvement

This paper presents 'good works' since WWII between Shikoku, Japan and Bagan, Burma/Myanmar. Japanese from Shikoku began 'good works' by contributing to the 2,000 plus Buddhist temples in Bagan to commemorate their dead as large numbers of Shikoku youth died in Burma. Burma built a "Peace Commemoration" pagoda in Shikoku. With these exchanges a Shikoku surgeon spent 15 years establishing a newer form of cataract surgery in Myanmar.

These exchanges of philanthropy, aid and tourism continue for now 75 years since the end of WWII. They are explored as 'doing' good works while 'undoing' the Japanese State's stance that the controversial Yasukuni Shrine is necessary for Japanese to memorialize their war dead. The surgeon's involvement is discussed as 'doing' good works by establishing the newer form of surgery in Myanmar then 'undoing' his presence via training of Myanmar medical personnel.

Dahl, Shayne A.P. (McMaster)

A Prelapsarian Alliance: Japanese Mountain Asceticism and New Age Entanglements in New Zealand

This paper discusses a transnational interfaith gathering that took place in Waitangi, Aotearoa / New Zealand in October 2014 called, "The Waitaha Water Gathering." It was hosted by an Indigenous-New Age group who call themselves, "the Waitaha" and who falsely claim to be direct descendants from the pre-Maori indigenous people of Aotearoa. In this paper, I examine some of the claims to history made by members, how they sought to authenticate these claims during the event and consider some of the possible motivations behind their attempt to undermine Maori history. I also consider the role of Japanese mountain asceticism in the Waitaha Water Gathering since the keynote speaker was a famous ascetic from northern Japan and brought the largest contingent to the event. I suggest that the category of "indigenous" is being coopted by both groups to assert legitimacy in domestic contexts.

Diamanti, Eleonora (John Cabot) and Boudreault-Fournier, Alexandrine (Victoria)

Art, rebellion and environmental activism on the banks of Guaso river in Guantánamo, Cuba

What does a choreographer do on the river banks? Why are dancers' bodies taking enmeshed more-than-human postures where it is no longer possible to recognize an individual, a single body, a human with a thinking head? Why are musicians gathering to write a song titled "I dream of a river. A love song for an agonizing river" (Sueño de un río. Un canto de amor por un río que agoniza)? In an imaginative move through art we ask what might be the possible future of a group of Cuban artists called La Médula de Cuba, which challenges, through art, the way people relate with a polluted river that crosses the city of Guantánamo, Cuba. How does a socialist country like Cuba respond to environmental crisis and how do artists destabilize normative relationships with the non-human and urban world? How are those same artists deal with the rejection and critic from state bodies which condemn their initiatives? Through audio-visual and embodied storytelling, we aim at stimulating what David MacDougall called a form of knowledge by acquaintance, or an affective approach to knowing versus a more traditional descriptive understanding of knowledge production (such as an essay). In this presentation, we engage more specifically with photographs taken by La Médula de Cuba to build on the collective's storytelling efforts to imagine the future of the Guaso river. We aim to address how the work of this group of artists perceived as undesirable and disruptive from the state perspective, encourages the emergence of new forms of relation with ecology, climate change, "nature" in urban areas, activism and experiments in a non-capitalist and fast changing context.

Downe, Pamela (Saskatchewan)

The Political Engagements with Pandemic History

This paper explores the effects of invoking and erasing specific historical examples to understand the current COVID-19 pandemic in local and global perspective. The paper centres on two questions: What are the common historical connections drawn in Canadian news media to understand COVID-19 and to predict its unfolding effects? How have these representations affected local responses to date? I argue that since COVID-19 was first identified, connections between it and the influenza pandemics of 1918 and 2009 provide a partial historical context for

the current health crisis. Public representations of these connections, however, also re-energize narratives of fear, otherness, and discrete pathogenesis. In Saskatchewan, these narratives inform political responses to the pandemic in ways that undermine local efforts of non-governmental organizations (such as Prairie Harm Reduction) to minimize the impact of COVID-19 among those who are rendered vulnerable by long-standing social inequities

DuBois, Lindsay (Dalhousie)

Engagement and entanglements with the progressive populist state: Ideological struggles over Argentina's conditional cash transfer program

In the world of Donald Trump and Jair Bolsonaro, populism is once again taken as a synonym for right-wing (dare we say fascist?) politics. As a student of Argentine political culture, I find this equation troubling. Recent Argentine populism has a more progressive cast than such analogies suggest, and this paper will reflect on the utility of “populism” as a category in this case. In the process it should illuminate questions about the relation between particular political models, philosophies and styles, actually existing policies, and political subjectivities. Concretely, I examine this relationship in the context of Argentina’s conditional cash transfer (CCT) program. State actors put a lot of effort into framing the CCT as a right or entitlement, rather than “asistencialismo,” underlining the kinds of resistances state actors can encounter in trying to reshape how people think about such matters as citizenship, rights, poverty, and justice.

Drigo, Viktoria (Grant MacEwan)

Poster: Family Recipes as a Window to Women’s Histories

My study, conducted for my Honours thesis research, focuses on ethnographic and autobiographic research on women's practices of recipe collecting in the Russian context. I examine themes such as nationalism, colonialism, ethnic identity, globalization, and most importantly – social networks and reciprocal systems of women. Through my ethnography on Russian traditional and Soviet recipes, I explore the effects of shifting political regimes on the identities, ethnicities, and cultural practices of women. Based on my research on individual collections of recipes accompanied by personal stories of women in my family, this study of women's traditions and personal manuscript cookbooks provides a unique opportunity to learn about the roles of individuals in recording and carrying forward their family histories in times of crisis and colonialism.

Duchesne, Émile (Montréal)

Searching for Prey : Forms and Chromatism in Innu Hunting

When hunting, Innu hunters need to be attentive to multiple discrete signs that indicate the presence of animals. What is striking in this perceptive engagement is how the signs observed represent very minute variations in the landscape. This is why I propose to interpret this perceptive engagement as an attention to chromatism, by which I mean an attention to small intervals. It is through this engagement – in conjunction with dialogical interactions with human and non-humans persons - that Innu hunters can understand and experience the various forms that constitute the forest. By forms, I mean all the intermingling systems of patterning that have their own agency. By the very act of exploiting the forest, Innu hunters imbricate themselves in these forms through various structures of relationality such as predation, reciprocity, and so on. This very imbrication thus creates a more-than-human assemblage in which human and non-human agency is fundamentally entangled.

Dyck, Noel (Simon Fraser) and Choy-Halo, Aja (Simon Fraser)

What comes next? Navigating departure from an elite amateur sport career

Winning an athletic scholarship that enables one to attend college or university as a student athlete counts as a signal achievement for young Canadians, regardless of whether it ultimately leads to competing in the Olympics or pursuing a professional sport career. But along with the prestige bestowed by such an award comes an exhausting regimen of physical demands and performance expectations. Individuals' attempts to reconcile their athletic, academic, and personal goals are of necessity shared with teammates, some of whom may become lifelong friends. What happens when the active playing careers of elite amateur student athletes come to an end? How do they navigate the transition from highly structured routines they have accepted or developed to survive and succeed as student athletes? Which aspects of their identities, practices, and social relationships as elite amateur athletes can be taken forward into whatever comes next, and what types of adjustments and recalibrations may be needed to move on.

Dzorka, Gifty (Manitoba)

Foreign Direct Investment (FDI) in agricultural production in Ghana: the case of the GADCO-Fievie rice project

In Ghana, smallholder farmers are at the forefront of domestic food production. I examine how the introduction of corporate large-scale rice production in a mainly maize-producing and consuming society (Fievie) interacts with and hinders existing food production and consumption systems in Ghana. Based on 12 months of fieldwork, I demonstrate that while the GADCO-Fievie rice project boosts national food security, the people of Fievie have a cultural preference for maize meals instead of rice. Also, only people with political connections were selected to participate in the out-grower scheme. These participants lack control over production decision-making. I thus argue that while the Fievie-GADCO partnership is significant in controlling land grabs, it is a complex configuration of capitalism. Therefore, recognizing the networks of relations of power in commercialized farming, an anthropological understanding of culturally appropriate foods, and the need to embed agricultural projects in local economies are essential elements in promoting positive FDI impacts at both national and local levels.

Elango, Vidhya (Toronto) and Denis, Derek (Toronto)

Social media and the enregisterment of Multicultural Toronto English

Multicultural Toronto English (MTE) is an emergent multiethnolect spoken in Toronto (Denis 2016). Similarly to multiethnolects in Europe (cf. Cheshire et al. 2015), MTE is primarily associated with racialized -- particularly Black -- youth. While the term 'MTE' is not codified in popular usage, there has been a recent increase in metadiscourse around a closely related phenomenon, emically known as "Toronto Slang". These metadisourses are frequently disseminated through new media, contributing to an ongoing enregisterment (Agha 2003) of this way of speaking as indexical of Toronto. Yet, for many, Toronto Slang is indexical of Blackness, leading to tension in local discourses (Denis 2020, Khan 2020). Our work examines comments on Toronto Slang-related Instagram posts from @6ixbuzztv, a popular Toronto-based account that posts memes and news. How do commenters contribute to and contest the enregisterment of MTE? How is this metadiscursive activity mediated by broader cultural discourses of race and place? Word Count: 150 References: Agha, Asif. (2003). The social life of cultural value. *Language and Communication* 23 (3/4): 231-273. Cheshire, Jenny, Jacomine Nortier, and David Adger. 2015. Emerging multiethnolects in Europe. *Queen Mary's Occasional Papers Advancing Linguistics* 33: 1-27. Denis, Derek. (2016). A note on mans in Toronto. Toronto

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Epp, Jared (Carleton)

Becoming Autoethnographic during COVID-19: Surface Engagements and Ethnographic Improvisation

This paper addresses adaptations, because of COVID-19, to my PhD research in the neighbourhood of Parkdale, Toronto. I had been exploring daily life at the intersection of gentrification, precarity, public space and the imagination. In March 2020 when the realities of the virus became hyper-localized, it required a reworking of my ethnographic process. Due to both public health guidelines and university ethics restrictions, I shifted attention from human participants to material objects. Engaging with structures and surfaces, I attended to how the COVID-19 response inscribed itself onto place. As I engaged with objects, and without people to open spaces of possibility, I became more a subject of my own research. I became entangled in an ambiguous terrain, never certain when I was or was not doing ethnography as my own ordinary life unfolded in the neighbourhood. I wondered what doing ethnography on the sidewalk could be, without conversation.

Evans, Darcey (University of California, Santa Cruz)

Salmon Bodies and the Politics of Pathogens in Settler-States

In this paper, I ask how attention to pathogens can make processes of settler state-making and ecosystem change visible in the bodies and blood cells of fish. On the Klamath River, six hydroelectric dams create warm, shallow, and stagnant waters ideal for *Ichthyophthirius multifiliis* ('Ich')- a parasite that attacks the gills and skin of fish. In the coastal waters of British Columbia, Piscine orthoreovirus (PRV), a virus associated with open-net farms of Atlantic salmon, causes salmon to become at risk of ruptured blood cells and organ damage. Through these distinct yet entangled instances of pathogenic proliferation, I look to the microbial worlds carried by fish to consider how processes of industrialization and colonization come to be embodied by fish in material ways.

Everett-Fry, Rachel (Ottawa)

Avoidance and Rage: Coming to Terms with Agricultural Entanglements

Life on a farm is necessarily entangled, made up of dynamic relationships between humans, animals, and swaths of land. Based on a year of fieldwork on a small farm in Eastern Ontario, this paper focuses on how humans come to terms with one of the difficult aspects of animal agriculture: animal suffering, pain, or death. I argue that pain and death is resolved obliquely, through techniques of caring for the self. I illustrate this case using the examples of the farmer, who avoids animal suffering by pawning off "dirty work" on others; the farm-hand, who lashes out in anger when saddled with this "dirty work"; and myself, the participant observer, who becomes stultified with the rage. This paper demonstrates how entanglements managed differently in relation not only to subject position, but also in relation to one's willingness and ability to acknowledge that which is painful or problematic.

Fast, Danya (University of British Columbia)

Anthropologist as health scientist: Entanglements, renegotiations and accountabilities

What happens to anthropological thinking and writing when they become entangled with large, multidisciplinary health science research projects? In this paper, we reflect on the various renegotiations that occur when collaborating with other research actors who bring with them divergent disciplinary approaches and political commitments. Individuals who have traditionally

been the disenfranchised subjects of anthropological inquiries into health, harm and care are increasingly positioned within these collaborations to level their own vital criticisms of policies, programs and research. What forms of accountability emerge in this dynamic field of engagement, and how do these accountabilities (re)contour anthropological critique? Drawing on our lived experiences of leading and collaborating on team research projects that include healthcare practitioners, epidemiologists, program managers, policy makers, activists and others as co-investigators, we reflect on the relational becomings and multiple paces of anthropology within what we have called “intervention life.”

Feit, Harvey (McMaster)

Social Bridges Toward an Income Secure Society in a Time of Pandemics – Post-COVID-19 Possibilities

When governments belatedly expanded income supports in 2021 for citizens and businesses affected by COVID-19, business media started warning governments to quickly control the pandemic, implying supports could then be eliminated. Academic(s)/activists were already exploring how to advance a post-COVID society that alters neoliberal intensified individualism, and permanent income losses and precarity, while building on diverse and growing public resistance actions founded in knowledge that authorities have abandoned all but a few (even as many are convinced by polarizing explanations that others, who suffer similar conditions, are sources of their own losses). Some academics/activists have begun considering broad and diverse secure annual income initiatives as means which could reconfigure social bridges, precarity and political mobilizations. I have two foci, exploring more depolarizing alliances for secure incomes than those created by urban-liberal arguments for reduction of the poverty of others. And lessons from five decades of changing uses of James Bay Cree’s secure income programs. I look at immediate possibilities and challenges to secure income initiatives, their counter-desired effects, and long-term transformations enhanced by such initiatives. I ask whether bridges among diverse people could form for creating and defending secure incomes through combinations of political movements, policy making, and everyday practices.

Fitting, Liz (Dalhousie) and Bryan, Catherine

Migrant Food Workers and Reproductive Labour in the Context of COVID-19

The pandemic has illuminated the indispensable nature of food production and distribution; indeed, faced with a crisis of reproduction, the Canadian state reclassified the labour associated with both as essential. Yet, this failed to improve worker conditions or generate new pathways to permanent residency. Instead, the uneven relationship between capitalism and those forms of labour deemed secondary to its operations has been further revealed, such that in addition to the normative exploitation attending their labour, migrant food workers now risk Coronavirus infection. Grounded in research with migrant food workers in Nova Scotia, this paper explores how government and industry responses to COVID-19 have affected the transnational reproductive practices and contributions of temporary foreign workers. As such, we contribute to anthropology’s engagement with political economy, offering insight into capital’s chronic devaluing of reproduction and the ways in which this has accelerated under COVID-19.

Finnis, Elizabeth (Guelph)

Entangled community, land, and animals: Producing ‘good’ food in a peripheral farming area

Drawing on semi-structured interview data with smaller-scale farmers living on the edge of Northern Ontario, I explore perceptions of ‘good food’ and practices of ‘good farming’, and point to the ways that animals-land-community are entangled in everyday farming practice. I explore agricultural philosophies to ask how participants connect producing healthy food for

their communities with concepts of land and animal stewardship, as well as the tensions that emerge between agricultural and non-agricultural spaces. The production of 'good food' is predicated on discussions of care, but some spaces and organisms are more cared for than others. I demonstrate that while farmers recognize this as necessary for the agricultural endeavour, it is not an unreflexive stance.

Fijn, Natasha (Australian National University)

Sensory Attunement between Horse and Rider in Mongolia

The horse is eminently culturally adaptable. Both humans and horses are increasingly living settled and enclosed existences, while being used less in working roles, yet an engagement with the horse can still be retained through an embodiment gained from riding together. In Mongolia horses still function in crucial roles, as part of the mobile pastoral herding existence. The euphoric feeling in riding fast on horseback with the wind against one's face is symbolized by the Mongolian concept of *khii mor'*, connected with the vitality experienced between human and horse during the practice of horse archery. Over time, traditions and rules surrounding horse archery and the socio-cultural dynamics between human and horse may have experienced change, but the sensory attunement between horse and rider remains much the same.

Fletcher, Christopher (Laval)

Quebec Indigenous communities mobilizing in the face of COVID-19

This paper presents an overview of an ongoing study where social media publications are used to document and track community mobilization in response to COVID-19 for the 55 indigenous communities of Quebec. We have developed a database that catalogues all instances of "Community Asset Mobilization" and that now has over 1600 entries that serve as a proxy measure of social action and community agency. The pandemic has engendered a large and very diverse set of responses and these actions reflect the particular settings of the peoples and communities in question. At writing, the incidence of C-19 in the First Nations and Inuit communities is roughly 20 times less than that of the province at large. This remarkable success is due to many factors of which the actions of community members, organizations, committees and institutions are an important aspect. This portrait of community action protective of community health is in stark contrast to the discourses of inherent vulnerability that have been steadily deployed throughout the pandemic and which are used to support the early roll-out of vaccines in indigenous populations. More broadly, this study contributes to a nuanced understanding of community responses to pandemic disease — an area of research largely absent from the literature which is focused on the clinical, pharmacological and public health dimensions.

Fouquet, Annabelle (Laval)

Les Dépaysements : l'interdisciplinarité pour appréhender les enchevêtrements identitaires

Dans cette communication, je présenterai les résultats d'une expérience interdisciplinaire en arts visuels et en anthropologie. Cette expérience avait pour objectif d'explorer la complexité des processus identitaires de deux groupes de participant.es, Québécois et Néo-Calédoniens, en situation de mobilité. Entre 2007 et 2017, alors que des dizaines d'étudiants néo-calédoniens partaient se former dans les filières industrielles des collèges du Nord québécois, de nombreux travailleurs québécois immigraient simultanément Nouvelle-Calédonie pour travailler dans le secteur minier de cet archipel du Pacifique Sud. Face à ces mobilités croisées ayant pour trame

de fond deux contextes (post)coloniaux aux nombreux parallèles, le recours à une démarche artistique et à un dispositif audiovisuel aux lisières de la fiction, m'ont permis de créer entre l'ensemble des participants, quels que soient leur origines et horizons de vie, un espace constitué d'enchevêtrement de réflexions, de sens et de mémoires.

Frankel, Alexandra (York)

Between Oocyte and Population: Assemblages of Reproductive Technologies as Surveillance in Direct-to-Consumer Fertility Tests

This paper examines the convergence of reproductive and surveillance technologies in direct-to-consumer (DTC) fertility tests. Offering estimations of one's remaining number of child bearing and unmatured eggs (oocytes), DTC fertility tests transform measurements of hormone levels samples of saliva and blood into quantified assessments of consumers' reproductive futures. This individualized biotechnology imbricates consumers in processes of financialization and commodification. Mobile apps connected to the home test kits not only report results but encourage self-surveillance, generating salable data. This reproductive self-surveillance is haunted by the monitoring—and forced sterilization—of the fertility of Black and Indigenous women, and women of color in North America, raising the matter of how reproductive futures are alternatively enabled and foreclosed. I argue that DTC fertility tests comprise technologies of counting that entangle biopolitical and financializing mentalities through connected but incommensurable ways of quantifying bodies and their reproductive capacities.

Gagné, Karine (Guelph)

The Sound of Glaciers: Reimagining Icy Peaks as Vital Nature

What would a narrative about receding glaciers be if it extended beyond technocratic accounts? This paper seeks to reimagine glaciers and our knowledge of them as a sensorial phenomenon. Glaciers are animate, nonhuman objects that absorb atmospheric conditions and that grow, live, and die in parallel to earthly processes that are, in the Anthropocene, largely mediated by humans. Glaciers also possess vitality because it is through the mobilization of the senses that they come to be known by humans. They provide material that constitutes external stimuli for the human body. Accounts from travelers and herders in Ladakh and Zaskar in the Indian Himalayas reveal how vitality is a significant element in the relationships that people develop with glaciers. The intimate knowledge thus produced also informs how glacier recession is perceived. Here, glaciers are not seen primarily as debris manifesting the signs of a changing planet. Rather, retreating glaciers are vital matter that needs to be attended to.

Gamarra, Jorge (McGill)

"Nobody is Free": eating, mourning and imagining macro-economic growth in Peru

The Peruvian "pollada" is a cookout event, where chicken and beer are sold, often to cover the cost of an emergency expense. During the 1990s, as the authoritarian regime of Alberto Fujimori implemented blocks of neoliberal reforms and set the ground for today's extractive economy, polladas offered an important resource for mitigating the effects of precarity. This presentation describes how polladas collectivize loss, mourning and repair by drawing from ethnographic fieldwork with market workers, farmers and activists affected by the expansion of Peru's extractive economy in the south of the country. Subsequently, it pursues the argument that polladas offer a way of imagining the entanglements that sustain the country's macro-economic growth precisely where the dominant discourses of the "Peruvian Economic Miracle" falter.

Gambold, Liesl (Dalhousie) and Peel, Stephanie (Dalhousie)

The Necessity of Messiness: Ethnographic Engagement

As anthropologists, we are engaged and entangled in our current global crises. Ethnography lies at the heart of our anthropological engagements and it is this method of inquiry that unites us. While each ethnographic experience is unique, many of us have experienced ambiguities and missteps in this type of research that then lend themselves to be invaluable to our work. This paper reflects on our previous fieldwork engagements and ethnographic entanglements in various geographical contexts including Russia, France, and South Africa. As we reflect on the messiness of our field research, we demonstrate how there is a necessity for such messiness. In embracing the fraught nature of our approach and illuminating the often invisible aspects of field research, we can reveal how our ways of engagement can be both productive and a valuable source of knowledge, especially in unsettling times.

Gandsman, Ari (Ottawa)

Models gone wild: school closures and the unbearable burden of epidemiology

One of the more controversial policies of SARS-COV-2 mitigation efforts have been school closures. This paper will examine how epidemiological data has been mobilized to justify school closures both around modeling and safety concerns. In particular, this presentation will focus on how epidemiological arguments that support school closures take into account (and fail to take into account) the social, psychological and educational impacts of such policies. In the end, this paper will address how metrics premised on constructing individuals as vectors of disease transmission both construct risk categories and fail to take into account the larger sociocultural context and the embodied experiences of those affected.

Gargon, Clara (Laval)

Engagement des identités trans et queer wiccanes dans la déconstruction de l'hétéronormativité à Québec : Cas d'une pratiquante wiccanne trans

La wicca est une tradition magico-religieuse qui présente une cosmologie singulière où s'ancrent les relations entretenues entre l'identité genrée des pratiquants et leurs pratiques rituelles et magiques. L'identité genrée dans la wicca à Québec est définie comme l'expression choisie d'une énergie masculine ou féminine en fonction d'une situation donnée dans la vie quotidienne, ce qui permet de réévaluer les notions de masculin et de féminin. Cette présentation examine l'histoire de vie spécifique d'une femme trans à Québec ayant trouvé au sein de la wicca une forme de spiritualité basée sur l'ouverture et l'acceptation d'une multiplicité de sexualité et d'identité genrée. La construction et l'expression fluide de son identité genrée mettent en avant le potentiel subversif envers le patriarcat et les rôles hétéronormatifs.

Gendron, Danielle (University of British Columbia)

Am I camping or sleeping in a tent?: Paddling from Lake Huron to Lake Ontario on the Trent-Severn Waterway

This paper thinks through how camping is deeply tied to ideas of "wilderness" and interrogates the blurry boundary between camping and sleeping in a tent. I build my thinking from a canoe trip through the length of the Trent-Severn Waterway National Park/Historic Site— a 386 km route that connects Lake Huron and Lake Ontario. Each night for three weeks I set up my tent in a different location including: in provincial parks, private campgrounds, "crown land" ie. unceded Indigenous territory, as well as alongside the waterway in the centre of towns and under bridges. I look at the collisions of private/public, natural/developed, rural/urban,

treaty/unceded lands to unpack how imaginative and sensory experiences derived from setting up/sleeping in a tent is location dependent, and what this reveals about imaginings of Canada.

Giroux-Works, Nakeyah (Laval)

La forêt des possibles : exploration de projets de mise en valeur des espaces dégradés du Bas-Saint-Laurent, Québec

Réfléchir à l'avenir de la forêt du Bas-Saint-Laurent implique d'interroger les réalités de son exploitation industrielle, dont la perte de biodiversité associée aux conditions de la coupe, et les stratégies gouvernementales instaurées pour assurer sa conservation, telles que les aires protégées et les programmes de reboisement. Cela implique aussi de réfléchir aux autres pratiques, à plus petite échelle, exercées par des initiatives locales qui sont engagées à régénérer les espaces forestiers dégradés. Je présente ici les résultats préliminaires de ma recherche doctorale qui prend pour objet des projets originaux de reboisement menés par des acteurs de la région : les aménagements nourriciers appelés « forêts nourricières » et les plantations d'arbres à des fins de compensation carbonique. Que nous apprennent les espaces aménagés sur les individus qui leur donnent forme?? Sur quels imaginaires du futur se fondent ces projets? L'écologie politique et l'histoire environnementale guideront mes réflexions.

Goettner-Abendroth, Heide (International Academy HAGIA)

The Developing of Scientific Definitions. Reflections on the Terms “Matrilineal and Matriarchal Societies, and Matriculture”

The first part of this lecture is dedicated to explain the process of developing valid definitions, as it has been elaborated in philosophy of science. The criteria are given how scientific definitions can be set up in any discipline of knowledge whatsoever. Scientific definitions are at the core of scientific theories, therefore developing a valid definition creates the fundament of every valid theory. This will be exemplified by having a closer look at the terms “matrilineal society”, “matriarchal society”, and “matriculture”. Their relations and their differences will be explored, and some suggestions will be given how they could be combined in an integrating theory based on scientific definitions. At the end, some short suggestions will be given how to define the complex term of “culture”.

Gomez Cardona, Liliana (McGill)

Wellness assessment instruments culturally adapted with First Nations and Inuit in Quebec: preliminary results

Some Indigenous peoples have among the highest rates of mental problems and suicide (MSSSQ 2015). In psychiatry, screening for mental illness is often done using questionnaires with which the patient is expected to respond how often he/she has certain symptoms. However, the Indigenous view of mental wellbeing may not fit well with this approach. Moreover, biomedical treatments do not always meet the needs of Indigenous peoples because they do not understand the culture and traditional healing methods that persist in many communities (Kirmayer 2008). Objectives: Assess whether the questionnaires used to measure symptoms, commonly used in psychiatry (eg, PHQ-9, K-6, CES-D-10, SPF-24) are appropriate and safe for the Mohawks and the Inuit in Quebec. Identify the most appropriate tool and follow the process necessary to improve its cultural sensitivity and safety for each Indigenous nation. Methods: Qualitative and participatory action research which respects First Nations and Inuit protocols and the principles of ownership, control, access and possession (OCAP). Data collection based on focus groups with stakeholders working with these populations and members of Indigenous communities. Thematic data analysis based on emerging content. Results: The questionnaires

measuring psychiatric symptoms face significant limitations in the local indigenous context. We present the factors that make these tools not relevant among Mohawk and Inuit. Although the scale called Growth and Empowerment Measure (GEM) was originally developed in Australia among Indigenous, the Inuit and Mohawk in Quebec found that this tool comprehends critical aspects of their mental health and wellbeing more respectfully and accurately than questionnaires focused on measuring symptoms. We document the process of cultural adaptation of this tool which was supported by community members in order to create a culturally safe tool that helps in resilience and empowerment. Conclusions: The cultural adaptations of the GEM helps to identify the factors affecting wellbeing, contribute to mental health promotion, and improve mental health services by giving helpers useful information. We believe that integrating this tool in interventions can help create a bridge to improve communication between the Indigenous cultural perspective of the patient and the biomedical view of health care providers. Further work is needed to confirm the acceptance of these tools among the patients and other service users as well as to train staff in its use.

Gowan, Michelle (Saskatchewan) and James B. Waldram (Saskatchewan)

Medicinal Plant Self-medication among Q'eqchi' Maya Villagers of the Toledo District, Belize

While the medicinal use of plants is pervasive among Indigenous peoples, the nature and scope of this practice as it is mobilized within the popular health care sector through self-care is poorly understood. Research with Q'eqchi' Maya villagers in Belize demonstrates that self-care practices involving traditional plant remedies are informed by processes of manifest empiricism and knowledge sharing. Conceptualizing self-medication using medicinal plants in terms of posthuman assemblages reveals that self-care among Q'eqchi' villagers take nuanced forms that include medical recourse, economic relief, social risk/reward, and cultural resiliency. This research asserts that self-medication undergirded by Indigenous knowledge constitutes a medical praxis that simultaneously acts as an economic, social, and political resource for Indigenous peoples.

Guelke, Karoline (Victoria)

Contentious Entanglements: Tourist Encounters and Ethnographic Research as Friendship

Both tourists and anthropologists seek specific forms of engagement with the people they visit; many travellers look for “authentic connection” with the Other, while ethnographic research asks that we “build rapport” with interlocutors. Based on experiences from research on tourism in the Andean community of Ollantaytambo, Peru, I reflect on the fact that those involved often describe these encounters as friendships. While this framing may reflect genuine emotional connection, it can also allow tourists and researchers to sideline the often profound material inequalities underlying their interactions; conversely, local people may draw on a concept of friendship that emphasizes economic support. In this paper, I discuss the multiple and conflicting purposes, as well as some unintended consequences, of these friendships.

Graham, Janice (Dalhousie)

PHEICed if I know! In search of evidence for the regulation of COVID-19 vaccines

The World Health Organization declared COVID-19 a Public Health Emergency of International Concern (PHEIC) on January 30, 2020. They announced that early detection, isolating and treating cases, contact tracing and social distancing measures – in line with the level of risk – were all needed to interrupt virus spread. While pandemics bring incredible socio and political upheaval that required responses far greater than the biological pathogen, during every pandemic, the development of a vaccine moves to the front line of priority. Tensions between

science and realpolitik challenge scientists, academics, regulators and citizens to act effectively in emergency response. Have they so far?

Granadillo, Tania (Western)

Language without a Standard Variety: dialect variation and the entanglements of standard language ideology

While standard language is one of the most prevalent language ideologies that support language education, this becomes problematic when there is no standard variety of a language. Indigenous languages that have not developed standard varieties then face the challenge of how to be taught in an educational setting when implementing indigenous revitalization programs. Using examples from various Indigenous languages undergoing revitalization in Venezuela and Canada, I show how this particular ideology creates challenging entanglements and some of the ways that teachers and learners try to overcome this.

Greene, Ezra (University of British Columbia)

Learning the Land: An Intergenerational Study of Inuit Knowing

This paper explores ways in which knowledge of and relationships with the land have been transmitted, generated, and elaborated by multiple generations of Inuit in the Kivalliq region of Nunavut. The land, here, entails the physical landscapes of ground, water, and ice as well as the living environment of plants, people, and animals including metaphysical beings. Based on research in Rankin Inlet and Chesterfield Inlet, located on the western shores of the Hudson Bay, I elaborate how Elders and adults have learned and passed on knowledge of the land from generation to generation. I draw on theories of education and upbringing elaborated by Inuit. I also consider the political economic entanglements that have impacted people's relationships with the land through time. I further consider how Inuit engaged in local and regional wildlife management organizations draw on their lived experiences and knowledge to affect resource management and decisions in the territory

Grenon, Marie Michèle (Laval)

Faire le bien, en mieux?? Analyse d'un projet de littératie cubain au Canada

Plusieurs pays du Sud ont cherché à se distancier du modèle d'aide au développement Nord-Sud critiqué pour son caractère néocolonial en élaborant des relations basées sur l'horizontalité et l'entraide mutuelle. C'est notamment le cas de Cuba qui, depuis la révolution de 1959, partage ses succès sociaux en santé et en éducation à l'international. Dans le cadre de cette communication, nous analyserons le cas d'une pratique alternative pour «?faire le bien?» : l'élaboration par des pédagogues cubains d'un programme de littératie destiné à des adultes canadiens. À partir de données ethnographiques recueillies à Cuba et au Canada, nous explorerons les fondements de la coopération cubaine, le fonctionnement du programme de littératie cubain au Canada, ainsi que le point de vue des participants sur celui-ci. Cela permettra de réfléchir aux apports que Cuba peut faire au champ du développement international.

Grunson-Wood, Julia (Guelph), Chapman, Gwen (Guelph), Haines, Jess (Guelph), and Rice, Carla (Guelph)

The Emotional Toll of Postfeminist Fatherhood

While emerging literature engages postfeminism, affect and emotion, little research focuses on postfeminism and negative affect, particularly in relation to men and fatherhood. Typically, postfeminism is characterized as the enforcement of aspirational affects but in this presentation I challenge this claim by sharing findings from my ethnographic study of heterosexual parents

involved in a longitudinal health study. I focus on the emotional contours of postfeminist fatherhood as this analysis offers unique insight into the mechanics of contemporary heteronormative patriarchal culture. I argue that the regulatory impact of postfeminist fatherhood is marked by feelings of ambivalence, discontent, failure, overwhelm, exhaustion, guilt and confusion. Interestingly, the few fathers and couples who found a way to distance from postfeminism expressed contentment and ontological security, indicating that resisting postfeminist heteronormativity can be a joyful act.

Guédon, Marie-Françoise (Ottawa)

Matrilineal versus women-centered societies

A closer look at societies identified as matrilineal reveals a tension between the need to fit these societies into one of the classical categories (matrilineal, patrilineal, and so on) and the recognition of the fact that their kinship systems do not actually fit these categories, while several societies that have been described as “women-centered” could best be described as bilineal or ambilineal. Using several test cases, from Eastern Asia, Indigenous North America and Europe, among others, and at a time when several Indigenous societies are describing themselves as matriarchal, or attempting to retrace an ambiguous matrilineal past, I am proposing to question the current classification of our kinship and descent systems, and its articulation with governance patterns, by adding to the usual perspective emphasizing social norms (G.P. Murdoch), another perspective looking at kinship as systems of meaning, concepts, or attitudes, i.e., as symbolic communication (E. Sapir, and C. Geertz).

Harding, Lauren (Kwantlen Polytechnic University)

Discourses of Safety and Sovereignty in the Pandemic Rush to the Great Outdoors

In this paper, I will examine pandemic-induced changes in domestic tourism and outdoor recreation practices in the context of British Columbia. With outdoor recreation sanctioned by state authorities as “safe” during the pandemic, there has been increasing demand for nature-based domestic tourism like camping. I suggest that decisions to restrict visitation to some tourist destinations located near First Nations communities reveal tensions between settler and Indigenous attitudes towards nature-based tourism as a source of economic development. The social memory of past pandemics and the position of elders as knowledge-keepers shapes the decisions of Indigenous communities to restrict activities that, to settlers, seem “safe.” This is contrasted with the attitudes of domestic tourists who invoke discourses of freedom of movement in one’s own “home” to justify travel into rural and remote communities for the purpose of leisure.

Hardy, Nicholas (Alberta)

Objectal Entanglements: Thinking with objects and sites in Pandemic times

What are the implications for urban research in thinking with objects and sites? COVID-19 seems to announce the end of an era of circulation, revealing a decayed relation to place in the city. This shifts the focus of urban research toward local sites as a response to the limits imposed by the conditions of the pandemic, inviting one to do research differently. For Deleuze, the encounter stands as a heuristic approach to knowing whereby objects and sites decenter the researcher, challenging habitual ways of knowing. Serres reminds one that the encounter of objects and sites evidences a distinct epistemological approach to knowing that has its origin in the art of sculpting. Here, one opens a door unto the dense materiality of the metropolis. This presentation looks at the implications of a heuristic approach to urban research and reflects on how material entanglements inform relations to place.

Henry, Eric (Saint Mary's)

“The Perfection Devise with the Mountain Tendency”: Interactional affinity and the Ideological Coherence of Language

The title for this paper is taken from an advertising campaign launched by a “bilingual apartment complex” in Shenyang, China. Like other examples of non-standard English in countries where English is not spoken as a native language, it is easy to deride this as simply erroneous, faulty language produced by non-fluent speakers. In contrast, I examine this and other examples of English in China to argue that our conventional definitions of “a language” – standardized, rule-bound, codified systems – are in practice premised on interactional affinities between speakers: the presumption that speakers share a range of cultural, moral, and attitudinal attributes. This belief in the commensurability of speakers lends languages both their ideological coherence and social value, motivating the widespread acquisition of English in China as a means of feeling connected to a global community.

Hervé, Caroline (Laval)

Un engagement épistémologique et ontologique ? L’anthropologie face au paradigme de recherche autochtone

Si la question de l’engagement n’est pas nouvelle en anthropologie, les débats qui l’entourent depuis une dizaine d’années prennent des formes inédites. Auparavant principalement compris comme une posture morale et éthique, l’engagement est devenu un motif central pour repenser nos méthodologies et nos pratiques. Depuis le tournant ontologique, s’interroger sur l’engagement engendre même des réflexions sur nos principes épistémologiques. En se basant sur l’exemple des études autochtones au Canada, et plus particulièrement des études inuit, nous nous interrogerons sur les différentes formes qu’a pris l’engagement des anthropologues au cours des dernières décennies. Nous chercherons à comprendre comment les pressions exercées par les Autochtones eux-mêmes sur le milieu de la recherche et comment les nouvelles propositions des intellectuels autochtones en vue d’instaurer un paradigme de la recherche autochtone viennent bousculer certains de nos principes épistémologiques.

Hird-Younger, Miriam (Toronto)

Making Gender Legible: The Politics of Gender Audits in the Time of #AidToo

The response from Non-governmental organisations (NGOs) to the #AidToo calls for greater accountability for sexual misconduct in development have centered on bureaucratic mechanisms, such as “gender audits.” Despite the prominence of gender audits, there is insufficient literature examining how practices of gender auditing shape particular notions of inclusion. Based on ethnographic data, I examine the ways that gender inclusion was enacted and contested in the process of conducting a gender audit of a national NGO in Ghana. Building on feminist critiques of (non)performativity within institutional diversity work, I argue that gender audits are a terrain through which definitions of inclusivity and gender are negotiated by national NGOs in development. National NGOs also use the mechanism of gender audits to demonstrate to donors their commitment to international gender norms. In this way, the document of the audit itself becomes a placeholder for gender equality “progress,” irrespective of the audit’s results.

Holmes, Christina (St. Francis Xavier), Krautwurst, Udo, Graham, Kate, and Fernandez, Victoria
‘No Silver Bullet Solution’: Cruel Optimism and Canada’s COVID-19 Public Health Message

Science twines through many of the discussions related to hope for a return to normalcy within public discussions of COVID 19. The messy scientific and regulatory entanglements surrounding techno-scientific solutions for COVID-19, however, rarely make it fully into view.

Technoscientific-related hope and its associated affects can operate as a kind of 'cruel optimism' (Berlant 2010, 2011). It can be an affective response to return to life as 'normal' that is psychologically soothing, even as its enactment may replicate destructive social, political, or economic structures. Hope and technoscience entangle throughout the engagements between journalists and health officials in the health press briefings. Health officials in this zone of interaction balance explanations of scientific reality and caution, while attempting to not crush hope for a techno-scientifically mediated return to normal. As such, public health discourse obscures or tempers cruel optimism rather than directly confronting it.

Horton, Anna (McGill)

Neoliberal Metrics and Epistemic Activism in Public-Private Hybrid Healthcare

Increased reliance on metrics and evaluation has become integral to importing neoliberal logics into healthcare practices. Based on six months of ethnographic fieldwork at a Public-Private Partnership (PPP) hospital in Canada, this presentation explores how the metrics of PPP contracts advance the interests of profit-making organizations in 'publicly-governed' healthcare institutions. Neoliberal values are recast as technical realities, in the supposedly neutral language of codes and measurements. The governance of public healthcare becomes bound by the tools, discourses and mechanisms of neoliberal culture. I explore how patient-citizens negotiated this hostile environment by asserting their embodied epistemic authority as hospital users. I argue that their actions comprise a form of 'epistemic activism', denaturalizing the quantitative authority of the contract. I conclude by considering how engaging with practices of resistance at the sharp end of quantitative authority can advocate for local sovereignty and 'disentangle' unequal application of principles of measurement and evaluation.

Ingebretson, Britta (Fordham)

"Girls are Good:" Contesting Reproductive Choices in Rural China

This talk examines the moral calculus of family planning in rural China. Caught between competing moral frameworks of traditional son preference versus state policies that both limit total number of offspring and that rhetorically promote having daughters, I show how women take up and repurpose state family planning rhetoric to negotiate and (re)contest local social mores and to position themselves and others as certain types of women and citizens. By paying attention to the circulation of women's reproductive choices through gossip networks, "quantity," i.e. the number and sex of offspring, is translated into "quality," i.e. judgments about a woman's moral character. Ultimately, I demonstrate how state discourses and their circulation in everyday life in rural China affords women with avenues of discourse and culturally recognizable moral categories with which to reimagine gender and family roles in rural China.

Jacobs, Stephanie (Mississippi State)

Poster: Rescuing Food: Food Stash and the Value of Big-Picture Solutions

Food Stash Vancouver is a non-profit organization whose mission is to rescue food. They collect food that would be consigned to the dumpster by the excesses of industrial capitalism, and re-route it to people who need it. Participant observation gave me an inside look at what makes Food Stash different from traditional 'band-aid' food-philanthropy. In a capitalist system, physical materials like food are just pawns in a human game. They don't warrant any consideration in and of themselves – and the result is a huge volume of perfectly good food

going to waste. Food Stash intervenes by considering the power and intrinsic value of food itself. The social connections Food Stash is building involve more than just humans. The philosophy and practice of Food Stash speaks to broad systems, not specific situations. It works by building connections to pick up the pieces that capitalism is dropping. It works by embracing the social relations between humans, food, and institutions. And it works by example, by enacting a story of what's important and what's possible. Food Stash is an example of social action that's not a band-aid, but a real intervention into systemic problems, because it's a big-picture intervention.

Jacobs, Stephanie (Mississippi State)

Tracing Contact: Yellow Fever and the Beyond-Human Entanglement of Epidemics

Yellow fever is an entanglement of bodies, human and otherwise, with significant reverberations in the past 500 years of human social and political history. Its imbrications – in slavery, colonialism, revolutions, wars, the growth of cities, race relations, present-day travel restrictions, and potential future disaster – demonstrate the importance of analyzing 'disease' and 'health' as relational terms. Applying an Anthropological, more-than-human perspective to the history of Yellow Fever reveals the many elements that co-constitute an epidemic: human bodies, animal bodies, ideas, nations, viruses, landscapes, technology, money. By tracing the web of relations between bodies (rather than the boundaries between them), this 'entangled epidemiology' offers a more complete understanding of disease, and a more responsible approach to Public Health as we look ahead to future epidemics.

Juárez, Beatriz (Carleton)

Black Women and the Ecuadorian Nation State: The Afro-Ecuadorian Ancestral Territory

The political project of the Afro-Ecuadorian Ancestral Territory of Imbabura and Carchi advanced by Black women in the Ecuadorian highlands demonstrates how they articulate memory, territory and ancestry while building consent among NGOs, community members, researchers, state agents and political leaders. In pursuing this subaltern racialized cartographic project, Black women create a space of dialogue between social organizations and the state, in engagement with Indigenous territorial projects. They strengthen diasporic identities by emphasizing not their status as original inhabitants but rather the African blood spilled on the soil. They also reimagine an Afro-Ecuadorian political community through narratives of land struggle, memories of resistance, and ancestry. In this territorial project, Black women navigate the tension between discourses of national belonging and the diasporic condition of dispersal by mobilizing diasporic narratives as a political instrument of building connections between Afro women's identities, political actions and a transnational political agenda while negotiating state policies.

Joly, Tara (University of Northern British Columbia)

Limits of "Leaning In": Gender-Based Violence during Ethnographic Fieldwork in Extractive Zones of Subarctic Canada

In this paper, I use published literature, auto-ethnographic accounts, and interviews with ethnographers about field experiences with gender discrimination and sexual assault to analyze the unique and often undocumented challenges, opportunities, and traumas that affect and shape ethnographic research in northern extractive zones. I discuss how contemporary anthropology in the North can reproduce narratives and expectations of the heroic/masculine ethnographer. I argue that women, queer, and gender diverse researchers create unique networks of support in which to conduct their research successfully, often requiring unexpected divergences from what could be considered conventional method, ethics, and professional

outputs. The gendered challenges faced by researchers cannot be resolved by “leaning in” (Sandberg 2013) to a male-dominated field, but rather by challenging or creating space to conduct research beyond that very structure.

Joy, Amanda (Carleton)

Liquefy Wall Street: Contesting Financial Markets, from Occupy to the GameStop Short Squeeze

This paper contributes to the anthropological study of capitalism by tracing a lineage of struggle against wealth inequality enabled by finance capital, from Occupy Wall Street to the GameStop squeeze. In early 2021, the stock market unexpectedly became a contested space and a venue for a spontaneous collective attempt to damage the profits of financial elites and redistribute some of their wealth. Using an ethnographic approach, I examine amateur retail traders’ interactions with the stock market and with one another. I argue that these actors are engaged in a renegotiation of the meaning of the “free market” and the rules that govern it, to redefine it as something that ordinary people can negotiate successfully. However, amateur retail traders’ attempt to democratize Wall Street exposes the financial system’s contradictions as it reorganizes itself to shut them out and protect the big players.

Kamat, Vinay (University of British Columbia)

“The Ocean is Calm”: Discursive Shifts and Environmental Subjectivities in Southeastern Tanzania

Between 2000 and 2016, the dominant discourse in a majority of the villages inside the Mnazi Bay-Ruvuma Estuary Marine Park in southeastern Tanzania, was one of opposition to the marine park and its regulatory practices. Sometime in mid-2016, the discourse shifted to one of either indifference toward the marine park or support for the project marked by a common refrain: “Now we have understood the importance of marine conservation and recognize the benefits of caring for the environment.” Based on an analysis of 144 interviews with men and women in six marine park villages, this paper discusses how this discursive shift came about, and how enduring the shift might be. More specifically, the paper highlights the multiple factors that led to the discontinuation of destructive and unsustainable fishing practices such as dynamite fishing and the use of illegal fishing nets and beach seines in the fishing villages inside the marine park.

Kasnitz, Devva (Society for Disability Studies, CUNY)

Risk, Vulnerability, and Disability Expertise

A basic part of the disability movement is a robust assertion of self-knowledge and self-control over our lives. Neil Marcus writes “Disability is an ingenious way to live.” Disabled people ponder the counterfactual. Would I give up disability if I could? The definitional line between illness and disability seemed clear. The experiential difference between sickness and the sick role, the experience of disability and sickness even clearer. When the category of disability started to grow to encompass changes inherent to growth, maturation, aging, and a whole mix of health issues with tendrils of various lengths and strengths curling around disability, we found ourselves torn between tropes of ordinariness and exceptionalism. Who controls the risks we take and how vulnerability is perceived? Is quarantine really new to us? How about virtual presence? Disability has complex relationships to risk and vulnerability. Following from prior focus on aging with-vs-into disability, specters of risk and fear of loss are palpable. What about the lifetime of learning self-care disability experience imparts? Should we not be leading? Issues include the reality or fear of revictimization and false vulnerability, remedicalization and loss of control, and hard-won lessons from disability experience imparting an (un)recognized better-than-most understanding of risk and precautions.

Keirns, Carla (Kansas)

Speaking for Ourselves: Disability Rights, Bioethics, and Rationing in the COVID-19 Pandemic

When the COVID-19 pandemic began to spread in the spring of 2020, the models for public health planning in the US came from substantial work done in the mid 2000s to prepare for pandemic influenza. This work included planning for “crisis standards of care” and “ventilator triage” based on the expectation that if or when hospitals became overwhelmed, they would have more patients who could benefit from ventilators than machines available. This paper explores the ways in which disability advocates, bioethicists, public health leaders and bedside clinicians created policies for managing scarcity and how the disability rights community contested them.

Khan, Salwa (Toronto)

Social Identity and Data Interpretation in Online Genetics

In the past decade, online genetics companies have attempted to legitimize themselves as scientific sources of health information. I apply a sociological, user-centred lens to understand how users (as social actors) interpret this technical practice, and the vast quantitative health data that it generates. I pose two questions: (1) Why do people seek online genetic health data? (2) How do users engage with and interpret this data? Based on ten (10) interviews, I find that users (and their social identities) matter in determining the meaning of online genetics. Since the participants I interviewed present themselves as scientific and skeptical, they engage with online genetics mainly for identity development, rather than health information per se. Notably, they often question the medical legitimacy of online genetic data, despite efforts by testing companies to configure themselves as scientifically valid.

Kina, Hilal (University of British Columbia)

Unresolved histories and living pasts: public genealogies and family histories in Turkey

This paper explores the affective responses created by discussions of roots and genealogies in Turkey, specifically through the opening of a public population registry. It examines Turkish societies' engagement with the ambiguity of ‘Turkishness’ and the lingering presence of identities that have been neglected, repressed, and erased in the process of its construction.

Knaapen, Loes (Ottawa)

Data activism in the pandemic: public contestations over race-based COVID data

The politics of numbers is central to the narrative, governance and experience of the COVID-19 pandemic. Governments mobilize numbers to justify their response, but citizens too, actively participate in the production, circulation and mediatization of COVID numbers. This paper will explore different types of “data activism”, by analyzing debates over the production and use of race and ethnicity data on COVID-19. The lack of such data has been called “a dangerous form of invisibility” which perpetuates inequality. In Canada, public institutions have been pressured to start collecting and publishing such data, while in the USA three individuals initiated an open-source data-making collective to do so. The benevolence of such data does not go unquestioned. Some dispute methods of counting, while others question the purpose of such numbers, reminding us of the violence of state surveillance and professional in/action, either despite such health data or in the name of it.

Kuehling, Susanne (Regina)

Entangled in two economic systems: cash and kula 100 years after Argonauts

Based on recent discussions with participants of kula and on social media, the paper will focus on the status quo of gift exchange (kula) under pressure of increasing desire for, and need of, cash. Kula exchange facilitated food exchanges when needed, so the current trend of marketing kula ornaments and the prestige type of yams to the outside world bears risks. Losing the old, established partnerships means losing food security, a dire prospect in the light of climate change which affects the region mostly by changing wind patterns that endanger the staple food production and shift the fishing areas.

Lambert, Roseline (Concordia)

Agoraphobie, exclusion sociale et littérature : le cas de la loi de Jante en Norvège

Malgré le privilège des Norvégiens en termes de richesse et de qualité de vie, leur pays a le plus haut de prévalence de l'agoraphobie en Europe. Lors d'un terrain ethnographique à Oslo où j'ai rencontré des agoraphobes, je me suis intéressée à la loi de Jante - Janteloven, une loi imaginaire qui provient d'un roman du danois-norvégien Aksel Sandemose publié en 1933, dans lequel les habitants du village fictionnel de Jante doivent respecter des règles qui sous-entendent un individualisme égalitaire. Ces énoncés qui font passer l'harmonie collective avant le succès individuel sont encore très discutés aujourd'hui par les Norvégiens, dans les médias et dans la littérature scientifique (Bromgard et al., 2014; Palamara, 2016; Trotter, 2015). Je tenterai pour cette communication de comprendre comment cette loi, imaginaire et provenant de la littérature, constitue encore maintenant un marqueur de certaines attitudes culturelles et est discutée et intériorisée par les informateurs que j'ai rencontré.

Larouche, Catherine (Laval)

Une résistance tranquille? La minorité musulmane indienne face au nationalisme hindou

Le nationalisme hindou et ses répercussions sur la minorité musulmane en Inde ne sont pas des phénomènes nouveaux. Toutefois, ils semblent s'être intensifiés dans les dernières années. Plusieurs enjeux récents tels que des actes de violence contre les musulmans et les amendements à la loi sur la citoyenneté facilitant l'accès à la citoyenneté pour les migrants non-musulmans laissent planer un doute quant à la volonté du gouvernement indien d'assurer le traitement équitable de la plus grande minorité religieuse du pays. Par ailleurs, des évidences statistiques suggèrent qu'il existe, proportionnellement, un décalage socioéconomique significatif entre les musulmans et autres groupes religieux dans le pays. Comment les musulmans réagissent-ils à cette situation? En s'appuyant sur une recherche ethnographique menée auprès d'associations communautaires musulmanes, cette présentation suggère que c'est souvent hors des sphères politiques et des mouvements de revendications explicites que plusieurs citoyens « ordinaires » tentent de produire un changement social.

Leblic, Isabelle (CNRS Lacito France)

L'engagement anthropologique et enchevêtrement citoyen sur un terrain colonial

Engagement me renvoie à plusieurs anthropologues (Leiris, Balandier...) qui se sont exprimés sur leur pratique anthropologique en milieu colonial et enchevêtrement me fait penser à Ingold (2017 : 157) qui pense que la colonisation peut être vue comme la continuité du point de vue de la puissance coloniale et la discontinuité pour le peuple colonisé et, qu'en terme politique, certaines lignes sont plus puissantes que d'autres, permettant la continuité ou la bloquant selon les cas. Entre les deux, des lignes en pointillé comme stratégie d'imposition du pouvoir, qui a permis « l'imposition de régimes coloniaux sur des modalités de mouvement et de cheminement continu indigènes » (2007 : 160) Je développerai ces points à partir de ma pratique anthropologique en Nouvelle-Calédonie en montrant comment je n'ai jamais pu

séparer ma pratique anthropologique que mon engagement citoyen et anticolonialiste et de la façon aussi dont je suis perçue sur le terrain.

Lemons, Katherine (McGill)

Religion, Politique et le Citizenship Amendment Act

En janvier 2020, une large coalition de manifestants aux quatre coins de l'Inde s'est ralliée contre deux projets de loi controversés. Le premier, le «Citizenship Amendment Act», comme le second, le «National Register of Citizens», étaient appuyés par le gouvernement fédéral indien dominé par les nationalistes hindous. Dans les rangs des manifestants se trouvaient des militants de gauche, des groupes musulmans, des militants dalits et des étudiants. Cette coalition a connu son premier conflit interne quand les musulmans en son sein ont tenu à accomplir leur prière au milieu des manifestations et à inclure dans leur répertoire de slogans, le «Allah hu akbar», expression typiquement musulmane, traduisible par «Dieu est grand». Cette présentation fait l'analyse du débat public concernant ces actes religieux représentant une demande de reconnaissance à part entière en tant que minorités musulmanes, mais aussi tant que citoyens musulmans égaux, quoique distincts.

Linton, Kelly (Western)

Underrepresented: A Multi-Species Approach to Climate Change

Climate change presents grave challenges for humanity, from the loss of land and livelihoods, to potential displacement, mass migration, and threats to culture. For anthropologists, the climate crisis has created opportunities to reflect on the diverse relationships and exchanges that occur within ecology and how they reveal entangled and often contingent dependencies. One of the ways to encourage meaningful change is to examine our role as researchers and how we may be complicit (perhaps unintentionally) in reinforcing hierarchies about who matters. Through an exploration of ecological relations, livelihoods, and technology in the context of Southern Ontario agriculture, this paper considers how a multi-species lens can change the way anthropologists engage with issues of environmentalism and the climate emergency.

Lohmann, Roger (Trent)

Spirit Colonists of New Guinea Minds and the Anthropology of Numinalkind

When Asabano people of central New Guinea became convinced of the reality and power of the Christian god, the numinous beings of their earlier tradition suffered subordination, conflation, distortion, or annihilation. By turning analytical attention from believer perspectives to the supernatural beings themselves, these beings look like viral cultural programs that alter the thought and behaviour of the people whose minds host and run them. Gaining entry to people's minds through their deceptive outer image, they reproduce similar versions of themselves by motivating believers to act as if they were real and to proselytise. When foreign deities are accepted by converts who previously believed in different and more or less incompatible spirits, the interaction between the competing supernatural beings resembles colonialism and its consequences. From the perspective of numinous beings, converts' minds look like territories for conquest, occupied and differently managed by changing populations of victorious and vanquished spirit beings.

Long, Jennifer (Grant MacEwan)

White Skin Privilege in Dark Time

As an anthropologist teaching and researching whiteness in the politically conservative province of Alberta, I have witnessed a growing discontent around highly fraught topics such as 'identity-

politics', freedom of speech, and what is thought of as the encroaching 'alt-left' agenda. My work explores white reticence (Mahood, 2011) and white solidarity (Frankenberg, 1993) in everyday practice. Hartigan (2010) argues that whiteness lies at the heart of racial matters and that it is context dependent. This paper explores whiteness and white racial identity in Edmonton to uncover how white Edmontonians think about their past and imagine their future, and their role within it, in 2021 and beyond.

Lowrey, Kathleen (Alberta)

Working and good cheer: supporting amiability for support workers.

There is an extraordinarily high rate of employee turnover in the disability support sector. An Alberta Council of Disability Services estimated that “almost 80% of workers leave within 3 months of employment, and 40% leave in less than a year” (ACDS 2017). This paper will use the “Exit, Voice, and Loyalty” framework of A.O. Hirschmann (1970) to assess why this might be the case. The argument of the paper is that just as “mainstreaming” is an important policy component for improving the quality of life for people with developmental disabilities, so “mainstreaming” the working conditions of support workers might also be effective in improving employee retention. This, in its turn, would have major benefits for the developmentally disabled adults they work to support.

Luig, Thea (Alberta), Chiu, Yvonne, Ofosu, Nicole, and Campbell-Scherer, Denise

Mutuality, narratives, and complexity: moving from understanding entanglements to action during a pandemic

COVID-19 has changed the modalities of research engagement, and introduced an urgency for action in the complex space of disparate impacts of the pandemic, particularly on the most vulnerable members of ethno-cultural communities. In our collaboration, the Multicultural Health Brokers and researchers found common ground in the concept mutuality. Mutuality anchors cultural brokering to liaise, guide, mediate and catalyze change. Applied in research, mutuality anchors our relationship and joint investment in generating knowledge and change. It opens space for dialogue, sharing power and purpose, and coming together for action. A novel tool grounded in complexity science and narrative theory supported our aim of mutuality and action by allowing brokers to collect and self-signify micro-narratives on COVID-19 impacts on families in real-time. The resulting narrative patterns visualized the entanglement of impacts, and allowed the group to plan concrete actions to shift narratives into a more desirable direction.

Maloney, Vanessa (Toronto)

Disabled adults' experiences of transnational care economies in the Cook Islands

In this presentation I explore ethnographic material from long-term fieldwork in the Cook Islands on transnational networks of care and experiences of disability. I look at various manifestations of ‘tangled’ care in a context where many disabled people’s lives are defined by widely dispersed family networks and movement between the Islands, New Zealand and Australia. I use the word ‘tangled’ to make two theoretical interventions. First, I show how disabled people find themselves entangled in global flows of power, people and money. I situate care as a space where the larger forces of global capitalism and colonialism carve out particular pathways for intimacy and (inter)dependency in people’s daily lives. Second, I use ‘tangled care’ to refer to the messy ethnographic reality of how disabled people negotiate care, often in ways

that unsettle dominant assumptions about care as existing in a binary between an active caregiver and passive care-recipient.

Manatch, Monique (Carleton)

Spoken from the Heart – Doing Digital Indigeneity

Spoken from the Heart is a project that reached out to Indigenous broadcasters across Canada and asked them to tell their stories. What emerged were the struggles of language retention, funding, maintaining stable staff and their attempts to engage with a difficult and somewhat oppressive licensing bureaucracy. What also emerged were stories of community, of family, of struggles overcome and triumph. Indigenous broadcasters are the last barricade or the best hope against the loss of culture and language. They send messages of pride and strength. They bring the Indigenous people back to where they began and where they can begin to build. Regardless of where they are, or who they are or what language they know, Indigenous broadcasters shed light on the issues faced by all Indigenous communities. They tell of life lived and words spoken from the heart.

Mantei, Meighan (Carleton)

Poster: Girlhood, Assemblages and Social Justice: Engaging with Intersectionality and Girlhood Studies

For my doctoral research in anthropology, I will explore the role of intersectionality as a framework for the study of girls and within girlhood studies. However, rather than approaching this work from the static identity categories of race, gender, class and so on, I emphasize the importance of relationality by paying attention to the relational assemblages in which girls interact with and engage in. I provide an approach to girlhood studies that, without sacrificing a commitment to social justice, follows the intersectional and overlapping subject positions of dynamic life-worlds rather than static categories of identity.

Manson, Daniel (University of British Columbia)

“I’m trying to just stay”: Subsidized housing and temporal uncertainty among young people during an overdose emergency in Vancouver

Young people who use drugs in the context of housing instability and homelessness are particularly vulnerable to overdose in the context of the current crisis. The city of Vancouver has demonstrated a commitment to expanding access to substance use care for youth, including approaches such as supportive and temporary modular subsidized housing with on-site access to treatment and harm reduction. In these places, young residents must comply with or skillfully maneuver around restrictive building rules in the context of what Manson calls “temporal uncertainty.” Namely, youth’s daily, grinding efforts to simply “get by” in subsidized housing increasingly occur in the absence of a guarantee that they will eventually get somewhere better. We analyze the painful senses of frustration and distrust that emerge as youth struggle to navigate the “meantime” of housing and welfare bureaucracies and substance use care while looking towards futures that seem powerfully foreclosed.

Marr, Kelsey (University of British Columbia, Okanagan)

"How Can I Bring a Child into This World?": Questioning Reproduction in the Midst of Global Crisis

The COVID-19 pandemic has wrought major changes for human reproduction. Nascent academic literature illuminates how people’s reproductive decisions during other global crises are strongly tied to concerns with political and economic instability and health risks (Kearney and Levine 2020). But where does care fit into the emerging picture with COVID-19? Through online participant observation in mammagrupper (Swedish support communities that share

information and experiences about reproduction) and ethnographic interviews, I explore how, within pro-natalist Sweden, COVID-19 has affected plans to have children. I draw on a reproductive mobilities framework to show how interlocutors draw together personal experience of the pandemic and international pandemic discourses as they question their reproductive options/futures. This paper focuses on the role of care, and the ability to provide care, in Sweden under the conditions of a pandemic.

McCartney, Leslie (Alaska Fairbanks)

Our Whole Gwich'in Way of Life Has Changed / Gwich'in K'yuu Gwiidanda?i' Tthak Ejuk Go'onlih Stories from the People of the Land: A 22 Year Journey from Interviewing to Publication

In 1998, when I was invited by the Gwich'in Social and Cultural Institute (GSCI) to be the lead researcher on the Gwich'in Elders Biographies Research Project I thought, how hard can this be to interview Elders and write their stories? Little the GSCI or I understand the complexities we would encounter along the 22 year journey to publish their stories. A discussion of some of the entanglements encountered will include: how a non-Indigenous anthropologist writes Indigenous Elders stories in a way that does not repeat the long history of 'Indian Biography,' a genre steeped in a colonialist world view; finding a compromise on how the 'voice' of the Elder was to be represented in writing; placing the stories within cultural and historical contexts and how to convey to readers the importance of kinship connections and the meanings of place names in the stories.

McElgunn, Hannah (University of British Columbia)

Tuwat; or, Talking 'in turn'

This paper explores the connection between conversational turn-taking and relationality at Hopi, an Indigenous homeland in the Southwest U.S.. I focus on the interactions of a community advisory board to the Hopi Cultural Preservation Office. In this communicative setting, advisors are called upon to negotiate various lines of belonging: although the office is part of the tribal government that represents Hopi as singular entity, village and clan differences and tend to be valued and respected. One way in which speakers navigate these scales of belonging is through the linguistic strategies they employ to open and close turns at talk. I show that speakers frame their utterances as stemming from their own unique points of view, while simultaneously indexing the limits of their viewpoints. Through these turns at talk, a particular kind of collective comes into being: one united by bounded, partial, and situated knowledges.

McGraw, Rachel (Alberta)

(un)Doing ethnolinguistic identity in Huehuetla

This study explores identity categories and labels that are claimed, contested, and rejected in the multilingual community of Huehuetla, Puebla, Mexico. In Huehuetla, different identity categories, organized around specific discourses, are used to establish and contest boundaries between groups. By analyzing these discourses on multiple scales, the study focuses on how language, ethnicity, and place are invoked in contrasting and complementary ways to "do" and "undo" ethnolinguistic identities over time. Community members claim, reject, contest, and transform these discourses, performing and indexing their identities in the process. Analyzing contrasting discourses that reify or reject the connections between language, ethnicity, and place exposes underlying assumptions or ideologies about the boundaries and definitions of "language(s)", held by both community members and researchers, that have implications for the sustainability and revitalization of endangered languages. By exploring the ways that identity

and language are processes, rather than objects, language sustainability and revitalization projects can be more effective.

McIlwraith, K. Elaine (Western)

Layers of Colonialism: Confronting Inequalities in the Voicing of Silenced Histories

For those in Spain that view the once silenced history of al-Andalus as forming a part of their national, regional, local and personal history, decolonizing this past often includes engagements and entanglements across the Mediterranean divide, sharing historical narratives and their meanings to people from both sides. This paper is based on ethnographic fieldwork in Granada with one particular Moroccan migrant interviewee with exiled Andalusí family history. I consider his invitation of a friend with Spanish ancestry to our interview, when he considered his friend to be more knowledgeable about the Muslim past. As anthropologists, centering silenced historical narratives and the everyday lives of marginalized peoples is a cornerstone to our discipline. It becomes fundamental then that we identify 'layers of colonialism', where the authority and expertise to tell silenced histories is accorded to some, while others voices are devalued, particularly when it is a pattern repeated in other spaces.

McIlwraith, Thomas (Guelph)

Cultural Appropriation and Indigenous-Inspired Programming in Children's Summer Camping in Canada

This paper examines the history and legacy of cultural appropriation within Canadian children's camps. Based on a 2019 survey of camp directors conducted with the Canadian Camping Association, it is evident that many camp directors have a general knowledge of Indigenous cultures and contemporary Indigenous issues – including the harmful effects of appropriation in camp settings. Opinions vary on the continued use of Indigenous-inspired programming in summer camps, however. Departing from the idea that camps are, at heart, places of education outdoors, the paper considers if, how, and when camping professionals should continue with such programming while also considering calls to abandon such programming altogether. It asks about the role of summer camps in camper education and settler-Indigenous relations around the places that camps occupy, trip, and travel.

Melanson Ricciardone, Sophia (York)

Digital Entanglements, Mimesis and the Collective Imagination: Mapping Political Thought Online

On the seventh of February 2019, the Globe and Mail circulated details pertaining to SNC-Lavalin's illicit international activity and the federal government's alleged interference with the prosecution of the Québec-based construction company. Online platforms for news media and social media convulsed with expressions of moral outrage both in vehement support of, and opposition to the federal government's interference. While the intensity of the public's response is partially attributable to the agitative nature of "click-bait" digital media, this paper contends that our human proclivity for mimesis (Piaget 1951; Girard 1978; Taylor Coleridge; Taussig 1993; Zlatev 2005, 2007, 2008, 2013, 2018; Oughourlian 2016; Sonesson 2018), collective imagination (Anderson 1983; Taussig 1993; Cullen 2017; Weil) and symbolic thought (Piaget 1951; Mach 1993; Sebeok and Danesi 2000; Tylén et al. 2020) renders our minds susceptible to becoming entangled within a nexus of convergent digital culture that coordinates intersubjective, inter-mediatonal, and inter-political modes of signification. To illustrate this assertion, this paper presents an analysis of 6,000 Twitter tweets affixed to the hashtag #SNCLavalin collected between March 14 and April 2, 2019.

Messier, Philippe (University of Prince Edward Island)

Rituel d'état. Citoyenneté techno-politique entre pierre de granit et code informatique au T elangana.

Le 2 juin 2014, les travailleurs de Hyderabad c el ebraient la cr eation du 29e  Etat indien. Scandant « Victoire pour le T elangana »  a 'HITEC City,' un quartier b ati au travers des 'zones  conomiques sp eciales' (ZES) de l'industrie des technologies de l'information, les ing enieurs en informatique de la r egion brandissaient les couleurs du « Parti pour le T elangana » (TRS). Suivant gr eves et manifestations agit ees, ces ing enieurs savouraient la reconnaissance officielle d'une « identit e t elanganaise. » Les Vadderas—tailleurs de granit et migrants du T elangana—f etaient eux aussi l' emergence du nouvel  Etat. Un va-et-vient ethnographique entre ces travailleurs permet de comparer l'organisation des « festivals d' Etat » Bonalu et Bathukamma, m ediatis es en parall ele et contribuant  a l' edification de la capacit e industrielle du T elangana. Cette pr esentation r ev ele une citoyennet e socialement d ephass ee, mais co-constitutive du devenir  etatique, en situant l'apport technique des ing enieurs et des tailleurs vaddera au c oeur du renouveau identitaire t elanganais.

Miller, Bruce Granville (University of British Columbia)

Anthropology in the Court and Tribunal

This talk concerns the nature of the anthropology which I have deployed over several decades in Indigenous litigation, and, secondly, the Canadians who produced this anthropology. Recently I have been writing an ethnography of courts and tribunals, attempting to make sense of the contributions anthropology makes and how these processes might be transformed. To do this, I situate my work at the intersection of the state and the Indigenous nations. Here I invoke what I term "thinning," those ways in which the Crown and others attempt to limit and dilute the anthropological work entered as testimony. Further, much of this work involves trauma, and I parallel the idea of trauma-informed lawyering (McCallum and Prince 2020) with the anthropology of trauma.

Moodie, Megan (University of California, Santa Cruz)

Chronic Illness and the COVID's Long Haul

Contrary to the prevailing understanding of viral infection as something that has a clear beginning and end, more than 50% of those infected with COVID-19 report ongoing symptoms. The struggles of so-called "long haulers" are both new and familiar in the world of chronic illness. Online patient groups for ME/CFS (myalgic encephalomyelitis/chronic fatigue syndrome), Ehlers-Danlos Syndrome, and other conditions have seen a recent surge of these patients; they seemingly have much in common. Symptomatically, both groups experience multi-system complications, such as extreme fatigue, post exertional malaise, tremors, and neuropathic pain; within the world of medicine, they have both been dismissed and maligned. As they increasingly interact in online spaces, these two communities are serving one another: long haulers learn from patients who had difficult-to-diagnose, understudied, and invisibilized diseases before COVID, and the chronically ill are benefiting from new urgency within medical research institutions and their funders.

Moretti, Christina (Simon Fraser)

Sensing and walking: temporal entanglements in construction landscape

This paper discusses two sensory walks in Metro Vancouver, in a neighbourhood that is rapidly changing. In this context, embodied walking can be a way to document the temporality of construction and deconstruction landscapes. I discuss my itineraries through this neighbourhood as well as the ones of my interlocutors, and put them in conversation with one

another. To do so, I construct an archive of walking – porous, provisional, sensory, and performative – and ask how it can become entangled with the archives created by the people and projects I encounter.

Moritz, Sarah (Concordia)

(Re-)Building and Restor(y)ing the Nest of the Tsal’alh (St’át’imc Salish) Blue Heron People: Shared Abundance through Multispecies Relationality

Fish, water, and the St’át’imcets Salish language are vitally socially entangled. Based on long-term collaborative, Boasian and action anthropological engagements, this paper advances a relational theory and practical ecology of cw7it “shared abundance” that ensures the continuity of a good fishing way of life. The blue heron relies on water, fish, air, forest and the multisensory shared practical stewardship of the land to live well, to nest and to survive as a species. Correspondingly, the blue heron people share the same intricate reliance on other beings, local lakes, fish and the wind to thrive. This paper illustrates the entangled needs, visions, reciprocal actions, intentional dialogues and relational laws that are based on this intertwined heritage and identity. Salmon surface as mighty mediators, brokers, intermediaries and conciliators between the wind, water and land, people, the animals and the creator, the good and the bad life, home and homelessness, deprivation and abundance.

Morrison, Kyle (McMaster)

Engaging the Political Imaginary: A look at conservatism in the United States

In 2016, Donald Trump was elected president of the United States. Over the next four years, increased division between the two parties fractured bipartisan relations and alienated the more moderate members of the Republican party. With this in mind, how do we as anthropologists engage with the disenfranchised who have been alienated by Trump and the far right? To address this question, I interviewed former Republicans and self-labeled moderates/independents. I questioned how the political imaginary of these individuals has become entangled in the binary political hegemony of the United States. I also reflect on my own positionality and question how the imaginary of the anthropologist becomes intertwined with that of the interlocutor. I argue that by recognizing and embracing said entanglement we open additional channels of conversation between anthropologist and interlocutor. The research being presented is part of an ongoing study for a forthcoming PhD dissertation.

Munro, Catherine (Aberdeen)

Learning through love: getting to know Shetland ponies

Getting to know ponies, learning their preferences and respecting their opinions is central to how pony breeders in Shetland understand their practice. Ponies are thought to have several interconnected identities. They are equines, members of a breed and individuals. Through spending time with their ponies, sharing their experiences of weather, watching herd dynamics and working with ropes and halters, breeders hope to develop a shared understanding with the animals they love. In this paper I explore how pony breeders learn from, and with, their ponies and how these experiences connect to wider experience of landscape and home. Learning with ponies is a lifelong process, a practiced openness, a way of listening and responding to land and animals. As they live in relation to the rhythms of their horses lives, they develop an understanding, a way of seeing and sensing that allows them to make informed decisions about each pony’s future.

Murray, David A.B. (York)

Remains of the Pay: A Forensic Ethnography of HIV Support Groups in Barbados

From 2005-2015, between 2 and 5 support groups for people living with HIV (PLHIV) operated in Barbados. However, by 2020 all but one had disappeared. What happened and why? What does this disappearance tell us about the state of HIV in Barbados and every-day life for PLHIV in Barbados? More generally, what does this 'biopolitical drama' tell us about viral socialities--ties formed between groups of people as they confront the lived effects of infection, discrimination, and/or injustice attributable to HIV? This paper addresses these questions through 'forensic ethnography'—the deployment of ethnographic and archival research methods to gather information about past PLHIV support groups--in order to reconstruct the broader context in which these groups operated. This forensic ethnography reveals the uneven effects of “global health” or “project” time, a time frame delimited through international donors and government agencies and their shifting priorities which organize and fund HIV services that PLHIV rely on.

Myketyn Driscoll, Frances (Mount Saint Vincent)

Environmental Engagement and Social Entanglements: Iterations of a Mechanism of Evolution through the Framework of Neurodiversity

This paper is part of an ongoing body of work that conceptualizes such neurological differences as Autism and ADHD as naturally occurring as well as culturally informed and interpreted. Specifically that Autism and ADHD are distinct but not discreet neurotypes and that a diverse range of affectability of the central nervous system is necessary for species' evolutionary progress and survival. The work is based on literature from a wide variety of sources including from those with lived experience. Note: Presenter is actively seeking feedback from people with a wide variety of expertise and experiences.

Narayanan, Sandhya (Washington and Lee University)

“Like Oil in Water”: Changes and Conflicts Over Being Multilingual in the Peruvian altiplano

While most of the Andes has been home to vibrant indigenous multilingualism, the continued recognition of the altiplano region as a multilingual region obscures the many shifts and changes to conceptions of multilingualism that have occurred in the region since the Spanish conquest. Such shifts and changes produce different ideological stances towards multilingualism, as it is imagined and as it is practiced in everyday life. Using a combination of historical sources and my own ethnographic research on indigenous Quechua-Aymara contact in the region, I present an overview of shifts and, in particular, how they have influenced language change and multilingual praxis. By combining an analysis of these shifts across spatial, temporal, and textual scales, I show that each ideological reconceptualization of multilingual practice erases the legitimacy of different subsets of speakers over time – singling them out as linguistically and socially incompatible like “oil in water.”

Neri, Deanna (Alberta)

Interdependence: the pathway to the inclusion of people with intellectual disabilities and immigrant disability support workers

Friendship and social connections improve the quality of life and well-being of every individual. However, research has shown that people with intellectual disabilities face more challenges in forming and maintaining friendships. Despite the progress in disability policies, many people with intellectual disabilities still experience loneliness and isolation. For this population, disability support workers play an indispensable, yet under-recognized role in developing friendships and making inclusion happen. This paper highlights the narrative of immigrant women support workers, who, like the people they support also experience loneliness and social

exclusion. Data gathered from 20 in-depth interviews with disability support workers show that (1) affectionate relationship between support workers and clients serve as a model for “friendship”, (2) barriers to inclusion extend beyond physical environment, (3) context, environment, and frequency of meeting are essential in forming and maintaining friendships, (4) interdependency between care workers and clients help them navigate their way through inclusion.

Odger, Allison (York)

The Metrification of Care Aboard a Sexual Health Mobile Clinic in Toronto, Ontario

The Canadian health care system has increasingly placed an emphasis on decentralization and accounting by requiring clinic staff to engage in the production of metrics to maintain their funding. My doctoral research, based in Toronto, Ontario, explores how care and surveillance are inextricably linked in the provision of sexual health care. In my paper, I argue the physicians, counselors, and coordinators working aboard a mobile sexual health clinic are required to take part in practices of counting (counting clients and counting services). At the same time, these women are also engaged in other caring practices which support their commitment to the feminist health movement roots of the mobile’s trips across the Greater-Toronto-Area. Finally, I reflect on my own positionality aboard the mobile clinic, simultaneously critical of and entangled in the collection of such metrics, which ultimately led to a nuanced understanding of the staff’s work in caring for their clients.

Oehler, Alex (Regina)

On what I think you think they think

This paper examines an ethnographic account of animal-human sensory ‘reading’ between wolves and people in southern Siberia. The author problematizes the concept of the theory of mind in predator-human encounters, briefly surveying how it has fared in anthropological literature. At the core of the paper lies an exploration of auto-ethnographic possibilities for emplacement and attenuation in the methodology of multispecies ethnography, drawing on examples from the author’s own fieldwork with wolves, hunters, and herders in the Eastern Saian Mountains in the Republic of Buriatia, Russia. The auto-ethnographic observations are then brought into conversation with local Indigenous articulations of the minds of animals. The paper is intended to provide an introduction to the panel “Reading others: intent and sensory attunement between species.”

O’Sullivan, Sarah (Toronto)

“Good work” for whom? Thinking about race through humanitarianism and its refusal in northern Uganda

Using ethnographic examples of two projects seeking to do “good work”, this paper examines the “absent presence” (M’charek et al. 2014) of race within aid work in the post-conflict Acholi subregion of northern Uganda. The first follows an American volunteering organization providing material aid to HIV-positive children and the second highlights the interactions between a Village Savings and Loan Association and their facilitating NGO. I show that at the heart of this “good work” lies a humanitarian sentimentalism founded on racial hierarchies. But these sites of marginality were also sites where would-be aid beneficiaries refused the so-called “good work” of foreign NGOs. By refusal, I mean “manifestation[s] of deep awareness of the past, of...theft in raw form” (Simpson 2016, 330). Refusing aid pointed to a willful insistence on imagining alternative socialities and ways of living in the present from those facilitated by the white liberal imagination

Peacey, Brianna (Queen's)

Language in an Entangled Space: How New Worlds Create New Learning Opportunities

This talk focuses on the way that language learning fan communities are able to access alternative language analysis tools in order to discuss the complex issues of existing language and/or social and political occurrences. My research works with Slakgedakru specifically, who are an online fan community that learn Trigedasleng (Trig), the language made for the television show *The 100*. The community is able to discuss the evolution of the English language from a post-apocalyptic viewpoint, in an alternative and fictional North American cultural narrative. Through the lens of this fictional culture, they explore how the etymology of words might occur in Trig, as well as ways that language can change over time and under specific contexts. By doing so, they are able to compare the complex space between a fictional culture and their current cultures, which allows them to consider language differently than it exists in the real world.

Peak, Adriane (University of British Columbia)

How to Help A Hero: The Value of Social Support Development For First Responders

When we need help, we call an emergency number and First Responders (paramedics, firefighters, police, etc) are notified to assist us. These individuals are continuously bearing witness to others' trauma, which can result in an embodiment of psychological distress commonly named Vicarious Trauma (VT). Historically, an absence of empirical research surrounding the mental health of First Responders, compounded with the social stigma surrounding mental health illnesses, reduces help-seeking behaviors which perpetuates inadequate support systems. Through the lenses of medical and psychological anthropology, this research discusses the impact of cultural themes of heroism, social support, and expectations both internal and external to the First Responder community.

Palmer, Andie (Alberta)

Entangled, but disengaged: Energy policy development without First Nations in Alberta

A new extractive industry is being developed in Alberta, and the first bill to regulate the resource throughout the province was passed into law in late 2020. Under current Canadian jurisprudence, no duty to consult in the formation of legislation has been recognized, and no consultation was carried out. Alberta's Geothermal Energy Resource Act will regulate deep drilling and fluid extraction as if the geothermal energy source were a mineral, with all rights to extract automatically granted to pre-existing mineral rights holders. As modelled on pre-existing oil and gas regulations, the regime will promote the interests of current leaseholders over Indigenous treaty partners. I examine this legislation in contrast to alternative policies in BC and Aotearoa New Zealand, where Indigenous water keepers and fire keepers in those places have opened up new ways of talking about what should be sustainable practice with respect to geothermal energy.

Paquet, Pierre-Alexandre (Wisconsin-Madison)

La citoyenneté indienne est-elle spéciste ? Le cas des luttes politiques des éleveurs semi-nomades Van Gujjars

Depuis les années 1980, les droits coutumiers des éleveurs semi-nomades Van Gujjars sur le territoire forestier et ses ressources sont régulièrement remis en question par des projets de protection de la biodiversité. Cette présentation examine les rapports idéalisés entre humains, faune aviaire et animaux domestiques sensés accompagner l'engagement politique du citoyen modèle en Inde. Elle envisage le castéisme, le racisme et le spécisme inhérent au modèle de la

vie citoyenne qui aujourd'hui domine l'espace public – « -ismes » de la discrimination présents autant chez les groupes de protection des animaux que les clubs d'ornithologie – à la lumière des rapports bien différents qu'entretiennent les éleveurs semi-nomades Van Gujjar avec le monde animal.

Perrotta, Arielle (Lethbridge)

Poster: Am I Doing This Right? A Student Perspective on Qualitative Research During the COVID-19 Pandemic

A key component for qualitative research involves interviewing participants in order to gain first-hand accounts of their experiences. In previous research projects, I observed the power dynamics between myself, as the researcher, and the participants. In particular, the digital recorder solidified the interview interaction as different from a “normal” conversation. In 2020, I conducted an oral history during the coronavirus disease 2019 (COVID-19). All of the interviews were conducted through the phone. Although the virtual interactions provided anonymity, research participants expressed hesitancy with engaging with a student researcher over the phone. This presentation highlights first-hand accounts and challenges in completing research during COVID-19 as a student.

Pettit, Matthew (Toronto)

From Alcoholic to Expert: Experiential Knowledge Within and Without a Parisian Mutual-Aid Group

In mutual-aid groups for persons with alcohol dependence, co-recognition, communication and support are all predicated on the participants' shared experience as drinkers, often promoted as the unique “experiential knowledge” (Borkman 1976) that gives these groups their value relative to other therapeutic institutions. Within the southern Paris chapter of one such group, Vie Libre, this is expressed in terms of the “mirror effect,” the mutually beneficial exchange of exemplary experience, both good and bad, between members at different stages of their healing. While apparently unproblematic within their own discussion meetings, recent efforts to encourage and formalise the role of mutual-aid groups and peer support workers within hospital services has pulled these group members' “experiential knowledge” into strange new waters. Drawing on fieldwork and interviews conducted with Vie Libre members engaged in patient outreach at a major Parisian hospital, this paper explores how experience and its bearers come to be selected, evaluated, and legitimised for this outward-facing volunteer work.

Petit-Thorne, Alexandria (York)

Taking Queer Performance to Digital Space

Based on digital ethnographic fieldwork with queer performers in the Toronto Church-Wellesley Village, this paper considers how online queer performance spaces – which have popped up in response to the COVID-19 pandemic – impact the ability of trans* and/or racialized performers to access stages, audiences, and community. Responding to the conference's call to consider how anthropologists might confront inequalities and improve solidarity work, this paper will explore emerging forms of digital queer performance and the barriers to access which preclude certain queer, trans* and/or racialized bodies from taking up digital space. This paper will outline how the absence of “undesirable”, “deviant”, or “improperly queer” (Puar 2007) bodies from digital spaces might impact anthropological research on queer communities and will explore how we might take up ethically-engaged digital methodologies in spaces designed to further limit the participation of already marginalized queer people.

Pospisil, H. Max (Saskatchewan)

“Ghosts of the Forest”: Listening to Woodland Caribou Through a Community Art Exhibit in La Ronge, Saskatchewan

Due to sharply decreasing populations, woodland caribou have become an animal of concern for many Indigenous and Canadian peoples, yet they remain a less visible subspecies than their barren-ground relatives. Indeed, many Indigenous and non-Indigenous community members in and around La Ronge, Saskatchewan are unaware of their local presence. This lack of visibility may present challenges to both the conservation of and knowledge about the subspecies. Using multispecies ethnographic and arts-based methods within the context of a community caribou art exhibit, I apply zoosemiotic principles to “listen to” caribou voices through human artistic representations of and from them. Following Timo Maran and colleagues, I understand animal representations as developed through nonhuman animal *umwelten*, agency, and communication in relationships with humans, as well as through human cultural interpretations. As such, I argue that it is possible to access caribou communicative, sensorial, and relational worlds through this collection of art and artifacts.

Pozniak, Kinga (McMaster)

"Your only is my everything": Mothers of children with disabilities navigate through COVID-19

The COVID-19 pandemic has taken a disproportionate toll on the lives of mothers; however, mothers of children with disabilities face unique challenges. Their children usually need multiple health and support services, but the majority of these were cancelled or reduced due to COVID-related measures. This study is based on ongoing research with mothers who have children with disabilities. Mothers' accounts of navigating life, healthcare and school during COVID-19 reveal that many of the COVID-19-related phenomena that the majority of people experience as a profound disruption of the normal are in fact nothing new to them. Paradoxically, they also benefit in unexpected ways from some of the new mechanisms of access and connection. Mothers highlight the need to rethink many aspects of our social organization, central among them being the role of carework in the functioning of society.

Priolo, Miguel (Alberta)

Poster: Alberta's Petroleum Industry: An Oasis for Venezuela's Cerebral Exodus

Throughout the past two decades, Venezuela has become more unstable, sparking a mass migration out of Venezuela. This Venezuelan exodus has been dubbed the largest exodus to have ever occurred in Latin America. Venezuelans emigrated by the millions in search of safety, stability, and new opportunities. This ethnographic research explores a subsection of the Venezuelan exodus, known as the Cerebral Exodus, in Edmonton, Alberta. The Cerebral Exodus is a group of individuals who possess high levels of education and whose experience in the infamous Venezuelan petroleum industry has led them to Alberta, the petroleum hub of Canada's energy sector. This paper focuses on the narratives of three members of the Cerebral Exodus in Edmonton. I document these individuals' migration narratives while emphasizing their unique social entanglements, challenges, and opportunities, in turn analyzing how Venezuelan diasporic identities can be (re)formed through the trials and tribulations of migration journeys.

Radice, Martha (Dalhousie)

Parading in Place: The Reconfiguration of Carnival in New Orleans during Covid-19

After Carnival 2020 was identified as a superspreading event, New Orleanians set about re-imagining Carnival for pandemic times. While individuals planned extra-wide costumes with protective masks for 2021, Carnival krewes proposed safer alternatives to parades, from drive-by *tableaux vivants* to scavenger hunts. I discuss the Krewe of House Floats, a joke that

accidentally inspired thousands to decorate their homes as parade floats. Drawing on remote fieldwork, I explore this relocation of carnival from public to semi-private space. Like regular carnival, the house floats reflect differential access to resources of materials and know-how. Unlike regular carnival, they mobilize smaller networks of labour and potentially expose carnival-makers to social risks, notably in neighbour relations, that are absent from mobile street parades. They also temporarily reverse the trend of centralization of parade routes, returning carnival to residential neighbourhoods as this crucial celebration is reconfigured.

Rasiulis, Nicolas (McGill)

Syntony is Mastery, Syntonization is Mutual: Navigating Interspecific Push and Pull in Northernmost Mongolia

Drawing on seven months of fieldwork conducted in 2014-2018 among Dukha hunter-gatherer pastoralists in northernmost Mongolia, this presentation aims to foster reflection concerning improvisational dimensions of interspecific 'syntony' (i.e. mutual resonance of matched frequencies) generated over time along relentlessly shifting configurations of interpersonal intimacy in the ephemeral yet ongoing immediacy of action. Mastery seems to be situationally generated, sustained and humbled in a unique balance that is perceived and struck between control and permission, evasion/dissent and submission, trickery and honesty, and innumerable other sets of antipodal spectra at the push and pull in between interspecific lines. Helping dogs safeguard tethered reindeer from horses, pasturing hobbled reindeer, managing pens, recuperating strays, and undergoing the voraciousness of salt-lusting reindeer are activities that illustrate different configurations of the master balancing act. Anthropological grasp and rendition of this balancing act is afforded by a balance struck between catching and recording the act.

Rasiulis, Nicolas (McGill)

No Permit? No Problem: A Pragmatic Approach to that which Transgression Reveals in Northernmost Mongoli

Approximately 200 Dukha hunter-gatherer pastoralists inhabit the mountainous reaches of northernmost Mongolia. Since its establishment in 2011, the Tengis Shishged National Park has affected life within its borders, the delineation of which matches that of contemporary Dukha territory. Regulatory restrictions on hunting, fishing, pasturing and mobility have created new challenges for people realizing their livelihoods, whether they sustain or adjust their traditional practices in ways that skirt the law or not. This is the case despite deficiency in data supporting these regulations. Following Dukha grievances, a permit system was instantiated circa 2016, allowing increased land access in exchange for decreased privacy. Two instances of blatant collective circumvention of the permit system in 2019-2020 highlight the primacy of de facto situation vis-à-vis de jure structure. This presentation aims to expose ecological, political, economic, occult, and discursive dimensions of those transgressions, as well as reflect on strategic pragmatism vis-à-vis institutional reform.

Raycraft, Justin (McGill) – 2018 Salisbury Award Winner

Community attitudes towards conservation in the Maasai Steppe, Tanzania

This paper is about community-based conservation in the Maasai Steppe of northern Tanzania. It focuses on local pastoralists' perspectives on Manyara Ranch and Randilen Wildlife Management Area, two conservation areas that have previously evoked resistance at the community level. The empirical basis of the paper is a mixed methods assessment of attitudes towards conservation across twelve administrative villages involving a large-scale quantitative

survey (n=1058), in-depth qualitative interviews (n=240), and participant observation of everyday life carried out during a year of multi-sited ethnographic fieldwork (July 2019-July 2020). The paper shows that local support for these areas has increased over the past five years, and outlines some of the reasons for this change in attitudes. Ultimately, the paper suggests that community-based conservation in the Maasai Steppe shows promise as a mechanism for reducing rangeland fragmentation and supporting people, livestock and wildlife.

Regis, Helen A. (Louisiana State)

Blurred boundaries between public and private: a multi-species zoom memoir

Since the Spring of 2020, I have – like most of you – participated in a world of blurred boundaries, with my professional world of teaching, service work and mentoring students via zoom intersecting with my living room, kitchen, and yard. Academic life now looks like ethnographic fieldwork, with intersections of public and private, digital and virtual worlds that have become densely entangled. Teaching seminars with students, their room-mates, pets, children, and partners, coming in and outside of the zoom camera has become the norm. How do these virtual entanglements change the way we embody previously distinct roles as teacher, mentor, colleague, research collaborator, and householder? In this paper, I experiment with a kind of zoom-memoir, or auto-ethnography, of my own experience navigating these worlds of virtual teaching and virtual collegiality.

Ridington, Robin (University of British Columbia), Ridington, Amber, and Ridington, Jillian
Creating and Managing an Archive of Dane-zaa Actualities

Over more than fifty years Jillian Ridington and I with others have created audio, photo and video documentation of Dane-zaa life. Recordings include oral history, ordinary conversations and significant ceremonial events. With the support of the Doig and Blueberry First Nations, all of this material has been digitized. In collaboration with Amber Ridington and the Doig, Blueberry and Prophet River First Nations, a database is being created to make the many hundreds of hours of recorded material accessible to the communities. The recordings document Dane-zaa oratory in the Beaver language that will be a cultural resource for future generations. I have already used material from the archive to create video documentaries featuring the life and teachings of the last Dreamer.

Rowlatt, Linnéa (Network on Culture)

What Matriculture is NOT - and Why

While matricultures have existed alongside patriarchal societies since the earliest records available, documentary evidence about them is largely available from the perspective of the patriarchal, mostly European, gaze. This paper explores four approaches to historic matricultures for the manner in which they understood, represented, and treated people whose society was not patriarchal. The sample includes explorers, missionaries, anthropologists, and feminists, and covers time from the sixteenth century until today. With each approach, criticism is offered about the strengths and shortcomings of that perspective, supported by examples from historical and current matricultures. Ultimately, although each approach has contributed to greater clarity, lack of comprehension about Geertzian cultural systems has led to an incomplete understanding of the matricultures in question.

Roy, Rachel (University of British Columbia)

Reaching out during unprecedented times: Ethnographic reflections on virtual museum engagements

With the COVID-19 pandemic resulting in onsite visitation challenges for museums, creating and facilitating participatory virtual elements such as blogs, zoom conversations, and online forums about (virtual) exhibitions, programs and collections became a larger priority for curatorial and engagement staff. City museums have adjusted to working with communities both online and onsite to address topics of civic interest and concern related to urban connectedness, mental health, the environment and education. Ethnographic research on the virtual interactions, discussions and participatory experiences between museums and diverse publics provides critical insight into new and shifting community entanglements. By considering a series of virtual museum projects during the pandemic, this paper will provide reflexive observations on the following questions: How can examining virtual public interactions help museum anthropologists consider new and ongoing approaches taken by museums to connect with and build meaningful relationships with local citizens? How may virtual museum experiments employed during the pandemic converge and intersect with future engagement practices onsite and online?

Roy-Malo, Olivia (Laval and Paris)

« Un village pour élever des enfants, des enfants pour lever un village » : trajectoires de petites écoles en milieu rural au Québec

Au Québec, de nombreuses écoles en milieu rural constituent un terrain propice pour développer des modèles scolaires différents. Que ce soit pour éviter la fermeture de leur école, ou pour la faire renaître, les acteurs engagés dans ces projets pédagogiques cherchent à instaurer une formule qui soit plus adéquate avec leurs réalités, notamment celles induites par une baisse démographique dans leur région. Or, comment ces projets sont-ils mis en œuvre? Comment sont-ils négociés entre une pluralité d'acteurs qui portent un regard et un intérêt divers à l'institution scolaire? Prenant comme exemple l'étude de trois écoles primaires, cette communication discutera des formes d'espoir rattachées à ces projets pédagogiques en les contextualisant dans une double historicité, celle d'une histoire scolaire et d'une histoire régionale. Ce sera l'occasion de réfléchir aux bases d'analyse d'une recherche doctorale en cours.

Saillant, Francine (Laval)

Aux interstices de la connaissance

Depuis mon entrée à l'université j'ai eu l'occasion et surtout la chance de fréquenter, dans un chantier anthropologique sans cesse ouvert et ré ouvert, plusieurs disciplines et champs du savoir ainsi que de travailler de manière collaborative. Ces rencontres avec les 'autres' du savoir du points de vue de l'anthropologie, furent déterminantes dans les divers chemins que j'ai eu l'occasion de fréquenter. L'anthropologie que je pratique depuis ce que j'appellerais les lisières de la connaissance n'a rien de confortable. Tout un concours de circonstances m'a conduite à n'être jamais tout à fait classique au sein de la discipline, tout en restant fidèle à ses principes fondamentaux et en faisant sans cesse la promotion. Par cette présentation, qui sera une sorte de traversée de mon parcours, je chercherai à parler des grands thèmes qui sont au cœur de mon travail, soit ceux des soins, des droits et de la mémoire et enfin, de l'épistémologie et de l'art. En traitant tour à tour de ces thèmes, je tenterai de dégager ce que j'ai appris de ces incursions et aussi de certaines quêtes d'innovations méthodologiques mais aussi le fil conducteur de mes préoccupations premières.

Salme, Juliette (Université de Liège)

Et pourtant, ils collaborent : des humains, des champignons et des techniques de mise en relation

Dans le contexte global de crise écologique, des pratiques technoscientifiques émergentes réunissent des scientifiques, professionnels comme amateurs, cherchant à manipuler le vivant afin de produire de nouveaux (bio)matériaux aux propriétés particulières (biodégradables, durables, non-polluants, locaux, etc.). Ces techniques questionnent nos relations aux non-humains, microscopiques de surcroît, comme le montre notre enquête ethnographique au sein d'un laboratoire de biologie spécialisé dans la manipulation du mycélium, la partie végétative des champignons. Dans cette communication, nous nous intéresserons tout à la fois aux enchevêtrements entre champignons et individus —y compris l'anthropologue— au sein d'un laboratoire citoyen urbain, dans leurs dimensions pratiques et sensibles, ainsi qu'aux enchevêtrements entre humains et non-humains fongiques à une échelle plus large. En observant les types de relations et de collaborations, parfois inattendues, auxquelles ils peuvent donner naissance, ceci nous invitera à interroger certains dualismes propres à l'ontologie naturaliste des sociétés occidentales contemporaines.

Samoylova, Elena (St. Petersburg State Conservatory of N.A. Rimsky-Korsakov)

Connection in Spite of Time

Reflecting on engagements is especially relevant given events in the crisis period, when many different factors provoke the outflow of the population from small villages to cities and large township. The situation is exacerbated by difficult climatic conditions. Disruption of communicative and territorial connections forces us to look for ways to connect broken elements. The fact of communication becomes very important. Territorial and human voids require to be filled. People are trying to understand what ways can be used to maintain, restore or create a connection. Even objects and the surrounding space can be considered by them as a valuable resource for providing resistance to time. What new possibilities emerge when they address human or non-human relationships, memory to maintain contacts and bring people together in spite of time? Field materials collected in the Russian North helps finding answers to these questions, and also continues the discussion of D. Dzenovska about the perception of emptiness.

Sato, Yasuko (Lamar)

Toward a Solar Revolution: The Sun Goddess Amaterasu, the Japanese Solar Energy Industry After 3/11, and Women's Access to Cosmic Intelligence

Amaterasu is one of the few female solar deities in the world and the supreme deity in Shinto, which Heide Goettner-Abendroth designates as "matriarchal mythology." How then does Amaterasu's legacy live on in contemporary Japan? What are the cultural and ecological benefits of resuscitating her in today's world? The aim of this paper is threefold: firstly, to examine how mythological accounts of Amaterasu can guide our reflections on humanity's relationship with nature; secondly, to demonstrate how Amaterasu has inspired solar power generation in Japan since the Fukushima Nuclear Disaster on March 11, 2011; thirdly, to explore how Japanese feminists symbolically drew inspiration from Amaterasu, when seeking a revolutionary paradigm shift and identifying and expanding women's ability to tune into cosmic intelligence.

Savarego, Júlia (Universidade Federal de São Carlo)

An Ethnography of Documents in a Repossession Process

This paper aims to conduct a discussion about the methodological surprises in a research about a current repossession process. The initial proposal was to elaborate an ethnography with the residents of Capão das Antas camp (São Carlos, SP - Brazil), but the advance of COVID-19 moved the research focus to the legal documents, leading to questions about what is ethnography and

how the participant observation has been redesigned as the main tool for anthropologists. More traditional understandings of how to do anthropology were shivered by the consequences of ecocide and genocide policies that brought us to the pandemic scenario in Brazil, pointing once again to the already existing urgency of engaging with our interlocutors and their strategies to fight death policies. The entanglement between humans (lawyers, occupants, government employees, researchers) and papers in the context of the lawsuit concerning this compulsory displacement shall be my point of reflection in the presentation.

Schaefer, Brittany (Guelph)

Rock Climbing on the Niagara Escarpment: Experiences, Attitudes, and Care Practices at the Crag

How do rock climbers relate to the non-human worlds of the Niagara Escarpment, and what are the implications of these relationships? Composed of cliffs, gullies, forests, and numerous at-risk species, the Niagara Escarpment is a distinctive feature of the Southern Ontario landscape. As a popular rock climbing destination, the Escarpment also holds a rich history of affective entanglements between climbers and the natural world. Today, more people are choosing to climb outdoors, creating mounting conflicts among climbers, conservation authorities, and the cliffs. Focusing on the experiences, attitudes, and care practices of rock climbers, this paper will explore the entanglements among humans and nature, while also shedding light on issues of access, conservation, and gender.

Schiefer, Paula (Independent Scholar)

Reaching out: Fishing nets, intent, and anticipation

Along the Kuskokwim River in Alaska, gill nets are the main tool to catch salmon. I argue that the object that enables the catch can be read as a materialized indicator for local human-animal relationships. The design and the use of the net reflect the ways in which salmon and people can engage with each other and experience each other's presence. I elaborate how a fishing net indicates not only the relationship between species but is also a carrier of personal traits of both fisher and salmon. The handling of a gill net illustrates the knowledge and anticipation that form these relationships, and as an active contact point between the species the net furthermore becomes a signal and mediator between elements of water and land.

Schmid, Katrin (University of British Columbia)

Adjusting the Pathways: Community Management and Cumulative Effects

On BC's Northwest Coast, decisions are made today about our future energy sources, the ways we value people, places and beings, and about whose voices matter. Based on my MA research, this paper examines the systems and processes influencing Gitxaa'a First Nation territory and people today and into the future. Using information gathered through interviews with harvesters, I focus on Gitxaa'a's access to locally harvested food and resources. I put locally perceived intricate effects in conversation with the influence of settler colonialism and climate change on the region. Taking a desire-centered approach to this project, I highlight Gitxaa'a management strategies by applying an Indigenous resurgence framework to the inquiry of local pathways of effects and the influence of community action in altering these pathways. Finally, I urge anthropologists to apply a cumulative effects approach to studies of localized experiences of change and resurgent action in their research.

Schryer, Christine (University of British Columbia, Okanagan)

Going back to the beginning: Constructing prehistoric language variation for the film Alpha

Language is often defined as a uniquely human feature and anthropology has often sought to understand the origins of language, but when language is described in ancient terms it is often seen as a monolithic entity – human language, writ large. However, humans were social beings even at this point in time so why wouldn't social variation have existed? How can we imagine what this might be like? This paper describes my work constructing the prehistoric language of Beama for the film *Alpha* (2018). Set 20,000 years ago, this film examines one theory of the domestication of dogs and at some level the “domestication” of language through the use of dialectal differences and sociolinguistic variation.

Scofield, Jo (University of British Columbia, Okanagan)

Poster: What do we Know About Abortion Care? An Assessment of Knowledge in the General Public of the Okanagan Region of British Columbia

How “accessible” is abortion in Canada? Canada’s neoliberal healthcare system places responsibility for finding abortion care on individuals. Additionally, doctors who are “conscientious objectors” are not monitored and education about abortion care is limited. These conditions obfuscate access to knowledge and services regarding abortion care. This means a person must first be able to locate this hard-to-find information about abortion care. Based on a survey I conducted in the Okanagan to determine what residents know about accessing abortion care, I provide a snapshot of public knowledge of abortion care that I hope to use to focus on improving educational resources.

Seagle, Caroline (McGill)

Numinous bodies and the politics of care: Musico-environment ontologies, spirit possession (tromba) and resistances to mineral extraction and conservation in Madagascar

Tromba (spirit possession) ceremonies have a long history in Madagascar, linking Malagasy social-environmental ontologies, rules, and ancestral relations with conceptions of past, present and future (Osterhoudt 2012; Lambek and Walsh, 1997; Golden 2014). As potent, sensorial spaces of negotiation, tromba is always mediated by music (Emoff 2002). This paper discusses the role of music in shaping, through ritual and creativity, new potentialities of environmental (in)justice in Madagascar. Tromba ceremonies invoked on the peripheries of a multinational mining project in Central-Eastern Madagascar, were found to be locally crucial sites of cultural change and reproduction. Canadian mining company Sherritt International, operating a large-scale, open-pit nickel mine, is part of a growing consortium of multinational mining companies, including Rio Tinto, latching onto conservationist rhetoric in Madagascar and seeking to increase land access through engagements with environmental aesthetics and groups. As Andrew Barry (2004: 198) notes, "'ethical capitalism' does not signify a new form of capitalism per se but rather a bundle of 'techniques'," rendering "the ethical or unethical conduct of businesses explicit," or visible and observable. As these spaces of corporate-environmental 'care' are negotiated in global circles, often through affective media, tromba is also a site of negotiation, a space wherein land dispossession, displacement, and everyday lack of access to ancestral sites and forests -- due to both mining and conservation initiatives -- are both coped with and discussed, and where bodies become 'bendable', as the medium of tromba itself is the body. Drawing on recent ethnography and theories on aesthetics, media(tion), and sense perception, this paper focuses on the centrality of music and the environment in shaping living and intangible social-ancestral worlds 'making sense' of being uprooted by a large-scale mining company. While the adoption of conservationist aesthetics and 'market-based approaches' to conserving nature has also made the corporate world 'bendable', how and whether these legitimization strategies have (or have not) taken seriously the ritual-ancestral worlds of

Malagasy people coping with dispossession is questionable. I turn to tromba as a site in which to pose and grapple with this question. How might tromba ceremonies, as spaces of spiritual negotiation, adaptability, and 'ritual regulation' (Osterhoudt 2017) tell us more about resistances to mining, state politics, and deeply-rooted social-ancestral relations?

Shulist, Sarah (Queen's)

When all you have is "imitation": Identity, ideology, and multilingualism in a context of language loss

The social system of the Tukanoan people of the Northwest Amazon rests on practices of linguistic exogamy, which have traditionally encouraged high levels of multilingualism as well as a strong attachment to the language that marks one's personal identity. This attachment manifests in the idea that additional languages are only ever "imitated", not "spoken", regardless of one's level of fluency. Like Indigenous peoples everywhere, however, many Tukanoans have had their main languages taken from them by colonial actions, and may no longer speak their own language. This paper considers the particular challenge of shift in this ideological context, where many people are now "only imitating" any of the languages they use, how this state relates to constructions of "languagelessness", and what this situation means for anthropological understandings of the boundaries of "languages" based not only on grammatical structures or patterns of use, but on speakers' own understandings of their identities.

Sliwinski, Alicia (Wilfred Laurier)

So You Want to be a Humanitarian? On a few entanglements of good work pedagogies.

In this paper, I explore linkages between institutions of higher learning and various forms of doing 'good work' that are unpaid yet widely sought after by students. In recent years, universities have facilitated and promoted curricula that involve students in a wide range of volunteering, community-service, and experiential learning initiatives. While these are not humanitarian projects per se they partake to humanitarian values writ large, and their appeal responds to participants' often deeply felt desire to contribute positively hands-on, either at home or abroad. They also respond to new performance-driven metrics for tertiary education funding. Drawing on examples from Ontario universities, this paper will review a set of practical and ethical implications that characterize the moral entanglements of 'good works' pedagogies.

Sobanski, Brenna (Dalhousie)

Good Work, Good and Bad Workplaces: Stories from Canadians Working in Social Justice Nonprofits

Many non-profit employees see their work as a way to live their values. They often believe deeply in the missions of the organizations for which they work. In the best cases, non-profit employees enjoy their work, feel respected by their employers, and believe their work has some positive impact. In the worst cases, employees feel mistreated and disappointed. In this presentation, I examine the relationship between work driven by notions of 'the good', and what makes for a good workplace or good working conditions. Drawing on interviews with 20 employees from social justice non-profits across Canada, I consider employees' thoughts on the role work should play in a life. Ultimately, I suggest that in workplaces where employees feel mistreated, the question of how to relate to work, whether to see it as a site of potential personal fulfilment, or something more instrumental, becomes a problem.

Smith, Joshua (Iowa State)

Coming of Age in Sothern Alberta: Recreating, Scouting and Mormonism in Treaty 7

Memories of recreating are immersed in two extremely different landscapes. Waterton National Park (a World Heritage site as part of the Waterton-Glacier International Peace Park) and Writing on Stone Provincial Park (a UNESCO World Heritage site). The latter is also a sacred and vital place for the the Siksika, the Kainai and the the Piikani Peoples. Both parks are in Treaty 7 boundaries and, recently (2019), Southern Alberta's Blood Tribe (the largest reserve in Canada) won a 40 year land claim battle against the federal government over the reserve land created by the 1877 Treaty 7. This paper reflects back on the my experiences of these places I only knew as spaces of recreating and play. Key provocations of this paper are twofold: Why didn't I learn more about these Indigenous spaces; and, how might these spaces of settler play and recreating transformed when confronted or reckoned with Treaty?

Speier, Amy (University of Texas, Arlington)

Travel bans, quarantine, and kinship-based collaboration amongst intended parents in North America

Various cross-border reproductive arrangements for surrogacy were halted, interrupted, or renegotiated during the COVID-19 pandemic. Intended parents from Europe, China and Australia who were planning on traveling to North America for the birth of their child(ren) in 2020 found themselves in locked down countries. Stories abound about surrogates caring for babies they birthed well into the child's first months. In addition, intended parents with resources were able to negotiate ways to travel to Canada or Los Angeles despite travel bans. Furthermore, intended parent communities sprung up in Canada, during which Australians would offer legal advice for other intended parents from Germany, Spain or Australia. This paper will consider the collaborations of care amongst intended parents who were "stuck" abroad for many months awaiting the birth of their children.

Spray, Julia (Washington University in St. Louis)

The Paradox of the Responsibilized Child: Self-management policy and responsibility for childhood asthma in the United States

Biomedical treatment for childhood asthma in North America is guided by self-management, an approach that shifts responsibility for healthcare onto the caregiver, positioning children as apprentices learning to "take responsibility" for themselves. Such self-management policies are predicated on culturally-specific constructions of childhood: that parents are responsible for children and for delegating care tasks; and that children are passive recipients of parental care and ought not hold responsibility for health. Yet children must and do carry out many of the tasks for asthma management, creating a paradoxical child who both is and cannot be responsible. While anthropologists have critiqued the responsabilization of caregivers, there has been little attention to the responsabilized child. Drawing data from two U.S. sites, we ask: How are physicians, caregivers, and children negotiating this paradox? What are the consequences of a self-management policy that ignores children? And what have critiques of responsabilization missed by overlooking children's agency?

Sterlin, Joshua (McGill)

Shadow Animism and Ontological Xenophobia: Anthropology of Horror

By examining the specifically Western genre of Horror fiction through the lens of anthropology I explore the dynamics that define its central character as being focused upon an ontological xenophobia that must be perpetually, and ritually, controlled, and cleansed. Beyond a sociological account, or the genre's structural conceit of safe falsity (though perpetual trafficking in doubt), we might take what it contains seriously as ontological explorations. Through the lens of anthropology, and constituent analytical concepts with a focus on predation, I analyze the

genre as conforming to the gazing relation of the Naturalistic West, as Descola (2013) has described it, regarding its binary reversal: Animism. In so doing we might gain insight into our own cosmology, and its relationship to that which is otherwise. I conclude with possible implications for theories of ontological porousness and connection, and the application of this analysis to questions of political ontology and worlding.

Stinson, James (York), Akiwenzie, Natasha, (Bagida'waad Alliance), Serda, Victoria (Bagida'waad Alliance), Cohen, Roxanne (York University)

Decolonizing Planetary Health and Climate Change Research With Indigenous Youth

The Bagida'waad Alliance was formed by fishing families of the Saugeen Ojibway Nation to research and educate how climate change is affecting the waters and fish populations of Lake Huron and Georgian Bay. This paper describes the protocols, methodology, and relationship-building involved in the SSHRC-funded Partnership Engage project New Journey to Save Fish: Oshki Maadaadiziwin Jaa Bimaaji'ut Gigooyike, which is a collaboration between Indigenous and non-Indigenous researchers affiliated with the Bagida'waad Alliance and York University, aiming to promote a decolonized, participatory, and youth-centred approach to planetary health research and education. The project aims to create knowledge about Indigenous experiences of, and responses to, climate change on Lake Huron and Georgian Bay, and to mobilize and share this knowledge with a range of audiences through the production of short youth-produced documentary films.

Strand, Katherine (McGill)

Entangled Fields: The Smooth and Striated Space of Agriculture in Palliser's Triangle

The agricultural field presents unique opportunities to consider how the production of capitalist species such as wheat creates entanglements of smooth and striated space. Borrowing these spatial terms from Deleuze and Guattari, this paper takes an historical approach to the context of industrial grain production in southwestern Saskatchewan. The region is known as Palliser's Triangle, which was categorized as a desert wasteland by its namesake, Captain John Palliser, following his exploration of the Canadian Prairies prior to late eighteenth century homesteading. This paper traces the transformation of the region into a grid with the Dominion Lands Survey then considers some of the ways agricultural fields are maintained as striated spaces. However, I also consider how smoothing forces continuously remake striated space, thus creating interesting entanglements of space within the fields of industrial grain farmers.

Talarico, Brittany (Concordia)

Poster: Behavioural Plasticity in Disabled Infants in a Free-Ranging Group of Japanese Macaques (*Macaca fuscata*)

In this case study, we examined the influence of disability on infant behaviour. Congenital limb malformations and hydrocephalus are physical impairments that occur in both human and non-human primates. Behavioural video data were collected on three disabled infants and three controls, using 10-minute samples, at the Awajishima Monkey Center, Japan (2019). Preliminary results suggest that disabled infants had a greater frequency of mouth use to explore their environments and received extra support from their mothers during nursing and carrying. We predict that disabled infants and their mothers will show modification of key behaviours to compensate for infant physical impairment.

Therrien, Carole (Carleton)

Recovery 2.0: Hurricane Irma disaster relief framework in St. Maarten/St. Martin

Within my current research on the impacts of decision-making by authorities in the aftermath of disasters, with a special focus on the 2017 Hurricane Irma in St. Maarten, I explore the “moral framework” of humanitarian agencies that assisted state entities in the recovery process. Three years after Irma, communities away from the tourist's eye continue to struggle with social tensions, aggravated by and attributed to unequal treatment of workers and residents (Semple 2019). Power inequalities were embedded in both emergency preparedness and recovery processes. Initial findings show that the political and humanitarian interventions by global powers in Irma's recovery cast aside local leaders, processes, and practices, favoring global actors and international mass tourism interests instead of local resident needs. These actions broke locally understood and accepted rules of behavior, and denied protection and care sorely needed in a reconstruction environment.

Thom, Brian (Victoria)

Commemorating Ye'yumnuts: Encountering the transformative power of an Indigenous Ancestral Landscapes

Indigenous communities making interventions of Indigenous heritage into the public school system and public park landscapes as acts of transformative justice in the wake of the atrocious experiences of colonial land grabbing, Indian Residential schools and related apparatus. While formal redress like restitution and compensation has been elusive in Coast Salish territories on Vancouver Island, Cowichan Tribes and neighbouring communities are working to Indigenize the education of the children the beneficiaries of these policies – the private land title holders – and are commemorating their now-suburban Indigenous ancestral landscapes. This paper describes the collaborative community-based effort led by Cowichan Tribes to publicly commemorate, preserve and share their ancestral site known Ye'yumnuts -- a remarkable archaeological site (DeRw-018) at Somenos Creek in the Cowichan Valley on Vancouver Island, British Columbia. These local acts of commemoration and assertions of territorial authorities are compelling visions of transitional justice that have strategic potential to reshape future relationships and transform public discourses of history and place.

Thulien, Madison (British Columbia Centre on Substance Abuse)

The generative potential of mess: Reflections on a community-based participatory action research project with young people who use(d) drugs

Community-based participatory action research (CBPR) is necessarily a messy engagement that poses methodological, ethical and empirical challenges, contradictions, and conflicts. In our work with young people who use(d) drugs in Vancouver, working collaboratively through moments when the research process became uncomfortable and fraught has been essential to discovering new ethical and empirical ways forward. In this paper, we detail the creation of a partnership that began in 2018 between four researchers and a group of ten youth who have current or past experience with drug use and street-entrenchment in Vancouver. We focus on the generative potential of mess, highlighting unexpected moments that challenged us to rethink our objectives, relationships, and the contours of an ethical CBPR framework. We caution that (well-intentioned) efforts to minimize, avoid, or prevent messiness in CBPR risks flattening the complex personhoods and expertise of young people who use(d) drugs.

Uzelac, Mirjana (Alberta)

Manipulation of a Pandemic: Seniors and COVID-19 in Serbia

The paper examines the ongoing COVID-19 measures in Serbia and people's reactions to these measures. Since the outbreak of the pandemic in March 2020, Serbian government had imposed

numerous measures that restrict the movement of seniors, spread misinformation about the number of infected, and used the pandemic for political goals. Anecdotal evidence and media reports suggest several strategies that people employ as a reaction to these measures, which range from complaints to open resistance. On the other hand, the supporters of the current regime seem supportive of the measures, which creates conflicts. The paper examines the experiences and reactions of people in Belgrade, the capital of Serbia. The main focus is on seniors, who are disproportionately affected by the pandemic and by inadequate responses from the government. It is shown that the response is politicized and that the personal experience of the pandemic highly dependent on one's opinion on Serbian's government.

Vieth, Rine (McGill)

Fractured Interactions: State Interactions within the UK Asylum System

Given that almost 10,000 asylum-seekers a year appeal their decisions, the UK Asylum and Immigration Tribunals are a frequent step for those implicated in the complicated UK asylum system. For asylum-seekers who are claiming status as Christian converts, their process through the asylum system is often supported by local clergy, parishioners, or other people of faith. All of this is amidst the backdrop of complicated state entanglements, within and around an administrative judicial process: asylum-seekers who are Christian converts have to prove their "genuine" faith through evidence and witnesses; xenophobic media narratives become official Home Office policy, which in turn is treated as fact by tribunal judges; and supporters of Christian convert asylum-seekers live their faith by giving evidence. How do asylum-seekers and their supporters work within the UK asylum system's entanglements? How does an administrative judiciary create complicated relationships between the UK state actors and asylum-seekers? Further, how do the Home Office and Church of England continue to respond to each other, through asylum-seekers' engagements with asylum tribunals?

Vossah, Akouvi Gloria Nella (Laval)

Les femmes noires sud-africaines durant l'Apartheid : histoire de luttes et de résistances

De 1948 à 1994, l'Afrique du Sud a été marquée par le régime de l'apartheid. Durant cette période, les noirs en ont été confrontés à l'oppression raciale et à l'injustice en général, mais ce sont les femmes noires sud-africaines en particulier qui ont subi ce que l'on a appelé une "triple marginalisation" : de race, de classe sociale et de sexe. Bien que l'apartheid soit avant tout une idéologie raciale, il s'est mêlé aux idéologies de classe et aux systèmes et structures patriarcales. Cette présentation examine l'histoire des femmes noires sud-africaines durant l'apartheid et met en exergue leurs capacités de résistance et luttes menées durant cette période à partir de données et sources historiques.

Walsh, Andrew (Western)

What is "good work" worth? Reflections on the value of paid and unpaid work in DIY transnational NGOs in Madagascar

In northern Madagascar, Malagasy speakers commonly use the terms *asa soa* or *asa tsara*, translatable as "good work", to refer to unpaid work that is intended to help people in need. In the contexts of several small-scale (DIY) transnational NGOs operating in the region, this category of work is most commonly associated with foreign founders and volunteers who keep these organizations running. These foreigners, meanwhile, often puzzle over why it is that the intended beneficiaries of their efforts aren't more willing to contribute unpaid labour of their own to projects that are intended to benefit them. In this presentation, I consider this puzzlement in light of the different perspectives on the value of paid and unpaid work that

foreigners and Malagasy people bring to their involvement with these organizations and their projects.

Ward, Shannon (University of British Columbia, Okanagan)

Register and Regional Identity on Tibetan Social Media

While linguists estimate that the Tibetan language family encompasses at least 54 distinct spoken languages (Ward & Roche 2020), ethnic Tibetans tend to overtly recognize one shared literary language with three corresponding “dialects” traced to the regions of Central Tibet, Amdo, and Kham. This paper examines how Tibetans on social media use text and talk to mark these regional identities, innovating with spelling and orthography to depict features of their speech. Simultaneously, concerns with ethnonational unity have evoked debates about language standardization that play out on social media. I analyze regionally-specific ways of using text, images, and voice messaging on social media, as well as related debates about how and when linguistic diversity should be appropriately marked. I show how Tibetans are negotiating their identities through understandings of the relationship between text and talk in this multi-modal communicative setting.

Wenzel, Abra (Carleton) – 2019 Salisbury Award Winner

Regimes of value: positioning value in the Indigenous tourism market

‘Tourism’ art has been and continues to be an important economic resource for many Indigenous Canadian artists and their communities. However, this economic role inevitably positions many Indigenous creations as tourist commodities, typically resulting in the objects being labelled handicrafts, curios, or folk art. Their role as objects intended for non-Indigenous consumption has meant that the monetary valuation assigned via sale obscures other forms of value. These ‘tourist’ arts possess socially-held qualities, that is cultural value, that do not vanish through commodification. However, the exigent economic circumstance of many Indigenous makers often means a reordering with the monetary valuation set by the market (i.e. price received) taking precedence. The dilemma for Indigenous artists rests in how to sustain in these commodified objects the attributes - traditional knowledge, materials, design and decorative forms and even ontological content - that together are their cultural value. Dene and Métis artists in the Mackenzie Valley have long taken part in the curio-arts market as a way of supplementing household economies. Using moose and caribou hair tufting as an example, I examine the ways the monetary valuation assigned to objects when they enter the tourism market diminishes cultural values significant to the artists, their families, and communities. Finally, I explore how Indigenous cultural values are being re-established and prioritized through an emerging and expanding online community of Indigenous artists that is facilitated by networking through social media such as Facebook and Instagram.

Widmer, Sandra (York)

“Congratulations! Your diversity score is like a booming rainforest” and other Financialized Quantifications of the Human Microbiome

This paper focuses on the quantifications of microbial life that direct to consumer (DTC) microbiome test companies present to test users. In particular, I discuss the “diversity scores” as an important measurement of (human) health. In the online discussions between test users, microbial diversity scores indicate what to do and eat to optimize the individual host’s health. Contrary to many public representations and visualizations of the gut microbiome as a communal achievement, DTC microbiome test diversity scores translate privileged experiences, like travel and eating a variety of carefully curated foods, into individual investments in health.

An aim of this paper is to connect the contemporary conditions of the financialization of health and the individualization of the human embodied subject of health through DTC test users' experience of microbial quantifications.

Wilkinson, Alisha (Ottawa)

'Mi Ciudad, Mis Valores': Neoliberal Modalities of Care and the Ethical Dimensions of Urban Life in Lima, Peru

Cities must contend with a myriad of challenges, including the considerable effects of pollution and climate change on the health, security, and well-being of urban residents. As such, environmental efforts are often deeply entangled with other processes of urbanization. Drawing on anthropological fieldwork in Lima, Peru, this paper considers how ideas of care are integrated into urban improvement and environmental programs. Environmental actions in Lima often take shape as urban improvement projects that employ a language of care to foreground individual actions, personal responsibility, and self-regulation. Using the example of the Mi Ciudad, Mis Valores campaign, I argue that environmentalism in Lima represents a particular neoliberal modality of care that has significant impacts on local understandings of how to ethically inhabit urban spaces and the ways Limeños imagine a sustainable future for their city.

Wilson, Joseph (Toronto)

The Ghost in the Production: Speaking of Time and Agency in an Archaeology Lab

This paper reports on the results of a short period of ethnography conducted at a University archaeology laboratory. The artifacts archaeologists deal with can be thousands of years old, yet their quotidian lives take place in the here and now. Using the tools of conversation analysis and participant-observation, I expected to find clear evidence of archaeologists 'marking' their language as shifting between 'archaeological time' and 'everyday time' in keeping with Gilbert and Mulkay's distinction between 'empiricist register' and 'contingent register'. Instead, interlocutors' speech drifted between the two registers and was notable instead for its use of "conversational historical present" tense, combined with shifting pronouns suggesting the timeless presence of a coeval 'invisible creator'. The human agency responsible for creating the objects was always present in the artifact, not relegated to a specific historical period, suggesting the artifacts' use as a kind of physical chronotope from which stories could be told.

Wiznura, Clare (Grant MacEwan)

Poster: Discourses surrounding Self Usage of Computer Mediated Communication: A Look at Gendered Differences

This presentation, based on my Honours Anthropology thesis, discusses the formation of language and gender ideologies that English speakers have surrounding online communication, in terms of how 'text speak', emoticons, and techniques for communicating tones, and as manner of engagement (interacting online and consistency in texting back) are thought of as gendered, or not. I interviewed 30 18-25-year olds asking them to identify trends and applying these assumptions to examples. I then analyzed examples of interviewee's personal communications to see if any of their assumed trends were present in their own texting, to examine the potential disjuncture between ideology and practice.

Young-Leslie, Heather (Alberta)

Materiality of Anxieties: Cultural Pivots and Masks in the Canadian COVID-19 Pandemic

While always politicised, Canadians' perspectives on face-coverings have shifted dramatically since March 2020. Canadians' discourse about face coverings have moved from stereotypes of

the air-pollution-avoiding and socially-compliant Asian, or the patriarchally-subjugated and female Muslim, to that of badge of solidarity with health professionals, and essential –yet contentious– weapon on the COVID-19 frontlines. In less than a year, the mask has become the pivot point around which existential anxieties, trust or mistrust in medical and political information and authorities, concerns about public safety and human rights, have coalesced. In this paper, we report on a project which has been pushing ethnographic methods to track the social and cultural responses to the newest and most volatile object of material culture to sweep Canadian society.

Yumakulov, Sophya (York)

“Criminal surrogacy” and “nobody’s children”: Exploring media criminalization of surrogacy in Russia during the COVID-19 pandemic

Travel restrictions implemented in the wake of COVID-19 have profoundly disrupted transnational surrogacy arrangements. In Russia, these disruptions have galvanized media attention around purportedly illegal surrogacy practices, sparked by the discovery of a deceased surrogate-born infant in a rented flat near Moscow (January 2020). Drawing on preliminary fieldwork, this paper analyzes a documentary from a Russian news outlet entitled “Children for Sale” which investigates the above-mentioned event and its fallout. The paper argues that cultural anxieties about surrogacy in Russia are motivated by concerns for child welfare and family tradition which coalesce around two key issues: the fate of “nobody’s children” and allegedly illegal surrogacy practices. The paper concludes by reflecting on the contradictory nature of public discourse in Russia around surrogacy as being criminal and controversial on one hand, and on the other hand, an important option that allows Russian families to grow and contribute to Russia’s demographic project.