

# CASCA 2026

Resurgence | Résurgence  
Minowawsowakən



Saint Mary's University, Halifax, Nova Scotia  
May 20-23 / Du 20 au 23 mai

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Conference Program  
Programme de la conférence



Canadian  
Anthropology Society  
Société canadienne  
d'anthropologie



**Saint Mary's  
University**

## 2026 CASCA Local Organizing Committee / Comité d'organisation local de la CASCA 2026

Eric Henry, Saint Mary's University  
Rylan Higgins, Saint Mary's University  
Karen McAllister, Saint Mary's University  
Michelle McCarthy, Saint Mary's University  
Brian Noble, Dalhousie University  
Chantal White, Université Sainte-Anne

### Student Conference Assistants

Olivia Denman  
Katya Silvester

### CASCA Executive Board / Comité de direction de la CASCA

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President-elect / Présidente élue: Alexandrine Boudreault-Fournier  
Past-president / Présidente sortante: Bernard Perley  
Secretary / Secrétaire: Carole Therrien  
Francophone member at large / Membre active francophone: Chantal White  
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Treasurer / Trésorier: Lindsay Bell  
Communications officer / Responsable des communications: Sarah Yems

### Sponsors

Canadian International Council – Halifax Branch  
Department of Anthropology, Saint Mary's University  
Department of Anthropology, University of Prince Edward Island  
Department of Sociology and Anthropology, Mount Saint Vincent University  
Department of Sociology and Social Anthropology, Dalhousie University

### Vendors



Weeping Willow Crafts brings their beadwork, leatherwork and painting skills together to create one-of-a-kind art pieces, stickers and jewelry. With a focus on bright colours, lightweight pieces and accessible prices, there's something for everyone at their table!



Mossman Beads blends resin and Indigenous beadwork to create fun, bright, and alternative pieces. From elegant to playful styles, each design is uniquely handcrafted, so you can find something that feels truly you, no matter your style or budget!

## Special Thanks

The LOC would like to thank the following groups and individuals for their assistance and support:

Greg Baker, The Maritime Provinces Spatial Analysis Research Centre (MP\_SpARC)

Pam Corell, Saint Mary's University Art Gallery

Aleda DeRoche, Artist Management

Paul Feather-McGowan, Saint Mary's University Catering Services

Kathleen Higgins, Saint Mary's University Bookstore

Zhanar Khaiyrova, Saint Mary's University Department of Anthropology

Graeme MacKenzie, Saint Mary's University Student Association

Dr. Trudy Sable, Saint Mary's University, Department of Anthropology

Kirk Williams, Saint Mary's University Conference Services

## President's Welcome / Mot de bienvenue de la présidente

On behalf of the Canadian Anthropology Society (CASCA), it is my great pleasure to welcome you to this year's annual conference, hosted at Saint Mary's University in Halifax, Nova Scotia. We gather on the unceded territories of the Mi'kmaw, Wolastoqey, and Peskotomuhkati Peoples. These sovereign nations hold inherent rights as the original peoples of these lands, and we each carry collective obligations under the Peace and Friendship Treaties. Section 35 of the Constitution Act, 1982 recognizes and affirms Aboriginal and Treaty rights in Canada. We recognize that African Nova Scotians are a distinct people whose histories, legacies, and contributions have enriched that part of Mi'kma'ki known as Nova Scotia for over 400 years. I offer this acknowledgment not as a formality, but as an invitation to reflect on our responsibilities as scholars and guests, and on the relationships that continue to shape this place.

As always, this conference is the result of dedicated collaboration among CASCA, Saint Mary's University, and a range of local partners and volunteers. Together, we have assembled a dynamic and engaging program that brings into conversation diverse approaches, voices, and perspectives from across anthropology. Panels, plenaries, workshops, and informal gatherings offer opportunities not only to share research, but also to cultivate new relationships and directions for our work.

At its core, this gathering reflects a commitment to the value of embodied learning and intellectual exchange. Anthropology has long insisted that knowledge is not produced solely through abstraction, but through presence, encounter, and experience—through being together in the world, paying attention and witnessing. Conferences such as this one make space for precisely this kind of engagement: the spontaneous conversation after a panel, the difficult but generative debate, the forging of new collaborations across difference. At a moment when the value of our labour and the broader academic mission are increasingly questioned and, at times, undermined by government discourse and policy, it is even more important to reaffirm what we do. We create knowledge collectively; we train students to think critically and ethically; and we contribute to public life in ways that are not always easily quantified but are nonetheless essential.

Many individuals and groups have contributed their time and energy to make this conference possible. I would like to extend my sincere thanks to the local organizing committee—without your extraordinary efforts on top of your demanding teaching, supervising, and administrative work this conference would not be happening—our institutional partners at Saint Mary's University, the CASCA executive, especially our Executive Coordinator,

Anastasiia Mykolenko, and the many volunteers and contributors whose efforts sustain our Association. Your work ensures that this conference is not only possible, but meaningful.

I encourage you to take time to engage fully—with the program, with one another, and with the city of Halifax and its surrounding communities. May this conference be intellectually stimulating, collegial, and inspiring, and may it strengthen the connections that sustain our shared work.

Welcome, and I wish you a rewarding and memorable conference.

Liesl Gambold  
CASCA President

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Au nom de la Société canadienne d'anthropologie (CASCA), j'ai le grand plaisir de vous souhaiter la bienvenue au congrès annuel de cette année, accueilli à l'Université Saint Mary's à Halifax, en Nouvelle-Écosse. Nous nous réunissons sur les territoires non cédés des peuples Mi'kmaw, Wolastoqey et Peskotomuhkati. Ces nations souveraines détiennent des droits inhérents en tant que peuples originaux de ces terres, et nous portons collectivement des obligations découlant des traités de paix et d'amitié. L'article 35 de la Loi constitutionnelle de 1982 reconnaît et affirme les droits ancestraux et issus de traités au Canada. Nous reconnaissons que les Africains-Nova-Écossais constituent un peuple distinct dont les histoires, les héritages et les contributions ont enrichi cette partie du Mi'kma'ki connue sous le nom de Nouvelle-Écosse depuis plus de 400 ans. J'offre cette reconnaissance non pas comme une formalité, mais comme une invitation à réfléchir à nos responsabilités en tant que chercheur-es et invité-es, et aux relations qui continuent de façonner ce lieu.

Comme toujours, ce congrès est le fruit d'une collaboration dévouée entre la CASCA, l'Université Saint Mary's et un ensemble de partenaires locaux et de bénévoles. Ensemble, nous avons élaboré un programme dynamique et stimulant qui met en dialogue des approches, des voix et des perspectives diversifiées de l'ensemble du champ anthropologique. Les panels, plénières, ateliers et rassemblements informels offrent des occasions non seulement de partager des recherches, mais aussi de cultiver de nouvelles relations et de nouvelles orientations pour nos travaux.

Dans son essence même, ce rassemblement témoigne d'un engagement envers la valeur de l'apprentissage incarné et de l'échange intellectuel. L'anthropologie a longtemps affirmé que le savoir ne se produit pas uniquement par l'abstraction, mais à travers la présence, la rencontre et l'expérience — par le fait d'être ensemble dans le monde, d'être attentif et de témoigner. Des congrès comme celui-ci créent un espace pour ce type d'engagement : la conversation spontanée après un panel, le débat difficile mais fécond, le tissage de nouvelles collaborations par-delà les différences. À un moment où la valeur de notre travail et la mission académique plus large sont de plus en plus remises en question et, parfois, minent par les discours et les politiques gouvernementales, il est d'autant plus important de réaffirmer ce que nous faisons. Nous créons le savoir collectivement ; nous formons des étudiants à penser de manière critique et éthique ; et nous contribuons à la vie publique de façons qui ne sont pas toujours facilement quantifiables, mais qui n'en sont pas moins essentielles.

De nombreuses personnes et de nombreux groupes ont contribué de leur temps et de leur énergie pour rendre ce congrès possible. Je souhaite exprimer mes sincères remerciements au comité organisateur local — sans vos efforts extraordinaires, en plus de votre travail exigeant d'enseignement, d'encadrement et d'administration, ce congrès n'aurait pas lieu — à nos partenaires institutionnels de l'Université Saint Mary's, au bureau exécutif de la CASCA, en particulier notre coordinatrice exécutive, Anastasiia Mykolenko, ainsi qu'aux nombreux bénévoles et contributeur-trices dont les efforts soutiennent notre association. Votre travail fait en sorte que ce congrès soit non seulement possible, mais porteur de sens.

Je vous encourage à prendre le temps de vous engager pleinement — avec le programme, les uns avec les autres, et avec la ville de Halifax et ses communautés environnantes. Que ce congrès soit intellectuellement stimulant, collégial et inspirant, et qu'il renforce les liens qui soutiennent notre travail commun.

Bienvenue, et je vous souhaite un congrès enrichissant et mémorable.

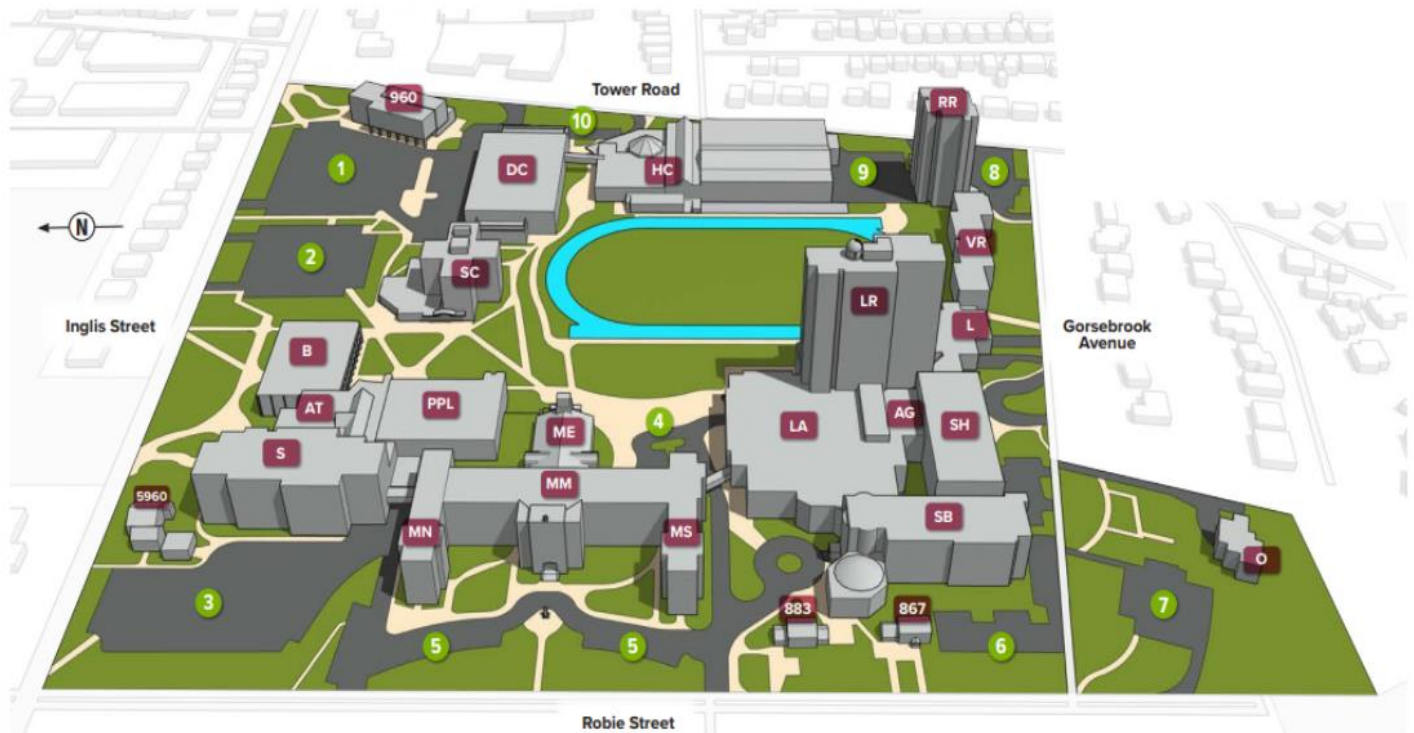
Liesl Gambold  
Présidente de la CASCA

## Sexual Harrassment Policy / Politique de la CASCA en matière de harcèlement sexuel

Sexual harassment in any form will not be tolerated at the CASCA Annual Meeting. Our culture is based on mutual respect and collaboration. CASCA will do what it takes to protect our members, staff, and other individuals from harassment, assault, and other misconduct while they are taking part in sponsored events and activities. Our objective is that all attendees feel safe and secure at CASCA's events. This policy applies to every person attending regardless of gender, sexual orientation, function, seniority, status or other protected characteristics. This policy is supported by the CASCA Statement on Harassment, released in July 2019.

Le harcèlement sexuel sous toutes ses formes ne sera pas toléré lors du colloque annuel de la Société canadienne d'anthropologie (CASCA). Notre culture est fondée sur le respect mutuel et la collaboration. La CASCA mettra tout en œuvre pour protéger ses membres, son personnel et toute autre personne du harcèlement, d'une agression et de toute autre inconduite pendant leur participation à des activités et événements chapeautés par la CASCA. Notre objectif est que l'ensemble des personnes participant à nos événements s'y sentent protégées et en sécurité. Cette politique s'applique à toute personne prenant part à un événement de la CASCA, peu importe son genre, son orientation sexuelle, son statut, son emploi, son ancienneté, son statut ou toute autre caractéristique protégée. Cette politique s'appuie sur la Déclaration de la CASCA sur le harcèlement émise en juillet 2019.

# CONFERENCE MAP - PLAN DE LA CONFÉRENCE



## Buildings

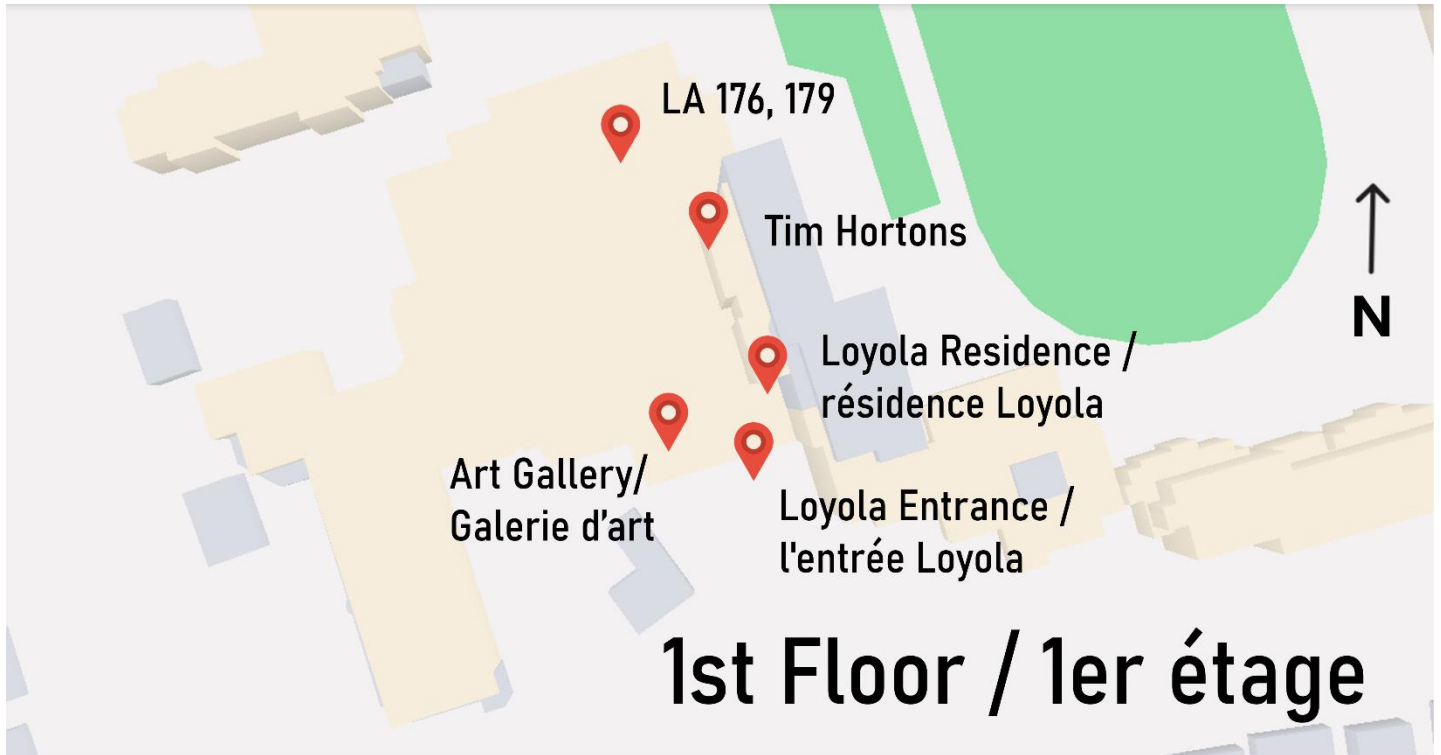
<b>AG</b>	Art Gallery	<b>O</b>	The Oaks
<b>AT</b>	Atrium	<b>PPL</b>	Patrick Power Library
<b>B</b>	Burke Building	<b>RR</b>	Rice Residence
<b>DC</b>	The Dauphinee Centre	<b>S</b>	Science Building
<b>HC</b>	Homburg Centre for Health & Wellness	<b>SB</b>	Sobey Building
<b>L</b>	Link Building	<b>SC</b>	O'Donnell Hennessey Student Centre
<b>LA</b>	Loyola Academic Complex	<b>SH</b>	Sobey's Inspiration Hub
<b>LR</b>	Loyola Residence	<b>VR</b>	Vanier Residence
<b>ME</b>	McNally East	<b>867</b>	867 Robie Street
<b>MM</b>	McNally Main	<b>883</b>	883 Robie Street
<b>MN</b>	McNally North	<b>960</b>	960 Tower Road
<b>MS</b>	McNally South	<b>5960</b>	5960 Inglis Street

## Parking

1. Arena: General, Meters, Accessible
2. Inglis Street: General, Pay & Display
3. Science: General, Meters, Faculty, Accessible
4. McNally East: Meters, Accessible
5. McNally Main: Faculty, Accessible
6. Sobey/Gorsebrook: General, Faculty, Accessible
7. Oaks: General
8. Rice: General, Meters, Accessible
9. Homburg Members Parking Only
10. Tower Road: Meters, Accessible

All sessions will take place in Sobey (SB) and Loyola (LA). The registration desk, opening and closing ceremonies, and Weaver-Tremblay Reception will take place in the Loyola Conference Hall on the second floor of Loyola. See the following maps for specific locations.

Toutes les sessions se dérouleront à Sobey (SB) et à Loyola (LA). Le bureau d'inscription, les cérémonies d'ouverture et de clôture, ainsi que la réception Weaver-Tremblay auront lieu dans la salle de conférence Loyola, au deuxième étage du bâtiment Loyola. Reportez-vous aux plans ci-dessous pour connaître les emplacements précis.



# SCHEDULE - PROGRAMME

## Wednesday, May 20

1:00-1:30	Opening Ceremony / Cérémonie d'ouverture
1:45-3:15	Plenary Session / Séance plénière
3:30-5:30	Concurrent Sessions / Séances parallèles
6:00-9:00	Student Social / Réception pour étudiants

## Thursday, May 21

9:00-10:30	Concurrent Sessions / Séances parallèles
10:45-12:15	Concurrent Sessions / Séances parallèles
12:15-1:45	Lunch Break / Pause déjeuner
1:45-3:15	Concurrent Sessions / Séances parallèles
3:30-5:00	Weaver-Tremblay Lecture / Conférence du Weaver-Tremblay
5:00-7:00	Weaver-Tremblay Reception / Réception du Weaver-Tremblay

## Friday, May 22

9:00-10:30	Concurrent Sessions / Séances parallèles
10:45-12:15	Concurrent Sessions / Séances parallèles
12:15-1:45	Lunch Break / Pause déjeuner
1:45-3:15	Plenary Session / Séance plénière
3:30-5:00	Concurrent Sessions / Séances parallèles
6:00-7:00	Interview and performance with Jeremy Dutcher / Entretien et performance avec Jeremy Dutcher (St. Andrews United Church)

## Saturday, May 23

9:00-10:30	Concurrent Sessions / Séances parallèles
10:45-12:15	Concurrent Sessions - Poster Session / Séances parallèles – Séance affiche
12:15-1:45	Annual General Meeting / Assemblée générale annuelle
1:45-3:15	Concurrent Sessions / Séances parallèles
3:30-4:30	Closing Ceremony / Cérémonie de clôture

# WEDNESDAY, MAY 20 - MERCREDI 20 MAI

1:00-1:30

Loyola  
Conference  
Hall

*Event / Événement*

## **Opening Ceremony – An Invitation to Gather and Reflect**

**Cérémonie d'ouverture – Une invitation à se réunir et à réfléchir**

1:45-3:15

Scotiabank  
Theatre

*Plenary Session / Séance plénière*

## **Rooting Research**

Moderator: Trudy Sable (SMU/TGS Educational Consultant and Research Management)

- Ron Knockwood, Grand Chief, Siki'pne'katik First Nation
- Dr. Roger Lewis (OC), Mi'kmaw Elder, Archaeologist, and Educator
- Dr. Bernie Francis, Mi'kmaw Elder, Linguist
- Trina Roache, Glooscap First Nation, University of King's College

3:30-5:00

Scotiabank  
Theatre

*Panel / Panel thématique*

## **Critical Anthropologies of Friendship**

Organizer: Laura Eramian (Dalhousie University)

- The Digital Category of “Friends and Fun” Among Queer Men in Beirut - Mathew Gagné (Dalhousie University)
- Summer Friends: Chronic Illness, Time, and Friendship at a Paediatric Medical Camp - Simone Sewell (Dalhousie University)
- A Life Without Friends: What-ifs and Unlived Lives - Laura Eramian (Dalhousie University) and Peter Mallory (St. Francis Xavier University)
- Discussant - Martha Radice (Dalhousie University)

LA 276

*Workshop / Atelier*

## **The Language of the Land: Understanding Identity and Cultural Landscapes Through Reflective Dialogue and Sensory Practices**

Trudy Sable (SMU/TGS Educational Consultant and Research Management)

Shalan Joudry, Mi'kmaw narrative/musician/author and environmentalist

SB 265

*Panel / Panel thématique*

## **Medical Interventions and Technologies of the Body**

- Cosmetic Surgery and the Postpartum Body: Navigating Identity Formation in Motherhood - Gwyn Peters (York University)
- Agency and Coercion in Mental Health Care: Psychiatry and Canada's Veterans - Walter Callaghan (University of Toronto)
- Pharmaceutical Futures: Imagining Long-Acting Injectable HIV Treatment among Colombian and Venezuelan Migrant Gay and Bisexual Men Living with HIV in Colombia - Julien Brisson (University of Toronto)

SB 260

*Panel / Panel thématique*

## **Publics and the Politics of Resistance**

- Resurgence as Reattachment: Ritual, Land, and Relational Ontology After 3.11 in Fukushima, Japan - Michael Chateauneuf (University of Ottawa)

- Prohibition and the Politics of Public Prudence: Liquor Debates in Latter-day Saint Southern Alberta - C. William Campbell (University of Victoria)
- Sumud Against Erasure: Confronting Zionist Narratives, the Silencing Apparatus, and Centering Palestinian Resilience in Anthropological Discourse - Tanjima Chowdhury (University Of Calgary) and Yamin Rahman (University of Guelph)

6:00-9:00

*Event / Événement*

**Student Social / Réception étudiante**

The Gorsebrook Lounge, O'Donnell Hennessey Student Centre

# THURSDAY, MAY 21 - JEUDI 21 MAI

9:00-10:30

Scotiabank  
Theatre

*Panel / Panel thématique*

## **Disability as Topic and Method I: Fieldwork as Carework**

Organizers: Pamela Block (Western University), Matthew Resendes Medeiros (Western University) and Cynthia Tahhan (University of Calgary)

- Articulating Disability Justice, Inclusion, Equity: Categorizing and Caring for People with Disabilities in Vanuatu - Alexandra (Sandra) Widmer (York University)
- The Law Didn't Stick, but it May Still be Useful: Discourses of Rights and Disability Inclusionism in Southern Brazil - Matthew Resendes Medeiros (Western University)
- Autism as a Resource Frontier - Brianne Vescio (Western University)
- From Trieste to Vancouver - radical hospitality as a model for making mad ethnographies - Andrea White (University of Victoria)
- Resisting erasures: Remembering disability institutions - Bryn James-Cavan (Western University)

SB 260

*Plenary Session / Séance plénière*

## **Le Congrès mondial acadien : terrain de la résurgence en milieu minoritaire francophone**

Organisateur: Clint Bruce (Université Sainte-Anne)

- Entre rassemblement déterritorialisé et enracinement rhizomatique : le cas d'une réunion de famille au Congrès mondial acadien 2024 - Laurence Arrighi (U. de Moncton), Tommy Berger (U. de Moncton), Clint Bruce (U. Sainte-Anne) et Éric Forgues (Institut canadien de recherche sur les minorités linguistiques)
- Raconter en Acadie : l'Espace Parole comme lieu de résurgence relationnelle à Clare - Judith Patouma (U. Sainte-Anne)
- Événements culturels et transmission en milieu minoritaire: expériences de femmes en francophonie canadienne et au Congrès mondial acadien 2024 - Sandrine Mounier (Institut canadien de recherche sur les minorités linguistiques / Observatoire Nord/Sud, U. Sainte-Anne)
- Un faisceau de parcours de vie : le Sommet des Femmes comme cas de figure - Louise Fontaine (U. Sainte-Anne)

SB 265

*Roundtable / Table-ronde*

## **Emergent Ethnographic Practice: Canadian lab spaces report on creative renewal through collaboration**

Organizer: Fiona P. McDonald (University of British Columbia, Okanagan, Collaborative + Experimental Ethnography Lab)

- Alex Oehler (University of Regina, Arctic Collaborative Ethnography Field Lab)
- Lindsay Bell and Rojeh Hajimirzakhani (Western University, WE ColLab)
- Alexandrine Boudreault-Fournier (University of Victoria, AIR Studio)
- Eric Thrift (University of Winnipeg, Anthropology Museum Lab)
- Melina Campos Ortiz (Concordia University, Concordia Ethnography Lab)
- Andrea N. Walsh (University of Victoria, Visual Stories Lab)

Online

*Workshop / Atelier*

## **Celebrating Renewal: Reflections on the first year of Anthropology in Praxis (AP)**

Organizers: Cai ap Gwilym, Caura Wood, Craig Candler and Natalie Muyres

[ZOOM LINK](#)

Meeting ID: 843 9423 6071

Passcode: 601427

*Sponsored by the Anthropology in Praxis Network*

LA 175

*Roundtable / Table-ronde*

**Invasion as Process: Toward an Anthropology of Invasion and Its Afterlives**

Organizers: Alexandra Vieux Frankel (York University) and Peige Desjarlais (York University)

- Peige Desjarlais (York University)
- Alexandra Vieux Frankel (York University)
- Lel Khalesimoghaddam Ghaen (University of Calgary)
- Salman Hussain (York University)
- Elaine McIlwraith (University of Toronto)

LA 276

*Workshop / Atelier*

**Crabgrass Resurging**

Organizer: Joshua Smith (University of Guelph)

10:45-12:15

Scotiabank  
Theatre

*Panel / Panel thématique*

**Disability as Topic and Method II: Fieldwork as Carework**

Organizers: Pamela Block (Western University), Matthew Resendes Medeiros (Western University) and Cynthia Tahhan (University of Calgary)

- Immersion, Interrupted: Neuroqueer Reflections on Conducting Ethnographic Fieldwork - Paras Arora (Stanford University)
- Disobedient Bodies: Disability as Method in an Ethnography of Menstruating Athletes - Halle Kott (Concordia University)
- Doing Disabled Carework And/As Fieldwork: Shaping A Project Amidst Abandonment and Grief - Kim Fernandes (Brown University)
- Activism or Profession? Defining Planning and Facilitation Supports for people with Intellectual Disability and Autism in Canada - Pamela Block, Anna Bruno, Dima Kassem, Matthew Resendes Medeiros, and Brianne Vescio (Western University)
- Discussant - Elizabeth Mohler (Western University)

SB 260

*Roundtable / Table-ronde*

**The Social Life of Standards: Tools for re-centring communities in a resurgence of well-being**

Organizers: Christina Holmes (St. Francis Xavier University) and Gerald McKinley (Western University)

- Janice Graham (Dalhousie University)
- Gerald McKinley (Western University)
- Christina Holmes (St. Francis Xavier University)
- Udo Krautwurst (University of Prince Edward Island)
- Craig Candler (Reciprocity Research and Reciprocity Trusts)
- Ian Puppe (Brandon University)

SB 265

*Panel / Panel thématique*

**The multiples identities of the land: convergent and diffractive perspectives in colonial and plural contexts**

Organizer: Émile Duchesne (Université Laval)

- Opportunities for Community, Collaboration, and Coexistence in the Sturgeon River Plains Bison Herd’s Stewardship - Mia Nemeth (University of Saskatchewan) and Clint Westman (University of Saskatchewan)
- Animal cultures in the Homogenocene : Unexpected convergences between two ontologies of the boreal region (Quebec) - Émile Duchesne (Université Laval)
- Rethinking ethnographic sampling in an age of cultural and political fragmentation: A close look at emergent mushroom foraging communities in Eeyou Istchee - Xavier Grandsen (Université Laval)
- Resurgent Currents and Flows: Tracing Ontological Diversity, Confluences and Lineages across Three Rivers in the Pacific Northwest - Sarah C. Mortiz (Thompson rivers university), Christine Jamieson (Concordia) and Neha Singh (University of British Columbia)
- Convergences in the British Columbia Interior Alpine - Jane Claderbank (McGill University)

LA 175

*Panel / Panel thématique*

**Indigenous Ontologies and Ways of Knowing**

- Kina-Gego-Naabaadosin (‘Everything is connected’): Local and Indigenous knowledge systems and food sovereignty in three First Nations’ communities - Charlotte Potter (University of Guelph)
- Metabolic Extractivism: Governing Nourishment in an Age of Extraction - Fabiana Li (University of Manitoba) and Rossio Motta Ochoa (Université de Montréal)
- Remembering how to play: methods in Indigenous archaeology and religion - Zéa Jones (Saint Mary's University)
- God of Small Things: Playing, Praying and Practising Home in Miniatures - Mahashewta Bhattacharya (University of British Columbia)

LA 276

*Workshop / Atelier*

**Revitalization of the CASCA Women’s Network: Moving Forward**

Organizers: Carole Therrien and Abra Wenzel, Co-Coordiators, CASCA Women's Network

12:15-1:45

LUNCH BREAK / PAUSE DÉJEUNER

Loyola Private Dining Room

*Event / Événement*

**Women’s Network Reception / Réception du réseau des femmes**

Ticketed Event / Événement payant

LA 277

*Event / Événement*

**No Dumb Questions: Mentoring and Networking Forum / Pas de questions stupides : Forum sur le mentorat et le réseautage**

This event is geared towards graduate students and junior faculty who are looking for professional connections and advice. Meet with senior colleagues who have been through the hiring and tenure process, have experience with publishing, and/or found opportunities outside academia. There are no dumb questions – so come and ask.

Cet événement s'adresse aux étudiants diplômés et aux jeunes enseignants qui recherchent des contacts professionnels et des conseils. Rencontrez des collègues plus expérimentés qui ont déjà vécu le processus de recrutement et de titularisation, qui ont de l'expérience dans le domaine de l'édition et/ou qui ont trouvé des opportunités en dehors du milieu universitaire. Il n'y a pas de questions stupides, alors n'hésitez pas à venir poser les vôtres.

1:45-3:15

Scotiabank  
Theatre*Panel / Panel thématique***Publics, Speaking**

Organizer: Hannah McElgunn (Queen's University)

- Speaking as/Speaking to: The Management of Multiple Audiences in Indigenous Identification - Sarah Shulist (Queen's University)
- Women Who Are Spiritual Men: Literal Metaphors, Sufi Semiotics, and Female Islamic Leaders in Senegal - Joseph Hill (University of Alberta)
- The Paradigmaticization of Indexical Contrasts and Political Differentiation in Public Discourse - Patrick Lewis (Concordia University)
- Renaming "Indian Road" and the Problem of Genericization - Hannah McElgunn (Queen's University)

*Sponsored by the LingAnthLing Network*

SB 260

*Roundtable / Table-ronde***The Possibilities and Practicalities of Visual Pedagogies**

Organizer: Maggie Cummings (University of Toronto Scarborough)

- Maggie MacDonald (York University)
- Martha Radice (Dalhousie University)
- Bernard Perley (University of British Columbia)
- Maggie Cummings (University of Toronto Scarborough)

*Sponsored by the Network for Critical Pedagogy in Canadian Anthropology*

LA 276

*Workshop / Atelier***Is there a place for contemplative practice in anthropology?: On silence, listening, and hearing in the field**

Organizer: Emma Nelson (Dalhousie University)

SB 265

*Roundtable / Table-ronde***Working with Working Men: Coming to Know One's "Self" in Research Relations**

Organizers: Evan Curley (Dalhousie University), Brett Richardson, Michael Fleming (University of New Brunswick)

- Evan Curley (Dalhousie University)
- Brett Richardson (Landing Strong)
- Michael Fleming (University of New Brunswick)
- Nic Kuzmochka (Dalhousie University)

Online

*Workshop / Atelier***Fundamental Ethics of Practice Beyond the University**

Organizers: Cai ap Gwilym, Caura Wood, Craig Candler and Natalie Muyres

[ZOOM LINK](#)

Meeting ID: 856 3157 8091

Passcode: 021816

*Sponsored by the Anthropology in Praxis Network*

LA 175

*Panel / Panel thématique***Spaces of Human-Animal Relations / Espaces de relations entre l'homme et l'animal**

- Finding Ourselves beyond Anthropocentrism in Whiffs of Interspecies Enculturated Dogs' Perspectives - Roger Ivar Lohmann (Trent University)
- (En)quête du rapport au vivant dans la viticulture québécoise en biodynamie - Mathieu Bernard Tardif (Université de Montréal)

- Alternative Avenues in Beekeeping: Multi-species Beekeeping as a Resiliency Practice in Canada and Mexico - Ursula Bero (University of Ottawa)
- Pacifist Invasion as Counterpoint to Bellicose Invasion: Mongolian Reindeer Herd(er)s, Inverted Biosecurity, Resurgent Humanism, Natural Anthropology, and Ontologically Plural Geopolitics - Nicolas Rasiulis (Vilnius University)

LA 277

*Panel / Panel thématique*

**Solidarity and Activism / Solidarité et activisme**

- Small-Scale Activism and Solidarity with Migrants in Moscow – Alexia Bloch (University of British Columbia)
- De la garde du bétail à la lutte contre la délinquance : identité, coutume et réappropriation du vigilantisme paysan en milieu urbain péruvien - Vincent Blondeau, (Université de Montréal)
- Notes on the Difficulty of Studying the Empire - Salman Hussain (York University) and Shantanu Mehra (York University)
- Resurgence After Repression: Everyday Resistance and Political Reimagination in Post-Hasina Bangladesh - Yamin Rahman (University of Guelph)
- Ephemeral Power and Enduring Bodies: Dictatorial Rupture and Human Resurgence in Bangladesh's August 5 Moment - Tanjima Chowdhury (University of Calgary)

3:30-5:00

Scotiabank  
Theatre

*Plenary Session / Séance plénière*

**Weaver-Tremblay Award Lecture / Conférence du prix Weaver-Tremblay**

Featuring 2026 Award Winner Sylvie Poirier / Avec Sylvie Poirier, lauréate du prix 2026

Reception to follow (5:00-7:00) afterwards in Loyola Conference Hall

Réception à suivre (17 h-19 h) dans Loyola Conference Hall

# FRIDAY, MAY 22 - VENDREDI 22 MAI

9:00-10:30

Scotiabank  
Theatre

*Panel / Panel thématique*

## **Migration temporalities and the life course in guest worker programs I**

Organizer: Liz Fitting (Dalhousie University)

- From a community of small farmers and textile producers to one of regular migrants: the effects of the Mexico-Canada Seasonal Agricultural Workers Program (SAWP) in San Felipe Cuauhtenco, Tlaxcala, Mexico - María de Lourdes Flores Morales (Benemérita Universidad Autónoma de Puebla, Mexico)
- In favour of picking-music: how curated sounds enrich time and sociality amongst seasonal agricultural workers in the Okanagan Valley, BC - Kat Hutton (Concordia University)
- Crops, Camps, and Curfews: The Carceral Governance of Caribbean Migrant Farmworkers' Time in Canada - Elise Hjalmarson (University of California at Berkeley)
- Feminized to Racialized Bodies at Work in Nova Scotia's Fish Processing Sector - Catherine Bryan (Dalhousie University)

SB 260

*Roundtable / Table-ronde*

## **Anthropology and a Resurgent Far Right**

Organizer: Amy Mack (University of Lethbridge)

- Amy Mack (University of Lethbridge)
- Katherine Kondor (The Norwegian Center for Holocaust and Minority Studies)
- Maureen Kosse (Pennsylvania State University)
- Brenda Garcia (University of Massachusetts)

LA 276

*Workshop / Atelier*

## **Resurgence in the Margins: The Crabgrass Collective and Creative Solidaristic Praxis**

Organizers: Sarah C. Moritz (Thompson Rivers University) and Jane Calderbank (McGill University)

SB 265

*Panel / Panel thématique*

## **Resurgence and Navigation in Urban Settings**

Organizers: Alexandra Scott (York University), Mya Vinet (York University) and Zoe Zias (York University)

- Station Sketches: Discussions of Graffiti and Placemaking in Toronto's Subway System - Alexandra Scott (York University)
- Parkdale: Navigating The Urban Through Graffiti and Street Art - Mya Vinet (York University)
- Neuro-Navigation: a discussion of the intrapersonal impacts on autistic adults through their navigation/coping within neuonormative infrastructures - Zoe Zias (York University)
- Home(un)making in an Urban Centre; the Politics of Abandonment and Possibility in Spence Neighbourhood - Deanna Bogaski (Carleton University)

LA 175

*Panel / Panel thématique*

## **Human Labour and the Social Production of Knowledge / Le travail humain et la production sociale du savoir**

- Advertising, expertise and the robotization of knowing - Sarah Yems (Concordia)  
**Salisbury Award Winner**

- Face à l'émergence des intimités artificielles, quels défis pour la résurgence des relations interhumains? - Simon Kinkead (Université Laval)
- Resurgence as Opportunity: Heritage, Self-Realization, and Speculative Futures in Contemporary Sicily - Antonio Sorge (University of Toronto Scarborough)
- Composer en marge : retour à la terre, réseaux et subsistance dans une commune gaspésienne - Viviane Isabelle (Université de Montréal)

LA 277

*Panel / Panel thématique***Institutions and Infrastructures of Healthcare**

- Tick, Tock, Tick: The politics of time and accessibility in Reproductive Assisted Technologies in Canada - Anna Bettini (University of Calgary)
- Beyond Engagement Metrics: An Applied Anthropological Lens on Designing Equitable Digital Health Tech - Bo Wang (Teladoc Health)
- A Disability Activist Toolkit - Brianne Vescio (Western University)
- Deliberate Disengagement: Coping with the Mental Health Effects of Climate Change - Rachel Davis (University of Guelph)

10:45-12:15

Scotiabank  
Theatre*Panel / Panel thématique***Migration temporalities and the life course in guest worker programs II**

Organizer: Liz Fitting (Dalhousie University)

- Invisible Sacrifices: Bangladeshi Women's Gendered Labour Migration and Return - Faizah Imam (Dalhousie University)
- Cultivating Care: The transnational agricultural livelihoods of migrant farmworkers - Liz Fitting (Dalhousie University)
- Ideas of absence and presence within the families of Mexican SAWP workers - Zoe Castell Roldán (Dalhousie University)
- Temporary to Whom? Competing Temporalities and Jamaican Seasonal Agricultural Worker Identity Formation - Anne M. Galvin (St. John's University)

SB 260

*Roundtable / Table-ronde***AI, Academic Precarity, and Anthropological Teaching and Research in Canada**

Organizers: Deidre Rose (University of Guelph)

- Deidre Rose (University of Guelph)
- Joseph Wilson (University of Toronto)
- Eric Henry (Saint Mary's University)
- Mary-Lee Mulholland (Mount Royal University)

*Sponsored by the Labour Committee*

SB 265

*Panel / Panel thématique***Private Land, Indigenous Rights, and the Future of Property in Canada**

Organizer: Brian Thom (University of Victoria)

- Private Property, Indigenous Law, and the Aspiration for Territorial Justice in the territories of the Island Hul'q'umi'num' peoples (British Columbia, Canada) - Brian Thom (University of Victoria)
- Understanding Indigenous Title and Rights in a British Columbia, colonial context: Can settlers and First Nations co-exist? The colliding of Aboriginal and Crown rights in Canada - Joanne Taylor (University of British Columbia – Okanagan)
- Witnessing the Transsystemic: The Banfield Purchases, Legal Co-existence, and the Possibility of Belonging in British Columbia Before, and After, the Cowichan Decision - Craig Candler (Reciprocity Research Inc.)

- Killing the King's Caribou: Indigenous Futures, The Fight for Sovereignty and The White Man's Trapline - Elliott Reichardt (Stanford University)

LA 276

*Panel / Panel thématique*

**Public Voices: Anthropological Engagements / Voix publiques : engagements anthropologiques**

- Visual Storytelling and Community Based-Research: Mensäbäk Archaeological Project - A. Fabiola Sanchez Balderas (University of Victoria)
- Parasocial Relationship in Anthropology: Looking Back, Looking Forward – Rylan Higgins (Saint Mary's University)
- Ledingham's Lens: Photographic Encounters across Time and Place - Tobias Sperlich, Mel Hart, with Jesse Stueck and Alexander Page (University of Regina)
- Say their Names: Resurgence and Historic Black agency in the wake of America 250 - Gabriel Jones (University of Leicester)

LA 277

*Panel / Panel thématique*

**Borderlands and Migrant Journeys / Frontières et parcours migratoires**

- Living in Transition: The Role of Temporal and Spatial Liminality in Migrant Lives - Isha Jain (Université de Montréal)
- Interpreting the Colonial Dividend: How European Lifestyle Migrants Make Sense of Their Transnational Social Position - Matthew Hayes (St. Thomas University)
- Entre identité généalogique, racialisation et agentivité : comment les femmes mixtes négocient leur identité en contexte régional québécois - Melissa Vaca-Callender (Université Laval)
- Threads of Identity, Diaspora, and Resistance: The Production of Palestinian Embroidery in London, Ontario - Rojahn Hajimirzakhani (Western University)

12:15-1:45

## LUNCH BREAK / PAUSE DÉJEUNER

SMU Art  
Gallery /  
Galerie d'Art

*Event / Événement*

**The Harbour View Motel – a Mixed Media Exhibition of art by Sarah Sears and Meghan Macdonald / Exposition d'œuvres mixtes de Sarah Sears et Meghan Macdonald**

Guided Tour of the Exhibit begins at 12:30 – meet at the gallery entrance

La visite guidée de l'exposition commence à 12h30 - rendez-vous à l'entrée de la galerie

Loyola Private  
Dining Room

*Event / Événement*

**Anthropologica Editorial Board Meeting / Réunion du comité de rédaction d'Anthropologica**

LA 179

*Event / Événement*

**LingAnthLing Network Meeting / Réunion du réseau Linganthling (12:30-1:00)**

1:45-3:15

Scotiabank  
Theatre

*Plenary Session / Séance plénière*

**Anthropology Undisciplined Part I: Extra-disciplinary, Extra-epistemic Conversations for Planetary & Anthropological Resurgence**

Organizer: Amy Donovan (Dalhousie University)

- Opening Drum Song by Trevor Gould (Paqtnkek First Nation)
- Hal Whitehead (marine biologist, Dalhousie University) and Simon Gadbois (wildlife ethologist, Dalhousie University) in conversation with Amy Donovan (Dalhousie University)

- Sherry Pictou (L'sitkuk / Bear River First Nation, Dalhousie University) and Trevor Gould (Paqtnkek First Nation) in conversation with Brian Noble (Dalhousie University)

3:30-5:00

Scotiabank  
Theatre*Roundtable / Table-ronde***Anthropology Undisciplined Part II: Thinking together**

Organizer: Amy Donovan (Dalhousie University)

- Moderators: Amy Donovan (Dalhousie University) and Brian Noble (Dalhousie University)
- Hal Whitehead (Dalhousie University)
- Simon Gadbois (Dalhousie University)
- Trevor Gould (Paqtnkek First Nation)
- Sherry Pictou (L'sitkuk / Bear River First Nation, Dalhousie University)

SB 260

*Panel / Panel thématique***Welfare in question**

Organizers: Agnieszka Pasiaka (University of Montreal) and Viola Castellano (Humboldt University)

- Contested Welfare in India: Minority Aid Initiatives in a Majoritarian State - Catherine Larouche (University of Laval)
- The Pedagogy of Welfare: LDS Self-Reliance and the Multiplication of Care - C. William Campbell (University of Victoria)
- Humanitarian Infrastructure from Below: Ukrainian Displacement at the Polish Border - Anastasiia Mykolenko (University of Montreal)
- "I am because we are": health, care, and community fitness in Mozambique - Julie Soleil Archambault (Concordia University)
- Reimagining welfare in urban borderlands - Viola Castellano (Humboldt University) and Agnieszka Pasiaka (University of Montreal)

SB 265

*Panel / Panel thématique***Entrepreneurial trajectories: Intimacies, authenticities, and ruptures in translocal political economies**

Organizer: Nathan Pécout--Le Bras (University of Ottawa)

- Growing a 'good life': (neo)farmers trajectories in contemporary Tokyo - Charlotte Gagnon-Lewis (University of Ottawa)
- A missing generation of cocoa planters? Biographies of land inheritors in the Cocoa Coast of Southern Bahia, Brazil - Nathan Pécout--Le Bras (University of Ottawa)
- Entrepreneurialising a 'best' and 'true' self in French wellness communities - Clare Walker

LA 175

*Panel / Panel thématique***Ethnographic Innovations and Interventions**

- Makeshift Intelligence: Weaving my Atarraya in the Company of AI Agents – Daniel Tubb (University of New Brunswick)
- Something But Not Quite: 'Good Interview?', Paradox, and Affective Ethics - Lukey Lu (University of Toronto)
- Ethnographic Storytelling, Work-Integrated Learning, and Decolonial Approaches: Lessons from a Community-Engaged Classroom - Lisa Davidson (York University)
- Recognising multiplicity through composite pedagogy - Sarah Yems (Concordia University) and Polina Shubina (Concordia University)

LA 277

*Panel / Panel thématique***Living Landscapes: Extractivism and Environmental Politics**

- Parameterizing wildness as a first principle - Jane Calderbank (McGill)
- Coal Mining in the Canadian Rocky Mountains: Practicing Caretaking through Iyethka Traditional Protocols - Audrey Lefort (University of Saskatchewan)
- Contradictions and collaborations between local, scientific, and planning knowledge(s) in rice research and varietal conservation in highland Laos - Karen McAllister (Saint Mary's University)
- A Surreal Place: Mining Extractivism and Poetic Imaginaries of Indigenous Past in the Atacama Desert - Francisco Rivera (University of Toronto)
- Alien Waters - Jeremy Trombley (Western University)

Loyola  
Conference  
Hall*Event / Événement***Célébration des 50 ans d'Anthropologie et Sociétés / Celebrating 50 Years of Anthropologie et Sociétés**

Rejoignez-nous pour célébrer cet anniversaire important de la revue *Anthropologie et Sociétés* dans une ambiance festive. Au programme : une réception et de la musique qui évoque les sons des années 1970.

Join us for a chance to celebrate this important anniversary for the journal *Anthropologie et Sociétés* in a festive spirit. Featuring a reception and music to evoke the sounds of the 1970s.

6:00-9:00

St. Andrew's  
United  
Church  
(6036  
Cobourg Rd.,  
Halifax)*Keynote / Session principale***Interview and performance with Wolastoqiyik musician Jeremy Dutcher / Entretien et performance avec Jeremy Dutcher, musicien wolastoqiyik**

Ticketed event. Reception to follow

Événement payant. Suivi d'une réception

*Please note: buses will provide transportation to the concert venue beginning at 5:30 from the Loyola Entrance*

*Remarque : des bus assureront le transport vers la salle de concert à partir de 17h30 depuis l'entrée Loyola.*

# SATURDAY, MAY 23 - SAMEDI 23 MAI

7:30-9:00

Loyola Private  
Dining Room

*Event / Événement*

**Chairs' Breakfast / Déjeuner du directeurs du département**

9:00-10:30

Scotiabank  
Theatre

*Roundtable / Table-ronde*

**Teaching Linguistic Anthropology / L'enseignement de l'anthropologie linguistique**

Organizer: Jenanne Ferguson (MacEwan University)

- Sarah Shulist (Queens University)
- Eric Henry (Saint Mary's University)
- Adesoji Babalola (Toronto Metropolitan University)
- Michelle Daveluy (Université Laval)
- Christine Schreyer (University of British Columbia Okanagan)

SB 265

*Roundtable / Table-ronde*

**Environmental Anthropology Group I: Reset and/or Resurgence?**

Organizers: Bernard Perley (University of British Columbia) and Tracey Heatherington (University of British Columbia)

- Bernard Perley (University of British Columbia)
- Tracey Heatherington (University of British Columbia)
- Colin Scott (McGill University)
- Liz Fitting (Dalhousie University)

LA 276

*Workshop / Atelier*

**Anthropologists as (non)musicians: sound-making for reimagined relations**

Organizers: Yiran Li (University of Toronto) and Lukey Lu (University of Toronto)

LA 175

*Panel / Panel thématique*

**A Marxist Resurgence in Anthropology? Theoretical Panels I**

Organizer: Arlene Sanchez-Garcia (Concordia University)

- Back to normal: Marxism and Anthropology in the "short count" (1989-2020) - Ricardo F. Macip (Benemérita Universidad Autónoma de Puebla)
- Reflections on Hope: A critique of hope in reproducing precarious labour - Arlene Sanchez-Garcia (Concordia University)
- Capital Strike and Structural Extortion: Soy Rent, Dollar Dependence, and Class Power in Argentina - Simon Parent (Concordia University)

SB 260

*Panel / Panel thématique*

**Cultural Practices of Indigeneity**

- The Resurgence of Kaska Language in Contemporary Domains: Emerging Vitalities and Indigenous Futurities - Patrick Moore (University of British Columbia)
- An Ethnography of Language Documentation: Collaborative Knowledge Production in the Dane-zaa Language - Daria Boltokova (Memorial University)
- "The Whole Cultural Practice Has Changed": Dene and Fire Ecology in the Mackenzie Valley, NWT - Abra Wenzel (Trent University)
- The Inbetweenness of Indigiqueer experiences - Nicolas Côté-Saucier (Indépendant)
- "Only those who have lived life here know what it means to be a member of the Great Tribe": Settler colonial appropriation of Indigenous spirituality and subsequent

secularization at a sleepaway camp for children with type 1 diabetes - Nicolas McGee (McGill University)

10:45-12:15

Loyola  
Conference  
Hall

*Event / Événement*

**Poster Session / Session d'affiches**

Our poster presenters will be on hand to discuss their research. Join us, see the exciting work being done, and vote for your favourite

Nos présentateurs d'affiches seront présents pour discuter de leurs recherches. Venez nous rejoindre, découvrez les travaux passionnants qui sont menés et votez pour votre favori.

- Jamaican Language: The Nexus of Identity and Community in Jamaican Culture – Tamara Bruins-Smith (MacEwan University)
- Explorer la résurgence des pratiquants du street-skateboard à Montréal : comment les formes alternatives d'occupation de l'espace urbain permettent aux skaters de transformer les non-lieux en tiers-lieux au travers de l'anthropologie visuelle - Matteo Picco (Université de Montréal)
- The Effects of Avatar Creation in Virtual Worlds - Alexandra Campbell (Saint Mary's University)
- Mapping Scottish Migration Narratives in Glengarry County, Ontario - El Gillies (Western University)
- Queering Identity: Multiple-Pronoun Use and Gender Expression - Capitu Petersen (Saint Mary's University)
- The Pros and Cons of Bi/Multilingualism: Language Ideologies among Past and Future Immersion Students in Edmonton, Alberta - Trina Ellis (MacEwan University)
- Who Makes the Starting Line-Up? Hierarchies of Value in University Men's Soccer - Dhugal Baxter-Jones (University of Saskatchewan)
- La résurgence des narratifs: les apports de l'archéologie féministe à la valorisation de communautés marginalisées - Charlotte Vaillancourt (Université de Montréal)
- Honouring the Past to Understand the Present: An Exploration of Burial and Funerary Practices in Membertou First Nations - Jaiden Kariuki-MacDonald (Saint Mary's University)
- Technological Constraints in the Analysis of Burned Skeletal Trauma - Tristan Mula (University of Alberta)
- Halifax Smoking Rooms - Lachlan Brown (Saint Mary's University)
- No Pain, No Gain: Risk and Care in University Sports - Megan Nguyen (McMaster University)
- Anthropology and Persecuted Collaborators: 'Nothing About Us Without Us' in an Era of Repression – Alex Oehler (University of Regina)
- Solar Panels on Farms: Win-Win or a New Green Extractivism in Rural Alberta? - Dana Frederick (University of Calgary)

Scotiabank  
Theatre

*Panel / Panel thématique*

**Constellating Care: Resurgent Solidarities and Kinships (Crabgrass Collective)**

Organizers: Amy Cran (Dalhousie University) and Joshua Smith (University of Guelph)

- “All of us will be aunties”: Blackfoot-Settler Collaborative Caring in Alberta's Opioid Crisis - Amy Cran (Dalhousie University)
- Beyond the Couple: Polyamory, Neoliberalism, and the Politics of Care - Victoria Clowater (McMaster University)

- Organizing care and re-imagining social bonds in ‘radical left’ organizing in amiskwaciwâskahikan - Tiffany Campbell (Dalhousie University)
- Resurgence and Repair: Sustaining Solidarity and Constellations of Care on Treaty Four Territory - Savannah Kosteniuk (UBC Okanagan)
- The Case For Letting My Ethnography Burn: The Ethics of Care in Ethnographic Research - Bobi Steel (McGill University)

SB 265

*Roundtable / Table-ronde*

**Environmental Anthropology Group II: (Post-)Humanist Tensions – L’humain se retrouve en relation quoi qu’il arrive**

Organizer: Nicolas Rasiulis (Vilnius University)

- Alex Oehler (University of Regina)
- Janelle Baker (Athabaska University)
- Scott Simon (Université d’Ottawa)
- Sarah Moritz (Thompson Rivers University)
- Nicolas Rasiulis (Vilnius University)

LA 175

*Panel / Panel thématique*

**A Marxist Resurgence in Anthropology? Theoretical Panels II**

Organizer: Arlene Sanchez-Garcia (Concordia University)

- Agricultural Exceptionalism and Imperialism: Rosa Luxemburg and Seasonal Labour in Canada - Zoe Castell Roldán (Dalhousie University)
- Accumulated violence in Mexican migrants’ stories of deportation - Christian Pacheco-Gómez (El Colegio de la Frontera Norte)
- Monetizing the Fracture: Conservation, Labour, and the Barred Oikeios in Ticoya - Elias A. Galindo-Paredes (Independent Researcher)

12:15-1:45

Scotiabank  
Theatre*Event / Événement*

**Annual General Meeting / Assemblée générale annuelle**

*Pizza lunch and refreshments served**Déjeuner avec pizza et rafraîchissements*

1:45-3:15

SB 260

*Roundtable / Table-ronde*

**Resurgence and Leadership: Anthropologists in Academic Administration**

Organizer: Pamela Downe (University of Saskatchewan) and Maggie Cummings (University of Toronto)

- Maggie Cummings (University of Toronto)
- Robin Whitaker (Memorial University of Newfoundland)
- Virginia Caputo (Carleton University)
- Naomi Adelson (Toronto Metro University)
- Lindsay DuBois (Dalhousie University)

LA 277

*Roundtable / Table-ronde*

**From Colonial Logics to Relational Futures: Resurgence in Practice**

Organizer: Martha Fanjoy (St. Francis Xavier University)

Facilitator: Lisa Faye (St. Francis Xavier University)

- Martha Fanjoy (St. Francis Xavier University)
- Ibtesum Afrin (St. Francis Xavier University)

- Marian Turniawan (St. Francis Xavier University)

LA 175

*Panel / Panel thématique***Infrastructures of Care: Endurance, Improvisation, Resurgence**

Organizers: Megan Muller (University of British Columbia)

- Infrastructures of Care: The Dialectic of Moral Economy and Ethical Regimes in Settler Colonial Health Systems - Megan Muller (University of British Columbia)
- Cultivating Antihero Care in Psychiatric Hospital Gardens - Cassandre Ville (Laval University)
- Care With, Not For: Toward Reciprocal Care and the Reworking of Health Infrastructures in Diverse Communities on Prince Edward Island - Jason WM Ellsworth (University of Prince Edward Island) and Sandi Ellsworth (Dalhousie University & Health PEI)
- Positioning the Nurse Role in the Residential School Setting Infrastructure of Care - Elizabeth Hydesmith (University of Manitoba)
- The Lived Experiences of Caregivers of Autistic Individuals - Stephanie Studer (McMaster University)

*Sponsored by the Medical Anthropology Network*

SB 265

*Roundtable / Table-ronde***Environmental Anthropology Group III: Opti-/Pessi-mistic Tensions – L'amour du monde est concret**

Organizer: Nicolas Rasiulis (Vilnius University)

- Marie-Françoise Guédon (Université d'Ottawa)
- Eric Thrift (University of Winnipeg)
- Clinton Westman (University of Saskatchewan)
- Amy Donovan (Dalhousie University)

LA 179

*Panel / Panel thématique***Care: Nurturing Inclusivity in Community and Household**

- Infrastructure of care or neglect? Ethnographic insights on the occupational safety of sanitation workers in Chennai's privatized public toilets - Younus Mushtaq Ahmed (University of British Columbia)
- Onde Deus Fica: Maternity, Domesticity, and the Sacredness Beyond Text - Annabelle Silva (McMaster University)
- Vietnamese immigrant mothering: a flowing of cultural institution, identity and an iron amor - Lan Vu (Carleton University)
- Islamization from Below & the Religious Inclusion: The First Third Gender Madrasa for Hijra People in Bangladesh - Humayun Kabir (Thompson Rivers University) and Tatsuya Kusakabe (Hiroshima University)
- Feeding Across Difference: Caste, Class and the Experimental Labour of Migrant Cooks in Bengaluru, India - Mahashewta Bhattacharya (University of British Columbia)

LA 276

*Panel / Panel thématique***Envisioning and Tracing Environmental Action**

- Resurgence of community, resisting the state: Constructing potable water infrastructure among tradition, migration and state intrusion - Susan Vincent (St. Francis Xavier University)
- Eco Prescription: A Model for Youth Leadership in Climate Action and Gender-Inclusive SRHR - Pranto Paul (Simon Fraser University)

- This is Not a Victory Garden: Revisiting and Reframing Home Grown Food in Saskatchewan - Margaret Rachel DeCoste (University of Alberta)
- Investing in Place: Belonging and Homeliness in Stateless Enclaves - Md Rashedul Alam (St. Francis Xavier University)

3:30-4:30

Loyola  
Conference  
Hall

*Event / Événement*

**Closing Ceremony / Cérémonie de clôture**

# SESSION ABSTRACTS - RÉSUMÉS DES SESSIONS

## **A Marxist Resurgence in Anthropology? Theoretical Panels I**

## **A Marxist Resurgence in Anthropology? Theoretical Panels II**

Can we meaningfully speak of a resurgence of Marxism within contemporary anthropology? These panels bring together diverse perspectives that engage this question through sustained ethnographic research. Rather than presuming either a revival or a rupture, participants will critically examine how Marxist theory is being reworked, challenged, or reanimated across different empirical and political contexts. As a theoretically driven sessions grounded in fieldwork, these panels invite contributions that reflect on the analytic purchase of concepts such as class, value, labour, commodities, accumulation, dispossession and ideology in contemporary fieldwork. We welcomed papers that interrogate whether current engagements with Marxist thought represent a revival, a strategic redeployment in response to shifting global conjunctures, or an ideological accommodation to liberal frameworks of political engagement. These sessions aims to foster a rigorous and reflexive discussion about the place of Marxist critique in anthropology today, its methodological implications, and its political horizons.

## **AI, Academic Precarity, and Anthropological Teaching and Research in Canada**

How is Artificial Intelligence (AI) reshaping anthropological teaching and scholarly labour amid academic precarity in Canada? Do contract faculty, graduate students, and independent scholars turn to AI tools—such as large language models, transcription software, and analytics platforms? University administration often frames these technologies as productivity aids, yet their uptake occurs within stratified academic labour regimes marked by insecurity, uneven institutional access, and intensified expectations of output. Participants are invited to share their experiences and concerns and engage in collective discussion about AI in the academy and beyond. Rather than assessing AI as either a solution or a threat, this session invites dialogic reflection on how anthropologists might collectively negotiate accountable, reflexive, and just uses of AI under conditions of precarity, or on whether this is impossible.

## **Anthropologists as (non)musicians: sound-making for reimagined relations**

Grounded in arts-based research and the anthropology of sound, this workshop challenges Western-dominated epistemologies of music, sound, and noise by inviting participants into an embodied, autoethnographic exploration of sound as a site of renewal, relational knowledge, and decolonial possibility. First, participants recall or generate a sound connected to land, community, or personal history. It could be real, imagined, or impossible, and does not need to be “musical” in the Western sense, only needs to express a feeling and relation they wish to bring into being. Then, in small groups, participants explore how their sounds might be shared through diverse forms of expression. The forms may include an invented notation system, embodied movements, or cross-sensory translations. Grouping will be a sensory-based clustering process: Participants will select an object provided by facilitators, and the chosen object should resonate most closely with the sonic feeling of the sound they recall/create. Participants who choose the same object will form a group. In the end, participants will be invited to share their works & reflections on the group synthesis. Throughout this workshop, participants will reimagine their ways of experiencing sonic experience, thereby expanding the potentialities of observation and experience in the field; They will also gain methodological inspiration for revisiting the “field” after fieldwork, exploring new modes of narration and creative outputs.

## **Anthropology and a Resurgent Far Right**

Over the last decade, scholars, journalists, and policy makers have repeatedly pointed to the “rise” of far-right movements, parties, and ideologies across western liberal democracies. In this round table we seek to reframe these discussions not as a “rise”, which implies the emergence of something new, but rather as a “resurgence” or even continuation. Through a roundtable conversation, we explicate the nuances of this most recent manifestation of the far right while tying them to their the historical, political, and cultural contexts. The roundtable brings together anthropologists working in Canada, the US, and Europe to consider: 1) As people appear to increasingly reject modernity, what previous loyalties or communities might be re-embraced or recreated?; 2) How does

technology employed by individuals or the state facilitate this resurgence?; and crucially 3) What can anthropology gain from and how can anthropology add to the scholarly discussion of such developments?

### **Anthropology Undisciplined Part I: Extra-disciplinary, Extra-epistemic Conversations for Planetary & Anthropological Resurgence**

#### **Anthropology Undisciplined Part II: Thinking together**

Anthropology as a discipline, with our methodological commitment to genuine conversation, is well positioned to think about both the violence of our times and the entanglements of our ecologies and relations, human and non-human alike. This plenary considers ways we might augment the capacity of knowledge to generate conversation and change by reaching beyond disciplinary boundaries. How might the resurgence of knowledge solidarities among academic disciplines contribute to the possibility of Earth's own ecological resurgence? How can collaborations and conversations between anthropologists and other kinds of knowers (scientific, artistic, traditional, perhaps even non-human) produce knowledge that is not only more robust; but distinct from that which is embedded in disciplinary silos, and better equipped to speak to the crises of our times? For example, what might an oceanic anthropology, informed by or in collaboration with marine biology, learn of what wellbeing is for a whale? How might ethnographic writing translate that wellbeing into experimental forms of engaged research products? We explore how, freed from disciplinary boundaries, knowledge producers can work together to create momentum for the urgent change for which contemporary engaged research so clearly calls. In this exploration, we also find potential for the resurgence of anthropology itself. The roundtable is a followup to the plenary session / Q&A with plenary panelists.

#### **Celebrating Renewal: Reflections on the first year of Anthropology in Praxis (AP)**

Join the Anthropology in Praxis (AP) Conveners for a roundtable, workshop, and celebration on the first anniversary of the resurgent network for anthropologists working beyond the university. AP launched as the official professional, practicing, and applied anthropology network of CASCA in Montreal in May 2025. Since then, the group has met online every two months and grown its membership. The Conveners will provide an overview of the previous year's events, before inviting the community into the conversation on next steps for bringing about a resurgence of Anthropology beyond the university across Canada.

#### **Constellating Care I: Resurgent Solidarities and Kinships**

#### **Constellating Care II: Resurgent Solidarities and Kinships**

"Canada is a settler colonial nation currently experiencing a deepening wealth disparity under a neoliberal regime that has failed to ensure equality and prosperity for all. While this colonial context continues to be reproduced, we are simultaneously in an era of Truth and Reconciliation that has not yet resulted in the substantial political recognition of Indigenous peoples. However, within this system and the overlapping inequities that cut across it, individuals continue to find new ways to care for themselves and others by refusing, resisting, and remaking networks of care to respond to emerging issues. Whether kin or community based, or attached to broader networks, individuals are increasingly joining efforts led by people who share their lived experience or a particular vision for the future. These efforts are often grassroots, forming to address a lack of political will, the slow pace of bureaucracy, or insufficiently transformative liberal visions of change. Often, these acts are not merely reactive, but signal a resurgence of longstanding political commitments and Ways of Being. The Crabgrass Collective is similarly a network of scholars invested in decolonial praxis experiencing its own resurgence. Drawing inspiration from Leanne Betasamosake Simpson, this set of affiliated panels asks: What constellations of care/concern are nurtured in this simultaneously colonial/reconciliatory milieu, and how are they maintained? By whom? What puts them at risk?

#### **Crabgrass Resurging**

Crabgrass Resurging invokes the stubborn annual that, once rooted, is hard to remove—a living figure for colonial formations in Canada's politics and knowledge practices. Emerging from anti-colonial work at CASCA across meetings from 2003 onward, the Crabgrass Collective offers a persistent praxis for challenging colonial logics. This workshop renews that commitment by advancing a politically engaged anthropology that interrupts colonialism

and resets relations toward more just futures. We foreground treaty relationality and obligations between peoples, critique master narratives and state sovereignty, and trace the micropolitics of knowledge in courts, land-rights negotiations, classrooms, clinics, prisons, museums, and bureaucracies. Through dialogic and interactive spaces, we will co-develop rooted, critical, and forward-looking interventions that embody stories of mutuality within and against colonial structures. Open to all who would persistently take on colonialism, the workshop mobilizes collaborative routes for dissemination across digital, scholarly, and public venues. Crabgrass resurges; so does our collective commitment to undoing and redoing anthropology

### **Critical anthropologies of friendship**

As an informal bond based on choice, equality, informality, and mutual care, modern friendship is a bond that can happen anywhere people encounter each other regularly, including workplaces, neighbourhoods, organizations, schools, recreational spaces, virtual spaces, and beyond. This panel focuses on how people practice, imagine, and mobilize friendship ideals and practices for various ends, from the personal to the political. In this session, we take a critical approach to friendship, one that does not merely idealize it or assume that friendship only brings pleasure or forms part of a good life. Instead, we try to understand what ordinary people do or don't do with cultural ideals and practices of friendship as they live under social, political, or personal conditions that are never entirely of their own choosing. How are friendship practices shaped by different social settings? How do people draw on friendship in unexpected ways? In what ways can shared yet contested ideas about friendship help people make sense of their lives or evaluate their own self-worth? We consider friendship across relational and temporal contexts that shape how it looks and feels in people's lives.

### **Disability as Topic and Method I: Fieldwork as Carework**

#### **Disability as Topic and Method II: Fieldwork as Carework**

Disability is not just a topical area of research focus; it is a form of expertise and positionality that disrupts the binary of anthropological theory and method. Disability anthropology centers on research with disabled interlocutors, within families, and inside disability service systems. However, disability anthropology is also about disabled and neurodivergent researchers transforming understandings of what constitutes ethnographic research and illuminating new ways of doing and knowing anthropology. The presentations in this panel discuss structural inequalities and ableism embedded in fieldwork sites in Canada, Brazil, India, and Vanuatu as well as complex and intersectional understandings of disability. They examine how collectivity, human relations, and support systems play out in the face of changing social policies and restrictive measures, as well as how questions of visibility and erasure play out in the lives of disabled interlocutors and the very anthropologists with whom they engage. Disability is not only a subject of research; it also plays a fundamental role in the how an anthropologist personally engages with and through it and reimagines the very confines of what is considered "traditional fieldwork." These presentations provide insight for identifying and challenging the ableist fallacies embedded in both our understandings of how anthropological research should be practiced and in long-held beliefs about anthropology as a profession.

### **Emergent Ethnographic Practice: Canadian lab spaces report on creative renewal through collaboration**

In alignment with the 2026 CASCA theme of renewal, this roundtable builds on the momentum from the 2025 conference, where the roundtable "An Invitation to Experimental and Collaborative Ethnography," organized as part of EMERGE: A Matrix for Ethnographic Collaboration and Practice (<https://www.emergematrix.org>), discussed ethnography labs. We gather in 2026 in Halifax with new voices to expand insights from this invitation to foreground ethnography lab-based efforts to consider how critical research spaces (physical or distributed in fieldwork settings) are part of a reorientation of anthropological research at Canadian universities. Experts who lead ethnography-lab spaces will discuss the nuanced connections that foster innovation in Canadian anthropology through experimental methods and collaboration. This convivial roundtable brings together scholars from seven Canadian university campuses to share current research in their critical research spaces and to learn more about how experimental and collaborative methods and modalities are reorienting scholars' relationships with Canadian anthropology.

### **Entrepreneurial trajectories: Intimacies, authenticities, and ruptures in translocal political economies**

Entrepreneurship is deemed a fulfilling aspiration and even a paragon of success under neoliberal capitalist economies (du Gay 1996; Paxson 2013; Abidin & Gwynne 2017), offering emancipation from wage employment and self-realization through a merging of personal and professional goals. While applauded in some spheres, the potential of entrepreneurship remains unevenly distributed and undeniably tied to asymmetrical lines of class, race, and gender (Knight 2014; Doody & Chen 2016; Wingfield & Taylor 2018). From this perspective, this panel inquires about the trajectories of newly converted entrepreneurs as they intersect and diverge from processes of capital reproduction. The papers explore emerging forms of entrepreneurship across a multiplicity of contexts and conceptual frames: self-branding processes, narrativized marketing campaigns, and lifestyle-based forms of distinction. Our aim is to interrogate not so much the motivations for entrepreneurialism as the conditions of possibility for the transformative experience (Bregnbæ & Gammeltoft 2021) that shifting to entrepreneurship implies. As such, the panel highlights the limits this process offers—in domains like urban agriculture, food craft, and wellness—to disrupt the local economies and ecologies of transnational racial capitalism. It further renders visible the ambivalent forms of care and lived reality of self-transformation occurring simultaneously in these flawed structures.

### **Environmental Anthropology Group I: Reset and/or Resurgence?**

In coming years, all anthropologists may find themselves witness to impacts of environmental emergency. Recent climate research data have prompted concerned scientists and observers to suggest we are approaching a “point of no return” condemning us all to a “hothouse Earth” scenario. What does this mean for anthropology’s potential contributions to global environmental studies, policy and practice? Is this a reset moment, when the local and Indigenous environmental knowledges documented by early ecological anthropologists are no longer considered relevant? Or, is this a moment of resurgence for environmental anthropology? Environmental anthropology matters more than ever. Our conversations can transform how we imagine species survival in an increasingly unstable world, from the materialities of climate impacts and environmental toxicities, to the ideational matters of imaginaries, policies, and pluriverse politics. New evidence of rapidly unfolding environmental change and climate-related disasters across the globe, positions environmental anthropology to shape robust conversations on why anthropological approaches to environmental issues and concerns continue to matter. The participants discuss their long-term engagement with environmental anthropology and ongoing reimagining of methods and praxis, audiences and collaborations. This roundtable welcomes everyone present to participate in thinking through the past, present, and future for environmental anthropology.

### **Environmental Anthropology Group II: (Post-)Humanist Tensions – L’humain se retrouve en relation quoi qu’il arrive**

There is tension between post-humanism and humanism, which can be perceived as contrapuntal directions in a spectrum of approaches to anthropology concerned with nonhumans. This contrapuntal tension can be (mis)understood as follows: humanism represents a direction where humans-in-relation-with-nonhumans remain central to methodology, theory, ethics and politics, and post-humanism a direction where nonhumans-unfortunately-in-relation-with humans take center stage. Whereas post-humanism—inflected with rupture and alarm—may trend toward conflictual strategies (e.g. the ascription of ‘enemy’ status to poachers, fossil fuels, etc.) and some degree of misanthropy, humanism—inflected with faith in human and nonhuman virtues—may trend toward pragmatic cooperation that transcends ‘friends vs. enemies’ politics. This roundtable fleshes out and harmonizes tensions in environmental anthropology and broader environmentalism(s) by sitting with dissensus as trailhead for cross-niche conversations that leave us changed without losing sight of how we came to dissent and that to which we aspire. Thus we can agree on common pursuits, even if only partially aligned in terms of how we get there. Dwelling between tensile forces may help us speak more tangibly to diverse and divided publics, with the hope of making greater impacts—none the least those that could help bridge chasms and resolve conflicts—necessary for cultivating human-nonhuman peace and prosperity at substantial scales.

### **Environmental Anthropology Group III: Opti-/Pessi-mistic Tensions – L’amour du monde est concret**

There is tension between hope and despair. As most or all earthly species face terrific challenges (e.g. wars, totalitarianism, climate change, habitat loss, etc.) and prospects (e.g. nuclear holocaust, ecological collapse, etc.), which can generally be associated with human (in)actions, some anthropologists seem to carry despair in analyses and initiatives underpinned by an assumption that humans are doomed to doom everyone. Other approaches seem to carry more hope, underpinned by faith in human and nonhuman virtues. Yet the impetuses of hope and despair can surface problems and solutions, can be stymied by blind spots, and seem to reflect different facets of loving the world concretely. Perhaps the relentless open-endedness of the world makes room, within each impetus, for various degrees of equanimity. This roundtable fleshes out and harmonizes tensions in environmental anthropology and broader environmentalism(s) by sitting with dissensus as trailhead for cross-niche conversations that leave us changed without losing sight of how we came to dissent and that to which we aspire. Thus we can agree on common pursuits, even if only partially aligned in terms of how we get there. Dwelling between tensile forces may help us speak more tangibly to diverse and divided publics, with the hope of making greater impacts—none the least those that could help bridge chasms and resolve conflicts—necessary for cultivating human-nonhuman peace and prosperity at substantial scales.

### **From Colonial Logics to Relational Futures: Resurgence in Practice**

Peace and unity, once collective aspirations, appear increasingly fragile amid global polycrises. Rather than a return to stability, we are witnessing renewed and intensified forms of patriarchal power reshaping political and developmental landscapes. While histories of resistance remind us that people have long organized against structural violence, this moment demands closer attention to how struggles for justice are reconfigured under overlapping crises. This panel examines resurgence as relational practice, asking how renewal is enacted through relationships among communities, institutions, governments, and development actors within persistent inequalities. The panelists reflect on three key relationships in international development: partnerships between international and local organizations; relationships among community members as movement builders and learning partners; and funding relationships between Global North governments and the institutions they support to design and evaluate initiatives. Drawing on practice-based examples, the panel explores how intentional relationship-building can foster transformation and mutual accountability, challenging extractive, colonial, and patriarchal development logics. Centering women's leadership and marginalized voices, it argues that relational accountability is essential to decolonizing development and reimagining anthropology as an engaged participant in shaping more equitable futures.

### **Fundamental Ethics of Practice Beyond the University**

Building on important work from past CASCA efforts, we invite our members to join us in laying the foundation for a Canadian ethic of practice for anthropologists working outside the academy. This workshop will explore how best to enable a resurgence of professional, practicing, and applied anthropology through a renewed, reliable, and iterative code of ethics that can guide and protect the non-academic profession. We take as our starting point the responsibilities we hold as anthropologists practicing on Indigenous land, drawing inspiration from a range of existing ethical standards produced by Indigenous nations, fellow anthropology organizations, and other communities. The goal is to eventually produce a set of fundamental ethical guidelines for the non-academic anthropologist practicing in Canada with institutional, private sector, and non-governmental clients. Participants are asked to come prepared to discuss possibilities based on one or more of the following references. Other examples are welcome.

### **Infrastructures of Care: Endurance, Improvisation, Resurgence**

Care is often theorized as an ethical relation or interpersonal practice, yet it is also infrastructural: organized through material arrangements, bureaucratic logics, colonial histories, and moral economies that shape who receives care and under what conditions. This panel brings together ethnographic and historical analyses examining how care is distributed, constrained, endured, and reworked across health and social worlds. Across diverse sites—emergency medical response in remote Indigenous communities, psychiatric hospital gardens in France, the Canadian Indian Residential School System, health encounters in culturally diverse communities in P.E.I., and caregiving for autistic children in Ontario—the papers trace how infrastructures sediment norms of

responsibility, deservingness, and value while generating spaces of improvisation and repair. The panel argues that infrastructures not only constrain care but actively produce its forms. Within and despite constraints, actors endure, negotiate, and rework care in ways that unsettle dominant logics. In conversation with CASCA 2026's theme of resurgence, we suggest resurgence is not only political but infrastructural: emerging through everyday practices of maintenance, resistance, and relational reconfiguration. This panel reframes care as a site where power, materiality, and possibility converge, illuminating how worlds of care are made and remade.

### **Invasion as Process: Toward an Anthropology of Invasion and Its Afterlives**

The word invasion is increasingly becoming part of our everyday vocabularies. With the Trump administration's threats to the sovereignty of Canada and Greenland, Israel's protracted invasion of Palestine, the recent US invasion of Venezuela, and beyond, invasion animates the current political moment in emergent and long-established ways. Anthropological attention to invasion shows important entanglements with eventfulness and precarity, demonstrating how the afterlives of invasion (Al-Mohammad 2012) become part of quotidian experience (Das 2006). Invasions' layered temporalities also circulate as multiscalar and more-than-human—as something cellular, embodied, and geopolitical—and intimately embroiled in the politics of remembering, forgetting, and belonging. This roundtable draws on ethnographic explorations of invasion in its many forms—militaristic, humanitarian, settler colonial, ecological—to develop more capacious and nuanced approaches to this seemingly transparent phenomenon. Based on fieldwork across Asia, North America, the Middle East and Europe, participants examine how multiple scales of invasion reorder bodies, infrastructures, territories, ecologies, and national belonging, as the afterlives of violence continue to haunt the present. Moving toward an anthropology of invasion offers conceptualizations of invasion not as a singular event but as an ongoing process that must be understood in relation to neo/colonial logics and ongoing settler colonial occupation.

### **Is there a place for contemplative practice in anthropology?: On silence, listening, and hearing in the field**

"Anthropologist Xochitl Marsilli-Vargas states, "Sounds carry information about the world. Every time we listen, communication takes place" (2022). Anthropology, as a meaning making practice, involves listening; ethical, meaningful ethnographic fieldwork is not possible without it. But when does listening become hearing? In other words, how does an act of receiving become an act of interpretation? And, as bell hooks asked of educators in *Teaching to Transgress* (1994), "Who speaks? Who listens? And why?" This 90-minute workshop will alternate between short theoretical framings on the politics of listening, contemplative practice exercises, and small-group reflection. Based on reflective practices developed during the workshop leader's research on the words and political commitments of land acknowledgments, this workshop aims to reframe researchers' relationships to others, the land, their work, and themselves through critical, reflexive practices. Participants will leave with skills that are applicable in their research and professional contexts, and which encourage continued reflection on decolonial possibilities in research and relationships. Such embodied practice can reveal new forms of social belonging within responsible, responsive, and future-oriented anthropological scholarship.

### **Migration temporalities and the life course in guest worker programs I**

### **Migration temporalities and the life course in guest worker programs II**

Together these two sessions examine temporality and the life-course among seasonal migrants employed under guest worker programs, with particular attention on Canada's Temporary Foreign Worker Program. The papers provide insight into guest worker livelihood strategies and social reproductive practices as embedded in national and global systems that demand their mobility. With a focus on temporality and the life course, our papers trace the ways such programs structure time and experiences of temporality: that is, how temporality works at distinct stages in a migrant's and their kin's life cycle, and how this is gendered in particular ways; how migrants experience temporality --what they do and feel-- while waiting for news of employment, status, or the new tasks of the employment season; how ideas of temporality and temporal modes of experience are configured through histories of colonialism and plantation slavery; and the ways social reproductive strategies are enacted or imagined as a means to secure the future.

### **Private Land, Indigenous Rights, and the Future of Property in Canada**

Recent court decisions have taken sharply different positions on whether Aboriginal title can coexist with fee simple private property (e.g., *Cowichan Tribes et al. v. Canada* in BC) versus whether title remedies over private lands should be limited to compensation rather than land return (e.g., *Wolastoqey Nation v. New Brunswick*). These developments have intensified public debate and uncertainty about private property, reconciliation, and Indigenous jurisdiction, while also raising new possibilities for implementing Indigenous legal orders on lands held as private property. Contributions are welcome from across sub-disciplines (social, political, economic, and legal anthropology), including (but not limited to) topics such as: the anthropology of property and “indefeasibility,” reconciliation discourses, living Indigenous title on private lands, stewardship of ancestral/sacred sites within private property, settler anxiety and affective politics, Indigenous legal orders and jurisdiction in private spaces, compensation vs. restitution, financialization of dispossession, and ethnographies of the courtroom/expert testimony.

### **Publics, Speaking**

This panel considers how speakers make meaning in public and political contexts. Bringing together work on public signage, political oratory, media broadcasts, and spiritual leadership, we focus in particular on instances of polysemy and polyvocality. That is, we explore how the same sign can give rise to different interpretations and how speakers anticipate and manage different audiences through the same discourse. We further consider the kinds of semiotic tools that allow us to account for multiplicity and contestation and the ways in which the speakers whose discourses we observe formulate and express their own theories of signs, publicity, and politics. We argue that consideration of the metalinguistic and metapragmatic features of debates about public contexts, public voices, and public communities can provide complexity to the kinds of insights that anthropologists contribute to the study of resurgence.

### **Resurgence and Leadership: Anthropologists in Academic Administration**

Anthropologists increasingly find themselves occupying administrative and leadership roles within universities and university-focused associations - as department heads or chairs, deans, vice-presidents, research directors, and union leaders - often at moments of institutional strain. This roundtable explores academic administration as a site of anthropological practice and potential resurgence. Drawing on participants' experiences in senior roles, we examine how anthropological training shapes approaches to governance, conflict, equity, and institutional renewal. Rather than treating administration as a departure from scholarly life, we consider it as a form of engaged anthropology: attentive to power, relationality, cultural logics, and historical context. In dialogue with the conference theme *Resurgence | Résurgence | Minowawsowakən*, the roundtable asks whether administrative labour can be understood as a practice of renewal, reworking academic institutions from within while sustaining anthropological ways of seeing, listening, and acting.

### **Resurgence and Navigation in Urban Settings**

Questioning how urban infrastructure is shaped to marginalize some, while being welcoming to others, this panel unpacks facets of urban navigation through analysis of visual reminders of individual placemaking (i.e. graffiti) within Toronto's transit system, and Parkdale neighborhood. Looking at individual placemaking through both visual and autoethnographic means, there is the question of what it means to reclaim urban space, and how this is done for whom? Bringing in lenses for Neuroqueer perception tying the in/existence of infrastructure we examine core points of friction for “divergent” urban members, asking why is space only contested for some? How space is navigated is reflected in the expression of this contested friction, being through individual uses of agency both personal and visual. Although the modes of expression vary there is discussion of desired/undesired and what this means of il/legality of the person. These uses of agency in juxtaposition to the power infrastructure commands on an individual illustrates the navigation required to forge new forms of social practice and belonging, inversely shaping the infrastructural space itself.

### **Revitalization of the CASCA Women's Network: Moving Forward**

In the spirit of the conference's theme of “resurgence”, this collaborative and participant-centered workshop is designed to stimulate discussion, determine strategic directions and establish goals for the Women's Network for

the 2026-2027 and 2027-2028 years. Participants are expected to be actively involved in setting goals and provide guidance on activities that will meet the determined goals. A variety of facilitation techniques will be used. A networking reception will immediately follow the workshop.

Dans l'esprit du thème de la conférence, « Résurgence », cet atelier collaboratif et centré sur les participants est conçu pour stimuler la discussion, déterminer les orientations stratégiques et établir les objectifs du Réseau des femmes pour les années 2026-2027 et 2027-2028. Les participants sont invités à s'impliquer activement dans la définition des objectifs et à fournir des conseils sur les activités qui permettront d'atteindre les objectifs fixés. Diverses techniques d'animation seront utilisées. Une réception de réseautage suivra immédiatement l'atelier.

### **Resurgence in the Margins: The Crabgrass Collective and Creative Solidaristic Praxis**

“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). The Crabgrass Collective (CGC) grows in precisely this way — persistent, relational, and difficult to uproot. Germinating across earlier CASCA gatherings (Mérida 2005; Toronto 2007; Vancouver 2009; Kelowna 2024; Montreal 2025), the Collective carries forward anti-colonial and relational ethical dialogue within anthropology. This year’s workshop is convened by a multi-generational organizing team committed to sustaining intergenerational responsibility and solidaristic practice. Rather than a conventional panel, this session invites co-creation and storied praxis. Together, we will compose a solidaristic CGC Zine or Manifesto through fragments, fieldnotes, sketches, maxims, erasure poetry and brief ethnographic provocations. Inspired by Brian Noble’s earlier call for a politically committed anthropology that interrupts colonial formations, we aim to craft creative forms that circulate, unsettle, and endure. This workshop is for anyone willing to be a little outrageous and uplifting — to interrupt colonial inheritances, to imagine more just relations, and to participate in a collective experiment in creative ethnographic solidarity.

### **Rooting Research**

The plenary will offer deep insights and experiences from Mi’kmaw Elders and scholars for how faculty and researchers can prepare their students and co-workers to work respectfully and effectively with and within Indigenous communities. What are the realities researchers need to understand, and the deep roots of current issues that affects all Canadians. What are the goals and responsibilities of research and who does it serve?

### **Teaching Linguistic Anthropology / L'enseignement de l'anthropologie linguistique**

This pedagogy-focused panel examines strategies and methods for teaching linguistic anthropology with both undergraduate and graduate students in universities across Canada, in conversation with a variety of linguistic anthropologists at different stages in their careers, from recent PhD/post-doc to full professor. Panelists will each briefly present an approach or assignment designed to teach a particular concept in linguistic anthropology that have found especially effective, before moving on to discussing a selection of key issues that affect teaching this subfield at present in the country. These include questions of locally relevant approaches; new resources; language of instruction; incorporating community-based research into teaching; and teaching the field beyond the anthropology department. Several panelists have experience teaching courses in other countries, and will compare approaches; we will also hear from the author of a new undergraduate linguistic anthropology textbook designed to be relevant to the Canadian context. On a similar note, approaches to teaching the field in both French and English will be covered, as well as ways of incorporating community-based research into teaching. As one of the smaller subfields, linguistic anthropologists are sometimes instead found in adjacent language-related departments instead; two of our panelists will comment on teaching linguistic anthropological concepts within the framework of other departments and degrees.

### **The Language of the Land: Understanding Identity and Cultural Landscapes Through Reflective Dialogue and Sensory Practices**

Trudy Sable, PhD and Mi’kmaw narrative/musician/author and environmentalist, shalan joudry, ABD, invite you to share in our reflective dialogue about the multiple ways we come to know, sense, embody, and story our cultural landscapes. Developed during a Directed PhD course on cultural landscapes in 2023, we will engage participants in exploring, both individually and interactively, how we imbue landscapes with values and narratives of the people

living within them. This exploration will include discussions about the role of cultural narratives within different cultures, and their potential impacts on the stewardship of traditional landscapes. Participants will be introduced to innovative, applied research methods of sensory ethnography, personal and group reflective practices, as well as Indigenous methodologies. We will look at the role of expressive arts such as story and poetry, performance arts, music, and film and other visual representations as methods for facilitating community-based research. If weather permits, we will go outside where shalan will lead participants in a walk through the creation of a landscape story.

### **The multiples identities of the land: convergent and diffractive perspectives in colonial and plural contexts**

Colonial and plural contexts have allowed for multiple and distinctive ontologies to dwell on the same territories, thus creating multiple perspectives on the animals, plants, fungus and landscapes forming the vital parts of the land. As identified by a collective lead by anthropologist Anna Tsing, climate disruption and anthropogenic transformations have led to a call for planetary reaction to the crisis. The planetary unification of humanity, Tsing argues, leads us to reproducing the imperial and infrastructural mechanisms that led us to the crisis in the first place. Indeed, monoculture, in both its cultural and agricultural meaning, won't save us. In this conjuncture, anthropology's role would thus be to investigate how ontological diversity can be mobilized and defended in humanity's effort to cope with climate change and biodiversity loss. Contributions to this panel will address how multiple cultural perspectives entangled in various territorial contexts can converge, diffract or diverge in their ontological engagement with the land and its non-human dwellers, thus leading either to conflict, alliance or unintended accordance.

### **The Possibilities and Practicalities of Visual Pedagogies**

This panel aims to provide a forum in which to discuss the pedagogical power, potential, and pitfalls of coursework that asks students to work visually: through the creation of comics, photos, graphic ethnography, and more. Reflecting on our own classroom experiences and aspirations, we will address several questions, including: How might the task of creating visual representations of key anthropological concepts work to deepen students' understanding of those concepts? How do discussions of the creative/conceptual/visual process work in the classroom? Can a focus on creativity and visibility mitigate some of the pedagogical challenges of teaching in the context of increased digital distraction? Furthermore, how might working visually help to free students' ethnographic imagination?

### **The Social Life of Standards: Tools for re-centring communities in a resurgence of well-being**

In 2016 a group met in Halifax to workshop how communities articulate and make standards when powerful external forces have other intentions. On the 10-year anniversary of that roundtable, we invite you, along with original contributors to *The Social Life of Standards: Ethnographic Methods for Local Engagement* to engage with the principles and practices conveyed in that project through an exploration of where our research and the changing world has taken us. Published during the global pandemic, the book arrived at a turning point in the world order. Our goal of exploring policy as co-productive, both social formed and socially forming, has taken an ominous turn with the growth of political polarization, sweeping transnational techno-oligarchies more powerful than some nation states, increasing restrictions and a decline in democratic transparency and multilateral humanitarian priorities. There have been seismic shifts in the world's economic, social, and environmental policies. Through all of this, policies and standards, no matter by whom they are directed and for what end, continue to play a key role in shaping society, in addition to being tipping points of political contention and renewal. Our roundtable will focus on changes to the articulation of environmental, health, and public policy and standards in recent years, with a lens to the vital role of anthropology in the resurgence of community, the critical tool in achieving wellbeing and health in all policies (HiAP).

### **Welfare in question**

What forms of belonging, ideas of community and practices of solidarity emerge in the context of a shrinking welfare state? The goal of this panel is to explore different attempts at enacting social protection, and to reflect on new ways of understanding and theorizing social protection that come to light through these empirical

observations. More specifically, our aim is to ask how current demands and practices around social protection can denaturalise the welfare state rather than take it for granted and to explore related ideas and practices that escape easy categorisations as left/right, pro-migrant/anti-foreign, inclusive/exclusionary, grassroots/state-run. By investigating different ideas and enactments of social protection — such as initiatives created by migrant communities, actions proposed by far-right actors speaking for the “left-behind”, projects run by religious communities and minority groups, or newly emerging projects aiming at bypass nation state in the name of local solidarity and care — this panel seeks to explore how these re-articulations expand the notion of social protection beyond welfare’s historical function as an economic mechanism of the capitalist state. Amid the erosion of welfare infrastructures and the growing existential and economic precarity of both “natives” and “non-natives”, these initiatives may signal instead emergent politics of belonging and community-building, forming political subjects and collectivities via social protection.

### **Working with Working Men: Coming to Know One’s “Self” in Research Relations**

Moving beyond a too simplistic “us” and “them,” this roundtable invites discussion about plural masculinities as they are discovered and negotiated in ethnographic research, particularly in research relationships with participants who ostensibly fit the description “working class man.” In the dynamics of power, authority, and expertise at play in research relations, we will reflect on engagements with men who appear to embody “hegemonic masculinity.” Noticing how we have navigated our own sense of masculinity with our working class participants, having been drawn into performances of masculinity that complicate “authentic selfhood” – everything from cursing more to distancing ourselves from our status as experts – this roundtable will complicate the notion that power is unidirectional in research relationships, and explore how the “self” and the “other” are established in the research process. We want to discuss how relationships are forged between people from different backgrounds, especially when discrepancies in class, education, and gender presentation are present. In the complex ways that trust is garnered with research participants – in part, through performance – where do authenticity and genuineness fit in research, and what are the ethics of this? We want to explore how coming to know oneself in situ, and with people who are at once “other” and “same” can inform a research praxis in service of a world that is less transactional, less extractive, and less divided.

# PAPER AND POSTER ABSTRACTS - RÉSUMÉS DES COMMUNICATIONS ET DES AFFISCHES

Ahmad-Reza, Yazdi (Concordia University)

## **From Tragedy to Mass Killing: Mourning Rituals and Cultural Transformation in Iran**

This paper examines revolution as a cumulative cultural–social process through changes in mourning rituals in Iran between 2020 and 2026. It draws on two interconnected qualitative datasets. The first consists of 32 in-depth interviews conducted in 2025 with families of victims of Flight PS752. This fieldwork documents early, localized changes in funerary practices following the 2020 downing of PS752, including distancing from standardized Shi'i mourning forms and clerical mediation. At this stage, ritual change remained limited and largely confined to affected families. The second dataset is based on qualitative narrative and visual analysis of Persian-language social media posts, funerary videos, and news coverage following the January 2026 massacre. This material shows how earlier, tentative ritual shifts became socially widespread and publicly visible. Practices such as mourning dance, collective chanting, and local musical forms increasingly replaced state-sanctioned conventions, transforming funerals into collective sites of moral resistance and justice-seeking. Linking a bounded tragedy to later mass violence, the paper traces a shift from limited ritual disruption to broader cultural transformation, reflecting not a rejection of Islam as cultural tradition but a growing refusal of political Islam's authority over mourning and public morality, through which revolutionary change unfolds prior to regime change.

Ahmed, Younus Mushtaq (University of British Columbia)

## **Infrastructure of care or neglect? Ethnographic insights on the occupational safety of sanitation workers in Chennai's privatized public toilets.**

Chennai's sanitation workers spend 8-hour shifts cleaning public toilet blocks in hazardous conditions, often without necessary protective gear, for the public's convenience. Their labor maintains the city's sanitation infrastructure, but their bodies are subject to a restrictive infrastructure of calculated neglect. In this paper, I explore what happens when the state abdicates its legal responsibility to care for the bodies that keep its public toilets functional. Drawing on my experience working with a research consultancy that the Greater Chennai Corporation (GCC) commissioned to audit the city's recently privatized public toilets, I explore the material and bureaucratic arrangements that organize the distribution of care for sanitation workers. I argue that the state performs care through specific social welfare infrastructures—such as funding weddings and education for the sanitation worker's family—while maintaining a strategic indifference toward physical hazards that arise from lack of occupational safety, such as skin burns and heatstroke. I trace how administrative lapses operate as an infrastructure of neglect and push workers to seek care for occupational safety through expensive private clinics. I argue that this visceral paradox results from the state outsourcing sanitation to private firms and abdicating its legal responsibility. I conclude with reflections on the role applied anthropologists can play to witness and repair such broken infrastructures of care.

Alam, Md Rashedul (St. Francis Xavier University)

## **Investing in Place: Belonging and Homeliness in Stateless Enclaves**

This paper examines the Bhatiya placeways in the India-Bangladesh borderlands. The Bhatiyas are displaced climate migrants from downstream localities. Since colonial times, they had been migrating to upstream areas across political boundaries to find a stable home. Their search for empty, uninhabited places brought them to stateless enclaves in the borderland where they found land cheap and habitable without following state procedures. Over the years, the Bhatiyas reconfigured the landscapes; they cleared bushes, increased cultivable areas, and built functioning villages. Despite their contributions to the stateless community, the Bhatiyas became the 'permanent others' in the enclaves as they didn't cross all the boxes of the ethno-national checklist of a territory. This paper argues that the shared vulnerability and suffering of statelessness shaped the

Bhatiya's sense of belonging to the enclaves. Their claim to membership comes from the blood and sweat that transformed these 'lawless jungles' into thriving villages. The houses, roads, and shrines they built in the stateless era became sites of memory and identity. It was not kinship or ethnicity, but the fact that they helped the enclaves' prosperity grow, that shaped a collective belonging. Martin Heidegger called this allegiance 'homeliness', rooted in the shared history and experience of its members. This place-making is relational and diachronic; it involves sustained investment in land, memory, and history.

Archambault, Julie Soleil (Concordia University)

### **"I am because we are": health, care, and community fitness in Mozambique**

In Mozambique, the rise in overweight-related health issues is inspiring a growing number of people to take up exercise. In this paper, I examine some of the grassroots initiatives that have emerged in response to changing health landscapes in a context marked by an under-resourced healthcare system. Through a focus on a community fitness association—I am because we are—I explore what happens when a group of women get together every day to exercise, in the pursuit of "health". Cutting across religious, generational and ethno-linguistic divides, such initiatives create new forms of sociality while modelling themselves on networks of care with longer histories. Attending to the shape and texture of these networks, I offer a critical reflection on the limits of approaching emergent solidarities as creative responses to a deficient or shrinking (welfare) state. The paper is based on ethnographic research carried out in the city of Inhambane in southern Mozambique.

Arora, Paras (Stanford University)

### **Immersion, Interrupted: Neuroqueer Reflections on Conducting Ethnographic Fieldwork**

Ethnographic fieldwork is routinely celebrated as the epitome of endurance, improvisation, and proximity in social scientific research. Yet, which bodyminds are capacitated to seamlessly assume the position of an engaged ethnographer for immersive fieldwork? What happens when certain bodyminds refuse/fail to dissolve into field sites that are, at times, also extensions of their homes? I explore how neuroqueer bodyminds might disrupt heroic imaginaries of fieldwork while ushering us towards newer modes of producing knowledge and embodying research subjectivity. Turning to my own experience of conducting 20 months of ethnographic fieldwork on neurodivergent ageing in India, I reveal intertwined scenes of passing, masking, and advocating as an autistic and trans anthropologist. First, I render legible the intimate labour that neuroqueer people undertake to be recognised as researchers in familial and therapeutic contexts. Then, I grapple with moments of selective disclosure that emerge in spaces of fieldwork friendships that push neuroqueer researchers to unexpectedly come out. Finally, I reflect on the arduous aftermath of coming out during fieldwork by exposing the laborious nature of neuroqueer advocacy that might take the form of relational sensitization. Therefore, I argue that ethnographic fieldwork imposes severe demands on the self-fashioning and access-seeking of neuroqueer researchers.

Arrighi, Laurence (Université de Moncton), Tommy Berger (Université de Moncton), Clint Bruce (Université Sainte-Anne) et Éric Forgues (Institut canadien de recherche sur les minorités linguistiques)

### **Entre rassemblement déterritorialisé et enracinement rhizomatique : le cas d'une réunion de famille au Congrès mondial acadien 2024**

Depuis la création du Congrès mondial acadien, les retrouvailles familiales soulèvent des questions complexes sur la nature de l'identité acadienne contemporaine, voire de l'Acadie comme réalité sociopolitique. D'un côté, l'engouement populaire pour ces réunions traduit l'intérêt massif pour la généalogie auprès de la diaspora acadienne. De l'autre, plusieurs y voient une menace pour le projet collectif d'une société francophone moderne. Pour le sociologue J.-Y. Thériault, les retrouvailles de familles acadiennes traduiraient la logique postmoderne d'une Acadie « glocalisée », où « par la famille diasporique le local et le mondial se confondent » (2006 : 45). Si c'est le cas, ces activités font-elles nécessairement abstraction des milieux où elles se déroulent, de leur histoire et défis spécifiques ? Afin d'éclairer ces enjeux, notre communication s'appuiera sur une enquête de terrain menée lors de la réunion de la famille Guédry-Petitpas au CMA 2024. Nos observations révèlent un constat saillant : la découverte du milieu local s'est trouvée au cœur de l'expérience de cette réunion. À l'opposé d'un rassemblement déterritorialisé, tourné uniquement vers la valorisation des liens de

filiation, les retrouvailles de ce clan acadien permettent aux membres de « s’implanter » – ne serait-ce que temporairement – dans une aire du territoire acadien, en s’imprégnant de ses particularités, de son évolution sociohistorique et des traces laissées par les « ancêtres ».

Baxter-Jones, Dhugal (University of Saskatchewan)

### **Who Makes the Starting Line-Up? Hierarchies of Value in University Men’s Soccer**

Drawing on 23 weeks of ethnographic fieldwork with a University Sports team (July–November 2025), this paper examines how student-athlete value is produced in collegiate sport. It centres on a case where a player who violated team behavioural standards continued to start because of his athletic skill. In this setting, athlete value is framed across three domains: athletic value, measured through performance, technique, and competitive impact; academic value, tracked through eligibility, grades, and institutional standing; and behavioural value, defined by adherence to rules, training discipline, and conduct. Although these frameworks appear structured and transparent, the case shows that evaluative criteria function subjectively rather than mechanically. Athletic performance can outweigh behavioural expectations, exposing tensions between institutional ideals and competitive demands. Athlete worth emerges as negotiated through everyday coaching decisions, not fixed categories. These dynamics shape team formation and cohesion, influencing how benched players who meet academic and behavioural standards interpret fairness, belonging, and the legitimacy of value systems within collegiate sport.

Bero, Ursula (University of Ottawa)

### **Alternative Avenues in Beekeeping: Multi-species Beekeeping as a Resiliency Practice in Canada and Mexico**

Globally, honeybee-keepers face significant honey-bee losses year after year. The Canadian Association of Professional Apiculturalists reports a continual increase in overwintering hive losses in Canada since 2007, with reasons including climate variation, and pathogens such as Varroa mites. Honeybees, while adored for their honey production, more importantly, provide pollination - a critical ecosystem service - that boosts crop yields and secures plant reproduction. Beekeepers help manage bee-losses and pollination service availability by splitting hives, and farmers are willing to pay large sums for pollination services. Not only does this underline pollinators' economic significance, but it also shows that beekeeper practices play a part in multi-species interactions that maintain productive ecosystems. However, there are only 8 honeybee species among 800 bee species in Canada and 3300 in North America. In Canada we also keep Mason bees. In Mexico, Melipona stingless bees are also managed. These alternative beekeeping practices show that there are multiple overlapping pathways to providing ecosystem services and multiple social-ecological systems at play. Further, these systems are dependent on local culture and knowledge. Through interviews and secondary research, I explore what we can learn from these practices and about the role of beekeepers in ecosystem resilience.

Bettini, Anna (University of Calgary)

### **Tick, Tock, Tick: The politics of time and accessibility in Reproductive Assisted Technologies in Canada**

In 2023, over 30,000 Canadians turned to assisted reproductive technologies, resulting in more than 10,500 ongoing pregnancies from personal and donor gametes (Canadian Fertility and Andrology Society 2023). Assisted Reproductive Technologies (ART) in Canada are governed by overlapping federal and provincial laws. The Assisted Human Reproduction Act (AHRA) sets national rules on ethical issues, including bans on human cloning and the commercial trade of gametes, embryos, and surrogacy (Alberta Health & University of Alberta 2014). Provinces regulate health services, including reproductive care, delivered through private clinics. This creates uneven eligibility criteria and access. Coverage, funding, age limits, and clinic requirements vary, producing a system where some move forward quickly while others face delays. For those pursuing egg, sperm, embryo donation, or surrogacy, the process involves coordination and waiting, given the limited availability of donors and surrogates in Canada. In this landscape, time becomes central. For those outside major cities or with limited finances, obstacles multiply. These conditions create inequalities in who can pursue reproductive care. Drawing on interviews with families, clinicians, and support organizations, this paper examines how waiting periods and shifting requirements shape lived experiences of ART in Canada. I argue that these temporal arrangements do more than delay; they structure access to parenthood itself.

Bhattacharya, Mahashewta (University of British Columbia)

### **God of Small Things: Playing, Praying and Practising Home in Miniatures**

My paper theorises miniaturisation as a gendered technology of social reproduction among Bengali-speaking migrant women in India. Drawing on twenty months of ethnographic research, I examine how miniature material worlds—encountered both in ritualised girlhood play and later sustained through domestic religious practice—constitute a feminist archive of aspiration, discipline, endurance and world-making. In Bengal, *khelna bāṭi* / toy utensil play initiates girls into the aesthetics and ethics of household/ *shongshār* formation. Through assembling clay stoves, miniature vessels and improvised make-believe meals, young girls rehearse domestic competence within materially constrained environments. Parallel practices emerge in Hindu domestic worship, where women craft and curate miniature garments, ornaments, utensils and food offerings for deities. Within these devotional economies, what exceeds everyday reach—abundance, indulgence, ornamentation, aesthetic refinement—can be realised in small form. Miniaturisation becomes a space where taste, care, and fantasy are exercised despite material constraints. Engaging feminist anthropology and practice theory, I argue that these miniature worlds are not trivial or derivative but constitutive sites of gendered world-making. By centering the small, the paper reclaims domestic and devotional labor as experimental infrastructures through which migrant women sustain households, imagine futures and recalibrate the terms of belonging.

Bhattacharya, Mahashewta (University of British Columbia)

### **Feeding Across Difference: Caste, Class and the Experimental Labour of Migrant Cooks in Bengaluru, India**

This paper examines cooking in India as an experimental practice in carework shaped by caste, class, gender and migration in technocratic urbanity. Drawing on ethnographic research with Bengali-speaking migrant women working as cooks in Bengaluru, I analyse what I call “multipolar kitchens”: the shifting culinary spaces these women inhabit between the multicultural homes they service and their own materially constrained households. In employer homes, women encounter diverse dietary regimes—vegetarian, vegan, globalised, health-oriented, as well as caste-marked food practices—requiring unique cycles of improvisation. They translate regional techniques, substitute ingredients and negotiate moral and sensory boundaries around purity and taste. These experiments are not merely technical; they rework hierarchies of labour, care and cultural value. At the same time, their own kitchens reflect strategic recalibration. Economically compromised, time-poor and often cooking for absent or distant families, they reassemble diets through leftovers, low-cost substitutions and practices of stretching, sharing and fasting. By juxtaposing these sites, the paper foregrounds cooking as relational labour that sustains both the other and the self under unequal conditions. I argue that dietary improvisation constitutes a gendered infrastructure of care, revealing how migrant domestic workers produce continuity and survival through embodied, everyday experiments in feeding across difference.

Bloch, Alexia (University of British Columbia)

### **Small-Scale Activism and Solidarity with Migrants in Moscow**

Within months of the Russian invasion of Ukraine on February 22, 2022, at least 800,000 Russians, including activists facing increasingly severe restrictions and potential imprisonment, fled Russia (Zavadskaya 2023). Drawing on in-person ethnographic fieldwork prior to 2020 and virtual research into the present, this paper explores small-scale activism among Russian citizens engaged in in-person and virtual solidarity with undocumented migrants who seek asylum in Russia. In particular, this paper focuses on “small-scale” activism, or everyday efforts to contribute to social transformation without belonging to an identifiable social movement; in the context of Russia’s violent repression of any perceived political opposition, small-scale activism endures with its irrepressible layers of connectivity and hope for societal transformation. This paper features accounts of two women who persist in their support for undocumented migrants in Moscow. I argue that everyday efforts to safeguard migrants’ rights—in serving as intermediaries with educational authorities, facilitating access to legal aid, or raising funds to cover temporary residence permits—sustain alternative worlds of connection and solidarity with migrants, and also among small-scale activists themselves. Ultimately, the paper examines how turning attention to small-scale activism points to the role of mycelium-like everyday acts in reinforcing connectivity between those sharing a vision of a more just society.

Block, Pamela (Western University), Anna Bruno (Western University), Dima Kassem (Western University), Matthew Resendes Medeiros (Western University) and Brianne Vescio (Western University)

### **Activism or Profession? Defining Planning and Facilitation Supports for people with Intellectual Disability and Autism in Canada**

Western University Anthropologists collaborated with the organization Partners for Planning to provide a deeper understanding of the planning and facilitation process for Canadian disabled people and their families. Our aim was to measure the impact of planning and facilitation on disabled people and their families, with a national perspective. What we quickly realized was that it is difficult to measure something that is defined and practiced so differently across different contexts that the people we sought to interview often did not recognize what they did as “planning and facilitation” even if that is what it seems to us they were doing as family members, volunteers, activists, or disability service industry professionals. Using concepts such as disability worldbuilding (Ginsburg and Rapp 2024) and activist affordances (Dokumaci 2023), this presentation is our attempt to both discuss our original aims and also to consider the different meanings and framings that result from a sometimes visible and bureaucratically maintained and sometimes invisible family-based process that we as researchers might (re)define as planning and facilitation.

Blondeau, Vincent (Université de Montréal)

### **De la garde du bétail à la lutte contre la délinquance : identité, coutume et réappropriation du vigilantisme paysan en milieu urbain péruvien**

Dans les Andes du nord du Pérou, les rondas campesinas (« rondes paysannes ») sont un système de vigilance et de gestion du vivre ensemble qui, depuis cinq décennies, opère en parallèle de la justice étatique. Dans les années 1990, le virage multiculturel du pays a entraîné la reconnaissance de l'autonomie des rondas dans la gestion des affaires communales en tant qu'institution « coutumière ». De nos jours, dans la périphérie des métropoles (Trujillo et Piura), les résidents puisent dans ce répertoire (de routines, de compétences, de signes) ancré dans l'identité paysanne afin d'affronter un problème endémique en Amérique latine, à savoir l'insécurité à l'égard du crime. À partir d'entretiens avec des résidents impliqués dans la surveillance de leur quartier (les ronderos) et d'observations (assemblées, réunions et patrouilles nocturnes), j'explore comment sont mobilisées et actualisées les représentations et les pratiques propres aux rondas campesinas en contexte urbain. Je revisite d'abord la trajectoire historique de l'organisation à travers le récit des premières générations de ronderos, de poèmes et de chants populaires, puis relève les valeurs et la morale qui donnent corps à l'organisation, hier comme aujourd'hui. Enfin, je m'intéresse au regard porté vers le monde andin depuis les villes du littoral, c'est-à-dire au discours de mes interlocuteurs sur l'authenticité et la tradition et ce que cela révèle des conceptions locales de l'autochtonie.

Bogaski, Deanna (Carleton University)

### **Home(un)making in an Urban Centre; the Politics of Abandonment and Possibility in Spence Neighbourhood**

This presentation focuses on the material and spatial components of my doctoral studies – the abandoned buildings and vacant lots within the Spence neighbourhood of Winnipeg, Manitoba, Canada. These spaces create, and are created by, social relationships, discourse, and multi-scalar politics and policies. Questions arise from these structures and spaces that show a layered temporality – Why are they in their current state? Are they used and valuable? Can they become beneficial spaces for the community? These spaces are both highly visible yet largely absent from urban neighbourhood planning discourses (Blomley, 2017). The imaginaries presented for these sites often discuss “potential”, emulating classic colonial thoughts – those of the spaces as “tabula rasas” or “blank slates” – and are formed without regard for what might be developing organically within. Tensions and desires for these physical structures and spaces trickle down from settler colonial narratives that continually shape the city. These narratives have led to systemic inner-city divestment, racially imbued geographies, and suburban flight. Using these spaces as a focal point, I discuss the ways that neighbourhood residents and those who use these spaces show how they enable practices of home-making while also serving

as potent visual reminders of home un-making. I then look at how these spaces may speak to power in the context of planning and policy discussions in the city's future.

Boltokova, Daria (Memorial University)

### **An Ethnography of Language Documentation: Collaborative Knowledge Production in the Dane-zaa Language.**

Indigenous language documentation projects often record words and phrases from Elders, but far less attention is paid to the interactional moments in which linguistic knowledge is debated and negotiated. Decisions about what counts as “correct” usage or culturally appropriate meaning are rarely straightforward, and the hesitations and disagreements that arise during documentation almost never appear in the final linguistic record. In this paper, I examine how linguistic knowledge is produced and mobilized in community-led language documentation sessions in Doig River First Nation, British Columbia. Focusing on elicitation sessions—structured conversations where words, meanings, and cultural concepts are translated—I analyze how Elders and community language experts negotiate meaning in practice. Language documentation is often framed as a technical task, but my ethnographic approach shows it to be a social, interpretive, and sometimes contentious process. By tracing moments of hesitation, revision, and disagreement, I demonstrate that linguistic knowledge is co-produced, not simply documented, and that these negotiations shape what becomes preserved as authoritative knowledge. My findings provide the contextual grounding needed to better integrate youth into language reclamation and resurgence, showing how documentation practices can produce richer, culturally situated resources for future generations.

Brisson, Julien (University of Toronto)

### **Pharmaceutical Futures: Imagining Long-Acting Injectable HIV Treatment among Colombian and Venezuelan Migrant Gay and Bisexual Men Living with HIV in Colombia**

The introduction of long-acting injectable antiretroviral therapy (LAI-ART), as a novel alternative to daily oral ART, offers a critical opportunity to examine how emerging pharmaceutical technologies are anticipated to reshape the social lives of people living with HIV. This study explored how gay and bisexual men living with HIV in Colombia – including Venezuelan migrants – imagine LAI-ART may reconfigure social relations, with particular attention to experiences of discrimination and everyday mobilities. This inquiry is especially pertinent given that LAI-ART is not yet available in Colombia. Drawing on 66 semi-structured interviews, audio-recorded and transcribed verbatim, we conducted a reflexive thematic analysis of participants' anticipatory narratives surrounding LAI-ART and its perceived social implications. Participants expressed strong enthusiasm for LAI-ART, which they imagined as symbolizing biomedical progress and as decoupling HIV from the moral and embodied burden associated with daily pill-taking. In a context where access to antiretroviral therapy is typically limited to one month's supply at a time, thereby constraining mobility, LAI-ART was further envisioned as enabling greater freedom, particularly in relation to travel and everyday movement. These findings underscore how anticipated pharmaceutical innovations can function as sites of hope and social transformation, reshaping not only treatment practices but also the lived meanings of HIV.

Brown, Lachlan (Saint Mary's University)

### **Halifax Smoking Rooms**

Spaces throughout Halifax, Nova Scotia, are haunted not by paranormal apparitions, but by the sinister heritage of smoking rooms. These ventilated enclosures emerged as regulated exceptions under Nova Scotia's 2002 Smoke-Free Places Act, Big Tobacco's last spatial stand, directly funded by industry influence. Born from the clash of corporate power and public health regulation, they created segregated zones of normalized addiction and harm. Though later banned, their traces linger throughout Halifax, often repurposed as video lottery rooms where one form of regulated risk follows another. This project asks: How do smoking rooms materialize the built heritage of tobacco's power and regulatory history, and what legacies do they hold as managed spaces of risk, harm, and addiction? This research foregrounds the spatial legacy of tobacco and public health within the built

environment of Halifax. The poster will feature photographs of these physical spaces as they are used and inhabited in the present, while highlighting the vestiges of their bygone purpose and showing how these spaces are reintegrated into the built landscape of Halifax, and what they reveal about the power of corporate interests and addiction in shaping the built environment. The design will pay homage to the artwork Halifax Storm Porches by Maud Rosinski, an iconic work in Halifax that serves as a major inspiration for this project, both in topic and design.

Bruins-Smith, Tamara (MacEwan University)

### **Jamaican Language: The Nexus of Identity and Community in Jamaican Culture**

I will present my findings from a research study that investigates how the Jamaican language, also known colloquially as Patwa, is viewed within the context of Jamaican identity and community building. Jamaican, often referred to as Jamaican Creole, was made popular outside Jamaica and its vast diaspora due to the popularity of reggae and dancehall music, and significant research is available on the sociolinguistic and linguistic aspects of the language. My research questions how the Jamaican language is connected to Jamaican culture and sense of belonging. Through data collected via interviews and surveys, I will demonstrate that speakers associate the Jamaican language to their cultural roots or their personal identity, use it to connect to their fellow nationals, and to create community in the diaspora. Due to how the language is strongly rooted in the country's history and speakers' sense of belonging, it is also important for the transmission and expression of emotion. My research found that participants view Jamaican as equally (or more) important than—and distinct from—Standard Jamaican English. Additionally, as a creole language only recently recognized as a standalone language, this presentation will shed light on the differing language ideologies and misperceptions related to stigmas around Patwa use.

Bryan, Catherine (Dalhousie University)

### **Feminized to Racialized Bodies at Work in Nova Scotia's Fish Processing Sector**

This paper examines the recruitment of temporary foreign workers in fish processing in connection to the earlier integration of women. The sector's dependence on historically feminized, and more recently, racialized "third persons" with tenuous legal rights signals its reliance on easily exploited, "unfree" labour that can be cycled in and out of its operations. The inclusion of migrant workers represents a continuity related to the persistent devaluing of women's work and of work regarded, even broadly, as reproductive in nature and outcome. This paper connects the early configuration of the sector to its most recent organization, offering the following analytical contribution: food production and provisioning constitute a form of commodified reproductive labour related to the current devalued status of processing labour; in turn, the sector's early reliance on rural women's labour has, in large part, determined and legitimized current working conditions. The availability of migrant workers ensures the sector's on-going profitability in the same way that women's waged labour generated new opportunities for accumulation and exploitation decades earlier. At the same time, the devalued status of this labour market, both historically and in the contemporary moment, serves to dissuade local workers from seeking employment in fish processing—further justifying and even naturalizing, the sector's reliance on migrant labour.

Calderbank, Jane (McGill University)

### **Parameterizing wildness as a first principle**

The terrestrial landscape of the Puget Sound bioregion is characterized by rivers, originating from glacial headwaters in the North Cascades mountains, draining to the Salish Sea in through what I term the "glacier-to-sound continuum." The long-term viability of this glacier-to-sound continuum depends on the profuse quality of wildness. Wildness is an ecological property greater than the sum of its parts: diversity, complexity, and emergence. It describes the learning dynamic by which ecological forms emerge and sustain themselves over time. In this perspective, I contrast wildness with the concept of "resilience" deployed in current environmental adaptation and vulnerability discourse and policy. Overreliance on a resilience framing suppresses wildness and forestalls ecological recovery. I review the state of the Nooksack River basin, how compromise to wildness upstream amplifies as increased downstream vulnerability, and propose adjustments to current adaptation frameworks. Arguing for the salience and necessity of prioritizing wildness as a "first principle," I propose how quantitative and qualitative research can empirically measure wildness. I identify Environmental Assessment

and Environmental Restoration as two venues to operationalize wildness. Thereby, human managers can monitor, conserve, and encourage the preconditions for healthy emergent life throughout the Puget Sound bioregion.

Calderbank, Jane (McGill University)

### **Convergences in the British Columbia Interior Alpine**

For people who rely on snowmelt or must navigate alpine terrain itself, the simultaneous increase in the homogeneity and unpredictability of snowpack has troubled the regular course of decision making. How can mountain athletes safely navigate avalanche terrain following episodic heat events? How will downstream upregulation of water and hydroelectricity use due to Artificial Intelligence (AI) scaling change water chemistry and abundance? Who has jurisdiction over land and water that crosses several communities on both sides of the U.S.-Canada border? These questions—which require trained practitioners to read signs in the landscape to make wise decisions—converge in the Columbia River. Here, in addition to distinct but often overlapping jurisdiction, diverse ways of being in relationship to snowpack and water fundamentally shape place, resource availability, and economy. In this paper, I reflect on a season spent in the Selkirk Mountains. I argue that, in the face of new challenges portended by AI data center development, a new kind of adaptive response is warranted. This kind of adaptivity is based on very different premises than the current model which privileges resilience at the expense of actual ecological dynamics. The concept of adaptivity can be refined by emphasizing the protection of the fundamental responsiveness of land and water against the grain of sameness.

Callaghan, Walter (University of Toronto)

### **Agency and Coercion in Mental Health Care: Psychiatry and Canada's Veterans**

In the Canadian context, nearly 1/3 of veterans of the Canadian Armed Forces receive disability benefits for mental health issues (e.g., post-traumatic stress disorder, depression). While these benefits include full coverage of treatment expenses and an income-replacement benefit, relieving the known financial barrier-to-care that plagues many Canadians, treatment outcomes are less than successful with fewer than 1-in-5 experiencing significant reduction in distress or symptom severity. This low success rate in treatment creates several moments of tension in treatment decision-making, all involving power contests between patient agency/autonomy and the clinicians involved in providing that treatment who sometimes engage in coercive practices by threatening suspension of veterans' disability benefits for non-compliance. Two such moments of tension surrounding coercion vs. autonomy/agency will be explored in this paper: (1) the privatisation of treatment provided under Veterans Affairs Canada's rehabilitation program; and (2) the controversy surrounding Medical Assistance in Dying (MAiD).

Campbell, Alexandra (Saint Mary's University)

### **The Effects of Avatar Creation in Virtual Worlds**

My poster will show the work I have done so far in my honours thesis for Anthropology at Saint Mary's University. The research examines the concepts of Identity and Agency in video games. The poster will present my objective, methodologies, key findings, and the significance of the work.

Campbell, C. William (University of Victoria)

### **Prohibition and the Politics of Public Prudence: Liquor Debates in Latter-day Saint Southern Alberta**

In 2023, residents of Cardston, Alberta, a largely Latter-day Saint (LDS) community, debated whether to permit alcohol sales in one of Canada's last "dry" towns. Media portrayals of the debate often foregrounded the town's religious identity and traditional ideals as a "Mormon" community, casting them in opposition to modernist visions of economic opportunity and consumer inclusion. Such framings invite a reading of the debate that reflects a familiar dichotomy between religious conservatism and liberal economic modernization. Based on ethnographic fieldwork conducted during the height of the prohibition debates, I show that among Latter-day Saints, the dispute was not between believers and modernizers, but between competing efforts to exemplify faithful Latter-day Saint life. Community members debated what would be most prudent for the town by

weighing doctrinal commitments to agency, covenantal obligation, and prophetic precedent alongside concerns about economic viability, market participation, and regulation. None framed their positions as simple resistance to change premised on traditional ideals. Instead, the prohibition debates became a field in which faithfulness itself was actively reinterpreted. I argue that moral disagreement over prohibition was not about preserving the past but about discerning what faithfulness requires in the present, making the debate itself a moment of religious renewal.

Campbell, C. William (University of Victoria)

### **The Pedagogy of Welfare: LDS Self-Reliance and the Multiplication of Care**

This paper argues that the welfare system of the Church of Jesus Christ of Latter-day Saints (LDS, Mormonism) is best understood as a project of teaching than as a system of material or financial redistribution. Drawing on ethnographic research in Alberta and analysis of the Church's Self-Reliance Initiative, I show that LDS welfare is best understood as a pedagogical project. Its goal is not simply to relieve financial need, but to produce members who internalize and extend a particular vision of self-reliance.

When individuals seek financial or material assistance from the Church, the central relationship that is formed is not primarily one of giver and receiver, but of teacher and learner. Material or financial support is provided conditionally and is explicitly understood to be temporary. Its purpose is to make participation possible in budgeting exercises, goal setting, and structured training designed to cultivate "self-reliance," defined by the Church as the ability, commitment, and effort to provide the spiritual and temporal necessities of life for self and family. In this sense, material assistance stabilizes the present so that instruction can reshape the future. Teaching, not redistribution, is the core of the Church–claimant relationship. LDS welfare seeks to eliminate dependency by transforming recipients into instructors, dissolving vertical dependence through the creation of new horizontal relationships built around the transmission of self-reliance.

Campbell, Tiffany (Dalhousie University)

### **Organizing care and re-imagining social bonds in 'radical left' organizing in amiskwaciwâskahikan**

This paper draws from ongoing doctoral research on 'anarchist sociality' across networked groups in amiskwaciwâskahikan (Edmonton, Alberta). It considers the complexities of collective organizing in the radical left, and in particular, how affective worlds which enhance, or hinder, radical transformation. Intersecting currents and constellations of anti-capitalism/anti-imperialism emphasize the centrality of nurturing strong relationships while at the same time recognize possibilities as highly contingent on lived experiences of power. Thus, debates within anarchist (-adjacent) organizing tend to center on ethical and organizational questions, where the cultivation of intensively consensual relationships is part of a process of social transformation. In these spaces, fighting domination is a daily struggle, including the (perhaps unromantic) work of putting in place structures, processes, procedures, and other practices. I am interested in the grounded experiences of comradeship, friendship, and solidarity as terrains where care is negotiated and bonds are sustained or challenged. What does it mean to work the process of continuously decentralizing power into your social relationships? Considering real experiences of alter-political process and collective organization, this paper is concerned with the everyday lives of those organizing social and political change in the margins— how they are able to activate emergent capacities and sensibilities, and what gets in the way.

Candler, Craig (Reciprocity Research Inc.)

### **Witnessing the Transsystemic: The Banfield Purchases, Legal Co-existence, and the Possibility of Belonging in British Columbia Before, and After, the Cowichan Decision**

The key message of the Cowichan Decision is often drowned out by settler anxiety: it is fundamentally about the possibility of co-existence. This paper explores an earlier era of transsystemic coexistence on Vancouver Island. In the late 1850s, trader William Eddy Banfield purchased land near present-day Port Alberni from Hupačasath Nation Chiefs. Crucially, Banfield legitimized this purchase through transsystemic legal orders, recognizing both Nuuchahnulth and British legal worlds. Banfield navigated Nuuchahnulth law by respecting Hupačasath chiefly authority and ensuring neighboring Huu-ay-aht Chiefs witnessed the transaction, giving it standing within Nuuchahnulth legal tradition. Concurrently, he registered the purchase with Governor James Douglas,

securing its place within British colonial frameworks alongside the Douglas Treaties. This precedent illustrates how private property in BC has always been legally plural. Our colonial property systems may pretend Indigenous legal systems are absent, but they remain. The Banfield purchase reveals the possibility of a unique, transsystemic title reflecting both laws. As anthropologists theorize the "troubling" of private land, this transaction offers a vital model for contemporary belonging. Modern mechanisms like Reciprocity Trusts can empower fee-simple owners to move beyond symbolic acknowledgments, materially recognizing Indigenous title and transforming the crisis of private property into living coexistence.

Castell Roldán, Zoe (Dalhousie University)

### **Agricultural Exceptionalism and Imperialism: Rosa Luxemburg and Seasonal Labour in Canada**

In this paper, I examine agricultural exceptionalism as a contemporary articulation of imperialism. The perceived distinctiveness of agriculture has historically justified a wide range of legal exemptions and policy frameworks, particularly for labour protections, environmental standards, and market regulation. Under the banners of necessity, seasonality, or food security, agricultural production is frequently exempted from labour laws that apply elsewhere, thereby fostering precarity and exploitation. By situating agricultural exceptionalism within the framework of Rosa Luxemburg's contributions on imperialism and accumulation, this paper highlights how bureaucratic and legal differentiation becomes a tool for contemporary forms of dispossession and labour exploitation. To address this, I concentrate on one of the most enduring instances of such exploitation: seasonal agricultural labour in Canada. I argue that this exceptionalism functions as a new frontier of imperialism, resonating with Rosa Luxemburg's theory of capitalist accumulation, a process that is inherently violent and marked by dispossession, destruction, and the restructuring of social relations.

Castell Roldán, Zoe (Dalhousie University)

### **Ideas of absence and presence within the families of Mexican SAWP workers**

In this paper, I conceptualize "absence" and "presence" as formative elements in the livelihoods of Mexican families with a member employed in the Seasonal Agricultural Workers Program (SAWP). Mexican workers typically spend up to eight months of the year on Canadian farms and an average of four months in Mexico. During their absence, families reconfigure care chains, redistribute domestic labour, adjust spending patterns, and reorganize daily routines. When workers return, life in Mexico shifts once again: debts are renegotiated or expanded, household dynamics are reshaped, and expectations for the future intensify. I examine absence and presence as socially productive temporalities that actively structure household organization, care relations, and economic strategies. I frame both concepts within an international cyclical labour regime that reorganizes time, social reproduction, and family life. Through a political economy lens, I argue that these temporalities, experienced by absences and presences, are central to understanding intergenerational class aspirations among Mexican families with a member working in the program.

Castellano, Viola (Humboldt University) and Agnieszka Pasięka (Université de Montréal)

### **Reimagining welfare in urban borderlands**

The goal of this paper is to share some insights from our ongoing project on contesting ideas and imaginaries of welfare state. In our project, "Welfare in Question: Understandings of Social Protection in Germany and Italy," we explore how demands for social protection emerge from grassroots initiatives, reshaping underlying tensions around deservingness, solidarity, and relationships to the nation-state. The project takes welfare as a contested node around which different tensions converge against the background of its retrenchment from state spending. Acknowledging the increasing visibility of both migrants and far-right groups in the political landscape of (post)colonial Europe, the project analyzes their experiences, imaginaries and practices "for" and "around" welfare. Furthermore, our project engages with the opinions and daily practices of social workers. In our paper, we will share some insights from the observations of interactions between these different groups who coinhabit marginalized and economically underserved urban areas, defined by us as urban borderlands.

Final outputs of our project are designed for public engagement and will include a booklet, workshops, and discussions among welfare practitioners, policy makers, and a broader public. Henceforth, our paper aims to foster reflection not only on new theorizing of welfare and social protection, but also on the role of anthropology and anthropologists in shaping public debates.

Chateauneuf, Michael (University of Ottawa)

**Resurgence as Reattachment: Ritual, Land, and Relational Ontology After 3.11 in Fukushima, Japan**

This dissertation advances a thesis of resurgence to analyze post-3.11 Fukushima, arguing that recovery is not only infrastructural or demographic, but ontological. Based on long-term ethnographic fieldwork in Minamisōma, I examine how Shinto practices enable residents to reappropriate territory after the March 2011 triple disaster. Rather than framing the region solely through loss, contamination, or decline, I show how ritual action reactivates relationships between humans, deities, land, and material forms. Focusing on local shrines, seasonal rites, and festivals such as spring rice rituals and commemorative ceremonies, I explore how priests and parishioners re-inscribe presence into spaces marked by evacuation, radiation, and rupture. Ritual becomes a technique of territorial reattachment, linking ancestral lineages, agricultural cycles, and sacred landscapes to a future-oriented project of dwelling. Drawing on theories of milieu (Berque, Watsuji) and relational ontology, the thesis argues that Shinto institutions provide a durable symbolic and organizational framework through which communities negotiate uncertainty and reestablish legitimacy of place. Resurgence, in this sense, is not a simple “return” to a pre-2011 normality, but an active re-worlding. By tracing how sacred sites anchor collective memory and ecological attention, this research contributes to anthropological debates on disaster, religion, and the politics of inhabiting damaged environments.

Chowdhury, Tanjima (University of Calgary)

**Ephemeral Power and Enduring Bodies: Dictatorial Rupture and Human Resurgence in Bangladesh’s August 5 Moment**

This article examines the events of 5 August 2024 in Bangladesh as an anthropological moment of authoritarian rupture rather than a discrete political episode. The fall of the previous Bangladeshi regime illustrates the disruption of authoritarianism and the depth of human capacity for resurgence under prolonged state abuse. What began as a seemingly minor protest against the quota system ultimately toppled the regime, showing that authoritarianism, while structurally strong, is often short-lived and sustained through fear and compliance. This paper asks how 5 August unfolded and how student communities confronted the threats of state repression while forging new forms of social belonging. Through an anthropological lens, it foregrounds how ordinary bodies i.e. students, workers, and bystanders became sites of both state violence and political resurgence. The study draws on theories of power, oppression, hegemony, and liminality to examine the relationship between authoritarian rule and resistance. Sham elections, political suppression, restrictions on free speech and press, and external influence on Bangladesh’s domestic affairs accumulated over fifteen years of rule and erupted during the quota protests. Methodologically, I focus on newspaper articles, reports from international human rights organizations, and documented regime actions including lethal force, internet shutdowns, and suppression tactics.

Chowdhury, Tanjima (University of Calgary) and Yamin Rahman (University of Guelph)

**Sumud Against Erasure: Confronting Zionist Narratives, the Silencing Apparatus, and Centering Palestinian Resilience in Anthropological Discourse**

This paper centers Palestinian sumud as anthropology's corrective framework for confronting the ongoing genocide in Palestine and the apparatus designed to suppress its recognition. The ICC's arrest warrant against Prime Minister Netanyahu underscores genocidal violence against Palestinians, whom Western media misframe as combatants in a symmetrical "conflict." When Zionist organizations redefine antisemitism to include criticism of Israeli policies and US institutions adopt this redefinition, antisemitism is inflated and anti-Palestinian racism intensifies, exemplified by the May 2024 US House of Representative bill codifying the IHRA definition. Recently released Epstein Files document ties between his network, Israeli intelligence, and pro-Israel lobbyists, illuminating how elite networks shape Western discourse on Palestine. Anthropologists must reframe Palestinians not as passive victims but as active agents of cultural survival and self-determination, foregrounding oral histories and grassroots resistance as legitimate scholarly sources. Using archival research and qualitative analysis, this study identifies space where Holocaust commemoration coexists with, rather than invalidates, recognition of Zionist atrocities in Palestine.

Clowater, Victoria (McMaster University)

### **Beyond the Couple: Polyamory, Neoliberalism, and the Politics of Care**

In so-called Canada, the only legally recognized form of partnership in Canada is monogamy, a practice incentivized by state policies anchored in capitalist and neoliberal logics. Despite this, polyamorous people—those who engage in multiple romantic partnerships simultaneously—find ways to care for one another and define kinship otherwise. This paper draws on ongoing ethnographic research with polyamorous people to understand how they render polyamory visible, find ways to care for their kin beyond traditional supports, and navigate, reinvent, and challenge systems that exclude them. I theorize monogamy as a settler colonial kinship regime through an overview of colonial efforts to normalize and institutionalize monogamy, efforts which were central to legitimizing "Canada." Next, I consider how polyamorous people care for one another, render their arrangements legible, and advocate for the validity of their partnerships toward state institutions. Neoliberal logics frame dyadic partnerships as economic units, around which privatized means of care are organized, assigning the responsibility of care to the conjugal family. In contrast, the ways that polyamorous people care for their loved ones highlights the transformative potential of poly relationship practices. Through a consideration of polyamorous people's networks of care, the limits of dyadic, privatized models of care obligations are revealed, illuminating alternative possibilities for belonging and collective support.

Côté-Saucier, Nicolas (Indépendant)

### **The Inbetweenness of Indigiqueer experiences**

Québec's complex relation to spirituality since the Quiet Revolution forces Indigiqueer individuals in Québec to use a different language to talk about their queer Indigenous experiences and identities. This shift away from spirituality highlights different aspects of Indigenous queerness that are often lumped together with spirituality. One of these aspects is the importance of Inbetweenness in indigiqueer lives and identities and, once noticed, it becomes ubiquitous in the literature. Even though Inbetweenness comes with its difficulties and challenges, it is seen by indigiqueer individuals as a positive position from which they draw strength (socially, emotionally or spiritually) and connect with others (humans and non-humans alike) rather than a negative state that fractures their identities.

Cran, Amy (Dalhousie University)

### **"All of us will be aunties": Blackfoot-Settler Collaborative Caring in Alberta's Opioid Crisis**

This paper explores the ongoing development of SAGE Sisters: a grassroots, Blackfoot women-led outreach organization based in Sikoohkotoki - Lethbridge, Alberta (Blackfoot Confederacy Territory). The organization first emerged in May 2025 with the goal of supporting women and Two Spirit people experiencing concurrent homelessness and addiction in the community. Drawn from three months of ethnographic fieldwork and my continued participation as a Team Lead, it explores how solidarity between Blackfoot and settler women volunteers has emerged, at times resisting the colonial milieu (and masculine authority) while also navigating important questions of representation. Kokum (grandmother) scarves are often worn on patrol, and have resonance in making visible the role of women as respected "aunties," as well as stories of respectful relations

between Ukrainian settlers and Niitsitapi (Blackfoot). Drawing inspiration from this symbolism, I explore how much like coloniality continues to be renewed in this era of liberal reconciliation politics, so too might the shared goal of caring for community members signal a resurgence of respectful relations between peoples, grounded in treaty. Considering important critiques from Michi Saagiig Nishnaabeg scholar Leanne Betasamosake Simpson, this paper aims to untangle whether this solidarity, however imperfect, might still nurture a generative space for advancing collective wellbeing.

Davidson, Lisa (York University)

### **Ethnographic Storytelling, Work-Integrated Learning, and Decolonial Approaches: Lessons from a Community-Engaged Classroom**

Since 2022, students in a second-year anthropology course have participated in a work-integrated learning project, Data-Driven Ethnographic Storytelling, developed in partnership with the Japanese Canadian Cultural Centre (JCCC) in Toronto. This collaboration introduces students to decolonial and anti-racist pedagogical practices by encouraging them to reflect on ethical storytelling, issues of representation, and dilemmas around truth. Through these activities, students consider how ethnographic narratives can be created responsibly and in ways that respect the experiences of equity-deserving communities. This paper examines both the possibilities and challenges of applying decolonial principles in the classroom from community learning. I argue that such approaches can foster resurgence, validation, and renewal, while also helping students expand decolonization in a manner that is meaningful through personal, scholarly, and professional relationship with community partners. Finally, given the increased use of generative AI among undergraduates, I discuss the tensions these technologies introduce for decolonial pedagogy, work-integrated learning, and student experience.

Davis, Rachel (University of Guelph)

### **Deliberate Disengagement: Coping with the Mental Health Effects of Climate Change**

Though climate change is one of the most pressing public health threats, few studies have explored the perspectives of visible minority youth. Based on 23 semi structured interviews with visible minority urban youth, I explore the consequences of learning about climate change for mental health. My findings demonstrate that while young adults in Southern Ontario are not experiencing direct impacts to their livelihoods and lifestyles, their mental health is at risk due to the accumulation of chronic stress. They conceptualize climate change as an issue that feels impossible to influence, even as a collective, because it is viewed as systemic and intangible. Even though the participants in this study are not active in climate change activism or careers, this should not be interpreted as indifference. Instead, I argue that they care deeply but need to protect their mental health through a degree of deliberate disengagement: they make adaptive choices to avoid distressing practices, conversations, and thoughts. Based on an understanding of the powerlessness youth feel in relation to the problem of climate change, it becomes clear that their everyday coping techniques for personal challenges are rendered ineffective, thus limiting the contemplation of climate change they can withstand. This study enriches the youth mental health literature by centering the experiences of visible minorities and illuminating the agency involved in coping techniques that are easily overlooked.

DeCoste, Margaret Rachel (University of Alberta)

### **This is Not a Victory Garden: Revisiting and Reframing Home Grown Food in Saskatchewan**

During the COVID-19 pandemic lockdowns, people across Canada turned to home gardening as a means of improving food security and mental health. Scholars have studied this phenomenon from various angles, and some framed these gardens as a resurgence of the victory gardens common during the two world wars. However, most of the Canadian research focuses on gardens in large urban areas. In Saskatchewan, domestic food gardening is deeply entrenched in the agricultural and rural history of the province. The ubiquity of this practice does not mean that the choice to garden is unconsidered or uncritical, but it is less likely to be considered a reimagining or recreation: gardening is simply what most people have always done. This paper will discuss in-depth interviews with 7 women, home cooks aged 29 to 86, that were recorded as part of a 2024 research project on Ukrainian Canadian foodways in Saskatchewan. These women offered many reasons for

home gardening, including beliefs about the better health value and taste of home grown food, the desire to save money, nostalgia about childhood gardens, and an association between gardens, culture, and identity. Though similar motivations are found throughout Canada, these women nonetheless represented Prairie gardening culture as distinct from more recently acquired gardening practices elsewhere. Their approach to gardening is less a renewal of tradition or a rejection of modernity than a revisiting and reframing of present practice.

Duchesne, Émile (Université Laval)

### **Animal cultures in the Homogenocene : Unexpected convergences between two ontologies of the boreal region (Quebec)**

On the one hand, Innu elders from the community of Unamen Shipu note that the animals in their territory are increasingly controlled by colonial institutions, such as caribou, which are said to think more and more like white people. On the other hand, Quebecers from Lac-Saint-Jean, influenced by the popular angling culture from the US, have illegally introduced an invasive species, the smallmouth bass, which could have dramatic consequences for local species. What unites these two contexts? A limitation of diversity that is best described by the concept of the Homogenocene, which refers to the trend toward cultural and biological homogenization that our world has been experiencing since contact between the Old and New Worlds. Inspired by philosophical perspectivism, the discussion is based on two case studies around the Homogenocene concept. It demonstrates how our current era is marked by a double bind that is embodied both in the erosion of the diversity of the common world and in the diminishing capacity of particular points of view to express differences.

Ellis, Trina (MacEwan University)

### **The Pros and Cons of Bi/Multilingualism: Language Ideologies among Past and Future Immersion Students in Edmonton, Alberta**

Qu'est-ce-que cette sentiment d'être bilingue mean? As an individual who completed French immersion schooling themselves and often struggled with others' definitions of bilingualism as well as the seeming hegemony of monolingual ideologies growing up in Western Canada, I sought to investigate this question for my Honours thesis research in Anthropology. This poster presents results gathered in 2025-2026, based upon interviews with twenty adult individuals from the Edmonton area who have been through a French (or other language immersion program) in their K-12 years, and/or were currently debating placing their own children within a language immersion program for some/all of their future schooling. Interviews explored their experiences in the programs and what they viewed as benefits and drawbacks of immersion/bilingual education now that they were on the other side of it, as well as examining language ideologies they held around bi/multilingualism as a whole. For interviewees considering bilingual education for children, discussions of hopes and anxieties around immersion programs were also discussed. The poster itself will cover the classification and analysis of the interviews, and include some narrative quotes from interviewees as well as visual presentations of patterns in similarities/differences of ideologies and experiences found in the collected data. I also include a discussion of research limitations as well as applied uses for the data presented here.

Ellsworth, Jason WM (University of Prince Edward Island) and Sandi Ellsworth (Dalhousie University)

### **Care With, Not For: Toward Reciprocal Care and the Reworking of Health Infrastructures in Diverse Communities on Prince Edward Island**

In contemporary neoliberal health care, care is often imagined as a one-way flow from provider to patient — delivered “for” rather than “with” the patient, and optimized for efficiency, speed, and institutional accountability. Yet our emerging research suggests that some communities — including Amish, Buddhist, Chinese, and refugee populations on Prince Edward Island — engage health systems through forms of resilience, improvisation, and relational negotiation that is complicated. This presentation draws from an early-stage collaborative and team project developing community-informed learning and training modules for physicians and health providers. However, rather than simply cataloguing cultural traits or promoting “cultural competency,” the project examines points of infrastructural friction: moments when bureaucratic requirements,

documentation practices, moral economies of reciprocity, and differing understandings of responsibility shape access to and experiences of care. In doing so, we move beyond models of care delivered for communities toward more reciprocal approaches that cultivate care with them. Attending to the panel's focus on endurance, improvisation, and resurgence, we explore how these interactions can help reimagine health care delivery in ways that support dignity, reciprocity, and culturally safer collaboration.

Eramian, Laura (Dalhousie University) and Peter Mallory (St. Francis Xavier University)

### **A Life Without Friends: What-ifs and Unlived Lives**

What does it mean to live a life without friends? This paper is based on a 2021-2023 study of adults in an East Coast North American city who identified as having few or no friends. Drawing on theoretical perspectives from the anthropology of contingency and the sociology of nothing, we argue that friendship and its absence offer ways of evaluating one's life, its moral worth, or how things might have been otherwise. Our participants mobilized their experiences of friendlessness to imagine other possible lives they might have lived had they had rich friendships, or if they had continued to have the friends they once had. Following Susie Scott, we contend that people's speculations on what might have been in their lives are never idle or frivolous, but rather reveal complex and poignant perspectives on what makes for a worthwhile life.

Fernandes, Kim (Brown University)

### **Doing Disabled Carework And/As Fieldwork: Shaping A Project Amidst Abandonment and Grief**

How might pandemic-era ruptures in conventional ethnographic fieldwork enable an attention to restorative relations through ways of centering care in fieldwork? Reflecting on the role of illness in shaping notions of the field and in stitching together fieldwork, I will demonstrate how cripp carework can play a crucial role in shaping the contours of the field and in demonstrating the limits of anthropological imaginations of where and how the field can be located. During COVID-19, disability shifted as a transforming and rapidly expanding category, a space of identity and belonging that changes even as it is being defined. Attending to the responsibilities that come with how disability shifts, and what this means for both the empirical and ethical dilemmas during fieldwork under precarious and uncertain conditions, this paper will follow theorizations of chronic illness methodology to ask: what methodological possibilities might emerge with the simultaneous work of carework and/as fieldwork? The paper draws upon three vignettes from mutual aid work during the second wave of COVID-19 in India to (a) engage with how risk in field relations comes to redefine the boundaries of the field and (b) examine how fieldwork can facilitate crip potentialities for wholeness. The paper will also demonstrate how an attunement to the home that is one's body as crip method can be central to how physical notions of home and the field are shaped amidst the unpredictability of a global pandemic.

Fitting, Liz (Dalhousie University)

### **Cultivating Care: The transnational agricultural livelihoods of migrant farmworkers**

Migrant farmworkers adapt to the temporal demands of guest worker programs which structure the seasonality of their employment and externalize the costs of their social reproduction. This paper explores whether the livelihood strategies of seasonal agricultural workers in Canada can be understood as a type of transnational agricultural care chain or a series of personal links between people, located, at least temporarily, in different countries, who tend to crops and farmland. In interviews, some migrant farmworkers from rural areas of Jamaica and Mexico discussed remitting funds to pay neighbours to farm their own land while employed abroad, as well as participating in regular long-distance discussions with family members and neighbours back home about the upkeep of the farm. The paper suggests that such practices constitute asymmetrical relations of obligation to care for others. Additionally, this migrant farmworker livelihood strategy emphasizes the importance of holding onto access to land --understood in connection to the histories of colonialism and, in the case of Jamaica, plantation slavery—as part of their hope and strategy for household social reproduction in the long term, particularly for the next generation.

Flores Morales, María de Lourdes (Benemérita Universidad Autónoma de Puebla)

## **From a community of small farmers and textile producers to one of regular migrants: the effects of the Mexico-Canada Seasonal Agricultural Workers Program (SAWP) in San Felipe Cuauhtenco, Tlaxcala, Mexico**

In this paper, I discuss the consequences of the Mexico-Canada Seasonal Agricultural Workers Program (SAWP) in San Felipe Cuauhtenco, Tlaxcala, since the first settlers began to migrate in the 1990s. To this end, I analyze the life trajectories of men and women who have worked on farms in Canada. I focus on the unique experiences of those who, during their productive years, are often absent from their place of origin for extended periods of time. I am interested in highlighting how farm work, textile production, and caregiving are transferred to other members of the family. This raises questions about gender roles, that is, about the tasks that men and women are supposed to perform. How does the PTAT change the lives of those involved? How does it transform the daily lives of PTAT workers' families? To answer these questions, I focus on two aspects of life: work and family. This allows me to explain the contradictions that arise as a result of a work regime regulated by the governments of Mexico and Canada.

Fontaine, Louise (Université Sainte-Anne)

### **Un faisceau de parcours de vie : le Sommet des Femmes comme cas de figure**

Cette communication explore différentes facettes du Sommet des Femmes, un événement qui s'est déroulé du 13 au 15 août 2024 dans le cadre du Congrès Mondial Acadien (CMA) de 2024. Elle vise à documenter des aspects significatifs de cet événement d'envergure. Qu'apprend-on des femmes de l'Acadie de la Nouvelle-Écosse et d'ailleurs en s'intéressant au profil de quelques femmes dans leur singularité ? Il s'agira de s'attarder à la fois à des femmes qui ont été à l'avant-scène, à des femmes se retrouvant plutôt à l'arrière-scène et à quelques autres rencontrées en coulisse durant ces trois jours. Pour élucider notre questionnement, nous aurons recours à une méthodologie mixte, c'est-à-dire que nous puiserons à même nos notes de terrain en nous appuyant sur la littérature scientifique relative à une sociologie des parcours de vie. Cette analyse s'intéressera aussi, quoique de manière plus secondaire, à la documentation distribuée en tant que participante. Nous tenterons d'apporter un éclairage inédit sur ce qu'on peut retirer comme enseignement face à un tel événement. Cette discussion nous conduira à proposer une grille d'interprétation relative à l'identité et à la culture acadienne. En reliant des interactions observées in situ et des bribes de conversation avec des participantes, nous pensons être en mesure d'esquisser un portrait de la condition féminine dans le monde actuel que nous tentons de comprendre le plus possible.

Frederick, Dana (University of Calgary)

### **Solar Panels on Farms: Win-Win or a New Green Extractivism in Rural Alberta?**

Alberta is facing rising land-use conflicts between agriculture and solar energy developments, being a province where agriculture and the oil and gas sectors have long shaped rural livelihoods. In response, agrivoltaics—or the co-location of solar panels and agriculture—has recently gained traction as a possible solution. In practice, this may involve sheep grazing around panels or crops grown beneath them, using land efficiently. However, while studies suggest that agrivoltaics can enhance both energy and crop productivity, little research examines its social implications. Drawing on ethnographic fieldwork alongside media and policy analysis, this project explores farmers' lived encounters with agrivoltaics in Alberta, ranging from small on-farm solar installations to large-scale multinational developments. Participants' experiences reveal how agrivoltaics is reconfiguring rural livelihoods, reshaping relationships with the land, and creating new imaginaries for rural energy futures. Exploring how language, policy, and practice affect the ways agrivoltaics is implemented in Alberta, in this poster I ask: is agrivoltaics a creative win-win solution for Alberta, or simply a new form of green extractivism?

Gagné, Mathew (Dalhousie University)

### **The Digital Category of “Friends and Fun” Among Queer Men in Beirut**

The category of friendship called ‘friends and fun’ popularized via gay sex/dating apps captures a pre-existing reality among queer people around the world: that friendships include a continuum of sexual, romantic, and sentimental affects and practices. In Beirut, this category takes on specific utility amidst power relations that define (un)acceptable ways for embodying intimate relations: it enables queer men to conceal their intimacies by adjusting their behaviors to suit the norms of male-male friendship. As queer men move their relationships from the privacy of the bedroom to the publicness of the street, they act like friends while holding contrasting sexual and romantic affects under the surface of these embodied practices. The paper explores how queer men in Beirut defined the category of ‘friends and fun’ through the interactions of offline politics with the digital logics of discretized relationships as the outcome of digital communications.

Gagnon-Lewis, Charlotte (University of Ottawa)

### **Growing a ‘good life’: (neo)farmers trajectories in contemporary Tokyo**

What can the life path of a new generation of entrepreneurs, choosing to cultivate land within one of the world’s busiest metropolises, reveal about emergent social understandings of the present? This presentation aims to explore this question through a focus on the new generation of farmers working across some of the 5,000 farms scattered throughout the city of Tokyo. In a socio-ecologically shifting metropolis historically ambivalent toward farming, contemporary farmers must negotiate their practices with the city’s changing realities. This burden is shouldered almost entirely by producers, as these farms—marginal in size and in productive activity—have been largely disregarded by institutions organizing and facilitating agricultural production elsewhere in the country. Despite the labour such independence requires, Tokyo stands out at the national level for its long-term attractiveness to first-time farmers, neofarmers, who persistently cultivate its agricultural margins. Often former salaried workers, these individuals, in changing the course of their own existence, simultaneously redraw conventional understandings of production, labour, and hope. Based on a year of ethnographic fieldwork in Tokyo’s agricultural world, I will argue that Tokyo’s neofarmers, in their atypical choice, force us to reconsider what constitutes a “good life,” or at the very least, a viable one, in a contemporary era where conventional visions of the future have lost their appeal.

Galindo-Paredes, Elias A. (Independent Researcher)

### **Monetizing the Fracture: Conservation, Labour, and the Barred Oikeios in Ticoya**

Ethnographic research in the Ticoya Indigenous territory (Tarapoto wetlands, Colombian Amazon) shows how NGO–state conservation reorganizes labour, value, and authority rather than merely protecting nature. Species bans, audits, and ecotourism metrics tighten subsistence while recruiting fishers as unpaid or underpaid “community monitors,” incorporating them into environmental data regimes. Under overlapping state–NGO authority, collective autonomy is converted into governable responsibility. Surplus circulates through certifications, credits, and project funding, materializing accumulation by conservation as labour is rearticulated into monitoring and participatory obligations. These governance devices organize ideology, consent, and value production in ways classic Marxist analyses leave under-specified. Metabolic rift clarifies rupture; oikeios (Jason W. Moore) restores relationality. Neither fully explains how ecological governance produces content and surplus through participation. To name what the ethnography shows, I develop the barred oikeios: a Lacanian–Gramscian reframing that treats the “web of life” as constitutively fractured. Fantasies of ecological harmony organize consent while managing class antagonism. Measurement and care do not restore balance but monetize the fracture, translating monitoring work and environmental metrics into value flows. Conservation thus appears not as capitalism’s corrective, but as a contemporary technique of its renewal.

Galvin, Anne M. (St. John’s University)

### **Temporary to Whom? Competing Temporalities and Jamaican Seasonal Agricultural Worker Identity Formation**

The Seasonal Agricultural Worker Program purports to resolve worker shortages and job scarcity by contracting temporary Jamaican and Mexican workers to Canadian farms. The season is organized for optimal farm production/profit while migrants strategize to maximize earnings. The cycle punctuates worker experiences of temporality, civic, and family life. Tensions emerge between time at home/away and life course continuity workers experience ageing through multiple labor cycles. Workers' constructed identities are disrupted by movement between the social contexts at home and on Canadian farms. Interviews in 2024, revealed Jamaican men migrating over multiple cycles experience temporalities shaped by gendered life course and social reproduction expectations that inform self-perception, decision making, and understandings of changing conditions. Continuity of gender and age-defined social expectations rooted in local histories and rural norms reinforce seasonal workers dignified self-perception and preserve identity continuity. Continuity over a lifespan conflicts with alienating labor temporalities and identity disruptions initiated in extractive labor contracts constructing workers as inherently temporary. Disciplinary regimes and contractual frameworks are countered by Jamaican migrant laborers humanistic self-assertion of experience, expertise, and seniority.

Gillies, El (Western University)

### **Mapping Scottish Migration Narratives in Glengarry County, Ontario**

Mapping Scottish Migration Narratives is an anthropological investigation of place, identity, migration stories, and heritage landscapes conducted for my Master's thesis. The goal of this study was to examine how the Scottish descendant community in Glengarry County, Ontario conceptualizes their migration and diasporic identity across time and space. Specifically, I questioned how migration narratives have emerged over roughly 250 years of Glengarry County's settler colonial history. The research questions guiding my approach are: How does diasporic identity emerge across multiple generations following a migration event? And; in Glengarry County, how do descendants of Scottish migrants narrate places, routes, and events related to their diasporic identity and migration history through time? To answer these questions, I conducted archival research, oral histories with community members, and qualitative mapping techniques to identify spatial referents- places, routes, and events- in community migration narratives. I discuss the results of my study and how it will be mobilized in the community through digital GIS mapping.

Gransden, Xavier (Université Laval)

### **Rethinking ethnographic sampling in an age of cultural and political fragmentation: A close look at emergent mushroom foraging communities in Eeyou Istchee**

Such as highlighted by Homi K. Bhabha and other cultural theorists, research in the 21st century has presented "fragmented" and "partial" cultures that often elude the prescriptions of "complete societies" formed over long periods of time (2013 (1999): 33). This poses various problems to ethnographers who, although steeped in critical theory and eloquently versed in experimental methodologies, keep focusing their research on broad and often bureaucratic sampling units that fail to capture the cultural, political and ontological diversity of a region (i.e. the "ethnic group", or as in research with Indigenous communities in Canada, the Indigenous "Nation"). How can anthropology be better adapted to the increasing "patchiness" of the 21st century? In a world where there is more and more conflict within groups rather than between them, and where social media allows global forms of interconnectedness while strengthening local rivalries, how can ethnographers properly express ontological and cultural diversity in its various forms? Tracing the history of the Billy Diamond Highway's dynamic road community and exploring the renegade lifestyle of Chibougamau's "Chill Pickers" (in French: "Les Chilleurs-cueilleurs") in the context of northern Quebec's commercial mushroom trade, I look at how studying some of Eeyou Istchee's subcultural niches can help us better understand the ethnographic diversity of Northern Canada.

Hajimirzakhani, Rojah (Western University)

### **Threads of Identity, Diaspora, and Resistance: The Production of Palestinian Embroidery in London, Ontario**

This paper explores the production of Palestinian embroidery (tatreez) by Palestinians living in London, Ontario, investigating the relationship between Palestinian material culture and the negotiation of Palestinian identity as it relates to broader efforts within the Palestinian diaspora to reproduce and enhance a collective identity and memory tied to the Palestinian homeland. Tatreez, a centuries-old form of cross-stitch embroidery practiced historically within Palestinian villages among women, has long served as a form of record and language with women translating aspects of daily life into geometric motifs embroidered onto their clothing. The mobilisation of tatreez historically and contemporaneously post-1948 has served as a form of resistance against Israeli settler-colonialism in its occupation of Palestinian land, and continued efforts to fragment and eliminate Palestinians physically, as well as through the denial of the existence of Palestinian culture, history, and identity. This paper thus investigates the production of tatreez among Palestinians in London, Ontario in relation to broader processes of Palestinian collective memory, identity, and history amidst the ongoing dynamic between settler-colonialism on the one hand, and efforts to reaffirm a Palestinian national identity on the other.

Hayes, Matthew (St. Thomas University)

### **Interpreting the Colonial Dividend: How European Lifestyle Migrants Make Sense of Their Transnational Social Position**

This paper looks at how French and Italian lifestyle migrants interpret their social position as transnational migrants in Morocco. It is the product of multiple fieldsite visits and 36 semi-structured interviews with European lifestyle migrants. It explores the self-understanding and lay-theories of global inequality that shape these privileged migrants' experiences in Morocco. Rather than a structural understanding of inequality, participants generally leaned on moral grammars that highlighted their own self-worth and merit. Yet, they also had subtle ways of alluding to their implication in global inequalities, that could perhaps develop into a more solidaristic understanding of mutually connected histories between colonizers and colonized. The paper explores responses to questions about responsibilities these privileged migrants felt they had in the face of the stark inequalities that they had chosen to live with (and benefit from) on a daily basis in Morocco. These narratives often flip between material codes that stress economic inequalities and cultural codes that stress cultural differences. The code switching is important, since it allows economic inequalities to be "respected" as integral parts of Moroccan culture, which is also misrecognized as the root cause of the country's relative economic weakness. This also enables French and Italian participants to present economic differences as unassailable, and their advantages as the product of merit and work ethic.

Higgins, Rylan (Saint Mary's University)

### **Parasocial Relationship in Anthropology: Looking Back, Looking Forward**

Parasocial relationships are likely more important now than they ever have been. This became clear in the Winter Term of 2026 while I was teaching a course titled "What's the Deal with Taylor Swift?" at Saint Mary's University in Halifax. Parasocial relationships have attracted some anthropological attention over the discipline's history, and indeed there have occasionally been celebrity anthropologists. Even so, it's a relatively understudied aspect of the human condition, by anthropologists, that is. In this presentation, I suggest it might be time to rethink this pattern. Scholars who do pay close attention to the parasocial point to their many impacts, both positive and troubling, and, in doing so, demonstrate several ways that the parasocial insects and interacts with various other aspects of what it means to be human, such gender relations, political considerations, and much else. In short, there is a strong argument that anthropologists should pay closer attention to this now-ubiquitous feature of social life.

Hill, Joseph (University of Alberta)

### **Women Who Are Spiritual Men: Literal Metaphors, Sufi Semiotics, and Female Islamic Leaders in Senegal**

Many of the newly visible women spiritual leaders in the Fayḍa Tijāniyya Islamic movement in Senegal draw on an ancient Sufi trope to describe themselves as spiritual men. What does invoking this trope mean and do? To short-circuit the colonial “Muslim woman question” dialectic that instantly frames such questions as matters of patriarchy and resistance, this paper draws on semiotic and tropological conceptions from these women’s own Sufi knowledge tradition. “Spiritual education” (tarbiya) radically shifts Fayḍa Tijāniyya participants’ perspective, revealing the spiritual world to be the reality (ḥaqīqa) and the material world to be one of figuration (majāz) and forms (ashbāḥ). Still, while figures, signs, and words lack their own essence, as real manifestations of timeless Divine essence, attributes, and names, they connect the initiated to timeless realities that exceed the five senses. In this context, declaring a Sufi woman to be a man has myriad simultaneous meanings and consequences, and both “woman” and “man” may have both literal and figurative meanings. This paper shows how understanding Senegalese women’s eruption into prominent Islamic leadership positions requires relativizing progressive narratives of resistance and seeing how less visible reconfigurations of Sufi conceptions of language and reality shape these women’s public leadership.

Hjalmarson, Elise (University of California, Berkeley)

### **Crops, Camps, and Curfews: The Carceral Governance of Caribbean Migrant Farmworkers' Time in Canada**

Positive appraisals of Canada’s Seasonal Agricultural Worker Program (SAWP) highlight its provision of a “just in time” workforce capable of meeting the volatile and seasonally dependent labour needs of agricultural producers. Designed to meet the temporal demands of farmers and their harvests, the SAWP simultaneously subordinates the temporal needs of migrant workers, who become “inputs” in a highly integrated transnational chain of production responding to a globalized desire for freshly picked fruit and vegetables. This paper examines such temporal subordination across overlapping scales, including the everyday, seasonal, individual life course, and generational. Informed by ethnographic fieldwork carried out among migrant farmworkers between 2012 and 2016 as well as interviews among worker advocates, it argues that not only does the program’s governance of workers’ time brazenly disrespect forms of Black and Indigenous sociality and kinship, but it also demonstrates disregard for workers’ affective lives, including both their emotional well-being and relational constellations. While this argument in and of itself is not novel, this paper’s particular focus on the governance of migrants’ time and the links it draws to plantation and reserve temporalities enriches critical scholarship on migration and labour in Canada’s contemporary settler colonial context.

Hussain, Salman (York University) and Shantanu Mehra (York University)

### **Notes on the Difficulty of Studying the Empire**

Although the term ‘empire’ is ubiquitous in the post-9/11 and now ‘post’-Gaza context of a multi-imperial world, it eludes fixed meaning and signification. Historically, imperial powers were primarily territorial entities – albeit mastery over maritime, military, and trade routes was essential for asserting sovereignty over the colonized. The U.S. exercise of military, political, and cultural power has been perceived as a resurgence of imperial authority, making the U.S. synonymous with ‘empire’ (POLAR 2024). Yet, apart from a few occupied islands, the U.S. represents, unlike the imperial powers of the past, a de-territorialized power (McGranahan & Collins 2018). How can we study this form of imperial power in the 21st century? Drawing methodological inspiration from Philip Abrams’s well-known reflections on the idea of the state, this paper examines the challenges of studying ‘empire’, particularly the U.S. empire. It addresses two interlocking issues: Are theoretical frameworks concerning borders, territory, sovereignty, and state violence sufficient to capture how the U.S. has emerged and continues to function as a de-territorialized power? What methodological considerations are necessary when ethnographically studying the U.S. as an empire? The paper offers a historical-anthropological account of the temporal-spatial dimensions and methodological considerations involved in analyzing contemporary U.S. imperial politics as a site for examining an emergent modern empire.

Hutton, Kat (Independent Researcher)

### **In favour of picking-music: how curated sounds enrich time and sociality amongst seasonal agricultural workers in the Okanagan Valley, BC**

In the Okanagan Valley of British Columbia, studies of migrant cultures of fruit-picking tend to focus analyses through a geospatial lens, while temporal experiences remain largely underexplored. On a typical day of fruit-picking, sounds carry through an orchard: voices, ladders, branches. In a myopic world of green, sonic awareness heightens, and shifting sounds mark the passage of time. Yet, to observers, a defining aspect of workers' temporalities is both heard and unheard – music. Whether played through headphones or blasted on bluetooth speakers, it's omnipresent, collective yet individuating, and composes a curated, emotional and intersubjective world from which pickers experience their strengths and motivations. Drawing on ethnographic interviews and field recordings, this paper explores how seasonal agricultural workers use music to reclaim temporal and embodied autonomy. The author's lived experience as a fruit-picker also informs this work, as well as concepts of subjectivity and embodiment from Joao Beihl, and Lock and Scheper-Hughes, respectively. Be it with the annual arrivals of Latin American, Caribbean, and Indigenous migrants through the Seasonal Agricultural Worker Program or of Quebecois and Anglo-Canadians, the time of harvest transforms orchards into places of musical praxis, as music transforms the working body into a place to be.

Hydesmith, Elizabeth (University of Manitoba)

### **Positioning the Nurse Role in the Residential School Setting Infrastructure of Care**

Care is a complex notion, core to nursing practice. Nursing practice in the Canadian Indian Residential School System (IRSS) was entangled within an infrastructure founded on colonial genocidal assimilation policies. These underpinned the system's intentions regarding care of Indigenous children. The proposed research asks how this entanglement influenced the role of the nurse and their interventions, focusing on how the system and the social and professional constraints of the time shaped nursing practice, nurse agency, and the care provided for children in the school setting. Bureaucratic administration and operation of the IRSS may have left little archival evidence of nursing intervention in remaining records. Recognizing limits in provenance, this preliminary historical case study of one residential school traces nurse recognition of and responses to poor health and wellbeing among children. This research scrutinizes publicly available, digitally archived documents from the National Centre for Truth and Reconciliation. The research aims to explore day-to-day functions in a residential school to examine how the organization and distribution of IRSS elements influenced the role of the nurse. Examination from this perspective allows for positioning the nurse in the sphere of the institution's operation to highlight circumstances of compliance with, resistance against, or improvisation within infrastructure to create a nuanced approach to reach children who needed care.

Imam, Faizah (Dalhousie University)

### **Invisible Sacrifices: Bangladeshi Women's Gendered Labour Migration and Return**

Since the 1990s, Bangladeshi women have migrated to the Middle East for domestic and caregiving work. While migration is often framed as an economic strategy for household survival, women's decisions are frequently shaped by male family members. Drawing on ethnographic research with female labour migrants from the Dhaka Division of Bangladesh, and engaging feminist political economy approaches, this paper examines how paid labour abroad and prolonged absence reshape family relations, moral expectations, and belonging after return. Situating these experiences within the feminization of survival and transnational family life, the paper focuses on reintegration and shows how financial contributions from abroad do not necessarily translate into respect or autonomy at home. Many women return to suspicion, continued male control over their earnings, and pressure to conform to patriarchal norms, often experiencing frustration, guilt, and emotional distance from spouses and children that reflect the double burden of transnational motherhood and household expectations. By drawing on women's own experiences, the paper argues that female labour migration produces lasting emotional and social consequences that are often overlooked in state and development narratives that frame migration primarily as economic success. It will show how remittances are celebrated in policy and family discourse, while the emotional and social costs experienced by women remain largely invisible.

Isabelle, Viviane (Université de Montréal)

### **Composer en marge : retour à la terre, réseaux et subsistance dans une commune gaspésienne**

Dans un contexte d'urbanisation généralisée, des flux démographiques recomposent le paysage rural des sociétés du Nord, notamment par l'installation en collectif de néoruraux aux modes de vie alternatifs. Les formes contemporaines du « retour à la terre » font l'objet de débats quant à leur consistance politique : les écoféministes y cernent des formes de résistance par le quotidien, alors que d'autres y perçoivent un aménagement du capitalisme plutôt que sa subversion. À partir d'un terrain ethnographique au sein d'une commune d'un village agricole gaspésien, j'interroge « comment ses membres composent — aux échelles individuelle, collective et réticulaire — avec les contraintes du système économique dominant et par quelles pratiques tentent-ils d'en déplacer les logiques ? » Je m'intéresse au rapport des habitants à une marginalité tantôt choisie, tantôt subie. Ceux-ci opèrent une distanciation normative à l'égard des valeurs liées au système dominant (consommation, productivité, urbanité, carrière, famille), mais sans pour autant se concerter sur une vision politique : ils agissent plutôt à partir d'un élan intuitif. La réappropriation d'activités de subsistance se substitue ainsi au travail salarié intermittent. Se déploie alors un vaste réseau d'échanges à l'échelle régionale, documenté par la cartographie participative, où l'impératif de la subsistance médie les relations multiscales et dessine des formes collectives d'autonomie.

Jain, Isha (Université de Montréal)

### **Living in Transition: The Role of Temporal and Spatial Liminality in Migrant Lives**

Migration is often imagined as a journey with a beginning and an end. Yet for many migrants, movement does not culminate in arrival but in prolonged suspension, where legal, temporal, and spatial uncertainty transform transition itself into a lasting condition. This paper examines transition as a liminal and temporal event in the lives of migrants. The first part of the paper explores in depth the anthropological concept of liminality as a transitional framework. The latter situates these concepts in the context of mobility studies. By tracing liminality from its classical formulations in van Gennep and Turner to contemporary migration scholarship, the analysis demonstrates how migrant lives are structured through prolonged uncertainty, suspended futures, and conditional belonging. Temporal regimes of waiting and spatial regimes of containment transform liminality from a bounded phase into an institutionalized condition.

James-Cavan, Bryn (Western University)

### **Resisting erasures: Remembering disability institutions**

Most large-scale institutions for intellectually disabled people across Canada have closed. However, their histories remain largely unknown to the public. Practices such as the redevelopment of institutional land and buildings without acknowledgement of its past use (Abbas & Voronka 2014) and cultures of silence around experiences of institutionalization (Burghardt 2015, Malacrida 2006) create hostile environments for remembering their histories. Right wing policies and agendas threaten a return to practices of institutionalization. Collective remembering of the histories of disability institutions could be a powerful tool prevent their return (Punzi & Steele 2024). How can we prevent erasure of these difficult histories?

Jones, Gabriel (University of Leicester)

### **Say their Names: Resurgence and Historic Black agency in the wake of America 250**

In the wake of the Black Lives Matter movement, the Black Legacy Collective has committed itself to the development of a public platform where the lived experiences of historic Black communities, from Africa to America to Canada, as a needed inclusive space where Black stories can be spoken and held. Through a judicious assemblage and arrangement of historic primary sources, material culture, archival documents and descendant oral histories, this Black Legacy Digital Archives positions itself as an emergent Black heritage resource aiming to dispel oversimplified narratives, reframe relationships within historic landscapes, and promote community-centred Black stories as seekers of freedom and opportunity in Canada. Our project unfolds during an unprecedented era of political resistance to inclusiveness and Black agency, particularly as America 250 preparations are underway, which will (re)frame foundational nation-building narratives for generations to come. This paper contextualizes that ongoing resistance and reflects on the growing global resurgence of interest in historic Black agency, and the support from without to represent these stories, as erasure is culturally elevated and normalized.

Jones, Zéa (Saint Mary's University)

### **Remembering how to play: methods in Indigenous archaeology and religion**

This paper presents a critical reading of culture-history methodology as it applies to Indigenous archaeology and the archaeology of religion, and explores alternative approaches inspired by the work of Hanna Reichel. To this end, I focus on Reichel's idea of epistemic promiscuity, or cruising methodology, and subsequently their application of design theory to understand how these methodological approaches may shape the study of Indigenous religion in the archaeological record. I argue that many approaches to Indigenous religion and archaeology—particularly the use of culture-history methodologies—are insufficient to stand on their own and often risk reproducing colonial understandings of what “good” archaeology looks like. I urge researchers to look outside of their discipline (for example, towards the arts) to develop what Reichel calls a “distinctly social epistemology” to instead better represent the ephemeral and highly contextual nature of “religion,” and the positionality inherent in archaeology as a discipline.

Kabir, Humayun (Thompson Rivers University) and Tatsuya Kusakabe

### **Islamization from Below & the Religious Inclusion: The First Third Gender Madrasa for Hijra People in Bangladesh**

Among non-binary populations in South Asia, the Hijra community—who identify as a third gender, known as neither men nor women, and possess a unique cultural tradition—has received considerable attention in anthropological research. Despite recent state-led inclusive measures, Hijras have historically experienced multiple forms of discrimination, stigmatization, and marginalization across social, political, and economic spheres. However, their educational and religious exclusion has remained largely overlooked. This paper examines the first third-gender madrasa for the Hijra community in Dhaka. Drawing on recent fieldwork, we present three interrelated arguments. First, the establishment of this madrasa is closely linked to broader Islamization projects that seek to incorporate marginalized populations into religious frameworks. Second, access to religious education facilitates greater inclusion of Hijras, particularly in securing funeral rites and burial practices, thereby reducing discrimination. Third, initiatives supporting Hijras through Islamic education parallel NGOization models aimed at empowering marginalized groups. Taken together, these findings suggest that religion can, in some contexts, legitimize discrimination and processes of “othering,” while in other context it may serve as a source of empowerment and liberation for marginalized communities.

Kariuki-MacDonald, Jaiden (Saint Mary's University)

### **Honouring the Past to Understand the Present: An Exploration of Burial and Funerary Practices in Membertou First Nations**

My thesis explores the burial and funerary practices found in Membertou First Nations, focusing specifically on those found within the 20th-21st century. It intends to fill the gaps in academia related to Mi'kmaq burial and funerary practices, and identify the relationship Membertou First Nations community members have with these practices. Through employing Indigenous research methods (Wilson 2008; Hurley 2020), I centralize my research in Mi'kmaq practices and beliefs, and build a solid foundation for understanding and analysing my results. Research has been gathered through ethnographic interviews with community members and a literature review. Interviews gather community experiences around these practices, considering how they exist, are viewed, and understood. Literature review identifies the gaps within the anthropology of death, and Indigenous research (Hertz 1960; Van Gennep 1960; Engelke Johnson 2012; Hunt and Knickle 2024; 2019; Whitfield 2024). This thesis sheds light on underdocumented practices and acts as an accessible source of reference for the community, and readers interested in our practices.

Kinkead, Simon (Université Laval)

### **Face à l'émergence des intimités artificielles, quels défis pour la résurgence des relations interhumains?**

Mon projet de maîtrise s'intéresse aux communautés en ligne d'adeptes de partenaires artificiels, soit des chatbots propulsés par l'IA et des love dolls. Par une ethnographie en ligne combinant observation participante et entretiens semi-dirigés, j'interroge comment ces relations sont perçues par les personnes qui les vivent, et ce que ces perceptions révèlent sur les conceptions occidentales modernes de l'amour, de l'intimité et de la corporéité. Dans le cadre de cette communication, je propose d'aborder la crise de la solitude et du lien social à partir de mes observations sur le terrain et des récits des participants à ma recherche. Après une brève présentation de mon projet, j'exposerai comment les personnes et les communautés rencontrées se positionnent par rapport à ce qu'Eva Illouz nomme l'« économie du désir », en montrant comment le recours aux partenaires artificiels cristallise certaines tensions entre idéaux romantiques et individualisme néolibéral. L'objectif de cette communication est de soulever des questions sur les défis posés par la crise actuelle du lien social et de montrer en quoi les intimités artificielles constituent un prisme privilégié pour comprendre ces enjeux. En mettant en lumière la diversité des expériences, je mettrai en évidence les enchevêtrements entre individualisation, solitude et désir de connexion humaine inhérents à ces relations, qui viennent bousculer les imaginaires relationnels au sein des sociétés occidentales.

Kosteniuk, Savannah (University of British Columbia Okanagan)

### **Resurgence and Repair: Sustaining Solidarity and Constellations of Care on Treaty Four Territory**

Amidst the local manifestations of settler colonialism and racial capitalism on Treaty 4 Territory, grassroots organizations in oskana kâ-asastêki (Regina, Saskatchewan) find ways to care for community members, especially those disproportionately experiencing the interlocking housing and food insecurity crises, through cooking and redistributing food and raising consciousness through gathering, dancing, and art-making. Drawing from ongoing collaboration with two organizations led by Indigenous women and femmes, this paper explores resurgent Indigenous matriarchal initiatives and the grounding they provide for anticolonial solidarities that exceed the terms of colonial, capitalist, and recognition-based politics. Engaging Indigenous and Black feminist literatures on care and using an applied anthropological and autoethnographic lens, I consider the gendered and racialized dimensions of care work in grassroots spaces and how these organizations and their members address inequities and harm from state institutions and actors, as well as from actors in leftist and progressive spaces. Further, arguing that networks of care are nurtured and maintained through forms of repair, I think through repair, not as something the state can offer through recognition politics or a nationalist project of reconciliation, but as a “both hopeful and unstable” (Pieprzak 2024, 25) practice, rooted in insurgent and resurgent knowledge, necessary to sustain solidarity and constellations of care.

Kott, Halle (Concordia University)

### **Disobedient Bodies: Disability as Method in an Ethnography of Menstruating Athletes**

Traditional ethnographic fieldwork is often incompatible with the realities of disabled researchers. The anthropological model assumes a normate bodymind; disability is an object of study that is distinct from the anthropologist. Anthropologists have begun to consider the ways disability expertise (Hartblay, 2020) can generate adaptations with theorists like Ackerman (2025) and Wolf-Meyer and Friedner (2022) asking what methodological innovations happen when we allow disability to create friction in anthropology. Confronting anxieties about my research, I examine how the myth of the intrepid anthropologist reinforces the exclusion of disabled anthropologists. Through a combination of reflexive analysis of my experience as a disabled anthropologist and my research on the experiences of menstruating athletes, I argue that there is a commonality between the embodied experience of disabled people and athletes. I reframed my disability as a productive force and found that by attending to my positionality as a disabled anthropologist, I am able to notice how the

ideals which structured my interactions with my body, similarly affected my participants. Though disability and athletics are not mutually exclusive categories, I use my personal reflections to consider the ways menstruating athletes and disabled people are harmed both by the expectation of having stable, productive bodies.

Larouche, Catherine (Université Laval)

### **Contested Welfare in India: Minority Aid Initiatives in a Majoritarian State**

Volunteer-led humanitarian initiatives operating outside the formal aid and development sector often maintain ambiguous and shifting relationships with the state. In some settings, governments praise such forms of “citizen aid”, acknowledging their role in filling welfare gaps resulting from neoliberal reforms and the erosion of public services. Yet state support is far from guaranteed. Grassroots humanitarian and welfare efforts can be ignored, constrained, or distrusted, especially when they originate from marginalized populations, including minority or non-native groups. Drawing on research on diverse welfare and humanitarian initiatives carried out by members of the Muslim minority in India, this paper examines these fraught dynamics between state and non-state actors in an increasingly Hindu nationalist political environment. It shows how Muslim volunteers navigate expanding state surveillance, heightened financial and administrative scrutiny, and at times tense encounters with states representatives. By tracing volunteers’ trajectories of social engagement, the communities their relief work seeks to support, and the strategies they employ to portray themselves as “exceptional citizens,” the paper highlights how acts of aid and care foster not only a sense of communal belonging but also the development of political agency. It shows how volunteers articulate alternative visions of citizenship and forms of nationalism that challenge majoritarian norms.

Lefort, Audrey (University of Saskatchewan)

### **Coal Mining in the Canadian Rocky Mountains: Practicing Caretaking through Iyethka Traditional Protocols**

I will present the ethnographic methods and findings from a community-based project with Stoney Nakoda Nations that addresses the Alberta UPC Government’s decision to open the Eastern Slopes of the Rocky Mountains to coal mining. The project aims to understand how leaching of selenium and nickel toxins from coal mines could impact food security and traditional land-based practices for community members. I conducted participant observation and interviews while accompanying Iyethka Elders and Knowledge Holders from the Bighorn Reserve to generational ancestral and healing areas during the summer of 2025. I witnessed their reciprocal stewardship with agentic Other Beings who gift their caretakers with healing, protection, and connection, which has been central to resistance against colonial and patriarchal oppression. Iyethka people have addressed resource extraction, tourism impacts, and wildlife illness through braided knowledge collaborations that recognize harvest as a political activity necessary for nurturing relationships. The complexity and sacredness of place-based knowledge recognize the risks of contamination as a threat to youth engagement in traditional protocol, language, and oral history. Consequently, government and coal industry representatives must acknowledge how extractive consultation practices and limited quantitative environmental evaluation disrespects Indigenous sovereignty in protecting and preserving their home.

Lewis, Patrick (Concordia University)

### **The Paradigmaticization of Indexical Contrasts and Political Differentiation in Public Discourse**

This paper describes how a salient indexical contrast in contemporary Turkey and Kurdistan between different pronunciations of the acronym PKK (Kurdistan Workers' Party) has undergone a social process of paradigmaticization: i.e., it has become the basis for a regular, productive, and widely-deployed linguistic model by which speakers can, within certain constraints, signal a stance toward or judgement about any political party, organization, or group. Drawing on media archives, this paper traces the emergence of this contrast from the start of the PKK insurgency in the mid-1980s up until the present. Simultaneously, it describes how this indexical contrast was reproduced, contested, and reinterpreted by various social actors in different contexts, and in the process, emerged as a socially generalized and descriptively generalizable linguistic paradigm. I analyze this example as a special case of a more common sociolinguistic phenomenon wherein indexical meanings are embedded in contrasting forms, or shibboleths, and I reflect on the wider effects that the paradigmaticization of this contrast is having on an expanding, evolving “indexical order” (Silverstein 2003) from which it derives its

meanings in different social contexts.

Silverstein, M. (2003). Indexical order and the dialectics of sociolinguistic life. *Language & communication*, 23(3-4), 193-229.

Li, Fabiana (University of Manitoba) and Rossio Motta Ochoa (Université de Montréal)

### **Metabolic Extractivism: Governing Nourishment in an Age of Extraction**

This presentation develops the concept of metabolic extractivism to examine how extractive logics extend beyond land, minerals, and labor into the intimate biological processes that sustain life. Drawing on research in Indigenous Aymara communities in the Peruvian highlands, it explores how state-led anemia prevention programs transform nourishment into a site of governance, moral regulation, and extraction. Public health interventions aimed at reducing childhood anemia rely on standardized biomedical metrics—particularly hemoglobin levels—that abstract metabolism from its relational, ecological and historical contexts. In doing so, they render Indigenous bodies simultaneously deficient, governable, and responsible for national futures of productivity and development. Building on and extending debates on metabolic (in)justice, we argue that anemia programs enact a form of metabolic extractivism by converting complex practices of eating, feeding and caring into measurable biological outputs while ignoring the broader extractive systems that shape nutritional precarity. These include mining economies, global quinoa markets, agrarian transformations, and enduring colonial hierarchies that deplete local resources while demanding metabolic compliance from rural families, especially women. Metabolic extractivism privileges biochemical indicators over Indigenous understandings of being well nourished (*alimentarse bien*) through relations of reciprocity, care, and connection to land.

Lohmann, Roger Ivar (Trent University)

### **Finding Ourselves beyond Anthropocentrism in Whiffs of Interspecies Enculturated Dogs' Perspectives**

Human–animal identification recurs cross-culturally in forms as diverse as totemism and deep ecology. Cross-species fellow feeling can be tapped to transcend anthropocentric illusions that humankind and culture are separate from other components of nature. Some are suited to anthropological investigation and theory. I found the dogs skittish and skinny in some New Guinea societies and friendly and plump in others. Canine actions and understandings are culturally variable: pets learn tricks, livestock grow dull, and working dogs learn skills. Dogs and humans make up an associated pair comprising multitudes of culturally distinctive and dynamic multispecies societies in which interspecies cultural forms arise in dog-and-human engagements, altering customs, bodies, and ecological contexts of both species. Anthropological forms of observation, direct communication, and participant-observation have taught us much about the emic points of view of culturally different peoples. Adapting these methods to the study of dogs in distinctive human–canine interspecies cultures can reveal diverse interspecies enculturated canine perspectives. Just as we have learned to understand humankind more completely through accessing, comparing, and analyzing diverse emic perspectives in humans, we can achieve greater understanding humans as components of more inclusive multispecies entities through accessing, comparing, and analyzing diverse emic enculturated perspectives in dogs.

Lu, Lukey (University of Toronto)

### **Something But Not Quite: 'Good Interview?', Paradox, and Affective Ethics**

This is an experimental ethnographic project about Anthropology itself. From a special position as an undergrad ethnographer, I examine the 'naive' question "What makes a good interview?" to explore researcher-informant relationships in ethnographic interviews. I argue that the ethnographic interview relationship is shaped by individualistic modes of living under Western modernity, yet ethnographic fieldwork has the potential to challenge such hegemony through its relational knowledge production. When such an intersubjective nature collides with individualism, the paradoxical sense of "something but not quite" emerges when we conceptualize researcher-informant relationships: it feels like certain normalized forms (e.g., friendship), but it is always in this process of becoming. Thus, I highlight the paradoxical nature of the ethnographic interview and its reliance on such a paradox to be 'good'. Since this paradox is about relationality, it then is also about "ethics in the field".

Rather than defining what a “good interview” is, I focus on the affective reality attached to the action and judgment of the “good interview”: “good” contains a sensational experience of pleasure rather than just an ethical judgment. In doing so, I open up the ethnographic approach to “ethics” (ethical life) beyond speech and acts, which further gesturing toward the possibility of researching intangible, dynamic, and abstract topics in anthropology through a relational and entanglement focus.

Macip, Ricardo F. (Benemérita Universidad Autónoma de Puebla)

### **Back to normal: Marxism and Anthropology in the “short count” (1989-2020)**

Unlike common perceptions, Marxism in anthropology never “went away” nor got “obsolete”, neither is making a “coming back”. There was certainly the interest to persuade about that in programs and research centers in the West and its clienteles, some of which eagerly adopted this catechism. What changed is that the tales that were produced and distributed to be consumed as a substitute for analysis (transition towards democracy, free-market and rule of law) became untenable after close to fifty years (starting at its earliest circa 1973). To track the origins and channels of propaganda is not difficult, yet what I am interested is about the impossibility to force reality to comply with the multicultural neoliberalism of cosmopolitan globalist from 1991 to its debacle in 2020 and its aftermath. Confronting the collapse of the politico ideological justification for “third-wayers” for plunder, and the emergence of a renewed multipolar world order, I will discuss the relevance of contemporary Marxist anthropology during these hard years and its possibilities in future research. I will do that thorough the work of colleagues and mine identifying what I consider to be key debates.

Mantei, Meighan (Carleton University)

### **Moving In and Out of Belonging as a Pathway for Healing**

Drawing from ethnographic fieldwork in rural southeast Saskatchewan, this paper explores how, at times, rural Indigenous girls on the prairies move in and out of belonging with their families, their communities and their social institutions as a pathway towards their own healing. Answering Eve Tuck’s (2009) appeal to move beyond damage-centred research to document “not only the painful elements of social realities but also the wisdom and hope” (p. 416), this wok focuses on healing as a way Indigenous girls are navigating the gendered scripts of rural girlhood, including the racism and sexism they experience in the enduring systems of colonialism and patriarchy that exist in the settler context of rural Saskatchewan. Girls engage practices of healing, alongside the work of presencing and acts of resurgence, to maneuver through the issues of un-belonging and dis-connection that they experience within the social and cultural contexts of their lives. Healing can become an act of resistance that opens pathways for the creation of self determined lives that exist within wider kinscapes of support and care. Although rural Indigenous girls’ acts of healing are multiple, fluid and, at times, contradictory, they remain embedded in their relationships with the land, their circles of care with human and more-than-human others, and with their culture.

McAllister, Karen (Saint Mary's University)

### **Contradictions and collaborations between local, scientific, and planning knowledge(s) in rice research and varietal conservation in highland Laos**

Highland Laos is renowned for its diversity of glutenous rice varieties. This has evolved dynamically through intentional selection by generations of farmers according to socio-cultural preferences, ecological change, predation by animals and pests, and competition with other plants. Different rice varieties are perceived as markers of ethnic difference, while rice and rice landscapes are understood to have agency and are embedded within more-than-human social relations. Scientists perceive traditional rice varieties materially, as part of a global commons of seeds important for food security. The International Rice Research Institute (IRRI) conserves over 13,500 Lao rice varieties ex situ in its gene bank, while the cultural landscapes within which rice diversity is created in situ by farmers are undermined by projects and policies that restrict swidden cultivation, promote cash crops, undermine customary land rights, and encourage foreign investment. IRRI has collaborated with Lao scientists to combine local and scientific knowledge to identify and distribute traditional rice varieties suitable for intensifying upland agriculture, while the Lao state seeks to eliminate the cultivation of upland rice. Based on

ethnographic and development research, this paper examines the contractions and collaborations between traditional, scientific, and planning knowledge(s) in rice research, agrobiodiversity conservation, and policies for agricultural ‘modernization’ in the Lao uplands.

McElgunn, Hannah (Queen's University)

### **Renaming "Indian Road" and the Problem of Genericization**

In 2025, Kingston City Council voted to change the name of Indian Road, a residential street in the Strathcona Park neighbourhood. Numerous residents of the Southeastern Ontario city were in favour of changing this public street sign, but many were also opposed. Among those who opposed the change, some residents asserted that the term “Indian” was not considered derogatory at the time the street was named, in the 1950s, while also questioning who gets to be the arbiter of what is appropriate and what is pejorative. I ask what can be learned about this issue of renaming when approached from a semiotic perspective, rather than an ethnographic perspective. In a neighbourhood of streets named for specific individuals, those that reflect Indigenous identity or practices are notable for their vagueness and generality. Drawing on recent linguistic anthropological work on generics (Zuckerman 2021, MacLochlainn 2022), I suggest that viewing Indian Road through the lens of genericization provides a new way to understand the ongoing politics of public renaming in settler states.

McGee, Nicolas (McGill University)

### **“Only those who have lived life here know what it means to be a member of the Great Tribe”: Settler colonial appropriation of Indigenous spirituality and subsequent secularization at a sleepaway camp for children with type 1 diabetes**

Drawing from my time as an anthropologist and camp counselor at a sleepaway summer camp for children with type 1 diabetes (T1D) in rural Quebec, this paper discusses the camp’s evolving relation to a constructed Indigeneity and Indigenous spirituality. For most of the camp’s six-decade history, it drew heavily from Indigenous imagery – without dialogue with actually existing Indigenous communities – to construct its identity as a magical, spiritual, welcoming space of belonging for those living with T1D. I contrast my prior experience of attending this camp as a T1D child, when it was enmeshed in these imaginaries, with the situation I found during my fieldwork 15 years later: a campsite at the end of a ‘secularization’ process, determined to distance itself from elements of its past. I critically examine the settler colonial fascination with a particular notion of Indigenous spirituality and contextualize this appropriation within the history of summer camps as constructed spaces of nature for children. I discuss the specific form and function of this imagined spirituality at a camp for T1D children, in which it was deployed as welcoming of diabetic bodily difference. I close by exploring the uncertainty felt by both staff and campers alike toward the new lack of spirituality in the camp space, as longstanding traditions are maintained without the fabricated Indigeneity which had long given them life.

McKinney, Sierra (Université de Montréal)

### **Asking the difficult questions: Examining the Anthropological Limitations of Museum Visitor Data**

When set amongst the challenges of funding cuts, time constraints, and a general lack of resources, the limitations of the visitor data collected at Canadian museums and heritage sites is completely understandable. The result, however, is that the data and conclusions derived from these evaluation methodologies do not necessarily display the full breadth of visitor experience. For museums to continue serve their communities social needs and challenge their own roots as colonial institutions, it is critical that museums ask the difficult questions. This talk will examine what questions are being left off visitor surveys, why this may be the case, and the implications this has for the sector.

McLeod, Anja (University of New Brunswick)

### **Meanings of care in times of crisis: community-based doulas in Nova Scotia**

Community-based doulas provide non-clinical, physical, emotional, and informational support to people through reproductive experiences at low or no cost. Scholarship relating to doulas clearly demonstrates the correspondence between a doula's presence in labor and positive health outcomes. Evidence of improved health outcomes specifically for marginalized groups is used to advocate for the incorporation of community-based doulas into the mainstream health care system. However, in a qualitative study with fifteen community-based doulas across Nova Scotia, participants were not interested in working within the mainstream health care system. They seek to support birthing people to feel empowered, and "bear witness" to people navigating intersecting systems of oppression, including capitalism, colonialism, carcerality and heteropatriarchy. As demand and institutional support for community-based doula programs appears to be growing in response to persistent maternal health disparities in North America, community-based doulas in Nova Scotia emphasize the importance of remaining outside of capitalist, colonial, carceral and heteropatriarchal systems to remain aligned with a sense of radical care.

Moore, Patrick (University of British Columbia)

### **The Resurgence of Kaska Language in Contemporary Domains: Emerging Vitalities and Indigenous Futurities**

In recent years Dene Zǎgé', or Dene K'éh, the Kaska language, has seen expanded use in contemporary domains that include prayers, hockey play-by-play broadcasts, songs, and even yoga. While there is a continuing emphasis on traditional activities, including hunting, fishing, hide tanning, and hand games, the expanded use of the language in innovative contexts has coincided with the emergence of new speakers with advanced competency. Barbra Meek's well-known 2010 ethnography of Kaska language revitalization efforts, *We Are Our Language*, reported a disjuncture in which community members verbally endorsed the language, but increasingly viewed it as the language of older people. In actuality increasing "emergent vitalities" (Perley 2011) have led to increased language competency among a small cohort of adult Kaska language learners (Moore and Volfova 2026), who use Kaska language in new domains and through both print and digital media. This paper charts the ways that the resurgent forms of Kaska language use encompass Silverstein's "total linguistic fact" (1985), including language ideologies, innovative deployments of Kaska language structure, and contemporary language use. In the Kaska case emergent vitalities are facilitating ideologies of Indigenous futurities (Hunt 2018, Ulturgasheva 2026) in which the Kaska language is viewed and acted upon as an essential right of present and future generations.

Mortiz, Sarah C. (Thompson Rivers University), Christine Jamieson (Concordia University) and Neha Singh (University of British Columbia)

### **Resurgent Currents and Flows: Tracing Ontological Diversity, Confluences and Lineages across Three Rivers in the Pacific Northwest**

Rivers inhabit a liminal and reciprocal space, one that is at the same time geographically bounded, yet social metaphorically transcendent, physically shifting, and culturally malleable. Based on long-term ethnographic research and alliance across Coast and Interior Salish waters, we offer a collaborative contribution as historiographic, sensorial and multi-ontological conversation. We comparatively re-examine our own convergent and divergent Indigenous and settler understandings, lineages and affective responses to tracing the Fraser, Thompson and Nicola Rivers' frequently confluent yet fractured courses and social histories. We employ earlier pertinent Boasian, Salishan, colonial and genealogical insights that are central to our own growing ethnographically-informed living repositories that include a burgeoning multilingual and interactive Salishan oral history atlas. We center shared riverine travel, vernacular, art and writing. We examine conceptualisations of 'wild(ness)', forgotten and neglected places and confluences. In a responsive topography of difference, inspired in part by a patchy anthropocene, we affectively mobilize rivers-as-relationships, land speaking and realms of the semiotic and the symbolic. We offer these understandings as resurgent interventions to industrial and statist ontologies and epistemologies that maintain ethnocentric perspectives on human-river relationships that deny pluralist jurisdictions and a more-than-human livable world.

Mounier, Sandrine (Institut canadien de recherche sur les minorités linguistiques)

## **Événements culturels et transmission en milieu minoritaire: expériences de femmes en francophonie canadienne et au Congrès mondial acadien 2024**

La transmission ethnoculturelle a traditionnellement reposé sur les femmes, notamment dans les communautés francophones minoritaires au Canada, tant dans la sphère familiale que communautaire. Elle s'inscrit aujourd'hui dans une francophonie aux origines diversifiées et dans un contexte institutionnel valorisant des héritages pluriels. Dispositif de mise en récit culturelle, le Congrès mondial acadien (CMA) constitue un terrain pertinent pour interroger les dynamiques de transmission en milieu minoritaire. Cette communication présente les résultats d'une étude qualitative menée auprès de 24 femmes d'expression française ayant participé au CMA 2024 : 12 d'origine canadienne-française ou acadienne, 12 issues de l'immigration, 8 s'identifiant aux minorités visibles, 8 n'ayant pas le français comme langue maternelle et 12 mères. En mobilisant une approche intersectionnelle et matérialiste, l'analyse explore leur expérience de reproduction ethnoculturelle en tenant compte de la diversité interne de la francophonie canadienne. Quelle importance accordent-elles à la transmission de leur identité culturelle et de l'héritage francophone ? Quelles difficultés surgissent lorsque leurs ressources sont limitées ? Comment perçoivent-elles la contribution du CMA à la connaissance de l'identité acadienne et de la francophonie canadienne chez les jeunes ? La communication met en lumière le rôle d'événements culturels d'envergure dans les dynamiques de transmission en contexte minoritaire.

Mula, Tristan (University of Alberta)

### **Technological Constraints in the Analysis of Burned Skeletal Trauma**

Forensic analysis of burnt skeletal trauma requires high-resolution imaging, precise measurement tools, and stable visualization platforms to allow for repeatable and defensible interpretation. Yet, many academic institutions and smaller laboratories lack access to advanced imaging infrastructure. This poster examines the limitations encountered during a controlled experimental study investigating kerf mark preservation in carbonized and calcined bone. The project assesses the diagnostic integrity of kerf rim width, floor width, and depth following burning. Imaging was conducted using a Keyence VHX digital microscope under multiple illumination modes. While the system provides flexible lighting and magnification, limitations emerged in monitor resolution, depth-composition capability, and comparative visualization across burn stages. These constraints introduce variability in repeatability and inter-observer consistency. In burned bone, where shrinkage, warping, and surface crystallinity already obscure morphology, technological limitations compound interpretive uncertainty. This poster does not critique individual instrumentation but highlights the broader infrastructural gap between forensic best-practice standards and the technological realities of many university-based research settings. By documenting these constraints, this study encourages transparent reporting of equipment limitations and calls for increased investment in accessible forensic imaging infrastructure.

Muller, Megan (University of British Columbia)

### **Infrastructures of Care: The Dialectic of Moral Economy and Ethical Regimes in Settler Colonial Health Systems**

This paper examines the dialectic between moral economies and ethical regimes in the organization of health care within settler colonial contexts. Drawing on long-term collaborative research with Nuuchahnulth Nations on the west coast of Canada, I argue that care is not only an ethical aspiration but an infrastructural formation through which values about responsibility, urgency, deservingness, and risk become sedimented into clinical protocols, funding formulas, and policy metrics. I explore how ethical regimes acquire "hardness" through repetition and alignment, stabilizing colonial hierarchies within systems that appear neutral and technical. Across sites including emergency response, clinical triage, and remoteness classifications, I trace how colonial moral hierarchies are reproduced through the routinization of care. Yet these infrastructures remain contingent: because they depend on everyday enactment, they are open to negotiation. Attending to this dialectic reveals both how inequities endure and how they may be reworked through relational accountability, collective care, and co-productive intervention. By centering the infrastructures through which care becomes routinized, this paper contributes to the panel's broader argument: resurgence is not only political but infrastructural as it emerges through everyday practices that contest how care is valued, organized, and made possible.

Mykolenko, Anastasiia (Université de Montréal)

### **Humanitarian Infrastructure from Below: Ukrainian Displacement at the Polish Border**

Drawing on eighteen months of ethnographic fieldwork at the Polish-Ukrainian border (2022–2024), this paper examines how grassroots actors built a functioning system of social protection for displaced Ukrainians in the absence of adequate institutional response. Although the EU's Temporary Protection Directive granted Ukrainians legal status, the welfare infrastructure to support millions of newly displaced people did not materialize at the speed or scale required in early spring 2022. Volunteers, diaspora organizations, migrant-led networks, and improvised shelters filled this gap, providing housing, food, transport, information, and onward migration support through distributed, self-organized coordination. Over time, these arrangements produced their own hierarchies, economies, and forms of belonging, as well as their own exclusions, particularly affecting Roma communities. The paper traces how this infrastructure emerged, professionalized, and dissolved, asking what grassroots humanitarian response reveals about the possibilities and limits of social protection organized outside the state.

Nemeth, Mia (University of Saskatchewan) and Clint Westman (University of Saskatchewan)

### **Opportunities for Community, Collaboration, and Coexistence in the Sturgeon River Plains Bison Herd's Stewardship.**

Diverse notions of conservation, wildness, and multispecies relationality influence the Sturgeon River plains bison herd's (SRPBH) stewardship. Inhabiting the southwest corner of Prince Albert National Park, the SRPBH is one of only two wild, unfenced plains bison herds within this species' original Canadian range. Ecologically and biologically, the SRPBH meets unique criteria pertaining to wildness, reinforcing its keystone role while connecting it to conservation discourse. Also, many Indigenous Peoples express that the SRPBH reflects identity, cultural revitalization, community health, and connection to land. Other participants express support for the herd's presence and stewardship, referencing the value of land-based experiences, remote landscapes, and continuity of this iconic species. However, the SRPBH's seasonal foraging damages agricultural lands, resulting in tension between conservation strategies and community realities. Despite mitigation efforts, problems persist, causing some landowners to enable Indigenous bison harvesting to reduce property impacts. While harvesting is valued for traditional continuity and food sovereignty, it remains controversial due to the herd's uncertain future. In-depth interviews, participant observation, and a survey were used to record how these diverse perceptions influence the SRPBH's future. This study aims to amplify divergent voices, analyze human-wildlife coexistence strategies, and inform future SRPBH co-management planning.

Nguyen, Megan (McMaster University)

### **No Pain, No Gain: Risk and Care in University Sports**

As sporting industries continue to grow amidst increasing commercialization, so too do the social, economic, and political stakes of sporting success and failure. Subsequently, athletes and their support staff will only become more vulnerable to the bureaucratic power structures and institutional forms of feigned care that not only rely on their labour to operate but also seek to redefine the boundaries of health and 'acceptable' risk-taking in their pursuit of profit. My ethnographic fieldwork alongside a Canadian university's sports performance team (i.e., sports medicine staff, athletic trainers, strength and conditioning coaches) illustrates how amateur sporting structures can inflict and reproduce harm among student-athletes and staff alike. However, through genuine acts of care, solidarity, and witness, the sports performance team resisted and challenged the normalization of pain, injury, and risk-taking; reproduction of self-responsibilization and care-seeking stigmas;

and institutional commodification of athletes. By articulating these diverse acts of refusal and care that emerge within such commercial systems, this research adds nuance to narratives of risk and harm in sports. Moreover, this research will demonstrate how anthropology can vitally highlight the individual and collective forms of resistance and resilience that are central to the construction of safer and more inclusive sports amidst continued commercialization.

Norie, Alana (Thompson Rivers University)

### **(Re)awakening Our Own Stories**

The vital role of storytelling, relational agency and co-creation with the land for 2-spirit, queer and trans youth and their kin can come to be spoken with-in the context of land-based (un)programming. “(Re)awakening Our Own Stories” aims to map both stories and storied artifacts to (re)assert vital relationships between queer youth, mentors and the land as the central pedagogy for land-based (un)programming. This study brings into critical conversation and co-creation 15 people intimately connected to land-based (un)programming for 2-spirit, queer or trans youth. Through community and art-based methods, mentors, allies and youth are partnered with and interviewed by way of unstructured interview techniques and the co-creation of a Research Ecosystem. Bringing to fruition unheard, often nascent stories; the trans youth who swims for the first time in years; a mentor witnessing a youth articulating their future; the collective celebration of a youth’s agency; or the land cradling communities in their good work. This study will reveal a deep storied, and embodied (re)telling of the 2-spirit, queer and trans youth, mentors and their kins’ relationships to land-based (un)programming that fruitfully translates into a invitation to educators, academics and community facilitators to queer their individual and collective practices, while concurrently celebrating the joy, belonging and resistance of the grassroots (un)programming envisioned and cared for by research partners.

Oehler, Alex (University of Regina)

### **Anthropology and Persecuted Collaborators: ‘Nothing About Us Without Us’ in an Era of Repression**

Many communities with whom we work as anthropologists are currently under severe political pressure. What is our responsibility to individuals forced to flee because they are repressed or face a high risk of persecution? On the example of ethnographic research in Russia, this poster presents an attempt to network and to mobilize conversation and action in the Canadian anthropology community. It summarizes core concerns and offers suggestions for emerging discussions.

Pacheco-Gómez, Christian (El Colegio de la Frontera Norte)

### **Accumulated violence in Mexican migrants’ stories of deportation**

Anthropological investigations have employed the concept of necropolitics to document the violent experiences that Mexican deportees endure in Mexico’s border cities. These analyses have traced the U.S. and Mexican states’ exercise of legitimate violence as the main factor that makes Mexican migrants vulnerable to suffering dire conditions of return while being subjected to deportation processes. This perspective has set the deportation question as a manifestation of the vulnerability Mexican migrants undergo as state subjects without considering the role that their class position plays in their trajectories. This paper proposes to understand the deportees’ states of suffering in deportation situations not only as a byproduct of the state apparatuses’ exercise of violence, but also as a class experience. This paper argues that Marx’s theorization of what he labeled as relative surplus populations can provide an integral frame to illustrate the process by which these groups have tended to accumulate different forms of structural misery. This paper addresses the question of violence not only as an effect of the political vulnerability Mexican deportees endure because of their migrant status, but also as a class experience deeply connected to the conditions they reproduce as a superfluous workforce in the regional economic bloc.

Parent, Simon (Concordia University)

### **Capital Strike and Structural Extortion: Soy Rent, Dollar Dependence, and Class Power in Argentina**

This paper reinterprets the 2008 Argentine agricultural lockout as a decisive struggle within the ruling bloc that reshaped class alliances and reorganized antagonisms around the appropriation of soy rent. While framed as a dispute over sliding export taxes, the conflict exposed a deeper political economy in which control over soy exports functions as leverage over the state itself. Export taxes on soy were central to financing Kirchnerist redistribution, subsidizing domestic industry, and sustaining a consumption-led model in the wake of the 2001 crisis. In a peripheral economy dependent on dollar inflows, the agro-export sector's capacity to withhold grain sales, delay dollar liquidation, and speculate on devaluation constitutes an extortive practice: by restricting the supply of foreign currency, it can discipline fiscal policy, destabilize exchange rates, and pressure governments into favorable regulatory concessions. Crucially, export taxes have persisted—even under the ultra-liberal government of Javier Milei—demonstrating that the capture of soy rent is not a partisan deviation, but a structural necessity imposed by Argentina's position in the global monetary hierarchy. The 2008 conflict thus illuminates how struggles over rent coexist with, and ultimately reinforce, the uncontested expansion of extractivist agriculture.

Patouma, Judith (Université Sainte-Anne)

### **Raconter en Acadie : l'Espace Parole comme lieu de résurgence relationnelle à Clare**

Cette communication s'inscrit dans une anthropologie de la relation, qui considère le conte non comme un objet figé, mais comme une pratique sociale située et performative. Elle s'appuie sur une expérience menée au Congrès mondial acadien 2024, où la Société acadienne de Clare a créé un Espace Parole : un lieu d'écoute, de narration et de rencontre favorisant interaction et coprésence. À partir de cet espace, la communication explore comment le fait de raconter contribue à la vitalité culturelle acadienne et francophone en contexte minoritaire. Plutôt que de viser la seule conservation patrimoniale, l'analyse s'intéresse aux effets relationnels de la narration : elle crée des liens entre individus, générations, langues, mémoires et territoires. L'Espace Parole devient un lieu où les cultures francophones se manifestent au présent, dans l'échange. La notion de résurgence permet de penser ces pratiques non comme un retour au passé, mais comme une réactivation transformée de l'oralité, inscrite dans des usages contemporains. Raconter devient un acte relationnel participant à la reconfiguration des appartenances et des imaginaires. Enfin, la communication propose de concevoir la vitalité culturelle non comme un état à préserver, mais comme une dynamique relationnelle façonnée par les conditions sociales, linguistiques et territoriales où circule la parole, éclairant le rôle des pratiques narratives dans le renforcement des communautés francophones minoritaires.

Paul, Pranto (Simon Fraser University)

### **Eco Prescription: A Model for Youth Leadership in Climate Action and Gender-Inclusive SRHR**

Since 2024, Eco Prescription has been dedicated to empowering youth and vulnerable women in addressing environmental challenges, primarily promoting youth-led leadership, community-based climate action, and initiatives related to SRHR. This abstract incorporates how a model like Eco Prescription can be used as informal educational methods in Canada by ensuring that the program remains impactful, culturally relevant, and accessible to all regions. In South Asia, Eco Prescription used Participatory Training, such as regional workshops, equipped young leaders with climate and SRHR knowledge and advocacy skills, prioritizing gender-inclusive strategies; Community-Based Action, such as tree planting campaigns, engaged South Asian youth in planting over 10000 trees, enhancing local resilience and ecological balance. The gender-focused leadership initiative adopted frameworks from the UNDP to empower young South Asian women in environmental advocacy, ensuring inclusivity and sustainability. The project highlights how youth-led and gender-inclusive climate and SRHR initiatives can tackle unique challenges, all while supporting global SDGs. The implications will emphasize the importance of incorporating youth leadership and gender equality into national and regional policies, ensuring alignment with UN priorities and facilitating sustainable development in Canada.

Pécout--Le Bras, Nathan (University of Ottawa)

### **A missing generation of cocoa planters? Biographies of land inheritors in the Cocoa Coast of Southern Bahia, Brazil**

In Southern Bahia, a renewed momentum of cocoa production has attracted pioneering cocoa planters and chocolate entrepreneurs. For many of them, planting cocoa means returning to a family farm. Through ethnographic accounts of the trajectories of these farmers-entrepreneurs, this paper highlights how such a reconversion jointly actualizes the nature of the cocoa economy as well as the values injected into such an endeavour. It further argues that this renewal of cocoa production in Southern Bahia fails to evade its own contradictions—notably the temporality of crisis that characterizes plantation spaces—as cocoa production stems from a colonial matrix of environmental devastation and transatlantic enslavement. As such, the capacity to relaunch the cocoa sector while disrupting the chocolate market is unevenly distributed between those whose parents and ancestors have worked and/or owned the land. In this perspective, this paper dives into the postcolonial territory of Southern Bahia whose inhabitants must navigate the remnant asymmetries of the plantation scene in order to ask who gets to harvest the fruits—both material and symbolic—of this growing domestic market.

Peters, Gwyn (York University)

### **Cosmetic Surgery and the Postpartum Body: Navigating Identity Formation in Motherhood**

Mommy makeovers, a set of cosmetic procedures aimed at restoring postpartum bodies to a pre-pregnancy state, have gained visibility in North America through social media and peer storytelling. Marketed as a way for women to “feel like themselves again,” common narratives position the post-surgery body as a site of transformation reflecting ideals of beauty and self-optimization. Drawing on multi-sited digital ethnography and semi-structured interviews, this paper engages digital infrastructures to examine how women publicly narrate and privately negotiate surgeries, tracing identity and cultural expectation across mediated and intimate spaces. Interlocutors framed surgery as a deeply personal decision oriented toward mental and physical wellbeing. Rather than emphasizing aesthetics, they framed procedures as restoring a sense of self and identity unsettled by pregnancy and caregiving. As a technology of the self, surgery emerges as a practice of relational self-making, reclaiming embodied authority within the conditions of motherhood, commercial medicine, and digital visibility. Digital self-representation and peer communities function as spaces of validation and comparison, shaping perceptions of legitimacy while enabling digitally mediated practices of belonging. By examining maternal embodiment within commercial and algorithmic infrastructures, this paper frames postpartum cosmetic surgery as a site of embodied resurgence and identity renewal.

Petersen, Capitu (Saint Mary's University)

### **Queering Identity: Multiple-Pronoun Use and Gender Expression**

Based on my undergraduate Honour's thesis, this poster would present my research on multiple-pronoun use. Multiple-pronoun use, or using more than one set of personal pronouns in conjunction (e.g. she/they, he/they) is becoming a more and more common practice, yet it has not previously been analyzed or explained in an academic context. Through an online anonymous survey and semi-structured interviews, this research answers how and why multiple pronouns are used, and how they are perceived and understood by both multiple-pronoun users and single-pronoun users in an English-speaking, Eastern Canadian context. Findings show that multiple pronouns act as an index of queerness, communicate fluidity of identity, and challenge traditional gender norms. Attitudes towards multiple pronouns varied from attachment to apathy, and from acceptance to disapproval. At the junction of language, gender, and identity, multiple pronouns are acting as a queering force that questions, challenges, and reimagines normative systems of gender attribution, pronoun use, and identity building.

Picco, Matteo (Université de Montréal)

### **Explorer la résurgence des pratiquants du street-skateboard à Montréal : comment les formes alternatives d'occupation de l'espace urbain permettent aux skaters de transformer les non-lieux en tiers-lieux au travers de l'anthropologie visuelle.**

Ma recherche porte sur l'occupation de l'espace urbain lors de compétition de skateboard organisées par des boutiques de skateboard à Montréal. Pour réaliser mon analyse, j'utiliserai comme exemples deux compétitions organisées par Exoplus en 2025 basées sur le concept de cash-for-tricks.

À travers cette affiche, je souhaite illustrer le processus d'occupation temporaire d'un espace public, le transformant ainsi d'un non-lieu à un tiers-lieu par processus de contre-culture. Premièrement, je propose un survol de ces concepts et de ces théories, en dialoguant Auger, Roberts, Ingold et Davis. Deuxièmement, je souhaite présenter des études de cas me permettant de mettre en pratique ces théories proposées, en plus d'illustrer clairement comment le processus de (ré)occupation urbaine prend place. Troisièmement, je présenterai des photographies de compétitions afin d'illustrer les enjeux et les problématiques liées à ces pratiques dans les espaces publiques. En effet, je souhaite souligner les aspects de contournement de l'ordre établi, qui sont ancrés dans la vie des skaters, en plus d'illustrer en parallèle la dimension communautaire de la pratique de ce sport. Enfin, mon projet me permettra de mettre en scène le caractère contestataire et performatif de la pratique du skateboard, qui favorise la résurgence d'une communauté entière fonctionnant à contre-courant des formes d'expression et d'action normatives.

Potter, Charlotte (University of Guelph)

### **Kina-Gego-Naabaadosin ('Everything is connected'): Local and Indigenous knowledge systems and food sovereignty in three First Nations' communities**

This paper investigates how Localized Indigenous knowledge systems (LIKS) are reproduced through three Anishinaabe First Nations food systems in northern Ontario: Red Rock Indian Band, Biinjitiwaabik Zaaging Anishinaabek, and Netmizaaggamig Nishnaabeg. Using Participatory Action Research and an embedded mixed-methods design, the study engaged over 180 participants through surveys, focus group discussions, and interviews. Analysis was informed by a conceptual framework combining autopoiesis, based in systems theory, with Indigenous relational systems thinking. Findings show that culture, worldviews, and Land interact to reproduce LIKS. Cultural practices of kinship, reciprocity, and intergenerational learning transmit knowledge, sustaining community autonomy and cultural resurgence. Indigenous worldviews, protocols and beliefs embed relational values within food systems, challenging the transactional logic of settler colonial food and governance structures. Land is both physical and relational, shaping food practices, meaning, and cognition. While LIKS persist despite settler colonial disruption, increased climatic, extractivist and market-based pressures are increasingly influencing the dynamics of their reproduction. By documenting vulnerability and resurgence, this paper shows how Indigenous-led food initiatives reassert relationships between culture, worldviews and Land to enable food sovereignty.

Rahman, Yamin (University of Guelph)

### **Resurgence After Repression: Everyday Resistance and Political Reimagination in Post-Hasina Bangladesh**

The fall of Sheikh Hasina's fifteen-year authoritarian regime in July 2024 marks a critical moment of political resurgence in Bangladesh. What began as student protests demanding quota reform erupted into a nationwide uprising that toppled a government sustained by systematic repression, enforced disappearances, and weaponized securitization rhetoric. Drawing on UN OHCHR fact-finding reports, I explore how resurgence manifests not merely as regime change, but through everyday practices of reclaiming voice, memory, and public space. The communications blackout during the uprising underscores how state control attempted to suppress collective action—yet paradoxically catalyzed transnational solidarity and alternative resistance networks. This paper interrogates tensions between state narratives of "secular democracy" and lived experiences of repression, asking: How do survivors of surveillance and censorship narrate their emergence from fear? How are grassroots counter-discourses reshaping national imagination? This work points toward my potential PhD project involving interviews with citizens, student dissidents, minority members, and Bangladeshi-Canadian diaspora in Toronto to explore how people negotiated belonging, citizenship, and dissent under authoritarian rule, and how these negotiations are shifting post-Hasina. This research contributes to anthropological understandings of political resurgence as contested processes of reimagining post-authoritarian futures.

Rasiulis, Nicolas (Vilnius University)

### **Pacifist Invasion as Counterpoint to Bellicose Invasion: Mongolian Reindeer Herd(er)s, Inverted Biosecurity, Resurgent Humanism, Natural Anthropology, and Ontologically Plural Geopolitics**

In northernmost Mongolia, Tengis-Shishged National Park prevents Duhas—cast as poachers while undergoing U.S. invasion via a Sister Park partnership—and their livestock (e.g. reindeer, horses, dogs) from accessing and using much of their territory. It is as if humanity were invasive, inherently destructive for nonhumans, and that it invaded the nature of livestock. This logic inverts traditional biosecurity, conditioning warification and militarization of conservation movements. Post-humanism has invaded anthropology and environmentalism(s), risking unintentional alienation of humanity from nonhumans by way of exceptionalist anti-‘human exceptionalism.’ Resurgently humanist ‘natural anthropology’ may help accomplish post-humanist goals while cultivating sensibilities that transcend ‘friends vs. enemies’ politics and militant self-debasement that have invaded altruistic thought and moral action. As indigenous or otherwise locally integral peoples are entangled in resurgently volatile and bellicose geopolitics, and as such peoples are increasingly recognized as sovereign while their sovereignty is generally excluded from geopolitical analyses and engagements, a natural anthropological disposition is poised to pacifically invade international relations studies and practices. With our interlocutors (human & nonhuman), we can draw geopolitics’ central scrums and collateral ricochets toward ontologically plural horizons of pluri-centric intersocietal peace and prosperity.

Reichardt, Elliott (Stanford University)

### **Killing the King's Caribou: Indigenous Futures, The Fight for Sovereignty and The White Man's Trapline**

This paper examines how struggles over woodland caribou protection in Dakelh territory become a concrete site where sovereignty, property, and Indigenous futures are negotiated. Drawing on ethnography in the Nak'al Bun region, interviews, and archival analysis, it traces how colonial land regimes both undermined and inadvertently preserved Dakelh authority. The 1926 registered trapline system translated Dakelh Keyoh—a kin-based territorial order grounded in sacred obligations—into narrow proprietary "hunting rights." This reduced Indigenous jurisdiction to usufruct under Crown sovereignty. Yet, these traplines preserved the spatial footprint of Keyoh and are now mobilized in court to evidence ongoing Indigenous governance. Through the life-history of a white trapper (Bernie) on the calving grounds of the endangered Wolverine caribou herd, I develop the concept of "killing the king's caribou" to describe the Crown's power to sacrifice habitats for industrial logging. Efforts by Dakelh leaders to co-register Bernie's trapline reveal the limits of liberal reconciliation: Bernie ultimately refuses to subject his property to Indigenous law. By layering wildlife, political, and legal maps, this paper shows how white traplines have become sites where Crown authority, Dakelh resurgence, and settler belonging are renegotiated. I conclude that just shared futures require settlers to accept Indigenous sovereignty as the ground of their own continued presence.

Resendes Medeiros, Matthew (Western University)

### **The Law Didn't Stick, but it May Still be Useful: Discourses of Rights and Disability Inclusionism in Southern Brazil**

“A lei não pegou” – “The law didn't stick”, and “A lei para o Inglês ver” – “A law for the English to see” are two common expressions used among Brazilians. These expressions highlight twofold: Firstly, they highlight a societal weight and focus placed on legal structures and decrees. Secondly, they highlight a sentiment of disconnect between the formal enactment of laws, and the appearance or enforcement of said laws in everyday life. Inclusionary laws (such as those that provide “preferential” treatment, seating, or access to those recognized as “disabled” or “autistic”), are often seen as ones that do not “stick” or are simply there for “aparência” (appearances). Although this may be framed by some as a reflection of the shortcomings of the State, this paper argues that these laws that do not “stick” still enable a legitimized avenue for self-advocacy and action among those labeled as “disabled”. Despite the seeming signs of resignation embedded in these expressions, I argue that the role, thought, and attention to law and “rights” in everyday life remain salient, as social work surrounding the dissemination and visibility of these discourses of laws and rights create affordances through which disabled individuals and their allies may not only seek resources, but so too contribute towards gradual social ideological changes surrounding disability and the personhood of those belonging to said categories.

Rivera, Francisco (University of Toronto)

### **A Surreal Place: Mining Extractivism and Poetic Imaginaries of Indigenous Past in the Atacama Desert**

Since the late nineteenth century, the Atacama Desert in Northern Chile has been a site of geopolitical tension, asymmetrical socioeconomic power, and mining extractivism, including by Canadian companies. Knowledge of its natural resources and cultural heritage was assembled by scientific expeditions, which contributed to its designation as a “desert”: a peripheral, empty, and arid space ready to be occupied, domesticated, and exploited. The irruption and expansion of capitalist extractivism created a particular idea of the desert landscape and reconfigured its socio-political contours. Anthropological expeditions and collectors of Indigenous artefacts actively participated in this "becoming desert" process. This paper discusses how the Atacama Desert is represented as an extractive territory. I propose the notion of "surrealistic landscapes" and draw on the surreal poetry and art collages of the Chilean-Canadian poet Ludwig Zeller, as well as the Chilean-Canadian anthropological expedition of 1987, to highlight the surrealistic condition of Atacama's archaeological sites and their artefacts, some of which are housed in Canadian museums. In the wake of the resurgence of extractivism in northern Chile – driven by lithium mining projects – and indigenous demands for the repatriation of their cultural heritage, it is worth remembering how the history of scientific knowledge in this region shaped and fed the anthropological imagination about the world's most arid desert.

Sanchez Balderas, A. Fabiola (University of Victoria)

### **Visual Storytelling and Community Based-Research: Mensäbäk Archaeological Project**

In this research project, I explore how visual narratives contribute to creating space for multivocal dialogue as an alternative form to present data analysis and research reports for a broader public beyond academy. This creative approach is an effective way to collaboratively interpret research findings and, at the same time, encourage cross-cultural understanding. The visual narrative is a research-creation process embedding investigation and art production, generating new questions and interpretations using multimedia to expand the reach of cultural research. In this collaborative production of visual narratives, the involvement of knowledge keepers from the community is a pivotal part of the process. This paper analyzes the process of research-creation and the forms it engages by applying a comic narrative to sustain community and stakeholders' engagement for the Mensäbäk Archaeological Project in Chiapas, Mexico. My aim is to use a co-creation approach to share stories from oral to visual, developing best practices emerging from collaborative research with participants. These graphic narratives foster knowledge sharing and synthesize learnings to advance a generation of better practices for researchers and the broader audiences.

Sanchez-Garcia, Arlene (Concordia University)

### **Reflections on Hope. A critique of hope in reproducing precarious labour**

In this paper, I examine the historical transformation of political hope to interrogate how ideas of the future are managed in precarious contexts. Following Ernst Bloch's proposition that hope can be learned, I ask: what type of hope is being learned and passed on by people with precarious, unstable jobs? By tracing the historical shifts from the promise of social mobility to the collapse of political alternatives, I explore how hope has been reconfigured as an ideological tool. Drawing on different ethnographic works (Mains 2012; Sider 2014; Pettit 2024; Thieme 2025), I argue how the state and capital capture the Blochian "Not-Yet" concept to sustain a cycle of unstable employment. In these contexts, hope functions not as a political tool that could challenge the status quo, but rather as a mechanism that seeks to normalize daily struggles. By contrasting the "precarious hope" (Parla 2019) of the 2000s with past ideas of alternative futures, I seek to move beyond liberal interpretations of hope as an individual coping strategy. Instead, I take hope as a material force that is currently captured to make precarious labour convincing and yet remains a necessary site for reclaiming different political projects.

Scott, Alexandra (York University)

### **Station Sketches: Discussions of Graffiti and Placemaking in Toronto's Subway System**

As part of a methodology focused, ethnographic research assignment, this presentation situates the infrastructure of the Toronto Transit Commission (TTC) subway line into conversations of power, space, and expression. As part of the course ANTH 3110: Acquiring Research Skills, I conducted a short period of fieldwork along Line 1 of Toronto's Subway System. In this fieldwork, practicing a series of methodologies such as photography, sketching, and collage work, allows for theoretical conversation to be made accessible and visualized in these spaces. Acts of graffiti carry functions beyond expression and serve to facilitate political displays that in turn shift the meaning of the space it occupies. The effect of graffiti lies not only in the assertion of various levels of self representation, but also in the altering of the space's meaning, and challenging the social rules enforced by infrastructure. Through this research project I look at the juxtaposing roles infrastructure plays in both framing the need for expression, as well as serving as a canvas for these displays.

Sewell, Simone (Dalhousie University)

### **Summer Friends: Chronic Illness, Time, and Friendship at a Paediatric Medical Camp**

How do conventional anthropological theories of friendship hold up within the context of a pediatric medical summer camp? In the summer of 2025, I undertook two months of fieldwork in a dual role as researcher and volunteer at Brigadoon Village, an Atlantic Canadian residential camp for children and youth living with chronic illness and other life challenges. My methods combined content analysis of staff training materials with sustained participant observation across the 2025 summer camp season. This presentation examines how friendship is produced, enacted, and valued within the temporal and relational intensities of camp life. Drawing on crip theory, I foreground disability and chronic illness as a generative social and political orientation that reshapes normative expectations of friendship, care, and interdependence. By applying Lefebvre's rhythmanalysis, I attend to the patterned tempos of camp to show how friendship emerges through shared embodied rhythms rather than solely through elective affinity. I argue that friendships at Brigadoon exceed dominant anthropological models premised on autonomy, choice, and durability. Instead, they are constituted through structured proximity, collective care practices, and time-bounded yet deeply meaningful relational encounters. Attending to these camp-based forms of friendship invites a rethinking of anthropological assumptions about relationality, dependence, and the social life of care.

Shulist, Sarah (Queen's University)

### **Speaking as/Speaking to: The Management of Multiple Audiences in Indigenous Identification**

Introducing oneself is a multifaceted semiotic act, in which speakers not only articulate a particular version of who they are, but also take a stance in relation to their audience(s). In a context of Indigenous resurgence and shifting meanings of identity categorizations, speakers' strategies for expressing and establishing themselves as Indigenous (either generally or as members of a specific nation/community) are meaningful sites of consideration. These self-identification practices manage the expression and interpretation of different linguistic forms that vary among audiences, speech purposes, and contexts. This paper will use the complex environment of Canadian parliaments to consider self-introductions as "Indigenous" speakers. Colonial practices and ideologies structure the way in which political oratory takes place, making these assertions of Indigenous presence highly visible and potent. In addition, these sites involve managing multiple audiences at once – both those immediately present and those invoked through media and written records of interactions and debates. Using the introductory remarks of self-identified Indigenous parliamentarians in the Canadian and Ontario parliaments, including some who have since had their claims to Indigenous identity questioned and challenged, I will illustrate how these linguistic practices construct both speaking persons and listening audiences.

Silva, Annabelle (McMaster University)

### **Onde Deus Fica: Maternity, Domesticity, and the Sacredness Beyond Text**

In many Portuguese households, o sagrado (the sacred) is sustained through the maternal, through the arrangement of objects and domestic rituals. For generations of working-class Portuguese, poverty and limited education restricted engagement with religious texts, especially for women. Consequently, sensory and material practices became the primary mode of religious engagement for mothers, allowing for o sagrado to be experienced within the domestic space. Through ritual and practice, a mãe ou a avó becomes the religious authority, creating a Catholicism experienced through the body and the home, transcending patriarchal, textual authority. Through exploring domestic engagement with o sagrado, this paper demonstrates how maternal figures reconstruct the sacred through unorthodox means. Ultimately, this paper utilizes an anthropological approach to devotional practices based on theories of domestic material and embodied religious practice, challenging the conventional transmission of religious identity. Through this paper, I urge a reconsideration of the inherent biases in previous analyses of religious authority: by placing focus on domestic space, we may begin to understand how religious practice can contribute to belonging and resilience. In the intimate, comforting space shaped by the Portuguese maternal figure, o sagrado is no longer a vague abstraction, but a protected reality, onde Deus fica (“where God stays”).

Smith, Joshua (University of Guelph)

### **Care by Contract: The Fractured Ethics of Therapeutic Community Life in a Colonial Carceral State**

Drawing on my experience as a program manager within a provincial prison's addictions-focused therapeutic community, this paper examines how carceral care is shaped—and often undermined—by outdated therapeutic models and the political economy of service delivery. BC Corrections continues to rely on a 1960s–70s therapeutic community framework rooted in George De Leon's work, even as contemporary approaches to trauma, relational healing, and Indigenous health have advanced. At the same time, the province contracts both therapeutic and Indigenous cultural programming to nonprofit organizations that frequently deliver only the bare minimum required by contract, directing resources toward organizational growth rather than meaningful care. Within this landscape, bureaucratic inertia, entrenched staff attitudes, and limited training further erode the program's stated commitments to safety, dignity, and rehabilitation. These tensions are especially visible in the institution's obligation to provide substantive Indigenous cultural practices for a population that is often over 30% Indigenous—practices that are routinely minimized or resisted. Through an anthropological lens, this paper traces how colonial logics, power relations, and contracting structures shape everyday therapeutic life, while calling for decolonial, culturally grounded, and contemporary approaches to care within provincial and national incarceration systems.

Sorge, Antonio (University of Toronto Scarborough)

### **Resurgence as Opportunity: Heritage, Self-Realization, and Speculative Futures in Contemporary Sicily**

This paper examines the economic and personal aspirations that drive narratives of resurgence and the revalorization of heritage in Sicily. Drawing on ethnographic observations of emerging cultural initiatives, I explore how “tradition” is reframed as an attractive domain for visitors and investors seeking authenticity and aspirational ways of life. Sicily's long history of emigration produced absences and transnational imaginaries that now fuel a renewed cultural appetite for the island, namely, as a place to experience heritage, landscape, and atmosphere. I argue that these resurgences are rarely disinterested: heritage is mobilized to attract capital, visitors, and new residents, often intertwined with real estate speculation in rural towns and broader cultural economies. At the same time, such initiatives enable forms of self-realization for their proponents, who position themselves as emerging figures of local significance.

Sperlich, Tobias (University of Regina) and Mel Hart (University of Regina), with Jesse Stueck (University of Regina) and Alexander Page (University of Regina)

### **Ledingham's Lens: Photographic Encounters across Time and Place**

In a world of hate-filled propaganda and deepfakes, honest photography remains an anchor for our shared humanity. Archival images not only offer a visual record of people and places, but are also ongoing testimonies of relationships, encounters, and engagements. This paper explores the 1965–1966 sabbatical photography by Saskatchewan biologist George F. Ledingham, whose travels through South Asia, the Middle East, and South

America produced a remarkable visual corpus at the intersection of biological exploration and the ethnographic gaze. Through close visual and contextual analysis, we understand Ledingham's photographs as an archive reflecting mid-century imaginaries of place, ecology, and human encounter. Debates on visibility, decolonization, and the ethics of representation allow us to understand these images not as static artefacts but as living interlocutors playing a vital role in restoring our capacity to recognize the connections we have with one another across time and place.

Steel, Bobi (McGill University)

### **The Case For Letting My Ethnography Burn: The Ethics of Care in Ethnographic Research**

In December 2025, in the fourth year of my PhD and halfway through twelve-months of fieldwork, I made the decision to drop my entire research project. This decision was due, in part, to the inertia of the bureaucratic process I was required to fulfil to meet the university's ethics requirements (which didn't align with my own ethnographic ethics) and also due to comments from community members who were concerned that the project could expose them to external criticism that may jeopardize the very future of the livelihoods I was proposing to study. Despite this significant setback I am persisting with the PhD process, turning my ethnographic gaze inwards to ask how academic ethics infrastructures create expectations about research practices that assume a positive impact of knowledge gathering that doesn't always materialize. I will explore what it means to care about our research collaborators and interlocutors, especially considering the ways that anthropological investigations may expose them to proximal relationships with the academy (and related institutions) that are not always positive or productive. Engaging with the work of other "failed" ethnographers such as Contreras (2019), Yates-Doerr (2020), and the ethnographic critiques of Augustin-Jean (2025) and Rajan (2021), I will ask what it means to listen to the ethnographic "instinct" and commit to the concerns of interlocutors seriously enough to modify or end projects that may create unnecessary levels of risk.

Studer, Stephanie (McMaster University)

### **The Lived Experiences of Caregivers of Autistic Individuals**

Caregiving for autistic individuals involves significant emotional and physical labour, and these efforts can be intensified by fragmented pathways of service and bureaucratic barriers. This study, based on qualitative interviews with parents of autistic children in Ontario, Canada, critically assesses the inadequacy of government resources for parents of autistic children, which is compounded by an institutional lack of recognition of the strain parents themselves experience in their chronically unsupported caregiving role. Parents must often educate themselves about autism, its associated traits and comorbidities, how to seek out a diagnosis, what care, support, and educational methods are best for their child, and, profoundly, how to fund these costly services. These challenges are shaped by neoliberal ideologies that place the responsibility for care on individuals rather than providing a robust social security safety net. The neglect of Ontario's healthcare and educational systems to provide the necessary support and resources required for parents to navigate their child's autism diagnosis exacerbates the stress, anxiety, and isolation that many parents encounter on their caregiving journey. In conclusion, I argue for greater recognition of the lived experiences of caregivers of autistic children and for their stories to be shared and their voices heard to amend the fragmented and inadequate systems of support provided in Ontario.

Tardif, Mathieu Bernard (Université de Montréal)

### **(En)quête du rapport au vivant dans la viticulture québécoise en biodynamie**

Ma recherche de maîtrise porte sur la pratique de la biodynamie en viticulture québécoise. La viticulture au Québec constitue un secteur agricole apparu ex nihilo dans les années 1980 et rapidement consolidé malgré des conditions climatiques rudes. Ce contexte récent, largement détaché de traditions viticoles anciennes, a favorisé l'insertion de plusieurs pratiques agricoles, dont la biodynamie : doctrine visant le bien-être de la plante par la mobilisation de forces cosmiques et terrestres. J'examine ainsi comment la viticulture biodynamique façonne, chez les vignerons, un rapport au vivant et à la vigne qui se distingue des pratiques conventionnelles dominantes. Cette communication présentera des résultats de terrain, montrant comment les agriculteurs développent des relations réciproques de care et de compagnonnage avec leurs vignes, plutôt qu'un rapport

fondé sur l'exploitation et la domination. J'aborderai ensuite mon approche, l'ethnographie multi-espèces, qui m'a permis d'observer comment la biodynamie favorise l'émergence d'un « organisme agricole » excédant le simple cadre productif, dans lequel vignes, animaux, plantes et même astres sont pensés comme acteurs du quotidien viticole. En somme, la biodynamie en viticulture québécoise semble être un nexus permettant la résurgence de savoirs sensibles, de liens inter-espèces et de temporalités agricoles élargies, qui ensemble reconfigurent les manières d'habiter le vivant dans un contexte contemporain.

Taylor, Joanne (University of British Columbia Okanagan)

**Understanding Indigenous Title and Rights in a British Columbia, colonial context: Can settlers and First Nations co-exist? The colliding of Aboriginal and Crown rights in Canada**

Indigenous Resurgence (Hanson 2017, as cited in Butler, 2020) validates culture, history, and regeneration within Indigenous communities including their assertion of Title and Rights to their traditional and (in British Columbia (BC)), unceded lands. Understanding Aboriginal Title in BC requires a nuanced understanding of the socio-political, historical and legal debates between Crown and Aboriginal Title in Canada that stretch as far back as to when the first Europeans occupied these lands. This paper investigates the 2025 decision in Cowichan Tribes v. Canada (2025 BCSC 1490) which claims aboriginal title to approximately 732 acres of their historic village lands at Tl'uqtinus in Richmond, BC. In the wake of one of the most consequential rulings in Canadian history, this paper grapples with and asks how euro-settlers can co-exist with Indigenous nations while intersecting notions of fee simple land ownership prevail as the jurisprudence of the day.

Thom, Brian (University of Victoria)

**Private Property, Indigenous Law, and the Aspiration for Territorial Justice in the territories of the Island Hul'q'umi'num' peoples (British Columbia, Canada)**

For Island Hul'q'umi'num' peoples, the legacy of the 1884 E&N Railway Grant (which privatized the entire southeast coast of Vancouver Island) and other grants of private lands create a formidable barrier for Indigenous territorial restitution and redress. Faced with a state that insulates privatized lands from Indigenous jurisdiction, communities engage in the tricky work of moving forward in two distinct registers. They articulate broad territorial aspirations grounded in their living legal orders (snuw'uyulh), while executing pragmatic strategies within the art of the possible. This paper explores the materialities of justice through two recent milestones: the 2024 Lyackson-Cowichan Incremental Treaty Agreement and the 2025 Cowichan aboriginal title decision. Both represent important victories securing spiritual homecomings, yet demand structural compromises. Securing these spaces requires translating relational Island Hul'q'umi'num' land tenure laws into the constrained boxes of state property systems. By contrasting the relationality of Coast Salish land tenure with the exclusionary frameworks of the state, this paper illustrates how the pursuit of the possible shapes the limits of redress. Dismantling the legal fictions of the Great Land Grab offers a necessary path to legal pluralism.

Trombley, Jeremy (Western University)

**Alien Waters**

This paper seeks to conceptualize hydrosocial politics through emerging theories of alienation. Drawing upon preliminary research in the Skagit River watershed in Washington State, I examine different trends and ways of understanding alienation in order to evaluate how they might contribute to an understanding of the social practices that shape the flow of water in a landscape. I also propose future research that might elaborate our understanding of both water/shed dynamics and the theory of alienation itself.

Tubb, Daniel (University of New Brunswick)

**Makeshift Intelligence: Weaving my Atarraya in the Company of AI Agents**

This paper reflects on method, material, and the tools of intellectual work through the lens of makeshift ethnography, my a practice of good-enough, imperfect recombination and structured improvisation. Drawing on my fichero, a digital collection of field notes, reading notes, journals, and research notes built as an improvised Zettelkasten in Tinderbox, I explore ethnographic writing that emerges not from plans but from the productive friction of sustained, attentive work with accumulated fragments. Agency becomes less a property of cerebral

authorship than the effect of sustained labour: casting a metaphorical atarraya (a net used by fishers in the Colombia) into my notes, and rewriting what surfaces. I reflect on this practice as my tools grow, I use pencils and notebooks, keyboards and digital databases, and now large language models and AI agents, each introducing new possibilities and pressures into the writing process. AI risks short-circuiting the generative messiness of makeshift work, yet may also assist with the labour of writing without dissolving what makes it useful. My analogies are agrarian: just as intensive cultivation on small plots yields more per hectare than industrial extractivism, artisanal writing, imperfect, improvised, ever good enough, may produce something scale and automation cannot replicate. The paper explores how recursive improvement and agentic AI fit into the ethnographer's slipbox, for better and worse.

Vaca-Callender, Melissa (Université Laval)

### **Entre identité généalogique, racialisation et agentivité : comment les femmes mixtes négocient leur identité en contexte régional québécois**

Les recherches sur l'identité des personnes mixtes (héritages ethnoculturels pluriels) au Canada, se concentrent dans les centres urbains cosmopolites, créant une lacune épistémique sur les expériences vécues en région. Dans un contexte de régionalisation de l'immigration, il devient essentiel d'analyser les dynamiques d'appartenance en région. Cette communication repose sur une recherche ethnographique menée auprès de dix femmes mixtes nées au Québec et vivant en région. Elle analyse comment les participantes négocient leur identité dans un contexte où prévaut une conception fortement généalogique de l'identité. Au-delà des phénotypes, la racialisation s'opère aussi à travers du nom de famille, qui devient un marqueur d'altérité. Informée par les concepts de frontières ethniques (Barth) et de racisme quotidien (Essed), j'argue que les patronymes et matronymes agissent comme des dispositifs de racialisation quotidienne, suscitant interrogations, méfiance et exclusion symbolique. J'examine également les stratégies de négociation identitaire développées pour faire face à ces processus comme l'engagement communautaire ou les ready narrative (Paragg) visant à réaffirmer leur ancrage local. En écho au thème du colloque, cette proposition montre comment, dans des contextes marqués par l'exclusion de l'identité québécoise, émergent des formes alternatives d'ancrage et invite l'anthropologie à se réintéresser aux dynamiques régionales comme lieux de négociations identitaires.

Vaillancourt, Charlotte (Université de Montréal)

### **La résurgence des narratifs: les apports de l'archéologie féministe à la valorisation de communautés marginalisées**

Ma recherche porte sur l'effort de l'archéologie féministe de revisiter certains registres archéologiques: critiquant la division genrée des tâches, ainsi que l'invisibilisation des différentes identités de genre et proposant par la bande de nouvelles approches pour les inclure. À travers cette affiche, je souhaite représenter le contexte politique, social et scientifique ayant mené à ces changements théoriques, en plus de relever les différents moyens employés par les archéologues pour revisiter les narratifs et les registres archéologiques d'un point de vue féministe. Premièrement, je propose un survol des méthodes et des théories propres à l'archéologie féministe, dont celles de Butler, Conkey, Gero, Fulkerson et Sassaman. Les travaux ciblés appliquent ces théories à des contextes archéologiques où les identités de genre sont ignorées au profit des hypothèses androcentrées. Deuxièmement, je présenterai différentes études de cas où ces théories sont appliquées, permettant une ré-évaluation de la division genrée des tâches, et soulignant l'influence des identités de genre dans les communautés du passé. Troisièmement, mon affiche présentera ce que l'application des théories féministe permet pour la recherche archéologique, et plus largement pour l'ensemble de la recherche académique : notamment les apports de la revalorisation et la résurgence de narratifs et populations invisibilisées dans le passé.

Vescio, Brianne (Western University)

### **A Disability Activist Toolkit**

This paper assembles key concepts from Disability Anthropology and Critical Disability Studies to map out ways to interact with complicated systems in order to advocate for improved access and against ableism. Ableism is often rendered invisible within our society, and the recognition of disability as a category allows its existence to emerge — so that one can better identify it and counter it. Themes covered in the toolkit include the importance of centring the disabled person in advocacy work (whether this is yourself or a loved one), attempting to redistribute power, transgressing harmful boundaries, navigating bureaucratic barriers, and examining what is being highlighted and what is being erased from the picture. I will also examine the importance of collaboration, rest, and “the power to make light” (Dallas Goldtooth 2019). Through this assemblage, my aim is to make applying theoretical concepts and ideas from the literature more accessible in real life situations.

Vescio, Brianne (Western University)

### **Autism as a Resource Frontier**

The current hegemonic discourse flourishing in the U.S. (and beyond) is transforming autism into a resource frontier, where autism acts as the frontier and the bodies and labour of autistic people are the resources sought for “extraction.” Autism and autistic people are presented by the U.S. government as a problem that threatens the nation’s resources and its ability to accumulate wealth. Through mechanisms of dehumanization, erasure, and mapping, and by obtaining a degree of public support, autistic bodies are positioned as being in need of elimination from society — thereby creating the groundwork for a new era of institutionalization and forced labour. By objectifying and transforming autistic people into “resources” this process becomes invisible, yet it occurs in plain sight.