

# Abstracts of the Films, Performance, and Presentations

## **Film and Performance Panel**

*Friday, March 2<sup>nd</sup>, 8:00 pm – 9:30 pm, ANSO 207*

Session Chair: Rachel Roy

### **A Journey Upstream: The Past and Presence of an “Extinct” People (12 minutes, abridged from the original 35 minutes)**

Erica Kowsz<sup>1</sup>

<sup>1</sup> Simon Frazer University

Abstract: Historical and ethnographic records refer clearly to the Sinixt, or Arrow Lakes Band, as the native inhabitants of the Upper Columbia River drainage, but due to displacement and historical circumstance, the band was declared extinct in Canada in 1956. Through this process, Sinixt people lost their designation under the Indian Act and with it the right to enter Canada. In the 1980s, Lakes’ people returned to their traditional territory to protect threatened grave sites, and some have stayed on to seek official recognition and the legal rights to uphold their traditional responsibilities to the land. Their ongoing struggle highlights the complexities of legislating ethnic identity the potential fallout of this colonial process.

Keywords: Aboriginal Rights; Displacement; Ethnic Identity

### **Roots of Love (26 minutes)**

Harjant Gill<sup>1</sup>

<sup>1</sup> Towson University

Abstract: Told through the stories of six different men ranging in age from fourteen to eighty-six, Roots of Love documents the changing significance of hair and the turban among Sikhs in India. We see younger Sikh men abandoning their hair and turban to follow the current fashion trends, while the older generation struggles to retain the visible symbols of their religious identity. The film is a timely and relevant exploration of the inherent conflict between tradition and modernity, between pragmatism and faith. The choice of cutting one’s hair is one that not only concerns the individual and his family, but an entire community.

### **This is not a Señorita (15 minutes)**

Manuela Valle<sup>1</sup>

<sup>1</sup> University of British Columbia

**Abstract:** This performative piece explores Latin America's feminization and sexualization. Using a post-colonial, anti-racist feminist critique, this performance addresses the sexualized and racialized stereotypes that reproduce neocolonial fantasies about the region, and the commonplaces and stereotypes that construct an "exotic," feminized Latin America. Based on the critical examination of the notion of "authenticity" and its uses on different historical and political contexts, this performance tries to unpack stereotypical images of Latinidad that have been fashioned as commodities to be consumed by North American and European audiences and carefully elaborated for ideological, political and economic agendas.

### **What's the Film About? (4 minutes)**

Matthew Hayes<sup>1</sup>

<sup>1</sup> Simon Frazer University

**Abstract:** Using film as a simple tool to illustrate findings is very different from conceptualizing film as an active component of a social and ethical engagement with others in the field. The video "What's the Film About?" shows how film is not just a passive tool used to collect data, but is an actor in the "invisible theatre of ethnography". This performative and improvisational approach to research requires us to ask: how can researchers shift the emphasis on visual methods from reportage to engagement? What would research look like if we focused, not on the passive leach of information from "informants", but a collaborative and ethical engagement with active participants who are given enough credit to self-select their own level of involvement?

Keywords: Performance; Ethics; Documentary

### **Session I-1: Archaeology – Shedding Light on the Past with Isotope Analysis**

*Saturday, March 3<sup>rd</sup>, 9:00 am – 10:30 am, ANSO 202*

Session Chair: Mindy Ogden

Discussant: Prof. Michael Richards

### **Short Term Changes in Diet in the American Southwest: New Approaches to Studying Patterns in Food Consumption.**

Catherine Cooper<sup>1</sup>

<sup>1</sup> Department of Anthropology, University of British Columbia

**Abstract:** This study examines two interrelated questions: how were individuals from the American Southwest ingesting maize-through eating the maize itself or by eating maize-fed turkeys, or a combination of both? and does diet in the American

Southwest fluctuate across a period of a few months? These questions are examined by using bulk stable isotope analysis and stable isotope analysis of separated amino acids on ancient hair samples from Turkey Pen Ruin, Cedar Mesa, Utah. By analyzing sequential segments of hair, it is possible to see short term change in diet and the fluctuations in the proportions of what the Ancestral Puebloans of the American Southwest were eating, including maize, turkey, and supplements.

Keywords: American Southwest Archaeology; Diet; Stable Isotopes; Amino Acids

### **A Study of Acculturation in Native Britons During the Roman Period through Stable Isotope Analysis**

Christina Cheung<sup>1</sup>, Hannes Schroeder<sup>2</sup>, Robert E. M. Hedges<sup>3</sup>

<sup>1</sup> Department of Anthropology, University of British Columbia

<sup>2</sup> Center for Geogenetics, Københavns Universitet

<sup>3</sup> Research Laboratory of Archaeology and History of Arts, University of Oxford

Abstract: The nature and process of Romanization in Britain has long been the focus of much interest among classical scholars. This study uses stable isotope analysis ( $\delta^{13}\text{C}$  and  $\delta^{15}\text{N}$ ) of human bone collagen to reconstruct the diet of three Romano-British populations from Gloucestershire in South West England. Results show small but significant dietary differences in the stable isotope ratios between the urban and rural populations. Subtle dietary differences were also observed at the site level, as burial practices also appear to correlate with diet in some cases. This study has demonstrated that with adequate background information, stable isotope analysis can be a powerful and sensitive indicator of social differentiation and cultural change.

Keywords: Palaeodiet; Romano-Britain; Carbon; Nitrogen

### **Food for Thought: Prehistoric Diet in the Kingdom of Tonga**

Megan Wong<sup>1</sup>

<sup>1</sup> Department of Anthropology, University of British Columbia

Abstract: The village of Nukuleka, located on the island of Tongatapu, is the oldest occupation site within the Kingdom of Tonga. Nukuleka was colonized by the Lapita people around 2800 BP. There are two current theories concerning Lapita subsistence strategy in Oceania: (1) Strandloper, and (2) Horticultural economy. I discuss these two theories and analyze how carbon and nitrogen isotope analysis on Lapita age human remains can be used to determine which subsistence strategy was practiced during this time period.

Keywords: Archaeology; Isotope Analysis; Diet; Tonga

## **Evolution of Feeding Practice of Domestic Animals from Yangshao to Longshan Ages in North China**

Xianglong Chen<sup>1</sup>

<sup>1</sup> Department of Anthropology, University of British Columbia

**Abstract:** This work aims to explore diachronic shift of Neolithic human subsistence and domestic animal husbandry in Wei River valley in North China. Dietary patterns of 29 animals at Wayaogou site (c. 6500-6000 cal BP) together with 5 human and 28 animals at Dongying site (phase 1 of c. 5900-5600 cal BP and phase 2 of c. 4600-4000 cal BP) are thus investigated employing stable carbon and nitrogen isotope analysis. For Dongying human, the high trophic level and more concentration on millet foods are revealed by enriched stable carbon and nitrogen isotopic values. Meanwhile, an increase in the importance of millet nutrients to animal husbandry is disclosed by diachronic increase in  $\delta^{13}\text{C}$  values of domestic animals of the two sites.

**Keywords:** Wei River Valley; Neolithic; Husbandry; Subsistence

### **Session I-2 Resisting and Adapting**

*Saturday, March 3<sup>rd</sup>, 9:00 am – 10:30 am, ANSO 203*

Session Chair: Kamal Arora

Discussant: Prof. Alexia Bloch

### **Tamales, Tortillas, and Other Mexica Foods: A Study of Mexica Subsistence through a Selection of Texts**

Diana Moreiras<sup>1</sup>

<sup>1</sup> University of British Columbia

**Abstract:** A number of texts and historical materials have been produced in the form of Aztec-Mexica codices and of Spaniard accounts and chronicles. These texts have become an important line of evidence when studying the Mexica (Aztec) society and their ways of life. Scholars have taken the task over the years to study these texts to better understand the Aztec civilization, thus these informative and rich texts have conformed an important aspect of analysis within Anthropology and related disciplines. In this paper, I explore a selection of historical texts, created by the Mexica themselves and developed and written by the Spaniards post-Conquest, to identify the Mexica subsistence and daily dietary practices. I first discuss what we know thus far about Mexica subsistence practices and daily food consumption, and then explore the social contexts of food such as in Mexica tribute, war, feasts, and ritual festivities, as well as the Mexica mythological connections with flora and fauna. Lastly, I discuss the use of texts as ethnographic evidence and present an additional line of evidence through the use of stable isotope analysis in an attempt

at developing a more holistic and substantive analysis of the Mexica daily food consumption to enhance and better our understanding on the Mexica society through their dietary practices.

Keywords: Mesoamerica, Aztec subsistence, Mexica Foods, Ethnohistory

### **Global Desires and the Local Body: Tracing Multi-Level Patterns of Power that Impact Fertility Intentions of HIV-Positive Women using HAART in South-Western Uganda.**

Jasmine Kastner<sup>1</sup>

<sup>1</sup> Simon Fraser University

Abstract: HIV positive women often want to have children, and global health research is beginning to account for the inextricable link between HIV and reproductive desires. This paper is based on 5 months of fieldwork in Uganda and draws on interviews with HIV positive women about their desires to have children. By looking at how HIV-positive women use highly active antiretroviral therapy's (HAART) while pregnant, I am able to show how individual reproductive intentions are shaped and sometimes constrained by not only local influences but also macro-factors. The paper draws upon understanding a structured reality where women must adapt and accommodate to different levels of influence and power in environments they only partially control. Reproductive health is always embedded in contextual frameworks that operate beyond the individualistic public health choice narratives that predominate in global health.

Keywords: Uganda; HIV; Reproductive Health; Globalization

### **Taro in Hawai'i: Why Patenting and Genetic Engineering of a Relative Provoked Resistance**

Mascha Gugganig<sup>1</sup>

<sup>1</sup> Department of Anthropology, University of British Columbia

Abstract: In Native Hawaiians' creation story, the plant taro is the elder brother of all Native Hawaiians. This kin relationship has been inadvertently challenged by the University of Hawai'i patenting three varieties of Hawaiian taro, yet due to Hawaiian activists' pressure, the university withdrew from these patents. Around the same time, the university also genetically engineered Hawaiian taro, which prompted equal resistance among the public. Native Hawaiians, taro farmers, consumers, and scientists contest diverging meanings of taro along scales of health, environmental, economic, and cultural matters. This paper will look at reasons why a publicly funded academic institution withdrew both from patents on Hawaiian taro and from pursuing any further genetic engineering of Hawaiian taro. Both practices raise

issues concerning the definition of kinship relations to non-human beings, challenge western conceptions of nature, and highlight what happens when a plant's culturally valued genetic makeup is lost.

Keywords: Taro; Hawaii; Kinship; Indigenous Property Rights

### **Session I-3: Inside the Institution, Navigating Change**

*Saturday, March 3<sup>rd</sup>, 9:00 am – 10:30 am, ANSO 205*

Session Chair: Danielle Good

Discussant: Prof. William McKellin

### **Researching the Smithsonian NMNH's "Deep Time" in a Dynamic Digital Age**

Diana Marsh<sup>1</sup>

<sup>1</sup> Department of Anthropology, University of British Columbia

Abstract: Since the 1980s, rampant funding cuts and pressure from external funding bodies have necessitated major institutional restructurings, increased departmentalization and "audit cultures" (Strathern 2000), and the increased use of corporate institutional models (McLean 2002; MacDonald 2002; Alexander 1996; Falk & Sheppard 2006; Rentschler & Hede 2007; Shelton 1995). At the same time, museums are increasingly emphasizing broad public access and engagement, and embracing new social and digital media. My upcoming research at the Smithsonian National Museum of Natural History (NMNH) both historically situates these shifts and asks how these shifts impact the negotiation of museum content for the public through a contemporary case-study—the formation of an upcoming project and large-scale exhibit called "Deep Time". Using ethnographic methods and digital technologies to document the planning of the NMNH's "Deep Time" project, this research will ask how the presentation of academic and scientific research to the public is negotiated by increasingly diverse knowledge systems in the museum and new media technologies, as well as raise some questions about the nature of this kind of "dynamic" ethnographic project.

### **Society in Transition, Sociology in Transition**

François Lachapelle<sup>1</sup>

<sup>1</sup> Sociology and History of China, University of British Columbia

Abstract: In 2000, a dozen prominent Chinese scholars founded the Department of Sociology at Qinghua University [Beijing]. The main objective of this new sociological pillar was to liberate social sciences from its utilitarian relationship developed with Chinese power since its rehabilitation in the early 1980s. For these scholars, in the late 1990s social sciences had no possibility to address growing social phenomena from a non-establishment perspective. During my talk, I will

explain how these scholars proposed to deal with change and transition using the paradigm of 'communist civilization' and the concept of 'practical sociology' by contextualizing their project within the complex web of history, institution, and power in post-Mao China.

Keywords: China; Knowledge; Power; Intellectual

### **Capitalism, Contraception and Chemicals: Identifying Ultimate Etiologies of Premature Sexual Development in Puerto Rico**

Holly Lynn Horan<sup>1</sup>

<sup>1</sup> University of Montana, Missoula

**Abstract:** My paper presentation will be a discussion about the social etiologies of the premature sexual development epidemic in Puerto Rico. This epidemic began in the late 1970s and remains without definite, biomedical etiologies. This paper theorizes about how anthropological research methods addressing the change and transition of pediatric reproductive health issue should study underlying social causes of this condition through the lens of several forms of expertise. Changes in anthropological research methods need to include both an interdisciplinary team and an intradisciplinary anthropology research team. Utilizing the skills of several disciplines might improve researcher's understanding of health epidemics in general and identify ultimate causes of premature sexual development in Puerto Rico. A multifarious research team will be useful in understanding how social revolutions that occurred due to the island's relationship with the United States maybe also be critical to understanding health outcomes.

Keywords: Precocious Puberty; Premature Thelarche; Maternal to Fetal Transmission; Puerto Rico

### **Ghost Herds: Reflections on Horse Rescue, Human Incarceration, and Redemptive Capital in Post-Global Kentucky**

Tamar Scoggin<sup>1</sup>

<sup>1</sup> University of British Columbia

**Abstract:** Thoroughbred horse racing is a world-wide industry of highly commodified equine capital. When it localizes in Lexington, KY, USA, not all horses meet industry standards and are sent to slaughter across U.S. borders. In Lexington, one way such "Off-Track-Thoroughbreds" (OTTB) are rescued is through their placement on a farm at a local correctional facility. This herd is then cared for by inmates participating in a vocational program facilitated jointly by a rescue non-profit and state corrections.. My paper will reveal how inmate (male) relationships with these horses speak to larger issues of how race, labor identity, socio-economic

status, substance abuse, human and nonhuman animal agency are experienced locally and implicate globally.

Keywords: Incarceration; Animality; Commodities; Transnationalism

### **Session II-1: Environmental Change and Resource Conflict**

*Saturday, March 3<sup>rd</sup>, 10:45 am – 12:15 pm, ANSO 202*

Session Chair: Jordan Wilson

Discussant: Prof. Felice Wyndham

### **The Answer is Blowing in the Wind**

Danielle Good<sup>1</sup>

<sup>1</sup> Department of Anthropology, University of British Columbia

Abstract: Renewable energy sources such as wind have become a necessary focus of the energy industry because they are a sustainable alternative to fossil fuels. These technologies are often considered benign, given their lower carbon footprint, thus critical investigation of their impacts on communities has been largely neglected in academic literature. The issue of where these farms can be built, on whose land and near what communities is an important one. Therefore, rather than simply an uncontroversial energy alternative, turbine projects highlight the ways that different groups have unequal claims to space. This paper will be based on undergrad fieldwork in Cape Cod, MA analyzing the conflict that erupted over a proposed turbine project.

Keywords: Renewable Energy; Native Americans; Discourse; Environmental Conflict

### **Maps and River Experiences in Northern British Columbia: Exploring Routes towards Stewardship**

Jeremy Staveley<sup>1</sup>

<sup>1</sup> University of Northern British Columbia

Abstract: Rivers in northern British Columbia are increasingly at risk, threatened by the activities of multinational resource companies. As a result, people are increasingly alienated from rivers and their waters, which compromises our sense of social well-being and our moral responsibility to rivers. Yet if we examine how rivers have been represented, for example in historical maps, we see a different story: one that archives dynamic human experience. The study of historic river maps can reveal encounters, itineraries and interactions that revitalize our sense of responsibility and stewardship for rivers. This paper explores the significance of two 19th century river maps in northern British Columbia whose journeys I retraced.



Keywords: Human-Environment Relations; Maps; Rivers

### **Silence of the Goats: Culture, Cognition and Change in an Israeli Druze Village Scarred by Massive Forest Fire**

Jordan Levine<sup>1</sup>

<sup>1</sup> Institute for Resources, Environment and Sustainability, University of British Columbia

**Abstract:** In December 2010, the largest forest fire in the history of the modern Middle East ignited on the southern slopes of Mt. Carmel, Israel, killing over 40 people. A UNESCO Biosphere Reserve, the southern Carmel is also home to two large villages of Israeli Druze Arabs, who own tracts of land in the Carmel forest but have only limited access under Israeli law. Issues of access have recently become politically explosive. Following the fire, I conducted several months of ethnographic and cognitive anthropological research in the region. My results highlight the importance of accounting for both cultural change, and cognition, when trying to understand, and manage, such heavily contested, disaster-prone, social-ecological systems.

Keywords: Middle East; Social-Ecological Systems; Cognition; Israeli Druze Arabs

### **Divisions of Water and Blood: Status and Fishing Rights on the Skagit River**

Molly Malone<sup>1</sup>

<sup>1</sup> University of British Columbia

**Abstract:** This paper examines the role of “blood quantum” in Washington state tribal fisheries management since 1974 the Boldt Decision allocated fifty percent of the commercial salmon catch to treaty tribes in WA state. Based on sixteen months of fieldwork with the Upper Skagit Indian Tribe I look at the state- and tribe-implemented divisions of resource access as experienced on the Skagit River during fishery openings and described in interviews with Upper Skagit tribal members. I discuss how static regulations based on blood quantum clash with the dynamic reality of intermarriage, leading to divisions between older generations that can fish and younger generations that are excluded.

Keywords: First Nations; Water; Race; Space

### **Session II-2: Discourses, Representations, and Identities in Flux**

*Saturday, March 3<sup>rd</sup>, 10:45 am – 12:15 pm, ANSO 203*

Session Chair: Clayton Whitt

Discussant: Prof. Bruce Miller

## **Silent Sexualities: Critical Reflections on the Acceptance of Sexual Minority Refugee**

Daniel Manson<sup>1</sup>

<sup>1</sup> Department of Anthropology, University of British Columbia

**Abstract:** Under international refugee law forced migrants making claims to refugee status based on their sexual or gender identity, like all refugees, are responsible for substantiating their claim with valid proof. Yet providing objective “proof” of one’s sexual or gender identity can be a uniquely challenging process wherein there is much room for cultural, and social misunderstanding between refugee claimants and those adjudicators who decide the fate of those claims. By placing literature on migration and sexuality in conversation I seek to understand how definitions of “authentic sexuality” are articulated and weighed against a supposedly universal heteronormative discourse. It is my contention that adjudicators rely on western models of sexuality that posit a linear, innate and unchangeable trajectory that tend to silence the ways that refugee claimants experience their sexuality. I seek examine this sentiment within the context of the Canadian refugee determination process.

**Keywords:** Sexual Minority Refugees; Queer Migration Scholarship; Canadian Refugee Jurisprudence

## **Messageboard Confessional: Online Discourse and the Production of the 'Emo Kid'**

Mitch Daschuk<sup>1</sup>

<sup>1</sup> University of Saskatchewan

**Abstract:** This presentation examines strategies by which members of the North American punk subculture produced and circulated a specialized canon of knowledge on a specific, demonized figure - the "emo kid" - to fortify its symbolic boundaries. Employing the Bourdieusian concepts of "field" and "capital" - here, "subcultural capital" - it culls content from message-board discussion on the well-trafficked website Punknews.org to demonstrate how "representational politics" can effect new forms of social exclusion in online forums. Finally, it traces the ways in which the "emo kid" construct itself came to be co-opted and redeployed by mainstream media in the service of prevailing discourses on the normal condition of youth.

**Keywords:** Subculture; Internet; Representation; Discourse

## **Challenging Notions of Sikh Inassimilability and Rigid Biculturalism in the Punjabi Market, Vancouver**

Huma Mohibullah<sup>1</sup>

<sup>1</sup> Department of Anthropology, University of British Columbia

**Abstract:** This paper shows how twenty-one Sikh women from the Punjabi Market neighbourhood of Vancouver challenge popular notions of Sikh inassimilability into Canadian culture. Their adaptation to Canadian customs is, in part, demonstrated through the fluctuating expressions of culture among second generation women - what has been described as "walking a tight rope of culture" (Handa, 2003) or being "between two worlds." This paper, however, aims to challenge such inflexible notions of cultural duality: Punjabi vs. Canadian or, more broadly, East vs. West. Building on Abu-Lughod's ideas of writing "against culture" (1991), and Gupta and Ferguson's (1992) discussion on the essentializing, rigid confinements of space, it seeks to better understand how young Sikh women in Vancouver navigate between, or simultaneously within, "Punjabi" and "Canadian" realms, and the meanings they ascribe to each of these realms. It asks how we can write about and understand Vancouver Sikh experiences in ways that are not "othering" and, therefore, not ultimately a reaffirmation of the familiar and alienating misconceptions so commonly associated with BC Sikhs.

**(Title pending)**

Sonia Medel<sup>1</sup>

<sup>1</sup> Department of Educational Studies, University of British Columbia

**Abstract:** This paper analyzes the educational development initiatives of Afro-Peruvians from a multidisciplinary perspective. Engaged are two inter-related lines of inquiry revealing the significance of recognizing cultural practices for the establishment of emancipatory spaces of citizenship in Peru and justice oriented policymaking. Contrasting the "Official Report of the Peruvian State to the UNHCR on the Elimination of All Forms of Racial Discrimination" (CERD, 2009) with the "Alternative Report to the Report of the Peruvian State" (CEDET and Makungu por el Desarrollo, 2009), generated by Afro-Peruvian leaders, I reveal that the Peruvian government circumvents Afro-Peruvian development initiatives. Afro-Peruvians actively contest official national rhetoric on racial discrimination in Peru and participatory democratic inclusion through the creation of formal proposals relating to a pedagogy of anti-racist centred civic learning and culture as educational enhancement tools. This activism is analyzed to unpack Afro-Peruvian articulations of civic competencies that re-shape their identity as Peruvians and claiming of public spaces premised upon democratic leadership and cultural-historical awareness. Claiming a generative position within the national discourse on development, Afro-Peruvians seek to reshape the system of democratic pluralistic governance to allow for the re-writing of Peru's hegemonic history through a framework of acknowledgement and recognition (Mohanty, 1991).

Keywords: Afro-Peruvians; Participatory Democratic Inclusion; Development; Anti-Racist Pedagogy

**Session II-3: Language, Community, and Cohesion**

*Saturday, March 3<sup>rd</sup>, 10:45 am – 12:15 pm, ANSO 205*

Session Chair: Megan Wong

Discussant: Prof. Patrick Moore

**Language Shift in Singapore from Chinese Dialects to Mandarin Chinese: The Hokkien Community as a Case-Analysis**

Sharon Lim<sup>1</sup>

<sup>1</sup> University of British Columbia

Abstract: In this research paper, I'd like to explore the language shift in the Singapore Chinese community from Chinese dialects to Mandarin Chinese. With the number of Chinese Singaporeans from Chinese dialect-speaking households falling from four in five about 30 years ago to one in five, Chinese dialects face an uncertain future in Singapore. Hence, I am interested in examining the factors which resulted in this language shift and how they also act against any potential language revitalization for these Chinese dialects. These factors include: the 'Speak Mandarin Campaign' introduced by the government in 1979 which lowered the prestige of Chinese dialects in the community, the post-independence drive for a homogenous multicultural state represented by 4 official languages, lack of presence in the education system and cultural environment, in the form of mass media.

Keywords: Linguistic Anthropology; Language Shift and Loss; Identity

**Creating "Authentic" Communities among the Middle Class: A Case Study of New Organic Farmers in Southern British Columbia**

Kate Petrusa<sup>1</sup>

<sup>1</sup> Department of Anthropology, University of British Columbia

Abstract: This paper investigates of the constructions of community and how it is used to create identity of small-scale (often) organic farmers who are growing food locally, for local customers. Using ethnographic methods, I explore of the meaning of community both among local, organic farmers, but also investigated its salience within the interactions between the farmers, their customers and the wider public (markets, public events, media and exhibitions). To my ethnographic findings, I apply notions of the 'new middle class' and its relationship to authenticity to explore why food and farming are providing such a successful venue for a community of people to gather - and as we shall see, even mobilize around. To do this, I will describe the "lived" community of organic farmers and the linkages between this

and a widespread “public” farming community, which is increasingly available to mainstream North American culture. I argue that the connections to both a “lived” and “public” community is integral to small-scale organic farmers in the 21st century and permeates their daily life by fueling the desire to both start and continue farming, facilitating the transmission of knowledge of farming to peers and laypeople and ultimately, determining their ability to make a living.

### **Revitalization of a Lost Identity: Who are the Metis?**

Colleen Larson<sup>1</sup>

<sup>1</sup> University of British Columbia Okanagan

**Abstract:** In the past 150 years, colonization has caused the erasure of Metis identity in Canada; however, through revitalization efforts Metis identity can be restored. Five premises drive my assertion. First, Metis identity, once strong and vibrant during the height of the fur trade, experienced a dramatic identity shift with the formation of the nation of Canada in 1867. Second, despite assimilation and “policies of devastation” (Episkenew 20-27) which caused cultural genocide for Metis people, Metis identity has endured in Canada. Third, Metis identity is in need of restoration; however, just as endangered languages can be revived and maintained, so should Metis identity and culture be revitalized in Canada. Fourth, identity is multi-faceted. Even though the experiences of Metis people in Canada are diverse, similarities in aspects of Metis identity do exist. Finally, these aspects of identity can be enhanced to nurture and restore Metis identity in Canada.

### **Beauty Beyond Words: Languages of Change in Mathematical Discourse Communities**

Lorenzo Lane<sup>1</sup>

<sup>1</sup> Department of Anthropology, University of British Columbia

**Abstract:** The following paper explores “beauty” in mathematical discourse as a language ideology of power and prestige. This ideology is reinforced through the fostering of a particular image of the mathematician as the alienated genius, and also through the development of mathematical discourse, what will be referred to here as “Math-speak”. Mathematicians shall be viewed as bilingual speakers, using their unique lexicon of mathematical terms to constantly switch between meaning-worlds. Through this code-switching mathematicians are able to establish a discourse community. However within this discourse community is a social hierarchy which differentiates between the novice and expert language users. The concept of beauty, I argue, is the means by which this power imbalance is maintained, and the means through which the Mathematical community is perpetuated. The fluid category of beauty in mathematical discourse is hence the contested terrain upon which power is negotiated and the identity of being a

mathematician is performed. Beauty in mathematics is hence a part of a complex habitus which shapes the mathematician in the image of the community. As this concept of beauty changes so too does the identities of the mathematicians – this paper explores this dynamic discourse in mathematics, exploring how beauty emerges beyond words.

Keywords: Performance; Identity; Language Ideology; Power

**Session III-1: Archaeology: Fresh Views, New Interpretations**

*Saturday, March 3<sup>rd</sup>, 1:15 pm – 2:45 pm, ANSO 202*

Session Chair: Christina Cheung

Discussant: Prof. Zhichun Jing

**Quantifying Defensiveness: Conflict and Complexity among the Nuu-chah-nulth**

Mindy Ogden<sup>1</sup>

<sup>1</sup> Department of Anthropology, University of British Columbia

Abstract: Many anthropologists have proposed that warfare fosters the development of social complexity. Conversely, others suggest that conflict is a symptom of established social complexity, as the subjugated class look for a means to increase their social status. To arbitrate between these conflicting theories, a quantitative measure of defensiveness, by which to compare different archaeological sites, is valuable. I propose a defensibility index (modified from Martindale and Supernant 2009) that takes into account visibility, elevation and accessibility. A case study comparing the defensiveness of two areas in Nuu-chah-nulth territory (on the west coast of Vancouver Island) is used to demonstrate the potential of this tool.

Keywords: Conflict; Social Complexity; Quantification; Nuu-chah-nulth

**Peanuts and Status Distinction on the Peruvian North Coast**

Lindi Masur<sup>1</sup>

<sup>1</sup> Department of Anthropology, University of British Columbia

Abstract: This paper will explore the archaeological evidence of how foods, such as peanuts, were used as a means with which to generate status and class distinctions in Prehispanic Peruvian North Coast society.

Keywords: Andean Archaeology; Food; Status Difference

## **Taking a Stab at it: An Experimental Approach to Examining Change in Hunting Weapon Armatures from Early Holocene Haida Gwaii, British Columbia**

Nicholas Waber<sup>1</sup>

<sup>1</sup> Department of Anthropology, University of British Columbia

**Abstract:** Microblade technology gradually replaced bifacial point technology in southern Haida Gwaii, BC, at around 8750 BP. Various hypotheses have been suggested to explain that shift, including migration of microblade-using people from the BC mainland; adaptation to raw material scarcity caused by rising sea levels; and a risk-mitigation response to variability in prey availability and changes in hunting strategies. Two experiments were carried out to test the plausibility of the last theory. The experiments compare bifacially flaked stone points against antler points with microblade insets in order to assess the relative durability and deadliness of the two point types. Composite microblade points outperformed flaked stone points in both trials.

**Keywords:** Experimental Archaeology; Haida Gwaii; Microblades; Hunting

## **Recovering Deceased Rites: The Shifting Focus on Studies of Mortuary Practices**

Sacha Wilke<sup>1</sup>

<sup>1</sup> Department of Anthropology, University of British Columbia

**Abstract:** Mortuary patterns have been used by archaeologists to interpret a variety of social constructions of identity over time and space focusing on the physical characteristics of the burials and the burial goods they are associated with. These are observable material representations of mortuary practices, but do not deal with the unobservable mortuary rituals which create these patterns. This dichotomy between patterns and rituals surrounding the dead represents a shift in perspective from studying the material patterns which have been left behind to one which focuses on the people who created the patterns being studied. This shift in perspective will be explored through the interpretations of a burial site in Nicaragua.

**Keywords:** Mortuary Rituals; Archaeology; Central America

### **Session III-2: Memory, Memorialization, and Trauma**

*Saturday, March 3<sup>rd</sup>, 1:15 pm – 2:45 pm, ANSO 203*

Session Chair: Lorenzo Lane

Discussant: Prof. Roberta Kremer

## **“Post”-Apartheid Memory Work: Healing Work at Two Memory Sites in South Africa**

Abigail Ettelman<sup>1</sup>

<sup>1</sup> University of British Columbia

**Abstract:** To affect the contemporary visitor, memorialization of the twentieth century system of South African apartheid must deal with the relationship between space, violence, and affect. To understand this, I analyze strategies used within two sites of memory work in Johannesburg, South Africa: the Women’s Jail on Constitution Hill and the Apartheid Museum. The most telling difference between the two lies in their history. The Women’s Jail was a common destination for women who refused to abide by pass laws. The Apartheid Museum, however, lacks such inherent meaning due to its post-apartheid origin. Both places use this history uniquely in order to engage the visitor in a narrative of memorialized pain and discuss the creation of a new future.

**Keywords:** Apartheid; Space; Memory Work; South Africa

## **Bodies that Mourn: Sikh Women’s Religiosity and the Legacy of Communal Violence in North India**

Kamal Arora<sup>1</sup>

<sup>1</sup> Department of Anthropology, University of British Columbia

**Abstract:** This paper examines how Sikh women whose husbands were murdered by anti-Sikh massacres in North India in 1984 cope with the long-term legacy of this violence. In particular, I analyze how these women create new forms of sociality and memory through embodied religious practices grounded in religious and state-produced spaces. I seek to interrogate how memories of communal violence inform, and are constituted by, religious practices carried out in gendered spaces. In addition to exploring the experiences of how Sikh women survive the loss of loved ones during episodes of communal violence in relation to discourses around pain and grief, I also aim to create an alternate public sphere for gendered experiences silenced by official narratives.

## **Shifting Directions in Holocaust Pedagogy: A Critical Analysis of Victim versus Perpetrator Focused Museum Exhibitions**

Rachel Roy<sup>1</sup>

<sup>1</sup> Department of Anthropology, University of British Columbia

**Abstract:** The Holocaust Industry developed as a result of early political strategies and popular culture in America. The resulting memorialisation of the Holocaust has



prevailed in many aspects of American life including novels, media, television, movies, photographs, monuments, and museums. Particularly, the Holocaust Industry has become an institutional framework in the United States Holocaust Museum (USHMM) which seeks to educate the public by memorializing the victim. Does this form of memorialisation hold the same meaning(s) to second and third generation descendants? Holocaust pedagogy will be analyzed in terms of its effects on younger viewers. A victim centered form of Holocaust education will be compared with the perpetrator centered approach taken by contemporary artists in the controversial exhibition *Mirroring Evil: Nazi Imagery/Recent Art* (2002). Through the works of Tom Sachs, Zbigniew Libera and Piotr Uklanski, themes of contemporary consumption, commodification and mass media are explored and critiqued in terms of their connection with a younger audience.

### **Reflections on Psychosocial Healing in Haiti's Post-Earthquake Landscape**

Serena Thomas<sup>1</sup>

<sup>1</sup> (Independent scholar)

**Abstract:** Drawing from clinical case studies of traumatic grief clients, lyrics from popular Haitian songs, journal entries, attendance of funerals, conversations with street intellectuals and 21 months of experience coordinating a psychosocial clinic in Leogane, Haiti, this presentation will explore reflections on the work of meaning making in times of absurdity; the impact of collective trauma; and the astounding role that communal rituals play in psychological healing.

**Keywords:** Collective Trauma; Continuous Trauma; Communal Rituals; Meaning Making

### **Session III-3: Movements, Mobilities, and Theories**

*Saturday, March 3<sup>rd</sup>, 1:15 pm – 2:45 pm, ANSO 205*

Session Chair: Daniel Manson

Discussant: Prof. Gaston Gordillo

### **Gilles Deleuze's and Felix Guattari's Lines of Flight: a Radical Re-Imaging of the Western Imagery or a Flight of Fancy? Untangling the Ties that Bind the Anthropology of Colonialism to Deleuze's and Guattari's "Capitalism and Schizophrenia"**

Alison Blackduck<sup>1</sup>

<sup>1</sup> University of Victoria

**Abstract:** Certain "lines" of thought in *Capitalism and Schizophrenia* are gaining traction in anthropological research; especially phenomenology in the study of human computer interaction, and ubiquitous computing. However, anthropological anachronisms--such as Primitivism--ground much of *Capitalism and Schizophrenia*.

Considering anthropology's relevance to studying HCI, and ubiquitous computing--and the use of Capitalism and Schizophrenia in thinking about this technology as an object of anthropological analysis--how do we address the problematic lineage of Capitalism and Schizophrenia critically and constructively? What are the implications of basing research on ideas that re-inscribe lines of thought that most agree are best left in the past?

Keywords: Mobility; Human-Computer Interaction; Colonialism

### **Pathways to a Spatial Theory of the Atmosphere: The Case of Climate Change**

Clayton Whitt<sup>1</sup>

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Abstract: The atmosphere is more than a dynamic collection of gases within which the Earth's weather, warming, and air circulation take place. It is also a medium of transport, a battlefield, a dumping ground –in short, a space produced by human activity and the engine of capitalism. But what type of space is the atmosphere? Is it commodified like Henri Lefebvre's notion of abstract space? What can we determine regarding the types of spatial relationships that global climate change entails? In this paper I consider key spatial theorists, including Lefebvre, Deleuze and Guattari, and Virilio, and explore some possible pathways toward theorizing the spatial nature of the atmosphere, with particular attention paid to climate change.

Keywords: Space; Atmosphere; Climate Change

### **Claiming Modernity through Toilets: Sanitation Movements and Social Change in Nepal**

Bicram Rijal<sup>1</sup>

<sup>1</sup> Simon Frazer University

Abstract: Nepal's massive socio-political transformation in the last six decades ranges from the advent of multiparty democracy through the mushrooming of NGOs and the Maoist insurgency to the abolition of the 240 years old monarchy. The grandiose social changes that Nepal has encountered in these decades are embedded in the regimes of 'development', which have become omnipresent since the 1950s. Nepal, now, is not only on the verge of historical political transition since the downfall of centuries-long monarchy but also encountering an avant-garde change in people's ideas and imaginaries about science and scientific technologies, and modernity and development in the manifestation of toilets, defecation habits, and sanitation movements. Drawing on the theories of modernity and citizenship, this paper examines how toilet and sanitation figures in Nepali experiences of

modern citizenship and how toilet and sanitation becomes an integral part of the larger social change in contemporary Nepal.

Keywords: Toilet and Sanitation; Modernity; Development; Citizenship

**Session IV: Keynote Speech**

Saturday, March 3<sup>rd</sup>, 3:00 pm – 4:30 pm,  
Michael Ames Theatre, Museum of Anthropology

**Cultural Resilience: Religious Life of the Chinese in Prato, Italy**

Dr. Yongming Zhou<sup>1</sup>

<sup>1</sup>University of Wisconsin, Madison

The Chinese immigrants in Italy have been stereotyped by the mainstream media as a material-driven people who often resort to tax evasions and labour violation to obtain unfair economic gain, and are thus seen as incompatible with Italian culture. Based on the speaker's pilot fieldwork, this talk examines the less-examined aspect of Chinese spiritual life in two local religious institutions: a Catholic church and a Buddhist temple. By revealing a vibrant religious life among the Chinese, the speaker argues that these deeply-rooted religions play an important role for cultural resilience and it is time to rethink the dominant discourse of integration in the era of accelerated globalization.