



**SEDIMENTED HISTORIES,
Vital Trajectories**

**HISTOIRES SÉDIMENTÉES,
Trajectoires Vitales**



MAY 15-18 MAI, 2024

UNIVERSITY OF BRITISH COLUMBIA, OKANAGAN IN SYILX TERRITORY

Canadian Anthropology Society/
La Société Canadienne D'Anthropologie

Histoires sédimentées, Trajectoires vitals || Sedimented Histories, Vital Trajectories

May 15-18 Mai, 2024

University of British Columbia, Okanagan

Syilx Territory

PROGRAM/ LE PROGRAMME

Please note: All times are in Pacific Standard Time (PST) (Kelowna, British Columbia, Canada)
Veuillez noter : Toutes les heures sont exprimées en heure normale du Pacifique (HNP)
(Kelowna, Colombie-Britannique, Canada).

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Canadian
Anthropology Society
Société canadienne
d'anthropologie

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Land Acknowledgement, Reconnaissance du Territoire

The CASCA Local Organizing Committee for 2024 would like to acknowledge that we are uninvited settlers here on the traditional, ancestral, and unceded territory of the Syilx Okanagan Peoples. The Syilx Okanagan Peoples have been stewards of this land since time immemorial. We as uninvited settlers have a duty to stand in solidarity with Syilx Peoples.

Le Comité local d'organisation de la CASCA pour 2024 souhaite reconnaître que nous sommes des colons non invités sur le territoire traditionnel, ancestral et non cédé des peuples Syilx de l'Okanagan. Les Syilx Okanagan Peoples sont les gardiens de cette terre depuis des temps immémoriaux. En tant que colons non invités, nous avons le devoir d'être solidaires des peuples Syilx.



There are 13 flowers to represent the 13 months in the calendar. They are placed inside the borders of our nation with the lyrics to the okanagan song around the edges.

A painting of syilx territory by Alexa Posella for the CASCA Logo Design competition and her artist statement for her CASCA logo design

2024 Local Organizing Committee Members / Membres du comité organisateur local de CASCA 2024

Christine Schreyer and Sue Frohlick, Co-Chairs

John (Song Pae) Cho, Emily Comeau, Natalie Forssman, David Geary, Justin Haruyama, Em Isaak, Virginie Magnat, Fiona McDonald, Laura Meek, John Wagner, Shannon Ward, Clare Wiznura, Nassim Zand

Supported by / Appuyés par: Elizabeth Loeffler, Maria Jose Beltran Santos, and Micaela Humeny

Message of Gratitude from the LOC / Message de gratitude du comité organisateur local

The Local Organizing Committee extend their gratitude to the following organizations, departments, and individuals for their kind funding, and administrative support:

SSHRC Connection Grant, CASCA, Anastasiia Mykolenko (CASCA Executive Director), the Department of Community, Culture, and Global Studies, the Irving K. Barber Faculty of Arts and Social Sciences, Aurelié Maire (theme translation), Kelowna Museums (Laurel Packinghouse), Sncewips Heritage Museum, Pamela Barnes, Grouse Barnes, and Jasmine Peone, KF Centre for Excellence, Cinic Studios (Design), Espaces Francophones, Francis Langevin, Lionel Zambeaux and Karine Rossbach (simultaneous interpretation), Noedy HD Quintet (Jonathan-Guillaume Boudreault, Rafael Zaldivar, Alexander Brown, and Hans Verhoeven), New Horizon Productions, Wentworth Music, Lozen Lindley, Alexa Posella, Raylah, Waverly Butter, Tristien Bright, Talon Thiesen, Quill Lindley, Nicole Werstuik, Saige Werstuik, Nassim Zand (Logo Creation), UBCO Move U Crew (Movement Breaks), Shauna Lee (Printing), Joanna Ke (T-shirt Order), Jill Herron (UBCO Scholar's Catering), Sabrina Kakisa Collie (A Northern Light Catering); El Taquero (CASCA Executive lunch and Anthropologica Editorial Board Meeting), Habibi (Women's Network lunch), Food trucks: Oh Natural Foods; Crepe Bistro; Chick, Chick Boom; Wicked Waffles; My Big Fat Greek Food Truck; Tak-Oh, Cheers Okanagan Tours; Kelowna Concierge, Maaike Ammerlann (Conference Sales and Service Manager at UBCO), Ally Morrow (Laurel Packinghouse), Janeth Aranda (KF Centre for Excellence), Van Dang (Shay Dior), Brandon Intharangsy (Lulu Lomein), Fred Nguyen (Jas Minh) (Drag Show), All Occasions Party and Event Rentals.

Le comité organisateur local témoigne sa gratitude aux organismes, départements et personnes qui suivent pour leur financement, et leur soutien administrative :

SSHRC Connection Grant, CASCA, Anastasiia Mykolenko (CASCA Executive Director), the Department of Community, Culture, and Global Studies, the Irving K. Barber Faculty of Arts and Social Sciences, Aurelié Maire (theme translation), Kelowna Museums (Laurel Packinghouse), Sncewips Heritage Museum, Pamela Barnes, Grouse Barnes, and Jasmine Peone, KF Centre for Excellence, Cinic Studios (Design), Espaces Francophones, Francis Langevin, Lionel Zambeaux and Karine Rossbach (simultaneous interpretation), Noedy HD Quintet (Jonathan-Guillaume Boudreault, Rafael Zaldivar, Alexander Brown, and Hans Verhoeven), New Horizon Productions, Wentworth Music, Lozen Lindley, Alexa Posella, Raylah, Waverly Butter, Tristien Bright, Talon Thiesen, Quill Lindley, Nicole Werstuik, Saige Werstuik, Nassim Zand (Logo Creation), UBCO Move U Crew (Movement Breaks), Shauna Lee (Printing), Joanna Ke (T-shirt Order), Jill Herron (UBCO Scholar's Catering), Sabrina Kakisa Collie (A Northern Light Catering); El Taquero (CASCA Executive lunch and Anthropologica Editorial Board Meeting), Habibi (Women's Network lunch), Food trucks: Oh Natural Foods; Crepe Bistro; Chick, Chick Boom; Wicked Waffles; My Big Fat Greek Food Truck; Tak-Oh, Cheers Okanagan Tours; Kelowna Concierge, Maaike Ammerlann (Conference Sales and Service Manager at UBCO), Ally Morrow (Laurel Packinghouse), Janeth Aranda (KF Centre for Excellence), Van Dang (Shay Dior), Brandon Intharangsy (Lulu Lomein), Fred Nguyen (Jas Minh) (Drag Show), All Occasions Party and Event Rentals.

2024 CASCA Executive Board / Comité de direction de la CASCA

President / Président: Monica Heller

President-elect / Président élue: Bernard Perley

Past-president / Présidente sortante: Emma Varley

Secretary / Secrétaire: Daniel Salas

Francophone member at large / Membre active francophone: Emanuelle Bouchard-Bastien

Anglophone member at large / Membre actif anglophone: Rine Vieth

Treasurer / Trésorier: Jason Ellsworth

Communications officer / Responsable des communications: Andrew Walsh

LOC Opening Note / Mot d'ouverture du comité organisateur local

limlmt p cyaɿp, we are grateful you all have arrived. We are delighted to host you here in beautiful syilx territory in person and in our Gather conference space, which we have worked to make a virtual representation of this land and this place – UBC Okanagan. Throughout the conference, we have worked to include events, panels, and elements that highlight the special relationship UBC Okanagan has with the syilx community through its [Memorandum of Understanding with the Okanagan Nation Alliance](#).

This 2024 meeting, the 50th anniversary of CASCA, is the first time the Society will host its conference in the Okanagan. The Local Organizing Committee reflected on this during our discussions of our theme – what did we as a relatively new Anthropology program in a multidisciplinary department – Community, Culture, and Global Studies, which houses Anthropology, as well as programs in Geography; Gender, Women, and Sexuality Studies; Indigenous Studies; and Interior Salishan Languages – have to offer. However, it is the fact that we locate ourselves in a multidisciplinary department, which provides us a unique lens on anthropology and its vital trajectories, including our interdisciplinary graduate studies degree programs, where we are training students to think anthropologically while at the same time embracing interdisciplinarity. We hope this lens reflects strongly in throughout our program and we invite you to reflect on the role of interdisciplinarity in your own work.

Our conference follows a mere six months from the joint AAA-CASCA conference in Toronto November 15th to 19th, 2023. When we signed on to host the 2024 conference, we agreed with the executive that our conference needed to be a different kind of conference, a more specifically CASCA-like conference, and a time for reflection. We relish the chance to reflect on CASCA's history as well as on this moment in time and on the future – in the retreat-like environment of our campus. To inspire this reflection, we designed our conference to provide much space for dialogue with each other and with community stakeholders, particularly local Indigenous communities. There are spaces built into the conference to learn about this land and the syilx people, and also to reflect on our own work, including connection to our colleagues. There is also space for well-being, including a calm/wellness area in Nechako gathering space with puzzles and other fidget toys, movement and dance breaks built into the traditional conference breaks, online as well as in person.

Our program is filled with a range of formats for research sharing, including workshops, roundtables, flashtalks, papers, digital posters, and exhibits from anthropologists, including graduate and undergraduate students from across North America and abroad. Our invited Keynote address comes from two rising scholars who will speak about the growing field of Indigenous and Queer Science, Technology, and Society studies, connecting this focus to the field of anthropology as a vital trajectory of our discipline. Two plenary sessions also focus on critical future directions in anthropology; one addresses the relationships between rivers and their people, with a focus on place-based approaches and climate justice, and another is a drag show and academic panel highlighting the importance of drag as a site of decolonial and anti-racist resistance and creativity in late capitalism. Even to the detail of the traditional Saturday evening banquet, we are trying something new. Expect food trucks and musical entertainment, provided by a musician in our CASCA circles, in a local museum.

Finally, this year's conference also provides an opportunity to host a dual-access CASCA, following from alternate online modalities used since the 2020 pandemic. Different than hybrid, which limits online engagement, the dual-access format will offer opportunities for attendees to engage more dynamically with each other and participate in the conference in one of two streams -- in person or virtual (using the platform Gather). We look forward to engaging with you, as we retreat into thinking about Canadian anthropology at 50 years, our hopes for the discipline and the path of its vital trajectories in our changing world.

We encourage you to embrace the ethos of this conference, reconnect with your colleagues and to anthropology, and reinvigorate yourselves before summer kicks in.

Christine Schreyer and Susan Frohlick, on behalf of the 2024 LOC

limlmt p cyaſp, nous vous remercions tous d'être arrivés. Nous sommes ravis de vous accueillir ici, sur le magnifique territoire syilx, en personne et dans notre espace de conférence Gather, que nous nous sommes efforcés de transformer en une représentation virtuelle de cette terre et de ce lieu - l'UBC Okanagan. Tout au long de la conférence, nous nous sommes efforcés d'inclure des événements, des panels et des éléments qui soulignent la relation spéciale que l'UBC Okanagan entretient avec la communauté syilx par le biais de son [protocole d'accord avec l'Okanagan Nation Alliance](#).

La réunion de 2024, qui marque le 50e anniversaire de la CASCA, est la première fois que la Société tiendra sa conférence dans l'Okanagan. Le comité organisateur local a réfléchi à cette question lors de ses discussions sur notre thème : qu'avions-nous à offrir en tant que programme d'anthropologie relativement nouveau dans un département multidisciplinaire - Community, Culture, and Global Studies, qui abrite l'anthropologie, ainsi que les programmes de géographie, d'études sur le genre, les femmes et la sexualité, d'études indigènes et de langues salishanes intérieures ? Cependant, c'est le fait que nous nous trouvions dans un département multidisciplinaire qui nous donne un point de vue unique sur l'anthropologie et ses trajectoires vitales, y compris nos programmes d'études supérieures interdisciplinaires, où

nous formons les étudiants à la pensée anthropologique tout en embrassant l'interdisciplinarité. Nous espérons que cette optique se reflète fortement dans l'ensemble de notre programme et nous vous invitons à réfléchir au rôle de l'interdisciplinarité dans votre propre travail.

Notre conférence se tient à peine six mois après la conférence conjointe AAA-CASCA qui aura lieu à Toronto du 15 au 19 novembre 2023. Lorsque nous nous sommes engagés à accueillir la conférence de 2024, nous avons convenu avec l'exécutif que notre conférence devait être un type de conférence différent, une conférence plus spécifiquement semblable à celle de la CASCA, et un moment de réflexion. Nous apprécions la possibilité de réfléchir à l'histoire de la CASCA ainsi qu'au moment présent et à l'avenir - dans l'environnement de retraite de notre campus. Pour inspirer cette réflexion, nous avons conçu notre conférence de manière à ce qu'elle offre beaucoup d'espace pour le dialogue entre nous et avec les parties prenantes de la communauté, en particulier les communautés autochtones locales. Des espaces sont intégrés à la conférence pour en apprendre davantage sur cette terre et sur le peuple syilx, ainsi que pour réfléchir à notre propre travail, y compris à la connexion avec nos collègues. Il y a également des espaces pour le bien-être, y compris une zone de calme et de bien-être dans l'exposition de livres avec des puzzles et d'autres jouets, des pauses de mouvement et de danse intégrées dans les pauses traditionnelles de la conférence, en ligne ainsi qu'en personne.

Notre programme est rempli d'une gamme de formats pour le partage de la recherche, y compris des ateliers, des tables rondes, des flashtalks, des articles, des affiches numériques et des expositions d'anthropologues, y compris des étudiants diplômés et de premier cycle de toute l'Amérique du Nord et de l'étranger. Notre discours principal invité sera prononcé par deux chercheurs en devenir qui parleront du domaine croissant des études indigènes et queer sur la science, la technologie et la société, en reliant ce domaine au champ de l'anthropologie en tant que trajectoire vitale de notre discipline. Deux sessions plénières se concentrent également sur les orientations futures de l'anthropologie : l'une porte sur les relations entre les rivières et leurs populations, avec un accent sur les approches basées sur le lieu et la justice climatique, et l'autre est un spectacle de dragage et un panel académique soulignant l'importance de la dragage en tant que site de résistance et de créativité décoloniale et antiraciste dans le capitalisme tardif. Même en ce qui concerne les détails du traditionnel banquet du samedi soir, nous tentons quelque chose de nouveau. Attendez-vous à des food trucks et à un divertissement musical, assuré par un musicien de nos cercles CASCA, dans un musée local.

Enfin, la conférence de cette année est également l'occasion d'accueillir une CASCA à double accès, à l'instar des modalités alternatives en ligne utilisées depuis la pandémie de 2020. Contrairement au format hybride, qui limite l'engagement en ligne, le format à double accès offrira aux participants la possibilité de s'engager de manière plus dynamique les uns avec les autres et de participer à la conférence selon l'une des deux modalités suivantes : en personne ou virtuellement (en utilisant la plateforme Gather). Nous sommes impatients de nous engager avec vous, alors que nous nous retirons pour réfléchir à l'anthropologie canadienne à 50 ans, à nos espoirs pour la discipline et à ses trajectoires vitales dans notre monde en mutation.

Nous vous encourageons à adhérer à l'éthique de cette conférence, à renouer avec vos collègues et avec l'anthropologie, et à vous revigorer avant l'arrivée de l'été.

Christine Schreyer et Susan Frohlick, au nom du COL 2024

**UBC Okanagan Principal's Welcome /
Mot de bienvenue du proviseur de l'Université de la Colombie Britannique, Okanagan**

I am delighted to welcome you to UBC Okanagan, on the traditional, ancestral, unceded territory of the Syilx Okanagan Nation, for the 50th annual Canadian Anthropology Society Conference Gathering together with fellow professionals to exchange ideas, share research and explore new opportunities within the evolving field of anthropology is critical to both individual development and advancing the field. I hope our campus will provide a stimulating environment that encourages innovative thinking and meaningful dialogue. I hope this will be an enriching experience for each of you, and that you leave inspired and equipped for the journey ahead.

Dr. Lesley Cormack
Principal, UBC Okanagan

Je suis ravi de vous accueillir à UBC Okanagan, sur le territoire traditionnel, ancestral et non cédé de la nation Syilx Okanagan, pour la 50e conférence annuelle de la Société canadienne d'anthropologie. Se réunir avec d'autres professionnels pour échanger des idées, partager des recherches et explorer de nouvelles opportunités dans le domaine en évolution de l'anthropologie est essentiel à la fois pour le développement individuel et pour l'avancement du domaine. J'espère que notre campus offrira un environnement stimulant qui encouragera la réflexion innovante et un dialogue constructif. J'espère que cette expérience sera enrichissante pour chacun d'entre vous et que vous repartirez inspirés et équipés pour le voyage à venir.

Dr. Lesley Cormack
Proviseur, UBC Okanagan

**Message from the Dean of the Faculty of Arts and Social Sciences/
Message du doyen de la Faculté des lettres et des sciences sociales**

Dear colleagues and fellow anthropologists,

It is my honour and pleasure as a Dean of the Faculty of Arts and Social Sciences at UBCO to welcome the 2024 CASCA gathering to our beautiful campus. I am even more delighted to welcome you in our midst as an anthropologist. That is how I live in the world before adding any other descriptors to who I am as a person. I make most of my administrative, programmatic, and Faculty decisions as an anthropologist, seeing the world through a

historical, cultural, and intersectional lens. It certainly complicates most tasks at hand, but it also forces some bureaucratic structures into a periodic act of self-reflection, adding an occasional nuance into our being as an institution.

This particular annual meeting is significant for you as an Association, celebrating 50 years of growth and accomplishments. Similarly for our campus, although in a much shorter timeframe, this is a good moment to revisit the past two decades of UBCO existence in the valley. Our consideration of the future of the Faculty of Arts and Social Sciences is certainly layered with “sedimented histories” that root us in this land and the region. UBCO is situated on the land of the Syilx people, and we are grateful to the Okanagan nation for hosting us here. The Okanagan song, the “anthem” of the nation, reminds us that the Syilx people are of this land, not just living on it: “we are beautiful, we are Okanagan, because our land is beautiful”. It is therefore our responsibility to recognize and honour the true meaning of the statement through our mission as an institution of higher education. We must act as respectful guests, contribute to the wellbeing of everyone who lives here, unwrap the understanding of difficult histories, and respond to the distinctive demands and needs of the place. As anthropologists, we are uniquely well suited to see the local and global as intertwined, as comparable, strange and familiar.

The world around us these days feels like spiralling out of control, so easily inviting despair. I urge all of us to remember the strength of community solutions, the wisdom of listening and hearing many viewpoints, and grapple with the consequences of actions in meaningful ways. World history reminds us that smooth sailing was never the norm. Moral clarity seems difficult in the face of militarized market economy. Yet the theme of your meetings this year, “Sedimented Histories, Vital Trajectories”, injects a sense of optimism, the life force of collective will to act, rooted in knowledge, and a desire for a better future. You are most welcome in our midst, and I wish you many productive, deep conversations that will restore your belief in the endeavor we all a part of.

Sincerely,

Silvia Tomášková, PhD
Dean, Faculty of Arts and Social Sciences
UBCO

Chers collègues et confrères anthropologues,

C'est un honneur et un plaisir pour moi, en tant que Doyen de la Faculté des Arts et des Sciences Sociales de l'UBCO, de souhaiter la bienvenue au rassemblement 2024 de la CASCA sur notre magnifique campus. Je suis encore plus ravi de vous accueillir parmi nous en tant qu'anthropologue. C'est ainsi que je vis dans le monde avant d'ajouter d'autres descripteurs à ma personne. C'est en tant qu'anthropologue que je prends la plupart de mes décisions administratives, programmatiques et professorales, et que je vois le monde à travers un prisme historique, culturel et intersectionnel. Cela complique certainement la plupart des tâches à accomplir, mais cela oblige également certaines structures bureaucratiques à un acte

périodique d'auto-réflexion, ajoutant une nuance occasionnelle à notre être en tant qu'institution.

Cette réunion annuelle est importante pour vous en tant qu'association, car elle célèbre 50 ans de croissance et de réalisations. De même, pour notre campus, bien que dans un délai beaucoup plus court, c'est un bon moment pour revisiter les deux dernières décennies d'existence de l'UBCO dans la vallée. Notre réflexion sur l'avenir de la Faculté des lettres et des sciences sociales est certainement imprégnée d'"histoires sédimentées" qui nous enracinent dans cette terre et cette région. L'UBCO est située sur les terres du peuple Syilx, et nous sommes reconnaissants à la nation Okanagan de nous accueillir ici. La chanson Okanagan, l'hymne de la nation, nous rappelle que le peuple Syilx appartient à cette terre et ne se contente pas d'y vivre : "Nous sommes beaux, nous sommes Okanagan, parce que notre terre est belle". Il est donc de notre responsabilité de reconnaître et d'honorer la véritable signification de cette déclaration dans le cadre de notre mission en tant qu'établissement d'enseignement supérieur. Nous devons nous comporter comme des invités respectueux, contribuer au bien-être de tous ceux qui vivent ici, débattre la compréhension d'histoires difficiles et répondre aux exigences et aux besoins spécifiques du lieu. En tant qu'anthropologues, nous sommes particulièrement bien placés pour considérer que le local et le global sont entrelacés, comparables, étranges et familiers.

Le monde qui nous entoure aujourd'hui semble échapper à tout contrôle et invite facilement au désespoir. Je vous invite tous à nous souvenir de la force des solutions communautaires, de la sagesse d'écouter et d'entendre de nombreux points de vue, et de nous attaquer aux conséquences de nos actions de manière significative. L'histoire du monde nous rappelle que les choses n'ont jamais été faciles. La clarté morale semble difficile à obtenir face à une économie de marché militarisée. Pourtant, le thème de vos réunions de cette année, "Histoires sédimentées, trajectoires vitales", insuffle un sentiment d'optimisme, la force vitale d'une volonté collective d'agir, enracinée dans la connaissance, et le désir d'un avenir meilleur. Vous êtes les bienvenus parmi nous, et je vous souhaite de nombreuses conversations productives et profondes qui vous redonneront foi dans l'entreprise à laquelle nous participons tous.

Sincèrement,
Silvia Tomášková, PhD
Dean, Faculty of Arts and Social Sciences, UBCO

**Message from the Associate Vice Principal Research and Innovation/
Message de la vice-présidente associée à la recherche et à l'innovation**

On behalf of the Office of the Vice-Principal Research and Innovation, it is my pleasure to welcome you to UBC's Okanagan campus, which is situated on the traditional, ancestral territory of the syilx Okanagan people who have been the true stewards of this land since time immemorial. Your CASCA local organizing committee has created a gathering that highlights relationships with syilx community and land, that welcomes diverse formats in which research

may be shared, and that invites conversations amongst diverse stakeholders. In undertaking this work together, CASCA offers models of how a research community can come together in more equitable, inclusive, and anti-oppressive ways. These are vital trajectories. May those relations and structures nurture your thinking, whether you gather in person or virtually for the 50th annual CASCA conference.

Karis Shearer,
Associate Vice-Principal Research and Innovation, *pro tem*

Au nom du bureau du vice-principal à la recherche et à l'innovation, j'ai le plaisir de vous accueillir sur le campus Okanagan de l'UBC, situé sur le territoire traditionnel et ancestral des syilx de l'Okanagan, qui sont les véritables gardiens de cette terre depuis des temps immémoriaux. Le comité organisateur local de la CASCA a créé un rassemblement qui met en valeur les relations avec la communauté syilx et la terre, qui accueille divers formats dans lesquels la recherche peut être partagée, et qui invite à des conversations entre diverses parties prenantes. En entreprenant ce travail ensemble, la CASCA offre des modèles sur la façon dont une communauté de recherche peut se rassembler de manière plus équitable, plus inclusive et plus anti-oppressive. Il s'agit là de trajectoires vitales. Puissent ces relations et ces structures nourrir votre réflexion, que vous vous réunissiez en personne ou virtuellement pour le 50^e congrès annuel de la CASCA.

Karis Shearer,
Vice-présidente associée à la recherche et à l'innovation, *pro tem*

Theme / Thème

Histoires sédimentées, Trajectoires vitales || Sedimented Histories, Vital Trajectories

We have much to celebrate and reflect on at the semi-centennial conference of the Canadian Anthropology Society/La Société Canadienne d'Anthropologie and the inaugural meeting to be held at the Okanagan Campus of the University of British Columbia, located on unceded Syilx Nation Territory. For CASCA 2024, we wish to celebrate the vital aspects of anthropology that have propelled us to this space and time, but also to celebrate all that continues to animate and inspire our current and future trajectories. We wish to make space for a conference that is responsive to emergent changes in the world around us and the discipline as we each know it, while respecting those lineages that are enacted, and transformed, in our anthropological practices today. There are layers to the history of anthropology, as well as to how we as anthropologists engage in our work. This conference turns our attention to the anthropologies that have come before, but also asks us to turn to the future of anthropology/anthropologies as we reflect on our past.

“Trajectories” can refer, most simply, to the path of an object moving under the action of given forces. Anthropological knowledges and practices are such objects and assemblages of meaning

that are influenced by such powerful trends such as neoliberalism, labor precarity, elitism, white supremacy, climate crises, as well as more promising motivations such as decolonization, reconciliation, public engagement, activism, and other political mobilizations. Knowing that these powerful trends and their countervailing forces never operate on a tabula rasa, but on variegated terrains of sedimented histories that provide different conditions for continuities, discontinuities, and ruptures, we signal the importance of simultaneously looking backwards, sideways, and forward as we chart vital trajectories.

At this critical juncture in time, fifty years of Canadian anthropology, we ask and reflect upon: what is the vital-ness of anthropology, as well as its vitality? How can we ensure that the trajectories of the discipline remain spirited, urgent, and of consequence? In short, vibrant. Our meeting will center provocations like the pressing need to re-envision the anthropological canon, experiment with alternative modalities of scholarly production, and reimagine the conference format itself towards more sustainable, accessible, and collaborative configurations. Situated in the Okanagan and on the stolen land of the Syilx Peoples, these reflections must likewise address the ongoing work of decolonizing the discipline, developing liberatory pedagogies, and nurturing collaborative forms of inquiry. To open spaces for new trajectories that potentiate an anthropological otherwise, this meeting will veer somewhat away from the conventional conference structure to foreground a multiplicity of informal, dialogical, multi-modal forms of engagement and knowledge. We look forward to engaging with you.

Histoires sédimentées, Trajectoires vitales || Sedimented Histories, Vital Trajectories

Nous avons beaucoup à célébrer et à réfléchir à l'occasion de la conférence du demi-centenaire de la Société canadienne d'anthropologie/Canadian Anthropology Society et de la réunion inaugurale qui aura lieu sur le campus d'Okanagan de l'Université de Colombie-Britannique, situé sur le territoire non cédé de la Nation Syilx. Lors de la CASCA 2024, nous souhaitons célébrer les aspects vitaux de l'anthropologie qui nous ont propulsés dans cet espace-temps, mais aussi célébrer tout ce qui continue d'animer et d'inspirer nos trajectoires actuelles et futures. Nous souhaitons faire de la place pour une conférence qui réponde aux changements émergents dans le monde qui nous entoure et dans la discipline telle que nous la connaissons, tout en respectant les lignées mises en œuvre et transformées dans nos pratiques anthropologiques aujourd'hui. L'histoire de l'anthropologie et la manière dont nous, les anthropologues, nous engageons dans notre travail comportent de nombreuses facettes. Cette conférence porte notre attention sur les anthropologies qui nous ont précédés, mais nous demande également de nous tourner vers l'avenir de l'anthropologie/des anthropologies tout en réfléchissant à notre passé.

Les « Trajectoires » peuvent se référer, plus simplement, à la trajectoire d'un objet se déplaçant sous l'action de forces données. Les savoirs et les pratiques anthropologiques sont des objets et des assemblages de sens qui sont influencés par des tendances puissantes telles que le néolibéralisme, la précarité du travail, l'élitisme, la suprématie blanche, les crises climatiques, ainsi que par des motivations plus prometteuses telles que la décolonisation, la réconciliation, l'engagement public, l'activisme et d'autres mobilisations politiques. Sachant que ces

puissantes tendances et leurs forces contraires n'opèrent jamais sur une table rase, mais sur des terrains variés d'histoires sédimentées qui fournissent différentes conditions pour les continuités, les discontinuités et les ruptures, nous soulignons l'importance de regarder simultanément en arrière, sur les côtés et en avant lorsque nous traçons des trajectoires vitales.

À ce moment critique, cinquante ans d'anthropologie canadienne, nous posons la question suivante et y réfléchissons : quelle est l'essence vitale de l'anthropologie et quelle est sa vitalité ? Comment pouvons-nous nous assurer que les trajectoires de la discipline restent dynamiques, urgentes et importantes ? En bref, vibrantes. Notre réunion sera centrée sur des provocations telles que le besoin pressant de revoir les règles anthropologiques, d'expérimenter des modalités alternatives de production scientifique et de réimaginer le format de conférence lui-même vers des configurations plus durables, plus accessibles et plus collaboratives. Situées dans l'Okanagan et sur les terres volées des peuples Syilx, ces réflexions doivent également aborder le travail en cours de décolonisation de la discipline, de développement de pédagogies libératoires et d'encouragement de formes collaboratives d'enquête. Afin d'ouvrir des espaces pour de nouvelles trajectoires qui potentialisent une anthropologie autrement, cette réunion s'éloignera quelque peu de la structure conventionnelle de la conférence pour mettre en avant une multiplicité de formes informelles, dialogiques et multimodales d'engagement et de connaissance. Nous nous réjouissons de nous engager avec vous.

Special Events and Meetings / Activités et réunions spéciales

Tuesday, May 14 / Mardi 14 mai

- Pre-Conference Executive Meeting, Réunion de la direction pré-colloque: 12:00 to 4:00pm
EME 4289

Wednesday, May 15 / Mercredi 15 mai

- Opening Ceremony, Cérémonie d'ouverture: 10:00 to 10:20 COMM 201 and Ponderosa Hall/Auditorium Ponderosa

PUBLIC EVENT - Indigenous Arts Intensive Public Keynote Lecture: Heather Igloliorte: 12:00 to 1:00pm ADM 026

Dr. Heather Igloliorte, an Inuk-Newfoundlander from Nunatsiavut, is the Canada Excellence Research Chair in Decolonial and Transformational Indigenous Art Practices at the University of Victoria, BC, where she is a Professor in the Visual Arts Department. There, Heather directs the nation-wide Inuit Futures in Arts Leadership Project (2018-2025). Heather has been a curator since 2005 and has worked on more than thirty curatorial projects including nationally and internationally touring exhibitions, permanent collection exhibits, festivals, and public art installations. Her curatorial work has been recognized by The Hnatyshyn Foundation with the Award for Curatorial Excellence in Contemporary Art (2021). Igloliorte has served on many advisories, councils and juries. She is the current president of the board of the Inuit Art Foundation, and was the first Indigenous person in Canada to be awarded a Royal Canadian Academy of Arts Medal for her service to Indigenous art and artists, also in 2021.

<https://blogs.ubc.ca/indigenousintensive/>

*PUBLIC EVENT - Indigenous Arts Intensive - Exhibition, Exposition: May 10th to August 22nd, 2024
Honky Tonk Chapel – FINA Gallery in the CCS building*

This exhibition will feature the work of noted artist Kevin McKenzie. Kevin McKenzie will be featured as a keynote speaker at the Indigenous Art Intensive, and is also the UBC Okanagan Gallery's 2024 exhibiting Artist in Residence.

- Welcome Reception, Réception de bienvenue
Gather 6:30 to 8:30pm - Courtyard/Cour or Okanagan Lake/Lac Okanagan
In person 7:00 to 9:00 – UNC 200 Ballroom and Patio

Thursday, May 16 / Jeudi 16 mai

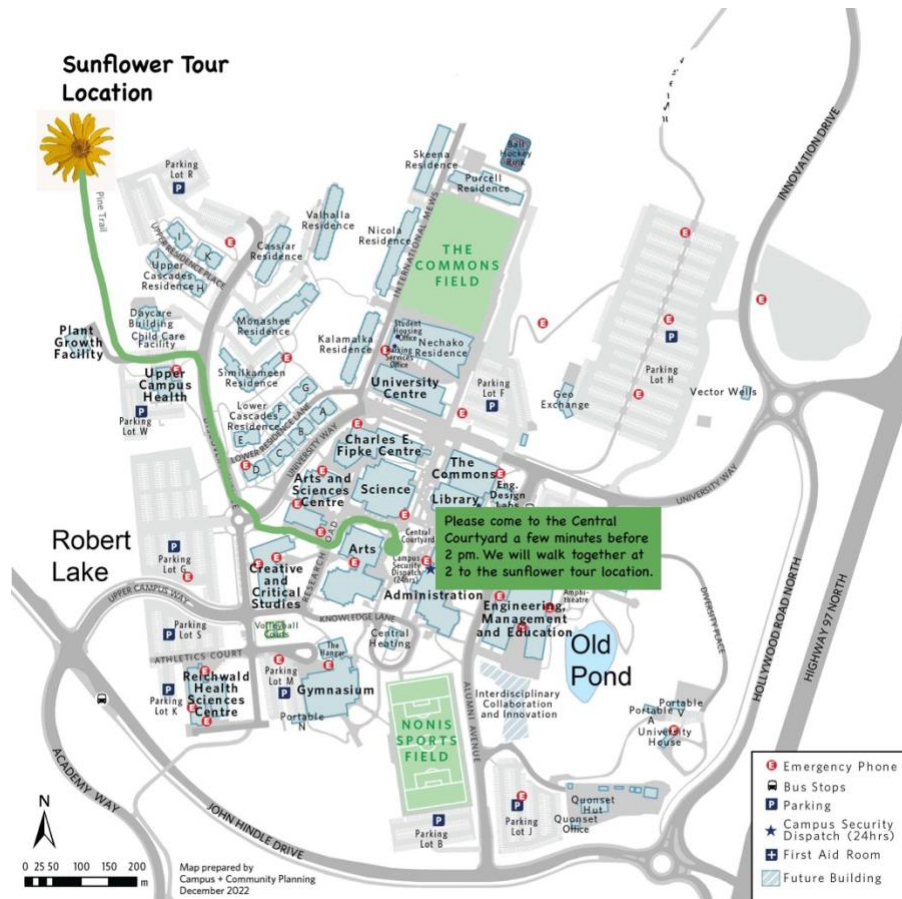
- Plenary 1, Séance plénière 1 – *Honouring Place and Protocol: UBC Okanagan approaches to Indigenous partnerships*: 11:00 to 12:30 ART 214 and Ponderosa Hall/Auditorium Ponderosa

- Women's Network Lunch, Dîner du Réseau des femmes: 12:00 to 2:00pm The Gathering Room, Nechako
- Exhibition, Exposition - *The Scars in Our Community*, Andreas Rutkauskas (UBC Okanagan) 12:30 to 2:00pm, The Sawchuck Family Theatre
- Plenary 2, Séance plénière 2 – Rivers and their People: 2:00 to 3:30, Art 202
- Exhibition, Exposition - Material Memories: 3D Exhibition of Things: 3:00 to 5:00pm VEMS, COM 107
- Weaver Tremblay Lecture & Reception, Conférence et réception Weaver-Tremblay: 4:00 to 8:30 COM 201 and Ponderosa Hall/Auditorium Ponderosa

Friday, May 17 / Vendredi 17 mai

- Keynote Lecture, Conférence inaugurale: 11:00 to 12:30 COM 201 and Ponderosa Hall/Auditorium Ponderosa
- Exhibition, Exposition - *The Scars in Our Community*, Andreas Rutkauskas (UBC Okanagan) 12:30 to 2:00pm, The Sawchuck Family Theatre
- Anthropologica Editorial Advisory Board Meeting, Réunion du conseil consultatif de l'éditorial Anthropologica: 12:30 to 2:00pm ART 276
- LingAnthLing Research Network Meeting, Réunion du réseau LingAnthLing: 1:00 to 2:00 ART 204 and Gather *Larch Room/Salle Mélèze*.
- Okanagan Sunflowers Tour, on Campus (meet by the courtyard pond at 2:00) (see Map below)

This tour will take place on the UBC Okanagan campus and will be led by a *syilx* (Indigenous Okanagan) knowledge expert. It will occur during a time when the Okanagan sunflower (*smúkʷaʔxn*, Arrowleaf balsamroot) is in full bloom, on the edge of a Ponderosa pine (*sʔatqʷtɬp*) forest. While the main focus will be on *syilx* land-based knowledge, participants' attention and reflection will also be directed towards the multispecies entanglements present on lands occupied by the university, and to educational institutions as emplaced and embodied formations. In designing and delivering this tour, we are committed to fostering an accessible and inclusive place-based experience for participants.



- Sncewips Museum, West Kelowna (bus leaves campus at 2:10pm, meet outside Nechako building near F Parking Lot, and returns for 4:30pm)

“How Our Tangible Objects Tell Our Story”

As a visitor, take this tour to learn about the traditional, ancestral, and unceded territory of the syilx (Okanagan) people. The tour starts with a bus ride from the university campus across the bridge over Okanagan Lake to West Kelowna where syilx operated Sncewips (sen-cha-weeps) Heritage Museum is located. A one-hour guided tour offers a look at syilx living history, storytelling, and dialogue. The bus will go back to campus following the tour, or individuals can choose to explore West Kelowna or the surrounding area and return on their own. Ticket price includes **both** the special group tour and return bus transportation.

- Exhibition, Exposition – Awful Splendour, Andreas Rutkauskas (UBC Okanagan): 3:00 to 4:00pm VEMS, COM 107
- Drag Panel and Presentation, Panel et présentation sur le drag: 7:30 to 10:00pm, Downtown Kelowna, 1304 Ellis Street (Return transportation included in ticket price, meet outside of Nechako at the F Parking Lot; this bus will return to Campus around 10pm)

Saturday, May 14 / Samedi 14 mai

CASCA Chair's Breakfast, Déjeuner des directeurs de la CASCA: 7:00 to 8:30, Nechako Gathering Room, 221

- Annual General Meeting, Assemblée générale annuelle: 12:30 to 2:00, COM 201 and Ponderosa Hall/Auditorium Ponderosa
- 50th Anniversary Panel, Panel du 50^e anniversaire: 4:00 to 6:00, COM 201 and Ponderosa Hall/Auditorium Ponderosa
- Conference Dinner (banquet), Souper-conférence (banquet): 6:30 to 9:30, KF Aerospace. Transportation is included – _meet in front of Nechako building, F Parking Lot, and the bus will make return trips to campus.

Practical Information / Renseignements pratiques

Internet access / Accès à l'Internet

The University of British Columbia, Okanagan provides access to Eduroam and Guest WiFi campus-wide.

Université de la Colombie-Britannique, Okanagan offre un accès au réseau Internet sans fil Eduroam et Guest sur l'ensemble du campus.

Gather (Virtual Conference Space, Espace de conférence virtuel)

<https://blogs.ubc.ca/casca2024/gather-virtual-conference-space/>

In Person Presentation Rooms Art 202, 204, 206, 208, 210 are equipped with projectors, screens, hdmi cables and speakers for your presentations. Please make sure that one member of your session has a laptop to connect to the equipment. IT volunteers will be monitoring these classrooms ahead of the sessions to make sure you are able to connect. We recommend putting all slides and other presentation materials onto one computer to save time between papers.

Les salles de présentation en personne Art 202, 204, 206, 208, 210 sont équipées de projecteurs, d'écrans, de câbles hdmi et de haut-parleurs pour vos présentations. Veuillez vous assurer qu'un membre de votre session dispose d'un ordinateur portable pour se connecter à l'équipement. Des volontaires en informatique surveilleront ces salles avant les sessions pour s'assurer que vous êtes en mesure de vous connecter. Nous vous recommandons d'enregistrer toutes les diapositives et autres supports de présentation sur un seul ordinateur afin de gagner du temps entre les présentations.

A reminder that papers are 15 minutes in length to allow for time for discussion in your sessions, while flashtalks are 7 minutes in length. Please click on each block in the Online Schedule to see the details.

Nous vous rappelons que les communications sont d'une durée de 15 minutes afin de laisser du temps pour la discussion lors de vos sessions, tandis que les flashtalks sont d'une durée de 7 minutes. Veuillez cliquer sur chaque bloc du programme pour en voir les détails.

Accessibility and Wellness/ Accessibilité et bien-être

We are committed to fostering an inclusive conference that prioritizes accessibility and wellness for all participants. If you require an accessibility-related measure (e.g.: captioning, accessible parking, specific dietary requirements, or any other accessibility-related measure) please contact Natalie Forssman at natalie.forssman@ubc.ca. Information about physical accessibility of the campus, wheelchair accessible and all-gender washrooms, travelling with children, accessible parking and transportation, and places of worship can be found at <https://blogs.ubc.ca/casca2024/accessibility/>. For tips for making your presentation, panel, or workshop more inclusive and accessible for all participants, visit <https://blogs.ubc.ca/casca2024/accessibility/>.

A wellness area, located in the Gathering Room (Nechako 221) is available for all conference participants to use and includes yoga mats and balls, quiet activities including colouring and puzzles, and stimming resources. Movement breaks have been scheduled within the conference program, and more information can be found in the daily schedule. Conference participants have free access to group fitness classes, the Hangar Fitness Centre, and open gymnasium for UBC Recreation's Free Week of Fitness. A schedule of classes can be found here: <https://recreation.ok.ubc.ca/fitness/group-fitness/>.

If you would like to provide feedback on your experience of the conference in terms of accessibility and wellness—either before, during, or after the conference—please reach out to natalie.forssman@ubc.ca.

Nous nous engageons à favoriser une conférence inclusive qui donne la priorité à l'accessibilité et au bien-être de tous les participants. Si vous avez besoin d'une mesure liée à l'accessibilité (par exemple : sous-titrage, parking accessible, régime alimentaire spécifique ou toute autre mesure liée à l'accessibilité), veuillez contacter Natalie Forssman à l'adresse natalie.forssman@ubc.ca. Des informations sur l'accessibilité physique du campus, les toilettes accessibles aux fauteuils roulants et les toilettes mixtes, les déplacements avec des enfants, les parkings et transports accessibles et les lieux de culte sont disponibles à l'adresse suivante : <https://blogs.ubc.ca/casca2024/accessibility/>. Pour obtenir des conseils afin de rendre votre présentation, votre panel ou votre atelier plus inclusif et accessible à tous les participants, consultez le site <https://blogs.ubc.ca/casca2024/accessibility/>.

Un espace bien-être, Gathering Room (Nechako 221), est mis à la disposition de tous les participants à la conférence. Il comprend des tapis et des ballons de yoga, des activités calmes telles que le coloriage et les puzzles, ainsi que des ressources de stimulation. Des pauses mouvement ont été prévues dans le programme de la conférence et de plus amples informations sont disponibles dans l'emploi du temps quotidien. Les participants à la

conférence ont accès gratuitement aux cours collectifs de fitness, au Hangar Fitness Centre et au gymnase ouvert dans le cadre de la Free Week of Fitness de l'UBC Recreation. Le programme des cours est disponible à l'adresse suivante : <https://recreation.ok.ubc.ca/fitness/group-fitness/>.

Si vous souhaitez nous faire part de votre expérience de la conférence en termes d'accessibilité et de bien-être, que ce soit avant, pendant ou après la conférence, veuillez contacter natalie.forssman@ubc.ca.

General Information, Information Générales

<https://blogs.ubc.ca/casca2024/general-information/>

Sustainability, Durabilité

<https://blogs.ubc.ca/casca2024/sustainability/>

Sexual Harassment and Sexual Violence, Harcèlement sexuel et violence sexuelle

<https://blogs.ubc.ca/casca2024/sexual-harassment-and-sexual-violence/>

Final Full Schedule CASCA 2024 – May 13th, 2024

All times posted in PST. Please check Gather program carefully to calculate your own time-zone.

WEDNESDAY, May 15

8:30am-6:30pm REGISTRATION, Second Floor, Nechako Building, Outside the Gathering Room

9:00am-10:00am Gather Orientation Hour
Come wander around to get to know the conference space

10:00-10:20 Conference Opening, COMM 201 and Gather Ponderosa Hall/Auditorium
Ponderosa
Syilx Welcome and Other Guests

10:30-12:00 BLOCK A IN PERSON

(Workshop) Revitalizing Crabgrass Collective: Traditions and Trajectories. Chair, Sarah Moritz (Thompson Rivers University) ART 206

Facilitators: Jenny Shaw (Thompson Rivers University), Rob Wishart (University of Aberdeen)

(Individual Flash Talks) Confronting the Institution, Neglect, Privatization, and Adaptation. ART 208

Chair, Justin Haruyama (UBC Okanagan)

~Mitigating Extractivism? The Social Consequences of Mining Activities' Compensation and Relocation in Malartic, Quebec, Sabrina Doyon (Université Laval) and Emmanuelle Bouchard-Bastien (Université Laval)

~Bed Alarms, Bureaucracy and Burnout: Contextualizing Ontario's Nursing Shortage, Kate Mahoney (Western University)

~Denial of Subjectivity - Public Educators in a time of Privatization, Noemi Rosario Martinez (SFU)

~"It felt like going into a battleground": Transitioning Out of Pediatric to Adult Care as Individuals Living with Rare Diseases, Dima Kassem (Western University)

~Negotiations of Personal and Institutional Responsibility for Transportation Habits During Climate Crisis, Blair Kingdon (Western University)

(Individual Papers) Anthropology of Food and Drug. ART 204

Chair, John Wagner (UBC Okanagan)

~Sustainable Agriculture, Fertilizers, and New Forms of Value Production, Cameron Butler (York University)

~Time, Weather, and Corn, Julia Murphy (Kwantlen Polytechnic University)

~The Fruits of Whose Labour? The Techno-Rhetoric of 'Regenerative Agriculture' and Imagining Humanless Food-Production, Kathleen Hutton (Independent Researcher)

10:30-12:00 BLOCK A GATHER

(Workshop) La production d'un zine comme méthode d'analyse de données ethnographiques (Apple Room/Salle Pomme), Zoé Fortier (Université Laval).

(FILM Screening and Discussion: Citrus Theatre/Théâtre des Agrumes *Filús (28 min. film)*). Chair: Christine Schreyer (UBC Okanagan). Followed by a discussion led by film maker, Pamela Block.

12-1pm LUNCH BREAK

Food trucks outside of University Centre (UNC); Scholars Café in the Admin Building (ADM)

12pm-4:30pm BOOK EXHIBIT OPENS

2nd floor Arts Foyer and Gather (Courtyard/Cour)

1-2:30pm BLOCK B IN PERSON

(Roundtable) Climate Change Perspectives: Temporality, Voice, Living Knowledge(s). Abra Wenzel (Carleton University), Chair. ART 206

Carole Therrien (Carleton University); Elliott Reichardt (University of North British Columbia, Stanford University).

(Organized Panel) Incidental Skills, Surprising Lessons: Trajectories of Learning from the Field. Mary-Lee Mulholland (Mt Royal) and Martha Radice (Dalhousie), Organizers. ART 202

Chair, Mary-Lee Mulholland

~Skills I Didn't Learn, Maggie Cummings (University of Toronto)

~Lessons Beyond Solitude: Meditating on the Social Trajectories of Individual Meditation, Jason Ellsworth (Dalhousie University)

~Leafcutter Ants Meet Anthropologies of Value, Daniel Salas-Gonzalez (Dalhousie University)

~Chokeholds and Fear: Skills Acquired in Self-Defence Classes, Mary-Lee Mulholland (Mt Royal University)

~Making Carnival in New Orleans: The Trajectory from Hand to Heart to Head, Martha Radice (Dalhousie University)

(Individual Papers) Living Together. ART 208

Chair, David Geary (UBC Okanagan)

~Trans/national Liminal Spaces: A Legacy of Crises in Asylum Seeker Accommodation Centres in Ireland, Angèle Smith (University of Northern British Columbia)

~Memeing the War: The Ethnography of War and Russia's Invasion of Ukraine, Michel Bouchard (University of Northern British Columbia)

~Temple Under Temples: A Comparison of Sedimented Sacred Sites with Multifaith Significance in England and India, Byron Arthur Clark (UBC Vancouver)

~"How can you call them Ukrainians?" The Case of Ukrainian Soldiers Who Speak Russian or Surzhyk in the Armed Forces of Ukraine, Viktoriya Popovich (University of Alberta)

(Organized Panel) Scaling Sedimented Histories and Vital Trajectories in the Revitalization of Indigenous and Minority Languages. Jenanne Ferguson (MacEwan University), Organizer. ART 204

Chair, Jenanne Ferguson

~Does "Reconciliation" Support "Reclamation"? Competing Trajectories for Indigenous Languages in Canada, Sarah Shulist (Queens University)

~Linguistic Necropolitics and Scale of Language Endangerment: Responses through Indigenous Hip Hop Substructures in Nigeria and Canada, Soji Babalola (Queen's University)

~Old Names, New Names: The Trajectories of Indigenous Languages in the Urban Spaces of Edmonton, Alberta, Jenanne Ferguson (MacEwan University) and Cheyenne Neufeld (Macewan University)

~"It's parents' fault:" Contextualizing Discourses on Family Roles in Circassian Language Preservation Within a Historical-Political Context, Valeriya Minakova (Pennsylvania State University)

1-2:30pm BLOCK B GATHER

(Roundtable) Introducing Anthropology to Undergraduates: Sedimented Histories and Vital Trajectories in the Classroom and on the Syllabus. Maggie Cummings (University of Toronto Scarborough), Organizer. Larch Room/Salle Mèlèze

Chair, Melissa Gauthier

Participants: Julia Murphy (Kwantlen Polytechnic University), Janita Van Dyk (University of Toronto), Marwa Turabi (University of Toronto), Eva-Marie Kovacs-Kowalke (University of British Columbia, Okanagan), and Maggie Cummings (University of Toronto, Scarborough)

2:30-3pm BREAK, Tea, coffee, juice and light snacks, 2nd Floor ARTS Building

2:30-2:45 Movement Break (second floor Arts or weather permitting outside Arts Building ground level in the Central Courtyard) - No equipment needed, FREE

3:00-4:30 BLOCK C IN PERSON

(Workshop) DIY Filmmaking: Novel Creative Trajectories of Self, World, and Collaboration. Jared Epp (Carleton University). ART 206

(Workshop) Anthropology and Public Art?/ Anthropologie et Art Public? Rine Veith (St Mary's University/Université Laval). ART 208

(Roundtable) First Nation and Researcher Collaborations on Archival and Museum Repatriation Towagh Behr (Kwusen Research and Media, Victoria), Chair. ART 204

Anna Kay Eldridge (Simpco First Nation), Bradley Clemens (GRASAC), Sarah Raven (Kwusen Research and Media), Brian Holmes (Upper Nicola Band) (Discussant).

(Organized Flash Talks) Forward—With All Our Kin. Alex Oehler (University of Regina), Organizer. ART 202

Chair, Alex Oehler

~Women Who Hunt in the Western Canadian Arctic, Alesha Stark (University of Regina)

~Making a Way with Dog Sleds, Pradeep Ranjan Doley Barman (University of Regina)

~Learning about Animal Desires through Dance, Alex Oehler (University of Regina) and Dwayne Drescher

~Ethnographic Inquiry into a Community Garden: Trajectories to Human-Bee Resilience, Ursula Bero (Independent Researcher)

(Organized Panel) New Ethnographic Research on the Energy Industry in Western Canada. Clint Westman (University of Saskatchewan), Organizer. ART 210

Chair, Clint Westman

~Extractive Industry, Edible and Medicinal Plants and Food Sovereignty in Bigstone Cree Nation, Alberta, Meghan Lindholm (University of Saskatchewan)

~Mineral Licks, Grizzly Dens, and Riparian Zones in the Montney: New Trajectories in Western Canadian Energy Regulation, Caura Wood (Independent Researcher)

~"That's a Broken Circle:" The Top of the Head People, Treaty Ecologies, and Health in Alberta's Oil Sands Region, Lucas Edmond (University of Saskatchewan)

~Following Hot Trails, Unearthing Radioactive Materials. Trajectories of Uranium Ore on a Dene First Nation's Reserve (Northwest Territories and Alberta), Laura Goyhenex (University of Aberdeen)

Discussant: Tara Joly (University of Northern British Columbia)

3:00-4:30 BLOCK C GATHER

(Roundtable) Organizing Objects Through the Stories We Tell: Part 3 Jason Ellsworth (Dalhousie University) and Zabeen Khamisa (University of Winnipeg), Co-Organizers. Larch Room/Salle Mèlèze.

Chair, Zabeen Khamisa

Storytellers: Elaine McIlwraith (Western University), Riddhi Pandey (Geneva Graduate Institute), Ingrid Hall (Université de Montréal), Cassandra Barnes (CUNY Graduate Center), Martin Hébert (Laval University), Sandrine Lambert (Laval University), Anna Nuemann (Harvard University)

4:30-5:00pm BREAK

5:00-6:30pm BLOCK D IN PERSON

(Roundtable) Inequity and Disaster: Exploring the Role of Risk and Vulnerability in Shaping Everyday Experience with Weather and Climate Extremes. Jennifer Spinney (York University), Chair. ART 208

Jennifer Spinney (York University), Ian Puppe (Brandon University), Gerald McKinley (Western University)

(Workshop) Terrestrial, Aquatic, and Atmospheric Phenomena of Syilx Okanagan Territory (Kelowna): A Workshop in Mediated Attunement to New Environments. Maria Michails (University of Ottawa). ART 206

[Sign-Up here.](#)

(Individual Papers) Community Engagement. ART 204

Chair, Shannon Ward (UBC Okanagan)

~ Beyond Historical Interpretations: Navigating Contemporary Métis Realities and Identities in Community Discourse, Angie Tucker (University of Alberta)

~ "I just do it from my heart": the Legacy of Lifesaving in Remote Indigenous Communities on the Pacific Northwest Coast, Megan Muller da Silva (UBC Vancouver), Jim Christenson, Alex Kent, Nicole Malcomson, Jeannette Watts

~ Exploring the Intersection of Virtual Reality Technology and Indigenous Language Revitalization: A Comprehensive Analysis of Current Scholarly Work and Case Studies from VR Labs, Allyson Brinston (University of Alberta)

~ Indigenous Theatre and Performance as Catalyst for Social Change in Northern BC, Ekpeno Ukut (UNBC)

~ Indigenous as a Decolonizing Praxis, Corinna Netherton (UBC Okanagan)

5:00-6:30pm BLOCK D GATHER

(Digital Posters) Vital Imagery 1 – Anthropology across spaces and places. Cherry Room/Salle Cerise.

Chair, Fiona P. McDonald (UBC Okanagan)

Poster 1: Beyond the Paint: Examining Transformations in Body Paint Usage in Miss and Mister Terena Pageants

Marie-Charlotte Pelletier-De Koninck (Université de Montréal)

Poster 2: Freedom through Imprisonment: Reimagining India's Freedom Fighters as Carceral Subjects
Riddhi Pandey (Genevea Graduate Institute)

Poster 3: "No marriage and no childbirth making us stay safe": Exploring the fear of marriage discourse and hegemonic femininities in Chinese social media.

Haiyi Zheng (UCLA)

6:30 to 8:30 Welcome Mixer, Gather Courtyard/Cour or Okanagan Lake/Lac Okanagan

In-Person

7-9pm

Welcome Reception, UNC 200 Ballroom and Patio

Light Refreshments and Barbecue (Vegetarian friendly)

THURSDAY, May 16

8:30am to 6pm REGISTRATION Second Floor, Nechako Building, Outside the Gathering Room

9:00am to 4:30 BOOK EXHIBIT
2nd floor Arts Foyer and Gather Courtyard/Cour

9:00-10:30am BLOCK E IN PERSON

(Roundtable) tráí i? sa?ǎwip - interwoven roots. The Creative Legacy of the Inkameep Day School as Inspiration for Contemporary and Future suk^wna?qinx (Okanagan) Arts and Cultural Practices. Andrea Naomi Walsh (University of Victoria), Organizer and Chair. ART 204
Taylor Baptiste, Jenna Bower, Jane Stelkia, Sheri Stelkia.

(Organized Panel) Sensory Methods in Crisis. Sabrina Peric (University of Calgary), Organizer.
ART 206

Chair, Sabrina Peric

~The Soundscape of Crisis: Bird and Tailing Pond Life in Northern Alberta's Boreal, Sabrina Peri (University of Calgary)

~The Critical Role of Genre in Ethical Representation of Crises: A Reflection on Drawing as an Ethnographic Method, Narges Khalesimoghaddam Ghaen (University of Calgary)

~Parallel Play: Experiments in Picturing the Near Arctic, Lindsay Bell, University of Western Ontario, Jesse Colin Jackson (University of Calgary, Irvine)

~Sensing Place: from New York's Rensselaer plateau to the Yukon's taiga-tundra, Maria Michails (University of Ottawa)

(Roundtable) Negotiating Economic Multiplicity Across Indigenous North America, Bobi Steel (McGill University), Chair. ART 208

Jane Calderbank (McGill University), Colin Scott (McGill University), Xavier Gransden (Université Laval), Sarah Moritz (Thompson Rivers University)

(Individual Papers) Writing, Poetics, Stories. ART 210

Chair, Laura Meek (UBC Okanagan)

~Writing Depression, or, Living with Night Vision, Petra Rethmann (McMaster University)

~Reflections on Art, Ethnography, and Arts-based Ethnographies, Madelyn Prevost, **Salisbury Award Winner** (Simon Fraser University)

~Object Elicitation as Storytelling-Centered Methodology; or, How Archaeologists Can Be Storytellers Every Once in a While, Katherine Davidson (Carleton University)

~Sedimented Memories: Memoir Writing as Decolonial Ethnography, Kimberley McKinson (Vanderbilt University)

~Insistence of an Indigenous City: Transformative Narratives in Winnipeg, Deanna Bogaski (Carleton University)

9:00-10:30am BLOCK E IN GATHER

(Roundtable) Histories of Anthropology Departments in Canada / Les Histoires des Départements D'Anthropologie au Canada. Brian Thom (University of Victoria), Organizer. Larch Room/Salle Mèlèze.

Rob Hancock (University of Victoria), Chair

Participants: Rob Hancock (University of Victoria), Natacha Gagné (Université Laval), Samuel Beaudoin (Université Laval), Irène Svoronos (McGill), Clinton Westman (University of Saskatchewan), Julien Riel-Salvatore (Université de Montréal), Roxane Archambault (Université de Montréal), and Brian Thom (University of Victoria).

10:30-11am BREAK, Tea, coffee, juice and light snacks, 2nd Floor ARTS Building

11:00am-12:30pm Plenary 1: IN PERSON and GATHER

Honouring Place and Protocol: UBC Okanagan approaches to Indigenous partnerships. (Adrienne Vedan and Christine Schreyer, UBC Okanagan). Room 214 and Gather Ponderosa Hall/Auditorium Ponderosa

12:30-2pm The Sawchuck Family Theatre
The Scars in Our Community, Andreas Rutkauskas (UBC Okanagan)

12:30-2pm CASCA Women's Network Lunch, The Gathering Room, Nechako
Ticket required, Lunch provided

12:30-2pm LUNCH BREAK
Campus options: Food trucks outside of University Centre (UNC); Scholars Café in the Admin Building (ADM)

1:30-2pm Social and Wellness Break on Gather. Orchard Wellness Retreat/Centre de Bien-Être du Verger, Okanagan Lake/Lac Okanagan, Fieldnotes Café/Café des Notes de Terrain.

2:00-3:30pm BLOCK F IN PERSON

CASCA Women's Network Roundtable: Feminism for the 21st Century, Pauline McKenzie Aucoin (University of Ottawa), Organizer. Nechako Gathering Room.
Chair, Emma Varley (Brandon University)

Discussant, Heather Howard (Michigan State University)

Panelists: Astrida Neimanis (UBC Okanagan), Alison Conway (UBC Okanagan), Natalie Forssman (UBC Okanagan), Onyx Sloan Morgan (UBC Okanagan)

(Roundtable) Tourism Trajectories at 50: From the Late Valene Smith to the Future. Amy Speier (University of Texas, Arlington), Chair. ART 210

Michael De Giovine (West Chester University), Celia Tuchman-Rosta (Denison University)

(Organized Panel) Aspiration and Transnationalism among South Asia Youth. David Geary (UBC Okanagan), Organizer. ART 208

Chair, David Geary

~Inclusivity, Gender, and Mental Health: A Case Study on Bangladeshi-Canadian Youth, M. Mustahid Husain (University of Toronto)

~Hanging out in the Bazaar: "Friendly Guides" and Cosmopolitanism from Below in North India, David Geary (UBC Okanagan)

~Influencing Future Minds through Culture, History, and Education: Identifying the Reality and the Impacts of Chinese Academic Initiatives in Post-War Sri Lanka, Dimuth Tharaka Gamage (UBC Okanagan)

~Reclaiming the Shakya Lineage: Buddhist Youth and Memory at Sankisa in Uttar Pradesh, Manish Kumar (UBC Okanagan)

~Transnational Lives and Struggles of Indian Immigrants on Work/Dependent Visas in Dallas, USA, Parvathi Rajeevan (UBC Okanagan)

(Organized Flash Talks) Plenary 2: Rivers and Their People. John Wagner (UBCO) and Sabrina Doyon (Université Laval), Co-Chairs. ART 202

~Threats to the Quality of the Okanagan River: A Generational Issue?, Marlowe Sam (En'owkin Centre)

~ Thinking Alongside Brandt's Creek, Madeline Donald (UBC Okanagan)

~ Collaborative Governance in the Columbia River Basin: Creating an International River Basin Organization through Citizen Dialogue and Participatory Engagement, Joanne Taylor (UBC Okanagan)

~ The Peachland Creek Community Watershed, John Wagner and Rheanne Kroschinsky (UBC Okanagan)

~ The Water Serpent Spoke, Are We listening? Transformative Storytelling as Research Method for Water Security, Dacotah-Victoria Splichalova (UBC Vancouver)

~ Riverbanks Rewilding, Red Dusts, and Rare Birds: the St-Charles and St-Lawrence Rivers Crossroad, Sabrina Doyon (Université Laval)

~ From Risk to Leisure: Fluctuations, Flows, and Everyday Life by a River's Reservoir, Emmanuelle Bouchard-Bastien (Université Laval)

~ Rivers and Their People: Aral Sea Basin, Ilyas Kanybek (UBC Okanagan)

(Roundtable) The Vital Trajectory of Adaptation to Climate Change: Inching Institutions Forward. Linnéa Rowlett (Network on Culture), Chair. ART 206

Marie-Françoise Guédon (University of Ottawa)

2:00-3:30pm BLOCK F GATHER

(Workshop) CASCA Futures: A Visioning Exercise. Apple Room/Salle Pomme

Emmanuelle Bouchard-Bastien (Université Laval/CASCA Francophone Member at Large), Jason Ellsworth (Dalhousie University/CASCA Treasurer), Rine Veith (St Mary's University, Université Laval/CASCA Anglophone Member At Large).

Sponsored by the CASCA Executive Committee

3-5pm Material Memories: 3D Exhibition of Things

VEMS Exhibit, COM 107 - *co-curated by Dr. Fiona McDonald and students in*

ANTH 327: Things and UBC Studios.

3:30-4pm BREAK

3:30-3:45 Movement Break (second floor Arts or weather permitting outside Arts Building on ground level in the Central Courtyard) - No equipment needed, FREE

4-6:30pm Weaver-Tremblay Lecture

Mme. Carole Lévesque (Institut national de la recherche scientifique)

COM 201 Lecture Theatre and Ponderosa Hall on Gather

Lecture will be presented in French with English captions. English audio interpretation will also be available on Zoom, please bring your own device and earphones to listen to the interpretation.

Gather - Social Mixer to follow in the Courtyard/Cour

In Person - Reception, to follow, outside of COM 201 Lecture Theatre

Cash Bar (one free drink ticket per person) Beer and Wine \$5 each, fizzy water \$2

Appetizers

FRIDAY, May 17

8:30am to 6pm REGISTRATION Second Floor, Nechako Building, Outside the Gathering Room

9:00am-4:30pm BOOK EXHIBIT
2nd floor Arts Foyer and Gather Courtyard/Court

9:00-10:30am BLOCK G IN PERSON

(Roundtable) CASCA in the Next 50 Years: From Where and For Whom? Mary-Lee Mulholland (Mt Royal University), Chair. ART 202

Bernard Perley (UBC Vancouver), Rine Vieth (St Mary's University/Laval Université), John Cho (UBC Okanagan), Martha Radice (Dalhousie University), Rob Hancock (University of Victoria), Alexandrine Boudreault-Fournier (University of Victoria)

(Roundtable) Rehearsal from the Margins: Harm Reduction and Emergent Ecologies of Care. Enkhe-Tuyaa Montgomery (McGill University), Chair. ART 206

Danya Fast (UBC Vancouver), Jennifer Lavalley (UBC Vancouver), Michelle Olding (University of Toronto)

(Roundtable) Organizing Objects Through the Stories We Tell - Part 2. Jason Ellsworth (Dalhousie University), Chair. ART 204

Participants: Victoria Castillo (Yukon University), Madelyn Prevost (Simon Fraser University), Anastasiia Mykolenko (Université de Montréal), Emma Varley (Brandon University)

(Individual Papers) Inclusion/Exclusion/Bodies. ART 208

Em Isaak (UBC Okanagan), Chair

~Gendered Ideologies in Canadian Cultural Resource Management Archaeology, Madison Badger (Lethbridge University)

~Pride Body/Inner Auntie: Physique Preparation for Canadian Pride Events, Daniel Uy (University of Toronto)

~From Forms to the Field: Negotiating Binary Logics in Co-ed Ultimate Frisbee, Victoria Clowater (McMaster University)

~"A lei não pegou" – Examining changing discourses of disability and inclusion in Southern Brazil, and individual responses to "The law didn't grab", Matthew Resendes Medeiros (Western University)

~The earth and the seed, the soil and the sap: Negotiating gender and hereditary relations through the prism of mares and stallions in the breeding and sale of racehorses at Deauville, France and Saratoga Springs, USA/ La terre et la graine, le terreau et la sève: Négociation des relations de genre et d'héritage par le prisme des juments et étalons dans l'élevage et les ventes de chevaux de course à Deauville, en France et à Saratoga Springs, aux Etats-Unis, Irène Svoronos (McGill University)

~"We do not sleep anymore:" the Hidden Effects of Spotted Hyenas (Crocuta Crocuta) on Human Well-Being, Justin Raycraft (University of Lethbridge)

9:00-10:30am BLOCK G GATHER

(Roundtable) EMERGE MATRIX: A Cabinet of Curious Ethnographic Practices. Fiona P. McDonald (University of British Columbia, Okanagan), Organizer. Larch Room/Salle M  l  ze.

Kregg Heatherington, Bart Simon, Melina Campos Ortiz, Derek Pasbord, Carlos Olaya D  az, Camila Patino Sanchez (Concordia Ethnography Lab)

Deborah Thomas, Allisa Jordan, Pablo Aguilera Del Castillo, Astrid Pickenpack (UPenn Centre for Experimental Ethnography)

Andrew Gilbert, Joshua Barker, Jean Chia, Nick Smith, Kassandra Spooner-Lockyer, Noha Fikry (U Toronto Ethnography Lab)

Fiona P. McDonald, Suzi Asa, Donna Langille, Emilie Isch, Savannah Kosteniuk (UBCO Collaborative + Experiential Ethnography Lab)

11:00am-12:30pm *Keynote Address - Jessica Kolopenuk (University of Alberta), Rick W.A. Smith (George Mason University)*

The Commons (COM 201) and Ponderosa Hall/Auditorium Ponderosa

“Strange Bedfellows? Kinking the Colonial Relationship between Critical Indigenous Studies and Biological Anthropology

12:30-2pm The Sawchuck Family Theatre
The Scars in Our Community, Andreas Rutkauskas (UBC Okanagan)

12:30- 2pm LUNCH BREAK
Campus options: Food trucks outside of UNC; Scholars Caf   in the Administration Building (ADM)

1:30-2pm Social and Wellness Break on Gather. Orchard Wellness Retreat/Centre de Bien-  tre du Verger, Okanagan Lake/Lac Okanagan, Fieldnotes Caf  /Caf   des Notes de Terrain.

12:30 – 2pm
Anthropologica Editorial Board Meeting, Alexandrine Beaudreault-Fournier, Chair. ART 276

1:00 to 2:00

LingANTHLing network meeting. Eric Henry, Chair. ART 204 and Gather *Larch Room/ Salle Mèlèze*.

2:00-4:30pm

Tours

Sunflowers Tour, on Campus (meet by the courtyard pond at 2:00)

Sncewips Museum, West Kelowna (transportation included in ticket price, bus leaves campus at 2:10pm, meet outside Nechako building near F Parking Lot, and returns for 4:30pm)

Pre-registration required, see website for more details

2:00-3:30

BLOCK H IN PERSON

(Digital Posters) Vital Imagery 2 – Language, Identity, and Storytelling. The Commons, The Sawchuk Family Theatre (Engagement Theatre). Fiona P. McDonald (Chair).

Poster 1: Des francophones en grande précarité à Vancouver: immersion dans des parcours de vie vulnérables. Entre difficultés du travail de terrain et recherche de perspectives innovantes.

Annabelle Glas (University of British Columbia)

Poster 2: Entre identité et utilité en context globalisé: Les locutorats au centre des (ré-) orientations contemporaines des dynamiques de l'euskera en Euskadi et du catalan en Catalogne.

Laurence Alain (Université Laval)

Poster 3: Désamorcer la langue: Le role du gaélique irlandais dans les constructions identitaires et le processus de paix dans la ville de Belfast.

Vicky Langlois (Université Laval)

Poster 4: Punjabi Verbal art in the Canadian Diaspora

Amber Shergill (MacEwan University) and Jenanne Ferguson (MacEwan University)

Poster 5: Using Living Dictionaries for a Community of Practice

Clare Woznura (University of British Columbia, Okanagan)

Poster 6: Nobodies Home: Building a believable period domestic space inspired by a museum display

Gerry Straathof (University of Calgary), Sabrina Peric (University of Calgary) and Jean-René Leblanc

(University of Calgary)

(Roundtable) In the Wake of Ethnography: Vital Trajectories After Teit. Sarah Moritz (Thompson Rivers University), Chair. ART 208

Andrea Laforet (Carleton University), John Haugen (Nlaka'pamux Tribal Council), Andie Palmer (University of Alberta), Angie Bain (UBCIC), Regna Darnell (Western University)

(Roundtable) Data Sovereignty and Data Repatriation: The Inevitable and Necessary Trajectory for Anthropology, James Waldram (University of Saskatchewan), Chair. ART 204

Naomi Adelson (York University), Peter Armitage (Independent Researcher), Amber Ridington (Memorial University)


2:00-3:30 **BLOCK H GATHER**

(Individual Flash Talks) Identity in an Anthropological Lens. Spruce Room/Salle Épinette. Chair, Justin Haruyama (UBC Okanagan)

~ Non-binairité: Représentations historiques, culturelles et contemporaines, Bixie Caroline Lacoste Bigras (Université de Montréal)

~From the lens of linguistic racialization: Vietnamese students' English-using experience at Simon Fraser University, Ngoc Le (Simon Fraser University)

~Public Anthropology through an Online Community: A Multi-sited Collaborative Ethnography of a Grassroots Latin American Collective, Andres Zambrano Morena (University of Calgary)

3:00-4pm **Awful Splendour, Andreas Rutkauskas (UBC, Okanagan) **
VEMS Exhibit, COM 107

3:30-4pm **BREAK (tea, coffee, on second floor Arts)**

3:30-3:45 **Dance Break (second floor Arts or weather permitting outside Arts Building on ground level in the central courtyard) - No equipment needed, FREE**

4:00-5:30 **BLOCK I IN PERSON**

(Digital Posters) Vital Imagery 3 – Bodies in Diverse Environments. The Commons, Sawchuk Family Theatre. Fiona. P. McDonald, Chair.

Poster 1: Platform Anthropology: Data (De)Commodification, Digital Ethics, and Building the Transgender Media Portal.

Jada Gannon-Day (Carleton University)

Poster 2: To be Q'eqchi' in the time of COVID-19

Natalya Jones (University of Saskatchewan) and James B. Waldram (University of Saskatchewan)

Poster 3: What a fungus knows: foraging as a sensory experience in multispecies encounters

Wenrui Li (McGill University)

Poster 4: Green big data industry? A political ecology of data centers in Guizhou, China. Jingya Dai (University of British Columbia, Okanagan)

Poster 5: Two-Spirit Joy and 'Coming In' to Métis Community
Ren Jager (Colorado State University)

Poster 6: Stronger Together: Mitigating Infectious Threats in a Q'eqchi' Maya Community
Katie La Brie (University of Saskatchewan)

(Organized Panel) Anthropological Trajectories and Arctic Futures: Historical and Contemporary Debates in Arctic Research, Donna Patrick (Carleton University), Organizer ART 204

Chair, Donna Patrick

- ~Language and Education: Trajectories and Arctic Futures, Donna Patrick
- ~ Inuit Food Sharing, Food System, and Food Security, George Wenzel (McGill University)
- ~ Subarctic Art: Women's History, Cultural Legacy, Future Imaginaries, Abra Wenzel (Carleton University)
- ~ Inuit in Contemporary Anthropological Theory, Pamela Stern (Simon Fraser University)
- ~ Transitional houses for transitional culture – anthropologists, plywood and the community as public health intervention in the eastern arctic, c. 1960, Christopher Fletcher (Université Laval)
- ~ From C.D. Howe to "Medevac:" a History of Health Care and Evacuation in Nunavik (1950-1996), Caroline Hervé (Université Laval)

(Individual Flash Talks) Research in Conflict: The Politics of Documentation. ART 208

Chair, Shannon Ward (UBC Okanagan)

- ~Researching Cognitive Disability: What does it look like?, Bryn James-Cavan (Western University)
- ~Tlingit Place-Names: Legacies and Trajectories, Emily Comeau (UBC Okanagan) and Christine Schreyer (UBC Okanagan)
- ~Can We Build Collectively in Digital Heritage? An Inuvialuit Case Study, Emily Henry (Western University)
- ~Heritage in Conflict: Contesting the Meanings of the Past for a Politics of the Future at the Lachine Canal, Maya Lamothe-Katrapani (Concordia University)
- ~The Material Environment and Social Tensions of the Okanagan Rail Trail 2SLGBTQ2IA+ Users, Em Isaak (UBC Okanagan)
- ~Prioritizing Body Donation Programs in the Anthropology Departments of North American Universities, Trinity Roche (University of Toronto)

(Organized Panel) The Ethnographic Bistro: A Chaos Menu for Anthropology, Tracey Heatherington (UBC Vancouver) ART 202

Chair, Tracey Heatherington

- ~The Archival Afterlife of Ethnographic Research in Hong Kong, Alan Smart (University of Calgary)
- ~Creating an Anthropological Feast of Chop Suey, Josephine Smart (University of Calgary)
- ~Bear-ly Coherent: A Chaos Recipe for Partridge Stew, Bernard Perley (UBC Vancouver)
- ~Flights of Fancy: Writing Culture, Nature, Climate, and Place with Adventurous Palate, Tracey Heatherington (UBC Vancouver)
- ~The Collideroscopic Sensorium, David Howes (Concordia University)

4:00-5:30

BLOCK I GATHER

(Individual Papers) Addressing Anthropological Challenges. Spruce Room/Salle Épinette. Chair, Victoria Castillo (Yukon University)

~ Indigenous-with-Indigenous Research: Challenges, Advantages, and Implications, Sardana Nikolaeva (University of Toronto) and Masha Kardashveskaya (University of Manitoba)

~Identity Crisis in the 21st Century – A Case of Batwa Indigenous People in Burundi, Grace Amarachi Lekwauwa (University of Northern British Columbia)

~Navigating Fieldwork Ethics: Participating Observation of Made Vulnerable Youth in Public Spaces, Julien Brisson (University of Toronto)

~Better Understandings of Salish People's Foodways and Re-Indigenizing Contemporary Salish Food Systems. Joshua Brown (University of Colorado)

~Psychedelic Medicalization: The Trajectory of Psychedelic Clinical Research from the 1950s to Today, Kelly Thomas (UBC, Vancouver)

7:30-8:30pm

Drag Panel, John Cho (UBC), Shaka McGlotten (Purchase College, SUNY), Nishant Upadhyay (University of Colorado, Boulder), and Shay Dior. Laurel Packinghouse, Downtown Kelowna, 1304 Ellis Street (Return transportation included in ticket price, meet outside of Nechako at the F Parking Lot; this bus will return to Campus around 10pm)

8:30-10pm *Drag Performance*. Shay Dior and the House of Rice Cake

*Note, ticket required

Cash Bar, beer and wine \$5 each and fizzy water \$2

SATURDAY, May 18

7:00-8:30am Chairs' Breakfast Nechako Gathering Room, Breakfast provided

8:30am- 12pm Noon REGISTRATION Nechako, Second Floor, outside of the Gathering Room

9:00am-12:00pm BOOK EXHIBIT
2nd floor Arts Foyer and Gather Courtyard/Cour

9:00-10:30am BLOCK J IN PERSON

(Roundtable) Trajectories of Migration and Language Change: A Dialogue on Urban Language Vitality, Shannon Ward (UBC Okanagan), Chair. ART 206

Jenanne Ferguson (MacEwan University), Rifah Rafia Monir (UBCO), Nawang Seldon (Tibetan Cultural Society of British Columbia), Lena Sidorova (North Eastern Federal University, Yakutsk), Rachel McGraw (University of British Columbia, Okanagan).

(Roundtable) Trajectories for Planetary Health in a Hollowed-Out Anthropocene: Rebuilding a Future for Public Health, Christina Holmes (St Francis Xavier University), Chair. ART 208

Chris Fletcher (Université Laval), Sam Meyer (University of Waterloo), Craig Handler, Janice Graham (Dalhousie University), and Christina Holmes (St Francis Xavier University)

(Organized Panel) Making Sense: Exploring Sensory Ecologies in Everyday Life, Jasmin Rana (Leiden University), Organizer. ART 204

Chair, Jasmin Rana

~Stories of the Street: Empathic Engagements with Everyday Listening(s), Craig Farkash (Concordia University)

~The Sensory Ecology of Running 'Outdoors', Jasmijn Rana (Leiden University)

~Garden as Pacemakers, Arba Bekteshi (University of Tirana)

~Seeing Time: Modelling Landscape Change in Canada's Mountains, Sarah Jacobs (University of Victoria)

(Individual Papers) Critical Directions for Anthropology. ART 210

Chair, Fiona P. McDonald (UBC Okanagan)

~Unsettling Disciplinary Strata: Towards a Black Canadian Feminist Anthropology, Savannah Kosteniuk (UBC Okanagan)

~Why the World Needs Anthropology?, Eva-Marie Kovacs-Kowalke (UBC Okanagan)

~Anthropology as a Guide through Challenging Times: Fieldwork Trajectories and the COVID-19 City, Francesca Pegorer (UBC Vancouver)

~Designing for Wild Spring Chinook Salmon: Poiesis in the Post-Dam Liminal, Jane Calderbank (McGill University)

~Re-learning Life and Death: The Politics of Integration and Apprenticeship into the Indigenous ways of working with Santa Muerte, the Mexican Death Saint, Kate Kingsbury (University of British Columbia)

(Roundtable) Sanism and the Mad Subject. Luke Kernan (University of Victoria), Chair. ART 202
Kim Fernandes (University of Pennsylvania), Rachael McMahon (Independent Researcher), Danielle Landry (Toronto Metropolitan University), Marina Morrow (York University), Brigit McWade (Lancaster University)

9:00-10:30am BLOCK J GATHER

(Workshop) Heal, repair, restore: from fracture to research as a healing practice, Amanda Jousset (University of Neuchâtel). Apple Room/ Salle Pomme

(Film screening) The Kala Language Project: Kala Walo Nuã a UBC Okanagan (Christine Schreyer and John Wagner) and Kala Language Committee collaboration. Come view this film at any point in the conference in the Citrus Theatre/Théâtre des Agrumes. Bottom right carpet area (light blue).

(Film screening) El Sitio del Plomo (The Site of Lead) Social Poisoning in El Salvador. A documentary film by the late Hugo DeBurgos (UBC Okanagan). Come view this film at any point in the conference in the Citrus Theatre/Théâtre des Agrumes. Bottom left carpet area (dark blue).

10:30-11:00am BREAK, tea, coffee, light snacks, 2nd floor ARTS Building

11:00am-12:30pm BLOCK K IN PERSON

(Individual Flash Talks) Negotiating Identity: Materiality, Embodiment, and Culture ART 202
Chair, Laura Meek (UBC Okanagan)

~Discrimination, Wicca, and Kawaii: A Comparison of Tarot in Japan and Neopaganism, Kristal Barrywood (University of Alberta)

~"Is it halal?" Muslim Women Negotiating Halal Food Practices in Canada, Lisa Kremer (Simon Fraser University)

~Re-envisioning the Anthropological Canon with the Ethnomusicological Insights of José María Arguedas, Valeria Paola Díaz Cuba (UBC Okanagan)

(Individual Papers) Care and Contracts ART 208
Chair, Natalie Forssman (UBC Okanagan)

~ Wearing Work: Debility and the Body in Migrant Care Work, Jennifer Shaw (Thompson Rivers University)

~ Patriarchy, Privilege, and Property: How Homeless Women Suffer from Erasure in Gender-Specific Housing Solutions, Emmy Marks (University of Alberta)

~ The Biocultural Importance of the Indigenous Fruit Tree 'Iomay' (Ximenia americana) for Maintaining Women's Health and Social Wellbeing in Mursi (Mun), Southern Ethiopia, Shauna Latosky (University of Northern British Columbia)

(Roundtable) Réseau d'échange sur l'aménagement langagier, Michelle Daveluy (Université Laval), Organisatrice. ART 204

Heidie Vachon (Innu Takuaihan Uashat Mak Mani-Utenam), Laurence Alain (Université Laval), Vicky Langlois (Université Laval), Honorine Guichard (Université Laval)

(Roundtable) Tourism Vitalities? Here-and-Now in the Okanagan, Sue Frohlick (UBC Okanagan), Chair ART 206

David Geary (UBC Okanagan), Coralee Miller (Sncewips Heritage Museum), Alana Firedancer (Kelowna Museums), Maria Garcia (Kelowna Museums), Nassim Zand (UBC Okanagan), Jenna Bower (Nk'mip Desert Cultural Centre)

(Workshop) CASCA Futures: A Visioning Exercise ART 210

Emanuelle Bouchard-Bastien (Université Laval/CASCA Francophone Member at Large), Jason Ellsworth (Dalhousie University/CASCA Treasurer), Rine Veith (St Mary's University, Université Laval/CASCA Anglophone Member At Large).

Sponsored by the CASCA Executive Committee

11:00am-12:30pm BLOCK K GATHER

(Roundtable) Precarious Labour in Canadian Anthropology. Larch Room/ Salle Mélèze. Eric Henry (Saint Mary's Univeristy), Organizer and Chair.

Participants: Deidre Rose (University of Guelph) and Capitu Petersen (Saint Mary's University)

12:30-2:00pm *Annual General Meeting, The Commons, COM 201 Lecture Theatre and Gather Ponderosa Hall/Auditorium Ponderosa*

Lunch provided for in-person participants

All welcome

1:30-2:00

Social and Wellness Break on Gather. Orchard Wellness Retreat/Centre de Bien-Être du Verger, Okanagan Lake/Lac Okanagan, Fieldnotes Café/Café des Notes de Terrain.

2:00-3:30pm BLOCK L IN PERSON

(Workshop) Sonic Stories: Exploring Relational Trajectories through Storytelling. Alexandrine Boudreault-Fournier (University of Victoria) ART 206

(Individual Papers) Futures, Hopes, Activisms ART 208

Chair, Christine Schreyer (UBC Okanagan)

~Folk Economics in Alberta: Oil's Fiscal Role in Sedimenting Conservative Ideologies of the Economy, Cai ap Gwilym (London School of Economics)

~ Using Discourse Analysis to Explore the Potential of Polycentric Governance and Environmental Policy, Gerald McKinley (Western University)

(Roundtable) Pedagogical Trajectories in Canadian Medical Anthropology, Sarah O'Sullivan (Capilano University) and Sarah Williams (University of Toronto), Co-Chairs ART 204
Robert Lorway (University of Manitoba), Laura Beach (University of Toronto)

2:00-3:30pm **BLOCK L GATHER**

(Individual Papers) Learning from Place. Spruce Room/Salle Épinette. Chair, Natalie Forssman (University of British Columbia, Okanagan)

~ Homecoming tourism in the Peruvian central highlands: Historical attachment to place, what is its future?, Susan Vincent (St. Francis Xavier University)

~LINCing Learners to Digital Literacy: Supporting social integration and English language learning during COVID-19, Robert Hanks (Independent Researcher) and Mark Turin (University of British Columbia) and H. Henny Yeung (Simon Fraser University)

~The Censor's Shadow: Discipling Turkey's Television Melodrama Industry, Zeynep Sertbulut (Haverford University)

~Building Peace in the Contesting Religious Sites: Babri Mosque-Ramjanmobhoomi Controversy in India, Sayema Khatun (Independent Scholar)

3:30-4pm **BREAK**

3:30-3:45 **Dance Break (second floor Arts or weather permitting outside Arts Building on the ground level in the central courtyard) - No equipment needed, FREE**

4:00-6:00pm *50th Anniversary Flash Talks Key Event.*
COM 201 in person, Gather Ponderosa Hall/Auditorium Ponderosa.

Bilingual Panel. John Wagner and Christine Schreyer (UBC Okanagan), Organizers. John Wagner and Francis Langevin, Co-Chairs.

Flashtalks will be presented in English and French with captions; interpretation will also be available on Zoom. Please bring your own device and earphones to access this audio in COM 201.

~Reframing Canadian Anthropology: From the CES Rebellion to CASCA, Peter Stephenson (University of Victoria)

~CASCA : singularités individuelles et portée disciplinaire, Sabrina Doyon (Université Laval)

~Existential Threats and Resilience in the History of CASCA, James Waldram (University of Saskatchewan)

~ Bénévolat, réseautage et collaboration à la CASCA, from networking among anthropologists to working as an anthropologist, Michelle Daveluy (Université Laval)

~Posters, Peers, and Praise: Navigating My First CASCA Experience, Allyson Brinston (University of Alberta)

~Qu'est-ce que la CASCA représente pour une jeune chercheuse d'établissement francophone?,
Emmanuelle Bouchard-Bastien (Université Laval)
~Key Career Moments with CASCA: Becoming an Anthropologist, Brian Thom (University of Victoria)

6:30-9:30pm *Banquet*, KF Centre for Excellence, 5800 Lapointe Drive, Kelowna
Tickets required for the dinner and one free drink, cash bar (beer and wine \$5 each, fizzy water \$2). Tickets available at the conference. Transportation is included – meet in front of Nechako building, F Parking Lot, and the bus will make return trips to campus. Banquet attendees will be blessed with the poetic sounds of Noedy HD and his Afro-Cuban Jazz Quintet.

CLOSING MIXER on Gather 6:00 to end – Courtyard/Cour, Okanagan Lake/Lac Okanagan

In Person Schedule Overview / Aperçu de l'horaire en personne

<https://trello.com/b/XH8iM671/casca-in-person-schedule>

Gather Schedule Overview / Aperçu de l'horaire des événements en Gather

<https://trello.com/b/VUq15swA/casca-virtual-schedule-all-times-posted-in-pst>



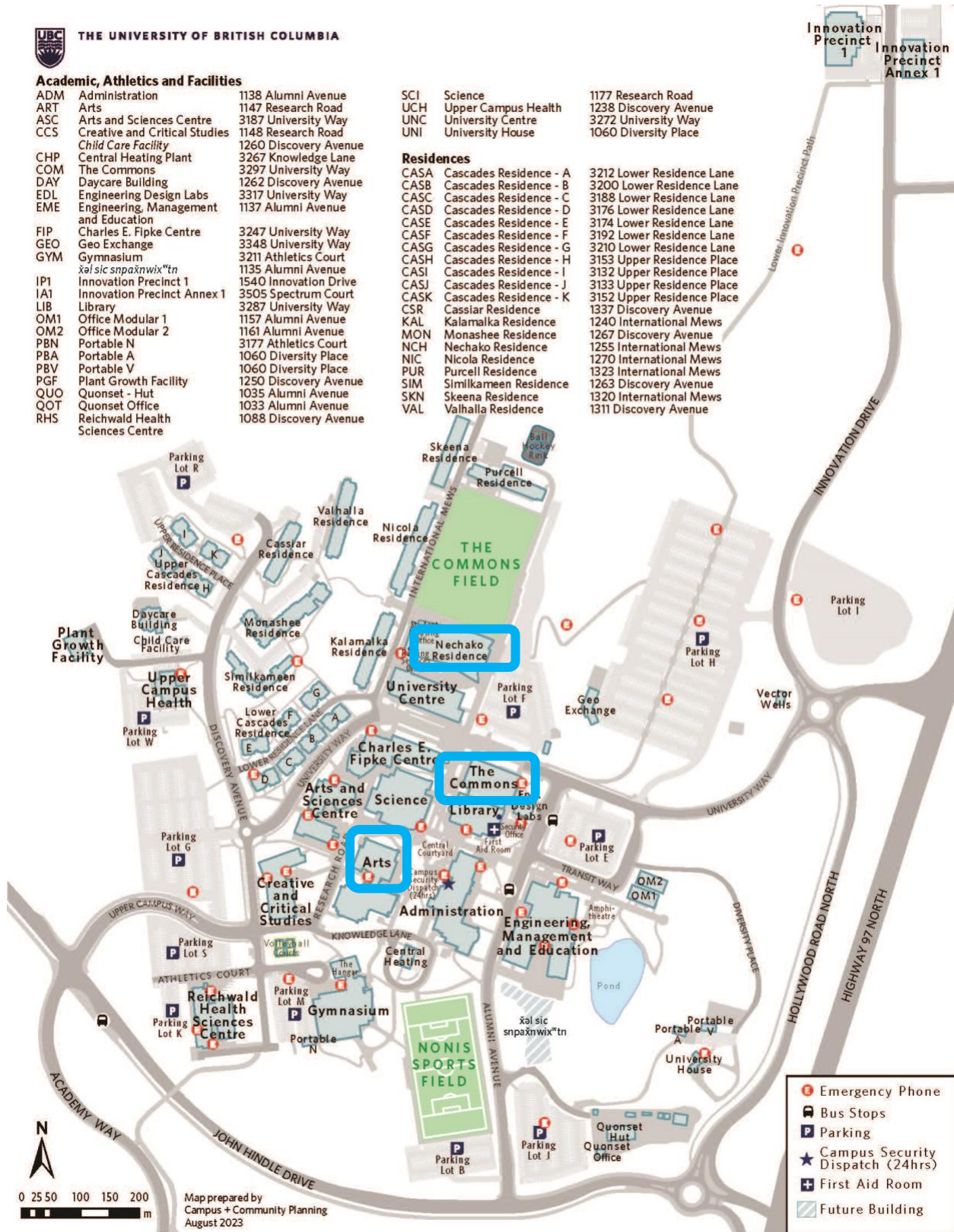
Academic, Athletics and Facilities

ADM	Administration	1138 Alumni Avenue
ART	Arts	1147 Research Road
ASC	Arts and Sciences Centre	3187 University Way
CCS	Creative and Critical Studies	1148 Research Road
	Child Care Facility	1260 Discovery Avenue
CHP	Central Heating Plant	3267 Knowledge Lane
COM	The Commons	3297 University Way
DAY	Daycare Building	1262 Discovery Avenue
EDL	Engineering Design Labs	3317 University Way
EME	Engineering, Management and Education	1137 Alumni Avenue
FIP	Charles E. Fipke Centre	3247 University Way
GEO	Geo Exchange	3348 University Way
GYM	Gymnasium	3211 Athletics Court
	<i>x̱ə́l s̱íc sṉə́x̱ṉw̱ix̱ʷ ṯṉ</i>	1135 Alumni Avenue
IP1	Innovation Precinct 1	1540 Innovation Drive
IA1	Innovation Precinct Annex 1	3505 Spectrum Court
LIB	Library	3287 University Way
OM1	Office Modular 1	1157 Alumni Avenue
OM2	Office Modular 2	1161 Alumni Avenue
PBN	Portable N	3177 Athletics Court
PBA	Portable A	1060 Diversity Place
PBV	Portable V	1060 Diversity Place
PGF	Plant Growth Facility	1250 Discovery Avenue
QUO	Quonset - Hut	1035 Alumni Avenue
QOT	Quonset Office	1033 Alumni Avenue
RHS	Reichwald Health Sciences Centre	1088 Discovery Avenue

SCI	Science	1177 Research Road
UCH	Upper Campus Health	1238 Discovery Avenue
UNC	University Centre	3272 University Way
UNI	University House	1060 Diversity Place

Residences

CASA	Cascades Residence - A	3212 Lower Residence Lane
CASB	Cascades Residence - B	3200 Lower Residence Lane
CASC	Cascades Residence - C	3188 Lower Residence Lane
CASD	Cascades Residence - D	3176 Lower Residence Lane
CASE	Cascades Residence - E	3174 Lower Residence Lane
CASF	Cascades Residence - F	3192 Lower Residence Lane
CASG	Cascades Residence - G	3210 Lower Residence Lane
CASH	Cascades Residence - H	3153 Upper Residence Place
CASI	Cascades Residence - I	3132 Upper Residence Place
CASJ	Cascades Residence - J	3133 Upper Residence Place
CASK	Cascades Residence - K	3152 Upper Residence Place
CSR	Cassiar Residence	1337 Discovery Avenue
KAL	Kalamalka Residence	1240 International Mews
MON	Monashee Residence	1267 Discovery Avenue
NCH	Nechako Residence	1255 International Mews
NIC	Nicola Residence	1270 International Mews
PUR	Purcell Residence	1323 International Mews
SIM	Similkameen Residence	1263 Discovery Avenue
SKN	Skeena Residence	1320 International Mews
VAL	Valhalla Residence	1311 Discovery Avenue



Abstracts/Résumés

(listed in Alphabetical Order, liste par ordre alphabétique)

Alain, Laurence Université Laval). *Entre identité et utilité en context globalisé: Les locutorats au centre des (ré-) orientations contemporaines des dynamiques de l'euskera en Euskadi et du catalan en Catalogne.* BLOCK H. Friday May 17th. 2:00 pm – 3:30 pm.

L'affiche présentera les résultats de ma recherche de maîtrise basée en anthropologie du langage qui analyse et compare les enjeux contemporains des pratiques langagières des locutorats et des efforts de pérennisation des langues basque et catalane. D'une part, je propose de présenter schématiquement les résultats, dont la tension entre deux tendances dominant les pratiques et imaginaires entourant ces langues qui varient en fonction d'une valeur identitaire ou utilitaire attribuée aux langues, telle que révélée par la recherche. D'autre part, je désire faire valoir que les locutorats constituent les acteurs centraux de la pérennisation langagière puisqu'une langue est apprise, utilisée, mais surtout, vécue. Pour ce faire, je veux exposer les indices offerts par les locutorats afin de résoudre les enjeux actuels et concilier le local et le global. Je prévois inclure des photos du terrain de recherche (p.ex. graffitis) et des enregistrements sonores de locuteurs et locutrices.

Amarachi Lekwauwa, Grace (University of British Columbia). *Identity Crisis in the 21st Century – A Case of Batwa Indigenous People in Burundi.* BLOCK I GATHER. Friday May 17th. 4:00 pm – 5:30 pm.

Begun in 1980's, Indigenous Peoples of Africa continue to fight for recognition and acceptance from the state and communities they live in. Anthropologists have argued that the hunter-gatherer and agro-pastoralists are the most vulnerable Indigenous group in the African context. This paper takes on an applied and action anthropology lens to trace the socio-economic and cultural adaptation of the Batwa Indigenous group (hunter-gatherers) in Burundi who continue to face discrimination and are denied access to public services. A historical mapping using mixed method research inquiry will show that the identity of the Batwa Indigenous Group has gone through series of transitions. This transitional adaptation highlights them not as 'forgotten people' but as key citizens of Burundi worthy of recognition. Also, for justice to be served, this paper suggests that the government ought to acknowledge the voices of the Batwa Indigenous Peoples and grant them full representation in all public policies.

Ap Gwilym, Cai (London School of Economics). *Folk Economics in Alberta: Oil's Fiscal Role in Sedimenting Conservative Ideologies of the Economy.* BLOCK L. Saturday May 18th. 2:00 – 3:30 pm.

The discovery of oil in Alberta in 1947 arrived onto a political terrain deeply marked by conservative values and economic theories. The subsequent development of the sector took place under long periods of conservative one-party rule, whose governance was marked both by oil-funded largesse, as well as an apparently contradictory rhetoric of fiscal responsibility. This has arguably kept conservatives in power through election after election. The interlinkage between conservatism and the fortunes of Alberta's O&G industry is thus a ripe theme for examination in my current project in Calgary. This project asks: How do these twin forces interact with one another? How might this relationship shape voters' interpretations of the economy in a way that cements the position of petro-conservatism? To what extent has the rise of the NDP seriously challenged this paradigm? And what might this say about the future of the politics of extractivism in Alberta?

Arthur Clark, Byron (UBC Vancouver). *Temple Under Temples: A Comparison of Sedimented Sacred Sites with Multifaith Significance in England and India*. BLOCK B. Wednesday May 15th. 1:00 pm – 2:30 pm.

In Glastonbury, England, where I recently conducted ethnographic fieldwork, there is a hill known as the Tor, on top of which is the ruined tower of St. Michael's church, which local Pagan's believe was built on the site of an ancient Celtic Pagan temple. In Ayodhya, India, Prime Minister Narendra Modi recently performed the consecration of a controversial new temple to Rama, on the site of what used to be the Babri Masjid, a 16th century mosque which was destroyed during an outbreak of religious violence in 1992. In both these cases, religious communities and their allied nationalists make use of purported archaeological claims about these sites, in staking their claims to them. There are, however, important ways in which these two examples of sedimented "temples under temples" diverge. This presentation will compare the technologies of authenticity being deployed in these two cases, and the implications for the trajectories of religious politics in these two very different contexts.

Aucoin, Pauline McKenzie (Organizer/University of Ottawa), Emma Varley (Chair/Brandon University), Discussant, Heather Howard (Michigan State University), Panelists; Astrida Neimanis (UBC Okanagan), Alison Conway (UBC Okanagan), Natalie Forssman (UBC Okanagan), & Onyx Sloan Morgan (UBC Okanagan). *CASCA Women's Network Roundtable: Feminism for the 21st Century*. BLOCK F. Thursday May 16th. 2:00 pm – 3:30 pm.

The CASCA Women's Network Roundtable presents an interdisciplinary panel to discuss research, current approaches to feminist theory and critical pedagogy, as well as raise and address issues in 21st century feminist and gender studies. Presenters include: Alison Conway (UBC-O) whose research has explored women's narratives, gender and sexuality through history from the perspective of literary and cultural theory; Astrida Neimanis (UBC-O) whose research focuses on embodiment, intersectionality, ecofeminisms and material feminisms; and has explored hierarchy and resistance to gender ideologies; Onyx Sloan Morgan's (UBC-O) research addresses queering political ecology, gender, place and culture; and Natalie Forssman (UBC-O) explores the integration of feminist science studies into interdisciplinary teaching - anthropology, environmental humanities and sustainability. Our Roundtable will be Chaired by Emma Varley's (BrandonU) whose research addresses social and political determinants of maternal and neonatal health during times of instability and crisis. and the cultural, ethical, and experiential texture of medicine.

Badger, Madison (University of Lethbridge). *Gendered Ideologies in Canadian Cultural Resource Management Archaeology*. BLOCK G. Friday May 17th. 9:00 am – 10:30 am.

Through ethnographic inquiry within the context of an Alberta-based Cultural Resource Management (CRM) firm, this paper examines the intersection of gendered ideologies of CRM researchers and the production of archaeological knowledge, especially through knowledge translation by gendered individuals at various stages of archaeological work (i.e., initial data collection, data analysis, report writing, etc.). Though archaeology was previously regarded as objective, building from the work of Latour, it is now viewed from a perspective of relative subjectivity where researchers influence the process of scientific inquiry. Although CRM archaeologists make notable contributions to data collection and dissemination of knowledge, CRM has been largely under-valued in the production of archaeological knowledge, especially when considering the large number of archaeologists working in this sector. This

work contributes to knowledge about gendered subjectivities within archaeological production of knowledge beyond academia through an exploration of interview and participant observation data.

Barrywood, Kristal (University of Alberta). *Discrimination, Wicca, and Kawaii: A Comparison of Tarot in Japan and Neopaganism*. BLOCK K. Saturday May 18th. 11:00 am – 12:30 pm.

This flash talk is based on a final essay paper that will compare and contrast the use of tarot in Japan versus the use in Neopaganism by incorporating Japanese historic literature, modern kawaii culture, and a connection between a 'divination boom' and the Japanese neo-liberal movement. I will also look further into why Japanese Tarot is discriminated against due to women controlling the industry. A distinct cultural aspect of tarot cards in Japan (and divination as a whole) is that they are seemingly under the domain of women. Tarot has become an enterprise of women and includes divination vocational schools where one can become a master tarot reader with five types of Japanese tarot: Inspiration Tarot, I-Ching Tarot, Spiritual Tarot, Western Tarot and Eastern Tarot. The comparison between Japanese and Neopagan tarot is based upon the following categories: Divination, Pentagram/Pentacle, Crystals, Gender, Popularity, Tactile, and Deck format.

Behr, Towagh (Chair/Organizer/Kwusen Research and Media), Brian Holmes (Upper Nicola Band), Anna Kay Eldridge (Simpw First Nation), Bradley Clemens (GRASAC), Sarah Raven (Kwusen Research and Media). *First Nation and Researcher Collaborations on Archival and Museum Repatriation*. BLOCK C. Wednesday May 15th. 3:00 pm – 4:30 pm.

First Nations throughout Canada are seeking to return and reconnect with their cultural heritage held in archives and museums globally. This roundtable will focus on the collaborative work between First Nations and researchers who are developing unique ways of supporting these endeavours. We will discuss how community-managed databases and participatory platforms support Indigenous data sovereignty by housing and making accessible information about ancestral belongings and relations so that communities can recontextualize and resituate their cultural heritage. We will also discuss the efforts of First Nations and collaborative research alliances to support community rights, interests and governance through the collection of diverse cultural heritage research and knowledge in digital repositories.

Bogaski, Deanna (Carleton University). *Insistence of an Indigenous City: Transformative Narratives in Winnipeg*. BLOCK E. Thursday May 16th. 9:00 am – 10:30 am.

Stories can form popular visions for urban life and are integral to the trajectory of our urban futures, and it is essential to interrogate their origins, as they often make certain histories and futures evident while simultaneously obscuring or omitting others. Dominant stories of Canadian cities, told not just through oral or written words but also through architecture, city planning, imagery, and policies, often have deeply colonial perspectives, which serve to further entrench power in settler colonial capitalist economies and cultures. In Winnipeg such narratives largely serve to obfuscate and belittle its history, which, as a burgeoning Indigenous city with Indigenous systems of governance, made its colonization integral to Canadian nation-building. In this paper I focus on stories which complicate understandings of cities as colonial spaces and Indigenous peoples within them as "colonized".

Bouchard, Michel (University of Northern British Columbia). *Memeing the War: The Ethnography of War and Russia's Invasion of Ukraine*. BLOCK B. Wednesday May 15th. 1:00 pm – 2:30 pm.

Whereas the Revolution of Dignity in Ukraine was truly the first livestreamed uprising, the renewed Russian war against Ukraine is truly taking place both on the ground as well as online. Volleys of memes are sent to win over populaces, either give them hope or rally them to the cause, while battalions of Shiba Inu dogs battle pro-Russian trolls and vatniks online. These online battles will be analyzed ethnographically to understand how anthropological methods can be applied to understand the rapidly evolving online and social media battlefields and landscapes, while bringing in a Ukrainian perspective to the analysis.

Bouchard-Bastien, Emmanuelle (Université Laval/CASCA Francophone Member at Large), Jason Ellsworth (Dalhousie University/CASCA Treasurer), Rine Veith (Université Laval/CASCA Anglophone Member at Large). *CASCA Futures: A Visioning Exercise*. BLOCK A IN PERSON and BLOCK F GATHER. Wednesday May 15th. 10:30 am – 12:00 pm.

CASCA's success depends fundamentally on its ability to respond to the diverse needs of its membership, to understand and develop solutions to the challenges posed to anthropologists by increasing scholarly and professional precarity, and to adapt to recent changes in conditions for the operations of scholarly associations, including conferences and networking, such as those precipitated by COVID-19 and climate change. To ensure that CASCA's onward journey is guided by its members' priorities for the society as well as for Canadian anthropology overall, this visioning exercise invites members and the executive to work together to imagine and plan the society's future. By building on participants' experiences of CASCA services and benefits, and supporting collaborative reflection and dialogue around where changes may be needed most, the exercise supports the executive committee's efforts to more capably identify and actualize CASCA's short- and long-term goals.

La pérennité de la CASCA est tributaire de sa capacité à répondre aux divers besoins de ses membres, à comprendre et à développer des solutions face aux défis de l'augmentation de la précarité académique et professionnelle des anthropologues, et à s'adapter aux récents changements dans les conditions de fonctionnement des sociétés professionnelles, y compris les conférences et le réseautage, tel qu'ils sont accélérés par la COVID-19 et les changements climatiques. Afin de s'assurer que le parcours de la CASCA, pour la société et pour l'anthropologie canadienne dans son ensemble, est guidé par les priorités de ses membres, cet exercice de projection invite les membres et le comité exécutif à travailler ensemble pour imaginer et planifier l'avenir. En s'appuyant sur les expériences des participant-e-s en matière de services et d'avantages de la CASCA, et en soutenant une réflexion et un dialogue collaboratifs sur les changements les plus nécessaires, l'exercice vise à soutenir les efforts du comité exécutif pour mieux identifier et actualiser les objectifs à court et à long terme de la CASCA.

Bouchard-Bastien, Emmanuelle (Université Laval). *Qu'est-ce que la CASCA représente pour une jeune chercheuse d'établissement francophone?* 50th Anniversary Panel. Saturday May 18th. 4:00 pm – 6:00 pm.

Pour les jeunes chercheurs et chercheuses, la CASCA incarne à la fois le legs des prédécesseurs et un tremplin pour s'inscrire dans la discipline de l'anthropologie canadienne. Se basant sur mes expériences de conférences et mon implication au sein du comité de direction comme membre active francophone, cette présentation souhaite mettre en lumière l'importance de garder vivante la mémoire de l'organisation et les accomplissements de ses membres. Elle souhaite également souligner des défis et

des opportunités associés au bilinguisme anglais-français pour une chercheuse d'établissement francophone. Ces différentes expériences permettront de réfléchir à l'avenir de la CASCA, et plus spécifiquement à son rôle auprès des anthropologues en début de carrière et auprès de ceux et celles qui évoluent dans un milieu non académique.

Boudreault-Fournier, Alexandrine (University of Victoria). *Sonic Stories: Exploring Relational Trajectories through Storytelling*. BLOCK L. Saturday May 18th. 2:00 pm – 3:30 pm.

This workshop is based on the two following ideas: (1) Sound is fundamentally relational: we listen in relation with other beings, humans, and more-than-humans, and (2) listening is always impacted by our own positionality -who we are as a person, but also where we stand in the world. During this workshop, participants will experiment with the potential of sound in producing a short soundscape based on auto-ethnography and relational practices. Sound is a wonderful tool to create stories that are meaningful and that can move us beyond the often cold and rational world of academia. During the "Sonic Stories" workshop, participants will learn about concrete tips to conduct sound recording and editing "in the field" and with basic equipment. The aim of the workshop is to create a short soundscape (3-4 minutes) that speaks to each of our experiences and our connections to this changing world. The workshop welcomes participants who are interested in experimenting with sound for the first time, as well as people who are more experienced with audio crafting. To participate, please bring your smartphone and headphones, and if possible, a laptop.

Brinston, Allyson (University of Alberta). *Exploring the Intersection of Virtual Reality Technology and Indigenous Language Revitalization: A Comprehensive Analysis of Current Scholarly Work and Case Studies from VR Labs*. BLOCK D. Wednesday May 15th. 5:00 pm – 6:30 pm.

This paper delves into the use of Virtual Reality (VR) for Indigenous language revitalization, combining an in-depth literature review with a hands-on exploration of VR applications and labs. It investigates how VR intersects with efforts to preserve Indigenous languages, analyzing the effectiveness, challenges, and methods involved. By investigating recent studies and reports, the paper uncovers trends, best practices, and research gaps, enriching our understanding of this specialized yet vital area. Furthermore, it features explorations and Lab tours of VR projects like USA's "Thunder VR" and "Georgian College's Anishnaabemowin Engage VR," which are at the forefront of using immersive technology for language learning. These case studies provide tangible insights into how VR can create captivating and immersive educational experiences. This approach offers a comprehensive perspective on VR's role and potential in Indigenous language revitalization, suggesting a promising avenue for blending technology with cultural heritage to foster meaningful learning and engagement.

Brinston, Allyson (University of Alberta). *Posters, Peers, and Praise: Navigating My First CASCA Experience*. 50th Anniversary Panel. Saturday May 18th. 4:00 pm – 6:00 pm.

Celebrating CASCA's 50th anniversary, I reminisce about my first CASCA conference, "Open Spaces – Close Encounters," in May 2022 at the University of Regina. As an undergrad from MacEwan University at the time, this was my debut in a major academic setting, surrounded by graduate students. The theme mirrored my journey: venturing into a vast intellectual realm while finding comfort in the supportive CASCA community. Thanks to the encouraging environment, presenting my research amidst seasoned graduate scholars was daunting yet transformative. An honourable mention for my poster underscored the inclusivity and support at CASCA, significantly shaping my academic and professional identity. This experience highlighted the importance of nurturing spaces for young scholars and the

value of community support. Reflecting on this moment, I appreciate CASCA's role in fostering connections and knowledge exchange, and I advocate for maintaining this supportive spirit in anthropology for future generations. I look forward to being part of CASCA and sharing my research into my Masters.

Brisson, Julien (University of Toronto). *Navigating Fieldwork Ethics: Participating Observation of Made Vulnerable Youth in Public Spaces*. BLOCK I GATHER. Friday May 17th. 4:00 pm – 5:30 pm.

Standard research ethics, especially in interview-based studies, generally mandate researchers to break participant confidentiality and report to local authorities when participants disclose situations endangering minors, with the intent of safeguarding the young individuals involved. However, the dynamics of participant observation present unique challenges in this regard, especially in contexts where direct intervention is impractical or could lead to unintended consequences. This presentation discusses an ethnographic case on street-based Venezuelan migrant sex workers in Lima where part of participant observation involved observing what appeared to be youth involved in sex work in busy public streets. The presentation highlights the critical need for ethnographers to use their research as a platform for advocacy. This approach requires a conscious effort to navigate and reflect upon power dynamics, the implications of researcher intervention, and the broader impact of their work on the communities under study, especially regarding made vulnerable youth.

Brown, Joshua (University of Colorado). *Better Understandings of Salish People's Foodways and Re-Indigenizing Contemporary Salish Food Systems*. BLOCK I GATHER. Friday May 17th. 4:00 pm – 5:30 pm.

Scholarship of Salish people's foodways, subsequent dietary changes, and related dietary change drivers is limited. Research of Salish precontact and current dietary patterns often lacks nuance, obscuring complexity, and agency while perpetuating mischaracterizations. Salish peoples were not simple hunters and gatherers, solely benefiting from bountiful bioregions. They cultivate(ed) countryside, managing resources with selectivity, transplanting, and additional methods to alter landscapes to improve food availability and quality, forming vast and diverse diets. Furthermore, research indicates that Salish and other Indigenous populations continue to grapple with the legacy of colonization and present structural violence, which continues to shape dietary patterns, health, and wellness outcomes. This presentation will draw from recent research within Salish communities, focusing on lesser-known history and lived experiences of Salish people to detail their foodways, dietary changes and patterns, and the prospects of utilizing anthropology to assist with contemporary Salish food sovereignty projects to re-Indigenize their current food system.

Butler, Cameron (York University). *Sustainable Agriculture, Fertilizers, and New Forms of Value Production*. BLOCK A. Wednesday May 15th. 10:30 am – 12:00 pm.

This paper, based on fieldwork with farmers, fertilizer producers, and agricultural product retailers (ag-retailers) in southern Ontario, explores how the shift towards sustainable farming is changing agribusiness practices. Specifically, I focus on how the increasing investment around maximizing efficiency with phosphate fertilizer usage is changing how ag-retailers produce value. As efficient fertilizer usage typically means reduced fertilizer usage, ag-retailers respond to the potential loss in sales by instead focusing on offering services that support increased efficiency. They offer data production and analysis services that render the farm into irrigation maps, soil quality maps, topography maps, yield maps, and more. Through these greater investments in data services, ag-retailers are creating new opportunities for their own value accumulation through remaking their relationships with farmers. As

ag-retailers position themselves more as service providers than commodity distributors, they have to create ongoing relationships with farmers as they provide detailed recommendations for maximizing farm yields.

Calderbank, Jane (McGill University). *Designing for Wild Spring Chinook Salmon: Poiesis in the Post-Dam Liminal*. BLOCK J. Saturday May 18th. 9:00 am – 10:30 am.

I correspond with novel genomic knowledge on Spring Chinook salmon, also known as “Springers.” Representation and its technocratic double, the hatchery, fail to replicate Springers’ perceptive negotiation of river spacetime. I recount the state of the Klamath River basin amid the removal of four hydroelectric dams and the rehabilitation of a salmon hatchery. I elaborate the shortcomings of the “resilience” framework proposed by the social sciences as a response to the proliferation of ecological degradation. I argue that technocratic attempts to reinstate the fishery merely reproduce facsimile and remain inadequate to meet the relational needs of the basin. Resilience oversimplifies and erases; it deploys ecological terms to reconcile social conflict. How can anthropology move beyond its desire to leverage multispecies others to justify its analytics? I meditate on Latour (2004) and Ingold’s (2000) assertion that deconstruction essentially evokes construction. I sink into the poetic register to illuminate the preciousness of the Pacific Northwest landscape, proposing how the Klamath River may be designed to stoke a “vital trajectory” toward wild emergence.

Caroline Lacoste Bigras, Bixie (Université de Montréal). *Non-binarité: Représentations historiques, culturelles et contemporaines*. BLOCK H GATHER. Friday May 17th. 2:00 pm – 3:30 pm.

Cette proposition explore la trajectoire du concept de non-binarité dans différentes cultures et à différentes époques, en mettant en lumière l'évolution historique, culturelle et contemporaine des représentations populaires de la non-binarité. Des cas spécifiques sont présentés pour illustrer les propos: Hijras, Drags (Queen, King et Genderfuck), TwoSpirits (bispirituels, ainsi que certains dieux ou déesses de différentes mythologies. Une emphase particulière est mise sur les facteurs historiques, culturels et politiques ayant influencé les représentations contemporaines des Canadiennes et Canadiens à l'égard de la non-binarité. Les enjeux auxquels sont confrontés les individus non binaires sont aussi soulevés.

Clowater, Victoria (McMaster University). *From Forms to the Field: Negotiating Binary Logics in Co-ed Ultimate Frisbee*. BLOCK G. Friday May 17th. 9:00 am – 10:30 am.

In this paper, I explore the persistent challenges faced by gender-nonconforming (GNC) individuals in co-ed recreational sports, using an autoethnographic approach to delve into my experiences within several ultimate frisbee leagues in Ontario and New York. I reflect on my interpellation into the gender binary, exemplified by administrative decisions and from the ways binary logics inform how players are recruited, categorized, and interpellated. This misalignment between gender identity, administrative gender, and interpellation on the field raises questions about inclusion in recreational sport. By contrasting my lived experience with the objectives of inclusion initiatives, I reveal the lingering influence of binary logics within sport programs and administrative practices. The findings contribute to discussions on trans inclusion in sports, highlighting the disparity between policy and practice. This research also underscores the need for organizations to address environments for GNC individuals beyond their inclusive aspirations.

Comeau, Emily and Christine, Schreyer (UBC Okanagan). *Tlingit Place-Names: Legacies and Trajectories*. BLOCK I. Friday May 17th. 4:00 pm – 5:30 pm.

Place-names have been an important topic within anthropology since its emergence as a discipline (Thornton 1997). Historically, scholars typically prioritized documentation for academic audiences; although documentation continues to be an important aspect of place-names research, it is now generally framed within the context of larger projects. Moreover, while interdisciplinary expertise has always been an asset to anthropological research, we have seen a shift in recent years beyond a purely ethnographic approach to the study of place-names, towards more multidisciplinary and applied approaches, for instance in the rise of collaborative community-based projects. In this presentation, we will introduce our research on the role of digital technology in supporting language revitalization and land stewardship through place-names reclamation. We will discuss how our research builds upon the work of scholars such as Boas, Basso, Thornton, Collignon, Thom, and Cruikshank, and how this illustrates a vital trajectory within place-names research and anthropology more broadly.

Cummings, Maggie (Organizer/University of Toronto, Scarborough), Melissa Gauthier (Chair), Julia Murphy (Kwantlen Polytechnic University), Janita Van Dyk (University of Toronto), Marwa Turabi (University of Toronto), Eva-Marie Kovacs-Kowalke (University of British Columbia, Okanagan), & Maggie Cummings (University of Toronto, Scarborough). *Introducing Anthropology to Undergraduates: Sedimented Histories and Vital Trajectories in the Classroom and on the Syllabus*. BLOCK B GATHER. Wednesday May 15th. 1:00 pm – 2:30 pm.

Instructors who teach introductory anthropology will inevitably find themselves having to think about how best to present both the discipline's sedimented histories and its vital trajectories to students who may be encountering the discipline for the first time. The inspiration for the discussion in this roundtable is a simple question: What do you teach in Introduction to Anthropology, how, and why? The panelists will share a range of answers that address how they choose and prioritize course topics and materials (classic or cutting edge?); teaching methods (top down or dialogical?); valuable skills (hard or soft? academic or job-worthy?); and assignments (essays, reflections, and more). We hope that discussion between new and experienced instructors (and everyone in between) will inspire pedagogical vitality and suggest a potential toolkit for teaching anthropology in 2024 and beyond.

Daveluy, Michelle (Université Laval). *Bénévolat, réseautage et collaboration à la CASCA, from networking among anthropologists to working as an anthropologist*. 50th Anniversary Panel. Saturday May 18th. 4:00 pm – 6:00 pm.

J'étais étudiante quand j'ai entendu parler de la CASCA pour la première fois. Le colloque annuel avait lieu à l'Université de Montréal et le comité organisateur était à la recherche de bénévoles. Tout à coup, des auteur.ice.s de lecture obligatoire dans les cours d'introduction du baccalauréat prenaient chair. To students studying Anthropology in French, Anglo Canadian anthropologists are but a mandatory reading until we meet them in scholarly meetings.

J'ai pris l'habitude de participer aux colloques annuels de la CASCA. C'est aux activités du Réseau des femmes que j'ai entendu parler d'un poste qui s'ouvrait dans mon domaine de spécialisation. C'était le premier au Canada depuis le début de mes études doctorales. J'ai obtenu ce poste et ai travaillé avec la personne venue recruter à la CASCA pendant 7 ans. Mes collègues à Saint Mary's, à Halifax, auront été de fantastiques mentors pour débiter une carrière. Bien établi.e.s dans la leur, iels accueillent le sang neuf avec beaucoup d'intérêt et de bienveillance.

Puis, la CASCA m'a recrutée à titre d'éditrice du Bulletin, un rôle que j'ai joué de 1995 à 1998. Éventuellement, on a pensé à moi pour la présidence de la CASCA (2001-2004). La première résolution votée par l'exécutif à mon début de mandat concernait le colloque conjoint de la CASCA à Mérida dans la péninsule du Yucatan au Mexique. Même si plusieurs hésitaient à se réunir ailleurs qu'au Canada, ce colloque a été un franc succès pour la CASCA.

En 2023, j'ai co-présidé le colloque conjoint du AAA et de la CASCA à Toronto. De nos jours, les enjeux sont différents mais je demeure persuadée que l'anthropologie canadienne bénéficie d'activités réunissant des collègues de partout dans le monde. Il faut jouer un peu du coude pour faire notre place sur ces tribunes mais le jeu en vaut la chandelle selon moi.

Daveluy, Michelle (Organisatrice/Chair/Université Laval), Heidie Vachon (Innu Takuaihan Uashat Mak Mani-Utenam), Laurence Alain (Université Laval), Vicky Langlois (Université Laval), Honorine Guichard (Université Laval). Réseau d'échange sur l'aménagement langagier. BLOCK K. Saturday May 18th. 11:00 am – 12:30 pm.

Dans un premier temps, chacune présentera brièvement un élément propre à la situation étudiée qui se trouve en porte-à-faux avec les approches classiques d'aménagement langagier. En effet, les mécanismes de renouvellement des locutorats que nous relevons ne correspondent pas toujours aux modèles proposés. Le rôle des jeunes est souvent sous-estimé et les communautés linguistiques sont fréquemment conçues comme des bulles étanches les unes par rapport aux autres. 2 auteurs aborderont l'aménagement linguistique autochtone dans une capitale régionale; 1 auteur discutera les ajustements nécessaires après 50 ans d'aménagement du basque et du catalan en Espagne; 1 auteur soulèvera les enjeux de la légitimation de l'apprentissage du gaélique irlandais à Belfast; 1 auteur s'intéressera à la revitalisation du maya par des jeunes rappeurs yucatèques.

Dans un deuxième temps, nous porterons une attention particulière aux stratégies des communautés et locutorats concernés. Qu'avons-nous à proposer qui soit utile dans la perspective des personnes préoccupées par ou pour leur langue? Comment transformer nos constats en leviers lorsqu'ils sont jugés dignes d'intérêts? L'objectif principal de l'atelier est d'établir les bases d'un réseau d'échange sur l'aménagement langagier qui pourrait poursuivre ses activités après le colloque de Kelowna.

Davidson, Katherine (Carleton University). Object Elicitation as Storytelling-Centered Methodology; or, How Archaeologists Can Be Storytellers Every Once in a While. BLOCK E. Thursday May 16th. 9:00 am – 10:30 am.

Archaeological knowledge, and academic knowledge more broadly, is often difficult to communicate effectively to the public. In the case of archaeology, a combination of jargon and sensitive information, as well as contending with colonialism, creates barriers for engaging with archaeological stakeholders (who are understood to be archaeologists, academics, descendant communities and the public). In an effort to build good relationships, which has been upheld as essential for decolonizing the heritage industry, ethnographic methods can be used to engage across different worldviews, ways of knowing and modalities, and to share knowledge reciprocally with stakeholders. The doctoral research presented in this paper demonstrates a transdisciplinary approach around material culture which leverages multisensory engagement and storytelling to elicit culturally informed interpretations of legacy and understudied archaeological collections.

Doyon, Sabrina & Emmanuelle Bouchard-Bastien (Université Laval). *Mitigating Extractivism? The Social Consequences of Mining Activities' Compensation and Relocation in Malartic, Quebec.* BLOCK A, In-person. Wednesday May 15th. 10:30 am – 12:00 pm.

Mining activities, when deployed in an inhabited environment, are associated with several negative social and political impacts, in addition to adversely affecting citizens' quality of life. Mitigation of these issues is sometimes offered, but how can it be deployed in economic, political and cultural contexts permeated by the extractivist nature of the activity and the power relations associated with them? In Malartic, Quebec, the operating mining company has recognized some of the problems caused by dust, blasting and noise associated with its activities, and has put in place monetary compensation and property buyback proposals to mitigate some of the impacts. Based on an ongoing longitudinal ethnographic study, this presentation aims to examine the implementation process and social consequences of this mitigation plan, exploring what it means for the local people's relationship with time, space, and justice.

Doyon, Sabrina (Université Laval). *CASCA : singularités individuelles et portée disciplinaire.* 50th Anniversary Panel. Saturday May 18th. 4:00 pm – 6:00 pm.

Se pencher sur l'histoire de la CASCA nous permet une plongée dans nos cheminements académiques personnels, ses conférences ayant été pour plusieurs un moment fondateur de nos parcours professionnels. Au-delà de ces singularités, cette présentation souhaite réfléchir aux différentes articulations entre la recherche et l'enseignement qu'a permis de faire émerger la CASCA au fil des ans et à la consolidation de trajectoires multiples dans un contexte de bilinguisme.

Ellsworth, Jason (Co-organizer/Dalhousie University, Zabeen Khamisa (Co-organizer/Chair/University of Winnipeg). Storytellers: Elaine McIlwraith (Western University), Riddhi Pandey (Geneva Graduate Institute), Ingrid Hall (Université de Montréal), Cassandra Barnes (CUNY Graduate Center), Martin Hébert (Laval University), Sandrine Lambert (Laval University), Anna Nuemann (Harvard University). *Organizing Objects Through the Stories We Tell: Part 1.* BLOCK C GATHER. Wednesday May 15th. 3:00 pm – 4:30 pm.

Objects are continuously in transition through creation, circulation, consumption, and/or destruction. Their value and meaning are subject to the shifting perspectives of the social, political, and economic contexts they are enmeshed. Participants are asked to consider how objects are being made and unmade in new ways by the humans that organize them. Members of our roundtable will show-and-tell the ethnographic stories of the objects we encounter in our research. Each speaker will take on their object of choice for only 7 minutes before the broader discussion on objects and stories. Objects on this panel include Heritage Protection Maps, Police Barricades, Potatoes (The Great Andean Star, The Kachun Waqachiy), and Shapewear, Ashanti fertility statuette, and Handmade Printed Circuit Board.

Ellsworth, Jason (Organizer/Chair/Dalhousie University), Victoria Castillo (Yukon University), Madelyn Prevost (Simon Fraser University), Anastasiia Mykolenko (Université de Montréal), Emma Varley (Brandon University). *Organizing Objects Through the Stories We Tell - Part 2.* BLOCK G. Friday May 17th. 9:00 am – 10:30 am.

Objects are continuously in transition through creation, circulation, consumption, and/or destruction. Their value and meaning are subject to the shifting perspectives of the social, political, and economic contexts they are enmeshed. Participants are asked to consider how objects are being made and

unmade in new ways by the humans that organize them. Members of our roundtable will show-and-tell the ethnographic stories of the objects we encounter in our research. Each speaker will take on their object of choice for only 7 minutes before the broader discussion on objects and stories. Objects on this panel include Orange Plastic Netting, Spindles, Kula Valuables, Nice Murals, and The Speaker.

Epp, Jared (Carleton University). *DIY Filmmaking: Novel Creative Trajectories of Self, World, and Collaboration*. BLOCK C. Wednesday May 15th. 3:00 pm – 4:30 pm.

In this workshop I share an approach to filmmaking my interlocutor and I called the ethnographic B movie, that centres low quality and low expectations for the sake of a novel research encounter. We will explore how loose parameters create a fertile space for collaboration and self-expression for both the interlocutor and ethnographer. In the spirit of doing multimodality, we will make films together with only our phones. I situate the workshop within Canadian imaginative ethnography, that highlights the potentiality of imagination as a site of subversion and speculation. I invite participants to imagine the conference and their ethnographic selves differently, through multimodality, to create worlds and perform the self otherwise. The intended audience are students and established anthropologists interested in doing multimodality, especially those hesitant to make films due to imagined technical or creative limitations because to make ethnographic B movies none of that is what really matters.

Ferguson, Jenanne (Organizer/Chair/MacEwan University), Does “Reconciliation” Support “Reclamation”? Competing Trajectories for Indigenous Languages in Canada, Sarah Shulist (Queens University), Linguistic Necropolitics and Scale of Language Endangerment: Responses through Indigenous Hip Hop Substructures in Nigeria and Canada, Soji Babalola (Queen’s University), Old Names, New Names: The Trajectories of Indigenous Languages in the Urban Spaces of Edmonton, Alberta, Jenanne Ferguson (MacEwan University) and Cheyenne Neufeld (Macewan University), “It’s parents’ fault:” Contextualizing Discourses on Family Roles in Circassian Language Preservation Within a Historical-Political Context, Valeriya Minakova (Pennsylvania State University). *Scaling Sedimented Histories and Vital Trajectories in the Revitalization of Indigenous and Minority Languages*. . BLOCK B. Wednesday May 15th. 1:00 pm – 2:30 pm.

Here we engage with how stances have become spatiotemporally fixed in language revitalization discourses and policies across scales, and investigates how we might enliven these orders of discourse going forward. Recent discussions have traced aspects of the “culture” of language revitalization, and the way stances about language endangerment have become entrenched in the discursive spaces in which this work takes place (Shulist 2023). ‘Sedimented’ stances produced at various points in history and on various scales (e.g., via the 1992 “call to action” in the journal *Language*; the UN’s Decade of Indigenous Languages; numerous language policies on national and regional levels, etc.) continue to affect policies and practices on other scales, shaping speakers’ experiences in the present (and future). Papers in the panel reveal the effects of these historical discourses across time and space, and illuminate ways speaker communities are reshaping their linguistic trajectories, disrupting this sedimentation to re-think and re-imagine future practices.

Fortier, Zoé. (Université Laval). *La production d’un zine comme méthode d’analyse de données ethnographiques* (Apple Room/Salle Pomme). BLOCK A GATHER. Wednesday May 15th. 10:30 am – 12:00 pm.

Cet atelier aborde les techniques de production d'un zine comme outils d'analyse anthropologique. Il vise les chercheurs et étudiants intéressés par le potentiel d'une approche visuelle et multimodale dans

l'analyse de données ethnographiques. Les techniques de production du zine abordées dans l'atelier incluent : le collage et le découpage de données, les croquis, les espaces d'interactivité et l'inclusion de notes dans un processus rapide et exploratoire d'autoédition.

Frohlick, Sue (Organizer/Chair/UBC Okanagan), David Geary (UBC Okanagan), Coralee Miller (Sncewips Heritage Museum), Alana Firedancer (Kelowna Museums), Maria Garcia (Kelowna Museums), Chris Schauf (Tourism Kelowna), Nassim Zand (UBC Okanagan), and Jenna Bower (Nk'mip Desert Cultural Centre). *Tourism Vitalities? Here-and-Now in the Okanagan*. BLOCK K. Saturday May 18th. 11:00 am – 12:30 pm.

What are the potentialities of “staying with the trouble” with tourism as a site of inquiry in anthropology, a discipline complicit in touring, yet always ready to do away with tourists for the sake of saving local communities? Haraway’s call to “make trouble” while “settling troubled waters” (2016, 1) inspires this roundtable. We consider the collaborations that anthropologists might have with those for whom tourism is a livelihood, or an act of reconciliation or sovereignty. Grounding this discussion in the realities of tourism in Syilx Territory, we engage with the questions of whether, or how, tourism can be “a practice of learning to live well with each other in a thick present” (Haraway 2016). Anthropologists share insights alongside Indigenous tourism operators, museum curators, and tourism marketers who reside in the Okanagan as Syilx, settlers, and share an interest in living well with visitors and each other here-and-now.

Gannon-Day, Jada (Carleton University). *Platform Anthropology: Data (De)Commodification, Digital Ethics, and Building the Transgender Media Portal*. BLOCK I. Friday May 17th. 4:00 pm – 5:30 pm.

What is the role of critical anthropology in a mode of production which is driven by commodified data and upheld by a securitizing colonial state? Historically, anthropological methods of data collection and categorization have been weaponized to progress imperialist dispossession. While anthropologists are deeply critical of these racializing structures, in an age of surveillance capitalism driven by accumulation by dispossession, data has become centralized as a commodity and a mode of domination. In the Transgender Media Lab, we have been confronted by these parallel processes of data extraction and yet our goal, to promote the works and careers of transgender artists, is contingent on our use of those very structures. Presenting the Transgender Media Portal, this digital poster will argue that ethnography is a vital method of capturing the changing shapes of capitalism and imagining new possibilities in an age of platform capitalism.

Geary, David (Organizer/Chair/UBC Okanagan), Inclusivity, Gender, and Mental Health: A Case Study on Bangladeshi-Canadian Youth, M. Mustahid Husain (University of Toronto), Hanging out in the Bazaar: 'Friendly Guides' and Cosmopolitanism from Below in North India, David Geary (UBC Okanagan), Influencing Future Minds through Culture, History, and Education: Identifying the Reality and the Impacts of Chinese Academic Initiatives in Post-War Sri Lanka, Dimuth Tharaka Gamage (UBC Okanagan), Reclaiming the Shakya Lineage: Buddhist Youth and Memory at Sankisa in Uttar Pradesh, Manish Kumar (UBC Okanagan), Transnational Lives and Struggles of Indian Immigrants on Work/Dependent Visas in Dallas, USA, Parvathi Rajeevan (UBC Okanagan). *Aspiration and Transnationalism among South Asia Youth*. BLOCK F. Thursday May 16th. 2:00 pm – 3:30 pm.

This session examines the relationship between youth, aspiration, and transnationalism, delving into how these elements intersect and shape contemporary global dynamics. Youth, often characterized by its optimism and pursuit of aspiration, navigates a world increasingly interconnected through

transnational networks and flows. Through migration and other forms of mobility, this offers avenues for South Asian youth to expand their horizons, access diverse opportunities, and challenge traditional boundaries of identity and belonging. Yet, it also poses challenges, as young people negotiate the complex demands of familial expectations, gender norms, and cultural influences across different contexts. The aim of this session is to explore the vital trajectories of youth in South Asia (and the diaspora) as both active transformers and creative agents of social change, while in other instances, drawing attention to the ways in which youth continue to face considerable social insecurity and uncertainty about the present and future.

Glas, Annabelle (UBC). *Des francophones en grande précarité à Vancouver: immersion dans des parcours de vie vulnérables. Entre difficultés du travail de terrain et recherche de perspectives innovantes.* BLOCK H. Friday May 17th. 2:00 pm – 3:30 pm.

Je souhaiterais présenter un travail de terrain déployé durant 6 mois dans le cadre de ma thèse de doctorat en sociolinguistique à UBC dans un organisme d'aide aux francophones démunis à Vancouver. Sur l'affiche, apparaîtraient : -mes questions de recherche : Comment des francophones à Vancouver font-ils l'expérience de la grande précarité, en quoi la langue intervient-elle dans le processus d'exclusion-inclusion ? - Des analyses concernant la problématique de ce travail de terrain auprès de populations vulnérables en 2023 à Vancouver. D'où la nécessité de réimaginer un projet de recherche collaboratif autour d'un atelier de théâtre forum pour stimuler la parole, la recueillir et la partager. - des vidéos montrant le déploiement du projet et son exploitation en tant qu'objet de recherche. -des sons issus des témoignages recueillis - des photos

Hanks, Robert (Independent Researcher), Mark Turin (UBC), & H. Henny Yeung (Simon Fraser University). *LINCing Learners to Digital Literacy: Supporting social integration and English language learning during COVID-19.* BLOCK L GATHER. Saturday May 18th. 2:00 pm – 3:30 pm.

Many newcomers to Canada experience significant difficulties adjusting to life in their new community, with few more challenging than learning English. While Canada's Language Instruction for Newcomers to Canada (LINC) program suggests a pathway to social integration, ideologies pertaining to language and diversity that inform the LINC program can lead to the assimilation and marginalization of immigrant and refugee newcomers. The disruptions that COVID-19 brought to LINC classes exacerbated these issues. Here, we explore these themes in an ethnographic study of one LINC site and suggest that the incorporation of digital technologies could offer a space for a translingual pedagogy to take root. With appropriate guidance, the adoption of a translingual pedagogy could work against the problematic discourses perpetuating within LINC and improve English learning outcomes by providing increased opportunities for digital literacy socialization.

Heatherington, Tracey (Organizer/Chair/UBC Vancouver), The Archival Afterlife of Ethnographic Research in Hong Kong, Alan Smart (University of Calgary), Creating an Anthropological Feast of Chop Suey, Josephine Smart (University of Calgary), Bear-ly Coherent: A Chaos Recipe for Partridge Stew, Bernard Perley (UBC Vancouver), Flights of Fancy: Writing Culture, Nature, Climate, and Place with Adventurous Palate, Tracey Heatherington (UBC Vancouver), The Collideroscopic Sensorium, David Howes (Concordia University). *The Ethnographic Bistro: A Chaos Menu for Anthropology.* BLOCK I. Friday May 17th. 4:00 pm – 5:30 pm.

Twentieth-century Anthropology established a traditional menu for the discipline: classics that defined core logics and practices of our field. Today, the "taste" of that anthropological canon is not only

transforming but broadly diversifying, informed by trenchant critiques, emerging techniques, plural subjectivities, new collaborations and evolving global contexts and crises. How do we change up the menu to address heartfelt provocations and timely concerns, while refashioning a sense of community? This panel takes inspiration from the award-winning series *The Bear*, a culinary drama that highlights the complexities and ambivalences of going back to one's roots, but also celebrates the ensemble of unique histories, trajectories and chosen kinships. By taking risks and trying out startling combinations, the chaos menu is the culmination of learning experiences that take us on adventures out of our comfort zones. Uniting experimentation with a deliberate and exuberant reflexivity, it seeks coherence in a thoughtful eclecticism.

Henry, Emily (Western University). *Can We Build Collectively in Digital Heritage? An Inuvialuit Case Study*. BLOCK I. Friday May 17th. 4:00 pm – 5:30 pm.

Digital heritage websites, platforms, and databases work to decolonize heritage spaces—such as museums and archives—by being avenues to digitally 'repatriate' heritage records to source communities. But, do they do enough? Within the Inuvialuit context (the Inuit of Western Canada), in what is today known as the Northwest Territories, my research explores barriers Inuvialuit face in terms of accessing, controlling, and having ownership over their pasts, and how Inuvialuit wish their cultural heritage to be handled, used and displayed— as they are held by institutions and digitized in research projects. Specifically, I examine how heritage institutions and digital research projects can approach the digitization of cultural materials to better support Inuvialuit priorities of intergenerational knowledge transmission, increasing cultural connections through shared memories, and strengthening and (re)building collective identity. These are all keys to social, cultural, and political sovereignty within the Canadian settler-colonial context.

Henry, Eric (Organizer/Chair/Saint Mary's University), Participants: Deidre Rose (University of Guelph) and Capitu Petersen (Saint Mary's University). *Precarious Labour in Canadian Anthropology*. BLOCK K GATHER. Saturday May 18th. 11:00 am – 12:30 pm.

In 2023 the CASCA Labour Committee initiated a research project investigating the experiences and struggles of precariously employed anthropologists in Canada. This included a 60-question survey covering employment, teaching, institutional support, departmental support and pandemic impacts; additional semi-structured interviews were conducted with several survey participants to develop a more nuanced perspective. In this roundtable, we present some of our preliminary results and welcome input and feedback to address this critical issue in our discipline.

Holmes, Christina (Organizer/Chair/St Francis Xavier University), Chris Fletcher (Université Laval), Sam Meyer (University of Waterloo), Craig Handler, Janice Graham (Dalhousie University), and Christina Holmes (St Francis Xavier University). *Trajectories for Planetary Health in a Hollowed-Out Anthropocene: Rebuilding a Future for Public Health*. BLOCK J. Saturday May 18th. 9:00 am – 10:10 am.

This roundtable features a team of medical anthropologists, with the assistance of legal scholars, political scientists, and epidemiologists from across Canada, reimagining community, belonging, local and planetary health. After forty years of following the principles, policies and practices of neoliberal market fundamentalism that hollowed out government services, and as this century's first pandemic wanes and another awaits, we are left with a deeply scorched earth where extractive economies have impoverished everything in their wake and trust has become speculative and assetized in opaque tradeoffs. The political will to protect citizens' health and wellbeing through robust regulatory

techniques seems to have disappeared in favour of commercialization in the guise of innovation and we face deeply polarized political leaders whose tools to govern seem to have been captured by private for profit interests. How do anthropologists work to regain public health and commonwealth in our communities, provinces, nation state and globally?

Hutton, Kathleen (Independent Researcher). *The Fruits of Whose Labour? The Techno-Rhetoric of 'Regenerative Agriculture' and Imagining Humanless Food Production*. BLOCK A. Wednesday May 15th. 10:30 am – 12:00 pm.

By drawing on my research of migrant agricultural labourers in the Okanagan Valley, I intend to go one step further than discussing the suffering of migrant labourers, and instead discuss an imagined future without them. The “regenerative agriculture” (RA) movement seeks to right the wrongs of scaling up industrial agriculture (e.g., a reliance on chemicals, tilling, and monocropping). Regaining soil nutrients and biodiversity while discontinuing the use of chemicals at scale, however, requires an unprecedented labour force. While small-scale farming methods already champion ecological well-being, recent corporate mass-buyers of farmland, too, like Walmart, pledge to uphold RA methods, leaning heavily on techno-optimism. The difference is imagining agricultural labour without bodies. This paper seeks to pull back the arrow, and set the trajectory for anthropological thought on virtual, cyborg, and human ecologies in agriculture. Are we morally obligated to see food-production as an ecosystem? What is labour if not human?

Isaak, Em (UBC Okanagan). *The Material Environment and Social Tensions of the Okanagan Rail Trail 2SLGBTQ2IA+ Users*. BLOCK I. Friday May 17th. 4:00 pm – 5:30 pm.

This project aims to unpack the experiences of 2SLGBTQIA+ users of the Okanagan Rail Trail here on the traditional, unceded, and ancestral territory of the Syilx Okanagan Peoples. My project was centered on finding out what the material environments and social, cultural, and political tensions are related to the Rail Trail. This question is further explored by asking how these environments and tensions impact the experiences of 2SLGBTQIA+ Rail Trail users. This study is being conducted through archival research on the Rail Trail and its history as well as ethnographic group interviews with participants after a community bike ride of the Rail Trail. This project is being influenced by theories of urban space, ethnography, and queerness.

James-Cavan, Bryn (Western University). *Researching Cognitive Disability: What does it look like?* BLOCK I. Friday May 17th. 4:00 pm – 5:30 pm.

Historically, disability has been neglected by anthropology. While this is changing, barriers to this research continue to exist. Most ethnographic tools are not created with disability in mind, and bureaucratic hoops limit research possibilities. Data collection and interpretation often rely on spoken words, thus leaving out those with less verbal capacity. In a broad stroke, those diagnosed with a cognitive disability are labelled as vulnerable, making ethics approval more difficult to achieve. While these barriers exist, ethnographic methods remain uniquely situated to adapt to contexts of disability. So, what does inclusive, accessible, and ethical research look like?

Jones, Natalya, & James B. Waldram (University of Saskatchewan). *To be Q'eqchi' in the time of COVID-19*. BLOCK I. Friday May 17th. 4:00 pm - 5:30 pm.

This research, grounded in cultural epidemiology, medical pluralism, and hierarchy of resort, investigates how the Q'eqchi' Maya in southern Belize understood and responded to COVID-19 compared to other infectious and contagious diseases. The results from some ten weeks of field research show that Q'eqchi' knowledge and experience of infectious and contagious diseases, their history of colonialism and relationship with external authority figures massively impacted conspiracy theory beliefs, their understanding of and adherence to COVID-19 public health measures and altered their treatment selection amidst the pandemic in a medically-plural landscape. This contrasts with how the Q'eqchi' have responded to previous public health education and prevention campaigns, such as for malaria, where public health measures like pesticide use and the prescribed medication were trusted, accepted, and incorporated into their local knowledge of malaria prevention and treatment methods. The novelty, scale, and conspiracies around COVID-19 were found to have contributed to this change.

Jousset, Amanda (University of Neuchâtel). *Heal, repair, restore: from fracture to research as a healing practice*. BLOCK J GATHER. Saturday May 18th. 9:00 am – 10:30 am.

What is the common feature between a wounded body, an instable mind, a devastated land, and a broken object? They all bear the mark of a disruption in their integrity. The recognition of this disruptive fracture is transversal to different fields of anthropology and takes various forms in academic literature, such as trauma (Tankink, 2007), wounds (Anzaldúa, 1981; Mignolo, 2005), break (David & Pointille, 2022), breakdown (Jackson, 2014), and ruins (Tsing, 2015).

These fractures and damages in bodies/objects/lands may be a starting point, to consider a situated, apparently isolated fracture, as an element that is embedded, and produced in a broader network. We invite different participants, from undergraduate, graduate, and early career anthropologists, to question the relation between break/reparation, wound/healing, ruins/restoration in their research as a fruitful epistemic opportunity to support alternative paths to think research as a healing practice.

Kassem, Dima (Wester University). *"It felt like going into a battleground": Transitioning Out of Pediatric to Adult Care as Individuals Living with Rare Diseases*. BLOCK A, In-person. Wednesday May 15th. 10:30 am – 12:00 pm.

One in 12 Canadians has a rare disease, which is defined as a life-threatening, chronic, or weakening condition that affects a small number of individuals. Yet, as rare diseases affect only a small proportion of patients, doctors often struggle to identify possible diagnoses and treatments. What's more, the transition from pediatric to adult care often comes with challenges as patients encounter health professionals who lack knowledge about childhood experiences with rare diseases. Drawing from interviews with individuals with rare diseases and with members of their support networks, this presentation addresses the challenges of transitioning from pediatric to adult care, focusing especially on the roles played by social networks in supporting patients through this process.

Kernan, Luke (Organizer/Chair/University of Victoria), Kim Fernandes (University of Pennsylvania), Rachael McMahon (Independent Researcher), Danielle Landry (Toronto Metropolitan University), Marina Morrow (York University), Brigit McWade (Lancaster University). *Sanism and the Mad Subject*. Saturday May 18th. 9:00 am – 10:30 am.

Anti-sanist discourses are a relatively new interdisciplinary formation of thought and praxis with the global rise of Mad Studies fifteen years ago—stemming largely from longstanding histories of abuse and stigma directed at psychiatric patients and survivors (Ingram 2008, 2016; Gillis 2015). Anthropology and

its allied practices—critical psychiatry, for instance—have a vital, if not substantive, role in reconceptualizing, redirecting, and redressing the structural biases pinned on Mad subjects (LeFrançois et al. 2013; Coles et al. 2013); these humanizing and activist formations can influence hegemonic knowledge-power configurations by recharting Mad-positive trajectories and futures that escape or limit Sanist counter-movements (Salazar et al. 2017; Beresford and Rose 2023). How can we then re-think the relationship between Mad subjectivity and sanist biases present in society, our fieldsite(s), and institutional affiliations? We aim to ask roundtable panellists what a liberatory Mad Studies practice looks like in light of their current work and tussles with Sanist barriers.

Khatun, Sayema (Independent Scholar). *Building Peace in the Contesting Religious Sites: Babri Mosque-Ramjanmobhoomi Controversy in India*. BLOCK B. Wednesday May 15th. 1:00 pm – 2:30 pm.

On the site of the demolished Babri mosque, an extremely extravagant state-sponsored ceremonial consecration of God Ram in the newly built Ram temple of Ayodhya, India, triggered complex questions regarding the making and remaking of national identities and their relationship with antiquity. Control over the past is crucial for control over the present for what both historiography and archaeology play as the vehicle to drive into the direction needed (Kohl, P.: 1998). How the modern 'Hindutva' is invented and celebrated as the core Indian identity subduing plural identities (especially targeting the Muslims) as others in the Ramjanmabhoomi revivalist movement, triggered by British archaeological excavation, demands to be investigated (Meskell, L.: 2002). With the understanding of the enormous importance of building peace over the contesting religious sites, (Coleman, E. B.: 2010), in the proposed paper, I intend to devise an anthropological framework for peacebuilding making the marginal voices heard in this case.

Kingdon, Blair (Western University). *Negotiations of Personal and Institutional Responsibility for Transportation Habits During Climate Crisis*. BLOCK A, In-person. Wednesday May 15th. 10:30 am – 12:00 pm.

The factors that influence Canadians' transportation habits are poorly understood, despite the urgent need for a transition towards sustainable transit in the face of climate crisis. Institutional planning, policies, and engagement in sustainability discourse shape the everyday transportation practices of university students, faculty, and staff. Drawing on discourse analysis, this presentation addresses how and why differently positioned actors invoke and allocate responsibility for climate action. I will also discuss how discourse analysis fits into an institutional ethnographic approach to research on Western University's impact on people's transportation practices. Thus, new issues that demand our attention—like climate change—necessitate novel adaptations, combinations, and applications of seemingly disparate methods, theories, and frameworks from the anthropological canon.

Kingsbury, Kate (UBC). *Re-learning Life and Death: The Politics of Integration and Apprenticeship into the Indigenous ways of working with Santa Muerte, the Mexican Death Saint*. BLOCK J. Saturday May 18th. 9:00 am – 10:30 am.

This paper interweaves an autoethnographic account with academic observations. I detail my story of how I came to study Santa Muerte in Mexico, by apprenticing with an Indigenous *sabia* (wise woman) who works with the Death Goddess. In learning how to use herbs, mezcal and more in healing rites, I must embrace belief in the Death goddess which is essential to the rituals, derisively referred to in the past "as going native". I reveal how this training, following experiencing my own near death makes me reassess Western ontologies. Nevertheless, I cannot all together abandon my anthropological training, I argue that slipping between the realm of science and the cosmos of death-magic has given me access

not only to knowledge and networks but also through shared experiences with devotees of death during rituals, proffered unique experiences and non-dualistic insights through intersubjectivity, altering my own life and that of those around me.

Kosteniuk, Savannah (UBC Okanagan). *Unsettling Disciplinary Strata: Towards a Black Canadian Feminist Anthropology*. BLOCK J. Saturday May 18th. 9:00 am – 10:30 am.

Lifting up Black Feminist Anthropology from the sedimented layers of the white anthropological canon, this presentation covers an under-cited and often uncelebrated intellectual tradition that is central to envisioning future anthropologies. Excavating the praxis and scholarship of particularly innovative anthropological pioneers such as Zora Neale Hurston, Pearl Primus, and Katherine Dunham, this talk considers how “theory, politics, praxis and poetics” (McClaurin 2001) are central to exploring the relationship between Black embodiment, autoethnography, and multimodality as it relates to my graduate research in so-called Canada on what is known as the Prairies. After fifty years of Canadian anthropology, this paper reflects on the segmentation and seepage of a predominantly American-based, yet inherently diasporic, Black Feminist Anthropology in the Canadian context. In doing so, I point toward the urgency of unsettling disciplinary strata as well as the potentiality and vitality of a Black Canadian Feminist Anthropology.

Kovacs-Kowalke, Eva-Marie (UBC Okanagan). *Unsettling Disciplinary Strata: Towards a Black Canadian Feminist Anthropology*. BLOCK J. Saturday May 18th. 9:00 am – 10:30 am.

Why the world needs anthropology? Through my years of classroom teaching and my ‘dirt therapy’ research, working, interacting, and caring for multi-species especially horses, I have come to understand the dire need for anthropologists to engage in a fragmenting and ever-changing world. I investigate the crucial path for anthropology to leave the ivory towers by combining my two passions—community-based “dialogue” teaching and research. In an unexpected setting, cleaning out horse pens—the literal removal of “crap” —I start to explore why the world needs public anthropology, defined in this paper as anthropology that makes change, sheds light on and engages in larger social issues in our communities, both locally and globally.

Kremer, Lisa (Simon Fraser University). *“Is it halal?” Muslim Women Negotiating Halal Food Practices in Canada*. BLOCK K. Saturday May 18th. 11:00 am – 12:30 pm.

For many Muslims, eating halal food is an everyday practice of religious and/or ethnic self-identification. In Canada, where Muslims are a religious and often ethnic minority, choosing to eat only halal food (foods deemed permissible according to Islamic guidelines), requires intention, adaptability, and sometimes sacrifice. Drawing on interviews and participant observation from fieldwork conducted in Victoria, BC, in 2023, I explore embodiment and meaning making through Muslim women’s halal food practices. While being Muslim does not automatically indicate following Islamic food guidelines, for my interlocutors, “eating halal” is a daily intentional expression of religious commitment. By learning to cook a halal meal from a recent convert to Islam, I share insights on the process of learning, engaging in, and embodying new food practices as an important aspect of my interlocutor’s emerging identity as a Muslim woman.

Lamothe-Katrapani, Maya (Concordia University). *Heritage in Conflict: Contesting the Meanings of the Past for a Politics of the Future at the Lachine Canal*. BLOCK I. Friday May 17th. 4:00 pm – 5:30 pm.

In Montreal, the reopening of the Lachine Canal into a place of recreation by Parks Canada was central to the condo boom of the mid-2000s, as industries, warehouses and silos were repurposed into business incubators and luxurious lofts. During this process of transformation, the notion of 'heritage' has been used by different actors claiming the space to contest the meanings of its past. In this flash-talk I will demonstrate how the narrative, symbols and meanings of heritage differ while they have developed around a similar 'language of contention' (Roseberry, 1994). While heritage is being produced by government and business sectors to increase the commercial value of the area, it is also used by activists, like the collective À nous la malting (mobilising since 2013 to save Quebec's last remaining decommissioned malthouse), to reclaim local patrimonial sites.

Langlois, Vicky (Université Laval). *Désamorcer la langue: Le rôle du gaélique irlandais dans les constructions identitaires et le processus de paix dans la ville de Belfast*. BLOCK H. Friday May 17th. 2:00 pm – 3:30 pm.

La présente recherche, faite dans le cadre d'une maîtrise en anthropologie, s'intéresse aux idéologies langagières et à leurs transformations dans le contexte post-conflit, notamment à travers l'action de Turas. L'affiche présentera les résultats suivants:

1. Turas et ses bénéficiaires sont activement impliqués dans la transformation du sens associé à la langue irlandaise auprès de la population de l'est de Belfast et ils déploient des stratégies de résistances et des stratégies narratives dans le but de désamorcer le gaélique irlandais et d'en faire une pratique partagée et partageable. Les trajectoires stratégiques adoptées par Turas seront présentées sous forme de carte mentale ou de schémas.
2. On assiste à l'émergence d'une nouvelle couche d'appartenance locale où le gaélique irlandais devient une façon de s'ancrer dans la localité habitée et vécue quotidiennement. Une carte annotée, des photos de Belfast et un diagramme de Venn pourraient être utilisés pour montrer la superposition des identités.

Latosky, Shauna (University of Northern British Columbia). *The Biocultural Importance of the Indigenous Fruit Tree 'lomay' (Ximenia americana) for Maintaining Women's Health and Social Wellbeing in Mursi (Mun), Southern Ethiopia*. BLOCK K. Saturday May 18th. 11:00 am – 12:30 pm.

The cultural practice of wearing a lip-plate among Mursi (Mun) women in Southern Ethiopia is more than merely aesthetic; it is constitutive of an adolescent girl's and woman's identity and reputation, since wearing a pottery labret in one's lower lip also embodies Mursi values of strength, courage and the commitment to care for one's body, health and the social well-being of one's community. I approach this ancient body modification using a bio-cultural lens to consider the health of agro-pastoralist women by focusing on one indigenous fruit tree called 'lomay' (*Ximenia americana*) that is considered especially vital for maintaining women's health and social well-being. I argue that 'lomay' has played - and continues to play - a vital role in the resilience of piercing practices and will also be key to the future trajectories of lip plates in Mursi and other labret-wearing groups in Southern Ethiopia, especially the Suri.

Le, Ngoc (Simon Fraser University). *From the lens of linguistic racialization: Vietnamese students' English-using experience at Simon Fraser University*. BLOCK H GATHER. Friday May 17th. 2:00 pm – 3:30 pm.

Informed by the racialization approach in linguistic anthropology, theories of linguistic ideologies, and critical race theories in education, my research examines how Vietnamese immigrant postsecondary students' English skills are perceived on campus and to what extent their experiences can be considered linguistic racism. I found that the group is subjected to multiple forms of linguistic discrimination that devalue their English skills; and impose racial, ethnic, and immigrant stereotypes on and off campus. I argue that their experience are examples of linguistic racism where reception of their English is informed by listeners'/readers' ideologies of native and standard English, and the racial and citizenship hierarchies in Canada. I also argue that the group has a complicated relationship with the native/standard English ideologies where they both buy-in and resist the frameworks.

Li, Wenrui (McGill University). *What a fungus knows: foraging as a sensory experience in multispecies encounters*. BLOCK I. Friday May 17th. 4:00 pm – 6:30 pm.

This research investigates how the mushroom foraging tradition mediates the human-nature relationship in a Finnish context. By viewing mushroom foraging as an embodied practice that opens up interspecies dialogues, this research argues against the mind/body dichotomy and “Western” sensory hierarchy that contributes to the despotism of the eye. Instead, it revalorizes other bodily senses, such as touch, taste, and smell, and views them also as significant channels of knowledge production. Perceiving the mycelium network as a metaphor, it also explores how the trajectories, or lifelines, of humans and other-than-human actors interact, extend, and overlap, unfolding in the multispecies encounter of foraging. This digital poster will also include collages made from fieldwork photos and drawings, accompanied by sound recordings in the forests, for a more creative way of representation.

Mahoney, Kate (Western University). *Bed Alarms, Bureaucracy and Burnout: Contextualizing Ontario's Nursing Shortage*. BLOCK A, In-person. Wednesday May 15th. 10:30 am – 12:00 pm.

My research utilized Institutional Ethnography to create a capsule capture of Registered Nurses lived experiences presently at work within Ontario as affected and shaped by the governing or institutional powers around them. Using a survey as well as one on one semi structured interviews I have identified common themes that are impacting the experience of care work by this esteemed profession. A prevailing theme that dominated the conversations within my interviews and surveys was “Burnout”. This talk will consider the presentation of burnout as a physical response to environmental stressors, as well as how decades of institutional inaction, government legislation and reactionary policies have created the environment for burnout to bloom. While many see it as a popular “key term”, it is a full body encompassing experience that is hindering the recruitment and retention of nurses.

Marks, Emmy (University of Alberta). *Patriarchy, Privilege, and Property: How Homeless Women Suffer from Erasure in Gender-Specific Housing Solutions*. BLOCK K. Saturday May 18th. 11:00 am – 12:30 pm.

Women now comprise nearly one-third of the homeless population in Canada—an alarming rise from historical figures. The city of Edmonton, Alberta has multiple shelters catering to women, yet the demand consistently exceeds capacity. The rising number of homeless women and gender minorities has led to a question of how to accommodate this diverse population. The need to amplify the voices of homeless women has become increasingly urgent, as current research homogenizes their stories. Many scholars have explored the failure of emergency shelter spaces and now rely on the “housing first” model, which prioritizes providing housing over addressing root causes. Adherents of this approach

rarely include the voices of women and gender minorities and therefore do not factor their diverse needs into their proposals for needed services. This paper explores the life histories of three homeless women and highlights what organizations fail to account for when creating gender-specific solutions to housing.

McDonald, Fiona P. (Organizer/Chair/UBC Okanagan), Kregg Heatherington, Bart Simon, Melina Campos Ortiz, Derek Pasbord, Carlos Olaya Díaz, Camila Patino Sanchez (Concordia Ethnography Lab), Deborah Thomas, Allisa Jordan, Pablo Aguilera Del Castillo, Astrid Pickenpack (UPenn Centre for Experimental Ethnography), Andrew Gilbert, Joshua Barker, Jean Chia, Nick Smith, Cassandra Spooner-Lockyer, Noha Fikry (U Toronto Ethnography Lab), Fiona P. McDonald, Suzi Asa, Donna Langille, Emilie Isch, Savannah Kosteniuk (UBCO Collaborative + Experiential Ethnography Lab). *EMERGE MATRIX: A Cabinet of Curious Ethnographic Practices*. BLOCK G GATHER. Friday May 17th. 9:00 am – 10:30 am.

In 2024, EMERGE: a Matrix for Ethnographic Collaboration + Practice (www.emergematrix.org) entered its 2nd year of a SSHRC-funded Partnership Development project comprised of five member labs/studios/centres in Canada and the USA. We are building a “Cabinet of Curious Ethnographic Practices” where each member of the Matrix will share knowledge about various methods used to make tacit practices visible. This cabinet moves us away from thinking about “skill” in favour of “practice” to foster more inclusive collaboration, innovation, and experimentation in real-time, and across space and time that speak the conference theme of recognizing the discipline's methods and imagining vital trajectories in practice. Topics shared by faculty and graduate students in this roundtable will range from thinking about digital tools, collaborative care, analytics, multimodality, and play.

Michails, Maria (University of Ottawa). *Terrestrial, Aquatic, and Atmospheric Phenomena of Syilx Okanagan Territory (Kelowna): A Workshop in Mediated Attunement to New Environments*. BLOCK D. Wednesday May 15th. 5:00 pm – 6:30 pm.

This is a workshop proposal to share with participants (open to all audiences, max 15) some of the approaches I have been experimenting with as a means to attune to unfamiliar lands we may find ourselves in. We will be using our smartphones equipped with audio, video, slow motion, and timelapse capabilities to capture environmental elements of the nearby forests, waterways, urban or suburban spaces. Although technologically mediated, the impetus is to use these features of our phones to stop and attune to what they are capturing. Using techniques such as time-lapse, for example, allows oneself to slow down and ‘become sensor’ as one attunes to environmental conditions. Time-lapse is a process that speeds up the viewing of environmental phenomena while, paradoxically, inviting slow contemplation if one chooses to stay with it through real-time capture. Another approach to this becoming can be achieved through affective movement. Understood as physical and sensual mobility through space and time, affective moving is an intentional, mindful endeavor that can evoke a heightened sensory experience (Laplante, Gansman, and Scobie, 2020). For example, what can we observe, within our body and the environment around us while moving with the wind?

Mckinley, Gerald (Western University). *Using Discourse Analysis to Explore the Potential of Polycentric Governance and Environmental Policy*. BLOCK L. Saturday May 18th. 2:00 pm – 3:30 pm.

Polycentric governance is a process of setting policy through the inclusion of multiple perspectives. While it is not a panacea, it offers the potential for the increased participation of historically silenced communities in the development of environmental policy. However, one of the greatest barriers to

polycentric governance may be understood through the concept of the social artifact. With multiple perspectives comes multiple solutions to a problem. Starting with Norman Fairclough's call for critical discourse analysis to work towards solutions to inequities, this paper explores the use of discourse analysis to articulate where poly-perspectives might align. Focusing on the Great Lakes, I draw on scholars including Claudia Strauss and Naomi Quinn to explore the different ways that the lakes are understood. I argue how examining existing discourse and their histories, we can better understand how different perspectives co-exist and open up the potential for meaningful participation in decision making.

McKinson, Kimberley (Vanderbilt University). *Sedimented Memories: Memoir Writing as Decolonial Ethnography*. BLOCK E. Thursday May 16th. 9:00 am – 10:30 am.

In this reflection, I position my home/fieldsite, Kingston, Jamaica's high-crime capital, as a Black Atlantic securityscape in which genealogies of insecurity have become spatio-temporally sedimented across an assemblage of discourse, infrastructures, memories, and bodies. However, instead of an ethnographic interrogation, this paper serves as a meditation on what I term, memoryscapes, experimental memoir compositions whose narratives span my own lived experiences as well as those of various generations of my Jamaican family—living, dead, and future. As a counterpoint to the securityscape, I position the memoryscape as a decolonial writerly orientation and critical praxis always imbricated with a transgressive mode that goes beyond the limits of traditional ethnography in order to unapologetically bring the whole ethnographer self to the page. It is this mode that I argue is essential for illuminating the inter-generational vertigo of insecurity in the Black Atlantic securityscape.

Montgomery, Enkhe-Tuyaa (Organizer/Chair/McGill University), Danya Fast (UBC Vancouver), Jennifer Lavalley (UBC Vancouver), Michelle Olding (University of Toronto). *Rehearsal from the Margins: Harm Reduction and Emergent Ecologies of Care*. BLOCK G. Friday May 17th. 9:00 am – 10:30 am.

Inspired by the work of Robyn Maynard and Leanne Betasamosake Simpson in 'Rehearsals for Living' (2022), this panel aims to foster a critical discussion of current trends and movements within harm reduction work in North America, and how we might conceptualize harm reduction as a rehearsal from the margins, an emergent practice for living otherwise that offers new constellations and trajectories of living and healing. Moving beyond hegemonic narratives of dysfunction and abandonment that often mediate public discourse surrounding drug use, we will instead meaningfully consider new assemblages and ecologies of care that are erupting interstitially through the cracks of empire. Together, we will attempt to take seriously the alternative configurations of care that reside within the marginal yet central spaces of the settler-state, and how harm reduction as a practice of rehearsal for the future presents new trajectories for well-being in the here and now.

Moritz, Sarah, (Thompson Rivers University), Jenny Shaw (Thompson Rivers University), & Rob Wishart (University of Aberdeen). *Revitalizing Crabgrass Collective: Traditions and Trajectories*. BLOCK A. Wednesday May 15th. 10:30 am – 12:00 pm.

Crabgrass is an annual grass which can pose a problem in lawns and gardens. Once crabgrass makes its home in your garden it is a very unpleasant and difficult weed to eliminate" (Daisy Moore in Noble 2010). Sedimented in the anti-colonial works of eminent and longstanding CASCA members, the Crabgrass Collective (CC) historically germinates within CASCA meetings (e.g. Merida, 2005; Toronto, 2007; and, Vancouver 2009). This CC workshop carries on a key CASCA tradition in exploring anti-colonial and relational ethical thought, dialogue, and action for future trajectories of anti-colonial anthropologies. This workshop invites participants to join us in contributing in multifaceted ways to core

CC challenge by “...directly undertaking a politically committed anthropology that interrupts or undoes these colonialisms, recovering practices which displace relations with the aim of articulating and mobilizing definitively more just forms and relations of politics” (Brian Noble). This workshop is for anyone seeking to peskily take on colonialism.

Moritz, Sarah (Organizer/Chair/Thompson Rivers University), Andrea Laforet (Carleton University), John Haugen (Nlaka’pamux Tribal Council), Andie Palmer (University of Alberta), Angie Bain (UBCIC), Regna Darnell (Western University). *In the Wake of Ethnography: Vital Trajectories After Teit*. BLOCK H. Friday May 17th. 2:00 pm – 3:30 pm.

Through the letters exchanged by Teit, Boas and Edward Sapir, Franz Boas, James Teit and Early Twentieth Century Ethnography brings forward issues that shaped the anthropology of their day, but it also points to work that Teit did to preserve knowledge embedded in other forms integral to Salish cultural life. Presently, courts and governments give priority to summative ethnographies, while Indigenous communities need to draw on every form of past and current cultural knowledge to do everything from advocating for title and rights to negotiating industrial presence on tribal lands to ensuring cultural survival. Teit’s multifaceted work, his blurring of lines between ethnologist and friend, his grounding in community and on the land, have provided a rich a varied collection of local knowledge, referenced in his letters but preserved elsewhere. Our roundtable will carefully examine the notion that the explication and sharing of this knowledge generates the next vital trajectory.

Mulholland, Mary-Lee (Organizer/Mount Royal University), Bernard Perley (UBC Vancouver), Rine Vieth (St Mary’s University/Laval Université), John Cho (UBC Okanagan), Martha Radice (Dalhousie University), Rob Hancock (Chair/University of Victoria), Alexandrine Beaudreault-Fournier (University of Victoria). *CASCA in the Next 50 Years: From Where and For Whom?* BLOCK G. Friday May 17th. 9:00 am – 10:30 am.

The founding of CASCA as the Canadian Ethnology Society in 1974 reflected a specific moment in both the history of anthropology in Canada and in the relationship between anthropology and the wider world. Over the past half-century, both of these aspects have seen significant transformations and challenges including the commitment to bilingualism, the political engagement of the discipline, partnerships with Indigenous communities, the inclusion of minoritized scholars, and the relationship of CES/CASCA with other anthropological organizations — yet CASCA persists. This session will bring together scholars from a variety of locations to reflect on these challenges and transformations from both historical and future-oriented perspectives. This panel includes new and longstanding members of CASCA who would like to engage in our histories and futures including the challenges brought by the change in our methodologies, subjectivities, and audience. Our participants will speak to the origins of CASCA, the culture and organization of CASCA and our meetings, the impact of the growing precarity of our members, how we imagine a diverse anthropology, the place of the erotic in our anthropological analyses to unthink colonial and racial capitalisms, (neo)liberalisms, and heteronormativities that impede more engaged and emancipatory visions of academia, and how we choose to do our work during times of unimaginable human suffering.

Mulholland, Mary-Lee (Co-Organizer/Chair/Mount Royal University), Martha Radice (Co-Organizer/Dalhousie University), Skills I Didn’t Learn, Maggie Cummings (University of Toronto), Lessons Beyond Solitude: Meditating on the Social Trajectories of Individual Meditation, Jason Ellsworth (Dalhousie University), Leafcutter Ants Meet Anthropologies of Value, Daniel Salas-Gonzalez (Dalhousie University), Chokeholds and Fear: Skills Acquired in Self-Defence Classes, Mary-Lee

Mulholland (Mt Royal University). *Incidental Skills, Surprising Lessons: Trajectories of Learning from the Field*. BLOCK B. Wednesday May 15th. 1:00 pm – 2:30 pm.

Ever since they got up out of their proverbial armchairs, anthropologists have learned how to do practical tasks during fieldwork. Yet even though ‘doing things’ is part of the point of participant observation, we tend to think about fieldwork in terms of research questions and analytical frameworks. This panel discusses the skills we pick up during fieldwork. These skills can be materially productive, resulting in mundane or spectacular objects such as food, costumes, or dwellings. Other skills are developed through ‘techniques of the body’ that initiate the anthropologist into new ways of walking, eating, meditating, controlling pests, sewing, wrestling, or playing an instrument. Some skills may be central to the research – for instance, in ethnographies of dancing, sports, hunting, or sex – yet the process of acquiring them can still lead to unanticipated insights. Other skills are incidental, taking anthropologists on unexpected trajectories.

Muller da Silva, Megan, Jim Christenson, Alex Kent, Nicole Malcomson, & Jeannette Watts (UBC Vancouver). *“I just do it from my heart”: the Legacy of Lifesaving in Remote Indigenous Communities on the Pacific Northwest Coast*. BLOCK D. Wednesday May 15th. 5:00 pm – 6:30 pm.

First Responders provide a critical first point of contact for serious injury or illness in remote Indigenous communities in Canada. These positions are held by unpaid volunteers with little access to supports such as clinical debriefing and are largely excluded from federal and provincial healthcare funding. Despite these challenges, First Responders provide an invaluable service to their communities where transport to the nearest hospital can take anywhere from several hours to multiple days depending on weather conditions. This paper considers the socio-affective resources that First Responders draw on in four Nuu-chah-nulth nations on the Pacific Northwest Coast. The role of remote First Responders is misunderstood within health systems policy in British Columbia, as they operate under unique conditions and face different challenges than those of their counterparts in the BC Emergency Health Systems. Improving the effectiveness of emergency care in remote communities requires recognizing the strengths already present within communities.

Murphy, Julia (Kwantlen Polytechnic University). *Time, Weather, and Corn*. BLOCK A. Wednesday May 15th. 10:30 am – 12:00 pm.

Conversations about changing weather patterns with people who plant milpa (corn, beans, and squash) revealed multiple, intertwined temporal dimensions of agricultural practices, seasons, weather, and lives. Originally intended as a study of how farmers adapt agricultural practices to changing weather patterns, it also brought out how climate change is understood through cultural practices and Maya language. The research was conducted in 2017-18 in southern Campeche, Mexico.

Netherton, Corinna (UBC Okanagan). *Indigenizing as a Decolonizing Praxis*. BLOCK D. Wednesday May 15th. 5:00 pm – 6:30 pm.

Decolonization must be inclusive of gender and diversity, and of equal importance, is the sustained relationship with the natural world. Indigenous philosophical practices provide a foundation to create a paradigm shift in socio-economic, and political practices. In this way, indigenizing across boundaries will mitigate climate change. Transboundary relations among government, Indigenous and non-Indigenous organizations are strategic and dynamic partnerships. Indigeneity and philosophical practices can be applied as a transformative process in transboundary negotiations. Indigeneity is necessary for a

paradigm shift in a vision to support the Truth and Reconciliation Calls to Action, the National Inquiry's Calls to Justice, and the United Nations Declaration on the Rights of Indigenous Peoples. Future generations will inherit the legacy of socio-economic and political decisions of today. A paradigm change can only be accomplished through Indigenous guidance within the praxis of indigeneity.

Nikolaeva, Sardana (University of Toronto), & Masha Kardashveskaya (University of Manitoba). *Indigenous-with-Indigenous Research: Challenges, Advantages, and Implications*. BLOCK I GATHER. Friday May 17th. 4:00 pm – 5:30 pm.

A plethora of academic and non-academic literature focuses on particularities of Indigenous research and research with Indigenous communities, interrogating such subjects as research ethics, methodology, and even researchers themselves. However, what is missing from this discussion is a critical contemplation over what challenges might occur when a researcher is an Indigenous of one geographical, political, economic, and cultural context yet is involved in research with Indigenous peoples elsewhere. Here, we want to open a discussion of explicit and implicit effects that this sort of research might have on the process of inquiry and knowledge production. Informed by our personal experiences of ethnographic laboring as the Indigenous scholars working with "other" Indigenous communities in Sakha Republic (Russia) and Indonesia, we will critically interrogate the following questions: How can one's Indigeneity shape one's understanding and perception of other Indigenous peoples, who are participants of one's research? What challenges and/or advantages must we consider in Indigenous-with-Indigenous research? How can larger geopolitical and nation-state conditions impact research objectives, methods, and outcomes in Indigenous research, if at all?

Oehler, Alex (University of Regina), *Women Who Hunt in the Western Canadian Arctic*, Alesha Stark (University of Regina), *Making a Way with Dog Sleds*, Pradeep Ranjan Doley Barman (University of Regina), *Learning about Animal Desires through Dance*, Alex Oehler (University of Regina) and Dwayne Drescher *Ethnographic Inquiry into a Community Garden: Trajectories to Human-Bee Resilience*, Ursula Bero (Independent Researcher). *Forward—With All Our Kin*. BLOCK C. Wednesday May 15th. 3:00 pm – 4:30 pm.

This flash talk series invites examples of interspecies communication, including plants, animals, land features, weather patterns, and humans from across Turtle Island and beyond. It is inspired by the research of the "Sensory Acts: More than Human Communication in the Circumpolar North" project. The series focuses on multisensory ethnography, and it is interested in how living beings come to learn about their own relations in sentient ecologies they call home. Not only are we hoping to think through and document past practices and experiences, but we are also looking for innovative and sensible ways to build futures together in the Anthropocene. Among the confirmed presenters are Alex Oehler (learning about animal desires through dance), Pradeep RD Barman (making a way with sled dogs in Saskatchewan), and Alesha Stark (women who hunt in the Western Canadian Arctic).

O'Sullivan, Sarah (Organizer/Co-Chair/Capilano University), Sarah Williams (Co-Chair/University of Toronto), Robert Lorway (University of Manitoba), Laura Beach (University of Toronto). *Pedagogical Trajectories in Canadian Medical Anthropology*. BLOCK L. Saturday May 18th. 2:00 pm – 3:30 pm.

This roundtable grapples with the unique challenges and delights of teaching Canadian medical anthropology within this context, and considers the extent to which teaching medical anthropology in Canada differs (and to what extent) from the US.

Questions that will guide our discussion include: How does teaching in Canada inform our pedagogy? How do Canadian medical anthropologists provide a foundation in Canadian perspectives and histories of medicine and healthcare? What are the most effective pedagogical approaches to teaching medical anthropology? Who are our students and why is it important that they learn Canada-specific case studies? How do we navigate a discipline that at times seems dominated by American perspectives? Central to these questions are notions of the specific character of Canadian medical anthropology, and the benefits to students of being trained within this more local and locally-relevant approach. We envision this roundtable to be a collective discussion between participants and attendees.

Pandey, Riddhi (Geneva Graduate Institute). *Freedom through Imprisonment: Reimagining India's Freedom Fighters as Carceral Subjects*. BLOCK D GATHER. Wednesday May 15th. 5:00 PM – 6:30 PM.

Almost eight decades after gaining independence, there is renewed interest in India's freedom struggle. In particular, narratives of police repression and incarceration of freedom fighters by the British have captured the imagination of the Indian state and the public alike. Today, every active political group is scrambling to claim one or more erstwhile political prisoners as their role models, with narratives grounded in the glorification of their life in imprisonment.

Through this digital poster I ask, how is the figure of the political prisoner being reimagined today? And, what are the narratives that dominate this retelling of India's freedom struggle? I draw on my fieldwork in three British-era prisons in India which have been recently restored and converted into national heritage sites. I complement this with a reading of prison memoirs, diaries, letters, auto/biographies etc. which document the carceral lives of the freedom fighters incarcerated in these prisons.

I will use images, graphic/visual data representations, maps, and illustrations in this digital poster.

Paola Díaz Cuba, Valeria (UBC Okanagan). *Re-envisioning the Anthropological Canon with the Ethnomusicological Insights of José María Arguedas*. BLOCK K. Saturday May 18th. 11:00 am – 12:30 pm.

This presentation explores some of the significant contributions of Peruvian anthropologist José María Arguedas to the fields of ethnomusicology and cultural anthropology. As a 20th-century anthropologist from the global South, Arguedas' work is not often evaluated in larger conversations of the sedimented histories of anthropology, despite his early contributions to the cultural turn of ethnomusicology that created a new trajectory. Through a lens of music, my presentation shows how Arguedas delves into the intersections between songs and power relations, oppression, assimilation, and identity and the creation of new spaces outside binary categories of self. Within the layers of the history of anthropology, there are important actors whose work needs to be included as they present the missed trajectories of contemporary anthropology. My work puts a crack in the sedimented histories to give voice to anthropologists such as José María Arguedas, who has not received recognition or inclusion.

Patrick, Donna (Organizer/Chair/Carleton University), Language and Education: Trajectories and Arctic Futures, Donna Patrick, Inuit Food Sharing, Food System, and Food Security, George Wenzel (McGill University), Subarctic Art: Women's History, Cultural Legacy, Future Imaginaries, Abra Wenzel (Carleton University), Inuit in Contemporary Anthropological Theory, Pamela Stern (Simon Fraser University), Transitional houses for transitional culture – anthropologists, plywood and the community as public health intervention in the eastern arctic, c. 1960, Christopher Fletcher (Université Laval), From C.D. Howe to "Medevac:" a History of Health Care and Evacuation in Nunavik (1950-1996), Caroline Hervé (Université Laval). *Anthropological Trajectories and Arctic Futures: Historical and Contemporary Debates in Arctic Research*. BLOCK I. Friday May 17th. 4:00 pm – 5:30 pm.

This panel brings together Arctic researchers examining Inuit economic, social, cultural, and political life in the context of ongoing environmental and social change. The panel includes discussions about previously excluded narratives and northern histories, including those related to theoretical anthropology, colonial relations, women's labour, arts-based practices, Inuit economic practices, Inuit political power, Inuit housing, claims to "safe space" and increased institutional control. Discussions range from theoretical contributions of Arctic anthropology to the sharing economy, historical relations of women's labour through art, to notions of "space" for housing, language and schooling and Inuit-led youth programs focusing on mental health. Drawing on six to nine contemporary, but historically-grounded research projects, this panel aims to bring Canadian Arctic ethnographic and social researchers into conversation and to focus on forms of new materiality and trajectories for future work.

Pegorer, Francesca (UBC Vancouver). *Anthropology as a Guide through Challenging Times: Fieldwork Trajectories and the COVID-19 City*. BLOCK J. Saturday May 18th. 9:00 am – 10:30 am.

In this presentation I look at how I navigated the unexpected trajectory taken by my fieldwork in Berlin, between 2020-2021: from the initial weeks of normalcy, through the long months of lockdown, to the eventual fading out of the emergency. I discuss how my daily ethnographic practices, as well as anthropology's theoretical perspective, proved malleable and grounding at the same time. I then expand on how, as the opportunities to interact became rarified, I connected with the research coproducers (people with a recent experience of migration to the city from outside of the EU) by sharing their trajectories around the city, focusing on the density of the encounter. Together we explored questions of everyday bordering and belonging. As the eeriness, combined with local ethnocentric dynamics into a sense of alienation, the atmosphere of the city encouraged a profound affective investment in Berlin to be one of the poles of the rhizomatic trajectories of their home-ing.

Pelletier-De Koninck, Marie-Charlotte (Université de Montréal). *Beyond the Paint: Examining Transformations in Body Paint Usage in Miss and Mister Terena Pageants*. BLOCK D GATHER. Wednesday May 15th. 5:00 pm – 6:30 pm.

In the late 20th century, various indigenous communities in Brazil realized the importance of their appearance in the perception of authentic autochthony to support their claims. This realization led to a significant increase in the use of accessories such as colorful feathers and body paint in cultural and political events, particularly in the Miss and Mister Terena pageants, which are now thriving in Central-South Brazil. These contests seek to showcase the beauty of Terena culture, present themselves in a violence-free context, and engage young people's participation and interest in their cultural heritage.

Stemming from an eight-month ethnography within Terena communities, the results examine the transformations associated with the use of Terena body paint in these contests in the last 30 years, in

terms of the choice of materials, the placement of the paintings, the patterns represented, as well as the associated knowledge. The digital poster will illustrate these transformations through two separate animations, dedicated to men and women, through a series of changing images accompanied by annotations highlighting significant changes.

Peric, Sabrina (Organizer/Chair/University of Calgary), *The Soundscape of Crisis: Bird and Tailing Pond Life in Northern Alberta's Boreal*, Sabrina Peri (University of Calgary), *The Critical Role of Genre in Ethical Representation of Crises: A Reflection on Drawing as an Ethnographic Method*, Narges Khaledmoghadam Ghaen (University of Calgary), *Parallel Play: Experiments in Picturing the Near Arctic*, Lindsay Bell, University of Western Ontario, Jesse Colin Jackson (University of Calgary, Irvine), *Sensing Place: Multisensory Attunement to the Yukon's taiga-tundra*, Maria Michails (University of Ottawa). *Sensory Methods in Crisis*. BLOCK E. Thursday May 16th. 9:00 am – 10:30 am.

Over the last 10 years, a parallel rise in both anthropological studies of the senses as well as an attention to new, experimental, and multimodal methodologies has resulted in an explosion of sensory ethnography. From novel film- and photo-making, to digital storytelling and soundwalking, to virtual/augmented reality, sensory approaches have foregrounded both interdisciplinarity and levelling collaborations. As such, sensory methods appear poised as ideal approaches to the multiple global crises our planet is facing: climate change, multiplying wars and conflicts, rising authoritarianism, pandemics and economic uncertainty. This panel is an attempt to understand how exactly the sensorial turn might allow us to 're-think' (Pink 2010) crises in new ways, highlighting human and non-human actors, while providing ethical avenues for a cross-cultural comparison of crisis. Are sensory methods simply a timely innovation or have they become more urgent as the limitations of conventional ethnography become apparent in the context of instability and uncertainty?

Peters, Kathryn E. (Vanderbilt University). *Finding common ground in Curuguaty, Paraguay: a campesino ethic regarding right relationship with one another, with the nation-state, and with the more-than-human world*. BLOCK D GATHER. Wednesday May 15th. 5:00 pm – 6:30 pm.

Urban liberals and rural campesinos (small-scale farmers), two groups historically at odds in the Paraguayan political arena, united to demand accountability for state violence after the 2012 massacre at Curuguaty, a geographic area known for the increasing encroaching of agribusiness producing soy monoculture for export and narcotraffickers growing illegal marijuana. Urban activists' agendas of increased democratic transparency, universal human rights, and environmentalism were resonant to varying degrees with the campesinos and their objective to obtain legal land tenure. The extent to which campesinos from Curuguaty have incorporated ideas from human rights and environmentalist NGOs into their provide insight into a campesino ethic regarding right relationship with one another, with the nation-state, and with the more-than-human world.

Popovich, Viktoriya (University of Alberta). *"How can you call them Ukrainians?" The Case of Ukrainian Soldiers Who Speak Russian or Surzhyk in the Armed Forces of Ukraine*. BLOCK B. Wednesday May 15th. 1:00 pm – 2:30 pm.

In November of 2023, the Former People's Deputy of Ukraine, Iryna Faron shared her opinion that Ukrainians soldiers who speak Russian or surzhyk, a mixture of Ukrainian and Russian, should not be allowed to be called Ukrainians if they don't speak Ukrainian. This sparked massive outrage, especially amongst the younger students at Lviv Polytechnic University where Faron works. Many of these students have fathers and/or friends who are currently fighting in the front lines. As a result, Iryna Faron

was fired from her position of 30 years. Using this controversy as a case study, the paper will explore how linguistic ideologies position Ukrainians against one another, how they choose to identify themselves and others as Ukrainian through language use and the future of the Ukrainian and Russian language in Ukraine.

Prevost, Madelyn (Simon Fraser University – Salisbury Award Winner). *Reflections on Art, Ethnography, and Arts-based Ethnographies*. BLOCK E. Thursday May 16th. 9:00 am – 10:30 am.

This paper explores the relationship between art and ethnography and explores connections between the use of arts-based metaphors and the practice of arts-based methodologies in anthropological research. Drawing on thirteen months of ethnographic fieldwork among fibre artisans (spinners, weavers, knitters, felters, stitchers, dyers) on the Sunshine Coast of British Columbia, Canada, I employ my knowledge of fibre artisans and their crafts to assess the use of fibre arts-based metaphors in writing, and writing about writing. Arguing against the common usage of weaving as a metaphor for thinking and writing, I propose an alternative metaphor in patchwork quilting, informed by my creation of a “dissertation quilt” as an arts-based methodology used in my research. In doing so, I advocate for writing more ethnographically by attending to the particularities and lived practices both explicit and implied in our writing.

Raycraft, Justin (University of Lethbridge). *“We do not sleep anymore:” the Hidden Effects of Spotted Hyenas (Crocota Crocuta) on Human Well-Being*. BLOCK G. Friday May 17th. 9:00 am – 10:30 am.

Human-wildlife interactions can produce a range of visible and hidden costs for local people. In the Tarangire ecosystem of northern Tanzania, large carnivores assert pressure on household economy through livestock depredation. Attacks on livestock are observable indicators of the socioeconomic costs of living with wildlife. Psychosocial dimensions of human interactions with large carnivores—like feelings of fear, anxiety, and resentment—are less obvious and require anthropological methods to understand and contextualize. This paper documents the hidden effects of spotted hyenas (*Crocota crocuta*) on human well-being. Previous scholarship has identified extensive patterns of livestock depredation by spotted hyenas in the Tarangire ecosystem, but insights into people’s lived experiences of sharing landscapes with hyenas are lacking. The paper unfolds the hidden impacts of hyenas on human well-being based on sixteen months (2019-2023) of ethnographic field research with Maasai pastoralists living in the Tarangire ecosystem.

Rana, Jasmin (Organizer/Chair/Leiden University), *Stories of the Street: Empathic Engagements with Everyday Listening(s)*, Craig Farkash (Concordia University), *The Sensory Ecology of Running ‘Outdoors’*, Jasmijn Rana (Leiden University), *Garden as Pacemakers*, Arba Bekteshi (University of Tirana), *Seeing Time: Modelling Landscape Change in Canada’s Mountains*, Sarah Jacobs (University of Victoria). *Making Sense: Exploring Sensory Ecologies in Everyday Life*. BLOCK J. Saturday May 18th. 9:00 am – 10:30 am.

In contrast to sensorially-informed ethnographies that focus on the training of skills and embodied knowledge, invite panelists to think with the concept of sensory ecologies (Carter, Heath, Jacobs and Rana 2022) to advance an approach to the senses that situates perceiving, knowing selves within historically-informed, materio-cultural environs. This approach to the senses allows us to account for the development of unique ways of seeing, tasting and touching, for instance, as complicated acts of sensemaking made possible within particular group contexts. In this way, people develop not only

skillful senses but a sense of self, sense of the situation or sense of belonging to a collective. In other words, they cultivate a commonsense, complicating our understanding of the boundaries of bodies, neural networks and sensory perception.

Resendes Medeiros, Matthew (Western University). *“A lei não pegou” – Examining changing discourses of disability and inclusion in Southern Brazil, and individual responses to “The law didn’t grab.”* BLOCK G. Friday May 17th. 9:00 am – 10:30 am.

Throughout my 12+ months of dissertation research in Brazil I often heard the phrase “A lei não pegou”- “The law didn’t grab”. I highlight some of the ways in which the concepts of “disability” and “inclusion” are being alternatively conceptualized and utilized within Brazil, and how disabled individuals and some organizations attempt to address the disillusionment represented in this poignant phrase “a lei não pegou”. I focus not on legal cases nor particular laws, but rather feelings, experiences, and actions taken by those who repeated this. As biomedical understandings of disability have been criticized in recent years, some groups actively use these discourses while simultaneously signaling neurodiversity-oriented frameworks. In academic circles, and beyond, terms such as “defiça” have also emerged and are being used to signal Brazilian disability activist identities which often challenge biomedicalization. Many thus disagree on how the intended meaning of these laws that didn’t “grab” should be sought.

Rethman, Petra (McMaster University). *Writing Depression, or, Living with Night Vision.* BLOCK E. Thursday May 16th. 9:00 am – 10:30 am.

A few years ago I had fallen into a depression out of which I could not climb. In the process of writing about this depression, I began to wonder if what I had truly expressed was not depression but a deep sadness and grief, a dark mood that made me feel broken but also showed me how to see in the dark. In my talk I want to reflect on what I learned by using night vision, including getting honest about beauty and grief.

Roche, Trinity (University of Toronto). *Prioritizing Body Donation Programs in the Anthropology Departments of North American Universities.* BLOCK I. Friday May 17th. 4:00 pm – 5:30 pm.

As academics, as anthropologists, as citizens, we are now witnessing a long overdue reassessment of the ethics of holding human remains in universities. Human remains, especially those of marginalised communities, have been stolen, traded, and treated more as possessions than human beings in the anthropology departments of North American universities. Through looking at existing body donation programs at North American universities that offer biological anthropology and forensic anthropology courses/programs, I argue for the prioritisation of body donation programs as the primary avenue through which to learn about skeletal anatomy and skeletal identification.

Rosario Martinez, Noemi (Simon Fraser University). *Denial of Subjectivity - Public Educators in a time of Privatization.* BLOCK A, In-person. Wednesday May 15th. 10:30 am – 12:00 pm.

The history (and present) of public education is fraught, and those who work in public schools experience and embody many of the ideological and economic changes in which they are embedded. This flash talk draws upon interviews with public school educators and fieldwork in educational

institutions in Florida. I use subjectivity and interiority within the framework of Labour Process Theory to understand how the qualitative experience of educators, as workers, is one locus in the neoliberal and right-wing push to dismantle public education. This framing more broadly allows for a discussion on the labour process as a site of political and class conflict. Additionally, I argue that anthropologists can and should use their academic background to try and understand and thus advocate for justice in a moment that is in many places increasingly dominated by ‘culture war’ discourses, shifts toward privatization, and austerity.

Rowlatt, Linnéa (Organizer/Chair/Network on Culture), Marie-Françoise Guédon (University of Ottawa). *The Vital Trajectory of Adaptation to Climate Change: Inching Institutions Forward*. BLOCK F. Thursday May 16th. 2:00 pm – 3:30 pm.

Confronted with the growing impacts of climate change, many of our university institutions are responding to calls for change too slowly or not at all. From integrating environmental sustainability into curricula to reducing greenhouse gases and plastic waste, Canadian universities seem to be dragging their feet at acting to mitigate or adapt towards sustainable practices. As anthropologists, our area of interest is human culture and in many instances, successful avenues for addressing this issue may be found in institutional culture. What knowledge, skills, or approaches do we have which may inspire action? This Round Table will bring together scholars from across the country and at various stages to identify the challenges they experience, and to share techniques, methods, and approaches which have worked or could work to increase sustainability at the institutional level. Audience participation will be encouraged; a possible outcome is a regular online circle of support.

Sertbulut, Zeynep (Haverford University). *The Censor’s Shadow: Discipling Turkey’s Television Melodrama Industry*. BLOCK L GATHER. Saturday May 18th. 2:00 pm – 3:30 pm.

Based on two years of ethnographic research in the dizi (Turkish television melodrama) media world, this presentation examines how dizi makers create televisual representations of national values within the context of state censorship, at a moment when Islamic values displace secular ones. I argue that RTÜK –the state agency for monitoring and regulating TV broadcasts – despite not officially enshrined by law to sanction dizis before they air on TV, serves as a major disciplining mechanism in the production process. RTÜK uses audience complaints as its legitimating device for its penalties and exercises differential treatment of TV channels based on a channel's political stance. Focusing on interview data and ethnographic moments where dizi makers regulate content in anticipation of RTÜK censorship, I illustrate dizi makers constantly vacillate between the already-punished and the yet-to-be-punished to predict what might get sanctioned by RTÜK, and this repeated uncertainty constitutes dizi makers as disciplined subjects.

Shaw, Jennifer (Tompson Rivers University). *Wearing Work: Debility and the Body in Migrant Care Work*. BLOCK K. Saturday May 18th. 11:00 am – 12:30 pm.

In *The Right to Maim* (2017), Jasbir Puar theorizes debility as the “slow wearing down of populations instead of the event of becoming disabled” (xiv). Puar suggests debilitation is akin to slow death (cf. Berlant 2011) that gradually wears out a population through the grind of neoliberal capitalism and gruelling labour. I anthropologically apply Puar’s “biopolitics of debilitation” to the embodiment of work, wear, and injury experienced by migrant care workers in Vancouver, BC. Drawing from research conducted in 2023, I examine the narratives of workers in terms of the slow wearing of their bodies as a physical, somatic experience of racial capitalism and precariousness. I consider the biopolitical ways that

some populations are supported through federal programs that work to establish care for some while manufacturing the vulnerability (cf. Walia 2021) of others who are made more subject to injury and debilitation in the provision of care.

Shergill, Amber, & Jenanne Ferguson (MacEwan University). *Punjabi Verbal art in the Canadian Diaspora*. BLOCK H. Friday May 17th. 2:00 pm – 3:30 pm.

Traditional Punjabi Boliyaan are couplets sung by Punjabi people on birthdays, weddings, and get-togethers. Boliyaan comprises various linguistic and paralinguistic aspects such as proxemics and kinesics, vocal quality and pragmatic features that produce a distinctive genre in Punjabi oral culture. Many Canadian Punjabis like me weren't completely aware what a Boli was and its significance to Punjabi culture. Boliyaan are less commonly passed down to Canadian-born Punjabis because priorities have changed due to a shifting focus on Western education, leading to a subconscious loss of touch with learning Punjabi Boliyaan. This research-based on interviews, participant observation, and literature/media review focuses on documenting Boliyaan in Western Canada to better understand how they are being transmitted in a diasporic context; in the digital poster I reflect from a linguistic anthropology perspective on the changes that Boliyaan are undergoing as they are learned here.

Smith, Angèle (University of Northern British Columbia). *Trans/national Liminal Spaces: A Legacy of Crises in Asylum Seeker Accommodation Centres in Ireland*. BLOCK B. Wednesday May 15th. 1:00 pm – 2:30 pm.

In the last two decades, asylum seekers in Ireland have been housed in Direct Provision Accommodation centres while they await the decision on their refugee claim. These are spaces of trans/national liminality: on the margins within. In examining the spatial and social exclusion of asylum seekers, it becomes clear that they are held in temporal, geographic, cultural and legal limbo. These are spaces where transnational interactions take place among asylum seekers, and between asylum seekers and the Irish managers of these state engineered accommodation centres; where asylum seekers learn what it is to be part of (and apart from) Ireland. Asylum seekers and these centres have become the focus of public attention, first at the height of the Syrian refugee "crisis", next during the COVID pandemic, and recently during the Ukrainian and now the Palestinian refugee "crisis". Thus, the representation of asylum seekers in Ireland has become a sociopolitical and economic barometer signifying neoliberal tensions of space, identity and culture. At this critical juncture in time, anthropology is called to make vital contributions as we face, perhaps more fundamentally than ever before, what it means to live together.

Speier, Amy (Organizer/Chair/University of Texas, Arlington). Michael De Giovine (West Chester University), Celia Tuchman-Rosta (Denison University). *Tourism Trajectories at 50: From the Late Valene Smith to the Future*. BLOCK F. Thursday May 16th. 2:00 pm – 3:30 pm.

This roundtable brings together a variety of tourism anthropologists to discuss the trajectory of the subfield of Anthropology of Tourism since Valene Smith, who passed away in January 2024, and convened the first tourism-focused panel at the 1974 American Anthropological Association meetings in Mexico City. The panel considers her watershed volume, *Hosts and Guests* (1977), which is considered to be one of the first anthropological investigations into the impact tourism has had on its hosts. In the half-century since then, anthropologists and sociologists have continued theorizing and ethnographically examining this vast, global sector. Given the theme of this meeting – *Sedimented Histories; Vital Trajectories* – this roundtable seeks participants who will join Michael Di Giovine, Amy Speier, and Celia

Tuchman-Rosta in coming together for a retrospective look at the field along with an anticipatory consideration of what the future of tourism may entail.

Spinney, Jennifer (Organizer/Chair/York University), Ian Puppe (Brandon University), Gerald McKinley (Western University). *Inequity and Disaster: Exploring the Role of Risk and Vulnerability in Shaping Everyday Experience with Weather and Climate Extremes.* BLOCK D. Wednesday May 15th. 5:00 pm – 6:30 pm.

This flash talk series centres on risk and vulnerability during the lifecycle of weather and climate disaster. It aims to solicit theoretical contributions regarding the ontological qualities of risk, results of empirical investigations demonstrating vulnerability in shaping disaster risk, as well as the moral and material implications of the social structuring of risk in our society. Risk is made meaningful through different cultural and cognitive processes (Boholm and Corvellec 2011; Douglas and Wildavsky 1982). Likewise, vulnerability is commonly referred to as a cumulative indicator of the unequal distributions of populations [...] to “anticipate, cope with, resist and recover” from disaster (Wisner et al. 2004). This series will discuss the pluralities of risk and interrogate the concept of vulnerability with the purpose of showing the varied ways people perceive and act upon the world around them, and to highlight the contributing role that institutions and systems play in shaping everyday experience.

Stephenson, Peter (University of Victoria). *Reframing Canadian Anthropology: From the CES Rebellion to CASCA.* BLOCK L GATHER. Saturday May 18th. 4:00 pm – 6:00 pm.

The Canadian Ethnology Society was created mainly by young scholars who felt that the Canadian Sociology and Anthropology Society constrained their engagement with their own discipline and with each other. The creation of a journal, and the early days of the society itself will be described. The founding group hoped to create a politically engaged forum for a uniquely Canadian anthropology rather than an appendage to the discipline of sociology, limited to social anthropology. The esprit de corps of the early executive was quite innovative and to some extent, can be characterized as rebellious in nature. A flourishing of that spirit is something the author hopes will continue.

Straathof, Gerry, Sabrina Peric, & Jean-René Leblanc (University of Calgary). *Nobodies Home: Building a believable period domestic space inspired by a museum display.* BLOCK H. Friday May 17th. 2:00 pm – 3:30 pm.

This project involves a speculative oral history based on anecdotes from archives of the Canadian Energy Museum in Devon, Alberta. Inspired by a museum display of an oilfield skidshack, we built an augmented reality application to share the stories of ‘oilwives’ using objects inside.

The poster outlines our creative research for this project, from the folly of duplicating the ‘chronological sprawl’ of a museum replica skidshack to recreating the experience of these early mobile homes and their interior fittings. Specifying a time frame (when), creating personas of inhabitants (who) and the age of the skidshack (what) enabled us to consider the furnishings (how) for a mid-century skidshack at Leduc No. 1 (where).

For this poster graphics will include a collage of images of the replica and 3D model, with text outlining object chronology paired with 3D renderings with contextual artifacts, and our research methodology alongside QR codes for the app.

Steel, Bobi (Organizer/Chair/McGill University), Jane Calderbank (McGill University), Colin Scott (McGill University), Xavier Grandsen (Université Laval), and Sarah Moritz (Thompson Rivers University). *Negotiating Economic Multiplicity Across Indigenous North America*. BLOCK E. Thursday May 16th. 9:00 am – 10:30 am.

Indigenous communities across North America negotiate treaties or agreements between their sovereign nations and the federal or provincial governments of North America. In many cases, this, and preceding interconnections between settler and Indigenous economies, has changed how Indigenous communities source essential resources and opened up new means of trade between nations. Federal and Indigenous governmental subsidy programs provide monetary support for hunting, fishing, and trapping practices; some pay wages for labor. Many Indigenous communities resist incorporation into the homogenizing settler economies through flexible or subversive work arrangements, or by combining subsistence practices and wage income. This latter form of economic organization rests neither fully under capitalism, nor a so-called “subsistence” economy. Altman’s “hybrid economies” provide a foundational framework for the understanding of these new types of economic organization in the present, but how will the continued entanglement of economic systems impact Indigenous people’s relationships to land, resources, and economy in North America?

Svoronos, Irène (McGill University). *The earth and the seed, the soil and the sap: Negotiating gender and hereditary relations through the prism of mares and stallions in the breeding and sale of racehorses at Deauville, France and Saratoga Springs, USA/ La terre et la graine, le terreau et la sève: Négociation des relations de genre et d'hérédité par le prisme des juments et étalons dans l'élevage et les ventes de chevaux de course à Deauville, en France et à Saratoga Springs, aux Etats-Unis*. BLOCK G. Friday May 17th. 9:00 am – 10:30 am.

Le milieu des courses hippiques de galop occidental en France et aux Etats-Unis est obsédé par deux choses: ses grand.e.s champion.ne.s, et les origines généalogique de ces dernier.e.s. Federico Tesio, entraîneur italien des années 50 et auteur d'un manuel d'élevage célèbre affirmait ainsi crûment que « La jument est comme un sac qui rend ce qui y a été placé » (Tesio, 1958 : 10 in Cassidy 2007 : 233). Il s'agit là d'une transposition sur les juments d'une théorie monogénétique de la parenté héritée en partie de la chrétienté (Delaney 1988). Pourtant, les professionnels des courses mettent en avant les parcours des outsiders et des juments davantage que des chevaux 'parfaits' sur le papier. Comment expliquer cette contradictions ? De quelles histoires et trajectoires rêve le milieu hippique ? Comment rénégocier les relations de genre par le prisme des juments et étalons dans un milieu misogyne par excellence ?

Thom, Brian (Organizer/University of Victoria), Rob Hancock (Chair/University of Victoria), Participants: Rob Hancock (University of Victoria), Natacha Gagné (Université Laval), Samuel Beaudoin (Université Laval), Irène Svoronos (McGill), Clinton Westman (University of Saskatchewan), Julien Riel-Salvatore (Université de Montréal), Roxane Archambault (Université de Montréal), and Brian Thom (University of Victoria). *Histories of Anthropology Departments in Canada / Les Histoires des Départements D'Anthropologie au Canada*. BLOCK E GATHER. Thursday May 16th. 9:00 am – 10:30 am.

Since even before CASCA's inception 50 years ago, Anthropology Departments in Canada have occupied a distinct, occasionally influential place in the academic landscape of Canadian universities and the in communities we care about. It has been almost 20 years since the publication of *Historicizing Canadian Anthropology* (Harrison and Darnell 2006) and still few anthropology departments in Canada have documented or shared their histories. CASCA's 50th anniversary in 2024 provides an excellent time for

reflection on our institutional histories. This panel invites you to share considerations of the changing priorities, alignments, relationships, and future trajectories of our academic anthropology departments across Canada. These stories do not have to be told as fully fleshed out histories; our panel invites works in progress, consideration of elements of these histories together, to talk out loud about some key moments, to share some of the legends of our Canadian anthropology community. We hope this discussion can provide a moment to reflection on how these trajectories can help us imagine new futures for anthropology departments in Canada.

Thom, Brian (University of Victoria). *Key Career Moments with CASCA: Becoming an Anthropologist*. 50th Anniversary Panel. Saturday May 18th. 4:00 pm – 6:00 pm.

I have been coming to our CASCA annual meetings regularly since my first one I presented at in 1995. While sharing my own papers and panel presentation take the lead spot on my CV, the real critical moments have been in the connections made, the conversations had, the talks attended which were outside my usual zone of interest. I'll share a few of these stories – to offer reflections on how the little moments at CASCA meetings have been vital in becoming an anthropologist.

Thomas, Kelly (UBC Vancouver). *Psychedelic Medicalization: The Trajectory of Psychedelic Clinical Research from the 1950s to Today*. BLOCK I GATHER. Friday May 17th. 4:00 pm – 5:30 pm.

Psychedelics have had a fluctuating history in Western discourse over the past century. After a burgeoning start in the 1950s, the War on Drugs effectively halted scholarly research beginning in 1971. It is only in recent years that systematic psychedelic clinical trials have begun to experience a global resurgence. However, while this research is in some ways picking up where it left off in the 1960s, the context in which this research is being conducted is now vastly different. This presentation will trace early psychedelic research beginning in the mid-20th century, underground citizen research during prohibition, and the current rise of pharmacological clinical trials. Particular focus will be on how ethnographic research of contemporary psychedelic clinical trials can provide insight into the trajectories of psychedelic medicalization being seen around the world today.

Tucker, Angie (University of Alberta). *Beyond Historical Interpretations: Navigating Contemporary Métis Realities and Identities in Community Discourse*. BLOCK D. Wednesday May 15th. 5:00 pm – 6:30 pm.

Colonial interpretations have confined Métis realities to historical, rural contexts, neglecting the contemporary dimensions of daily life. Community members in Buffalo Lake Métis Settlement, Alberta, and Portage la Prairie, Manitoba, express concerns about oversimplified depictions impacting self-identification, purity, and authenticity. Community conversations reveal diverse articulations of Métis identity, shaped by political, economic, and social pressures unique to specific locations. In the current landscape of Métis identity politics and resurgence efforts, this paper, influenced by Vine Deloria's ideas on Indigenous fluidity and resilience (1969) and Chris Andersen's concepts from "From Difference to Density" (2009), argues against isolating experiences from broader societal contexts to combat harmful stereotypes. Informed by community-based research methodologies focusing on listening (Wilson 2008) and reclamation (Tuck & Yang 2012), this paper amplifies the voices of contemporary Métis community members, emphasizing the complexities of Métis identity and advocating for nuanced approaches to resurgence and reclamation movements.

Ukut, Ekpeno (University of Northern British Columbia). *Indigenous Theatre and Performance as Catalyst for Social Change in Northern BC.* BLOCK D. Wednesday May 15th. 5:00 pm – 6:30 pm.

This paper delves into the intricate relationship between indigenous performance and its transformative impact on social change. Indigenous communities worldwide have a rich tradition of storytelling through various performative arts, such as dance, music, theatre, and ritualistic ceremonies. These artistic expressions not only serve as cultural reservoirs but also play a pivotal role in fostering social awareness, mobilizing communities, and driving meaningful change.

As the world grapples with pressing issues such as climate change, social justice, and human rights, this paper contends that indigenous performances offer not only a means of cultural expression but also a dynamic force for positive social change. Ultimately, the paper advocates for the recognition and appreciation of indigenous performances as vital agents in shaping a more equitable and inclusive global society.

Uy, David (University of Toronto). *Pride Body/Inner Auntie: Physique Preparation for Canadian Pride Events.* BLOCK G. Friday May 17th. 9:00 am – 10:30 am.

This is an ethnographic exploration as to why racialized queer and gay men workout prior to Pride events in Pride Toronto and Fierté Montreal. Pride is an outdoor event that celebrates Two-Spirited, Lesbian, Gay, Bisexual, Transgender, Queer + (2SLGBTQ+). The findings show that racialized queer men transform their bodies as a daily dedication to their own well-being. Participants voice the paradox of the 'unspoken rule' which derives from ideas of authenticity and superficiality. To be one's most genuine self, they must achieve high physical bodily aesthetic – a type of gay social capital, but may lose agency. Most seem to be aware of the contradictions and tensions in developing a muscled body, which is a personal journey each of them went through to find understanding and meaning. This latter observation is developed through my concepts of an 'Inner Auntie' voice as a way of de-centering whiteness.

Vieth, Rine (St Mary's University/Université Laval). *Anthropology and Public Art?/ Anthropologie et Art Public?* BLOCK C. Wednesday May 15th. 3:00 pm – 4:30 pm.

How can we take anthropology out of the classroom, and quite literally into the street? In this multi-modal workshop, we will think about the histories of popular presses, the possibilities of posters, and ways to bring anthropology quite literally into the street in an interactive installation. All welcome!

Comment sortir l'anthropologie de la salle de classe et l'amener littéralement dans la rue? Dans cet atelier multimodal, nous réfléchissons à l'histoire des presses populaires, aux possibilités offertes par les affiches et aux moyens d'amener l'anthropologie littéralement dans la rue par le biais d'une installation interactive. Toutes les participantes sont les bienvenus!

Vincent, Susan (St. Francis Xavier University). *Homecoming tourism in the Peruvian central highlands: Historical attachment to place, what is its future?* BLOCK L GATHER. Saturday May 18th. 2:00 pm – 3:30 pm.

Tourism and second home ownership studies tend to focus on amenity locations, to which a range of people are attracted. The focus here is on a peasant community in the Peruvian central highlands which only people from the village find appealing. Nevertheless, migrants do return regularly and express a keen interest in its future. The reasons for their emigration arise from historical factors in the political

economy, relating to the decline of viability of peasant agriculture and the disappearance of permanent employment. Most now live in Lima, within six hours drive, and where they complain of violence, personal and income insecurity, and pollution. Their place of origin is seen as clean and peaceful, where good food can be produced. But without clear livelihood possibilities, the population is ever diminishing and aging. What is the future for such a place?

Wagner, John (UBC Okanagan), & Sabrina Doyon (Université Laval), *The Water Serpent Spoke, Are We listening? Transformative Storytelling as Research Method for Water Security*, Dacotah-Victoria Splichalova (UBC Vancouver), *Riverbanks Rewilding, Red Dusts, and Rare Birds: the St-Charles and St-Lawrence Rivers Crossroad*, Sabrina Doyon (Université Laval), *From Risk to Leisure: Fluctuations, Flows, and Everyday Life by a River's Reservoir*, Emmanuelle Bouchard-Bastien (Université Laval), *Rivers and Their People: Aral Sea Basin*, Ilyas Kanybek (UBC Okanagan), *Threats to the Quality of the Okanagan River: A Generational Issue?*, Marlowe Sam (En'owkin Centre), *Thinking Alongside Brandt's Creek*, Madeline Donald (UBC Okanagan), *Collaborative Governance in the Columbia River Basin: Creating an International River Basin Organization through Citizen Dialogue and Participatory Engagement*, Joanne Taylor (UBC Okanagan), *The Peachland Creek Community Watershed*, John Wagner and Rheanne Kroschinsky (UBC Okanagan) *Rivers and Their People*. BLOCK L. Thursday May 16th. 2:00 PM – 3:30 PM.

The Peachland Creek watershed is one of many sub-watersheds in the Okanagan Valley in British Columbia. Its 'people' are first and foremost the syilx, who have been here since time immemorial, but also the settler residents of Peachland and the many people who work in the watershed in extractive industries or come here for recreational purposes. Since Peachland draws almost all of its drinking water from this creek, it is classified under BC law as a "community watershed", which, surprisingly, makes little meaningful difference to how extractive and recreational activities are managed. In this presentation, we describe recent efforts towards the building of new relationships among the people of Peachland Creek and the creation of a governance model that could help syilx and settler communities reconcile their very different historic relationships to this watershed.

Waldram, James (University of Saskatchewan). *Existential Threats and Resilience in the History of CASCA*. BLOCK L GATHER. Saturday May 18th. 4:00 pm – 6:00 pm.

Reflecting on a career-long engagement with CASCA and its predecessor, CESCE, I offer some thoughts on its past and current trajectories, its moments of resilience and celebration as a unique anthropological community, and the possible threats to that uniqueness posed by an increasingly aggressive international anthropological presence, as evidenced by "joint" conferences with the AAA in Canada, the dominance of international content in CASCA social media, and especially the devaluing of Canadian PhD degrees in hiring processes, among other things. I pose these questions: is "Canadian" anthropology still "Canadian?" Has it ever been?

Waldram, James (Organizer/Chair/University of Saskatchewan), Naomi Adelson (York University), Peter Armitage (Independent Researcher), Amber Ridington (Memorial University). *Data Sovereignty and Data Repatriation: The Inevitable and Necessary Trajectory for Anthropology*. BLOCK H. Friday May 17th. 2:00 pm – 3:30 pm.

Anthropology's future is staked to its disciplinary ability to meaningfully counter the critique of it as fundamentally extractive. Global movements in support of Indigenous sovereignty and protocols for working with intangible cultural heritage, combined with the continuing emphasis on the OCAP

principles (ownership, control, access and possession of data) and Tri-Council directives to increase transparency of publicly funded research data, clearly present both opportunities and obstacles to accessing and managing anthropological research data. Anthropologists have amassed voluminous data in hard copy and digital form, yet only a small amount has likely been rendered accessible to the people with whom it was produced. How can those data be returned? Should they always be returned? Supporting data sovereignty, and transferring data to source communities, is logistically complex and sometimes ethically challenging. This roundtable offers insights into how data repatriation can and is being done, and how the complexities and challenges are being confronted.

Walsh, Andrea Naomi (Organizer/Chair/University of Victoria), Taylor Baptiste, Jenna Bower, Jane Stelkia, Sheri Stelkia. *t̄raʔ iʔ saʔx̄wip - interwoven roots. The Creative Legacy of the Inkameep Day School as Inspiration for Contemporary and Future sukʷnaʔqinx (Okanagan) Arts and Cultural Practices.* BLOCK E. Thursday May 16th. 9:00 am – 10:30 am.

t̄raʔ iʔ saʔx̄wip – interwoven roots is an exhibition (2024) for which the departure point is the artistic/cultural legacy of sukʷnaʔqinx (Okanagan) youth from the Inkameep Day School on the Osoyoos Indian Reserve during World War II. Members of the Osoyoos Indian Band (OIB) featuring Elder Jane Stelkia (oldest surviving former student of the Inkameep school), Taylor Baptiste, Jenna Bower, Jordan Polychroniou, Sheri Stelkia, and Dora Stelkia, joined anthropologist Andrea Walsh to reflect on 20+ years of community-engaged arts research about the Inkameep story, with a goal to collaboratively produce the exhibition. Their work brings together contemporary photographic/sculptural installation, Indigenous curatorial practice, nqilx̄wcn/nsyilxcn language revitalization, and creative research methods, specifically drawing. The roundtable will present components of the exhibition to share participants' experiences and knowledge produced from this collaboration aimed at strengthening cultural knowledge and art practice within the OIB membership and sharing parts of this work with others.

Ward, Shannon (Organizer/Chair/UBC Okanagan), Jenanne Ferguson (MacEwan University), Rifah Rafia Monir (UBCO), Nawang Seldon (Tibetan Cultural Society of British Columbia), Lena Sidorova (North Eastern Federal University, Yakutsk), Rachel McGraw (University of British Columbia, Okanagan). *Trajectories of Migration and Language Change: A Dialogue on Urban Language Vitality.* BLOCK J. Saturday May 18th. 9:00 am – 10:30 am.

Cities are places of dense linguistic and cultural contact, where the trajectories of the movement of persons guide the trajectories of change to languages. Despite possibilities for linguistic sustainability, innovation, and reclamation in cities, rural to urban migration often contributes to language shift, threatening the vitality of Indigenous languages. This roundtable explores the challenges and potentialities of sustaining linguistic diversity in cities, with a focus on global Indigenous languages. Drawing on case studies of Sakha speakers in Yakutsk (Russia), Amdo Tibetan speakers in Xining (China), and central Tibetan speakers in Vancouver (Canada), we offer perspectives from linguistic anthropologists, graduate students, and community members on the relationships between urban living and language change, and discuss methods for documenting and revitalizing Indigenous languages in cities.

Wenzel, Abra (Chair/Carleton University), Carole Therrien ; Sonya Gray; Elliott Reichardt; Seraphine Munroe. *Climate Change Perspectives: Temporality, Voice, Living Knowledge(s)*. BLOCK B. Wednesday May 15th. 1:00 pm – 2:30 pm.

2024 is predicted to be the hottest on record, contributing to concerns of increasing climate related occurrences (wildfires and drought to hurricanes and flooding) affecting global populations. Climate dangers are further accompanied by ecological and epidemiological events. It is critical that anthropology turn its attention to communities living through environmental disasters that leave living memories, and lessons, about coping, and adapting to the physical/cultural disruptions. More than ever, peoples' physical, social-cultural environments are increasingly threatened.

Community knowledges are critical toward successfully responding to future natural-anthropogenic disruptions but is often cast as anecdotal. This roundtable brings together emerging scholars to discuss and ask questions regarding the held knowledge of living in and through crises. Anthropologists are uniquely positioned to listen to and learn from these incorporated memories in order to forge collaborative paths that reconsider "new" events through the lens(es) of local knowledge(s) that are still very much culturally present.

Westman, Clint (Organizer/Chair/University of Saskatchewan), *Extractive Industry, Edible and Medicinal Plants and Food Sovereignty in Bigstone Cree Nation, Alberta*, Meghan Lindholm (University of Saskatchewan), *Mineral Licks, Grizzly Dens, and Riparian Zones in the Montney: New Trajectories in Western Canadian Energy Regulation*, Caura Wood (Independent Researcher), "That's a Broken Circle:" *The Top of the Head People, Treaty Ecologies, and Health in Alberta's Oil Sands Region*, Lucas Edmond (University of Saskatchewan), *Following Hot Trails, Unearthing Radioactive Materials. Trajectories of Uranium Ore on a Dene First Nation's Reserve (Northwest Territories and Alberta)*, Laura Goyhenex (University of Aberdeen), *Discussant: Tara Joly (University of Northern British Columbia)*. *New Ethnographic Research on the Energy Industry in Western Canada*. BLOCK C. Wednesday May 15th. 3:00 pm – 4:30 pm.

Exemplified by the oil sands, projects of extraction and transmission in Western Canada's energy sector have developed a global profile since the 1990s and are currently at the cutting edge of political, economic, social, and ecological debates in Canada and beyond. Infrastructure currently proposed or under development includes refineries, in situ pumping networks, pipelines, liquified natural gas complexes, and small modular reactors. A complex range of issues connects to the rights, interests, participation, and/or refusal of Indigenous peoples on such projects. Papers in this panel range from those considering food and contamination issues in the Cold Lake and Athabasca oil sands zones (Alberta), multispecies regulatory questions in the Montney formation (BC), and the residues of historical uranium extraction and transportation (Alberta/NWT), which recalls earlier proposals to use a nuclear bomb to extract oil sands, as well as current plans for the use of nuclear energy to power oil sands upgrading.

Wiznura, Clare (UBC Okanagan). *Using Living Dictionaries for a Community of Practice*. BLOCK H . Friday May 17th. 2:00 pm – 3:30 pm.

Communities of practice use a shared code which can be a barrier to entry into the community as newcomers will not have the tools to communicate with existing members. Additionally, online contexts allow for communities of practice to cross greater distances than before, making some terms popular in one location and unknown in another, creating a potential for communication barrier. Dictionary

creation can be the solution for both problems. The SSHRC funded research of Dr. Schreyer on the Language of Babywearing is working to make a dictionary for the Babywearing Community of Practice using the Living Dictionaries software. This poster uses a combination of images and text to outline the benefits of dictionary creation and the unique challenges and benefits of dictionary creation for a community of practice within the context of the Living Dictionary tool.

Zambrano Morena (University of Calgary). *Public Anthropology through an Online Community: A Multi-sited Collaborative Ethnography of a Grassroots Latin American Collective*. BLOCK H GATHER. Friday May 17th. 2:00 pm – 3:30 pm.

For over three decades, online communities have emerged due to the adoption of digital technologies. These groups span a wide range of areas: from online entertainment communities to grassroots collectives. I will carry out a hybrid cyber-ethnography of a Latin American grassroots collective called “Ayuda Mutua” (AM) – Mutual Aid. AM is comprised of people from a diverse population of social, political, and economic backgrounds, whose shared principles are predicated on a non-hierarchical model for its organization and enactment of its goals. These goals encompass the dissemination of practical and theoretical tools for the creation of adaptable and resilient communities through practices such as regenerative agriculture, socioeconomic analysis, and food sovereignty. In this project I will show how the study and analysis of the dynamic organizational structure of AM, will provide insights into ways which we can create adaptive social architectures that reflect both individual and collective needs.

Zheng, Haiyi (UCLA). *“No marriage and no childbirth making us stay safe”*: Exploring the fear of marriage discourse and hegemonic femininities in Chinese social media. BLOCK D GATHER. Wednesday May 15th. 5:00 pm – 6:30 pm.

In recent years, young Chinese women have embraced a prevailing "fear of marriage" attitude within the digital realm. This study, based on digital ethnography conducted on Xiaohongshu and Weibo, delves into the interplay between this discourse and China's historical and socio-cultural backdrop. It identifies three strategies employed by women in circulating this discourse: mirroring pro-marriage narratives with humor, degrading married women with anger, and associating idealized singlehood with elitism. By analyzing these practices within the local gendered context shaped by post-socialist and neoliberal ideologies, as well as the resurgence of Confucian patriarchy, the research argues that the fear of marriage discourse underscores utilitarianism and elitism as desirable femininities. Paradoxically, while aiming to assert women's rights by rejecting marriage, it inadvertently reinforces hegemonic femininities, trapping women in submission to patriarchal norms. This article sheds light on the intricate interplay between popular gendered discourse and gender ideology, contributing to the understanding of femininities and feminism in the Chinese context.