

The Canadian Anthropology Society/ La Société canadienne d'anthropologie

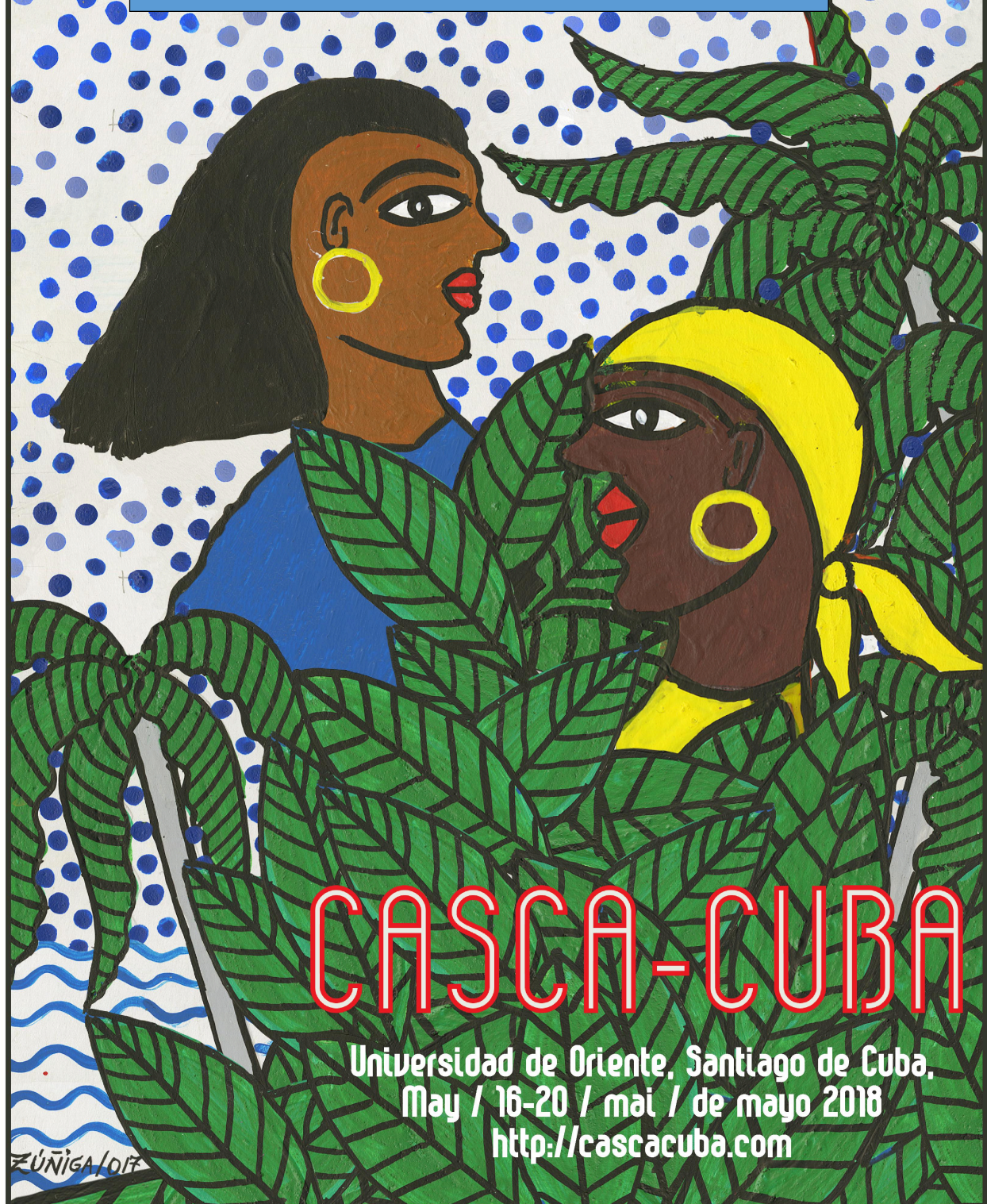
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CASCA-CUBA

Universidad de Oriente, Santiago de Cuba,

May / 16-20 / mai / de mayo 2018

<http://cascacuba.com>

PALABRAS DE BIENVENIDA // WELCOME // MOTS DE BIENVENUE

DE PARTE DE LAS ORGANIZADORAS // FROM THE MAIN ORGANIZERS // DE LA PART DES ORGANISATRICES Alexandrine Boudreault-Fournier y/and/et Yamile Haber Guerra

¡Bienvenidos a Santiago de Cuba!

¡Bienvenidos participantes de CASCA-Cuba!

La organización de CASCA-Cuba ha sido una grata experiencia de contrapunteo para nosotras: trabajamos juntas desde dos países diferentes, aunamos esfuerzos en un proyecto común y compartimos nuestros avances con vista a la creación de un evento que no solo estimulara el dialogo sobre la disciplina de la antropología, sino que también generara nuevas relaciones e intercambios en nuestras vidas. La primera vez que discutimos la posibilidad de organizar CASCA-Cuba - en 2015- estábamos lejos de imaginar que 530 participantes de más de 15 países de todo el mundo responderían a la invitación. Estamos encantadas de organizar este evento en Santiago de Cuba y de que sea en la Universidad de Oriente. Les invitamos también a visitar la Casa Dranguet ubicada en el centro de la ciudad, donde se presentaran una serie de mesas redondas, paneles, películas, e instalaciones organizados por el Centre for Imaginative Ethnography. Esperamos que CASCA-Cuba se convierta en un espacio de intercambio y aprendizaje, donde todos, en pleno contrapunteo contribuyamos a la creación de múltiples voces de conocimiento.

Les deseamos un maravilloso congreso.

Welcome to Santiago de Cuba!

Welcome CASCA-Cuba participants!

Organizing CASCA-Cuba was a rewarding contrapuntal experience for us: we worked together from two different countries, we joined our efforts in a common project, and we shared our successes along the route to build an event that would not only stimulate a conversation about the discipline of anthropology, but that would hopefully generate new relations and conversations in our lives. When we first discussed the possibility of organizing CASCA-Cuba—that was in 2015—we were far from imagining that 530 participants from more than 15 countries around the world would respond to our invitation! We are delighted to host this event in Santiago de Cuba and at the Universidad de Oriente. We also invite you to visit the Casa Dranguet located in the city center where a series of roundtables, panels, films, and installations, organized by the Centre for Imaginative Ethnography are presented. Our hope is that CASCA-Cuba becomes a space of sharing and learning, and that we all, in a contrapuntal fashion, contribute to the creation of multiple voices of knowledge.

We wish you a wonderful conference.

Bienvenue à Santiago de Cuba!

Bienvenue aux participants(es) CASCA-Cuba!

L'organisation de CASCA-Cuba a été une expérience contrapuntique enrichissante pour nous: nous avons travaillé ensemble dans deux pays différents, nous avons joint nos efforts dans un projet commun, et nous avons partagé nos réussites tout au long de la route pour construire un événement qui non seulement stimulera le dialogue avec la discipline de l'anthropologie, mais qui, nous l'espérons, générera de nouvelles relations et conversations dans nos vies. Lorsque nous avons discuté la première fois de la possibilité d'organiser CASCA-Cuba - c'était en 2015 - nous étions loin d'imaginer que 530 participants en provenance de plus de 15 pays à travers le monde répondraient à notre invitation! Nous sommes ravies d'accueillir cet événement à Santiago de Cuba et à l'Universidad de Oriente. Notre espoir est que CASCA-Cuba devienne un espace de partage et d'apprentissage, et que chacun, de façon contrapuntique, contribue à la création de multiples voix de la connaissance.

Nous vous souhaitons un merveilleux congrès.

FROM // DE LA PART DE // DE PARTE DE CASCA

Welcome from Martha Radice, President CASCA

On behalf of the Canadian Anthropology Society (CASCA), it is my great pleasure to welcome everyone to CASCA-Cuba, our 2018 annual conference, at the Universidad de Oriente and the Casa Dranguet in the beautiful city of Santiago de Cuba.

The inspiring conference theme of *Contrapunteo—Counterpoint—Contrepoint* exactly captures the skillful transnational collaboration that has made our dream of meeting in Cuba a reality. For many months, CASCA, the Universidad de Oriente, and our co-sponsor the Society for Applied Anthropology (SfAA), as well as the Centre for Imaginative Ethnography (CIE), have been working together to prepare our exciting program of paper panels, plenaries, workshops, poster sessions, keynotes, and special events. Thanks to these efforts, we will be able to listen over the next few days to the rich counterpoint of voices in three languages exchanging ideas and finding connections with each other.

There are some people without whom this conference would never have materialized. I especially want to thank Alexandrine Boudreault-Fournier and Yamilé Haber Guerra, our stellar co-convenors, all the members of the scientific and organizing committees in Canada and Cuba, Alexander 'Sandy' Ervin from the SfAA, Dara Culhane and Denielle Elliott from the CIE, and of course, Karli Whitmore, CASCA's wonderful general manager.

CASCA has met outside Canada only once before, in Merida, Mexico, in 2005 – an event that soon became the stuff of conference legends! I am sure that CASCA-Cuba will be just as memorable. It is already impressive to have organized and arrived at this conference, tackling various logistical challenges along the way. Once we have appreciated the participation of anthropologists from several countries, contributing in counterpoint, this conference will be all the more remarkable.

Mot de bienvenue de la Présidente Martha Radice, CASCA

Au nom de la Société canadienne d'anthropologie (CASCA), c'est avec plaisir que je vous souhaite la bienvenue à CASCA-Cuba, notre colloque annuel de 2018, à l'Universidad de Oriente dans la superbe ville de Santiago de Cuba.

Le thème inspirant du colloque, Contrapunteo–Counterpoint–Contrepoint, représente parfaitement la collaboration transnationale compétente qui a pu réaliser notre rêve de nous réunir à Cuba.

Depuis plusieurs mois, la CASCA, l'Universidad de Oriente, notre co-parrain la Society for Applied Anthropology (SfAA), ainsi que le Centre for Imaginative Ethnography (CIE) travaillent ensemble pour préparer un programme stimulant de séances de communications, de plénières, d'ateliers, d'affiches, de conférences et d'événements spéciaux. Grâce à ces efforts, nous pourrions dès maintenant écouter un contrepoint riche de voix en trois langues qui s'élèvent pour échanger des idées et trouver des liens les unes avec les autres.

Il y a certaines personnes sans qui ce colloque n'aura jamais vu le jour. Je voudrais remercier tout particulièrement Alexandrine Boudreault-Fournier et Yamile Haber Guerra, nos co-organisatrices extraordinaires, tous les membres des comités scientifiques et organisateur au Canada et à Cuba, Sandy Ervin de la SfAA, Dara Culhane et Denielle Elliot du CIE, et bien sûr Karli Whitmore, la merveilleuse administratrice de la CASCA.

La CASCA s'est réunie à l'extérieur du Canada seulement une fois dans son histoire, à Mérida au Mexique en 2005 – un colloque devenu légendaire! Je suis certaine que le colloque CASCA-Cuba sera tout aussi mémorable. C'est déjà impressionnant d'avoir surmonté les divers défis pour organiser et arriver à ce colloque. Une fois que nous aurons pu apprécier la participation des anthropologues de plusieurs pays y contribuant en contrepoint, ce colloque sera d'autant plus remarquable.

Palabras de bienvenida Martha Radice, Presidenta de CASCA

En nombre de la Sociedad Canadiense de Antropología (CASCA), es un gran placer darles la bienvenida a nuestro congreso anual CASCACuba 2018 en la Universidad de Oriente y la Casa Dranguet en la bella ciudad de Santiago de Cuba. El inspirador tema Contrapunteo-Counterpoint-Contrepoint capta exactamente la lograda colaboración transnacional que ha hecho realidad este sueño de encontrarnos en Cuba. Durante varios meses, CASCA, la Universidad de Oriente, nuestro copatrocinador la Sociedad de Antropología Aplicada (SfAA), y el Centro de Etnografía Imaginativa (CIE), (no aparece en texto en inglés) han estado trabajando juntos para preparar un fascinante programa de paneles, plenarias, talleres, sesiones de pósteres, conferencias magistrales y eventos especiales. Gracias a estos esfuerzos, en los próximos días podremos disfrutar del rico contrapunteo de voces en tres idiomas diferentes, intercambiando ideas y encontrando conexiones entre sí.

Hay personas sin las que este congreso no hubiera sido posible. Quiero agradecer especialmente a nuestras excelentes coordinadoras Alexandrine Boudreault-Fournier y Yamile Haber Guerra, a los miembros de los comités científicos y organizadores en Canadá y Cuba, Alexander 'Sandy' Ervin de la SfAA, Dara Culhane y Denielle Elliott de la CIE, y por supuesto, Karli Whitmore, el excelente gerente general de CASCA.

CASCA se ha reunido sólo una vez fuera de Canadá; en Mérida, México, en el 2005, ¡un evento que pronto se convirtió en leyenda! Estoy convencida de que CASCA-Cuba será igual de memorable. Ya es impresionante el hecho de haber organizado este congreso, teniendo que superar varios desafíos logísticos a lo largo del camino. Una vez que hayamos apreciado la contribución al contrapunteo de antropólogos de varios países, esta asamblea será aún más notable.

DE PARTE DE // FROM THE // DE LA PART DE LA UNIVERSIDAD DE ORIENTE

Dr.C. Diana Sedal, Profesora Titular, Rectora, Universidad de Oriente

La septuagenaria Universidad de Oriente se honra con la presencia de tantos y tan prestigiosos especialistas que han respondido a la convocatoria de la Sociedad Canadiense de Antropología (CASCA). Nuestra histórica institución, que acaba de merecer la condición de Excelencia otorgada por la Junta Nacional de Acreditación (JAN), acoge con beneplácito a los participantes, ponentes, delegados e invitados y les da la más calurosa bienvenida.

Esperamos que estas jornadas de CASCACUBA 2018 sean un espacio de fructífero intercambio académico y cultural, y fortalezca los vínculos profesionales y humanos entre las instituciones que estarán representadas en nuestra casa de altos estudios de Ciencia y Conciencia.

Muchas gracias y muchos éxitos.

Dr.C. Diana Sedal, Professor, Rector, Universidad de Oriente

The septuagenarian Universidad de Oriente is honored with the presence of so many prestigious specialists who have responded to the call of the Canadian Anthropology Society (CASCA). Our historic institution, which has just merited the status of Excellence granted by the National Board of Accreditation (JAN), welcomes participants, speakers, delegates and guests and gives them the warmest welcome.

We hope that CASCA-CUBA 2018 will be a space for fruitful academic and cultural exchange, and that it will strengthen the professional and human links between the institutions that will be represented in our home of high science and consciousness studies.

Thank you very much and many successes.

Dr.C. Diana Sedal, Professeur titulaire, Rectrice, Universidad de Oriente

La septuagénère Universidad de Oriente est honorée par la présence d'autant de prestigieux spécialistes qui ont répondu à l'appel de la Société Canadienne d'Anthropologie (CASCA). Notre institution historique, qui vient de mériter la condition d'Excellence du Conseil National d'Accréditation (JAN), accueille les participants, les conférenciers, les délégués et les invités, et leur souhaite la bienvenue.

Nous espérons que CASCA-CUBA 2018 sera un espace d'échanges académiques et culturels fructueux et qu'il renforcera les liens professionnels et humains entre les institutions qui seront représentés dans notre maison d'études de haute science et de conscience.

Merci et bon succès.

FROM THE // DE LA PART DE // DE PARTE DE The Society for Applied Anthropology (SfAA)

Alexander Ervin, President, SfAA, University of Saskatchewan

Dear fellow attendees,

We of the Society for Applied Anthropology (SfAA) are delighted with this opportunity to meet here in Santiago de Cuba with Canadian and Cuban colleagues.

Although centered on anthropology, our organization is also interdisciplinary and international. Our major journal *Human Organization* publishes articles by sociologists, psychologists, anthropologists, political economists, public health researchers, and many other fields, as well as teams of anthropologists and others engaged with practical social and policy issues. This conference is an excellent fit for us who are interested in learning about Cuba's innovations in social policy, health, agriculture, economics, and many other fields supported by social science research. Here, we will also continue to learn about contributions in the applications of Canadian anthropology.

We look forward to hearing your insights as well as sharing our own.

Best wishes to you all.

Alexander Ervin, Président, SfAA, University of Saskatchewan

Chers(ères) participant(e)s,

La Society for Applied Anthropology (SfAA) est ravie de pouvoir rencontrer ici à Santiago de Cuba des collègues canadiens et cubains.

Bien que centrée sur l'anthropologie, notre organisation est aussi interdisciplinaire et internationale.

Notre importante revue *Human Organization* publie des articles de sociologues, de psychologues, d'anthropologues, d'économistes politiques, de chercheurs en santé publique et de nombreux autres domaines, ainsi que d'équipes d'anthropologues et d'autres spécialistes des questions sociales et politiques. Cette conférence est un excellent choix pour nous qui sommes intéressés à connaître les innovations de Cuba en matière de politique sociale, de santé, d'agriculture, d'économie et de nombreux autres domaines soutenus par la recherche en sciences sociales. Ici, nous continuerons également à apprendre sur les contributions de l'anthropologie appliquée canadienne. Nous avons hâte d'entendre vos idées et de partager les nôtres.

Meilleurs vœux à vous tous.

Alexander Ervin, Presidente, SfAA, University of Saskatchewan

Estimados compañeros(as),

La Sociedad de Antropología Aplicada (SfAA) se deleita con la oportunidad de que colegas canadienses y cubanos podamos reunirnos aquí en Santiago de Cuba.

Aunque nos centramos en la antropología, nuestra organización además es interdisciplinaria e internacional. Nuestra principal revista *Human Organization* publica artículos de sociólogos, psicólogos, antropólogos, economistas políticos, investigadores de salud pública y de otros especialistas, comprometidos con cuestiones sociales y políticas. Esta conferencia es ideal para los que estamos interesados en conocer las innovaciones de Cuba en política social, salud, agricultura, economía y muchos otros ramos avalados por las ciencias sociales. También continuaremos aprendiendo sobre los aportes de la antropología canadiense aplicada. Estamos deseosos de escuchar sus ideas y de compartir las nuestras.

Mis mejores deseos para todos.

FROM THE // DE LA PART DE // DE PARTE DE Dr. Yaumara López Segrera, Casa Dranguet

Estimados participantes e invitados CASCA-Cuba,

Es un honor y un placer para todo el personal de la Casa Dranguet y el Proyecto Caminos del Café darles la bienvenida a nuestra hermosa ciudad de Santiago de Cuba.

El Centro de Interpretación y Divulgación del Patrimonio Cultural Cafetalero (Casa Dranguet) es un espacio concebido dentro del Centro Histórico para salvaguardar la cultura desarrollada en torno al café en el mundo y especialmente en Santiago de Cuba. En sus salas expositivas se expone el patrimonio cafetalero con el que cuenta la región del Sudeste de Cuba a través de su historia, haciendo especial énfasis en los vestigios que aún se conservan en el territorio montañoso santiaguero. Se destaca el trabajo de la Oficina del Conservador de la Ciudad de Santiago de Cuba por

la preservación de tan importante legado material e inmaterial, además de darle visibilidad al proyecto de colaboración *Los Caminos del Café* dirigido por dicha institución, la Unión Europea y la Fundación Malongo.

La Casa Dranguet es además la Sede del proyecto Los Caminos del Café. Este espacio es el local de trabajo e intercambio de los especialistas principales vinculados directamente con el proyecto de colaboración, dígame arquitectos, ingenieros, sociólogos, historiadores y arqueólogos cuyo trabajo está encaminado a salvaguardar el patrimonio cultural cafetalero de la región. El objetivo primordial es el Paisaje arqueológico de las primeras haciendas cafetaleras del sudeste de Cuba, declaradas Patrimonio de la Humanidad por la UNESCO en el año 2000, en la categoría de paisaje cultural, así como promover su gestión económica consciente y responsable por parte de las comunidades asociadas.

Estimados, Santiago de Cuba es conocida como la ciudad de la Hospitalidad. Esperamos que la estancia en nuestra ciudad sea grata e interesante para todos los presentes y que se lleven a su partida el gran abrazo de bienvenida que les damos en nombre de todos los santiagueros.

Dear CASCA-Cuba participants and guests,

It is a honor and a pleasure for all the staff of Casa Dranguet and the *Caminos del Café* Project to welcome you to our beautiful city of Santiago de Cuba.

The Center for Interpretation and Dissemination of Coffee Cultural Heritage (Casa Dranguet) is a space conceived within the historical center of the city to safeguard the culture developed around coffee in the world and especially in Santiago de Cuba. In its exhibition rooms, the coffee patrimony of the Southeast region of Cuba is displayed through its history, with special emphasis on the remains that are still preserved in the mountainous Santiago territory. The work of the Office of the Curator of the City of Santiago de Cuba stands out for the preservation of this important material and immaterial legacy, as well as giving visibility to the collaboration project *Los Caminos del Café* directed by this institution, the European Union and the Foundation Malongo.

Casa Dranguet is also the headquarters of the *Los Caminos del Café* project. This space is the place of work and exchange of the main specialists directly linked to the collaborative project, namely architects, engineers, sociologists, historians and archaeologists whose work is aimed at safeguarding the region's coffee-growing cultural heritage. The main objective is preserving the archaeological landscape of the first coffee plantations in southeastern Cuba, declared a World Heritage Site by UNESCO in the year 2000, in the category of cultural landscape, as well as promoting conscious and responsible economic management for associated communities.

Santiago de Cuba is known as the city of Hospitality. We hope that the stay in our city will be pleasant and interesting for all those present and that you will take to their departure the great welcome that we give them on behalf of all the people of Santiago.

Chers participants et invités de CASCA-Cuba,

C'est un honneur et un plaisir pour tout le personnel de la Casa Dranguet et du projet *Caminos del Café* de vous accueillir dans notre belle ville de Santiago de Cuba.

Le Centre d'interprétation et de diffusion du patrimoine culturel du café (Casa Dranguet) est un espace conçu dans le centre historique de la ville pour sauvegarder la culture du café dans le monde et en particulier à Santiago de Cuba. Dans ses salles, le patrimoine du café de la région sud-est de Cuba y est exposé à travers son histoire tout en faisant écho aux vestiges du territoire montagneux de Santiago. Le Bureau du conservateur de la ville de Santiago de Cuba travaille à la préservation de cet important patrimoine matériel et immatériel, en plus de donner une visibilité au projet de collaboration *Los Caminos del Café* géré par cette institution, l'Union Européenne et la Fondation Malongo.

La Casa Dranguet est également le siège du projet *Los Caminos del Café*. Cet espace est le lieu de travail et d'échange des plus grands spécialistes directement reliés au projet de collaboration, soit les architectes, les ingénieurs, les sociologues, les historiens et les archéologues dont le travail vise à la sauvegarde du patrimoine culturel du café de la région. L'objectif principal est la protection du paysage archéologique des premières plantations de café au sud-est de Cuba, classé comme patrimoine mondial par l'UNESCO en 2000, dans la catégorie de paysage culturel, et de promouvoir la gestion économique consciente et responsable des communautés qui y sont associées.

Chers participants et invités, Santiago de Cuba est connu comme la ville de l'hospitalité. Nous espérons que votre séjour dans notre ville sera agréable et intéressant et que vous partirez avec l'étreinte de bienvenue de la part de tous les Santiagueros.

FROM THE // DE LA PART DE // DE PARTE DE: Centre for Imaginative Ethnography (CIE)

**Denielle Elliott (York University) and Dara Culhane (Simon Fraser University)
(CIE Co-founders and Co-Curators)**

The Centre for Imaginative Ethnography is excited to be a part of CASCA-Cuba 2018 in Santiago de Cuba. CONTRAPUNTEO promises to be politically provocative, intellectually inspiring, socially purposeful, and good fun! The feast of panels, papers, roundtables, films, and installations offered in this year's conference program reflects a current moment in Anthropology that is attuned to the sensorial, imaginative, and consequential in fieldwork practices, and representational and non-representational genres. We are particularly enthusiastic about "*Moving Towards Ethnographic Hallucinations*," a series that CIE is co-sponsoring at the Casa Dranguet where anthropologists, artists, and practitioners will engage in lively encounters and fruitful debates about arts-based practices, creative methodologies, and productive collaborations. We welcome all CASCA-Cuba 2018 participants and friends to join us as we fantasise new futures for contemporary Canadian anthropology.

Denielle Elliott (York University) et Dara Culhane (Simon Fraser University)
(cofondatrices et co-curatrices du CIE)

Le Centre for Imaginative Ethnography est heureux de faire partie de CASCA-Cuba 2018 à Santiago de Cuba. Le CONTRAPUNTEO promet d'être politiquement provocateur, intellectuellement inspirant, socialement utile et amusant! La série de sessions, de présentations, de tables rondes, de films et d'installations offertes dans le programme de la conférence de cette année reflète un moment présent en anthropologie qui est sensible aux pratiques sensorielles, imaginatives et conséquentes des travaux de terrain et aux genres représentatifs et non-représentatifs. Nous sommes particulièrement enthousiasmées par "Moving Towards Ethnographic Hallucinations", une série que CIE co-sponsorise à la Casa Dranguet où anthropologues, artistes et praticiens s'engageront dans des rencontres animées et des débats fructueux sur les pratiques artistiques, les méthodologies créatives et collaborations productives. Nous souhaitons la bienvenue à tous les participants et amis CASCA-Cuba 2018 qui désireront se rejoindre à nous alors que nous imaginons de nouveaux futurs pour l'anthropologie canadienne contemporaine.

Denielle Elliott (York University) y Dara Culhane (Simon Fraser University)
(Cofundadoras y Co-curadoras de CIE)

El Centre for Imaginative Ethnography está feliz de formar parte de CASCA-Cuba 2018 en Santiago de Cuba. CONTRAPUNTEO promete ser políticamente provocador, intelectualmente inspirador, socialmente útil y ¡muy divertido! Los numerosos paneles, artículos, mesas redondas, películas e instalaciones ofrecidas en el programa de la conferencia de este año reflejan un momento actual en la antropología que está en sintonía con lo sensorial, lo imaginativo y lo consecuente con los trabajos de campo y los géneros representativos y no representativos. Nos entusiasma particularmente "Moving Towards Ethnographic Hallucinations", una serie que CIE copatrocina en la Casa Dranguet donde antropólogos, artistas y profesionales participarán en animados encuentros y fructíferos debates sobre prácticas artísticas, metodologías creativas y productivas colaboraciones. Invitamos a todos los participantes y amigos de CASCA-Cuba 2018 a que se unan a nosotros mientras fantaseamos con nuevos futuros para la antropología canadiense contemporánea.

Acknowledgements: CASCA-Cuba is deeply grateful for financial and institutional support from the Department of Anthropology, the Faculty of Social Sciences, and the Vice-President Research at the University of Victoria. Thank you to the Universidad de Oriente, its Faculty members, and excellent staff, who helped organized this event and who allowed us to make this conference a national venue. A special thank you to Dr. Yaumara López Segrera and her team at The Casa Dranguet, who welcomed the idea of hosting the Centre for Imaginative Ethnography's roundtables, films and panels from the beginning and facilitated the organization of the conference. We would like to thank the many volunteers both in Canada and in Cuba who helped with the logistics of organizing this event. Thanks to the Society for Applied Anthropology (SfAA), the Centre for Imaginative Ethnography (CIE) and all of the contributors who helped in so many ways to facilitate the success of CASCA-Cuba. We want to acknowledge the amazing and complex work of Marc-André Auclair and Stéphanie Boisvert from the travel agency Club Aventure Sherbrooke. Travelling off the beaten track in Cuba is extremely complicated for travel agents and we thank them for their extra time and dedication to help our members acquire their travel packages. All of our gratitude to Karli Whitmore, the extraordinary general manager of CASCA, without whom this conference would not have been possible.

Remerciements: CASCA-Cuba est profondément reconnaissante envers le Département d'anthropologie, la Faculté des sciences sociales et le Vice-président à la recherche de l'Université de Victoria pour leur soutien financier et institutionnel. Merci à l'Universidad de Oriente, à ses membres de la faculté et à son excellent personnel qui ont aidé à organiser cet événement et qui nous ont permis de faire de cette conférence un événement national. Un remerciement spécial à Dr. Yaumara López Segrera et à son équipe de la Casa Dranguet qui ont accueilli favorablement dès le début l'idée de recevoir les tables rondes, le festival de films et les sessions organisées par le Centre of Imaginative Ethnography et qui ont facilité ainsi l'organisation de la conférence. Nous tenons à remercier les nombreux bénévoles au Canada et à Cuba qui ont contribué à la logistique de l'organisation de cet événement. Merci à la Society for Applied Anthropology, au Centre for Imaginative Ethnography et à tous les contributeurs qui ont participé de tant de façons au succès de CASCA-Cuba. Nous voulons reconnaître le travail ardu de Marc-André Auclair et Stéphanie Boisvert de l'agence de voyage Club Aventure Sherbrooke. Voyager hors des sentiers battus à Cuba est extrêmement compliqué pour les agents de voyages et nous les remercions pour leur temps supplémentaire et leur dévouement à aider nos membres à acquérir leurs forfaits voyage. Toute notre gratitude à Karli Whitmore, l'administratrice extraordinaire de la CASCA, sans qui cette conférence n'aurait pas été possible.

Agradecimientos: CASCA-Cuba está profundamente agradecida por el apoyo financiero e institucional del Departamento de Antropología, la Facultad de Ciencias Sociales y el Vicepresidente de Investigación de la Universidad de Victoria. Gracias a la Universidad de Oriente y sus miembros de la facultad y al excelente personal que ayudó a organizar este evento y que nos permitió hacer de esta conferencia un evento nacional. Un agradecimiento especial merece la Dra. Yaumara López Segrera y su equipo de la Casa Dranguet que acogieron desde el principio la idea de auspiciar las mesas redondas, el festival de películas y paneles organizados por el Centre for IMaginative Ethnography, y facilitaron la organización del congreso. Nos gustaría agradecer a los voluntarios tanto

en Canadá como en Cuba que ayudaron con la logística de organizar este evento. Gracias a la Sociedad de Etnografía Aplicada, el Centro de Etnografía Imaginativa y todos los colaboradores que ayudaron de muchas maneras al éxito de CASCA-Cuba. Queremos reconocer el increíble y complicado trabajo de Marc-André Auclair y Stéphanie Boisvert de la agencia de viaje Club Aventure Sherbrooke. Viajar fuera de los caminos trillados en Cuba puede ser complicado para las agencias de viajes y les agradecemos su tiempo y dedicación adicionales para ayudar a nuestros miembros a adquirir sus paquetes de viaje. Todo nuestro agradecimiento a Karli Whitmore, la extraordinaria administradora de CASCA, sin la cual esta conferencia no hubiera sido posible.



CASCA-CUBA 2018 conference convenors /Organisatrices du congrès / Organizadoras del congreso

Alexandrine Boudreault-Fournier, University of Victoria
Yamile Haber Guerra, Universidad de Oriente

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Lisa Mitchell, University of Victoria
Brian Thom, University of Victoria
Mélisha Gauthier, University of Victoria
Eleonora Diamanti, University of Victoria
Sabrina Doyon, Département d'anthropologie, Université Laval
Alicia Sliwinski, Wilfrid Laurier University
Dara Culhane, Simon Fraser University
Denielle Elliot, York University
Adriana Premat, Department of Anthropology, The University of Western Ontario
Daniel Salas, PhD candidate, Department of Anthropology, Dalhousie University

Cuba

Rosa María Reyes Bravo, sicóloga, Profesora Titular Vicerrectora de Investigación y Postgrado, Universidad de Oriente
Alicia Martínez Tena, socióloga de la cultura y filósofa, Profesora Titular Universidad de Oriente
Yamila Lebeque, Jefa de Departamento de Eventos, Universidad de Oriente
Beatriz Dávila, Ciencias sobre el Arte, arqueóloga, Universidad de Oriente
Raúl Garcés, Ciencias de la Comunicación, Profesor Titular

Decano de la Facultad de Comunicación, Universidad de La Habana
Martha Cordiés Jackson, Ciencias Literarias, etnóloga, Profesora Titular Centro Cultural Africano
Fernando Ortiz, Ministerio de Cultura
Raúl Ruiz Miyares, Sociólogo. Casa del Caribe, Ministerio de Cultura.
Leonel Ruiz Miyares, Ciencias Técnicas, Centro de Lingüística Aplicada, Ministerio de Ciencias,
Tecnología y Medioambiente.

Local organization committee / Comité local d'organisation / Comité de organización local

Canada

Sara Heembrock, University of Victoria
Sharonne Specker, University of Victoria

Cuba

Martha del Carmen Mesa Valenciano, Viceministra primera del Ministerio de Educación Superior
de Cuba
Diana Sedal, Profesora Titular, Rectora, Universidad de Oriente
Mariselis Manzano, Profesora Titular, Decana Facultad de Ciencias Sociales, Universidad de
Oriente
Maribel Brull González, Profesora Titular, Ciencias de la Comunicación, Vicedecana de
Investigación y Postgrado. Facultad de Humanidades
Alejandro Ramos Banteurt, profesora titular, jefe de Departamento de Letras, Universidad de
Oriente
Alejandro Castañeda Márquez, Profesor Auxiliar, Jefe Departamento de Comunicación Social,
Universidad de Oriente



INFORMATION ABOUT THE CONFERENCE // INFORMATION SUR LE CONGRÈS // INFORMACIÓN SOBRE EL CONGRESO

Emergency contact details / Personnes ressources en cas d'urgence / Contacto de emergencia

During the conference, emergency situations should be reported at the CASCA-Cuba check-in desk located in the lobby of the Hotel Meliá. Participants can also contact Alexandrine Boudreault-Fournier at this cell phone number (from Cuba): 58-56-18-83 (from Canada, add 011-53) or 22-65-03-55 (from Canada, add 011-53).

Pendant l'événement, toute situation d'urgence pourra être rapportée à la table d'inscription CASCA-Cuba située au lobby de l'Hotel Meliá. Les participants peuvent également contacter Alexandrine Boudreault-Fournier à ce numéro de téléphone cellulaire: (de Cuba): 58-56-18-83 (du Canada, ajouter 011-53) ou 22-65-03-55 (du Canada, ajouter 011-53).

Durante el congreso, las situaciones de emergencia podrán ser reportadas en la mesa de inscripción de CASCA-Cuba ubicada en el lobby del Hotel Meliá. Los participantes también pueden contactar a Alexandrine Boudreault-Fournier en este número de teléfono celular (desde Cuba): 58-56-18-83 (desde Canadá, agregue 011-53) o 22-65-03-55 (desde Canadá, agregue 011-53).

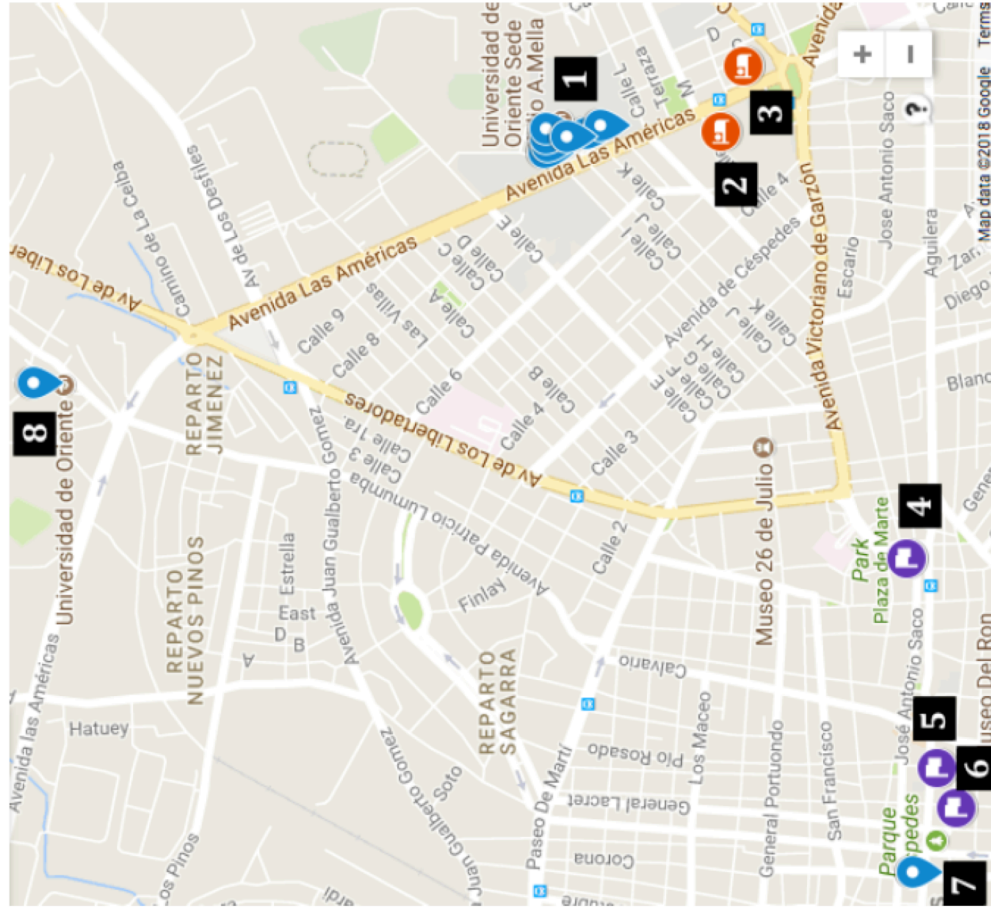
Interactive CASCA-Cuba Map // Carte interactive CASCA-Cuba // Mapa interactivo CASCA-Cuba

We created a Map for CASCA-Cuba and Santiago de Cuba that is navigable offline. Visit our website (www.cascacuba.com) to find out more about how to access the map on your Smartphone. If you already have the Maps.me application on your phone, the map is called "CASCA - Santiago de Cuba".

Nous avons créé une carte pour CASCA-Cuba et Santiago de Cuba qui est navigable hors ligne. Visitez notre site Web (www.cascacuba.com) pour en savoir davantage sur la façon de télécharger la carte sur votre téléphone intelligent. Si vous avez déjà l'application Maps.me sur votre téléphone, la carte s'appelle "CASCA - Santiago de Cuba".

Hemos creado un mapa para CASCA-Cuba y Santiago de Cuba que es accesible sin necesidad de conexión a internet. Visite nuestro sitio web (www.cascacuba.com) para obtener más información sobre cómo acceder al mapa en su teléfono inteligente. Si ya tiene la aplicación Maps.me en su teléfono, el mapa se llama "CASCA - Santiago de Cuba".

Santiago de Cuba



Legend

- 1 = Universidad de Oriente - Campus/Sede Julio A. Mellá
- 2 = Meliá Hotel
- 3 = Las Americas Hotel
- 4 = Plaza de Marte
- 5 = Bacardi Museum
- 6 = Casa de la Trova
- 7 = Cafe Dranguet
- 8 = Universidad de Oriente - Campus/Sede Antonio Maceo

Universidad de Oriente Campus/Sede Julio A. Mella



Legend

1-A to 1-D = First floor

VRIP = Second floor,
Salon de la Vicerrectoría
de Investigación y
Postgrado

Pacheco = Aula de Posgrado
Dr. Pedro Pacheco
Berto

Obregón = Aula Posgrado Dr.
Orlando Obregón

Casa Dranguet

Heredia 103, corner of/au coin de/esquina a Corona, Santiago de Cuba



Legend

Room 1 = Second floor

Room 2 = First floor

Patio = First floor,
open space

La Capilla = Oficina
del conservator

Cine Rialto

WIFI Access // Accès WIFI // Acceso WIFI

WIFI connections are accesible in the WIFI parks surrounding the Universidad de Oriente, at the hotel Meliá and in the city centre. Follow our Interactive CASCA-Cuba map to find out more about the places where you can access WIFI connections. You can purchase a card to access WIFI at any ETECSA sale point.

Les connexions WIFI sont accessibles dans les parcs WIFI entourant l'Universidad de Oriente, à l'hôtel Meliá et au centre-ville. Suivez notre carte interactive CASCA-Cuba pour en savoir davantage sur les endroits où vous pouvez accéder aux connexions WIFI. Vous pouvez acheter une carte d'accès à Internet aux points de vente ETECSA.

Las conexiones WIFI son accesibles en los parques WIFI que rodean la Universidad de Oriente, en el hotel Meliá y en el centro de la ciudad. Siga nuestro mapa Interactivo CASCA-Cuba para obtener más información sobre los lugares donde puede acceder a las conexiones WIFI. Pueden comprar su tarjeta de aceso a cualquier punto de venta ETECSA.

Photos // Fotos

Photographs and film footage may be taken during this event, which may or may not include your recognizable image or a video. By participating in this event, you consent to being photographed or filmed and authorize CASCA and the Universidad de Oriente to use the photographs or film in print, digital, video or web-based format for its promotional and archival purposes. For further information, please contact us by e-mail at casca_cuba@yahoo.com.

Pendant l'événement, nous prendrons des photographies et des vidéos sur lesquels on pourrait vous reconnaître. En participant à cet événement, vous acceptez d'être photographié et filmé et vous autorisez CASCA et l'Universidad de Oriente à se servir des images en version imprimée, numérique, vidéo ou électronique à des fins de publicité ou d'archivage. Pour de plus amples renseignements, écrivez à casca_cuba@yahoo.com.

Pudiera suceder que durante el evento se tomen fotografías y videos que incluyan su imagen .. Al participar en este evento, usted acepta ser fotografiado o filmado y autoriza a CASCA y a la Universidad de Oriente a utilizar dichas imágenes en formato impreso, digital, de video o electrónico con fines promocionales o de archivo. Para obtener más información, contáctenos por correo electrónico a casca_cuba@yahoo.com.

RESTAURANTS / PALADARES

** Note that the two closest neighborhoods from hotel Meliá are Vista Alegre and Sueño – top of the list. There are other options as well, this is not an exhaustive list.

** Notez que les deux quartiers les plus près de l'hôtel Meliá sont Vista Alegre et Sueño – en haut de la liste. Il y a d'autres options. Cette liste n'est pas exhaustive.

** Tengan en cuenta que los dos repartos más cercanos del hotel Meliá son Vista Alegre y Sueño, que encabezan la lista. También hay otras opciones, esta no es una lista exhaustiva.

Vista Alegre

- Anacaona: Anacaona; # 119, e/ 12 y Taíno, Reparto Terrazas de Vista Alegre. Todos los días;
- Doña Martha; Calle 3 # 152, e/ Avenida de Manduley y Calle 8; Reparto Vista Alegre. Todos los días: 12 a 12pm;
- Don Gaito: Calle 6 # 207, e/ 7 y 9; Reparto Vista Alegre. Todos los días: 7am a 7pm;
- Arizona; Calle 10 # 55, e/ 5 y 7, Reparto Vista Alegre; Todos los días: 12pm a 11pm;
- Zunzun, Av. Manduley 159, Reparto Vista Alegre;
- La Pimienta; Calle 5 # 305, e/ Avenida Raúl Pujols y Calle 12, Reparto Vista Alegre;
- Madrileño: Calle 8 No. 105 e/ 3 y 5. Vista Alegre;
- Setos (Española, Fusión); Avenida Manduley, No. 154 e/ 5 y 7. Vista Alegre. Todos los días: 12pm a 12am;
- Pizzería Seducente: Calle L # 359, e/ Primera y Quinta, Reparto Ampliación de Terrazas de Vista Alegre;
- Casa Pita: Calle 8 #208. Entre 7 y 9. Vista Alegre;
- El Olímpico: Carretera del Caney, esq. 11, #224. Reparto Vista Alegre.

Sueño

- La Coratina; Avenida de Céspedes N# 303 altos, e/ E y F, Reparto Sueño. Todos los días: 11am a 11pm;
- El Refugio; Calle G # 265 esq 6, Reparto Sueño. Todos los días: 12m a 11pm;
- La Dolce Vita; Calle K # 215, e/ Calle 5ta y 4ta, Reparto Sueño;
- La Brassa (**Good meat!**): Calle 7 # 1, entre 3ra y 4ta, Reparto Ampliación de Sueño;
- El Gourmet: Calle 6ta # 420, e/ I y G, reparto Sueño.

Walkable distance from / distance à pied de / distancia a pie del Meliá:

- Los Naranjos: Pedro Alvarado, e/ 10 y 8. Ferreiro. (**Alex likes it!**).

In other neighborhoods/ Dans d'autres quartiers / En otros repartos

- Salón Tropical; Calle Fernández Marcané # 310 altos, e/ 9 y 10, Reparto Santa Bárbara;
- Terraza Padre Pico, Padre Pico # 360 altos, e/ San Basilio y Santa Lucia; Lunes a Sábado: 11:00am - 11:00pm;
- Rancho Linda; Carretera Central, km. 2 y medio, s/n, Altos de Quintero; Todos los días: 12:00pm - 10:00pm;

- Bendita Farándula (**Alex likes this place. Also, affordable and tasty pizza/spaghettis on the rooftop!!!**) Barnada, # 513, e/ Aguilera y Heredia. ; Todos los días: 12:00pm - 11:00;
- Iré a Santiago; Calvario, # 910, e/ Santa Rosa y Princesa. Todos los días: 12:00pm-11:45pm;
- La Caribeña; San Carlos, # 262, e/ San Pedro y Santo Tomás. Todos los días: 10:45am a 12:45m;
- La Uva; 1ra, # 11, e/ 6 y 7, Reparto Fomento. Tfno: 2264 5624; Todos los días: 10am a 10pm;
- La Krreta (**Good goat dishes and more, Alex likes it!**); Enramadas # 563 e/ Barnada Y San Agustín. Todos los días: 12:00 - 11:00pm;
- Boulevard Santiago; Calvario # 504 e/ Aguilera y Enramadas;
- Gilda Paladar. San Basilio nº 116 e/ Padre Pico y Teniente Rey;
- Fonda Sabor Tropical; Enramadas 359 altos. Apto 1, e/ San Felix y San Bartolomé;
- Barca de Oro, Raul Perozo # 127 e/ 6 y 7, Reparto Agüero;
- El Lindón; San Félix e/ Callejón del Carmen y San Gerónimo. Todos los días: 12pm-12am;
- Aurora Restaurante-Casa Renta, Calle Trinidad # 662 e/ Calvario y Moncada. Todos los días: 12pm a 11:30pm;
- La Gran Karreta (**Alex aime!**); Santo Tomás # 307 e/ Trinidad y Habana. Todos los días: 12pm a 11pm;
- La Canasta: Calle Fernández Marcané # 51, esq. 9; Reparto Santa Bárbara;
- La Fondita de Nathy; Calle 10 # 315, e/ Mendieta y Alfredo Zayas, Reparto Santa Bárbara;
- Sport Café; Calle Nuñez de Balboa # 14, e/ calle 10 y Pedro Alvarado. Todos los días: 12pm - 10pm;
- Rumba bombón; Calle 3 # 106, e/ Avenida Manduley y carretera El Caney;
- Roma-Beijing: (La única especializada en comida **China**). Avenida Garzón # 316 bajos, e/ 2da y 3era;
- La Terraza; Aguilera # 602, e/ Barnada y Paraíso. Lunes a Sábado, 11am – 11pm;
- Rock Café Bar-Restaurante; Calle 5ta # 3, e/ Escario y Avenida Garzón. Todos los días: 6pm a 2am;
- La Cabaña: Avenida Vicente Minet # 58, e/ 9 y 10, Reparto 30 de Noviembre;
- Jardines Restaurante: Calle Aguilera # 752, e/ Trocha y Pizarro;
- Brisas Plaza de Marte: Garzón # 1, e/ Paraíso y San Gerónimo;
- El Palenquito: Avenida del Río # 28, e/ Carretera de EL Caney y Calle 6;
- El Patio de la China: General Minet # 411, esq. calle 6, Reparto Santa Bárbara;
- Café Literario: Calle Calvario # 605 e/ San Basilio y Heredia;
- San Francisco; San Francisco # 441 e/ Calvario y Carnicería;
- Lorca: Calle Enramadas # 565 e/ Barnada y San Agustín. Monday to Thursday: 5:00pm -12:00am; Friday to Sunday: 12pm - 12:00am;
- D'Prim: San Félix # 456 e/ San Francisco y San Gerónimo;
- Dolores: Calle Terraza # 209, e/ 7 y 9, Reparto Ampliación de Terrazas;
- La PiúSeduciente: Calle Enramadas # 155, e/ Padre Pico y Corona. Todos los días, 11:00am - 12:00pm;
- Primos Twice: Calvario No.262 entre Trinidad y Habana. Todos los días, de 12pm a 10:30pm;
- Pizzería La caprichosa: Calle 3ra No.152 A e/ 8 y ave. Manduley;
- Don Billy: Enramadas # 565 A, e/ San Agustín y Barnada;
- Ristorante Pizzeria Marino: Calle 10, No.157 e/ Calle 13 y Fernández Marcané, Rpto Santa Bárbara;
- Compay Gallo: San German N° 503 y esquina Carnicería;
- El Alazán: San Felix 909 entre San Carlos y Santa Rosa. Todos los días de 11am a 11:30pm;
- Casa Micaela: San Feliz N° 456 entre San Francisco y San Gerónimo;
- Bar Restaurante Aché; Santa Lucia N° 609, entre San Agustín y Barnada;

- Bar-Restaurant St. Pauli **(Alex loves this place! Great vegetarian options! Con discoteca)**: Enramadas 605, e/ Paraíso y Barnada;
- Terrazas La Caridad; Avenida del Río no.3, Rajayoga;
- Salón Azul: Calle Aguilera #615 e/ Barnada y Paraíso;
- Los Manolos: Enramadas, e/ San Agustín y Barnada;
- 3C: Calle c, e/ Granma y 5t. Reparto 30 de Noviembre;
- Paradiso Hostal-Restaurante; José Antonio Saco #516 bajos e/ Reloj y San Agustín;
- Renacer Restaurante-Bar-Hostal: San Agustín, #611, e/ Aguilera y Heredia. Todos los días: 10am a 12pm.

CULTURAL AND HISTORICAL SITES / SITES CULTURELS ET HISTORIQUES / SITIOS CULTURALES E HISTORICOS

Archivo Histórico Provincial de Santiago de Cuba // Provincial Historic Archive of Santiago de Cuba // Archives provinciales de Santiago de Cuba. Antigua Real Cárcel Municipal (VIVAC) Monumento Nacional. Aguilera # 131 esq. Padre Pico. Lunes a viernes 8:00 am – 5:00 pm.

Cementerio patrimonial Santa Ifigenia / Provincial cemetery / cimetière provincial. Monumento Nacional Ave. **Fidel Castro is buried here / Fidel Castro est enterré ici // Fidel Castro esta enterrado aquí.** Lunes a sábado 8.30 am - 5.00 pm.

Casa Dranguet. Sede del Proyecto Los Caminos del Café // Headquarters of the Caminos del Café Project // Siège du projet Caminos del Café **(Good coffee, drinks, mojito est très bon).** Todos los días 9:00am – 9:00pm

Galería Arte Soy // Art gallery // Galerie d'art. Antiguo Cuartel de Concha. Trinidad, e/ Ave. de los Libertadores y Ave. Moncada. **(Nice and quiet inside court)** Lunes a viernes 9:00am – 5:00pm, sábado 9:00am – 1:00pm

Peñas, baile // Concerts, dance // Concerts, danse

Casa de la Trova “Pepe Sánchez”: Heredia esq. San Félix. Todos los días 10:30 am – 1:00am.
This is “the” place you need to see a concert of traditional Cuban music! / C’est “la” place où vous devez aller pour voir un concert de musique traditionnelle cubaine! / Eso es “el” lugar par ir a ver un concierto de música tradicional cubana.

Casa de las tradiciones: Calle General Lacret 651. Todos los días 10am-10pm.

Peña del danzón del Club “Mariano Mercerón”: Jueves 7.00 pm, Casa de la Cultura Josué País, Heredia e/San Pedro y San Félix.

Peña de música tradicional (son): Casa del Coro Madrigalista, Aguilera esq. Carnicería. Lunes, miércoles y viernes 8.00 pm

Patio de los abuelos: Pérez Carbó # 5 e/ Escario y Ave. Victoriano Garzón. Plaza de Marte. Todos los días 9.00am - 2.00am.

Iris Jazz Club: Calle Paraiso y calle Aguilera. Todos las noches.

Casa del Caribe: Peña de la Rumba los domingos a las 5 pm.

Casa Granda: Hotel in the city centre offers shows on the rooftop every day and evening // Hotel au centre-ville qui offre des concerts les après-midis et en soirée // Hotel en el centro de la ciudad que ofrece conciertos en la tarde y por la noche

Museums // Musées // Museos

Casa Natal de José María Heredia // The house where José María Heredia =was born // Maison de naissance de José María Heredia. Monumento Nacional. Heredia # 260 e/ Carnicería y San Félix. Martes a sábado 9:00 am – 7:00 pm; domingo 9:00am – 1:00pm.

Museo Castillo del Morro // Museum Castillo del Morro // Musée Castillo del Morro. Carretera de Morro km 7½. Todos los días 8:30am – 7:30pm.

La Isabellica. Museo Cafetal Patrimonio de la Humanidad // Heritage of the Humanity Coffee Museum // Patrimoine de l'humanité musée du café. Carretera de la Gran Piedra km 14. Lunes a domingo 8:30am – 4:30pm.

Plaza de la Revolución. Ave. de Los Libertadores y Ave. Las Américas. Martes a sábado 9.00 am – 5:00 pm, domingo 9:00 am – 1:00 pm.

Valle de la Prehistoria // Prehistoric Valley / Vallée préhistorique (dinosaurs in cement // dinausores en ciment / dinosaurios en cemento). Carretera de Baconao km 6 ½.

Museo de la Guerra hispano-cubano-norteamericana. Carretera Siboney Km 13 ½. Lunes a sábado 9:00 a.m. – 5:00 pm.

Museu, histórico Granjita Siboney. Carretera de Siboney km 13. Lunes 9:00am – 1:00pm, Martes a domingo 9:00am – 5:00pm.

Museo ambiente histórico cubano Casa de Diego Velazquéz. Félix Pena # 612. Lunes a jueves 9:00 am – 5:00 pm, viernes 1:00pm – 4:45pm, domingo 9:00 am – 1:00pm.

Museo de la música Pablo Hernández Balaguer. Ave. Rafael Manduley e/ 5 y 7, R/ Vista Alegre. Casa museo Frank País García. Monumento Nacional. General Banderas # 226.

Museo de la lucha clandestina. Monumento Nacional. Rabí # 1. Tivoli.

Centro de Investigación y Documentación de la Lucha Clandestina- Frank País García. Calle 1ra e/ Ave Victoriano Garzón y J. R/ Sueño Teléf. 53-22-661890, 661809 Directora: Maricel Coloma

Museo histórico 26 de Julio. (First prison converted in school in the oriental region // Première prison convertie en école dans la région orientale // Primer Cuartel convertido en escuela en la región oriental). Trinidad e/ Ave. Los Libertadores y Paseo Martí. Domingo y lunes 9:00 am – 12:30 pm, martes y sábado 9:00am – 5:00pm.

Museo parque Abel Santamaría. Trinidad s/n. Lunes a sábado 9:00am – 5:00pm.

Museo el Carnaval. Heredia # 303 e/ Calvario y Carnicería. Lunes 3:00pm – 5:00pm, Martes a sábado 9:00am – 5:00pm, Domingo 9:00am - 1.00pm

Tumba francesa “La Caridad de Oriente”. # 268 e/ Habana y Trinidad. Noche de Tumba Francesa Martes y jueves 8:30pm.

Museo provincial Emilio Bacardí. Carnicería s/n esq. Aguilera. Lunes 1:00pm – 4:30pm, martes a sábado 9:00 am – 4:30 pm, domingo 9:00 am – 12:00pm.

Memoria Vilma Espín Guillois. San Jerónimo # 473 e/ Calvario y Carnicería. Lunes a sábado 9:00am - 5.00pm. viernes de 9:00am – 1:00pm.

Santuario Basílica nacional de nuestra señora de la Caridad Patrona de Cuba en el Cobre. Todos los días. 6:30am – 6:00pm. Church service / service religieux / misa: 8:00 am y 10:30 am

Santa Basílica Metropolitana Iglesia Catedral de Santiago de Cuba. First cathedral in Cuba / Première cathédrale à Cuba / Primera catedral en Cuba. Santo Tomás e/ San Basilio y Heredia. Martes a domingo 8:00am – 11:00am y 5:00pm – 7:30pm.

Visit to the bell tower // Visite au clocher // Mirador del Campanario: Lunes a viernes 9:00am – 5:00pm.

Alianza Francesa Santiago de Cuba. Calle 6 # 253 esq. 11 R/ Vista Alegre.

CASCA-CUBA 2018

TUESDAY MAY 15 2018 / MARDI 15 MAI 2018/ MARTES 15 DE MAYO

CONFERENCE CHECK-IN // ENREGISTREMENT AU COLLOQUE // ACREDITACIÓN AL CONGRESO

12:00-17:00 - Hotel Meliá Santiago, lobby / réception / recepción

CASCA-EXECUTIVE MEETING

9:00-17:00 Hotel Meliá Santiago, conference room // Salle de colloque / sala de congreso

PRE-WELCOME COCKTAIL/ PRE-COCKTAIL DE BIENVENUE/ PRE-WELCOME COCKTAIL

17:30-18:30 Hotel Meliá Santiago, Santiago Café

WEDNESDAY MAY 16 2018 / MECREDI 16 MAI 2018/ MIERCOLES 16 DE MAYO

CONFERENCE CHECK-IN // ENREGISTREMENT AU COLLOQUE // ACREDITACIÓN AL CONGRESO

8:30-17:00 - Hotel Meliá Santiago, lobby / réception / recepción

Sessions / Paneles, Universidad de Oriente, Campus / Sede Julio A. Mella

Room	1-A	1-B	1-C	1-D	VRIP	Pacheco
11:00-12:30	INTERROGATING, ENCODING AND PERFORMING REPRODUCTION AND RELATEDNESS	EL CENTRO CULTURAL AFRICANO FERNANDO ORTIZ LUEGO DE TREINTA AÑOS DE TRABAJO	SUBJECTIVITY AND REFLEXIVITY IN ETHNOGRAPHIC PRACTICE	PLACE AND SPACE: ENTANGLEMENTS WITH CITIES AND BUILT ENVIRONMENTS	MULTIPLICITY OF MOVEMENT	NEGOTIATING PRECARIETY AND AUSTERITY: LABOUR, WORK AND ECONOMIC LIVELIHOODS UNDER NEOLIBERALISM
12:30-14:00	Lunch / Dîner / Almuerzo					
14:00-15:30	CONTRAPUNTEOS EN TORNO A LOS ESTUDIOS ANTROPOLÓGICOS AL COMPLEJO OCHA-IFÁ I	NAFTA AND ITS WHEREABOUTS I	ETHO-ECOLOGIES	CONFLICTED STATES: COUNTERING REGIMES AND (RE)CONSTRUCTING NATIONS	RETHINKING ANTHROPOLOGICAL THEORIES AND ACCOUNTS	VOICING (POST)MIGRATION EXPERIENCE
15:30-16:00	Break / Pause / Pausa					
16:00-17:30	CONTRAPUNTEOS EN TORNO A LOS ESTUDIOS ANTROPOLÓGICOS AL COMPLEJO OCHA-IFÁ II	NAFTA AND ITS WHEREABOUTS II	RELATIONSHIPS, PRACTICES AND WELLBEING	ACTING UP: EMERGING ACTIVISMS AND SOCIAL MOVEMENTS	MUSEUMS: VOICED HISTORIES	

MOVING TOWARDS ETHNOGRAPHIC HALLUCINATIONS – CENTRE FOR IMAGINATIVE ETHNOGRAPHY (CIE)

9:00-17:30: Casa Dranguet

See complete program below p. 112. / Voir le programme complet plus bas p. 112. / Ver el programa completo debajo p. 112.

WELCOME COCKTAIL/ COCKTAIL DE BIENVENUE/ WELCOME COCKTAIL

19:00-21:00 Hotel Meliá Pool Bar – Bar de la piscine de l’Hotel Meliá - Bar de la piscina del Hotel Meliá

THURSDAY MAY 17 2018 / JEUDI 17 MAI 2018/ JUEVES 17 DE MAYO

CONFERENCE CHECK-IN // ENREGISTREMENT AU COLLOQUE // ACREDITACIÓN AL CONGRESO

8:30-17:00 - Hotel Meliá Santiago, lobby / réception / recepción

INVITED PLENARY // SCÉANCE PLÉNIÈRE // SESIÓN PLENARIA

Perfiles de la Antropología Sociocultural en Cuba: de Fernando Ortiz a la actualidad

8:30-12:00 - Universidad de Oriente, Campus Mella, Room / Salle / Salla 1-A

Participants/Participantes: Niurka Núñez González (Instituto Cubano de Investigación Cultural Juan Marinello), Yuleisy Fajardo Fernández (Instituto Cubano de Antropología), María del Rosario Díaz Rodríguez (Instituto Cubano de Antropología), Ada Elena Lescay González (Centro Cultural Africano Fernando Ortiz), Lázara Yolanda Carrazana Fuentes (Instituto Cubano de Antropología), María Eugenia Espronceda Amor (Centro de Estudios Sociales y Caribeños “José Antonio Portuondo”, Universidad de Oriente), Adrián Fundora García (Instituto Cubano de Antropología)

Sessions / Paneles, Universidad de Oriente, Campus / Sede Julio A. Mella

Room	1-A	1-B	1-C	1-D	VRIP	Pacheco	Obregón
8:30-10:00	Perfiles de la Antropología Sociocultural en Cuba: de Fernando Ortiz a la actualidad	HIV/ AIDS: GLOBAL CONCERNS AND LOCAL RESPONSES	SPATIALIZING AND HISTORICIZING UNEVEN DEVELOPMENT	REPRESENTING AND REIMAGINING HUMAN-NATURE RELATIONS	DIVERSE DESIRES: NEGOTIATING AND NAVIGATING GENDER AND SEXUALITY	QU'APPORTE L'ÉCLAIRAGE DE L'HISTOIRE À L'ETHNOGRAPHIE? EXPLORATION DES VOIX ANTHROPOLOGIQUES	CROSSING BOUNDARIES: A COUNTERPUNTUAL APPROACH TO SERVICE LEARNING PROMOTING SOLIDARITY IN CUBA AND THE UNITED STATES
10:00-10:30	Break/ Pause/ Pausa						
10:30-12:00	Perfiles de la Antropología Sociocultural en Cuba: de Fernando Ortiz a la actualidad	HISTORICAL AND PRESENT-DAY NARRATIVES OF IDENTITY	INDIGENOUS LAND RIGHTS AND THE NEOLIBERAL WORLD ORDER: STRATEGIES FOR RESISTANCE AND SURVIVAL	VALUE AND POLITICS	LOCATING COUNTERPOINT: SPACE, PLACE AND IDENTITY	CONTRAPUNTO Y TERRITORIALIDADES	FOOD (IN)SECURITY: JUSTICE FROM FARM TO TABLE
12:00-13:30	Lunch / Dîner / Almuerzo						

MOVING TOWARDS ETHNOGRAPHIC HALLUCINATIONS – CENTRE FOR IMAGINATIVE ETHNOGRAPHY (CIE)

8:30-17:00 - Casa Dranguet

See complete program below p. 112. / Voir le programme complet plus bas p. 112. / Ver el programa completo debajo p. 112.

WOMEN'S NETWORK LUNCHEON // DÎNER DU RÉSEAU DES FEMMES // ALMUERZO DE LA RED DE MUJERES
12:00-13:30 Hotel Meliá Santiago

Registration is required. This is a ticketed event. Some tickets may still be available for purchase - please verify at the conference desk.

La réservation est obligatoire. Il s'agit d'un événement payant. Des billets peuvent toujours être disponibles - veuillez vérifier à la table d'enregistrement du colloque.

La reservación es obligatoria. Este es un evento con ticket. Algunos pueden estar disponibles. Verificar en la recepción del congreso.

POSTER PRESENTATIONS I

13:30-15:00 Room / Salle / Sala Patio, Casa Dranguet

Sessions / Paneles, Universidad de Oriente, Campus / Sede Julio A. Mella

Room	1-A	1-B	1-C	1-D	VRIP	Pacheco	Obregón
13:30-15:00	LA ANTROPOLOGÍA HEGEMÓNICA CONTEMPORÁNEA. RETOS Y PERSPECTIVAS I	GRAMSCI AND MARXIST ANALYSIS OF POLITICAL PROCESSES IN MEXICO I	CONTRAPUNTEO: INTERSECTING VIEWS ON THE PRACTICE OF BRIDEWEALTH I	ENTANGLED ENCOUNTERS WITH THE VIOLENCE OF THE WORLD	SPACE, PLACE AND IDENTITIES AMIDST CULTURE CONTACT	INDIGENOUS VALUES AND KNOWLEDGE IN ENVIRONMENT AND SUSTAINABILITY	POSSESSED AND INVISIBLE: ENCOUNTERING THE (SUPER)-NATURAL
15:00-15:30	Break/Pause/Pausa						
15:30-17:00	LA ANTROPOLOGÍA HEGEMÓNICA CONTEMPORÁNEA. RETOS Y PERSPECTIVAS II	GRAMSCI AND MARXIST ANALYSIS OF POLITICAL PROCESSES IN MEXICO II	CONTRAPUNTEO: INTERSECTING VIEWS ON THE PRACTICE OF BRIDEWEALTH II	ANTHROPOLOGICAL ENGAGEMENTS ACROSS DISCIPLINARY, INSTITUTIONAL AND NATIONAL BOUNDARIES	METHODOLOGIES FOR ENGAGING WITH THE EVOLVING UNDERSTANDINGS OF INDIGENOUS RIGHTS WITHIN IMPACT ASSESSMENT	DETERRITORIZED EMBODIMENTS	BODIES (UN)VOICED; BODIES (IN)VISIBLE

KEYNOTE SPEAKERS // CONFÉRENCES D'OUVERTURE // PRESENTACIONES DE LOS INVITADOS PRINCIPALES DEL CONGRESO

Keynotes: **Martin Holbraad**, University College London

No sugar please! Tobacco anthropology and the merits of contingent conceptualization

Gloria Victoria Rolando Casamayor, ICAIC

Historias e imágenes de nuestra gente

18:00-19:15- Universidad de Oriente / Campus/ Sede Antonio Maceo

Theatre / Théâtre / Teatro Universitario

Shuttle bus from Hotel Meliá or guided walk of 20 minutes. / Transfert par autobus partant de l'hôtel Meliá ou marche guidée de 20 minutes. / Autobús de transfer a partir del Meliá o caminata guiada de 20 minutos.

FRIDAY MAY 18 2018 / VENDREDI 18 MAI 2018/ VIERNES 18 DE MAYO

CONFERENCE CHECK-IN // ENREGISTREMENT AU COLLOQUE // ACREDITACIÓN AL CONGRESO

8:30-17:00 - Hotel Meliá Santiago, lobby / réception / recepción

INVITED PLENARIES// SCÉANCES PLÉNIÈRES // SESIONES PLENARIAS – Society for Applied Anthropology (SfAA)

Keynote: Salomon Nahmad y Sitton (CIESAS)

The role of anthropology and social sciences in the changes and challenges of 21st century

8:30-10:00 - Universidad de Oriente, Campus Mella, Room / Salle / Salla 1-A

Kearney Lecture: Josiah Heyman (University of Texas at El Paso)

The Edge at the Center: Power and Transformation Seen from the U.S.-Mexico Border

10:30-12:00 - Universidad de Oriente, Campus Mella, Room / Salle / Salla 1-A

Sessions / Paneles, Universidad de Oriente, Campus Mella

Room	1-A	1-B	1-C	1-D	VRIP	Pacheco	Obregón
8:30-10:00	INVITED PLENARY/ SCÉANCE PLÉNIÈRE/ SESIÓN PLENARIA SfAA	ETHNOGRAPHIC ETHIC ENTANGLEMENTS TO THINK WITH CARE I	THINKING ACROSS REVOLUTIONARY STRUGGLES	CONTESTED MÉTIS IDENTITIES: CONTINENTAL COUNTERPOINTS OF RESISTANCE AND AFFIRMATION	FEMINIST ENCOUNTERS WITH ANTHROPOLOGY: CASCA WOMEN'S NETWORK ROUNDTABLE	CULTURAL, CLIMATE AND AZARES MEDIO-AMBIENTALES ENFOQUES, RETOS Y PERSPECTIVAS DE LA ANTROPOLOGÍA AMBIENTAL	WORLD DEVELOPMENTS IN LANGUAGE AND CULTURE STUDIES
10:00-10:30	Break/ Pause/ Pausa						
10:30-12:00	KEARNEY LECTURE: PRÉSENTATION KEARNEY /PRESENTACIÓN KEARNEY	ETHNOGRAPHIC ENTANGLEMENTS TO THINK WITH CARE II	RÉSEAUX ET AFFINITÉS RELIGIEUSES AUTOCHTONES TRANSNATIONALES	DEBRIS FLOW: MATERIAL AND AFFECTIVE REMNANTS AND THE SHAPING OF CONTENTIOUS RIVERS	DIGITAL INFRASTRUCTURES, PRACTICES AND SOCIALITIES BEYOND THE STATE	CHALLENGING COLONIALISM: ALTERITY AND INDIGENOUS PEOPLES GOVERNANCE AND RIGHTS	ANTHROPOLOGICAL ENCOUNTERS WITH SCIENCE AND TECHNOLOGY STUDIES
12:00-13:30	Lunch/ Dîner / Almuerzo						

MOVING TOWARDS ETHNOGRAPHIC HALLUCINATIONS – CENTRE FOR IMAGINATIVE ETHNOGRAPHY (CIE)

8:30-17:00 - Casa Dranguet

See complete program below p. 112. / Voir le programme complet plus bas p. 112. / Ver el programa completo debajo p. 112.

POSTER PRESENTATIONS II

13:30-15:00 – Room / Salle / Sala Patio, Casa Dranguet

Sessions / Paneles, Universidad de Oriente, Campus Mella

Room	1-A	1-B	1-C	1-D	VRIP	Pacheco
13:30-15:00	EL TRABAJO TERCIALIZADO EN EL CONTEXTO NEOLIBERAL: PROCESOS PRODUCTIVOS Y RELACIONES LABORALES BAJO REGÍMENES DE SUPEREXPLO-TACIÓN I	CONSUMO CULTURAL Y PARTICIPACIÓN EN CUBA. UNA MIRADA DESDE LOS MEDIOS I	LOS CULTOS CUBANOS DE ORIGEN AFRICANO Y SU PAPEL EN LA CONFIGURACIÓN DE LA IDENTIDAD DEL PUEBLO DE CUBA	REFLEXIVITY IN ANTHRO-POLOGY: REVISITING, REVIVNG AND REVISING	CROSSING BORDERS: MOBILE IDENTITIES AND LIVELIHOODS	OPENING NEW DIALOGUES IN HEALTH WITH CUBA, THE UNITED STATES AND BEYOND: LESSONS TO BE SHARED
15:00-15:30	Break/Pause/Pausa					
15:30-17:00	EL TRABAJO TERCIALIZADO EN EL CONTEXTO NEOLIBERAL: PROCESOS PRODUCTIVOS Y RELACIONES LABORALES BAJO REGÍMENES DE SUPEREXPLO-TACIÓN II	CONSUMO CULTURAL Y PARTICIPACIÓN EN CUBA. UNA MIRADA DESDE LOS MEDIOS II	CHANGING MEDIA PRACTICES AND THE SHARING OF INFORMATION IN CONTEMPORARY CUBA	L'ANTHRO-POLOGIE REPENSÉE: LE RAPPORT DE LA PRATIQUE NON ACADÉMIQUE À LA DISCIPLINE, OU ÊTRE ANTHROPO-LOGUE SANS LE TITRE	NEW ETHNOGRA-PHIC RESEARCH ON "EXTREME EXTRACTION" IN THE BOREAL FOREST	INDIGENOUS VOICES AND STORIES AS RESILIENCE AND TRANSFOR-MATION

WEAVER-TREMBLAY AWARD AND RECEPTION // REMISE DU PRIX WEAVER-TREMBLAY ET RÉCEPTION //

PREMIO WEAVER-TREMBLAY y RECEPCIÓN

Dara Culhane, Simon Fraser University

18:00-19:15 – Teatro Martí

19:15-21:00 Casa Dranguet

Shuttle bus from Hotel Meliá / Transfert par autobus à partir de l'hôtel Meliá / Autobús de transfer a partir del Meliá

NOEDY HD JAZZ CONCERT WITH GUESTS / CONCERT DE JAZZ AVEC INVITÉS / CONCIERTO DE JAZZ CON INVITADOS

21:00-1:00 Iris Jazz Club, Plaza de Marte

Tickets for sale at the conference registration table / Billets en vente à la table d'enregistrement du colloque / Tickets en venta en la mesa de acreditación del congreso.

SATURDAY MAY 19 2018 / SAMEDI 19 MAI 2018/ SÁBADO 19 DE MAYO

CONFERENCE CHECK-IN // ENREGISTREMENT AU COLLOQUE // ACREDITACIÓN AL CONGRESO

8:30-17:00 - Hotel Meliá Santiago, lobby / réception / recepción

CHAIR BREAKFAST / DÉJEUNER DES DIRECTEURS(TRICES DE DÉPARTEMENT / DESAYUNO DE LOS DIRECTORES DE DEPARTAMENTO

7:00-8:30 – Cafeteria hotel Meliá

Registration is required / La réservation est obligatoire / Se requiere reservación.

INVITED PLENARY// SCÉANCE PLÉNIÈRE // SESIÓN PLENARIA CASCA

Tacking: Improvising and Navigating the Entanglements of Everyday Routines and Practices

10:30- 12:00 - Universidad de Oriente, Campus Mella, Room / Salle / Salla 1-A

Participants/Participantes: Vered Amit (Concordia), Caroline Knowles (Goldsmiths), Noel Dyck (Simon Fraser), Christine Jourdan (Concordia), Martha Radice (Dalhousie University)

Sessions / Sessions / Paneles, Universidad de Oriente, Campus Mella

Room	1-A	1-B	1-C	1-D	VRIP	Pacheco	Obregón
8:30-10:00	LA RELATION DE L'ATHROPOLOGUE À AUTRUI SUR LE TERRAIN	A CONTRAPUNTAL ANTHROPOLOGY OF POLITICS: ENGAGING FORMALLY AND INFORMALLY WITH THE "POLITICAL" I	ENTANGLED NARRATIVES AND EMPLACED PRACTICES IN SUB-SAHARAN AFRICAN COUNTRY-SIDES	WOMEN, RELATIONSHIPS AND CONTRADICTORY EXPERIENCES IN EVERYDAY CONSUMPTION PRACTICES	SPEAKING WITH/ THROUGH NONHUMAN S	TEMPORAL EXPERIENCE AND ETHICS OF TIME	INTERROGATING THE INEQUALITIES AND COMPLEXITIES OF SEX WORK
10:00-10:30	Break/ Pause/ Pausa						
10:30-12:00	INVITED PLENARY// SCÉANCE PLÉNIÈRE AVEC INVITÉS // SESIÓN PLENARIA CON INVITADOS CASCA	A CONTRAPUNTAL ANTHROPOLOGY OF POLITICS: ENGAGING FORMALLY AND INFORMALLY WITH THE "POLITICAL" II	FICTIONS OF CAPITAL REDUX: MOVEMENTS AND MODALITIES	ASSEMBLING HUMANS: PLASTICITIES, ENVIRONMENTS, AND IDENTITIES	MOTHERS OF INTERVENTION: PERFORMING INDIGENOUS RELATIONAL LABOUR	INTERVENTION LIFE: TECHNOLOGIES, SOCIALITIES AND ANTHROPOLOGICAL POSITIVITIES IN GLOBAL HEALTH	ENGAGING THE CONTRAPUNTAL (CONTRAPUNTEO) VOICES OF THE RESEARCHERS AND RESEARCHED
12:00-13:30	Lunch/ Dîner/ Almuerzo						

MOVING TOWARDS ETHNOGRAPHIC HALLUCINATIONS – CENTRE FOR IMAGINATIVE ETHNOGRAPHY (CIE)

8:30-17:00 - Casa Dranguet

See complete program below p. 112. / Voir le programme complet plus bas p. 112. / Ver el programa completo debajo p. 112.

CASCA ANNUAL GENERAL MEETING // ASSEMBLÉE GÉNÉRALE ANNUELLE DE LA CASCA // ASAMBLEA GENERAL ANUAL DE CASCA

12:00-13:30- Conference room / salle de colloque / sala de congreso Hotel Meliá, second floor

Sessions / Sessions / Paneles, Universidad de Oriente, Campus Mella

Room	1-A	1-B	1-C	1-D	VRIP	Pacheco
13:30-15:00	CONTRAPUN-TEO MEDICAL ANTHROPO-LOGY: TALKING BACK TO CONVENTION	A CONTRAPUN-TAL ANTHROPO-LOGY OF POLITICS: ENGAGING FORMALLY AND INFORMALLY WITH THE “POLITICAL” III	ETHNOGRA-PHIC PRACTICES AND THE TEMPORALITY OF EVIDENCE	POLYPHONIES OF REPAIR	IMPLICATED BY THE ARCHIVE: THE POLITICAL WORK OF ACTIVIST ARCHIVES	RESISTIVE PROVOCA-TION: REPRODU-CING, MEMORA-LIZING, MIGRATING AND PERFORMING BODIES
15:00-15:30	Break/ Pause/ Pausa					
15:30-17:00	PUBLISHING IN ANTHROPO-LOGY	MEDICAL MODALITIES AND HEALTH CHALLENGES	MAPS AS POLYPHONIC COUNTER-POINTS: ETHNOGRA-PHIC MAPPING OF INDIGENOUS TERRITORIES ACROSS THE AMERICAS	COOPERATION AND DEVELOP-MENT AS CONTRAPUN-TEO		

CASCA-EXECUTIVE MEETING

17:00-19:00 - Conference room / salle de colloque / sala de congreso Hotel Meliá, second floor

CLOSING BANQUET // BANQUET DE CLÔTURE // CENA DE CLAUSURA

19:00- Cafeteria del Morro

→ Registration is required. This is a ticketed event. Some tickets may still be available for purchase - please verify at the conference desk. Buses will leave from the hotel Meliá at 18:45.

→ La réservation est obligatoire. Il s’agit d’un évènement payant. Des billets peuvent toujours être disponibles - veuillez vérifier à la table d’enregistrement du colloque. Les autobus partiront de l’hotel Meliá à 18:45.

→ Reservación es obligatoria. Este es un evento con ticket. Algunos pueden estar disponibles. Verificar en la recepción del congreso. Los autobuses saldrán del hotel Meliá a las 18:45.

SUNDAY MAY 20 2018 / DIMANCHE 20 MAI 2018/ DOMINGO 20 DE MAYO

MOVING TOWARDS ETHNOGRAPHIC HALLUCINATIONS – CENTRE FOR IMAGINATIVE ETHNOGRAPHY (CIE)

9:00-17:30 - Casa Dranguet

See complete program below p. 112. / Voir le programme complet plus bas p. 112. / Ver el programa completo debajo p. 112.

PRESENCIA AFRICANA: HISTORIA Y CULTURA / AFRICAN PRESENCE: HISTORY AND CULTURE

Workshop/Atelier/Taller

9:00-16:00 - Centro Cultural Africano Fernando Ortiz, Avenida Manduley y Calle 5, Reparto Vista Alegre.

SESSIONS/ PANELES

Wednesday May 16 2018/ Mercredi 16 mai 2018/ Miercoles 16 de mayo 2018

8:30-17:00
Hotel Meliá, Lobby

CONFERENCE CHECK-IN // ENREGISTREMENT AU COLLOQUE //
ACREDITACIÓN AL CONGRESO

11:00-12:30
U de O - Room / Salle /
Sala 1-A

INTERROGATING, ENCODING AND PERFORMING REPRODUCTION
AND RELATEDNESS

Jen Pylypa (Carleton University)

Interrogating Notions of the "Natural" Family: The Sociocultural Context of Policies that Prohibit the Adoption of Children out of Birth Order

Manuelle Alix-Surprenant (Université de Montréal)

Jeunes des orphelinats en Haïti : la production de relations comme stratégie de survie et de développement

Sarah Duignan (McMaster University)

(Re)Negotiating Motherhood Identities and Performance on Instagram

Kelsey Marr (University of Saskatchewan)

"Acting Feminine": Performances of Femininity by Academic Women

Igor Karim (Goethe-Universität Frankfurt am Main)

When form cannot contain life: ten-legged anthropology as video performance in post-crisis Greece

11:00-12:30
U de O - Room / Salle /
Sala 1-B

ROUNDTABLE/ TABLE RONDE/ MESA REDONDA//
EL CENTRO CULTURAL AFRICANO "FERNANDO ORTIZ" LUEGO DE
TREINTA AÑOS DE TRABAJO

ORGANIZER/
ORGANISATRICE/
ORGANIZADORA

Ada Elena Lescay
Gonzalez (Centro
Cultural Africano
Fernando Ortiz)

Este panel tiene el objetivo de acercarse al proceso de gestación y desarrollo del Centro Cultural Africano "Fernando Ortiz." Desde su fundación en el 1998 esta institución se ha propuesto estudiar y promocionar los aportes de la culturas africanas en la formación de la cultura cubana. Con este propósito el centro ha establecido una línea de trabajo que incluye la organización de eventos científicos, la publicación de libros, entre otros.

Ada Elena Lescay Gonzalez (Centro Cultural Africano Fernando Ortiz)

Zoe Cremé Ramos (Centro Cultural Africano Fernando Ortiz)

Marta Emilia Cordiés Jackson (Centro Cultural Africano Fernando Ortiz)

11:00-12:30

**U de O - Room / Salle /
Sala 1-C**

SUBJECTIVITY AND REFLEXIVITY IN ETHNOGRAPHIC PRACTICE

Liesl Gambold (Dalhousie University)
The Sapience of Subjectivity

Dorian Juric (McMaster University)
In Vain He Tried to Tell Him: Informant Insights Past and Present

Daina Stanley (McMaster University)
"You're getting too close": Reflections of a (dis)entangled prison ethnographer

Kelly Holmes (University of Ottawa)
Mark Currie (University of Ottawa)
We work between the boundaries of scholar and student: Exploring praxis as teaching assistants

Alex Nelson (The University of Western Ontario)
Rendering the Socius Habitable: A Call for Public Policy Guided by Ethnographic Epistemology

11:00-12:30

**U de O - Room / Salle /
Sala 1-D**

PLACE AND SPACE: ENTANGLEMENTS WITH CITIES AND BUILT ENVIRONMENTS

Kyla Cangiano (Nipissing University)
Beyond the Dust: An ethnographic account of Burning Man

Nathalie Boucher (Organisme R.Es.P.I.R.E.)
Detours and shortcuts between place and space; ethnography of a construction site in Montreal

Tomás Montoya González (Casa del Caribe)

De los cantos y los tiempos. Cantos en las congas Santiagueras, reproducción cultural y de relaciones de poder

Mailen Portuondo Tauler (Universidad de Oriente)

Karines Rodríguez Díaz (Universidad de Oriente)

La comunicación como estrategia para el desarrollo local de Santa Elena.

Jessica Broe-Vayda (University of Toronto)

Shadows of Steel: Environmental Intimacies in the Post-industrial City

11:00-12:30

**U de O – Room / Salle
/ Sala VRIP**

MULTIPLICITY OF MOVEMENT

Emma Bider (Carleton University)

Tendé in Europe: memory, movement and loss in Tuareg women's music

Catherine de Guise (Université de Montréal)

Le choix de l'Hindouisme dans un contexte d'éclatement des identités religieuses en Occident : le cas des ascètes occidentaux en Inde

Gagun Chhina (Langara College)

Attitudes and Intentions: Thoughts of Education and Learning among South Asian Students

Helen A. Regis (Louisiana State University)

Contrapuntal festivity: Organizing Against Jazz Fest

Maria Ibari Ortega (The Australian National University)

Thresholds and sacred becoming in a Japanese ritual festival (matsuri) / 'this is a paper submission'.

11:00-12:30

**U de O - Room / Salle /
Sala Pacheco**

**NEGOTIATING PRECARITY AND AUSTERITY: LABOUR, WORK AND
ECONOMIC LIVELIHOODS UNDER NEOLIBERALISM**

Bronwyn Frey (University of Toronto)

Disruptive Territories: Motorcycle taxis, the gig economy, and labour organization in Bandung, Indonesia

Dawn Pankonien (Minneapolis College of Art and Design)
Destroyers of compasses, noses pressed to the glass: A political economic analysis of Argentinian creatives now living and laboring in Mexico City

Mingyuan Zhang (University of Western Ontario)
"The Everlasting Canton Fair": Global Bazaar, Mobile Social Network and Malagasy Businessmen in China

Mark McIntyre (University of Victoria)
Tracing Cape Breton Coal Networks

Francisco Arqueros (National University of Ireland, Maynooth)
Ethnographies of unemployment after the economic crisis

12:30-14:00

LUNCH/ DÎNER/ ALMUERZO

14:00- 15:30

U de O - Room / Salle /
Sala 1-A

**ORGANIZERS/
ORGANISATEURS/
ORGANIZADORES**

Jesús Guanche
(Instituto Cubano de
Antropología)
Lázara Menéndez
Vázquez (Universidad
de La Habana)

**DISCUSSANT/
COMMENTATEUR/
MODERADOR**

Jesús Guanche
(Instituto Cubano de
Antropología)

**CONTRAPUNTEOS EN TORNO A LOS ESTUDIOS ANTROPOLÓGICOS
AL COMPLEJO OCHA-IFÁ I**

El simposio se plantea abordar desde diferentes saberes, originados en posicionamientos teóricos diversos, la complejidad del estudio de Ocha-Ifá (conocido generalmente como Santería). Teniendo como punto de partida un proyecto del Instituto Cubano de Antropología, aún en ejecución; nos proponemos mostrar los límites y las creatividades puestas en práctica por los investigadores para el arribo a resultados plausibles. El análisis en cuestión de la aplicación de las técnicas antropológicas en este estudio de las mencionadas prácticas culturales sería el centro del primer panel del simposio. Mientras el segundo; comprendería miradas diversas que de modo interdisciplinar atraviesan al Complejo Ocha-Ifá tanto de la práctica realizada en Cuba, como fuera del país.

Panel I: Límites y expansión de un proyecto investigativo: Estudio antropológico comparativo del Complejo Ocha-Ifá en Cuba.

Junto con la presentación sobre huellas de los lucumí en Cuba, se aborda la cuestión metodológica en un proyecto investigativo de Ocha-Ifá en Cuba por el Instituto Cubano de Antropología, el papel de la familia religiosa en Ocha-Ifá, sus límites y expectativas; diversos aspectos del arte en la casa-templo y su estetización; las danzas religiosas en el complejo Ocha-Ifá, sus límites para su

estudio antropológico y se problematiza sobre ¿un Ifá, dos Ifá...cuántos Ifá?, desde la perspectiva del análisis transcultural.

Jesús Guanche (Instituto Cubano de Antropología)
Huellas de los Lucumí en Cuba

Jenny Pantoja Torres (Instituto Cubano de Antropología)
Romper talanqueras; la cuestión metodológica en un proyecto investigativo de Ocha-Ifá en Cuba

Yaniela Morales Cortina (Instituto Cubano de Antropología)
Familia ritual en el complejo Ocha-Ifá: Límites y nuevos horizontes en su estudio

Ercilia Argüelles Miret (Universidad de las Artes)
¿Arte en la Casa Templo? Construcciones y estetización en Ocha

Bárbara Balbuena Gutiérrez (Instituto Cubano de Antropología)
Las danzas rituales en el complejo Ocha – Ifá. Límites para su estudio antropológico

Manuel de Jesús Rabaza Torres (FENHI – Universidad de La Habana)
¿Un Ifá, dos Ifá...cuántos Ifá? La cuestión del análisis transcultural.

14:00- 15:30

**U de O - Room / Salle /
Sala 1-B**

**ORGANIZERS/
ORGANISATRICES/
ORGANIZADORAS**

Alejandra González
Jiménez (University of
Toronto)

Columba González
Duarte (University of
Toronto)

**DISCUSSANT/
COMMENTATEUR/
MODERADOR**

Jeremy Rayner (IAEN)

NAFTA AND ITS WHEREABOUTS I

Almost a quarter of a century has passed since the North American Free Trade Agreement (NAFTA) came into effect. After creating one of the largest free trade zones in the world – and reconfiguring, within it, spatial, cultural and socio-economic relations – this agreement is being renegotiated. This panel takes this moment of uncertainty as a starting point for critically examining the socio-economic relations defined by the agreement and its not always-predictable afterlives. The panel offers ethnographic insights into the social life of the agreement in relation to the lives of Mexicans from different class positions inhabiting the NAFTA corridor. Each paper traces how NAFTA, which consolidated the neoliberal apparatus in Mexico, has destroyed as well as generated socialities, forms of organizing, mobilities/immobilities and transnational connections beyond Mexico-Canada-U.S. Specifically the papers inquire how activism, care, labour relations as well as land, water and protected species are reconfigured under NAFTA.

Alejandra González Jiménez (University of Toronto)
*"The Volkswagen Family": Practices and Tropes of Corporate Care
in Post- NAFTA Mexico*

Columba González Duarte (University of Toronto)
The 'NAFTA' Butterfly: Nature Protection Under Neoliberalism.

Claudia Villegas Delgado (CLASCO, Grupo de Trabajo Integración,
Regionalización y Fronteras en América Latina)
*From NAFTA to Neozapatismo: outlining the future of struggle
against capitalism*

14:00-15:30

**U de O - Room / Salle /
Sala 1-C**

**ORGANIZER/
ORGANISATRICE/
ORGANIZADORA**

Amy Donovan
(Memorial University of
Newfoundland)

Brian Noble
(Dalhousie University)

ETHOECOLOGIES

Multispecies and more-than-human forms of ethnography and anthropological thought have in recent years received much attention in the social sciences, often based on the argument that human lives cannot be understood without also considering the nonhumans with whom we live and on whom we depend. Some scholarly work also takes up the task of engaging with nonhuman social worlds for nonhumans' own sake and for the sake of knowledge, asking what can be learned about the world by following nonhuman beings or things. The moment has come, perhaps, to turn towards praxis and ethics: what can more-than-human anthropology do? How can we mobilize our studies of our nonhuman companions towards an applied anthropology of ethoecology? Can attentiveness to nonhuman lifeworlds lead to worldview shifts, and how can anthropological attunement to such lifeworlds move into the eye of the broader public? What kinds of worlds might we propose based on what we have learned when looking across species boundaries?

Amy Donovan (Memorial University of Newfoundland)
*From Science to Story: Anthropology, biology and the empathetic
imagination*

Brian Noble (Dalhousie)
*Intimate Political Etho-Ecologies: Crows, Coyotes, Humans,
Genomes, Treaty*

Justin Raycraft (McGill University)
Seeing From Below: Towards an Anthropology of Underwater Lifeworlds

Julie Laplante (University of Ottawa)
The Not-So-Secret Life of Plants

Florence Brunois-Pasina (CNRS, EHESS/Collège de France/
Laboratoire d'Anthropologie Sociale)
Attachements interspécifiques comme mise en partage des mondes humains et non humains

Dominique Raby (El Colegio de Michoacan)
Emotional Assemblages: Reconsidering Mexican-Nahua Domestic Objects in Human and Nonhuman Relationships

14:00-15:30
U de O - Room / Salle /
Sala 1-D

**CONFLICTED STATES: COUNTERING REGIMES AND
(RE)CONSTRUCTING NATIONS**

Dean Karalekas (Taiwan Centre for Security Studies)
Uneven Development: Postcolonialism and Conservatism in Taiwan's Civil/Military Relations

Itamar Shachar (University of Amsterdam)
Assembling 'conscripted volunteering': Moralization and the formation of a militarized subject

Laura Eramian (Dalhousie University)
Valuing and Evaluating Reconciliation in Post-Genocide Rwanda

Shanni Zhao
Neoliberal-Socialist Assemblage: Reconfiguring Urban Welfare Regimes in Contemporary China

Ritu Verma (College of Language and Culture, Royal University of Bhutan)
Anthropological Counterpoints from the Himalayan Kingdom of Bhutan: Gross National Happiness as a Living Development Alternative

14:00-15:30

U de O – Room / Salle
/ Sala VRIP

RETHINKING ANTHROPOLOGICAL THEORIES AND ACCOUNTS

Bernhard Leistle (Carleton University)

The Essential Counterpoint in Cultural Anthropology

Alexander Ervin (University of Saskatchewan)

How Much Use Can Applied Anthropology Make of Academic Theory?

Bill Angelbeck (Douglas College)

“Flatten the Enemy”, “Fighting with Property”, “Interest-Bearing Investments”: A Consideration of Potlatch Interpretations with Indigenous Views of the Gifting Ceremony

14:00-15:30

U de O - Room / Salle /
Sala Pacheco

VOICING (POST)MIGRATION EXPERIENCE CLASS, RACE, (UNDER) PRIVILEGE

**DISCUSSANT/
COMMENTATRICE/
MODERADORA**

Karine Geoffrion
(Université de
Montréal)

Viviane Cretton Mballow (University of Applied Sciences and Arts,
Western Switzerland)

Becoming local in the Swiss Alps

Florence Lévy (CECMC EHESS / MAPS Neuchatel University)

Négotiations des positionnements sociaux dans la sphère de l'intime: le cas des couples franco-chinois

Adriana A.G. Sgambetterra (University of Toronto)

Catholic Populism and Islamophobia in Italy: A Particular Look at Berlusconi and the New Center-Right in Sicily

15:30-16:00

BREAK/ PAUSE/ PAUSA

16:00-17:30

U de O - Room / Salle /
Sala 1-A

**ORGANIZERS/
ORGANISATEURS/
ORGANIZADORES**

Jesús Guanche
(Instituto Cubano de
Antropología)
Lázara Menéndez
Vázquez (Universidad
de La Habana)

**DISCUSSANT/
COMMENTATRICE/
MODERADORA**

Lázara Menéndez
Vázquez (Universidad
de La Habana)

**CONTRAPUNTEOS EN TORNO A LOS ESTUDIOS ANTROPOLÓGICOS
AL COMPLEJO OCHA-IFÁ II**

**Panel II: *Miradas plurales sobre un mismo fenómeno: el estudio
de Ocha-Ifá***

Junto con la presentación del panel, se aborda la interactividad Ocha-Palomonte, entre el oráculo y la práctica religiosa, como muestra de los procesos de permanentes contactos interreligiosos; la cuestión de las incompatibilidades en este ámbito; la significación de los cuerpos sexuados en el ámbito de las relaciones de género; y la significación de las botánicas en New York, entre la resistencia cultural y el consumismo.

Suleidis Sanabria (Instituto Cubano de Antropología)
Interactividad Ocha-Palo Monte, entre el diloggún y la prenda.

Lioba Roszbach de Olmos (Universidad Philipps de Marburg)
Manejando incompatibilidades

Yeniela Cedeño Hechavarrí (Universidad Pedagógica de La Habana)
Familia ritual, vida cotidiana, complejo Ocha-Ifá

Anahí Viladrich (CUNY)
*Botánicas en Nueva York: entre la resistencia cultural y la
comodificación religiosa.*

16:00-17:30

U de O - Room / Salle /
Sala 1-B

**ORGANIZERS/
ORGANISATRICES/
ORGANIZADORAS**

Alejandra González
Jiménez (University of
Toronto)

Columba González
Duarte (University of
Toronto)

NAFTA AND ITS WHEREABOUTS II

Almost a quarter of a century has passed since the North American Free Trade Agreement (NAFTA) came into effect. After creating one of the largest free trade zones in the world – and reconfiguring, within it, spatial, cultural and socio-economic relations – this agreement is being renegotiated. This panel takes this moment of uncertainty as a starting point for critically examining the socio-economic relations defined by the agreement and its not always-predictable afterlives. The panel offers ethnographic insights into the social life of the agreement in relation to the lives of Mexicans from different class positions inhabiting the NAFTA corridor. Each paper traces how NAFTA, which consolidated the neoliberal apparatus in Mexico, has destroyed as well as generated socialities,

**DISCUSSANT/
COMMENTATEUR/
MODERADOR**

Jeremy Rayner (IAEN)

forms of organizing, mobilities/immobilities and transnational connections beyond Mexico-Canada-U.S. Specifically the papers inquire how activism, care, labour relations as well as land, water and protected species are reconfigured under NAFTA.

Mac Graham (University of Toronto)

Reframing NAFTA's "Accumulation by Dispossession" in Uncertain Times

Guadalupe Rodriguez-Gomez (Centro de Investigaciones y Estudios Superiores en Antropología Social)

Los fuertes inequidades e intensa interconexión fruto del Tratado de Libre Comercio México-Estados Unidos y Canadá (TLC): la polifonía de voces

Yesenia Ruiz (CUNY)

"Y nos dejaron solos..." 20 años después del 'retiro' de las paraestatales en la región sur de Nayarit, México

16:00-17:30

**U de O - Room / Salle /
Sala 1-C**

RELATIONSHIPS, PRACTICES AND WELLBEING

María del Carmen Martínez Chirino (Universidad de Oriente)

Alicia Martínez Tena (Universidad de Oriente)

Margarita V. Hernández Garrido (Universidad de Oriente)

Reflexión antropológica y epistemológica en los estudios sobre relaciones de amistad en la adolescencia.

Peter Mallory (St. Francis Xavier University)

Laura Eramian (Dalhousie University) (not presenting)

The Cultural Contradictions of Friendship

Megan Graham (Carleton University)

The Ethopolitics of Dementia Care: Negotiating (in)visibility, (mis)recognition, and (il)legibility among veterans living with dementia

Roland Moore (Pacific Institute for Research and Evaluation)

Supporting Indigenous Mental Health Efforts: Applied Anthropologists Offering Technical Assistance

16:00-17:30

**U de O - Room / Salle /
Sala 1-D**

ACTING UP: EMERGING ACTIVISMS AND SOCIAL MOVEMENTS

Jasmine Folz (University of Manchester)

FOSS as a Social Tool: FOSS Activists and the Indian Middle Class

Serjara Aleman (Université de Lausanne)

Emancipatory Art? "Women Taking the Streets" Urban Art and Community Activism in Lima-Peru

Amanda Joy (Carleton University)

"We are all the movement, even the junkies and the rich guys": Encounters across difference in Canadian social movements

Shaylih Muehlmann (University of British Columbia)

Hasta la Madre: Mexican Women's Activism Against the "War on Drugs"

Walter Callaghan (University of Toronto)

What's sex got to do with it?: Social imaginations of military masculinity and its implications in veteran health research

16:00-17:30

**U de O – Room / Salle
/ Sala VRIP**

MUSEUMS: VOICED HISTORIES

Alejandra Ramírez Gallardo (Universidad Autónoma de Yucatán)

Francisco Fernandez-Repetto (Universidad Autónoma de Yucatán)
Cultural politics and museumscape in Merida, México: El Gran Museo del Mundo Maya de Mérida (The Great Museum of the Mayan World in Mérida)

Roberto Ordúñez Fernández (Gabinete de Arqueología de Baracoa)

Mayas, Incas y Arahucos una Integración

Rachel Roy (University of British Columbia)

An Ethnographic Exploration of Museum of Vancouver's Engagement Turn

Julie Graff (Université de Montréal)

Réorienter le dialogue entre autochtones et allochtones au sein de l'espace muséal

Abra Wenzel (Carleton University)

Métis Crafting: From Souvenir Object to Transformative Art

19:00-21:00

**Hotel Meliá Pool Bar/
Bar de la piscine de
l'Hotel Meliá Bar de la
piscina del Hotel Meliá**

**WELCOME COCKTAIL/ COCKTAIL DE BIENVENUE/ BEBIDA DE
BIENVENIDA**

Thursday May 17th 2018/ Jeudi 17 mai 2018/ Jueves 17 de mayo 2018

8:30-17:00
Hotel Meliá, Lobby

CONFERENCE CHECK-IN // ENREGISTREMENT AU COLLOQUE //
ACREDITACIÓN AL CONGRESO

8:30-12:00
U de O - Room / Salle /
Sala 1-A

**ORGANIZERS/
ORGANISATRICES/
ORGANIZADORAS**

Niurka Núñez González
(Instituto Cubano de
Investigación Cultural
Juan Marinello)

Yuleisy Fajardo
Fernández (Instituto
Cubano de
Antropología,
Ministerio de Ciencia,
Tecnología y Medio
Ambiente)

**DISCUSSANTS/
COMMENTATRICES/
MODERADORAS**

Yuleisy Fajardo
Fernández (Instituto
Cubano de
Antropología,
Ministerio de Ciencia,
Tecnología y Medio
Ambiente, CITMA)

Niurka Núñez González
(Instituto Cubano de
Investigación Cultural

**INVITED PLENARY // SCÉANCE PLÉNIÈRE AVEC INVITÉS // SESIÓN
PLENARIA CON INVITADOS**

Perfiles de la Antropología Sociocultural en Cuba: de Fernando
Ortiz a la actualidad

La antropología sociocultural en Cuba, a pesar del desconocimiento de su trayectoria, y de su poco reconocimiento social –no obstante los avances experimentados en las últimas décadas–, ha realizado aportes cardinales a la comprensión de la realidad del país, tanto en un plano histórico como actual. Demostrar esta aseveración exige emprender la sistematización y valoración de lo producido en la Isla en este campo. El panel reúne trabajos inscritos en este empeño, que van desde el análisis de los estudios más conocidos –los de Fernando Ortiz–, pasando por los de uno de sus discípulos, hasta algunas de las investigaciones contemporáneas más importantes, y las experiencias docentes, en particular en la universidad santiaguera. El panorama ofrecido contribuye a colocar esta disciplina en su justo lugar en el contexto de las ciencias sociales cubanas y, especialmente, a resaltar su dimensión fundacional en la construcción de la identidad nacional.

María del Rosario Díaz Rodríguez (Instituto Cubano de
Antropología)

Descubriendo a Cuba desde una mirada antropológica. Fernando Ortiz y su entorno académico.

Ada Elena Lescay González (Centro Cultural Africano Fernando Ortiz)

El lugar de Rómulo Lachatañeré en la historia de la antropología cubana

Lázara Yolanda Carrazana Fuentes (Instituto Cubano de
Antropología)

La institucionalización de la Antropología Sociocultural en Cuba: El Instituto de Etnología y Folklore

Yuleisy Fajardo Fernández (Instituto Cubano de Antropología,

Juan Marinello)	Ministerio de Ciencia, Tecnología y Medio Ambiente) <i>El Atlas Etnográfico de Cuba y la antropología en los años 1970-1980.</i>
	Niurka Núñez González (Instituto Cubano de Investigación Cultural Juan Marinello) <i>Relaciones raciales y etnicidad en Cuba</i>
	María Eugenia Espronceda Amor (Centro de Estudios Sociales y Caribeños “José Antonio Portuondo”, Facultad de Ciencias Sociales, Universidad de Oriente) <i>La construcción del conocimiento antropológico en el espacio universitario santiaguero</i>
	Adrián Fundora García (Instituto Cubano de Antropología) <i>De dónde venimos y hacia dónde vamos. Una mirada a las contribuciones de Joel James y Pablo Rodríguez a la antropología sociocultural desarrollada en Cuba.</i>

SESSIONS/ SESSIONS/ PANELES

8:30-10:00

U de O - Room / Salle /
Sala 1-B

HIV/ AIDS: GLOBAL CONCERNS AND LOCAL RESPONSES

Carl Kendall (Tulane University)

Ligia Kerr (Federal University of Ceará) (not presenting)

The Cuban experience and global public health: point and counterpoint

Fabienne Labbé (École des hautes études en sciences sociales)

Managing stigma and shame: the moral experience of people living with HIV in Fiji

Salinda Hess (Concordia University)

The Ethical and Practical Dilemmas of Harm Reduction in Montreal

8:30-10:00

U de O - Room / Salle /
Sala 1-C

**ROUNDTABLE/ TABLE RONDE/ MESA REDONDA// SPATIALIZING
AND HISTORICIZING UNEVEN DEVELOPMENT**

ORGANIZERS/

ORGANISATEURS/

ORGANIZADORES

Gavin Smith (University
of Toronto)

Marion Werner (State
University of New York,
Buffalo)

Jaume Franquesa (State
University of New York,
Buffalo)

We will use this Roundtable to discuss the challenge provoked by Lesley Gill and Sharryn Kasmir when they write, "Unevenness and combination ... pushes us to broaden our ethnographic horizons beyond particular places and times and encourages us to grasp how our field sites emerge from multi-stranded, interlaced historical processes operating in broader spatial dimensions." Acknowledging the influence of the work of David Harvey and Neil Smith in bringing the spatial configurations of uneven development to the fore, we yet feel the need to engage with spatio-historical approaches that see places as on-going, multi-scaled processes (see, for example, Doreen Massey and Gill Hart in Geography) and to emphasize strongly temporality in the form of historical particularities. While noting the juggernaut character of capitalism we believe that good ethnography needs to expose what Braudel referred to as "a series of overlapping histories developing simultaneously," and we understand this process to be both spatial and temporal. So at this roundtable we would like to think about how current forms of resistance – including forms of making place – are inflected by the traces of the past: "meanings and values which were created in actual societies or actual situations in the past, and which still seem to have significance because they represent areas of human experience, aspiration and achievement which the dominant culture neglects, undervalues, opposes, represses or even cannot recognize." (R. Williams)

Gavin Smith (University of Toronto)

Marion Werner (State University of New York, Buffalo)

Jaume Franquesa (State University of New York, Buffalo)

David Nugent (Emory University)

Ayse Caglar (University of Vienna)

Chandana Mathur (National University of Ireland, Maynooth)

George Baca (Dong-A University South Korea)

Winnie Lem (Trent University)

Linda Green (University of Arizona)

8:30-10:00

U de O - Room / Salle /
Sala 1-D

**REPRESENTING AND REIMAGINING HUMAN-NATURE
RELATIONS**

Nakeyah Giroux-Works (Université Laval)

*L'expérience des changements climatiques dans le quotidien de
pêcheurs et d'agriculteurs madelinots : Perceptions des
transformations de la nature aux Îles-de-la-Madeleine, Québec*

Linnéa Rowlatt (University of Ottawa)

*European Ethnohistory: a glimpse of the relationship between
early modern Christianity and nature*

Roisin Seifert (Dalhousie University)

*Horses as healers: exploring therapeutic equestrianism in
Indigenous North American Contexts*

8:30-10:00

U de O – Room / Salle /
Sala VRIP

**DIVERSE DESIRES: NEGOTIATING AND NAVIGATING GENDER AND
SEXUALITY**

Hanla Jang (Seoul National University)

*The complementary colors in the rainbow - distinctive identity
practices in two different lesbian groups in South Korea*

Huma Mohibullah (University of British Columbia)

*Moderate” and “Progressive” Muslims: Challenging Islamophobia
through Female and LGBT inclusion in Mosques*

Veneza Mayora Ronsini (UFSM/RS/Brazil/CNPq)

Sandra Dalcul Depexe (UFSM/RS/Brasil)

Lúcia Loner Coutinho (UFSM/RS/Brazil; CAPES)

Working class women: can subaltern voices talk about sexuality?

Kayleigh Thompson (York University)

*Gender power, access and mobility: Foreign women negotiating
public space in Negril, Jamaica*

Alexandra Lloyd (University of Victoria)

*‘I keep this like, a separate life’: Overseas female Indonesian
students and sexuality*

8:30-10:00

Room U de O - Room /
Salle / Sala Pacheco

QU'APPORTE L'ÉCLAIRAGE DE L'HISTOIRE À L'ETHNOGRAPHIE?
EXPLORATION DES VOIX ANTHROPOLOGIQUES

**ORGANIZERS/
ORGANISATRICES
ORGANIZADORAS/**

Sabrina Doyon
(Université Laval)

Natacha Gagné
(Université Laval)

Comment l'ethnographie et la perspective historique s'entrelacent-elles dans la pratique anthropologique ? Quelles nouvelles réflexions permet leur mise en dialogue et quelles peuvent en être les limites ? Ces interrogations sont abordées par le biais d'études spécifiques explorant des champs de recherche tant politique qu'environnemental au sein desquelles l'ethnographie fut enrichie par une perspective historique. Des études de cas du Pacifique, de l'Amérique du Nord et de l'Europe permettent de réfléchir aux apports des recherches historiques et en archives dans le renouvellement des questionnements sur des situations contemporaines et des façons d'aborder la recherche de terrain.

Sabrina Doyon (Université Laval)

La nouvelle ruralité à l'aune du passé? Changements socio-environnementaux et conservation de la nature dans l'Alt Emporda, Catalogne

Natacha Gagné (Université Laval)

Un vide judiciaire aux confins de la République française ? Croiser histoire et ethnographie pour mieux saisir le rapport à la justice en Polynésie.

Reade Davis (Memorial University)

Kurt Korneski (Memorial University) (not presenting)

Unsettling the Present: Anthropology, History and the Dynamics of Socio-Ecological Change in Newfoundland Fisheries

Laurent Jérôme (UQAM)

Documenter un projet de relocalisation force d'une communauté innue (Québec): ambiguïtés et complexité du dialogue entre sources orales et archives officielles

8:30-10:00

U de O - Room / Salle /
Sala Obregón

**CROSSING BOUNDARIES: A COUNTERPUNTUAL APPROACH TO
SERVICE LEARNING PROMOTIN SOLIDARITY IN CUBA AND THE
UNITED STATES**

**ORGANIZER/
ORGANISATRICE/
ORGANIZADORA**

Karyn Hollis
(Universidad de
Villanova)

As the political and socio-economic boundaries between the US and Cuba are reinforced again, circumventing these limits both intellectually and experientially becomes all the more important. My Cuban colleagues and I believe the pedagogy called Service Learning (SL), defined as "a form of experiential education in which students engage in activities that address human and community needs together with structured opportunities for reflection" (Jacoby), provides a way to traverse these borders. Although well-established in the US, SL is not practiced as such in Cuba; however, since the Revolution, a very similar focus on the interdependent relationship of voluntary work and education for social justice has been a central tenet in Cuban pedagogical theory and practice. Our plan is to expand SL in Cuba based on these existing concepts and practices to create SL partnerships with American universities. We believe that this approach will be strengthened by concepts fundamental to anthropological practice: reflexivity, positionality, power, hierarchy, difference and ethics.

**DISCUSSANT/
COMMENTATRICE/
MODERADORA**

Karyn Hollis
(Universidad de
Villanova)

Karyn Hollis (Universidad de Villanova)
Cuban Counterpoints to Neoliberal Educational Attitudes in Service Learning

Mayra Elena Salas Vinent (Universidad de Oriente. Facultad de Ingeniería Química y Agronomía. Carrera Licenciatura en Educación. Química Industrial)
El aprendizaje servicio como metodología para la formación profesional en la educación superior

Héctor Márquez Lórez (Universidad de Guantánamo)
El aprendizaje servicio y su contribución a la Educación Ambiental desde la asignatura Ciencias Naturales

Ivette Aranda Salas (Escuela Especial "Tania la Guerrillera")
El aprendizaje servicio y su inserción en la educación especial

Ana Melba Bess Alvarez (IPI Diósmedes Córdova)
El aprendizaje servicio y su contribución a la Educación Técnica Profesional

10:00-10:30	BREAK/ PAUSE/ PAUSA
10:30-12:00 U de O - Room / Salle / Sala 1-B	HISTORICAL AND PRESENT-DAY NARRATIVES OF IDENTITY Marzia Balzani (New York University) <i>Ahmadi Islam: on the necessary incorporation of historicity and temporality into ethnographic practice</i> Steven Baumann (Temple University) <i>The Finca Paso Seco: Unearthing Cuban voices at an American Quaker Farm for European Jewish Refugees in Cuba, 1939-1941</i> Anatoly Isaenko (Appalachian State University) <i>Absurd Anthropological Theories in the Current Russo-Ukrainian Ethnic Conflict</i> Mario G. Castillo Santana (Universidad de las Artes) <i>Las prácticas y usos del orientalismo en Cuba. Un diálogo fraterno con el antropólogo canadiense Frank Scherer.</i>
10:30-12:00 U de O - Room / Salle / Sala 1-C	ROUNDTABLE/ TABLE RONDE/ MESA REDONDA// INDIGENOUS LAND RIGHTS AND THE NEOLIBERAL WORLD ORDER: STRATEGIES FOR RESISTANCE AND SURVIVAL ORGANIZERS/ ORGANISATEURS/ ORGANIZADORES Richard Lee (University of Toronto) Richard Daly (Freelance Researcher) Robert Hitchcock (University of New Mexico) In the 21st century, indigenous peoples have faced increased challenges from the ascendant forces of Neo-Liberalism. In settings as diverse as post-Apartheid South Africa, and post-Communist Russia, as well as more traditional sites such as the “CANZUS” nations (Canada, Australia, New Zealand and the U. S.) neoliberal regimes have made further inroads on the shrinking zones of resistance, represented by indigenous peoples. This panel will bring together critical observers from Europe, Africa and North and Central America presenting case studies of communities responding to threats to land and survival by mining, pipeline, energy, forestry, and agricultural interests. Richard Lee (University of Toronto) Richard Daly (Freelance Researcher) Filiberto Penados (Centre for Engaged Learning Abroad) Michel Bouchard (University of Northern British Columbia) Robert Hitchcock (University of New Mexico)

10:30-12:00

U de O - Room / Salle /
Sala 1-D

VALUE AND POLITICS

**ORGANIZERS/
ORGANISATEURS/
ORGANIZADORES**

Lindsay Dubois
(Dalhousie University)

Daniel Salas-Gonzalez
(Dalhousie University)

Classical anthropological concerns about the foundation, symbolization, circulation, and loss of value continue to generate debate in contemporary research. For instance, some authors consider the basic categories of a Marxian theory of value (e.g., production, value, objectification, and circulation/exchange) as a set of “ethnographic variables” which might change in form and content in different societies, but retain their explanatory potential (Turner 2008). Others call instead for introducing folk concepts from the field as a means of rethinking already established notions and imagining other worlds (Otto & Willerslev 2013). The papers in this session consider these questions in a range of ethnographic cases addressing issues of value and values, monies and their politics, the common good and self-interest.

Lindsay Dubois (Dalhousie University)

Getting paid: The meaning of money for recipients of Argentina's Conditional Cash Transfer Program

Daniel Salas-Gonzalez (Dalhousie University)

The practice of monetary plurality: value and politics in rural Cuba

Elias A. Galindo Paredes (Dalhousie University)

Changing the Value from a Red Light District to a Heritage Barrio in Neoliberal Ecuador.

Oana Mateescu (University of Bergen)

Value and distributive repair

Kirsten Francescone (Carleton University)

When "values" effect value and value becomes "values": women, men and mine work in underground mining in Bolivia

10:30-12:00

U de O – Room / Salle /
Sala VRIP

LOCATING COUNTERPOINT: SPACE, PLACE AND IDENTITY

**ORGANIZERS/
ORGANISATRICES/
ORGANIZADORAS**

Amali Philips (Wilfrid
Laurier University)

Nicola Mooney
(University of the Fraser
Valley)

This panel explores the notion of counterpoint in relation to land, landscape, place, and space as material, embodied, and imagined objects of and locations for culture and identity. What are the conflicts, tensions, and antagonisms that comprise the points of counterpoint as nodes of dissonance, difference, and differential power? What are the possibilities for convergence among them? Must counterpoint ultimately produce harmony, and does this encourage cultural singularity? We are interested in the expression and transformation of identities in relation to location, boundaries, mobilities, bodies and chronologies, and in particular, in the ways in which ethnic, religious, gendered, social, historical, temporal and transcultural encounters and entanglements are assembled and cohered as identities, the roles of emplacement, territoriality, and embodiment in these processes, and the potential of the contrapuntal encounter to accommodate polyvocality and resistance.

Amali Philips (Wilfrid Laurier University)

*Space, Place and Gender as Counterpoints in the Making of an
"Estate Tamil" Identity in the Making*

Nicola Mooney (University of the Fraser Valley)

*Landscape, Homescape, Songscape: Contrapuntal Entanglements
of Place, Time, Identity and Culture in Bhangra*

Jennifer Long (McMaster University)

*Social Capital in the City: How Ordinary Dutch Citizens Capitalize on
Neighbourhood Space*

Chantelle Marlcor (University of the Fraser Valley)

"Outsider" Bodies in the Art and Science of Spiritual Traditions

Pauline McKenzie Aucoin (Concordia University)

*Time as a Counter Point in the Construction of Western Ontologies
of Culture, Space and the Wild*

Mathias Guenther (Wilfrid Laurier University)

*The Hunting Ground's Doings: Entanglement and Emplacements of
San Ontology and Cosmology*

10:30-12:00

U de O - Room / Salle /
Sala Pacheco

CONTRAPUNTEO Y TERRITORIALIDADES

**ORGANIZERS/
ORGANISATEURS/
ORGANIZADORES**

Carolina Tytelman
(Memorial University of
Newfoundland)

Damian Castro
(Memorial University of
Newfoundland)

La idea estado-nación asociada a un territorio es prácticamente de sentido común. En parte ese 'sentido común' refleja practicas por medio de las cuales los estados-nación se constituyen a sí mismos en términos concretos, por ejemplo, ejerciendo jurisdicciones, estableciendo fronteras y desarrollando políticas. Aunque hegemónicas, estas prácticas territoriales no son las únicas: una variedad de actores colectivos se constituyen a sí mismos por medio de otras territorialidades. Entre estos actores se encuentran, por ejemplo, pueblos indígenas, los campesinos, los villeros, las fabricas tomadas, las comisiones de vecinos y recicladores urbanos. Estas territorialidades se entremezclan unas con otras, se desarrollan en contrapuntos unas con otras. Este panel se propone discutir la multiplicidad de relaciones que se establecen entre practicas territoriales distintas y discutir preguntas como dónde se encuentran estas territorialidades, dónde se interrumpen, cuándo se refuerzan mutuamente, y cuándo entran en conflicto.

Carolina Tytelman (Memorial University of Newfoundland)
Territorialidad y Desarrollo en Labrador: el caso de Muskrat Falls

Mario Blaser (Memorial University of Newfoundland)
Territorios (in)communes del bien común

Mieke Werner (Universidad de Colonia)
Defendiendo a la Madre Tierra y el territorio-visiones desde las mujeres indígenas

Lorna Quiroga (Carleton University)
Los tejidos del territorio Yshir en Paraguay

10:30-12:00

U de O - Room / Salle /
Sala Obregón

FOOD (IN)SECURITY: JUSTICE FROM FARM TO TABLE

Rachel Begg (Concordia University)

Food Activism and Food Justice in Montreal

Pauline Rameau (Musée national d'histoire naturelle)

Serge Bahuchet (Musée national d'histoire naturelle)

*Assemblage des variétés de maïs et renouvellement des usages
culinaires à Chiquilistlán (Jalisco, Mexique)*

Joanne Taylor (University of British Columbia)

*Food, Fish, and Diking Crises in the Creston Valley: An Indigenous
Epistemological Solution to the Extraction and Sustainability of
Water Resources*

Mark Moberg (University of South Alabama)

*Shifting Sands, Cultural Capital, and the Limits of Ethnography:
Hopkins, Belize, 1950-2017*

12:00-13:30

LUNCH // DÎNER // ALMUERZO LIBRE Y REUNIONES

12:00-13:30

Hotel Meliá Santiago

**WOMEN'S NETWORK LUNCHEON // DÎNER ET RÉUNION DE
TRAVAIL DU RÉSEAU DES FEMMES // ALMUERZO Y REUNIÓN DE
LA RED DE LAS MUJERES**

* Registration is required. This is a ticketed event.

*La réservation est obligatoire. Il s'agit d'un évènement payant.

*Los miembros que quieren participar pagan a parte de la
inscripción

13:30-15:00

U de O - Room / Salle /
Sala 1-A

**LA ANTROPOLOGÍA ANTI-HEGEMÓNICA CONTEMPORÁNEA.
RETOS Y PERSPECTIVAS I**

**ORGANIZER/
ORGANISATEUR/
ORGANIZADOR/**

Raúl Ruiz Miyares (Casa
del Caribe)

Este panel que trata el tema de la Antropología antihegemonica contemporánea, tiene como exponentes aspectos relacionados con las artes plásticas y su proyección antihegemonica, la Casa del Caribe como institución que valora los aportes de la cultura popular y su importancia para la vida espiritual y material de la nación, el tema del pesquiasaje de los esclavos de origen bantú en la antigua jurisdicción de Cuba, aspectos relacionados con la pedagogía participativa y progresista en la actualidad; así como el apasionante tema que abarca la problemática de la destradicionalizacion de la tumba francesa de Bejuco, provincia de

**DISCUSSANT/
COMMENTATEUR/
MODERADOR**

Raúl Ruiz Miyares (Casa del Caribe)

Holguin, la cual es una expresión patrimonial de ese complejo músico danzario de las cuales solo existen en Cuba tres de estos exponentes, una en Santiago de Cuba, Guantánamo y la referida tumba de Bejuco. Este panel concebido por especialistas de la Casa del Caribe pretende otorgar información actualizada acerca de los estudios antropológicos que ilustrarían grosso modo como marchan estos estudios en el ámbito académico del país.

Raúl Ruiz Miyares (Casa del Caribe)

Antropología del arte: Una perspectiva anti hegemónica para el análisis del arte afrocubano.

Aracelis Avilés Suárez (Casa del Caribe)

Práctica de la Tumba Francesa en el entorno rural y citadino

Alina Peña García (Universidad de Oriente)

La antropología de la educación. Una expresión anti hegemónica centrada en lo social y la cultura.

Catia Corriveau-Dignard (University of Toronto)

Azúcar blanca/Azúcar prieta: análisis comparativo de la presencia afrocubana en la obra de Ortiz y Urzaiz

Marina Gold (University of Berge)

Contrapunteo as a metaphor for change and transformation

13:30-15:00

**U de O - Room / Salle /
Sala 1-B**

GRAMSCI AND MARXIST ANALYSIS OF POLITICAL PROCESSES IN MEXICO I

**ORGANIZER/
ORGANISATEUR/
ORGANIZADOR/**

Ricardo Macip
(Benemérita
Universidad Autónoma
de Puebla)

In this panel we propose a critical inquiry to the work of Antonio Gramsci regarding popular culture, commonsense, subaltern politics, education and hegemony within the Mexican state formation. Even though Gramsci has proven widely popular in North Atlantic universities and intellectual circles, his attention to class is mostly diluted in poststructuralists debates, impoverishing its political and analytic potency. A reading of the Prison Notebooks against the ethnographic present in different research projects allows us to confront the bleak and contradictory conjuncture while pondering the value of class analysis in an academic environment committed to its marginalization. By doing so our purpose is twofold. On one level we aim to produce sound approaches and understandings of a knowable reality from an

engaged and partisan point of entry. On another we aspire to open a space for its legitimate debate, given the contradictory forces operating in the reproduction of the canon, enlarging the critical horizon in Mexico and its connections to the Atlantic and Caribbean

Ricardo Macip (Benemérita Universidad Autónoma de Puebla)
NAFTA, passive revolution and lost opportunities

J. Erik Rojas Torres (Benemérita Universidad Autónoma de Puebla)
Hegemony and Subaltern Experiences Among the Children of the Maquila in Ciudad Juárez, Chihuahua, Mexico

Luis Acatzin Arenas Fernández
The Construction of the Sacred City and Multicultural Subjects. Notes About Culture and Common Sense in Cholula, Mexico.

Alejandro Martinez-Canales (CIESAS)
"Depending on How the Question Is." Notes on Multiculturalism and Intercultural Education in Monterrey, Mexico.

13:30-15:00

**U de O - Room / Salle /
Sala 1-C**

**ORGANIZERS/
ORGANISATRICES/
ORGANIZADORAS**

Christine Jourdan
(Concordia University)

Fabienne Labbé
(Concordia University)

**CONTRAPUNTEO: INTERSECTING VIEWS ON THE PRACTICE OF
BRIDEWEALTH I**

Engaging with the theme *Contrapunteo*, this panel seeks to explore the multiplicity of voices concerning the practice of bridewealth. Bridewealth remains the most common form of marriage transaction in the world and maintains cultural importance in many societies. Though many individuals value the custom as a method for linking families, as a demonstration of a potential husband's ability to provide for a woman's future and more generally as a material expression of the value of women in their societies, the practice is criticized by many.

Contrasting perspectives concerning bridewealth abound and this panel invites submissions that engage diverse viewpoints on this practice and its implications for women, families and communities. These perspectives could issue from a number of social intersections including those between genders, generations, social classes, rural and urban contexts or any number of other tensions in systems of bridewealth.

Christine Jourdan (Concordia University)

*Gendered and generational perspectives on the practice of
bridewealth in Honiara*

Martin Lindhardt (University of Southern Denmark)

Bride-wealth as a condensed symbol in contemporary Tanzania

Anne-Sylvie Malbrancke (CREDO)

*Intersecting past(s) and present(s): Baruya and Gebusi revisited
(Papua New Guinea)*

Anna Paini (Università di Verona)

Lifouan women's perspectives on bridewealth

13:30-15:00

**U de O - Room / Salle /
Sala 1-D**

**ORGANIZER/
ORGANISATRICES/
ORGANIZADORAS**

Ellen Judd (University of
Manitoba)

Alisse Waterston
(CUNY)

ENTANGLED ENCOUNTERS WITH THE VIOLENCE OF THE WORLD

Considering anthropology deeply engages a contemporary world marked by war, structural violence, racialized and gendered hatred, environmental crisis, resurgent nationalisms and inequality, to what extent and how have we arrived at adequate understandings? What questions must now be identified and excavated as anthropologists work to hold back the darkness? What are the possibilities for a relevant anthropology that does not exacerbate social suffering? This panel will depart from diverse positionalities, perspectives and voices to welcome anthropological counterpoints that harmonize in the service of global justice. As anthropologists inescapably pressed against the world, the panelists will: explore their entangled encounters with social problems, theory and praxis; examine boundary spaces where life bleeds into anthropology; follow where these lead into questions of epistemology, (intimate) ethnography and narrative; and consider innovative resources that offer renewed openings. We will engage an audience call-and-response dialogue on where we might go from here

Alisse Waterston (CUNY)

*The Entangled Anthropologist: Promises and Limitations of
Intimate Ethnography*

Ellen Judd (University of Manitoba)

*Amidst Violence: From Knowing the World to Knowing the World
Differently Together*

Homa Hoodfar (Concordia University)
An Anthropology of Interrogation: My Time in Iran's Evin Prison

Gina Athena Ulysse (Wesleyan University)
Beyond Violence: Towards and Anthropology of Rasanblaj

13:30-15:00
U de O - ROOM / SALLE
/ SALA VRIP

SPACE, PLACE AND IDENTITIES AMIDST CULTURE CONTACT:
COSMOPOLITANISM INVOLVING JAPAN IN REFERENCE TO
GERMANY, EGYPT, NIGERIA, AND GLOBALIZATION FLOWS

**ORGANIZER/
ORGANISATRICE/
ORGANIZADORA/**
Millie Creighton
(University of British
Columbia)

Millie Creighton (University of British Columbia)
*Architecture and Identity: Kenzo Tange's Japan, and Africa-Asia
Connections in Nigeria's Capital City Project*

Basant Ahmed Sayed (University of British Columbia)
*Globalization and Transnational Consumption: The Case of
Japanese Cute Culture and TV Dramas*

**DISCUSSANT/
COMMENTATEUR/
MODERADOR**
Nicola Levell (University
of British Columbia)

Francesca Pegorer (University of British Columbia)
*From wasteland, to edgeland, to sacred land: urban gardens,
communitas, and 'the city' in Berlin and Tokyo*

13:30-15:00
U de O - Room / Salle /
Sala Pacheco

INDIGENOUS VALUES AND KNOWLEDGE IN ENVIRONMENT AND
SUSTAINABILITY

Danielle DiNovelli-Lang (Carleton University)
Sonya Gray (National Park Service) (not presenting)
The Price of History: Return and Reconciliation in Glacier Bay

Abigael Rice (University of Saskatchewan)
David Natcher (University of Saskatchewan) (not presenting)
*Balancing Energy Development and First Nation Livelihoods in
Northeast British Columbia*

Kyla Cangiano (Nipissing University)
Beyond the Dust: An ethnographic account of Burning Man

13:30-15:00

U de O - Room / Salle /
Sala Obregón

**POSSESSED AND INVISIBLE: ENCOUNTERING THE
(SUPER)NATURAL**

Gregory Forth (University of Alberta)

The truth about turtles

Roger Lohmann (Trent University)

Do the Wobuno People of New Guinea Exist, and if so, What Are They?

Vincent Brilliant-Giroux (Université de Montréal)

Process of Deification and Ritual Possession in a Tribal Community, Kerala, South India

Sarah Gould (University of Toronto)

Peter Gose (Carleton University)

Andean Metal Cycles: Value and Vitality

Alysa Ghose (University of Edinburgh)

Verse and chorus; call and response: the dynamics of giving, receiving, and finding one's voice in spiritual development as an espiritista

15:00-15:30

BREAK/ PAUSE/ PAUSA

15:30-17:00

U de O - Room / Salle /
Sala 1-A

**LA ANTROPOLOGÍA ANTI-HEGEMÓNICA CONTEMPORÁNEA.
RETOS Y PERSPECTIVAS II**

**ORGANIZER/
ORGANISATEUR/
ORGANIZADOR/**

Raúl Ruiz Miyares (Casa
del Caribe)

**DISCUSSANT/
COMMENTATEUR/
MODERADOR**

Raúl Ruiz Miyares (Casa
del Caribe)

Este panel que trata el tema de la Antropología antihegemónica contemporánea, tiene como exponentes aspectos relacionados con las artes plásticas y su proyección antihegemónica, la Casa del Caribe como institución que valora los aportes de la cultura popular y su importancia para la vida espiritual y material de la nación, el tema del pesquiasaje de los esclavos de origen bantú en la antigua jurisdicción de Cuba, aspectos relacionados con la pedagogía participativa y progresista en la actualidad; así como el apasionante tema que abarca la problemática de la destradicionalización de la tumba francesa de Bejuco, provincia de Holguín, la cual es una expresión patrimonial de ese complejo músico danzario de las cuales solo existen en Cuba tres de estos

exponentes, una en Santiago de Cuba, Guantánamo y la referida tumba de Bejuco. Este panel concebido por especialistas de la Casa del Caribe pretende otorgar información actualizada acerca de los estudios antropológicos que ilustrarían grosso modo como marchan estos estudios en el ámbito académico del país

Carlos Lloga Domínguez (Casa del Caribe)
La Antropología ontológica de la Casa del Caribe

Orlando Jesús Vergés Martínez (Casa del Caribe)
Cultura popular vs Modernidad

Zoe Cremé Ramos (Centro Cultural Africano Fernando Ortiz)
La composición étnica de los africanos introducidos en la jurisdicción de Cuba (1648-1860)

Ariel Camejo Vento (Universidad de La Habana)
Por un pensamiento "archipiélago". Nuevas epistemologías para entender el Caribe y su(s) Cultura(s)

15:30-17:00

**U de O - Room / Salle /
Sala 1-B**

**ORGANIZER/
ORGANISATEUR/
ORGANIZADOR**

Ricardo Macip
(Benemérita
Universidad Autónoma
de Puebla)

**GRAMSCI AND MARXIST ANALYSIS OF POLITICAL PROCESSES IN
MEXICO II**

In this panel we propose a critical inquiry to the work of Antonio Gramsci regarding popular culture, commonsense, subaltern politics, education and hegemony within the Mexican state formation. Even though Gramsci has proven widely popular in North Atlantic universities and intellectual circles, his attention to class is mostly diluted in poststructuralists debates, impoverishing its political and analytic potency. A reading of the Prison Notebooks against the ethnographic present in different research projects allows us to confront the bleak and contradictory conjuncture while pondering the value of class analysis in an academic environment committed to its marginalization. By doing so our purpose is twofold. On one level we aim to produce sound approaches and understandings of a knowable reality from an engaged and partisan point of entry. On another we aspire to open a space for its legitimate debate, given the contradictory forces operating in the reproduction of the canon, enlarging the critical horizon in Mexico and its connections to the Atlantic and Caribbean

Ulises Villafuerte (Dalhousie)
Framing International Labor: The Case of Haitians in Tijuana

Eduardo Gonzalez Castillo (Université d'Ottawa)

From the "estudiante crítico y consciente" to the "como Zapatista": Changes in Regional Hegemony and the Student Movement in the City of Puebla (Mexico) in the Nineties

Edmundo Hernández Amador (Bemérita Universidad Autónoma de Puebla)

On Reading Gramsci to Understand Mexican Multiculturalism

Rodolfo Hernández Corchado (Bemérita Universidad Autónoma de Puebla)

Notes on the History of Mexican Punks and Rockers as a Subaltern Group in New York City

15:30-17:00

U de O - Room / Salle / Sala 1-C

**ORGANIZERS/
ORGANISATRICES/
ORGANIZADORAS**

Christine Jourdan
(Concordia University)

Fabienne Labbé
(Concordia University)

CONTRAPUNTEO: INTERSECTING VIEWS ON THE PRACTICE OF BRIDEWEALTH II

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Vivian Solana Moreno (Brandeis University)

"We are not expensive, we are valuable": Transforming Practices of Bridewealth in the Sahrawi Arab Democratic Republic.

Kelly Silva (Universidade de Brasilia)

Marriage Prestations, Gift Making and Identity in Urban East Timor

Holly Wardlow (University of Toronto)
Bridewealth and HIV/AIDS in Papua New Guinea

15:30-17:00

**U de O - Room / Salle /
Sala 1-D**

**ROUNDTABLE/ TABLE RONDE/ MESA REDONDA//
ANTHROPOLOGICAL ENGAGEMENTS ACROSS DISCIPLINARY,
INSTITUTIONAL AND NATIONAL BOUNDARIES**

**ORGANIZER/
ORGANISATEUR/
ORGANIZADOR/**
Daniel Ginsberg
(American
Anthropological
Association)

The practice of anthropology is fundamentally one of border crossing, as our work brings us into unfamiliar cultural and historical spaces. Since the reflexive turn, we have considered our own place in the social world as well, attempting to practice an “engaged anthropology” with tangible benefits for the communities that consent to be the objects of our inquiry. This often means crossing institutional as well as cultural boundaries, as engagement may require anthropology to leave the academic sphere and speak the language of media, medicine, government or industry. This panel will consider the shapes of “engaged anthropology” not only across the perceived boundaries of researcher / participant and academic / applied research, but also across national boundaries. Panelists from across North America will reflect on the ways that anthropology is “engaged” in their local and national context, while engaging with one another to articulate a border-crossing role for the discipline.

Daniel Ginsberg (American Anthropological Association)
Manuel Rivero Glean (UNEAC)
James B. Waldram (University of Saskatchewan)
Salomón Nahmad y Sittón (CIESAS)

15:30-17:00

**U de O - ROOM / SALLE
/ SALA VRIP**

**ROUNDTABLE/ TABLE RONDE/ MESA REDONDA//
METHODOLOGIES FOR ENGAGING WITH THE EVOLVING
UNDERSTANDINGS OF INDIGENOUS RIGHTS WITHIN IMPACT
ASSESSMENT**

**ORGANIZER/
ORGANISATEUR/
ORGANIZADOR/**
Towagh Behr (Kwusen
Research and Media)

Increasing numbers of Canadian applied anthropologists and social science researchers are working within the field of Impact Assessment (IA) which is understood as a planning tool to identify, understand, assess and mitigate, where possible, the environmental effects of industrial developments. As researchers, we are situated at the interface of a dialogue between the objectives and strategies of Indigenous communities, the

requirements of federal and provincial IA processes, and the evolving jurisprudence regarding the definition and acknowledgement of Indigenous Rights. We will discuss the challenges faced working within a context that frequently marginalizes Indigenous voices affected by industrial development and how the methodologies, research project design, assessment methods, innovative reporting, and/or the use of technology, can project the voices of our partners into what is often a colonial dialogue known for silencing Indigenous voices. Each panel participant will present perspectives and innovations for engagement in Canadian IA with Indigenous peoples.

Towagh Behr (Kwusen Research and Media)
Aurora Skala (Kwusen Research and Media)
Susannah Machelak (Kwusen Research and Media)
Shauna McGarvey (MNP)

15:30-17:00

**U de O - Room / Salle /
Sala Pacheco**

DETERRITORIALIZED EMBODIMENTS

Joonas Plaan (Memorial University of Newfoundland)
Bodies at Sea: Embodied practices of fishermen in Newfoundland

Sarah Jacobs (University of Calgary)
"Just an Ordinary Human": Authenticity and Performance-Enhancement in Olympic Sport

Mary-Lee Mulholland (Mount Royal University)
Stalking Predators and Fleeing Prey: Fear, Gender and Evolutionary Biology in Self-Defense Classes

Perle Møhl (University of Copenhagen)
Sentinel – a prelude

Janita Van Dyk (University of Toronto)
Sampling Intimacy: Tourist Encounters at the Farmers' Market

Sandra Vandervalk (Carleton University)
Passing Through or Living Here: Body and Self in the Borderlands Region of Stanstead Quebec and Derby Line Vermont

15:30-17:00

U de O - Room / Salle /
Sala Obregón

**ORGANIZER/
ORGANISATRICE
ORGANIZADORA**

Lisa Mitchell (University
of Victoria)

BODIES (UN)VOICED; BODIES (IN)VISIBLE

This panel brings together anthropological research highlighting bodies, bodily experiences, and bodily practices silenced, muted, devalued and marginalized across a range of social contexts. We are particularly interested in the ways in which counterpoints, that is, alternative and divergent experiences and narratives of body, may emerge against and alongside dominant discourses. Drawing from instances of reproductive loss, undetected pregnancy, grief and bereavement, migration stress, and yogic practice, our papers address a number of questions. How do divergent and non-dominant bodily experiences come to be seen, felt, and heard? How may these divergent experiences and narratives highlight and reframe our thinking about bodies, voices, and fields of power? How may they attune us to thinking in nuanced ways about suffering, agency, and resilience?

Lisa Mitchell (University of Victoria)
Pregnancy that Didn't Happen

Marion Selfridge (University of Victoria)
"Something is not okay" Bodily Experiences of Grief for Street-Involved Youth

Anureet Lotay (University of Victoria)
"I Had a Miscarriage and I Was Relieved:" Challenging the Dominant Narratives of the Miscarriage Experience

Cassandre Campeau-Bouthillier (University of Victoria)
Skin and Bones: Embodying Skeletons in Yoga Practice

Sarah Fletcher (Royal Roads University)
You're a vein in your body... and fat is the stress and it blocks the blood:" Immigrant Youth Experiences of Stress

18:00-19:15

Universidad de
Oriente, campus/sede
Antonio Maceo

KEYNOTE SPEAKERS // CONFÉRENCES D'OUVERTURE //
PRESENTACIONES DE LOS INVITADOS PRINCIPALES DEL
CONGRESO

Martin Holbraad, University College London
No sugar please! Tobacco anthropology and the merits of contingent conceptualization

Gloria Victoria Rolando Casamayor, ICAIC
Historias e imágenes de nuestra gente

Friday May 18th 2018/ Vendredi 18 mai 2018/ Viernes 18 de mayo 2018

8:30-17:00
Hotel Meliá, Lobby

CONFERENCE CHECK-IN // ENREGISTREMENT AU COLLOQUE //
ACREDITACIÓN AL CONGRESO

8:30-10:00
U de O - Room / Salle /
Sala 1-A

INVITED PLENARY// SCÉANCE PLÉNIÈRE // SESIÓN PLENARIA
SfAA

Keynote: Salomon Nahmad y Sitton (CIESAS)
The role of anthropology and social sciences in the changes and challenges of 21st century

10:30-12:00
U de O - Room / Salle /
Sala 1-A

KEARNEY LECTURE: // PRÉSENTATION KEARNEY //
PRESENTACIÓN KEARNEY

Josiah Heyman (University of Texas at el Paso).
The Edge at the Center: Power and Transformation Seen from the U.S.-Mexico Border

SESSIONS/ SESSIONS/ PANELES

8:30-10:00
U de O - Room / Salle /
Sala 1-B

ETHNOGRAPHIC ETHIC ENTANGLEMENTS TO THINK WITH CARE I

ORGANIZERS/
ORGANISATEURS/
ORGANIZADORES/
Rossio Motto-Ochoa
(McGill University)

Ariel Cascio (Institut de
recherches cliniques de
Montréal)

DISCUSSANT/
COMMENTATRICE/
MODERADORA
Ellen Badone
(McMaster University)

The notion of care has made inroads from medical anthropology and the work of feminist scholars to social science at large. Recent medical ethnographies have used this notion to explore forms of social abandonment, pharmaceutical governance, humanitarian regimes and everyday ethical dilemmas. Within the present proliferation of the notion of care our goal is to think about the intricacies of care: What constitutes care? What are the conceptual limitations and possibilities of care? What other concepts could we use to think with what we call “care” (“nurturing,” “generosity,” “obligation,” “everyday ethics,” etc.)? Additionally, we aim to unsettle assumptions of care as purely compassionate and altruistic. We explore how care also dwells in ambiguous terrains, in which good and bad may be intertwined: Could care be provided through means “violent” and “harmful”? What is the relationship between care and ethical practices? Do we praise or criticize care in our ethnographic engagements?

Rossio Motto-Ochoa (McGill University)
The Practice of Electroconvulsive Therapy in a Peruvian Psychiatric Hospital

Alissa Low (McGill University)
Laurence Roy (not presenting)
How do we provide ethical care for people with mental illness in precarious housing? A reflection on two complementary approaches

Ariel Cascio (Institut de recherches cliniques de Montréal)
Eric Racine (not presenting)
Care and expertise in the context of autism services

Jorge Flores-Aranda (Institut Universitaire sur les dépendances)
Mathieu Goyette (not presenting)
PrEP-Care: Ethical Tensions Raised by the individual and Collective Use of Pre-exposure Prophylaxis

8:30-10:00

**U de O - Room / Salle /
Sala 1-C**

THINKING ACROSS REVOLUTIONARY STRUGGLES

**ORGANIZER/
ORGANISATRICE/
ORGANIZADORA/**

Viviana Solana Moreno
(Brandeis University)

**DISCUSSANTS/
COMMENTATEURS/
MODERADORES**

Viviana Solana Moreno
(Brandeis University)

Juan Carlos Gimeno
(Universidad Autonoma
de Madrid)

It has been almost half a century since the Sahrawi National Liberation Movement—known as the POLISARIO Front—initiated its struggle for the decolonization of the Western Sahara. Cuban support for the POLISARIO Front’s ongoing project of a Sahrawi revolutionary nationalism has not ceased to this day. Bringing together ethnographic insights from the POLISARIO Front’s ongoing struggle and its intersections with the ongoing revolution in Cuban, this panel examines the political cultures that were produced across a North African and Caribbean transnational field during the second half of the 20th Century. Applying a gendered and generational perspective to these revolutionary processes, we will reflect upon the transformations undergone by this trans-political space since the collapse of the Berlin Wall and examine what a trans-national lens has to offer to the study of revolution under the conditions of the present.

Enrique Bengochea Tirado (CRIA)
De yeyes y muyahidines: masculinidades, colonización y revolución en el Sáhara Occidental.

Hamadi Bahia Mahmud (Universidad Autonoma de Madrid)
Mis años en la Habana: retazos autobiográficos

Ali Mohamed (Embajada Saharaui, Cuba)

Literatura Saharaui en la época colonial, Revolución del Polisario y los estudiantes en Cuba

Ewa K Strzelecka (CRIA. Nova University of Lisbon)

Living the revolution: Culture and women's resistance in Western Sahara and Yemen

8:30-10:00

U de O - Room / Salle /
Sala 1-D

**CONTESTED MÉTIS IDENTITIES: CONTINENTAL COUNTERPOINTS
OF RESISTANCE AND AFFIRMATION**

**ORGANIZERS/
ORGANISATEURS/
ORGANIZADORES**

Michel Bouchard
(University of Northern
British Columbia)

Sebastien Malette
(Carleton University)

A rich melody of Métis voices had rung out over much of the continent as the fur trade expanded far west and north of the coastal cities of the Atlantic. These voices were largely muted with the expansion of later settler colonialism, American and Canadian. However, distinct notes remained among the descendants of historic Métis communities. Now, new hegemonic airs seek to delegitimize communities seeking recognition as being Métis. A neo-nationalist hymn is rhapsodizing that the only legitimate Métis are the Red River Métis. The rest may be mixed, but their melodies of other communities do not harmonize with this narrative. This will seek to present some of these voices, the counterpoints to the nationalist chorus which can be heard both in political organization and in academia.

Michel Bouchard (University of Northern British Columbia)

Guillaume Marcotte (not presenting)

Nation Beyond Nationalism: An Analysis of Métis Identity in the Outaouais and Beyond

Sebastien Malette (Carleton University)

Robert Papen (UQUAM)

A French-speaking Métis Community of Ontario: myth or reality?

8:30-10:00

U de O – Room / Salle
/ Sala VRIP

ROUND TABLE/ TABLE RONDE/ MESA REDONDA// FEMINIST ENCOUNTERS WITH ANTHROPOLOGY: CASCA WOMEN'S NETWORK ROUNDTABLE

**ORGANIZER/
ORGANISATRICE/
ORGANIZADORA**

Pauline McKenzie
Aucoin (Concordia
University)

This roundtable discusses current research and the methodological and theoretical challenges that the anthropology of women and gender present for ethnographic as well as archival research in the 21st century. Feminist anthropology has, since the 1970s, offered both a countering of 'anthropological traditions' (Gailey 1977) that had marginalized the lives and experiences of women, as well as an attempt to 'think outside' gender, cultural, racial, sexual, and historical constructions in order to understand individuals' experiences as they are both contained within, and maneuvered through, various cultural mileaus.

Angela Sumegi (Carleton University)

Voices at the Corners: Science, Religion, Women and Trees

Linnéa Rowlett (University of Ottawa)

Behind Two Veils: challenges of ethnohistorical research on matricultures

Isabelle Leblic (CNRS LACITO FRANCE)

Le terrain anthropologique au regard du genre (et de la domination coloniale). Quelques considérations à partir de ma pratique de terrain en Nouvelle-Calédonie kanak

Marie-Françoise Guédon (Ottawa University)

Atna Matriculture/matrilineality

Idoia Arana-Beobide (Carleton University)

Taming the Flame: Matriarchy and the Power of the Hearth in Traditional Basque Culture

8:30-10:00

U de O - Room / Salle /
Sala Pacheco

CULTURAL, CLIMA Y AZARES MEDIOAMBIENTALES ENFOQUES, RETOS Y PERSPECTIVAS DE LA ANTROPOLOGÍA AMBIENTAL

**ORGANIZER/
ORGANISATEUR/
ORGANIZADORES**

Juan Carlos Rosario
Molina (Centro
Universitario Municipal)

Las etnografías antropológicas sobre las percepciones de los grupos humanos relacionadas con el clima, el uso de energía y los eventos naturales a menudo han dilucidado los conceptos culturales tradicionales y los patrones y logísticas específicos de las poblaciones locales en la interpretación de los peligros ambientales. Este panel invita a presentaciones de investigadores

de Contramaestre,
Universidad de Oriente)

**DISCUSSANT/
COMMENTATEUR/
MODERADOR**

Juan Carlos Rosario
Molina (Centro
Universitario Municipal
de Contramaestre,
Universidad de Oriente)

culturales utilizando diversas orientaciones epistemológicas y de investigación en el análisis del cambio ambiental y climático / energético entre las poblaciones, incluyendo la observación de la naturaleza, pronósticos tradicionales, ecología cultural, etnoclimatología, antropología de desastres, antropología climática, climatología religiosa, política de mitigación del clima, infraestructura ambiental y política energética. Se alienta a los panelistas a reflexionar sobre el cambio ambiental en entornos específicos aprovechando los conocimientos de la ecología política y la economía política durante el capitalismo tardío, y se les alienta a contrastar los cambios perceptibles con aquellos difíciles de percibir. Los ejemplos pueden incluir sequías, temperaturas récord, huracanes de gran intensidad, terremotos y degradación del suelo, cambios climáticos inflexibles en las políticas y el acceso o la falta de acceso a los recursos energéticos.

Juan Carlos Rosario Molina (Centro Universitario Municipal de Contramaestre, Universidad de Oriente)

Percepciones y predicciones del tiempo y los eventos naturales en las poblaciones rurales del municipio de Contramaestre, Santiago de Cuba

Sandy C. Smith-Nonini (University of North Carolina, Chapel Hill)
Oil Dependence, Energy Poverty and Resistance in the Greek Debt Crisis

Julia Murphy (Kwantlen Polytechnic University)
Changing Weather and Changing Forests of Calakmul, Mexico

Eugenia Ramírez-Goicoechea (Universidad Nacional de Educación a Distancia, UNED)
Antropoceno, ecosistemas y riesgo

8:30-10:00
U de O - Room / Salle /
Sala Obregón

**ORGANIZER/
ORGANISATEUR/
ORGANIZADOR/**

John Leavitt (Université
de Montréal)

WORLD DEVELOPMENTS IN LANGUAGE AND CULTURE STUDIES

In recent years, an increasing number of scholars, then newly created or reoriented research centers and organizations, in linguistics, anthropology, literary studies, and psychology, have taken the language-culture nexus as their central concern. This is happening in a number of institutions around the world, institutions that have the most multifarious relations with each other, from close collaboration to degrees of overlap to relative isolation. This panel brings together scholars from a number of

such perspectives in order to encourage a clarification of and exchange among what may well be mutually enriching traditions. The panel offers general statements about the relationship between language and culture, presentations of relationships among schools of thought, and specific case studies.

John Leavitt (Université de Montréal)

The Return of the Repressed: Language and Culture Meet Again

Jerusa Pires Ferreira (Pontifica Universidade Católica de São Paulo)

L'oralité en temps/espaces

Roslyn Frank (University of Iowa)

New Approaches to How Language, Culture and Worldview(s)

Intersect and Interact: Comparisons from Euskera (Basque) and English

Kevin Tuite (Université de Montréal)

Interacting with Supernaturals in the Caucasus Highlands

Mirta Fernández Martínez (Universidad de La Habana)

Las religiones de antecedentes africanos: núcleos duros de resistencia cultural a partir de la transmisión oral

10:00-10:30

BREAK/ PAUSE/ PAUSA

10:30-12:00

U de O - Room / Salle /
Sala 1-B

ETHNOGRAPHIC ENTANGLEMENTS TO THINK WITH CARE II

ORGANIZERS/

ORGANISATEURS/

ORGANIZADORES/

Rossio Motto-Ochoa

(McGill University)

Ariel Cascio (Institut de
recherches cliniques de
Montréal)

DISCUSSANT/

COMMENTATRICE/

MODERADORA

Ellen Badone

(McMaster University)

The notion of care has made inroads from medical anthropology and the work of feminist scholars to social science at large. Recent medical ethnographies have used this notion to explore forms of social abandonment, pharmaceutical governance, humanitarian regimes and everyday ethical dilemmas. Within the present proliferation of the notion of care our goal is to think about the intricacies of care: What constitutes care? What are the conceptual limitations and possibilities of care? What other concepts could we use to think with what we call "care" ("nurturing," "generosity," "obligation," "everyday ethics," etc.)? Additionally, we aim to unsettle assumptions of care as purely compassionate and altruistic. We explore how care also dwells in ambiguous terrains, in which good and bad may be intertwined: Could care be provided through means "violent" and "harmful"?

What is the relationship between care and ethical practices? Do we praise or criticize care in our ethnographic engagements?

Julie Pluies (Lausanne University/Rutgers-Camden University)
Care as an educative matter: thinking time and space boundaries of ordinary enacted care practices

Michael Cordey (Lausanne University/Rutgers-Camden University)
Imagination as enactment: Thinking the ordinary ethical issues of care through the lens of imagination

Keven Lee (McGill University)
What can Liminal spaces and Communitas reveal about ways of caring for the other?

10:30-12:00

**U de O - Room / Salle /
Sala 1-C**

**RÉSEAUX ET AFFINITÉS RELIGIEUSES AUTOCHTONES
TRANSNATIONALES**

**ORGANIZER/
ORGANISATEUR/
ORGANIZADOR**

Robert Crépeau
(Université de
Montréal)

**DISCUSSANT/
COMMENTATEUR/
MODERADOR**

Laurent Jérôme
(UQAM)

À une époque où les Autochtones de la planète multiplient leurs échanges religieux et spirituels, il n'est pas sans paradoxe de constater combien les chercheurs demeurent mal outillés pour comprendre et analyser ces phénomènes contemporains. Ces derniers relèvent non seulement de l'expérimentation locale, mais ils impliquent de plus en plus la participation d'organisations et de leaders religieux et spirituels à une échelle transnationale. Le champ religieux n'apparaît plus comme un facteur de déstructuration mais, au contraire, comme un facteur de reconstruction sociale et politique. Ces réseaux sont à multiples sens, faits d'allées et venues dynamiques et complexes, et ils créent ou recréent en quelque sorte de nouveaux liens d'échanges et un renouveau rituel liés au processus de guérison collective et individuelle. De plus, ils possèdent une incidence sur les structures et les dynamiques locales et régionales qu'il nous faut décrire. Internet constitue souvent un média idéal pour construire et entretenir des réseautages à échelle variable, que ce soit à des fins politiques, culturelles ou spirituelles. L'étude de ces phénomènes implique un tournant méthodologique et des stratégies de recherche complexes et inédites dont nous nous proposons de discuter notamment en relation à leurs dimensions ontologiques et cosmologiques.

Robert Crépeau (Université de Montréal)

Todo tiene un dueño : entités-maîtres, pouvoir et lien social, une approche comparative

Rogério Reus Gonçalves da Rosa (Universidade Federal de Pelotas)
Juliana dos Santos Nunes (Universidade Federal de Pelotas) (not presenting)

Le champ religieux, les processus de guérison et la participation des chefs spirituels autochtones à la frontière Brésil-Uruguay: une étude ethnologique dans les villes de Jaguarão et Rio Branco

Carole Delamour (Université de Montréal et Musée national d'histoire naturelle de Paris)

"Ishpiteljitamun". Les réseaux relationnels des objets chez les Innuatsh de Mashteuiatsh, au Québec

Raphael Preux (Université de Montréal)

Rêves et capacité d'agir chez les Achuar, Équateur

Caroline Hotte (UQAM)

Réfléchir le corps autochtone féminin à l'ère du 2.0: l'exemple de l'artiste Christi Belcourt

10:30-12:00

U de O - Room / Salle /
Sala 1-D

DEBRIS FLOW: MATERIAL AND AFFECTIVE REMNANTS AND THE SHAPING OF CONTENTIOUS RIVERS

**ORGANIZER/
ORGANISATEUR/
ORGANIZADOR**

Karine Gagné
(University of Guelph)

Rivers are good to think with ethnographically: as geographic features cutting through the landscape; as cultural places with deep human meaning; as quotidian sites of interaction; as modes of transport; as sources of water for irrigation. Yet, humans bulldoze and dam rivers to fuel energy infrastructure. They use rivers for garbage disposal or poison them with mercury, altering incredibly complex ecological zones. Rivers flood their banks and change their course, which can destroy human settlement and even alter political boundaries. Rivers can become legal entities that hold rights, or as sites of political contestation over mega projects. Building around the notion of "debris flow," this panel brings together diverse ethnographic engagements with rivers as living entities enmeshed in webs of cultural meaning and political and economic connections. Through case studies from Colombia, India, and Canada, we consider how the material and affective

debris left by climate change, extractive industries, and infrastructure building transform rivers and shape people's lives.

Karine Gagné (University of Guelph)
Taming the Zanskar River: Fluid Hopes and Expert Citizens of the Melting Himalayas

Daniel Tubb (University of New Brunswick, Fredericton)
The Rights of a River: Judicial Responses to an Extractivist Disaster on the Atrato River

Luisa Cortesi (Yale)
The Invisible Rivers in India

Marieka Sax (University of Northern British Columbia)
Flow and Relation along the Nechako: Cumulative Impacts of Damming a Canadian River

10:30-12:00

U de O – Room / Salle /
Salla VRIP

**DIGITAL INFRASTRUCTURES, PRACTICES AND SOCIALITIES
BEYOND THE STATE**

**ORGANIZERS/
ORGANISATEURS/
ORGANIZADORES**
Geoffrey Hobbis
(Centre de Recherche
et de Documentation
sur l'Océanie/ CREDO)

Stephanie Ketterer
Hobbis (University of
British Columbia
Okanagan)

Digital technologies are firmly connected to, and dependent on, a network of predominantly state-controlled infrastructures, from undersea cables to energy providers. However, user experiences with digital technologies are not necessarily confined to state-controlled grids. A well-known Cuban example is El Paquete Semanal, a weekly package of media content distributed on USB flash drives. Referred to by Cuban intellectual Victor Folwer as an "Internet of the poor," this technological contrapunteo indicates a persisting Cuban spirit of disobedience. Similarly, media piracy in Nigeria has developed parallel infrastructures and economies to those subjected to (global) state control. Building on the digital turn in ethnography, this panel explores similar phenomena in diverse global contexts from materially and technologically grounded perspectives.

Geoffrey Hobbis (Centre de Recherche et de Documentation sur l'Océanie/ CREDO)
Cables, Waves and MicroSD Cards: Going Online, Offline in Solomon Islands

Ramnath Bhat (London School of Economics and Political Science)
National Fibre Optic Network in India: Governmentality and Subjectivity

Agnes Miaotong Yuan (Università della Svizzera italiana)
Layout of Tomorrow-An Investigation on Chinese 'CunTaobao'

Guillaume Dandurand (York University)
Ration Cards Digitized: Technology of Identity and the Materiality of Politics in New Delhi

10:30-12:00

**U de O - Room / Salle /
Sala Pacheco**

**CHALLENGING COLONIALISM: ALTERITY AND INDIGENOUS
PEOPLES GOVERNANCE AND RIGHTS**

Andie Palmer (University of Alberta)
When the Counterpoint is Silence: Listening for Change in Crown-Māori Relations

Simone Poliandri (Bridgewater State University)
A First Nation in Counterpoint: Developments and Debates in the Mi'kmaw People's Recent Nation-Building Strategies

Mathieu Cook (UQAC)
¿Qué distingue a los Innus de los demás habitantes de la provincia del Québec (Canadá)? Discursos de los actores de una controversia sobre identidades y dinámicas intergrupales

10:30-12:00

**U de O - Room / Salle /
Sala Obregón**

**ANTHROPOLOGICAL ENCOUNTERS WITH SCIENCE AND
TECHNOLOGY STUDIES**

Christina Holmes (St. Francis Xavier University)
What do we learn about science from conference ethnography?: Following emerging proteomics science through temporary ethnographic sites

Tyler Hale (Carleton University)
Engaging with the Almost-Human: Anthropology and AI

David Blundell (National Chengchi University)
Spatiotemporal Trends: Interweaving Methodologies in Anthropology

Ninon Lambert (Université de Montréal)

How do contrasted ontologies in social robots make users care for them?

Patrick Lee (university of Calgary)

Harmonising Palaeoanthropological and Maasai Versions of Drought in Olduvai Gorge, Tanzania

12:00-13:30

LUNCH/ DÎNER/ ALMUERZO

13:30-15:00

U de O - Room / Salle /
Sala 1-A

**EL TRABAJO TERCIALIZADO EN EL CONTEXTO NEOLIBERAL:
PROCESOS PRODUCTIVOS Y RELACIONES LABORALES BAJO
REGÍMENES DE SUPEREXPLOTACIÓN I**

**ORGANIZER/
ORGANISATRICE/
ORGANIZADORA**

María de Lourdes
Flores Morales
(Benemérita
Universidad Autónoma
de Puebla, Instituto de
Ciencias Sociales y
Humanidades "Aflonso
Vélez Pliego")

En este simposio reflexionamos sobre el proceso de terciarización caracterizado por la superexplotación laboral, por mecanismos de subcontratación y disgregación de la producción que definen a amplios mercados laborales. Argumentamos que el Estado y la sociedad civil movilizan recursos y discursos basados en la diferencia y la diversidad, con el fin de incluir de manera precaria a específicos sectores de la población. Proponemos que una forma de desentrañar dichos procesos es a partir de contrapuntar la forma en que intervienen el género, la etnia, la generación y la clase en las formas de diferenciar y (des) valorizar regiones y sujetos. Para tal objetivo, articulamos una "antropología del contrapunteo" a partir de estudios de caso que nos revelen dichos contrastes y contraposiciones tanto de la forma de hacer el trabajo, como la forma de nombrarlo y experimentarlo por los sujetos involucrados.

**DISCUSSANT/
COMMENTATRICE/
MODERADORA**

Liz Fitting (Dalhousie)

María de Lourdes Flores Morales (Benemérita Universidad Autónoma de Puebla, Instituto de Ciencias Sociales y Humanidades "Aflonso Vélez Pliego")

*La industria maquiladora en la región de Tehuacán, Puebla:
Procesos encadenados: trabajo, marcas y buenas conciencias*

Julieta Flores (El Colegio de Michoacán A.C.)

*Empleadas de mostrador, tiendas de moda étnica y precariedad
laboral en San Cristóbal de las Casas*

Macarena Flores Villeda (Centro de Investigaciones Jurídicas y
Antropológicas)

*"Queremos que se nos considere como Pueblo Mágico en la ruta
turística a Taxco"*

Etni Zoe Castell (Benemérita Universidad Autónoma de Puebla,
Instituto de Ciencias Sociales y Humanidades "Aflonso Vélez
Pliego")
Meat Production and Sugar Exploitation in Mexico City's Eastside

13:30-15:00

**U de O - Room / Salle /
Sala 1-B**

**ORGANIZER/
ORGANISATRICE/
ORGANIZADORA**

Daynet Castañeda
Rodríguez (Universidad
de Oriente)

**DISCUSSANT/
COMMENTATRICE/
MODERADORA**

Daynet Castañeda
Rodríguez (Universidad
de Oriente)

**CONSUMO CULTURAL Y PARTICIPACIÓN EN CUBA. UNA MIRADA
DESDE LOS MEDIOS I**

Desde los 90 Cuba ha sido escenario de la reconfiguración de sus relaciones económicas, políticas y sociales. La emergencia de ciertas prácticas socioculturales visualiza las transformaciones en la vida pública nacional y la posibilidad de comprender a los sujetos que de ellas participan. Aquí se abordan las maneras en que la participación ciudadana como instancia de comunicación, interacción, producción, circulación y apropiación de sentidos se articula, también, con un cuestionamiento de los espacios tradicionales de proyección ciudadana. Se busca identificar los espacios desde los que se ensancha la noción de ciudadano más allá de las conceptualizaciones y prácticas jurídicas desde una mirada multidimensional y en sus variantes cultural, sociológica y antropológica. La búsqueda de nuevos horizontes y formas en las que se concreta el ejercicio de la ciudadanía a través del consumo cultural y la proyección mediática son también algunas de las miradas que estarán presentes en este simposio.

Julio César Jiménez Jardinez (Centro Cultural Africano Fernando Ortiz)
Consumo audiovisual alternativo de la mujer profesional santiaguera

Vivian Basto (Universidad de Oriente)
Notas para un estudio de la construcción social de los consumos culturales de los adolescentes en la comunidad Santa Elena de Santiago de Cuba

Dayne Fonseca Moya (Universidad de Oriente)
Otakus en Santiago de Cuba: el poder de la sabiduría audiovisual.

Gustavo Dhein (Universidad Federal de Santa María)
"Me encantan": el consumo y la recepción de telenovelas brasileñas en Cuba

13:30-15:00

U de O - Room / Salle /
Sala 1-C

**LOS CULTOS CUBANOS DE ORIGEN AFRICANO Y SU PAPEL EN LA
CONFIGURACIÓN DE LA IDENTIDAD DEL PUEBLO DE CUBA**

**ORGANIZER/
ORGANISATEUR/
ORGANIZADOR**

Manuel Rivero Glean
Gonzalez (UNEAC;
Comité UNESCO, Ruta
del Esclavo; resistencia
libertad y patrimonio de
la Fundación Fernando
Ortiz y Universidad de
La Habana, Facultad de
Enseñanza del Español
para No Hispano
Hablantes)

Los principales y más representativos cultos cubanos de origen africano: Santería o Regla de Ocha, de origen yoruba; Palomonte o Regla Conga, de origen bantú; las sociedades fraternales de los Abakuá, del sudeste de Nigeria y el vodú en Cuba, originario de Haití, se han desarrollado en Cuba, algunos desde los siglos XVIII y XIX, y el vodú desde el siglo XX, ocupando espacios crecientes en la esfera de la religiosidad popular cubana, todos sincretizados en diferentes medidas con el catolicismo. Estos cuatro cultos y otros de impronta más local, de modo creciente se han manifestado en las artes musicales, danzarías, plásticas, fiestas populares y otras, hasta alcanzar expresiones y características peculiares de la cubanidad, que hoy sin duda alguna, distinguen nuestra cultura e identidad. La salvaguarda y el desarrollo de este legado vivo están en manos de sus portadores sociales, los intelectuales y el Estado cubano.

**DISCUSSANT/
COMMENTATEUR/
MODERADOR**

Manuel Rivero Glean
Gonzalez (UNEAC;
Comité UNESCO, Ruta
del Esclavo; resistencia
libertad y patrimonio de
la Fundación Fernando
Ortiz y Universidad de
La Habana, Facultad de
Enseñanza del Español
para No Hispano
Hablantes)

Manuel Rivero Glean Gonzalez (UNEAC; Comité UNESCO, Ruta del Esclavo; resistencia libertad y patrimonio de la Fundación Fernando Ortiz y Universidad de La Habana, Facultad de Enseñanza del Español para No Hispano Hablantes)

Mitología, identidad y símbolos de la resistencia, identidad cultural, identidad nacional.

Orlando Gutierrez Boza (Presidente Consejo Supremo Asociación Abakuá de Cuba; Miembro Comisión Científica, Asociación Cultural Yoruba Cuba; Miembro de la Plataforma Interreligiosa Cubana
Awo ni Orumila, sacerdote de Ifa, Otura Roso; sacerdote abakua, Nasako naweremban; Tatandi bilongo, sacerdote de Malongo o regla de Palo Monte)
Influencia de las religiones cubanas de origen africano en la formación de la identidad cultural de la nación ,su estado actual.

Teresa Victoria Burunate Sánchez (Universidad de Ciencias Médicas, Asociación de Pedagogos)

Los cultos cubanos de origen africano y su papel en la configuración de la identidad cultural del pueblo de Cuba

María Vicenta Borges Bartutis (Universidad de La Habana, Facultad de español para No Hispanohablante, Asociación de Pedagogos, Asociación Yoruba de Cuba)

Los cultos cubanos de origen africano y su papel en la configuración de la identidad cultural del pueblo de Cuba

Mercedes Cuesta Dublín (Universidad de Oriente)

¿Cubano o afrocubano? Una reflexión en torno al término

13:30-15:00

U de O - Room / Salle / Sala 1-D

**ORGANIZER/
ORGANISATRICE/
ORGANIZADORA**

Pamela Downe
(University of
Saskatchewan)

ROUNDTABLE/ TABLE RONDE/ MESA REDONDA// REFLEXIVITY IN ANTHROPOLOGY: REVISITING, REVIVING AND REVISING

Over thirty years ago, James Clifford (1986) advanced the concept of "deep reflexivity," arguing that the researcher's position in the ethnographic encounter must be laid bare and examined. Two decades later, visual anthropologist Sarah Pink (2006: 34) made a similar claim, calling for "recognition of the constantly shifting position of the fieldworker as the research proceeds and he or she experiences differences in levels of understanding." Following Bruno Latour (2004) and Didier Fassin (2017), among others, this roundtable asks how reflexivity might figure into critical ethnographic work in a global "post-truth" era. We centre our discussion on how anthropologists currently engage with the challenges, benefits, and dangers of critical reflexivity. What effect has reflexivity had in creating counterpoints and engaging polyphonic nuances in diverse cultural contexts? What form does reflexivity take in different types of anthropological research? How is reflexivity cultivated in fieldwork encounters and sustained after fieldwork?

Pamela Downe (University of Saskatchewan)

Alexandra Lloyd (University of Victoria)

Bradley Clements (University of Victoria)

Janice Graham (Dalhousie)

Anureet Lotay (University of Victoria)

James B. Waldram (University of Saskatchewan)

13:30-15:00

U de O – Room / Salle /
Sala VRIP

CROSSING BORDERS: MOBILE IDENTITIES AND LIVELIHOODS

Melissa Gauthier (University of Victoria)

*Bridges Are Meant to be Crossed: Economic Livelihoods and
Resistance Along the Mexico-Belize Border*

Serperi Sevgur (Dalhousie University)

*'Who wants to take the day off anyway?': Control over labour
power of Georgian migrant women in Turkish homes*

Liza Dumovich (Universidade Federal Fluminense)

*Making hicret to do hizmet: women experiences of migration in the
Hizmet community in Brazil*

Caridad Mariela Smith de los Santos (Radio Rebelde)

Habitos y costumbres de los jamaicanos en Cuba

Sydney Pullen (University of Arizona)

*Composting Toilets in the Sonoran Desert: The Logistics of
Binational Partnerships in Tumultuous Times*

13:30-15:00

U de O - Room / Salle /
Sala Pacheco

**ROUNDTABLE/ TABLE RONDE/ MESA REDONDA// OPENING NEW
DIALOGUES IN HEALTH WITH CUBA, THE UNITED STATES AND
BEYOND: LESSONS TO BE SHARED**

**ORGANIZERS/
ORGANISATRICES/
ORGANIZADORAS**

Linda Whiteford
(University of South
Florida)

Maria D. Vesperi (New
College of Florida)

The participants bring to the roundtable experiences of continuing multi-national interest from their engagement in the fields of aging, journalism, nuclear medicine, medical volunteerism, governmental/non-governmental organizations, and global health. The aim of the roundtable is to engage Cuban scholars, students, researchers, practitioners, and members of the public to begin a dialogue around these common themes of shared importance. The goal is to identify potential future projects among Cuban, US, and European participants, be they shared research, teaching, writing, public presentations, or mentoring

Linda Whiteford (University of South Florida)

Maria D. Vesperi (New College of Florida)

Andrea Freidus (UNC Charlotte)

Karen Cox (UCSF)

Jay Sokolovsky (Universtiy of South Florida St. Petersburg)

15:00-15:30

BREAK/ PAUSE/ PAUSA

15:30-17:00

U de O - Room / Salle /
Sala 1-A

**EL TRABAJO TERCIALIZADO EN EL CONTEXTO NEOLIBERAL:
PROCESOS PRODUCTIVOS Y RELACIONES LABORALES BAJO**

REGÍMENES DE SUPEREXPLOTACIÓN I

ORGANIZER/

ORGANISATRICE/

ORGANIZADORA

María de Lourdes Flores
Morales (Benemérita
Universidad Autónoma
de Puebla, Instituto de
Ciencias Sociales y
Humanidades “Alfonso
Vélez Pliego”)

En este simposio reflexionamos sobre el proceso de terciarización caracterizado por la superexplotación laboral, por mecanismos de subcontratación y disgregación de la producción que definen a amplios mercados laborales. Argumentamos que el Estado y la sociedad civil movilizan recursos y discursos basados en la diferencia y la diversidad, con el fin de incluir de manera precaria a específicos sectores de la población. Proponemos que una forma de desentrañar dichos procesos es a partir de contrapuntear la forma en que intervienen el género, la etnia, la generación y la clase en las formas de diferenciar y (des) valorizar regiones y sujetos. Para tal objetivo, articulamos una “antropología del contrapunteo” a partir de estudios de caso que nos revelen dichos contrastes y contraposiciones tanto de la forma de hacer el trabajo, como la forma de nombrarlo y experimentarlo por los sujetos involucrados.

DISCUSSANT/

COMMENTATRICE/

MODERADORA

Liz Fitting (Dalhousie)

Aryana Soliz (Concordia University)

*Transporte y trabajo: Análisis de los impedimentos para la
movilidad sustentable en contextos de urbanización*

Denisse Roman Burgos (El Colegio de Michoacán A.C.)

*“Nuestra intención es mejorar su calidad de vida”: cooperativas,
emprendedurismo e ideología en Tancítaro, Michoacán*

Iliana Vázquez (El Colegio de Michoacán A.C.)

*Migración internacional, trabajo y movilidad social entre
trabajadores restauranteros en el sur de Puebla, México*

15:30-17:00

U de O - Room / Salle /
Sala 1-B

**CONSUMO CULTURAL Y PARTICIPACIÓN EN CUBA. UNA MIRADA
DESDE LOS MEDIOS II**

**ORGANIZER/
ORGANISATRICE/
ORGANIZADORA**

Daynet Castañeda
Rodríguez (Universidad
de Oriente)

Desde los 90 Cuba ha sido escenario de la reconfiguración de sus relaciones económicas, políticas y sociales. La emergencia de ciertas prácticas socioculturales visualiza las transformaciones en la vida pública nacional y la posibilidad de comprender a los sujetos que de ellas participan. Aquí se abordan las maneras en que la participación ciudadana como instancia de comunicación, interacción, producción, circulación y apropiación de sentidos se articula, también, con un cuestionamiento de los espacios tradicionales de proyección ciudadana. Se busca identificar los espacios desde los que se ensancha de la noción de ciudadano más allá de las conceptualizaciones y prácticas jurídicas desde una mirada multidimensional y en sus variantes cultural, sociológica y antropológica. La búsqueda de nuevos horizontes y formas en las que se concreta el ejercicio de la ciudadanía a través del consumo cultural y la proyección mediática son también algunas de las miradas que estarán presentes en este simposio.

**DISCUSSANT/
COMMENTATEUR/
MODERADOR**

Oscar Pérez Portales
(Universidad de
Oriente)

Daynet Castañeda Rodríguez (Universidad de Oriente)
*Consumo cultural, redes sociales, y construcción de ciudadanía
mediática en Cuba.*

Alejandro Arturo Gumá Ruiz (UNESCO)
Ciudadanías críticas en Cuba ¿cuáles son los límites?

Nazín Salomón Ismael (Periódico Sierra Maestra)
*De los consumos culturales en Facebook y su influencia en la
participación ciudadana.*

Yasmany Herrera Borrero (Universidad de Oriente)
*Cartas a la dirección de Granma ¿un ejercicio de ciudadanía
mediática?*

15:30-17:00

U de O - Room / Salle /
Sala 1-C

**CHANGING MEDIA PRACTICES AND THE SHARING OF
INFORMATION IN CONTEMPORARY CUBA**

Viviana Muñiz Zúñiga (Universidad de Oriente)
*El habitus periodístico: pautas teórico-metodológicas para su
estudio en medios cubanos.*

Sara Heembrock (University of Victoria)

The Havana Blogging Club: An Inquiry into Cuban Blogging Practices

Fidel. A. Rodriguez (Universidad de La Habana)

Cortocircuitos y Proxys: Prácticas de circulación de bienes de información en entornos no institucionales de redes en La Habana

Yánder Castillo Salina (Radio Baraguá)

Alisa Natividad Delgado Tornés (Universidad Oriente)

La dimensión antropológica de la interrelación entre las agendas mediática y pública en una localidad cubana

Karines Rodríguez Díaz (Universidad de Oriente)

Yamile Haber Guerra (Universidad de Oriente)

Ciberantropología o antropología contemporánea. Hacia un modelo de análisis epistemológico de comunidades virtuales.

15:30-17:00

U de O - Room / Salle /
Sala 1-D

ROUNDTABLE/ TABLE RONDE/ MESA REDONDA//

**L'ANTHROPOLOGIE REPENSÉE: LE RAPPORT DE LA PRATIQUE
NON ACADÉMIQUE À LA DISCIPLINE, OU ÊTRE ANTHROPOLOGUE
SANS LE TITRE**

**Organized by / organisée par / organizada por L'Association des
Anthropologues du Québec**

ORGANIZER/

ORGANISATEUR/

ORGANIZADOR/

Marc-Antoine Lapierre
(Association des
anthropologues du
Québec)

S'il est une réalité à propos de la discipline anthropologique, c'est que la majorité de ses acteur(trice)s évoluent à l'extérieur du milieu strictement académique. Pourtant, l'anthropologie n'a pas de champ d'application propre et la discipline reste relativement méconnue des secteurs d'application concrets (emplois, projets, etc.). De même, l'anthropologie académique ne s'intéresse que peu aux pratiques de la discipline à l'extérieur de sa propre sphère. L'anthropologie ne semble pas être parvenue à articuler le pratique quotidienne avec la pratique académique. Dans le cadre de cette table ronde, trois questions seront soumises à la réflexion des participant(e)s. D'abord (1), comment intégrez-vous l'anthropologie au quotidien dans votre expérience extra-académique? Ensuite (2), comment les acteur(trice)s qui évoluent à l'extérieur du milieu académique peuvent-ils contribuer ou contribuent-ils à l'avancement de la discipline? Enfin (3), comment la discipline anthropologique peut-elle mieux tenir compte de l'étendue réelle de la pratique anthropologique contemporaine?

Si es una realidad a proposito de la disciplina antropologica, es que la mayoría de sus actor(triz)es evolucionan al exterior del medio estrictamente académico. Sin embargo, la antropologia no tiene ambito de aplicacion propio y la disciplina queda relativamente desconocida de los sectores de aplicaciones concretos (empleos, proyectos, etc.) Igualmente, la antropologia académica se interesa solamente un poco a las ptacticas de la disciplina al exterior de su propia esfera. La antropologia no parece ser parvenida a articular las practicas cotidianas con las practicas académicas. En el marco de esa mesa redonda, tres preguntas se someteran a la reflexion de los participantes. En primer lugar (1), como integra la antropologia diariamente en su experiencia extra-académica? Seguidamente (2), como los actor(las acrtiz)es que evolucionan al exterior del medio académico pueden contribuir o contribuen al avance de la disciplina? Al final (3), como la disciplina antropologica puede tener mas en cuenta del alcance real de la practica antropologica contemporanea?

One obvious reality to consider when looking at the field of anthropology is that a vast majority of its actors evolve outside of the strictly academic realm of anthropology itself. Though it does not possess a specific field of application per se, the discipline remains relatively unknown in the specific fields of application (job market, projects, etc.). Furthermore, academical anthropology seldom considers practices outside of its own academic reality. It seems as though anthropology has failed to articulate daily pratices along with the academic practice. In the context of this round-table, we shall consider three questions proposed to the participants. (1) How do you integrate anthropology on a day-to-day basis outside of the academic realm? (2) How can actors evolve outside of the academic field and contribute to the advancement of the discipline? (3) How can the discipline of anthropology consider the real context of its widespread and contemporary practice?

Marc-Antoine Lapierre (Association des anthropologues du Québec)
Éric Gagnon Poulin (Universtié Laval)
Danielle Gratton (Labrri)
Roland Moore (Pacific Institute for Research and Evaluation)
Leonel Ruiz Miyares (Centro de Lingüística Aplicada Santiago de Cuba)



15:30-17:00

**U de O – Room / Salle
/ Sala VRIP**

**NEW ETHNOGRAPHIC RESEARCH ON “EXTREME EXTRACTION” IN
THE BOREAL FOREST**

**ORGANIZERS/
ORGANISATEURS/
ORGANIZADORES**

Tara Joly (University of
Saskatchewan)

Clint Westman
(University of
Saskatchewan)

**DISCUSSANT/
COMMENTATRICE/
MODERADORA**

Patricia McCormack
(Native Bridges
Consulting)

We focus on research relationships in the context of what Winona LaDuke calls “extreme extraction,” within western Canada. To manage impacts of fossil fuel extraction in Alberta (one of the world’s most capital-intensive extractive nodes), Indigenous communities engage in a range of research and assessment processes. The majority of such research is led by state and industry players. Increasingly, a new generation of social scientists is challenging the assumptions underwriting the corporate research leading to repeated megaproject approvals. Communities use research to foster self-determination and wellbeing, negotiating across Indigenous and scientific knowledge systems. Drawing from our experiences with community-engaged ethnography, we consider how voices are heard, silenced, or joined together in dynamic ways – through anthropological studies of extreme extraction. We consider a range of research and advocacy strategies used by Indigenous communities: from local negotiations to international forums, as well as the community-scholar relationships and collaborations mobilized in these context

Clint Westman (University of Saskatchewan)

Marley Duckett (University of Saskatchewan)

*Community Development and Community Consultations: The Case
of a New First Nation in an Extractive Zone*

Sara Loutitt (University of Saskatchewan)

Tara Joly (University of Saskatchewan)

Extracting Education, Extracting Knowledge: the need for pimâcihiwewin in industry-funded land-based education and traditional knowledge research in northern Alberta

Katherine Wheatley (University of Saskatchewan)

Governance and Mobilization in the Oil Sands: Reconciliation, Indigenous Rights and International Advocacy with the Mikisew Cree

15:30-17:00

U de O - Room / Salle /
Sala Pacheco

**INDIGENOUS VOICES AND STORIES AS RESILIENCE AND
TRANSFORMATION**

Evie Plaice (University of New Brunswick)

Relating Ethnography: Stories of transformation through respectful research

Bradley Clements (University of Victoria)

Displaying Truth and Reconciliation: Diffuse Voices on a National Narrative

Janice Victor (University of Lethbridge)

Ai'aoskiikowaata (showing direction to youth): Bridging Blackfoot cultural ways to child welfare policy and practice

18:00-19:15

Teatro Martí

**WEAVER-TREMBLAY AWARD AND RECEPTION // REMISE DU PRIX
WEAVER-TREMBLAY ET RÉCEPTION // PREMIO WEAVER-
TREMBLAY Y RECEPCIÓN**

19:15-21:00

Casa Dranguet

Dara Culhane, Simon Fraser University

Saturday May 19th 2018/ Samedi 19 mai 2018/ Sábado 19 de mayo 2018

8:30-17:00
Hotel Meliá, Lobby **CONFERENCE CHECK-IN // ENREGISTREMENT AU COLLOQUE //**
ACREDITACIÓN AL CONGRESO

10:30-12:00 Universidad de Oriente U de O - Room / Salle / Sala 1-A	INVITED PLENARY // SCÉANCE PLÉNIÈRE // SESIÓN PLENARIA CASCA <i>Tacking: Improvising and Navigating the Entanglements of</i> <i>Everyday Routines and Practices</i>
ORGANIZERS/ ORGANISATRICES/ ORGANIZADORAS	
Vered Amit (Concordia University)	The topic of our Distinguished Panel focuses on the creative but modest practices through which people navigate their everyday routines and respond to unexpected developments along the way. We draw on the concept of tacking recently developed by Amit and Knowles (2017). In its various conventional usages (fastening pieces together, adding or appending to something, changing course), tacking suggests processes of ongoing adjustment and modification that usually involve a combination of knowledge, experience and improvisation. As such, the notion of tacking resonates with the intertwining of independent elements into new composite forms that is invoked by this year's CASCA conference theme of <i>contrapunteo</i> . This panel will consider a variety of ethnographic examples exploring these quotidian forms of creativity. It will consider the impact of these practices as well as the limitations within which they are crafted. Is their effect tactical and personal (de Certeau 1984) or are they able to introduce or at least suggest the possibility of broader social transformations? Can tacking provide a useful point of departure for considering the polyphonic nature of everyday life?
Caroline Knowles (Goldsmiths)	
	Martha Radice (Dalhousie University) <i>Tacking new-wave carnival together in New Orleans</i>
	Noel Dyck (Simon Fraser University) <i>The Indispensability of Tacking in the Anthropology of Sport</i>
	Christine Jourdan (Concordia University) <i>Tacking and the business of bridewealth</i>
	Caroline Knowles (Goldsmiths) <i>Navigating Plutocratic London</i>
	Vered Amit (Concordia University) <i>Watchful Indifference: The work of staying apart together</i>

12:00-13:30
Room Meliá

**CASCA ANNUAL GENERAL MEETING // ASSEMBLÉE GÉNÉRALE
ANNUELLE DE LA CASCA // CASCA ASAMBLEA GENERAL ANUAL**

SESSIONS/ SESSIONS/ PANELES

8:30-10:00

**U de O - Room / Salle /
Sala 1-A**

**LA RELATION DE L'ATHROPOLOGUE À AUTRUI SUR LE TERRAIN:
QUI OU QUOI EN DÉCIDE? OBSERVATUER PRINCIPANT OU TIERS-
EXCLUS?**

**ORGANIZERS/
ORGANISATRICES/
ORGANIZADORAS**

Simonne Pauwels
(CNRS-CREDO), Isabelle
Leblic (CNRS LACITO
FRANCE), Sophie
Laligant (Université
François Rabelais)

On peut en effet concevoir que le terrain anthropologique est par excellence le lieu de l'échange et de la conversation (contrapuntear) entre l'anthropologue et ses hôtes. Quand ce terrain est par ailleurs en situation coloniale ou post-coloniale, cet échange est donc souvent contenu par un rapport de domination entre la métropole coloniale et le lieu du terrain. Depuis Malinowski, la pratique anthropologique sur le terrain se base sur l'anthropologie participante. Gérard Althabe parle quant à lui de « tiers exclu. Le terrain est aussi le lieu de confrontation de l'altérité et « il n'y a pas de mesure de l'altérité sans mesure de l'exclusion »: d'abord celle de ceux qui parlent de leur lien social, mais aussi celle de celui qui les écoute, qui n'est pas eux, ni durablement inscrit là. C'est une ascèse de l'enquête qui produit le "tiers exclu", sans lequel l'enquête est une parodie, un questionnaire. Contrairement à "l'observation participante" qui permet de tricher à volonté entre participation et observation, le tiers exclu est le lieu de l'altérité maximale ou un condensé d'altérité : la sienne et celle de l'autre. [...] L'anthropologue est un tiers, entre les acteurs, ceux qui parlent, et la société, dont ils parlent. Il résulte de ce processus que l'implication requise ne peut, ni ne doit produire de l'appartenance. Elle génère une altérité tierce, celle du tiers exclu qu'Althabe a théorisé. » (Hours 2005 : 12-15) Comment l'anthropologue d'aujourd'hui situe-t-elle/il sa pratique de terrain ? sa relation à ses informateurs ? selon la position que l'on occupe par rapport à son terrain (terrain au proche ou terrain lointain) ? Toutes ces questions nous ramènent à questionner tant l'épistémologie de nos pratiques que le partage et l'échange. Épistémologie : Quelles continuités et mutations épistémologiques observons-nous lors de pratiques anthropologiques et ethnographiques ? Quels défis sont rattachés à la conduite de travaux de recherche de nos jours ? Comment déterminer ce que

nous savons ici et en ce moment? Partage et échange : Comment définir l'espace de rencontre entre les participants? Comment nos travaux sont-ils partagés et diffusés? Si notre travail est un don, comment le reçoit-on et y répond-on?

Simonne Pauwels (CNRS-CREDO)

Etre adopté par ses hôtes ou rester un « étranger » : quelles conséquences pour le travail de l'anthropologue ? Exemples d'Indonésie orientale et de Fidji.

Isabelle Leblic (CNRS LACITO FRANCE)

Le terrain anthropologique en situation coloniale. Réflexions sur 30 ans de pratique de terrain en Nouvelle-Calédonie kanak

Sophie Laligant (Université François Rabelais)

Faits de langues, catégories et représentations : la production de sens dans un système global de valeur (Damgan, Bretagne)

Ivette García González (Universidad de La Habana)

Experiencias desde el campo: acercamiento para entender y comparar regiones deprimidas en el Caribe

8:30-10:00

**U de O - Room / Salle /
Sala 1-B**

**ORGANIZERS/
ORGANISATEURS/
ORGANIZADORES**

Flávio Eiró (Radboud
University)

Martjin Koster
(Radboud University)

**A CONTRAPUNTAL ANTHROPOLOGY OF POLITICS: ENGAGING
FORMALLY AND INFORMALLY WITH THE "POLITICAL"**

The anthropology of politics sets out to understand how people engage with 'the political'. Within this field, this panel is interested in how people engage formally and informally with governance, democracy, elections, political representation and participatory mechanisms. To the background of current governance transitions and ongoing concerns surrounding democracy, citizenship, and political participation, this panel invites papers that ethnographically examine 'the political' in both its formal and informal dimension. We aim at a fertile dialogue between studies from across the globe. Building from the conference theme, we would like to explore whether we can understand formal and informal politics as co-existing, yet different and independent, sets of practices – as contrapuntal – or as blended and fully amalgamated repertoires; and if these exist in harmonious or conflictive ways. We are interested in subjects related to democracy and political representation, electoral politics, participation, especially related to marginalised or excluded populations.

Formal and Informal Politics

Stephanie Ketterer Hobbis (University of British Columbia
Okanagan)

*Political Legitimacy in Disrepair: Community Work and State
Infrastructures in Solomon Islands*

Flávio Eiró (Radboud University)

Martjin Koster (Radboud University)

*Clientelism's counterpoint: politics between moral economy and
rational choice in Northeast Brazil*

Marjan Radjavi (McGill)

Using and Not Using Women's Human Rights Law

Dafna Rachok (University of Alberta)

*"Nothing About Us Without Us": Examining Sex Workers' Informal
Political Practices in Ukraine*

8:30-10:00

**U de O - Room / Salle /
Sala 1-C**

**ENTANGLED NARRATIVES AND EMPLACED PRACTICES IN SUB-
SAHARAN AFRICAN COUNTRYSIDES**

**ORGANIZER/
ORGANISATRICE/
ORGANIZADORA**

Sheila Rao (Carleton
University)

Scholarly works influenced by feminist political ecology, political economy and actor network theory are increasingly problematizing dominant characterizations of the sociocultural practices and physical landscapes defined as "rural" in sub-Saharan Africa. This panel explores both these characterizations which often anchor international development discourse and interventions (and mainstream academic scholarship) as well as alternative ways to understand the contingent and enduring assemblages and relationalities that generate localities, economies, and socialities forged out of multiscalar dynamics. In so doing, the panel seeks to generate analytical frameworks and empirical discussion of key figures in policy discourse concerning rural Africa such as resources, gender, labour, smallholder farmers, and migration. The aim is to critically examine some of the work done by these characterizations and unsettle them as analytical and policy categories.

Sheila Rao (Carleton University)

Entangled Networks in Nutrition: Biofortified Crop Promotion and Women's Everyday Engagements with Food, Farming and Health in Mwanza, Tanzania

Blair Rutherford (Carleton University)

The "Worth" of Work: The Cultural Politics of Labour in Artisanal Gold Mining

Joshua Ramisch (University of Ottawa)

Motorcycles and Masculinity on the Road to Development in Kenya

Christopher Huggins (University of Ottawa)

Shifting Ground: Digital Geospatial Information and Artisanal Mining in Africa

8:30-10:00

**U de O - Room / Salle /
Sala 1-D**

**WOMEN, RELATIONSHIPS AND CONTRADICTIONARY EXPERIENCES IN
EVERYDAY CONSUMPTION PRACTICES: TOWARDS A
CONTRAPUNTAL ANTHROPOLOGY OF ASSEMBLAGES**

**ORGANIZER/
ORGANISATRICE
ORGANIZADORA**

Maryann McCabe
(University of
Rochester)

The panel examines how women negotiate multiple and often contradictory experiences arising in social relationships, discourses and practices of everyday life. It asks, do everyday practices of cooking, doing laundry, using makeup, listening to music, or selling small objects of consumption, suggest liberating, oppressing, or other types of relational experiences of consumption for women? How do women negotiate, communicate, express identity, acquiesce and resist power as actors in these complex assemblages of everyday rituals, product materialities, family dynamics and various social and cultural contexts? The everyday practices are not indifferent but catalytic as women transform themselves and others around them. The panel aims to show how a contrapuntal anthropology provides an avenue to understand such assemblages that appear to produce harmony, paradox and contradiction, and which emerge when women correspond with everyday economic living conditions that range from sanguine to desperate.

Maryann McCabe (University of Rochester)

Ritual, Embodiment and the Paradox of Doing the Laundry

Barbara Olsen (SUNY Old Westbury)

Untangling Women's Braided Relationship with Music

Timothy de Waal Malefyt (Fordham University)
Creativity and Cooking: Motherhood, Agency and Social Change in Everyday Life

Patricia L. Sunderland (Cultural Research & Analysis, Inc.)
Mingling Millennials and the Blurred Boundaries of Their Kitchens: The Blurred Boundaries of Gender

Russel Belk (York University)
Little Luxuries: Dignity, Decency and Dependency

8:30-10:00

**U de O – Room / Salle /
Sala VRIP**

SPEAKING WITH/THROUGH NONHUMANS

**ORGANIZER/
ORGANISATEUR/
ORGANIZADOR**

Thomas Sujit (New York University)

**DISCUSSANT/
COMMENTATRICE
MODERADORA**

Emily Martin (New York University)

Since Donna Haraway's Cyborg Manifesto (1984), we have known that nonhumans fortify, haunt and animate human discourse, lending a certain authority and objectivity to our utterances (Volosinov 1986). In the last decade, anthropologists studying the sciences have described the terms on which humans mediate nonhuman entities and draw on the capacities of the latter to articulate their own positions (Kirksey and Helmreich 2010; Candea 2010). This panel examines how norms of engagement between humans and nonhumans grow within and reconfigure three experimental systems: a gaushala (cow shelter in India), a Kenyan elephant orphanage, and a neuroimaging study of trauma and addiction using mouse models (Barad 2007; Canguilhem 2001; Rheinberger 1997). All three papers analyze the shared composition of a polyphonic pattern, mingling human and nonhuman voices, while acknowledging the implicit valuations, parasitical political stances, and ethical commitments which filter out the cacophony, supplying the conditions for mutual communication and intelligibility (Haraway 2016; Ranciere 1999; Serres 1982).

Thomas Sujit (New York University)
"Minding the Gap": Attunement in a Neuroscience Lab

Celeste Alexander (Princeton University)
Good Mothers, Bad Mothers, and Elephant Orphans: Sounds and Silences of Human-Animal Relations in an East African Wildlife Corridor

8:30-10:00

U de O - Room / Salle /
Sala Pacheco

TEMPORAL EXPERIENCE AND ETHICS OF TIME

**ORGANIZERS/
ORGANISATEURS/
ORGANIZADORES**

Ari Gandsman
(University of Ottawa)
Allan C. Dawson
(University of Ottawa)

Time is perhaps the most inescapable —yet difficult to capture and define—dimension of social existence and cultural reproduction. It is present and clearly embedded in our ethnographies, histories and narratives but it also so often eludes us as both participants within research sites and as ethnographers. The phenomenological roots of anthropology challenges us to engage in our informant's temporal universes—yet this aspect of their lives is often overlooked. Anthropology has sought to distinguish time that is framed within our own productions—ethnography and history—as composed of discrete segments: years, centuries, epochs or periods of history marked by political or social upheavals such as colonialism versus time as it exists for our subjects conception of mythical or primordial periods or kin-rooted time that is dynamic and in flux but always remaking itself. At the same 'time', temporal experience is deeply embedded in ethical queries. This panel aims to examine how our informants construct their own lives within meaningful temporal segments and the complex ambiguities and ambivalences with which they understand the temporal dimension of their lives. In particular, we seek to examine how individuals conceive of future possibilities and anticipatory events that both offer a means of coherence but also a way of destabilizing temporal understandings in which beginnings and endings intersect and merge. This panel seeks papers that look to reconcile these temporal contradictions. These papers will address how the temporal ideas of informants intersect, compliment and, at times, conflict with each other. They should seek to explore how an anthropological awareness of the temporal dimensions of our research subject's lifeways and cultural universes can provide insight into the different ways in which time is framed by our informants, external to the discrete, more bounded configurations of time found within our productions

Ari Gandsman (University of Ottawa)

Timing Death: secular eschatology and the ethics of radical finitude in right to die activism

Allan C. Dawson (University of Ottawa)

Gods out of Time in Ghanaian Ancestor Veneration

Shayne A.P. Dahl (University of Toronto)
"The Time of Nature: Mountains and the Past in Contemporary Japan."

Vita Yakovlyeva (University of Alberta)
Human experience in space and time: Phenomenology of Contrapunteo

Elena Samoylova (St. Petersburg state conservatory of N.A. Rimsky-Korsakov)
People and things in the context of temporal logics.

8:30-10:00

U de O - Room / Salle / Sala Obregón

INTERROGATING THE INEQUALITIES AND COMPLEXITIES OF SEX WORK

Nicole D. McFadyen (York University)
Sex, Labour, and Resistance: Encounters Between the Sex Worker Rights and Anti-Trafficking Movements in Toronto, Canada

Marie-Pier Girard (El Colegio de Puebla, A.C.)
Turismo sexual y explotación sexual comercial en la República Dominicana (R.D.): las voces disonantes de niñas haitianas que se prostituyen en Sosúa

Hannah Quinn (University of Toronto)
Encountering Silence: Sexual Violence and Resource Extraction In Northern Canada

Kevin Laxamana (University of Alberta)
Trans-form-Asians in Singapore and Bali: Transwomen, Beauty Queens, Sex Workers, and Everything In Between

10:00-10:30

BREAK/ PAUSE/ PAUSA

10:30-12:00

U de O - Room / Salle / Sala 1-B

A CONTRAPUNTAL ANTHROPOLOGY OF POLITICS: ENGAGING FORMALLY AND INFORMALLY WITH THE "POLITICAL" II

**ORGANIZERS/
 ORGANISATEURS/
 ORGANIZADORES**
 Flávio Eiró (Radboud University)

The anthropology of politics sets out to understand how people engage with 'the political'. Within this field, this panel is interested in how people engage formally and informally with governance, democracy, elections, political representation and participatory mechanisms. To the background of current governance transitions and ongoing concerns surrounding democracy, citizenship, and

Martjin Koster
(Radboud University)

political participation, this panel invites papers that ethnographically examine 'the political' in both its formal and informal dimension. We aim at a fertile dialogue between studies from across the globe. Building from the conference theme, we would like to explore whether we can understand formal and informal politics as co-existing, yet different and independent, sets of practices – as contrapuntal – or as blended and fully amalgamated repertoires; and if these exist in harmonious or conflictive ways. We are interested in subjects related to democracy and political representation, electoral politics, participation, especially related to marginalised or excluded populations.

Informal Political Engagement

Ivan Shmatko (University of Alberta)
Ukrainian Winter: Mass Political Participation, Police Reform and the Trap of the Hegemonic Discourse?

Susan Vincent (St. Francis Xavier University)
Polyphonic political engagement in Peru: From the state to the municipality, from policy to payments

Jeremy Rayner (IAEN)
The formality of recognition: strategic ambiguities of property and governance in the Comunas of Quito

10:30-12:00
U de O - Room / Salle /
Sala 1-C

**ORGANIZER/
ORGANISATRICES/
ORGANIZADORAS**
Winnie Lem (Trent
University)

Belinda Leach
(University of Guelph)

Pauline Gardiner
Barber (Dalhousie)

FICTIONS OF CAPITAL REDUX: MOVEMENTS AND MODALITIES

This panel problematizes the modalities of the economic fictions on which the global capitalist economy is built and explores the ways such fictions render social relations, structures and organizations unstable and constantly in flux. Marxist scholars have consistently pointed to the fictitious commodity status of labour and land. Recent anthropological scholarship addresses how instruments like debt, derivatives and finance capital are in essence cultural constructions designed to serve the interests of the wealthy. Similarly, capital's mobility and the mobility of people as labour is assumed to sustain growth. That growth is tenuous becomes evident with the collapse of commodity prices and persistently low interest rates. These, combined with austerity programs devoted to servicing sovereign debt, further destabilize and/or impoverish households and individuals globally. Under these conditions workers seek to meet their livelihood needs

through greater indebtedness; resorting to increasingly precarious work; engaging in multiple, casual jobs; illegal activities; and migration to apparently more favourable economies. Livelihoods are stretched across space and the social relations of family and community disrupted. Movement and disruption characterize the dynamics of the economy and peoples' attempts to manage within it. Papers will explore the relationship between such fictions, disruptions and social transformations. Using Marxist scholarship as a point of departure, we ask how these not so real 'foundations' of capitalist economics and their shifting dynamics condition the lives of people who must enter into relationships (as producers, consumers and labourers) with corporations, financial institutions, and the state to meet livelihood needs

Catherine Bryan (Dalhousie)

Pauline Gardiner Barber (Dalhousie)

You buy there what we sell here: Filipino Service Workers and the Mobilites of Capital and Labour

Donald Nonini (University of North Carolina, Chapel Hill)

Farming as "Risky Business"-Tracing Histories of the Reconstitution of Harm

Belinda Leach (University of Guelph)

Tax Fictions and National Debates Over Tax Cuts

Liz Fitting (Dalhousie)

Seed Regulations as Strategies of Accumulation: Activist Challenges to Fictions of Capital in Mexico and Colombia

Ida Susser (Hunter/ City University of New York)

Political Imaginaries and Questions of Institutional Transformation: Barcelona and Paris

Richard Robbins (SUNY at Plattsburgh)

The Great Austerity "Hoax"

10:30-12:00

**U de O - Room / Salle /
Sala 1-D**

**ORGANIZERS/
ORGANISATEURS/**

ASSEMBLING HUMANS: PLASTICITES, ENVIRONMENTS, AND IDENTITIES

Plasticity is a concept in increasingly common circulation in biomedical sciences, invoked to describe the ongoing interactions between organisms and their environments, the co-constitution of

ORGANIZADORES

Stephanie Lloyd
(Université Laval)

Baptiste Moutaud
(CNRS)

nature and culture. In this panel, we will explore the ways in which these conceptions of human life and forms of socialities are becoming embedded in the concept of plasticity. We are interested in the social and political challenges raised by the concept through its operational or translational dimension as it is mobilized in medicine, public health, or public policies in order to justify interventions on humans. Panellists will interrogate how practices that are meant to comprehend or reorient vital or biological processes, to restore capacities or more broadly to improve human health, are reconfiguring the relations and frontiers between normality and abnormality, individual agency and collective responsibility, biological organisms, individual identities and their environments.

Stephanie Lloyd (Université Laval)

The Senses and Signals in Human and Non-Human Environments

Baptiste Moutaud (CNRS)

Schizophrenia, Cognition and Plasticity. Altering Individual Futures and Redefining the Conditions of Life

Des Fitzgerald (Cardiff University)

Environmentalizing the City: Urban Stress, Psychological Reparation, and the Biophilic Brain

Alex Rewegan (MIT)

Plastic Memories: How Neuroscientists Render Memory Knowable in the Age of Neurogenesis

10:30-12:00

**U de O – Room / Salle
/ Sala VRIP**

**MOTHERS OF INVENTION: PERFORMING INDIGENOUS
RELATIONAL LABOUR**

**ORGANIZER/
ORGANISATRICE/
ORGANIZADORA**

Kathleen Buddle
(University of
Manitoba)

Relationships are simultaneously the product of and the ground for contemporary Indigenous collective movements in the Americas. In an era where work has been “culturally feminized” (Lisa Adkins 2001) and actors other than women are routinely engaged in this relational labour, what used to be considered unskilled women’s work is beginning to be seen as effortful performance. The work of codifying connection and of identifying and articulating the mechanisms by means of which engagement is to be achieved and linked with income-earning are underway. This is evinced in efforts to theorize the successes of those Indigenous social, environmental

and political movements that have been forged by way of social media ingenuity.

Advances at the community level, however have not fully transferred into familial spheres where women continue to engage in “unskilled” and unpaid work. Nonetheless, where familial security is assessed in terms of women’s capacities to create and sustain kinship networks and to balance economic with social considerations, new modes of subjectivity are emerging which require women to apprehend ever more complicated interpersonal skills for managing others’ emotions while also generating an income. In their roles as familial producers and cultural brokers, Indigenous women must tirelessly network to build social relations, so as to create the interpersonal social relations that are favourable to the family as an economic production unit.

This panel seeks to generate discussion on the specific circumstances confronting Indigenous relational labourers who are engaged in craft production in Brazil, in touristic performance in Argentina, in land rights activism in Manitoba, in Indigenous radio production in Canada and Brazil and in other contexts. Papers examine the ways labourers are engaging in this work to create relationships, and are creating relationships so as to be able to engage in this work.

Kathleen Buddle (University of Manitoba)

Aboriginal Voices Radio and Relational Labour in Indigenous Broadcasting

Dot Tuer (Ontario College of Art and Design)

The Exodus of Memory and the Rituals of Remembrance: Indigenous Self-Determination and the Sacred Objects of Loreto, Corrientes, Argentina

Analucia Vucic (University of Manitoba)

Indigenous Resistance in Mexico: Chuyita and the Female Power of Anti-State Politics

Viviane Luiza da Silva (University of Manitoba)

Kadiwéu History as a History of the Kadiwéu Women

Camille Callison (University of Manitoba)

Indigenous Knowledge: Relationships, Responsibility, Access and Mobilization

10:30-12:00

**U de O - Room / Salle /
Sala Pacheco**

**ORGANIZER/
ORGANISATEUR/
ORGANIZADOR**

Robert Lorway
(University of
Manitoba)

**DISCUSSANT/
COMMENTATRICE/
MODERADORA**

Eileen Moyer
(University of
Amsterdam)

**INTERVENTION LIFE: TECHNOLOGIES, SOCIALITIES AND
ANTHROPOLOGICAL POSITIONALITIES IN GLOBAL HEALTH**

Intervention life, as recounted through the papers in this panel, draws attention to the social consequences of evidentiary regimes that are deeply implanted in efforts to improve population health. Although tied to the morally-charged sentiments of urgency and crisis surrounding the will to “save lives”, and guided by an “emphasis on action over contemplation” (to borrow Peter Redfield’s words), intervention life is concerned more with the mundane aspects of doing global health—that is, the management of diverse groupings of people through daily re-employments of population segmentations, spatial calibrations, and standardized indicators and other metrics for monitoring “intervention impact”. We critically examine various intervention contexts to understand how unexpected techno-socialities and epistemologies emerge within cultures of measurement. We also interrogate anthropological positionalities in global health: What are the tensions and opportunities of being “critical” and working alongside health scientists who confront the exigencies of seeking concrete solutions to health problems?

Robert Lorway (University of Manitoba)
Emma Varley (Brandon University) (not presenting)
Introducing Intervention Life

Elsabé du Plessis (University of Manitoba)
Genealogies of Intervention

Claudyne Chevrier (University of Manitoba)
*Redemptive citizenship and sex work: deliberate identities,
compromises and rights*

Lisa Lazarus (University of Manitoba)
Revitalizing Community Solidarity in a PrEP Demonstration Project

Danya Fast (University of British Columbia)
*Evidence-Based Interventions and the Protection of Life in the
Context of a Drug Overdose Crisis*

10:30-12:00

**U de O - Room / Salle /
Sala Obregón**

**ENGAGING THE CONTRAPUNTAL (CONTRAPUNTEO) VOICES OF
THE RESEARCHERS AND RESEARCHED THROUGH COMMUNITY-
BASED DATA DISSEMINATION AND UTILIZATION**

**ORGANIZERS/
ORGANISATEURS/
ORGANIZADORES**

Stephen Schensul
(University of
Connecticut School of
Medicine)

Jean Schensul (Institute
for Community
Research)

The ethical guidelines of the American Anthropological Association, Principles of Professional Responsibility, are based on the anthropologist structuring and implementing the research and owning the data and results, with only a brief and vague statement that they should not "...withhold research results from research participants..." The "Statement of Ethics and Professional Responsibilities" of the Society for Applied Anthropology mentions only that "...we owe disclosure of our research goals, methods and sponsorship..." but nothing explicit on sharing research results. The participants in this session believe that it is in the best interests of science, power relations and community capacity-building that research results be disseminated first to those that have been studied, who can critique the validity of the results and their utility for advancing advocacy, intervention and development. Papers will be presented that describe examples of the methodology and impact of dissemination to the members of the communities under study in India, Zambia, the US and Cuba.

Stephen Schensul (University of Connecticut School of Medicine)
*Establishing the Ethical Principle and the Methodological Guidelines
for Sharing Research Results with Members of the Study
Community*

Ignacio Rivadeneyra (Agencia Timomachtikan)
Le preservación de la bio-diversidad. Un enfoque pedagógico.

Pierre Beaucage (Université de Montréal)
*Saberes y practicas tradicionales acerca de los reptiles y anfibios de
la Cuenca del Apulco*

Marie Brault (Yale University)
Vaishali Jagtap (not presenting)
Shweta Baker (not presenting)
*Community-based Data Dissemination with Young Women and
Service Providers Regarding Sexual Reproductive Health in Urban
India*

Jean Schensul (Institute for Community Research)
Using Participatory Audiovisual and Mixed Media to Engage Diverse Communities in Research Results Dissemination

Lwendo Moonzwe Davis (ICF)
Disseminating Results of Women's Empowerment and Sexual Risk Study to Community Residents and Stakeholders in Lusaka, Zambia

12:00-13:30

LUNCH/ DÎNER/ ALMUERZO

13:30-15:00

U de O - Room / Salle / Sala 1-A

CONTRAPUNTEO MEDICAL ANTHROPOLOGY: TALKING BACK TO CONVENTION

**ORGANIZERS/
ORGANISATEURS/
ORGANIZADORES**

James B. Waldram
 (University of Saskatchewan)
 Janice Graham
 (Dalhousie)

This session features presentations by those whose work routinely "talks back to" or argues with the conventional, popular, or widely accepted paradigms and theoretical frameworks in contemporary medical anthropology as well as in those fields with which we engage in our research and public discourse. In the spirit of revolution, this session will be about vigorously challenging the status quo rather than meekly acquiescing!

**DISCUSSANT/
COMMENTATEUR/
MODERADOR**

James B. Waldram
 (University of Saskatchewan)

James B. Waldram (University of Saskatchewan)
From Healing (Back) to Medicine, or Why Anthropologists No Longer Study Indigenous "Medicine"

Janice Graham (Dalhousie)
Contrapunteo Vaccines: the Science, the Politics and the Messaging

Dailys Garcia Jorda (University of Calgary)
 Dejana Nikitovik (not presenting); Elaine Gilfoyle (not presenting)
Is the Burden of Cardiac Arrest and Major Trauma in Children Evenly Distributed Across the Population?

Udo Krautwurst (University of Prince Edward Island)
Studying Up and the Contrapuntal Silence in the Biosciences

Pia Lorina Maier (University of Konstanz)
Contrapunteo "Trauma": Nicaraguan Criticism Beyond Psychiatric Conventions

13:30-15:00

**U de O - Room / Salle /
Sala 1-B**

**ORGANIZERS/
ORGANISATEURS/
ORGANIZADORES**

Flávio Eiró (Radboud
University)

Martjin Koster
(Radboud University)

**A CONTRAPUNTAL ANTHROPOLOGY OF POLITICS: ENGAGING
FORMALLY AND INFORMALLY WITH THE “POLITICAL” III**

The anthropology of politics sets out to understand how people engage with ‘the political’. Within this field, this panel is interested in how people engage formally and informally with governance, democracy, elections, political representation and participatory mechanisms. To the background of current governance transitions and ongoing concerns surrounding democracy, citizenship, and political participation, this panel invites papers that ethnographically examine ‘the political’ in both its formal and informal dimension. We aim at a fertile dialogue between studies from across the globe. Building from the conference theme, we would like to explore whether we can understand formal and informal politics as co-existing, yet different and independent, sets of practices – as contrapuntal – or as blended and fully amalgamated repertoires; and if these exist in harmonious or conflictive ways. We are interested in subjects related to democracy and political representation, electoral politics, participation, especially related to marginalised or excluded populations.

Participatory Governance, Urban Activism and Politics

Carlos Lima (Universidade de Brasília)

Underfoot, before one's eyes: urban activism in Complexo do Alemão, Rio de Janeiro, Brazil.

Pieter de Vries (Wageningen University)

Interrogating ‘the right to the city’ in Recife, Brazil: a Lacanian discourse analysis

Andreza Aruska de Souza Santos (University of Oxford)

An ethnographic approach on cultural heritage policy councils in Brazil

The Politics of Representation

Carly Machado (Rural Federal University of Rio de Janeiro)

Religion and political practices in Brazil: evangelicals, governance and participation

Robert M. Maier (Utrecht University)

“Zwarte Piet” (Black Pete): Political actions in the Netherlands around the “Sinterklaasfeest”

Tom O’Neill (Brock University)

Youth political engagement and democratic agonism in republican Nepal

Luisa Steur (University of Amsterdam)

Voices in tension: Black political activism and the informal politics of sanitation workers in Havana

13:30-15:00

**U de O - Room / Salle /
Sala 1-C**

ORGANIZER/

ORGANISATEUR/

ORGANIZADOR

Maxime Polleri (York
University)

ETHNOGRAPHIC PRACTICES AND THE TEMPORALITY OF EVIDENCE

Following the ongoing concerns surrounding questions of scientific knowledge and the role of anthropology in accessing, rationalizing, and circulating data, (Kirksey 2009; Fortun 2012; Hetherington 2013) this panel invites papers that ethnographically explore the practices of evidence-making and the challenges that anthropologists face in this endeavor. While there is a growing acknowledgement that collecting data and disseminating evidence is deeply political in nature (Cruikshank 2006), there is little on the question of temporality of evidence (Kumar 2016). Since anthropologists typically focus on the here-and-now, relying on participant-observation and interviews, this panel addresses how ethnographic temporality and evidentiary regimes work for the discipline of anthropology and how they intersect in the production of knowledge. This panel aims to re-examine the temporal politics of everyday discourses and practices of evidence-making, while reflecting on how ethnographic practices shape or legitimate particular temporal constructions about the rationalization of what is considered as sound evidence.

Maxime Polleri (York University)

The Production of Ethnographic Evidence in a Post-Fukushima Context of Radioactive Contamination – A Critique of “Urgent Ethnography.”

Megan Warin (University of Adelaide)

Temporal ontologies, epigenetics and Australian Aboriginal concepts of time

Magdalena Stawkowski (North Carolina State University)
Ethnography in Toxic Places

Helena Machado (University of Minho)
I could have a trained monkey in the laboratory

Bohuslav Kurik (Charles University)
Tomas Ryska (University of Economics)
Czech The Anthropology Signifier Without Signified

13:30-15:00

**U de O - Room / Salle /
Sala 1-D**

POLYPHONIES OF REPAIR

**ORGANIZERS/
ORGANISATRICES
ORGANIZADORAS**

Laura McTighe
(Dartmouth College)
Megan Raschig
(University of Virginia)

**DISCUSSANT/
COMMENTATRICE/
MODERADORA**

Yanina Gori (University
of California Los
Angeles)

In the thick of our relationships with our closest interlocutors, we are always already more than anthropologists, not only documenting-what-is but actively working together to build-what-could-be. This panels insists on sitting with these intimacies and their invitations to not simply analyze or call for a reconfiguration of local injustices, but to actually reconfigure; to not just make a case for reparations, but to actually repair. What kind of anthropological complicities are invited and demanded in shared ethnographic pursuit of social projects that open into otherwise possibilities and livable futures? How do we unsettle the fixity of limited futures through polyphonies of the otherwise? In the counterpoints and backs-and-forths of our most intimate field relationships, what tensions emerge in the present to press us deeper into local engagements that exceed a traditional fieldwork mandate?

Laura McTighe (Dartmouth College)
Fire Dreams: Accomplice Anthropology in the new New Orleans

Megan Raschig (University of Virginia)
Healing After Círculo: Polyphonic Persistence in Salinas, California

Yana Stainova (Dartmouth College)
Enchantment as Methodology

Celina A. de Sa (Dartmouth College)
Constructing the Door of Return

13:30-15:00

U de O – Room / Salle
/ Sala VRIP

**ORGANIZER/
ORGANISATRICES/
ORGANIZADORAS**

Thushara Hewage
(University of Ottawa)
Larisa Kurtovic
(University of Ottawa)

**IMPLICATED BY THE ARCHIVE: THE POLITICAL WORK OF ACTIVIST
ARCHIVES**

Following the “archival turn,” much anthropological work has problematized older conceptions of the archive as an inert domain of self-evident facticity. We now note how the archive sanctions certain narratives and silences others, and are attuned to the often fetishistic character of its allure of access to classified information. Building on this tradition of archival reflexivity, this panel explores how different forms of archives enable, anticipate, and summon particular subjects, idioms of reading and political horizons. Can the recognizably liberal character of the conventional, public archive be understood to interpellate and organize a distinctive ethic of scholarly inquiry and reading? How are artifacts in non-liberal, activist and counter-archives, predicated on and authorized by different practices of interested reading? How do such archives work to generate specific political meanings, constituencies, and futures? This panel seeks to deepen our sense of the archival encounter by asking what it means to be implicated by the archive

Larisa Kurtovic (University of Ottawa)

*An Archive to Build a Future: Recover and Rediscovery of the
History of Socialist
Associations in Bosnia-Herzegovina*

Thushara Hewage (University of Ottawa)

*The Fantasy of Access: Ethnographic Closure and the Ethics of
Reading in Two Sri Lankan Archives*

Sabrina Peric (University of Calgary)

*Remembering the Radicalism of Communism: Archival Ontology
and the Production of History in the Former Yugoslavia*

Saulesh Yessenova (University of Calgary)

EXPO Archives: Narrating Energy Past

13:30-15:00

U de O - Room / Salle /
Sala Pacheco

**ORGANIZER/
ORGANISATRICE/
ORGANIZADORA**

**RESISTIVE PROVOCATION: REPRODUCING, MEMORALIZING,
MIGRATING AND PERFORMING BODIES**

This panel juxtaposes multiple instances in which Black and Brown bodies negotiate complex relations of power, knowledge, and history, in order to effect change as the “material [and] intangible entities” they dynamically engage/provoke. From the precarities of

Antoinette Jackson
(University of South
Florida)

**DISCUSSANT/
COMMENTATRICE/
MODERADORA**

Maya Berry (University
of North Carolina)

black women's reproducing bodies, to memorializing black bodies and recovering history, to examining the importance of affiliation and continuity of historical practices by black and brown bodies and drawing connections between the house systems of Santeria and those of LGBTQ groups, to examining black multiracial bodies in migration—this panel is a dynamic conversation about embodied blackness.

Antoinette Jackson (University of South Florida)
Exhuming Memories and Memorializing Bodies

Alison Kibbe (Independent Scholar and Artist)
The Black Multiracial Body in Migration and Performance

Dana-Ain Davis (Graduate Center)
The Black Reproducing Body
Rosemarie A. Roberts (Connecticut College)
Houses in Santeria, Voguing and Ballroom Culture

15:00-15:30

Break/ Pause/ Pausa

15:30-17:00

**U de O - Room / Salle /
Sala 1-A**

**ORGANIZER/
ORGANISATRICE/
ORGANIZADORA**

Alicia Sliwinski (Wilfrid
Laurier University)

**ROUNDTABLE/ TABLE RONDE/ MESA REDONDA// PUBLISHING IN
ANTHROPOLOGY**

Bringing together editors and editorial board members of Cuban and Canadian anthropology journals and online publishing venues, this round table offers a space of exchange regarding various platforms of anthropological publishing in both Canada and Cuba. What are the publishing opportunities for young researchers in both countries? How can we envision future collaborations between Cuban and Canadian anthropologists? What are the challenges that scholarly publications in sociocultural anthropology face in both countries? These are some of the themes and issues that will be addressed in this round table. This activity is open to all CASCA-Cuba participants.

Réunissant des rédacteurs et membres des comités de rédaction de revues et de plateformes en ligne de Cuba et du Canada, cette table ronde se propose un espace d'échange entre diverses plateformes de publication en anthropologie à Cuba et au Canada. Quelles sont les opportunités de publication qui s'offrent aux jeunes chercheurs des deux pays ? Comment envisager de futures collaborations entre anthropologues cubains et canadiens ? Quels

sont les défis auxquels fait face la publication scientifique en anthropologie sociale et culturelle dans les deux pays ? Telles sont certaines questions et thématiques qui seront abordées dans le cadre de cette table ronde. Cette activité est ouverte à tous les participants de la CASCA-Cuba.

Reuniendo los editores Cubanos y Canadienses de varias revistas y plataformas en línea en antropología, esa mesa redonda propone de ofrecer un espacio de intercambio en cuanto a las varias plataformas de publicación en antropología social en Canadá y en Cuba. Cuales son las oportunidades de publicación para los investigadores en ambos países? Como podemos pensar en colaboraciones futuras entre antropólogos cubanos y canadienses? Cuales son los desafíos que enfrenta publicación científica en antropología social y cultural en los dos países? Tales son unas de las temáticas que serán discutidas durante esa mesa redonda. Esta actividad es abierta a todos los participantes de CASCA-Cuba.

Alicia Sliwinski (Wilfrid Laurier University)

Guillermo Sierra Torres (Centro Universitario Municipal de Contramaestre, Universidad de Oriente)

Alexander Gorina Sánchez (Centro Universitario Municipal de Contramaestre, Universidad de Oriente)

Yaniela Morales Cortina (Instituto Cubano de Antropología)

Mondher Kilani (Lausanne)

Eric Henry (St. Mary's University)

Daniel Tubb (University of New Brunswick, Fredericton)

Francine Saillant (Université Laval)

Van Troi Tran (Université Laval)

15:30-17:00

U de O - Room / Salle /

Sala 1-B

MEDICAL MODALITIES AND HEALTH CHALLENGES

Natalie Porter (University of Notre Dame)

Cuba-Vietnam Medical Diplomacy and the Articulation of a Revolutionary Biomedical Network

Naomi Schoenfeld (University of California San Francisco)

Assembling Biomedical Collaboration Between Cuba and the US

Liliana Gomez Cardona (Université de Montréal)

Ce sang qui n'est pas le mien: sens, liens et paradoxes de la transfusion sanguine. Anthropologie, don de sang et contrepoint

Gisele Maynard-Tucker (UCLA Centre for the Study of Women)
Rural Women's Maternal Mortality in Childbirth: what are the Challenges and what are the Strategies to Improve Birth Interventions

15:30-17:00
U de O – Room / Salle
/ Sala 1-C

**MAPS AS POLYPHONIC COUNTERPOINTS: ETHNOGRAPHIC
MAPPING OF INDIGENOUS TERRITORIES ACROSS THE AMERICAS**

ORGANIZER/
ORGANISATEUR /
ORGANIZADOR
Brian Thom (University
of Victoria)

DISCUSSANT/
COMMENTATRICE/
MODERADORA
Mélanie Chapelier
(UCLouvain/ McGill
University)

Among social scientists, cartography entails a major dilemma. Even when used with good intentions, maps bear the risk of forcing relationships to land into frames that inevitably distort the very nature of the social, territorial and spatial relations being mapped. Nonetheless, mapping has become essential in the work of Indigenous self-governance and sovereignty, and often has special status in contemporary community efforts to share precious linguistic and place-based cultural knowledge and practice. Maps created by and with Indigenous peoples carry a polyphony of voices, worlds, social orders, and relationships to land, engendered by the process of production and consumption of this powerful device. This panel will to question the contrapuntal nature mapping projects by and with Indigenous peoples across the Americas. Panel participants will reflect on how indigenous mapping projects, and anthropological engagements with cartography may register as a kind of counterpoint.

Craig Candler (The Firelight Group)
Beyond Indigenous Territorial Recognition: Mapping Home and Living Reciprocity

Justine Gagnon (Université Laval)
Caroline Desbiens (Université Laval)
From Memory Mapping to Commemorative Sites: Re-placing Lines and Points into the Landscape

Rosi Franco (Dalhousie University)
Indigenous mapping experience with Nahuas communities and its implications in the context of the Mexican Environment policy

Brian Thom (University of Victoria)
Contrapuntal Mapping: Entangling Indigenous Worlds through Ethnographic Cartography

Mélanie Chaplier (UCLouvain/McGill University)
*"Not sure who colonized whom": The Process of Mapping Cree
Hunting Territories as Intercultural Braiding*

15:30-17:00

**U de O - Room / Salle /
Sala 1-D**

COOPERATION AND DEVELOPMENT AS CONTRAPUNTEO

**ORGANIZER/
ORGANISATEUR/
ORGANIZADOR**
Mark Schuller
(Northern Illinois
University)

Nongovernmental organizations (NGOs) have long been served as points of encuentro, encounter: as translocal entities they represent spaces of connection between communities. As institutions they bridge multiple constituencies. Making sense of NGOs serve as creolizing influences, as cooking pots for the genesis of new cultures, is the subject of this panel: their roles as “brokers and translators” are always partial, incomplete. More than simply “lost in translation,” NGOs are spaces for discussion, deliberation, exchange, debate, and at times conflict. The social fields engaged by NGOs are altered by this exchange, as are the individuals involved. This panel explores the possibility of ethnogenesis as a group of reflexive individuals – including anthropologists playing multiple roles – make conscious interventions.

Mark Schuller (Northern Illinois University)
*Haiti and Cuba: Two Island Nations, Two Revolutions, Two Sides of
NGOs*

John Parker (Wake Forest University)
*Growing Cultures that Strengthen Communities: Lessons from
NGOs and Congregations*

Mathilde Gouin-Bonenfant (Université de Montréal)
*Ethnographie de la rencontre interculturelle dans les stages Québec
Sans Frontières au Sénégal*

Marie Michèle Grenon (Université Laval)
*La coopération cubaine comme contrepoint relationnel : l'exemple
du projet d'alphabétisation ArrowMight au Canada*

Sunday May 20th 2018/ Dimanche 20 Mai 2018/ Domingo 19 de Mayo 2018

9:00-16:00

**Room: Centro Cultural
Africano Fernando
Ortiz**

(Avenida Manduley y
Calle 5, Reparto Vista
Alegre)

WORKSHOP/ATELIER/TALLER

**PRESENCIA AFRICANA. HISTORIA Y CULTURA / AFRICAN
PRESENCE. HISTORY AND CULTURE**

In Spanish with English translation

**ORGANIZERS/
ORGANISATRICES /
ORGANIZADORAS**

Marta Emilia Cordiés
Jackson (Centro
Cultural Africano
Fernando Ortiz)

Zoe Cremé Ramos
(Centro Cultural
Africano Fernando
Ortiz)

Ada Elena Lescay
González (Centro
Cultural Africano
Fernando Ortiz)

Los vínculos históricos con África no solo se expresan en las incontables cifras de africanos traídos al territorio insular en condición de esclavos. Desde los primeros momentos de la presencia europea en este lado del Atlántico y durante cuatro siglos se tejó una enmarañada estructura esclavista en la que el africano constituyó la principal inversión de sustento en la consolidación de la economía colonial por lo que su impronta se hizo sentir en todas las esferas de la estructura colonial.

Los estudios sobre el comercio de esclavos primero, y la esclavitud institucionalizada después son prolíferos, sin embargo, los mismos carecen de un profundo análisis de las sociedades africanas antes de la llegada de los europeos por lo que se especula acerca de los comportamientos de individuos arrebatados de sus territorios en condiciones desventajosas. La mayoría de las informaciones en que se sustentan estos datos poseen un alto nivel de incomprensión de la filosofía de vida y los fenómenos culturales de los diferentes grupos humanos encontrados en ese continente. En realidad existe un desconocimiento de la historia de África, de cuáles fueron las consecuencias del Comercio de Esclavos, los traumas psicológicos sufridos desde la travesía hasta su destino final: las plantaciones, así como aspectos de la sociedad de África colonial, post colonial y actual.

Es por ello que conocer y actualizarnos con nuevos elementos y valoraciones nos lleva a proponer el siguiente taller, para un mejor entendimiento de las raíces africanas y su incorporación en la conformación de la identidad nacional.

The historical links with Africa are not only expressed in the countless numbers of Africans brought to the insular territory as slaves. From the first moments of the European presence on this side of the Atlantic and for four centuries, a tangled slavery structure was woven in which the African constituted the main investment of sustenance in the consolidation of the colonial

economy so that his imprint was felt in all the sphere of the colonial structure.

Studies on the slave trade first, and institutionalized slavery afterwards are prolific, however, they lack a thorough analysis of African societies before the arrival of Europeans, so there is speculation about the behavior of rapt individuals of their territories in disadvantageous conditions. Most of the information on which these data are based have a high level of incomprehension of the philosophy of life and the cultural phenomena of the different human groups found in that continent. In reality there is a lack of knowledge of the history of Africa, of what were the consequences of the Slave Trade, the psychological traumas suffered from the journey to its final destination: the plantations, as well as aspects of the society of colonial Africa, post colonial and current .

That is why knowing and updating ourselves with new elements and valuations leads us to propose the following workshop, for a better understanding of the African roots and their incorporation in the conformation of the national identity.

MOVING TOWARDS ETHNOGRAPHIC HALLUCINATIONS

Roundtable series – Film Festival – Poster Presentations - Panels

Sponsored by: CENTRE FOR IMAGINATIVE ETHNOGRAPHY (CIE)

Co-Organizers: Dara Culhane (SFU/ CIE) and Denielle Elliott (York University / CIE)

LOCATION: CASA DRANGUET

Centro de Interpretacion y Divulgacion del Patrimonio Cultural Cafetalero

Heredia #103, corner / au coin de / esquina Corona

Santiago de Cuba

Wednesday May 16 2018/ Mercredi 16 mai 2018/ Miercoles 16 de mayo 2018

Room / Salle / Sala	1	2	La Castilla	Patio
9:00 – 10:30		WORKSHOP/ ATELIER/ TALLER// SONIC TRIPTYCH: A SOUND LABORATORY IN THREE COUNTERPOINTS I		
10:30 – 11:00	BREAK/ PAUSE/ PAUSA			
11:00 – 12:30	WORKSHOP/ ATELIER/ TALLER// VISUAL VIGNETTE I	WORKSHOP/ ATELIER/ TALLER// SONIC TRIPTYCH: A SOUND LABORATORY IN THREE COUNTERPOINTS II		
12:30 – 14:00	LUNCH/ DÎNER/ ALMUERZO			
14:00-18:00			FILMS/ FILMS/ PELÍCULAS Yellow Through the Looking Glass War Prayer Zawawa: The Sound of the Sugar Cane in the Wind La creazione di significato (The Creation of Meaning)	

INSTALLATION (from May 16 to 20)

Casa Dranguet, Lobby / entrée principale / entrada

Still Life with a Suitcase: An interactive, multi-media installation on Russian transnational mobility and materiality

Gregory Gan (University of British Columbia)

15:30-17:00 Room / Salle / Sala Patio - Presentation and questions / Présentation et questions / Presentación y preguntas

MOVING TOWARDS ETHNOGRAPHIC HALLUCINATIONS

Thursday May 17th 2018/ Jeudi 17 mai 2018/ Jueves 17 de mayo 2018

Room / Salle / Sala	1	2	La Castilla	Patio
8:30 – 10:00			ROUNDTABLE/ TABLE RONDE/ MESA REDONDA// BIOGRAPHICAL EXPERIMENTS	
10:00 – 10:30	BREAK/ PAUSE/ PAUSA			
10:30 – 12:00	FILMS/ FILMS/ PELÍCULAS Guardians Of The Night The Buddha Mummies Of North Japan		ROUNDTABLE/ TABLE RONDE/ MESA REDONDA// STORYLINES	
12:00 – 13:30	LUNCH/ DÎNER/ ALMUERZO			
13:30 – 15:00		SOUNDING BODIES	ROUNDTABLE/ TABLE RONDE/ MESA REDONDA// VISUAL ART	POSTER PRESENTATIONS I
15:00 – 15:30	BREAK/ PAUSE/ PAUSA			
15:30 – 17:00			ROUNDTABLE/ TABLE RONDE/ MESA REDONDA// DRAWING TRUTHS AND IMAGINARIES	STILL LIFE WITH A SUITCASE

INSTALLATION (from May 16 to 20)

Casa Dranguet, Lobby / entrée principale / entrada

Still Life with a Suitcase: An interactive, multi-media installation on Russian transnational mobility and materiality

Gregory Gan (University of British Columbia)

15:30-17:00 Room / Salle / Sala Patio - Presentation and questions / Présentation et questions / Presentación y preguntas

Friday May 18th 2018/ Vendredi 18 mai 2018/ Viernes 18 de mayo 2018

Room / Salle / Sala	1	2	La Castilla	Patio
8:30 – 10:00	FILM/ FILM/ PELÍCULA Jolly American Jungles: Damn De Chalillo Dam			
10:00 – 10:30	BREAK/ PAUSE/ PAUSA			
10:30 – 12:00	FILM/ FILM/ PELÍCULA Kawil Poyanam, Chaab 'Il Yu 'Am (Healthy People, Beautiful Life):		ROUNDTABLE/ TABLE RONDE/ MESA REDONDA// CINEMA ARTS	

MOVING TOWARDS ETHNOGRAPHIC HALLUCINATIONS

	Eb ' Laj Ilonel Re B'elis (Maya Healers Of Belize)			
12:00 – 13:30	LUNCH/ DÎNER/ ALMUERZO			
13:30 – 15:00			ROUNDTABLE/ TABLE RONDE/ MESA REDONDA// VOICE	POSTER PRESENTATIONS II
15:00 – 15:30	BREAK/ PAUSE/ PAUSA			
15:30 – 17:00	FILM/ FILM/ PELÍCULA Atiku Napeu	GETTING IT PUBLISHED IN <i>ANTHROPOLOGICA</i> / RÉUSSIR À PUBLIER DANS <i>ANTHROPOLOGICA</i>	ROUNDTABLE/ TABLE RONDE/ MESA REDONDA// TBC - FUTURES	

Saturday May 19th 2018/ Samedi 19 mai 2018/ Sábado 19 de mayo 2018

Room / Salle / Sala	1	2	La Castilla	Patio
8:30 – 10:00	FILM/ FILM/ PELÍCULA Legna: habla el verso saharai	WHEN ANTHROPOLOGY MEETS COMICS & GRAPHIC NOVELS		
10:00 – 10:30	BREAK/ PAUSE/ PAUSA			
10:30 – 12:00	FILM/ FILM/ PELÍCULA Axé dignidade		ROUNDTABLE/ TABLE RONDE/ MESA REDONDA// SOUND	
12:00 – 13:30	LUNCH/ DÎNER/ ALMUERZO			
13:30 – 15:00	FILMS/ FILMS/ PELÍCULAS Una Santera de Guanabacoa en Tampa Los cinco heroes Abakuá	MAKING CREATIVE SPACE: INTEGRATING ARTS-BASED RESEARCH IN ANTHROPOLOGICAL PRACTICE I		
15:00 – 15:30	BREAK/ PAUSE/ PAUSA			
15:30 – 17:00		MAKING CREATIVE SPACE: INTEGRATING ARTS-BASED RESEARCH IN ANTHROPOLOGICAL PRACTICE II		

MOVING TOWARDS ETHNOGRAPHIC HALLUCINATIONS

Sunday May 20 2018 / Dimanche 20 mai 2018 / Domingo 20 de mayo 2018

Room / Salle / Sala	1	2	Castilla	Patio
9:00 – 10:30		WORKSHOP/ ATELIER/ TALLER// UNDISCIPLINED WRITING: A CRITICAL INTERVENTION INTO WRITING, ETHNOGRAPHY AND THE IMAGINATIVE I		
10:30 – 11:00	BREAK/ PAUSE/ PAUSA			
11:00 – 12:30	WORKSHOP/ ATELIER/ TALLER// VISUAL VIGNETTE II	WORKSHOP/ ATELIER/ TALLER// UNDISCIPLINED WRITING: A CRITICAL INTERVENTION II		
12:30 – 14:00	LUNCH/ DÎNER/ ALMUERZO			
14:00 – 15:30		WORKSHOP/ ATELIER/ TALLER// VOICE FOR ETHNOGRAPHY I		
15:30 – 16:00	BREAK/ PAUSE/ PAUSA			
16:00 – 17:30		WORKSHOP/ ATELIER/ TALLER// VOICE FOR ETHNOGRAPHY II		

MOVING TOWARDS ETHNOGRAPHIC HALLUCINATIONS

DETAILED PROGRAM / PROGRAMME DÉTAILLÉ / PROGRAMA DETALLADO

Wednesday May 16 2018/ Mercredi 16 mai 2018/ Miercoles 16 de mayo 2018

9:00 – 10:30

Room / Salle / Sala 2

WORKSHOP/ ATELIER/ TALLER// SONIC TRIPTYCH: A SOUND LABORATORY IN THREE COUNTERPOINTS I

ORGANIZERS/

ORGANISATEUR/S

ORGANIZADORES/

Carlo A. Cubero (Tallinn University)

Pablo D. Herrera (University of St. Andrews)

Brandon Labelle (University of Bergen)

This interactive anthropological laboratory explores different methodologies, technologies, and approaches towards understanding sonic experiences on their own terms. The laboratory examines different sound recording methodologies as a means to engage with and render aspects of the sonic experience. The experiments that will take place in this laboratory are designed to reflect on the insights that anthropological theories and practices offer practice-based sound studies. Conversely, the laboratory will invite participants to assess their own anthropological practices by actively engaging with sound recording methodologies. What understandings are gained and which are lost when anthropologists rely on sound recordings as their main methodological approach? What kind of collaborations are enabled or disabled when working with sound recording equipment? The intention of this laboratory is to reflect and consider the ubiquity of sound in constituting social experiences through hands-on exercises.

This laboratory offers participants the opportunity to explore the wealth of sonic material around and about Cuba's second largest city and creates the space for delegates to assess, record, and process their own sonic impressions of the city and its context.

10:30 – 11:00

BREAK/ PAUSE/ PAUSA

11:00 – 12:30

Room / Salle / Sala 2

WORKSHOP/ ATELIER/ TALLER// SONIC TRIPTYCH: A SOUND LABORATORY IN THREE COUNTERPOINTS II

11:00 – 12:30

Room / Salle / Sala 1

ORGANIZER/

ORGANISATRICE/

ORGANIZADORA/

Mascha Gugganig
(Technical University
Munich)

WORKSHOP/ ATELIER/ TALLER// VISUAL VIGNETTE I

Participants are invited to create a visual vignette. A visual vignette combines the genre of vignette and visual essay to create short, evocative descriptions of a particular issue. The image provides the frame, the words are 'filled in': 5 frames (image, graph), 700 words. Visual vignettes can be posted on department websites, blogs, or hung in department hallways, galleries, cafes, or may function as street art. Please bring your laptop and download the free gimp software/similar one before arrival. The 1st session will take place at beginning of the conference (1 hr), the 2nd at the end (1,5 hrs).

The workshop is in two parts and will take place in the beginning of the conference (1 hr) and towards the end (1,5 hrs). For the first meeting, participants may bring already existing images and/or a short text, or they can think of a theme they would like to visually and textually explore throughout the conference. In the second session, we will use gimp to create visual vignettes (please bring your own laptop and download the free, or a similar software before arrival). After the conference, the works will be curated on the Center for Imaginative Ethnography's website.

12:30 – 14:00

LUNCH/ DÎNER/ ALMUERZO

14:00 – 18:00

**Room / Salle / Sala La
Castilla**

DIRECTOR/

RÉALISATRICE/

DIRECTORA/

Rini Yun Keagy
(McKnight Foundation
Media Artist Fellow)

FILMS/ FILMS/ PELÍCULAS

Yellow

A surreal dream where subconscious automatons swim and communicate in and around a swimming pool, somewhere in history, memory or imagination.

The film examines perceptions of Asian identity through cinematic space and the return gaze. The actors in the film appear and reappear as interchangeable entities – this play on perception comments on the ways in which Asian faces are perceived by non-Asians. The film's title refers to the reductionist concept of skin color, but is also the name of a color that is wholly absent from the film. Instead, the title's literal meaning is counterbalanced with vignettes awash in the color's direct opposite.

7 minutes / 2007

Language: English

**DIRECTORA/
RÉALISATRICE/
DIRECTORA/**

Yi Cui (Jigme Gyaltzen
Tibetan Welfare
Vocational College)

Through the Looking Glass

On a high-land Tibetan pasture, a screening event unfolds quietly. Monks, herdsman and their families gather by the screen to observe life captured through their own lenses.

14 minutes / 2017

**DIRECTOR/
RÉALISATEUR/
DIRECTOR**

Richard Wiebe
(Hamline University)

War Prayer

There are icons in Cyprus that are centuries old. They bloom like flowers in houses, churches, monasteries, and markets. Last summer marked the 40th anniversary of Cyprus's invasion and partition. Today the island remains divided with abandoned spaces on both sides of the Green Line. For decades every US administration has exploited this partition, using military bases on the island to conduct surveillance in the Middle East. An icon is a prayer, a window to heaven, to a listening ear.

17 minutes / 2015

Language: English

**DIRECTORS/
RÉALISATEURS/
DIRECTORES**

Angus Carlyle
(University of the Arts
London)
Rupert Cox (University
of Manchester)

Zawawa: The Sound of the Sugar Cane in the Wind

It is a strange and bitter irony that the US naval bombardment which launched the Battle of Okinawa in 1945 was called the 'typhoon of steel', invoking the turbulent winds that annually buffet this small island. Okinawans sought shelter from the battle in natural features of the environment such as caves and within sugar cane fields, creating memories that reside in the sounds of these places today. This film, the result of a ten-year collaboration between a landscape artist, an acoustic scientist and an anthropologist attempts to listen in on and make sense of these sounds through the stories of individuals and the recordings of these sounds. Their words, solidified as text and witness to the history of the US occupation of the island and expressed through the mixing of images and sounds of natural elements, military machinery and ritual practices convey the experience of many Okinawan lives, suspended between the American wars of the past, present and future.

50 minutes / 2017

Subtitles: English (text only)

**DIRECTOR/
RÉALISATEUR/
DIRECTOR/**

Simone Rapisarda
(Simon Fraser
University)

La creazione di significato (The Creation of Meaning)

La creazione di significato (The Creation of Meaning) is set in the Tuscan Alps, where German occupying forces massacred hundreds of civilians during WWII, and follows the daily life of Pacifico, a shepherd born in the wake of the war among those same breathtaking landscapes. Blurring fiction, documentary and anthropological observation, the film explores the transient nature of meaning by glimpsing at what Borges calls an Aleph, an allegorical singularity in space and time where past, present and future overlap and intertwine.

90 minutes / 2014

Language: Italian / *Subtitles:* English

INSTALLATION (from May 16 to 20)

Casa Dranguet, Lobby / entrée principale / entrada

Still Life with a Suitcase: An interactive, multi-media installation on Russian transnational mobility and materiality

Gregory Gan (University of British Columbia)

15:30-17:00 Room / Salle / Sala Patio - Presentation and questions / Présentation et questions / Presentación y preguntas

19:00-21:00 Hotel Meliá Pool Bar/ Bar de la piscine de l'Hotel Meliá / Bar de la piscina del Hotel Meliá	WELCOME COCKTAIL/ COCKTAIL DE BIENVENUE/ BEBIDA DE BIENVENIDA
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Thursday May 17th 2018/ Jeudi 17 mai 2018/ Jueves 17 de mayo 2018

8:30 – 10:00

**Room / Salle / Sala La
Castilla**

ORGANIZERS/

ORGANISATRICES/

ORGANIZADORAS/

Denielle Elliott (York
University)

Leslie Robertson
(University of British
Columbia)

DISCUSSANT

Dara Culhane (Simon
Fraser University)

**ROUNDTABLE/ TABLE RONDE/ MESA REDONDA// BIOGRAPHICAL
EXPERIMENTS**

Papers in this session address ways that variously known lives come into being through purposeful acts of performance, story telling, inscribing, and imagining. We come together with questions about the possibilities that biography carries for particular narrators and their documenters; for the performers of fantastic selves; or, the intangible subjectivities of other-than-human being. How far is imagination allowed to play into biographical work and the sometimes-hallucinatory reverie that generates extraordinary personhood? In which ways do biographical retellings play with the sensorial as technique to describe that, which is indescribable or beyond belief? How do memoir, fiction, ethnography, and theory intersect with biographical projects? The papers here will explore diverse modes, genres and experiments within biographical studies.

Dany Lacombe (Simon Fraser University)

Mac's Rehab: the management of a spoiled identity

Nicky Levell (University of British Columbia)

Maurice Wallace, (University of Virginia)

King's Vibrato: Martin Luther King's Audiovisualities

Denielle Elliott (York University)

Neurological Disturbances and Time Travel

Leslie Robertson (University of British Columbia)

The Arbor-Real: Tree Biographies

10:00 – 10:30

BREAK/ PAUSE/ PAUSA

10:30 – 12:00

**Room / Salle / Sala La
Castilla**

ORGANIZER/

ROUNDTABLE/ TABLE RONDE/ MESA REDONDA// STORYLINES

This session explores how storylines can move us toward ethnographic hallucinations. We want to think together about how

**ORGANISATEUR/
ORGANIZADOR/**
Lindsey A. Freeman
(Simon Fraser
University)

**DISCUSSANT /
COMMENTATRICE /
MODERADORA**
Stacy Leigh Pigg (Simon
Fraser University)

difficult it can sometimes be to tell a story, or, even to follow the paths of storytellers. We consider the winding paths stories can take through translations from other languages, from bureaucratic colonial archives, and from states that evade description, like dreams or chronic pain. The papers included here follow storylines woven by human workers, the adult's imagination of the child's imagination, flaneurs of all kinds, and even caterpillars. We chase these stories through secret cities, frontier towns, sugar plantations, and the streets of Paris, among other extraordinary and ordinary locations. This session especially engages with the hallucinatory work of Walter Benjamin, Raymond Williams' 'structures of feeling,' Anna Tsing's 'concept of friction', and Donna Haraway's 'speculative fabulation' as we consider the 'wandering of the mind' that occurs in ethnographic writing.

Mireille Roddier (University of Michigan)
The indelible traces of your footsteps

Yoke-Sum Wong (Alberta College of Art & Design)
Caterpillar Dreams: A Multispecies Fabulation

Lindsey A. Freeman (Simon Fraser University)
This Atom Bomb in Me

10:30 – 12:00
Room / Salle / Sala 1

FILMS/ FILMS/ PELÍCULAS

**DIRECTORS/
RÉALISATRICES/
DIRECTORAS/**
Alexandrine
Boudreault-Fournier
(University of Victoria),
Eleonora Diamanti
(University of Victoria)

Guardians Of The Night

"Guardians of the night" is a creative and sensorial short-length ethnographic film about the cyclical and spontaneous life activities that emerge at nighttime in Eastern Cuba. This film engages with the polyphonic character of different voices contributing to the contrapunteo of Cuban nights: from the post-revolutionary guardia sessions of neighborhood night watching, to nocturnal activities related to technology, media infrastructure, and nighttime economy. The senses are at the center of the night experience along with reduction of visibility. This makes it a perfect focus to promote an innovative approach around sensory visual ethnography, in a time when audio-visual methods generally remain marginal within the social sciences, and the idea of multisensorial anthropological film is often criticized of not being able to fully capture the sensorial world. Moreover, the film aims

at challenging the day-centered focus of social sciences in engaging with nocturnal activities in order to develop an anthropological approach to the night.

20 minutes / 2018

**PRODUCER/
PRODUCTEUR/
PRODUCTOR/**

Shayne A. P. Dahl
(University of Toronto)

The Buddha Mummies Of North Japan

At select temples throughout northeastern Japan, the robed bodies of self-mummified Buddhist monks are worshipped as “Living Buddhas.” They are thought to heal the sick, protect the living, and continue to inspire monks with the intense dedication of their ascetic discipline centuries before. “The Buddha Mummies of North Japan” includes interviews with the monks who attend to these “Living Buddhas,” descriptions of the dieting regime and austerities required in order to self-mummify, and a rare redressing ritual in which the robes of the mummies are cut into talisman for devotees.

21 minutes / 2017

Language: Japanese / Subtitles: English

12:00 – 13:30

LUNCH/ DÎNER/ ALMUERZO

13:30 – 15:00

**Room / Salle / Sala La
Castilla**

ROUNDTABLE/ TABLE RONDE/ MESA REDONDA// VISUAL ART

**ORGANIZER/
ORGANISATRICE/
ORGANIZADORA/**

Lydia Nakashima
Degarrod (California
College of the Arts)

**DISCUSSANT/
COMMENTATEUR /
MODERADOR**

Lindsey A. Freeman
(Simon Fraser
University)

Artists/scholars and anthropologists address the presence and sound of the invisible or hallucinatory aspects of ethnographic work using different visual media. They will examine the auditory hallucinations/phantom sounds as a feature of traumatic ‘flashback’ memories in a film, the role of art practices in exploring dreams and imaginary landscapes, and the creation of an art installation as a form of reproducing and performing the hallucinatory aspect of ethnographic communication. The panelists will question and explore the new forms of knowledge created by using art based ethnography and/or visual art, and ponder the “border checkpoints” in inter/trans/ or anti-disciplinary work. The panelists will use a variety of formats of presentation including formal papers, performance and art installation.

Rupert Cox (Manchester University)

Phantom sounds: Flashback and echo as figures of traumatic memory in Okinawa

Chiara Pussetti (University of Lisbon)

Hallucination-based ethnography and the art of sensory overrides

Astrid Kaemmerling (Visual Artist/Scholar)

Art, Ethnography and Collaborative Research

Judy Shintani (Visual Artist/Scholar)

Art Collaboration and Transformation

Lydia Nakashima Degarrod (California College of the Arts)

Parallels Between Ethnographic Communication and Collaborative Art Creation

13:30 – 15:00

Room / Salle / Sala 2

SOUNDING BODIES

Marje Ermel (Tallinn University)

The Intimacy of Sound and Listening of Krishna Devotees in Mayapur, India

Sharonne Specker (University of Victoria)

Contrapuntal Creativity: Harmonies and Dissonances within a Community of Musical Practice

Dr. Seyhan Kayhan Kilic

The Religious Dance of the Tahtaci Alevi

Andrea Chamorro (Universidad de Tarapacá)

Bailar con el corazón: cuerpo, emoción y memoria en bailarines andinos en Arica

Jaime Yard (Douglas College)

Shifting Habitus of the Sign Language Learner

13:30 – 15:00

Room / Salle / Sala
Patio

POSTER PRESENTATIONS I

Idoia Arana-Beobide (Carleton University)

A New Dawn: The Re-emergence of Izakiak – Basque Ancient Mythology and the Assertion of Indigenous Distinctiveness in Contemporary Culture

Marley Duckett (University of Saskatchewan)

Actually, She's Really Funny! Reclaiming Feminist Comedy

Mika Rathwell (University of Saskatchewan)

Conceptualizing Culture: Benefits and Challenges to the Use of Cultural Competency Frameworks at AIDS Saskatoon

Vanessa Ruiz (California State University Los Angeles)

The Deadly Implications of Social Stratification, Sex and Human Trafficking in Brazil: HIV/AIDS Rates Among the Women in the Favela of Rocinha

15:00 – 15:30

BREAK/ PAUSE/ PAUSA

15:30 – 17:00

Room / Salle / Sala La
Castilla

ROUNDTABLE/ TABLE RONDE/ MESA REDONDA// DRAWING TRUTHS AND IMAGINARIES

**ORGANIZER/
ORGANISATRICE/
ORGANIZADORA/**

Stacy Leigh Pigg, (Simon Fraser University)

**DISCUSSANT /
COMMENTATRICE /
MODERADORA**

Leslie Robertson
(University of British Columbia)

The presentations in this roundtable consider the interplay of truth and imagination afforded by drawing, looking especially at graphic narrative. Mobilizing hand, eye, and mind, the act of drawing transforms something perceived or imagined into form. Drawings - as objects in their own right -- then call viewers to (re)imagine the world via the sensibilities conveyed in shape, line, and composition. What possibilities do these twinned mediations offer anthropologists? If ethnography is a mode of intersubjective learning, interpretation, and representation, how might drawing be ethnographic? As anthropologists consider the possibilities of transforming ethnography into graphic narrative, we ask: What is the capacity of graphic narrative to exceed, surpass, or otherwise mess with ethnographic realism? What place does verisimilitude or fantasy have for anthropologists working with graphic narrative? What can we learn about that elusive thing, an ethnographic sensibility, by studying non-fiction graphic narratives?

Stacy Leigh Pigg, (Simon Fraser University)

Introduction to the Roundtable: The Affordances of Drawing

Carol Hendrickson (Marlboro College)

Words and Images: In Search of Creative Possibilities within Anthropology

Maggie Macdonald (York University)*The uncertain everyday graphic worlds/works of Guy Delisle*

Marie Eve Carrier-Moisan (Carleton University)

What's truth got to do with it?

Luke Kernan (University of Victoria)

Co-Assembling Contrapuntal Realities in the Field—An Ethnographic Exodus into Creative Liminalities, Spirited Innovation, and the Mythscapes of the Comics Mediums

18:00-19:15 Universidad de Oriente, Sede Antonio Maceo	KEYNOTE SPEAKERS // CONFÉRENCES D'OUVERTURE // PRESENTACIONES DE LOS INVITADOS PRINCIPALES DEL CONGRESO Martin Holbraad, University College London <i>No sugar please! Tobacco anthropology and the merits of contingent conceptualization</i> Gloria Victoria Rolando Casamayor, ICAIC <i>Historias e imágenes de nuestra gente</i>
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Friday May 18th 2018/ Vendredi 18 mai 2018/ Viernes 18 de mayo 2018

8:30 – 10:00

Room / Salle / Sala 1

FILM/ FILM/ PELÍCULA

**DIRECTOR/
RÉALISATEUR/**

DIRECTOR/

Brian Campbell (Berry
College)

Jolly American Jungles: Damn De Chalillo Dam

In line with contrapunteo, my ethno-biographical presentation showcases the “polyphonic character” of Kimo Jolly, an ecologist/engineer who experienced life on the road from age 5-11 with his Dominican and Puerto Rican New York-raised parents traveling through the Americas, settled life in rural Belize, gang life in south Miami, yuppie life as an engineer, and the abandonment of the rat-race to live off-grid in Belize as an activist, father, and educator. These distinct life phases, in divergent cultural and biophysical environments, inform his resistance to the damming of his boyhood swimming hole, the Macal River. Western/Gringo conservationists protest the destruction of vital Tapir and Scarlet Macaw breeding grounds, but Kimo forges a divergent strategy, emphasizing increased electricity costs and foreign (Canadian) ownership. These varied perspectives showcase neocolonial marginalization of Belizean voices, with Kimo providing counterpoint to corrupt Belizean leaders selling out, and foreign environmentalists incapable of seeing from a local perspective.

40 minutes / 2017

Language: English / *Subtitles:* English

10:00 – 10:30

BREAK/ PAUSE/ PAUSA

10:30 – 12:00

**Room / Salle / Sala La
Castilla**

ROUNDTABLE/ TABLE RONDE/ MESA REDONDA// CINEMA ARTS

**ORGANIZER/
ORGANISATEUR/
ORGANIZADOR/**

Simone Rapisarda
(Simon Fraser
University)

DISCUSSANTS /

At this roundtable, four filmmakers will discuss their work in cinema arts and their experiences developing experimental methodologies of engagement, in theory and in practice. Sharing commitments to collaborative work that troubles the cultural/political contexts in which we live and work, engaged filmmakers and anthropologists seek to redefine ethical praxis and co-create work that provokes, evokes and inspires the imagining of other worlds. We face myriad challenges involved in developing

**COMMENTATRICES /
MODERADORAS**

Lydia N. Degarrod
(California College of
the Arts)

Dara Culhane (Simon
Fraser University)

ethical relationships with collaborators that include, but are not limited to, complex processes of co-creation, uncertainties that infuse immersed fieldwork experience, and the decentering of self generated by critical reflexivity. Roundtable participants will explore potentialities for common ground among filmmakers, anthropologists, ethnographers, and the people we engage with. Might imagining such possibilities move us towards ethnographic hallucinations?

Yi Cui (Jigme Gyaltsen Tibetan Welfare Vocational College)
*Through the Looking Glass: Reflections on Auto-ethnographic
Filmmaking in Tibet*

Richard Wiebe (Hamline University)
*The Cinematic Essay: Hallucinations of History and Nonlinear Time
in Cyprus*

Rini Yun Keagy (McKnight Foundation Media Artist Fellow)
Haunted Dreaming: Ethnographic Fictions in Mythological Time

Simone Rapisarda (Simon Fraser University)
*Ethics and Collaboration: Participatory Hallucinations in The
Creation of Cinematic Meaning*

10:30 – 12:00
Room / Salle / Sala 1

FILM/ FILM/ PELÍCULA

**DIRECTOR/
RÉALISATEUR/
DIRECTOR/**

James B. Waldram
(University of
Saskatchewan)

**Kawil Poyanam, Chaab 'Il Yu 'Am (Healthy People, Beautiful Life):
Eb ' Laj Ilonel Re B'elis (Maya Healers Of Belize)**

This participatory ethnographic film is the story of the members of the Maya Healers Association of Belize, a group of Q'eqchi' and Mopan healers in the Toledo district who have come together to form an association to promote their work and correct the false understanding that many have of their dedication, training, and healing knowledge. In this film, the healers speak freely of the challenges they face as they seek to help their people, and they demonstrate various aspects of their medical and spiritual practice.

47 minutes / 2015
Language: Q'eqchi' / Subtitles: English

12:00 – 13:30	LUNCH/ DÎNER/ ALMUERZO
13:30 – 15:00 Room / Salle / Sala La Castilla ORGANIZERS/ ORGANISATRICES/ ORGANIZADORAS/ Dara Culhane (Simon Fraser University) Noah Drew (Concordia) DISCUSSANT / COMMENTATEUR / MODERADOR Simone Rapisarda (Simon Fraser University)	ROUNDTABLE/ TABLE RONDE/ MESA REDONDA// VOICE “Voice” is an embodied, multi-sensory practice that is “as personal as a fingerprint”; an art form enlivening everyday and specialized performances; and, a metaphor for agency and political subjectivity. Always central to anthropology as subject and practice, emerging work articulating arts, ethnography, and performance poses new questions and possibilities for research, teaching and artistic practices with “voice.” In the spirit of Contrapunteo, this roundtable brings together scholars, artists, and artist/scholars sharing diverse interests in “voice”. We will offer accounts of our projects, engage in reciprocal interrogation of our experimental work, and invite audience members to join us in conversation and debate. In hopes of challenging boundaries dividing voice; sound; cinema arts; biography; drawing; story making, and performance as these constitute ethnographic practice and lived experience, we will participate as audience in the other seven roundtables in the Moving Toward Ethnographic Hallucinations Roundtable Series. Greg Pierotti (University of Arizona) Cristiana Giordano (University of California, Davis) <i>Getting Caught: Collaborations on and off stage between Anthropology and Theater</i> Jeremy Waller (Simon Fraser University) <i>Exchanging Gesture, Voicing Revenants and Turning Blood to Paper: Anti-Theatre and Ethnographic Hallucinations</i> Noah Drew (Concordia) Dara Culhane (Simon Fraser University) <i>Voice and Storytelling, Performance and Ethnography: a conversation about collaboration</i>

13:30 – 15:00

Room / Salle / Sala
Patio

POSTER PRESENTATIONS II

Dr. Charles Menzies (UBC)

Learning the Old People's Way by Following Mountain Goats

Demi Vrettas (University of Saskatchewan)

Searching for a Cure: Decision Making in a Medically Plural State amongst Q'eqchi' Maya of Belize

Jacinthe Messier (University of Saskatchewan)

Indigenous Advisory and Monitoring Committees (IAMCs) in Canada: The Enbridge Line 3 Replacement Program (EL3RP) Model and Canadian Indigenous Energy Issues

Marissa Evans (University of Saskatchewan)

Cultural Competency and Well Being in the Global Gathering Place, Saskatoon

15:00 – 15:30

BREAK/ PAUSE/ PAUSA

15:30 – 17:00

Room / Salle / Sala La
Castilla

ROUNDTABLE/ TABLE RONDE/ MESA REDONDA// TBC - FUTURES

**ORGANIZER/
ORGANISATEUR/
ORGANIZADOR/**
Vitor Barros
(EBANOCollective)

**DISCUSSANTS /
COMMENTATEURS /
MODERADORES**
Pablo Herrera (St.
Andrews) Carlo Cubero
(Tallinn University)

Anthropological research has long neglected the future as an object of study. However, narratives of the future - much like hallucinations, in fact, the imagination of an alternative reality TBC (to be confirmed) – are fertile ground for an anthropological inquiry on the plans, ambitions, fears, expectations and contradictions of human experience. Exploring multiple temporalities, the panelists will interrogate texts, photos, sounds, or ruins not as manifestations of a particular time, but as creations of times to be, exploring utopian, dystopian, hegemonic or counterpunctual imaginations of possible futures. By specifically targeting the ways humans fear, fantasize and shape their cultural futures, the panel will also underline the fundamentally hetero-(u)topian nature of the present, opening up artistic, philosophical, and political questions of how to intervene in our contemporary times.

Andrea Pavoni (Dinâmia 'CET, ISCTE - Lisbon University Institute)
Mapping the plot: towards an archaelogical ethnography of the future

Miguel Vale de Almeida (ISCTE - Lisbon University Institute, CRIA - Center for Research in Anthropology)

Imaginative Ethnography: Ursula K. Le Guin's Sci-Fi, Anthropology, and Queer imagination in counterpoint

Chiara Pussetti (Institute of Social Sciences – University of Lisbon)

Vitor Barros (EBANOCollective)

Memories of the Future. Social architectures and hallucinations of modernity

15:30 – 17:00

Room / Salle / Sala 1

FILM/ FILM/ PELÍCULA

**DIRECTOR/
RÉALISATEUR/**

DIRECTOR/

Damian Castro

(Memorial University of
Newfoundland)

Atiku Napeu

Hunting, following proper protocol and celebrating the mukushan is the Innu way to honor Atiku Napeu, the caribou man, the master of all caribou and other land animals. As long as he is honored, Atiku Napeu will keep giving caribou and bless the Innu so that they and their culture can survive. But now the government of Newfoundland and Labrador has imposed a total ban on caribou hunting. The Innu have rejected the ban. This film is about the Innu struggle to keep honoring Atiku Napeu. This film is about Innu survival.

48 minutes / 2017

Language: Innu-aimun / *Subtitles:* English

15:30-17:00

Room / Salle / Sala 2

**WORKSHOP/ ATELIER/ TALLER// GETTING IT PUBLISHED IN
ANTHROPOLOGICA / RÉUSSIR À PUBLIER DANS
ANTHROPOLOGICA**

**ORGANIZERS/
ORGANISATRICES/
ORGANIZADORAS**

Alicia Sliwinski (Wilfrid
Laurier University)

Sonja Luehrmann

(Simon Fraser
University)

Ever wondered what it really takes to get your paper published in a scholarly journal? Meet Anthropologica's editor in chief, the francophone editor, members of its editorial team, and members of the editorial advisory board for a brief presentation and discussion that will cover the following topics: What it is that we look for with every submission? What might capture our attention? What are our constraints? How is it we select reviewers, and why is that such a tough decision, as well as

process? We will also share each step in the production to publication process: from formatting to copy-editing to proofing. We will offer advice on publication strategies for senior graduate students (post fieldwork) and early career academics. Time permitting, and following the Q+A session, participants will be given the opportunity to work in smaller groups to discuss their work and potential submissions. The aim of the workshop is to demystify the process of getting published in *Anthropologica*.

Vous-êtes vous déjà demandé quelle est la bonne recette pour voir votre article publié dans une revue savante? Voici l'occasion de rencontrer la rédactrice en chef, la rédactrice francophone, des membres du comité de rédaction et des membres du conseil de consultation de rédaction d'*Anthropologica*, dans le cadre d'une présentation et d'une discussion sur les questions suivantes: Quels sont les critères que nous analyserons lorsqu'on nous propose un article? Qu'est-ce qui risque de retenir notre attention? Quelles sont les contraintes avec lesquelles nous devons composer? Comment sélectionnons-nous les évaluateurs (et en quoi s'agit-il d'un choix ardu et d'une étape cruciale dans le processus)? Ces personnes présenteront également toutes les étapes comprises entre la rédaction et la publication, de la mise en forme / page, à la révision, puis à la correction d'épreuves. De plus, elles formuleront de judicieux conseils en matière de stratégies de publication, à l'intention des étudiants des cycles supérieurs (post travail sur le terrain) et des enseignants universitaires en début de carrière. S'il reste du temps après la période de questions, les participants pourront échanger en petits groupes sur leurs travaux et projets de publication. Cet atelier a pour objectif de démystifier le processus de publication dans *Anthropologica*.

18:00-19:15 Teatro Martí	WEAVER-TREMBLAY AWARD AND RECEPTION // PRIX WEAVER-TREMBLAY ET RÉCEPTION // PREMIO WEAVER-TREMBLAY Y RECEPCIÓN
19-15-21:00 Casa Dranguet	Dara Culhane, Simon Fraser University

Saturday May 19th 2018/ Samedi 19 mai 2018/ Sábado 19 de mayo 2018

8:30 – 10:00

Room / Salle / Sala 2

WHEN ANTHROPOLOGY MEETS COMICS & GRAPHIC NOVELS

**ORGANIZER/
ORGANISATRICE/
ORGANIZADORA/**

Marie-Eve Carrier
Moisan (Carleton
University)

**DISCUSSANT/
COMMENTATRICE/
MODERADORA**

Sally Campbell Galman
(University of
Massachusetts
Amherst)

In the spirit of the conference theme – contrapunteo – this panel engages with the productive, entangled encounters between comics/graphic novels and the discipline of anthropology. What happens when the two meet? What kinds of knowledges are made possible with their coming together through complex assemblages, intersections, and frictions? How do comics/graphic novels present new possibilities and challenges for research collaboration, representation, narration, interpretation, and teaching experimentation? This panel takes up comics, animations and graphic narratives and their capacity to expand what anthropological engagements look like in the field, or in teaching and research dissemination practices with various publics. Comics and graphics novels present unique, distinct modes of telling anthropology, and thus the aim of this panel is to explore the different ways through which ethno-graphic storytelling constitutes a productive medium for narrating complex, multiply-situated, power-laden, polyphonic experiences, relationships, histories, embodiments, affects, emotions, practices and ideas

Marie-Eve Carrier Moisan (Carleton University)

Willian Flynn (Carleton University)

Telling anthropology otherwise: thoughts on a graphic novel experiment

Stacy Leigh Pigg (Simon Fraser University)

In Process: Shifting from Critical-Interpretive Social Analysis to Storyboard Through Collaborations

Claudio Sopranzetti (University of Oxford)

Productive intersections: furthering graphic novel narratives and anthropological epistemologies through collaboration

8:30 – 10:00
Room / Salle / Sala 1

FILM/ PELÍCULA

**DIRECTORS/
RÉALISATEURS/
DIRECTORES/**
Juan Robles, Bahia
Awah, Juan Carlos
Gimeno

Legna: habla el verso saharauí

“Legna: habla el verso saharauí” es un relato de poesía audiovisual que recorre los elementos esenciales de la cultura saharauí encadenando los versos recitados de forma rigurosa y evocativa en hasania y castellano por los propios poetas y poetisas. Poemas que cantan y evocan lo esencial de la cultura material beduina vinculada al movimiento desde Saquia el Hamra hasta Río de Oro. Un recorrido mágico desde el río Draa en el norte hasta Agüenit y Leyuad en la frontera sur con Mauritania, desde la costa de playas blancas de Bojador hasta los límites imprecisos de la Badia. Un territorio nacional saharauí marcado por la huella de la historia reciente de revolución, guerra, resistencia (intifada) y espera. Territorio, historia, cultura, hilvanada desde la poesía rebosante de vida, amor y nostalgia.

72 minutes / 2014

Language: Hassāniya and English / *Subtitles:* English

10:00 – 10:30

BREAK/ PAUSE/ PAUSA

10:30 – 12:00
Room / Salle / Sala La
Castilla

ROUNDTABLE/ TABLE RONDE/ MESA REDONDA// SOUND

**ORGANIZER/
ORGANISATEUR/
ORGANIZADOR/**
Pablo Herrera (St.
Andrew’s University)
Carlo Cubero (Tallinn
University) Brandon
Labelle (University of
Bergen)

“I Swear I Heard This!” features three sound works produced during the previous three days in Santiago de Cuba. The works are the result of field recordings collected and mixed in collaboration with santiagueros. The sound pieces reflect on spectres of industry, urban magic, and on the sonic hallucinations of intimate locations.

**DISCUSSANTS /
COMMENTATEURS /
MODERADORES**
Alexandrine

1. The Mechanical Ghosts of Slavery - Recorded at the ruins of La Fraternidad Coffee Plantation, this work examines the reverberations of the specters of slavery, the Caribbean’s agro-industrialism, and science.

2. Musical Cosmologies: Vodou, Rastafarianism, and Magic - This work is the result of a collaboration with local musicians and DJs

Boudreault-Fournier
(University of Victoria),
Vitor Barros
(EBANOCollective)

who explore the musical and cosmological spaces of Santiago de Cuba. As such, the sound piece considers field recordings as musical compositions in their own right.

3. Intimate Hallucinations - This work invites listeners to revel in the sonic hallucinations that are afforded by the sounds of intimate spaces.

The symposium will consist of the presentations of the soundworks followed by a moderated discussion.

Carlo A. Cubero (Tallinn University)
Pablo D. Herrera (University of St. Andrews)
Brandon Labelle (University of Bergen)
Julio Jiménez (Centro Cultural Africano Fernando Ortiz;
Universidad del Oriente)
Iván Gabriel Grajales Melián (Universidad de Oriente)
Lázaro (Zevil) Antonio Sevilla (AHS)

10:30 – 12:00
Room / Salle / Sala 1

FILM/ PELÍCULA

**DIRECTOR/
RÉALISATRICE/
DIRECTORA/**
Francine Saillant
(Université Laval)

Axé dignidade

**DISCUSSANTS/
COMMENTATEURS/
MODERADORES**
Julio Jiménez (Centro
Cultural Africano
Fernando Ortiz)
Iván Gabriel Grajales
Melián (Universidad de
Oriente)

‘Axé dignité’ montre le travail social et religieux réalisé par une mère de saint de la famille Ala Koro Wo dans le contexte de luttes pour les droits des Afro-Brésiliens. Le documentaire constitue une pièce exceptionnelle pour comprendre le rôle des terreiros dans la protection des communautés afro-brésiliennes, les actions de soutien aux populations qui les environnent, l’engagement religieux. Des rituels à caractère religieux suggèrent la complexité de l’imaginaire déployé au sein du candomblé, religion afro-brésilienne qui nourrit en références fortes le mouvement noir de tout le pays.

51 minutes / 2014 (2009)

Language: Portuguese / Subtitles: English

12:00 – 13:30

LUNCH/ DÎNER/ ALMUERZO

13:30 – 15:00
Room / Salle / Sala 1

FILM/ PELÍCULA

**DIRECTOR/
RÉALISATEUR/**

DIRECTOR/
Manuel Rivero Glean
(UNEAC)

Una santera de Guanabacoa en Tampa

La ciudadana estadounidense, Magdalena Fernández, de origen cubano, que vive en Tampa, estado de La Florida, relata aspectos de sus vivencias desde Guanabacoa hasta Tampa, vinculadas a su condición de santera, coronada Yemayá, desde el 26 de octubre de 1985, así como detalles del origen y desarrollo de su culto a los orichas, su familia religiosa en Tampa, hoy, con una hija que se consagrará a Yemayá, un ahijado relacionado sentimentalmente con su hija, sacerdote de Ifá, ciudadano norteamericano, hijo de cubana e italiano y acreditado babalawo, así como algunos aspectos de la congregación de santeros y babalawos que viven en esta ciudad norteamericana, con firmes raíces cubanas, a través de su fe en el panteón cubano de origen africano.

También se proyecta los comentarios de un santero norteamericano de New York, antropólogo, judío, bautizado cristiano, para acceder al culto de los orichas, todo lo cual muestra la manera en que una fe de origen africano, originada en el barracón de los esclavos y fomentado en la manigua mambisa en Cuba, hoy por diversos caminos se abre paso inesperadamente lejos de Cuba, sin acciones proselitistas, como las que son observables en otras denominaciones religiosas.

17 minutos / 2016

Language: Español

**DIRECTOR/
RÉALISATEUR/**

DIRECTOR/
Manuel Rivero Glean
(UNEAC)

Los cinco héroes Abakuá

Se presenta un documental de unos 23 minutos de duración, que visualiza la ceremonia y los discursos de recordación de la hombrada protagonizada por cinco esclavos miembros de una de las asociaciones de ayuda mutua denominadas Abakuá, también conocida como “Ñáñigos”, al intentar rescatar a los ocho estudiantes de medicina inocentes, que habrían de ser fusilados en 27 de noviembre de 1871, por las autoridades coloniales y esclavistas españolas de Cuba.

Esta acción heroica prácticamente suicida, se realizó ante la estupefacta presencia de miles de habitantes de la villa habanera y la tropa de voluntarios de La Habana, mientras que los estudiantes

eran conducidos en medio de una doble fila de soldados de línea. Se tiene registro histórico de que uno de los cinco abakuá era el negro apellidado Álvarez de la Campa, esclavo y “hermano de leche” de Alonso Álvarez de la Campa, uno de los inocentes que habría de ser fusilado a las 4:30 pm de ese día aciago. El esclavo era miembro de la potencia ñáñiga *Bacocó Efo*, mientras que algunas versiones afirman que el estudiante Alonsito lo era de *Acanarán Efo Muñón*, por lo tanto ecobios o correligionarios. En el año 2012, miembros de las sociedades abakuá, intelectuales, estudiosos y luchadores contra el racismo, se reunieron en la intercepción de las calle Morro y Colón en la Habana Vieja, donde fuera encontrado el cadáver de uno de los cinco héroes abakuá, para recordar estos hechos.

Este documental es un registro de lo acaecido allí, como cada año desde 2006. En la primera parte del video, se recoge los discursos emotivos de intelectuales, artistas aficionados y profesionales, que mediante expresiones poéticas, en prosa y canciones declaran su admiración por la hombrada de los cinco abakuá, únicas personas que repudiaron públicamente e intentaron rescatar a los ocho estudiantes de medicina.

23 minutos / 2015

Language: Español

13:30 – 15:00
Room / Salle / Sala 2

**MAKING CREATIVE SPACE: INTEGRATING ARTS-BASED RESEARCH
IN ANTHROPOLOGICAL PRACTICE I**

**ORGANIZER/
ORGANISATRICE/
ORGANIZADORA/**

Jennifer Claire-
Robinson (Queen's
University)

**DISCUSSANT/
COMMENTATRICE/
MODERADORA**

Jennifer Claire-
Robinson (University of
Victoria)

Arts-based practice has the potential to add critical depth to more traditional methods of qualitative data gathering and processes of research dissemination. Creative practice can provide avenues for research to be more accessible while making space for a multiplicity of voices to be heard through the process of applied participatory practice. Creative methodologies can push ethnographic research to be more imaginative, artistic, and exploratory in the pursuit of generating both new forms of knowledge but also new methods for tackling difficult topics such as trauma, illness, and environmental concerns. But arts-based practices can also bring complications such as leveraging participation, managing time, and ethical considerations. Drawing on examples from their own research, this panel seeks to unpack the benefits and the challenges of working with arts-based forms of data collection and creative research methodologies such as: drawing, photo voice, photo-essays, film, poetry, auto-

ethnography, performance art, installations, and curating.

Jennifer Claire-Robinson (Queen's University)
Creative Practices on the Canadian Reconciliation Landscape

Mascha Gugganig (Technical University Munich)

Helen Vallianatos (University of Alberta)
Using Visual Methodologies to Enhance Research Conducted with Youth: Reflections on the Challenges as well as the Benefits

Hilary Leathem (University of Chicago)
Artists as Ethnographers, Ethnographers as Artists: Reflections on the Ethics of Drawing

Roseline Lambert (Concordia University)
Contrepoint de l'écriture poétique dans une thèse d'anthropologie / Counterpoint of poetic writing in a thesis in anthropology

15:00 – 15:30

BREAK/ PAUSE/ PAUSA

15:30 – 17:00

Room / Salle / Sala 2

MAKING CREATIVE SPACE: INTEGRATING ARTS-BASED RESEARCH IN ANTHROPOLOGICAL PRACTICE II

**ORGANIZER/
ORGANISATRICE/
ORGANIZADORA/**

Jennifer Claire-Robinson (Queen's University)

Stephanie Bogue Kerr (University of Ottawa)
Marguerite Soulière (University of Ottawa and Institution de savoir Montfort) (not presenting)
Lorraine Bell (McGill University Health Centres, McGill University) (not presenting)

The Transliminal Self: An Arts-Based Performance Reflecting the Experience of Kidney Transplantation

**DISCUSSANT/
COMMENTATRICE/
MODERADORA**

Jennifer Claire-Robinson (Queen's University)

Sabrina Scott (York University/ OCAD University)
Graphic Novel as Sensory Autoethnography: Reimagining Environmental Pedagogies in WITCHBODY

Elizabeth Hagedstedt (University of Victoria)
From Photovoice to Photography: Adapting Workshops to Give Voice to Indigenous Youth in Ecuador

Carly Dokis (Nipissing University)
Caring for Okikendawt's Stories

Adam Solomonian (Langara College)
*Assembling Place and Photography Through Story: Lessons from
the Coast Salish World*

Sunday May 20 2018 / Dimanche 20 mai 2018 / Domingo 20 de mayo 2018

9:00 – 10:30
Room / Salle / Sala 2

WORKSHOP/ ATELIER/ TALLER// UNDISCIPLINED WRITING: A CRITICAL INTERVENTION INTO WRITING, ETHNOGRAPHY AND THE IMAGINATIVE I

**ORGANIZERS/
ORGANISATRICES/
ORGANIZADORAS/**
Lindsay Bell (SUNY - Oswego)
Denielle Elliott (York University)

This workshop considers the aesthetic-literary and the imaginative in ethnographic writing. The workshop contemplates forms and traditions of ethnographic writing, with a focus on undisciplining the ethnographic writer within. We will consider the history of writing and representation in anthropology and will try-out transdisciplinary methods in writing including twitter essays, graphic novels, multimodal forms, poetry, creative non-fiction, and speculative fiction. Through practical writing exercises, participants will experiment with interventions that offer possibilities for new and imaginative ethnographic writing that accounts for the sensorial, embodied, political, personal or contemporary ethnographic fieldwork.

10:30 – 11:00

BREAK/ PAUSE/ PAUSA

11:00 – 12:30
Room / Salle / Sala 1

WORKSHOP/ ATELIER/ TALLER// VISUAL VIGNETTE II

11:00 – 12:30
Room / Salle / Sala 2

WORKSHOP/ ATELIER/ TALLER// UNDISCIPLINED WRITING: A CRITICAL INTERVENTION II

12:30 – 14:00

LUNCH/ DÎNER/ ALMUERZO

14:00 – 15:30
Room / Salle / Sala 2

WORKSHOP/ ATELIER/ TALLER// VOICE FOR ETHNOGRAPHY I

**ORGANIZER/
ORGANISATRICES/
ORGANIZADORAS/**
Dara Culhane (Simon Fraser University) and
Noah Drew (Concordia)

In this 3-hour workshop, we will explore how reconnecting to our physical sensations when speaking and listening can open up new critical and creative possibilities. Speaking and listening are social practices that ethnographers working as researchers, teachers, and artists necessarily engage with. While voice is sometimes included in inter-disciplinary theoretical debates about embodiment, affect, agency, and the sensorial, we will focus on ethnographers' own bodies engaged in ethnographic practice, teaching, performance, and communication of research. Using exercises and techniques

drawn from, and inspired by, Fitzmaurice Voicework, we will pay particular attention to the breath, to sound, and to strategies for deepening experiential learning in our classes, and for enriching our participation in, and analysis of, ethnographic research through focusing on voice in myriad ways. The workshop will include light stretching, breathing, sounding, voicing and listening exercises, and will involve lying down(though exercises can be modified for anyone who's uncomfortable on the ground).

15:30 – 16:00

BREAK/ PAUSE/ PAUSA

16:00 – 17:30

Room / Salle / Sala 2

WORKSHOP/ ATELIER/ TALLER// VOICE FOR ETHNOGRAPHY II



Portland, Oregon, 2019

Engaging Change in Turbulent Times

What do these turbulent times mean for applied social scientists and anthropologists?

2019 Annual Meeting of the Society for Applied Anthropology

Portland, Oregon provides an ideal venue for applied social scientists to reflect on the challenges we face in these turbulent times, and to identify opportunities to positively affect future outcomes.

Go to www.sfaa.net/annual-meeting/ for more information

March 19-23

Hilton Downtown

Program Chair: Michael Paolisso, University of Maryland (mpaolisso@umd.edu)

Annual Meeting Program Coordinator: Don Stull (stull@ku.edu)

Abstract Submission Deadline

October 15, 2018

Engager le Changement en Période de Turbulence

Que signifient ces temps agités pour les spécialistes des sciences sociales et les anthropologues?

2019 Réunion annuelle de la Société pour l'Anthropologie Appliquée

Portland, en Oregon, offre aux chercheurs en sciences sociales un lieu idéal pour réfléchir aux défis auxquels nous sommes confrontés en cette période de turbulences et pour identifier les opportunités d'influer positivement sur les résultats futurs.

Rendez-vous sur www.sfaa.net/annual-meeting/ pour plus d'informations

19-23 Mars

Hilton Downtown

Président du programme: Michael Paolisso, Université du Maryland (mpaolisso@umd.edu)

Coordonnateur du programme de la réunion annuelle: Don Stull (stull@ku.edu)

Date limite de soumission des résumés

15 octobre 2018

Cambio Atractivo en Tiempos Turbulentos

Qué significan estos tiempos turbulentos para los científicos sociales y antropólogos aplicados?

2019 Reunión Anual de la Sociedad de Antropología Aplicada

Portland, Oregon ofrece un lugar ideal para que los científicos sociales aplicados reflexionen sobre los desafíos que enfrentamos en estos tiempos turbulentos, e identifiquen oportunidades para afectar positivamente los resultados futuros.

Vaya a www.sfaa.net/annual-meeting/ para más información

Marzo 19-23

Hilton Downtown

Presidente del programa: Michael Paolisso, Universidad de Maryland (mpaolisso@umd.edu)

Coordinador del programa anual de reuniones: Don Stull (stull@ku.edu)

Resumen Fecha límite de envío

15 de octubre de 2018



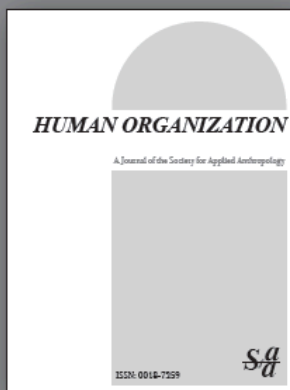
SOCIETY FOR APPLIED ANTHROPOLOGY

A Worldwide Organization for the Applied Social Sciences

The Society for Applied Anthropology (SfAA) was founded in 1941 to promote the investigation of the principles of human behavior and the application of these principles to contemporary issues and problems. SfAA has grown to over 2,500 members, and sponsors two major journals – *Human Organization* and *Practicing Anthropology*. SfAA represents the interests of professionals in a wide range of work settings: academia, business, law, health and medicine, public and government work. Members come from a variety of disciplines – anthropology, sociology, economics, business, planning, medicine, nursing, law, and other related social and behavioral sciences. SfAA members are committed to a unifying mission – to promote the integration of anthropological perspectives and methods in solving human problems throughout the world, and to advocate for fair and just public policy based upon sound research.

La Société pour l'Anthropologie Appliquée (SfAA) a été fondée en 1941 pour promouvoir l'investigation des principes du comportement humain et l'application de ces principes aux problèmes et problèmes contemporains. La SfAA compte maintenant plus de 2,500 membres et parraine deux revues majeures – *Human Organization* et *Practicing Anthropology*. SfAA représente les intérêts des professionnels dans un large éventail de milieux de travail: académie, affaires, droit, santé et médecine, travail public et gouvernemental. Les membres proviennent de diverses disciplines – anthropologie, sociologie, économie, affaires, planification, médecine, soins infirmiers, droit et autres sciences sociales et comportementales connexes. Les membres de la SfAA sont engagés dans une mission unificatrice – promouvoir l'intégration des perspectives et des méthodes anthropologiques dans la résolution des problèmes humains à travers le monde, et plaider en faveur de politiques publiques équitables et justes basées sur des recherches solides.

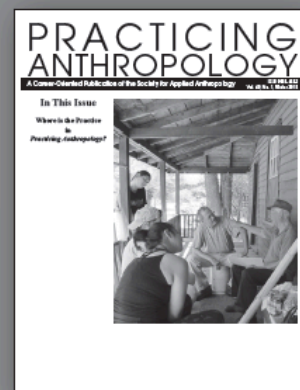
La Sociedad de Antropología Aplicada (SfAA) fue fundada en 1941 para promover la investigación de los principios del comportamiento humano y la aplicación de estos principios a los problemas contemporáneos. SfAA ha crecido a más de 2,500 miembros y patrocina dos publicaciones principales – *Human Organization* y *Practicing Anthropology*. SfAA representa los intereses de los profesionales en una amplia gama de entornos laborales: academia, negocios, derecho, salud y medicina, trabajo público y gubernamental. Los miembros provienen de una variedad de disciplinas – antropología, sociología, economía, negocios, planificación, medicina, enfermería, derecho y otras ciencias sociales y del comportamiento relacionadas. Los miembros de SfAA están comprometidos con una misión unificadora – promover la integración de perspectivas y métodos antropológicos en la solución de problemas humanos en todo el mundo, y abogar por políticas públicas justas basadas en investigaciones sólidas.

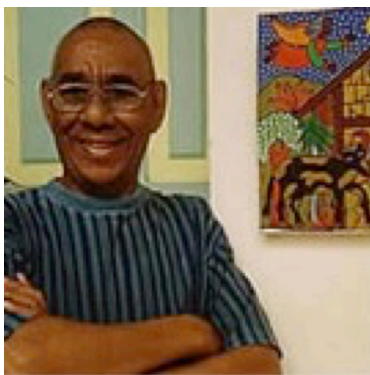


For more information go to www.sfaa.net

Allez sur www.sfaa.net pour plus d'informations

Vaya a www.sfaa.net para más información



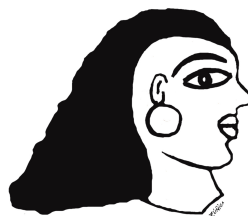


<https://friendshipassociation.org/lawrence-zuniga-batista-zuniga/>

The beautiful CASCA-Cuba art was created by acclaimed naïf artist **Lawrence Zuñiga Batista**. We warmly invite you to visit his studio located at the following address: Corona Street #373 between San Germán and Trinidad, Santiago de Cuba (phone number: 65-12-76). Lawrence will generously welcome you!

L'art magnifique de CASCA-Cuba a été créé par le célèbre artiste naïf Cubain **Lawrence Zuñiga Batista**. Nous vous invitons à visiter son studio situé à cette adresse: Corona #373 entre San Germán et Trinidad, Santiago de Cuba (numéro de téléphone: 65-12-76). Lawrence vous accueillera!

El arte maravilloso de CASCA-Cuba fue creado por el maestro de arte naïf **Lawrence Zuñiga Batista**. Les invitamos a visitar su estudio de creación ubicado a esta dirección: Corona entre San Germán y Trinidad, Santiago de Cuba (numero de telefono: 65-12-76). ¡Lawrence les dará la bienvenida!



Titulo / Title / Titre: Concepto del ajiaco y contrapunteo.
Lawrence Zuñiga Batista (2017)