



uOttawa

Faculté des sciences sociales  
Faculty of Social Sciences



IUAES



MO(U)VMENT:  
CASCA/IUAES2017

A joint CASCA and IUAES conference/intercongress  
Colloque/congrès conjoint entre UISAE et CASCA

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# CASCA/IUAES2017 MO(U)VEMENT

A joint inter-congress/conference of the International Union of Anthropological and Ethnological Sciences (IUAES) and Canadian Anthropology Society (CASCA)

University of Ottawa, Canada  
02-07 May, 2017

# CASCA-UISAE 2017 MO(U)VEMENT

Colloque/congrès conjoint entre l'Union internationale des sciences anthropologiques et ethnologiques (UISAE) et la Société canadienne d'anthropologie (CASCA)

Université d'Ottawa, Canada  
Du 2 au 7 mai 2017

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**CASCA/IUAES2017 conference-intercongress convenor/  
Organisateur du colloque / congrès conjoint**

Scott Simon (University of Ottawa/Université d'Ottawa)

**Advisory Committee/Comité consultatif**

*IUAES:* Faye Harrison, Junji Koizumi, Thomas Reuter, Heather O'Leary  
*CASCA:* Donna Patrick, Christine Jourdan, Nicola Mooney, Lorne Holyoak

**Scientific Committee/Comité scientifique**

*Chairs:* Mugsy Spiegel (IUAES) and Julie Laplante (CASCA)  
*IUAES:* East Asia: Junji Koizumi, Southeast Asia and China: Zhang Jijiao,  
South Asia: Subhadra Channa, Russia: Viacheslav Rudnev (Commission chair),  
Europe: Noel Salazar (Commission chair), Africa: Mugsy Spiegel,  
Latin America: Gustavo Lins Ribeiro, US: Faye Harrison  
*CASCA:* Michel Bouchard, Ari Gandsman, Julie Laplante, André Tremblay, Ellen  
Judd, Charles Menzies, Pauline McKenzie Aucoin, Andie Diane Palmer

**Local committee/Comité organisateur local**

Scott Simon, Lorne Holyoak, Donna Patrick, Pauline McKenzie Aucoin, Ari  
Gandsman, Julie Laplante, David Jaclin, Deborah Sick, Larisa Kurtovic, Meg  
Stalcup, Nicolas Rasiulis, Mylène Mongeon, Thushara Hewage, Romola  
Vasantha Thumbadoo, André Tremblay, Claudette Commanda, Corinne  
Laporte.

**Conference admin team (NomadIT)/ Equipe d'administration du colloque  
(NomadIT)**

Eli Bugler, Darren Edale, James Howard, Rohan Jackson, Triinu Mets, Elaine  
Morley, Hugh Swann

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from:**

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**We thank our Indigenous Elders for their teachings, guidance and prayers:  
Nous remercions nos Aînés autochtones pour leurs enseignements,  
conseils et prières:**

Evelyn Commanda Dewache (Algonquin, Kitigan Zibi) , Larry McDermott  
(Algonquin, Shabot Obaadjiwan), Dorothy Meness (Algonquin, Kitigan Zibi),  
Morning Star (Cree, Fort McKay), Barry Sarazin (Algonquin, Pikwakanagan),  
Georges Sioui (Huron-Wendat, Professor, University of Ottawa)

Chi miigwetch!

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# Welcome addresses



Welcome to participants and acknowledgments  
Mot de bienvenue et de remerciements

Dear Conference participants, dear friends  
Chers conférenciers et chères conférencières, chers amis

It is with great pleasure that I welcome you to the unceded traditional territory of the Algonquin Anishinabe Nation, where the 2017 Canadian Anthropology Society (CASCA) and the International Union of Anthropological and Ethnological Sciences (IUAES) annual conference is hosted by the beautiful University of Ottawa.

J'ai l'immense plaisir de vous souhaiter la bienvenue sur le territoire traditionnel non-cédé de la nation algonquine Anishinabe pour la conférence annuelle 2017 de la Société canadienne d'anthropologie (CASCA) et de l'Union internationale des sciences anthropologiques et ethnologiques (UISAE), où nous sommes accueillis par la belle Université d'Ottawa.

Just a little history on the Algonquins of Quebec: The Algonquin people have lived in the Ottawa Valley for thousands of years before Europeans arrived. Our people have never surrendered, abandoned, sold or negotiated a treaty with the Crown and today the Algonquin people are working hard for the rightful place in the cities of Ottawa and Gatineau, Quebec.

Juste un peu d'histoire sur les Algonquins du Québec : Les Algonquins ont vécu dans la Vallée d'Ottawa depuis des milliers d'années avant l'arrivée des Européens. Notre peuple n'a jamais cédé, abandonné, vendu ou négocié un traité avec la Couronne et aujourd'hui, les Algonquins travaillent fort pour que la ville d'Ottawa et de Gatineau (Québec) leur reviennent.

Today, the Algonquins are receiving more recognition within the Algonquin Territory. We are working towards building a new relationship with not only the Government of Canada but also with the neighbouring municipalities within the traditional territory.

Aujourd'hui, les Algonquins sont plus reconnus sur le territoire algonquin. Nous travaillons à bâtir de nouvelles relations avec non seulement le gouvernement du Canada mais également avec les municipalités voisines du territoire traditionnel.

I would like to thank and congratulate the organizers, volunteers and the University of Ottawa on hosting such an important event here on the traditional territory of the Algonquin Peoples.

J'aimerais remercier et féliciter les organisateurs, les volontaires et l'Université d'Ottawa d'avoir organisé un événement aussi important, ici, sur le territoire traditionnel des peuples algonquins.

Meegwetch, Thank you, Merci!

*Verna Polson*

*Grand Chief, The Algonquin Anishinabeg Nation/ Grand Chef, La Nation Algonquine Anishinabeg*



Friends and colleagues,

On behalf of the University of Ottawa, I am delighted to welcome all delegates to our campus for the CASCA/IUAES2017 conference.

Built on ancestral Algonquin lands, the University of Ottawa is a leading research-intensive Canadian university, recognised nationally and internationally for our expertise in numerous areas, and as an emerging force in many others. With a vibrant community of over 50,000 students, faculty and staff, we provide a stimulating and supportive academic environment.

The joint conference and intercongress of the International Union of Anthropological and Ethnological Sciences (IUAES) and Canadian Anthropology Society (CASCA), which will this year focus on the theme *Mo(u)vement*, will provide participants with a thought-provoking forum to exchange ideas, expand knowledge, and broaden collaborative networks across disciplines.

I would like to take this opportunity to thank the many people who have worked on the planning and organising of this conference: the conference Convenor, Advisory Committee, Scientific Committee, and Local Organising Committee. You have a remarkable five days ahead of you.

Please accept my best wishes for a superb conference experience and a memorable stay in Ottawa! While visiting our National Capital Region, I encourage you to partake in activities marking Canada's 150<sup>th</sup> anniversary of Confederation.

Sincerely,

*Jacques Frémont*

*President and Vice-Chancellor*

Chers amis et collègues,

Au nom de l'Université d'Ottawa, je suis heureux de souhaiter la bienvenue à tous les délégués de la conférence et de l'inter-congrès CASCA/IUAES2017 sur notre campus.

Érigée sur des terres ancestrales algonquines, l'Université d'Ottawa est l'un des plus importants établissements de recherche au Canada, faisant figure de centre d'expertise ou de force émergente dans de nombreux domaines à l'échelle nationale et internationale. Notre communauté dynamique compte plus de 50 000 étudiants, professeurs et membres du personnel administratif; ensemble, nous offrons un environnement d'apprentissage à la fois stimulant et encourageant.

La conférence et l'inter-congrès de l'Union internationale des sciences anthropologiques et ethnologiques et de la Société canadienne d'anthropologie seront cette année axées sur le thème du Mo(u)vement. Les participants y découvriront un forum qui donne à réfléchir et un endroit propice pour échanger leurs idées, approfondir leurs connaissances et élargir leur réseau de collaborations interdisciplinaires.

Je tiens à remercier tous ceux et celles qui ont travaillé à la planification de cette conférence, et tout particulièrement l'organisateur, le comité consultatif, le comité scientifique et le comité organisateur local. Grâce à leurs efforts, les cinq prochaines journées s'annoncent remarquables.

Pendant votre passage dans la région de la capitale nationale, je vous encourage à prendre part aux nombreuses activités organisées pour souligner le 150<sup>e</sup> anniversaire de la Confédération canadienne. Je vous souhaite une expérience exceptionnelle et un séjour mémorable!

Sincères salutations,

*Jacques Frémont*  
*Recteur et vice-chancelier*



On behalf of Members of Ottawa City Council, it is my distinct pleasure to extend a warm welcome to all those participating in CASCA/IUAES2017, a joint Conference and InterCongress of the Canadian Anthropology Society (CASCA) and International Union of Anthropological and Ethnological Sciences (IUAES), taking place at the University of Ottawa, on Algonquin ancestral territory, from May 2nd to 7th 2017.

Canada celebrates its 150th birthday in 2017 and the grandest festivities will be unfolding in Ottawa. I hope that you will join us in our nation's capital for the sesquicentennial anniversary.

I am delighted to express my moral support to the CASCA and IUAES for providing a valuable forum for Indigenous and other delegates to convene under the theme Mo(u)vement.

As Head of Council, I want also to acknowledge CASCA, IUAES and the panelists, along with the Conference Convenor, Advisory, Scientific and Local Organizing Committees for dedicating efforts, expertise and resources to the successful planning of this educational meeting.

As Mayor of the host city, I invite visitors to explore the revitalized Lansdowne park, its heritage pavilions, and new TD Place, home of the Ottawa REDBLACKS CFL team, and Ottawa Fury FC North American Soccer League team.

Allow me to offer my best wishes to everyone in attendance for a most rewarding experience, and to the visitors for a very enjoyable stay in Ottawa.

Sincerely,

*Jim Watson*  
*Mayor, City of Ottawa*

J'ai l'immense plaisir de souhaiter, au nom des membres du Conseil municipal d'Ottawa, une cordiale bienvenue à tous les participants à la CASCA/IUAES2017, conférence et intercongrès tenus conjointement par la Société canadienne d'anthropologie (SCA) et l'Union internationale des sciences anthropologiques et ethnologiques (UISAE) à l'Université d'Ottawa, sur un territoire ancestral algonquin, du 2 au 7 mai 2017.

Le Canada célèbre son 150e anniversaire en 2017 et des festivités grandioses auront lieu à Ottawa. J'espère que vous vous joindrez à nous à cette occasion.

Je suis ravi d'apporter mon soutien moral à la SCA et à l'UISAE, qui offriront une précieuse tribune où des délégués autochtones et autres pourront se réunir sur le thème Mo(u)vement.

En tant que chef du Conseil, je tiens également à remercier la SCA, l'UISAE et les experts ainsi que l'organisateur du colloque, le Comité consultatif, le Comité scientifique et le Comité organisateur local de mettre leurs efforts, leur savoir-faire et leurs ressources au service de la planification de cette rencontre éducative pour en assurer la réussite.

À titre de maire de la ville hôte, j'invite les visiteurs à explorer le parc Lansdowne, qui a récemment fait peau neuve, ses édifices patrimoniaux, de même que la nouvelle Place TD, domicile du ROUGE et NOIR d'Ottawa, équipe

de la Ligue canadienne de football, et du Fury FC d'Ottawa, équipe de la Ligue nord-américaine de soccer.

Permettez-moi de souhaiter à tous les participants une expérience des plus enrichissantes et aux visiteurs un séjour très agréable à Ottawa.

Meilleures salutations.

*Jim Watson*  
*Maire, Ville d'Ottawa*



On behalf of the School of Sociological and Anthropological Studies at the University of Ottawa, I am pleased to welcome all of those participating in the CASCA/IUEAS 2017, a joint conference of the Canadian Anthropology Society (CASCA) and the International Union of Anthropological and Ethnological Sciences (IUAES). It is an honour for our School to host the joint meeting of these two renowned organizations, which are at the forefront of anthropological research and practice, both in Canada and internationally.

The conference, which will unite anthropological scholars with delegates from indigenous groups and non-governmental organizations, takes place from May 2nd-7th, 2017. It will consider issues of local, regional, and global importance under the theme of Mo(u)vement.

As a large research unit of global scope, the School of Sociological and Anthropological Studies welcomes this opportunity to engage with participants in the CASCA/IUEAS 2017 conference. We hope that delegates will get to know our students, faculty, and facilities during their stay, and build lasting relationships that will bear fruit over many years.

Au nom de l'École d'études sociologiques et anthropologiques de l'Université d'Ottawa, je suis heureux de souhaiter la bienvenue à tous les participants de l'événement CASCA/UISAE 2017, le colloque conjoint entre la Société canadienne d'anthropologie (CASCA) et l'Union internationale des sciences anthropologiques et ethnologiques (UISAE). L'École est honorée d'accueillir le colloque de ces deux organisations d'envergure qui sont à l'avant-garde de la recherche et de la pratique anthropologiques, au Canada comme à l'étranger.

Ce colloque, qui aura lieu du 2 au 7 mai 2017, réunira à la fois des chercheurs en anthropologie et des délégués de groupes indigènes et d'organisations non gouvernementales. Y seront abordés des enjeux locaux, régionaux et mondiaux sous le thème « Mo(u)vement ».

Important établissement de renommée mondiale, l'École d'études sociologiques et anthropologiques se réjouit d'avoir la chance de collaborer avec les participants du colloque 2017. Nous espérons que les participants pourront mieux connaître nos étudiants, nos enseignants et nos infrastructures durant leur séjour et qu'ensemble, nous construirons des relations durables qui sauront fructifier durant de nombreuses années.

*Sincerely/ Cordialement,*

*Nathan Young, Ph.D.*

*Interim Director/ Directeur intérimaire*

*School of Sociological and Anthropological Studies/ École d'études sociologiques et anthropologiques*



On behalf of the Canadian Anthropology Society (CASCA), it is my pleasure to welcome everyone to CASCA/IUAES 2017, in the beautiful City of Ottawa and the unceded territory of the Algonquin Anishinabeg people.

This international conference is the result of a unique and productive collaboration with the International Union of Anthropological and Ethnological Sciences (IUAES), the University of Ottawa, and a number of local Indigenous and community organizations. Together, we have produced an exciting multilingual program under the theme "Mo(u)vements", which includes panels, plenary talks, poster sessions, workshops, events and excursions, an array of events that is unprecedented for our Association.

We anticipate that this conference will foster conversations and connections around the mo(u)vements of peoples, ideas, and objects in difficult times. We also hope that it will draw on our common interests and foster strength through international collaborations.

A lot of time and work has gone into making this conference a reality. I especially want to thank Scott Simon and the local organizing committee for their outstanding work putting this conference together. This conference could not have materialized without the additional dedicated work and support of the IUAES executive, including Faye Harrison, Junji Koizumi, and Andrew "Mugsy" Spiegel; the entire CASCA executive, including our general manager, Karli Whitmore; the NomadIT team, including Rohan Jackson, Triinu Mets, and James Howard; and all of our members, past and present, who have worked to make Canadian anthropology relevant, welcoming, and future-oriented.

Please take the time to enjoy what Ottawa and its environs have to offer. As a resident of our nation's capital, now celebrating Canada's sesquicentennial (150 years), I know that you will be welcomed and find something of interest to

explore, beyond the confines of what promises to be a very rich, engaging, and stimulating conference.

Au nom de la Société canadienne d'anthropologie (CASCA), c'est avec plaisir que je vous souhaite la bienvenue au colloque CASCA-UISAE 2017, dans la superbe ville d'Ottawa et le territoire non cédé du peuple algonquin Anishinabeg.

Cet événement international est le fruit d'une unique et efficace collaboration avec l'Union internationale des sciences anthropologiques et ethnologiques (UISAE), l'Université d'Ottawa et plusieurs organisations communautaires et autochtones locales. Nous avons élaboré conjointement un programme multilingue extraordinaire sous le thème « Mo(u)vements » qui regroupe des panels, des séances plénières, des séances de communications par affiche, des ateliers et des activités et excursions spéciales : une diversité d'activités sans précédent pour notre association.

Nous anticipons que ce colloque favorisera les conversations et connexions à l'intérieur des mo(u)vements de gens, d'idées et d'objets en ces temps difficiles. Nous espérons aussi qu'il permettra de mettre en lumière nos intérêts communs et de stimuler la création de liens grâce à des collaborations à l'échelle internationale.

Plusieurs heures et efforts ont été nécessaires pour rendre cet événement possible. J'aimerais particulièrement remercier Scott Simon et le comité organisateur local pour leur remarquable travail dans l'organisation de ce colloque. De plus, cet événement n'aurait su se concrétiser sans l'appui et le travail acharné du comité de direction de l'UISAE (comprenant Faye Harrison, Junji Koizumi et Andrew « Mugsy » Spiegel), du comité de direction de la CASCA (y compris notre administratrice Karli Withmore), de l'équipe de Nomad IT (dont Rohan Jackson, Triinu Mets et James Howard) et de tous nos anciens et actuels membres qui ont collaboré à faire de l'anthropologie canadienne une anthropologie pertinente, accueillante et tournée vers l'avenir.

Je vous invite à prendre le temps d'apprécier ce que vous offrent Ottawa et ses environs. À titre de résidente de notre capitale nationale, qui célèbre cette année le cent cinquantième (150<sup>e</sup> anniversaire) du Canada, je suis persuadée que vous y serez chaleureusement accueillis et que vous y trouverez des lieux intéressants à explorer au-delà de ce qui s'annonce être un colloque des plus enrichissants, motivants et stimulants.

*Donna Patrick*  
*CASCA President*  
*Présidente de la CASCA*



Welcome to the 18<sup>th</sup> IUAES Inter-Congress and to Canada's capital, Ottawa, the unceded traditional territory of the Algonquin people and First Nation. This jointly-organized conference/inter-congress is deeply indebted to CASCA's vibrant commitment to advancing the discipline and its public engagement in the wider community of world anthropologies. We in the IUAES are deeply appreciative of the vision, leadership, and hard work that our CASCA colleagues have invested in the planning and in the nuts and bolts organizing of this historic event. We are especially thankful to Scott Simon, the convener, who along with Michel Bouchard, now past president, presented an excellent proposal for hosting the 2017 IUAES Inter-Congress in the North American setting of Canada.

We in the IUAES are convinced that the theme of the conference/inter-congress, "**Mo(u)vement**," presents us all with a welcome opportunity to address a wide spectrum of timely issues within the conceptual framework and through the interpretive prism that the notion of movement offers. An additional dimension is added to the conference by convening it this year, when Canadians observe 150 years since Confederation. That historic event started the political process leading to the formation of the federation that Canada as a sovereign nation is today. **Canada150** as a sub-theme informs some of the panels and lectures, which will address the relevance of "**Mo(u)vement**" to understanding Canadian society and the contributions that Canadian anthropology has made and is making within the global context.

Working together to make this meeting a reality has been a rewarding experience. We are truly indebted to the Scientific Committee, whose co-chairs are Mugsy Spiegel and Julie Laplante; the Local Planning Committee, whose members include our convener Scott Simon, CASCA President Donna Patrick, and Lorne Holyoak; and the Advisory Committee, many of whose members also served on the other committees or in other supporting roles. These three committees all **worked** to make these six days the kind of event that we will all remember for its commendable intellectual vitality, collegiality, and affirmation of intercultural mutuality.

Enjoy the conference/inter-congress, see some of Ottawa, and find meaningful ways to celebrate Canada's sesquicentennial anniversary. We hope that your experiences here will be positive and that in the future you will continue to support both CASCA and IUAES. The IUAES will convene its 18<sup>th</sup> World Congress in Florianópolis, Brazil on July 16-20, 2018. This will be our first world congress in South America. We hope to see many of you there, where we will continue some of the conversations we start here in Brazil.

Bienvenue au 18e congrès conjoint de l'UISAE et dans la capitale du Canada, Ottawa, sur le territoire traditionnel non cédé du peuple et de la Première Nation des Algonquins. Ce colloque/inter-congrès conjointement organisé doit beaucoup à l'intérêt profond qu'a la CASCA de faire avancer la discipline

et à son engagement public dans la communauté mondiale d'anthropologie. À l'UISAE, nous sommes plus que reconnaissants de la vision et du leadership dont ont fait preuve nos collègues de la CASCA, et du travail assidu qu'ils ont accompli pour organiser et s'occuper des innombrables détails liés à la tenue de cet événement historique. Nous aimerions particulièrement remercier Scott Simon, l'organisateur de l'événement, qui, en collaboration avec l'ancien président Michel Bouchard, a présenté l'excellente proposition de tenir le congrès conjoint de l'UISAE 2017 dans un contexte nord-américain, au Canada.

Nous sommes d'avis que le thème « Mo(u)vement » constitue pour nous tous et toutes une excellente possibilité d'aborder un vaste éventail d'enjeux actuels dans le cadre conceptuel et à travers le prisme d'interprétation qu'offre cette notion de mouvement. Cette année, l'événement revêt une dimension supplémentaire compte tenu de la célébration des 150 ans de la Confédération canadienne. Cet événement historique est à l'origine du processus politique qui a mené à la formation de la fédération qu'est aujourd'hui le Canada en tant que nation souveraine. Le sous-thème **Canada150** sous-tend certains des panels et des conférences, qui analyseront la pertinence du « mo(u)vement » dans la compréhension de la société canadienne et de la contribution qu'a apporté et que continue d'apporter l'anthropologie canadienne en contexte mondial.

Notre collaboration en vue de faire de cet événement une réalité a été une expérience très gratifiante. Nous sommes très reconnaissants du travail du comité scientifique coprésidé par Mugsy Spiegel et Julie Laplante, du comité organisateur local (qui comprend l'organisateur Scott Simon, la présidente de la CASCA Donna Patrick et Lorne Holyoak) et du comité consultatif dont plusieurs des membres participent également aux autres comités ou remplissent divers autres rôles. Ces trois comités ont tous œuvré pour transformer ces six jours en un événement mémorable marqué par une admirable vitalité intellectuelle, une collégialité et une affirmation d'une mutualité interculturelle.

Nous vous encourageons à profiter au maximum du colloque/congrès conjoint, à visiter la ville d'Ottawa et à célébrer d'une façon significative pour vous le cent cinquantième du Canada. Nous vous souhaitons un merveilleux séjour et vous encourageons à continuer d'appuyer la CASCA et l'UISAE. L'UISAE tiendra son 18e congrès mondial à Florianópolis, au Brésil, du 16 au 20 juillet 2018. La tenue du congrès mondial en Amérique du Sud sera une première. Nous espérons revoir plusieurs d'entre vous au Brésil, où nous pourrions poursuivre certaines des conversations que nous entamerons ici.

*Faye Harrison  
President of the IUAES  
Présidente de l'UISAE*



Kwey! Bonjour! Hello!

It is with great pleasure that I welcome the participants of the Canadian Anthropological Society (CASCA) and the International Union of Anthropological and Ethnological Sciences (IUAES) to the University of Ottawa for this conference with the theme of “Mo(u)vements.”

The theme of “Mo(u)vement” is fitting in more than one way. First of all, consistent with the Truth and Reconciliation Commission, the University of Ottawa is now moving in the direction of Decolonization and Indigenization. We thus begin by recognizing that we live on unceded and unsurrendered Algonquin territory. In fact, our campus was created when the Oblates displaced Algonquin families from this specific place.

We also remember the legacy of Algonquin Elder Grandfather Ojigkwanong (“Morning Star” Etoile du Matin) William Commanda (1913-2011), who has an honorary doctorate from the University of Ottawa. Fifty years ago, he hosted his first international peace gathering in Ontario. People subsequently came from all over the world to Circle of All Nations gatherings he hosted at his home in Kitigan Zibi to share his vision of spirituality, loving peace between nations, and respect for Mother Earth. He welcomed everyone who visited him, and encouraged us to move together in solidarity.

In 2017, our world seems to be moving in the opposite direction. Peoples of the world are divided by war, hatred, terrorism, Islamophobia, and racism. We seem to be destroying our very planet with industrial practices that contribute to pollution and global warming.

Anthropologists often hope to change this world. Canadian anthropologists have long championed indigenous rights, ever since Frank Speck advocated in Ottawa for fishing rights for the Innu of Moisie River. CASCA still embodies this spirit. The IUAES was founded by people who hoped that anthropology could become a truly international discipline, bringing together people of all nations as equals. Both organizations thus were founded by people who want respectful relations between peoples, peace, and social justice. This resonates well with the vision of Elder Commanda. I hope that anthropology can take up the oars that move our human canoe along those waters.

Finally, this conference is only possible because of the work of many people on many committees who dedicated their time to this effort. I personally thank everyone who made this conference possible through volunteer work, through funding, as well as by giving papers and just being here. Together, we can move anthropology and we can move the world!

C'est avec un immense plaisir que je souhaite la bienvenue aux participants de la Société canadienne d'anthropologie (CASCA) et de l'Union internationale des sciences anthropologiques et ethnologiques (UISAE) à l'Université d'Ottawa pour ce colloque sur le thème « Mo(u)vements ».

Un thème tout à fait pertinent pour nous. En effet, en accord avec la Commission de vérité et de réconciliation, l'Université d'Ottawa a amorcé son mouvement vers la décolonisation et l'indigénisation. Un premier pas dans cette démarche a été de reconnaître que nous nous trouvons en territoire algonquin non cédé et non abandonné. Dans les faits, ce n'est qu'après que les familles algonquines furent déplacées de cet endroit précis par les Oblats que notre campus a pu voir le jour.

Toujours dans cette mouvance, nous reconnaissons l'héritage de Grand-père Ojigkwanong (*Morning Star* ou Étoile du matin), l'aîné algonquin William Commanda (1913-2011), à qui l'Université d'Ottawa a décerné un doctorat honorifique. Il y a cinquante ans avait lieu en Ontario son premier rassemblement international pour la paix. Depuis lors, des gens n'ont cessé de venir des quatre coins du monde pour célébrer le Cercle des nations chez lui, à Kitigan Zibi, afin de partager sa vision de la spiritualité, de la paix entre les nations et du respect de la Terre Mère. Il a depuis toujours reçu à bras ouverts chaque personne venue le rencontrer et n'a cessé de nous encourager à cheminer ensemble dans un mouvement de solidarité.

Pourtant, en 2017, notre monde semble se mouvoir dans une direction contraire. La guerre, la haine, le terrorisme, l'islamophobie et le racisme divisent les peuples du monde. Et notre propre Terre, nous la détruisons peu à peu par nos pratiques industrielles qui alimentent la pollution et le réchauffement climatique.

Mais, les anthropologues espèrent souvent changer ce monde. Au Canada, depuis longtemps les anthropologues se portent à la défense des droits des autochtones; depuis aussi loin que Frank Speck qui a lutté à Ottawa pour les droits de pêche des Innus de la rivière Moisie. Encore aujourd'hui et plus que jamais, la CASCA incarne cet esprit. L'UISAE a été fondée par des gens qui croyaient en la possibilité de faire de l'anthropologie une réelle discipline internationale et de rassembler sur un même pied d'égalité les peuples de toutes les nations. Les fondateurs de ces deux organisations étaient donc animés par des idéaux communs, soit le respect entre les peuples, la paix et la justice sociale. Les mêmes idéaux qu'incarne la vision de l'aîné Commanda. Je vous souhaite maintenant que l'anthropologie réussisse à s'emparer des pagaies du canot de l'humanité pour nous guider dans ces eaux.

Enfin, ce colloque n'aurait pu être possible sans le travail de nombreuses personnes siégeant sur de nombreux comités, qui ont investi temps et efforts pour y parvenir. J'aimerais remercier personnellement tous ceux et celles qui ont contribué à la réussite de cet événement en œuvrant bénévolement, en offrant du financement, en présentant une communication ou tout simplement en y participant. Ensemble, nous pouvons faire bouger l'anthropologie, faire bouger le monde!

*Chi miigwetch! Merci beaucoup! Many thanks!*  
*Prof. Scott Simon, Ph.D.*  
*Convenor of CASCA/IUAES2017*



# Guidance from the Elders / Conseils des Aïnés



Indigenous Elders have generously accepted our invitation to walk with us at the conference. They will attend sessions and provide their teachings and guidance to anthropologists in a concluding session on Saturday afternoon.

We thank our Indigenous Elders for their teachings, guidance and prayers:

Evelyn Commanda Dewache (Algonquin, Kitigan Zibi)

Larry McDermott (Algonquin, Shabot Obaadjiwan)

Dorothy Meness (Algonquin, Kitigan Zibi)

Morning Star (Cree, Fort McKay)

Barry Sarazin (Algonquin, Pikwakanagan)

Georges Sioui (Huron-Wendat, Professor, University of Ottawa)

Chi miigwetch!

Les Aïnés et Aïnées autochtones ont généreusement accepté notre invitation de marcher avec nous à ce colloque. Ils/elles participeront aux sessions et nous donneront leurs enseignements et conseils pendant une session spéciale le samedi en après-midi.

Nous remercions nos Aïnés autochtones pour leurs enseignements, conseils et prières :

Evelyn Commanda Dewache (Algonquin, Kitigan Zibi)

Larry McDermott (Algonquin, Shabot Obaadjiwan)

Dorothy Meness (Algonquin, Kitigan Zibi)

Morning Star (Crie, Fort McKay)

Barry Sarazin (Algonquin, Pikwakanagan)

Georges Sioui (Huron-Wendat, Professeur, Université d'Ottawa)

Chi miigwetch!



# Theme



**Movement** - as diverse knowledges, practices and problematizations - has once again become a focal point of public discussion and scholarly intervention. As such, 'ancient' ontologies that focused more on movement than on stasis and of which sight has been lost through the colonial encounter, are now reappearing as particularly meaningful, and transformative of the discipline. A longstanding concern of anthropologists, movement has most prominently been discussed through the rubric of mobility, and its attendant terminologies of flows and scapes, flexibilities and foreclosures, disjunctures and "frictions." The notion of movement resonates in studies of political, ecological, religious and economic life as well as of kinship, gender and embodiment. In so doing it highlights the promiscuous nature of the analytical space opened by the processes of life forms, things and ideas enmeshing through relationships in space and time.

Movement as renewal, growth and paths along which life can keep on going implies the potentialities of falling down, destruction or dying, which are also paths of becoming, sometimes as something else. Movement's naturalized associations with the possibilities of agency and freedom configurations alert us to how mobility, as a technique and discourse of power, may disrupt, uproot or dislocate. In the era of massive displacements caused by war, climate change, trafficking and economic desperation, we are called upon to make sense of movement through its gaps, dams, borders, and camps. Such a sense of breakdown does not merely characterize space—it also affects perceptions of time. Amidst rising uncertainties and disappearances of experienced living possibilities, we must make sense of contexts marked by blockage and impasse. On the other hand, emphasis on movement also points to the ways in which human lifeworlds and affective ecologies, as well as their pasts and futures, are continually imagined and remade in labile relation to an ever shifting, sometimes inchoate sense of the present. In that sense, our Conference/Inter-Congress theme highlights the process of becoming, inviting us to attend to the historicity of practices, thus remaining open to older ('ancient') as well as novel ontologies. Attention to movement opens anthropology up to alternative and new arrays of life forms, including things like rivers, electricities, and chemical waste. It also enables us to address imperatives to decolonize our discipline; and it implores us to explore the emergent life-making processes that become open to common improvisation, composition and hopeful futures.

We thus welcome papers on all topics, but especially along the following lines:

1. **Worlds in motion;** In what ways are worlds made or unmade through movement? Alternatively, can new or remediated worlds arise out of obstructions such as enlightenment thinking and colonial imperatives and out of the knowledge and perception gaps that have arisen in their wake? What happens through lively cohabitations of organisms and things, undergoing continuous (trans)formation? How are existing dominant and emergent and re-emergent but ancient forms of knowledge brought to bear on world-making projects, their imaginaries and infrastructures? How might we think new, pluralizing spaces for dialogue and exchange between historically constituted traditions and communities of difference?
2. **Living landscapes;** What analytical possibilities open up once we begin to see landscapes, not as static but as assemblages in motion? How are we imbued with various forms of life, whether it be thinking with water, transforming through the vegetal, animal or microbial and how do we traverse these natures/cultures poetically? In other words, how do these living emplacements become part of us, just as we are part of them? How has this escaped science and how is it shyly weaving itself back into it in new ways?
3. **Moving bodies;** How might bodily forms of life be understood as permeable rather than closed upon themselves as objects or species to know, protect or defend, and how have those been understood from a non-enlightenment perspective? Moving beyond the physical body itself, how are we to conceptualize its location in novel and mobile lines of practice, experience, experiment, technology and everyday lives? In such lively bodily entanglements involving materialities, how do some movements promise increased vitalities and enhancement, while other movements promise elimination or slowing down?
4. **Relational movements;** How can moving relationships be brought to the center of anthropological enquiries and analysis? What things, values and meanings need to move between those in relationship with each other, both to sustain and to shift the forms of those enmeshments and the labels by which they are described? In what respects and how might relationships themselves be moving – of affect, values and things? In what ways is mobility itself rendered into a political-economic problem and a site of intervention? Who gets to move and how? In what ways do the exigencies of the present also demand a shift in our own conceptual languages? Can political, economical, religious, ecological, indigenous movements be understood as directive yet unpredictable, underground and at the same time public, both liberating and dangerous, real and virtual?

# Thème



**Mouvement** - comme savoirs, pratiques et problématiques diverses - émerge à nouveau au cœur de discussions publiques et d'interventions savantes. En cela, d'«anciennes» ontologies ayant privilégié le mouvement par rapport à la stase, et que l'on a perdu de vue à travers la rencontre coloniale, réapparaissent aujourd'hui comme étant particulièrement signifiantes et transformatrices de la discipline. Une préoccupation de longue date de l'anthropologue, le mouvement a principalement été discuté sous la rubrique de la mobilité et de ses terminologies affiliées de flots/flux et de paysages, de flexibilités et de fermetures, de disjonctions et de «frictions». La notion de mouvement trouve par ailleurs une place tout aussi productive dans l'étude de la vie politique, écologique, religieuse et économique, ainsi que dans l'étude de la parenté, du genre et du corps (embodiment). En particulier, cela signale la promiscuité de l'espace analytique ouvert par les processus de formes de vie, de choses et d'idées s'entrelaçant à travers des relations dans le temps et l'espace.

Mouvement comme renouveau, croissance et chemins au long desquels la vie peut se poursuivre implique la potentialité de tomber, détruire et mourir, qui sont aussi des chemins de devenir, parfois autrement. Les associations naturalisées du mouvement avec les possibilités de configurations d'agentivités et de libertés amènent simultanément à se demander comment la mobilité, comme technique et discours de savoir, peut déranger, déraciner ou déplacer. À l'ère de mouvements massifs de populations causés par la guerre, les changements climatiques, le trafic et le désespoir économique, nous sommes amenés à faire sens du mouvement à travers ses interstices, ses barrages, ses frontières et ses camps. Un tel sens de rupture ne caractérise pas simplement l'espace - il affecte aussi les perceptions du temps. Parmi les incertitudes croissantes et disparitions d'expériences de possibilités de vivre, nous devons donc d'un côté tenter de comprendre ces contextes marqués par un sens de blocage et d'impasse. D'un autre côté, l'emphase sur le mouvement porte aussi sur les manières à travers lesquels mondes et écologies affectives, ainsi que leurs passés et futurs, sont continuellement imaginés et refaits en relations labiles avec un sens toujours mouvant, parfois incohérent, du présent. De cette manière, notre thème de Conférence/Inter-congrès souligne le processus du devenir, nous amenant à porter attention à l'historicité des pratiques, en demeurant ouvert aux «anciennes» ainsi qu'aux nouvelles ontologies. Une attention au mouvement ouvre l'anthropologie vers des déploiements

de formes de vies nouvelles et alternatives, incluant des choses tels que les rivières, les électricités, et les déchets chimiques. Cela nous permet aussi de traiter les impératifs pour décoloniser notre discipline; ainsi que nous amène à explorer les processus émergents de fabrication de la vie en vue d'une improvisation et composition commune de futurs potentiels.

Des communications portant sur tous les thèmes sont les bienvenues, mais plus particulièrement celles touchant les lignes suivantes;

- 1. Mondes en mouvement;** De qu'elles manières les mondes sont-ils faits et défaits par le mouvement? Alternativement, comment des mondes nouveaux ou remédiés peuvent-ils émerger à partir d'obstructions et d'interstices? Qu'arrive-t-il au sein de cohabitations vivantes d'organismes et de choses en continuelles transformations? Comment les formes de savoirs existants et émergents appuient-ils ces projets de fabrications de mondes, leurs imaginaires et infrastructures? Comment pouvons-nous penser de nouveaux espaces pluriels pour le dialogue et l'échange entre des traditions historiquement constituées et des communautés de différence?
- 2. Paysages vivants;** Quelles possibilités analytiques deviennent accessibles lorsque nous commençons à voir les paysages non pas comme statiques mais comme assemblages mouvants? Comment sommes-nous imprégnés de diverses formes de vie, qu'il s'agisse de penser avec l'eau ou de se transformer avec le végétal, l'animal ou le moléculaire, et comment traversons-nous ces naturescultures poétiquement? En d'autres mots, comment ces milieux vivants font-ils partie de nous, tout comme nous en faisons partie? Comment cela a-t-il échappé à la science et comment cela est-il timidement en train de s'y retisser?
- 3. Corps mouvants;** Comment les formes de vie corporelles peuvent-elles être comprises comme étant perméables plutôt que fermées sur elles-mêmes comme objets ou espèces à connaître, protéger ou défendre, et comment ont-elles été comprises dans des perspectives autres que celles des Lumières? Se déplaçant par-delà une notion du corps physique en tant que tel, comment pouvons-nous conceptualiser sa localisation sous forme de lignes mobiles de pratique, d'expérience, d'expérimentation, de technologie et de vies de tous les jours? Au sein de tels enlacements de corporalités vivantes impliquant des matérialités de toutes sortes, comment certains mouvements promettent-ils des vitalités et améliorations accrues alors que d'autres mouvements promettent l'élimination ou le ralentissement?
- 4. Mouvements relationnels;** Comment les relations mouvantes et mouvementées peuvent-elles être amenées au centre des préoccupations et analyses anthropologiques? Quelles choses,

valeurs et significations doivent se déplacer ensemble entre ces relations, à la fois pour soutenir et modifier les formes par lesquelles ces emmailllements et étiquettes sont décrites? Comment ces relations dynamisent-elles à leurs tour affects, valeurs et choses? De quelles manières la mobilité en tant que telle devient-elle un problème politico-économique et un site d'intervention? Qui peut se déplacer et comment? De quelles manières les exigences du présent demandent-elles aussi un changement dans nos propres langages conceptuels? Les mouvements politiques, économiques, religieux, écologiques, autochtones peuvent-ils être compris comme étant directifs mais imprévisibles, sous-terrain et du même coup public, à la fois libérateurs et dangereux, réels et virtuels?



# Practical information



A warm welcome to all CASCA/IUAES2017 conference/intercongress participants from the NomadIT team (the conference administrators) and members of the Local Committee. In the following pages you will find a concise guide to the conference, its venues and the city of Ottawa which we hope you will find helpful.

## Using this programme

The *Practical information* chapter will aid you with the practicalities of attending CASCA/IUAES2017, including tips on how to use this book, how to navigate the conference venue and Ottawa in general. This is followed by a *Restaurant guide* and a few sightseeing suggestions.

The general *Timetable* at the end of the book gives a quick overview of when receptions, panel sessions, plenaries and keynotes and other events are taking place. The *Events, workshops and meetings* section (ordered chronologically) gives details of the activities taking place during the conference besides the panel sessions e.g. meetings, receptions, the conference dinner etc. You will find the map showing the various venues we are using in town, as well as the map of campus building at the back of the book.

The full academic programme, combined with the events, is detailed in the *Daily timetable* section which shows what is happening and where, at any given moment, in chronological sequence. The *Panel and paper abstracts* section lists panel and paper abstracts, divided into thematic streams and then ordered by panel reference numbers - RM-LL04, WIM-HLT05a, LL-AS07 etc.

At the rear of the book there is a *List of convenors, discussants and authors* to help you identify the panels in which particular colleagues will convene/discuss/present their work. Following this 'index' there are the *Publisher advertisements*.

If you need any help interpreting the information in the conference book, please ask a member of the conference team at the reception desk.

## Timing of panels and individual papers

Panels have been allocated one to four ninety-minute sessions, depending on the number of accepted papers. There may be up to four papers per session. We are using 20-23 panel rooms at a time, so any one panel is up against that number of alternatives. The start times of each panel are shown in the respective abstract section and are also indicated in the *Daily timetable*.

In order to improve the conference experience for those delegates who like to panel-hop, convenors were asked to indicate the distribution of papers across the panel sessions and we've marked those session breaks in the printed (but not online) programme. We have asked panel convenors **not** to subsequently alter the order and if someone withdraws last-minute, we ask that you all have the patience to then either have discussion in the 'spare time' or a break, and hence retain papers in the allocated sessions. In most panels, the time allocated per paper will be 15-20 minutes, but this may vary depending on how convenors have structured their sessions.

## CASCA/IUAES2017 conference venues

The conference/inter-congress will mostly take place across various buildings of the University of Ottawa campus. The heart of the event will be at the *University Centre* (The Jock Turcot University Centre, 85 University Private, Ottawa K1N 8Z4) which will house the Reception desk area, the Book Exhibit, the Poster session and a portion of the refreshment breaks; the *Faculty of Social Sciences building (FSS)* (120 University, Social Sciences Building, Ottawa, K1N 6N5) and the *Marion Hall* (140 Louis-Pasteur Private, Ottawa, K1N 6N5).

The keynotes and plenaries will take place in Auditorium 150 at the *Marion Hall* which sits 420 people. The keynotes/plenaries will relayed via a video link to DMS 1160 at the *Desmarais Building* (55 Laurier Ave E, Ottawa, K1N 6N5) on Tuesday May 2<sup>nd</sup> and Saturday May 6<sup>th</sup>; on Wednesday, Thursday and Friday, the plenary will be relayed to FSS 2005 of the *Faculty of Social Sciences building (FSS)*.

Panels will be spread over various buildings on the University of Ottawa campus, all within walking distance of each other and the reception and catering area. When looking for the location of your panel, please pay attention to the building code that is the first part of the location reference. For example, if the location of your panel is marked as DMS 1150, this means that the panel will take place in room 1150 in the Desmarais Building.

| <b>Reference</b> | <b>Name of building</b>                               | <b>Address</b>                                       |
|------------------|-------------------------------------------------------|------------------------------------------------------|
| DMS              | Desmarais                                             | 55 Laurier Ave E, Ottawa, ON K1N 6N5                 |
| FSS              | Faculty of Social Sciences                            | 120 University, Ottawa, Ontario, ON K1N 6N5          |
| FTX              | Fauteux Hall                                          | 75 Laurier Ave E, Ottawa, ON K1N 6N5                 |
| HGN              | Hagen Hall                                            | 115 Séraphin Marion, Ottawa, ON K1N 6N5              |
| KED              | King Edward Hall                                      | 75 Laurier Ave E, Ottawa, ON K1N 6N5                 |
| LMX              | Lamoureux Hall                                        | 145 Jean-Jacques-Lussier Private Ottawa, ON K1N 6N5  |
| LPR              | Louis Pasteur                                         | 75 Laurier Ave E, Ottawa, ON K1N 6N5                 |
| MHN              | Hamelin Hall (formerly the Arts Hall)                 | 70 Laurier Avenue East, Ottawa, ON K1N 6N5           |
| MNT              | Montpetit Hall                                        | 125 University, Ottawa, ON K1N 6N5                   |
| MRN              | Marion Hall                                           | 140 Louis Pasteur Building, Ottawa, ON K1N 6N5       |
| MRT              | Morisset Hall                                         | 65 University, Ottawa, ON K1N 6N5                    |
| SCS              | Sport's Services/ Sport Complex Sportif               | 801 King Edward Ave, Ottawa, ON K1N 6N5              |
| SITE (STE)       | SITE Building                                         | 800 King Edward Avenue, Ottawa, ON K1N 6N5           |
| SMD              | Simard Hall                                           | 60 University, Ottawa, ON K1N 6N5                    |
| TBT              | Tabaret Hall                                          | 550 Cumberland Street Ottawa, ON K1N 6N5             |
| UCU              | University Centre (The Jock Turcot University Centre) | 85 University Private, Ottawa, ON K1N 8Z4            |
| VNR              | Vanier Hall                                           | 136 Jean-Jacques-Lussier Private, Ottawa, ON K1N 9A8 |

## Catering

The conference registration fee does NOT include lunch. We have added a detailed chapter in the programme book of restaurants, canteens and other eateries on campus and elsewhere in Ottawa to aid you in finding the best lunch options.

**Refreshment breaks** (coffee-tea and snacks will be provided on all days):

Tue, 2nd of May 14:30-15:00

Wed, 3rd of May 10:00-10:30 and 15:30-16:00

Thu, 4th of May 10:00-10:30 and 15:30-16:00

Fri, 5th of May 10:00-10:30 and 15:30-16:00

at the four refreshment serving areas: Promenade B and UCU Student Lounge and the UCU, FSS Lobby and the Marion Lobby.

**The opening reception** on Tue 2nd May will take place at a former church, now named "All Saints Community", 10 Blackburn Ave, Ottawa, ON K1N 6P9.

**The conference dinner** - a three-course sit-down meal with wine and entertainment will take place on Saturday night (starting at 19:00) and it will be held in the Wabano Centre for Aboriginal Health (299 Montreal Road, Ottawa, ON K1L 6B8). The ticket for this dinner is an extra, and needed to be booked at the time of registration, costing CAD \$75. This event, held in a hall and exhibit space designed by architect Douglas Cardinal, includes world-class Aboriginal cuisine, music and a drink. Income earned by the centre from this dinner helps fund their work (<http://www.wabano.com>).

**Directions to the dinner** - from the University of Ottawa, walk north on Cumberland to Rideau Street (15 minutes). Take bus 12 east for 10 minutes, getting off at Montreal/Lacasse. The Wabano Centre is on the opposite side of the street. Busses depart at 18:04, 18:19, 18:34 and 18:49. OCTranspo: <http://www.octranspo.com>.

## Reception desk, CASCA/IUAES2017 conference team, NomadIT office

On arrival at the Reception desk at the *UCU* you will have been given this book and your conference badge. If you bought a ticket for the Saturday night conference dinner with your registration, this will be printed on the badge (a cutlery icon).

There is a team of helpful volunteers, familiar with the programme, the venue and the surrounding area, that you can turn to when in need of assistance. The volunteer team members can be identified by their conference t-shirts. If you cannot see a team member, please ask for help at the Reception desk.

### **Reception desk opening hours:**

Tue 11:00-17:00; Wed 08:00-18:00; Thu 08:00-18:00; Fri 08:00-18:00;  
Sat 08:00- 16:00

All financial arrangements must be dealt with in the conference organisers' (NomadIT) office located in *UCU 206* on the ground floor of the *University Centre*.

### **NomadIT office opening hours:**

Tue 11:00-15:10; 15:30-17:00; Wed 08:00-12:00; 12:30-16:00; 16:20-18:00; Thu  
08:00-12:00; 12:30-16:00; 16:20-18:00 Fri 08:00-12:00; 12:30-16:00; 16:20-18:00;  
Sat 08:00-12:00; 12:30-16:00

## **Recycling**

NomadIT re-uses the plastic badge holders and lanyards, so please hand these in at the boxes provided on the reception desk or at the party, or to a member of the conference team when leaving the conference for the final time. With similar concern for the environment, we ask delegates to please be careful to use the recycling bins for paper and plastic.

## **Emergency contact details**

During the conference, emergency messages should be sent to [cascaiuaes2017@nomadit.co.uk](mailto:cascaiuaes2017@nomadit.co.uk). Members of NomadIT can be contacted on UK cell/mobile phones +447482613951 (Triinu Mets) and +447866425805 (Rohan Jackson).

## **Printing**

If you need to print your conference paper, a boarding pass or other short text-based documents, this can be done for 20 cents per page at the NomadIT office.

## **Prayer room**

There is a multifaith prayer room available at UCU125. More information from: [bit.ly/UCUprayerroom](http://bit.ly/UCUprayerroom)

## **Getting around in Ottawa**

**Cycling** is a great way to get around in Ottawa - there are over 600 kilometres of bike paths in Canada's Capital Region. If you are not bringing your own bike, but would like to rent one, have a look at the bike hire services and cycling routes here:

<http://www.ncc-ccn.gc.ca/places-to-visit/parks-paths/things-to-do/cycling-capital-pathways>

## Buses

There are two city bus systems in Canada's Capital Region. OC Transpo operates in the Ontario side of the Ottawa River and the Société de Transport de l'Outaouais operates on the Québec side. You can transfer between these systems along Rideau and Wellington Streets in Ottawa and around the Place d'accueil on Maisonneuve Boulevard in Gatineau. Both agencies offer convenient trip planning tools on their websites:

<http://www.octranspo.com/>

<http://www.sto.ca/index.php?id=&L=en>

A single ride on an OC Transpo bus costs \$3.40 if you pay in cash, and \$3.75 in Société de Transport de l'Outaouais. E-Tickets and daily rides are cheaper:

[http://www.octranspo.com/tickets-and-passes/what\\_it\\_costs](http://www.octranspo.com/tickets-and-passes/what_it_costs)

<http://www.sto.ca/index.php?id=64&L=en>

## Taxis

For those in favour of ride sharing, Uber works in Ottawa: <https://www.uber.com/en-CA/cities/ottawa/>

For a regular taxi, call one of the following:

Blue Line Taxi: 613-238-1111

Capital Taxi: 613-744-3333

# Other useful info while in Canada

## Money

Canada has both paper money and coins. There are currently five coins in circulation: nickel (5¢), dime (10¢), quarter (25¢), 'loonie' (\$1) and 'toonie' (\$2). The toonie has two colours, a silver rim around a gold-coloured centre, while the slightly smaller loonie is all gold-coloured. There is no longer a penny coin (1¢), so amounts are rounded up or down to the closest 5¢. While there are exchange offices at the airport and elsewhere in the city, best rates are probably obtained from a bank or credit union – or you may simply withdraw CAD from an ATM.

Most merchants accept credit cards. Visa and MasterCard are the most popular; American Express is not as widely accepted. ATM (Automated Teller Machine) networks (also referred to as ABM - Automated Banking Machine) include Plus/Visa and Cirrus/Master Cards. There are many ATMs across the campus, including inside *University Centre*.

## Opening hours

In practice, few stores in **Canada** (outside of a small number of grocery stores) remain **open** 24 hours. Most shopping centres open from 10:00-21:00 Monday to Friday, 09:30-18:00 (or in some cases 21:00) on Saturday and 12:00-17:00 or 18:00 on Sunday. Banks are open Monday to Thursday from 10:00-16:00; Fridays most banks are open until 18:00.

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# Informations utiles

L'équipe de NomadIT (administrateurs de l'événement) ainsi que le comité organisateur local aimeraient souhaiter la bienvenue à tous les participants du colloque/congrès conjoint CASCA-UISAE 2017. Vous trouverez dans les pages qui suivent un petit guide de l'événement, des lieux utilisés et de la ville d'Ottawa. Nous espérons qu'il vous sera utile.

## Utiliser ce programme

La section « Information utile » contient des renseignements pratiques au sujet du colloque, comme des trucs sur la façon d'utiliser ce livret et de se déplacer pendant le colloque et dans Ottawa. Vous trouverez ensuite le « Guide des restaurants d'Ottawa » ainsi que quelques suggestions touristiques.

Le calendrier général situé à la fin du livre permet de repérer rapidement quand les réceptions, panels, séances plénières, conférences principales et autres activités auront lieu. La section « Événements, ateliers et réunions » (énumérés en ordre chronologique) détaille les activités du colloque autres que les panels, comme les réunions, les réceptions, le banquet, etc. À l'endos du livret se trouve une carte des divers lieux du colloque et une carte des édifices du campus.

Le programme universitaire détaillé, combiné aux événements spéciaux, se trouve dans la section du « Programme journalier », qui comprend en ordre chronologique toutes les activités et leur lieu de déroulement. La section sur les « Flux thématiques, résumés de panels et de communications » dresse la liste des panels et des communications (et leur résumé) regroupés en catégories thématiques et par numéros de panel (RM-LL04, WIM-HLT05a, LL-AS07, etc.).

À la fin du livret se trouve la « Liste des organisateurs, des commentateurs et des auteurs » afin de vous aider à repérer des panels organisés par des collègues ou des panels où des collègues agiront à titre de commentateurs ou présenteront leurs travaux de recherche. À la suite de cet « index » se trouvent les publicités des maisons d'édition.

Pour toute question concernant les renseignements du livret de l'événement, n'hésitez pas à consulter un membre de l'équipe du colloque à la table d'accueil.

## Horaire des panels et de chaque communication

Les panels seront composés de 1 à 4 séances de 90 minutes, selon le nombre de communications acceptées dans chacun. Au maximum, quatre communications seront présentées par séance. De 20 à 23 panels auront lieu à des endroits différents en même temps, il est donc possible que le choix soit difficile. L'heure du début de chaque panel est indiquée dans la section des résumés de chacun ainsi que dans le Programme journalier.

Afin d'offrir la meilleure expérience qui soit aux participants qui aiment passer d'un panel à l'autre, nous avons demandé aux organisateurs de chaque panel d'afficher l'ordre des communications par séance et nous avons indiqué les pauses entre les séances dans le programme imprimé (mais non en ligne). Nous avons bien précisé aux organisateurs de ne **pas** modifier ultérieurement l'ordre des communications. En cas de désistement d'un auteur à la dernière minute, nous vous demandons de profiter de ce « temps libre » dans l'horaire du panel pour commencer les échanges ou pour offrir une pause, de façon à conserver l'horaire établi dans chaque séance. Dans la majorité des panels, chaque communication se verra allouée de 15 à 20 minutes, ce qui pourrait toutefois varier en fonction de la façon dont les séances ont été planifiées par les organisateurs d'un panel.

## Lieux du colloque CASCA-IUAES 2017

Le colloque/congrès conjoint aura lieu dans plusieurs édifices du campus de l'Université d'Ottawa. Le cœur de l'événement aura lieu au *Centre universitaire* (Jock Turcot University Centre, 85 University Private, Ottawa, K1N 8Z4), où se trouveront la table d'accueil, l'exposition de livres, les communications par affiche et une partie des pauses santé, dans l'édifice de la *Faculté des sciences sociales* (FSS; 120 University, Social Sciences Building, Ottawa, K1N 6N5) et dans l'édifice *Marion Hall* (140 Louis-Pasteur Private, Ottawa, K1N 6N5).

Les conférences principales et séances plénières auront lieu dans l'auditorium 150 du *Marion Hall* qui a une capacité de 420 personnes. Les conférences et séances plénières seront retransmises par vidéo au DMS 1160 dans l'édifice *Desmarais* (55 Laurier Ave E, Ottawa, K1N 6N5) mardi le 2 mai et samedi le 6 mai, tandis que du mercredi au vendredi, les séances plénières seront retransmises par vidéo au FSS 2005, soit dans l'édifice de la *Faculté des sciences sociales*.

Les panels se dérouleront dans différents édifices du campus de l'Université d'Ottawa. Ces édifices sont situés à une distance de marche entre eux et par rapport à la zone d'accueil et de restauration. Lorsque vous consulterez l'emplacement de votre panel, veuillez noter le code de l'édifice qui constitue la première partie du code de référence du lieu. Par exemple, si votre panel a lieu au DMS 1150, c'est qu'il aura lieu dans la salle 1150 de l'édifice *Desmarais*.

| <b>Code</b> | <b>Nom de l'édifice</b>                                      | <b>Adresse</b>                                       |
|-------------|--------------------------------------------------------------|------------------------------------------------------|
| DMS         | Desmarais                                                    | 55 Laurier Ave E, Ottawa, ON K1N 6N5                 |
| FSS         | Faculty of Social Sciences/<br>Faculté des sciences sociales | 120 University, Ottawa, Ontario, ON K1N 6N5          |
| FTX         | Fauteux Hall                                                 | 75 Laurier Ave E, Ottawa, ON K1N 6N5                 |
| HGN         | Hagen Hall                                                   | 115 Séraphin Marion, Ottawa, ON K1N 6N5              |
| KED         | King Edward Hall                                             | 75 Laurier Ave E, Ottawa, ON K1N 6N5                 |
| LMX         | Lamoureux Hall                                               | 145 Jean-Jacques-Lussier Private Ottawa, ON K1N 6N5  |
| LPR         | Louis Pasteur                                                | 75 Laurier Ave E, Ottawa, ON K1N 6N5                 |
| MHN         | Hamelin Hall (formerly the Arts Hall)                        | 70 Laurier Avenue East, Ottawa, ON K1N 6N5           |
| MNT         | Montpetit Hall                                               | 125 University, Ottawa, ON K1N 6N5                   |
| MRN         | Marion Hall                                                  | 140 Louis Pasteur Building, Ottawa, ON K1N 6N5       |
| MRT         | Morisset Hall                                                | 65 University, Ottawa, ON K1N 6N5                    |
| SCS         | Sport's Services/ Sport Complex Sportif                      | 801 King Edward Ave, Ottawa, ON K1N 6N5              |
| SITE (STE)  | SITE Building                                                | 800 King Edward Avenue, Ottawa, ON K1N 6N5           |
| SMD         | Simard Hall                                                  | 60 University, Ottawa, ON K1N 6N5                    |
| TBT         | Tabaret Hall                                                 | 550 Cumberland Street Ottawa, ON K1N 6N5             |
| UCU         | University Centre (The Jock Turcot University Centre)        | 85 University Private, Ottawa, ON K1N 8Z4            |
| VNR         | Vanier Hall                                                  | 136 Jean-Jacques-Lussier Private, Ottawa, ON K1N 9A8 |

## Restauration

Les frais d'inscription au colloque ne comprennent pas les repas du midi. Vous trouverez dans le livret une section détaillée au sujet des restaurants, des cantines et autres lieux où manger sur le campus et ailleurs dans Ottawa, afin que vous puissiez choisir les options qui vous conviennent pour les repas du midi.

**Pauses santé** (cafés, thés et collations fournis chaque jour)

Mardi 2 mai, 14 h 30 à 15 h

Mercredi 3 mai, 10 h à 10 h 30 et 15 h 30 à 16 h

Jeudi 4 mai, 10 h à 10 h 30 et 15 h 30 à 16 h

Vendredi 5 mai, 10 h à 10 h 30 et 15 h 30 à 16 h

Dans quatre endroits : Promenade B et salon étudiant du Centre universitaire (UCU), hall d'entrée du UCU, de la FSS et du Marion Hall.

**La réception d'ouverture** aura lieu le mardi 2 mai dans une ancienne église qui porte désormais le nom « All Saints Community » et qui est située au 10 Blackburn Ave, Ottawa, Ontario K1N 6P9.

**Le banquet du colloque** – repas de 3 services arrosé de vin et agrémenté de divertissements, aura lieu en soirée le samedi, dès 19 h, au Wabano Centre for Aboriginal Health (299 Montreal Road, Ottawa, Ontario K1L 6B8). Les billets pour le banquet doivent être achetés à part, au coût de 75 \$, au moment de l'inscription au colloque. Prévus dans le hall et la salle d'exposition conçue par l'architecte Douglas Cardinal, le banquet comprendra un repas gastronomique autochtone de renommée mondiale, de la musique et une consommation. Les revenus recueillis par le centre grâce à cet événement serviront à financer les travaux du centre (<http://www.wabano.com>).

**Directions au banquet** - À partir de l'Université d'Ottawa, marchez vers le nord sur la rue Cumberland jusqu'à la rue Rideau (15 minutes). Prenez l'autobus 12 à l'est pendant 10 minutes, et descendez à l'arrêt Montréal / Lacasse. Le centre Wabano se trouve directement en face de l'arrêt d'autobus. Les autobus partent à 18:04, 18:19, 18:34 et 18:49. OCTranspo: <http://www.octranspo.com>.

## Table d'accueil, équipe d'organisation de CASCA-UISAE 2017 et bureau de NomadIT

À votre arrivée à la table d'accueil au UCU, nous vous remettrons ce livret de l'événement ainsi que votre porte-nom. Si vous avez acheté un billet pour le banquet au moment de votre inscription, une mention à cet effet sera imprimée sur votre porte-nom (un icône de couverts).

Si vous avez besoin d'aide, toute une équipe de bénévoles dévoués, familiarisés avec le programme, les lieux de l'événement et les environs, pourra vous conseiller. Les membres de cette équipe porteront un T-shirt de l'événement.

Si vous n'arrivez pas à localiser un membre de cette équipe, adressez-vous à la table d'accueil.

### **Heures d'ouverture de la table d'accueil**

Mardi de 11 h à 17 h; mercredi au vendredi de 8 h à 18 h; samedi de 8 h à 16 h

Pour toute entente de nature financière, rendez-vous au bureau des organisateurs de l'événement (NomadIT) au *UCU 206*, premier étage du *Centre universitaire*.

### **Heures d'ouverture du bureau de NomadIT**

Mardi de 11 h à 15 h 10 et de 15 h 30 à 17 h; mercredi au vendredi de 8 h à 12 h, de 12 h 30 à 16 h et de 16 h 20 à 18 h; samedi de 8 h à 12 h et de 12 h 30 à 16 h

## **Recyclage**

NomadIT recyclera les pochettes en plastique munies d'une corde pour les portes-noms. Nous vous prions de les déposer dans la boîte à cet effet à la table d'accueil ou lors de la fête, ou de les remettre à un membre de l'équipe d'organisation à la fin de l'événement (à votre départ). Pour le bien-être de l'environnement, nous vous demandons aussi de bien vouloir recycler le plastique et le papier dans les bacs prévus à ces fins.

## **Personnes-ressources en cas d'urgence**

Pendant l'événement, tout message concernant une urgence devra être acheminé à l'adresse [cascaiuaes2017@nomadit.co.uk](mailto:cascaiuaes2017@nomadit.co.uk). Il sera aussi possible de communiquer avec des membres de NomadIT aux numéros suivants : +447482613951 (Triinu Mets, cellulaire du Royaume-Uni), +447866425805 (Rohan Jackson, cellulaire du Royaume-Uni).

## **Impressions**

Si vous devez imprimer votre communication, un billet d'avion ou tout autre court document, vous pourrez imprimer au coût de 20 sous la page au bureau de NomadIT (UCU 206).

## **Salle de prière**

Il existe une salle de prière multiconfessionnelle disponible à UCU125. Pour de plus amples informations: [bit.ly/UCUprayerroom](https://bit.ly/UCUprayerroom).

## **Déplacements dans Ottawa**

**Le vélo** est un excellent moyen de se déplacer dans Ottawa. La région de la capitale canadienne contient plus de 600 kilomètres de pistes cyclables. Si

vous n'avez pas apporté votre vélo avec vous et que vous aimeriez en louer un, consultez la page suivante pour les services de location et les pistes cyclables : <http://www.ccn-ncc.gc.ca/endroits-a-visiter/parcs-sentiers/quoi-faire/le-velo-sur-les-sentiers-de-la-capitale>.

### **Autobus**

La région de la capitale canadienne contient deux systèmes de transport en commun : OC Transpo du côté ontarien de la rivière des Outaouais et la Société de transport de l'Outaouais du côté québécois. Vous pourrez passer d'un système à l'autre dans les rues Rideau et Wellington à Ottawa et à la Place d'accueil sur le boulevard de Maisonneuve à Gatineau. Ces deux organisations offrent des outils de planification des déplacements sur leur site Web : <http://www.octranspo.com/acceuil/?from=splash> et <http://www.sto.ca/index.php?id=2&L=fr>.

Un déplacement en autobus aller seulement coûte 3,40 \$ (en argent comptant) chez OC Transpo et 3,75 \$ à la Société de transport de l'Outaouais. Les billets électroniques et billets journaliers reviennent meilleur marché : [http://www.octranspo.com/tarifs/ce\\_que\\_ca\\_coute](http://www.octranspo.com/tarifs/ce_que_ca_coute) et <http://www.sto.ca/index.php?id=tarifs&L=fr>.

### **Taxis**

Pour ceux et celles qui encouragent le covoiturage, sachez que les services d'Uber sont offerts à Ottawa : <https://www.uber.com/fr-CA/cities/ottawa/>.

Pour un taxi conventionnel :  
Blue Line Taxi : 613-238-1111  
Capital Taxi : 613-744-3333

## **Autres renseignements utiles pour votre séjour au Canada**

### **Argent**

Le système monétaire canadien contient à la fois des billets en papier et des monnaies métalliques. Cinq pièces de monnaie sont en circulation : cinq sous (5 ¢), dix sous (10 ¢), vingt-cinq sous (25 ¢), une piastre, un dollar ou un huard (1 \$) et deux piastres ou deux dollars (2 \$). Les pièces de deux dollars sont bicolores, un anneau argenté autour d'un centre doré, alors que les pièces d'un dollar sont entièrement dorées. Les sous noirs, ou pièces d'une cenne (1 ¢), ne sont plus en circulation. Les prix sont donc arrondis au 5 sous près (vers le haut ou vers le bas). Des bureaux de change sont situés à l'aéroport et ailleurs dans la ville. Par contre, de meilleurs taux sont probablement offerts dans les banques et coopératives d'épargne. Vous pourrez aussi simplement retirer en argent canadien à partir d'un guichet automatique.

La plupart des endroits acceptent les cartes de crédit. Les cartes Visa et Mastercard sont les plus répandues. Les cartes American Express ne sont pas

acceptées partout. Les réseaux de guichets automatiques bancaires (guichets ATM ou ABM) acceptent les cartes des réseaux Plus/Visa et Cirrus/Master Card. Plusieurs guichets automatiques se trouvent sur le campus, dont au **Centre universitaire**.

## Heures d'ouverture

En général, peu de magasins sont **ouverts** 24 heures au **Canada** (sauf quelques épiceries ou dépanneurs). La plupart des centres commerciaux sont ouverts de 10 h à 21 h du lundi au vendredi, de 9 h 30 à 18 h (ou parfois jusqu'à 21 h) le samedi et de 12 h à 17 h (ou 18 h) le dimanche. Les banques sont ouvertes du lundi au jeudi de 10 h à 16 h. La majorité des banques ferment à 18 h le vendredi.



# Restaurant guide / Guide des restaurants



## Restaurants in Ottawa, Gatineau and Ottawa-Gatineau Region

### Restaurants à Ottawa, Gatineau et la région

Rating key: \$ cheaper; \$\$ middle; \$\$\$ more expensive; \$\$\$\$ mucho or very expensive

Clé de notation: \$ meilleur marché; \$\$ moyen; \$\$\$ plus dispendieux; \$\$\$\$ mucho -très dispendieux

## UOttawa

23 places to eat on campus / 23 endroits où manger sur le campus:

<https://foodservices.uottawa.ca/hours>

<https://servicesalimentaires.uottawa.ca/heures>

## University of Ottawa and Byward Market Université d'Ottawa et marché By

**Acadian House Restaurant acadienne canadien \$** - *near campus/ près du campus*

191 Somerset St E, (613) 565-9585, very cheap lunch specials!/ spéciaux du midi très bon marché!

**Ace Mercado \$\$**

121 Clarence Street, (613) 627-2353, Mexican, signature drinks/Mexicain, grande variété d'alcools.

**Bite Burger \$**

108 Murray Street, (613) 562-2483, [www.biteburgerhouse.com](http://www.biteburgerhouse.com)

**Café Nostalgica Restaurant \$** - *on campus!*

601 Cumberland St., (613) 562-5800 ext. 3000

**Chez Lucien \$\$**

137 Murray Street, (613) 241-3533, popular francophone pub/ pub francophone populaire.

**Das Lokal \$\$\$**

190 Dalhousie Street, German-influenced menu with nice outdoor terrace/ menu d'influence allemande avec une grande terrasse extérieure.

**El Furniture Warehouse \$**

77 Clarence Street, all meals at \$5, expect a line up / tous les mets à 5\$, il y a généralement une queue.

**Father & Sons Restaurant \$**

112 Osgoode St., (613) 234-1173, Canadian restaurant/ restaurant canadien.

**feast + revel \$\$**

325 Dalhousie St. (613) 667-4560, Canadian-modern/ canadien-moderne.

**Govinda's Vegetarian Buffet \$**

212 Somerset St E. (613) 565-6544, supper only for a free will offering of \$5 or \$7/ souper seulement pour une offrande de 5 ou 7\$.

**Habesha Restaurant \$\$**

574 Rideau Street, Ethiopian food/ repas éthiopiens.

**Happy Goat Coffee Co \$**

317 Wilbrod Street - One of the best coffee houses in the area, free wifi/ l'une des meilleurs maison de café dans le coin, wifi gratuity.

**Heart & Crown \$\$**

67 Clarence St, (613) 562-0674, Irish Pub/ pub irlandais.

**Khao Thai \$\$**

103 Murray Street, (613) 241-7276, [www.khaothai.ca](http://www.khaothai.ca)

**Kochin Kitchen \$\$**

271 Dalhousie Street, good South Indian food with lunch buffet/ bons mets de l'Inde du Sud avec buffet sur l'heure du midi.

**La Bottega \$**

64 George Street, Italian grocery in front, nice restaurant in back, great sandwiches & coffee/ épicerie italienne à l'avant, bon restaurant, sandwiches délicieuses et café.

**La Teranga \$\$**

332 Wilbrod Street, African cuisine with Senegalese specialties/ cuisine africaine avec spécialités sénégalaises.

**Laurier Social House \$**

244 Laurier Avenue E, all food is \$6 at this popular student place/ tous les mets sont à 6\$ à cet endroit populaire chez les étudiants.

**Le Café \$\$\$**

1 Elgin Street, (613) 594-5127, in the National Arts Centre (NAC) / dans le Centre National des Arts (CNA).

**Metropolitan Brasserie \$\$**

700 Sussex Ave., (613) 562-1160, French/ francophone.

**Nacho Cartel \$**

200 Wilbrod Street, Mexican food truck in parking lot behind campus/ camion de nourriture mexicaine dans le stationnement derrière le campus.

**New Generation Sushi \$\$**

150 Laurier St. W. (613) 565-8998.

**Origin Trade \$**

111 York Street, nice coffee house with drinks and free wifi/ maison du café avec alcools et wifi gratuite.

**Patty Boland's \$**

101 rue Clarence, (613) 789-7822, Irish Pub/ Pub irlandais.

**Perfection Satisfaction Promise Vegetarian Restaurant & Coffee \$ - near campus/ près du campus**

167 Laurier Ave E, (613) 234-7299, vegetarian/ vegetarian.

**Play Food and Wine \$\$**

1 York St., (613) 667-9207, modern wine bar/ maison du vin moderne.

**Rideau Centre Food Court – Foire d'alimentation du Centre Rideau \$**

A wide selection, including Asian food, at good prices! Next to the MacKenzie King bridge/ Une vaste sélection (des restos asiatiques) à un prix abordable! À côté du pont MacKenzie King.

**Royal Oak Restaurant \$**

161 Laurier Ave E, (613) 230-9223, English style pub/ Pub de style anglais.

**Sandy Hill Lounge & Grill \$**

321 Somerset St. E, burgers and other pub food with \$12 pitchers of Moosehead beer/ burgers et autres nourritures de pub avec des pichets de bière Moosehead à 12\$.

**Shawarma Palace \$**

464 Rideau St., considered the best fast-food shawarma joint in Ottawa/ considérée le meilleur shawarma de restauration rapide à Ottawa.

**Sitar Indian Restaurant \$\$**

417 Rideau St., (613) 789-7979.

**The Black Tomato \$\$**

11 George St., (613) 789-8123, Canadian, modern/ canadien, moderne.

**The Horn of Africa \$**

364 Rideau Street, divey Ethiopian Institution/ Institution éthiopienne diététique.

**The Side Door \$\$**

18b York St., (613) 52-9331, Canadian, European/ canadien, européen.

**The SmoQue Shack \$\$**

129 York St, (613) 789-4245, Barbeque.

**Three - 3brothers Shawarma & Poutine \$**

124 Osgoode St, (613) 241-2220.

**Union Local 613 \$\$\$**

315 Somerset St. W., (613) 231-1010, Southern US American food with good drinks/ nourriture américaine du Sud des États-Unis avec de bons alcools.

**University Tavern \$**

196 Somerset St E., (613) 235-7777, Canadian restaurant/ Restaurant canadien.

**Wang's Noodle House Boutique de nouilles \$ - near campus**

55 Byward Market Square, (613) 789-6869, lunch specials at \$8.50!/ spéciaux du midi à 8,50\$.

**Zoe's Lounge \$\$**

1 Rideau Street, bar in Chateau Laurier Hotel.

## **Downtown Ottawa area Centre-ville d'Ottawa**

**Arlington 5 \$**

5 Arlington St., café and coffee near Bank St./café près de la rue Bank.

**Beckta \$\$\$\$**

150 Elgin St., (613) 238-7063, Canadian, European/ canadien, européen.

**C'est Japon a Suisha \$\$**

208 Slater St., Japanese/japonais.

**Common Eatery \$\$**

380 Elgin St., (613) 695-2110, mixed modern/ mixte moderne.

**Datsun \$\$**

380 Elgin St., (613) 422-2800, Asian-inspired, with take-out/ inspiration asiatique, avec repas pour emporter.

**El Camino \$\$**

Elgin St. (Next to 380), Mexican, with take-out/ mexicain, avec repas pour emporter.

**Fairouz \$**

343 Somerset St. W., (613) 422-7700, Middle Eastern/ moyen oriental.

**Fauna \$\$**

425 Bank St., (613) 563-2862, restaurant bar/ bar restaurant.

**Fraser Café \$**

7 Springfield Rd., (613) 749-1444.

**North & Navy \$\$**

226 Nepean St., (613) 232-6289, modern Italian/ italien moderne.

**Ola Cocina \$\$**

1079 Wellington St. W, Mexican/ mexicain.

**Riviera \$\$**

62 Sparks St., (613) 233-6262, Canadian, European/ canadien, européen.

**Sansotei Romen \$\$**

153 Bank St., (613) 695-1718, Japanese/ japonais.

**Signatures \$\$\$\$**

453 Laurier Ave. East, (613) 236-2499, Le Cordon Bleu, French/ français.

**Social Thai**

399 Bank St., (613) 265-7373, Thai.

**Soup Guy's Café \$**

873 Bank St. (613) 421-5802, soups & wraps, modern/ soupes et wrap, moderne.

**The Green Door \$**

198 Main St., vegetarian/ vegetarian.

**The Pomeroy House \$\$**

749 Bank St., (613) 237-1658, Canadian, European/ canadien, européen.

**The Shore Club \$\$\$\$**

11 Colonel By Dr., The Weston Hotel, (613) 569-5050, seafood/ fruits de mer.

**The Whalebone \$\$\$**

231 Elgin St., (613) 505-4300, seafood, European/ fruits de mer, européen.

**Wilf & Ada's \$**

510 Bank St., (613) 231-7959, diner/petit restaurant.

## Somerset and Wellington Streets West

Take #2 Bus from Rideau Centre, or take 86, 95, 96, 97 from campus NE Waller St. campus bus stop to Bank St, and transfer to a #2 bus to go to Somerset St. West and Wellington St. West.

Chinese and Vietnamese restaurants along Somerset St. West.

Italian restaurants on Preston St (off Wellington St. West) and Hintonburg (# 2 bus).

Wellington West restaurant strip - take #86 from NE Waller and Laurier E. campus bus stop to Wellington St. West and Holland Ave.

Prenez l'autobus 2 à partir du Centre Rideau, ou les autobus 86, 95, 96 ou 97 à partir de l'arrêt d'autobus situé au nord-est de la rue Waller, puis descendez à l'arrêt de la rue Bank. Faites un transfert dans un autobus 2 afin de vous rendre sur les rues Somerset Ouest et Wellington Ouest.

Vous trouverez des restaurants chinois et vietnamiens sur la rue Somerset Ouest.

Des restaurants italiens se trouvent sur la rue Preston (à la hauteur de la rue Wellington Ouest) ainsi qu'un Hintoburg (autobus 2).

Tronçon de la rue Wellington Ouest où se trouvent des restaurants : prenez l'autobus 86 à l'arrêt nord-est de la rue Waller ou à l'arrêt de la rue Laurier Est jusqu'à l'intersection de la rue Wellington Ouest et de l'avenue Holland.

### **Bar Robo \$**

692 Somerset St. W., (613) 233-7626, modern/ moderne.

### **Koreana Restaurant \$\$**

711 Somerset St. W, Korean/ coréen.

### **Mekong \$\$**

687 Somerset St. W, Chinese/ chinois.

### **The Vietnamese Palace \$\$**

Somerset St. W at Booth, private room upstairs can be booked for groups/ chambre privé pouvant être loué pour des groupes.

### **Yangtze \$\$**

700 Somerset St. W., (613) 236-0555, Cantonese and Szechuan, Dim Sum/ cantonais et szechuan, dim sum.

## Preston St - Italian restaurant area/ secteur de restaurants italiens, rue Preston

### **Atelier \$\$\$**

540 Rochester St., closed Sun and Mon, techno-culinary/ fermé le dimanche et lundi, techno-culinaire.

### **Giovanni's \$\$\$**

362 Preston St., (613) 234-3156, Italian/ italien, [www.giovanis-restaurant.com](http://www.giovanis-restaurant.com).

**Niko's Bistro \$**

548 Rochester St., (613) 695-5578, Mon to Fri, shawarma/ lundi au vendredi, shawarma.

**Salt \$\$**

345 Preston St. (613) 693-0333, Canadian, European/ canadien, européen.

**The Glebe Area/ Secteur Glebe – south on Bank St./ au sud sur la rue Bank**

**The Rowan**

915 Bank St. (613) 780-9292, British Pub-Euro/ Pub européen, britannique.

**Wellington St. West / Hintonburg Restaurant Area**

# 2 bus from Rideau St, westbound/ autobus #2 de la rue Rideau, vers l'ouest.

**Absinthe \$\$**

1208 Wellington St. W. (613) 761-1138, Canadian, European/ canadien, européen.

**Anna's Thai \$\$**

91 Holland Ave. (near Wellington St. W/ près de la rue Wellington ouest).

**Bar Laurel \$\$**

1087 Wellington St. West, (613) 695-5558, Spanish/ espagnol.

**Cafe My House \$\$**

1015 Wellington St. W, (613) 733-0707, Tues to Sun/ mardi au dimanche.

**Canvas Restaurant \$\$**

65 Holland Ave. (near Wellington St. W./ près de la rue Wellington ouest).

**Carbon Food + Drink \$\$**

1100 Wellington St. W., (613) 792-4000, Canadian, European/ canadien, européen.

**Gezellig \$\$\$**

337 Richmond Road at Churchill, Canadian, European/ canadien, européen.

**Petite Bill's \$\$**

1293 Wellington St. W., (613) 729-2500, Canadian/Newfoundland, seafood, private room/ canadien/terre-neuvien, fruits de mer, chambre privée.

**The Foolish Chicken \$\$**

79 Holland Ave (At Wellington St. W./ rue Wellington ouest), Canadian, roast chicken and ribs/ canadien, poulet roti et côtes.

**The Ottawa Bagelshop \$**

1321 Wellington St. W., Montreal-style bagels, mixed menu, til 7pm only/ style montréalais de bagles, menu mixte, jusqu'à 19h seulement.

**Supply and Demand \$\$**

1335 Wellington St. W., (613) 680-2949.

**The Table \$**

1230 Wellington St. W., vegetarian/ végétarien.

**The Wellington Gastropub \$\$\$**

1325 Wellington St, (613) 729-1315, Canadian, European, can reserve area for 10-20/ canadien, européen, peut réserver une section pour 10-20 personnes.

**The Wonton House \$\$**

1300 Wellington St. West, Chinese/ chinois.

**The Wood \$**

Wellington St. West at Holland Ave., burgers, pub/ burgers, pub.

**The Works \$\$**

326 Richmond Rd. (613) 564-0406, burgers and beer/ burgers et bière.

## Ottawa East/ Vanier - Ottawa est

**Il Vagabondo \$\$**

186 Barrette St., New Edinburgh/Vanier, European-modern/ européen-moderne.

**Coconut Lagoon \$\$**

853 St. Laurent Blvd. (613) 742-4444, South India/ Inde du Sud.

## Gatineau-Hull

Across the bridge, all within a 2 km walk from downtown bridge/ De l'autre côté du pont, dans un rayon de 2 km au centre-ville.

**Bistro Coq Licorne \$\$**

59 Rue Laval, charming and reasonably price bistro with regional Quebec influence/ petit bistrot charmant et prix raisonnable aux influences régionales du Québec.

**Gainsbourg \$\$**

9 Rue Aubry, brewpub with excellent craft beer/ pub avec bière maison excellente.

**Le Baccara \$\$\$\$ (5 Star)**

Casino Lac Leamy, [www.casinolacleamy.ca](http://www.casinolacleamy.ca).

**Les Brasseurs du Temps \$\$**

Beautiful setting for brewpub with one of the nicest terraces in the area/

brewpub avec l'une des plus belles terraces du secteur.

**Soif \$\$**

88 rue Montcalm, (819) 600-7643, wine bar/ bar à vin.

## **Gatineau Region, Quebec**

20 minute drive from Ottawa/ À 20 minutes d'Ottawa en auto.

**Les Fougères \$\$\$**

783 Route 105, Chelsea, Quebec, (819) 827-8942, Quebec, European/ européen, [www.fougeres.com](http://www.fougeres.com).

**L'Orée Du Bois \$\$\$**

15 Kingsmere Rd, Chelsea, Quebec, (819) 827-0332, French/ francophone, [www.oreeduboisrestaurant.com](http://www.oreeduboisrestaurant.com).

# Book exhibit / Exposition de livres



There will be a Book Exhibit alongside the catering in Promenade A and B in UCU, where delegates are invited to browse the titles, and talk to the publisher representatives. The support of the publishers is an important part of this conference, so please take the time to visit their stands, and talk to their staff.

The hours of the Book Exhibit will be Wed-Fri 09:30-18:00 and Sat 09:30-14:00.

Il y aura une exposition de livres dans la promenade A et B du Centre universitaire (UCU), où les participants pourront parcourir les divers titres et parler aux représentants des maisons d'édition. Le soutien des maisons d'édition est très important pour l'événement. C'est pourquoi nous vous invitons à visiter leurs kiosques et à discuter avec leurs représentants.

L'exposition de livres aura lieu du mercredi au vendredi de 9 h 30 à 18 h et le samedi de 9 h 30 à 14 h.

The following publishers will be in attendance / Les maisons d'édition suivantes seront sur place :



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[www.leftwingbooks.net](http://www.leftwingbooks.net)

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EBE  
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# Events, workshops and meetings



All workshops and meetings are open to all conference participants unless otherwise indicated. No pre-registration is required.

## Tuesday 2nd May

**14:30-15:00 CASCA Ad Hoc Discussion Group on the History of Canadian Anthropology, DMS 3105**

During CASCA2014 at York University in Toronto, during his banquet address Richard Lee wisely pointed out there is not yet enough work on the history of Canadian anthropology. We hope to begin to address this situation by suggesting that everyone who is interested in this can meet informally during CASCA17 to share ideas about how to proceed. At this meeting we will schedule more planning meetings during CASCA17 to which everyone who is interested is invited.

**18:00-20:00 Opening reception, "All Saints Community", 10 Blackburn Ave, Ottawa, ON K1N 6P9.**

## Wednesday 3rd May

**08:30-10:00; 14:00-15.30 Inuit Community Radio Lab, MNT 103**

*Kevin Tikivik and David Murphy (Co-producers of Nipivut, Montreal's first and only Inuit radio show, CKUT FM), Sara Breitzkreutz (Assistant Producer, Concordia University), Pitseolak Pfeifer (Carleton University), Donna Patrick (Carleton University) and other members of the Nunaliijuaq Project (Concordia University).*

This lab builds on the work of engaged co-researchers (Inuit and non-Inuit) interested in creating community radio for and by urban Inuit communities. The goal of this lab is to introduce the techniques and technologies of community radio for urban Inuit and other Indigenous communities in order to examine the linkages between South and North/urban and non-urban in new ways. This lab functions as a workshop and is divided into two parts. The first highlights the story of Nipivut, the Inuit radio show in Montreal. Participants are introduced to interviewing techniques, and the opportunity to collect and record interviews and stories at the conference. The second part examines the recorded material and introduces participants to editing and the technologies

of radio broadcasting. Key to our understanding of this participatory workshop is the decolonizing nature of action-oriented methods in the sense that they “begin and end with the standpoint of indigenous lives, needs, and desires, engaging with academic lives, approaches and priorities along the way” (Tallbear 2014). This Inuit-centred lab, aimed at participants of all ages, explores the power and potential of community radio.

**10:30-12:30 Opening ceremony (and Keynote II), MRN Aud & FS2005**

In recognition that the University of Ottawa was built on unceded Algonquin territory, the opening ceremony will be presided by Algonquin Elder Evelyn Dewache, with drumming by Algonquin Elder Barry Sarazin. Professor Georges Sioui (Huron-Wendat), as well as officials from the two associations and the University of Ottawa, will give words of welcome.

**12:30-14:00 Decolonizing Anthropology: Practicing Anthropology with Indigenous Communities, MNT 202**

*Subhadra Channa (University of Delhi) and Rodney Nelson (Carleton University)*

In recent years there has been a growing, disciplinary awareness of how anthropological theorizing about indigenous communities continues to be produced from predominantly Euro-American, metropolitan locations. By the same token, there has been a multiplication of institutional protocols promoting research that is more cognizant of indigenous epistemologies, knowledge systems and methodologies. This workshop will explore the complex political, ethical and disciplinary stakes of the anthropology of indigeneity. It will ask not only how anthropology might become more responsive to and inclusive of indigeneity, but also how the discipline itself might be substantively refigured and thus decolonized in the process. It will also explore an indigenous perspective on anthropology and the value it continues to provide for communities. This workshop is intended for graduate students planning to do fieldwork with Aboriginal/Inuit/Métis communities in Canada or with indigenous peoples internationally.

**12:30-14:00 WCAA Organising Committee meeting** (Invite only), UCU 207

**12:30-14:00 IUAES Executive Committtee meeting** (invite only), UCU301

**12:30-14:00 Poster session, Promenade A (UCU)**

**15:30-16:00 Book launch: Naxi Shaman Dancer--Xu Aniu (Feng Li).**

*Promenade B*

**17:45-19:15 IUAES Commission Business Meetings, FSS 2005**

All delegates interested in the work of the IUAES commissions are welcome to attend to hear about the activities of specific Commissions and learn how they can get involved.

The following commissions are meeting: Anthropology of Tourism; Anthropology of Women; Human Rights; Documentation; Anthropology of

Children, Youth and Childhood; Visual Anthropology.

**17:45-19:15 WCAA interim delegates meeting, FSS 1030**

**19:30-21:00 IUAES Commission Business Meetings, FSS 2005**

All delegates interested in the work of the IUAES commissions are welcome to attend to hear about the activities of specific Commissions and learn how they can get involved.

The following commissions are meeting: Enterprise Anthropology; Medical Anthropology and Epidemiology; Migration; Urban Anthropology; Museums and Cultural Heritage; Anthropology and the Environment.

## Thursday 4th May

**08:30-10:00 HALogenic: Fauna, Flora, Media and Anthropology, FSS 4015**  
*David Jaclin (University of Ottawa)*

This participatory lab will give attendees hands-on experience with the technologies and techniques members of the University of Ottawa research group on the Anthropocene (HAL) use when investigating contemporary human/nonhuman relationships, in sometimes extreme environments. Led by anthropologist David Jaclin, this lab builds on projects such as wildlife trafficking and green criminality in South Africa, and contemporary nomadism in Mongolia to engage with different media potentialities when doing anthropology. Photo, video, sound and tailored polymedia configurations will be explored. More details of these themes can be found here: <http://humanimalab.org/>

**12:30-14:00 Public Anthropology: Writing Beyond the Academy, FSS 1006**  
*Rylan Higgins (Saint Mary's University) and Robin Whitaker (Memorial University)*

This workshop is designed to inform and prepare anthropologists so that they might better communicate with the public. It is now broadly recognized that anthropology is a discipline well suited for robust public engagement, and yet the discipline has not realized its potential in this arena. Multiple constraints likely explain this situation. The leaders of this workshop will address some of the most important, while also providing guidance on a range of items. Themes will be guided in part by workshop participants, but are likely to include: strategies for choosing topics to address; considering what kinds of media forms work best; steps to ensure that public writing is accessible and engaging, but also stands up to scholarly rigor; and thoughts on how to deal with feedback from the public. The workshop is intended for graduate students and for anthropologists already working in and out of academia.

**12:30-14:00 CASCA Discussion Group on the History of Canadian Anthropology, 2nd meeting, FSS 1007**

**12:30-14:00 WCAA OC and IUAES EC meeting (invite only), FSS 11003**

**14:00-15:30 The Circle of All Nations: Examining the Discourse and Legacy of Indigenous Elder, Dr. William Commanda, OC, MNT 202**

*Romola V. Thumbadoo (Carleton University)*

The CASCA/IUAES2017 conference acknowledges the *Circle of All Nations* work and legacy of late Indigenous Elder, Dr. William Commanda, *Officer of the Order of Canada*. Over the past decades, the University of Ottawa has presented him with an honorary doctorate degree, a justice award, offers a medical school scholarship in his name, launched the Aboriginal studies program at his teaching lodge, and created the William Commanda Hall in recognition of his many contributions to the university and the capital city. This special workshop examines his fifty years of decolonizing, peace and environmental work and influence at local and international levels, and explores the relevance of his knowledge and wisdom for academic studies and cyber cartography.

**17:45-19:15 IUAES Commission Business Meetings, FSS 2005**

All delegates interested in the work of the IUAES commissions are welcome to attend to hear about the activities of specific Commissions and learn how they can get involved.

The following commissions are meeting: Anthropology of Music, Sound and Bodily Performative Practices; Theoretical Anthropology; Marginalization and Global Apartheid; Nomadic Peoples; Anthropology in Policy and Practice; Indigenous Knowledge and Sustainable Development; Linguistic Anthropology.

**17:45-19:15 CASCA Weaver-Tremblay Award-Winner's Lecture & Award Reception, MRN Aud (Lecture), STE Atrium & Cafeteria (Reception)**

CASCA would like to invite conference participants to the lecture by this year's Weaver-Tremblay award winner, Dr. Margaret Critchlow and the award reception that follows. Margaret Critchlow has done extensive research in Vanuatu, including nine fieldwork trips studying customary land tenure, colonial history, and development issues, among other topics. Her publications include three books on *Vanuatu, Masters of Tradition* (1987, University of British Columbia Press), *Deep Water* (1989, Westview Press), and *Houses Far From Home* (2001, University of Hawaii Press). A collaborative book written with Vanuatu women, *House-girls Remember* (2007), gives voice to women who worked as maids in the colonial era. Recently, Dr. Critchlow has been working on co-housing projects in Canada, exploring new ways for living and thriving in communities.

**19:30-21:00 IUAES Commission Business Meetings, FSS 2005**

All delegates interested in the work of the IUAES commissions are welcome to attend to hear about the activities of specific Commissions and learn how they can get involved.

The following commissions are meeting: Global Transformations and Marxian Anthropology; Anthropology of Food and Nutrition; Aging and the Aged; Anthropology and Education; Anthropology of the Middle East; Anthropology and Risk.

## Friday 5th May

**07:30-09:00 Anthropologica Editorial Advisory Board meeting** (invite only),  
*DMS 11143*

**12:30-14:00 CASCA AGM and Pizza Lunch**, *FSS 2005*

All CASCA members are warmly welcomed to attend and learn more about the association and its activities.

**16:00-17:30 Getting it Published in Anthropologica: Workshop and Q&A**,  
*MNT 202*

*Jasmin Habib, Editor in Chief, Anthropologica (University of Waterloo) and Anthropologica Editorial Members*

Ever wondered what it really takes to get your paper published in a scholarly journal? Meet Anthropologica's editor in chief, members of its editorial team, and members of the editorial advisory board for a brief presentation and discussion that will cover the following topics: What it is that we look for with every submission? What might capture our attention? What are our constraints? How is it we select reviewers, and why is that such a tough decision, as well as process? We will also share each step in the production to publication process: from formatting to copy-editing to proofing. We will offer advice on publication strategies for senior graduate students (post fieldwork) and early career academics. Time permitting, and following the Q+A session, participants will be given the opportunity to work in smaller groups to discuss their work and potential submissions. The aim of the workshop is to demystify the process of getting published in Anthropologica.

**17:45-19:15 Council of IUAES Commissions** (invite only), *FSS 1006*

**17:45-19:15 CASCA Women's Network Reception**, *STE Atrium and Cafeteria*

This reception provides an opportunity for the CASCA Women's Network to announce the recipient of its annual Graduate Student Paper Prize in Feminist Anthropology, and our Lifetime Achievement Award in Feminist Anthropology; and of course, for women in Anthropology to socialize!

Tickets for this reception are \$15 bought either in advance or at the conference reception desks, (for a drink and reception food), with further drinks available from the cash-bar.

**19:30-... IUAES AGM and WAU Constituency Meeting**, *FSS 2005*

All members of the IUAES are warmly welcomed to attend and learn more about the Union and its activities.

## **Saturday 6th May**

**12:30-14:00 IUAES Exec 2nd meet** (invite only), *LMX 342*

**16:00-17:30 Feedback from elders and Closing Ceremony**, *MRN Aud*

Indigenous elders will give their advice and feedback about the conference. The ceremony will include a prayer by Algonquin Elder Evelyn Dewache and a dance by Mariah Miigans Chabot Smith. Officials from the two associations will discuss plans for future conferences.

**19:00- Conference dinner**, *Wabano Centre for Aboriginal Health, 299 Montreal Road, Ottawa, K1L 6B8*

# Événements, ateliers et réunions



Tous les participants du colloque peuvent prendre part aux ateliers suivants. Aucune inscription n'est nécessaire.

## Mardi 2 mai

### **14:30-15:00 Groupe de discussion ad hoc de la CASCA sur l'histoire de l'anthropologie canadienne, DMS 3105**

Lors de son allocution au banquet du colloque CASCA14 à l'Université York de Toronto, Richard Lee a judicieusement souligné que l'histoire de l'anthropologie canadienne n'avait pas été suffisamment étudiée jusqu'alors. Nous espérons commencer à nous pencher sur cette question en invitant toute personne intéressée par le sujet à une rencontre informelle pendant le colloque CASCA17, afin d'échanger sur la façon de procéder. À cette réunion, nous planifierons d'autres réunions pendant CASCA17 auxquelles toute personne intéressée pourra assister.

**18:00-20:00 Réception d'accueil, "All Saints Community", 10 Blackburn Ave, Ottawa, ON K1N 6P9.**

## Mercredi 3 mai

**08:30-10:00; 14:00-15.30 Labo sur la radio communautaire inuite, MNT 103**  
*Kevin Tikivik et David Murphy (coproducteurs de Nipivut, première et unique émission de radio inuite à Montréal, CKUT FM), Sara Breitreutz (adjoine à la production, Université Concordia), Pitseolak Pfeifer (Université Carleton), Donna Patrick (Université Carleton) et d'autres membres du Projet Nunaliijuaq (Université Concordia)*

Ce labo s'appuie sur les travaux de chercheurs engagés (inuit et non inuit) qui ont collaboré à mettre sur pied une radio communautaire destinée aux communautés inuites urbaines et gérée par ces communautés. Ce labo initiera les participants aux techniques et aux technologies de la radio communautaire destinée aux communautés inuites urbaines et à d'autres communautés indigènes, afin de jeter un nouveau regard sur les liens entre le Sud et le Nord et entre les milieux urbains et non urbains. Ce labo prendra la forme d'un atelier divisé en deux parties. La première relatera l'histoire de

Nipivut, l'émission de radio inuite de Montréal. Les participants découvriront et mettront en pratique des techniques d'entrevue et seront invités à recueillir des histoires et à réaliser des entrevues durant le colloque. La deuxième partie portera sur le matériel recueilli par les participants. On leur montrera à éditer un enregistrement et leur présentera les technologies de radiodiffusion. Le point central à considérer pour comprendre la démarche de cet atelier participatif est la nature décolonisatrice des méthodes axées sur l'action, au sens qu'elles « commencent et se terminent par le point de vue indigène (leurs vies, besoins et désirs), et s'engagent en cours de route avec les vies, approches et priorités universitaires » (Tallbear 2014). Ce labo sur les communautés inuites, ouvert aux participants de tous âges, explore le pouvoir et le potentiel de la radio communautaire.

**10:30-12:30 Cérémonie d'ouverture (et Conférence principale II), MRN Aud & FSS 2005**

Reconnaissant que l'Université d'Ottawa était construite sur le territoire non cédé des Algonquins, la cérémonie d'ouverture sera présidée par l'ainée algonquine Evelyn Dewache, avec l'ainé Barry Sarazin sur le tambour. Le professeur Georges Sioui (Huron-Wendat), ainsi que des officiers des deux associations et l'Université d'Ottawa, dira des mots de bienvenue.

**12:30-14:00 Anthropologie et décolonisation : pratique de l'anthropologie auprès des communautés indigènes, MNT 202**

*Subhadra Channa (Université de Delhi) et Rodney Nelson (Université Carleton)*

Les dernières années ont vu croître une conscience disciplinaire de l'origine encore aujourd'hui plutôt métropolitaine et euroaméricaine des théories anthropologiques sur les communautés indigènes. De même, on a vu se multiplier les protocoles des établissements encourageant une recherche plus au fait des épistémologies, des systèmes de connaissances et des méthodologies indigènes. Cet atelier explorera les enjeux politiques, éthiques et disciplinaires complexes de l'anthropologie de l'indigénéité. Il s'intéressera non seulement à la façon dont l'anthropologie peut mieux répondre à l'indigénéité et mieux l'inclure, mais aussi à la manière de réarticuler en profondeur la discipline et, notamment, de la décoloniser. Il examinera une perspective indigène de l'anthropologie et la valeur qu'elle continue de représenter pour les communautés. Cet atelier a été conçu pour les étudiants des cycles supérieurs qui planifient travailler sur le terrain auprès de communautés autochtones, inuites et métisses au Canada ou de peuples indigènes dans d'autres pays.

**12:30-14:00 Réunion du comité organisateur du WCAA (sur invitation seulement), UCU 207**

**12:30-14:00 Réunion du comité de direction de l'UISAE (sur invitation seulement), UCU301**

**12:30-14:00 Communications par affiche, Promenade A (UCU)**

**17:45-19:15 Séance de travail des commissions de l'UISAE, FSS 2005**

Tous les participants intéressés par le travail réalisé par les commissions de l'UISAE sont les bienvenus à cette réunion. Ils pourront entendre parler des activités de commissions en particulier et en savoir plus sur la façon de s'impliquer.

Les commissions suivantes ont des séances : Anthropology of Tourism; Anthropology of Women; Human Rights; Documentation; Anthropology of Children, Youth and Childhood; Visual Anthropology.

**17:45-19:15 Réunion des délégués intérimaires du WCAA, FSS 1030**

**19:30-21:00 Séance de travail des commissions de l'UISAE, FSS 2005**

Tous les participants intéressés par le travail réalisé par les commissions de l'UISAE sont les bienvenus à cette réunion. Ils pourront entendre parler des activités de commissions en particulier et en savoir plus sur la façon de s'impliquer.

Les commissions suivantes ont des séances : Enterprise Anthropology; Medical Anthropology and Epidemiology; Migration; Urban Anthropology; Museums and Cultural Heritage; Anthropology and the Environment.

## **Jeudi 4 mai**

**08:30-10:00 HALogéné : faune, flore, média et anthropologie, FSS 4015**

*David Jaclin (Université d'Ottawa)*

Ce labo participatif permettra aux participants d'acquérir une expérience pratique des technologies et des techniques utilisées par les membres du groupe de recherche sur l'Anthropocène (HAL) de l'Université d'Ottawa dans le cadre de leurs travaux sur les relations humaines et non humaines contemporaines dans des milieux parfois extrêmes. Dirigé par l'anthropologue David Jaclin, ce labo s'appuie sur des projets touchant entre autres le trafic d'espèces sauvages et la criminalité environnementale en Afrique du Sud et le nomadisme contemporain en Mongolie, et se propose d'explorer les différentes possibilités médiatiques à considérer en anthropologie, notamment la photo, la vidéo, le son et des configurations plurimédia personnalisées. Consulter le site suivant (en anglais) pour de plus amples renseignements : <http://humanimalab.org/>.

**12:30-14:00 Anthropologie publique : Écrire au-delà du monde universitaire, FSS 1006**

*Rylan Higgins (Université Saint Mary's) et Robin Whitaker (Université Memorial)*

Le but de cet atelier est d'informer et de préparer les anthropologues afin qu'ils puissent mieux communiquer avec le grand public. De nos jours, on reconnaît de façon générale que l'anthropologie est une discipline qui se prête bien à une participation publique active et pourtant, la discipline n'a toujours pas exploité son plein potentiel dans ce domaine. Plusieurs contraintes semblent

expliquer cette situation. Les animateurs de cet atelier aborderont certaines des principales contraintes et offriront des pistes de solution à une série de points. Les sujets abordés, qui seront en partie choisis par les participants, devraient comprendre les suivants : stratégies à adopter pour choisir les questions à traiter; types de médias à privilégier; étapes à suivre pour que les écrits destinés au grand public soient accessibles et intéressants, sans toutefois qu'ils se départissent de leur rigueur scientifique; réflexions sur la gestion des rétroactions du public. Cet atelier a été conçu pour les étudiants des cycles supérieurs et les anthropologues travaillant en milieu universitaire ou non.

**12:00-13:30 Groupe de discussion de la CASCA sur l'histoire de l'anthropologie canadienne, 2e réunion, FSS 1007**

**12:30-14:00 Réunion du comité organisateur du WCAA et du comité de direction de l'UISAE (sur invitation seulement), FSS 11003**

**14:00-15:30 Le Cercle des nations : vie et héritage de l'aîné et chef spirituel William Commanda, Ph.D. h.c., O.C, MNT 202**  
*Romola V. Thumbadoo (Université Carleton)*

Le colloque CASCA-UIAES 2017 désire rendre hommage à l'aîné et chef spirituel William Commanda, *récipiendaire de l'Ordre du Canada*, en soulignant l'héritage qu'il a laissé et son projet de *Cercle des nations*. Au cours des dernières décennies, l'Université d'Ottawa lui a décerné un doctorat honorifique et un prix de justice, a créé une bourse d'études en médecine à son nom ainsi qu'un programme d'études autochtones offert au pavillon qui porte son nom, et a désigné l'édifice William Commanda en l'honneur de son immense legs à l'université et à la capitale. Cet atelier spécial portera sur les travaux qu'il a réalisés durant cinquante ans sur la décolonisation, la paix et l'environnement et sur son rayonnement national et international. Il explorera la pertinence de ses connaissances et de sa sagesse pour les études universitaires et la cybercartographie.

**17:45-19:15 Séance de travail des commissions de l'UISAE, FSS 2005**

Tous les participants intéressés par le travail réalisé par les commissions de l'UISAE sont les bienvenus à cette réunion. Ils pourront entendre parler des activités de commissions en particulier et en savoir plus sur la façon de s'improviser.

Les commissions suivantes ont des séances : Anthropology of Music, Sound and Bodily Performative Practices; Theoretical Anthropology; Marginalization and Global Apartheid; Nomadic Peoples; Anthropology in Policy and Practice; Indigenous Knowledge and Sustainable Development; Linguistic Anthropology.

**17:45-19:15 Conférence de la récipiendaire du Prix Weaver-Tremblay et réception de remise du prix, MRN Aud (Conférence), STE Atrium et Cafétéria (Réception)**

La CASCA aimerait inviter les participants du colloque à la conférence de la récipiendaire du Prix Weaver-Tremblay de cette année, la Dre Margaret Critchlow, ainsi qu'à la réception qui suivra. Margaret Critchlow a réalisé d'importants travaux de recherche au Vanuatu, dont neuf voyages sur le terrain visant à étudier l'occupation traditionnelle des terres, l'histoire coloniale et des enjeux liés au développement, entre autres. Parmi ses publications, on retrouve *Vanuatu, Masters of Tradition* (1987, Presses de l'Université de la Colombie-Britannique), *Deep Water* (1989, Presses Westview), et *Houses Far From Home* (2001, Presses de l'Université d'Hawaï). *House-girls Remember* (2007), un livre écrit en collaboration avec des femmes du Vanuatu, cède la parole à des femmes qui ont travaillé en tant que domestiques durant l'époque coloniale. Plus récemment, la Dre Critchlow a travaillé sur des projets liés au cohabitat, étudiant de nouvelles formes de vivre et de s'épanouir en communautés.

**19:30-21:00 Séance de travail des commissions de l'UISAE, FSS 2005**

Tous les participants intéressés par le travail réalisé par les commissions de l'UISAE sont les bienvenus à cette réunion. Ils pourront entendre parler des activités de commissions en particulier et en savoir plus sur la façon de s'impliquer.

Les commissions suivantes ont des séances : Global Transformations and Marxian Anthropology; Anthropology of Food and Nutrition; Aging and the Aged; Anthropology and Education; Anthropology of the Middle East; Anthropology and Risk.

## Friday 5th May

**07:30-09:00 Réunion du comité des éditeurs d'Anthropologica** (sur invitation seulement), *DMS 11143*

**12:30-14:00 AGA de la CASCA et dîner – pizza, FSS 2005**

All CASCA members are warmly welcomed to attend and learn more about the association and its activities.

**16:00-17:30 Réussir à publier dans Anthropologica : Atelier – Q et R, MNT 202**

*Jasmin Habib, rédactrice en chef d'Anthropologica (Université de Waterloo), et autres membres du comité de rédaction (à déterminer)*

Vous êtes-vous déjà demandé quelle est la bonne recette pour voir votre article publié dans une revue savante? Voici l'occasion de rencontrer la rédactrice en chef, des membres du comité de rédaction et des membres du conseil consultatif de rédaction d'Anthropologica, dans le cadre d'une présentation et d'une discussion sur les questions suivantes : Quels sont les critères que nous analysons lorsqu'on nous propose un article? Qu'est-ce qui risque de retenir notre attention? Quelles sont les contraintes avec lesquelles nous devons composer? Comment sélectionnons-nous les évaluateurs (et en quoi s'agit-il

d'un choix ardu et d'une étape cruciale dans le processus)? Ces personnes présenteront également toutes les étapes comprises entre la rédaction et la publication, de la mise en forme/page, à la révision, puis à la correction d'épreuves. De plus, elles formuleront de judicieux conseils en matière de stratégies de publication, à l'intention des étudiants des cycles supérieurs (post travail sur le terrain) et des enseignants universitaires en début de carrière. S'il reste du temps après la période de questions, les participants pourront échanger en petits groupes sur leurs travaux et projets de publication. Cet atelier a pour objectif de démystifier le processus de publication dans *Anthropologica*.

**17:45-19:15 Conseil des commissions de l'UISAE** (sur invitation seulement), FSS 1006

**17:45-19:15 Réception du Réseau des femmes de la CASCA**, STE Atrium et Cafétéria

La réception permettra au Réseau des femmes de dévoiler les récipiendaires de cette année pour le Prix étudiant (cycles supérieurs) pour une communication en anthropologie féministe et le Prix d'excellence pour l'ensemble des contributions à l'anthropologie féministe, en plus, évidemment, de permettre aux femmes anthropologues de socialiser!

Les billets pour la réception sont 15 \$ achetés soit à l'avance, soit aux comptoirs de réception de la conférence, (pour un repas et une consommation); les consommations supplémentaires devront être achetées à la réception en argent comptant seulement.

**19:30-... AGA de l'UISAE, Réunion régionale de la WAU**, FSS 2005

Nous encourageons vivement les membres de l'UISAE à participer aux activités de l'Union et à en apprendre davantage sur l'organisation.

## Saturday 6th May

**12:30-14:00 2e réunion du comité de direction de l'UISAE** (sur invitation seulement), LMX 342

**16:00-17:30 Réflexion des anciens et cérémonie de clôture**, MRN Aud

Les aînés invités au colloque donneront leurs conseils et rétroactions au sujet du colloque. La cérémonie inclura une prière par l'ainée algonquine Evelyn Dewache et une danse par Mariah Miigans Chabot Smith. Des officiers des deux associations discuteront les plans pour les colloques à venir.

**19:00- Banquet du colloque**, Wabano Centre for Aboriginal Health, 299 Montreal Road, Ottawa, K1L 6B8

# Keynotes and plenaries / Conférenciers principaux



## Tuesday 2nd May/ Mardi 2 mai

**16:45-17:45 Keynote I/ Conférence principale I, MRN Aud & DMS 1160**  
*Marc Abélès (École des haute études en sciences sociales - ÉHÉSS, Paris)*

### **For a heraclitean anthropology/ Pour une anthropologie héraclitéenne**

How should one think of societies and the world in movement? Undoubtedly, this is one of the essential challenges faced by anthropology in a universe profoundly transformed by the intensification of flows. Since a quarter of a century, there has been a multiplication of the descriptions and analyses of these mutations. Yet, one cannot stick to a prudent and routine empiricism. This would be as if the position of the observer had not changed since the heroic epoch of the founding fathers of anthropology. The simple fact of thinking the contemporary in terms of circulation, of frictions, and of tensions on the planet leads us to rethink our epistemological basics. In this orientation situated at the junction between anthropology and philosophy, we need to adopt a heraclitean point of view for questioning the issues of the present time.

Comment penser les sociétés et le monde en mouvement? C'est sans doute l'un des défis essentiels auxquels est confrontée l'anthropologie dans un univers profondément transformé par l'intensification des flux. Depuis un quart de siècle, on a multiplié les descriptions et les analyses de ces mutations. On ne peut cependant s'en tenir à un empirisme prudent et routinier. Cela reviendrait à considérer que la position de l'observateur n'a pas changé depuis l'époque héroïque des pères fondateurs de l'anthropologie. Le simple fait de penser le contemporain en termes de circulation, de frictions et de tensions sur la planète amène à repenser nos fondements épistémologiques. Dans cette orientation qui se situe au croisement de l'anthropologie et de la philosophie, nous devons adopter un point de vue héraclitéen pour interroger les enjeux du temps présent.

*Biography: Marc Abélès is one of the leading political anthropologists of today, known for theorization in the domain of anthropology of state and studies of globalization. Abélès is the Director of Research at Centre National de la Recherche Scientifique (CNRS) and the Director of Studies at l'École des hautes études en*

*sciences sociales (EHESS) in Paris. He has authored eighteen books, and numerous scientific articles, and held visiting positions at a number of prestigious international universities, including Brown, Stanford and New York University. Abélès brings a wealth of experience and insight about the futures of contemporary political anthropology in the context of dramatic changes at the level of the environment, the economy and global governance. His recent work on *The Politics of Survival* (2010) on the new global orientation in the face of precarity will contribute to the plenary's exploration of how conditions of uncertainty have produced new temporalities and modes of political action.*

*La biographie : Connu pour sa théorie sur l'anthropologie de l'État et l'étude de la globalisation, Marc Abélès est aujourd'hui l'un des chefs de file en anthropologie politique. Il est directeur de recherche au Centre national de la recherche scientifique (CNRS) et de l'École des hautes études en sciences sociales (EHESS) de Paris. Auteur de dix-huit ouvrages et de nombreux articles scientifiques, il a occupé plusieurs postes de professeur invité dans plusieurs universités prestigieuses comme l'université Brown, l'université Stanford et l'université de New York. La vaste expérience d'Abeles apportera un précieux éclairage lors de cette plénière sur les avenues de l'anthropologie politique contemporaine dans un contexte de changements radicaux affectant l'environnement, l'économie et la gouvernance mondiale. Les questions abordées récemment dans *Politique de la survie* (2006, qui propose entre autres de nouvelles orientations mondiales face à la précarité, alimenteront l'exploration en plénière de la façon dont des conditions d'incertitude peuvent engendrer de nouvelles temporalités et d'autres types d'actions politiques*

## **Wednesday 3rd May/ Mercredi 3 mai**

**10:30-12:30 Opening ceremony and Keynote II/ Cérémonie d'ouverture et Conférence principale II, MRN Aud & FSS 2005**

Lesley Green (University of Cape Town)

**Moving Knowledge/ Savoir mouvant**

The struggle to work with movement in knowledge is as old as the idea of knowledge itself: ancient Greek thinkers posed the knowledge of geometrical forms -- the sphere, the cube, the pyramid -- as the route to grasping the essence of the world. On the other side of the planet, ancient Chinese thinkers were working with the knowledge of the propensity of movement in a substance -- the notion of *li* -- as the basis of knowledge. What would modern knowledge have become if movement had been central in the debates of the ancient Mediterranean? The question comes to the fore in the Anthropocene, a time in which we begin to recognise changes in molecular flows -- of carbons, of nitrogens -- are altering the planet, yet our legal systems are ill-equipped to address a global commons that does not cooperate with territorial boundaries or with territorial law, or with the timeframes of electoral cycles. Contemporary social sciences, I suggest, demand from us an intellectual mobility across different authorisations of reason that would persuade us that they are the only way to know. Exploring fluidity and sedimentation; territory and flow; life

time and geo-time, this paper explores a social science of movement that is itself mobile across disciplines, and across intellectual histories.

La lutte pour travailler avec le mouvement dans le savoir est aussi ancienne que l'idée du savoir lui-même : les penseurs de la Grèce antique ont posé le savoir de formes géométriques – la sphère, le cube, la pyramide – comme étant le chemin permettant de saisir l'essence du monde. De l'autre côté de la planète, les anciens penseurs Chinois travaillaient avec le savoir de la propension du mouvement dans une substance – la notion de li – comme base du savoir. Que serait devenu le savoir moderne si le mouvement eut été central dans les débats de la Méditerranée antique? La question revient en évidence dans l'Anthropocène, un temps au sein duquel nous commençons à reconnaître que les changements en flots moléculaires – de carbones, de nitrogènes – altèrent la planète, mais nos systèmes légaux sont mal équipés pour se préoccuper d'un commun global qui ne coopère pas avec les frontières territoriales ou avec la loi territoriale, ou avec les rythmes temporels de cycles électoraux. Les sciences sociales contemporaines, je suggère, nous demandent une mobilité intellectuelle à travers les différentes autorisations de raison qui nous persuaderaient qu'elles sont les seules manières de savoir. En abordant des notions comme la fluidité et la sédimentation, le territoire et le flot, le temps de vie et le temps géologique, cette communication explore une science sociale de mouvement qui est elle-même mobile à travers les disciplines, et à travers les histoires intellectuelles.

*Biography: Lesley Green is director of the Environmental Humanities Initiative and is part of the Berg River Project, a trans-disciplinary project of the African Climate and Development Initiative at UCT. She was co-convenor of the Fisher's Knowledge project, as well as PI of the Contested Ecologies project and the Palikur Historical and Astronomical Knowledge in relation to archeology in Amapa, Brazil. She has published numerous books and peer reviewed articles that traverse these themes; namely she writes on the question of knowledges, thinking through energies, water, space, skies, animals, time, tracks, fracking, oikos and omics within both indigenous and scientific contexts and epistemologies in sub saharan Africa as well as in the Brazilian Amazon, thus offering a broad anchored theoretical contribution to reflect on Mo(U)vement across our four themes. Her thought provoking keynote address invites us to think of the kinds of sciences decolonials have needed to imagine ways forward.*

*La biographie: Lesley Green est directrice de la Environmental Humanities Initiative et fait partie du projet transdisciplinaire Berg River de la African Climate and Development Initiative à l'université de Cape Town. Elle a codirigé le projet Fisher's Knowledge et a été l'investigatrice principale du projet Contested Ecologies et du projet Palikur Historical and Astronomical Knowledge lié aux travaux archéologiques menés à Amapa, au Brésil. Elle compte à son actif de nombreux livres et articles évalués par les pairs sur ces thématiques. Ses écrits abordent entre autres les questions suivantes : savoirs, énergies, eau, espace, ciels, animaux, temps, traces, fracturation hydraulique, oïkos et « omiques », à la fois en contextes indigène et scientifique et d'un point de vue épistémologique en*

*Afrique subsaharienne et dans l'Amazonie brésilienne. Soit un bagage théorique considérable et bien ancré pour alimenter la réflexion sur le Mo(U)vement à partir de nos quatre thématiques. Ce discours thème nous invitera à réfléchir aux types de sciences qui pourraient aider le décolonialisme à aller de l'avant.*

## **Thursday, Friday, Saturday: Plenary Circles/ Séances en cercle**

Plenary circles, in the spirit of North American First Nations talking circles, are places and moments for the co-creation of new knowledge, dialogue and mutual respect. In each plenary circle, four leaders in their fields, sitting in the four cardinal directions, will present their views and perspectives on the issues under discussion. Each person has a turn to speak in an atmosphere of respectful and attentive listening. At the conclusion of the plenary circle, members of the audience will have an opportunity to ask questions and add their own voice to the discussion.

Les séances en cercle, inspirées de la tradition des cercles de discussion des Premières Nations d'Amérique du Nord, sont des endroits et des moments consacrés à la création commune de nouveaux savoirs, au dialogue et au respect mutuel. Lors de chacune de ces séances en cercle, assis aux quatre coins cardinaux, quatre sommités de domaines différents présenteront leurs perspectives et points de vue sur les enjeux discutés lors de la séance. À tour de rôle, chaque sommité s'exprimera dans une ambiance d'écoute attentive et respectueuse. À la fin des séances, les membres de l'audience pourront poser des questions et ajouter leur voix à la discussion.

## **Thursday 4th May/ Jeudi 4 mai**

**10:30-12:30 Plenary I/ Séance plénière I: Moving ecologies/ Écologies mouvantes, MRN Aud & FSS 2005**

*Organizer/ Organisateur: David Jaclin (University of Ottawa)*

*Participants: Perig Pitrou (CNRS/LAS), Genese Sodikoff (Rutgers University), Nastassja Martin (University of Aberdeen), Fabien Clouette (Université Paris 8)*

What capacities (in the broader sense of being able to) open up once we regard ecologies, not as static or pre-conceived entities but rather as dynamic assemblages in motion - that is along differential and constant reconfigurations of life? How are life forms and forms of life intrinsically imbued with others? Whether it be thinking with water, transforming through the vegetal, animal or microbial, how could we traverse (and ultimately re-engage) with these moving organic/semantic compositions?

Quelles capacités (entendues au sens large de pouvoir faire) deviennent possibles lorsque nous concevons les réalités écologiques contemporaines non telles des entités statiques ou préconçues, mais plutôt telles des reconfigurations différentielles et constantes du vivant? Comment, dès

lors, vies en formes et formes de vie s'avèrent-elles ainsi intrinsèquement indémaillables? Qu'il s'agisse donc de penser avec l'eau ou de se transformer au contact du végétal, de l'animal ou du moléculaire, comment traversons-nous (et, ultimement, comment pouvons-nous nous réengager aux côtés de) ces mouvantes compositions à la fois organiques et sémantiques?

## Friday 5th May/ Vendredi 5 mai

**10:30-12:30 Plenary II/ Séance plénière II: Locating the political/ Situer le politique, MRN Aud & FSS 2005**

*Organizers/ Organismes: Thushara Hewage (University of Ottawa) and Larisa Kurtovic (University of Ottawa)*

*Participants: Marc Abélès (EHESS), Gregg Hetherington (Concordia University), Andrea Muehlebach (University of Toronto), Nandini Sundar (University of Delhi)*

In recent years anthropologists working across a diverse array of fields and global locations have questioned and complicated conventional understandings and expectations of the political. New and disciplinarily innovative ethnographies have broadened our sense of what it means to live and act politically, disclosing the presence of the political in novel registers and locations. Specifically, work on the anthropology of ethics has revealed subjectivity, affect, traditions of embodied practice and historically constituted difference, as the grounds from which political repertoires emerge. Research on the contemporary postcolony has relativized and revised canonical concepts of Western political theory, conceptualizing actually existing democratic movements in terms of distinctively postcolonial historical trajectories and modernities. Most recently, engagements with technology and infrastructure illuminate the formative role of non-human, material agencies in political contestation and expression. At the broadest level, this plenary asks what the contemporary promise of an anthropological approach to the political consists in. How does anthropology's relocation of the political critically alter our understanding of older political languages and imaginaries? What purchase does it give us on new and emergent movements? In a global context of growing doubt about the ability of the formal political sphere to provide a space for meaningful political articulation, what new horizons and potentialities might political anthropology yield?

Ces dernières années, des anthropologues œuvrant dans un vaste éventail de domaines et de lieux dans le monde ont remis en question et complexifié les compréhensions conventionnelles et attentes du politique. De nouvelles ethnographies innovatrices du point de vue disciplinaire sont venues élargir notre conception de la vie et de l'action politiques, en dévoilant la présence du politique dans des registres et des lieux novateurs. Les travaux sur l'anthropologie de l'éthique ont notamment révélé que la subjectivité, l'affect et les traditions réunissant pratique et différences constituées historiquement sont le berceau d'où émergent les répertoires politiques. Les recherches sur la postcolonie contemporaine ont relativisé et revu les concepts canoniques de la

théorie politique occidentale, conceptualisant les mouvements démocratiques actuels en tant que trajectoires historiques et modernités postcoloniales distinctes. Plus récemment, l'utilisation de technologies et d'infrastructures a mis en lumière le rôle formateur de pouvoirs matériels et non humains dans la contestation et l'expression politiques. Dans un sens large, cette plénière s'interroge sur ce que représente la promesse contemporaine d'une approche anthropologique du politique. Comment le repositionnement du politique par l'anthropologie transforme-t-il notre compréhension des anciens langages et imaginaires politiques? Quelle prise cela nous donne-t-il sur les mouvements émergents? Dans un contexte où s'effrite la confiance en la capacité de la sphère politique formelle à fournir un riche espace d'articulation politique, quelles nouvelles avenues et possibilités peut apporter l'anthropologie politique?

## **Saturday 6th May/ Samedi 6 mai**

### **10:30-12:30 Plenary III/ Séance plénière III: Indigenous Movements/ Mouvements autochtones, MRN Aud & DMS 1160**

*Organizer/ Organisateur: Scott Simon (University of Ottawa)*

*Moderator/ Modérateur: Rodney Nelson (Carleton University)*

*Participants: Michael Asch (University of Victoria), Irène Bellier (CNRS-EHESS), Carole Lévesque (INRS), Margaret Bruchac (University of Pennsylvania)*

2017 marks the 10th anniversary of the UN Declaration of the Rights of Indigenous Peoples; the 50th anniversary of the Circle of All Nations on Algonquin territory; and the 150th anniversary of Canadian confederation. The report of the Truth and Reconciliation Commission encourages us to confront our past, but also inspires us to look forward to new relationships between Indigenous peoples and the state, between Indigenous peoples and those known by many as "settlers," and between Indigenous peoples through their organisation at the world level. Our shared history has always been one of movement; and now we have new social movements like Idle No More that promise renewed relationships between Indigenous people and settler allies. This is also a time for anthropologists to reflect on past practices and potential future relationships with Indigenous peoples, in Canada and abroad. How can we recover misplaced patrimony and correct biased representations of the Indigenous? How can we re-set the relationship between Indigenous peoples and anthropologists in a spirit of mutual respect and obligations to one another? How can anthropologists be influential in the design of a new, collaborative approach to relationships between Indigenous peoples and the scientific community at large? What are the most important issues to address as we move forward into a shared future?

L'an 2017 marque le 10e anniversaire de la Déclaration des Nations Unies sur les droits des peuples autochtones, le 50e anniversaire du Cercle de toutes les nations en terre algonquienne et le 150e anniversaire de la Confédération canadienne. Le rapport de la Commission de vérité et de réconciliation non

seulement nous encourage à affronter notre passé, mais nous inspire à rebâtir de nouveaux ponts entre les peuples autochtones et l'État, entre les peuples autochtones et ceux que plusieurs appellent « colonisateurs », et, par leurs organisations, entre les peuples autochtones du monde. Mouvementée depuis ses débuts, l'histoire qui nous unit a récemment vu naître de nouveaux mouvements sociaux, comme Idle No More, qui proposent de renouveler les liens entre les peuples autochtones et les alliés colonisateurs. À nous, anthropologues, de saisir cette conjoncture pour se pencher sur les pratiques passées et réfléchir aux liens qu'il reste à tisser avec les peuples autochtones, au Canada et ailleurs. Comment récupérer le patrimoine perdu et corriger la représentation biaisée des peuples autochtones? Comment rebâtir les liens entre les peuples autochtones et les anthropologues dans un esprit de respect mutuel et d'engagement réciproque? Quelle influence peuvent avoir les anthropologues dans la création d'une nouvelle approche de collaboration entre les peuples autochtones et la vaste communauté scientifique? Quels sont les enjeux à prioriser dans la marche vers cet avenir commun?



# Roundtables



## Tuesday 2nd May

**15:00-16:30 RT6: Animating nature, animating capital: environmental anthropology across new and old materialisms, DMS 1120**

*Organisers: Danielle DiNovelli-Lang (Carleton), Reade Davis (Memorial), Karen Hébert (Carleton)*

*Participants: Sabrina Doyon (U Laval), Tyler Hale (Carleton U), Chair: Karen Hébert (Carleton)*

Scholarship associated with “the new materialism” is typically defined by its rejection of humanism and by associated critiques of traditional materialist approaches, which tended to characterize nature as an “inanimate storehouse of resources” to be harvested and distributed to satisfy the desires of human beings (Davis and Zanotti 2014). Many have sought to invert this relationship by decentering the human subject and drawing attention to such things as: the subjectivity of animals (DiNovelli-Lang 2013; Lowe 2006; Nadasdy 2007); the agency of natural and technological artifacts (Hayles 1999; Latour 2005; Tsing 2016); and the world-making power of self-organizing systems (Lansing 2003; Wolfe 2010), including the ways in which cells and bacteria constitute human bodies (Haraway 2016; Helmreich 2009; Ingold and Palsson 2013). These contributions have brought forward a number of provocative questions, such as: What form might a post-human ethics take?; and How might we begin to rethink longstanding understandings of environmental crises in ways that attend to the interests, perspectives, and actions of non-humans? Still, questions remain about whether the strong emphasis on emergent properties and nonhuman agency in new materialisms can be reconciled with the critical force of earlier materialist analyses, which emphasized the centrality of capitalist labour relations and exploitation along lines of race, class and gender in constructing the contemporary world. This roundtable will draw upon works from cultural anthropology, human geography, and environmental history as well as participants’ own fieldwork experiences in exploring the prospects and perils of combining old and new materialisms in contemporary environmental anthropology.

## Wednesday 3rd May

### **16:00-17:30 RT1: More-than-human moves: of everyday entanglements and the Academy, MNT 202**

*Organiser: Paul Hansen (Hokkaido University)*

*Participants: Kelly Abrams (University of Western Ontario), Andrea De Antoni (Ritsumeikan University), Hiroaki Kawamura (University of Findlay), Gergely Mohacsi (Osaka University), Melanie Rock (University of Calgary), Scott Simon (University of Ottawa), Alan Smart (University of Calgary)*

Within the humanities and social sciences a nonhuman or more-than-human approach to writing and research has become a prominent genre. This is an epistemological move that underscores humans are ever-entangled with nonhuman animals, technologies, the environment and spiritual entities. Anthropologists, perhaps due to the centrality of anthropos in the discipline, were slow to respond to broader moves to decentre the human subject. However, the publication of the special issue *The Emergence of Multispecies Ethnography* in the journal *Cultural Anthropology* in 2010 prompted a growing number of anthropologists to focus on more-than-human conceptualizations as valuable in understanding and describing everyday interactions. Nevertheless, movement towards such an approach in anthropology is often resisted by the power structures of universities where more quantitative and rigid regimes of classification—nature/culture or human/animal for example—remain. This round table discussion focuses on how the nonhuman turn informs the work of participants and how they maneuver within the academy. Put concretely, why and how is the nonhuman turn prominent in your work and what are the implications of more-than-human research for methods and practices?

### **17:45-19:15 RT4: À propos des valeurs en commun pour les pratiques anthropologiques : la conversation se poursuit, MNT 202**

**Common values for anthropological practice: the conversation continues, MNT 202**

*Organiser/organisatrice: Janice Graham (Dalhousie University)*

*Participants: Udo Krautwurst (UPEI), Brian Thom (University of Victoria), Eric Thrift (University of Winnipeg), Chair/présidente : Martha Radice (Dalhousie University)*

Canadian anthropology does not have a code of ethics: CASCA is a rogue society. We lurk in the interstices of the Tri-Council Policy Statement (TCPS), institutional Research Ethics Boards, government and private contracts and other working agreements. But what are we really thinking? What values underpin our anthropological practice, and what do we need to advance our collective cause? An ad hoc committee has been meeting at CASCA over the past few years with the aim of developing a non-prescriptive, living document that would guide us and guide others toward the principles we stand by. This would be useful for anthropologists practicing both within and outside the academy. This roundtable will continue the conversation from CASCA meetings in 2015 and 2016 about our common values - for nothing is more like an

honest anthropologist than a rogue who knows the trade. All are welcome to join in.

L'anthropologie canadienne n'a pas de code d'éthique : la CASCA est une société polissonne. Nous nous glissons dans les interstices de l'Énoncé de politique des trois Conseils, des comités d'éthique de la recherche institutionnels, des contrats gouvernementaux ou privés parmi d'autres accords de travail. Mais que pensons-nous en fait ? Quels valeurs sous-tendent notre pratique anthropologique et de quoi avons-nous besoin pour faire avancer notre cause collective ? Un comité \*ad hoc\* se réunit depuis quelques années aux colloques de la CASCA avec pour but de développer un document non-prescriptif et vivant qui nous guiderait, et qui guiderait les autres, vers les principes auxquels nous tenons. Un tel document serait utile tant pour les anthropologues qui travaillent au sein du monde universitaire que pour ceux et celles qui travaillent en dehors de celui-ci. Cette table ronde continuera la conversation amorcée lors des colloques CASCA de 2015 et 2016 au sujet de nos valeurs communes - car rien ne ressemble tant à un(e) honnête anthropologue qu'un(e) polisson(ne) qui connaît son métier. Tous et toutes sont invité(e)s à y participer.

## Thursday 4th May

**08:30-10:00 RT2: Resurgent racism, ethno-nationalism and xenophobia in a world of mo(u)vement: The global rise of populist politics and its challenges for world Anthropologies [IUAES and WCAA initiative], MNT 202**  
*Organisers: Andrew 'Mugsy' Spiegel (University of Cape Town), Ellen Judd (University of Manitoba)*

*Participants: Michael Asch (University of Victoria), Michal Buchowski (Adam Mickiewicz University, Poland), Parin Dossa (Simon Fraser University), Gustavo Lins Ribeiro (Autonomous Metropolitan University of Iztapalapa, Mexico City), Mariella Pandolfi (University of Montreal), Thomas Reuter (University of Melbourne, Australia), Alisse Waterston (City University of New York)*

Panelists will address the implications for world anthropologies of contemporary (re-)emergences of negative racial, ethnic and gender discrimination and xenophobic hatred towards 'others' – as supported and encouraged by populist politicians and political parties. Discussion will focus on deployments of racist expressions and actions, ethnic nationalisms and religious chauvinism in the exercise of power in colonial pasts and especially in present-day continuing-colonialism contexts. It will also consider the medium- to long-term implications of a politics of strategic culturalist essentialism for anti-colonial struggles in contexts of ever-present threats to, and resistance by, oppressed populations whose members, having long been subjected to systemic structural violence, increasingly now recognise it as viscerally, sensorily/affectively and culturally experienced. The panel will provide a springboard for establishing a global anthropological committee, commission and/or taskforce to develop a programme supporting anthropologists globally

in their efforts to use their disciplinary skills to help address this challenging contemporary conundrum.

**16:00-17:30 RT5: Voices of the precariat, MNT 202**

*Organiser: Eric Henry (Saint Mary's)*

*Participants: Lori Barkley (Selkirk), Nicole Hayes (Waterloo), Katja Neves (Concordia), Ian Puppe (Western), Joshua Smith (UNC-Chapel Hill), David Thorsen-Cavers (Outstitute), Marty Zelenietz (Saint Mary's)*

With over half of faculty at some Canadian universities being contingent or part-time, many anthropologists now live a precarious existence: they are marginalized intellectually, institutionally, professionally, and financially within the academy and within the discipline. This roundtable aims to publicize the experiences of precariously employed faculty and highlight their increasing role in the delivery of today's anthropology curriculum. Recognizing and representing the many types of precarity, participants will share insights and advice about teaching and scholarship in increasingly corporatized universities and colleges. Collectively we will work to encourage a dialogue between precariously and stably employed faculty, and develop strategies to advocate for equality within academia. This roundtable is sponsored by the Network for Precarious Anthropologists.

## Friday 5th May

**08:30-10:00 RT7: North of 49, West of GMT, South of Pecos: anthropology & technoscience mo(u)vements in Canada and beyond, FSS 2005**

*Organiser: Brian Noble (Dalhousie University)*

*Participants: Steffan Igor Ayora Diaz (UADY, Mexico), Mark Doerksen (Concordia University), Janice Graham (Dalhousie University), Kregg Hetherington (Concordia University), Christina Holmes (St Francis Xavier University), Udo Krautwurst (University of Prince Edward Island), Jeremy Schmidt (Durham University), Gabriela Vargas-Cetina (UADY, Mexico)*

A longstanding conversation needs to be had on how Anthropological engagement with technoscience (reckoned broadly) has developed in Canada and elsewhere – yet beyond US anthropology, (even if in dialogue with it). This roundtable is meant to begin that national discussion, and is necessarily open-ended, reaching out to other anthropologists, mostly based outside the US. Several questions will be explored: What is the character of these anthropological engagements with Technoscience? What sorts of projects are underway? Are there consistencies with/divergences from lines of practice dominating US, European approaches? How do worldly events and forces impinge on our work? How might productive conversations challenge this community of interest to grow in new directions? The 12 presenters will follow a format of 3-minute quick-reflex presentations meant to generate motion, with the idea of picking this up both post-session, and in more diverse and pointed panels, interchanges in subsequent CASCA and IUAES gatherings.

**16:00-17:30 RT8: Cross-disciplinary Research in Gender and Feminist Research, Epistemology and Teaching [CASCA Women's Network], MRN Aud**  
*Organiser: Pauline McKenzie Aucoin (University of Ottawa)*  
*Participants: Nadia Abu-Zahra (University of Ottawa), Ruksana Ahmed (University of Ottawa), Lori Burns (University of Ottawa), Sharon Cook (University of Ottawa),*  
*Chair: Marie-Claude Haince (University of Ottawa)*

This Roundtable provides an opportunity to discuss cross-disciplinary feminist research and teaching that engages a broad range of issues concerning gender: cultural practices and representation, equity and inclusion, subjectivity, strategies to counter racism, gendered space, resistance, and sexuality. This year's Roundtable welcomes three University of Ottawa scholars: Profs. Lori Burns whose interests include popular music and video, contemporary female musicians, representations of violence, narrative and lyric analysis; Nadia Abu-Zahra who has addressed equity and development through research on Palestinian resistance movements, the current refugee crisis, and leadership programs among Inuit youth; Ruksana Ahmed who has worked to improve communication strategies for health care among marginalized communities, and studies new forms of multicultural media; and Sharon Cook (History and Education) whose research has covered a broad spectrum of issues from gender and peace history, representations of working women in cigarette advertising, to developing curriculum on gender issues in for public education.

## Saturday 6th May

**08:30-10:00 RT3: Capital's work of devaluation, FSS 1006**  
*Organiser: Gavin Smith (University of Toronto)*  
*Participants: Jaume Franquesa (SUNY, Buffalo), Sharryn Kasmir (Hofstra University),*  
*Ida Susser (CUNY), Chair: Winnie Lem (Trent University)*

Conventionally the expanded reproduction of capital is achieved through the extraction of relative surplus value from labour (exploitation) or the appropriation of rents through financial instruments. We know, however, that non-capitalist forms and relations are essential for the reproduction of capitalist society as a whole and in all its complexity – from the spaces of 'nature' to the practices of denigrated workers. These latter involve the devaluation of places and people through political, ideological and violent means. This roundtable will be used to exchange participants' observations of the historical and geographical particularity of these practices.

**14:00-15:30 RT9: Social justice research in Israel/Palestine: ethnographic perspectives (on an Anthropology of Social Justice in the context of Israel/Palestine), FSS 1006**  
*Organiser: Jasmin Habib (Waterloo University)*  
*Participants: Virginia Dominguez (University of Illinois at Urbana-Champaign),*  
*Nadeem Karkabi (Jerusalem), Maya Rosenfeld (Independent Scholar), Amalia Saar*  
*(Haifa University)*

As new legislation quickly makes its way through the Knesset, much of it targeting human rights and peace activists and NGOs, surprisingly little attention has been trained on the constraints inherent in conducting social justice research in Israel. In this roundtable, anthropologists who have fieldwork experience in Israel will discuss the practical as well as political limitations they have faced, along with the promise such research holds. Organised and chaired by Jasmin Habib, the roundtable includes: Amalia Sa'ar, who will discuss parallel research on insecurities of Palestinian and Jewish citizens and the challenge of integrating incommensurable realities in a single ethnographic project; Nadeem Karkabi whose research focuses on how young Palestinians constructively play with risk and fear while practicing parkour to elude the structural power of occupation in East Jerusalem; Maya Rosenfeld, who has developed a socio-historical study of the movement of Palestinian political prisoners and its impact on the public political sphere in the Occupied Palestinian Territories; Virginia Dominguez, who will discuss how suggesting that Palestinians in Israel are not dangerous foreigners makes one suspect, as does pointing out that there are dissidents in Israel, both Jews and non-Jews; and Jasmin Habib, whose focus is on how Jewish Israeli activist recollections of Palestine assert a re-membering of Palestine that informs their everyday lives in ways that have not been fully articulated or even appreciated to date.

# Poster programme / Communications par affiche



*Convenor: Larisa Kurtovic (University of Ottawa)*

*Promenade A: throughout*

*Organisatrice : Larisa Kurtovic (Université d'Ottawa)*

*Promenade A: pendant toute la conférence*

Posters sessions will run throughout the inter-congress, with dedicated slots when poster presenters will be available at their respective display to discuss their topic with the colleagues. The Poster Competition is an excellent opportunity for junior scholars and students (both graduate and undergraduate) to present original research at an academic conference in an accessible and interactive setting. A panel of judges will evaluate posters in person according to the criteria below. The judges will proclaim a winner and two honourable mentions. An 'audience choice' award will be decided by delegate votes.

The criteria:

**Content:** the poster should present the research projects and its findings in a comprehensive, clear and cogent way

**Relevance:** content should be relevant to the conference theme (Movement) and, represent an original contribution to current anthropological debates

**Aesthetic form:** layout of text and imagery should be well-organised and visually attractive

**Presentation:** in person, presenters should effectively communicate their research to members of the audience

Les communications par affiche seront exposées pendant le colloque conjoint et présentées par leurs auteurs au moment où ceux-ci seront libres pour discuter de leurs travaux avec les participants. Le concours des communications par affiche est une excellente occasion pour les jeunes chercheurs et les étudiants (de tous les cycles universitaires) de présenter leurs travaux de recherche pendant un colloque universitaire et dans un contexte accessible et interactif. Des juges évalueront en personne les affiches en fonction des critères ci-dessous. Ils choisiront un gagnant ainsi que deux mentions honorables. Un prix du public sera aussi décerné en fonction du vote des participants.

Critères:

**Contenu** : L’affiche présente le projet de recherche et ses découvertes d’une façon compréhensible, claire et cohérente.

**Pertinence** : Le contenu est pertinent dans le cadre du thème du colloque (Mouvement) et constitue une contribution originale aux enjeux anthropologiques actuels.

**Format esthétique** : Le texte et les images sont bien organisés et présentés visuellement de façon intéressante.

**Présentation** : En personne, les auteurs présentent efficacement leurs travaux de recherche aux membres du public.

### **Voicing Pastoralism though Integrative Advocacy: Experiences and lessons learned from Ethiopia**

*Tezera Getahun Tiruneh (Pastoralist Forum Ethiopia)*

In Ethiopia pastoralist population accounts more than 10 million and inhabit 50% of the total landmass. Almost all of pastoral inhabitants are considered rangelands. Pastoralists are endowed with 42% of the total national TLU, indigenous knowledge system and 9% GDP contribution.

### **La notion de transfert de représentation : un exemple Yorùbá des aspects culturels de l’infortune (Bénin)**

*Gilles-Félix Vallier (I.H.E.I.D. / C.E.S.I.)*

Cet article propose une perspective cognitive pour l’analyse de la notion de représentation en prenant pour biais d’entrée l’attribution à autrui ou à une cause externe des infortunes de l’existence individuelle.

### **Family ties at risk of suicide: Relational movements to keep life moving.**

*Susana Oliveira (Universidade Federal do Ceará)*

The Family Empowerment Program for families at risk of suicide aims to develop a sense of complementarity between patient and caregiver, based on sessions of Sociodram (Moreno, 1992), which is founded on the relational movement as an expression of mental health and spontaneous-creative life.

### **Gender Norms and Post-Socialist Georgian Women’s Experience as Immigrants in Turkey.**

*Betul Kocaoglu (University of Cincinnati)*

Georgian female migrants have endured enormous politico-economic changes in their lives from Soviet Georgia to a post-socialist, and then transition from Georgia to Turkey. This study addresses how women navigate shifting gender roles as in socialist, post-socialist, and migration contexts.

### **Alliance, Activism and Identity Politics in the Indigenous Land Rights Movement in Taiwan**

*Yi-Ling Tseng (University of Cincinnati)*

This study addresses the postcolonial identity politics entangled in the indigenous land rights movement in modern Taiwan. Through discovering majority Han’s pathways to allyship, it will discuss more integrated paths forward for future decolonizing collaboration that privileges indigenous voices.

### **Disciplinary Areas' Perceptions on Integrating Indigenous Perspectives**

*Shannon Auster-Weiss (Dalhousie University)*

Situated in decolonial institution studies and the anthropology of policy, I explore how different academic disciplinary areas at Dalhousie University perceive the facilitators and barriers of integrating Indigenous perspectives into curricula at individual, departmental and university levels.

### **Migration between two patriarchies: Georgian migrant women working in Turkey**

*Serperi Sevgur (Dalhousie University)*

This poster presents findings from ethnographic fieldwork about the life and work histories of Georgian migrant women who work in Istanbul, Turkey. Drawing from feminist political economy and through a critical transnational lens, it looks at patriarchal gender relations that the migrant women are part of.

### **How Music Moves Us and How We Can Mobilize Music**

*Davina Battistelli (University of Guelph)*

My proposed paper will explore the ways in which music moves us both emotionally and physically, shown through the experiences of physically disabled individuals. This will show how music in everyday life can help us with many things from coping with pain to enhancing joyful and social experiences.

### **The Wale Woman ritual of the Batwa people of the Congo Basin**

*Martin Kalulambi (University of Ottawa)*

Among the matrilineal Batwa people of the Congo basin, the Wale ritual concerns a woman at the birth of her first child. After a period of seclusion where she is symbolically honoured as a queen, she presents a public show of dances and songs demonstrating her fertility, self-sufficiency and pride.

### **L'art de s'exposer : l'expérience sensorielle de l'agoraphobie**

*Roseline Lambert (Concordia University)*

Cette affiche présente les résultats préliminaires de mon projet de doctorat en anthropologie qui porte sur l'expérience sensorielle de personnes souffrants d'agoraphobie lors de leurs déplacements dans les espaces publics.

### **Relational movement of Indigenous life through the intervention of Kalinga institute of Social sciences (KISS).**

*Manoj Behera (KISS, KIIT University); Krupasindhu Nayak (Kalinga Institute of Social Sciences)*

In the view of Anthropology, the Odisha, India the largest number of indigenous population holding 24% of the total population of the state. Realizing the sluggish pace of transformation, the "KISS" with the mission to empower the indigenous children through free holistic education.

**An Ubuntu Inspired Framework for Participatory Citizenship Education: The Role of University Student-Community Engagement in Capacity Building**

*Loretta Janes (McMaster University)*

This poster involves the movement of the African Indigenous Knowledge system of Ubuntu into a post-secondary Canadian context. It explores the possibility for university students to inspire and empower community members, with the potential to fuel movements, resistance, and committed citizenship.

**Not Quite Hollywood: Participatory Ethnographic Film on a Budget**

*James Waldram (University of Saskatchewan); Demi Vrettas (University of Saskatchewan)*

This poster documents the participatory film-making process with a group of Q'eqchi' Maya healers in Belize, undertaken in difficult circumstances and with limited budget, as it moves from conception to "world premiere," and the criteria by which the participants evaluated the finished product.

**Anthropological insights on the changing space of women among the marine fisher folk in Kerala**

*Bindu Ramachandran; Ramesh K G (University of Mysore)*

In this paper I am trying to highlight about the changing space of women among the marine fisher folk in Kerala state.

**Growing Pains: Haitianness in the making of Martinican identity**

*Alyssa James (York University)*

How do food production and distribution factor into the ways Martinicans differentiate themselves from Haitians? Drawing on field research in Martinique, I examine how material objects and practices make Haitianness visible in the market where it plays a role in construction of Martinican identity.

**Navigating Energy on Traditional Lands**

*Marley Duckett (University of SK)*

This poster examines the environmental and cultural effects that the oil and gas industry has on traditional land users in Northern Alberta. It navigates major themes such as tradition, industry, and community.

**Movement in Kula Relationships**

*Nathan McAllister (University of Regina)*

My poster will look at how movement plays a pivotal role in the formation and maintenance of social relationships in the world of inter-island kula trade in the Massim region of Papua New Guinea.

**Emerging livelihood pathways? Gendering biofortified crop promotion in Mwanza, Tanzania**

*Sheila Rao (Carleton University)*

My research examines the everyday lives of women farmers growing and selling biofortified sweet potato in Mwanza, Tanzania. Through my ethnographic study, I aimed to compare and contrast women's roles in

nutritious food production described in promotional activities with their actual everyday experiences.

**“Who needs friends when you’ve got anonymous social media platforms”:  
An Online Ethnography of a Virtual Student Community on a Mobile Social  
Networking Application**

*Anureet Lotay (University of Victoria)*

This study examines the disclosure of psychological distress by university students on a notorious anonymous mobile application called Yik Yak which allows users to communicate anonymously with other local individuals, creating virtual communities.

**Sounding the World: ontological mobility through sound and song**

*Emma Bider (Carleton University)*

My poster will seek to demonstrate the ways in which sound and song-making can and should be recognized by the discipline of ontological anthropology as ways that displaced and nomadic people know and relate to their environments.

**The impact of live-in relationship in contemporary Indian society**

*Susmita Das (City Women’s Degree College); Chandra Sekhar Swain (Kor-In College,)*

Live-in Relationship is based on freedom of choice, but not a forceful establishment by someone. Live-In relationship in India has become a new concept of a conjugal life without marriage free- choice of young Indian and it analyses their liberty of selection, understanding of life- partner.

**Scope and Boundary of the Walking Marriage among the Zhaba and  
Mosuo People**

*Xinyu Zhao (Southwest University for Nationalities)*

The Zhaba people, about 15000 people living in Sichuan, China, are found to practice a form of ‘walking marriage’ called Rezuo Yici (i.e. not a marriage but a visit from a man to a woman in her home.) Their family system is therefore similar to that of the better known Mosuo matrilineal people.

**Co-existence of Subordinate and Dominance: Matrilineal Cultural  
Features in the Patrilineal Society of the Nuosu in China**

*Linying Ma (Southwest University for Nationalities)*

According to their ancient records, the patrilineal Nuosu or ‘Liangshan Yi’ people on the Sichuan/Yunnan border, China, an indigenous group of people numbering around three million, used to be a matrilineal society. We are looking here at traits signalling this ancestry.

**Why Are There No Female Dongba Priests in the Naxi Society of China?**

*Jiquan He (Southwest University for Nationalities)*

The absence of female Dongba in the Naxi society of Yunnan, where women used to hold important ritual roles, is reinforced by a taboo precluding a man and a woman related by blood or by marriage to mention sex or love, and the belief that women do not have enough Yang Qi to battle evil spirits.

### **The Spiritual Life of Female Elders in the Contemporary East Khams Gter ---- Fieldwork Report on the 'Mute Gathering' of Yutong in Western Sichuan Province**

*Jianxun Guo (Southwest University for Nationalities)*

East Khams Gter older women in Tibet are increasingly affected by the changing social life, a weakening of women's status, and new intergenerational relations, with weakened parental authority and caring for elders, aggravated by the disappearance of the shelter provided by public religious life.

### **Haitian women's perspectives about their health and wellbeing**

*Margaret Demment (University of Rochester); Timothy Dye (University of Hawaii)*

Based on observations of daily life, interviews, and focus group discussions with community women and staff from a local hospital in rural Northern Haiti, we sought to understand what health issues are important and the perceived facilitators and barriers to address those health issues.

### **'Kingdom of Women' - Myth or Reality? A study of the Mosuo matrilineal society in the context of the tourism industry**

*Kunbing Xiao (SouthWest University for Nationalities)*

Lugu Lake, advertised as 'the Kingdom of Women', is home to the Mosuo people. Their unique matrilineal social system, 'walking marriage', and self-sufficient households are distorted into staged myths for tourist consumption while cultural performances are appropriated by strangers.

### **Knowledge, Skill Acquisition, and Evaluation among U.S. Home Fermenters**

*Elisabeth Montague (New Mexico State University)*

This poster presents a brief exploration of knowledge, learning, and evaluation among individuals engaged in the production and consumption of raw home fermented foods in the U.S.

### **Moving Through and Beyond Matricide**

*Karen Walasek (Prescott College)*

Matricide is a largely unchallenged omnipresent narrative within patriarchy. Whether matricide is an actual, metaphorical, economic, cultural, or psychological aggression (or micro-aggression)—the importance of examining its presumed legitimacy is paramount to sustainability.

### **Mothering and the Meaning of Womanhood: Exploring Teenage Pregnancy in Pohnpei, Micronesia**

*Natalie Whaley (University of Rochester); Timothy Dye (University of Hawaii);*

*Timothy Dye (University of Hawaii)*

We explored multiple levels of women's health in Pohnpei, Micronesia. Teenage pregnancy is a key women's health concern, yet the cultural value of motherhood is deeply embedded among women. This perception contributes to limited access to contraception and lack of comprehensive sex education for teens.

**Journey in Rishikesh: a (neoliberal) quest for the true self**

*Camille Simard-Legault (University of Ottawa)*

This poster will look at experiences of tourists in Rishikesh (India) using movement through the practice of both yoga and travel as a way to fulfil a “project of the self”. The links between neoliberalism, tourism, authenticity, and the modern spiritual quest are explored.

**Moving toward food sovereignty: a West Africa/India farmer to farmer exchange**

*Sari Tudiver (Inter Pares); Jack Hui Litster (Inter Pares); Eric Chaurrette (Inter Pares); Rowan Bourdeau (University of Ottawa)*

This poster summarizes research on food sovereignty based on learning exchanges with farmers from West Africa and India. It highlights how civil society organizations can be part of social movements to resist and transform attempts to undermine the food security of local populations.

**Ethno Medicine and Health Care Practices among the Hakki Pikki Tribe in Urban cities.**

*Ramesh K G (University of Mysore)*

In this paper an attempt is made to highlight the role of ethno-medicine and health care practices among the Hakki Pikki tribe in urban cities.

**An Anthropological insight into linkage of farming practices and cultural life of farmers in Faridkot district, Punjab.**

*Amandeep Kaur (Panjab University Chandigarh)*

The research takes into consideration the various farming practices performed by the local people that have some impact on agricultural development and the cultural lives of people. It concludes that traditional social relations has changed to capitalistic relations.

Birgit

Body04



# Audiovisual programme / Médias audiovisuels



*Convenor: Meg Stalcup (University of Ottawa)*  
**FSS 1007: Wed 3rd May, 17:45-19:15, 19:30-21:00**

In keeping with the CASCA/IUAES inter-congress' theme there will be a programme of audiovisual works (AV01) on the diverse implications of "movement," from flows and frictions to displacements and disappearances. Ethnologists, folklorists, anthropologists, and representatives of related disciplines (e.g. urban planning, geography, design) and institutions (museums, archives etc.) as well as filmmakers and other artists (e.g. photographers, sound designer), were encouraged to submit films, photographs, audio works, installations and web-based formats. Special attention was paid to the specific potential of audiovisual work for the congress' topic by focusing on material, bodily, sensorial or spatial dimensions, tacit knowledge or other non-linguistic perspectives of movement, and also its blockages and absence. Films and other audiovisual media do more than represent – they are processes of creation that are epistemological, analytic, conceptual and political. Therefore, we are not only interested in classically shaped and linear narratives but also those works which focus on the conceptual value of audiovisual material in the wider sense. In order to be able examine this research and its contributions to the CASCA/IUAES theme, we offer, in addition to the possibility to screen films and other audiovisual works, a space for open question-and-answer discussion.

It will run over two sessions of 90 minutes, allowing time for Q&A's with the creators of these media presentations.

En accord avec le theme du congrès CASCA/IUAES de l'appel à contributions, il y aura un programme d'ouvrages audiovisuels (AV01) des diverses implications du "movement", de flux à friction jusqu'aux déplacements et disparitions. Les ethnographes, folkloristes, anthropologues, et les représentants de disciplines connexes (aménagement urbain, géographie, design et autres) et établissements (musées, archives, etc.) ainsi que les réalisateurs et autres artistes (photographes, ingénieurs de son, etc.), ont été encouragés à soumettre des films, photographies, œuvres sonores, installations et travaux format web. Une attention spéciale a été apportée au potentiel des travaux

audiovisuels dédiés aux thèmes du congrès selon des dimensions matérielles, corporelles, sensorielles ou spatiales, au savoir tacite ou autres perspectives non linguistiques du mouvement, et aux blocages et absences. Les films et autres médias font plus que représenter – ils sont des processus de création qui sont épistémologiques, analytiques, conceptuels et politiques. Alors, nous ne sommes pas qu'intéressés aux narratives de formes classiques et linéaires, mais aussi aux ouvrages qui sont centrés sur la valeur conceptuelle des œuvres audiovisuels au sens large. Aux fins de pouvoir apprécier cette recherche et sa contribution aux thèmes de CASCA/IUAES nous vous offrons, en plus de la possibilité de visionner les films et autres ouvrages audiovisuels, un espace pour une séance de questions-réponses ouverte. Veuillez noter que les soumissionnaires doivent être présents pour présenter leurs œuvres audiovisuelles ainsi qu'à la séance de questions-réponses.

Il se déroulera sur deux sessions de 90 minutes, permettant du temps pour les questions et réponses avec les créateurs de ces ouvrages.

**you can't translate börek**

*Heather Buist (University of Ottawa)*

A documentary about the questions that arise in immigration from childhood. When one moves to another country as a child, what nationality do they consider themselves? What are their connections to the community after everything they once knew has changed?

**Sari Story: motion And emotion**

*Kala Shreen (Centre for Creativity Heritage and Development)*

This anthropological film captures the movement of Kanjivaram silk sari (an indigenous textile of India) during various socio-cultural occasions in the life of a Tamil woman and the co-related emotional subjectivities of the wearer.

**Poachers' Moon**

*David Jaclin (University of Ottawa)*

This film examines wildlife poaching and efforts to prevent it in South Africa and Botswana, as these recreate a racialized and politicized system of private property while preventing millenary animal migrations.

**A World Not Ours (Original title: "Alam laysa lana")**

*Jeremie Brugidou*

A World Not Ours is an intimate, humorous, portrait of three generations in exile in the refugee camp of Ain el-Helweh, in southern Lebanon.

# Daily timetable



## Tuesday 2nd May

13:00-14:30 Panel session 1:

**LL-AE05 Materialities of human-animal movement in northern landscapes**

*Convenors: Sarah Carmen Moritz (McGill University); Alexander Oehler (University of Northern British Columbia)*

*Discussant: Colin Scott (McGill University)*

*DMS 1150: single session*

**LL-AS08 Values and risk: the politics of knowledge in the living marine oceanscapes**

*Convenors: Melanie Wiber (University of New Brunswick); Allain Barnett (University of New Brunswick)*

*DMS 1110: first of two sessions*

**LL-FWF01 Foodways in motion: food sovereignty, producer movements and living traditions**

*Convenors: F. Xavier Medina (Universitat Oberta de Catalunya (UOC)); Frédéric Duhart (Mondragon University)*

*DMS 1120: single session*

**LL-NAS01 Anthropology of movement: a road map**

*Convenors: Andrei Golovnev (Institute of History & Archaeology); Nikolay Kradin (Institute of History, Archaeology and Ethnology, Far-Eastern Branch of the Russian Academy of Sciences,)*

*DMS 3105: single session*

**MB-AMS03 Life in movement: becomings of the bodies**

*Convenors: Nima Jangouk (University of Ottawa)*

*Chair: Julie Laplante (University of Ottawa)*

*TBT 315: single session*

**MB-MT04 Flexible reproduction: on the moving articulations of reproduction, technology and culture**

*Convenors: Sophya Yumakulov (York University); Kelsey Marr (University of Saskatchewan)*

*TBT 0019: first of two sessions*

**MB-SAR01 Aural anthropology**

Convenors: *Francesco Spagna (Università di Padova); Antonio Marazzi (University of Padova, Italy)*

MRT 015: **first of two sessions**

**MB-SSR05 Religious mobility revisited: migrating spirits, rituals and beliefs**

Convenors: *Marie Nathalie LeBlanc (Université du Québec à Montréal); Deirdre Meintel (Université de Montréal)*

MRT 219: **first of two sessions**

**MB-SSR06 Shamans, senses and synaesthesia: the art of vision**

Convenors: *Cheryl Gaver (University of Ottawa); Hope MacLean (University of Ottawa)*

Discussant: *Marie-Françoise Guedon (University of Ottawa)*

MRT 211: **first of two sessions**

**RM-CPV06 The roads most travelled: ethnographic approaches to buffer zones, crossroads and spaces in-between**

Convenors: *Sarah Green (University of Helsinki); Brenda Chalfin (University of Florida); Laia Soto Bermant (University of Helsinki); Patricia Scalco (University of Helsinki)*

Discussant: *Kane Abdoulaye (University of Florida)*

VNR 3035: **first of two sessions**

**RM-CPV07 Understanding shifting human behaviour: tolerance and intolerance as a result of movement**

Convenors: *Anushree Gupta (University of Limerick); Istvan David Toth*

TBT 0021: **single session**

**RM-KG01 Contemporary anthropology in dialogue with feminist and queer theories**

Convenors: *Felipe Bruno Martins Fernandes (Federal University of Bahia); Miriam Grossi (UFSC)*

Discussant: *Lia Zanotta Machado (University of Brasilia)*

VNR 5070: **first of two sessions**

**RM-LL01 Language movement in India**

Convenors: *Vinay Jain (Makhanlal Chaturvedi, Govt. Girls College, Khandwa (MP) India); Meena Jain (Govt. Girls P.G. College, Khandwa)*

Chair: *Manisha Sharma (MJB Govt. Girls P.G. College, Indore)*

TBT 309: **first of two sessions**

**RM-MRB04 Migration and transnational dynamics of non-western civil societies**

Convenors: *Taeko Uesugi (Senshu University); Hiroki Okada (Kobe University)*

TBT 327: **first of two sessions**

**RM-SPK06 Policy and power in Latin America and the Caribbean**

Convenors: *Lindsay DuBois (Dalhousie University); Liz Fitting (Dalhousie University)*  
TBT 325: **single session**

**RM-SPK08 Talking like a state: political narrative in everyday life**

Convenor: *Laura Eramian (Dalhousie University)*  
TBT 323: **first of two sessions**

**WIM-AIM03 Collaborative uncertainties and the politics of knowledge production**

Convenors: *Nathan Dawthorne (University of Western Ontario); Kelly Linton (Western University)*  
MNT 204: **first of two sessions**

**WIM-AIM04 Cuban movements: new frontiers of research in anthropology?**

Convenors: *Sabrina Doyon (Université Laval); Alexandrine Boudreault-Fournier (University of Victoria)*  
MNT 207: **single session**

**WIM-CHAT07 Intangible cultural heritage, design ecologies and creative industry**

Convenors: *Jijiao Zhang (Institute of Ethnology and Anthropology, Chinese Academy of Social Sciences); Poone Yazdanpanah (Lancaster University); Stuart Walker (Lancaster University)*  
MNT 103: **first of two sessions**

**WIM-WHF08 Social science and the climate crisis: finding sources of hope**

Convenors: *Solomon H Katz (University of Pennsylvania); Thomas Reuter (University of Melbourne)*  
TBT 315: **single session**

**14:30-15:00 CASCA Ad Hoc Discussion Group on the History of Canadian Anthropology, DMS 3105**

**14:30-15:00 Coffee/tea, Promenade B, UCU Student lounge, FSS lobby**

**15:00-16:30 Panel session 2:**

**LL-AS08 Values and risk: the politics of knowledge in the living marine oceanscapes**

Convenors: *Melanie Wiber (University of New Brunswick); Allain Barnett (University of New Brunswick)*  
DMS 1110: **second of two sessions**

**MB-MT04 Flexible reproduction: on the moving articulations of reproduction, technology and culture**

*Convenors: Sophya Yumakulov (York University); Kelsey Marr (University of Saskatchewan)*

**TBT 0019: second of two sessions**

**MB-SAR01 Aural anthropology**

*Convenors: Francesco Spagna (Università di Padova); Antonio Marazzi (University of Padova, Italy)*

**MRT 015: second of two sessions**

**MB-SSR05 Religious mobility revisited: migrating spirits, rituals and beliefs**

*Convenors: Marie Nathalie LeBlanc (Université du Québec à Montréal); Deirdre Meintel (Université de Montréal)*

**MRT 219: second of two sessions**

**MB-SSR06 Shamans, senses and synaesthesia: the art of vision**

*Convenors: Cheryl Gaver (University of Ottawa); Hope MacLean (University of Ottawa)*

*Discussant: Marie-Françoise Guedon (University of Ottawa)*

**MRT 211: second of two sessions**

**RM-CPV06 The roads most travelled: ethnographic approaches to buffer zones, crossroads and spaces in-between**

*Convenors: Sarah Green (University of Helsinki); Brenda Chalfin (University of Florida); Laia Soto Bermant (University of Helsinki); Patricia Scalco (University of Helsinki)*

*Discussant: Kane Abdoulaye (University of Florida)*

**VNR 3035: second of two sessions**

**RM-KG01 Contemporary anthropology in dialogue with feminist and queer theories**

*Convenors: Felipe Bruno Martins Fernandes (Federal University of Bahia); Miriam Grossi (UFSC)*

*Discussant: Lia Zanotta Machado (University of Brasilia)*

**VNR 5070: second of two sessions**

**RM-LL01 Language movement in India**

*Convenors: Vinay Jain (Makhanlal Chaturvedi, Govt. Girls College, Khandwa (MP) India); Meena Jain (Govt. Girls P.G. College, Khandwa)*

*Chair: Manisha Sharma (MJB Govt. Girls P.G. College, Indore)*

**TBT 309: second of two sessions**

**RM-LL02 Langue et race en francophonie des Amériques**

*Convenors: Clint Bruce (Université Sainte-Anne); Chantal White (Université Sainte-Anne)*

**TBT 0021: single session**

**RM-MRB03 Indigenous peoples in South and Southeast Asia: migration, refugee and IDP issues**

Convenors: Zannat Ferdousi (*Research and Development Collective (RDC)*); Johan Weintre (*Andalus University / International Indonesian Forum for Asian Studies (www.iifas.info)*)

TBT 325: **single session**

**RM-MRB04 Migration and transnational dynamics of non-western civil societies**

Convenors: Taeko Uesugi (*Senshu University*); Hiroki Okada (*Kobe University*)

TBT 327: **second of two sessions**

**RM-SPK08 Talking like a state: political narrative in everyday life**

Convenor: Laura Eramian (*Dalhousie University*)

TBT 323: **second of two sessions**

**WIM-AIM01 Anthropological fieldworks: moving from the centre to the periphery [IUAES Commission on Marginalization and Global Apartheid in collaboration with WCAA]**

Convenors: Lorne Holyoak (*INAC*); Subhadra Channa (*Delhi University*)

MNT 207: **single session**

**WIM-AIM03 Collaborative uncertainties and the politics of knowledge production**

Convenors: Nathan Dawthorne (*University of Western Ontario*); Kelly Linton (*Western University*)

MNT 204: **second of two sessions**

**WIM-CHAT07 Intangible cultural heritage, design ecologies and creative industry**

Convenors: Jijiao Zhang (*Institute of Ethnology and Anthropology, Chinese Academy of Social Sciences*); Poone Yazdanpanah (*Lancaster University*); Stuart Walker (*Lancaster University*)

MNT 103: **second of two sessions**

**16:45-17:45 Keynote I, MRN Aud & DMS 1160**

**18:00-20:00 Opening reception, "All Saints Community", 10 Blackburn Ave, Ottawa, ON K1N 6P9.**

## Wednesday 3rd May

**08:30-10:00 Inuit Community Radio Lab I, MNT 103**

**08:30-10:00 Panel session 3:**

**LL-AE01 Changing face of indigenous knowledge practices for survival [IUAES Commission on Museums and Cultural Heritage]**

*Convenors: Satya Narayan Munda (Sido-Kanhu Murmu University, Dumka); Mohan Gautam (European University of West & East)*

**MRT 219: first of three sessions**

**LL-AE04 Indigenous people, natural resources and globalization: emerging challenges of security and survival**

*Convenors: María Victoria Chenaut (Center for Research and Advanced Studies in Social Anthropology (CIESAS)); Buddhadeb Chaudhuri (IUAES)*

**MRT 015: first of two sessions**

**LL-AS04 Multi-scalar water crisis and governance [IUAES Commission for Anthropology in Policy and Practice; IUAES Commission for Anthropology and Environment; McMaster Water Network]**

*Convenors: Heather OLeary (Washington University in St Louis); Sarah Dickson (McMaster University); Soumendhra Patnaik (University of Delhi)*

**MRT 252: first of three sessions**

**LL-NAS06 Métis and others becoming in mo(u)vement: how diasporas without fixed-homelands are also peoples**

*Convenors: Guillaume Marcotte (Université de Saint-Boniface); Sebastien Malette (Carleton University)*

*Discussant: Michel Bouchard (University of Northern British Columbia)*

**MRT 256: single session**

**MB-AMS09 The cultural phenomenology of movement**

*Convenors: Julie Laplante (University of Ottawa); Bernhard Leistle (Carleton University)*

**VNR 3035: first of three sessions**

**MB-MT06 Medical travels, technology flows and non-communicable disease control in Africa**

*Convenors: Benson Mulemi (The Catholic University of Eastern Africa); Charles Olang'o (Maseno University)*

**FSS 4015: single session**

**RM-CPV03 Movement and stasis: physical mobility and access to public spaces**

*Convenors: Laurel Bossen (McGill University); Hill Gates (Central Michigan University)*

**FSS 1006: first of two sessions**

**RM-KG07 Transforming traditional calendar and shifting views of solar-calendar culture: a gender and scientific filming project [COTAW]**

*Convenor: Ga Wu (Yunnan Academy of Social Sciences)*

**UCU 301: first of three sessions**

**RM-LL05 Moving words: movement, mobility, and migration in language revitalization**

*Convenors: Jenanne Ferguson (University of Nevada-Reno); Sarah Shulist (MacEwan University)*

**TBT 309: single session**

**RM-LL07 Un Canadien errant: moorings, mobilities and transformative restructurations of francophone Canada [LingAnthLing panel]**

*Convenors: Monica Heller (University of Toronto); Chedly Belkhdja*

**TBT 319: single session**

**RM-MRB07 People on the move in Sub-Saharan Africa**

*Convenors: Noriko Tahara (Shitennoji University); Kiyoshi Umeya (Graduate School of Intercultural Studies, Kobe University)*

*Chair: Itsuhiro Hazama*

**TBT 327: single session**

**RM-SPK07 Politiques publiques et leurs populations cibles: l'approche top-down de l'encadrement des trajectoires de vie**

*Convenors: Arthur Custodio Pecini (Université de Montréal); Rafael Simoes Lasevitz (Université de Montréal); Luminita-Anda Mandache (University of Arizona)*

**VNR 4084: single session**

**WIM-AIM06 Indigenous movement and anthropologists**

*Convenor: Craig Proulx (St. Thomas University)*

**FSS 11003: first of two sessions**

**WIM-CHAT09 What do indigenous artefacts want?**

*Convenors: Maureen Matthews (The Manitoba Museum); Joshua Smith (University of North Carolina in Chapel Hill)*

*Discussant: Regna Darnell*

**FSS 12003: first of three sessions**

**WIM-GF02 Fictions of capital: movements and modalities**

*Convenors: Pauline Gardiner Barber (Dalhousie); Winnie Lem (Trent University); Belinda Leach (University of Guelph)*

*Discussant: Don Kalb (Central European University/Utrecht University)*

**FSS 1007: first of three sessions**

**WIM-GF05 Technology, movement, and the cultural production of meaning**

*Convenors: Gabriela Vargas-Cetina (Universidad Autonoma de Yucatan); Steffan Igor Ayora-Diaz (U. Autonoma de Yucatan); Carmen Bueno (Universidad Iberoamericana)*  
*Chair: Gustavo Lins Ribeiro (University of Brasilia)*

**FSS 1030: first of three sessions**

**WIM-WHF04 Indigenous knowledge and sustainable development**

*Convenors: Dorothy Billings (Wichita State University); Viacheslav Rudnev (Institute of Ethnology and Anthropology)*

*Discussant: James Phillips (Wichita Indochinese Center)*

**FSS 4006: first of three sessions**

**WIM-WHF05 Making and remaking the city / Faire et refaire la ville**

*Convenors: Nathalie Boucher (Université de Montréal); Martha Radice (Dalhousie University)*

*Discussants: Deborah Pellow (Syracuse University); Robert Rotenberg (DePaul University)*

**FSS 14005: first of three sessions**

**WIM-WHF07 Moving from marginalization to mutuality [Commission on Marginalization and Global Apartheid]**

*Convenors: Ellen Judd (University of Manitoba); Andrew 'Mugsy' Spiegel (University of Cape Town)*

*Discussant: Subhadra Channa (Delhi University)*

**FSS 4004: first of three sessions**

**10:00-10:30 Coffee/tea, Promenade B, UCU Student lounge, FSS lobby**

**10:30-12:30 Opening ceremony (and Keynote II), MRN Aud & FSS 2005**

**12:30-14:00 Lunch**

**12:30-14:00 Poster session, Promenade A (UCU)**

**12:30-14:00 Decolonizing Anthropology: Practicing Anthropology with Indigenous Communities, MNT 202**

**12:30-14:00 WCAA Organising Committee meeting (Invite only), UCU 207**

**12:30-14:00 IUAES Executive Committee meeting (invite only), UCU301**

**14:00-15.30 Inuit Community Radio Lab II, MNT 103**

**14:00-15:30 Panel session 4:**

**LL-AE01 Changing face of indigenous knowledge practices for survival [IUAES Commission on Museums and Cultural Heritage]**

*Convenors: Satya Narayan Munda (Sido-Kanhu Murmu University, Dumka); Mohan Gautam (European University of West & East)*

**MRT 219: second of three sessions**

**LL-AE04 Indigenous people, natural resources and globalization: emerging challenges of security and survival**

*Convenors: María Victoria Chenaut (Center for Research and Advanced Studies in Social Anthropology (CIESAS)); Buddhadeb Chaudhuri (IUAES)*

**MRT 015: second of two sessions**

**LL-AS04 Multi-scalar water crisis and governance [IUAES Commission for Anthropology in Policy and Practice; IUAES Commission for Anthropology and Environment; McMaster Water Network]**

*Convenors: Heather OLeary (Washington University in St Louis); Sarah Dickson (McMaster University); Soumendra Patnaik (University of Delhi)*

**MRT 252: second of three sessions**

**LL-FWF02 Minimize the movement: producing and consuming local food**

*Convenors: Christine Jourdan (Concordia University); Rachel Begg (Concordia University)*

**UCU 207: first of two sessions**

**LL-NAS03 Landscapes and human transitions: pastoral culture and farmer culture in the new ecology dimension**

*Convenors: Marta Villa (Università della Svizzera Italiana); Federico Bigaran (Provincia Autonoma di Trento)*

**MRT 256: first of two sessions**

**MB-AMS09 The cultural phenomenology of movement**

*Convenors: Julie Laplante (University of Ottawa); Bernhard Leistle (Carleton University)*

**VNR 3035: second of three sessions**

**MB-SSR02 Ideas of movement, faith, and home in Muslim communities in the diaspora**

*Convenors: Leonardo Schiocchet (Austrian Academy of Sciences); Marzia Balzani (New York University, Abu Dhabi)*

**TBT 319: first of two sessions**

**RM-CPV02 Ethnographies of space security and securitization**

*Convenors: Carmen Rial (Federal University of Santa Catarina); Cornelia Eckert (UFRGS - Brazil)*

**MNT 202: single session**

**RM-CPV03 Movement and stasis: physical mobility and access to public spaces**

*Convenors: Laurel Bossen (McGill University); Hill Gates (Central Michigan University)*

**FSS 1006: second of two sessions**

**RM-KG05 Nicole Mathieu's legacy for the theory of matrilineal societies**

*Convenors: Anne-Marie Gaston (Cultural Horizons); Marie-Françoise Guédon (University of Ottawa)*

**VNR 1075: first of two sessions**

**RM-KG07 Transforming traditional calendar and shifting views of solar-calendar culture: a gender and scientific filming project [COTAW]**

Convenor: *Ga Wu (Yunnan Academy of Social Sciences)*

UCU 301: **second of three sessions**

**RM-LL03 Metaphor: transfer and the motion of language [LingAnthLing panel]**

Convenor: *Alexis Black (Concordia University)*

TBT 309: **first of two sessions**

**RM-MRB06 Migration, urbanization and identity [IUAES Commission on Urban Anthropology]**

Convenor: *Sumita Chaudhuri (Calcutta University)*

TBT 327: **first of two sessions**

**RM-SPK04 Les « savoirs traditionnels autochtones » sur l'environnement, l'innovation permanente**

Convenors: *Ingrid Hall (Université de Montréal); François Verdeaux (IRD)*

Chair: *Bernard Moizo (IRD)*

Discussant: *Sylvie Poirier (Université Laval)*

VNR 4084: **first of two sessions**

**WIM-AIM06 Indigenous movement and anthropologists**

Convenor: *Craig Proulx (St. Thomas University)*

FSS 11003: **second of two sessions**

**WIM-CHAT09 What do indigenous artefacts want?**

Convenors: *Maureen Matthews (The Manitoba Museum); Joshua Smith (University of North Carolina in Chapel Hill)*

Discussant: *Regna Darnell*

FSS 12003: **second of three sessions**

**WIM-GF02 Fictions of capital: movements and modalities**

Convenors: *Pauline Gardiner Barber (Dalhousie); Winnie Lem (Trent University);*

*Belinda Leach (University of Guelph)*

Discussant: *Don Kalb (Central European University/Utrecht University)*

FSS 1007: **second of three sessions**

**WIM-GF05 Technology, movement, and the cultural production of meaning**

Convenors: *Gabriela Vargas-Cetina (Universidad Autonoma de Yucatan); Steffan Igor*

*Ayora-Diaz (U. Autonoma de Yucatan); Carmen Bueno (Universidad Iberoamericana)*

Chair: *Gustavo Lins Ribeiro (University of Brasilia)*

FSS 1030: **second of three sessions**

**WIM-HLT02 Forced migration and trafficking of young women in the contemporary world [IUAES Commission on Anthropology of Children, Youth and Childhood]**

Convenor: *Arun Kumar Acharya (Universidad Autónoma de Nuevo León, Mexico)*

FSS 4015: **first of two sessions**

**WIM-WHF04 Indigenous knowledge and sustainable development**

*Convenors: Dorothy Billings (Wichita State University); Viacheslav Rudnev (Institute of Ethnology and Anthropology)*

*Discussant: James Phillips (Wichita Indochinese Center)*

**FSS 4006: second of three sessions**

**WIM-WHF05 Making and remaking the city / Faire et refaire la ville**

*Convenors: Nathalie Boucher (Université de Montréal); Martha Radice (Dalhousie University)*

*Discussants: Deborah Pellow (Syracuse University); Robert Rotenberg (DePaul University)*

**FSS 14005: second of three sessions**

**WIM-WHF07 Moving from marginalization to mutuality [Commission on Marginalization and Global Apartheid]**

*Convenors: Ellen Judd (University of Manitoba); Andrew 'Mugsy' Spiegel (University of Cape Town)*

*Discussant: Subhadra Channa (Delhi University)*

**FSS 4004: second of three sessions**

**15:30-16:00 Coffee/tea, Promenade B, UCU Student lounge, FSS lobby**

**15:30-16:00 Book launch: Naxi Shaman Dancer--Xu Aniu (Feng Li).**

*Promenade B*

**16:00-17:30 Panel session 5:**

**LL-AE01 Changing face of indigenous knowledge practices for survival [IUAES Commission on Museums and Cultural Heritage]**

*Convenors: Satya Narayan Munda (Sido-Kanhu Murmu University, Dumka); Mohan Gautam (European University of West & East)*

**MRT 219: third of three sessions**

**LL-AS04 Multi-scalar water crisis and governance [IUAES Commission for Anthropology in Policy and Practice; IUAES Commission for Anthropology and Environment; McMaster Water Network]**

*Convenors: Heather OLeary (Washington University in St Louis); Sarah Dickson (McMaster University); Soumendra Patnaik (University of Delhi)*

**MRT 252: third of three sessions**

**LL-FWF02 Minimize the movement: producing and consuming local food**

*Convenors: Christine Jourdan (Concordia University); Rachel Begg (Concordia University)*

**UCU 207: second of two sessions**

**LL-NAS03 Landscapes and human transitions: pastoral culture and farmer culture in the new ecology dimension**

*Convenors: Marta Villa (Università della Svizzera Italiana); Federico Bigaran (Provincia Autonoma di Trento)*

**MRT 256: second of two sessions**

**MB-AMS02 Continuity and variation in embodiment and experience**

Convenors: Keiji Ideta (the University of Tokyo); Rieko Tanaka

MNT 103: **single session**

**MB-AMS09 The cultural phenomenology of movement**

Convenors: Julie Laplante (University of Ottawa); Bernhard Leistle (Carleton University)

VNR 3035: **third of three sessions**

**MB-SSR02 Ideas of movement, faith, and home in Muslim communities in the diaspora**

Convenors: Leonardo Schiocchet (Austrian Academy of Sciences); Marzia Balzani (New York University, Abu Dhabi)

TBT 319: **second of two sessions**

**RM-KG05 Nicole Mathieu's legacy for the theory of matrilineal societies**

Convenors: Anne-Marie Gaston (Cultural Horizons); Marie-Françoise Guédon (University of Ottawa)

VNR 1075: **second of two sessions**

**RM-KG07 Transforming traditional calendar and shifting views of solar-calendar culture: a gender and scientific filming project [COTAW]**

Convenor: Ga Wu (Yunnan Academy of Social Sciences)

UCU 301: **third of three sessions**

**RM-LL03 Metaphor: transfer and the motion of language [LingAnthLing panel]**

Convenor: Alexis Black (Concordia University)

TBT 309: **second of two sessions**

**RM-MRB06 Migration, urbanization and identity [IUAES Commission on Urban Anthropology]**

Convenor: Sumita Chaudhuri (Calcutta University)

TBT 327: **second of two sessions**

**RM-SPK04 Les « savoirs traditionnels autochtones » sur l'environnement, l'innovation permanente**

Convenors: Ingrid Hall (Université de Montréal); François Verdeaux (IRD)

Chair: Bernard Moizo (IRD)

Discussant: Sylvie Poirier (Université Laval)

VNR 4084: **second of two sessions**

**WIM-CHAT09 What do indigenous artefacts want?**

Convenors: Maureen Matthews (The Manitoba Museum); Joshua Smith (University of North Carolina in Chapel Hill)

Discussant: Regna Darnell

FSS 12003: **third of three sessions**

**WIM-GF02 Fictions of capital: movements and modalities**

Convenors: *Pauline Gardiner Barber (Dalhousie); Winnie Lem (Trent University); Belinda Leach (University of Guelph)*

Discussant: *Don Kalb (Central European University/Utrecht University)*

FSS 1007: **third of three sessions**

**WIM-GF05 Technology, movement, and the cultural production of meaning**

Convenors: *Gabriela Vargas-Cetina (Universidad Autonoma de Yucatan); Steffan Igor Ayora-Diaz (U. Autonoma de Yucatan); Carmen Bueno (Universidad Iberoamericana)*  
Chair: *Gustavo Lins Ribeiro (University of Brasilia)*

FSS 1030: **third of three sessions**

**WIM-HLT02 Forced migration and trafficking of young women in the contemporary world [IUAES Commission on Anthropology of Children, Youth and Childhood]**

Convenor: *Arun Kumar Acharya (Universidad Autónoma de Nuevo León, Mexico)*

FSS 4015: **second of two sessions**

**WIM-WHF04 Indigenous knowledge and sustainable development**

Convenors: *Dorothy Billings (Wichita State University); Viacheslav Rudnev (Institute of Ethnology and Anthropology)*

Discussant: *James Phillips (Wichita Indochinese Center)*

FSS 4006: **third of three sessions**

**WIM-WHF05 Making and remaking the city / Faire et refaire la ville**

Convenors: *Nathalie Boucher (Université de Montréal); Martha Radice (Dalhousie University)*

Discussants: *Deborah Pellow (Syracuse University); Robert Rotenberg (DePaul University)*

FSS 14005: **third of three sessions**

**WIM-WHF07 Moving from marginalization to mutuality [Commission on Marginalization and Global Apartheid]**

Convenors: *Ellen Judd (University of Manitoba); Andrew 'Mugsy' Spiegel (University of Cape Town)*

Discussant: *Subhadra Channa (Delhi University)*

FSS 4004: **third of three sessions**

**17:45-19:15 Audiovisual panel first session (AV01), FSS 1007**

**17:45-19:15 IUAES Commission Business Meetings, FSS 2005**

**17:45-19:15 WCAA interim delegates meeting, FSS 1030**

**19:30-21:00 Audiovisual panel second session (AV01), FSS 1007**

**19:30-21:00 IUAES Commission Business Meetings, FSS 2005**

**19:30-21:00 The possible merger of ICSU and ISSC, talk by ICSU President, Gordon , FSS 1006**

## Thursday 4th May

**07:30-08:30 CASCA Chairs breakfast, FSS 10003**

**08:30-10:00 HALogenic: Fauna, Flora, Media and Anthropology, FSS 4015**

**08:30-10:00 Panel session 6:**

**LL-AE02 Human experiences and affective ecologies, pasts and futures**

*Convenors: Dean Karalekas (Taiwan Center for Security Studies); David Blundell (National Chengchi University)*

*FSS 2005: first of three sessions*

**LL-AS05 Poison, movements and communities**

*Convenors: Tak Uesugi (Okayama University); Haruna Fukui (Okayama University)*

*TBT 0021: first of two sessions*

**LL-FWF04 River deltas as living landscapes: movement, management, and the critique of a commonplace**

*Convenors: Tanya Richardson (Wilfrid Laurier University); Franz Krause (University of Cologne)*

*MNT 204: first of two sessions*

**LL-NAS07 < order OR stability > Working with pastoral systems in a 'messy' world [Commission on Nomadic Peoples of the IUAES]**

*Convenor: Saverio Kratli (IUAES Commission of Nomadic Peoples)*

*MRT 221: first of three sessions*

**MB-AMS06 Moving bodies: sport, gender, and embodiment**

*Convenors: Katja Pettinen (Mount Royal University); Mary-Lee Mulholland (Mount Royal University)*

*MRT 015: single session*

**MB-MT07 Movement of medical knowledge & practice: crossing borders and constructing boundaries in a global world**

*Convenors: Hanna Kienzler (King's College London); Loes Knaapen (University of Ottawa)*

*Discussants: Julie Laplante (University of Ottawa); Vincent Duclos (McGill University)*

*MRT 211: first of three sessions*

**MB-SAR04 Socio-technologic configurations of sound.**

*Convenors: Ayda Melika (University of California, Berkeley); Piotr Cichocki (University of Warsaw); Anton Nikolotov (Berlin Graduate School of Muslim Cultures and Societies, Humboldt University)*

*MRT 219: single session*

**RM-CPV05 Remembering and understanding the Armenian genocide as a possible method to stop and prevent contemporary genocide**

*Convenors: Nasim Basiri (Bucharest University); Alan Whitehorn (Royal Military College of Canada)*

**TBT 309: single session**

**RM-KG04 Naxi and Mosuo peoples in China and their Eastern Asian Neighbors**

*Convenors: Angela Sumegi (Carleton University)*

*Chair: Pascale-Marie Milan (Université Lumière Lyon 2/ Université Laval)*

*Discussant: Christine Mathieu*

**VNR 1075: first of three sessions**

**RM-LL06 Speakers on the move: displacement, surveillance and engagement [IUAES Commission of Linguistic Anthropology]**

*Convenors: Alexandre Duchene (University of Fribourg); Anita Sujoldžić (Institute for Anthropological Research)*

**VNR 4084: first of three sessions**

**RM-SPK03 L'Etat dans tous ses états/ The state in all its forms [Commission on Theoretical Anthropology]**

*Convenors: Gérald Gaillard (Université des Sciences et Techniques de Lille); Filippo Zerilli (University of Cagliari)*

**TBT 311: first of two sessions**

**WIM-AIM02 Between slow and fast academia: moving temporalities of knowledge production**

*Convenors: Filip Vostal (Institute of Philosophy of the Czech Academy of Sciences); Oili-Helena Ylijoki (University of Tampere); Libor Benda (Institute of Philosophy, Czech Academy of Sciences)*

**FSS 1030: first of two sessions**

**WIM-CHAT05 Fashionable tradition: innovation and continuity in the production and consumption of handmade textiles and crafts**

*Convenors: Sachiko Kubota (Kobe University); Ayami Nakatani (Okayama University)*

**FSS 12003: first of three sessions**

**WIM-GF06 The formulation of regional fourth world movement: on transnational contexts among the indigenous peoples in Asia-Pacific area**

*Convenors: Shih-Chung Hsieh (University of Oregon); Yang Cheng-hsien (National Dong Hwa University)*

**FSS 11003: single session**

**WIM-HLT03 Les défis de l'accès à la justice dans les sociétés mondialisées. États des lieux.**

*Convenors: Francine Saillant (Laval University); Marie-Eve Paré (Université de Montréal)*

*Discussant: Joao Velloso (University of Ottawa)*

**FSS 14005: single session**

**WIM-WHF06 Making life and politics after Fordism**

*Convenors: Larisa Kurtovic (University of Ottawa); Andrew Gilbert (McMaster University)*

*Chairs: Lindsay Dubois (Dalhousie University) - first session; Andrew Gilbert (McMaster University) - second session*

*Discussants: Andrea Muehlebach (University of Toronto) - first session; Gavin Smith (University of Toronto) - second session*

**FSS 1007: first of two sessions**

**WIM-WHF09 When worldings meet: ethnographically taking stock of the ontological turns, their (possible) connections, and movements**

*Convenors: Florencia Tola (Universidad de Buenos Aires); Mario Blaser (Memorial University of Newfoundland)*

*Discussant: Mario Blaser (Memorial University of Newfoundland)*

**FSS 1006: first of three sessions**

**10:00-10:30 Coffee/tea, Promenade B, UCU Student lounge, FSS lobby**

**10:30-12:30 Plenary I: Moving ecologies, MRN Aud & FSS 2005**

**12:30-14:00 CASCA Discussion Group on the History of Canadian Anthropology, 2nd meeting, FSS 1007**

**12:30-14:00 Lunch**

**12:30-14:00 Public Anthropology: Writing Beyond the Academy, FSS 1006**

**12:30-14:00 WCAA OC and IUAES EC meeting (invite only), FSS 11003**

**14:00-15:30 The Circle of All Nations: Examining the Discourse and Legacy of Indigenous Elder, Dr. William Commanda, OC, MNT 202**

**14:00-15:30 Panel session 7:**

**LL-AE02 Human experiences and affective ecologies, pasts and futures**

*Convenors: Dean Karalekas (Taiwan Center for Security Studies); David Blundell (National Chengchi University)*

**FSS 2005: second of three sessions**

**LL-AS03 Ecological refugees: movements of people from marginalized regions due to environmental problems [Commission for Marginalization and Global Apartheid and Commission for Anthropology and Environment]**

*Convenors: Subhadra Channa (Delhi University); Heather OLeary (Washington University in St Louis)*

**VNR 2027: first of two sessions**

**LL-AS05 Poison, movements and communities**

*Convenors: Tak Uesugi (Okayama University); Haruna Fukui (Okayama University)*

**TBT 0021: second of two sessions**

**LL-FWF04 River deltas as living landscapes: movement, management, and the critique of a commonplace**

*Convenors: Tanya Richardson (Wilfrid Laurier University); Franz Krause (University of Cologne)*

**MNT 204: second of two sessions**

**LL-FWF06 Out of the kitchen and into the slaughterhouse: food and language beyond the cookbook and the dinner table**

*Convenors: Jillian Cavanaugh (Brooklyn College CUNY); Kathleen Riley (Rutgers University)*

*Discussants: Donna Patrick (Carleton University); John Leavitt (Université de Montréal)*

**MRT 219: first of two sessions**

**LL-NAS07 < order OR stability > Working with pastoral systems in a 'messy' world [Commission on Nomadic Peoples of the IUAES]**

*Convenor: Saverio Kratli (IUAES Commission of Nomadic Peoples)*

**MRT 221: second of three sessions**

**MB-AMS10 Dancing goose: moving with and moving like animals**

*Convenors: Veronique Servais (University of Liège); Joanne Clavel (Université Paris 8)*

**MRT 015: first of two sessions**

**MB-MT07 Movement of medical knowledge & practice: crossing borders and constructing boundaries in a global world**

*Convenors: Hanna Kienzler (King's College London); Loes Knaapen (University of Ottawa)*

*Discussants: Julie Laplante (University of Ottawa); Vincent Duclos (McGill University)*

**MRT 211: second of three sessions**

**RM-CPV08 Violence, the body and movement**

*Convenors: Nasim Basiri (Bucharest University); Sandra Fernandez (University of St Andrews)*

**TBT 309: single session**

**RM-KG04 Naxi and Mosuo peoples in China and their Eastern Asian Neighbors**

*Convenors: Angela Sumegi (Carleton University)*

*Chair: Pascale-Marie Milan (Université Lumière Lyon 2/ Université Laval)*

*Discussant: Christine Mathieu*

**VNR 1075: second of three sessions**

**RM-LL06 Speakers on the move: displacement, surveillance and engagement [IUAES Commission of Linguistic Anthropology]**

*Convenors: Alexandre Duchene (University of Fribourg); Anita Sujoldžić (Institute for Anthropological Research)*

**VNR 4084: second of three sessions**

**RM-MRB02 Disturbing the category of the “refugee”: cross-border histories, hospitalities and everyday practices of sovereignty**

Convenors: *Secil Dagtas (University of Waterloo); Vivian Solana Moreno (University of Toronto)*

Discussant: *Randa Farah (University of Western Ontario)*

TBT 327: **first of two sessions**

**RM-SPK03 L'Etat dans tous ses états/ The state in all its forms [Commission on Theoretical Anthropology]**

Convenors: *Gérald Gaillard (Université des Sciences et Techniques de Lille); Filippo Zerilli (University of Cagliari)*

TBT 311: **second of two sessions**

**WIM-AIM02 Between slow and fast academia: moving temporalities of knowledge production**

Convenors: *Filip Vostal (Institute of Philosophy of the Czech Academy of Sciences); Oili-Helena Ylijoki (University of Tampere); Libor Benda (Institute of Philosophy, Czech Academy of Sciences)*

FSS 1030: **second of two sessions**

**WIM-CHAT05 Fashionable tradition: innovation and continuity in the production and consumption of handmade textiles and crafts**

Convenors: *Sachiko Kubota (Kobe University); Ayami Nakatani (Okayama University)*

FSS 12003: **second of three sessions**

**WIM-HLT01 Challenging overarching narratives and discourses surrounding ‘Movement’**

Convenors: *Judith Okely (Oxford University/University of Hull); Louise De La Gorgendiere (Carleton University)*

FSS 14005: **first of two sessions**

**WIM-HLT06 Peace and sustainable development: emerging human rights challenges in multi-ethnic societies**

Convenors: *Buddhadeb Chaudhuri (IUAES); Mesbah Kamal (University of Dhaka)*

FSS 11003: **first of two sessions**

**WIM-WHF02 How should one live? Ethics as self-reflection and world re-description**

Convenors: *Jack Sidnell (University of Toronto); Shaylih Muehlmann (University of British Columbia)*

FSS 4015: **first of two sessions**

**WIM-WHF06 Making life and politics after Fordism**

Convenors: Larisa Kurtovic (University of Ottawa); Andrew Gilbert (McMaster University)

Chairs: Lindsay Dubois (Dalhousie University) - first session; Andrew Gilbert (McMaster University) - second session

Discussants: Andrea Muehlebach (University of Toronto) - first session; Gavin Smith (University of Toronto) - second session

FSS 1007: **second of two sessions**

**WIM-WHF09 When worldings meet: ethnographically taking stock of the ontological turns, their (possible) connections, and movements**

Convenors: Florencia Tola (Universidad de Buenos Aires); Mario Blaser (Memorial University of Newfoundland)

Discussant: Mario Blaser (Memorial University of Newfoundland)

FSS 1006: **second of three sessions**

**15:30-16:00 Coffee/tea, Promenade B, UCU Student lounge, FSS lobby**

**16:00-17:30 Panel session 8:**

**LL-AE02 Human experiences and affective ecologies, pasts and futures**

Convenors: Dean Karalekas (Taiwan Center for Security Studies); David Blundell (National Chengchi University)

FSS 2005: **third of three sessions**

**LL-AS03 Ecological refugees: movements of people from marginalized regions due to environmental problems [Commission for Marginalization and Global Apartheid and Commission for Anthropology and Environment]**

Convenors: Subhadra Channa (Delhi University); Heather OLeary (Washington University in St Louis)

VNR 2027: **second of two sessions**

**LL-FWF06 Out of the kitchen and into the slaughterhouse: food and language beyond the cookbook and the dinner table**

Convenors: Jillian Cavanaugh (Brooklyn College CUNY); Kathleen Riley (Rutgers University)

Discussants: Donna Patrick (Carleton University); John Leavitt (Université de Montréal)

MRT 219: **second of two sessions**

**LL-NAS07 < order OR stability > Working with pastoral systems in a 'messy' world [Commission on Nomadic Peoples of the IUAES]**

Convenor: Saverio Kratli (IUAES Commission of Nomadic Peoples)

MRT 221: **third of three sessions**

**MB-AMS10 Dancing goose: moving with and moving like animals**

Convenors: Veronique Servais (University of Liège); Joanne Clavel (Université Paris 8)

MRT 015: **second of two sessions**

**MB-MT07 Movement of medical knowledge & practice: crossing borders and constructing boundaries in a global world**

*Convenors: Hanna Kienzler (King's College London); Loes Knaapen (University of Ottawa)*

*Discussants: Julie Laplante (University of Ottawa); Vincent Duclos (McGill University)*

**MRT 211: third of three sessions**

**MB-SSR03 Moments of "grace": exoreligious experiences of the numinous**

*Convenors: Paramita Saha (Artsforward); Jonathan Miles-Watson (Durham University)*

*Discussant: Patrick Laviolette (Tallinn University)*

**TBT 0021: single session**

**RM-KG04 Naxi and Mosuo peoples in China and their Eastern Asian Neighbors**

*Convenors: Angela Sumegi (Carleton University)*

*Chair: Pascale-Marie Milan (Université Lumière Lyon 2/ Université Laval)*

*Discussant: Christine Mathieu*

**VNR 1075: third of three sessions**

**RM-KG08 Status of women in South Asia: changes and challenges**

*Convenors: Saiful Islam Chowdhury (University of Chittagong); K. M. Mohsin (Dhaka International University); Md Abdullah Al Masum (University of Chittagong)*

**TBT 309: single session**

**RM-LL06 Speakers on the move: displacement, surveillance and engagement [IUAES Commission of Linguistic Anthropology]**

*Convenors: Alexandre Duchene (University of Fribourg); Anita Sujoldžić (Institute for Anthropological Research)*

**VNR 4084: third of three sessions**

**RM-MRB02 Disturbing the category of the "refugee": cross-border histories, hospitalities and everyday practices of sovereignty**

*Convenors: Secil Dagtas (University of Waterloo); Vivian Solana Moreno (University of Toronto)*

*Discussant: Randa Farah (University of Western Ontario)*

**TBT 327: second of two sessions**

**WIM-CHAT02 Ethnic business, urban development and cultural preservation**

*Convenors: Jijiao Zhang (Institute of Ethnology and Anthropology, Chinese Academy of Social Sciences); Sumita Chaudhuri (Calcutta University)*

**FSS 1030: single session**

**WIM-CHAT05 Fashionable tradition: innovation and continuity in the production and consumption of handmade textiles and crafts**

*Convenors: Sachiko Kubota (Kobe University); Ayami Nakatani (Okayama University)*

**FSS 12003: third of three sessions**

**WIM-HLT01 Challenging overarching narratives and discourses surrounding 'Movement'**

*Convenors: Judith Okely (Oxford University/University of Hull); Louise De La Gorgendiere (Carleton University)*

**FSS 14005: second of two sessions**

**WIM-HLT06 Peace and sustainable development: emerging human rights challenges in multi-ethnic societies**

*Convenors: Buddhadeb Chaudhuri (IUAES); Mesbah Kamal (University of Dhaka)*

**FSS 11003: second of two sessions**

**WIM-WHF02 How should one live? Ethics as self-reflection and world re-description**

*Convenors: Jack Sidnell (University of Toronto); Shaylih Muehlmann (University of British Columbia)*

**FSS 4015: second of two sessions**

**WIM-WHF09 When worldings meet: ethnographically taking stock of the ontological turns, their (possible) connections, and movements**

*Convenors: Florencia Tola (Universidad de Buenos Aires); Mario Blaser (Memorial University of Newfoundland)*

*Discussant: Mario Blaser (Memorial University of Newfoundland)*

**FSS 1006: third of three sessions**

**17:45-19:15 IUAES Commission Business Meetings, FSS 2005**

**17:45-19:15 CASCA Weaver-Tremblay Award-Winner's Lecture & Award Reception, MRN Aud (Lecture), STE Atrium & Cafeteria (Reception)**

**19:30-21:00 IUAES Commission Business Meetings, FSS 2005**

## Friday 5th May

**07:30-09:00 Anthropologica Editorial Advisory Board meeting (invite only), DMS 11143**

**08:30-10:00 Panel session 9:**

**LL-AE03 Indigenous cultural landscape in biospheres**

*Convenors: Appaji Gowda (Karnataka State Open University); Maralusiddaiah Halasur Matt (Anthropological Survey of India)*

**FSS 1006: first of three sessions**

**LL-AS06 Political anthropology of neoliberal energy/mineral extraction economy [Commission on Theoretical Anthropology]**

*Convenors: Marcin Brocki (Jagiellonian University); Petr Skalník (University of Hradec Králové)*

**MNT 202: single session**

**MB-MT08** **Phenomenal landscapes of care: ethnographic cases and methodological challenges of accounting for unspoken and unspeakable experiences**

*Convenors: Sarah Rodimon (Carleton University); Megan Graham (Carleton University)*

*Discussant: Bernhard Leistle (Carleton University)*

**HGN 302: single session**

**MB-SAR03** **Sonic affinities in music and movement**

*Convenor: Shayne Dahl (University of Toronto)*

**SMD 430: first of two sessions**

**MB-SSR07** **The ontological turn: new ethnographic approaches, theories and analysis of spirit mediumship, shamanism, religious ritual and discarnate phenomena**

*Convenors: Fabian Graham (Max Planck Institute); Daiana Andreoli*

**KED B005: first of three sessions**

**RM-KG03** **Matrilineal societies in today's world**

*Convenors: Linnéa Rowlett (University of Ottawa); Martin Kalulambi Pongo (University of Ottawa)*

*Chair: Georges Sioui (University of Ottawa)*

**LPR 154: first of three sessions**

**RM-KG06** **The world in motion: implications for gender relations**

*Convenors: Aneesa Shafi (University of Kashmir); Mohmad Saleem Jahangir (University of Kashmir)*

**LPR 155: first of three sessions**

**RM-MRB05** **Migration in a world of turmoil**

*Convenors: Juan Bustamante (University of Arkansas); Anand Singh (Howard College Campus); Monica Ibanez Angulo (University of Burgos)*

**FSS 1030: first of two sessions**

**RM-MRB11** **Transformational exchanges: creation through movement**

*Convenor: Pedrom Nasiri (University of Toronto)*

*Discussant: Katherine Mackenzie (University of Toronto)*

**MHN 033: single session**

**RM-SPK09** **Everyday neoliberalism**

*Convenors: Rylan Higgins (Saint Mary's University); Robin Whitaker (Memorial University of Newfoundland)*

**LPR 285: first of three sessions**

**WIM-AIM05** **Ethnographies en route: culture, meaning and motion**

*Convenors: Nicola Mooney (University of the Fraser Valley); Pauline McKenzie Aucoin (University of Ottawa)*

**MRN Aud: first of two sessions**

**WIM-CHAT06 Globalization of tourism in remote areas [IUAES-Tourism]**

*Convenors: Munehiko Asamizu (Yamaguchi University); Austin Uzama*  
**SCS E217: first of three sessions**

**WIM-CHAT08 The enthusiastic amateur and cultures of collecting, or why settlers and their descendants take to unearthing First Nations artefacts**

*Convenors: John Harries (University of Edinburgh); Kaitlin McCormick (Brown University); Andrea L. Smith (Lafayette College)*  
**SCS C211: single session**

**WIM-GF03 Global collaborative knowledge exchange: e-learning and e-library [IUAES Commission on Documentation]**

*Convenors: Paul Nchoji Nkwi (Catholic University of Cameroon); Mary Hallin (University of Nebraska at Omaha)*  
*Discussant: Kamela Heyward-Rotimi (KERG USA/Duke University)*  
**FSS 1007: single session**

**WIM-HLT04 Moving beyond the formal/informal dichotomy: Implications for governance**

*Convenors: Martijn Koster (Radboud University); Alan Smart (University of Calgary)*  
**SMD 425: first of three sessions**

**WIM-HLT07 The state and indigenous peoples in the context of neoliberal policies [IUAES Commission on Human Rights]**

*Convenors: María Victoria Chenaut (Center for Research and Advanced Studies in Social Anthropology (CIESAS)); Annapurna Pandey (University of California, Santa Cruz)*

*Chair: Triloki Pandey (UCSC)*

**STE H0104: first of three sessions**

**WIM-WHF01 Hope, futures and worldmaking: critical anthropology beyond the tropes of suffering**

*Convenors: Cristhian Teofilo da Silva (Universidade de Brasilia); Martin Hebert (Université Laval)*

**STE C0136: first of three sessions**

**10:00-10:30 Coffee/tea, Promenade B, UCU Student lounge, FSS lobby**

**10:30-12:30 Plenary II: Locating the political, MRN Aud & FSS 2005**

**12:30-14:00 Lunch**

**12:30-14:00 CASCA AGM and Pizza Lunch, FSS 2005**

**14:00-15:30 Panel session 10:**

**LL-AE03 Indigenous cultural landscape in biospheres**

Convenors: Appaji Gowda (Karnataka State Open University); Maralusiddaiah Halasur Matt (Anthropological Survey of India)

FSS 1006: **second of three sessions**

**LL-AS01 Arctic risk management network (ARMNet)**

Convenors: Anne Garland (Applied Research in Environmental Sciences Nonprofit, Inc.); Susanna Hoffman (Hoffman Consulting)

MNT 202: **single session**

**LL-FWF03 On unstable water and its metaphors: experiencing, narrating, and contesting catastrophic hydrologies**

Convenors: Alejandro Camargo (Université de Montréal); Luisa Cortesi (Yale University)

FSS 12003: **first of two sessions**

**LL-FWF05 Taste in motion: movement, placement, and localization of new food and beverages in the past and present**

Convenors: Atsushi Nobayashi (National Museum of Ethnology, Japan); Shingo Hamada (Osaka Shoin Women's Univ.)

FSS 14005: **first of two sessions**

**LL-NAS04 Living together with the land: reaching and honouring treaties with Indigenous Peoples**

Convenors: Clinton Westman (University of Saskatchewan); Sylvie Poirier (Université Laval)

Discussant: Michael Asch (University of Victoria)

FSS 2005: **first of two sessions**

**LL-NAS05 Mediating livelihoods, stewardship and nature conservation: future directions in environmental anthropology**

Convenors: Justin Raycraft (McGill University); Nicolas Rasiulis (McGill University)

FSS 1007: **first of two sessions**

**MB-AMS07 Socio-cultural anthropology of sports**

Convenor: Luiz Fernando Rojo Mattos (Universidade Federal Fluminense)

HGN 302: **first of two sessions**

**MB-SAR03 Sonic affinities in music and movement**

Convenor: Shayne Dahl (University of Toronto)

SMD 430: **second of two sessions**

**MB-SSR07 The ontological turn: new ethnographic approaches, theories and analysis of spirit mediumship, shamanism, religious ritual and discarnate phenomena**

Convenors: Fabian Graham (Max Planck Institute); Daiana Andreoli

KED B005: **second of three sessions**

**RM-CPV04 Moving and moving again: embodied identifications along multiple trajectories**

Convenors: *Andre Novoa (Institute of Social Sciences (University of Lisbon)); Cristiana Bastos (University of Lisbon)*

Discussants: *Virginia Dominguez (University of Illinois, Urbana-Champaign)*  
FSS 11003: **first of two sessions**

**RM-KG02 Bridewealth revisited: the workings of identity**

Convenors: *Christine Jourdan (Concordia University); Kathleen Rice (University of Toronto)*

FSS 4015: **first of two sessions**

**RM-KG03 Matrilineal societies in today's world**

Convenors: *Linnéa Rowlett (University of Ottawa); Martin Kalulambi Pongo (University of Ottawa)*

Chair: *Georges Sioui (University of Ottawa)*

LPR 154: **second of three sessions**

**RM-KG06 The world in motion: implications for gender relations**

Convenors: *Aneesa Shafi (University of Kashmir); Mohmad Saleem Jahangir (University of Kashmir)*

LPR 155: **second of three sessions**

**RM-MRB05 Migration in a world of turmoil**

Convenors: *Juan Bustamante (University of Arkansas); Anand Singh (Howard College Campus); Monica Ibanez Angulo (University of Burgos)*

FSS 1030: **second of two sessions**

**RM-SPK02 Dead beat to beat, the trail: power induced shifts in culture, memory, identity**

Convenors: *Arpine Konyalian Grenier; Michiko Aramaki (Concordia University)*

MHN 033: **first of two sessions**

**RM-SPK09 Everyday neoliberalism**

Convenors: *Rylan Higgins (Saint Mary's University); Robin Whitaker (Memorial University of Newfoundland)*

LPR 285: **second of three sessions**

**WIM-AIM05 Ethnographies en route: culture, meaning and motion**

Convenors: *Nicola Mooney (University of the Fraser Valley); Pauline McKenzie Aucoin (University of Ottawa)*

MRN Aud: **second of two sessions**

**WIM-AIM08 The interpretive turn and multiple anthropologies: seeking the potential of cultural anthropology in the modern world**

Convenors: *Mayu Hayakawa; Atsufumi Kato (Kyoto Sangyo University)*

Chair: *Kyoko Matsukawa (Konan University)*

Discussant: *Junji Koizumi (NIHU and Osaka University)*

MRT 015: **first of two sessions**

**WIM-CHAT03 Ethnographic objects, Amerindians and museums**

Convenors: Nuno Porto (*University of British Columbia*); Renato Athias (*Federal University of Pernambuco (Brazil)*)

SCS C211: **first of two sessions**

**WIM-CHAT06 Globalization of tourism in remote areas [IUAES-Tourism]**

Convenors: Munehiko Asamizu (*Yamaguchi University*); Austin Uzama

SCS E217: **second of three sessions**

**WIM-HLT04 Moving beyond the formal/informal dichotomy:**

**Implications for governance**

Convenors: Martijn Koster (*Radboud University*); Alan Smart (*University of Calgary*)

SMD 425: **second of three sessions**

**WIM-HLT07 The state and indigenous peoples in the context of neoliberal policies [IUAES Commission on Human Rights]**

Convenors: María Victoria Chenaut (*Center for Research and Advanced Studies in Social Anthropology (CIESAS)*); Annapurna Pandey (*University of California, Santa Cruz*)

Chair: Triloki Pandey (*UCSC*)

STE H0104: **second of three sessions**

**WIM-WHF01 Hope, futures and worldmaking: critical anthropology beyond the tropes of suffering**

Convenors: Cristhian Teofilo da Silva (*Universidade de Brasilia*); Martin Hebert (*Université Laval*)

STE C0136: **second of three sessions**

**15:30-16:00 Coffee/tea, Promenade B, UCU Student lounge, FSS lobby**

**16:00-17:30 Getting it Published in Anthropologica: Workshop and Q&A, MNT 202**

**16:00-17:30 Panel session 11:**

**LL-AE03 Indigenous cultural landscape in biospheres**

Convenors: Appaji Gowda (*Karnataka State Open University*); Maralusiddaiah Halasur Matt (*Anthropological Survey of India*)

FSS 1006: **third of three sessions**

**LL-FWF03 On unstable water and its metaphors: experiencing, narrating, and contesting catastrophic hydrologies**

Convenors: Alejandro Camargo (*Université de Montréal*); Luisa Cortesi (*Yale University*)

FSS 12003: **second of two sessions**

**LL-FWF05 Taste in motion: movement, placement, and localization of new food and beverages in the past and present**

*Convenors: Atsushi Nobayashi (National Museum of Ethnology, Japan); Shingo Hamada (Osaka Shoin Women's Univ.)*

**FSS 14005: second of two sessions**

**LL-NAS04 Living together with the land: reaching and honouring treaties with Indigenous Peoples**

*Convenors: Clinton Westman (University of Saskatchewan); Sylvie Poirier (Université Laval)*

*Discussant: Michael Asch (University of Victoria)*

**FSS 2005: second of two sessions**

**LL-NAS05 Mediating livelihoods, stewardship and nature conservation: future directions in environmental anthropology**

*Convenors: Justin Raycraft (McGill University); Nicolas Rasiulis (McGill University)*

**FSS 1007: second of two sessions**

**MB-AMS07 Socio-cultural anthropology of sports**

*Convenor: Luiz Fernando Rojo Mattos (Universidade Federal Fluminense)*

**HGN 302: second of two sessions**

**MB-SSR07 The ontological turn: new ethnographic approaches, theories and analysis of spirit mediumship, shamanism, religious ritual and discarnate phenomena**

*Convenors: Fabian Graham (Max Planck Institute); Daiana Andreoli*

**KED B005: third of three sessions**

**RM-CPV04 Moving and moving again: embodied identifications along multiple trajectories**

*Convenors: Andre Novoa (Institute of Social Sciences (University of Lisbon));*

*Cristiana Bastos (University of Lisbon)*

*Discussants: Virginia Dominguez (University of Illinois, Urbana-Champaign)*

**FSS 11003: second of two sessions**

**RM-KG02 Bridewealth revisited: the workings of identity**

*Convenors: Christine Jourdan (Concordia University); Kathleen Rice (University of Toronto)*

**FSS 4015: second of two sessions**

**RM-KG03 Matrilineal societies in today's world**

*Convenors: Linnéa Rowlett (University of Ottawa); Martin Kalulambi Pongo (University of Ottawa)*

*Chair: Georges Sioui (University of Ottawa)*

**LPR 154: third of three sessions**

**RM-KG06 The world in motion: implications for gender relations**

Convenors: *Aneesa Shafi (University of Kashmir); Mohmad Saleem Jahangir (University of Kashmir)*

LPR 155: **third of three sessions**

**RM-SPK02 Dead beat to beat, the trail: power induced shifts in culture, memory, identity**

Convenors: *Arpine Konyalian Grenier; Michiko Aramaki (Concordia University)*

MHN 033: **second of two sessions**

**RM-SPK09 Everyday neoliberalism**

Convenors: *Rylan Higgins (Saint Mary's University); Robin Whitaker (Memorial University of Newfoundland)*

LPR 285: **third of three sessions**

**WIM-AIM08 The interpretive turn and multiple anthropologies: seeking the potential of cultural anthropology in the modern world**

Convenors: *Mayu Hayakawa; Atsufumi Kato (Kyoto Sangyo University)*

Chair: *Kyoko Matsukawa (Konan University)*

Discussant: *Junji Koizumi (NIHU and Osaka University)*

MRT 015: **second of two sessions**

**WIM-CHAT03 Ethnographic objects, Amerindians and museums**

Convenors: *Nuno Porto (University of British Columbia); Renato Athias (Federal University of Pernambuco (Brazil))*

SCS C211: **second of two sessions**

**WIM-CHAT06 Globalization of tourism in remote areas [IUAES-Tourism]**

Convenors: *Munehiko Asamizu (Yamaguchi University); Austin Uzama*

SCS E217: **third of three sessions**

**WIM-HLT04 Moving beyond the formal/informal dichotomy: Implications for governance**

Convenors: *Martijn Koster (Radboud University); Alan Smart (University of Calgary)*

SMD 425: **third of three sessions**

**WIM-HLT07 The state and indigenous peoples in the context of neoliberal policies [IUAES Commission on Human Rights]**

Convenors: *María Victoria Chenaut (Center for Research and Advanced Studies in Social Anthropology (CIESAS)); Annapurna Pandey (University of California, Santa Cruz)*

Chair: *Triloki Pandey (UCSC)*

STE H0104: **third of three sessions**

**WIM-WHF01 Hope, futures and worldmaking: critical anthropology beyond the tropes of suffering**

Convenors: *Cristhian Teofilo da Silva (Universidade de Brasilia); Martin Hebert (Université Laval)*

STE C0136: **third of three sessions**

**17:45-19:15 Council of IUAES Commissions** (invite only), *FSS 1006*

**17:45-19:15 CASCA Women's Network Reception**, *STE Atrium and Cafeteria*

**19:30-... IUAES AGM and WAU Constituency Meeting**, *FSS 2005*

## Saturday 6th May

**08:30-10:00 Panel session 12:**

**LL-AS07 The scope of the anthropology of risk and disaster**

*Convenors: A.J. Faas (San Jose State University); Susanna Hoffman (Hoffman Consulting)*

*LMX 342: single session*

**LL-NAS02 Cultures of mobility in Inner Asia**

*Convenors: Bum-Ochir Dulam (National University of Mongolia); Eric Thrift (University of Winnipeg)*

*FSS 6032: first of two sessions*

**MB-AMS01 Between experiencing and ethnographizing in practice-based research**

*Convenors: Kathe Gray (York University); Julien Cossette (University of Chicago)*

*VNR 1095: single session*

**MB-MT05 L'expérience médicale dans le temps et l'espace. Regards particuliers sur ses mouvements en Afrique/Medical Experience in Time and Space. Specific Insights in its Movements in Africa**

*Convenors: Paul Ulrich Otye Elom (University of Maroua-Cameroon); Jean Paulin Mengue Me Ndong (The University of Yaounde 1)*

*VNR 1075: first of two sessions*

**MB-SAR02 Scenes of sensual ethnographic encounters, scenes of resistance, performative and transitory music scenes (IUAES Commission on Music, Dance, Performative Practices and Sound)**

*Convenor: Rajko Mursic (University of Ljubljana)*

*VNR 2095: single session*

**MB-SSR01 Diversité dans le catholicisme et catholicisme vécu. Perspectives intersectionnelles / Diversity in Catholicism and «lived Catholicism»: intersectional perspectives**

*Convenors: Geraldine Mossiere (Université de Montréal); Claude Gélinas (Université de Sherbrooke)*

*VNR 2075: first of two sessions*

**RM-CPV01 Enterprise anthropology: conflict resolution in business communities**

*Convenors: Keiko Yamaki (Shujitsu University); Noriya Sumihara (Tenri University)*

*Chair: Megumi Doshita (Tama University)*

*Discussant: Tomoko Hamada (College of William and Mary)*

**VNR 3035: first of two sessions**

**RM-LL04 Minority language ideologies on the move**

*Convenors: P. Kerim Friedman (National Dong Hwa University); Tzu-kai Liu*

*(Academia Sinica)*

*Discussant: Monica Heller (University of Toronto)*

**VNR 3075: first of two sessions**

**RM-MRB01 Displacement, migration and its impact on social structure and social organization- the scenario of contemporary South Asia**

*Convenors: Somenath Bhattacharjee (Assam University); Scott Simon (Université d'Ottawa)*

**LMX 242: single session**

**RM-MRB10 The bureaucratic routes to migration: migrants' lived experience of paperwork, clerks and other immigration intermediaries**

*Convenors: Viviane Cretton Mballow (University of applied sciences and arts, Western Switzerland); Karine Geoffrion (Université de Montréal)*

**LMX 243: first of two sessions**

**RM-SPK01 By whose authority: investigating alternative modes of power and the legitimization of expertise**

*Convenors: Arne Steinforth (York University); Sandra Widmer (York University)*

**LMX 220: first of two sessions**

**RM-SPK05 On the question of evidence: movement, stagnation, and spectacle in Brazil**

*Convenors: Craig Schuetze (University of Louisville); Meg Stalcup (University of Ottawa)*

**LMX 221: first of two sessions**

**WIM-AIM07 Moving beyond the home discipline: where is anthropology going in multi-disciplinary research and community-based research?**

*Convenors: Megan Hight (University of Alberta); Sally Carraher (University of Alaska Anchorage)*

**FSS 1007: first of two sessions**

**WIM-CHAT01 Cultural heritage in motion**

*Convenors: Michel Bouchard (University of Northern British Columbia); Antonio Arantes (UNICAMP - State University of Campinas, Brazil)*

**FSS 1030: first of two sessions**

**WIM-GF07 The political life of commodities: a reflection on the contemporary circulation of “things” and resulting social and political transformations**

*Convenors: Giorgio Cassone (EHESS - Ecole des Hautes Etudes en Sciences Sociales); Kelley Sams (Norbert Elias Center, Marseille/ Walden University, Minnesota)*  
*Discussant: Stephen Gudeman (University of Minnesota/ Max Planck Institute for Social Anthropology)*

*FSS 1005: first of two sessions*

**WIM-HLT05a ROUNDTABLE: Anthropological fieldwork and risk in a violent world: a conversation with Homa Hoodfar**

*Convenors: Rosita Henry (James Cook University); Chandana Mathur (National University of Ireland, Maynooth); Faye Harrison (Univ of Illinois, Urbana-Champaign); Rosita Henry (James Cook University)*

*LMX 339: single session*

**WIM-WHF03 Illuminating the political: explorations of political art-making for our times**

*Convenor: Petra Rethmann (McMaster University)*

*FSS 12003: first of two sessions*

**10:00-10:30 Coffee/tea**, Promenade B, UCU Student lounge, FSS lobby

**10:30-12:30 Plenary III/: Indigenous Movements**, MRN Aud & DMS 1160

**12:30-14:00 Lunch**

**12:30-14:00 IUAES Exec 2nd meet** (invite only), LMX 342

**14:00-15:30 Panel session 13:**

**LL-NAS02 Cultures of mobility in Inner Asia**

*Convenors: Bum-Ochir Dulam (National University of Mongolia); Eric Thrift (University of Winnipeg)*

*FSS 6032: second of two sessions*

**MB-SSR01 Diversité dans le catholicisme et catholicisme vécu. Perspectives intersectionnelles / Diversity in Catholicism and «lived Catholicism»: intersectional perspectives**

*Convenors: Geraldine Mossiere (Université de Montréal); Claude Gélinas (Université de Sherbrooke)*

*VNR 2075: second of two sessions*

**MB-AMS04 “Moveo ergo sum”: towards an anthropology of embodied mobilities [IUAES-Tourism, EASA AnthroMob]**

*Convenors: Noel B. Salazar (University of Leuven); Linda McNenly (Wilfrid Laurier University)*

*VNR 1095: single session*

**MB-MT05** **L'expérience médicale dans le temps et l'espace. Regards particuliers sur ses mouvements en Afrique/Medical Experience in Time and Space. Specific Insights in its Movements in Africa**

Convenors: *Paul Ulrich Otye Elom (University of Maroua-Cameroon); Jean Paulin Mengue Me Ndongo (The University of Yaounde 1)*

VNR 1075: **second of two sessions**

**RM-CPV01** **Enterprise anthropology: conflict resolution in business communities**

Convenors: *Keiko Yamaki (Shujitsu University); Noriya Sumihara (Tenri University)*  
Chair: *Megumi Doshita (Tama University)*

Discussant: *Tomoko Hamada (College of William and Mary)*

VNR 3035: **second of two sessions**

**RM-LL04** **Minority language ideologies on the move**

Convenors: *P. Kerim Friedman (National Dong Hwa University); Tzu-kai Liu (Academia Sinica)*

Discussant: *Monica Heller (University of Toronto)*

VNR 3075: **second of two sessions**

**RM-MRB10** **The bureaucratic routes to migration: migrants' lived experience of paperwork, clerks and other immigration intermediaries**

Convenors: *Viviane Cretton Mballow (University of applied sciences and arts, Western Switzerland); Karine Geoffrion (Université de Montréal)*

LMX 243: **second of two sessions**

**RM-SPK01** **By whose authority: investigating alternative modes of power and the legitimization of expertise**

Convenors: *Arne Steinforth (York University); Sandra Widmer (York University)*

LMX 220: **second of two sessions**

**RM-SPK05** **On the question of evidence: movement, stagnation, and spectacle in Brazil**

Convenors: *Craig Schuetze (University of Louisville); Meg Stalcup (University of Ottawa)*

LMX 221: **second of two sessions**

**WIM-AIM07** **Moving beyond the home discipline: where is anthropology going in multi-disciplinary research and community-based research?**

Convenors: *Megan Hight (University of Alberta); Sally Carraher (University of Alaska Anchorage)*

FSS 1007: **second of two sessions**

**WIM-CHAT01** **Cultural heritage in motion**

Convenors: *Michel Bouchard (University of Northern British Columbia); Antonio Arantes (UNICAMP - State University of Campinas, Brazil)*

FSS 1030: **second of two sessions**

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*Discussant: Stephen Gudeman (University of Minnesota/ Max Planck Institute for Social Anthropology)*

*FSS 1005: second of two sessions*

**WIM-HLT05b Moving moralities: anthropological fieldwork and risk in a violent world**

*Convenors: Rosita Henry (James Cook University); Chandana Mathur (National University of Ireland, Maynooth); Faye Harrison (Univ of Illinois, Urbana-Champaign)*

*LMX 339: single session*

**WIM-WHF03 Illuminating the political: explorations of political art-making for our times**

*Convenor: Petra Rethmann (McMaster University)*

*FSS 12003: second of two sessions*

**15:30-16:00 Coffee/tea, Promenade B, UCU Student lounge, FSS lobby**

**16:00-17:30 Feedback from elders and Closing Ceremony, MRN Aud**

**19:00-22:00 Conference dinner, Wabano Centre for Aboriginal Health, 299 Montreal Road, Ottawa, K1L 6B8**



# Thematic streams, panel and paper abstracts / Flux thématiques, résumés de panels et de communications



## **LL-AE: Living landscapes: Affective Ecologies/ Paysages vivants: Écologies affectives**

These panels focus on how plants, animals, rivers, landscapes and diverse other materials affect and are affected by humans, how they participate in common becomings and transformational processes that make up lifeworlds.

Les panels invitent des communications qui s'intéressent à savoir comment les plantes, animaux, rivières, paysages et divers autres matériaux affectent et sont affectés par l'humain et participent à des devenirs et transformations communes pour faire des mondes vécus.

### **LL-AE01 Changing face of indigenous knowledge practices for survival [IUAES Commission on Museums and Cultural Heritage]**

*Convenors: Satya Narayan Munda (Sido-Kanhu Murmu University, Dumka); Mohan Gautam (European University of West & East)*

**MRT 219: Wed 3rd May, 08:30-10:00, 14:00-15:30, 16:00-17:30**

Indigenous communities live in different geographical places. The main objective of this is to highlight the changing face of indigenous knowledge for survival and also to highlight the indigenous unrest due to displacement.

**08:30-10:00**

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**Food culture of indigenous communities : a case study of village Kudagara, Ranchi, Jharkhand (India)**

*Satya Narayan Munda (Sido-Kanhu Murmu University, Dumka)*

Kudagara is a munda village and is in the midst of forest and hills. Their food culture is changing. Main objective is to highlight the past-present perspective of the Indigenous food culture and their future possibilities for survival.

**Pastoralism: the Maasai way of life in Tanzania**

*Sudhanshu Shekhar Mahato (The University of Dodoma)*

Pastoralism as a way of life by Maasai in Tanzania shows a distinctive pattern of life guided by indigenous knowledge. However, with change in environment and other factors, the continuation of traditional life has become difficult.

**The change in occupation from indigenous to modernity: the case of Kharia in Simlipal Hill region of Odisha**

*Debasish Giri (Ranchi University)*

The Kharia recognized as the vulnerable tribe were dependent on honey collection from forest in the early times but due to certain problems they are bound to shift to labour as well as agricultural activities

**Tribal Museums, a source of Indigenous Knowledge for Survival**

*Mohan Gautam (European University of West & East)*

Tribal museums can be source of indigenous knowledge for the survival of the ecologically linked social structure, education, religious symbols and the relations with other inhabiting communities. It can show the changes due to the politicization of economic resources and the ecological uprooting.

**14:00-15:30**

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**Sauria paharias: spirit of the hill plains - an overview of the Sahibganj district**

*Sidam Singh Munda (Sahibganj College, Sahibganj)*

One of the primitive tribes of Jharkhand; the Sauria Paharias are the most marginalized indigenous gentry of Sahibganj district. To earnestly empathize with their plight holistic intercession from the global academic intelligentsia is obligatory between guided measures to conserve this vanishing human race.

**Changing role of santal women in development of Santal community in Dumka**

*Sujit Kumar Soren (Sido Kanhu Murmu University, Dumka)*

The present study is based on new roles of Santal women in Occupation, Community and the changes which they brought in the tribal society of Dumka.

**Dom's knowledge practices for survival: a case study of Ranchi, Jharkhand, India**

*Maskal Munda (Ranchi University, Ranchi)*

Dom's reside in Heso, fatehpur, Sigid Birdih and Hatma (City) of Ranchi. The main objective of this study is to highlight the physical, social, psychological educational, cultural, medical and economic needs of the Dom communities of rural and urban area for their survival.

**The tribal and changing scenario: in the context of Liitipara, India**

*Ishwar Marandi (Santal Pargana Mahila College, Dumka)*

Internationally, India is taking a more central place in the world, becoming more prosperous, digitalised and powerful. The tribal populations are far slower to change than the rest of the country, and in danger of being compromised by the effects of progress. The paper discusses the need for the government to review the tribal development plan, referencing the particular context of Liitipara.

**16:00-17:30**

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**Seasonal migration of tribals for livelihood: a psychological study in Dumka, Jharkhand**

*Vinod Kumar Sharma (Santal Pargana College, Dumka)*

Migration of tribals for livelihood is a major concern as well as a burning problem for the state like Jharkhand. Tribals of this district are compelled to go outside the state for livelihood either due to pull factors like better opportunities of job, high wages, quality of life etc.

**Displacement and rehabilitation of tribal and primitive community: a case study of Rajmahal Hill, Jharkhand, India**

*Shambhu Kumar Singh (Santal Pargana College, Dumka)*

The tribal and primitive community around Rajmahal Group of Coal Mines are leading a very miserable life due to displacement by the said coal mines they are not being rehabilitated properly.

**LL-AE02 Human experiences and affective ecologies, pasts and futures**

*Convenors: Dean Karalekas (Taiwan Center for Security Studies); David Blundell (National Chengchi University)*

**FSS 2005: Thu 4th May, 08:30-10:00, 14:00-15:30, 16:00-17:30**

Based on the continual process of 'becoming,' our purpose is to explore diverse knowledges, practices, and problematizations as documented in movement encompassing visual, aesthetic, and sensory anthropologies vis-à-vis discourses of public discussion and scholarly interaction.

**08:30-10:00**

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**Becoming in a changing world: movement is what people do**

*David Blundell (National Chengchi University)*

This paper explores human kinesthetic movement as observed across time and space through visual anthropology in terms of cultures and affective ecologies in relation to transforming present life ways.

**Emerging taiwan: social/military relations and transformation in the ROC Military**

*Dean Karalekas (Taiwan Center for Security Studies)*

As the polity continues to evolve in Taiwan, so too does the relationship between the Republic of China (ROC) military and society.

**The Spatial dimension of identity construction: relating to oneself, to the community and to the institutions**

*Yves de Champlain (Université du Québec à Montréal); Rene Blais (Moncton university)*

This study highlights the spatial dimension of teenagers' identity, combining commented itinerary and life story. The results show four continuums which allow for an integration of generally acknowledged components of identity construction in their territorial foundations.

**Because of the sea**

*Paulo Mendes (CRIA-IUL / UTAD)*

Azenha do Mar is a small fishing village on the southwest of Portugal. Its historical roots are recent. As the inhabitants say, the sea rules. We may so explore questions on "nature" as being of the "culture" realm, and vice-versa.

**14:00-15:30**

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**An ecological anthropology interpretation of Hani's wells in Yunnan province--taking Quanfuzhuang village, Yuanyang county as an example**

*Yifang Chao (Beijing Normal University)*

Hani is the native people in Yunnan province. In the long-term of production and lives, they have a harmony relationship with the natural world. They formed a unique lifestyle and ideas. They change their lifestyles by understanding the ecological environment.

**Salmon as symbol, salmon as guide: what anadromous fish can do for thinking about islands, ecosystems, and the globe**

*Mike Evans (UBC Okanagan); Lindsay Harris (University of British Columbia)*

Using salmon and their movement as a lens, the paper examines the role of inter-species dialogue in disrupting geographically naive approaches to Islands as entities, and the potential of an ongoing relational approach to the study of assemblages involving Islands.

**Approche interactive de la socialisation forestière, ou la forêt socialisante**  
*Stéphanie Tselouiko (EHESS/Collège de France - UFSCar (Brésil))*

À partir d'une approche esthétique, phénoménologique, et émotionnelle, cette communication propose d'analyser les modes de construction de la personne Mebengokre-Xikrin, en Amazonie brésilienne, dans son interaction avec l'espace forestier et les existants qui l'habitent.

**Le devenir-jihadiste des jeunes occidentaux à l'ère d'Internet : événements, affects et sens**

*Maria Mourani (Université d'Ottawa)*

Par l'approche rhizomique et la méthode du récit de vie, nous avons tenté de comprendre la germination du devenir-jihadiste. À ce moment où l'on perçoit les choses autrement lors de cette rencontre virtuelle, humaine ou non-humaine, qui affecte, fait agir et donne sens à une ligne de fuite.

**16:00-17:30**

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**Ambient thickness: on the elusive materiality of terrain**

*Gaston Gordillo (University of British Columbia)*

Based on fieldwork on the effects of deforestation in northern Argentina, this paper examines the materiality of atmospheric events such as wind storms or droughts through the concepts of ambient thickness and terrain: that is, of the ambient intensities that in the form of heat or wind affect human mobility, visibility, and experiences of terrain.

**LL-AE03 Indigenous cultural landscape in biospheres**

*Convenors: Appaji Gowda (Karnataka State Open University); Maralusiddaiah Halasur Matt (Anthropological Survey of India)*

*FSS 1006: Fri 5th May, 08:30-10:00, 14:00-15:30, 16:00-17:30*

Traditional knowledge provides the best way of identifying Indigenous cultural landscapes. An on-going oral tradition and continuing traditional practices sustain interaction between people and the land.

**08:30-10:00**

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**Bio-cultural diversity and conservation in the Biosphere cultural landscape.**

*Rajashekara Reddy (University of Mysore)*

In this paper I am try to highlight about the Bio-cultural diversity and conservation in the Biosphere cultural landscape.

**Indigenous communities in the Western Ghats and their cultural landscape and sustainable development change and challenges**

*Vyshali M (Administration)*

This paper is aim in providing a global overview of indigenous people in the western ghats and their cultural landscape and sustainable development

**Livelihood and sustainable land and ecosystem management in Nilgiri biosphere**

*Digvijaya Pandey (Ministry of Culture); Umesh Kumar (Ministry of Culture)*

In this I am trying to highlight the Livelihood and sustainable land and ecosystem management in Nilgiri biosphere.

**Green angel historic sites conservation plan: argonite tripand (IUAES youth forum foundation)**

*Yue He (Yunnan Normal University); Mingming Jiang (Nanjing Normal University); Minxu Zhou (Southwest Jiaotong University); Xinyan Chi (Nanjing Normal University); Yi-yu Wang (Nanjing Normal University)*

Hiking in youth, collecting aragonites, setting up foundations and forums, all these have been done by a 22-year-old girl Chi Xinyan to guide young people to participate in cultural heritage research and protection, and to make landless farmers benefit from heritage tourism.

**Ecological resource management in Nilgiri Biosphere Reserve: critical scope for sustainable water management systems in the eco-cultural landscape**

*Khasimi H R (Ministry of Home Affairs); Cheluvamba Puttamadaiah (University of Mysore)*

In this paper I am trying to highlight how to rediscover the indigenous technique in the dense urban context of Nilgiri Biosphere where intervention in architectural and urban design level can maximize the benefit.

**14:00-15:30**

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**Human-animal interactions as a key-tools to anticipate, read and explain changings underway: the case of the Mont Blanc**

*Elisabetta Dall'Ò (Università degli studi Milano-Bicocca)*

This paper describes the preliminary results of a research conducted in the Mount Blanc area concerning the relation between traditional knowledges, climate change, and environment. It aims to demonstrate how human-animal interactions may become key to anticipate, read and explain changings underway

**The suggestion from aborigines descendants on Chengtoushan ruins museum: tourism operated by enterprise**

*Xinyan Chi (Nanjing Normal University); Zixi Cai (Shenzhen Foreign Languages School)*

This is a tourism carrier launched by local government and invested by a enterprise, which has promoted the development of tourism and museum. However, the hysteresis of academic studies has also hindered their development. Aborigines descendants have given some analysis and suggestions from.

**Continuity and cultural change and health care practices among the indigenous population in the Biosphere**

*Rajappa Dalavayi (Bangalore University)*

In this paper I am trying to highlight about how Indian traditional medicine knowledge is very well used in all most all the indigenous people and treatment is given by healers by using different methods.

**Urban gods, forest deities: people and parks in a Himachali setting in India**

*Rupal Sood (Panjab University, Chandigarh, India)*

This paper shows how people and park issues bring out this polarization of cultural practices in the economic, political in other spheres as well.

**Indigenous and cultural landscape of indigenous population of Nilgiri Biosphere Reserve in utilization, conservation and sustainability.**

*Keshava Swamy (University of Mysore); Ramesh K G (University of Mysore)*

In this paper I am trying to highlight about the Indigenous people and cultural landscape in the Nilgiri Biosphere Reserve in utilization, conservation and sustainability.

**Traditional knowledge and disaster management among the indigenous Lepcha people of Sikkim himalayas, India: socio-philosophical interpretation of disasters**

*Ajeet Jaiswal (Pondicherry Central University)*

This paper explores the traditional knowledge on disaster management. It establishes that in the guise of folklore, they have developed an elaborate understanding of the nature and causes of disasters and have identified accurate and precise indicators to assist in predicting disasters.

**16:00-17:30**

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**Indigenous knowledge of the curative properties of plants: a study among the Garos of Northeast India**

*Rameeza Hasan (Madhab Choudhury College, Barpeta, Assam, India)*

The Garos, a matrilineal tribe of Northeast India have developed a self managed system of folk medicine inherited from ancestors and through various interactions with nature and utilization of natural resources. This paper delves into their indigenous knowledge of the curative properties of plants.

**Migration, cultural remembrance, identity and cultural change in Western Ghats**

*Srinivasa Laxmanagowda (Kannada Hampi University)*

Life in Western Ghats is being transformed by new and intensifying processes of migration and mobility. Migration out of rural areas creates new forms of class mobility, familial relations, production processes and income.

**Socio-economic issues and management of development in similipal biosphere reserves in India**

*Debashis Debnath (Indian Institute of Forest Management); Navaladi Krishnakumar (Indian Institute of Forest Management)*

Similipal biosphere reserve in India having the rich floral and faunal biodiversity inhabited by indigenous peoples highlights the socio-economic issues and draws the attentions of Biosphere governance and Management in future community well-being.

**Cultural landscape and laws in the Nagarhole forest fringe villages of Karnataka, India.**

*Arun Das (University of Mysore)*

The southernmost part of Karnataka on its western margins posses a narrow strip of forest land over the mountains of Western Ghats. The southern tip of this forest is called as Nagarhole. Adjoining to this forest farm lands are situated.

**Growth status of adolescent boys of Shin tribe living at high altitude in Gurez Valley of Jammu and Kashmir**

*Baljeet Singh (Panjab University)*

The present study aims to ascertain the growth pattern and nutritional status of adolescent boys of Shin tribe of Gurez Valley. As per the results of the present study based on WHO (2007) standards 58.45% adolescents were underweight and 58.89% are stunted.

**LL-AE04 Indigenous people, natural resources and globalization: emerging challenges of security and survival**

*Convenors: Maria Victoria Chenaut (Center for Research and Advanced Studies in Social Anthropology (CIESAS)); Buddhadeb Chaudhuri (IUAES)*

**MRT 015: Wed 3rd May, 08:30-10:00, 14:00-15:30**

With increasing globalization, exploitation of natural resources all over the world has become more intense affecting environment and interests of the local people predominantly the indigenous people. Their access and command over natural resources are often denied affecting life support systems.

**08:30-10:00**

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**Hunting-gathering to nowhere: blurred trajectories of transformation of the Chenchu of South India**

*Apparao Thamminaina (National Institute of Technology)*

The intensive interaction of hunting-gathering communities with “the outsiders” rapidly transforming them. The results are cultural diversity and formation of multiple identities and conflicts. This idea is examined in a multi-ethnic context of South India.

**Transnationalism without moving: erasing borders through transnational governance**

*James Hundley (Binghamton University)*

Transnationalism refers to people who traverse space. Is it only people who are mobile though? This paper explores the Coast Salish peoples as the settler state(s) recasts them as transnational. Following 9/11 they modified governance strategies to erase the border dividing them by re-imagining the nation.

**The contradictions of Indigenous peoples' land rights and its translation on their survival: the case of the Mbororo in the Northwest Region of Cameroon**

*Elizabeth Tabot (University of Cape Town)*

This paper intends to show us that despite having signed the indigenous peoples charter which requires the state to assist the minorities to have access over land, there are instances where the Cameroonian government has failed. That is as suggested by the case of the Mbororo minorities in the Northwest region of Cameroon who are indigenous minorities as recognized by the state and the ILO commission on indigenous peoples' rights, yet face several challenges on accessing land which is translating negatively on their development and survival in the region.

**West Coast James Bay Cree population dynamics**

*Kathryn Molohon (Laurentian University)*

This paper examines increasing birthrates for recently-sedentized Cree residents of James Bay and suggests why northern Indigenous people are essential for Canada.

**14:00-15:30**

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**Poverty eradication and social inclusion through education with special reference to indigenous people in India: a case study of Kalinga Institute of Social Sciences (KISS)**

*Dwiti Vikramaditya (Kalinga Institute of Social Sciences); Iswar Chandra Naik (KIIT University); Krupasindhu Nayak (Kalinga Institute of Social Sciences)*

Eradication of poverty, ignorance, and inequality and providing a better and higher quality of life will be possible only through quality education to all, particularly Indigenous people.

**Approaches for tribal development in the process of globalization**

*Debashis Debnath (Indian Institute of Forest Management)*

Globalization has impacts on the natural resources upon which the tribals of India survive. But with the support of skill development and micro-financing small scale entrepreneurship can be developed to bring into them globalization process.

### **Indigenous knowledge system and survival of the nomadic Birhore tribe of Jharkhand**

*Ashok Oraon (Ranchi University)*

In this paper, we have tried to show the impact of global deforestation process over nomadic tribe brihore of Jharkhand through indigenous knowledge system.

### **Aadibasi'k lor (Tears of Tribe) not a folklore.**

*Sunil Baraik (Ranchi University, Ranchi)*

Audio-visual documentary in the form of a song depicts the pride as well as the pain of tribal people of Jharkhand. It is a comparative study of their age long lifestyle versus today's global world and the social unrest among the Chik Baraik tribe (Father of hand-woven clothes of Chhotanagpur).

### **LL-AE05 Materialities of human-animal movement in northern landscapes**

*Convenors: Sarah Carmen Moritz (McGill University); Alexander Oehler (University of Northern British Columbia)*

*Discussant: Colin Scott (McGill University)*

*DMS 1150: Tue 2nd May, 13:00-14:30*

This panel invites papers concerned with the ways in which movement entangles humans, animals and materials in northern landscapes. It focuses on land features and material implements as nexuses between humans and animals in motion.

### **Submerged human and animal identities in northern landscapes**

*David Anderson (University of Aberdeen)*

This survey of "submerged" human and animal identities in Northern landscapes explores how northerners often form complex relationships with visible or invisible "underground" entities through ritual, genetic research or the development of new domestic breeds.

### **The trap as a home: domination and mutualism in Gwich'in sensibilities about trapping.**

*Robert Wishart (University of Aberdeen)*

In playing between theories of domination and mutualism I argue that trapping is an activity that works within the movements of animals and people and within a sensibility of the land and homes.

### **Articulating shared materialities: interspecies communication in St'át'imc and Soiot fishing contexts**

*Sarah Carmen Moritz (McGill University); Alexander Oehler (University of Northern British Columbia)*

This paper brings into dialogue critical observations about human-animal communication and movement in North American and Inner Asian indigenous fishing livelihoods.

### **Living with dogs: a study on the social dynamics of a dog park**

*Kyla Cangiano (Nipissing University)*

This paper analyzes the dichotomy of the animal-human interaction through shifting perceptions of dogs in a space created to promote inter-species interaction.

## **LL-AS: Living landscapes: Anthropocene/ Paysages vivants: Anthropocène**

The panels deal with disasters and challenging environmental issues linked with unprecedented human disturbance of the earth's ecosystems and the problems associated with that.

Les panels vont ici inclure des communications qui se préoccupent de questions catastrophiques ou autres défis environnementaux liées aux transformations sans précédents des écosystèmes de la terre par les humains - incluant leurs problèmes associés.

### **LL-AS01 Arctic risk management network (ARMNet)**

*Convenors: Anne Garland (Applied Research in Environmental Sciences Nonprofit, Inc.); Susanna Hoffman (Hoffman Consulting)*

**MNT 202: Fri 5th May, 14:00-15:30**

The Arctic Risk Management Network is conceived as a trans-disciplinary hub to facilitate greater cooperation, communication and exchange among Arctic American, Russian, and Canadian academics and practitioners engaged in the research, management and mitigation of risks and hazards.

### **What is an Arctic Risk Management Network?**

*Anne Garland (Applied Research in Environmental Sciences Nonprofit, Inc.); Liane Benoit (Benoit & Associates)*

ARMNET is about linking Risk Management Practitioners and Researchers across the Arctic Regions of Canada, Russia, and Alaska to improve Risk, Emergency and Disaster Preparedness and Mitigation through comparative analysis and applied research using participatory and community based approaches.

### **Community based monitoring as part of an Arctic data ecosystem**

*Peter Pulsifer (University of Colorado)*

Communities in the circumpolar Arctic are experiencing increased risk due rapid environmental and related social change and are monitoring their environment through community-based initiatives. Resulting data are being shared as part of a global data ecosystem and risk reduction network.

**Disaster data from Arctic archaeological sites: a rapidly disappearing resource**

*Anne Jensen (UIC Science LLC)*

This presentation will examine both the loss of cultural heritage and the responses, as well as the loss of paleo-environmental archaeological archives which can help with reducing risk future disasters from contexts around the Arctic Ocean and its marginal seas.

**Paradiplomacy as a tool of community-based disaster risk reduction and response (DRR&R) in the face of Arctic disasters**

*Patrizia Isabelle Duda (University College London (UCL))*

What are the de-facto means of isolated arctic communities to deal with disasters? This study examines alternatives to governmental support that is often lacking and puts special focus on cross-border/region community-based collaboration to create micro-environments of DRR&R.

**LL-AS03 Ecological refugees: movements of people from marginalized regions due to environmental problems [Commission for Marginalization and Global Apartheid and Commission for Anthropology and Environment)**

*Convenors: Subhadra Channa (Delhi University); Heather OLeary (Washington University in St Louis)*

**VNR 2027: Thu 4th May, 14:00-15:30, 16:00-17:30**

This panel invites papers on the forced movements of the poor and marginalized people from environments threatened by climate change and anthropogenic causes.

**14:00-15:30**

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**Development, marginalization and social movements: a study of Odisha, India**

*Iswar Chandra Naik (KIIT University)*

The failure of the developmental model, many people's movements have emerged for evolving strategies. However, the development, marginalization and people's movements in Odisha has been the subject of debates and discussions, both at national and international level.

**Changing social order under the condition of population decrease in Japan**

*Goro Yamazaki (Osaka University)*

This paper explore the progress of population decreases from the perspective of the transformation of the local community and discuss how human and non-human actors alike articulate a society that is totally different from that of modern society.

**Gender dimension in the 'refugeeization' of migration in the age of globalization**

*Suheel Mir (University of Kashmir)*

Globalization has two sides. people , goods and capital now circle far and wide with more noteworthy effectiveness than at any other time. Then again, for the more vulnerable strata of society, including refugees,the outcomes of globalization are frequently less promising.

**16:00-17:30**

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**Endangered North East India: development vs displacement in tribal lands**

*Sweta Banerjee*

The Himalayan provinces of northeast India with rich biodiversity & ethnic tribes are facing displacements due to aggressive dam building denying their rights. Submerged forest land, flood, & dried river beds are leading to end of traditional livelihood. .

**LL-AS04 Multi-scalar water crisis and governance [IUAES Commission for Anthropology in Policy and Practice; IUAES Commission for Anthropology and Environment; McMaster Water Network]**

*Convenors: Heather OLeary (Washington University in St Louis); Sarah Dickson (McMaster University); Soumendra Patnaik (University of Delhi)*

**MRT 252: Wed 3rd May, 08:30-10:00, 14:00-15:30, 16:00-17:30**

The limits and opportunities of interdisciplinary collaboration in broader political ecologies are examined through the situated, multi-species, multi-scalar, interdisciplinary power and politics of water governance and management.

**08:30-10:00**

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**"As it runs its easterly course": confluences of water stewardship emerging from the Ottawa River in Canada's National Capital Region**

*Justin Langille (Carleton University)*

Emerging water stewardship initiatives forming around the Ottawa River in Canada's National Capital Region are explored in this research. The ways that stewardship of the river is constituted by a collective of the human and non-human is considered with a focus on the worlding capacity of water.

**The river as basin, the river as place: why scale matters in Thai water governance**

*Laurie Moberg (University of Minnesota-Twin Cities)*

Drawing on fieldwork following flooding in Thailand, this paper examines how scale-making practices become politically relevant in Thai social and material ecologies of water. I demonstrate that scales are discursive strategies for water governance with consequences for our hydrological futures.

**Corporate social responsibility through the lens of water**

*Indrani Mukherjee (University of Delhi)*

Corporate Social Responsibility in India is seeing a number of initiatives on water in collaborative partnerships. The paper seeks to understand these endeavors in a comparative framework (national & international) reflecting on alternate social implications with the aim to inform policy decisions.

**Managing water through indigenous knowledge: a study among the Tharus in Indo-Nepal border**

*Richa Joshi (University of Delhi)*

The present paper aims to explore the management of water resources through existing institutional structure by the indigenous community of Terai region in the state of Uttarakhand on Indo Nepal border.

**14:00-15:30**

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**Traditional water management and contemporary water policy in India's North East**

*Soumendra Patnaik (University of Delhi)*

The paper explores a policy framework that builds a synergy between traditional management of communities' resources and upcoming challenges due to short sighted development and economic ventures with reference to water conservation in India's North Eastern States.

**Inter-state river water crisis governance and Indian federalism**

*Vaishali Saxena (Lucknow University)*

Of late, Indian cooperative federalism has started spanning towards competitive federalism. This paper purports to examine the impact of this changing paradigm on interstate river water conflict management in India

**The making of a public resource: water management in Delhi**

*Supriya Singh (Delhi University)*

The paper considers the reasons for ineffectivity of water policies and attempts to study the alternatives that might work.

**Multi-scalar water justice: ecofeminist approaches in South Asian water politics**

*Heather OLeary (Washington University in St Louis)*

This paper examines conflicts over water allocation in South Asia as enmeshed with asymmetrical relations among situated agents, uneven geographies and imbricated materialities. An attention to justice is inextricable to systems-level solutions.

**16:00-17:30**

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**You can't drink equity: overcoming the tension between engineers and social scientists in water management**

*Larry Baker (University of Minnesota)*

Developing water resilience will require goal-directed research, legitimated by affected communities, directed toward providing practical tools, and supporting adaptive management. This requires highly interdisciplinary research teams working in Pasteur's quadrant, blending theory and practice.

**LL-AS05 Poison, movements and communities**

*Convenors: Tak Uesugi (Okayama University); Haruna Fukui (Okayama University)*

**TBT 0021: Thu 4th May, 08:30-10:00, 14:00-15:30**

Whether localized or widespread, toxic contamination such as nuclear disasters and chemical spillage induces movements of humans and toxic substances. The papers in this panel will explore the notion of "community" as a process of becoming when homeliness has been unsettled by toxic contamination.

**08:30-10:00**

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**Reconstructing trans-local communities through intergenerational ties**

*Haruna Fukui (Okayama University)*

In this paper, I will present how intergenerational ties are represented in these coping strategies and contributing to rebuilding a sense of community when in many cases the ties expand in multiple locality.

**"The land has become desert": water pollution, out-migration, and creating community in the Bolivian Highlands**

*Clayton Whitt (University of British Columbia)*

This paper explores how farmers facing severe contamination from upstream mines in the Bolivian highlands respond, in part, by engaging in new forms of split rural-urban residency that leads to spatially dispersed, multinodal community building.

**The change of Natural environment, resource management, and disaster prevention in the radiation disaster in the Marshall Islands**

*Satoe Nakahara (Chukyo University)*

The Rongelap is one of atolls belonging to the Marshall Islands that suffered from the US nuclear bomb tests. This presentation examines how the resettlement project of the Rongelap Atoll Local Government is leading to a new sense of community among the Rongelap people.

**Deeping into the silence: environmental and health risk perception in two industrial-rural communities in Spain**

*Cristina Larrea-Killinger (University of Barcelona); Lina Cristina Casadó Marín (Medical Anthropology Research Centre); Andres Fontalba-Navas (Hospital La Inmaculada); Miguel Company-Morales (Servicio Andaluz de Salud and University of Almería)*

It is explored the meanings of the silence, risk denial and the changes in the risk perception in two rural-communities. The first one exposed by chemical compounds, and the second one by plutonium contamination. We will prioritize the discourse of pregnant and breastfeeding women.

**14:00-15:30**

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**Injured spirit on the move: Kokeshi dolls from the forest on the landfill areas of Minamata Bay, contemporary Japan**

*Kentaro Shimoda (Ochanomizu University)*

This paper analyzes how spirits injured by Minamata disease (MD) are perceived, experienced, and transformed into tangible artifacts, which affect other people's lives through their movements, focusing on Kokeshi dolls – made by a man living with MD – and their social trajectories in the world.

**Remediating contamination, mediating community: insights on the matter of toxicity in Southern Ontario**

*Jessica Broe-Vayda (University of Toronto)*

This paper explores environmental contamination and remediation in Hamilton, Ontario. It considers how human/non-human lives are defined in scholarly literature, and argues that these differences affect residents' capacity to mobilize notions of community to expedite the remediation process.

**Toxic waste in transition: post-movement island communities in Japan**

*Tak Uesugi (Okayama University)*

This presentation explores the process through which toxic waste is materially and discursively removed and transformed in two island communities involved in post-movement environmental mitigation in western Japan.

**LL-AS06 Political anthropology of neoliberal energy/mineral extraction economy [Commission on Theoretical Anthropology]**

*Convenors: Marcin Brocki (Jagiellonian University); Petr Skalník (University of Hradec Králové)*

**MNT 202: Fri 5th May, 08:30-10:00**

Industrial projects do not respect local people and international agreements, companies and states collude in landgrabs, comparative world-wide analysis of these cases is badly needed

**Corporate statecraft: corporate social responsibility and the politics of culture in a resource frontier**

*Gertjan Pleets (Utrecht University)*

This paper will investigate how energy corporations use cultural policy to craft the fabric of the state through their corporate social responsibility (CSR) activities

**“Instable relations between local community and industry development: the Polish case**

*Marcin Brocki (Jagiellonian University)*

The problem of the political and social contexts of instable relations between local community and power plant development will be discussed. The protests against development and then the battle for sustaining the industry within the community borders will be explained.

**High noon robbery: land grabbing versus self-governing democracy in today's Poland**

*Petr Skalník (University of Hradec Králové)*

Expansion of coal-fired power station built on the territory of a rural commune serves as a pretext for an outright land-grab by the nearby regional city which hopes to enrich itself with tax benefits paid by the power station. Citizens' protest ignored. Paper traces their struggle.

**LL-AS07 The scope of the anthropology of risk and disaster**

*Convenors: A.J. Faas (San Jose State University); Susanna Hoffman (Hoffman Consulting)*

**LMX 342: Sat 6th May, 08:30-10:00**

Anthropology and its core concept culture have become identified the essential the understanding of disaster and risk. Covered here are various risk and disaster scenarios, ways and topics in which the anthropological perspective has become crucial.

**‘To be allowed to be afraid’: from human rights to austerity, self-governance and populism in the making of a local politics of suffering in the UK environmental hazard context**

*Irena Leisbet Ceridwen Connon (University of Dundee)*

Drawing on ethnographic and archival research, this paper looks at how changing dominant political discourses over the previous 20 years have contributed the formation and shaping of a new local politics of suffering in the UK environmental hazard context.

**Risk after disaster: Lac-Mégantic and hydrocarbon transportation**

*Emmanuelle Bouchard-Bastien (Institut national de santé publique du Québec (INSPQ)); Genevieve Brisson*

In July 2013, a train of petroleum products derailed in Lac-Mégantic, causing deaths and destruction of the city center. This paper presents a part of the results of an anthropological study about social consequences, and applies anthropology to examine the paradigm of new energetic development.

**Expertocracy and expert imagination in post-disaster resettlement and recovery in the Ecuadorian highlands**

*A.J. Faas (San Jose State University)*

In this paper, I discuss responders and experts working for nongovernmental organizations attempting to work with disaster-affected communities in the Ecuadorian highlands by adopting local practices in resettlement construction and administration, while imposing their own standards of practice.

**Climate Change and Environmental Issues : experiences and perceptions of nature in Magdalen Islands, Quebec, Canada**

*Nakeyah Giroux-Works (Université Laval)*

In the wake of anthropological studies investigating climate change as a discursive construction, this presentation explores how fishermen and farmers in the Magdalen Islands are experiencing knowledge and environmental phenomena associated with this contemporary issue.

**LL-AS08 Values and risk: the politics of knowledge in the living marine oceanscapes**

*Convenors: Melanie Wiber (University of New Brunswick); Allain Barnett (University of New Brunswick)*

**DMS 1110: Tue 2nd May, 13:00-14:30, 15:00-16:30**

Marine environments are composed of multiple human-environment interactions. We examine case studies from Atlantic Canada to discuss how various actors struggle to influence knowledge of risks to the marine environment, and authority over managing marine resources.

**13:00-14:30**

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**Defining risk through stakeholder engagement during the tidal power site selection process in the Cobscook Bay, Maine**

*Emma Andrews (University of New Brunswick Fredericton)*

ORPC gained near unanimous stakeholder support for their tidal project due to a new engagement framework centered on community investment; transparency; accepting local knowledge; and a vow to mitigate risk to the fisheries and the environment. This method could improve development project outcomes.

**The joint production of knowledge through scientist-fishermen collaborations on the impact of aquaculture**

*Donna Curtis Maillet (University of New Brunswick)*

Joint knowledge production (JKP) has gained popularity as a tool for the management of risk in marine environments. But what is actually meant by knowledge? Using early boundary work, this paper examines how an understanding of knowledge can lead to an improved understanding of JKP

**Conflict over risk in Southwest New Brunswick: the importance of articulating agreed upon institutional values for management**

*Courtenay Parlee (Memorial University of Newfoundland)*

The purpose of this paper is to demonstrate that an absence of articulated and agreed institutional values for management can have significant consequences for the engagement of innovative institutions.

**15:00-16:30**

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**Lines in the water: (destabilizing) lobster fishing areas under conditions of rapid change in Atlantic Canada**

*Melanie Wiber (University of New Brunswick); Allain Barnett (University of New Brunswick)*

Examines the destabilization of Lobster Fishing Areas (LFAs) in Atlantic Canada, resulting from changes in the material practices of fishing and of access to fishing rights that challenge the adjacency principle, where people living next to a resource have the strongest claim to it.

**Politics and science in the risk society: scientists perceptions of the impact of politics**

*Melanie Wiber (University of New Brunswick); Allain Barnett (University of New Brunswick)*

We interviewed scientists to evaluate the impact of the Harper government on marine risk research in Atlantic Canada.

**LL-FWF: Living landscapes: Food and Water Flows/ Paysages vivants: Flots d'aliments et d'eau**

These panels explore the vital flux of food and water as being more-than-human landscapes that can be shaped towards better living.

Les panels explorent les flux d'aliments et d'eau comme paysages plus-qu'humains pouvant être façonnés pour un mieux-vivre.

**LL-FWF01 Foodways in motion: food sovereignty, producer movements and living traditions**

*Convenors: F. Xavier Medina (Universitat Oberta de Catalunya (UOC)); Frédéric Duhart (Mondragon University)*

**DMS 1120: Tue 2nd May, 13:00-14:30**

The Commission on the Anthropology of Food and Nutrition proposes consideration of the theme Foodways in motion. We invite to study the producer/consumer movements and the individual initiatives linked with the quest for food sovereignty and their impact on the dynamics of the eating habits.

**PGI “Canard à foie gras du Sud-Ouest”: an agricultural sector in motion to protect a regional tradition**

*Frédéric Duhart (Mondragon University)*

Duck foie gras was born in Southwest France (18th century). In the 1990s, local producers decided to obtain a PGI to protect their tradition. I consider the ways they used to take into account the existence of quite different groups of interests: small farmers, industrials, subregion defenders, etc.

**An anthropological study on alcoholic beverages of Kinnura tribe in Sangla Valley Kinnura (Himachal Pradesh)**

*Amanjot Singh (Panjab University Chandigarh)*

the alcoholic beverages have a very significant role in occasions, social gatherings, fair and festivals and rituals of kinnura tribe of Himachal Pradesh India. Using anthropology in these context reveals significant meaning and heritage value of indigenous beverages of the tribe.

**Milpa system: a way of living**

*Laura Beatriz Teresa Harguindeguy (El Colegio de Tlaxcala)*

Milpa system is being claimed and studied, especially by agronomists and biologists as a production system. In this paper, it is analyzed as a culture

**LL-FWF02 Minimize the movement: producing and consuming local food**

*Convenors: Christine Jourdan (Concordia University); Rachel Begg (Concordia University)*

**UCU 207: Wed 3rd May, 14:00-15:30, 16:00-17:30**

While the global food model often sees food traveling great distances, the local food movement signifies an alternate model that aims to connect food producers with consumers in the same geographic region. The panel seeks to explore examples of local food models impacting communities and economies.

**14:00-15:30**

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**Saving local taste: culinary tradition and the local food movement in Japan**

*Christopher Laurent (Université de Montréal)*

In Japan, the promotion of local food traditions is presented as a solution to fight rural decline and low food self-sufficiency. The broader local food movement that focuses on local production and consumption must also take into account local food traditions if it is to remain successful.

**Un exercice en locavorisme: les promenades gourmandes**

*Christine Jourdan (Concordia University); Sylvain Poirier (Collège de Rosemont)*

Dans les évènements gastronomiques appelés ‘promenades gourmandes’ les produits locaux sont des leurres marketing permettant la survie d’une économie rurale. Mis en spectacle et empreints de terroir et d’authenticité, ils attirent des touristes venus de loin, souvent oublieux de l’idéologie locavore

**From corn to coffee to coriander: contexts of change and meaning in 'local' food production in Pérez Zeledón, Costa Rica**

*Deborah Sick*

This paper explores 'local' food in a region long dominated by export coffee production. The return to local food has been demographically and market, rather than ideologically, driven, raising questions of the meaning of 'local' food in differing times, spaces and social groups.

**Food (inter)activism: fixing the food system one small state(ment) at a time**

*Kathleen Riley (Rutgers University)*

This presentation is a report on a project designed to analyze how "local food" is being produced, distributed, and consumed, both materially and discursively, in the state of VT as a strategy for transforming destructive aspects of our present-day globalized food system.

**16:00-17:30**

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**The knowledge from nature: meanings of food in agroecological performances in Southern Brazil**

*Julia Cardoni (Universidade Federal do Rio Grande do Sul)*

The paper discusses the meanings attributed to agroecological food from an ethnography at an agroecological fair in southern Brazil. It debates ecological performances ritualized by a movement of consumers and producers of organic foods as a way of sacralization of nature.

**Banning the bottle: movement and local water**

*Rachel Begg (Concordia University)*

I explore how various actors gathered around bottled water when a ban was put into place in Concord MA. What happens when some residents attempt to minimize the distance that their local water travels, and when some residents wish to maintain the freedom to decide from where they source their water?

**Insects as food: culture, livelihood and challenges to sustainability in North Eastern India**

*Oinam Hemlata Devi*

Food and its associated meanings represent a community/society/region. Entomophagy in North-eastern India is the product of their traditional beliefs, food habits and available natural resources. It has its implications on the livelihood of the people and their culture.

**LL-FWF03 On unstable water and its metaphors: experiencing, narrating, and contesting catastrophic hydrologies**

*Convenors: Alejandro Camargo (Université de Montréal); Luisa Cortesi (Yale University)*

**FSS 12003: Fri 5th May, 14:00-15:30, 16:00-17:30**

This panel seeks to discuss the quotidian epistemologies, technologies, and practices of contestation that people mobilize in the midst of catastrophic floods. By doing so, the papers aim to reflect on the everyday experiences of life and death in the face of global disasters and climate change.

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**14:00-15:30**

**Community resilience factors in NYC after Superstorm Sandy**

*Leigh Graham (John Jay College of Criminal Justice)*

Analysis of 2 flood-prone NYC districts compares low-income community organizing for climate resilience after Superstorm Sandy. Uneven development and residents' varied relationships to coastal living influenced flooding as call to activism on the Lower East Side, Manhattan and in Rockaway, Queens.

**Waiting for the flood: distrust, conflicting epistemologies of time, and impending disaster in Zanskar**

*Karine Gagné (Yale University)*

This paper examines the chronology of interventions that took place between the blockade of the Tsarap river in Zanskar in 2015 and the burst of the lake it created, triggering the Phuktal flood. Conflicting epistemologies of time impacted the perception of risk associated with the flood.

**A phenomenology of floods in North Bihar**

*Luisa Cortesi (Yale University)*

An ethnographic narration of floods illuminates the (gendered) ways in which people understand their space, grade the disaster and evaluate risk.

**Remembering floods, rethinking water: catastrophic hydrologies and the politics of memory in Northern Colombia**

*Alejandro Camargo (Université de Montréal)*

This presentation reflects on how particular acts and narratives of memory are produced in the aftermath of catastrophic floods in Northern Colombia.

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**16:00-17:30**

**Climate change and flooding: assessing the experience and coping strategies of informal settlements in Kwamarshu, Kwazulu-Natal**

*Hosea Patrick (University of KwaZulu-Natal)*

On the premises of human security, the study seeks to assess the experience, perception, and coping strategies of residents in informal settlements in Kwamarshu, KwaZulu-Natal to flooding episodes in the area.

**LL-FWF04 River deltas as living landscapes: movement, management, and the critique of a commonplace**

*Convenors: Tanya Richardson (Wilfrid Laurier University); Franz Krause (University of Cologne)*

**MNT 204: Thu 4th May, 08:30-10:00, 14:00-15:30**

This panel explores river deltas as living landscapes in order to probe the ways in which a river end may exist as something other than a delta, and the implications of (not) recognizing this.

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**08:30-10:00**

**Muskkrat ethnography: towards an amphibious approach to life in the Mackenzie Delta**

*Franz Krause (University of Cologne)*

This presentation outlines an approach to understanding life in the Mackenzie Delta that centres on its inhabitants' amphibious predicaments and practices, described through their relationships with muskrat.

**Refiguring the delta: unpacking the material aftermath of Katrina**

*Kathe Gray (York University)*

Drawing on the material aftermath of Katrina—especially the stuff and things that are usually otherwise ignored, unseen, or rejected— this paper considers the end of the Mississippi River as something other than a delta and New Orleans as something other than concrete.

**“The water is boss”: seasonal rhythms and ‘zones of tactility’ in the Peace-Athabasca Delta**

*Whitney Larratt-Smith (University of California, Davis)*

Drawing from two years of ethnographic fieldwork in Fort Chipewyan, Alberta, this paper summarizes a chapter of my forthcoming dissertation on the material-discursive relations of waters downstream from the oil sands industry in the Peace-Athabasca Delta.

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**14:00-15:30**

**Displacing the delta: elemental relations between the Danube and the Black Sea**

*Tanya Richardson (Wilfrid Laurier University)*

This presentation seeks to convey Vilkovchani's sense of place in the Danube's reedbeds in order to experiment with displacing the scalar politics of the term “delta.”

**Rehabilitation of mangrove ecosystems in the Saloum delta (Senegal): a socio-anthropological approach to a local intervention**

*Ndao Amadou (Ecole des Hautes Etudes en Sciences Sociales)*

During this panel, I would like to share and discuss a few thoughts from my field studies on environmental interventionism in Senegal (West Africa). How the reforestation of the mangrove, a priori, consensual, updates conflicts of use of the delta spaces but also conflicts of gender.

**National flows: the making of a turkish delta**

*Caterina Scaramelli (Amherst College)*

This paper analyses the production of the Kızılırmak delta into a Turkish wetland. It argues that the production of Turkish wetlands required the integration of international categories of wetlands into national imaginaries, as well as the material making and remaking of landscapes themselves.

**LL-FWF05 Taste in motion: movement, placement, and localization of new food and beverages in the past and present**

*Convenors: Atsushi Nobayashi (National Museum of Ethnology, Japan); Shingo Hamada (Osaka Shoin Women's Univ.)*

*FSS 14005: Fri 5th May, 14:00-15:30, 16:00-17:30*

How do sensory tastes, such as sweetness and saltiness, mobilize and place themselves into communities and human bodies by using particular food and beverage as a mediator? This session aims to examine how taste may help peoples and communities acquire local food and drink.

**14:00-15:30**

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**Taste or cuisine: changes in "authentic" Taiwanese indigenous culinary practices.**

*Atsushi Nobayashi (National Museum of Ethnology, Japan)*

This paper compares indigenous food and taste in historical documents with those appeared in modern recipes of the indigenous culinary dishes. I argue merits and demerits of the cuisine as the cultural heritage, which is an appliance of civilization, for the local foods and its taste.

**Taste of fermentation: placing and negotiating palatability in postindustrial Japan**

*Shingo Hamada (Osaka Shoin Women's Univ.)*

Culturally produced palatability makes the boundary between the fermented and the rotten unsettle and relational. This paper discusses the movement of regional fermented food into urban culinascape.

**Cultivating uncertainty: the advent and transmission of «the numb taste»**

*Léo Mariani (National Museum of Natural History)*

I focus here on the special human and ecological settings necessary for “the numb taste” to exist. I will thus show how durians, which can transmit it, are adapted to, and at the same time afford, the transmission of the taste within (very) local food practices.

**Edible insects and cultural perceptions**

*Michelle Roberts (Cali Sate University Sacramento and University of Nevada Reno)*

This research looks at different cultural perceptions about insects as food by comparing ethnographic data from Southeast Asia and the United States. Why do some cultures accept insects as food while they repulse others? What makes an insect culturally appropriate to eat, and others inappropriate?

**16:00-17:30**

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**From foe to food: entomophagy and the adoption of edible insects**

*Laura Shine (Concordia University)*

Edible insects are increasingly promoted as a ‘green’ protein, and their sensory benefits are often used to market them. But in many Western cultures, they face considerable obstacles which go far beyond issues of sensory appreciation, as perceived food inappropriateness still hinders adoption.

**LL-FWF06 Out of the kitchen and into the slaughterhouse: food and language beyond the cookbook and the dinner table**

*Convenors: Jillian Cavanaugh (Brooklyn College CUNY); Kathleen Riley (Rutgers University)*

*Discussants: Donna Patrick (Carleton University); John Leavitt (Université de Montréal)*

**MRT 219: Thu 4th May, 14:00-15:30, 16:00-17:30**

This panel combines a range of traditional approaches (from ethnosemantic to discourse analysis) to create a common semiotic toolkit for studying how humans communicate about, around, and through the full spectrum of their foodways (from production to disposal).

**14:00-15:30**

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**Biopow(d)er: the confluence of flexible labor and flexible bodies in a powdered “future food”**

*Emily Rogers (New York University)*

Soylent is a nutritionally complete powdered food designed by a Bay Area software engineer to “free your body” from the drudgery of traditional food. Marketed as a tool to increase productivity, Soylent signals food’s implication in disciplining the body-as-machine in a post-Fordist context.

**If pigs have passports, too: documents, institutionalization, and the production of safe food**

*Jillian Cavanaugh (Brooklyn College CUNY)*

Documentation is a central to producing food safety within late capitalist food systems. The documentation of animals destined to be food, and their relations to humans and each other, also has other effects, including making certain beings visible within institutions, and others unaccounted for.

**Corsican charcuterie, official labels and competing semiotic orders**

*Alexandra Jaffe (California State University Long Beach)*

This presentation explores the moral discourses that underlie representations of "Appellation of Controlled Origin" labels for Corsican charcuterie (cured meat), arguing that they display a semiotic competition between iconic, indexical and social/relational models of meaning and value.

**The changing meanings and values of pork in Denmark**

*Martha Karrebaek (University of Copenhagen)*

This paper focuses on ongoing changes in Denmark with regard to the meaning of pork. From a linguistic perspective it discusses sign values of pork, and how mediatized discourses' constrain its meaning potential. Pork is changing from basic foodstuff to an index of Danishness /national affiliation.

**16:00-17:30**

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**Elite authenticity: managing distinction/privilege in restaurant discourse**

*Gwynne Mapes (University of Bern, Switzerland)*

This paper is concerned with the discursive production of class status and, specifically, the management of distinction/privilege in contemporary, "high-end" dining practices: the mediatization, marketing, preparation, staging, and eating of – and talking about – food at restaurants in Brooklyn, NY.

**Communal meals in the village feasts of the Causse du Quercy: expressing communitas and agonism**

*Christine Jourdan (Concordia University)*

Using data gathered on communal meals held during summer village feasts in the Quercy (France), I discuss community building and agonism. I pay special attention to the semiotics of the food served at these meals and to the metagastronomic discourses complementing the meaning of these meals

**Hardly speaking: coffee, rice and the ordinary ethics of host-guest interaction in Toraja (Indonesia)**

*Aurora Donzelli (SLC)*

This paper analyzes how offers of food and drinks are performed in Toraja. By bringing within a single analytic field the exchange of words and things, it argues that the expression and concealment of desires within host-guest interactions is key to the reproduction of the local political economy.

### **Continuity and change in Creole foodways: talk about and around local foods in Dominica, West Indies**

*Amy Paugh (James Madison University)*

This paper investigates how talk about and around food in Dominica contributes to cultural continuity and change in the sociocultural meanings of creole cuisine, modernity, and national identity.

## **LL-NAS: Living landscapes: Nomadic and Sedentary/ Paysages vivants: Nomadique et sédentaire**

This set of panels explore and imagine how nomads move with land and nonhuman entities, the challenges they encounter with settlers, treaties and nature conservationist limitations on their mobility.

Ces panels explorent et imaginent comment les nomades bougent avec la terre et avec les entités nonhumaines ainsi que les défis qu'ils rencontrent avec les colons, les traités et les projets de conservation de la nature qui limitent leur mobilité.

### **LL-NAS01 Anthropology of movement: a road map**

*Convenors: Andrei Golovnev (Institute of History & Archaeology); Nikolay Kradin (Institute of History, Archaeology and Ethnology, Far-Eastern Branch of the Russian Academy of Sciences,)*

**DMS 3105: Tue 2nd May, 13:00-14:30**

How to understand a movement in personal and social behavior by means of science and arts? Rhythmic pattern of behavior combining stability and mobility, including strategies on spatial control, could be recorded in spatial-temporal dimensions

### **Anthropology of movement: focuses and uncertainties**

*Andrei Golovnev (Institute of History & Archaeology)*

Refocusing from still pictures to moving compositions provides new dimensions and agenda in anthropology. Recording and interpretation of movement/motion require an adequate technology and methodology as experience of the project "Mobility in the Arctic" demonstrates

### **The notion of pace in anthropology**

*Maksim Nikitin*

Examination of the effects of anthropological movement in time.

### **Woman and her knowledge: the Nenets nomads of the Russian North**

*Zoia Vylka Ravna (University of Wyoming)*

The Nenets woman is in charge of her nomadic dwelling. She has to possess unique indigenous knowledge in order to create, to build, to maintain the dwelling. She also has to transfer this knowledge to her children. This is an ethnographic description of the indigenous knowledge.

**Mobility of ethnicity: the Nagaibak case**

*Svetlana Belorussova (The Institute on history and archeology (The Ural Branch of Russian Academy of Sciences))*

Nagaibak people, ethnic minority in Urals, Russia, are descendents of steppe nomads, but nowadays conduct sedentary lifestyle. The turbulent trajectory has guided Nagaibak from spatial mobility to ethno-building activity.

**LL-NAS02 Cultures of mobility in Inner Asia**

*Convenors: Bum-Ochir Dulam (National University of Mongolia); Eric Thrift (University of Winnipeg)*

*FSS 6032: Sat 6th May, 08:30-10:00, 14:00-15:30*

This panel will explore how “cultures of mobility” inform flows of people, resources, and ideas in Mongolia and Inner Asia.

**08:30-10:00**

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**Placing absence: gendered work and the spatialisation of Mongolian pastoralist households**

*Ariell Ahearn (Oxford University)*

This article asks the questions: How do Mongolian pastoralist experiences enhance our understanding of the phenomenon of absence, the circumstances under which it is detected, and when it becomes meaningful for certain groups?

**Pastoralists in the city: rural/urban circulation and mobile lifeways in Mongolia**

*Eric Thrift (University of Winnipeg)*

This paper explores the relevance of circular migration approaches in analyzing rural/urban pastoral mobilities in Mongolia and Inner Asia.

**Original environmentalist society: mobility, national identity, civilization and independence in Mongolia and China**

*Bum-Ochir Dulam (National University of Mongolia)*

This paper argues that mobility, as practice and as discursive referent, serves a tactical role in environmental and nationalist discourses in Mongolia.

**South Asian women through the eyes of an Asian woman: an ethnographic view on the status of Tharu woman of North India**

*Jyoti Shukla (University of Lucknow)*

This study is a descriptive qualitative as well as quantitative representation of the Tharu tribal woman in Behriach district on Indo-Nepal border. It projects a model of movement of change in the status of woman and challenges in the development process and the bipolar effect.

**14:00-15:30**

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**The interrelationship of climate change and neoliberal reform in explaining patterns of urban-rural mobility in contemporary Mongolia**

*Craig Janes (University of Waterloo)*

This paper describes the factors that underlie patterns of urban-rural mobility in contemporary Mongolia

**Social body's dislocation in the post-socialist world: changes in the living condition of Mongolian women**

*Lacaze Gaëlle (Paris-Sorbonne)*

My paper analyses two consequences of the post-socialist changes since the 90's: explosion of alcoholism and the brain drain of women. In Mongolian traditions related to nomadic way of life, the contemporary demographic changes have opened new circulatory roads and international migrations.

**LL-NAS03 Landscapes and human transitions: pastoral culture and farmer culture in the new ecology dimension**

*Convenors: Marta Villa (Università della Svizzera Italiana); Federico Bigaran (Provincia Autonoma di Trento)*

**MRT 256: Wed 3rd May, 14:00-15:30, 16:00-17:30**

This panel wants to tell relations with the living landscape, his crossing or change, of two ancestral cultures: the pastoral nomadic and sedentary agriculture. How the different baggage of knowledge can contribute to building a new ecological approach.

**14:00-15:30**

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**In the current living landscape walking with Oetzi, the Iceman, along an ancient nomadic pastoral route in time and space**

*Domenico Nisi (MUSE Trento)*

The route of Eastern Alps penetrations is a prehistoric track of hunting that became pastoral way on which probably Oetzi walked and currently is used for the transhumance. The nomadic people have left signs of their passage that show their ecological relation with the living landscape.

**Sedentary versus nomadic: the representation of the fight as social drama in a fertility ritual of the Eastern Alps. The case study of Silfs in Vinschgau.**

*Marta Villa (Università della Svizzera Italiana)*

The fight between sedentary farmers and nomadic people is showed with a social drama in the fertility ritual in Eastern Alps. The good (farmers) fights the evil (nomadic), the identities and the modes of the conceiving the relation with the living landscape collide and they never reconciled.

**Landscape perception of nomadic and sedentary social groups: report of three case studies**

*Federico Bigaran (Provincia Autonoma di Trento); Rita Brugnara*

The work examines the contents of three rounds of interviews conducted from year 2007 to year 2010 to groups of nomadic herders and sedentary farmers. The purpose is to identify if there are different perceptions and evaluations of landscape experienced by the respondents nomadic and sedentary groups.

**Pastoralism and agriculture in nomadic Bhotia scheduled tribe of Garhwal Himalaya**

*Ajai Pratap Singh (Lucknow University)*

The research paper examines pastoralism and agriculture among the two endogamous groups, namely, Marchha and Jadh, of nomadic Bhotia scheduled tribe of Garhwal Himalaya.

**16:00-17:30**

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**Impact of modernisation and standardisation on small agri-food producers**

*Dario Caccamisi*

Considering social identity, territory and landscape as key element related to certifications in agriculture, the study aims at identifying in which way small producers can benefit from various initiatives related to certification.

**Onions, taboo and cultural memory: practices of time resistance in traditional olericulture of East Slavs (sedentary agriculture)**

*Elena Samoylova*

This report discusses the practices which are dedicated to preservation of vegetable cultures in traditions of settled agriculture. How local traditions can protect a landscape from social and economic changes.

**Commons, corridors and contestation: rangeland fragmentation and collective action for livestock mobility in Northern Kenya**

*Gargule Achiba (University of Bern)*

This research explores the patterns of transformation of indigenous institutions of common pool resources governance among the pastoral herders in Kenya and shows institutions with higher levels of cooperation with government policy and wider networks operate cooperative transformation.

**Governance of agro-pastoral resources and conflicts between local farmers and transhumant pastoralists in north of Côte d'Ivoire**

*Goin Lou Tina Virginie Tra (Institute of Social Anthropology, University of Basel)*

This study aims at understanding resource-use conflicts between herders and farmers from changes in the governance of agro-pastoral areas. Furthermore, this study is to shed light on the adaptive mechanisms performed by transhumant pastoralists and local farmers for facing these changes.

**LL-NAS04 Living together with the land: reaching and honouring treaties with Indigenous Peoples**

*Convenors: Clinton Westman (University of Saskatchewan); Sylvie Poirier (Université Laval)*

*Discussant: Michael Asch (University of Victoria)*

**FSS 2005: Fri 5th May, 14:00-15:30, 16:00-17:30**

We explore treaties and agreements with Indigenous Peoples from a range of perspectives across regional/national contexts both in Canada and beyond. We consider historical and modern treaties, as well as communities in long-term negotiation or implementation, or who refuse to enter such discussions.

**14:00-15:30**

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**Reaching (un)certainities: Canadian state's and Atikamekw Nehirowisiwok's political and cultural projects mobilized in the comprehensive land claims process**

*Benoit Éthier (Université Laval)*

This paper focuses on the articulation of State and indigenous political and cultural projects that are mobilized and expressed in the Comprehensive land claims process in which the Atikamekw Nehirowisiwok (Haute-Mauricie, Québec) are engaged with federal and provincial governments for more than 35 years.

**Land and people: who decides about territory?**

*Leila Inksetter*

This presentation examines different forms of land management claimed by Algonquin communities, where in some instances, land management at the family hunting territory level is viewed as part of customary law and where in other instances, land management at the band level is proposed.

**"Eshku tshikanakuan kanamehtaik - the traces are still visible": language and territory among the Pekuakamiulnuatsh**

*Sukran Tipi (Université Laval)*

This paper presents the results of a collaborative research conducted among the Pekuakamiulnuatsh ("the humans of the flat lake") from 2014-2016 and aiming at a current and intergenerational overview of their connection to their ancestral territory by focussing on the participants' discourse.

**Petitions and treaties: settler impossibilities in the Abenaki-Maliseet borderlands**

*Christopher Roy (Temple University)*

I contrast the logics of petition and treaty, informed by episodes in the history of the Abenaki and Maliseet peoples in the settler colony of Lower Canada. I consider how the logic of petitioning continues to frame the possibilities for indigenous-settler negotiation.

**16:00-17:30**

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**Water-land-person relationships and Te Tiriti O Waitangi/The treaty of Waitangi**

*Andie Palmer (University of Alberta)*

This paper explores ways that relationships to water are expressed between treaty partners, Maori of Ngapuhi iwi and Crown in Right of New Zealand, including the willingness of one party to share with the other what is essential for the continued life of all.

**Negotiating and implementing treaty eight in the Athabasca District/ Northern Alberta, Canada: 1899-2017**

*Clinton Westman (University of Saskatchewan)*

Treaty Eight, concluded circa 1899, is somewhat distinct from other historical treaties in the Canadian Northwest. Its implementation was incomplete, particularly in terms of the oral, but also the written, accounts of its negotiation. Treaty fulfillment continues to challenge contemporary politics.

**On the unfinished character of treaty-making: reflections on the experience of the Crees of Aeyou Istchee (Eastern James Bay)**

*Colin Scott (McGill University)*

A review of four decades of treaty-making by Eeyou Istchee Crees pursuant to their original James Bay and Northern Quebec Agreement (1975) suggests important lessons about the interplay of organization-building, legal agreement and the exercise of power on a northern resource extractive frontier.

**Authority and jurisdiction: indigenous perspective on treaty making**

*Charles Menzies (University of British Columbia)*

This paper examines government to government rights and title negotiations in the context of British Columbian energy development projects.

**LL-NAS05 Mediating livelihoods, stewardship and nature conservation: future directions in environmental anthropology**

*Convenors: Justin Raycraft (McGill University); Nicolas Rasiulis (McGill University)*

*FSS 1007: Fri 5th May, 14:00-15:30, 16:00-17:30*

Exploring how environmental anthropologists can act as mediators between local communities, governments and conservation organisations to foster new collaborative approaches to conservation that are mutually beneficial for humans and ecosystems.

**14:00-15:30**

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**Ethnographic and local positionings in conservation discourse: a case study from Kenya's south rift**

*Kathleen Godfrey (McGill University)*

As conservation takes on a more human dimension, greater attention must be paid to the attitudes of local people. Kenya's South Rift provides a rich site to investigate anthropological questions of identity, governance, and institutional networks.

**Moral dilemmas of representation in conservation social sciences: documenting dynamite fishing and dispossession in southeastern Tanzania**

*Justin Raycraft (McGill University)*

This paper questions how anthropologists should represent visible cases of unsustainable resource use, against the entangled backdrop of ethical responsibilities to human subjects, concerns for wildlife and biodiversity, and personal dispositions of the individual researcher.

**Corruption and cacti: the prickly connection between invasive species and elite capture in the Naibunga Conservancy of northern Kenya**

*Graham Fox (McGill University)*

Paper examines the link between corruption and invasive species in a region of Kenya heavily penetrated by conservationists. These two issues not only share in a colonial history, but work together in a mutualistic fashion that dematerializes the cactus while embedding corruption deeper in the landscape.

**Unpacking Agikuyu people-forest relationships: a case of the Nyandarwa forest in Kenya**

*Gloria Kendi Borona (University of British Columbia)*

This paper seeks to unpack with the tensions of colonial/colonized conservation from the perspective of the Agikuyu people in Kenya. The author emphasizes the need for honest community engagement for sustainable forest protection that centres and hears community voices.

**16:00-17:30**

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**Ethnography and mediation: lessons from a hydro-electric dam controversy**

*Brenda Fitzpatrick (University of British Columbia)*

Findings from ethnographic observation of a hydro-electric dam project suggest process elements—scope, language, resources, and power, along with opportunity to explore beliefs underlying positions-- that must be attended to for just environmental decision-making and collaboration.

**The politics of moose and settler relationships to land in the Cape Breton Highlands: Imagining the potential of protected area management**

*Amy Donovan (Memorial University of Newfoundland)*

This paper explores settler relationships to land in the Cape Breton Highlands, and their collisions with indigenous communities and Parks Canada. I argue that protection agencies must consider settler relationships to land, and would benefit from working to foster their growth in local communities.

**The privatisation of common land in Maasai agro-pastoralist societies: case studies from Kenya and Tanzania**

*Jacques Pollini (McGill University)*

We describe changes in land tenure that accompany the transition from pastoralism to agro-pastoralism in East Africa. We show that individual land allocation encourages individualism and triggers conflicts but may also be a necessary adaptation to dwindling resources and growing population.

**LL-NAS06 Métis and others becoming in mo(u)vement: how diasporas without fixed-homelands are also peoples**

*Convenors: Guillaume Marcotte (Université de Saint-Boniface); Sebastien Malette (Carleton University)*

*Discussant: Michel Bouchard (University of Northern British Columbia)*

**MRT 256: Wed 3rd May, 08:30-10:00**

Studies in nationalism often focus on land and nation. There are, however, cases where populations become peoples without strictly defined territories. This panel explores how a people can be founded on rhizomatic ties, which unite mobile populations through, for example, shared culture and symbols.

**La Terre promise: identité métisse, jurisprudence et représentations spatiales au Canada**

*Étienne Rivard (Université de Saint-Boniface)*

Nous analysons l'argumentaire spatial compris dans le jugement Corneau de février 2015, le seul relatif au droit métis au Québec. Il repose sur une définition plutôt sédentaire de la communauté et se montre insensible à une territorialité « réseautique » comme base de l'identitaire collectif métis.

**L'écuelle d'Edmond : Voyage et autochtonie entre la Vallée du Saint-Laurent et les Pays d'en Haut**

*Guillaume Marcotte (Université de Saint-Boniface)*

Le "homeland" métis au Canada est souvent associé à l'Ouest du pays. En se dissociant de cette représentation, nous explorons l'identité métisse à travers la mobilité constante entre des espaces culturels et géographiques distants, où les rapports à l'autochtonie et au voyage dominant.

**Marie-Louise Riel, protector of Louis Riel?**

*Sebastien Malette (Carleton University)*

This presentation explores the story of Louis Riel and his Métis relationships in the Outaouais region. It is based on the written account of Violet Lalonde. This presentation will challenge ushered allusions that the Métis peoples in Québec have no culture or oral tradition left.

**The Earth is my Elder: an indiginist methodology for re-indigenizing women, mothers and other lost relatives**

*Krista Arias (University of British Columbia, Okanagan)*

Diasporic Indigenous women of Turtle Island, in particular adoptees, migrants and their descendants, are using ceremonial cultural remnants, inter-tribal relationality, somatic memory, earth-epistemology and creative praxis to restore and create tribal birth and mothering traditions and realities.

**LL-NAS07 < order OR stability > Working with pastoral systems in a 'messy' world [Commission on Nomadic Peoples of the IUAES]**

*Convenor: Saverio Kratli (IUAES Commission of Nomadic Peoples)*

*MRT 221: Thu 4th May, 08:30-10:00, 14:00-15:30, 16:00-17:30*

Contexts dominated by variability escape 'order' in the conventional sense that associates it with stability. Efforts to reduce their uncertainty by introducing stability only result in increased turbulence. The panel is about the implications of this paradox when working with pastoral systems.

**08:30-10:00**

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**The Material Culture of Evacuation: Ontological Reflections on East African Pastoral IDPs and Humanitarian Assistance**

*Shinya Konaka (University of Shizuoka)*

This paper reveals the material culture of evacuation based on the ethnographic study of the East African pastoral IDPs. Each ethnic group has a minimum set of commodities based on their horizontal ontology of uncertainty that the standards of humanitarian assistance frameworks has never considered

**Irrigation plans and unintended consequences in the pastoral drylands of Turkana, Kenya**

*Gregory Akall (University of Cambridge)*

Turkana is one of the driest and poorest regions of Kenya. From the colonial and into postcolonial period, the dominant 'solution' to the 'problem' of pastoralist poverty in Turkana was irrigation. Systems were thought to bring a controlled flow of water to the land and secure productive livelihoods

**« Ordonner l'intensification ? » Pastoralisme et agro-industrie dans la moyenne vallée du fleuve Sénégal**

*Sergio Magnani (IRAM); Véronique Ancey (CIRAD)*

Dans la vallée du fleuve Sénégal, une laiterie industrielle propose un schéma d'intensification pour stabiliser la production laitière pastorale. Son intervention est infléchie par les pasteurs qui s'en servent pour gérer la variabilité climatique dans un contexte de cloisonnement de l'espace.

**Carving a new path: Between order and stability in the Banni Grasslands of Western India**

*Natasha Maru*

State intervention to establish 'order' in a 'messy' communally managed pastoral grassland lead to social cleavages in the community that make restoration of stability difficult. The larger forces behind the intervention fundamentally alter the moral economy within which the pastoralists operate.

**14:00-15:30**

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**Uncertainty and Simplification: Variations on Scott's thesis and implications for pastoral and nomadic peoples**

*Purnendu Kavoori (Azim Premji University)*

Students of pastoralism know that development interventions often produce unexpected outcomes. Using the influential work of James Scott, it is argued that concerns of variability, risk and uncertainty, have now a much broader resonance in development studies

**Complex emergencies: the resilience challenge in Northern Kenya Drylands**

*Greta Semplici (University of Oxford)*

Turkana drylands disequilibria are considered an obstacle for pastoral production systems and planners' proposals aim to stabilize its resource base. This paper instead shows pastoralism as an efficient production system which works with its capricious environment, and the associate risks of forced stability.

**Improvising Life and Order in Northern Northern Mongolia: Reindeer Pastoralism, Governance, and (Un)Certainty**

*Nicolas Rasiulis (McGill University)*

Riskiness and instability inherent to Mongolian Dukha reindeer pastoralists' dynamic lifestyles are effectively dealt with through improvised gestures and strategies. Regulatory institutions' attempts to stabilise Dukha lifestyles pose challenges to which there are only uncertain solutions.

### **Comparing transhumance in Xinjiang, China and California, USA**

*Shalima Talinbayi (environmental science and engineering)*

There are major differences between China and the United States in animal husbandry affecting the costs of transhumance. This may offer insights for Xinjiang policy development during the transition from traditional subsistence pastoralism to commercial animal husbandry

**16:00-17:30**

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### **Keeping the move in a messy landscape: mobility patterns of nomadic pastoralists across densely-cultivated Gujarat (India)**

*Matthieu Salpeteur (CNRS, UMR 5175)*

In this paper we analyze how pastoralists of Gujarat (India) deal with fast-changing landscapes while migrating during the year. We combine GPS tracks with social interactions records to study how movements patterns change across areas characterised by different levels of landscape fragmentation.

## **MB-AMS: Moving bodies: Affects, Movement and Stillness/ Corps mouvants: Affects, mouvement et repos**

Panels in this stream explore various bodily rhythms within contexts and encounters with animals, water, wind as well as when dancing, doing sports or performing healing rituals.

Ces panels explorent divers rythmes corporels dans plusieurs contextes et formes de rencontres avec les animaux, l'eau, le vent ainsi que lors de danses, sports ou performances rituelles de guérison.

### **MB-AMS01 Between experiencing and ethnographizing in practice-based research**

*Convenors: Kathe Gray (York University); Julien Cossette (University of Chicago)*

*VNR 1095: Sat 6th May, 08:30-10:00*

This panel considers the theoretical and methodological conundrums ethnographers face when using the self as a research site, especially the tension between being immersed in a mindful bodily practice and reflecting analytically on the experience—"being in the moment" and "being in their heads."

**U Thlien: from folklore to reality... even anthropologists can be cursed!**

*Emilie Parent (University of Montreal)*

Among the Khasis of India, the belief in witchcraft is widespread. U Thlien- a snake demon demanding blood sacrifice-is actual and part of everyday life. As a newcomer, the anthropologist may at first think he is safe from curses and black magic. But his illusions are rapidly shattered when all the signs are pointing to the fact that he has been cursed. What to do? To whom should he reach for healing? How should we interpret this phenomenon?

**Listening: ethnographic methods for the study of silence and contemplation**

*Paula Pryce (University of British Columbia)*

Research adaptations of contemplative practices prompt the ethnographer to develop intersubjective fieldwork and “deep listening” techniques to assist in the understanding of people living in the silence and stillness of American Christian monasteries.

**The formation of joint intentionality in the act of walking together**

*Anna Christen (University of Basel, University of Konstanz)*

How is joint intentionality formed when people walk together? Drawing on my fieldwork in South Africa and the action theory of M. Gilbert, I explore how joint intentionality arises via Participant Observation and how a shift from mere observation to participation can be put into predication.

**Kinetographizing the Alevi semah**

*Sinibaldo De Rosa (University of Exeter)*

The paper discusses the use of the Kinetography Laban as part of a transnational ethnographic research on the semah of the Alevites. It questions limits and possibilities of epistemological categories and fieldwork methodologies that aim at approaching human movement.

**MB-AMS02 Continuity and variation in embodiment and experience**

*Convenors: Keiji Ideta (the University of Tokyo); Rieko Tanaka*

**MNT 103: Wed 3rd May, 16:00-17:30**

The panel reconsiders the paradigm of body from the concept of “embodiment”, and explores diversity of the continuity and variation of bodily experiences through the practices of dancers, musicians and other practices in various fields.

**“Continuity of Experience” in musical performance in Cuba**

*Rieko Tanaka*

This paper focuses on the following topics: experience of continuity, reflect body for situation, variation and conceptualization of music, and body as multilayered experience, through the case studies of some Cuban musicians who perform various categories of music easily.

**“If you’re so stressed, maybe this job is not for you”: the embodiment of musicians’ identities through the management of performance anxiety in Montreal**

*Cassandra Ville (University of Montreal)*

Based on ethnographic fieldwork among students in a classical music department in Montreal, this research explores how mind-body duality collapses in musical performances. It examines the discourses and practices around performance anxiety that embody student’ identities as musicians.

**Bodily experience in dancing as continuity and variation from a case of professional ballet company in Thailand**

*Keiji Ideta (the University of Tokyo)*

By focusing on dancing practice at a professional ballet company in Thailand, this paper argues that how a variety of bodily movements are continued and varied in a cross dancing way that they dance different kinds of dances.

**Relational embodiment, or how I learned about sticky matter, the matter of feeling**

*Anne-Sophie Reichert (University of Chicago)*

Building on ethnographic fieldwork with a performance art group, I analyze the performer’s aim to engage with the past in a sensuous manner and I discuss the practice of cross-temporal relational embodiment which challenges notions of embodiment as being limited to an individual body proper.

**MB-AMS03 Life in movement: becomings of the bodies**

*Convenors: Nima Jangouk (University of Ottawa)*

*Chair: Julie Laplante (University of Ottawa)*

**TBT 315: Tue 2nd May, 15:00-16:30**

This panel explores moving bodies as becoming beings that perceive worlds through their lived experiences. The body as an open-ended field of sensory experience that comprises human/non-human entanglements will be traced in various health care practices and healing rituals.

**Social and cultural adaptation of ex patient and patient of leprosy: study their behaviour of medication and social relationship in Manado**

*Benny Malonda (Faculty of Social and Political Sciences University of Sam Ratulangi Manado Indonesia); Welly Mamosey (University of Sam Ratulangi)*

In this paper will be described the movement of ex patients and patients of leprosy in Manado, that adapted to their social and cultural environment in their daily life; and particularly this paper related to their behaviour to seek the source of medication

**Embodying prison**

*Manuela Cunha (Universidade do Minho, CRIA-UMinho)*

How does the experience of confinement become inscribed on the body and the senses? Mediated by social relations, this experience is highly contextual and varies not only according to prison-specific circumstances, but also with social-specific circumstances

### **Encreur son histoire dans sa peau: femmes et tatouage en Polynésie française**

*Catherine Charest (Université Laval)*

Depuis une dizaine d'années, les femmes de Polynésie française tatouent leur peau afin d'y inscrire plusieurs messages. Le tatouage va au-delà de l'esthétisme en leur permettant de marquer, entre autres, leur identité, l'histoire de leur famille, leur relation aux ancêtres et leur féminité.

### **Movement for aesthetics or health?: body movement of 'wa' in traditional Japanese culture**

*Yuri Nonami (Otemae University)*

In traditional Japanese culture, there are common slow body movements such as "suri-ashi" in Zeami and Budo. Recently they are introduced and practiced in health care exercises. This paper examines how these body movements are perceived and embodied by audiences as well as performers, practitioners.

### **MB-AMS04 "Moveo ergo sum": towards an anthropology of embodied mobilities [IUAES-Tourism, EASA AnthroMob]**

*Convenors: Noel B. Salazar (University of Leuven); Linda McNenly (Wilfrid Laurier University)*

**VNR 1095: Sat 6th May, 14:00-15:30**

What does 'active' movement (in contrast to being moved) do to our bodies and minds? What do active movers hope to achieve (apart from the obvious health benefits)? Which transformations are desired and which ones obtained? This panel will address these and related questions.

### **Fast technologies and slow travels: experiencing place through apps, virtual maps, and walking**

*Linda McNenly (Wilfrid Laurier University)*

Based on preliminary research and a case study analysis, this paper considers how this technology-human hybrid form of mobility and travel may possibly lead to different experiences and understandings of place.

### **Meaningful slow motion**

*Noel B. Salazar (University of Leuven)*

Based on preliminary research findings, this paper will analyse the active quest for slow modes of travel and mobility in the 'developed' world against the wider background of other forms of slow mobility (whether voluntary or forced).

### **Stagnation and acceleration: the embodied movements of African traders in China**

*Jing Jing Liu (University of Toronto)*

Drawing on preliminary ethnographic research with African traders, this paper analyzes the decision by African migrants to travel 'quickly' to China against the wider background of 'slow' modes of mobility that characterize African movement to Europe, and the 'West' more generally.

**Scottish country dancing as a moving reason for mobility: at home, in the diaspora and beyond**

*Joy Hendry (Oxford Brookes University)*

This paper addresses a bodily practice that inspires and explains a drive for mobility. It will also inquire into the importance of visiting the home of the practice – Scotland – and the symbolic value of that home culture for dancers in the Scottish diaspora and other parts of the world.

**MB-AMS06 Moving bodies: sport, gender, and embodiment**

*Convenors: Katja Pettinen (Mount Royal University); Mary-Lee Mulholland (Mount Royal University)*

**MRT 015: Thu 4th May, 08:30-10:00**

This panel will discuss the creation, affect, skill, and restriction in movement in relation to the, at times, elusive and culturally variable domain of sport. In particular, we are interested how bodies are gendered and sexed these movements.

**Powerful/dangerous bodies: transformative movement and the case of the slap skate**

*Sarah Jacobs (University of Calgary)*

Within sport, unexpected movement can realize something transformative. I propose a taxonomy of transformative movement as: 1) progressive, 2) transcendent, or 3) transgressive. I then use the slap skate as a case to explore movement at the intersection of technology, danger and power.

**Abandon yourself to the pattern! Inculcating technique in Olympic weightlifting**

*Charles Mather (University of Calgary)*

In this paper, I use Olympic Weightlifting as a case study for how athletes learn requisite movements and techniques for their sport. I contrast training (when athletes engage in ritual movement) with competition (when athletes enact performative movement).

**Negotiating biology and identity fluidity: the production of contextually specific ability and disability in sport**

*Patrick Galler (The University of Western Ontario)*

This paper explores the experiential and contextually bounded nature of 'abled-bodiedness', or 'disability', in people who are navigating relatively invisible limitations both within and beyond sport and offers a theorization of how an individual may be more or less able bodied across contexts.

**Lost between genes and hormones: the crisis of sex verification in sport**

*Katja Pettinen (Mount Royal University)*

This paper examines the ideology of sex verification in international elite athletics.

**MB-AMS07 Socio-cultural anthropology of sports**

*Convenor: Luiz Fernando Rojo Mattos (Universidade Federal Fluminense)*

**HGN 302: Fri 5th May, 14:00-15:30, 16:00-17:30**

Sport is a transcendental dimension of contemporary societies itself, and most importantly, a great arena to study socio-cultural aspects of societies partly due to its characteristic of being a “free zone”. In this panel we appeal to participants to contribute with papers on both these dimensions.

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**14:00-15:30**

**Aspects of anthropology of sports in Brazil**

*Luiz Fernando Rojo Mattos (Universidade Federal Fluminense)*

This paper aims to open a debate about the creation of the IUAES Anthropology of Sports Commission. To do it, I'll present some aspects of Brazilian Anthropology of Sports, stimulating a perspective which goes from an analysis of each national tradition to global and comparative investigations in our field.

**Rethinking the (in)visibility of LGBTIQ people in Brazil through their sport practices**

*Wagner De Camargo (UFSCar)*

This is part of a research about gender and sexuality in the field of sports. Particularly this paper focuses the growing tendency of sportization in the Brazilian society (phenomenon from the last 10 years) and the LGBTIQ subjects involved in it.

**'In 2015 we are all indigenous': reflecting on the World Games of Indigenous Peoples (October 2015, Palmas, Brazil)**

*Isabelle Schulte-Tenckhoff (Graduate Institute of International and Development Studies); Sarah Silva Telles (Pontifical Catholic University)*

This paper explores the World Games of Indigenous Peoples held in Brazil in 2015 through the double lens of indigeneity, with its performative dimension, and Indigenism, modeled on Orientalism, to destabilize the classic indigenous versus non-indigenous binary.

**The affective performance of Argentinian soccer fans**

*Matthew Hawkins (Carleton University)*

Soccer matches in Argentina are visceral and evocative performances. This paper explores how fans in the stadium produce and apprehend a complete sensual experience that contributes to their ever changing emotional states during a match.

**16:00-17:30**

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**Quoi peut nous enseigner une anthropologie fondamentale sur le mouvement corporel dans le jeu du soccer ?**

*Beatriz Velez (IREF, UQAM)*

J'essaie de déchiffrer le sens anthropologique du mouvement corporel dans un match de soccer en interrogeant le caractère ubrique (créateur de désordre) de la règle imposée par le jeu à des êtres à vocation manuelle : « prescrire les pieds et proscrire les mains pour contrôler un ballon rond ».

**Two balls for more excitement: transformations of volleyball among the Bunun of Taiwan**

*Jérôme Soldani (Université Paul-Valéry Montpellier 3)*

During the last three decades, Bunun people in Taiwan have deeply transformed the game of volleyball. Now they play with two balls and teams of more than fifteen players each on a regular field just next their Presbyterian churches. Doing so, they share common values and build their group identity.

**Basketball as a culture performance: makings of community, membership, and citizenship between the USA and Mexico**

*Bernardo Rios (Skidmore College)*

Ethnography on how transnational youth in Mexico and the USA use sport as a cultural marker for membership within a community.

**MB-AMS09 The cultural phenomenology of movement**

*Convenors: Julie Laplante (University of Ottawa); Bernhard Leistle (Carleton University)*

**VNR 3035: Wed 3rd May, 08:30-10:00, 14:00-15:30, 16:00-17:30**

Our panel wants to look at the phenomenological interrelationship between the experience of movement and cultural systems of meaning. We ask how concrete bodily movements simultaneously express and produce culture. Papers can address this question from empirical or theoretical perspectives.

**08:30-10:00**

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**Decay of the concrete: an address for the urban(e) through Thai boxing.**

*Paul Schissel (The University of North Carolina at Chapel Hill)*

Putting descriptive phenomenology to practice, I show how Thai boxers' corporeal movements instantiate particular times and values under local conditions of precariousness in military-industrial Thailand.

**Fighters in motion: the phenomenology of shared pain**

*Mathias Levi Toft Kristiansen (Aarhus University)*

This paper explores how the embodied experience of pain caused by bodily movements such as kicking, punching and choking works as a focal point for how individuals build social relationships to each other within the experiential space of a Danish MMA gym.

### **Phenomenology and cultural efficacy in dance**

*Bernhard Leistle (Carleton University)*

Phenomenology insists that movement is at the same time representative and constitutive of cultural meaning. The paper explores this intertwining in the field of dance experience where it is realized in an exemplary manner.

### **Moving bodies as lived experience: a political challenge?**

*Gunn Engelsrud (Norwegian School of Sport Sciences); Anne Birgitte Leseth (Oslo and Akershus University College)*

The paper explores how the theoretical concept from phenomenology 'the moving lived body' can challenge how the body has been constituted as a constructed, and scientific (analytical) phenomenon. We ask; What can phenomenological methodology contribute with regrading understanding the 'the moving living body' across political and disciplinary contexts?

**14:00-15:30**

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### **At the limits: cycling as a physical, mental and cultural means for being there**

*Karri Kiiskinen (University of Turku)*

Long distance cyclists use their bodies in order to activate diverse elements in the natural and cultural environments they are mobile in. It is suggested that here not only new experiences of the roads and bodies but also a sense of route is suggested which reveals also changing socio-cultural worlds.

### **By virtue of walking: embodied Cathar experiences on a long-distance hiking trail**

*Ariadne Menzel (Massey University)*

This paper demonstrates the potential of walking with reference to a medieval context. Based on fieldwork on the Cathar Trail, it argues that particular meanings developed through people's walking. Walking meditation, historical narratives, imagination and gesture were particularly important.

### **'Heritage-making': walking as embodied and constitutive practice**

*Erin Gibson (University of Glasgow)*

This paper draws on ethnoarchaeological data from British Columbia, Canada and Cyprus to illustrate how identity, landscape and the nonhuman world are interwoven through the embodied act of moving.

### **Examining the inner and outer movement of meditation in Buddhism**

*Boyan Atzev (University of Ottawa)*

The presentation aims to look at meditation, particularly Mindfulness meditation, as a technique that re-orders reality. The meditation re-focuses the body regular engagement in and perception of its environment in order to refresh its experience of reality.

**16:00-17:30**

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**Moving, knowing, healing: moving and the perception of the world in Qeshm island, Iran**

*Nima Jangouk (University of Ottawa)*

I would like to discuss how moving within the flows of life, as well as various movements during Zâr ritual (the prevalent healing ceremony in the Middle East and the Horn of Africa), constitute new meanings of healing, life and the world for the people of Qeshm Island, Iran.

**Living in the “corridor”: governing uncertainty in every day’s life clinic in Java, Indonesia**

*Erlin Erlina (Australian National University)*

This paper is about “corridor” as the liminal space when chronically ill population are to navigate the uncertainty in hospital. The corridors are a metaphor that has allowed ethnographer to understand the nature of uncertainty and recognise how Javanese people govern the uncertainty.

**On vital people-plant plasticities in Jamu Medicine on the island of Java, Indonesia.**

*Julie Laplante (University of Ottawa)*

Jamu medicine is an everyday practice of preparing fresh plant elixirs. I argue that knowledge is within the very bodily processes (movements, sounds and rhythms) involved in transforming fresh vegetal matter into liquid form to fit with fluid Javanese bodies of winds and flows.

**Bodies, machines, nature: sites of meaning-making in Canada’s oil and gas industry**

*Dan Houser (Carleton University)*

The work of oil extraction in Western Canada is rife with movement, violence, and implication, partnering humans and machines against ‘nature’. Through a phenomenological lens, this paper explores the implications of these sites of cultural exchange and making.

**MB-AMS10 Dancing goose: moving with and moving like animals**

*Convenors: Veronique Servais (University of Liège); Joanne Clavel (Université Paris 8)*

**MRT 015: Thu 4th May, 14:00-15:30, 16:00-17:30**

The panel would like to explore how body movements (moving together and moving like) can affect the perception and the process of knowing animals and their mind. The question might be addressed with captive, free, domesticated or trained animals, from a scientific or an artistic point of view.

**14:00-15:30**

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**From human to insect: crossing corporeal boundaries of being-in-the-world through Butoh dance**

*Paola Esposito (University of Oxford)*

Butoh dancers turn their bodies into forms other than the human, with their movements providing the main vehicle for the transformation. This contribution explores butoh's metamorphic movement, by focusing on an exercise which entails 'becoming a caterpillar'.

**"You can't lead a horse, but you can drink": the spectacular movement coordination between drunk riders and sober horses in Mongolia**

*Charlotte Marchina (INALCO)*

This paper discusses the situation of a drunk Mongolian herder riding a horse. The horse counterbalances its rider's uneven movements to bring him safely back home. Despite the very inharmonious form, this spectacular way of moving together entails coordinated movements between human and animal.

**Dancing the cobra**

*Marie-Aude Ravet*

The Kalbeliya community in Rajasthan used to live from snake charming. With the new difficulty to keep snakes, women have created a dance imitating the moves of the cobra. The paper will highlight the specific postures adopted to imitate the snake, as I saw them during my stays with the Kalbeliyas.

**Tracking other animals' body-perspectives: from practice to philosophy and art**

*Baptiste Morizot (Aix-Marseille Université); Estelle Zhong*

From tracking animals to creating an artwork on the body experience of it – such is the trajectory of our inquiry: how tracking makes us access animals' body-perspectives on the world in a non-metaphorical way? What philosophical and artistic modes of figuration would be relevant to convey them?

**16:00-17:30**

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**Artistic Performances**

## **MB-MT: Moving bodies: Medical Travels/ Corps mouvants: Trajets médicaux**

There are many varied yet fascinating fluid spaces between supposedly hard medical facts and people's lived experiences across time and borders. These panels explore such concerns.

Il y a plusieurs espaces fluides variés mais fascinants entre les soi-disant faits médicaux et leur expérience vécue par des personnes à travers le temps et les frontières. Ces panels invitent des communications qui explorent de tels préoccupations.

### **MB-MT04 Flexible reproduction: on the moving articulations of reproduction, technology and culture**

*Convenors: Sophya Yumakulov (York University); Kelsey Marr (University of Saskatchewan)*

**TBT 0019: Tue 2nd May, 13:00-14:30, 15:00-16:30**

This panel seeks to explore reproduction in all of its diverse forms, and the space it opens up between defined bodies, relationships, and ideas which trouble normative understandings of biological/physiological reproduction.

**13:00-14:30**

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### **Opening up parenthood: a theoretical exploration of movement, grids and gaps in gestational surrogacy**

*Sophya Yumakulov (York University)*

This paper explores gestational surrogacy through Massumi's framework of movement, grids and gaps. I argue that surrogate bodies occupy a gap between "parent" and "non-parent" and in fact close the gaps for individuals wishing to be parents in a system of continuous motion, creation and recreation.

### **Shifting reproductive governance and family planning practice in Northern Ghana**

*Lauren Wallace (McMaster University)*

Using the lens of reproductive governance, this paper explores shifting discourses of normative family planning in northern Ghana, and their link with moral responsibility and new idealized forms of care and intimate relationships.

### **Politics, doctors, reproductive technologies & religion: transgenerational understandings and experiences of single motherhood in Spain**

*Ana Bravo-Moreno (University of Granada (Spain))*

This article analyses how Roman Catholicism permeates different governments and medical practices in Spain, explicitly during the Francoist dictatorship and implicitly in the current democracy. This affects the field of assisted reproduction, where its biases discriminate against women.

**15:00-16:30**

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**“I’m glad they are an option for other people”: arts in the imagined reproductive future of post-graduate students**

*Kelsey Marr (University of Saskatchewan)*

This paper examines how graduate students draw on discourses of risk and idealized adoption to enact ARTs as “an option for other people.” This paper continues a discussion on the fluid cultural spaces found at the intersections of ARTs and the reproductive futures of assumably fertile individuals.

**The (in)fertile valley: alternative medicine, biotechnology, and life in Silicon Valley**

*Navreet Nahal (University of Toronto)*

What does it mean to create a life from a holistic framework in the context of an intensely materialist, capitalist, and (bio)technological society? This paper will examine how the use of alternative medicine for infertility alters normative understandings of procreation and the reproductive body.

**Embodied experiences of polycystic ovarian syndrome beyond “women’s health”**

*Kaitlyn Vleming (University of Toronto)*

While clinicians and patient resources tend to frame polycystic ovarian syndrome (PCOS) as primarily a reproductive health condition, I argue that this is reductive of many people’s actual embodied experience of the diagnosis.

**MB-MT05 L’expérience médicale dans le temps et l’espace. Regards particuliers sur ses mouvements en Afrique/Medical Experience in Time and Space. Specific Insights in its Movements in Africa**

*Convenors: Paul Ulrich Otye Elom (University of Maroua-Cameroon); Jean Paulin Mengue Me Ndong (The University of Yaounde I)*

**VNR 1075: Sat 6th May, 08:30-10:00, 14:00-15:30**

Ce titre entend aborder l’expérience médicale sous un angle pluriel qui intègre les médecines locales, les stratégies endogènes de lutte contre les souffrances et les maladies vécues diversement d’une culture à l’autre.

**08:30-10:00**

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**Atemporalité et connivence diacritique dans l’expérience médicale en négro-culture: diagnostiquer la maladie par les mancies**

*Antoinette Marcelle Ewolo Ngah (The university of Yaounde I)*

L’expérience médicale en contexte socioculturel négro-africain est un mécanisme atemporel de prise en charge des pathologies qui implique entre autres modalités de détermination de la maladie les mancies ou la divination sans laquelle sa résorption semble être une gageure.

### **La médecine chez les peuls du Cameroun septentrional.**

*Jean Paulin Mengue Me Ndong (The University of Yaounde 1)*

Cette étude lève plusieurs pans de voile sur la société peule d'hier et d'aujourd'hui. Cet exposé est une invitation à la (re) découverte de soi et de l'autre, un retour au pouvoir de la guérison locale est plus que nécessaire.

### **Les besoins sanitaires dans les zones de conflits au Cameroun**

*Ignace Bertrand Ndzana (Ngaoundere University)*

Cette réflexion essaie de mettre l'emphase sur la nécessité pour la communauté internationale de mettre en place des stratégies et des actions permettant de faire face à la problématique des déplacés en Afrique.

**14:00-15:30**

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### **Rôle et devoirs du garde malade en situation chronique au Cameroun**

*Julienne Louise Ngo Likeng (Catholic University of Central Africa)*

Cette réflexion met donc en exergue le rôle des gardes malades dans le fonctionnement des hôpitaux camerounais et souligne en même temps des obstacles de tous genres qui pourraient occulter sa place.

### **Ethno-anthropologie de l'aliment-médicament en négro-culture : une incursion chez les Beti-bulu du Cameroun et les Fang du Gabon.**

*Paul Ulrich Otye Elom (University of Maroua-Cameroon)*

Chez les Fang-Beti-Bulu en particulier, on estime que l'aliment, plus qu'un médicament, est un remède qui intervient dans toutes les maladies.

### **MB-MT06 Medical travels, technology flows and non-communicable disease control in Africa**

*Convenors: Benson Mulemi (The Catholic University of Eastern Africa); Charles Olang'o (Maseno University)*

**FSS 4015: Wed 3rd May, 08:30-10:00**

Medical travels and Non-Communicable Disease care resource flows engender and embody social inequities due to uneven distribution of health care resources. The panel will discuss how global, national and regional flows of health care resources shape management of non-communicable diseases in Africa.

### **Consequences of class and mobility variation for cancer management in Mulago National Referral Hospital, Uganda**

*Grace Akello (Gulu University)*

This paper will examine consequences of class and medical movement on cancer diagnostic and treatment outcomes.

### **Non-communicable disease care inequities and the patient and medical technology flows in Kenya**

*Benson Mulemi (The Catholic University of Eastern Africa)*

Drawing on hospital ethnography of cancer and diabetes care in Kenya, this paper explores Non-Communicable Disease care imbalances expressed in the movements of patients, technology and health care personnel.

### **The encounter of traditional medicines in Africa: public policies and actors strategies**

*Estelle Kouokam Magne (Catholic University of Central Africa)*

The paper questions the process of construction of new expertise of african and asian medicines in the domain of health and the appropriations by experts and lay people of the prevention and management of cardiovascular illnesses.

### **Technology outsourcing and its implications for cancer treatment in a referral hospital in Western Kenya**

*Kennedy Opande (Maseno University)*

Technology outsourcing of cancer treatment has impacted cancer patients in many ways. Whilst the approach could be expected to lead to prompt access of health care, cancer patients have interpreted this as an out-of-reach enterprise, thus affecting their health seeking behaviour.

### **MB-MT07 Movement of medical knowledge & practice: crossing borders and constructing boundaries in a global world**

*Convenors: Hanna Kienzler (King's College London); Loes Knaapen (University of Ottawa)*

*Discussants: Julie Laplante (University of Ottawa); Vincent Duclos (McGill University)*

**MRT 211: Thu 4th May, 08:30-10:00, 14:00-15:30, 16:00-17:30**

This panel examines the movement of medical knowledge and practice across geographical borders (e.g. from the Global South to the Global North), or across socio-material boundaries (e.g. from lab to clinic), and how standardization, adaptation and demarcation are produced in these processes.

**08:30-10:00**

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### **Local knowledge for a global audience: the stakes of research for Haitian clinicians**

*Pierre Minn (Université de Montréal)*

The rise of global health interventions designed in and directed from the North has led to increased demand to data gathered and produced in the South. This paper will examine the multiple stakes of conducting research for Haitian clinicians.

**Squaring the circle: contingency and universality in iterative research designs in Global Mental Health**

*Doerte Bemme (McGill University)*

The presentation attends to the ways a participatory framework called "Theory of Change" (ToC) operationalizes (and perhaps challenges) the paradox between universality and contingency within a multi-country research consortium in Global Mental Health.

**Translations and frictions in mobilising 'human rights' in the treatment of severe mental illness in Ghana**

*Ursula Read (CERMES3)*

This paper explores the processes through which attempts to mobilise a globalised vision of human rights in mental health care are translated, adapted and resisted in the situated practices and reflections of health workers in Ghana.

**On medications and lifestyle: Alzheimer's disease and situated prevention in Brazil**

*Annette Leibing (University of Montreal); Cíntia Engel; Ana Clara Sousa Damásio dos Santos (University of Brasília); Andrea Vilhena (University of Montreal)*

Based on data from an ongoing multi-site ethnography, the aim of this conference is to analyze the recent epistemological changes towards prevention in dementia research. We will show how this international discourse is embedded in both specialized and non-specialized Brazilian sites of care.

**14:00-15:30**

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**Microbicides and discourses of empowerment: movement of knowledge and ideas from Global North feminists to Global South women through the practice of a clinical trial**

*Shelley Lees (London School of Hygiene and Tropical Medicine)*

Microbicides clinical trials provide an interesting site of observation on how biomedical technologies move from the Global North to the Global South. Research with women participating in a trial reveal how such transfers are understood by Global South women.

**Moving evidence: tracing the flow of blood and data in a vaccine clinical trial**

*Sandalia Genus (University of Edinburgh)*

This paper explores the production, transformation and movement of evidence collected for a clinical trial. This movement exposes how evidence is differently understood in a variety of settings and the complex relationships forged between northern and southern global health institutions.

### **Global vaccine science moving from public to private ownership**

*Janice Graham (Dalhousie University)*

While scientists and health officials call for radical shifts in vaccine innovation, the business model of industrial vaccine science has taken hold. This paper follows an Ebola vaccine moving from a national publicly funded lab, through its licensing to a small biotechnology firm and Big Pharma.

### **When treatment options create diagnostic personas**

*Hanna Kienzler (King's College London)*

This paper questions standardized approaches to mental health care in post-war development contexts arguing that available treatment options rather than symptoms determine diagnoses and care. Normative assumptions about standardization, evidence and ethics will be questioned and critically discussed.

**16:00-17:30**

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### **What happened to Google Flu Trends? Difference in/of algorithmic tracking**

*Vincent Duclos (McGill University)*

Drawing upon troubles experienced by Google Flu Trends, this paper explores how algorithmic tracking aims to turn a messy, connected world into a searchable space. It pays particular attention to tracking's relationship to the otherness of viral life, including its social manifestations.

### **Global Health Initiatives: the difficult task of binding practice with protocols**

*Mylène Mongeon (University of Ottawa)*

This paper explores how evidence-based guidelines are adapted in practice. More specifically, it is interested with this process as it unfolds in the context of global health initiatives – that is when EB knowledge and guidelines elaborated in the North move to – and are implemented in – the South.

### **Standardising end of life care: the movement of 'best practice' of idealised hospice care**

*Erica Borgstrom (Open University); Natashe Lemos Dekker (University of Amsterdam)*

'Best practice' within end of life care is typified in English hospice care. There have been attempts to replicate these practices in different care settings, both within England and other countries. This paper critically examines this movement towards standardisation

### **MB-MT08 Phenomenal landscapes of care: ethnographic cases and methodological challenges of accounting for unspoken and unspeakable experiences**

*Convenors: Sarah Rodimon (Carleton University); Megan Graham (Carleton University)*

*Discussant: Bernhard Leistle (Carleton University)*

**HGN 302: Fri 5th May, 08:30-10:00**

This panel draws attention to sensory ethnography and experiential research in places of care, focusing on embodied relationships among communities, ideologies, and the materiality of care environments.

**Staying attuned in professional intercorporealities: bodily ways of knowing in physical therapy**

*Anne Gudrun Langaas (Oslo and Akershus University College of Applied Sciences); Anne-Lise Middelthon (University of Oslo)*

This paper addresses how students of physical therapy develop bodily ways of knowing during training. Descriptions and reflections on what bodies do and how they are done, infers that students develop more embodied bodies and competencies in staying attuned kinesthetically in intercorporealities.

**Mutual construction of individuality through intercorporeality/ intersubjectivity: exploring care practices of a child with cerebral palsy in Sweden**

*Koya Sato (Chiba University)*

I explore the performative construction of individuality by focusing on unspoken experiences. By examining the practices surrounding a girl with cerebral palsy in a preschool in Sweden, I discuss how people use intersubjectivity and intercorporeality to place the girl as an individual.

**An international traditional medicine hospital and communitas in the chasm of ambiguity and uncertainty**

*Debra Xiangjun Hayes*

This paper examines the phenomenological communitas, its spoken and unspoken aspects among traditional medicine tourists in Southwest China.

**MB-SAR: Moving bodies: Sounds and Resonance/ Corps mouvants: Sons et resonance**

These panels consider the leaking and linking of the powers of sounds in the making of place and ethical relations.

Ces panels procurent un espace pour des communications qui considèrent les pouvoirs fuyants et liants des sons de faire des lieux et des relations éthiques.

**MB-SAR01 Aural anthropology**

*Convenors: Francesco Spagna (Università di Padova); Antonio Marazzi (University of Padova, Italy)*

**MRT 015: Tue 2nd May, 13:00-14:30, 15:00-16:30**

Hearing in the perception of soundscapes, production and uses of sounds and noises in various cultures and environments; acoustic functions for body movements, equilibrium and language abilities.

**13:00-14:30**

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**Unique sounds and signs: the case of Venice**

*Antonio Marazzi (University of Padova, Italy)*

Venice has a unique sonic environment. The symbolic unity of the city is represented by the sound of its huge bell, the 'marangona'. And the whole city has no street noises of cars and buses, but sonic signals for high tide or fog.

**The second sense: new perspectives for an anthropology of listening**

*Ricci Antonello (Sapienza Università di Roma - Italy)*

Taking into account studies on soundscape, acoustic design, and acoustemology, and by means of some ethnographic case studies, this paper proposes some "points of listening": perspectives on hearing (the Second Sense) as a tool to access the world and to understand it.

**Tunnels of voices: acoustic images from a mining world**

*Felice Tiragallo (Università degli Studi di Cagliari, ISRE Sardegna)*

Sensorial landscapes of mining life are linked to the subjective voices of which they express history and memory. Starting from an ethnographic research in Italy, I shall discuss the relationship with performative aspects of oral memory and the aural and visual ones of modern-day mining work.

**Sounds and soundness in ethnography**

*Francesco Spagna (Università di Padova)*

The contrast between different tones of the speech along with the emotional flow in the voice of the narrator, can lead to the point: to find the thread that connect interviews and knit the anthropological discourse. Listening – as well as observation – foster the soundness of ethnographic research.

**15:00-16:30**

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**Resisting hearing, resisting justice**

*Sonal Makhija (University of Helsinki)*

In this paper I will discuss the relationship between audibility, hearing and justice, and the multiple layers of 'hearing' in a courtroom. Drawing on my fieldwork in a courtroom in Mumbai, I will show how hierarchical spatialisation affects audibility, hearing and justice.

**MB-SAR02 Scenes of sensual ethnographic encounters, scenes of resistance, performative and transitory music scenes (IUAES Commission on Music, Dance, Performative Practices and Sound)**

*Convenor: Rajko Mursic (University of Ljubljana)*

**VNR 2095: Sat 6th May, 08:30-10:00**

The aim of the panel is to discuss sensual essence, performativity and transitory nature of artistic, especially local music scenes. Participants are invited to present studies related to sensual aspects of artistic experience and transitory essence of sensual ethnographic practices.

### **Underground assemblages: space, practice and encounter among Montreal's metro musicians**

*Nick Wees (University of Victoria)*

Based on my ethnographic research, I show the lived experiences of Montreal metro buskers (street performers) to be less of an identity, profession or autonomous subject-position than an assemblage-act at the convergence of multiple lines of urban flow, suggesting 'scene' as a process of becoming.

### **Live music in North Bay: a discourse of power**

*Gabriel Lavoie (Nipissing University)*

I chose to observe the social dynamics of live music in North Bay. I observed how on the small, local scale, the interactions between performers and the audience set the stage for a discourse of power, and how musicians fought back against the control of their artistry.

### **Diversified Culture policy initiative in supporting newly emerged urban performers-performances of Yi youth in emerging urban sites**

*Zhiyong Yang (Sichuan University, Chengdu, China); Ding Yang (the faculty of art and manufacture, Sichuan University, Chengdu); Ga Wu (Yunnan Academy of Social Sciences)*

The cultural policy and social change both strongly influence urban spaces and affected the roles/functions of body performers in those urban spaces. This paper mainly refers body performances to dance and instrumental music performers of the Yi ethnic.

### **Transitory essence of music experience: autoethnography of music improvisation**

*Rajko Mursic (University of Ljubljana)*

The author will discuss transitory nature of music experience in terms of moving through imagined time and compressing the multidimensional space of sensorial perception in music improvisation. He will discuss complexes in body-playing-music and sound-searching-meaning in moments of improvisation.

### **MB-SAR03 Sonic affinities in music and movement**

*Convenor: Shayne Dahl (University of Toronto)*

**SMD 430: Fri 5th May, 08:30-10:00, 14:00-15:30**

In what ways do humans arrange music to relate to others around them, human or non-human? How do these sonic affinities encode the landscape and movement through it? In this panel, we explore some of the ways in which music influences perceptions of movement through space and time.

**08:30-10:00**

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**Harmonizing heritage: negotiations of place and potential in contemporary Swiss folk music**

*Sharonne Specker (University of Victoria)*

Contemporary Swiss folk music lets an emerging generation maintain dynamic relationships with place and heritage over time. I explore how key spaces of experience offer sites for cultivating relationships between the new and the traditional, through participation in a community of musical practice.

**'Portugal. Heartfelt & nostalgic song': the sonic representation of Portugal in library music sites**

*Julia Durand (CESEM/FCSH-UNL)*

How are the geographical stereotypes in library music tracks created and circulated internationally, shaping perceptions of the "sonic labels" of different countries, while remaining themselves rather rigidly fixed, despite of (or because of) their international dissemination in audiovisual products?

**'You gotta sing to it!': calling in through song among the Tr'ondëk Hwëch'in First Nation in and around Dawson city, Yukon**

*Tamara Ranspot (University of Aberdeen)*

Responding to a decline in salmon stocks, the Tr'ondëk Hwëch'in First Nation have created a song calling the fish home. This paper explores this practice of calling in through song, examining its foundations in the stories of the region and tracing its resilience through periods of colonial impact.

**14:00-15:30**

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**Mountainous amphitheaters and melodies of the "new return": the conch trumpet in Japanese mountain asceticism**

*Shayne Dahl (University of Toronto)*

In this paper, I explore the conch trumpet in Japanese mountain asceticism and its contemporary significance

**Generating efficacy in the sounds, rhythms, and movements of a contemporary traditional Fijian song-dance**

*Evadne Kelly (York University)*

This paper explores a Fijian song-dance as a site for decolonizing social relations and accomplishing action in post-2006 coup Fiji. I focus on why and how sonic, rhythmic, and movement-based expressions—all implicated in shifting relations of power—are effective aspects of a decolonizing strategy.

**MB-SAR04 Socio-technologic configurations of sound.**

*Convenors: Ayda Melika (University of California, Berkeley); Piotr Cichocki (University of Warsaw); Anton Nikolotov (Berlin Graduate School of Muslim Cultures and Societies, Humboldt University)*

**MRT 219: Thu 4th May, 08:30-10:00**

Sounds travel, move, link and transform. This panel explores how sound is instrumentalized, objectified and how it “leaks” to produce noise and overload. We invite to discuss the way sound enables a unique perspective on the current de-globalizing world and central questions of ethnographic methods.

**Urban soundscapes in contexts of mobility (using the example of Saint-Petersburg)**

*Daria Vasileva (St. Petersburg State University, School of Sociology)*

The processes of formation, change, and reinvention of urban soundscapes today are linked different forms of mobility, the constant crossing of national, social and cultural boundaries by actors at different levels. The research was conducted using the example of Saint-Petersburg public places.

**Collecting sound: online sharing/distribution/libraries of fieldrecording as cultural practice**

*Agata Stanisz (Adam Mickiewicz University in Poznań)*

Sound might be considered not only from the auditory perspective (listening), but also from the perspective of its (re)production and distribution. I will look more closely at fieldrecording as a cultural practice that reveals what is socially audible and recognised as meaningful and worth attention

**Sound an invitation to discover spaces**

*Nadine Wanono (IMAf- CNRS)*

We believe artistic and scientific expressions derive from the same questioning of reality of its perceptions, of our state of consciousness; and those expressions intend to generate sense beyond reality, beyond otherness.

**Music as spatial practice: the case of Vimbuza possession cult and East African gospel**

*Piotr Cichocki (University of Warsaw)*

Referring to what J. Kun have called „audiotopia”, I discuss music and sound as spatial, technologic and performative practice. I analyze music performances from northern Malawi, as creation of invisible, momentary space for individuals to re-construct identity in process of healing and revelation.

## **MB-SSR: Moving bodies: Shamanism, Spiritualism and Religiosity/ Corps mouvants: Shamanisme, spiritisme et religiosité**

These panels focus on transformative experiences both within and beyond organized religious rituals and institutions.

Ces panels invitent des communications qui s'intéressent aux expériences transformationnelles à la fois dans et par-delà les rituels et institutions religieuses organisées.

### **MB-SSR01 Diversité dans le catholicisme et catholicisme vécu. Perspectives intersectionnelles / Diversity in Catholicism and «lived Catholicism»: intersectional perspectives**

*Convenors: Geraldine Mossiere (Université de Montréal); Claude Gélinas (Université de Sherbrooke)*

**VNR 2075: Sat 6th May, 08:30-10:00, 14:00-15:30**

Ce panel présente des ethnographies du catholicisme vécu au Canada afin de documenter la diversité interne au catholicisme selon une perspective intersectionnelle qui tiendra compte notamment des questions générationnelles et des expériences biographiques liées au cycle de vie.

**08:30-10:00**

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### **La diversité et l'évolution des régimes de catholicisme vécu au Québec et à l'international**

*Sarah Wilkins-Laflamme (University of Waterloo); E.-Martin Meunier (Université d'Ottawa); Jean-Philippe Perreault (Université Laval)*

À partir de données d'enquêtes, nous examinerons les configurations de catholicité qui émergent du pluralisme des identités religieuses, du rôle que joue la religion dans la vie des individus ainsi que des dynamiques intergénérationnelles au Québec et à travers 21 autres pays à tradition catholique.

### **Catholicisme et anthropologie de la dévotion au Québec : une ethnographie des prières à Frère André**

*Geraldine Mossiere (Université de Montréal)*

Les pratiques de dévotion au Frère André constituent un volet du catholicisme vécu au Québec axé sur la ritualisation des expériences du cycle de vie et de la modernité. La subjectivation du rapport au soi et à la figure de sainteté s'articule ici à une intimité construite par la piété.

**Diversité des parcours spirituels de “baby-boomers” nés catholiques: quelques pistes d’analyse**

*Véronique Jourdain (Université de Montréal)*

La communication portera sur l’évolution spirituelle de baby-boomers nés et socialisés dans le catholicisme. Nous désirons mettre en lumière quelques tendances globales permettant de comprendre l’évolution spirituelle générale de cette génération au Québec.

**Le rapport à l’institution à l’aune de l’expérience religieuse de jeunes catholiques**

*Emilie Drapeau (Université d’Ottawa)*

La communication portera sur l’expérience religieuse de jeunes évoluant en contexte sécularisé. L’accent sera mis sur le rapport entretenu à l’institution catholique du point de vue de jeunes qui mènent leur démarche religieuse au sein de cette institution.

**14:00-15:30**

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**Profil du leadership dans le catholicisme québécois contemporain**

*Claude Gélinas (Université de Sherbrooke)*

Cette communication vise à brosser un portrait actuel des leaders au sein des groupes religieux catholiques du Québec en faisant ressortir plus particulièrement les critères sur lesquels repose leur légitimité, ainsi que les attentes à leur égard.

**Lived Catholicism and religious authority**

*Deirdre Meintel (Université de Montréal)*

I examine the tension between Catholic religious experience and practice in relation to religious authority. I will examine how individuals see their religious experience and practice and in particular, where they situate the sources of authority and legitimacy for their « lived Catholicism ».

**Groupes catholiques laïcs au Québec : Une vie spirituelle autonome et complémentaire à l’Église**

*Guillaume Boucher (Université de Montréal)*

Des groupes laïcs régionaux donnent à voir une « vitalité du catholicisme »—créativité religieuse faisant référence à l’Église mais ne s’y résumant pas—posant défi au modèle paroissial, mais traduisant des besoins spirituels vécus de façon autonome et complémentaire au catholicisme institutionnel.

**Les Métis et le catholicisme vécu : le pouvoir et la résistance d’une identité religieuse autochtone**

*Paul Gareau (University of Alberta)*

Cette présentation mettra l’accent sur l’expérience de la dévotion catholique des Métis comme identité autochtone. En se concentrant sur l’aspect historique de la théorie de McGuire, une généalogie de l’agentivité métisse historique et contemporaine sera explorée en lien avec la dévotion à Marie.

**MB-SSR02 Ideas of movement, faith, and home in Muslim communities in the diaspora**

*Convenors: Leonardo Schiocchet (Austrian Academy of Sciences); Marzia Balzani (New York University, Abu Dhabi)*

**TBT 319: Wed 3rd May, 14:00-15:30, 16:00-17:30**

How do Muslims incorporate complex histories of travel and dislocation into practices reestablishing everyday life in new locations? How are experiences of migration understood in relation to faith and traveling theories even when this is a fraught process for those making new homes far from home?

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**14:00-15:30**

**Who is Shia in Bangladesh? Ethnic, linguistic, and transnational religious connectivity**

*Humayun Kabir (North South University)*

This paper interrogates the construction and maintenance of the Shia Muslims' (the Twelver Shia) identity in relations to their ethnic, linguistic, and transnational Shia religiosity in Bangladesh, a predominantly Sunni Muslim society.

**Ahmadi Muslims at home in the diaspora**

*Marzia Balzani (New York University, Abu Dhabi)*

Ahmadi Muslims have converted migration and exile fracturing ideas of home into a resilient transformation of diaspora into home, a transformation that is remarkably responsive, both ideationally and practically, to the political, economic and cultural realities of globalization.

**Muslims in diaspora: piety of place-making in the Global North**

*Sholeh Shahrokhi (Butler University)*

From mosques to halal markets; from religious events to charity, Muslims in diaspora have shifted the discourse of belonging from places of origin to communities of care. Muslims in America blur the lines between familiar/strange through space-making strategies connecting faith with public life.

**Examining concepts of mobility among Muslim diasporas in Indonesia: from pre-digital to social media contexts**

*Martin Slama (Austrian Academy of Sciences)*

The paper analyzes changes in how movement is conceptualized by members of Muslim diasporas in Indonesia with a special focus on the growing popularity of digital communication. It also aims to examine how "movement" and "home" can be connected in today's social media age.

**16:00-17:30**

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**Following the Prophet's Path: narrating migration in the Hizmet community in Brazil**

*Liza Dumovich (Universidade Federal Fluminense)*

After the July 15 coup attempt in Turkey, the Hizmet Movement has been largely affected by the ensuing crackdown. This paper analyzes changes in how members of the Hizmet community in Brazil have dealt with their experience of migration, reimagining Turkey, the Movement, and their role in it.

**Can Umma replace the nation? Salafism and deterritorialized citizenship in Lebanon, Kuwait, and Cambodia**

*Zoltan Pall (National University of Singapore)*

This paper examines how participating in the Salafi movement might influence the individual's relationship to the state and his/her belonging to a political community defined by the modern concept of 'nation'.

**Home, (im)mobility, and belonging among Palestinians**

*Leonardo Schiocchet (Austrian Academy of Sciences)*

After more than 65 years of protracted refuge, Palestinian refugees have to make elsewhere "home". This situation has prompted Palestinians worldwide to conceptualize home abroad. What lessons can anthropologists engaging (im) mobility learn from the Palestinian case?

**MB-SSR03 Moments of "grace": exoreligious experiences of the numinous**

*Convenors: Paramita Saha (Artsforward); Jonathan Miles-Watson (Durham University)*

*Discussant: Patrick Laviolette (Tallinn University)*

**TBT 0021: Thu 4th May, 16:00-17:30**

We explore ethnographic accounts/enactments of exoreligious experiences of the numinous using Bateson's concept of 'grace' (1988) as a key theoretical driver. Through this we seek to reconfigure the current debate and introduce ethnography to an arena dominated by quantitative data.

**The elfish enactment of 'Christmas magic': an exploration of parental delight in childhood play**

*Lucinda Murphy (University of Durham)*

This paper explores ethnographic observations from my experience of working as a Christmas Elf last December at Crook Hall in Durham. Drawing upon Bateson's notion of grace, I seek to understand the nature of the delight parents enjoy when sharing in their children's experience of 'Christmas magic'.

**Sexuality and spirituality: intercultural experiences of Tai Chi Chuan female practitioners**

*Nicole Zaneti (Catholic University of Brasilia)*

We present a comparative, phenomenological, investigation into the sexuality and spirituality of Brazilian and English practitioners of Tai Chi Chuan. In particular we consider the way that these movements generate a spiritual experience through a sense of connectedness with both self and other.

**Authenticity and the reality of spiritual experience during a collective cyber-pilgrimage**

*Jonathan Miles-Watson (Durham University); Vivian Asimos (Durham University)*

We use a discussion of spirituality and reality on a cyber-pilgrimage, which lacks the moors and constraints of an established religious corollary, to unlock the processes by which individual experiences are collectively woven together by the pilgrim's movements through chimerical sacred space.

**MB-SSR05 Religious mobility revisited: migrating spirits, rituals and beliefs**

*Convenors: Marie Nathalie LeBlanc (Université du Québec à Montréal); Deirdre Meintel (Université de Montréal)*

**MRT 219: Tue 2nd May, 13:00-14:30, 15:00-16:30**

This panel explores how local actors and anthropologists think about present-day expressions of religion, spirituality, the occult and the esoteric. Papers based on case studies examine how practices, beliefs and rituals are combined to connect the spirit world to modern social contexts.

**13:00-14:30**

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**Occult power and the circulation of knowledge: the case of contemporary Marabouts in Côte d'Ivoire**

*Marie Nathalie LeBlanc (Université du Québec à Montréal)*

Based on ethnographic fieldwork in Côte d'Ivoire, this paper proposes to explore the circulation of Islamic occult knowledge in the practices of local marabouts. The paper shows how the moving borders between the world of spirit, esoteric knowledge and the mundane knowledge are combined.

**À la rencontre des esprits brésiliens: donner un sens à la religion du Santo Daime au Québec**

*Jennifer Lopes (University of Montreal)*

La religion brésilienne du Santo Daime s'est implantée au Québec depuis vingt ans. Comment les daimistes du Québec font sens d'une religion issue d'un autre univers culturel? Expérience du religieux, relations entre esprits et membres, apprentissage et bricolage seront abordés.

### **Matérialités, images et mobilités. Expériences religieuses mourides et Baye Fall**

*Alicia Legault-Verdier (University of Montreal)*

Les matérialités dans l'expérience religieuse sont à la fois ce qui fait les mobilités entre le monde des saints et celui des disciples et un espace où se trace la frontière, fluide, entre ceux-ci. Cette communication se veut une réflexion sur les images à partir d'une ethnographie montréalaise.

**15:00-16:30**

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### **Quand les esprits venus des quatre coins du monde s'invitent dans la loge de sudation**

*Marie-Noelle Petropavlovsky (Université de Montréal)*

La « Multi-Religiosity » (Steele2016) s'applique à des personnes ayant un lien avec plus d'une religion et peut impliquer l'invocation d'entités appartenant à des courants spirituels différents. Qu'advient-il de la cohabitation de ces entités lors d'un rituel spécifiquement autochtone comme la loge de sudation?

### **Analytical haunting: an ethnographic journey in Central Mexico**

*Catherine Whittaker (University of Edinburgh)*

The author employed the concept of haunting as an analytical device during her fieldwork in Mexico, which was marked by the case of a disappeared girl, necropolitics, and the ambiguities of ethnographic practice. Haunting productively blurs the binaries of existence, including analytical categories.

### **MB-SSR06 Shamans, senses and synaesthesia: the art of vision**

*Convenors: Cheryl Gaver (University of Ottawa); Hope MacLean (University of Ottawa)*

*Discussant: Marie-Françoise Guedon (University of Ottawa)*

**MRT 211: Tue 2nd May, 13:00-14:30, 15:00-16:30**

This panel focuses on the sensory experience in shamanism, altered states of consciousness, trance and synaesthesia. We ask what ethnographic accounts of movement between senses can teach us about human potential, healing, inter-species communication and the neuro-chemistry of the brain.

**13:00-14:30**

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### **Sensorialité et expérience extraordinaire dans une perspective ontologique**

*Véronique Béguet (University of Ottawa)*

Dans cette présentation, l'expérience extraordinaire (voix, visions, sensations kinesthésiques etc.) est envisagée comme manière différente d'être au monde (inscrite dans le corps et au-delà des sens habituels) et comme accès à une configuration différente du monde. En bref, comme une ontologie.

### **Shamanic vision and colour in Huichol art of Mexico**

*Hope MacLean (University of Ottawa)*

Huichol artist Eligio Carrillo described to the anthropologist Hope MacLean how he perceives colours as a language the gods use to talk. This opens a new way of understanding visionary experience, synaesthesia, and colour symbolism that runs through ethnographic accounts of shamanism.

### **The vision of the Witsuwit'en prophet Bini and the Dane-zaa prophet Charlie Yahey**

*Antonia Mills (UNBC)*

The Vision of the Witsuwit'en Prophet/Shaman Bini and the Beaver Indian. Dane-zaa Prophet/Shaman Charlie Yahey were profound and both revealed what their people must do to keep their worlds from becoming extinct due to changes to come from settler/invaser society.

**15:00-16:30**

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### **When the spirits don't speak to you...**

*Shelley Rabinovitch (University of Ottawa)*

Contact with Spirits/Entities/Soul will be discussed as reported via smell, touch, and sound.

### **Rituals, beliefs and shamanistic practices among Bhujels of Darjeeling Hills**

*Swati Akshay Sachdeva (Sikkim University)*

. Bhujel community of Darjeeling hills traditionally were animist and practiced Shamanism. However, the community witnessed disappearance of the shamanic rituals. Recently, the tradition of shamanistic practices is witnessing a revival among Bhujels.

### **MB-SSR07 The ontological turn: new ethnographic approaches, theories and analysis of spirit mediumship, shamanism, religious ritual and discarnate phenomena**

*Convenors: Fabian Graham (Max Planck Institute); Daiana Andreoli*

**KED B005: Fri 5th May, 08:30-10:00, 14:00-15:30, 16:00-17:30**

Research into role of spirits and the spiritual power of objects has undergone a paradigmatic shift reflective of the ontological turn in contemporary anthropology. This panel explores the privatization and dissemination of this knowledge in evolving ethnographic research methodologies and analyses.

**08:30-10:00**

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**After death communications (ADCs): signs from the Other world in contemporary North America**

*Ellen Badone (McMaster University)*

This paper focuses on experiences of communications from the deceased in contemporary North America, outside a formal institutional religious framework.

**Is the Kumik in a skyscraper at Terrasses de la Chaudière, Hull, Québec a sacred space?**

*Judy Jibb (University of Wales)*

Sacred space built inside a Canadian government office tower is examined. Ethnographic findings suggest new trends are emerging where individuals are claiming back the landscape. Small installations like the Algonquin lodge inside a workplace are re-establishing this connection.

**Affinities and/or disagreements between neo-shamanic ontologies and Catholic references**

*Denise Lombardi (Ecole Pratique des Hautes Etudes Paris - Università degli Studi Milano Bicocca Italy)*

This paper sets out to study the anthropological elements that indicate a convergence between indigenous ontologies, mobilized during neo-shamanic practices, and catholic references belonging to the popular religious European traditions.

**Deep mapping belief**

*Erin Kavanagh (UWTSO)*

The dissemination of knowledge frequently weighs either side of an emic/etic divide. This paper posits an alternative approach, applying the concept of 'deep mapping' as ethnographic practice to bridge differing world views without any loss of individual authority, creating a polyphony of belief.

**14:00-15:30**

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**Spirited away: affective correspondences and the emergence of spirits in contemporary Japan**

*Andrea De Antoni (Ritsumeikan University)*

This paper focuses on the role of affect and perception in spirit possession in contemporary Japan. It argues that spirits can emerge through practice, "affective correspondences" among humans and non-humans, as well as institutionalization, through which meaning is entangled with the affective.

**The gift aporia: money from the gods**

*Fabian Graham (Max Planck Institute)*

Can 'money gods' change one's luck and fate through bestowing 'fortune money' to devotees, and if so, what do they have to gain? A recursive analysis of deific intervention in the human world world through ritual giving in Taiwan.

### **Mediumship in Kimbanguist inspired hymns**

*Aurelien Mokoko Gampiot (CNRS)*

This paper aims to disclose the mediumship at work behind the Kimbanguist inspired hymns, by analyzing life stories collected in ethnographic fieldwork among inspired men and women.

### **Mediumship and social power: possession in Himalayan Hinduism**

*Asaf Sharabi (Peres Academic Center)*

We maintain that the mediums of Mahāsū present mediumship that moves between individual therapeutic performances and social-political performances. As such, in some cases the mediums can be a source of cultural-religious change, while in other cases they can help sustain the social order.

**16:00-17:30**

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### **Study of shamanism among Tharu tribe of India**

*Alok Chantia (AIRO-NDF); Jyoti Shukla (University of Lucknow)*

Tharu is one of the largest tribal group in India . . present paper will focus on the practice of shamanism among tharu tribe of India which will give new inference to understand and elaborate this notion in depth

### **The offering of new rice to god: the belief and practices among the Karbis of Assam (India)**

*Khangembam Singha (Assam University); Sar im Tisso (Assam University Diphu Campus)*

Karbis represents one of the well-known tribes of Assam state in India. The Karbis have the custom to offer newly produced rice crop to the deity and the Ancestor Spirit before consuming them. The present papers envisages on how the newly produced rice is associated with the belief of the Karbis.

### **Nevruz Cem ritual in a Bektashi village**

*Seyhan Kayhan Kilic (Yeditepe University)*

Nevruz is celebrated as the beginning of a new year, the coming of spring. It has been interpreted by the Alevis and Bektashis, through an Islamic framework. It is performed to maintain fertility, peace, unity and solidarity. The ethnographic study is conducted in a Bektashi Village.

### **Tibetan Buddhist spirit for liberation moving from trans-psychic to extended cognitive worldview: Insights from spaces beyond conventional**

*Nupur Pathak (Fellow of Royal Anthropological Institute)*

Present study explores how power of oscillation, which evolves in Tibetan Tantric ritualistic practices for liberation of beings from sufferings, is disseminated to respond to the challenges of uprooted Tibetans at Dharamsala (India) and in stressed global culture through a reinvigorated paradigm.

## **RM-CPV: Relational movements: Crossroads, Places and Violences/ Mouvements relationnels: Carrefours, Lieux et Violences**

These panels will consider and discuss the political violence that occurs when bodies move and are moved through security measures, when language itself is violent and when em(dis)placements occur through the use of language.

Les communications pour ces panels vont considérer et discuter la violence politique sur les manières dont les corps bougent et sont déplacés par des mesures de sécurité, un langage de violence et des em(dé)placements.

### **RM-CPV01 Enterprise anthropology: conflict resolution in business communities**

*Convenors: Keiko Yamaki (Shujitsu University); Noriya Sumihara (Tenri University)*

*Chair: Megumi Doshita (Tama University)*

*Discussant: Tomoko Hamada (College of William and Mary)*

**VNR 3035: Sat 6th May, 08:30-10:00, 14:00-15:30**

This is the panel on Commission Enterprise Anthropology. We will discuss the process of conflicts resolution in/for the business community to adapt the environment changes.

**08:30-10:00**

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### **The formation of a business trend: how ethnography infiltrated the Japanese business scene in the 2000s**

*Yasunobu Ito (Japan Advanced Institute of Science and Technology (JAIST))*

This paper explores how ethnography was introduced to, and spread through, the Japanese business scene, in the decade following 2000. Through recurring interviews in various firms and with magazine reporters, the paper highlights the “feedback loop” between mass media and firms’ business affairs.

### **How a trial of an “obscene” manga was settled in Japan**

*Noriya Sumihara (Tenri University)*

In this presentation, by looking at a trial known as “Obscene comic trial” in Tokyo from 2004 to 2007, I want to discuss how a head-on collision between “freedom of expression” guaranteed by the constitution and “illegality” of an “obscene” manga was avoided for settlement.

### **Communal cooperation between local authorities and small businesses in the context of inbound tourism development**

*Megumi Doshita (Tama University)*

Japan now attracts a number of overseas visitors and local authorities deal with their diverse demands. This paper will examine a case of introducing a new system in Fujisawa, Japan, to gain insight into the communication, consultation and negotiation with local businesses to satisfy global demands.

**The process of negotiation and comparison between “Chinese style” and “Japanese style” in the office: a case study of a Japanese travel company in Guangzhou, China**

*Tanaka Takae (Tama University)*

This presentation will discuss the process of conflicts resolution in business through a case study of Japanese travel company in Guangzhou, China.

**14:00-15:30**

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**Rethinking the concept of emotional labor: conflict resolution strategies in customer service**

*Keiko Yamaki (Shujitsu University)*

I would like to rethink the concept of ‘emotional labor’ by Arlie R. Hochschild in the service economy society today especially concerning ‘Labor’ at this time. Different kind of emotional labor is observed today’s workplace compare to 1980s.

**Selectability that high mobility society provides to members beyond academic background: conflict between labor and management**

*Masayo Fujimoto (Doshisha University)*

This report describes the phenomenon of a high mobility society. In the societies where the external labor market is developed, even factory workers, employees are given several choices that exist outside the organization. Therefore, administrators struggle to keep employees of all level.

**RM-CPV02 Ethnographies of space security and securitization**

*Convenors: Carmen Rial (Federal University of Santa Catarina); Cornelia Eckert (UFRGS - Brazil)*

**MNT 202: Wed 3rd May, 14:00-15:30**

Security is not only inscribed in militarized borders, or in political and spatial restrictions of public space, but also penetrates the domestic realm of home. This panel focuses on the various mechanisms deployed to control and assure security, and on how security is perceived and lived spatially.

**Treating movement: the discourse of environmental interventions on secure long-term care units**

*Megan Graham (Carleton University)*

“Exit-seeking” among residents on secure long-term care units is constructed as a problematic behaviour. This paper critically examines the meaning of movement in long-term care and the emergent discourse of environmental interventions that conceal, distract, and divert residents from exit points.

**The images of fears and crises in the metropolitan life: everyday anthropology in Porto Alegre, Brazil**

*Cornelia Eckert (UFRGS - Brazil)*

This paper part of an ethnographic research in Porto Alegre (Brazil). The research addresses the issue of culture of fear and crisis in the daily life of people.

**RM-CPV03 Movement and stasis: physical mobility and access to public spaces**

*Convenors: Laurel Bossen (McGill University); Hill Gates (Central Michigan University)*  
*FSS 1006: Wed 3rd May, 08:30-10:00, 14:00-15:30*

Constraints on personal mobility have been instruments of social control across time and cultures. By considering examples of control and exclusion of "others" - women, ethnic, and social minorities - from public spaces, we explore the ways differences are magnified and inequalities perpetuated.

**08:30-10:00**

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**From footbound villagers to mobile citizens**

*Laurel Bossen (McGill University)*

19th and early 20th century Chinese footbinding limited girls' and women's ability to move about. Macro-economic changes and globalization stimulated its demise. How did rural women overcome cultural resistance and shift from cloistered lives behind the courtyard gate to participate in public space?

**Girls' labor and the spatial distribution of marriages in China**

*Hill Gates (Central Michigan University)*

In preindustrial agrarian societies, a girl's earnings, though pooled with kin, could gain her a nearby rather than a distant marriage. For Chinese brides, nearby marriage was less disruptive of a girl's slender social capital than a distant out-marriage.

**The aesthetical reterritorialization of Cape Town**

*Giovanni Spissu (University of St Augustine)*

In this paper I discuss how the process of aesthetical reterritorialization is shaping and transforming the social, political and moral landscape of Cape Town, including how people imagine, understand, relate to and dwell within urban spaces.

**The politics of veiling, access to public space and women's sport in the Islamic Republic of Iran and beyond**

*Homa Hoodfar (Concordia University)*

Political Islamists deem women's bodies and their physical movements in public spaces to be a source of disorder. This paper describes how, lacking democratic channels, women politicize fashion and sports to demand citizenship rights and redefine womanhood in Muslim contexts.

**14:00-15:30**

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**The (in) visibility of Arabic in Israel: linguistic landscape as an indicator of language attitude**

*Camelia Suleiman (Michigan State University)*

A Linguistic Landscape analysis of Arabic in Israel points to a language in distress in spite of its official status. Language attitude seems stronger than official status in providing a public space for Arabic speakers. The limits of Arabic seem to signify the limits of Arab presence in Israel.

**RM-CPV04 Moving and moving again: embodied identifications along multiple trajectories**

*Convenors: Andre Novoa (Institute of Social Sciences (University of Lisbon));*

*Cristiana Bastos (University of Lisbon)*

*Discussants: Virginia Dominguez (University of Illinois, Urbana-Champaign)*

*FSS 11003: Fri 5th May, 14:00-15:30, 16:00-17:30*

We welcome research presentations on trajectories of multiple displacements and emplacements across political boundaries, be them historical labor-related flows under empires, contemporary displacements related to war, politics, environment, economy, or a combination of any of the above.

**14:00-15:30**

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**Island hopping: labour policy and labourer decisions in the late kingdom of Hawai'i**

*Nicholas Miller (University of Lisbon)*

This paper investigates labour migration policy making migrants decision-making in late c19th Hawai'i. Of focus is the impact of multiple displacements on understandings of interregional cultural identities, non-Western governance and contemporary global networks.

**Plantation islanders: Madeiran trajectories across empires**

*Cristiana Bastos (University of Lisbon)*

In this paper I will analyse the multiple trajectories of Madeiran families across empires, including in post-abolition British Caribbean plantations, Hawaii and Southern Angola

**Nationalists in motion: Polish migrants in EU and unexpected effects of Kulturkampf**

*Łukasz Kaczmarek (Univeristy of Poznan)*

Drawing on fieldwork among Polish post-accession migrants in Ireland I discuss their deeply rooted in historicism attitudes toward nationalism, belonging and right for migration to 'civilised' countries.

### **A country on wheels**

*Andre Novoa (Institute of Social Sciences (University of Lisbon))*

This presentation has two moments: first, I present a number of insights from a broader ethnographic study focused on the mobile lives of Portuguese lorry drivers within and across the European Union; these findings are then worked to explain a number of theoretical and conceptual traits of mobility.

**16:00-17:30**

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### **'Kicked around like a ball' the life journey of Nur Alam, a Rohingya man**

*Josee Huennekes (Swinburne University of Technology)*

The refugee journey remains significantly under-researched. Based on the life-story of Nur Alam, a Rohingya man from Myanmar, this paper explores the impact of multiple displacements and permanent liminality in the life of a Rohingya refugee.

### **Thick description for thick walls. Multiple displacements experiences across Montevideo Old City frontiers.**

*Karina Boggio (Udelar)*

The present paper explores experiences of multiple displacement of transnational immigrants across the Old City of Montevideo, Uruguay, based on ethnographic research.

### **Multiple movements across national and cultural boundaries: an ethnographic case study of diasporic scholars teaching in Saudi Arabia**

*Worku Nida (UCR)*

This paper examines how multiple migrations shape people's identity and sense of belonging, analyzes the religious and racial politics of identity, with a focus on how multiple trajectories of movement shape hierarchies of citizenship; and contributes to discourses of migration and identity.

### **RM-CPV05 Remembering and understanding the Armenian genocide as a possible method to stop and prevent contemporary genocide**

*Convenors: Nasim Basiri (Bucharest University); Alan Whitehorn (Royal Military College of Canada)*

**TBT 309: Thu 4th May, 08:30-10:00**

The panel will highlight several key aspects of genocide such as gender, the role of the military and paramilitary forces, ideologically-driven revisionist state history and genocide denial and how genocide is understood, remembered and represented in the arts.

### **Remembering the Armenian genocide through literature and the arts**

*Alan Whitehorn (Royal Military College of Canada)*

The mass deportations and killings of the Armenians occurred before the concepts of crimes against humanity and genocide had emerged. Mass atrocities crimes denial can be confronted in a variety of ways that can include academic writings and the arts.

**Commemorating the Armenian genocide in Turkey: the politics of memory and representation**

*E. Egemen Ozbek (Carleton University)*

This presentation will document and analyze commemorative events since 2005 which constitute the most recent stage of a longer coming to memory of the Armenian genocide in Turkey. I will critically engage with frames of remembrance used in these events and question their politics of representation.

**Sexual and gender violence during Armenian genocide**

*Nasim Basiri (Bucharest University)*

the Armenian genocide, a well-planned genocide was the Ottoman government's systematic destruction of defenseless and oppressed Armenians which led to a systematic campaign of genocidal sexual violence and other crimes against humanity that formed this genocide.

**Stories of women raped during the war in Kosovo and their rehabilitation after the war**

*Ora Bytyçi (Istanbul University)*

This paper will highlight issues in the violence against women during the war in Kosovo. Rape is the most abominable of all history because of the consequences and psychological trauma left behind.

**RM-CPV06 The roads most travelled: ethnographic approaches to buffer zones, crossroads and spaces in-between**

*Convenors: Sarah Green (University of Helsinki); Brenda Chalfin (University of Florida); Laia Soto Bermant (University of Helsinki); Patricia Scalco (University of Helsinki)*

*Discussant: Kane Abdoulaye (University of Florida)*

**VNR 3035: Tue 2nd May, 13:00-14:30, 15:00-16:30**

The world is full of crossroads, buffer zones and transit areas, places through which people, things, non-human animals and ideas pass in order to get somewhere else. This panel focuses on changes in the relative value and significance of such locations, given changes in how things move.

**13:00-14:30**

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**A road to elsewhere: theatre, display and illegality in "remote areas"**

*Laia Soto Bermant (University of Helsinki)*

This paper draws on an ethnographic account of everyday life in the North African border enclave of Melilla to explore the moral economy of illegality in remote crossroad areas such as exclaves, offshore territories and other forms of buffer-zones and spaces-in-between.

### **Weaving borders and crossroads: an approach to carpet trade in Istanbul's Grand Bazaar**

*Patricia Scalco (University of Helsinki)*

The paper explores how flows, interruptions and (dis)connections in the circulation of carpets and kilims in Istanbul's Grand Bazaar area articulate notions of the city as crossroads.

### **Inoculating crossroads: quarantine across the Mediterranean**

*Sarah Green (University of Helsinki)*

The process through which crossroads generate borders, with particular attention to attempts to control disease across the Mediterranean, will be the focus of this paper.

### **A small empire of roads**

*Salim Aykut Ozturk (University College London (UCL))*

Based on research on the 35+ hours long bus journeys between Armenia and Turkey via Georgia, this paper provides narratives of mobility in a zone of political fragmentation.

**15:00-16:30**

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### **At the mercy of global interests: conspiracy fears and digital grassroots populism in Sicily**

*Antonio Sorge (York University)*

The 2015-16 refugee "crisis" has seen neo-nationalists in Italy advance a vision of isolationism and cultural homogeneity. This paper examines Sicily, a place of transit for refugees, a buffer zone between North and South, and the rise of far-right sentiment that reacts to current circumstances.

### **Passing through or staying put? Dynamics of the Polish German borderlands**

*Agnieszka Halemba (University of Warsaw)*

It is often assumed that national identities are what matter most in the Polish-German border region. This paper challenges this assumption, showing that at least for some people what matters is change, challenge, opportunities and movement.

### **RM-CPV07 Understanding shifting human behaviour: tolerance and intolerance as a result of movement**

*Convenors: Anushree Gupta (University of Limerick); Istvan David Toth*

**TBT 0021: Tue 2nd May, 13:00-14:30**

The panel focuses on the shift in human behaviour as a result of human movement. Movement and dynamism are terms that have been used synonymously. However, with such a high rate of recent population movement, it is high time to explore and analyse this notion further.

### **Self-determination and the search for a just system of global movement**

*Istvan David Toth*

This paper intends to explore the notion of the freedom of movement with regards to the right of self-determination and asylum, which have proven to be more intertwined than ever before during the recent “refugee crisis” in the European Union.

### **The relative nature of sovereignty and kantian morality: a quest for legitimacy of r2p and new peace order**

*Bhanu Pratap (University of Lucknow)*

The paper proposes that the changing notions of sovereignty coupled with Kantian morality is the gateway for a New Peace Order which takes into account the human right issues and global ethics . This order will minimize the friction that emerges from refugee inflow and is a novel step in Peace building.

### **Looking into the Problem: From Tolerance to Intolerance**

*Anushree Gupta (University of Limerick)*

We need to figure out, policies to regulate the newly formed societies, with different culture, different languages, believing different gods, so as to engage more in understanding and acknowledging the differences rather forming new grounds for resistance, intolerance and violence.

### **Industrialization and tribal cultural movement: a case study of Niyamgiri Dongria Kondh of India**

*bibekananda nayak (babasaheb bhimrao ambedkar university)*

Industrialization considered as boon or ban looking at the context. In Indian context, tribals are the most victimized and humiliated in forms of participation and contribution. They are losing habitat, life style, identity, livelihood and cultural identity.

### **RM-CPV08 Violence, the body and movement**

*Convenors: Nasim Basiri (Bucharest University); Sandra Fernandez (University of St Andrews)*

**TBT 309: Thu 4th May, 14:00-15:30**

This panel seeks to explore the impact of political violence on how bodies move and are moved. The panel also examines the impact of the media on how violence is internalised, normalised and how some bodies are rendered visible or invisible.

### **Violence, repair and political becoming in Kashmir**

*Omer Aijazi (University of British Columbia)*

This paper explores how gendered bodies move through violence. Using the biography of Amal, a devoted mother and mid-wife in Neelum valley, Pakistan administered Kashmir I offer insights on social repair and political becoming in spaces of protracted conflict and frequent natural disasters.

**Violence on women in conflict situations: an anthropological exploration**

*LOVEENA SEHRA (UNIVERSITY OF DELHI); Soumendra Patnaik (University of Delhi)*

The relationship between gender, war and conflict is deep, persistent and paradoxical. It is imperative to comprehend the gendered dimensions of peace and conflict situations as the transformation of violent conflict is impossible without using a gendered perspective.

**Talking madness: ethical truths and the power of subjects**

*Luigigiovanni Quarta (Sapienza University of Roma/EHESS (Ecole des Hautes Etudes en Sciences Sociales de Paris))*

What is the relationship that reality and delirium have with truth? Towards an anthropological approach to mental illness and confinement experience, I reflect on the sense of telling-the-truth as an ethical exercise that produces an agonistic and intersubjective Self.

**RM-KG: Relational movements: Kin and Gender/  
Mouvements relationnels: Parenté et genre**

These panels seek to reinvigorate a classic anthropological field by revisiting matrilocality, bridewealth, feminist and queer movements, as well as questions of gender constraints and pressures (including within science).

Ces panels visent raviver un champ classique en anthropologie en revisitant la matrilocalité, la dot, les mouvements féministes et queer, ainsi que les questions de contraintes et de pressions liées au genre (incluant dans la science).

**RM-KG01 Contemporary anthropology in dialogue with feminist and queer theories**

*Convenors: Felipe Bruno Martins Fernandes (Federal University of Bahia); Miriam Grossi (UFSC)*

*Discussant: Lia Zanotta Machado (University of Brasilia)*

**VNR 5070: Tue 2nd May, 13:00-14:30, 15:00-16:30**

This panel proposes the reflexion about the anthropological research that is built on the base of feminist and queer theories, feminist and LGBTQ movements, pioneer women in anthropology on several national contexts of anthropological production.

**13:00-14:30**

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**Dissidence sexuelle, positions Queer et critique post-coloniale: le cas africain**

*Caterina Rea (Universidade da Integração Internacional da Lusofonia Afro-brasileira)*

Nous visons, dans ce texte, à présenter une première cartographie de la dissidence sexuelle dans de différents contextes africains, en montrant le développement récent d'une réflexion théorique et d'une pratique militante queer, qui se veulent, à même temps, proprement africaine.

**Academic endogamy: affections and strategies**

*Fernanda Azeredo de Moraes*

This research looks at the production of knowledge from it's inside out, through the experiences of academic endogamy. By observing such practice amongst XXth century french anthropology, I intend to analyse the hibrid and gendered character ingrained in the production of scientific knowledge.

**Body, gender and violence in Brazilian literature from the contributions of Michel Foucault and queer theories**

*Carlos Bezerra (Unilab)*

I present the results of a literature, qualitative and interdisciplinary research on travel literature, considering it a literary heterotopia (Foucault, 2013), understanding the body as a place (Corbain, 2008) and as a text (Certeau, 2014; Preciado, 2014).

**Mothers, daughters, sisters and queens: an ethnographic account on the meanings and senses of family among drag queens in Campinas, SP, Brazil**

*Rubens Mascarenhas Neto (PPGAS/IFCH/Unicamp)*

This presentation aims to discuss some of the meanings and senses assumed by family among young LGBTQ people aspiring to a drag queen career. On exploring the ideas and representations of family among them, I intend to show how they cope with the constraints in the entertainment market.

**15:00-16:30**

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**Between the agency and the rescue industry: ethnography of a forum on female trafficking and prostitution**

*Juliana Cavilha*

Studies in Brazil point to a discussion that approximates the trafficking of women from prostitution – highly contested. And in an attempt to add and mobilize reflections for such a multifaceted theme, this paper intends to present an ethnography of an event that occurred in the USA in July 2015.

**Pilgrimage, Sarimbavy spirit mediums, and “queer” socio-spiritual networking in the Betsiboka valley**

*Seth Palmer (University of Toronto)*

This paper considers the movement of human pilgrims and tromba spirits to and from shrines in northwestern Madagascar. Sarimbavy (same-sex desiring and gender non-conforming male-bodied) spirit mediums meaningfully converge at urban and rural shrines during annual pilgrimages.

**Généalogie de l'Anthropologie Féministe au Brésil: un regard sur l'émergence de l'enseignement de genre en Sciences Humaines à Bahia**

*Felipe Bruno Martins Fernandes (Federal University of Bahia)*

Nous analyserons l'émergence du féminisme intellectuel au Brésil à partir des années 1970 avec l'enseignement des théories sur les femmes.

**RM-KG02 Bridewealth revisited: the workings of identity**

*Convenors: Christine Jourdan (Concordia University); Kathleen Rice (University of Toronto)*

*FSS 4015: Fri 5th May, 14:00-15:30, 16:00-17:30*

The panel examines current bridewealth practices from the perspective of identity. Across a wide range of societies, we focus on bridewealth in relations to socio-economic, and political transformations. It emphasizes the meaning of bridewealth for people involved in bridewealth transactions.

**14:00-15:30**

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**Bridewealth in Middle Indian Adivasi communities**

*Georg Pfeffer (Freie Universität Berlin)*

Rather than dowry, bridewealth obligations are the rule among some 100 million indigenous people of the Middle Indian highlands. They will be introduced in their socio-cultural context by reference to the general propositions on bridewealth.

**Odwa's big lobola: gendered and generational negotiations over the meaning of large bridewealth payments in South Africa**

*Kathleen Rice (University of Toronto)*

Conflicts over large lobola (bridewealth) speak to the meaning of kinship and value in South Africa. Women claim that large lobola indicates a man's love and commitment to gender equality in marriage. Men and elders wonder what is being paid for if not gendered and generational privilege.

**“Fazendo tudo certinho”: socialization, performance and identity in the Brazilian bridewealth**

*Breno Alencar (IFPA)*

This work results from a comparative study in the cities of Belém, Teresina and Brasília and aims to analyze the place that bridewealth has in the process of socialization for conjugal life, as well as the symbolic efficacy of the rites that characterize it in Brazilian society.

**'I am not an animal to be paid for': bridewealth, identity and urbanization in Solomon Islands**

*Christine Jourdan (Concordia University); Alexis Black (Concordia University)*

This study conducts a discursive analysis of interviews with women in the Solomon Islands to analyze the place of bridewealth on the micro-level, in the creation and maintenance of their individual identities.

**16:00-17:30**

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**Arsi oromo marriages in Ethiopia in a historic-contemporary continuum: conceptions and negotiations of gender and identity**

*Leila Qashu (Concordia University)*

This paper examines marriage practices among Arsi Oromo women in Ethiopia. Through their voices I explore contexts and significations of marriages, bridewealth/exchanges, and how community members are changing and adapting wedding contracts in view of social, religious, economic, and political changes.

**Bridewealth and kinship in eastern Indonesia**

*Gregory Forth (University Of Alberta)*

Concerning an eastern Indonesian society, the paper discusses the continuing importance of bridewealth and connections by 'blood' in maintaining asymmetric affinal alliance in the face of changes entailed in increasing integration into a modern economy and conversion to Catholicism

**RM-KG03 Matrilineal societies in today's world**

*Convenors: Linnéa Rowlett (University of Ottawa); Martin Kalulambi Pongo (University of Ottawa)*

*Chair: Georges Sioui (University of Ottawa)*

**LPR 154: Fri 5th May, 08:30-10:00, 14:00-15:30, 16:00-17:30**

It is time to assess what is happening with matrilineal societies, and to critically review how they are treated in the literature. This panel revisits their present situation in a world in motion, through the sharing of data, the search for useful approaches, and the urgency of critical questions.

**08:30-10:00**

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**"Kinship is no longer enough": the changing status of Garo matriliney**

*Quinbala Marak (North-Eastern Hill University)*

Garos are a matrilineal tribe straddling the Indo-Bangladesh border. Among them matriliney is followed at five levels – lineage, residence, inheritance, succession and avuncular status. Today much has changed in Garo matriliney. This paper will discuss the present status and factors aiding change.

### **Transformation of matrilineal social logic and divination of the Amis in Taiwan**

*Pi-chen Liu (Academia Sinica)*

The main subject of empirical fieldwork in this study is the Amis of A'tolan village in Taiwan, whose matrilineal and uxorilocal society has, in recent years, suffered from the severe impact of government tourism policy and development by financial groups.

### **Goddess and whore: why does matrilocality matter?**

*Yasuko Sato (Lamar University)*

A society with matrilineal residence is a world apart, allowing women to live like goddesses. In stark contrast, women are objectified and treated like whores in societies where patrilineal-patrilocal practices prevail. Matrilocality, therefore, throws valuable light on gender egalitarianism.

### **Matrilineality, inheritance and modernity: a study of continuity and change of the inheritance system of the Asante**

*Wilhelmina Donkoh (Garden City University College)*

A key characteristic of matrilineal societies is inheritance through the mother's lineage. This paper combines primary and secondary sources in considering this thesis in relation to the Akans of Ghana, using the case of the Asante in the pre-colonial, colonial and the post-colonial eras.

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**14:00-15:30**

### **Debunking myths about matrilineal societies: paternity in Laimbwe history and culture of Cameroon**

*Kah Henry Kam (University of Buea)*

Many studies on matrilineal societies in the world almost exclusively examine membership of people to their mother's kin group giving the impression that such societies do not have a place for fatherhood in their histories and cultural practices.

### **La matrilinearité prise en étau entre modernité et religiosité. Cas des yombe en République Démocratique du Congo**

*José Maria Masanga Ndungi*

Nous voudrions faire un état de lieu du système matrilineaire tel que vécu aujourd'hui chez le peuple les yombe en ce temps où la modernité et le christianisme servent des repères culturels. Il s'agit de cerner tous les champs culturels en rapport avec la matrilinearité dans le passé et aujourd'hui.

### **The matrilineal element in the Coast Salish kinship system**

*Angelique Tardivel (University of Saskatchewan)*

The Coast Salish kinship system has long been classified as a bilinear society. However, evidence contained in oral tradition suggests elements of matrilineality were present in pre-contact Coast Salish society.

### **War women of the Eastern Woodland matriarchies**

*Barbara Alice Mann (University of Toledo)*

Although suppressed in the Western historical record, the active matriarchies of the Eastern Woodlands of North America included active War Women. This presentation will glimpse long-ignored records of War Women in action, including Iroquois, Choctaw, and Cherokee examples.

**16:00-17:30**

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### **The Finno-Ugric golden woman as part of mythic/historic kinship relations**

*Kaarina Kailo (Oulu University, Finland)*

I present research on Northern Finno-Ugric animal and clan mothers; it has helped reconstruct the gift-oriented worldview and kinship relations surrounding the Golden Woman/tree of life combining genders, generations and species.

### **RM-KG04** **Naxi and Mosuo peoples in China and their Eastern Asian Neighbors**

*Convenors: Angela Sumegi (Carleton University)*

*Chair: Pascale-Marie Milan (Université Lumière Lyon 2/ Université Laval)*

*Discussant: Christine Mathieu*

**VNR 1075: Thu 4th May, 08:30-10:00, 14:00-15:30, 16:00-17:30**

Among Ethnic Minorities in China, Na peoples have a history marked by an extreme form of matrilineality. However, their cultural context is framed by neighbouring lineage societies. This panel assembles perspectives on the links between social systems, environment, and worldviews in Eastern Asia.

**08:30-10:00**

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### **Concept Identification of 'Mosuo', 'Naxi' and 'Na'**

*Mingqing La (Southwest University for Nationalities)*

This paper will review the concepts of Mosuo, Naxi and Na, and identify the ethnologic implications and differences of the terms by tracing changes in the concepts' connotations.

### **The cultural context of the Mosuo matrilineal kinship system**

*Mingying La (Sichuan Provincial Academy of Social Sciences)*

The Mosuo people are well known for their unique form of matrilineal social organization where men and women live all their life in their mother's house. This custom is only one expression of a larger system of relationships that shapes our shamanic world view as much as our kinship system.

### **Les Mosuo: Peuple matrilineaire ?**

*Pascale-Marie Milan (Université Lumière Lyon 2/ Université Laval)*

Les descriptions de la culture Mosuo sont le plus souvent dominées par l'analyse des conditions et conséquences de l'absence de mariage ou encore focalisent sur l'absence de père ou de mari. Une ethnographie des pratiques quotidiennes menée depuis 2007 permet de complexifier ce type d'analyse.

### **Proposing primary cultural underpinnings of Mosuo society in Yongning basin, Yunnan province**

*Kiersten Warning (University of Wisconsin-Madison)*

Based upon ethnographic research over a five-year period (2009-2014), this paper briefly explores some cultural underpinnings within political, religious, economic, and kinship practices that have anchored Mosuo matricultural society in Yongning Basin.

**14:00-15:30**

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### **Quantitative ethnography challenges common depictions of the ethnic Mosuo of Southwest China**

*Siobhán Mattison (University of New Mexico)*

Although the ethnic Mosuo of Southwest China are commonly depicted as lacking marriage, husbands, and fathers, quantitative ethnography undermines these claims. This paper about contemporary Mosuo populations from a QE perspective reveals significant variation in Mosuo kinship and reproduction.

### **On the Naxi culture in the Muli Tibetan autonomous county of Southwestern China**

*Jun Wu (Southwest University for Nationalities)*

The multi-ethnic population of the Muli Tibetan Autonomous County in Southwestern China includes several Naxi communities, whose traditional culture is centered elsewhere. This paper will summarize historic developments of the Naxi culture in Muli and major works analyzing its formation.

### **The body language of the Naxi shaman dancer**

*Li Feng (Chinese Folk Literature and Arts Association)*

Dongbas in Naxi society are the inheritors and disseminators of Naxi culture, as well as being senior intellectuals among the Naxi People. A central element to their ritual performance is dance. This paper describes the body language and meaningful gestures of the Naxi shaman dancer.

### **An analysis of religious factors in the Naxi female ancestor myth and the "Mr Gu mi" oral literature**

*Yue He (Yunnan Normal University)*

Religion and literature are among the earliest products of the human spirit, expressing people's thinking, experience, ideals and so on. "Gu", meaning the egg gives birth to the woman. I wish to analyze the Naxi Dongba teaching and the influence of Buddhism on the Mr Gu mythology.

**16:00-17:30**

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**The female images of ethnics in Ancient China: a text analysis on poems of the savages (Mandong Zhuzhici)**

*Lisong Jiang (Southwest University)*

This article discusses how literatures established cultural hegemony over the peripheral people in southwest China. It analyzes the features of imaginations in the text, the narrative structures in which the images were formed, and, the impact on current stereotypes of ethnic females.

**The matrifocal house in nDra-pa (Zhaba)**

*Stéphane Gros (CNRS)*

This paper presents the first results of fieldwork research conducted in nDrapa (Zhaba) where a form of visiting system similar to that of the Na (Moso) is found. The paper identifies a matrifocal principle combined with a household-centric orientation, and calls for cross-regional comparisons.

**The Mosuo matrilineal society as the Lugu Lake tourism discourse**

*Zhengwen Yang (SouthWest University for Nationalities); Shuxi Chen (Southwest University for Nationalities)*

The Mosuo people of Lugu Lake, China, are affected by large scale and rapid tourism development. Their distinct matrilineal culture is now packaged into a tourist commodity and rewritten by developers. Cultural rights are ignored in this power relationship that silences the owners of Mosuo culture.

**RM-KG05 Nicole Mathieu's legacy for the theory of matrilineal societies**

*Convenors: Anne-Marie Gaston (Cultural Horizons); Marie-Françoise Guédon (University of Ottawa)*

*VNR 1075: Wed 3rd May, 14:00-15:30, 16:00-17:30*

Theory of matrilineal societies is more relevant today than ever but relies too often on nineteenth century views. Nicole Mathieu challenged these narrow ideas by introducing person, ritual, myth, and even worldview into a field that was centred on kinship. This panel will explore these new vistas.

**14:00-15:30**

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**From matrilineal kinship to matricultural systems**

*Marie-Françoise Guédon (University of Ottawa)*

This paper introduces the term 'matriculture' to designate cultures where identity is derived through the mother or the mother's kinship group, where matrilineal kinship systems flourish, and where varieties of social empowerment for women may arise.

**From Amazon to matriculture: history of a frame of reference**

*Linnéa Rowlett (University of Ottawa)*

The historical view of matrilineal societies reveals more about the conceptual frames and worldviews of male writers than about the matricultures themselves. This paper will survey influential writings on matrilineal societies from the perspective of Guédon's concept of matriculture.

**Matrilineal-based cultural practices: connecting biology, society, and culture**

*Peggy Reeves Sanday (University of Pennsylvania)*

Building on my 1981 cross-cultural study of female power and on long term ethnographic research among the matrilineal Minangkabau of West Sumatra, along with the 2007 work of Nicole Mathieu, this presentation discusses the psychodynamic and cultural/biological bases for female power and authority.

**Beyond Nüwa, Pentheselea, Pandora and Eve: re-opening the polyandry, matrilineality and matriarchy questions in the light of new evidences**

*Frederique Martine Darragon (Sichuan University)*

Since the 1950's many anthropologists have labelled matrilineality and polyandry as "historical accidents" and matriarchy as impossible. To have a clear picture we must listen to new voices and study how humans actually live through a transdisciplinary analysis of the ethnographic data.

**16:00-17:30**

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**Societies in balance: re-thinking matriarchy in modern matriarchal studies**

*Heide Goettner-Abendroth*

In modern Matriarchal Studies a scientific definition of matriarchy has been given. An outline of this definition (economical, social, political, cultural) will be presented which has been gained from cross-cultural research on indigenous matriarchal societies.

**Early human kinship was matrilineal**

*Chris Knight (Radical Anthropology Group)*

If ever there was a natural and original way of organising family life and childcare, it involved matrilineal residence and matrilineal kinship. This paper will survey contemporary debates on early human kinship and the evidence in our distinctive anatomy and psychology supporting a matricultural origin.

**Mother-rights and mothers' brothers in the history of the Mosuo and Naxi people of Southwest China**

*Christine Mathieu (Independent Scholar)*

Using an ethnohistorical perspective, this paper explores the role of kinship and the place of the Brother-Sister dyad in the transformation of Mosuo and Naxi societies into matrilineal and patrilineal feudal domains under Chinese and Tibetan indirect rules.

**Gu Kaizhi: an interpretation from the point view of anthropology of art**

*Xiujian Li (China Academy of Arts)*

This paper will explore the work of fourth-century Chinese figure painter Gu Kaizhi from the perspective of Alfred Gell's theory of art and agency.

**RM-KG06 The world in motion: implications for gender relations**

*Convenors: Aneesa Shafi (University of Kashmir); Mohmad Saleem Jahangir (University of Kashmir)*

**LPR 155: Fri 5th May, 08:30-10:00, 14:00-15:30, 16:00-17:30**

The panel will look at globalization, migration and select moments in time, past and present, through the experience of women.

**08:30-10:00**

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**Capability deprivation and women of fishing communities: a case study of West Bengal (India)**

*Tulika Chakravorty (Bangabasi Morning College, India)*

Gender gaps in access to resources are rooted in social and cultural practices. Women have to bear the tremendous cost for these inequalities but the cost affects harming everyone in the long run of the society. Thus, gender equality is the vital part of development strategy.

**Migration and labour force: a study of female migrant labourers on work culture in Kashmir valley**

*Manzoor Hussain (University of Kashmir)*

The research objective of the study is to understand and analyse the implications of female migrant labour force on local work culture, leisure, life style, etc. The author found that there has been a significant negative impact on these variables on local work culture, leisure, life style.

**Family and employment of women in Iran**

*Robabeh Sedighi Zolpirani (Azad eslami university); Anjali Kurane (Savitribai Phule Pune University (Formerly University of Pune))*

One of the most important motivations that make women to work outside home is the need of contributing to family income. The recent century Iranian families have faced maser compered with past centuries are the possibility for women to be educated and to under modern Jobs.

**Migration, repression and agency of women: the case of a village in rural Bangladesh**

*Main Uddin (Tallinn University)*

This paper is an ethnographic study of various forms of sexual and psychological repressions and the practice of agency of the left behind women in a Gulf migrant village in rural Bangladesh following the migration of their husbands abroad.

**14:00-15:30**

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**Globalization, international migration, and situating women's reproductive rights**

*Syeeda Nousheen Fatima (University of Kashmir)*

The paper emphasizes the role that globalization and migration have played in shaping, situating and accessing the reproductive rights of women.

**Revolution or stasis? Marriage and sexual values among the Iranian diaspora in Montreal**

*Zahra (Mona) Ghassemi Zavieh (Concordia University)*

My ethnographic research among Iranian diaspora in Montreal suggests it is too early to conclude that a "sexual revolution" is taking place among Iranian youth, as traditional marriage values, including virginity, remain strong. Challenges remain for young Iranian women who defy patriarchal values.

**Conflict, displacement and gender issues: a study of migrant Pandits of Kashmir**

*Aneesa Shafi (University of Kashmir)*

The present paper is an attempt to understand the predicament of the women caught in the situation of conflict and displacement as well as in the process of settlement in other areas.

**The 'mistress' and the 'maid' in the era of globalized economy**

*Mohmad Saleem Jahangir (University of Kashmir)*

The present paper aims to study the production of two categories of women within the household: professional women and maids as a result of globalization. This is accompanied by the largely 'invisible' development of paid work in the private household.

**16:00-17:30**

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**Lived experiences of military spouses finding work in North Bay, Ontario**

*Analucia Vucic (Nipissing University)*

This paper examines the lived experiences of military spouses in North Bay, Ontario in relation to frequent geographical mobility and unstable employment.

**RM-KG07 Transforming traditional calendar and shifting views of solar-calendar culture: a gender and scientific filming project [COTAW]**

*Convenor: Ga Wu (Yunnan Academy of Social Sciences)*

**UCU 301: Wed 3rd May, 08:30-10:00, 14:00-15:30, 16:00-17:30**

This panel will cover several important topics. 1) traditional learning about the celestial objects (such as stars, galaxies, planets, moons, asteroids, comets and nebulae) and processes; with studying the universe as a whole; 2) astrometry and the making of solar-calendars, 3) representing important astrological archaeology and religious/mythological cosmological studies. Early scientific

information recorded in traditional historical books with an international comparison (the Babylonians, Greeks, Egyptians, Inca and Maya) will be presented and the debates of the 1)Feng/Nee;2) Science/Religion/pseudoscience and pseudo astrology will be discussed.

**08:30-10:00**

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**Le calendrier traditionnel entre Soleil, lune et terroir: Astral and rural calendar in West Africa**

*Mamadou Fall (Cheikh Anta DIOP University); Milton Rojas Gamarra (Universidad San Antonio Abad Del Cusco (UNSAAC))*

In West Africa when one ask Fulbé or Soninké of their origins they invariably refer to Habachi, Misrah or Yemen.This triangle defines the oriental horizon that during millenaries set the beginning of their time in the long south West bound migration that precede their settlement in West Africa.

**The sociological and anthropological meaning of the ten-month solar calendar of the Yi ethnic people in South China**

*Xiaochun Sun (University of Chinese Academy of Sciences)*

The Yi ethnic people in South China had used a special form of solar calendar. This paper investigates how the ten-month solar calendar has been used in their social and religious life. It plays an important part in maintaining social identity and solidarity for the Yi people.

**Tibetan Astrology and Calendar Culture: Their Relation with Medicine Practices**

*Xinyan Chi (Nanjing Normal University); Gyatso Lobsang Norgye; Duoji Tsedor (Astrological and Medical Research Institute of the Tibetan Traditional Hospital)*

As editor-in-chief for I have organized and invited experts of calendar and medicine to be interviewed and published in 2015 journal's vol.5 in September issue. Danzengzaxi and Gonggarenzeng are two professors who graduated from MENZIKANG, were interviewed.

**Traditional Festivals of the Solar Calendar**

*Salong Laoban; Kailian Luo (Director); Jia Wang (Shenzhen Bailu Travel Agency); Kailian Luo (Director); Kailian Luo (Director); Kailian Luo (Director); Kailian Luo (Director)*

This paper is about life of the Yi, in Yi Bimo culture, Er Bi Ji Ji, and folk festivals Yi solar-talk about two festivals and customs of the Kushi and Duzhi of the Yi traditional festivals and its characteristics, her roles in the role of traditional folk culture live.

**14:00-15:30**

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**Present Situation and Countermeasures of Bimo: the transmission of Yi culture initiatives**

*Shaokang Lu*

The Bimos are the “soul” of the Yi culture. the paper discusses how the Bimo culture has gradually shrink and disappeared. It is necessary to raise awareness of the Bimo culture, enhance/rescue/protection the inheritance Bimo culture, has practical significance and historical significance.

**Universe bag” and “mysterious cosmic snake**

*Along Jimu; Kailian Luo (Director); Shouzuo Yang; Ga Wu (Yunnan Academy of Social Sciences)*

The sanxingdui writing characters in Sichuan have been studies since 1980s. This paper will share my own research on the ancient Yi solar-calendar related issues. The heaven/stars in Yi knowledge system. (The movements of the Bu'e Jue and the Minamitsu of the Jupiter).

**The Embodiment of the Solar Calendar Pattern in the Yi Dresses**

*Laze Aji; Ga Wu (Yunnan Academy of Social Sciences); Shouzuo Yang; Kailian Luo (Director)*

Yi costumes are simple and elegant, beautiful, and maintain a distinctive traditional style, one of most wonderful national minority costumes in China. It embodies the Yi people's social features and economic life in a unique way.

**Archaeoastronomy Practices of the Yi: The Mystery Funeral of the Yi Tusi in Yuan, Ming and Qing Dynasties**

*Jiebing Su; Zhiyong Yang (Sichuan University, Chengdu, China)*

The tomb of the star corresponds to the tomb center point, thus the connotation of the star/tomb burial culture is very comprehensive, reflecting the ancient social and historical culture, the worship of stars, religious philosophy and astronomical astrology and other content.

**16:00-17:30**

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**On the Cultural Meaning of the Torch Festival of the Yi People**

*Shouzuo Yang; Zhiyong Yang (Sichuan University, Chengdu, China); Kailian Luo (Director)*

the torch festival mainly includes the following cultural meanings: 1 to display the Yi rich cultural customs festival; 2 to promote Yi economic and cultural development of the festival. The Chinese Yi calendar is the most advanced calendar. The Yi call themselves Nuosu-Nasu-Lisu-Chesu are all related

**KUSHI holiday co-shared by Yi, Han, Tibetan and Mongolian ethnic groups**

*Xiaoming Cai; HE YUE; Shouzuoyang*

This paper demonstrates the application and development of the Yi Ten-month solar calendar from the ancient times to the present in Yanyuan area by discussing the unique customs and cultural characteristics formed by traditional New Year-Kushi.

**Anti-Poverty KUSHI/DUZE Based Tourism Policy: A Multidimensional Poverty Analysis among the Indigenous Yi People in Liangshan of Western China**

*Jianhua Si*

This study investigates multidimensional poverty status quos and their corresponding causes, in an analysis of the indigenous Yi people in Liangshan.

**Jinghua WU-Ambassador of Peace for Better Ethnic Relation in China and World**

*Ga Wu (Yunnan Academy of Social Sciences)*

Mr. Wu Jinghua from Pug County to became a senior national leader. Mr. He was from a distinguished family background which in 1935 supported the Red Army and formed the special unity between the red-army and the Yi people.

**RM-KG08 Status of women in South Asia: changes and challenges**

*Convenors: Saiful Islam Chowdhury (University of Chittagong); K. M. Mohsin (Dhaka International University); Md Abdullah Al Masum (University of Chittagong)*

**TBT 309: Thu 4th May, 16:00-17:30**

This panel will explore the factors that help to change the status of women in South Asia during the last few decades. This panel will also address the impediments and challenges that constrain women from their legitimate claims to enjoy the benefits from development works of the state.

**Transformation of women from ancient to smart india**

*Tiluttoma Baruah (Cotton College, Assam); Christene Bora*

Women of India has been transformed many folds from the Ancient period following Medieval period, Pre-Independence, and Post-Independence to the present Smart India. There are several advantage and disadvantages of Smart India which can be discussed in this panel.

**Women empowerment in sustainable livelihood approach in tribal communities of Madhya Pradesh, India**

*Debashis Debnath (Indian Institute of Forest Management)*

In Contemporary forest management, the women who are the primary stakeholder have been brought into decision making and empowerment process in the sustainable livelihood approaches.

**Health and nutritional status of rural Dalit women of Puducherry**

*Ajeet Jaiswal (Pondicherry Central University); Sapna Jaiswal (Ignou)*

The mean BMI of 43.47% Dalit women was found to be

### **The cultural predicament of Indian women in society and literature**

*Ashok Sachdeva (MJB Govt Girls P. G. College, India)*

Indian women's predicament in society and their depiction in literature have been juxtaposed both in theory, practice and perceptions of new methodology and strategies in feminist narrative practice and their subversions in psychosexual and social constructs.

### **Status of women in Malwa region of Madhya Pradesh in India**

*Yashpal Vyas (Indore Christian College Indore)*

The paper proposes to conduct survey based study to the status of women in the Malwa region also known as Malwa Plateau in the state of Madhya Pradesh in India

## **RM-LL: Relational movements: Lively Languages/ Mouvements relationnels: Langues vivantes**

The panels discuss language in and as motion, as well as in relation to culture and the politics of inequality.

Ces panels invitent des communication qui portent sur la langue en mouvement et comme mouvement ainsi qu'en relation à la culture et aux politiques d'inégalités.

### **RM-LL01 Language movement in India**

*Convenors: Vinay Jain (Makhanlal Chaturvedi, Govt. Girls College, Khandwa (MP) India); Meena Jain (Govt. Girls P.G. College, Khandwa)*

*Chair: Manisha Sharma (MJB Govt. Girls P.G. College, Indore)*

**TBT 309: Tue 2nd May, 13:00-14:30, 15:00-16:30**

India has been referred to as a 'sociolinguistic giant'. Many Language movements took place in India. It was in the form of Urdu Language Movement, Pure Tamil Movement, Kannad Movement, Bangla movement which was an agitation against the implementation of Hindi as the official language of India.

**13:00-14:30**

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### **Syntax: Indian perspectives**

*Bhavatosh IndraGuru (Dr. H. S. Gour Central University, Sagar, M. P., India)*

Words are conjoint in optimum selection and definitely methodize different normative assertions while other models (letters, syllables) differentially activate normal correlations intended in acquiring positional benefits of comprehension.

### **Bhartrhari and the idea of Mahāśabda**

*Nisha IndraGuru (Girls P. G. College of Excellence, Sagar, M. P.)*

Mahasabda is the largest strength of inquisition produced by receptive, reactive, reinvented and reassessed semantic and morphological models, operating at the behest of śabda (word), through an expansion of observer listener – relationship.

### **Sociocultural variables in bilingual matters**

*Meena Jain (Govt. Girls P.G. College, Khandwa)*

Bilingualism is a common phenomenon in India. We are all instinctively bilingual. the speakers' socio-cultural profile, such as their linguistic background, status, age, sex, medium of instruction find out correlations between the subjects' language use.

### **Hindi-English Code switching in India**

*Shreya Jain (Dr. H.S.Gour University, Saugor)*

In India a new kind of culture is emerging which is speaking neither Hindi nor English but it can be called Hinglish. Code-switching, code-mixing, reduplication etc. are the factors which are responsible for mixed culture. This paper evaluates the effect of culture on language.

**15:00-16:30**

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### **Linguistic ability of women in Malwa region of state of Madhya Pradesh in India**

*Yashpal Vyas (Indore Christian College Indore)*

The paper proposes to conduct survey based study of the language ability of women in the Malwa region in the state of Madhya Pradesh in India. The women are taken from all strata of social life low economic classes, middle class and the higher classes based on the criteria.

### **Emerging creative trends in communication in India and the need for neologisms**

*Ashok Sachdeva (MJB Govt Girls P. G. College, India)*

An incessant floods of Neologisms have swept in and the need is linked up to float a thought and invent an idea and communicate new concepts. Neologisms are examined morphologically, etymologically, phonetically, semantically, contextually and to create, construct, reconstruct fresh contexts.

### **Gender influence in language use**

*Meena Jain (Govt. Girls P.G. College, Khandwa)*

Sex has a considerable effect on the selection of pronoun. Pronouns give information about a person's attitude towards members of the opposite sex. Other core factors age and occupational status also determine a particular choice.

### **Social Status and Intimacy in the Characters of Shakespeare**

*Vinay Jain (Makhanlal Chaturvedi, Govt. Girls College, Khandwa (MP) India)*

'Thee' is used in Shakespeare by a master to a servant. It is also used in confidential and good-humoured utterances. 'You' was received by a master. Hindi tu and aap express roughly the same social meanings as English thou/ thee and you used to express respectively.

### **RM-LL02 Langue et race en francophonie des Amériques**

*Convenors: Clint Bruce (Université Sainte-Anne); Chantal White (Université Sainte-Anne)*

*TBT 0021: Tue 2nd May, 15:00-16:30*

Cette séance explorera l'articulation des idéologies et pratiques linguistiques à la racialisation des identités en francophonie nord-américaine. Il s'agit de poser un regard nouveau sur des réalités normalement appréhendées à travers le miroir déformant des « deux solitudes » du contexte canadien.

### **Mythes et imaginaires collectifs : le récit fondateur du Grand Dérangement chez les élites politiques acadiennes entre 1763 à 1900.**

*Gilbert McLaughlin (Université d'Ottawa)*

En Acadie, les imaginaires collectifs s'écroulent à la suite de la Déportation de 1755. Sur la mémoire de cet événement, un nouveau mythe de fondation émerge sur les ruines de l'ancienne colonie autour de la foi, de la langue française et de la race.

### **« Le voisinage des nègres » : la diaspora acadienne à l'épreuve de la dynamique raciale en Louisiane**

*Clint Bruce (Université Sainte-Anne)*

Les recherches sur la diaspora acadienne privilégient souvent les rapports avec la Louisiane, sans toutefois tenir compte de sa dynamique raciale. L'étude de témoignages d'Acadiens des années 1920-30 permettra de préconiser une approche ethnographique (re)centrée sur la racialisation des identités.

### **Langue et race en Acadie rurale : le cas des travailleurs étrangers temporaires**

*Isabelle Violette (Université de Moncton)*

Cette contribution examine la notion de « minorité dans la minorité » en croisant les processus de minorisation linguistique à ceux de l'exclusion sociale. Seront analysées les modalités de socialisation et d'intégration de travailleurs étrangers temporaires dans une communauté rurale acadienne.

### **Quand la question de couleur en Haïti rencontre la question linguistique à Montréal**

*Chantal White (Université Sainte-Anne)*

La présente communication se penchera sur comment des animateurs d'une radio haïtienne desservant la communauté immigrante de Montréal naviguent la rencontre entre la dualité linguistique du contexte canadien et la dualité de couleur (noir / mulâtre) en contexte haïtien.

**RM-LL03 Metaphor: transfer and the motion of language [LingAnthLing panel]**

Convenor: Alexis Black (Concordia University)

TBT 309: **Wed 3rd May, 14:00-15:30, 16:00-17:30**

Metaphor, from the Greek *metapherein*, or transfer, has become central to multidisciplinary inquiries in language and cognition. This panel invites submissions that explore the implications of recent arguments concerning the metaphorical nature of human language and cognition for anthropology.

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**14:00-15:30**

**Metaphor derivation in the popular language of leisure: the trajectory of 'vacillare'**

*Benjamin Amaya (Mount Saint Vincent University/Dalhousie University)*

This paper presents an analysis of metaphor derivations in the trajectory of the Latin verb *vacillare* and the contemporary popular uses of the Spanish *vacilar*, *vacilón*, y *vaciladera*.

**Language as a metaphor for cultural diversity in Lebanon**

*A Michael Vermy (American University of Beirut)*

The paper examines if and to what extent Spanish, Arabic and/or English are involved in speakers' internalization or display of identities (regional, religious, social, etc.) and if they view this as a manifestation of Lebanese cultural diversity.

**Names between invention and convention: naming practices among mixed families in Iceland**

*Ana Svetel (Faculty of Arts, University of Ljubljana)*

From planets to pets – and everything in between, is bestowed with a name. Which factors influence the choice of the given name and the surname or patronym/matronym among mixed families in Iceland? As names are positioned within the realm of language, I discuss the interrelatedness of language and identity.

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**16:00-17:30**

**Metaphor and the passage from the unknown to the known**

*Alexis Black (Concordia University)*

This study examines the metaphorical process as individuals imagine a potential, yet unrealized reality: human extra-planetary existence. This paper examines how individuals deploy metaphors to make use of cultural frames and previous knowledge in order to 'make sense' of the unknown

### **Metaphor in wider contexts**

*John Leavitt (Université de Montréal)*

This paper considers implications of the metaphor/metonymy opposition in ritual language, anthropological writing, and, time permitting, in Indian as contrasted with Western theory.

### **RM-LL04 Minority language ideologies on the move**

*Convenors: P. Kerim Friedman (National Dong Hwa University); Tzu-kai Liu (Academia Sinica)*

*Discussant: Monica Heller (University of Toronto)*

**VNR 3075: Sat 6th May, 08:30-10:00, 14:00-15:30**

This panel explores how language ideologies are transformed by the movement of minority language speakers, as well as the movement of discourses about minority languages as they transverse different communities of practice.

**08:30-10:00**

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### **Endangered languages and flow of ethnicity: state policies and language ideology among the thao people in Taiwan**

*Yayoi Mitsuda*

This paper examines a recent situation of indigenous language revitalization in Taiwan and also explores how language ideologies and ideas of indigenous "local" knowledge are shifting through online/anti-spatial learning.

### **The value of long-term sociolinguistic ethnography in investigating minority language ideologies and the shifting roles of the ethnographer**

*Anu Muhonen (University of Toronto)*

I will discuss the value of a long-term sociolinguistic ethnography in exploring multilingualism and minority language ideologies in a contemporary superdiversity. I will also reflect on the shifting roles – and different scales of insider and outsider positionings – of the ethnographer in the superdiverse context

### **Legal practice and realistic challenges of bilingual education-relevant study based on China and Canada**

*Zhiyong Yang (Sichuan University, Chengdu, China); Jean-Pierre Favre (University of Burgundy); Irfan Nagi*

The laws play an important role of adjusting the relationship between diversity and integration. How to practice these laws? Meanwhile, the realistic challenges require more reflection and communication in order to realize the effective and sustainable development of bilingual education.

**A new emerging identity of Langue des Signes d'Afrique Francophone (LSAF): a legacy and new movements of the Deaf community in West and Central Africa**

*Nobutaka Kamei (Aichi Prefectural University)*

This paper focuses on a new emerging identity of "Langue des Signes d'Afrique Francophone (LSAF)" as a result of the legacy of the Deaf education and the new movements by Deaf community in West and Central Africa with the results based on a long-term fieldwork in the sign language community.

**14:00-15:30**

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**Scaling the nation: the language(s) of politics in a decentralizing Indonesia**

*Adam Harr (St. Lawrence University)*

Drawing on data collected in central Flores between 2006 and 2016, this paper considers how political performances and legal texts in a minority language in a decentralizing Indonesia provide a platform for imagining, contesting, and reordering semiotic relations between "centers" and "margins."

**Multiple language ideologies and labor work in a manufacturing hub in Southeast China**

*Tzu-kai Liu (Academia Sinica)*

Focusing on the multiple language ideologies of Chinese in terms of enregisterment and language diversity, this paper discusses that skills in speaking and writing Chinese are celebrated by Wa migrants as capital of economic mobility and as communication skills in China's multiethnic labor market.

**RM-LL05 Moving words: movement, mobility, and migration in language revitalization**

*Convenors: Jenanne Ferguson (University of Nevada-Reno); Sarah Shulist (MacEwan University)*

**TBT 309: Wed 3rd May, 08:30-10:00**

This panel will consider how members of endangered language communities view their mobility and movement in relation to language, and how revitalization efforts shape experiences and ideologies about the movement of languages.

**Moving minds, static bodies: schools, social mobility, and the territorialization of indigenous languages**

*Sarah Shulist (MacEwan University)*

This paper considers how the successful implementation of "differentiated Indigenous schools" in Brazil is based in a paradoxical valuation of social mobility as well as territorialized cultural practices, and how this influences revitalization efforts.

### **Names, social media and indigenous languages revival in Northeastern Brazil**

*Leandro Durazzo (UFRN - Universidade Federal do Rio Grande do Norte); José Glebson Vieira (Universidade do Estado do Rio Grande do Norte (UERJ)/ Programa de Pós-Graduação em Ciências Sociais e Humanas)*

We will consider some of the ways Brazilian indigenous peoples are using internet-based social media, focusing on their public profiles and native proper names displayed as diacritical features. We will look at this process of self-nomination as a recent ethnolinguistic political commitment example.

### **Cash sticks to the cowshed: urbanity/rurality and the maintenance of Sakha language in Yakutsk**

*Jenanne Ferguson (University of Nevada-Reno)*

This paper examines the mobility of language among Sakha-Russian bilinguals in urban spaces. This is done through investigating how the symbolic notions of urbanity vs. rurality and linguistic hybridity vs. purity play out within the output of young Sakha creatives in the city of Yakutsk.

### **Chickasaw language survivance across time and space**

*Jenny L. Davis (University of Illinois, Urbana-Champaign)*

This paper examines the survivance of the Chickasaw language through five centuries of relocations, political and social re-configurations, and multiple types of diaspora.

### **RM-LL06 Speakers on the move: displacement, surveillance and engagement [IUAES Commission of Linguistic Anthropology]**

*Convenors: Alexandre Duchene (University of Fribourg); Anita Sujoldžić (Institute for Anthropological Research)*

VNR 4084: **Thu 4th May, 08:30-10:00, 14:00-15:30, 16:00-17:30**

The goal of this panel is to problematize the linguistic dimension of people's circulation processes under complex migration regimes. While open to diverse, it primarily targets ethnographic work, thus highlighting the frictions and the complicated pathways of speakers on the move.

**08:30-10:00**

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### **Speakers on the move: a historical perspective of surveillance**

*Anita Sujoldžić (Institute for Anthropological Research); Anja Iveković Martinis (Institute for Anthropological Research)*

Assuming the continuity of globalization throughout history, the paper uses historical memory of mass migrations from Austria-Hungary to North America in the early 20th century as a resource to understand the present attitudes and policies toward migrating people and their languages and cultures.

**Conflicting linguistic demands in the asylum determination procedure**

*Katrijn Maryns (Ghent University)*

This paper will consider some of the implications of the very high and and even conflicting linguistic demands set by asylum authorities for the construction and evaluation of asylum identities in the asylum determination process.

**“Langue” et “intégration” en Suisse: des mots-clés à la réalité de la politique d’asile**

*Anne-Christel Zeiter (University of Lausanne)*

A partir de données issues d’une recherche ethnographique, cette contribution investigate la manière dont la langue, conçue comme clé à l’« intégration » des requérants d’asile dans la société d’accueil, matérialise et renforce durablement les inégalités sociales à tous les niveaux de la procédure.

**Language students on the move: mobility, market, and consumerism**

*In Chull Jang (University of Toronto)*

This paper examines the nexus of language investment, student mobilities, and the language teaching industry in the context of youth unemployment. Drawing on ethnographic research of South Korean youth studying English abroad, it traces the emergence of consumerism in the English teaching industry.

**14:00-15:30**

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**Language education as industry: the preparation of Philippine nurses for the German market**

*Stefanie Meier (University of Basel)*

This paper investigates how – in the context of labor migration – language education is set up as a market. The analysis of language education as industry also helps to identify who holds the power over what language, who positions the speakers and who scripts the language.

**Migration and the changing nature of multilingualism among the people of Byans, Far Western Nepal and adjacent regions**

*Katsuo Nawa (The University of Tokyo)*

In this paper I discuss the changing nature of multilingualism among the people of Byans, far western Nepal and adjacent regions, by focusing on recent development of language ideologies and practices among Rang migrants, based on my fieldwork in Darchula, Kathmandu, and the Greater Boston area.

**Creating immigrant spaces: Cape Verdeans spatial navigation in Luxembourg**

*Bernardino Tavares (University of Luxembourg)*

This paper explores how “spaces as practiced place” (de Certeau 1984) are created by and for Cape Verdeans in Luxembourg. It examines the role that spaces play in Cape Verdean immigrant experience and their articulation with discourses of multilingualism and employability.

**Pathways and constraints on the mobility of Arabic-speaking communicators in a humanitarian agency**

*Maria Rosa Garrido (University of Fribourg)*

This paper looks into the mobility constraints and the resulting pathways for Arabic-speaking communicators in an international humanitarian agency. It ethnographically defines a complex mobility regime emerging out of linguistic requirements and acceptable “neutral” nationalities.

**16:00-17:30**

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**Words for barriers: negotiating access and movement in the Occupied Palestinian Territories**

*Nancy Hawker (University of Oxford)*

The terms used in the Occupied Palestinian Territories for military restrictions on movement are analysed for their changing ideological coordinates expressed in interviews and in the media; notably, the most common and integrated Hebrew loanword in Palestinian Arabic is maḳsūm, for ‘checkpoint’.

**Capitalizing on “diversity”: medical interpreting at a Swiss hospital**

*Beatriz Lorente (University of Fribourg); Sebastian Muth (University of Fribourg); Alexandre Duchene (University of Fribourg)*

Translation or interpreting services are directly connected to the linguistic dimension of people’s circulation processes. This paper analyzes how different interpreting services are organized and valued at a public hospital in the German-speaking part of Switzerland.

**Added linguistic value: language resource management in the tourist sector of Marseille**

*Adam Wilson (Aix Marseille Université, CNRS, LPL UMR 7309)*

This paper explores language use in the tourist sector of Marseille. Based on ethnographic fieldwork, it will show how the management of linguistic resources and spontaneous language negotiation in interaction combine to promote a small number of linguistic resources, thereby creating inequality.

**RM-LL07 Un Canadien errant: moorings, mobilities and transformative restructurations of francophone Canada [LingAnthLing panel]**

*Convenors: Monica Heller (University of Toronto); Chedly Belkhdja*

**TBT 319: Wed 3rd May, 08:30-10:00**

Ce panel bilingue examine les mobilités de la nation franco-canadienne. Loin d’une nation enracinée, le Canada francophone produit des errances depuis ses débuts. Souvent romantisée ou effacée, cette mobilité est en fait pertinente à toute politique linguistique d’immigration et de citoyenneté.

**Manitoba-Montréal : are we home?**

*Gabrielle Breton-Carbonneau (Ontario Institute for Studies in Education); Monica Heller (University of Toronto)*

The ambivalent relationships of young Franco-Manitobans to Manitoba and Montréal highlight tensions between both as sources of francophone legitimacy. This sends people across the continent, through complex networks, signalling ambivalences linked to settler colonialism and minority ethnonationalism.

**Un Canadien Errant or was that rather « go west young man » : Francophone mobilities in the Okanagan-Similkameen (B.C.) in 2016**

*Patricia Lamarre (Université de Montréal); Thierry Deshayes (Université de Montréal)*

We examine the political, social and economic factors that have shaped the mobility of Francophones to the Okanagan-Similkammen (B.C.) and how migration since the 1980s fits into a longer story of Francophone Canada mobility, including the processes that come into play in settlement.

**Mobilités internationales dans les régions du Québec: Formation postsecondaires et francité**

*Anne Sophie Roussel (University of Toronto); Chedly Belkhodja*

Cette communication s'intéresse à une ville périphérique du Québec cherchant à attirer de nouveaux arrivants. En se penchant sur la place des institutions post-secondaires dans ce projet, nous discutons comment l'expérience de deux populations mobiles, étudiants étrangers et immigrants, convergent.

**Histoire et mémoire de la présence libano-syrienne dans une région rurale du Québec**

*Tessa Bonduelle (University of Toronto); Yves Frenette (Université de Saint-Boniface)*

Dans cette communication, nous étudierons la présence historique des Libano-Syriens dans la région québécoise du Bas-Saint-Laurent : leur établissement, leur déploiement dans l'espace, leurs stratégies socioéconomiques, leurs relations avec la population majoritaire, les traces qu'ils ont laissées.

**RM-MRB: Relational movements: Migration, Refugees and Borders/ Mouvements relationnels: Migration, régugiés et frontières**

These panels explore who gets to move, and how, especially but not exclusively in an experienced world of turmoil.

Ces panels explorent qui peut circuler et comment le faire, en particulier mais non exclusivement, dans un monde vécu en bouleversements.

**RM-MRB01 Displacement, migration and its impact on social structure and social organization- the scenario of contemporary South Asia**

*Convenors: Somenath Bhattacharjee (Assam University); Scott Simon (Université d'Ottawa)*

**LMX 242: Sat 6th May, 08:30-10:00**

The Post-colonial period of South Asia noticed remarkable socio-political changes. Issues of partition, displacement and migration emerged as the prime factor with noticeable changes to their social structure and social relations. Changes over their economic organization were also noticed.

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**08:30-10:00**

**Border maps are body maps: the practices of 'othering' certain groups in the Bangladesh-India border enclaves**

*Md Rashedul Alam (University of Western Ontario)*

A border is not equally restrictive to all groups of people. In the border enclaves along the Bangladesh-India boundary, certain 'bodies' experienced harsher violence, oppression and abandonment than others based on their state identity, gender, ethnicity, religion, financial prosperity and so on.

**Cultural and social space of Punjabi migrants in the Greater Toronto area**

*Masako Azuma (Kindai University)*

Cultural and social spheres in South Asia have crossed the national borders, although the partition of India brought identities divided by the nation-states. We can find transborder spaces in the life of South Asian migrants, which can be beyond their identities brought by the nation-states categories.

**Displacement, migration and its impact on social structure as reflected in Indian writers in English**

*Ashok Sachdeva (MJB Govt Girls P. G. College, India)*

the themes of movement, migration, cross-cultural dissemination, indentured migration mooring, displacement as revealed in current literary writings from the perspectives of anthropological evolution and sociological developments over the years.

**RM-MRB02 Disturbing the category of the "refugee": cross-border histories, hospitalities and everyday practices of sovereignty**

*Convenors: Secil Dagtas (University of Waterloo); Vivian Solana Moreno (University of Toronto)*

*Discussant: Randa Farah (University of Western Ontario)*

**TBT 327: Thu 4th May, 14:00-15:30, 16:00-17:30**

This panel examines the category of the 'refugee'. It shows how this status embodies multiple positionalities organized around relations of hospitality, forms of (im)mobility, and contested claims for sovereignty, as negotiated and troubled by refugees and citizens in everyday realms of sociality.

**14:00-15:30**

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**In and Out étatique: les cas des Mbororo nomades réfugiés aux frontières Cameroun-RCA**

*Adamou Amadou (Leiden University)*

Ce papier examine les contours de la (ré)appropriation de l'identité par les Mbororo nomades réfugiés sur les frontières Cameroun- République Centrafricaine.

**Performing sovereignty-in-exile: women's labour of hospitality in the Sahrawi Arab Democratic Republic**

*Vivian Solana Moreno (University of Toronto)*

Focusing on symbolic and administrative processes that displace the moral economy of a Sahrawi pre-revolutionary order into the present, this paper how Sahrawi refugees' women's labor of hospitality folds into the practice and performance of an unstable sovereignty-in-exile.

**The making of the Romani refugee: a social history of Hungarian Romani citizenship and asylum-seeking**

*Sara Swerdlyk (Central European University)*

This paper emphasizes the category of the 'refugee' as a historical product. It analyzes the case of Hungarian Roma seeking asylum in Canada, placing this 'Roma Exodus' within the wider citizenship processes shaping Central Europe, and asking how Romani migrants themselves negotiate these processes.

**Religious across borders: negotiating citizenship at the Turkish-Syrian border**

*Secil Dagtas (University of Waterloo)*

This paper examines the relational construction of the categories of "refugee" and "minority" in the Middle East. It focuses on the role of religion in the relations between Syrian newcomers and Turkey's religious minorities who live along the border, specifically the Alawis and Orthodox Christians.

**16:00-17:30**

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**Precarious religious subjectivity in contexts of refugee adjudication processes**

*Michael Nijhawan (York University)*

This paper, part of a broader project on precarious diasporas, pays attention to how the adjudication of refugees/asylum seekers relates to the everyday realm of lived religion and ethical self-fashioning among Sikhs and Ahmadis in Frankfurt.

**RM-MRB03 Indigenous peoples in South and Southeast Asia: migration, refugee and IDP issues**

*Convenors: Zannat Ferdousi (Research and Development Collective (RDC)); Johan Weintre (Andalus University / International Indonesian Forum for Asian Studies (www.iifas.info))*

**TBT 325: Tue 2nd May, 15:00-16:30**

Non-recognition by the nation-states, homogenization for 'modern mode of life', development interventions and climatic displacements have generated a lot of refugees and IDPs of IP origin. The issues may be explored to see if any particular pattern emerges across the two regions.

**Dayak articulations of heritage in Borneo and times of intervention**

*Johan Weintre (Andalus University / International Indonesian Forum for Asian Studies (www.iifas.info))*

Diversity is an enshrined element of human existence. The combination of historical tradition and intervention has created different paths of living conditions and opportunities for communities. The sum of those heritages is the enrichment of our human enrichment in the Bornean environment.

**Negotiating liminal space and narratives of dispossession from underbelly of the state: a case study of Adivasi from Nagri, Jharkhand**

*Rahul Ranjan (University of London)*

The history of Dispossession of Adivasi

**States against pastoralism, nomadism, and informal access to natural resources in India: the case of Van Gujjars pastoralists in Uttar Pradesh and Uttarakhand**

*Pierre-Alexandre Paquet (McGill University)*

This paper reviews theories deployed by the modern Indian state depicting pastoralism as disorderly and a threat to nation-building and the environment. It discusses Van Gujjar herders' engagement with bureaucrats, how they maintained access to forests, and options of relocation and sedentarization.

**RM-MRB04 Migration and transnational dynamics of non-western civil societies**

*Convenors: Taeko Uesugi (Senshu University); Hiroki Okada (Kobe University)*

**TBT 327: Tue 2nd May, 13:00-14:30, 15:00-16:30**

Contemporary migrants can easily maintain transnational ties and form a transnational civil society due to ICT and other factors. This redraws the imaginary boundaries and trajectory of non-Western civil societies. We explore the transnational dynamics of non-Western civil societies.

**13:00-14:30**

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**Corporatism beyond national boundaries? The transnational civil society of Nepalese emigrants and the Nepalese government**

*Taeko Uesugi (Senshu University)*

This study examines the relationship between emigrant transnational civil society and the government of the origin country, focusing on the Non-resident Nepalis Association and the Nepalese government. A unilateral, corporatist-like relationship is observed, one that crosses national boundaries.

**Why do they choose to stay? Online discourses of Chinese transnational immigrant talents**

*Si Min Li (National Taiwan Normal University)*

Staying in resident countries is not easy for immigrant talents. This study explores the staying motivations and cognition adaption of immigrant talents from China working in Singapore, Australia, America and Canada through analyzing their personal narratives on line.

**Roles of migrants' organizations as transnational civil societies of their places of origin and host communities: a case study of Nepalese migrants' organizations in Japan**

*Masako Tanaka (Sophia University); Eiichi Sadamatsu (Japan NGO Center for International Cooperation (JANIC))*

With the rapid increase of Nepalese immigrants in Japan, they form various organizations (ranging from self-help groups at grassroots to ethnicity-based national networks) in Japan. This paper analyzes their roles for the members as well as their relations with Japanese civil societies.

**"Localized" multiculturalism and nationalism in East Asia**

*Hiroki Okada (Kobe University)*

A purpose of this paper is to discuss the relation between "localized" multiculturalism and Nationalism in the East Asia society (Japan and Korea) where is facing a problem of the rapid increase of the recent migrant labor.

**15:00-16:30**

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**The emergence of associational ties among young Japanese muslims: the children of Japanese-Pakistani bi-national marriages**

*Masako Kudo (Kyoto Women's University)*

This paper explores how nationality, religion, and generation intersect in the emergence of associational ties of young Japanese Muslims who try to forge new forms of identity and belonging in Japan and in transnational spaces.

**From “refugee” to “minority”: ethnography on works by Vietnamese migrants living in Japan**

*Emi Nogami (Kobe University)*

This research clarified the process through which the image Japanese people have about Vietnamese migrants (VMs) changed from “refugee” to “minority”. As a place where the “minority” image about the VMs is generated, we did research at a “chemical (synthetic) shoes” factory where many VMs work.

**The logic of “open reciprocity” of the Tanzanian Union in Hong Kong and China**

*Sayaka Ogawa (Ritsumeikan University)*

In this presentation, I discuss the dynamics of Tanzanian Unions formed in Hong Kong and China by focusing on the continuity between the strategies of their informal business and the logic of “gambling on open reciprocity” in their union to discuss the non-Western civil society.

**Education for migrant youth in the era of globalization**

*Kiran Lata Dangwal (University of Lucknow)*

The number of students migrating abroad is growing rapidly, which affects the youth from many angles. In the absence of proper implementation of an education policy, such students become the victims of their own success facing serious problem relating to professional career building.

**RM-MRB05 Migration in a world of turmoil**

*Convenors: Juan Bustamante (University of Arkansas); Anand Singh (Howard College Campus); Monica Ibanez Angulo (University of Burgos)*

*FSS 1030: Fri 5th May, 08:30-10:00, 14:00-15:30*

Under the rubric of migration, key components to political chaos, mass exoduses, and a prevalent search by long standing citizens for more stable socio-political environments provide a basis for or increased mobility across international boundaries.

**08:30-10:00**

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**Niccolò Machiavelli, Baron De Montesquieu, and the destabilizing effects of international migration**

*William Barclay*

This essay demonstrates that, although modern liberals incessantly promote the European Union as a living exemplar for the virtues of contemporary liberalism and basic, unrestrictive, migration policies, the experiences of innumerable E.U. states, such as France, contradict these spurious claims.

**Passengers: the effect of ASEAN on local perceptions toward labor migration**

*Tommy Koh (Johns Hopkins University)*

Regional organizations moderate the effect of nationalistic rhetoric on labor migration. By examining the case of the Association of Southeast Asian Nations (ASEAN), this paper finds that regional organizations balance out nationalist rhetoric and serve both stabilizing and legitimating functions.

**Migration from Indian teachers to Ethiopia: From south-south cooperation to global capitalism**

*Sophia Thubauville (Frobenius-Institut an der Goethe Universität)*

The paper wants to reconstruct the history of Indian educators in Ethiopia and inquire the historical as well as individual reasons why they moved and still move to the African country.

**Theorising 'migration' in a world of turmoil: From a clash of civilisations to a new world (dis)order**

*Anand Singh (Howard College Campus)*

The rise of radical Islam after the dissipation of the socialist world has brought forth new challenges to the post-cold war era. Internal conflicts in Muslim dominated countries has impacted substantially on the freer movement of people throughout the world.

**14:00-15:30**

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**Rights of Refugees in Brazil and the case of Democratic Republic of Congo (DRC) refugees in Rio de Janeiro**

*Fabiano Borges (Federal Fluminense University UFF); Arthur Urel (Federal Fluminense University); Armando Pires (Institute of Public Health Fluminense Federal University); Daniela Piva (Universidade federal Fluminense); Luciana de Andrade Carvalho (Group of Study and Research on International Health and Cooperation of Mato Grosso Federal University)*

A brief description of current Brazilian policy for refugees' rights was performed. To understand the actual scenario, the case of refugees from the DRC in Rio de Janeiro was analyzed through a participant observation and a literature review. Refugees have little support, thus policies need to be updated.

**Borders on the move: the making of a new south to south border between Mexico and Central America**

*Juan Bustamante (University of Arkansas)*

This paper provides an ethnographic examination of the Frontera Sur Program. I study the ways in which the Instituto Nacional de Migración (INM)-National Institute of Migration---implements and enforce the Frontera Sur Program against Central American migrants.

**The politics of incentives, disincentives and migration choices: West Africans' finding new engagements in Buenos Aires, Delhi and Durban**

*Bobby Sinha (University of Basel, Switzerland)*

Short Abstract: This paper aims at a comparative analysis on how cities as Buenos Aires, Delhi and Durban become/ remain attractive for West African Migrants despite local political problems, discrimination in social life, racial animosity and/or xenophobic reactions.

**Refugees from "Base Nation": a case study of Okinawa and Chagos**

*Rie Koike (Tokoha University)*

This presentation introduces David Vine's "Base Nation," a follow-up to his own book about the base on Diego Garcia "Island of Shame." Then I will use literary texts in order to explore the situations of Okinawans and Chagossians after review how the US military bases made the islanders refugees.

**Mobility as precarity in contemporary academia: notes on South Asian social scientists building an academic career in Europe**

*Vinicius Ferreira (École des Hautes Études en Sciences Sociales)*

This paper addresses the question of how non-established South Asian researchers building a career in Europe lead a mobile life across different countries in a context of growing precarization of academia. It takes into account the current dominance of short-term, non-renewable contracts that prompt scholars to mobile lives in order to reflect on how the experience of kinship and conjugality become specially complicated aspects of one's life.

**RM-MRB06 Migration, urbanization and identity [IUAES Commission on Urban Anthropology]**

*Convenor: Sumita Chaudhuri (Calcutta University)*

**TBT 327: Wed 3rd May, 14:00-15:30, 16:00-17:30**

Migration plays an important role in the context of urbanization. When people move towards the cities, they may carry with them their own cultural traditions or may adapt a new culture. This may be examined with cross-cultural data.

**14:00-15:30**

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**"I am from Kainuu, not from Finland": young adults from Kainuu in Helsinki and their new lives as urbanites**

*Lauri Turpeinen (University of Helsinki)*

Migrating to the urban centres is regarded to be the normal course of life for young persons in many rural regions of Finland. This paper analyses the experiences of young adults from the remote region of Kainuu with settling in and adjusting to life in the vibrant capital of Finland, Helsinki.

**Experiences of Portuguese-Canadian transnationals re-integration in the Greater Toronto area**

*Sara Vieira (University of British Columbia)*

How do Portuguese-Canadians experience re-integration upon returning to Toronto including use of bilingualism, coping strategies, and networking? How do over 150 Portuguese organizations in Toronto represent 'Portuguese', what services do they provide, and what types of funding are they allocated?

**Learning the world, learning the whirled: ethnographic methods of urban mobility**

*Kiran Jayaram (York College (City University of New York))*

This paper proposes a methodological approach for anthropological studies of mobility that puts primacy on learning as the processual counterpart to culture. In short, studying people in motion to and in an urban area requires paying attention to how they learn to move.

**Immigrants strategy and success in metropolitan areas: polish experiences in five European capitals**

*Aleksander Posern-Zielinski (Poznan University, Poland)*

The aim of the paper is to present the result of the comparative project on the adaptation strategy of Polish migrants living in five European capitals (Berlin, Dublin, London, Oslo, and Stockholm). At the center of study is to understand the mechanism of the success achieving process.

**16:00-17:30**

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**A study of female migrants in relation to labour force participation in the informal sector of Delhi**

*Roumi Deb (Amity University)*

The study argues that women working in the informal economy are the most vulnerable workers, who paradoxically are making a significant contribution to economic growth. Entering the workforce in the city is a key factor in changing the way they organized their lives and negotiated relationships.

**Impact of urbanization on cultural landscape: a case study of Lucknow metropolis**

*Sarika Shukla (I.T.P.G.College, Lucknow University); Anamika Shukla (Symbiosis Law School, Noida)*

Urban sprawl has embraced Lucknow metropolis. Whether the city scales new heights with skyscrapers or expands its waistline with slums depends on the diet of migrants with their varied skill sets. The paper scrutinizes the urbanization trends of Lucknow and its consequences.

**RM-MRB07 People on the move in Sub-Sahara Africa**

*Convenors: Noriko Tahara (Shitennoji University); Kiyoshi Umeya (Graduate School of Intercultural Studies, Kobe University)*

*Chair: Itsuhiro Hazama*

**TBT 327: Wed 3rd May, 08:30-10:00**

This panel focuses on the mobility of people in Sub-Sahara Africa and historical and political issues. There were many migrants after independence until now. We discuss people's mobility and social background to understand the mechanisms underlying the production of social inequalities.

**The creation of mobility: viewing people on the move in Uganda through the taskscape perspective**

*Noriko Tahara (Shitennoji University)*

I focus on the mobility of people, especially related to the way of subsistence for everyday life to point out that these practices could sometimes emasculate the power of politics in the globalisation.

**Politics of movement and co-existence logic: East African pastoral coping with state's sedentarizaion policy among the Karimojong and Dodoth in northeastern Uganda**

*Itsuhiko Hazama*

This presentation analyses relational movement of nomadic pastoralists realized without depending on the mediacy of representation in sub-Saharan Africa, with reference to ontological man-animal oneness in post-disarmament societies.

**Mobility and as its rudiment: some religious concepts of Nilotes**

*Kiyoshi Umeya (Graduate School of Intercultural Studies, Kobe University)*

Focusing on the Jopadhola of eastern Uganda as an ethnographic case and considering certain religious concepts, this paper attempts to present some clues of insights concerning the migration of Nilotes.

**RM-MRB10 The bureaucratic routes to migration: migrants' lived experience of paperwork, clerks and other immigration intermediaries**

*Convenors: Viviane Cretton Mballow (University of applied sciences and arts, Western Switzerland); Karine Geoffrion (Université de Montréal)*

*LMX 243: Sat 6th May, 08:30-10:00, 14:00-15:30*

This panel explores migrants' lived experience of the bureaucratic immigration procedures of their destination country. It also seeks to reflect upon the (re) production of racialized, classed and gendered privilege and inequalities inherent in institutionalized immigration policies and practices.

**08:30-10:00**

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**Accessing the Canadian working holiday visa: Irish newcomers in Toronto talk about their bureaucratic route to Canada**

*Jane Helleiner (Brock)*

Irish newcomer accounts of the application and approval processes for the Canadian Working Holiday visa are analyzed. The focus is on how these relatively privileged newcomers presented their navigation of the Canadian immigration bureaucracy.

**“They are here to stay”: a study of foreign nurses on temporary work permits in Halifax, Canada**

*Shiva Nourpanah (Dalhousie University)*

Based on recent fieldwork with foreign nurses who entered Canada on temporary permits. I present an account of the affectual states of the research participants as they negotiate a complicated labour and migration policy regime in search of stable employment, residence and professional recognition.

**The role of migration intermediaries in constructing “highly skilled migrants”**

*Laure Sandoz (University of Basel - NCCR on the move)*

This paper focuses on the practices of various institutions in order to attract and facilitate the settlement of highly qualified professionals in Switzerland. It analyses their strategies to bypass administrative barriers related to national immigration policies.

**Migrations to tropical seashore: analyzing administrative facilities, obstacles and bureaucratic strategies through social privilege and racial categorization (Senegal)**

*Hélène Quashie (Ecole des Hautes Etudes en Sciences Sociales, Paris)*

This paper presents the administrative facilities granted to European migrants living on the Senegalese coast and the obstacles they encounter which lead to recurring bureaucratic procedures. This contrast reveals social strategies and racialized confrontations with local authorities and residents.

**14:00-15:30**

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**Binational couples experiences of bureaucratic procedures: legal consciousness and participation**

*Laura Odasso (Aix-Marseille Université)*

The paper presents the experiences of binational couples' bureaucratic procedures for obtaining a residence permit or the nationality in three European countries during 2000s. If these couples suffer from differential treatments, they also show and develop interesting forms of legal consciousness.

**Dispelling suspicion of sham marriages: the rational and emotional work of undocumented Northern Chinese migrant brides in France**

*Florence Lévy (CECMC EHESS / MAPS Neuchatel University)*

Undocumented Northern Chinese migrant women need to marry a French citizen in order to gain a legal stay document. However, they first must convince themselves as well as their fiancé and public officers that this is not a marriage of convenience; otherwise they run the risk of deportation.

**« I miss my husband badly »: getting in, around and over Canada's spousal reunification process**

*Karine Geoffrion (Université de Montréal)*

This paper explores the lived experience of the Canadian spousal reunification process from the perspective Canadian women married to non-Canadian men. It demonstrates how conjugal authenticity and normalcy are being co-constructed throughout the immigration process.

**Identity construction and mobility experiences: case of Filipino-Japanese children and youths**

*Shikainnah Glow Menoza (Hiroshima University)*

Transnational mobility of Filipino-Japanese children/youths as an indicator of their identity construction has been an ongoing topic of migration studies. Particularly, this study seeks to shed light on their lived experiences as children of transnational families.

**RM-MRB11 Transformational exchanges: creation through movement**

*Convenor: Pedrom Nasiri (University of Toronto)*

*Discussant: Katherine Mackenzie (University of Toronto)*

**MHN 033: Fri 5th May, 08:30-10:00**

The movement of refugees within a nation-state has precipitated conditioning programs that desire assimilation to a national ideal. This panel explores how refugees mediate transformational exchanges that engage the state, identity politics, refugee bodies, and communities, in a fluid relationship.

**Taking control: mediatic and governmental representations of refugee bodies during Brexit**

*Pedrom Nasiri (University of Toronto)*

This paper serves to examine the ways by which British media and governmental rhetoric conceptualized Muslim refugees as a national threat, and the extent to which such conceptualizations manifested within the Vote Leave (Brexit) campaign.

**Suffering social media: viral circulations and Canadian responses to Syrian refugees**

*Katherine Mackenzie (University of Toronto)*

What roles have social media played in constructing the position of refugees in relation to the Canadian state? How do online representation of both suffering victims and threatening others contribute to offline reactions?

**Discussion**

*Pedrom Nasiri (University of Toronto); Katherine Mackenzie (University of Toronto)*

The papers are followed by a discussion on the theme of the panel.

## **RM-SPK: Relational movements: States, Politics and Knowledge/ Mouvements relationnels: États, politiques et savoirs**

This set of panels focuses on how state policies can be lived and contested as contradictory and violent.

Ces panels s'intéressent à savoir comment les politiques étatiques peuvent être vécues et contestées comme étant contradictoires et violentes et des communications concernées par de telles questions sont invitées.

### **RM-SPK01 By whose authority: investigating alternative modes of power and the legitimization of expertise**

*Convenors: Arne Steinforth (York University); Sandra Widmer (York University)*

**LMX 220: Sat 6th May, 08:30-10:00, 14:00-15:30**

How might anthropologists contextualise claims about entering a "post-factual" world? This panel explores modes by which authority (economic, medical, technical, political, etc.) is negotiated in local settings vis-a-vis the spread of global institutions and universalizing forms of knowledge.

**08:30-10:00**

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### **Some kind of power: Malawian discourses on political cosmology**

*Arne Steinforth (York University)*

This paper illustrates local resistance against (post-)colonial authority over African political systems, secularized modernity, and the rationalities of market capitalism. It introduces the concept of political cosmology as a tool for analyzing non-secular ideas of legitimacy.

### **The social life of political institutions in Canadian Inuit**

*Caroline Hervé (UQAT)*

This presentation analyzes the relationship between Canadian Inuit and political organizations. Using a relational approach, it shows that Inuit don't see themselves separated from political institutions but in relationship with them.

### **Relieve childbirth pain, towards a re.production of knowledge ?**

*Maud Arnal (EHESS/ McGill)*

This paper investigates the alternative modes of power and the legitimization of expertise of the relief pain in obstetric. How does the standardization of epidural anesthesia in obstetric brings to reconsider the boundaries between what belongs to « nature » and what comes out?

### **Knowledge of pregnancy and economies of care in Vanuatu**

*Sandra Widmer (York University)*

Can forms of care interrupt biopolitics? How are forms of expertise asserted in economies of care? I examine non biomedical forms of care that women in Vanuatu seek out during pregnancy and situate them in forms of power and authority both biopolitical and otherwise.

**14:00-15:30**

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### **“The plural of anecdote is not evidence”: contested knowledge in decision/policy-making at veterans affairs Canada**

*Walter Callaghan (University of Toronto)*

Examining the contest over what counts as evidence, this paper will discuss how the dismissal of personal narratives as only being anecdotal becomes a form of structural violence that contributes to the further traumatization of those experiencing psychological distress.

### **Refugee authority, humanitarian authority: legitimacy and negotiation in a refugee protest**

*Nora Danielson Lanier (University of Oxford)*

Taking an extended sit-in protest in Cairo, Egypt as a case study, this paper explores the negotiation of authority in debates over the event, showing how Sudanese protesters' claims on the basis of global norms were refuted by the assertion of humanitarian institutional expertise.

### **Contesting local knowledge through global flows: the example of conflicting claims to authoritative knowledge among Kyrgyz imams**

*Yanti Hoelzchen (Tuebingen University)*

In this paper, I show how conflicting claims of authoritative knowledge by Kyrgyz imams can be analysed as grounded in the clash of global and local practices and flows of materials.

### **Contested authorities, moving experts and the quest for social justice.**

*Sabine Klocke-Daffa (University of Tuebingen)*

This paper addresses the global discussion on basic income grants as a requirement to (re-)allocate resources and achieve justice. Based on the Namibian income grant project it explores the impact of moving experts and information flows on local negotiations over moral and political authority.

### **RM-SPK02 Dead beat to beat, the trail: power induced shifts in culture, memory, identity**

*Convenors: Arpine Konyalian Grenier; Michiko Aramaki (Concordia University)*

*MHN 033: Fri 5th May, 14:00-15:30, 16:00-17:30*

What happens when the procedures of “forced forgetting” are revealed? Our panel will delve into the subject of forced forgetting and its revelation in different socio-cultural settings.

**14:00-15:30**

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**Remembering and forgetting Greek identity in the age of trans: personal reflections on gender and the biopolitics of patronymic names**

*Alexander Antonopoulos (Concordia University)*

Drawing on my personal life history grounded in the gendered performativity of the patronym, I question a biopolitics of names that would erase Greek diasporic female to male trans temporalities and discuss the implications of such a disappearing archive for documenting transmasculine lives

**Under the secrecy: American occupation, epistemicide and re-making of the Japanese identity in post-war Japan**

*Michiko Aramaki (Concordia University)*

This study analyzes the social impact of the revelation of erased traditional philosophies, religion and ideas in Japan. Because the past was purposefully erased by the foreign power, and submission to the US Authority introduced, that the complex process of forgetting and remembering began.

**Verdant and Fungible the Beat, Alpha to Omega Familiar**

*Arpine Konyalian Grenier*

This presentation will be a hybrid text of poetry and prose contemplating the socio-political and biophysical dynamics I experience, being human.

**An Olsonian reading of Arpine Konyalian Grenier's "Waterwheel at the Electric Institute"**

*Daniel Bratton*

This application of an Olsonian "Projective Verse" poetics--with further reference to Robert Creeley, Denise Levertov, Daphne Marlatt, and certain postmoderns--to Arpine Konyalian Grenier's poem "Waterwheel at the Electric Institute" relates to the theme of "forced forgetting" in Grenier's poetry.

**16:00-17:30**

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**Resistance to State policy of forced forgetting in Turkey**

*Sima Aprahamian (Concordia)*

The proposed paper examines through oral history, narratives, and literary responses such as biographies, auto-biographies, journals, as well as socio-cultural study of Turkish society and its resistance to forced forgetting, the case of the Armenian Genocide of 1915-23.

**Acadian experiences of popular memories, national identities, and histories: a case study of Pomquet, Nova Scotia**

*Katie MacLeod (Dalhousie University)*

Drawing upon fieldwork findings, this paper investigates how Acadians in the present experience, enact their identities in their day-to-day lives and to what degree they experience nationalism and forgetting as Acadian people in the community of Pomquet, Nova Scotia.

**RM-SPK03 L'Etat dans tous ses états/ The state in all its forms**

**[Commission on Theoretical Anthropology]**

*Convenors: Gérald Gaillard (Université des Sciences et Techniques de Lille); Filippo Zerilli (University of Cagliari)*

**TBT 311: Thu 4th May, 08:30-10:00, 14:00-15:30**

Présenté au nom de la commission de d'Anthropologie Théorique. Après les travaux sur la globalisation et flux transnationaux, l'Etat-Nation revient sans que la réflexion anthropologique suive. L'anthropologie s'est attachée aux populistes. Nous réfléchissons sur l'Etat et son démantèlement.

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**08:30-10:00**

**«Tribe»: the concept which lost the former conceptuality**

*Vladimir Popov (St.Petersburg State University)*

The paper is devoted to the different interpretations of the term «tribe». Modern science does not give a clear answer to the question, what is a «tribe». The concept of «tribe» is characterized by the loss of the uniqueness of the terminology and the conversion to a phantom.

**“The state is a power, this is clear”: the emergence and development of the Georgian associations**

*Veysel Erdemli (University of Birmingham)*

This study aims to understand the factors that have delayed both the emergence and development of Georgian associations. This study is mainly based on the researcher's extensive fieldwork in Turkey and Georgia.

**States without a name, countries without a label: parallel governments in India**

*Abhik Ghosh (Panjab University)*

Indian cases from Bihar and Khunti in Jharkhand show that these parallel systems of government are used by almost everyone. In this contribution, it is intended to show how everyday life continue to work and function, in spite of these parallel governments using ethnographic data.

**Unveiling the hidden truths: conspiratorial narratives of the occult state**

*Lorenzo Urbano (Sapienza Università di Roma)*

In this contribution, I want to argue that conspiracy theories act as a rhetorical instrument for subaltern and antagonistic groups to re-write State-making processes and the history of the Nation-State itself as the product of hidden, occult forces that shape our political and social world.

**14:00-15:30**

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**Nationalism, anti-nationalism and pseudo-nationalism**

*Trupti Hallikeri (Karnatak University Dharwad)*

The movements of nationalism, anti- nationalism and pseudo- nationalism co-existent in a democracy are dealt in the backdrop of nationalism in the state – India.

**The state and the place(s) of politics: on the parliament of Quebec (and beyond)**

*Samuel Shapiro (Université Laval)*

Nous utiliserons une ethnographie du Parlement du Québec pour réfléchir à l'État, les formes d'organisation politique et l'intégration de l'État à des dispositifs de plus en plus complexes. Nous interrogeons la relation entre l'État et le(s) « lieu(x) du politique » de Marc Abélès.

**Anthropological perspectives on the society and governance of international relations**

*Albert Doja (University of Lille); Enika Abazi (Peace Research Institute Paris)*

We suggest expanding ethnographic-historical comparative approaches for the study of non-complex small-scale groups, together with political, historical sociological approaches for the study of complex states, towards understanding what could be termed the emerging super-complex world society.

**A propos de l'instabilité étatique en Afrique.**

*Gérald Gaillard (Université des Sciences et Techniques de Lille)*

A travers l'exemple des turbulences de l'Etat bissau-guinéen et d'éléments comparatif, nous proposerons à la critique, une théorie de l'instabilité Etatique en Afrique.

**RM-SPK04 Les « savoirs traditionnels autochtones » sur l'environnement, l'innovation permanente**

*Convenors: Ingrid Hall (Université de Montréal); François Verdeaux (IRD)*

*Chair: Bernard Moizo (IRD)*

*Discussant: Sylvie Poirier (Université Laval)*

**VNR 4084: Wed 3rd May, 14:00-15:30, 16:00-17:30**

La reconnaissance internationale des savoirs autochtones sur l'environnement en 1992 a induit leur prise en compte par des acteurs qui, en mobilisant la catégorie, ont contribué à en (re)définir le contenu. Ces processus seront l'objet du panel.

**14:00-15:30**

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**Mode de constitution et transformations historiques d'un même « savoir halieutique » dans deux régions d'Afrique de l'ouest (Côte d'Ivoire - Mali)**

*François Verdeaux (IRD)*

Les deux systèmes pêche ethnographiés sont éloignés à de nombreux points de vue. Ils dessinent pourtant des espaces de production similaires. Pour le comprendre on analyse les modes de constitution et de transformation successives du « savoir halieutique » qui les organise.

**« Nous sommes les vrais enfants de la forêt. », les Karen face aux menaces d'expulsion dans l'Ouest de la Thaïlande. »**

*Bernard Moizo (IRD)*

Des Karen vivant en Thaïlande menacés d'expulsion réactualisèrent d'anciens rituels mettant en scène une façon d'être « karen ». Utilisant des symboles forts du groupe dominant pour affirmer leur identité comme moyen de surmonter un dilemme : se présenter Thaï tout en maintenant des valeurs Karen.

**Quiproquos ontologiques autour de l'ayahuasca? Innovations chamaniques en Amazonie Occidentale.**

*Anne-Marie Colpron (Université de Montréal)*

Cette communication traitera de différentes constructions de savoirs qu'élaborent les chamanes autochtones, les anthropologues et les touristes au sujet de l'ayahuasca en Amazonie Occidentale.

**Ce que le droit fait à la culture, analyse de la constitution d'un « patrimoine bio-culturel » pour les pommes de terres natives du Pérou**

*Ingrid Hall (Université de Montréal)*

La constitution d'un patrimoine bioculturel dans le Parc de la pomme de terre de Pisac (Pérou) sera analysée sous le prisme des contraintes juridiques liées à l'obtention, pour les paysans péruviens, d'un régime de protection des variétés natives de pommes de terre qu'ils produisent et conservent.

**16:00-17:30**

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**Montagnes des champs, montagnes des villes. Usages, transformations et transmissions d'un imaginaire des hauts reliefs dans la Province du Chimborazo (Andes Centrales d'Équateur).**

*Ibtissem Ben Dridi (EHESS)*

La montagne est l'axe à partir duquel je me propose d'étudier les usages, transformations et transmissions des « cosmovisions indigènes », au regard à la fois de ritualités ordinaires paysannes et d'élaborations plus ostentatoires s'insérant dans une mise en tourisme et patrimoine de la montagne.

**Stratégies de reconnaissance des savoirs médicaux traditionnels au Nicaragua : de quelques enjeux politico-épistémologiques**

*Vinciane Constantin (Université de Lausanne)*

La réhabilitation d'un savoir médical traditionnel dans les régions autonomes atlantiques du Nicaragua constitue le pivot des stratégies régionales de décentralisation politique. La contribution proposée questionnera les processus de construction et de négociation d'un tel savoir.

**RM-SPK05 On the question of evidence: movement, stagnation, and spectacle in Brazil**

*Convenors: Craig Schuetze (University of Louisville); Meg Stalcup (University of Ottawa)*

**LMX 221: Sat 6th May, 08:30-10:00, 14:00-15:30**

In this session we examine what counts as political and discursive evidence in transitions in Brazil. As charges of both progress and stagnation are leveled across a range of critical issues, we aim to render visible the parameters of these narrative battles and their ramifications.

**08:30-10:00**

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**Single mother, diva, terrorist: the Brazilian right's case against Dilma Rousseff**

*Joseph Sosa (Bowdoin College)*

As president of Brazil, Dilma Rousseff confronted gender panics activated by conservative anxieties about her leadership and changing national culture of sexuality. This paper shows how rightwing cases for Rousseff's impeachment continually capitalized on gender panics in order to presume her guilt.

**Life beside-the-state: the Pentecostal 'sidestep' in Rio de Janeiro's Western Subúrbios**

*Laurie Denyer Willis (McGill University)*

This paper considers the political (non)response of Pentecostals from Rio de Janeiro's Western Subúrbios during the Brazilian 2016 political crisis.

**A question of evidence: penalizing protesters through special legal regimes and preventive rationalities in comparative perspectives**

*Joao Velloso (University of Ottawa)*

This paper discusses the social control of protesters in four contexts: a) the 2010 G20 summit in Toronto, b) the 2012 Quebec student protests, c) the removal of Occupy Wall Street protesters from Zuccotti Park (2011), and d) the protests prior to the 2014 Fifa World Cup Final in Rio de Janeiro.

**The challenge of being 'smart': internet governance and urban development in Rio de Janeiro**

*Jeffrey Omari (UC Santa Cruz/American Bar Foundation)*

This paper uses 18 months of ethnographic research to examine how Internet governance and policies intended to expand Internet inclusion are vital contemporary efforts to redefine the relationship between the Brazilian state and Rio de Janeiro's urban poor neighborhoods.

**14:00-15:30**

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**Burned buses and policing protests: dialectics of confinement and pursuit**

*Craig Schuetze (University of Louisville)*

The rise of bus torchings in Brazil is best understood in relation to public violence, police violence, and political violence.

**Viral suspicion: on the outbreak of the Zika virus and rumor**

*Meg Stalcup (University of Ottawa)*

This paper assembles narratives about the origins of the Zika virus and microcephaly from a range of new media and ethnographic sources in Brazil in order to ask what evidence is marshaled in circulating rumors, what threat they identify, and how they claim the authority of truth.

**Counting sounds: musical aesthetics and band payments as political evidence in Brazil**

*Shannon Garland (Columbia University)*

This paper considers how claims about the relationship between aesthetic, financial, and media values serve as evidence in the debate over whether Brazilian activist group *Fora do Eixo* democratizes culture through alternative finance or uses state cultural funds to gain political power.

**RM-SPK06 Policy and power in Latin America and the Caribbean**

*Convenors: Lindsay DuBois (Dalhousie University); Liz Fitting (Dalhousie University)*

**TBT 325: Tue 2nd May, 13:00-14:30**

Work on public policy provides an avenue for examining how state power is exercised and negotiated in everyday life. A range of case studies in Latin America critically examines the complexity of "the state" and "civil society" or "the public".

**Race and tourism in the Dominican Republic: the construction of illegal labor**

*Ulises Villafuerte (Dalhousie)*

I will be making an analytical connection of the Dominican migratory policies, and the racialization of labour in the tertiary sector, as a way to understand the interconnections of the legal and racial categories within the political and economical processes of Dominican nation-state construction.

**Affective politics and the problem of 'sex tourism' in Natal during the 2014 World Cup in Natal, Brazil**

*Marie-Eve Carrier-Moisan (Carleton University)*

Drawing on ethnographic research conducted in Natal during the 2014 World Cup, I examine the ways in which the Brazilian state has tackled the problem of sex tourism through affective politics and punitive logics that provide public legitimacy to repressive interventions against local sex workers.

**Para los chicos: family, care and morality in the everyday life of Argentina's conditional cash transfer program**

*Lindsay DuBois (Dalhousie University); Justine Correia (Dalhousie University)*

At the core of Argentina's conditional cash transfer program is a focus on children. This focus shapes both pragmatic concerns and moral discourses for state actors, recipients and the wider public.

**RM-SPK07 Politiques publiques et leurs populations cibles: l'approche top-down de l'encadrement des trajectoires de vie**

*Convenors: Arthur Custodio Pecini (Université de Montréal); Rafael Simoes Lasevitz (Université de Montréal); Luminita-Anda Mandache (University of Arizona)*

*VNR 4084: Wed 3rd May, 08:30-10:00*

Bien que leur visibilité puisse varier, les politiques publiques sont pratiquement omniprésentes et ont une emprise sur les trajectoires de leurs cibles. Ce panel se questionne sur la façon dont certaines politiques encadrent les prises de décision et les mouvements de différentes populations.

**Quand le développement exige une prise de position : la production de l' « éthicogénèse » dans une ville minière au Québec**

*Rafael Simoes Lasevitz (Université de Montréal)*

Malartic, petite ville au nord du Québec, se voit en 2006 dans la nécessité de prendre des positions par rapport à l'acceptation ou non d'un projet de mine à ciel ouvert. L'émergence de prises de positions divise fortement la population, dans un processus d'éthicogénèse que j'explore dans mon étude.

**Enjeux organisationnels et enjeux de l'intervention en intégration professionnelle au sein du milieu communautaire au Québec**

*Arthur Custodio Pecini (Université de Montréal)*

Cette présentation vise à analyser les effets des politiques publiques en intégration professionnelle sur la gestion de l'offre de services au sein du milieu associatif et sur les trajectoires des destinataires de services.

**Le lac de l'Est, un espace négocié: perspectives de politiques environnementales et d'aspirations locales**

*Olivia Roy-Malo (Université Laval)*

Cette communication observe le processus de négociation entre une municipalité rurale de la région du Bas-Saint-Laurent (Québec, Canada) et des acteurs gouvernementaux concernant l'implantation d'une aire protégée. Le secteur du lac de l'Est se négocie alors entre diverses aspirations politiques.

**De la culture comme développement: une analyse des élaborations du secteur gouvernemental et des agents culturels du port de Rio de Janeiro sur le dispositif culture**

*Caroline Peres Couto (Universidade Estadual do Rio de Janeiro)*

De la culture comme développement: une analyse des élaborations du secteur gouvernemental et des agents culturels du port de Rio de Janeiro sur le dispositif culture.

**RM-SPK08 Talking like a state: political narrative in everyday life**

*Convenor: Laura Eramian (Dalhousie University)*

**TBT 323: Tue 2nd May, 13:00-14:30, 15:00-16:30**

This panel investigates how diverse social actors deploy and engage with state-sanctioned narratives. Once state narratives of history become publicly available, who puts them to work and for what purposes or projects? What alliances, conflicts, or movements coalesce around these forms of knowledge?

**13:00-14:30**

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**Imagining the Venezuelan state from an off-centered perspective: political narratives and the place of emotions in the local political imaginary**

*Beatriz Juarez-Rodriguez (University of Western Ontario)*

Following recent theoretical reflections about the role of emotions in the study of the state and political power, I describe and interpret local narratives that were woven around the state and its development discourses.

**Fraught state narratives and American Muslim experiences after 9/11**

*Huma Mohibullah (University of British Columbia)*

This paper describes the US government's contradictory positions on Islam and Muslims, and the ways in which Muslim New Yorkers have responded to state-sanctioned Islamophobia.

**Contested memories in a contested state: remembering the Srebrenica genocide in post-war Bosnia and Herzegovina**

*Michele Bianchi (University of Calgary)*

Twenty years after the end of the war in Bosnia and Herzegovina, the memory of the Srebrenica genocide is still contested and it constitutes a symbolic field where conflictual narrations of statehood have been created and displayed.

**Compliant Rwandans? State history as cultural resource in post-genocide Rwanda**

*Laura Eramian (Dalhousie University)*

This paper asks what Rwandans do with the narrative of history imposed by the government besides adhering to it out of fear and coercion. It discusses four ways Rwandans might use imposed history as a cultural resource turned toward personal and collective visions, projects, and future aspirations.

**15:00-16:30**

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**From being “erased from history” to victims of state policy: public apology to British child migrants**

*Katja Uusihakala (University of Helsinki)*

This paper focuses on how both the exclusion of British child migration from the standard narrative of British postwar history, as well as its recent inclusion through a state issued public apology, affect and frame the stories that former child migrants tell about themselves and their past.

**Political representation at the Hong Kong coroner’s court**

*Andrew MacNaughton (Reitaku University); Kam Bill WONG (Zhejiang Gongshang University)*

Expectations for judicial independence in Hong Kong have imbued the Coroner’s Court with a peculiar form of political relevance as the state narrative grows at odds with observations. Analysis of public/coroner interactions show it represents a very active boundary between state and everyday life.

**Walls--past, present, and future**

*Virginia Dominguez (University of Illinois, Urbana-Champaign)*

This paper will shed comparative light on Donald Trump’s proposal to build a tall, beautiful, and immigrant-repelling wall on the long border between Mexico and the U.S. and it will explore the appeal of such a wall among his supporters

**RM-SPK09 Everyday neoliberalism**

*Convenors: Rylan Higgins (Saint Mary’s University); Robin Whitaker (Memorial University of Newfoundland)*

*LPR 285: Fri 5th May, 08:30-10:00, 14:00-15:30, 16:00-17:30*

This panel will explore how neoliberalism’s economic and cultural dimensions intersect in various domains of everyday life, teasing out the lived implications of the contradictory demands for risk-taking and responsibility, as well the prospects for contestation.

**08:30-10:00**

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**Outreach in harm reduction organization: interactions between actors and moral systems in a Canadian urban context.**

*Anais Baridon (Université de Montréal)*

This research is based on an ethnographic research in a community outreach organization. It explores the mechanisms and processes of transmission of values and moral, operating in discourses and practices about drugs, health and living together.

**Poverty reduction programs in Quebec's neoliberal economy**

*Éric Gagnon Poulin (Laval University)*

In November 2016, Quebec adopted the Bill 70 to force first-time welfare recipients to enlist in employment programs, otherwise they could see their assistance reduced from \$ 623 to \$ 399 a month. This presentation analyses the impact of neoliberal economies on poverty reduction programs in Quebec.

**Everyday neoliberalism in philanthropy and private social investment: new modes of governance**

*Patricia Silva (Federal University of Rio Grande do Sul)*

This paper addresses everyday neoliberalism in transnational philanthropy and private social investment. It analyses how Brazilian and U.S. elites articulate in the field and architecture public policies and new modes of governance, claiming on individual responsibility and risk taking.

**Reforming the welfare state through active employment policies: the role of the third sector**

*Francisco Arqueros (National University of Ireland, Maynooth)*

Two features of Welfare Reform are the implementation of Active Employment Policies and privatisation by handing management to the Third Sector. During this process, NGOs managing social programs adopt the taken for granted hegemonic ideology of neoliberalism.

**14:00-15:30**

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**Passionate programming: implications of neoliberal affect in computer science**

*Samantha Breslin (Memorial University of Newfoundland)*

This paper considers the significance of having and demonstrating "passion" in an undergraduate computer science program in Singapore, exploring how students and others are called upon to continually (re)make themselves as passionate (and thereby employable and competitive) persons.

**Unlearning the city: critical ethnography of the learning strategies and tactics in Bristol, UK**

*Magdalena Buchczyk (University of Bristol); Keri Facer (University of Bristol)*

This paper will present an ethnographic study of Bristol Learning City through mundane learning practices, focusing on learning as a site of intersection with neoliberal practices as well as potential contestations.

**Neoliberal pedagogies of motherhood at an Ontario early years centre**

*Kinga Pozniak (University of Western Ontario)*

This paper examines the neoliberal ideologies about motherhood produced by, and disseminated through, Ontario Early Years Centres (OEYCs).

**16:00-17:30**

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**Worthy of export? A critique of Canada's approach to helping Syrian refugees**

*Rylan Higgins (Saint Mary's University)*

How does existence of and enthusiasm for the federal government's private refugee sponsorship program fit into and shape broader patterns of neoliberalism in the everyday lives of Canadians?

**Everyday neoliberalism in rural Mexico: a 20 year perspective**

*Julia Murphy (Kwantlen Polytechnic University)*

How are understandings of neoliberalism and generational change intertwined in Campeche? How have neoliberal reforms been absorbed into daily life and discourses of sociality and change?

**Bringing neoliberalism home?**

*Robin Whitaker (Memorial University of Newfoundland)*

This paper uses research on first-time home buying in metropolitan St. John's NL to ask how effective government programs aimed at inculcating self-reliance and individual initiative have been at instilling neoliberal ways of thinking and being in relation to the most everyday arena of home life.

**WIM-AIM: Worlds in motion: Anthropology in movement/ Mondes en mouvement: Anthropologie en mouvement**

In which speeds and on what moving grounds does anthropology currently stand theoretically? how can anthropologists craft ethnography within the poetics and politics of people in movement?

Actuellement à quelles vitesses et sur quels sols mouvant l'anthropologie bouge-t-elle théoriquement et comment peut-elle mettre en œuvre des ethnographies ancrées dans les poétiques et politiques de peuples en mouvement?

**WIM-AIM01 Anthropological fieldworks: moving from the centre to the periphery [IUAES Commission on Marginalization and Global Apartheid in collaboration with WCAA]**

*Convenors: Lorne Holyoak (INAC); Subhadra Channa (Delhi University)*

**MNT 207: Tue 2nd May, 15:00-16:30**

The anthropological fieldwork experience is largely based on a movement from the centre to the periphery. This panel invites papers interrogating the validity of the ethnographic project as a whole from the indigenous/marginal perspective, from those who have been objects of study.

**Who is the Other? Doing fieldwork in one's own region**

*Subhadra Channa (Delhi University)*

This paper takes a critical look at the creation of an 'object' of research in situations of decolonization, the creation of an "other" as an object of study and the contribution of hierarchy in the field to the building of anthropological knowledge..

**When scholars from peripheries within the First World do fieldwork in the United States**

*Yasuko Takezawa (Kyoto University)*

This paper explores marginalized positions of scholars from peripheral "First World" nations conducting anthropological research in the U.S. to explore new possibilities in the field.

**Deprivation of marginal communities and their development: a study of a tribal settlement from South India**

*Eswarappa Kasi (National Institute of Rural Development & Panchayati Raj)*

In the paper an attempt is made to explain anthropological correlates of ethnography. By using empirical methods, the paper suggests that holistic understanding of the deprivation of marginal communities is necessary in order to draw the conclusions.

**The circulation of people and things: anthropology entering and leaving Brazil**

*Carmen Rial (Federal University of Santa Catarina)*

This paper explores other ways of conducting anthropology that challenge a colonial view of what should be studied in the South and gives particular attention to a movement in an opposite direction: Brazilian scholars who became "Europeanists" or "North Americanists".

**WIM-AIM02 Between slow and fast academia: moving temporalities of knowledge production**

*Convenors: Filip Vostal (Institute of Philosophy of the Czech Academy of Sciences); Oili-Helena Ylijoki (University of Tampere); Libor Benda (Institute of Philosophy, Czech Academy of Sciences)*

**FSS 1030: Thu 4th May, 08:30-10:00, 14:00-15:30**

Academia is now a site of unprecedented dynamization. Various manifestos advancing an ethos of slow have recently emerged as remedies for detrimental acceleration of academia. This panel explores what it means to say that academia is speeding-up and why it needs – or not – to slow down and how.

**08:30-10:00**

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**On multi-temporality of knowledge production**

*Filip Vostal (Institute of Philosophy of the Czech Academy of Sciences); Tereza Virtová (Czech Academy of Sciences); Libor Benda (Institute of Philosophy, Czech Academy of Sciences)*

In this contribution we advance a perspective stressing temporal multidimensionality of knowledge production. We outline three dynamic temporalities: non-human/material, subjective/personal and institutional/procedural. Our argument, in effect, problematizes the dichotomy of fast and slow academia.

**For a fatal clash of temporal structures in contemporary academia**

*Ingrid Hoofd (Utrecht UNiversity)*

This paper explores the paradox between academic speed and inertia by implicating itself in communicative acceleration conceptually as well as actually. It proposes that this paradox eventually pushes us towards the fatality of academic research as such since its idealistic inception.

**Conflicts of scheduled time in accelerated academia**

*Oili-Helena Ylijoki (University of Tampere)*

Social acceleration has shaped the timeframe, timing, tempo and temporality of academic work, resulting in the domination of fast, fragmented and short-term scheduled time. This paper explores what temporal conflicts the hegemony of scheduled time produces and how academics respond to it.

**14:00-15:30**

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**Not enough time: on the neglect of the temporal dimension of science in STS research**

*Libor Benda (Institute of Philosophy, Czech Academy of Sciences)*

In this paper I argue that despite the epistemic significance of the category of time in scientific knowledge production, it has so far almost completely escaped attention of Science & Technology Studies (STS) scholars, and that this unfortunate state of affairs needs to be changed.

**Slow professing from the margins of academia**

*Rhiannon Mosher (York University)*

This paper uses an auto-ethnographic perspective to explore questions about what temporalities of knowledge production means from the perspective of precarious academic labourers.

**WIM-AIM03 Collaborative uncertainties and the politics of knowledge production**

*Convenors: Nathan Dawthorne (University of Western Ontario); Kelly Linton (Western University)*

**MNT 204: Tue 2nd May, 13:00-14:30, 15:00-16:30**

In follow-up to the CASCA 2014 round-table on the Promising Uncertainties of Collaboration in Anthropology Today, we welcome papers that seek to critically examine both the methodological and theoretical possibilities, challenges, and assumptions associated with collaborative research.

**13:00-14:30**

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**Pour une éthique intersubjective : conditions, moyens et enjeux éthiques d'une tentative d'ethnographie collaborative entre un doctorant et les**  
**Eenouch de Waswanipi.**

*Paul Wattez (University of Montreal)*

Au Québec, les moyens requis pour mettre en place la collaboration entre chercheurs et Autochtones, via les principes de propriété, contrôle, accès, possession, ne sont pas accessibles aux étudiants. Leurs possibilités éthiques, informelles et formelles, s'élaborent surtout dans l'intersubjectivité.

**Giving voice to pregnant and breastfeeding women: how they construct trust and distrust in food concerned about the presence of chemical substances**

*Araceli Muñoz (Universitat de Barcelona); Juan P Arrebola (Instituto de Investigación Biosanitaria de Granada iba.GRANADA); Montserrat Fabregas (Hospital del Mar)*

This paper explores how an active participation and a significant role of pregnant and breastfeeding women in research can be important when we investigate their food and health experiences, creating a horizontal dialogue between them and the researches.

**Responsible to whom? Confronting ethics in collaborative research**

*Kelly Linton (Western University)*

This paper will explore the complexities of ethical conduct in collaborative research and how a personal commitment to social justice and transformative action played a role in my decision to withdraw from a collaborative project that would have created positive change in the community where I work.

**15:00-16:30**

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**A community conversation on the sex industry in London Ontario (Canada): a story of power, information, best intentions and accountability**

*Nathan Dawthorne (University of Western Ontario)*

As a PhD candidate at UWO working with male "sex workers," I participated in planning (& presenting at) a public forum on the sex industry for a grassroots community political group. I consider my positionalities as I disseminated my research for public consumption in the name of social justice.

### **The ghosts of power: reflections on the ethics of collaboration**

*Francesca Meloni (University College London)*

This paper examines the assumptions about power and ethics associated with the collaborative turn in anthropology and other social sciences. It argues that assumptions of a subject's lack of power, and her /his willingness to be heard, risk to reinforce – rather than minimize – inequalities.

### **WIM-AIM04 Cuban movements: new frontiers of research in anthropology?**

*Convenors: Sabrina Doyon (Université Laval); Alexandrine Boudreault-Fournier (University of Victoria)*

**MNT 207: Tue 2nd May, 13:00-14:30**

This panel explores the recent Cuban movements that take place since the recent diplomatic openings between Cuba and the United States, in addition to question their impact on the research conducted by anthropologists.

### **Connected parks: Wi-Fi antennas and public spaces research in Cuba**

*Alexandrine Boudreault-Fournier (University of Victoria)*

Since 2015, parks gained popularity in Cuba with the installation of Wi-Fi antennas, allowing Cubans to connect to the Internet. This paper explores the phenomenon of the Wi-Fi antennas in parks to discuss new opportunities of research in contemporary Cuban's public spaces.

### **Révolution et développement international : le cas du programme d'alphabétisation cubain Yo, sí puedo**

*Marie Michele Grenon (Université Laval)*

L'objectif de cette présentation est d'analyser la trajectoire dynamique de la Révolution cubaine à travers l'étude de la coopération offerte avec le programme d'alphabétisation Yo, sí puedo. Cette recherche doctorale s'appuie sur les données recueillies lors d'un travail de terrain réalisé à Cuba.

### **Discussion**

*Sabrina Doyon (Université Laval)*

Discussion of the papers and the theme of the panel led by Sabrina Doyon (Université Laval)

### **WIM-AIM05 Ethnographies en route: culture, meaning and motion**

*Convenors: Nicola Mooney (University of the Fraser Valley); Pauline McKenzie Aucoin (University of Ottawa)*

**MRN Aud: Fri 5th May, 08:30-10:00, 14:00-15:30**

This panel examines the relationships between culture, mobility, and ethnography with particular attention to how these intersections are reflected in the cultural poetics of several cultures on the move. How does culture move, and what are the potentials and frictions of cultures in motion?

**08:30-10:00**

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**Connections between worlds and women: to stay “in-betweeness” as a consequence of the cultural belonging on the move**

*Chiara Carbone (University Roma Tre)*

In this paper I would like to compare my ethnography in New Zealand and South Italy focusing on the construction of a new identity space, where indigenous and migrants women can stay in-betweeness living and moving between different cultures and worlds.

**The mobility of a transcultural generation: an ethnographic study on descendants of Germans in contemporary Helsinki, Finland**

*Dorothea Breier (University of Helsinki)*

How do the possibilities of people with migrant background influence their feeling of belonging and life-course they chose? On what grounds do they decide to move to one country or the other, and how do the experiences they have shape them?

**“For the sake of children”: politics of parenting, class, and citizenship among Russian immigrants in Canada**

*Anastasia Rogova (University of British Columbia)*

This paper will examine how Russian-speaking immigrants in Canada maintain, adapt and modify their parenting practices in a double effort to simultaneously secure their Russian identities and occupy a desired class position in the Canadian society.

**Multiculturalism in Canada: a space to resist local, colonial and post-colonial identity markers**

*Rumel Halder (University of Manitoba)*

In the context of Bangladeshi Bengali migration to Canada and immigrants' cultural, religious and social practices within a new transnational location, multiculturalism as “cultural pluralism” demands critical examination. Using fieldwork I examine multicultural policy in Canada.

**14:00-15:30**

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**People/objects mobility and working on establishing identities**

*Anna Wiczorkiewicz (University of Warsaw)*

The paper focuses on intersections of flows of people and flows of objects. By juxtaposing two case studies, I analyze modes in which objects associated with ‘other cultures’ are involved in creating individual post-nomadic identities.

**Materiality, movement, memory, and modernity: traditional objects and objectifications of tradition in the Punjabi diaspora**

*Nicola Mooney (University of the Fraser Valley)*

This paper explores the cultural poetics of Punjabi migration in relation to rural objects and objectifications among urban and transnational Punjabis. Via a select curation, I argue that the objects of tradition embody both the imagining of continuous belonging and the impossibility of return.

**A folk epic and an anthropologist move together from India to Canada**

*Brenda Beck (University of Toronto)*

This paper will tell the story of an oral folk epic that, in the course of 52 years, has traveled from South India to Canada (and beyond). It will detail a variety of ways the tale has been retold and how different audiences have reacted, especially multicultural school groups near Toronto.

**WIM-AIM06 Indigenous movement and anthropologists**

*Convenor: Craig Proulx (St. Thomas University)*

*FSS 11003: Wed 3rd May, 08:30-10:00, 14:00-15:30*

Indigenous peoples around the world are engaged in, among others, various forms of physical, discursive, political and economic movement. This panel will interrogate Indigenous mobility and the role of anthropologists play in it across a host of vectors.

**08:30-10:00**

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**Indigenizing the academy: new moves in coloniality**

*Craig Proulx (St. Thomas University)*

Anthropological dilemmas involved in indigenizing a university

**Piliwitasuwawsuwakon: indigenizing the 'learning-scape' in one Canadian faculty**

*Evie Plaice (University of New Brunswick)*

Piliwitasuwawsuwakon is the Wolostoqey word best encompassing the idea of transformation. Academia should be central in the move to Indigenize. Yet real transformation is only slowly moving across the academic 'learning-scape.' Can anthropology offer any insights into this emergent transformation?

**Niyamgiri movement in South Asia: an analysis of its structure, innovation and adaptation**

*Sipra Sagarika (Fakir Mohan University)*

Indigenous movement in Eastern India by the Primitive Tribal group of Klahandi and Raygada districts of Odisha, Eastern India, in South Asia, against Vedanta Aluminium Industry is the burning example of empowered voices from the indigenous community.

**An acre of land, a milk cow, a garden, and a pie: perpetuating “extinction” in Sinixt Tum-ulaxw**

*Lori Barkley (Selkirk College)*

In 2016 an expert witness argued an acre of land, a milk cow, and a garden were sufficient to support a family. BC government officials referred to hunting rights as a “pie”, which was insufficient to further share. This paper explores using (in)sufficient foods to limit Sinixt rights in BC.

**14:00-15:30**

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**Narratives of situated surviving and co-governing across decades are found in James Bay Eeyou stories of starving, deforesting and chancy possibilities for living with the land**

*Harvey Feit (McMaster University)*

I compare two collections of James Bay Eeyou narratives and proposals to governments, companies and Eeyou youth about possibilities and uncertainties of co-surviving forests, animals, hunters and loggers. The possibilities are embedded with enduring but fragmented experiences of co-governing.

**Following deer: treaty ecologies, pipelines, protection**

*Brian Noble (Dalhousie University)*

This paper presents stories shared by Piikani and Ktunaxa people on “Following Deer”, establishing treaty-ecologies across territories. I then discuss how treaty ecologies re-emerge and have decolonial purchase in current land protection efforts against massively invasive pipeline projects.

**(Re)inscribing relationality, (re)imagining community: constructions of mobilities in an Anishinaabeg community in Northern Ontario**

*Carly Dokis (Nipissing University)*

This paper examines the ways in which members of one Anishinaabeg community have engaged with state impositions of artificial boundaries that constrain movement, identity, and bodies.

**Barriers in bringing medical anthropology to medical practice: Adrian Tanner, the Sioux lookout zone hospital, and cross-cultural miscommunication**

*Ian Puppe (University of Western Ontario)*

In the summer of 1971 anthropologist Adrian Tanner submitted a specially commissioned report entitled “Sickness and Ideology among the Ojibway” to the authorities of the Sioux Lookout Zone Hospital. The authorities promptly ignored the clear and cogent suggestions Tanner put forth, shelving his report.

**WIM-AIM07 Moving beyond the home discipline: where is anthropology going in multi-disciplinary research and community-based research?**

*Convenors: Megan Hight (University of Alberta); Sally Carraher (University of Alaska Anchorage)*

**FSS 1007: Sat 6th May, 08:30-10:00, 14:00-15:30**

As anthropologists increasingly move beyond the boundaries of the discipline in order to engage in interdisciplinary collaborations and to enter into research partnerships with diverse publics, we ask what challenges and benefits await anthropologists as they move betwixt and between these spaces.

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**08:30-10:00**

**Comparative study of fieldworks**

*Shuji Iijima (Kyushu University)*

Today, the definition of the term “fieldwork” varies among different fields, from natural sciences to economic engineering. While doing my own fieldwork and teaching students, I have participated in several colleagues’ fieldworks in Japan. I will discuss fieldwork studies (FWS).

**Moving forward into anthropology interdisciplinarity: scope, possibilities and caveats of a biosocial approach**

*Eugenia Ramirez-Goicoechea (Universidad Nacional de Educación a Distancia, UNED)*

I believe in a biosocial/biohumanistic approach to our human becomings and the need of interdisciplinarity between Social Anthropology and Biological Sciences. Based on ethnographic fieldwork in Biomedicine and Epigenetics, this paper will discuss the possibilities and caveats of such a collaboration.

**Crafting a multidisciplinary anthropology: from fieldwork to non-profit**

*Christine Beaudoin (University of Ottawa)*

Crafting anthropology brings theory and method together through sensibility. This paper will explore how the intersection of biophysics, art and anthropology, as well as researcher and community, influences the development of ideas.

**Reflecting on the field: an auto-ethnographic consideration of the impact of community-driven and multidisciplinary collaborations upon anthropological research**

*Megan Hight (University of Alberta)*

Anthropology may benefit as much from community-driven partnerships and multidisciplinary projects as does the research that results from such collaborations. Drawing upon my own experiences, I explore the impact and implications of moving beyond the home department for cross-disciplinary research.

**14:00-15:30**

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**Generations of disengagement: the challenge in narrating the lifeworlds of the migrant diaspora**

*Wiktor Kulinski (York University)*

This paper will advance scholarship and will propose new methodological and practical approaches to the anthropology of interiority by facilitating an expression of the interior dialogues of migrants through participant-driven and collaborative methods based in performance theory and psychoanalysis.

**Negotiating the frame for a living wage in Revelstoke BC: an economic-anthropological approach**

*Lindsay Harris (University of British Columbia); Mike Evans (UBC Okanagan)*

This paper draws on the results of a multi-disciplinary, community based research project intended to map the potential effects of a living wage initiative in Revelstoke BC, analyzing the importance of the anthropological lens for supporting the on-going dialogue of local stakeholders.

**Moving out the house (of anthropology): developing a kinship study that is responsive to the perceptions and needs of health scientists and Arctic aboriginal community members**

*Sally Carraher (University of Alaska Anchorage)*

The CANHelp Working Group investigates *H. pylori* bacterial infection in the Arctic. Kinship study has been incorporated into this team's epidemiological research. Ideas about kinship are moving between anthropologists, health scientists, and Arctic community members in theoretically-enriching ways.

**Envisioning community differently: 'cross-cultural' applications of anthropological ethics in STEM classrooms**

*Jennifer Long (McMaster University)*

How might engineers apply anthropological ethical tenets in community-based work? This paper compares ethical approaches to community work and describes how one anthropologist is teaching anthropological ethics in STEM classrooms.

**WIM-AIM08 The interpretive turn and multiple anthropologies: seeking the potential of cultural anthropology in the modern world**

*Convenors: Mayu Hayakawa; Atsufumi Kato (Kyoto Sangyo University)*

*Chair: Kyoko Matsukawa (Konan University)*

*Discussant: Junji Koizumi (NIHU and Osaka University)*

**MRT 015: Fri 5th May, 14:00-15:30, 16:00-17:30**

To relativize the meaning of anthropology's practicality and reconsider the potential of anthropology, this panel revisits the multiplicity proposed by the interpretive turn. The panel calls for case studies that describe the multiple natures of anthropological knowledge around the world.

**14:00-15:30**

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**Private museums and popular anthropology in Japan**

*Satohiro Serizawa (Nara University)*

This paper depicts the private museums established in the first half of the twentieth century, to show a neglected but important aspect of the history of popularizing anthropology in Japan. The collection of them was left for the present Japanese anthropology for future international cooperation.

**Academic hypothesis and social reliability: on the dual structure of the Korean spiritual world**

*Shimpei Ota (National Museum of Ethnology, Japan)*

The classic hypothesis of the dual structure of Korean spiritual world which was published by a colonial Japanese anthropologist has been used to describe Korean culture until today in Japan and South Korea. The hermeneutic circle behind the scene is, however, rather lack of dialogues and unities.

**On sightedness and blindness: rethink the theoretical ground of “the natives’ point of view”**

*Mizuka Kimura (Rikkyo University)*

This paper explores the theoretical ground of anthropology of blindness, firstly by reviewing anthropological works of blindness and secondly by analyzing experiences of blind massagers in Taiwan. It introduces new framework of “the natives’ point of view” and provides the potential of anthropology.

**What is anthropology in Vietnam?**

*Atsufumi Kato (Kyoto Sangyo University)*

This paper examines the formation of anthropology in contemporary Vietnam from the viewpoint of Vietnamese anthropologists by focusing on the establishment of the faculty of anthropology (khoa nhan hoc) at the University of Social Sciences and Humanities, Hanoi National University, in 2015.

**16:00-17:30**

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**Merely a system of symbols?: Examining the power of religion through ritual practices in Taiwan**

*Grace Cheng-Ying Lin (John Abbott College)*

This paper uses Talal Asad and Kenneth Dean’s approaches as an interpretive turn following Clifford Geertz’s method to examine religious practices in today’s Taiwan. These cases show religion as a persuasive force, embarking on new orders from other forces of plurality within dynamic movements.

### **Consumption of nostalgia: how Chinese Singaporeans understand their past and build national history**

*Ryoko Sakurada (Ikuei Junior College)*

This paper interprets how Chinese Singaporeans understand their past by observing kopitiam, a traditional Chinese-style coffee shop with a focus on practices surrounding the interpretive turn by Geertz. I conclude that people cut and paste their own elements to create an imagined past and homeland.

### **What is the “right” script for a language?: A consideration of the official language issue in Goa, India**

*Kyoko Matsukawa (Konan University)*

This paper attempts to deal with the politics and the formation of self when we use a certain language. By presenting the case of Goa, the author wants to point out that this politics of script is also related to the politics of academic text circulations and the dominance of English today.

### **Common sense under “crisis”: the unconventional economy during the hyperinflation in Zimbabwe**

*Mayu Hayakawa*

This paper examines the unconventional economic situation under the hyperinflation in Zimbabwe and explores how people navigated the economic life by using the common sense, or naturalness, practicalness, thinness, immethodicalness, and accessibleness (Geertz 1983).

## **WIM\_CHAT: Worlds in motion: Cultural Heritage, Artefacts and Tourism/ Mondes en mouvement: Héritage culturel, artefacts et tourisme**

Fixed in museums/collections or animated in industries or apparently unsullied areas, these panels explore various lines along which cultural heritage and tourism move.

Fixés dans des musées et des collections ou encore animés par des industries sous l'apparence de lieux laissés vierges, ces panels explorent les divers courants où l'héritage culturel et le tourisme circule.

### **WIM-CHAT01 Cultural heritage in motion**

*Convenors: Michel Bouchard (University of Northern British Columbia); Antonio Arantes (UNICAMP - State University of Campinas, Brazil)*

**FSS 1030: Sat 6th May, 08:30-10:00, 14:00-15:30**

The dynamics of heritage and social memory in the politics of identity and citizenship of ‘intangible cultural heritage holders’ or people living in heritage sites, in times of climate change, extreme poverty, population displacements, territorial disputes, social conflicts and war.

**08:30-10:00**

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**Whose culture, whose identity, whose memories: the politics of collective ownership, inclusion and exclusion**

*Michel Bouchard (University of Northern British Columbia)*

As Métis history is being debated in Canadian courts to determine who is Métis and what collective rights may be granted, the politics of who can claim to be Métis are exacerbated as well as the discord over what intangible culture is authentic and who can claim ownership of culture and identity.

**Le patrimoine récifal et sa perception dans les changements des pratiques de pêche en Madagascar**

*Silvia Galuppi (ANPIA)*

Le récif corallien de la côte sud-ouest du Madagascar est lié au patrimoine culturel des communautés vivant dans son espace. Pour survivre les pêcheurs changent leurs techniques avec une relecture des connaissances, qui détermine l'orientation des processus de patrimonialisation.

**Living traditions as Intangible heritage in an Italian rural region: the process of heritage-making as a compromise in the dynamic construction of an intangible "cultural element"**

*Valentina Lapicciarella Zingari (Simbdea); Pietro Clemente (Università di Firenze); Lia Giancristofaro (Università "Gabriele D'Annunzio" - Chieti - Pescara)*

In a village of Abruzzi (Italy), within the context of demographic and socio-economic crisis, a nomination to the Urgent Safeguarding List of Intangible Cultural Heritage opens a cooperation process between new visions and frictions, old conflicts and renewing values of a local/global heritage.

**14:00-15:30**

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**Magic rocks and Andean lovers: marketing spirituality and romance in Peruvian tourism**

*Karoline Guelke (University of Victoria)*

In Peru's Cusco area, a form of Andean New Age spirituality is marketed to tourists. Brokers are often local men seeking relationships with foreign women. While this commodification perpetuates historical power hierarchies, it also allows locals to challenge and renegotiate these inequalities.

**Perceptions and use of rock art sites among Evenki reindeer herders and hunters of East Siberia**

*Donatas Brandisauskas (Vilnius University)*

The presentation aims at filling this gap by investigating how rock art sites have been shaping Evenki ways of life in Eastern Siberia over the last century. I will analyze how imaginations of rock art can be seen as contested field for many actors.

**WIM-CHAT02 Ethnic business, urban development and cultural preservation**

*Convenors: Jijiao Zhang (Institute of Ethnology and Anthropology, Chinese Academy of Social Sciences); Sumita Chaudhuri (Calcutta University)*

**FSS 1030: Thu 4th May, 16:00-17:30**

Cities that produce ethnic goods and services that are in demand will have faster growth than those that do not. The urban system in most countries is influenced by market forces and cultural elements. It helps cultural preservation and cultural continuity of ethnic groups in pluralistic societies.

**Co-dependent catering networks: African Muslim traders in Guangzhou, China**

*Qiuyu Jiang (McGill)*

This paper presents the emergence of a co-dependent “catering network” among African traders, local Cantonese, and Chinese internal ethnic migrants, allowing the development of an “African zone” in Guangzhou which, in turn, enhances African cultural impacts and African individual's attachment to the city.

**The actual situation of tourism in Djenne and its impact on cultural conservation**

*Oussouby Sacko (Kyoto Seika University)*

This paper is about to discuss the tourism activities impact cultural conservation in Djenne, a historical city in the republic of Mali and actually on the list of World Heritage in danger. Nowadays, Djenne is facing a decrease in tourism activities and a lack of cultural conservation.

**The suggestion from aborigines descendants on Chengtoushan ruins museum tourism operated by enterprise**

*Xinyan Chi (Nanjing Normal University); Zixi Cai (Shenzhen Foreign Languages School)*

This is a tourism carrier launched by local government and invested by a enterprise, which has promoted the development of tourism and museum. However, the hysteresis of academic studies has also hindered their development. Aborigines descendants have given some analysis and suggestions from.

**Interaction between ethnic culture and business development-the Yi Embroidery as an example**

*Zhiyong Yang (Sichuan University, Chengdu, China); Ding Yang (the faculty of art and manufacture, Sichuan University, Chengdu); Aga Aniu (Nuosu Culture Investment and Innovation Ltd.)*

In China, various ethnic groups have different participation in business. The cultural collision is inevitable, they are looking for more suitable ways for economic development and cultural heritages' preservation. The Yi embroidery project is a meaningful example especially for the local females.

**WIM-CHAT03 Ethnographic objects, Amerindians and museums**

Convenors: Nuno Porto (*University of British Columbia*); Renato Athias (*Federal University of Pernambuco (Brazil)*)

SCS C211: **Fri 5th May, 14:00-15:30, 16:00-17:30**

This panel addresses modalities of relations between property rights (artefacts, but also land and resources) and perspectives on objects as mediators of knowledge, including ethical dimensions of policies and histories of recognition, and their potential to transform Amerindian museum practices.

**14:00-15:30**

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**Hupdah shamanic objects in the “Museu do Índio” in Manaus, Brazil**

Renato Athias (*Federal University of Pernambuco (Brazil)*)

This presentation is related to the documentation of Hupdah objects from the Northwest Amazon that are displayed in the Museu do Índio in Manaus showing the museographic narratives of this Museum.

**Developing an Indigenous museology: the Avataq Cultural Institute**

Julie Graff (*Université de Montréal*)

the Avataq Cultural Institute, dedicated to the cultural needs of the Inuit of Nunavik, has been experimenting with different museum models. An ongoing project is the rehabilitation of a former Catholic mission, with the ambition to make it a cultural center.

**16:00-17:30**

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**Amazonia - the Rights of Nature: ethnography and civic knowledge**

Nuno Porto (*University of British Columbia*)

Amazonia – the Rights of Nature began as a project to reclassify the Amazonian collections at the UBC Museum of Anthropology and became an exhibition. In this presentation I intend to share the process of this transformation

**Curatorial collaboration, collecting and self-representation: the Inquiry exhibition in the framework of the decolonization and indigenization of museums**

Andrea Roca (*UBC*)

In this presentation I explore how notions such as decolonization and indigenization of museums have been practiced in Canada and the United States.

**The inevitable future of the Indigenous cultural heritage repatriation movement in Canada**

Stacey Jessiman (*Stanford University*)

This paper will explore the various forces driving the increasingly powerful Indigenous cultural heritage repatriation movement in Canada and then describe the movement's inevitable outcome.

**WIM-CHAT05 Fashionable tradition: innovation and continuity in the production and consumption of handmade textiles and crafts**

*Convenors: Sachiko Kubota (Kobe University); Ayami Nakatani (Okayama University)*

**FSS 12003: Thu 4th May, 08:30-10:00, 14:00-15:30, 16:00-17:30**

This panel explores the changing expressions and local meanings of textiles and crafts which move across the boundaries of particular areas or groups in the process of global marketing, heritage formation and incorporation into the fashion worlds.

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**08:30-10:00**

**Dynamic values in fashion promotion: Kanchipuram silk sari of Tamilnadu, India**

*Kala Shreen (Centre for Creativity Heritage and Development); Shreen Raghavan*

The Kanchipuram silk sari is an indigenous textile of Tamilnadu, India. This paper will discuss the dynamic values of this sari such as craft, art, designer wear, heritage piece and glamorous attire generated by fashion stores in the context of its retailing and branding.

**Creativity in response to the call of contemporary clothing: two textile makers of Okinawa**

*Amanda Stinchecum (Harvard University)*

Two Okinawan weavers use traditional materials and techniques to make cloth based on a contemporary sensibility in tune with global fashion, contrasting with local textiles made by government-subsidized cooperatives and commercial workshops, limited by regulations and lack of creative vision.

**Ethnic dress as fashion and tradition: a case study of hmong in Yunnan, China**

*Chie Miyawaki (Anthropological Institute)*

The purpose of this presentation is to examine the current situation concerning the transformation of Hmong dress in China which is faced with a dilemma between fashionable ready-made dress supported by economic power among local Hmong people and traditional hemp dress as heritage movement.

**Conversing through textiles: mediation across producing and consuming ends of Balinese songket**

*Ayami Nakatani (Okayama University)*

This paper deals with the ways in which particular types of Indonesian traditional textiles are produced and marketed within the changing frameworks of post-colonial project of national integration on the one hand, and national as well as regional discourses of cultural heritage.

**14:00-15:30**

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**Extrapolating stitches: embroidery and Rann Utsav**

*Michele Hardy (University of Calgary)*

This presentation will discuss the recent 'ethnic-turn' in embroidery produced in northern Kutch, India. With the introduction in 2006 of a State-run mega-festival, local women's relationship with embroidery—increasingly charged since Partition—is shifting in profound and unexpected ways.

**Strategic production in response to value orientations: dyed and printed textiles for goddess rituals in Gujarat State, Western India**

*Yoko Ueba*

This report clarifies changes in production techniques and sales methods used for dyed and printed textiles produced in western India, which are traditionally used for goddess rituals. It identifies how they are strategically produced to fit value orientations in both local and global markets.

**Weaving a world of difference**

*Patricia Reinheimer (Universidade Federal Rural do Rio de Janeiro)*

Olly, a German-Brazilian artist, wove her career by incorporating the environment into her work. The alterity of people and things was transformed into themes, colors and textures, creating a world of her own, as part of a new social class that stood out from the produced and consumed things

**'Crafts' to 'Arts' ? Australian Indigenous baskets making and its change**

*Sachiko Kubota (Kobe University)*

This paper focus on the historical changes of basket production of Australian Aboriginal women and its change of acceptance. In 1980s, they were traded as souvenirs but in 2010s, they are exhibited as art works in galleries. I argue how these changes happened and what is the social outcome.

**16:00-17:30**

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**Stitching on the net**

*Jean-Yves Durand (CRIA-UMinho)*

A continuous ten-year ethnographic research shows how Portuguese embroiderers resist and adapt to new conditions, and how these can cause deep esthetic changes in the pieces they produce now for a living.

**Analyzing fashion show in the Pacific festival of arts**

*Matori Yamamoto (Hosei University)*

In the Pacific Festival Arts, delegates from Pacific countries make cultural exchange to promote each country's cultural identity. Fashion show is one of the popular item. I will make analysis on the specific fashion show and examine their self-representation and identity.

**WIM-CHAT06 Globalization of tourism in remote areas [IUAES-Tourism]**

*Convenors: Munehiko Asamizu (Yamaguchi University); Austin Uzama*

**SCS E217: Fri 5th May, 08:30-10:00, 14:00-15:30, 16:00-17:30**

This panel has been opened to facilitate a discussion of international tourism in remote areas. The main focus of this panel will be on local globalization, recovery of tradition, sustainable development and community-based resilience. Speakers from all countries are welcomed.

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**08:30-10:00**

**Challenges facing remote and rural tourism in the context of globalization**

*Munehiko Asamizu (Yamaguchi University)*

The author of this paper intends to introduce research cases that may be useful in facilitating our panel called "Globalization of Tourism in Remote Areas." This introductory paper will facilitate discussions of local globalization, along with other papers from around the world.

**Study on methodology for spontaneous community development through tourism, a new approach "The verbs extraction method"**

*Tadashi Saito*

The author created a design process-model for tourism-based community development. The author wants to show here the results and analysis of the observation using the author's unique new method "the verbs-extracting research method" in some Japanese cities from 2014 to 2016.

**Growth and development of entrepreneurial tourism in remote rural areas: a critical perspective**

*Mario Boris Curatolo (COMSATS-CIIT Pakistan)*

Tourism in remote rural areas can not be seen as "the magic strategy" that will overcome economic underdevelopment. The resort to the financing of service oriented activities to diversify the traditional agriculturally-centred economy of these areas have met with more failures than successes.

**Developing community-based ecotourism (CBET) among Japan's Ainu people: learning from the experience of First Nations in Canada**

*Austin Uzama*

This paper examines the benefits of applying adult education to the Community-Based Ecotourism (CBET) curriculum; the purpose of which would be to revitalize the Ainu indigenous people through Japan's community development.

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**14:00-15:30**

**Unexplored tourist paradise of North East India**

*Rajmani Singha (Manipur University (Central University))*

The present study is delves on the identification of unexplored potential tourist destinations of Northeast India.

**An analysis of economic and social contribution of travel and tourism in Nepal**

*Giri Raj Sharma; Dhurba Parsad Gorathoki (Ozone Pharmaceuticals Ltd)*

This paper evaluates the Travel & Tourism is the one of the major sectors in Nepal. This study main focus is that the travel spending on business within a nation and international visitors indirectly contributes the economic growth.

**Tourism development of Nepal: a critical analysis of hospitality sector in different perspective**

*Purna Bahadur Karki; Yojana Sherchan (Nepal Academy Of Tourism &Hotel Management T.U.)*

This paper will highlight the organizational structure and its role to tourism sector. Why Nepal has tourism is one of the potential industries although it is not flourish it as it has to do.

**16:00-17:30**

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**The existence of small-scale religious tourism: a case study of Gunungpring sacred graveyard, Indonesia**

*Anindita Maya Julungwangi (Hiroshima University)*

This research aims to present the recent phenomena of small-scale religious tourism destination which mostly located in a rural areas; what makes this destination remain existed.

**On the challenges and opportunities of developing tourism in China's remote western area under the impact of globalization**

*Zhiyong Yang (Sichuan University, Chengdu, China); Kailian Luo (Director); Shouzuoyang; Ding Yang (the faculty of art and manufacture, Sichuan University, Chengdu)*

Under the impact of globalization and urbanization, besides the infrastructure construction, the "interior" or "indigenous" enculturation should be drawn more attention for sustainable development of tourism, which can motivate the locals in the remote area as the major practitioners and profit gainer.

**Tourisme alternatif au Brésil et valorisation identitaire autochtone**

*Léane Tremblay (Université Laval)*

Une rencontre de communautés traditionnelles afro-brésiliennes et autochtones a influencé le paysage touristique de la région de la Chapada dos Veadeiros ainsi que la valorisation culturelle au sein de ces communautés, par le biais de transformations identitaires collectives locales.

**WIM-CHAT07 Intangible cultural heritage, design ecologies and creative industry**

*Convenors: Jijiao Zhang (Institute of Ethnology and Anthropology, Chinese Academy of Social Sciences); Poone Yazdanpanah (Lancaster University); Stuart Walker (Lancaster University)*

**MNT 103: Tue 2nd May, 13:00-14:30, 15:00-16:30**

Many parts of our cultures in the world, are intangible, including song, music, dance, drama, skills, cuisine, crafts and festivals. This panel will discuss the intangible cultural heritages and their relations with design ecologies and creative industry.

**13:00-14:30**

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**Intangible Cultural Heritage and the Creative Ecology of Shanghai**

*Stuart Walker (Lancaster University); Martyn Evans (Manchester Metropolitan University); Jeyon Jung*

The paper presents initial results from a UK-China project that investigates and visualises 'creative ecologies' of traditional practice. From studies in Shanghai, the project looks at the city's 'intangible cultural heritage'. It presents findings along with a series of 'creative ecology' models.

**Touch of Genius: Traditional craft, its relationship to place, culture and nature, and the design connection**

*Poone Yazdanpanah (Lancaster University); Stuart Walker (Lancaster University); Martyn Evans (Manchester Metropolitan University)*

This paper addresses shifts in material production and object appreciation within a late-modern cultural milieu. It demonstrates the value and growing recognition of the handmade and shows avenues for design to help sustain these traditions in a rapidly evolving, predominantly urban society.

**“The Clock Cannot be Put Back”: The Importance of Traditional Forms of Economy in Maltese Tourism**

*Melissa Clement (University of Northern B.C.)*

The rise of traditional craft shops on the islands of Malta and Gozo went hand-in-hand with the creation of the tourist industry in the nation. This article will look in-depth as to why traditional shops were created and how they were important for the Maltese identity and economy.

**Cultural Creative Industry Development of Liangshan Yi Autonomous Prefecture in China.P.R.C.**

*Ding Yang (the faculty of art and manufacture,Sichuan University,Chengdu); Zhiyong Yang (Sichuan University,Chengdu,China); Aga Aniu (Nuosu Culture Investment and Innovation Ltd.)*

The Yi cultural and innovation based on the combination of tradition and modernization.It is necessary to jump out the narrow considering the ethnic culture can only help tourism. It can be very powerful to apply the ICH of Yi for creative industry.

**15:00-16:30**

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**A Study of the Cognitive Research on Lijiang Listed as the World Heritage Tourist Destination**

*He Yue*

Nowadays, “Heritage Hot” and “Heritage Tourism” are a heated topic in Chinese tourism. In terms of meaning, there are various interpretations for heritage. From the positive perspective, the word, “heritage”, means a kind of publicly-recognized culture or resource and is a symbolic token of a certain area.

**WIM-CHAT08 The enthusiastic amateur and cultures of collecting, or why settlers and their descendants take to unearthing First Nations artefacts**

*Convenors: John Harries (University of Edinburgh); Kaitlin McCormick (Brown University); Andrea L. Smith (Lafayette College)*

*SCS C211: Fri 5th May, 08:30-10:00*

This panel invites historiographic and ethnographic explorations of the habit of settlers to collect First Nations artefacts. By attending to these practices we suggest a critical diagnostic of the ambivalent articulations of settler nativism vis-à-vis the material fact of aboriginal inhabitation.

**The artifact and the amateur archaeologist: haunting and the settler imaginary**

*Andrea L. Smith (Lafayette College)*

Through ethnographic research, I explore the meaning of First Nation artifacts to amateur archaeologists in Pennsylvania and New York States.

**Private collections, private collectors and coil basketry from the Fraser Valley**

*Andrea Laforet (Carleton University)*

Between 1860 and 1930 settler women in the Fraser Valley developed private collections of coil basketry. This paper explores the relationship between basket makers and collectors and the contribution of the collections to the history of Fraser Valley coil basketry.

**The Northwest Coast collection of Emma Shaw Colcleugh, c. 1884-1888**

*Kaitlin McCormick (Brown University)*

This paper discusses the collections of Emma Shaw Colcleugh as a window into the various social and cultural conditions encountered by collectors of Indigenous material culture in North America at the end of the nineteenth century, and how those conditions shaped the character of their collections.

**WIM-CHAT09 What do indigenous artefacts want?**

*Convenors: Maureen Matthews (The Manitoba Museum); Joshua Smith (University of North Carolina in Chapel Hill)*

*Discussant: Regna Darnell*

*FSS 12003: Wed 3rd May, 08:30-10:00, 14:00-15:30, 16:00-17:30*

This panel speaks to the movement of Indigenous artefacts whether they are forms of material culture or archival materials with an added emphasis on decolonization, repatriation and/or cultural revitalization.

**08:30-10:00**

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**Negotiating authenticity: a case examining the 3D modeling and 3D printing of archaeological collections from Banks Island, NWT**

*Mary Compton (University of Western Ontario); Lisa Hodgetts (University of Western Ontario)*

As part of our work with the Ikaahuk Archaeology Project on Banks Island, we explore the potential of artifact “copies” such as 3D models and 3D prints to link Inuvialuit community members in Sachs Harbour to ancestral archaeological material now curated in distant repositories.

**Diasporas of and by design: exploring the unholy alliance between museums and the diffusion of Navajo textile designs**

*Kathy M'Closkey (University of Windsor)*

My paper exposes the challenges wrought by federal regulations incorporated in NAGPRA, and the Indian Arts and Crafts Board legislation which thwart the potential for repatriation of historic textiles and their designs respectively.

**The sovereign document**

*Joshua Smith (University of North Carolina in Chapel Hill)*

This paper discusses the relational obligations that arise in considering the agency or sovereignty of documents relevant to or from Indigenous Nations.

**“Are all stones alive?” Anthropological and Anishinaabe approaches to personhood**

*Maureen Matthews (The Manitoba Museum); Roger Roulette (Aboriginal Languages of MB)*

This paper presents a theoretically informed case study of a mistaken repatriation of Anishinaabe ceremonial objects using recent theoretical work on the nature of personhood and the social agency of objects to develop a combined Anishinaabe and anthropological perspective on repatriation.

**14:00-15:30**

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**When we visit collections from our fieldsites**

*Frances Slaney (Carleton University)*

This paper explores an ethnographer’s encounter with two collections from her Sierra Tarahumara fieldsite: a contemporary collection in Ottawa’s Canadian Museum of History and a historical one in New York’s American Museum of Natural History that had been acquired a century earlier.

**Bear witness: the Reconciliation Pole, 2017**

*Nicola Levell (University of British Columbia)*

This paper discusses the making and raising of the Reconciliation Pole (2017) by Haida chief 7idansuu (James Hart). Through its materiality, figurative forms and narrative, this unique pole invites us to bear witness to the traumatic history of colonialism in a move toward reconciliation.

**Advancing ethnic identity through revitalizing ethnographic collections of Siraya Pingpu people: in the context of aboriginal recertification movement in Taiwan**

*Yiping Lu (The Graduate University for Advanced Studies. (In National Museum of Ethnology, Japan))*

This study examines the ethnic identity formation of Siraya people in the context of Pingpu aboriginal recertification movement in Taiwan. As a result, it indicates that the revitalization of the ethnological collections plays an important role in building up ethnic identity of Siraya people.

**The temporal movement of the industrial materiality of an indigenous community in northern Chile**

*Francisco Rivera (Université de Montréal); Paula Gonzalez (ROVIRA I VIRGILI UNIVERSITY); Rodrigo Lorca (SurAndino, Estudios Arqueológicos y Patrimoniales Ltda)*

This communication presents preliminary results of an interdisciplinary project that is carried out in the indigenous community of Ollagüe, Chile. We discuss the temporal movement of the industrial materiality associated with the mining history of the village during the 20th century.

**16:00-17:30**

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**The Vaishnavite culture and mask of Majuli: the enchanting traits for culture tourism of Assam, India**

*Arifur Zaman (Dibrugarh University)*

The Vaishnavite Culture, the Satra Institution and the mask as the major areas of culture tourism of Majuli, Assam.

**WIM-GF: Worlds in motion: Global Flows/  
Mondes en mouvement: Flots globaux**

Circulation of people, information, capital, technology, meaning and commodities constitutes the heart of this set of panels.

La circulation des personnes, de l'information, du capital, de la technologie, du sens et des commodités constitue le cœur de cet ensemble de panels.

**WIM-GF02 Fictions of capital: movements and modalities**

*Convenors: Pauline Gardiner Barber (Dalhousie); Winnie Lem (Trent University); Belinda Leach (University of Guelph)*

*Discussant: Don Kalb (Central European University/Utrecht University)*

**FSS 1007: Wed 3rd May, 08:30-10:00, 14:00-15:30, 16:00-17:30**

This panel problematizes the economic fictions of capitalism and how these render social relations, structures and organizations unstable. We ask how these 'foundations' and their dynamics condition peoples' lives in their relationships with corporations, financial institutions, and the state.

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**08:30-10:00**

**The refused: refugees, displaced persons, and those who could not or would not leave**

*Gerald Sider (CUNY GRADUATE CENTER/ MEMORIAL U)*

The categories "refugee" and "displaced person" are important to authorities and to people in such situations. It is revealing to not separate those who could not or would not leave from those who must or do. I focus on what is refused to and by all such people to clarify current transformations

**The Unempty Space - symbolic illusion and violences against Aboriginal women in Australia**

*Suzanne Ingram (University of Sydney)*

Illusory representations of Australian history contribute to distortions, as when Aboriginal women speaking about domestic violence are required to invoke the symbolic language of social justice, and cut through the shroud this symbolism creates, reinforcing vulnerability and creating silences.

**Empowering or shaping: non-government organisations and state agendas in contemporary Aboriginal Australia**

*Gaynor Macdonald (University of Sydney)*

NGOs are increasing activity across Aboriginal Australia, addressing ravages of violence and marginalisation and efforts of local people to re-empower themselves. The effects are concerning: lack of government accountability, vacuum of moral authority, and demands to conform to new subjectivities.

**Fields of refusal: the consequences of failing to act**

*L Jane McMillan (St Francis Xavier University)*

This paper explores the consequences of Indigenous displacement from their territories.

**14:00-15:30**

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**Valuing life and migrant labour in Hong Kong**

*Catherine Bryan (Dalhousie University); Pauline Gardiner Barber (Dalhousie)*

Working from labour conflict in 2016, this paper revisits the fictive values assigned to the lives and labour of domestic service workers under the current modalities of capitalism in Hong Kong; and within the grand fiction of Philippine migration as development.

**Petits entrepreneurs européens dans la ville de Mexico : quels risques et quels rêves ?**

*Emilie Angrignon-Girouard (Université de Montréal)*

Dans la foulée d'un certain engouement global envers les « startups » et le petit entrepreneuriat comme moteur de changement social, je poserai un regard croisé entre les aspirations et les difficultés rencontrées par de jeunes entrepreneurs européens vivant à Mexico depuis quelques années.

**The social and the “cultural” in land grabbing and labor: urban restructuring and the war economy in Mardin**

*Ayse Caglar (University of Vienna)*

This paper explores how attracting mobile capital to revitalize the stagnant economy of a disempowered border city (Turkey/Syria) were closely enmeshed with urban restructuring, land grabbing, dispossessed labor, increased debt and the war economy, within which the “culture” plays an important role.

**(Re)making life and dreams: intricacies of capital, state and labour in the garment industries of Bangladesh**

*Mohammad Tareq Hasan (University of Bergen)*

Individual lives in wake of Capital and State must survive through continues (re) making of livelihood and dreams. Thus, the history of garment industry and the labour in Bangladesh, its current conditions and future prospects are intricately connected with national and international policies.

**16:00-17:30**

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**Remote indigenous self-determination: fictions of capitalism and of the Australian state**

*Diane Austin-Broos (University of Sydney)*

Shifts in capitalism's interest that bear on the state illuminate the expansion and subsequent containment of homelands movements in remote Indigenous Australia. The analysis addresses fictions of capitalism, the law, and of political economy more broadly.

### **The end of cheap food, capitalism's most enduring fiction**

*Donald Nonini (University of North Carolina, Chapel Hill)*

One of capitalism's key fictions is that despite the miseries that the working population experience in other areas of life, the food it consumes, at least, is "cheap." But what if capital accumulation around food now is encountering physico- material limits in capital's appropriation of nature?

### **Fictional economies / entertainment politics**

*Arthur Binford (CUNY College of Staten Island)*

This paper offers a critical; Marxist reading of the Trump victory in the November 2016 presidential election. It looks at the relationship between flexible forms of globalized accumulation and politics as entertainment/ entertainment politics.

### **Energy debt, solar dreams and the Greek financial crisis**

*Sandy Smith-Nonini (University of North Carolina)*

Financialization tied to oil dependence contributed to the Greek debt crisis. This manipulation by multinational and local elites, exacerbated debt and energy poverty. I argue that debt linked to fossil fuel access is "imperial rent, and therefore "odious."

### **WIM-GF03 Global collaborative knowledge exchange: e-learning and e-library [IUAES Commission on Documentation]**

*Convenors: Paul Nchoji Nkwi (Catholic University of Cameroon); Mary Hallin (University of Nebraska at Omaha)*

*Discussant: Kamela Heyward-Rotimi (KERG USA/Duke University)*

*FSS 1007: Fri 5th May, 08:30-10:00*

Since the establishment of the Commission on Documentation, efforts have been made to share knowledge in a number of ways and e-learning and e-library is emerging as vital tools that can enhance this process between universities in the developed and developing world.

### **E-libraries and e-learning: transforming scholarship and promoting development via global knowledge exchange**

*Mary Hallin (University of Nebraska at Omaha)*

Information technology can connect libraries and scholars across the globe. What are barriers to developing e-libraries and e-learning and ways to overcome these barriers? What are the benefits of knowledge exchange among scholars worldwide?

### **Bridging the knowledge gap-west versus developing countries**

*Paul Nchoji Nkwi (Catholic University of Cameroon)*

The sharing of knowledge has progressively improved. Technologies in the west are making it possible to share knowledge between universities in developing and developed countries. Knowledge is part of human patrimony and as such should constitute a value for all humans.

**Decolonization of knowledge and defamiliarizing collaborative projects: re-examining Adire-dyed textiles by Yoruba women dyers in the global world**

*Omatayo Owoeye (University of Pretoria, Pretoria, South Africa)*

During the 20th century, mostly foreign scholars (Ulli Beier and Suzanne Wenger) and few Nigerian scholars focused on African textile, which includes indigo-dyed textiles – popularly called adire among Yoruba people – but as a minor art form – focusing on the describable aspects and neglecting its sociality

**Learning from the university of Nairobi e-library: the power of users**

*Isaac Nyamongo (University of Nairobi)*

Institutions of higher learning in Africa have two challenges: lack of stocked libraries and poor internet connectivity. Are scholars in Africa able and willing to push institutions to explore access to resources through the internet? Lessons for institutions in similar environments are drawn.

**WIM-GF05 Technology, movement, and the cultural production of meaning**

*Convenors: Gabriela Vargas-Cetina (Universidad Autonoma de Yucatan); Steffan Igor Ayora-Diaz (U. Autonoma de Yucatan); Carmen Bueno (Universidad Iberoamericana)*  
*Chair: Gustavo Lins Ribeiro (University of Brasilia)*

**FSS 1030: Wed 3rd May, 08:30-10:00, 14:00-15:30, 16:00-17:30**

How do technologies shape and are culturally shaped by creativity, effectiveness, innovation, spatial and temporal movement, and aesthetics? We invite papers that examine the co-construction of technology and cultural practices, in any realm of life and across groups and locations.

**08:30-10:00**

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**The circulation of race research technologies and the transformation of "race": an analysis of anthropologist Irawati Karvé's (1905-1970) techno-scientific praxis in and between Germany and India**

*Thiago Pinto Barbosa (Leibniz-Zentrum Moderner Orient / Freie Universität Berlin)*

"Race" has been techno-scientifically transformed through circulations in time and space across the globe. Through a perspective of postcolonial science studies, I analyze Indian anthropologist Irawati Karvé's racialized knowledge production praxis (1927-1970) in and between Germany and India.

**Technology and anticipation in Egyptian film production**

*Chihab El Khachab (University of Oxford)*

Based on extensive fieldwork in the Egyptian film industry, this paper examines the relationship between technology and the future in search of a productive path out of the classical opposition between technological determinism and technological possibilism (Ingold, 1997).

**Algorithms, movement, and rights on the U.S. - Mexico border**

*Miguel Diaz-Barriga; Margaret Dorsey (UTRGV)*

This paper explores how surveillance technologies materialize at both the U.S. Mexico border wall and interior checkpoints and reshape the movement of both migrants and U.S. citizens. We theorize how surveillance hardware and algorithms diminish rights and reticulate the digital security state.

**Unsettling affects: mobilizing technologies in the culinary foodscape of Yucatán**

*Steffan Igor Ayora-Diaz (U. Autonoma de Yucatan)*

This paper discusses the expansion and fragmentation of the Yucatan foodscape, including the introduction of technologies, leading to changes in the relationship to regional cuisine and transformed the emotional and cultural attachment to food, unsettling its relationship to regional identity.

**14:00-15:30**

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**Technology, aesthetics and pain: the music of Chikungunya**

*Gabriela Vargas-Cetina (Universidad Autonoma de Yucatan)*

Travel communications have transported and medical technologies have traced the chikungunya virus and infection. This paper looks at technology and the music surrounding the chikungunya epidemic in the 21st century.

**Carporeal -- un essai sur l'auto stop et les techniques du car**

*Patrick Laviolette (Tallinn University)*

(with Judith Okely) The hitchhiker and l'auto-stop as socio-cultural phenomena are anomalous yet iconic to at least half of the last century's motorised transport. This paper considers the place of bodily techniques within the wider human/non human assemblage of vehicles, roadscape and mobility.

**'Gone fishing!': big data technologies and changing scientific practices**

*Christina Holmes (St. Francis Xavier University)*

Technologies for data acquisition, such as mass-spectrometry, challenge scientific cultural practices for the creation of knowledge about proteins. Are these scientists on 'fishing expeditions'? Or just fishing in a new way?

**Bonding: how the first electric tramway of Latin America transforms social connections**

*Laura Kemmer (University Hamburg and Technical University Berlin)*

This paper examines the co-construction of transport infrastructures and practices of social connectivity by orienting attention to the first e-tram of Latin America. The affective power of single techno-material elements shape movements and spatio-temporal constellations beyond the local.

**16:00-17:30**

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**Mobility, acquisition of knowledge, and spatial visualization skills: their importance in the design of nano-materials**

*Viviana Lebedinsky (CONICET)*

Which is the contribution of the concept of “ambulatory knowledge” (Ingold 2000) to the study of the specific differences presented by Chemistry and Physics specialists with regard to the development of the spatial visualization skill? That is the objective we propose to develop in the paper.

**Global transmission of cultural values**

*Miu Yin Ha (The University of Hong Kong)*

New technological and environmental conditions have made it possible for people in different latitudes to connect to, and be touched by, Asian creative products, across long distances and cultural differences.

**Bridges and barriers in disaggregated innovation processes**

*Carmen Bueno (Universidad Iberoamericana)*

This paper compares different structures of network collaboration for innovation production where collective thinking, sponsors, mentors, investors, promoters embed original and creative projects. Ambiguous relations take place building unprecedented bridges as well as reinforcing old barriers.

**WIM-GF06 The formulation of regional fourth world movement: on transnational contexts among the indigenous peoples in Asia-Pacific area**

*Convenors: Shih-Chung Hsieh (University of Oregon); Yang Cheng-hsien (National Dong Hwa University)*

*FSS 11003: Thu 4th May, 08:30-10:00*

Regional trans-national indigenous movement in Asia-Pacific area is target. Indigenes endeavor to contact other “brothers”. We discuss transnational movement initiated by indigenous peoples and create theoretical interpretation on Asia-Pacific mode of indigenous action.

**Let's see the (w)rest(le) of the world: Ren Jian magazine's transnational ethnic reportages revisited**

*Peng-hui Wang (Institute of Chinese Literature and Philosophy, Academia Sinica)*

Ren Jian magazine, a legendary Taiwanese monthly with immense social and ethnic movement involvement in 1980s, did not confine to domestic issues. By closer look at the reportages, its scope to reach out to ethnic minorities in other states denotes a prelude for Taiwan's transnational alliance.

**Remembering of “islands” local knowledge and localization embedded in the traditional folk songs among the Tao in Orchid Island**

*Cheng-hsien Yang (National Dong Hwa University)*

This study conducted a textual analysis of traditional Tao folk songs to explore the history of the Tao tribe's migration from their homeland to a foreign island (Orchid Island), after which the Tao people adapted to the living environment on the island by constructing a localized knowledge system.

### **Modelled and modelling indigenes: on Asian-Pacific patterns of facing the fourth world**

*Shih-Chung Hsieh (University of Oregon)*

I describe situation of the Fourth World movement in Asian-Pacific region and discuss four strategic patterns. Modelled and modelling processes for indigenes in Asian-Pacific region are crucial. They do it for indicating active goal and creating advantages when negotiating with the Nation-State.

### **WIM-GF07 The political life of commodities: a reflection on the contemporary circulation of “things” and resulting social and political transformations**

*Convenors: Giorgio Cassone (EHESS - Ecole des Hautes Etudes en Sciences Sociales);*

*Kelley Sams (Norbert Elias Center, Marseille/ Walden University, Minnesota)*

*Discussant: Stephen Gudeman (University of Minnesota/ Max Planck Institute for Social Anthropology)*

**FSS 1005: Sat 6th May, 08:30-10:00, 14:00-15:30**

This panel proposes a collective reflection on the social and political consequences of the large-scale circulation of commodities. We explore how the flow of “things” creates new connections between goods and people that go well beyond the economic sector.

**08:30-10:00**

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### **Things, selves, and the local: inflections of cosmopolitan villagers**

*Hector Guazon (Saint Louis University)*

This ethnographic research analytically describes how material things, acting as extension of selves, inflect shared structures to help manage identity, give permanence to relationship, and ground sense of “placeness”, and, in the process, becomes enabler of cosmopolitan desire and purpose.

### **Rice in the making: reflections on describing the socio-political life of rice in Tamil Nadu, India, through meshworks and networks**

*Heribert Beckmann (Tuebingen University)*

In this paper I will show how observing and describing the socio-political life of rice as a commodity in rural Tamil Nadu requires combining and contrasting both an actor-network and a meshwork perspective. I will further reflect on the implications of such an approach for ethnographic writing.

### **When global food becomes local waste: the circulation and valorisation of unsold goods**

*Giorgio Cassone (EHESS - Ecole des Hautes Etudes en Sciences Sociales)*

Regulation and practices concerning the global circulation of food frame the flow of edible goods excluded from the official consumption chain. Starting from two ethnographic sites in Europe, this intervention explores food recycling practices, and the circulation and valorisation of unsold goods.

**Jewels of the living, jewels of the dead: circulation and transmission of ornaments in family circles**

*Aline Rochedo (UFRGS)*

Some jewels play main roles in life circles and mark the exchange of social status between those who donate and who receive. My research focuses in symbolic and political meanings, circulation, transformation, ownership and transmission codes related to jewelry in family circles in Brazil.

**14:00-15:30**

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**An ethnography of the ova flows: exploring the political economy of the transnational ova donation**

*Polina Vlasenko (Indiana University, Bloomington)*

This paper explores how the emergent ova donation market in Ukraine oriented specifically toward (West) European purchasers is assembled in the context of the global political economy and shaped by the material agency of the exchanged donor eggs.

**Vaccine as a commodity to run the ship of relations in Pakistan**

*Inayat Ali (University of Vienna - Austria)*

This paper will consider vaccine as a commodity which affects –makes or breaks – the ship of relations among various stakeholders especially in Pakistan.

**Over the rainbow: queer circulations, meanings, and uses of the rainbow flag in China**

*Casey Miller (Brown University)*

Although rainbow flags are made in China, until recently Chinese queer activists were largely unable to obtain these global symbols of queer identity and pride in their own country. This paper examines the flow of rainbow flags in and out of China as an allegory of the globalization of sexuality.

**Transnational circulation of television drama series: constructing Pan-Arab imagined community in Morocco**

*Maja Dolinar (University of Ljubljana, Faculty of Arts)*

The circulation of popular media content on socio-political imaginary of the Arab world is not fully clear, thus the focus of the paper is on examining the influence of popular transnational television drama series from Maghreb and Mashrek on the formation of Pan-Arab imagined community in Morocco.

**WIM-HLT: Worlds in motion: Human rights, Laws and Trafficking/ Mondes en mouvement: Droits humains, lois et traffics**

The panels here focus on passages and stoppages linked to moral and ethical legalities particularly as they relate to terms of human rights.

Les passages et arrêts liés aux légalités morales et éthiques sont ici discutés en termes de droits humains.

**WIM-HLT01 Challenging overarching narratives and discourses surrounding 'Movement'**

*Convenors: Judith Okely (Oxford University/University of Hull); Louise De La Gorgendiere (Carleton University)*

**FSS 14005: Thu 4th May, 14:00-15:30, 16:00-17:30**

Varied experiences of human movement are often neglected under strict guidelines re: immigration, refugee claims, settlement, relocation, rights, identity, or property/border concerns. Narratives of lived experiences are rich counterpoints to globalized narratives/discourse surrounding 'movement'.

**14:00-15:30**

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**Nomads or migrants? Comparing narratives on Romanian Roma migration to Italy**

*Stefania Pontrandolfo (University of Verona)*

The paper questions the hegemonic concept of nomadism through which Italian society conceives Roma's mobility measuring it against the counter-hegemonic narratives of some Romanian Roma migrants to Italy. These Roma interpret their mobility as a form of transnational migration and not of nomadism.

**Nomadism, revisited: 'socio-political nomadism' and Roma women**

*Ana Nichita Ivasiuc (Justus Liebig University Giessen)*

Against the backdrop of securitising narratives surrounding the mobility of Roma from Eastern Europe to Italy, I will bring to the fore the lived experiences of movement of Roma women living in precarious conditions in Rome. They reinvest with meaning movement, immobility, borders and spaces.

**Arakhlem yek than - "I've found a place": beyond the French administrative category of "gens du voyage"**

*Lise Foisneau (Aix Marseille University)*

Called "nomads" then "gens du voyage" by the French administration, the so-called "Hungarian" Roma have been under a regime of surveillance for more than a hundred years. Roma do not see themselves as defined by the necessity to move, but as people strongly connected to the places where they stop.

**Nomadism celebrated by Gypsies and Travellers, but seemingly stigmatised by post communist Roma**

*Judith Okely (Oxford University/University of Hull)*

Nomadism, as celebration or stigma, controversially divides Gypsy/Traveller groups in N. Europe from Roma groups associated with S. and E. Europe. One embracing movement and mobile homes against housing. The other long sedentarised, when moving, become self-labelled migrants expecting fixed housing.

**16:00-17:30**

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**Sedentarism as an exclusionary category: the forced displacement of Hampi community in India**

*Natalia Bloch (Warsaw University)*

The paper reveals the Hampi villagers' failed struggle against their forced displacement from a UNESCO site in India. It argues that the discursive superiority of sedentarism over mobility that privileges 'rooted culture' works against communities which have been formed by mobility processes.

**Child migration: reconsidering globalized narratives from the perspectives of young Haitian migrants growing up in the Dominican republic**

*Marie-Pier Girard*

Dominant advocacy narratives about child migration tend to emphasize children's vulnerability and to depict them as victims of trafficking and exploitation. This paper challenges these globalized narratives by contrasting them with the localized experiences/voices of Haitian children living in the DR.

**Re-imagining home in the diaspora: testimonial narratives of Iranian women**

*Parin Dossa (Simon Fraser University)*

This paper explores the politics of re-making a home diaspora, a mobile unit. It makes a case for the potential of testimonial narratives in resolving the long-standing tension between gendered mobility and rootedness in place.

**Diasporic entanglements and testimonials: navigating immigration processes and the lived experiences of Ghanaians in Canada**

*Louise De La Gorgendiere (Carleton University)*

Personal testimonials and lived experiences of Ghanaian migrants highlight ruptures between the welcoming discourse of Canada's immigration policies and the ultimate realities of settlement.

**WIM-HLT02 Forced migration and trafficking of young women in the contemporary world [IUAES Commission on Anthropology of Children, Youth and Childhood]**

*Convenor: Arun Kumar Acharya (Universidad Autónoma de Nuevo León, Mexico)*

*FSS 4015: Wed 3rd May, 14:00-15:30, 16:00-17:30*

Young women are particularly trafficked for the purpose of sexual and exploitation labor. This phenomenon presents an acute human rights violation. Against the backdrop, this panel will focus on dimensions, causes and consequences of sex trafficking.

**14:00-15:30**

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**The bias of government officials on human trafficking and the criminalization of women victims of human trafficking in Chiapas**

*Armando Moctezuma (Universidad Autónoma de Nuevo León)*

Chiapas represents an origin, transit and destination point for human trafficking, specially of women for sexual exploitation. In spite of the local government's efforts to address the issue, women face great vulnerability as they are often criminalized due to their migratory status or being sex workers.

**Beyond anti-trafficking laws: experiences of incompatibility in human rights laws and social security of children in Jharkhand, India**

*Debendra Biswal (Central University of Jharkhand)*

This paper is an empirical study in the tribal state of Jharkhand, India to prove the incompatibility of human rights laws and social security programmes to control child trafficking, the root causes as violation of human rights and state's failure to prevent re-victimization of the children.

**Combating trafficking & exploitation of tribal girls in India**

*Anjali Kurane (Savitribai Phule Pune University (Formerly University of Pune)); Jyoti Shetty (Dr. Babasaheb Ambedkar Research and Training Institute)*

Trafficking & exploitation of tribal girls is an awful reality and recognition and continues to be a serious problem Indian society today; hence the matter of great concern. It is a crime against humanity and modern form of slavery. It violates human rights – the right to Survival.

**Governance and role of NGO's in prevention of women trafficking**

*Richa Chowdhary (University of Delhi)*

Substitution in human beings and their mistreatment in wide-ranging procedures by traffickers in human beings is one of the most dreadful forms of abuse of human rights. Trafficking in its widespread sense includes not just dishonesty of prostitution of others or forms of sexual exploitation.

**16:00-17:30**

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**Girls and women trafficking: the violation of human rights**

*Bhawna Bhawna (L.b.s P.g College, mugalsarai.)*

The objective of the paper is to identify the causes and sources of girls women trafficking within India and from India to other countries. The paper suggests the effective methods to prevent this organised crime.

**Migration and bondage of female labour in india: the role of NGOs in human trafficking**

*Chandra Sekhar Swain (Kor-In College,)*

Main concern of migrated tribal women from Western Odisha and Jharkhand in bricks kiln sectors were found out to be in slavery in South India by IJM (International Justice Mission). Focus of this paper is on trafficking female labours and legal issues related to it with current approaches.

**Sex trafficking: a major issue of gender disparity (a case study from West Bengal)**

*Sampa Taraphdar (Basu) (Govt. of West Bengal)*

Exploitation of the trafficked victims in the commercial sex industry is both a cause and outcome of gender disparity. This paper tries to find out the factors and mechanism of trafficking as well as subjective perceptions of victims about their exploitation throughout the process

**WIM-HLT03 Les défis de l'accès à la justice dans les sociétés mondialisées. États des lieux.**

*Convenors: Francine Saillant (Laval University); Marie-Eve Paré (Université de Montréal)*

*Discussant: Joao Velloso (University of Ottawa)*

**FSS 14005: Thu 4th May, 08:30-10:00**

Ce panel propose une réflexion théorique et empirique sur les problématiques contemporaines d'accès à la justice. Le monde mondialisé, nous incite à repenser nos analyses des formes de justice, des processus juridiques, des stratégies résolutive et des perceptions de la juridicité.

**Les accommodements de la justice pénale appliqués aux peuples autochtones:analyse critique et comparative Canada/Chili**

*Fabien Le Bonniec*

Les accommodements de la justice pénale appliqués aux peuples autochtones au Canada et au Chili constituent des dispositifs bureaucratiques qui donnent lieu à des luttes symboliques pour redéfinir l'histoire, la culture et l'identité autochtone.

**Les paradoxes du mouvement de l'accès à la justice pénale vus à partir d'une analyse de l'expérience brésilienne**

*Carmen Fullin (Université d'Ottawa)*

L'observation du quotidien d'une des cours spéciales ayant juridiction exclusive sur les infractions de moindre gravité au Brésil montrent les paradoxes des innovations en matière procédurale pénale pour rapprocher les citoyens et les citoyennes du système de justice.

**Les défis analytiques des transformations du pluralisme juridique et de l'accès à la justice en Inde**

*Karine Bates*

En Inde, la transformation des rapports entre les justiciables et la bureaucratie juridique étatique est générée par la connaissance de leurs droits et l'explosion des modes de résolutions de conflits non-étatiques. Les théories du pluralisme juridique permettent-elles de rendre compte cette diversité?

**La contestation des mariages forcés en contexte de pluralisme juridique.  
Étude du cas des Mossi, Burkina Faso**

*Marie-Eve Paré (Université de Montréal)*

Cette conférence a pour objet d'analyser des conflits de contestation de mariages forcés à Koudougou au Burkina Faso et de comprendre les effets du pluralisme juridiques dans les processus de règlement, notamment au niveau de la médiation coutumière et des instances étatiques.

**WIM-HLT04 Moving beyond the formal/informal dichotomy:  
Implications for governance**

*Convenors: Martijn Koster (Radboud University); Alan Smart (University of Calgary)*

**SMD 425: Fri 5th May, 08:30-10:00, 14:00-15:30, 16:00-17:30**

In the last decade, there has been a resurgence in studies of informality. Moving beyond the commonly used formal/informal dichotomy, this panel aims at developing a novel analytical framework for understanding the intertwining of the formal and the informal in governance and politics.

**08:30-10:00**

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**Different directions: an examination of used-goods vendor goals at informal markets in Halifax, Nova Scotia**

*Brian Campbell (Dalhousie University)*

This paper considers how informal, used-goods markets can serve as platforms for fledgling formal businesses and as refuges for failed ones.

**Behind the mask of formalization: articulations of formality and informality in reform-era Myanmar**

*Stephen Campbell (Trent University)*

This paper addresses formality-informality articulations through an examination of construction work in and around Yangon, Myanmar. I argue that formality-informality articulations are fruitful points of entry for investigating everyday state formation, and the contested nature of state power.

**A performative approach to urban informality: precarious dwelling in Rio de Janeiro and Mexico City**

*Frank Müller (University of Amsterdam)*

Informality is a methodological place to rethink power relations related to dwelling and confined housing. This paper develops a practice approach towards urban informality and demonstrates that informalization is deepening precarity across classes in Urban Latin America.

**14:00-15:30**

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**The formal and informal tango: how the intersection of land titling and customary property practices facilitates land grabbing in Northern Laos**

*Karen McAllister (McGill University)*

This paper examines the implementation of the Land and Forest Allocation Policy in Northern Laos, with particular attention to how the intersection of formal and informal processes facilitated land grabbing at different socio-political scales and the impacts on different ethnic groups.

**Government discourses on in/formality: archival and ethnographic evidences on street hawking policy formulation in Hong Kong**

*Josephine Smart (University of Calgary)*

The dichotomy drawn between in/formal economies was not a dominant government discourse in colonial Hong Kong, and policy formulation regarding in/formality is influenced by context specific political, social, and economic logics within a given temporal frame.

**Assembling formal and informal urban governance: political brokers in Recife, Brazil**

*Martijn Koster (Radboud University)*

This paper analyses urban governance as a formal-informal assemblage. It zooms in on community leaders in the city of Recife, Brazil, who operate as political brokers between the state and the favela population. It shows how their 'assembling work' connects and entwines the formal with the informal.

**16:00-17:30**

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**Fixing the wrongs against 'rights' in Kalyani (India): a story of sanitation, two slums, their land tenure, a municipality and the state**

*Tathabrata Bhattacharya (Norwegian University of Science and Technology (NTNU))*

Kalyani Municipality implemented a sanitation project changing its dynamics of managing land and perception of land tenure in the slums. By examining the means used to do so, the paper aims to understand the implication of adopting informal means to challenge formal systems and access formal rights.

**Gift-commodity conversations: unraveling personal and economic entanglements in a transnational Philippine market trade**

*B. Lynne Milgram (OCAD University)*

Overseas Filipinos send family members cash and gifts that support the national economy. To meet subsistence needs, I argue Philippine recipients, entrepreneurs and officials activate the transnational flow of gifts especially trading them in informal/formal, gift/commodity and extralegal spheres.

### **Does formalization make a city smarter?**

*Alan Smart (University of Calgary)*

Smart city strategies tend to avoid or displace informality. Yet informal practices have often been more responsive to the needs of citizens than formal institutions. An inclusive perspective on smarter cities could work with, rather than against, informality.

### **WIM-HLT05a ROUNDTABLE: Anthropological fieldwork and risk in a violent world: a conversation with Homa Hoodfar**

*Convenors: Rosita Henry (James Cook University); Chandana Mathur (National University of Ireland, Maynooth); Faye Harrison (Univ of Illinois, Urbana-Champaign); Rosita Henry (James Cook University)*

**LMX 339: Sat 6th May, 08:30-10:00**

This roundtable discussion, co-convened by the WCAA Ethics Taskforce and the WCAA-IUAES Working Group on Anthropological Fieldwork and Risk in a Violent World, elicits Professor Homa Hoodfar's reflections on academic freedom and on her recent incarceration in Iran.

### **A conversation with Homa Hoodfar**

*Rosita Henry (James Cook University); Faye Harrison (Univ of Illinois, Urbana-Champaign); Chandana Mathur (National University of Ireland, Maynooth); Homa Hoodfar (Concordia University)*

This roundtable discussion, co-convened by the WCAA Ethics Taskforce and the WCAA-IUAES Working Group on Anthropological Fieldwork and Risk in a Violent World, elicits Professor Homa Hoodfar's reflections on academic freedom and on her recent incarceration in Iran.

### **WIM-HLT05b Moving moralities: anthropological fieldwork and risk in a violent world**

*Convenors: Rosita Henry (James Cook University); Chandana Mathur (National University of Ireland, Maynooth); Faye Harrison (Univ of Illinois, Urbana-Champaign)*

**LMX 339: Sat 6th May, 14:00-15:30**

This panel, co-convened by the WCAA Ethics Taskforce and the WCAA-IUAES Working Group on Anthropological Fieldwork and Risk in a Violent World, explores ethical questions related to anthropological fieldwork in theatres of action around the world that are deemed 'risky' or 'dangerous'.

### **Too dangerous for fieldwork? institutional ethics and risk-management in anthropological fieldwork**

*Jeffrey Sluka (Massey University)*

Addresses the threat presented by institutional ethics committees which exercise a gate-keeping function making it increasingly difficult for researchers to enter an expanding range of 'too dangerous' field sites, and proposes risk assessment and management protocols to deal with this.

**Risk regimes and research relations: ethics, ethnography and a moral economy of care**

*Rosita Henry (James Cook University)*

With reference to a field school in Papua New Guinea in 2016, this paper explores the burgeoning bureaucracy of ethics review and risk assessment within the corporate University and its implications for fieldwork in spaces that are stigmatized as 'dangerous'.

**Understanding potential danger and its impact on fieldwork**

*Kamela Heyward-Rotimi (KERG USA; Duke University USA)*

The aim of this paper is to move towards a better understanding of the potentiality of danger versus actual danger in fieldwork for the researcher and their community of study. The findings are based on research conducted in Southwestern Nigeria on 419 online scams and Nigerian communities.

**Power and professional practice: a comparison of anthropological ethics codes**

*Miriam Grossi (UFSC)*

To what extent do the ethical codes of different Anthropological associations, mostly designed more than two decades ago, respond to new ethical challenges posed to Anthropologists, especially risks associated with their field studies? How do these different codes of ethics deal with the political engagement of some Anthropologists?

**WIM-HLT06 Peace and sustainable development: emerging human rights challenges in multi-ethnic societies**

*Convenors: Buddhadeb Chaudhuri (IUAES); Mesbah Kamal (University of Dhaka)*  
*FSS 11003: Thu 4th May, 14:00-15:30, 16:00-17:30*

Peace is an outcome of conflict resolution. Many countries are diversified in terms of both language and nationalities. Development, be it human or sustainable, needs peace to build a harmonious multi-ethnic country free from environmental devastation and human rights violation.

**14:00-15:30**

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**The integration of the multi-ethnic societies of Iraq and Syria through power-sharing arrangements is the solution to this tragic unfolding crisis today**

*Ruby Amatulla (Women for Good Governance)*

The historic failures of the Western powers in supporting authoritarian regimes and the consequent repressions are the causes of the turmoil in the Middle East. The paper offers ideas of power-sharing arrangements among the different ethnic groups that still could stop the conflagration.

### **Women and the peace politics in the CHT, Bangladesh**

*Eshani Chakraborty (Dhaka University)*

This article aims to focus on indigenous women's roles and experiences in peace politics in the CHT struggle for autonomy. Hill women were drawn into this struggle both advertently and inadvertently. It is interesting to see how CHT peace politics opened space for women and their issues.

### **“Peace’ prevails everywhere in the Chittagong Hill Tracts (CHT)”: state discourse on peace and human rights in a multi-ethnic societies.**

*Zobaida Nasreen (Dhaka University)*

This paper will look at the state discourse on ‘peace’ building in the Chittagong Hill Tracts through the lens of government secret documents and policies and its effects on human rights in the multi ethnic societies.

### **Identity politics: impact on Adivasi life and livelihood in Bangladesh**

*Mesbah Kamal (University of Dhaka)*

Bangladesh constitution terms ALL people of country as “Bangali” and ignores ethno-cultural diversity treating Indigenous Peoples as ‘sub-nationalities’. This paper reflects on role of state in ensuring hegemony of majority and traces its impact on life and livelihood of the Adivasis.

**16:00-17:30**

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### **Attitude toward same-sex marriage in China and Japan: a comparative look through a survey**

*Wuyun Wang (Gifu City Women's College)*

Based on the data from a survey in China and Japan, this study will focus on the attitude of women students toward same-sex marriage from a comparative examination of social and cultural progress in the two countries.

### **Legal practice and realistic challenges of bilingual education-relevant study based on China and Canada**

*Zhiyong Yang (Sichuan University, Chengdu, China); Jean-Pierre Favre (University of Burgundy); WEI ZHOU (Law faculty, Sichuan University, China, P.R.C.)*

The laws play an important role of adjusting the relationship between diversity and integration. Meanwhile, the realistic challenges require more reflection and communication in order to realize the effective and sustainable development of bilingual education in multi-ethnic societies and keep peace.

### **Kaikadi community in Maharashtra: human rights violations**

*Anjali Kurane (Savitribai Phule Pune University (Formerly University of Pune)); Jyoti Shetty (Dr. Babasaheb Ambedkar Research and Training Institute)*

Vidyarthi, Mishra (1977), SCs are considered outcastes and untouchables, remain at the bottom of social hierarchy, are socially deprived, discriminated, exploited by upper caste since time immemorial. The study focuses on present status of Kaikadis of Vidharbha in Maharashtra, listed under SCs.

**WIM-HLT07 The state and indigenous peoples in the context of neoliberal policies [IUAES Commission on Human Rights]**

*Convenors: María Victoria Chenaut (Center for Research and Advanced Studies in Social Anthropology (CIESAS)); Annapurna Pandey (University of California, Santa Cruz)*

*Chair: Triloki Pandey (UCSC)*

**STE H0104: Fri 5th May, 08:30-10:00, 14:00-15:30, 16:00-17:30**

Neoliberal state policies and the multinational corporations are affecting the rights of Indigenous Peoples in different countries. We are interested in documenting these processes, as well as the strategies that indigenous communities are using to defend their rights.

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**08:30-10:00**

**From standing rock to flint and beyond: resisting neoliberal assaults on indigenous, maroon, and other forms of racially subjected community sustainability in the Americas**

*Faye Harrison (Univ of Illinois, Urbana-Champaign)*

This paper examines how the coalition that the Standing Rock Sioux are leading against the Dakota Access Pipeline has brought indigenous sovereignty, environmental justice, sustainable development, and neoliberal corporate interests into public and academic debate in the United States.

**The role of non-state actors in ensuring indigenous right to education in an era of neo liberalism: an experiential account from India**

*Navaneeta Rath (Ukal university); Annapurna Pandey (University of California, Santa Cruz)*

The objective of the paper is to indicate the efficacy of nonstate actors induced innovations in education for the scheduled tribes, experimented in the sample schools under empirical study, its adaptation by the local milieu and impact on the indigenous right to education.

**Increasing land acquisition and growing resistance in Indian continent**

*Saroj Arora (LBS National Academy of Administration, Mussoorie)*

In India, almost 461 indigenous communities are residing and dependent on natural resources. The Constitution of India recognizes tribals' customary way of life but the post globalization era pushed them aside. These communities are in constant struggle against the states.

**Internecine between the Indian state and the Adivasis (indigenous people), Under Neo-liberalism: A case of Lanjigarh resistance movement**

*Binay Kumar Pattnaik (Indian Institute of Technology Kanpur)*

The micro-movement at Lanjigarh became globalised because it had powerful adversaries like a MNC and the mighty Indian state that had ushered in the FDI to mining sector because of its neo-liberal economic policy. The paper articulates the paradoxes and unanticipated outcomes of neo-liberalism.

**14:00-15:30**

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**Exploitation of Navajo and Zuni Sacred sites in the American South West**

*Triloki Pandey (ucsc)*

The indigenous people of the American Southwest have been exploited by the state and national corporations. Since the UN declaration of their rights, they have been demanding the protection of their natural resources and cultural heritage. I focus on two case studies of exploitation and resistance.

**Los impactos de las multinacionales mineras, el papel de Estado colombiano y los procesos de resistencia en Marmato**

*Maria Rocio Bedoya Bedoya*

Estudio de caso de la minería en el Municipio de Marmato, Colombia

**Between support and marginalization: the Diaguita's reemergence process in the era of neoliberal multiculturalism (Chile).**

*Anahy Gajardo (University of Neuchâtel)*

This paper analyses the role of a mining company in the Diaguita's reemergence process (Chile). The analysis shows how the neoliberal multiculturalism politics leads to a compatible indigeneity with the mining companies' interest and the Chilean State's criterion.

**The privatization of conservation practice: environmental discourse and indigenous territoriality in Western Panama**

*Oswaldo Jordan-Ramos*

The Barro Blanco dam illustrates the paradox between the logic of market environmentalism and the defense of indigenous worldviews. Rejecting climate change as a moral justification for profit, the Ngäbe of Panama challenge prevailing perspective on stewardship and the meaning of a good life.

**16:00-17:30**

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**Oil exploitation and social mobilization in the Totonac region of Veracruz (Mexico)**

*María Victoria Chenaut (Center for Research and Advanced Studies in Social Anthropology (CIESAS))*

This paper intends to examine the impact of the Energy Reform (2013) among the inhabitants of the Totonac region in central Veracruz (Mexico).

**State and corporate-sponsored violence at Standing Rock: dilemmas for social movements and native sovereignty**

*Alisa Keesey (University of California, Santa Cruz)*

This paper will examine how the use of violence and other tactics by Energy Transfer Corporation and state actors against indigenous activists and Standing Rock supporters on the frontline have fragmented the movement and caused divisions between Native activists and the Standing Rock Sioux Tribe.

**Indigenous women's self-determination and grassroots resistance movement: reclaiming land and traditional livelihoods in Odisha (India)**

*Smita Mishra Panda (Centurion University of Technology and Management Odisha); Annapurna Pandey (University of California, Santa Cruz)*

Indigenous rural women in India, particularly in Odisha (eastern State) have demonstrated in the last decade their strong resistance against the hegemonic state and its neo-liberalist policies.

**WIM-WHF: Worlds in motion: Worlds, Hopes and Futures/ Mondes en mouvement: Mondes, espoirs et futures**

The panels in this substream explore how worlds are experienced, continuously socio-culturally formed and emerge from ruination or new imaginaries.

Ces panels explorent comment les mondes sont vécus, sont continuellement explorés et peuvent émerger de ruines ou de nouveaux imaginaires.

**WIM-WHF01 Hope, futures and worldmaking: critical anthropology beyond the tropes of suffering**

*Convenors: Cristhian Teofilo da Silva (Universidade de Brasilia); Martin Hebert (Université Laval)*

**STE C0136: Fri 5th May, 08:30-10:00, 14:00-15:30, 16:00-17:30**

This panel brings together anthropological experiences that reach beyond the "suffering subject" as a representation of Indigenous Peoples in colonial situations. The objective is to examine avenues for an anthropology that is relevant to opening up possibilities, desires, and futures.

**08:30-10:00**

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**La production du futur: récits et pratiques novatrices dans la Selva lacandona (Chiapas, Mexique)**

*Martin Hebert (Université Laval)*

Nous examinerons la manière dont des projets politiques autochtones interagissent avec divers récits concernant le futur. Cette démarche nous mènera à des conclusions sur les apports de l'anthropologie à l'étude empirique et socio-politiquement située de la construction sociale de futurs.

**El Alto : construction et appropriation de l'espace à travers la transmutation de l'ayllu?**

*José Antonio Giménez Micó (Concordia University)*

Je voudrais explorer jusqu'à quel point l'ayllu constitue un mode d'organisation sociale alternatif et alternatif pouvant être conçu comme la concrétisation d'une mémoire vivante se projetant vers l'avenir, notamment dans la construction constante de cet espace à la fois urbain et nomade de El Alto.

### **Antropología, comunicación e interculturalidad**

*Mariano Baez (CIESAS)*

La antropología como ciencia de la diversidad humana debe contribuir a una verdadera convivencia interétnica e intercultural. Mejores y mas altos índices de digitalización y conectividad entre colectivos de poblaciones vulnerables pueden contribuir significativamente a fortalecer su cultura.

### **Scénarios d'autonomie et espoirs de développement aux îles Marquises (Henua 'Enana)**

*Pascal-Olivier Pereira de Grandmont (Université Laval)*

Les scénarios d'autonomie et espoirs de développement envisagés aux îles Marquises par les acteurs des milieux politiques et culturels seront abordés à travers quelques cas de projets concrétisés et en cours d'élaboration, illustrant des visions d'avenir parfois concurrentes, parfois concomitantes.

**14:00-15:30**

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### **In search of hope: examining the marxian ethnographies of Michael Taussig in South America**

*Cristhian Teofilo da Silva (Universidade de Brasilia)*

Marxian anthropology is a particular trend of "Dark Anthropology". Michael Taussig dedicated his work to understand the connections between colonialism, capitalism and local cultures under a marxian perspective. This paper aims at meanings of hope and future hidden within Taussig dark ethnographies.

### **The building of tomorrow through renewal and historical analogy**

*Samuel Rose (State University of New York at Buffalo)*

This paper draws from Sider's (2014) notion of the building of tomorrow through the daily life of today along with the Iroquois spiritual concept of renewal to explain the means and process by which the Kanatsiohareke Mohawks have attempted to develop an alternative present and future for Mohawks.

### **Resurgence, tradition, and social change: the indigenous food movement of the Canadian West Coast**

*Megan Muller (Carleton University)*

This paper discusses the resurgence of traditional food practices among urban Indigenous elders and activists in central Vancouver Island, Canada.

### **Beyond doom and gloom: utopia and death in the oral narratives of the Xavante of Marãiwatsédé, Central Region of Brazil, as a discursive strategy of survival, overcoming and healing**

*Clarisse Drummond Martins Machado (Universidade de Brasília (UnB))*

Throughout the collaboration of the recovering of the Xavante's memories it is possible documenting not only the processes that caused deep changes in their lives, but also to see the memories beyond pain's narratives revealing ideals of future and an idea of death which doesn't represent an end.

**16:00-17:30**

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**Rethinking political subjectivities amidst the ongoing crises of liberal democracy**

*James Sevitt (The Graduate Center, CUNY)*

This paper broadens the scope of what it means to be “political” by exploring: What constitutes “political participation” amidst ongoing social, economic and political crises and transformations? What futures are being imagined, and how are they shaped by past experiences and present struggles?

**WIM-WHF02 How should one live? Ethics as self-reflection and world re-description**

*Convenors: Jack Sidnell (University of Toronto); Shaylih Muehlmann (University of British Columbia)*

*FSS 4015: Thu 4th May, 14:00-15:30, 16:00-17:30*

Ethics takes many diverse forms but in its broadest sense concerns answers to the question, “how should one live?”. Contributions to this panel will examine the forms this self-reflective stance takes in a range of different contexts.

**14:00-15:30**

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**Getting rid of the I: techniques of the self at a yoga school in Southern India**

*Jack Sidnell (University of Toronto)*

After introducing the idea of an ethical project, this presentation focuses on one particular example involving students at a yoga school in South India who, by the use of techniques of asana (pose), attempt to dissolve the self and, in so doing, cultivate a particular form of ethical subjectivity.

**An askēsis on black identity: thoughts on the Dolezal ‘controversy’**

*Lyota Bonyeme (University of Toronto)*

This self-reflective essay on the case of Rachel Dolezal, a woman who had posed as black before being ‘outed’ as white, explores my reaction – as a self-identified black woman – to this ‘controversy.’ It reflects on questions of racial identity and the interplay between self-formation and intersubjectivity.

**Digitized ethics: online reflexive practices of re-branding amidst the normalization of hate and harassment**

*Melody Devries (The University of Toronto)*

Online world-making necessitates the reconstitution of ethics, often allowing for the prevalence of discussion tabooed offline. This paper will examine the growing prominence of hate speech within online communities, and reflexive practices of justification through re-made ethics.

### **Understanding and combating the suicide epidemic in Guyana**

*Nirmala Ramprasad (University of Toronto)*

Suicide in Guyana cannot be approached as merely a product of mental illness; to create functional suicide prevention strategies, suicide must be understood as a product of cultural and political discourses. In addressing suicide, the differing modes of ethical thinking must be acknowledged.

**16:00-17:30**

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### **The divine science of detoxification: nature cure (prakriti jeevanam) therapy as ethical counterpoint to ecological decay in post-development Kerala, South India**

*Victoria Sheldon (University of Toronto)*

This paper traces how doctor-activists and their patients in 'nature cure' (prakriti jeevanam) camps in Kerala, south India reimagine being 'prakriti' or natural in ethical opposition to the region's modern toxins: processed foods, vaccinations, and pesticide-based environmental pollution.

### **Between worlds? Manoeuvrable mindfulness practitioners and the imperative of askesis**

*Kitty Wheeler (University of Oxford)*

Among mindfulness practitioners in the UK, health and happiness are at stake in their capacity to manoeuvre from one way of being-in-the-world to another. In this very manoeuvrability between worlds, rather than unreflective inhabitation of one, practitioners enact the imperative of askesis itself.

### **The ethical prisoner: exploring the implications of incarceration on selfhood, personhood and affordances for ethical projects**

*Laura Beach (University of Toronto)*

Incarceration holds particular implications and affordances for the ethical self. This paper engages with anthropological and philosophical conversations, questioning some of the theoretical limitations on personhood, selfhood, and ethically-oriented self-transformation within carceral space.

### **Kula rules: discussing ethical ways to move gifts**

*Susanne Kuehling (University of Regina)*

The participants in Kula exchange (of Papua New Guinea) have recently decided on a set of written rules to improve and revitalize this system of delayed reciprocity. My paper will describe this process and outcome.

### **WIM-WHF03 Illuminating the political: explorations of political art-making for our times**

*Convenor: Petra Rethmann (McMaster University)*

*FSS 12003: Sat 6th May, 08:30-10:00, 14:00-15:30*

This panel examines practices of political art-making, by which it means creative practices that frame politics in terms of progressive change. In building on ethnographic research, it maps practices that inspire new modalities of political thinking, and highlights their stakes for our world today.

**08:30-10:00**

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**Climate advocacy, film and the struggle for public engagement**

*Fiona Del Rio (McMaster University)*

I will discuss the role of film in the strategies of climate activists working to effect change in Toronto. From the vantage of a participant ethnographer and filmmaker, I explore the creative possibilities of film as public engagement as well as its limitations as a means of political mobilization.

**"I discovered America!": dreaming futures through the rhythm of lost revolutions**

*Valentina Tomov (McMaster University)*

I study the poetry of a long-time Bulgarian protester and his technique of mimicking the rhythm of past revolutionary poetry and argue that this technique can help us rethink time, agency, the political, and authorship from a perspective that maintains a focus on that which could be.

**Otherwise, or, reading for change in Russia (and beyond)**

*Petra Rethmann (McMaster University)*

In this talk I explore the possibilities of reading for social change in Russia. In looking at the ways in which in Moscow activists stage public poetry readings of Victor Serge – a Russian revolutionary writer – I examine how literature becomes a pivotal place for insisting on a political “otherwise.”

**Using theatre techniques to bring new voices into public discourse**

*Catherine Graham (McMaster University)*

An exploration of how theatre techniques can function as agenda-setting devices, this paper describes the creation of two short public performances that presented participants as political subjects, rather than allowing them to be viewed as simple illustrations of social problems.

**14:00-15:30**

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**Performance for public-making in social work education**

*Christina Sinding (McMaster)*

In contexts of austerity the education of students in social care disciplines becomes a more explicitly political project. The project described in this presentation emerges from the belief that arts-informed approaches hold vital possibilities for supporting students' complex 'response-abilities.'

**An elephant in the room: towards a radical and imaginative epistemic politics**

*Magdalena Kazubowski-Houston (York University)*

Drawing on trail anthropology and theatre artist Constantin Stanislavski's notion of the "through line of action," this paper tracks the feeling of awkwardness I experienced in a dramatic storytelling project in Poland in an attempt to re-envision anthropology as a radical epistemic politics.

**WIM-WHF04 Indigenous knowledge and sustainable development**

*Convenors: Dorothy Billings (Wichita State University); Viacheslav Rudnev (Institute of Ethnology and Anthropology)*

*Discussant: James Phillips (Wichita Indochinese Center)*

**FSS 4006: Wed 3rd May, 08:30-10:00, 14:00-15:30, 16:00-17:30**

The panel looks at international ethnological views on problems of cultural diversity and harmonizing a Human- Nature – Society system in the context of Sustainability. It puts a special focus on analysis and value of folk and indigenous cultural resources for solving modern problems.

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**08:30-10:00**

**Protest as political power**

*Dorothy Billings (Wichita State University)*

Indigenous peoples have protested over the decades and centuries as their lands, resources and cultures have been seized by outside powerful peoples. I propose to investigate whether or not any of these protests have been successful, and in what they have achieved some measure of justice.

**Impacts on indigenous cultures resulting from lack of corporate social responsibility**

*Ethel Vesper (Univ. of Phoenix)*

This study focuses on corporations that show no respect for indigenous cultures. These corporations demonstrate no regard for sustaining and protecting the natural environments. The companies are examples how their leadership lacked accountability.

**Making room: navigations of indigenous/folk knowledge in a key New Zealand community-based Biodiversity Conservation Project.**

*Matthew Harms (The University of Waikato)*

In New Zealand's globally-significant Maungatautari eco-island biodiversity project, local New Zealand Pākehā (of British descent) and Māori variously navigate diverse knowledges, practices, and views of the project, its aims and aspects, relative to their variegated sociocultural backgrounds.

**Migrants in the city: sustainable development and cultural transformation**

*Marina Martynova (Institute of Ethnology and Anthropology Russian Academy of Sciences)*

The author speaks about the influence and introduction of new folk cultures and traditions into Moscow community. The paper also pays attention to the process of social and cultural migrants' integration from the point of view of major Moscow indigenous population.

**14:00-15:30**

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**Folk heritage in agriculture: transition in time**

*Viacheslav Rudnev (Institute of Ethnology and Anthropology)*

Overexploitation of soil in the 20th and 21st centuries created problems related to maintaining the fertility of soil. Based on these problems, ways to develop harmony in a Nature- Society system have surfaced. This paper examines the value of folk traditions using leguminous plants.

**La conception de l'appropriation de l'espace et le développement durable chez les peuples autochtones à l'est du Cameroun**

*Télesphore Matchioundji (N/A)*

L'objectif fixé dans cette communication est de montrer tout simplement que l'homme pygmée a bel et bien la notion de l'appropriation de l'espace et de développement durable. Les écologistes et les environnementalistes n'ont rien à lui apprendre dans ce domaine.

**First nations in court**

*James Phillips (Wichita Indochinese Center)*

This presentation will review decisions of Canadian courts and international tribunals, arising from cases involving indigenous peoples in Canada. We shall compare these decisions with outcomes in cases filed by U.S. Native Americans and other indigenous peoples around the world.

**Indigenous people's food in Peru**

*Zhanna Pataky (Wichita Indo-Chinese Center)*

Most of the early settlers lived near the coast, where the wet climate allowed for planted seeds to grow. One of the world's most popular vegetables, papas (potatoes), were first grown in Peru. There are around 4 thousand different types of potatoes in Peru nowadays.

**16:00-17:30**

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**Promoting awareness and influencing environmental change among donors in Liberia and other developing countries**

*Khalid Younis (United Nations)*

The purpose of this study is to understand donor's options in selecting and evaluating projects and setting strategies to raise awareness among community leaders and social organizations about environmental management.

**Transhumance in Himalayas : a case study of the Gaddi tribe of North India**

*Keya Pandey (University of Lucknow)*

The Gaddi seasonal movement can be perceived in two forms. One is traditional pastoral movement and the other is the present day out-migration based on their indigenous knowledge of livelihood.

**Indigenous knowledge, neoliberalism and well-being: conflict, resistance, accommodation and reframing**

*David Ryniker (University of British Columbia); Donna Lester-Smith (The University of British Columbia)*

Neoliberalism conflicts with how Indigenous peoples see health. For Aboriginals in Vancouver and those in Guadalcanal, Indigenous Knowledge suggests that personal and communal well-being are linked. Thus they provide an alternative framework to the neoliberal model.

**Anthropology of globalization from indigenous knowledge to enterprise development in India**

*Debashis Debnath (Indian Institute of Forest Management); Manish Mishra (Indian Institute of Forest Management)*

In Community forestry indigenous knowledge can be better utilised for conservation of bio-diversities promoting NTFP based enterprise in the community forestry for the livelihoods development of the marginalized and under-privileged peoples.

**WIM-WHF05 Making and remaking the city / Faire et refaire la ville**

*Convenors: Nathalie Boucher (Université de Montréal); Martha Radice (Dalhousie University)*

*Discussants: Deborah Pellow (Syracuse University); Robert Rotenberg (DePaul University)*

**FSS 14005: Wed 3rd May, 08:30-10:00, 14:00-15:30, 16:00-17:30**

This panel deals with processes of urban transformation: material or social, official or vernacular, novel or nostalgic, strategic or tactical (as Michel de Certeau would say). All modes of manufacture are welcomed: technologies, infrastructure, craft, representations, etc.

**08:30-10:00**

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**“I don’t want my town to become a spectacle”: planning for the future in a formerly urban place**

*Pamela Stern (Simon Fraser University); Peter Hall*

Based on ethnographic research in a Canadian former mining town – Cobalt, Ontario – we discuss history museums as sites where citizens can contain and restrict grand heritage tourism development schemes and put forth an imagined urban future.

**Dwelling, heritage, and the struggle against redevelopment in a postindustrial neighborhood**

*Emanuela Guano (Georgia State University)*

The purpose of this paper is to investigate the place-making strategies through which residents of the Bisagno Valley, a postindustrial periphery of Genoa, Italy, seek to shape a vernacular heritage and to promote new forms of dwelling to resist a top-down redevelopment agenda.

**History under renewal: urban 'reconstruction' in post-socialist Poland**

*Jaro Stacul (Memorial University of Newfoundland)*

This paper examines the proposed redevelopment of the Gdańsk shipyard that was the cradle of the Solidarity movement in the 1980s, and the ways former shipyard workers contest the legitimacy of this and other urban renewal projects advocated by the Polish state.

**14:00-15:30**

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**Tourism and diaspora as complementary heritage making processes. the case of the Bangladeshi street-vendors in Rome, Italy.**

*Maria Francesca Piazzoni (University of Southern California)*

Highlighting the nexus of tourism and diaspora helps to unveil the transnational implications of the heritage industry. Discussing data collected in Rome and Dhaka, I look at how the Bangladeshi street-vendors of Rome affect the urban ecologies of tourism through spatial and affective practices.

**Memory, space, and identity: the making of new belongings in Iraq**

*Abdulla Majeed (Western University)*

This paper examines how the reconfiguration of Baghdad's urban space post-2003 around ethno-sectarian lines has contributed to the construction of new forms of individual/collective subjectivities, which are inextricably linked to memory-making and re-memorizing in these new spaces.

**16:00-17:30**

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**"Designed to fail": technopolitics of disavowal and disdain in an urbanizing frontier**

*Shubhra Gururani (York University)*

The paper focuses on the socio-spatial transformations that are taking place in the hinterlands of metropolitan centers and focus on the city of Gurgaon in the southwest edge of New Delhi and examines how and why a city can be made without foundational infrastructures like sewerage.

**Making and remaking Port Vila on Facebook**

*Maggie Cummings (University of Toronto Scarborough)*

In this paper I explore the ways that the residents of Port Vila, Vanuatu, are using a Facebook discussion group to create a sense of collective urban belonging that transcends the challenges created by "urban village" settlement patterns.

**Remaking the city through carnival in New Orleans: new wave krewes and the urban imaginary**

*Martha Radice (Dalhousie University)*

Drawing on ethnographic fieldwork in New Orleans among the 'new wave' of carnival 'krewes' (parading social clubs), this paper asks what urban symbols, stories, and commentaries circulate in parade floats and costumes, and what claims of belonging are staked through parade routes.

**WIM-WHF06 Making life and politics after Fordism**

*Convenors: Larisa Kurtovic (University of Ottawa); Andrew Gilbert (McMaster University)*

*Chairs: Lindsay Dubois (Dalhousie University) - first session; Andrew Gilbert (McMaster University) - second session*

*Discussants: Andrea Muehlebach (University of Toronto) - first session; Gavin Smith (University of Toronto) - second session*

**FSS 1007: Thu 4th May, 08:30-10:00, 14:00-15:30**

The dismantling of once-dominant Fordist forms of sociopolitical and economic organization has forced millions to remake their lives amidst an uncertain future. This panel documents and theorizes how life and politics are being made from within this changing landscape.

**08:30-10:00**

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**'Left-behind communities': the poverty of post-class politics in post-industrial Britain**

*Gillian Evans (University of Manchester)*

Focusing on the rhetoric and practice of the anti-fascist organisation – Hope not Hate – this paper critically examines the emergence of post-class politics in the urban neighbourhoods of post-industrial Brexit-Britain.

**The politics of care after mass employment in deindustrial Bosnia-Herzegovina**

*Andrew Gilbert (McMaster University)*

This paper analyzes collective actions by unemployed workers in the deindustrial Bosnian city of Tuzla to suggest how care—demanding it, giving it, receiving it—is a potent site where life and politics are being made after Fordism.

**Post-socialist property and post-Fordist futures: the case of the Bosnian detergent factory "Dita"**

*Larisa Kurtovic (University of Ottawa)*

Can futures be forged out of ruins—both material and ideational? This paper interrogates the imaginative force and material grounding of one such recuperative future-making project, by focusing on the "Dita" detergent-producing factory in the northern Bosnian industrial town of Tuzla.

**14:00-15:30**

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**Dignity: between the longing for an uncompleted past and the preservation of present value**

*Jaume Franquesa (University at Buffalo-SUNY)*

In Spain, economic crisis and the dismantling of state forms of provisioning have recently given rise to a growing demand for dignity among large social sectors. This paper explores the paradoxical, contradictory relationship that this demand maintains with the erosion of a loosely defined Fordism.

**Entrepreneurship as a critique of neoliberalism: an ethnographic approach of Brazilian startup companies.**

*Louise Scoz Pasteur de Faria (UFRGS - UCL)*

What does it mean to be an entrepreneur in contemporary Brazil? In this contribution, I seek to address critically the issue of neoliberal and Post-Fordist "subjectivation" and its political, economic and reflective implications through an ethnographic focus on Brazilian startup companies.

**Work, potentiality and social participation in Japan**

*Vincent Mirza (Université d'Ottawa)*

This presentation aims at explaining how the economic crisis is changing the meaning of work in Japan and more specifically what are the consequences of the flexibilization of the work regime for young workers in Tokyo.

**Mitigating risk and managing workers: the role of standards and contracting in the Arabian Sea's oil industry**

*Andrea Wright (College of William and Mary)*

This paper examines contracting and subcontracting at oil projects in the Arabian Sea. I argue that contracting and subcontracting must be considered through the lens of migrant labor, manual labor, and I illustrate the political potential of networks in post-Fordist infrastructure projects.

**WIM-WHF07 Moving from marginalization to mutuality [Commission on Marginalization and Global Apartheid]**

*Convenors: Ellen Judd (University of Manitoba); Andrew 'Mugsy' Spiegel (University of Cape Town)*

*Discussant: Subhadra Channa (Delhi University)*

*FSS 4004: Wed 3rd May, 08:30-10:00, 14:00-15:30, 16:00-17:30*

This panel challenges global structures of inequality and exclusion by exploring modes of movement from marginalization to mutuality. It problematises practices of inequality and marginalization that shift lines and veil barriers, and explores routes to mutuality.

**08:30-10:00**

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**Refugee crisis as the foundry of making 'internal others' by means of 'distant others', and a smokescreen masking social inequalities**

*Michal Buchowski (Adam Mickiewicz University)*

Fear against 'aliens' in the period of 'refugee crisis' in Poland is interpreted in anthropological terms. A figure of 'distant Others' is seen a tool for creating exclusive ideological unity of the 'true patriots' who condemn 'internal Others', as well as masking class differences and inequalities.

**Vulnerability\ security: the imposture of neoliberal strategies**

*Pandolfi Mariella (Université de Montréal)*

The imposture of (neo)liberalism reside in its ability to walk the fine line between anarchy and control, striking a balance between freedom and security.

**Mobility and marginality in Amazonia**

*Bartholomew Dean (University of Kansas)*

My paper is an ethnographic study of the manifold assemblages of mobility, inequity & marginalization among indigenous communities in Peruvian Amazonia.

**Populist racism, loss of orientation and movement**

*Junji Koizumi (NIHU and Osaka University)*

A relation between the rise of populist racism and social disorientation is suggested. The sense of the loss of orientation, comparable to the age of French Revolution and of the New States, may underlie the rise of extremist ideologies at present.

**14:00-15:30**

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**Constraining conviviality: how and why essentialism is once again manifesting in South Africa**

*Andrew 'Mugsy' Spiegel (University of Cape Town)*

How and why has South Africa failed to realise its immediate post-apartheid reconciliatory goals of mutuality and what has given rise to a new essentialism in the country? How has that influenced contemporary South African anthropology?

**Internal migrants and precarious life in the margins: resources for mutuality?**

*Ellen Judd (University of Manitoba)*

Through exploring how China's marginalized internal migrants live and provide care in circumstances of normalized and often extreme precarity, insight may be gained into what is required to move through limited measures for inclusion to a potential mutuality.

**Risk metrics for marginal youth: cultural calibration and the Winnipeg Wakhohotowin-Strengthening families program**

*Kathleen Buddle (University of Manitoba)*

Canadian austerity measures have sought to calibrate risk and to "responsibilize" non-profit organizations. Growing transparency requirements are having a deleterious impact on the provision of programs and services by non-profits which offer youth outreach programming.

**16:00-17:30**

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**Majoritarianism and the arts of anthropology**

*Chandana Mathur (National University of Ireland, Maynooth)*

In an age of rising majoritarianism and xenophobia, are anthropology's empathetic methods powerless to fathom such sentiments? Or is anthropological fieldwork itself part of the movement towards mutuality? Can the very process of anthropological research play a role in dissolving hate?

**The movement of refugees from marginalization to mutuality**

*Stephanie Stobbe (Menno Simons College at the University of Winnipeg)*

Canada has a history of resettling refugees. This paper examines the struggles refugees face in learning new rules of social interaction, meeting cultural expectations that could be marginalizing, and addressing conflicts in ways that build collaborations toward mutuality in very different social systems.

**Making mutual and multicultural society: Korean festival in Kyoto**

*Nataša Visočnik (University of Ljubljana)*

This paper will present the organisation and reveal multiple meanings of Higashi-kujo Madang festival and find out how different ethnic groups of people work together to make their society a mutual and globalized community.

**WIM-WHF08 Social science and the climate crisis: finding sources of hope**

*Convenors: Solomon H Katz (University of Pennsylvania); Thomas Reuter (University of Melbourne)*

*TBT 315: Tue 2nd May, 13:00-14:30*

Many scientists and members of the public are experiencing a sense of hopelessness and paralysis in light of the potentially catastrophic impacts of climate change. Anthropologically research is needed to discover the green shoots of innovative local action that provide reason for renewed hope.

**Are revitalization movements the only likely outcomes to the apparent success of climate change denial efforts?**

*Solomon H Katz (University of Pennsylvania)*

Stifling scientific work about fossil fuel carbon footprints & climate change is producing hopelessness among scientists about possibly lowering GHG to control temperature change & irreversible tipping points. This paper explores the potentials, risks, & benefits of revitalization movement responses.

**Grassroots solutions to structural problems: the case of farmers cooperatives in Java, Indonesia**

*Thomas Reuter (University of Melbourne); Graeme MacRae (Massey University)*

The world faces a food supply and distribution crisis, notably import dependent countries like Indonesia. Case studies of grassroots initiatives are presented that provide hope as they successfully address issues of sustainability, productivity and distribution to benefit both farmers and consumers.

### **The reform of religious identity and responsibility in response to climate change**

*Lawrence Greenfield (Parliament of the World's Religions)*

How religious communities discover and reclaim elements within their traditions that reinforce both identity and responsibility and direct believers/practitioners to participate with other scientific, ethical, and political communities aids both personal and public action regarding climate change.

### **Poverty Eradication through Education with special reference to Indigenous People in India: a Case Study of Kalinga Institute of Social Sciences (KISS)**

*Achyuta Samanta (KIIT University)*

Education is central to development and to improvement of the lives of people. Education system is an important institution in Indian Society & also central to new imperialism agendas of World Bank and other multilateral agencies for their vision of 'development'.

### **WIM-WHF09 When worldings meet: ethnographically taking stock of the ontological turns, their (possible) connections, and movements**

*Convenors: Florencia Tola (Universidad de Buenos Aires); Mario Blaser (Memorial University of Newfoundland)*

*FSS 1006: Thu 4th May, 08:30-10:00, 14:00-15:30, 16:00-17:30*

How are emerging theorizations on issues of ontology or ontologies being taken, combined and reinvented in relation to concrete ethnographic settings, different national disciplinary traditions, wider political national/regional debates?

**08:30-10:00**

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### **Ontology and ontologies: theoretical, political and methodological debates**

*Florencia Tola (Universidad de Buenos Aires); Antonela dos Santos*

In this paper I present the most salient traditions in the ontological turn (the English, the French and the North American one) highlighting differences and similarities between them. I reflect on the scope and limitations of the methodological approach that this turn proposes.

### **the cosmopolitics proposal as a framework of analysis for environmental conflicts: some Mexican examples**

*Maria Benciolini (Universidad Nacional Autónoma de México)*

From some concrete ethnographic examples, It will be shown how environmental conflicts in indigenous communities involving a network of complex relationships that goes beyond the control of human beings on the natural resources and also involves deities, ancestors, animals and sacred places

**The making of territory multiple and indigenous land's claim in Paraguay**

*Lorna Quiroga (Memorial University)*

In this paper I describe the resolution of two indigenous land's claim by the Paraguayan state with the contributions of the ontological turn to grasp what is at stake in the discussions about land.

**Animism as a practical engagement with the world: the everyday aesthetics of Cree hunting practices**

*Melanie Chaplier (University of Waterloo)*

Starting from the theoretical frame developed by the ontological turn, this is an ethnographic description of the hunting practices of the Cree of Eeyou Istschee, focused on the small acts of everyday life as places of ontological engagement with animals seen as sentient beings.

**14:00-15:30**

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**"The ontological turn: of moving bodies and border crossings" (Tentative title)**

*Maria Regina Firmino-castillo (California Institute of Integral Studies)*

How does performance intersect with ontology? How does Grupo Sotz'il, a Kaqchikel contemporary dance group, perform ontological critique? This will trace ontology's movements across borders and ask how this is transforming theory. Finally, how does all this respond to the the ambiguity of the future?

**The native's point of view: the dance in pre-Columbian Mexico**

*Mirjana Danilovic*

The paper discusses the indigenous concepts of dance in central Mexico before the Spanish conquest. We use the Viveiros de Castro's notion of the "controlled equivocation" to study the earliest colonial manuscripts related to pre-Columbian dance.

**Storytelling without image-ination: going beyond the analytic of mixture**

*Joshua Sterlin (University of Aberdeen)*

The narrative ability confounds our attempts to unravel our ontological binaries. Situating this within the 'ontological turn' I attempt to move beyond the pitfall of the "analytic of mixture, showing that storytelling reveals a meaningful world in which we can better understand our informants.

**Failing to see: diffracting scientific and ethnographic methods through an open concept laboratory**

*Udo Krautwurst (University of Prince Edward Island)*

What possibilities for engaging with non-Western and non-scientific knowledge practices emerge from studying efforts to establish new forms of Western bioscientific practice?

**16:00-17:30**

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**Discussion**

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# List of convenors, discussants and authors / Liste des organisateurs, des commentateurs et des auteurs



- Abazi, Erika -- RM-SPK03  
Abdoulaye, Kane -- RM-CPV06  
Abrams, Kelly -- RT1  
Abu-Zahra, Nadia -- RT8  
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Achiba, Gargule -- LL-NAS03  
Ahearn, Ariell -- LL-NAS02  
Ahmed, Ruksana -- RT8  
Aijazi, Omer -- RM-CPV08  
Aji, Laze -- RM-KG07  
Akall, Gregory -- LL-NAS07  
Akello, Grace -- MB-MT06  
Al Masum, Md Abdullah -- RM-KG08  
Alencar, Breno -- RM-KG02  
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Amadou, Adamou -- RM-MRB02  
Amadou, Ndao -- LL-FWF04  
Amatulla, Ruby -- WIM-HLT06  
Amaya, Benjamin -- RM-LL03  
Ancey, Véronique -- LL-NAS07  
Anderson, David -- LL-AE05  
Andreoli, Daiana -- MB-SSR07  
Andrews, Emma -- LL-AS08  
Angrignon-Girouard, Emilie -- WIM-GF02  
Aniu, Aga -- WIM-CHAT02; WIM-CHAT07  
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Antonopoulos, Alexander -- RM-SPK02  
Aprahamian, Sima -- RM-SPK02  
Aramaki, Michiko -- RM-SPK02  
Arantes, Antonio -- WIM-CHAT01  
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Arnal, Maud -- RM-SPK01  
Arora, Saroj -- WIM-HLT07  
Arqueros, Francisco -- RM-SPK09  
Arrebola, Juan P -- WIM-AIM03  
Asamizu, Munehiko -- WIM-CHAT06  
Asch, Michael -- RT2; LL-NAS04

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| Asimos, Vivian -- MB-SSR03                   | Beckmann, Heribert -- WIM-GF07              |
| Athias, Renato -- WIM-CHAT03                 | Bedoya Bedoya, Maria Rocio -- WIM-<br>HLT07 |
| Atzev, Boyan -- MB-AMS09                     | Begg, Rachel -- LL-FWF02                    |
| Auster-Weiss, Shannon -- POST-01             | Béguet, Véronique -- MB-SSR06               |
| Austin-Broos, Diane -- WIM-GF02              | Behera, Manoj -- POST-01                    |
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| Badone, Ellen -- MB-SSR07                    | Ben Dridi, Ibtissem -- RM-SPK04             |
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| Balzani, Marzia -- MB-SSR02                  | Benoit, Liane -- LL-AS01                    |
| Banerjee, Sweta -- LL-AS03                   | Bezerra, Carlos -- RM-KG01                  |
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| Barber, Pauline Gardiner -- WIM-GF02         | Bhattacharya, Tathabrata -- WIM-<br>HLT04   |
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| Barkley, Lori -- WIM-AIM06; RT5              | Bider, Emma -- POST-01                      |
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| Beck, Brenda -- WIM-AIM05                    |                                             |

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| Ferguson, Jenanne -- RM-LL05                | Garrido, Maria Rosa -- RM-LL06           |
| Fernandez, Sandra -- RM-CPV08               | Gaston, Anne-Marie -- RM-KG05            |
| Ferreira, Vinicius -- RM-MRB05              | Gates, Hill -- RM-CPV03                  |
| Firmino-castillo, Maria Regina -- WIM-WHF09 | Gautam, Mohan -- LL-AE01                 |
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| Fitzpatrick, Brenda -- LL-NAS05             | Gélinas, Claude -- MB-SSR01              |
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Gordillo, Gaston -- LL-AE02  
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Hansen, Paul -- RT1  
Hardy, Michele -- WIM-CHAT05  
Harguindeguy, Laura Beatriz Teresa -- LL-FWF01  
Harms, Matthew -- WIM-WHF04

|                                                     |                                       |
|-----------------------------------------------------|---------------------------------------|
| Harr, Adam -- RM-LL04                               | Highet, Megan -- WIM-AIM07            |
| Harries, John -- WIM-CHAT08                         | Hodgetts, Lisa -- WIM-CHAT09          |
| Harris, Lindsay -- LL-AE02; WIM-AIM07               | Hoelzchen, Yanti -- RM-SPK01          |
| Harrison, Faye -- WIM-HLT05a; WIM-HLT05b; WIM-HLT07 | Hoffman, Susanna -- LL-AS01; LL-AS07  |
| Hasan, Mohammad Tareq -- WIM-GF02                   | Holmes, Christina -- WIM-GF05; RT7    |
| Hasan, Rameeza -- LL-AE03                           | Holyoak, Lorne -- WIM-AIM01           |
| Hawker, Nancy -- RM-LL06                            | Hoodfar, Homa -- RM-CPV03; WIM-HLT05a |
| Hawkins, Matthew -- MB-AMS07                        | Hoofd, Ingrid -- WIM-AIM02            |
| Hayakawa, Mayu -- WIM-AIM08                         | Houser, Dan -- MB-AMS09               |
| Hayes, Nicole -- RT5                                | Hsieh, Shih-Chung -- WIM-GF06         |
| Hazama, Itsuhiro -- RM-MRB07                        | Huennekes, Josee -- RM-CPV04          |
| He, Jiquan -- POST-01                               | Hui Litster, Jack -- POST-01          |
| He, Yue -- LL-AE03; RM-KG04                         | Hundley, James -- LL-AE04             |
| Hébert, Karen -- RT6                                | Hussain, Manzoor -- RM-KG06           |
| Hebert, Martin -- WIM-WHF01                         | Ibanez Angulo, Monica -- RM-MRB05     |
| Helleiner, Jane -- RM-MRB10                         | Ideta, Keiji -- MB-AMS02              |
| Heller, Monica -- RM-LL07; RM-LL04                  | Iijima, Shuji -- WIM-AIM07            |
| Hendry, Joy -- MB-AMS04                             | IndraGuru, Bhavatosh -- RM-LL01       |
| Henry Kam, Kah -- RM-KG03                           | Ingram, Suzanne -- WIM-GF02           |
| Henry, Eric -- RT5                                  | Inksetter, Leila -- LL-NAS04          |
| Henry, Rosita -- WIM-HLT05a; WIM-HLT05b             | Ito, Yasunobu -- RM-CPV01             |
| Hervé, Caroline -- RM-SPK01                         | Ivasiuc, Ana Nichita -- WIM-HLT01     |
| Hetherington, Kregg -- RT7                          | Iveković Martinis, Anja -- RM-LL06    |
| Heyward-Rotimi, Kamela -- WIM-HLT05b; WIM-GF03      | Jaclin, David -- AV01                 |
| Higgins, Rylan -- RM-SPK09                          | Jacobs, Sarah -- MB-AMS06             |
|                                                     | Jaffe, Alexandra -- LL-FWF06          |
|                                                     | Jahangir, Mohmad Saleem -- RM-KG06    |

Jain, Meena -- RM-LL01  
 Jain, Shreya -- RM-LL01  
 Jain, Vinay -- RM-LL01  
 Jaiswal, Ajeet -- LL-AE03; RM-KG08  
 Jaiswal, Sapna -- RM-KG08  
 James, Alyssa -- POST-01  
 Janes, Craig -- LL-NAS02  
 Janes, Loretta -- POST-01  
 Jang, In Chull -- RM-LL06  
 Jangouk, Nima -- MB-AMS03; MB-AMS09  
 Jayaram, Kiran -- RM-MRB06  
 Jensen, Anne -- LL-AS01  
 Jessiman, Stacey -- WIM-CHAT03  
 Jiang, Lisong -- RM-KG04  
 Jiang, Mingming -- LL-AE03  
 Jiang, Qiuyu -- WIM-CHAT02  
 Jibb, Judy -- MB-SSR07  
 Jimu, Along -- RM-KG07  
 Jordan-Ramos, Osvaldo -- WIM-HLT07  
 Joshi, Richa -- LL-AS04  
 Jourdain, Véronique -- MB-SSR01  
 Jourdan, Christine -- LL-FWF02; LL-FWF06; RM-KG02  
 Juarez-Rodriguez, Beatriz -- RM-SPK08  
 Judd, Ellen -- WIM-WHF07; RT2  
 Julungwangi, Anindita Maya -- WIM-CHAT06  
 Jung, Jeyon -- WIM-CHAT07  
 K G, Ramesh -- LL-AE03; POST-01  
 Kabir, Humayun -- MB-SSR02  
 Kaczmarek, Łukasz -- RM-CPV04  
 Kailo, Kaarina -- RM-KG03  
 Kalb, Don -- WIM-GF02  
 Kalulambi Pongo, Martin -- RM-KG03  
 Kalulambi, Martin -- POST-01  
 Kamal, Mesbah -- WIM-HLT06  
 Kamei, Nobutaka -- RM-LL04  
 Karalekas, Dean -- LL-AE02  
 Karkabi, Nadeem -- RT9  
 Karki, Purna Bahadur -- WIM-CHAT06  
 Karrebaek, Martha -- LL-FWF06  
 Kasi, Eswarappa -- WIM-AIM01  
 Kasmir, Sharryn -- RT3  
 Kato, Atsufumi -- WIM-AIM08  
 Katz, Solomon H -- WIM-WHF08  
 Kaur, Amandeep -- POST-01  
 Kavanagh, Erin -- MB-SSR07  
 Kavoori, Purnendu -- LL-NAS07  
 Kawamura, Hiroaki -- RT1  
 Kayhan Kilic, Seyhan -- MB-SSR07  
 Kazubowski-Houston, Magdalena -- WIM-WHF03  
 Keesey, Alisa -- WIM-HLT07  
 Kelly, Evadne -- MB-SAR03  
 Kemmer, Laura -- WIM-GF05  
 Kienzler, Hanna -- MB-MT07

Kiiskinen, Karri -- MB-AMS09  
 Kimura, Mizuka -- WIM-AIM08  
 Klocke-Daffa, Sabine -- RM-SPK01  
 Knaapen, Loes -- MB-MT07  
 Knight, Chris -- RM-KG05  
 Kocaoglu, Betul -- POST-01  
 Koh, Tommy -- RM-MRB05  
 Koike, Rie -- RM-MRB05  
 Koizumi, Junji -- WIM-WHF07; WIM-AIM08  
 Konaka, Shinya -- LL-NAS07  
 Konyalian Grenier, Arpine -- RM-SPK02  
 Koster, Martijn -- WIM-HLT04  
 Kouokam Magne, Estelle -- MB-MT06  
 Kradin, Nikolay -- LL-NAS01  
 Kratli, Saverio -- LL-NAS07  
 Krause, Franz -- LL-FWF04  
 Krautwurst, Udo -- WIM-WHF09; RT4; RT7  
 Krishnakumar, Navaladi -- LL-AE03  
 Kristiansen, Mathias Levi Toft -- MB-AMS09  
 Kubota, Sachiko -- WIM-CHAT05  
 Kudo, Masako -- RM-MRB04  
 Kuehling, Susanne -- WIM-WHF02  
 Kulinski, Wiktor -- WIM-AIM07  
 Kumar, Umesh -- LL-AE03  
 Kurane, Anjali -- RM-KG06; WIM-HLT02; WIM-HLT06  
 Kurtovic, Larisa -- POST-01; WIM-WHF06  
 La, Mingqing -- RM-KG04  
 La, Mingying -- RM-KG04  
 Laforet, Andrea -- WIM-CHAT08  
 Lamarre, Patricia -- RM-LL07  
 Lambert, Roseline -- POST-01  
 Langaas, Anne Gudrun -- MB-MT08  
 Langille, Justin -- LL-AS04  
 Laoban, Salong -- RM-KG07  
 Lapicciarella Zingari, Valentina -- WIM-CHAT01  
 Laplante, Julie -- MB-AMS09; MB-AMS03; MB-MT07  
 Larratt-Smith, Whitney -- LL-FWF04  
 Larrea-Killinger, Cristina -- LL-AS05  
 Laurent, Christopher -- LL-FWF02  
 Laviolette, Patrick -- WIM-GF05; MB-SSR03  
 Lavoie, Gabriel -- MB-SAR02  
 Laxmanagowda, Srinivasa -- LL-AE03  
 Le Bonniec, Fabien -- WIM-HLT03  
 Leach, Belinda -- WIM-GF02  
 Leavitt, John -- RM-LL03; LL-FWF06  
 Lebedinsky, Viviana -- WIM-GF05  
 LeBlanc, Marie Nathalie -- MB-SSR05  
 Lees, Shelley -- MB-MT07  
 Legault-Verdier, Alicia -- MB-SSR05  
 Leibing, Annette -- MB-MT07

Leistle, Bernhard -- MB-AMS09; MB-MT08  
Lem, Winnie -- WIM-GF02; RT3  
Lemos Dekker, Natashe -- MB-MT07  
Leseth, Anne Birgitte -- MB-AMS09  
Lester-Smith, Donna -- WIM-WHF04  
Levell, Nicola -- WIM-CHAT09  
Lévy, Florence -- RM-MRB10  
Li, Si Min -- RM-MRB04  
Li, Xiujian -- RM-KG05  
Lin, Grace Cheng-Ying -- WIM-AIM08  
Lins Ribeiro, Gustavo -- RT2; WIM-GF05  
Linton, Kelly -- WIM-AIM03  
Liu, Jing Jing -- MB-AMS04  
Liu, Pi-chen -- RM-KG03  
Liu, Tzu-kai -- RM-LL04  
Lombardi, Denise -- MB-SSR07  
Long, Jennifer -- WIM-AIM07  
Lopes, Jennifer -- MB-SSR05  
Lorca, Rodrigo -- WIM-CHAT09  
Lorente, Beatriz -- RM-LL06  
Lotay, Anureet -- POST-01  
Lu, Shaokang -- RM-KG07  
Lu, Yiping -- WIM-CHAT09  
Luo, Kailian -- RM-KG07; WIM-CHAT06  
M, Vyshali -- LL-AE03  
Ma, Linying -- POST-01  
Macdonald, Gaynor -- WIM-GF02  
Machado, Clarisse Drummond Martins -- WIM-WHF01  
Mackenzie, Katherine -- RM-MRB11  
MacLean, Hope -- MB-SSR06  
MacLeod, Katie -- RM-SPK02  
MacNaughton, Andrew -- RM-SPK08  
MacRae, Graeme -- WIM-WHF08  
Magnani, Sergio -- LL-NAS07  
Mahato, Sudhanshu Shekhar -- LL-AE01  
Majeed, Abdulla -- WIM-WHF05  
Makhija, Sonal -- MB-SAR01  
Malette, Sebastien -- LL-NAS06  
Malonda, Benny -- MB-AMS03  
Mamosey, Welly -- MB-AMS03  
Mandache, Luminita-Anda -- RM-SPK07  
Mann, Barbara Alice -- RM-KG03  
Mapes, Gwynne -- LL-FWF06  
Marak, Quinbala -- RM-KG03  
Marandi, Ishwar -- LL-AE01  
Marazzi, Antonio -- MB-SAR01  
Marchina, Charlotte -- MB-AMS10  
Marcotte, Guillaume -- LL-NAS06  
Mariani, Léo -- LL-FWF05  
Mariella, Pandolfi -- WIM-WHF07  
Marr, Kelsey -- MB-MT04  
Martins Fernandes, Felipe Bruno -- RM-KG01

Martynova, Marina -- WIM-WHF04  
 Maru, Natasha -- LL-NAS07  
 Maryns, Katrijn -- RM-LL06  
 Masanga Ndungi, José Maria -- RM-KG03  
 Mascarenhas Neto, Rubens -- RM-KG01  
 Matchioundji, Téléphore -- WIM-WHF04  
 Mather, Charles -- MB-AMS06  
 Mathieu, Christine -- RM-KG05; RM-KG04  
 Mathur, Chandana -- WIM-HLT05a; WIM-HLT05b; WIM-WHF07  
 Matsukawa, Kyoko -- WIM-AIM08  
 Matthews, Maureen -- WIM-CHAT09  
 Mattison, Siobhán -- RM-KG04  
 McAllister, Karen -- WIM-HLT04  
 McAllister, Nathan -- POST-01  
 McCormick, Kaitlin -- WIM-CHAT08  
 McKenzie Aucoin, Pauline -- WIM-AIM05; RT8  
 McLaughlin, Gilbert -- RM-LL02  
 M'Closkey, Kathy -- WIM-CHAT09  
 McMillan, L Jane -- WIM-GF02  
 McNenly, Linda -- MB-AMS04  
 Medina, F. Xavier -- LL-FWF01  
 Meier, Stefanie -- RM-LL06  
 Meintel, Deirdre -- MB-SSR01; MB-SSR05  
 Melika, Ayda -- MB-SAR04  
 Meloni, Francesca -- WIM-AIM03  
 Mendes, Paulo -- LL-AE02  
 Mengue Me Ndong, Jean Paulin -- MB-MT05  
 Menoza, Shikainnah Glow -- RM-MRB10  
 Menzel, Ariadne -- MB-AMS09  
 Menzies, Charles -- LL-NAS04  
 Meunier, E.-Martin -- MB-SSR01  
 Middelthon, Anne-Lise -- MB-MT08  
 Milan, Pascale-Marie -- RM-KG04  
 Miles-Watson, Jonathan -- MB-SSR03  
 Milgram, B. Lynne -- WIM-HLT04  
 Miller, Casey -- WIM-GF07  
 Miller, Nicholas -- RM-CPV04  
 Mills, Antonia -- MB-SSR06  
 Minn, Pierre -- MB-MT07  
 Mir, Suheel -- LL-AS03  
 Mirza, Vincent -- WIM-WHF06  
 Mishra, Manish -- WIM-WHF04  
 Mitsuda, Yayoi -- RM-LL04  
 Miyawaki, Chie -- WIM-CHAT05  
 Moberg, Laurie -- LL-AS04  
 Moctezuma, Armando -- WIM-HLT02  
 Mohacsi, Gergely -- RT1  
 Mohibullah, Huma -- RM-SPK08  
 Mohsin, K. M. -- RM-KG08  
 Moizo, Bernard -- RM-SPK04  
 Mokoko Gampiot, Aurelien -- MB-

SSR07  
Molohon, Kathryn -- LL-AE04  
Mongeon, Mylène -- MB-MT07  
Montague, Elisabeth -- POST-01  
Mooney, Nicola -- WIM-AIM05  
Moritz, Sarah Carmen -- LL-AE05  
Morizot, Baptiste -- MB-AMS10  
Mosher, Rhiannon -- WIM-AIM02  
Mossiere, Geraldine -- MB-SSR01  
Mourani, Maria -- LL-AE02  
Muehlebach, Andrea -- WIM-WHF06  
Muehlmann, Shaylih -- WIM-WHF02  
Muhonen, Anu -- RM-LL04  
Mukherjee, Indrani -- LL-AS04  
Mulemi, Benson -- MB-MT06  
Mulholland, Mary-Lee -- MB-AMS06  
Müller, Frank -- WIM-HLT04  
Muller, Megan -- WIM-WHF01  
Munda, Maskal -- LL-AE01  
Munda, Satya Narayan -- LL-AE01  
Munda, Sidam Singh -- LL-AE01  
Muñoz, Araceli -- WIM-AIM03  
Murphy, Julia -- RM-SPK09  
Murphy, Lucinda -- MB-SSR03  
Mursic, Rajko -- MB-SAR02  
Muth, Sebastian -- RM-LL06  
Nagi, Irfan -- RM-LL04  
Nahal, Navreet -- MB-MT04  
Naik, Iswar Chandra -- LL-AE04; LL-AS03  
Nakahara, Satoe -- LL-AS05  
Nakatani, Ayami -- WIM-CHAT05  
Nasiri, Pedrom -- RM-MRB11  
Nasreen, Zobaida -- WIM-HLT06  
Nawa, Katsuo -- RM-LL06  
nayak, bibekananda -- RM-CPV07  
Nayak, Krupasindhu -- LL-AE04; POST-01  
Ndzana, Ignace Bertrand -- MB-MT05  
Neves, Katja -- RT5  
Ngo Likeng, Julienne Louise -- MB-MT05  
Nida, Worku -- RM-CPV04  
Nijhawan, Michael -- RM-MRB02  
Nikitin, Maksim -- LL-NAS01  
Nikolotov, Anton -- MB-SAR04  
Nisi, Domenico -- LL-NAS03  
Nkwi, Paul Nchoji -- WIM-GF03  
Nobayashi, Atsushi -- LL-FWF05  
Noble, Brian -- WIM-AIM06; RT7  
Nogami, Emi -- RM-MRB04  
Nonami, Yuri -- MB-AMS03  
Nonini, Donald -- WIM-GF02  
Norgye, Gyatso Lobsang -- RM-KG07  
Nourpanah, Shiva -- RM-MRB10  
Novoa, Andre -- RM-CPV04  
Nyamongo, Isaac -- WIM-GF03

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|--------------------------------------|---------------------------------------------------|
| Odasso, Laura -- RM-MRB10            | Parent, Emilie -- MB-AMS01                        |
| Oehler, Alexander -- LL-AE05         | Parlee, Courtenay -- LL-AS08                      |
| Ogawa, Sayaka -- RM-MRB04            | Pataky, Zhanna -- WIM-WHF04                       |
| Okada, Hiroki -- RM-MRB04            | Pathak, Nupur -- MB-SSR07                         |
| Okely, Judith -- WIM-HLT01           | Patnaik, Soumendra -- LL-AS04; RM-CPV08           |
| Olang'o, Charles -- MB-MT06          | Patrick, Donna -- LL-FWF06                        |
| OLEary, Heather -- LL-AS03; LL-AS04  | Patrick, Hosea -- LL-FWF03                        |
| Oliveira, Susana -- POST-01          | Pattnaik, Binay Kumar -- WIM-HLT07                |
| Omari, Jeffrey -- RM-SPK05           | Paugh, Amy -- LL-FWF06                            |
| Opande, Kennedy -- MB-MT06           | Pellow, Deborah -- WIM-WHF05                      |
| Oraon, Ashok -- LL-AE04              | Pereira de Grandmont, Pascal-Olivier -- WIM-WHF01 |
| Ota, Shimpei -- WIM-AIM08            | Peres Couto, Caroline -- RM-SPK07                 |
| Otye Elom, Paul Ulrich -- MB-MT05    | Perreault, Jean-Philippe -- MB-SSR01              |
| Owoeye, Omotayo -- WIM-GF03          | Petropavlovsky, Marie-Noelle -- MB-SSR05          |
| Ozbek, E. Egemen -- RM-CPV05         | Pettinen, Katja -- MB-AMS06                       |
| Ozturk, Salim Aykut -- RM-CPV06      | Pettinen, Katja -- MB-AMS06                       |
| Pall, Zoltan -- MB-SSR02             | Pfeffer, Georg -- RM-KG02                         |
| Palmer, Andie -- LL-NAS04            | Phillips, James -- WIM-WHF04                      |
| Palmer, Seth -- RM-KG01              | Piazzoni, Maria Francesca -- WIM-WHF05            |
| Panda, Smita Mishra -- WIM-HLT07     | Pinto Barbosa, Thiago -- WIM-GF05                 |
| Pandey, Annapurna -- WIM-HLT07       | Pires, Armando -- RM-MRB05                        |
| Pandey, Digvijaya -- LL-AE03         | Piva, Daniela -- RM-MRB05                         |
| Pandey, Keya -- WIM-WHF04            | Plaice, Evie -- WIM-AIM06                         |
| Pandey, Triloki -- WIM-HLT07         | Plets, Gertjan -- LL-AS06                         |
| Pandolfi, Mariella -- RT2            | Poirier, Sylvain -- LL-FWF02                      |
| Paquet, Pierre-Alexandre -- RM-MRB03 |                                                   |
| Paré, Marie-Eve -- WIM-HLT03         |                                                   |

Poirier, Sylvie -- LL-NAS04; RM-SPK04  
Pollini, Jacques -- LL-NAS05  
Pontrandolfo, Stefania -- WIM-HLT01  
Popov, Vladimir -- RM-SPK03  
Porto, Nuno -- WIM-CHAT03  
Posern-Zielinski, Aleksander -- RM-MRB06  
Pozniak, Kinga -- RM-SPK09  
Pratap, Bhanu -- RM-CPV07  
Proulx, Craig -- WIM-AIM06  
Pryce, Paula -- MB-AMS01  
Pulsifer, Peter -- LL-AS01  
Puppe, Ian -- WIM-AIM06; RT5  
Puttamadaiah, Cheluvamba -- LL-AE03  
Qashu, Leila -- RM-KG02  
Quarta, Luigigiovanni -- RM-CPV08  
Quashie, Hélène -- RM-MRB10  
Quiroga, Lorna -- WIM-WHF09  
Rabinovitch, Shelley -- MB-SSR06  
Radice, Martha -- WIM-WHF05; RT4  
Raghavan, Shreen -- WIM-CHAT05  
Ramachandran, Bindu -- POST-01  
Ramirez-Goicoechea, Eugenia -- WIM-AIM07  
Ramprasad, Nirmala -- WIM-WHF02  
Ranjan, Rahul -- RM-MRB03  
Ranspot, Tamara -- MB-SAR03  
Rao, Sheila -- POST-01  
Rashedul Alam, Md -- RM-MRB01  
Rasiulis, Nicolas -- LL-NAS05; LL-NAS07  
Rath, Navaneeta -- WIM-HLT07  
Ravet, Marie-Aude -- MB-AMS10  
Raycraft, Justin -- LL-NAS05  
Rea, Caterina -- RM-KG01  
Read, Ursula -- MB-MT07  
Reddy, Rajashekara -- LL-AE03  
Reichert, Anne-Sophie -- MB-AMS02  
Reinheimer, Patricia -- WIM-CHAT05  
Rethmann, Petra -- WIM-WHF03  
Reuter, Thomas -- WIM-WHF08; RT2  
Rial, Carmen -- RM-CPV02; WIM-AIM01  
Rice, Kathleen -- RM-KG02  
Richardson, Tanya -- LL-FWF04  
Riley, Kathleen -- LL-FWF02; LL-FWF06  
Rios, Bernardo -- MB-AMS07  
Rivard, Étienne -- LL-NAS06  
Rivera, Francisco -- WIM-CHAT09  
Roberts, Michelle -- LL-FWF05  
Roca, Andrea -- WIM-CHAT03  
Rochedo, Aline -- WIM-GF07  
Rock, Melanie -- RT1  
Rodimon, Sarah -- MB-MT08  
Rogers, Emily -- LL-FWF06  
Rogova, Anastasia -- WIM-AIM05  
Rojas Gamarra, Milton -- RM-KG07  
Rojo Mattos, Luiz Fernando -- MB-AMS07

|                                               |                                            |
|-----------------------------------------------|--------------------------------------------|
| Rose, Samuel -- WIM-WHF01                     | Sato, Koya -- MB-MT08                      |
| Rosenfeld, Maya -- RT9                        | Sato, Yasuko -- RM-KG03                    |
| Rotenberg, Robert -- WIM-WHF05                | Saxena, Vaishali -- LL-AS04                |
| Roulette, Roger -- WIM-CHAT09                 | Scalco, Patricia -- RM-CPV06               |
| Roussel, Anne Sophie -- RM-LL07               | Scaramelli, Caterina -- LL-FWF04           |
| Rowlatt, Linnéa -- RM-KG03; RM-KG05           | Schiocchet, Leonardo -- MB-SSR02           |
| Roy, Christopher -- LL-NAS04                  | Schissel, Paul -- MB-AMS09                 |
| Roy-Malo, Olivia -- RM-SPK07                  | Schmidt, Jeremy -- RT7                     |
| Rudnev, Viacheslav -- WIM-WHF04               | Schuetze, Craig -- RM-SPK05                |
| Ryniker, David -- WIM-WHF04                   | Schulte-Tenckhoff, Isabelle -- MB-AMS07    |
| Saar, Amalia -- RT9                           | Scott, Colin -- LL-NAS04; LL-AE05          |
| Sachdeva, Ashok -- RM-KG08; RM-LL01; RM-MRB01 | Scoz Pasteur de Faria, Louise -- WIM-WHF06 |
| Sachdeva, Swati Akshay -- MB-SSR06            | Sedighi Zolpirani, Robabeh -- RM-KG06      |
| Sacko, Oussoubly -- WIM-CHAT02                | Sehra, Loveena -- RM-CPV08                 |
| Sadamatsu, Eiichi -- RM-MRB04                 | Semplici, Greta -- LL-NAS07                |
| Sagarika, Sipra -- WIM-AIM06                  | Serizawa, Satohiro -- WIM-AIM08            |
| Saha, Paramita -- MB-SSR03                    | Servais, Veronique -- MB-AMS10             |
| Saillant, Francine -- WIM-HLT03               | Sevgur, Serperi -- POST-01                 |
| Saito, Tadashi -- WIM-CHAT06                  | Sevitt, James -- WIM-WHF01                 |
| Sakurada, Ryoko -- WIM-AIM08                  | Shafi, Aneesa -- RM-KG06                   |
| Salazar, Noel B. -- MB-AMS04                  | Shahrokhi, Sholeh -- MB-SSR02              |
| Salpeteur, Matthieu -- LL-NAS07               | Shapiro, Samuel -- RM-SPK03                |
| Samanta, Achyuta -- WIM-WHF08                 | Sharabi, Asaf -- MB-SSR07                  |
| Samoylova, Elena -- LL-NAS03                  | Sharma, Giri Raj -- WIM-CHAT06             |
| Sams, Kelley -- WIM-GF07                      | Sharma, Manisha -- RM-LL01                 |
| Sanday, Peggy Reeves -- RM-KG05               | Sharma, Vinod Kumar -- LL-AE01             |
| Sandoz, Laure -- RM-MRB10                     |                                            |

Sheldon, Victoria -- WIM-WHF02  
Sherchan, Yojana -- WIM-CHAT06  
Shetty, Jyoti -- WIM-HLT02; WIM-HLT06  
Shimoda, Kentaro -- LL-AS05  
Shine, Laura -- LL-FWF05  
Shreen, Kala -- AV01; WIM-CHAT05  
Shukla, Anamika -- RM-MRB06  
Shukla, Jyoti -- LL-NAS02; MB-SSR07  
Shukla, Sarika -- RM-MRB06  
Shulist, Sarah -- RM-LL05  
Si, Jianhua -- RM-KG07  
Sick, Deborah -- LL-FWF02  
Sider, Gerald -- WIM-GF02  
Sidnell, Jack -- WIM-WHF02  
Silva Telles, Sarah -- MB-AMS07  
Silva, Patricia -- RM-SPK09  
Simard-Legault, Camille -- POST-01  
Simoës Lasevitz, Rafael -- RM-SPK07  
Simon, Scott -- RM-MRB01; RT1  
Sinding, Christina -- WIM-WHF03  
Singh, Ajai Pratap -- LL-NAS03  
Singh, Amanjot -- LL-FWF01  
Singh, Anand -- RM-MRB05  
Singh, Baljeet -- LL-AE03  
Singh, Shambhu Kumar -- LL-AE01  
Singh, Supriya -- LL-AS04  
Singha, Khangembam -- MB-SSR07  
Singha, Rajmani -- WIM-CHAT06  
Sinha, Bobby -- RM-MRB05  
Sioui, Georges -- RM-KG03  
Skalník, Petr -- LL-AS06  
Slama, Martin -- MB-SSR02  
Slaney, Frances -- WIM-CHAT09  
Sluka, Jeffrey -- WIM-HLT05b  
Smart, Alan -- WIM-HLT04; RT1  
Smart, Josephine -- WIM-HLT04  
Smith, Andrea L. -- WIM-CHAT08  
Smith, Gavin -- RT3; WIM-WHF06  
Smith, Joshua -- WIM-CHAT09; RT5  
Smith-Nonini, Sandy -- WIM-GF02  
Solana Moreno, Vivian -- RM-MRB02  
Soldani, Jérôme -- MB-AMS07  
Sood, Rupal -- LL-AE03  
Soren, Sujit Kumar -- LL-AE01  
Sorge, Antonio -- RM-CPV06  
Sosa, Joseph -- RM-SPK05  
Soto Bermant, Laia -- RM-CPV06  
Sousa Damásio dos Santos, Ana Clara -- MB-MT07  
Spagna, Francesco -- MB-SAR01  
Specker, Sharonne -- MB-SAR03  
Spiegel, Andrew 'Mugsy' -- WIM-WHF07; RT2  
Spissu, Giovanni -- RM-CPV03  
Stacul, Jaro -- WIM-WHF05  
Stalcup, Meg -- AV01; RM-SPK05

Stanisz, Agata -- MB-SAR04  
 Steinforth, Arne -- RM-SPK01  
 Sterlin, Joshua -- WIM-WHF09  
 Stern, Pamela -- WIM-WHF05  
 Stinchecum, Amanda -- WIM-CHAT05  
 Stobbe, Stephanie -- WIM-WHF07  
 Su, Jiebing -- RM-KG07  
 Sujoldžić, Anita -- RM-LL06  
 Suleiman, Camelia -- RM-CPV03  
 Sumegi, Angela -- RM-KG04  
 Sumihara, Noriya -- RM-CPV01  
 Sun, Xiaochun -- RM-KG07  
 Susser, Ida -- RT3  
 Svetel, Ana -- RM-LL03  
 Swain, Chandra Sekhar -- POST-01;  
 WIM-HLT02  
 Swamy, Keshava -- LL-AE03  
 Swerdlyk, Sara -- RM-MRB02  
 Tabot, Elizabeth -- LL-AE04  
 Tahara, Noriko -- RM-MRB07  
 Takae, Tanaka -- RM-CPV01  
 Takezawa, Yasuko -- WIM-AIM01  
 Talinbayi, Shalima -- LL-NAS07  
 Tanaka, Masako -- RM-MRB04  
 Tanaka, Rieko -- MB-AMS02  
 Taraphdar (Basu), Sampa -- WIM-  
 HLT02  
 Tardivel, Angelique -- RM-KG03  
 Tavares, Bernardino -- RM-LL06  
 Teofilo da Silva, Cristhian -- WIM-  
 WHF01  
 Thamminaina, Apparao -- LL-AE04  
 Thom, Brian -- RT4  
 Thorsen-Cavers, David -- RT5  
 Thrift, Eric -- LL-NAS02; RT4  
 Thubauville, Sophia -- RM-MRB05  
 Tipi, Sukran -- LL-NAS04  
 Tiragallo, Felice -- MB-SAR01  
 Tiruneh, Tezera Getahun -- POST-01  
 Tisso, Sar im -- MB-SSR07  
 Tola, Florencia -- WIM-WHF09  
 Tomov, Valentina -- WIM-WHF03  
 Toth, Istvan David -- RM-CPV07  
 Tra, Goin Lou Tina Virginie -- LL-NAS03  
 Tremblay, Léane -- WIM-CHAT06  
 Tsedor, Duoji -- RM-KG07  
 Tselouiko, Stéphanie -- LL-AE02  
 Tseng, Yi-Ling -- POST-01  
 Tudiver, Sari -- POST-01  
 Turpeinen, Lauri -- RM-MRB06  
 Uddin, Main -- RM-KG06  
 Ueba, Yoko -- WIM-CHAT05  
 Uesugi, Taeko -- RM-MRB04  
 Uesugi, Tak -- LL-AS05  
 Umeya, Kiyoshi -- RM-MRB07  
 Urbano, Lorenzo -- RM-SPK03  
 Urel, Arthur -- RM-MRB05

Uusihakala, Katja -- RM-SPK08  
 Uzama, Austin -- WIM-CHAT06  
 Vallier, Gilles-Félix -- POST-01  
 Vargas-Cetina, Gabriela -- WIM-GF05;  
 RT7  
 Vasileva, Daria -- MB-SAR04  
 Velez, Beatriz -- MB-AMS07  
 Velloso, Joao -- RM-SPK05; WIM-HLT03  
 Verdeaux, François -- RM-SPK04  
 Vermy, A Michael -- RM-LL03  
 Vesper, Ethel -- WIM-WHF04  
 Vieira, José Glebson -- RM-LL05  
 Vieira, Sara -- RM-MRB06  
 Vikramaditya, Dwiti -- LL-AE04  
 Vilhena, Andrea -- MB-MT07  
 Villa, Marta -- LL-NAS03  
 Villafuerte, Ulises -- RM-SPK06  
 Ville, Cassandre -- MB-AMS02  
 Violette, Isabelle -- RM-LL02  
 Virtová, Tereza -- WIM-AIM02  
 Visočnik, Nataša -- WIM-WHF07  
 Vlasenko, Polina -- WIM-GF07  
 Vleming, Kaitlyn -- MB-MT04  
 Vostal, Filip -- WIM-AIM02  
 Vrettas, Demi -- POST-01  
 Vucic, Analucia -- RM-KG06  
 Vyas, Yashpal -- RM-KG08; RM-LL01  
 Vylka Ravna, Zoia -- LL-NAS01; POST-  
 01  
 Walasek, Karen -- POST-01  
 Waldram, James -- POST-01  
 Walker, Stuart -- WIM-CHAT07  
 Wallace, Lauren -- MB-MT04  
 Wang, Jia -- RM-KG07  
 Wang, Peng-hui -- WIM-GF06  
 Wang, Wuyun -- WIM-HLT06  
 Wang, Yi-yu -- LL-AE03  
 Wanono, Nadine -- MB-SAR04  
 Warning, Kiersten -- RM-KG04  
 Waterston, Alisse -- RT2  
 Wattez, Paul -- WIM-AIM03  
 Wees, Nick -- MB-SAR02  
 Weintre, Johan -- RM-MRB03  
 Westman, Clinton -- LL-NAS04  
 Whaley, Natalie -- POST-01  
 Wheeler, Kitty -- WIM-WHF02  
 Whitaker, Robin -- RM-SPK09  
 White, Chantal -- RM-LL02  
 Whitehorn, Alan -- RM-CPV05  
 Whitt, Clayton -- LL-AS05  
 Whittaker, Catherine -- MB-SSR05  
 Wiber, Melanie -- LL-AS08  
 Widmer, Sandra -- RM-SPK01  
 Wiczorkiewicz, Anna -- WIM-AIM05  
 Wilkins-Laflamme, Sarah -- MB-SSR01  
 Wilson, Adam -- RM-LL06  
 Wishart, Robert -- LL-AE05

WONG, Kam Bill -- RM-SPK08  
 Wright, Andrea -- WIM-WHF06  
 Wu, Ga -- MB-SAR02; RM-KG07  
 Wu, Jun -- RM-KG04  
 Xiao, Kunbing -- POST-01  
 Yamaki, Keiko -- RM-CPV01  
 Yamamoto, Matori -- WIM-CHAT05  
 Yamazaki, Goro -- LL-AS03  
 Yang, Cheng-hsien -- WIM-GF06  
 Yang, Ding -- MB-SAR02; WIM-CHAT02;  
 WIM-CHAT06; WIM-CHAT07  
 Yang, Shouzu -- RM-KG07; WIM-  
 CHAT06  
 Yang, Zhengwen -- RM-KG04  
 Yang, Zhiyong -- MB-SAR02; RM-KG07;  
 RM-LL04; WIM-CHAT02; WIM-CHAT06;  
 WIM-CHAT07; WIM-HLT06  
 Yazdanpanah, Poone -- WIM-CHAT07  
 Ylijoki, Oili-Helena -- WIM-AIM02  
 Younis, Khalid -- WIM-WHF04  
 YUE, HE -- RM-KG07; WIM-CHAT07  
 Yumakulov, Sophya -- MB-MT04  
 Zaman, Arifur -- WIM-CHAT09  
 Zaneti, Nicole -- MB-SSR03  
 Zanotta Machado, Lia -- RM-KG01  
 Zeiter, Anne-Christel -- RM-LL06  
 Zelenietz, Marty -- RT5  
 Zerilli, Filippo -- RM-SPK03  
 Zhang, Jijiao -- WIM-CHAT02; WIM-  
 CHAT07



# Essential reading in anthropology from **berghahn**



## REDESCRIBING RELATIONS

Strathernian Conversations on Ethnography, Knowledge and Politics

Ashley Lebner [Ed.]

## AMERICA OBSERVED

On an International Anthropology of the United States

Virginia Dominguez and Jasmin Habib [Eds.]



## BEING GODLESS

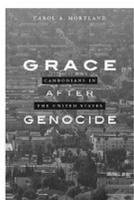
Ethnographies of Atheism and Non-Religion

Ruy Llera Blanes and Galina Oustina-Stjepanovic [Eds.]

## GRACE AFTER GENOCIDE

Cambodians in the United States

Carol A. Mortland



## METHODOLOGIES OF MOBILITY

Ethnography and Experiment

Alice Elliot, Roger Norum, and Noel B. Salazar [Eds.]

NEW SERIES: *Worlds in Motion*

## FOOTPRINTS IN PARADISE

Ecotourism, Local Knowledge, and Nature Therapies in Okinawa

Andrea E. Murray

*New Directions in Anthropology*

## THE ROMANCE OF CROSSING BORDERS

Studying and Volunteering Abroad

Neriko Musha Doerr and Hannah Davis Taieb [Eds.]

NEW IN PAPERBACK

## INTELLECTUALS AND (COUNTER-) POLITICS

Essays in Historical Realism

Gavin Smith

*Dislocations*

## NIGHTTIME BREASTFEEDING

An American Cultural Dilemma

Cecilia Tomori

*Fertility, Reproduction and Sexuality*

## WHOSE COSMOPOLITANISM?

Critical Perspectives, Relationalities and Discontents

Nina Glick Schiller and Andrew Irving [Eds.]

## LEARNING UNDER NEOLIBERALISM

Ethnographies of Governance in Higher Education

Susan Brin Hyatt, Boone W. Shear, and Susan Wright [Eds.]

*Higher Education in Critical Perspective*

## berghahn journals

### CONFLICT AND SOCIETY

Editor-in-chief:  
Erella Grassiani



### ENVIRONMENT AND SOCIETY

Editors: Paige West and Dan Brockington

### MUSEUM WORLDS

Editors: Sandra Dudley and Conal McCarthy

### RELIGION AND SOCIETY

Editors: Ruy Llera Blanes, Simon Coleman, and  
Sondra L. Hausner

### ANTHROPOLOGICAL JOURNAL OF EUROPEAN CULTURES

Editor: Ullrich Kockel

### ANTHROPOLOGY IN ACTION

Journal for Applied Anthropology in  
Policy and Practice

Editor: Christine McCourt

### ANTHROPOLOGY OF THE MIDDLE EAST

Editor-in-chief: Soheila Shahshahani

### THE CAMBRIDGE JOURNAL OF ANTHROPOLOGY

Editor-in-chief: Maryon McDonald

### FOCAAL

Journal of Global and Historical  
Anthropology

Editors: Don Kalb, Sharryn Kasmir, Mao Mollona,  
Oscar Salemink, Alpa Shah, and Gavin Smith

### LEARNING AND TEACHING

The International Journal of Higher  
Education in the Social Sciences

Editors: Penny Welch and Susan Wright

### NATURE AND CULTURE

An Interdisciplinary Journal Exploring  
the Relationship of Human Activity  
with the Natural World

Editors: Sing C. Chew and Matthias Gross

### SOCIAL ANALYSIS

The International Journal of Social  
and Cultural Practice

Editor: Martin Holbraad

### TRANSFERS

Interdisciplinary Journal of Mobility Studies  
Chief Editor: Gijs Mom



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Timetable

| <b>Tuesday 2nd May</b> |                    |
|------------------------|--------------------|
| 09:00-16:30            | CASCA Exec Meeting |
| 13:00-14:30            | Panel session 1    |
| 14:30-15:00            | Coffee/tea         |
| 15:00-16:30            | Panel session 2    |
| 16:30-16:45            | Break              |
| 16:45-17:45            | Keynote I          |
| 18:00-20:00            | Reception          |

| <b>Wednesday 3rd May</b> |                                                                                |
|--------------------------|--------------------------------------------------------------------------------|
| 08:30-10:00              | Panel session 3                                                                |
|                          | Inuit Community Radio Lab I                                                    |
| 10:00-10:30              | Coffee/tea                                                                     |
| 10:30-12:30              | Opening ceremony and Keynote II                                                |
| 12:30-14:00              | Lunch                                                                          |
|                          | WCAA Organising Committee meeting                                              |
|                          | IUAES EXEC Comm meet                                                           |
|                          | Decolonizing Anthropology: Practicing Anthropology with Indigenous Communities |
|                          | Poster session                                                                 |
| 14:00-15:30              | Panel session 4                                                                |
|                          | Inuit Community Radio Lab II                                                   |
| 15:30-16:00              | Coffee/tea                                                                     |
| 16:00-17:30              | Panel session 5                                                                |
| 17:30-17:45              | Break                                                                          |
| 17:45-19:15              | Audiovisual panel (AV01)                                                       |
| 17:45-19:15              | IUAES Commission Business Meetings                                             |
|                          | WCAA interim delegates meeting                                                 |
| 19:15-19:30              | Break                                                                          |
| 19:30-21:00              | Audiovisual panel (AV01)                                                       |
|                          | IUAES Commission Business Meetings                                             |
|                          | The possible merger of ICSU and ISSC, talk by ICSU President, Gordon McBean    |

| <b>Thursday 4th May</b> |                                                 |
|-------------------------|-------------------------------------------------|
| 07:30-08:30             | CASCA Chairs breakfast                          |
| 08:30-10:00             | Panel session 6                                 |
|                         | HALogenic: fauna, flora, media and anthropology |
| 10:00-10:30             | Coffee/tea                                      |
| 10:30-12:30             | Plenary I                                       |
| 12:30-14:00             | Lunch                                           |
|                         | WCAA OC and IUAES EC meet                       |
|                         | Public Anthropology: Writing Beyond the Academy |

|             |                                                                    |
|-------------|--------------------------------------------------------------------|
| 14:00-15:30 | Panel session 7                                                    |
|             | The Circle of All Nations: the Life and Legacy of William Commanda |
| 15:30-16:00 | Coffee/tea                                                         |
| 16:00-17:30 | Panel session 8                                                    |
| 17:30-17:45 | Break                                                              |
| 17:45-19:15 | IUAES Commission Business Meetings                                 |
|             | CASCA Weaver-Tremblay Award-Winner's Lecture & Award Reception     |
| 19:15-19:30 | Break                                                              |
| 19:30-21:00 | IUAES Commission Business Meetings                                 |

**Friday 5th May**

|             |                                                          |
|-------------|----------------------------------------------------------|
| 07:30-09:00 | Anthropologica Editorial Advisory Board meeting          |
| 08:30-10:00 | Panel session 9                                          |
| 10:00-10:30 | Coffee/tea                                               |
| 10:30-12:30 | Plenary II                                               |
| 12:30-14:00 | Lunch                                                    |
|             | CASCA AGM                                                |
|             | Announcement of poster prizes                            |
| 14:00-15:30 | Panel session 10                                         |
| 15:30-16:00 | Coffee/tea                                               |
| 16:00-17:30 | Panel session 11                                         |
|             | Getting it Published in Anthropologica: Workshop and Q&A |
| 17:30-17:45 | Break                                                    |
| 17:45-19:15 | Council of IUAES Commissions                             |
|             | CASCA Women's Network Reception                          |
| 19:15-19:30 | Break                                                    |
| 19:30-...   | IUAES AGM                                                |
|             | WAU Constituency Meeting                                 |

**Saturday 6th May**

|             |                                           |
|-------------|-------------------------------------------|
| 08:30-10:00 | Panel session 12                          |
| 10:00-10:30 | Coffee/tea                                |
| 10:30-12:30 | Plenary III                               |
| 12:30-14:00 | Lunch                                     |
|             | IUAES Exec 2nd meet                       |
| 14:00-15:30 | Panel session 13                          |
| 15:30-16:00 | Coffee/tea                                |
| 16:00-17:30 | Feedback from elders and Closing Ceremony |
| 19:00-22:00 | Banquet and party                         |

| <b>Mardi 2 mai</b> |                                            |
|--------------------|--------------------------------------------|
| 09:00-16:30        | Réunion du comité de direction de la CASCA |
| 13:00-14:30        | Panel 1                                    |
| 14:30-15:00        | Café-thé                                   |
| 15:00-16:30        | Panel 2                                    |
| 16:30-16:45        | Pause                                      |
| 16:45-17:45        | Conférence principale I                    |
| 18:00-20:00        | Réception d'accueil                        |

| <b>Mercredi 3 mai</b> |                                                                                                |
|-----------------------|------------------------------------------------------------------------------------------------|
| 08:30-10:00           | Panel 3                                                                                        |
|                       | Inuit Community Radio Lab I                                                                    |
| 10:00-10:30           | Café-thé                                                                                       |
| 10:30-12:30           | Cérémonie d'ouverture et Conférence principale II                                              |
| 12:30-14:00           | Dîner                                                                                          |
|                       | Réunion du comité organisateur du WCAA                                                         |
|                       | Réunion du comité de direction de l'UISAE                                                      |
|                       | Anthropologie et décolonisation : pratique de l'anthropologie auprès des communautés indigènes |
|                       | Communications par affiche                                                                     |
| 14:00-15:30           | Panel 4                                                                                        |
|                       | Inuit Community Radio Lab II                                                                   |
| 15:30-16:00           | Café-thé                                                                                       |
| 16:00-17:30           | Panel 5                                                                                        |
| 17:30-17:45           | Pause                                                                                          |
| 17:45-19:15           | Médias audiovisuels (AV01)                                                                     |
| 17:45-19:15           | Séance de travail des commissions de l'UISAE                                                   |
|                       | Réunion des délégués intérimaires du WCAA                                                      |
| 19:15-19:30           | Pause                                                                                          |
| 19:30-21:00           | Médias audiovisuels (AV01)                                                                     |
|                       | Séance de travail des commissions de l'UISAE                                                   |
|                       | La fusion possible de ICSU et ISSC, adresse par ICSU Président, Gordon McBean                  |

| <b>Jedi 4 mai</b> |                                                                             |
|-------------------|-----------------------------------------------------------------------------|
| 07:30-08:30       | Déjeuner des directeurs de départements et de la CASCA                      |
| 08:30-10:00       | Panel 6                                                                     |
|                   | HALogéné : faune, flore, média et anthropologie                             |
| 10:00-10:30       | Café-thé                                                                    |
| 10:30-12:30       | Séance plénière I                                                           |
| 12:30-14:00       | Dîner                                                                       |
|                   | Réunion du comité organisateur du WCAA et du comité de direction de l'UISAE |

|             |                                                                                       |
|-------------|---------------------------------------------------------------------------------------|
|             | Anthropologie publique : Écrire au-delà du monde universitaire                        |
| 14:00-15:30 | Panel 7                                                                               |
|             | Le cercle des nations : vie et héritage de William Commanda                           |
| 15:30-16:00 | Café-thé                                                                              |
| 16:00-17:30 | Panel 8                                                                               |
| 17:30-17:45 | Pause                                                                                 |
| 17:45-19:15 | Séance de travail des commissions de l'UISAE                                          |
|             | Conférence de la récipiendaire du Prix Weaver-Tremblay et réception de remise du prix |
| 19:15-19:30 | Pause                                                                                 |
| 19:30-21:00 | Séance de travail des commissions de l'UISAE                                          |

### Vendredi 5 mai

|             |                                                          |
|-------------|----------------------------------------------------------|
| 07:30-09:00 | Réunion du comité des éditeurs d'Anthropologica          |
| 08:30-10:00 | Panel 9                                                  |
| 10:00-10:30 | Café-thé                                                 |
| 10:30-12:30 | Séance plénière II                                       |
| 12:30-14:00 | Dîner                                                    |
|             | AGA de la CASCA                                          |
|             | Remise des prix des communications par affiche           |
| 14:00-15:30 | Panel 10                                                 |
| 15:30-16:00 | Café-thé                                                 |
| 16:00-17:30 | Panel 11                                                 |
|             | Réussir à publier dans Anthropologica : Atelier – Q et R |
| 17:30-17:45 | Pause                                                    |
| 17:45-19:15 | Conseil des commissions de l'UISAE                       |
|             | Réception du Réseau des femmes de la CASCA               |
| 19:15-19:30 | Pause                                                    |
| 19:30-...   | AGA de l'UISAE                                           |
|             | Réunion régionale de la WAU                              |

### Samedi 6 mai

|             |                                               |
|-------------|-----------------------------------------------|
| 08:30-10:00 | Panel 12                                      |
| 10:00-10:30 | Café-thé                                      |
| 10:30-12:30 | Séance plénière III                           |
| 12:30-14:00 | Dîner                                         |
|             | 2e réunion du comité de direction de l'UISAE  |
| 14:00-15:30 | Panel 13                                      |
| 15:30-16:00 | Café-thé                                      |
| 16:00-17:30 | Réflexion des anciens et cérémonie de clôture |
| 19:00-22:00 | Banquet et soirée                             |

| <b>Tuesday 2nd May</b> |                    |                    |
|------------------------|--------------------|--------------------|
| <b>Location</b>        | <b>13:00-14:30</b> | <b>15:00-16:30</b> |
| DMS 1110               | LL-AS08            | LL-AS08            |
| DMS 1120               | LL-FWF01           | RT6                |
| DMS 1150               | LL-AE05            |                    |
| DMS 3105               | LL-NAS01           |                    |
| MNT 103                | WIM-CHAT07         | WIM-CHAT07         |
| MNT 204                | WIM-AIM03          | WIM-AIM03          |
| MNT 207                | WIM-AIM04          | WIM-AIM01          |
| MRT 015                | MB-SAR01           | MB-SAR01           |
| MRT 211                | MB-SSR06           | MB-SSR06           |
| MRT 219                | MB-SSR05           | MB-SSR05           |
| TBT 0019               | MB-MT04            | MB-MT04            |
| TBT 0021               | RM-CPV07           | RM-LL02            |
| TBT 309                | RM-LL01            | RM-LL01            |
| TBT 315                | WIM-WHF08          | MB-AMS03           |
| TBT 323                | RM-SPK08           | RM-SPK08           |
| TBT 325                | RM-SPK06           | RM-MRB03           |
| TBT 327                | RM-MRB04           | RM-MRB04           |
| VNR 3035               | RM-CPV06           | RM-CPV06           |
| VNR 5070               | RM-KG01            | RM-KG01            |

| <b>Wednesday 3rd May</b> |                    |                    |                    |
|--------------------------|--------------------|--------------------|--------------------|
| <b>Location</b>          | <b>08:30-10:00</b> | <b>14:00-15:30</b> | <b>16:00-17:30</b> |
| FSS 1006                 | RM-CPV03           | RM-CPV03           |                    |
| FSS 1007                 | WIM-GF02           | WIM-GF02           | WIM-GF02           |
| FSS 1030                 | WIM-GF05           | WIM-GF05           | WIM-GF05           |
| FSS 11003                | WIM-AIM06          | WIM-AIM06          |                    |
| FSS 12003                | WIM-CHAT09         | WIM-CHAT09         | WIM-CHAT09         |
| FSS 14005                | WIM-WHF05          | WIM-WHF05          | WIM-WHF05          |
| FSS 4004                 | WIM-WHF07          | WIM-WHF07          | WIM-WHF07          |
| FSS 4006                 | WIM-WHF04          | WIM-WHF04          | WIM-WHF04          |
| FSS 4015                 | MB-MT06            | WIM-HLT02          | WIM-HLT02          |
| MNT 103                  | Radio lab I        | Radio lab II       | MB-AMS02           |
| MNT 202                  |                    | RM-CPV02           | RT1                |
| MRT 015                  | LL-AE04            | LL-AE04            |                    |
| MRT 219                  | LL-AE01            | LL-AE01            | LL-AE01            |
| MRT 252                  | LL-AS04            | LL-AS04            | LL-AS04            |
| MRT 256                  | LL-NAS06           | LL-NAS03           | LL-NAS03           |
| TBT 309                  | RM-LL05            | RM-LL03            | RM-LL03            |
| TBT 319                  | RM-LL07            | MB-SSR02           | MB-SSR02           |
| TBT 327                  | RM-MRB07           | RM-MRB06           | RM-MRB06           |

|          |          |          |          |
|----------|----------|----------|----------|
| UCU 207  |          | LL-FWF02 | LL-FWF02 |
| UCU 301  | RM-KG07  | RM-KG07  | RM-KG07  |
| VNR 1075 |          | RM-KG05  | RM-KG05  |
| VNR 3035 | MB-AMS09 | MB-AMS09 | MB-AMS09 |
| VNR 4084 | RM-SPK07 | RM-SPK04 | RM-SPK04 |

**Thursday 4th May**

| <b>Location</b> | <b>08:30-10:00</b> | <b>14:00-15:30</b>    | <b>16:00-17:30</b> |
|-----------------|--------------------|-----------------------|--------------------|
| FSS 1006        | WIM-WHF09          | WIM-WHF09             | WIM-WHF09          |
| FSS 1007        | WIM-WHF06          | WIM-WHF06             |                    |
| FSS 1030        | WIM-AIM02          | WIM-AIM02             | WIM-CHAT02         |
| FSS 11003       | WIM-GF06           | WIM-HLT06             | WIM-HLT06          |
| FSS 12003       | WIM-CHAT05         | WIM-CHAT05            | WIM-CHAT05         |
| FSS 14005       | WIM-HLT03          | WIM-HLT01             | WIM-HLT01          |
| FSS 2005        | LL-AE02            | LL-AE02               | LL-AE02            |
| FSS 4015        | HALogenic          | WIM-WHF02             | WIM-WHF02          |
| MNT 202         | RT2                | Circle of All Nations | RT5                |
| MNT 204         | LL-FWF04           | LL-FWF04              |                    |
| MRT 015         | MB-AMS06           | MB-AMS10              | MB-AMS10           |
| MRT 211         | MB-MT07            | MB-MT07               | MB-MT07            |
| MRT 219         | MB-SAR04           | LL-FWF06              | LL-FWF06           |
| MRT 221         | LL-NAS07           | LL-NAS07              | LL-NAS07           |
| TBT 0021        | LL-AS05            | LL-AS05               | MB-SSR03           |
| TBT 309         | RM-CPV05           | RM-CPV08              | RM-KG08            |
| TBT 311         | RM-SPK03           | RM-SPK03              |                    |
| TBT 327         |                    | RM-MRB02              | RM-MRB02           |
| VNR 1075        | RM-KG04            | RM-KG04               | RM-KG04            |
| VNR 2027        |                    | LL-AS03               | LL-AS03            |
| VNR 4084        | RM-LL06            | RM-LL06               | RM-LL06            |

**Friday 5th May**

| <b>Location</b> | <b>08:30-10:00</b> | <b>14:00-15:30</b> | <b>16:00-17:30</b> |
|-----------------|--------------------|--------------------|--------------------|
| FSS 1006        | LL-AE03            | LL-AE03            | LL-AE03            |
| FSS 1007        | WIM-GF03           | LL-NAS05           | LL-NAS05           |
| FSS 1030        | RM-MRB05           | RM-MRB05           |                    |
| FSS 11003       |                    | RM-CPV04           | RM-CPV04           |
| FSS 12003       |                    | LL-FWF03           | LL-FWF03           |
| FSS 14005       |                    | LL-FWF05           | LL-FWF05           |
| FSS 2005        | RT7                | LL-NAS04           | LL-NAS04           |
| FSS 4015        |                    | RM-KG02            | RM-KG02            |
| HGN 302         | MB-MT08            | MB-AMS07           | MB-AMS07           |
| KED B005        | MB-SSR07           | MB-SSR07           | MB-SSR07           |
| LPR 154         | RM-KG03            | RM-KG03            | RM-KG03            |

| <b>Friday 5th May</b> |            |            |            |
|-----------------------|------------|------------|------------|
| LPR 155               | RM-KG06    | RM-KG06    | RM-KG06    |
| LPR 285               | RM-SPK09   | RM-SPK09   | RM-SPK09   |
| MHN 033               | RM-MRB11   | RM-SPK02   | RM-SPK02   |
| MNT 202               | LL-AS06    | LL-AS01    |            |
| MRN Aud               | WIM-AIM05  | WIM-AIM05  | RT8        |
| MRT 015               |            | WIM-AIM08  | WIM-AIM08  |
| SCS C211              | WIM-CHAT08 | WIM-CHAT03 | WIM-CHAT03 |
| SCS E217              | WIM-CHAT06 | WIM-CHAT06 | WIM-CHAT06 |
| SMD 425               | WIM-HLT04  | WIM-HLT04  | WIM-HLT04  |
| SMD 430               | MB-SAR03   | MB-SAR03   |            |
| STE C0136             | WIM-WHF01  | WIM-WHF01  | WIM-WHF01  |
| STE H0104             | WIM-HLT07  | WIM-HLT07  | WIM-HLT07  |

| <b>Saturday 6th May</b> |                    |                    |
|-------------------------|--------------------|--------------------|
| <b>Location</b>         | <b>08:30-10:00</b> | <b>14:00-15:30</b> |
| FSS 1005                | WIM-GF07           | WIM-GF07           |
| FSS 1006                | RT3                | RT9                |
| FSS 1007                | WIM-AIM07          | WIM-AIM07          |
| FSS 1030                | WIM-CHAT01         | WIM-CHAT01         |
| FSS 12003               | WIM-WHF03          | WIM-WHF03          |
| FSS 6032                | LL-NAS02           | LL-NAS02           |
| LMX 220                 | RM-SPK01           | RM-SPK01           |
| LMX 221                 | RM-SPK05           | RM-SPK05           |
| LMX 242                 | RM-MRB01           |                    |
| LMX 243                 | RM-MRB10           | RM-MRB10           |
| LMX 339                 | WIM-HLT05a         | WIM-HLT05b         |
| LMX 342                 | LL-AS07            |                    |
| LMX 390                 |                    |                    |
| VNR 1075                | MB-MT05            | MB-MT05            |
| VNR 1095                | MB-AMS01           | MB-AMS04           |
| VNR 2075                | MB-SSR01           | MB-SSR01           |
| VNR 2095                | MB-SAR02           |                    |
| VNR 3035                | RM-CPV01           | RM-CPV01           |
| VNR 3075                | RM-LL04            | RM-LL04            |

## Legend / Légende

1. DMS (Desmarais)
2. FSS (Fac of Soc. Sci)
3. HGN (Hagen)
4. KED B005 (Basement of Maths)
5. LMX (Lamoureux Hall)
6. LPR (Louis Pasteur)
7. MHN (Hamelin)
8. MNT (Montpetit)
9. MRN (Marion)
10. MRT (Morisset)
11. SCS
12. SMD (Simard)
13. STE (Sch. Elect. Engineering)
14. UCU (University Centre)
15. TBT (Tabaret Hall)
16. VNR (Vanier)

### Construction work (STEM)

- A. All Saints Community (reception)
- B. Wabano Centre for Aboriginal Health

