

CONFERENCE PROCEEDINGS: ABSTRACTS

Sociology & Anthropology
Graduate Students Association
Annual Student Conference

INSCRIBING CONTEXT

Fact, Fiction, and the
Politics of Social Enquiry

March 15 & 16, 2013

11th Floor of the Hall Building
Concordia University
1455 de Maisonneuve W

For more information, contact us at:
sagsa@concordia.ca

 SAGSA Conference 2013

FRIDAY

SASU Welcome Party

Friday, March 15, 8pm
Burritoville

Free Food & Drink

SATURDAY

Keynote Address

by Dr. Daniel Dagenais

Saturday, March 16, 3:30pm
Room 1120, Hall Building

followed by
Wine & Cheese Reception

Sponsored by:



Assembled by Cheryl MacDonald
SAGSA President 2012-2013
PhD Student, Social and Cultural Analysis
Department of Sociology & Anthropology
Concordia University, Montreal QC, Canada

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CONTEXTUALIZING THE ROLE OF WOMEN'S 'ALTERNATIVE DRESS' IN THE STRUGGLE FOR AUTONOMY IN IRAN

Since 1980 the imposition of mandatory Islamic dress codes has been a central feature of the Iranian government's policy towards women. Understood by many as a form of social control, the enforcement of the veil has been critical to the maintenance of patriarchal dominance over women's bodies. As its imposition has been utilized as a tool to encourage women to internalize a prescribed set of gender expectations and behaviours, secular women in and outside of Iran have argued that the veil's ideological imposition exemplifies a restrictive conception of women's roles, their sexualities and their position in Iranian society. Increasingly, however, a significant number of secular women in Iran's urban cities have begun adorning themselves in alternative fashions in public spaces, and in doing so, are posing a critical sociopolitical threat to the Islamic Regime's authority.

Accordingly, to examine the dressed body is to study the social and political context surrounding that body. Thus, this paper seeks to contextualize the role of 'alternative dress' in the broader context of women's rights and state control over women's bodies in Iran. This paper suggests that the adorning of alternative fashion is not simply a matter of clothing but an act of resistance against the state's ideological control over women's bodies. As women assert an aesthetically individualized body, separated from the Regime's aim for a homogenous, docile Islamic whole, such an act of refashioning the body politic is therefore contending a compelling testimony of political struggle for self formation.

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"THE ENGLISH LANGUAGE UNITES AMERICA": LANGUAGE POLITICS AND THE PRODUCTION OF DIFFERENCE AMONG THE ENGLISH ONLY/OFFICIAL ENGLISH MOVEMENT IN THE UNITED STATES

Since the 1980s some advocacy groups have mobilized efforts to make English the official language of the United States. Worried by the "threat" that immigration could represent for national unity and the English language, organizations like U.S. English and U.S. English Foundation have led campaigns and proposed laws at Federal and State levels in order to "protect" English. But two specific tools have been used to underscore the necessity of making English the official language within the nation-state: the publication of modest but powerful briefings that recount the history of the United States and the use of statistics and numbers that produce problematic "others". Assuming that texts are neither artifacts that reflect "reality" nor objective descriptions about "true facts" but contextually situated cultural devices that produce realities and taxonomies, I explore the ways in which the notions of nationhood, language and identity are being told and (re)created in the briefings published by U.S. English and U.S. English Foundation. By taking into account these documents, I examine how the Official-English organizations are

producing difference, that is, how they are imagining and presenting a “true American identity” while depicting external “others”.

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THE POETICS OF PLAY: VIDEO GAMES AS ETHNOGRAPHY

Despite insightful critiques of the elitism and epistemological limitations of academia's logocentric bias, the authoritative academic product remains the written work, and the authoritative anthropological product the written ethnography. While visual anthropology has a long history of enriching the discipline and continues to push the boundaries of ethnographic representation, and installation-style artistic modes of expression have been explored both in and outside of the museum, there is another medium whose potential remains to be thoroughly investigated: video games. This exploratory paper will draw from game studies and anthropology, as well as first-hand experience with video games and the independent ('indie') game development scene, to make the argument that video games are capable of engaging players in a form of interactive, participatory narrative that lends itself to some goals of ethnography: namely, telling stories based on experience, immersing readers in other worldviews and ways of life, and encouraging a deeper understanding of self and other. The paper will offer a selection of 'indie' games for consideration as ethnographies, and discuss the ways in which they function as sites for the production, negotiation and mediation of narrative and meaning. The potential usefulness of video games as ethnographies for social scientific disciplines will then be discussed, especially in light of questions of accessibility, relevance and the role of academics as public intellectuals.

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PERSPECTIVES ON PORNOGRAPHY AND EROTICA

The study of the multi-billion dollar industries of pornography and erotica, known in the academy as 'Porn Studies', has recently been revised with contributions from authors such as Linda Williams, Debbie Nathan, Gail Dines, Pamela Paul, Harry Brod, Bernard Arcand, and Joseph Slade. Previous to this paradigm shift in theorizing about pornography and erotica, arguments made by authors such as Andrea Dworkin, Catherine MacKinnon, Robin Morgan, Susan Brownmiller, and others traditionally discussed pornography in terms of a pro-censorship anti-pornography dualist framework. The last three decades have witnessed a paradigm shift as feminists and gender theorists have reexamined pornography and erotica and anti-porn proponents such as Susan Brownmiller began to question their earlier positions and even validated pornography with a cost-benefit equation on the individuals. This thesis reviews the more traditional perspectives as well as the influx of new perspectives on pornography and erotica.

This research project is not solely about pornography and erotica. This project examines the history of sexual representation and the changing cultural and technological landscape of values, relationships, sex, our bodies, and the wider 'pornification' of society as proposed by author Pamela Paul. This work provides a detailed literature review of relevant sources and a historical examination of

representations of sex in ‘restricted’ or taboo genres such as pornography and erotica, as well as mainstream media and classical art. The nature of this research is not evaluative and does not rely on participant interviews. However interviews with a convenient sample indicate a range of reactions to pornography. While most of this thesis explores the debates about pornography, and erotica, I did informal interviews with seven individuals — whose take on Internet pornography added some value to the “expert” testimony and a range of values and perspectives. This research provides readers with comprehensive information on pornography and erotica, so that they may make a decision about how to deal with pornography and the so-called ‘pornification’ of society.

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BEYOND SEARS: TRANSFORMATIONS IN ATTACHMENT PARENTING

This paper seeks to examine the notion of critical race theory (CRT) and corporate influences as a paradigm within William Sears’ notion of “Attachment Parenting” (AP). While a fairly recent development in western society, AP is comprised of parenting practices that are commonplace throughout the rest of the world, and have long been considered primitive, dangerous or potentially fatal to children and infants, psychologically damaging, and unsanitary by western childcare experts. These parenting practices have been sanitized by experts such as Sears, and are deemed credible by parents without regard for the wisdom of traditional childcare experts such as grandmothers and healers in other cultures that have engaged in such practices for countless generations. The very notion that Sears chose to question conventional western child-rearing practices and integrate other cultural practices into his paradigm of AP is a representation of systemic racism. By virtue of Sears’ race, privilege and education, such practices would otherwise remain under heavy criticism throughout the western world, rather than be viewed as the latest parenting “trend”, promoted by celebrities and child experts alike. Given that this perspective is growing among AP practitioners, a new direction in AP – or “post-AP” has developed, in which corporate influences in western childrearing practices are examined and rejected. Post-AP has at times extended to include a rejection of Sears’ own recommendations at times, in favor of childrearing practices that deliberately serve to contradict corporate interests, such as early potty training.

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“WHAT SORTS OF THINGS DO YOU MAKE?”: KNITTING IN THE INTERNET AGE

While some people choose to knit alone, it is those who participate in knitting circles, knit alongs, and stich n’ bitch groups who gain valuable insights into new technique, and styles. During my involvement with a weekly knit along group the use of one specific and unexpected artefact kept cropping up. Leading to the question what is the place of contemporary technology in knitting groups? For the women who participated with me in the weekly knit along group at “The Spot”, technology played a key

role in both their development of knitting skills (such as sourcing patterns), as well as an aid in cross-generational socialization. There was no question amongst group members of the importance of the newest gadget within the knit-along setting. Participants whose age varied between their mid 20s and early 70s cooed at the newest PDF patterns just as much, if not more, than they would images of someone's youngest grandchild—which was often shared over social networking sites. Within the context of knitting groups, people who were not usually targeted by technological firms found themselves quickly acquiring the newest gadget that other group members were seen using, with those same technologies acting as a link for multiple generations to step back and pick up traditional skills and crafts like knitting.

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“THE OVEN THAT BAKES THE BREAD OF HUNGRY PEOPLE”: NEGOTIATING BODY AND EMOTIONS IN COMMERCIAL GESTATIONAL SURROGACY

Gestational surrogacy is widely considered to be the most controversial of the new reproductive technologies; the practice crosses many boundaries and transgresses powerful social norms of motherhood and the female body, as well as those of family and kinship. The process of ‘carrying’ or gestating another person’s child is also fraught with uneasy relations of power: gestational surrogates struggle to maintain a balance between their own needs and the demands of commissioning parents seeking an optimal child. Additionally, the bodily and emotional experiences of surrogates change substantially depending on the cultural, legal, and national contexts within which these arrangements exist. This paper will explore the circumstances surrounding the practice of commercial gestational surrogacy in a global baby market, focusing on surrogacy in Israel, the United States, and India. Ongoing processes of medicalization, legislation, commodification and globalization continually imprint themselves on the bodies of individual surrogates, shaping ethical considerations and the practice as a whole. A Foucauldian framework will be employed to examine the surveillance and management of surrogate bodies through various institutions, including legislative bodies, courts of law, medical clinics, reproductive agencies and state committees. In contrast, surrogates employ a variety of strategies to resist these modes of control and maintain agency over their own bodies and minds, while attempting to frame their relationships to commissioning parents in non-threatening and powerfully positive ways. Ultimately, they are not baby factories; they are women who give birth to families by giving intended parents the greatest gift of all: a child.

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JOSEPH BOYDEN AND THE WINDIGO

“The Windigo is the most feared and fearsome of the fabulous creatures of the land,” according to John Robert Colombo. The windigo is referred to by a variety of names and is a complex specific to the Algonkian Peoples of Eastern and North Eastern Canada including the Cree, Ojibway-Saulteaux, Micmac, and Montagnais-Naskapi. Of all the uses and references to the windigo complex in media, this paper focuses on that of First Nation’s writer Joseph Boyden and his novel *Three Day Road* which supports Roger A. Brightman’s argument on how the windigo complex should also be considered ideologically in terms of

dreaming and predestination. Through an exploration of the windigo complex starting from primary sources then moving towards academic theories from a variety of contexts and paradigms and finally, to Joseph Boyden's use of the windigo complex, this paper argues that the windigo complex is best understood by a combination of historical, contextual, materialistic, and semiotic arguments since the windigo complex is both historical fact and ideological phenomenon.

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THE EVERYDAY REMAINS: FAN FICTION AND EVERYDAY LIFE

My attraction to popular culture emerged during the *Barney and Friends* era. *Home Improvement* was one of my all-time favourite TV shows, which turned into a small obsession. I incessantly videotaped every episode, a VHS collection that can still be found catching dust. Additionally, I started writing stories for school, borrowing characters from popular television shows. Looking back now, I can see how writing fan fiction offered a space to experience teen romance, explore gender identity, and express teenage emotions. In this paper, I advance an understanding of fan fiction as textual expressions of the everyday lives of fans in which they draw on familiar characters and stories of popular culture to work through the emotions and frustrations of everyday life, broadening fan fiction to include stories written both in and outside of fandom communities. Inspired by Ben Highmore's call for a socio-aesthetic form and approach to representing everyday life, this paper offers a potential solution to the problem of representing everyday life by privileging fan fiction as representations, forms, and patterns of experience that attempt to account for the complexity, ambiguity, and contradictory nature of everyday routines. In order to illustrate my argument, I employ an autoethnographic approach, recalling my own experiences writing fan fiction as a young pre-teen, and draw on a case study by Shoshanna Green, Cynthia Jenkins, and Henry Jenkins in which they explore the meanings of slash, a genre of fan fiction. This understanding of fan fiction as a socio-aesthetic approach to the everyday will be of relevance to both fandom scholars and scholars of everyday life, as it represents a new and exciting direction of research for both fields.

Ajok Susan

SEXUAL NETWORKING AND ITS IMPACT ON HIV/AIDS

My project is on HIV with specific emphasis on sexual networks within our community/neighbourhood and how it can impact HIV. I would like to explore the fact that there are other people within our neighbourhood who may be at risk in as far as the spread of HIV virus is concerned. Am also wondering if the sexual networks among these groups (risk groups) is only limited to a particular group of people. If there is only a particular group of people who buy sex from the sex workers for example, there will only be an increased risk among these groups which can lead to reduced risk to the rest of the population. This idea came up in my research in northern Uganda in Pabbo Sub County which is village along the high way that connects Kampala and southern Sudan. To explain the concept more, during the war, all the trade routes were closed which led to reduced movement between Kampala and southern Sudan but after signing of the peace talk, there was relative peace in the area and the trade routes were reopened. The reopening of the trade routes saw a boom in trade with very many truck drivers carrying goods from as far as Mombasa to Juba. This boom in trade led to the development of the trading centres along the route and Pabbo transformed from the small to a busy trading centre where the traders would spend a night after a long drive. This attracted a number of businesses and sex work was exceptional. I am therefore investigating the sexual network between the sex workers, the truck drivers

and the rest of the community, and how this can impact the spread of HIV. On the other hand, I am also considering the different cultural and religious aspects of groups of people i.e. the truck driver, mostly of Muslims/ Arab origin and the sex workers of Acholi and Christian backgrounds. I would love to apply this context in Montreal by doing film interviews with a few sex workers and the HIV positive on how they relate sexually to the rest of the community members and how it would impact on HIV.

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THE CONTEXTS OF RISK: SOCIOLOGICAL METHODS AND COMPLEXITIES OF HIV PREVENTION

In reaction to the dominate biomedical research paradigm, which positions safer sex in highly individualistic and rationalistic terms, critical social scientists working in the field of HIV prevention have convincingly argued that we need to better address the complexity of safer sex practices. This means understanding the broader social contexts from which these practices emerge. For example, practices of safer sex may differ in the contexts of homosexual sex vs. heterosexual sex, causal vs. longer-term sexual relations, closed relationships vs. open relationships, etc. Knowing the nuances—the social, political, cultural, epistemological, emotional, etc.—of these various contexts is thus crucial for understanding our current dilemmas in this epidemic.

I would like to further explore this idea of context as it operates in the field of HIV prevention. This will include a critique of dominant biomedical prevention paradigms. Part of this analysis will include how “social context” can be picked up by biomedicine in ways that may at first appear to be informative, but which, upon closer investigation, are still rooted in overly individualistic terms. I will then like to explore how the idea of context has played out in sociological literature on HIV prevention, demonstrating its strengths, as well as some of its limits. From this analysis, I will then begin to develop a methodology aimed at addressing the nuances of HIV prevention. This paper will thus demonstrate how a theoretical discussion on context can inform a culturally and politically nuanced sociological project.

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I LIKE POETRY, LONG WALKS ON THE BEACH, AND POKING DEAD THINGS WITH A STICK: BUMPER STICKERS, AUTOMOBILIZED SUBJECTIVITY AND THE READER/WRITER-CAR IN CONTEMPORARY AMERICA

When Barak Obama (in)famously declared some Americans cling to their guns and religion, his political capital notwithstanding, he made two clear mistakes. The first was to privilege the gun above the car as a primary material signifier of American identity definition. The second was that to make this assertion implied the citizenry of whom he spoke had unconditional access to unlimited material-discursive possibilities for identity performance.

This presentation attempts to synthesize these two ideas: On the one hand the importance of the automobile in American identity performance (subjectivity) generally; on the other, the specific

modalities (techniques) through which automobilized subjects are formed in relation to a particular discursive regime. More specifically, it examines the ways in which bumper stickers and other forms of automobile inscription might be understood to operate as a genre of what I term ubiquitous articulation. The choice of articulation plays on two senses of the word: the flexible, multi-directional or multi-valence joining of things, as well as the attempt to formulate a specific utterance, visual, textual, or verbal. I argue bumper stickers articulate hypertextually, which is to say through the referential invocation and momentary instantiation of the discursive resources that are critical to processes of subjectification.

An embodied subject emerges from such processes, but the body I have in mind is not, strictly speaking, the unitary human body. It is, rather, a performed materially heterogeneous assemblage, what Tim Dant calls the driver-car. A particular affordance of this form of embodiment is an opening or connection of the visual field of the driver-car, articulated through bumper stickers, to the discursive field of the network of automobility (of which the driver-car is otherwise partially constitutive). This presentation draws synthetically on theorizations of subjectivity (Michel Foucault, Nikolas Rose), performativity (Judith Butler) and assembly (Lucy Suchman, John Law, Bruno Latour).

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ANTHROPOLOGY BEYOND THE GROUP: INVESTIGATING INDIVIDUAL PATHWAYS AMONG MUSLIMS IN MONTREAL

A brief visit to any local Montreal mosque quickly illustrates just how diverse the Muslim population truly is. This diversity is expressed in various ways, including: class, culture, ethnicity, gender, migration status and educational levels, to name a few. Indeed, mosque-attendees themselves will often demonstrate a wide variety of personal pathways - existentially, socially and geographically - that led them to where they are. This conference paper will discuss the importance of understanding the individual pathways among Muslims in Montreal, thus moving anthropological inquiry beyond the limited scope of social groups.

According to Ruth Finnegan, the concept of pathways illustrate the relative and situational character of urban life both in social and geographical terms - where people choose to follow certain directions instead of others (Finnegan 1989; Amit-Talai 1994). By acknowledging this diversity and dynamic character of individuals who identify themselves as Muslims, it challenges the homogenous concept of "the Muslim community" as an overarching category of people who share similar lifestyles and beliefs. Rather, it begs to question who the individuals in the mosque are, and indeed, what are the different pathways they have chosen to arrive there.

This paper discusses how a perspective on individual pathways offers an important contribution to an anthropological tradition that conventionally focuses on social groups as entities of study (whether religious, ethnic, national etc.; Brubaker 2004). By exploring the life narrative of a young Muslim woman from Montreal, this paper will demonstrate the agency that is involved in carving such individual pathways that influences one's participation in social groups. This case will thus illustrate the empirical and methodological potential an individualized approach provides to ethnographic inquiry by discussing how changes in this young woman's geographical and social pathways influenced and transformed her existential framework.

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“BETWIXT AND BETWEEN”: ACHIEVING ‘INSIDER’ STATUS AS A HOMELESS SHELTER EMPLOYEE

The imprint of the Malinowskian tradition on anthropology has made it such that for findings from an ethnographic field research to be accepted, the researcher must have distanced themselves from their home society and immersed themselves to the fullest in the society of study. This practice, intended to reach an emic understanding of the set of values, beliefs, and norms inherent in a particular society, undermines the fact that such contextualizing moves may distort the *modus operandi* of the individuals therein. Nowhere is this more evident than in a homeless shelter, where attempts to become an ‘insider’, in the eyes of the residents, by changing the context of one’s interactions, leaves the researcher “betwixt and between” the residents (‘insiders’) and the staff (‘outsiders’) – a state that inevitably transforms the researcher-resident dynamic. These changes are rooted in the political economy of, as well as the system of organized practices embedded in, the homeless shelter. It is this change in interaction, consequent to a change in context, which must be acknowledged, in order to provide richer data congruent with the actual field research experience.

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NEGOTIATING NORMS, CHALLENGING STIGMAS: ATHLETES’ PERFORMANCE OF GENDER, SEXUALITY, AND EMOTION ON AND OFF THE FIELD

Sport participation can be psychologically and socially damaging to athletes. Although sport is a major cultural force often correlated with socially positive aspects and benefits such as elevated self-esteem, academic success, and financial rewards, sport can also be a socially constructed site where individuals often feel pressured to conform to dominant gender and, by extension, sexual norms. Athletes often find themselves negotiating norms and managing stigma where gender and sexuality are concerned as they endeavour to fashion identities that will be deemed acceptable to the culture in which they find themselves. This presentation outlines a study conducted to explore the complex symbolic significance attributed to the construction and performance of various female and male identities in the world of sports. In particular, it will examine the relationship between the sportsworld, as a social construct, and the subsequent pressure of the dominant gender/sexual norms. Questionnaires were handed out to fourteen different Canadian university sports teams (N=261) as part of a research project with the overarching objective of identifying the ways in which athletes cope with social stigmas, manage gender and sexuality identities and emotions, and achieve social conformity. With this in mind, the athletes were asked a range of questions, most of which focused on the following themes: athletic characteristics, coping strategies, emotions, and sexual orientation. This presentation will offer a synopsis of the data and findings. It will conclude by discussing key limitations that have been identified over the course of the research and by suggesting topics requiring further investigation.

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THE GONGSHOW LIFESTYLE: EXPLORING THE IMAGE OF THE MALE ICE HOCKEY PLAYER IN CANADA

Ice hockey at the Major Junior level is particularly significant as the players are simultaneously coming of age and beginning to take on a full-time career in the sport. In Canada, hockey at this level has raised questions concerning hypermasculinity in sport, stereotypical images of athletes, and social responsibility. On one hand, companies such as Gongshow Gear, Inc., the world's leading hockey apparel company, market their products in correspondence with a lifestyle that encourages alcohol consumption and womanizing. On the other hand, both academia and mainstream media are sounding alarms regarding the problematic nature of this lifestyle as it can have dangerous consequences for young men. This presentation will outline the initial stages of a project that examines the Gongshow lifestyle and considers it alongside the findings of a two-year study conducted to address the relationship between masculinity and ice hockey in a Canadian context. The research concentrated on hypermasculinity as it relates to the lived experience of being a Major Junior ice hockey player in Canada. Surveys and interviews were conducted with an entire team with the objective of comprehending how the players perceived the stereotypical image of young men in their position, among other subjects. The resulting paper will further discuss the challenges that work of this nature presents, key issues identified over the course of the research, and areas requiring further investigation.

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COMPETING FRAMES, CONTESTING NARRATIVES: THE CASE OF PUSSY RIOT

This paper contributes with a contextual analysis and, consequently, a more nuanced understanding of the meaning and significance of Pussy Riot's activism. Both Russian and Western mainstream media coverage of Pussy Riot's actions tends to be superficial and biased. While Western media, as Steinholt (2012) argues, "have adopted the feminist anarchist collective, making them figureheads in a unilateral criticism of Russia" (p. 1), Russian media have repeatedly portrayed the band's performances as an orchestrated assault on the Russian state, religious institutions, traditions, and the very core of Russian identity. This paper questions and deconstructs both of these narratives. It draws on the works of Snow et al. (1986), Steinberg (1998), Tilly (1993), and other scholars who focus on the role of framing and repertoires in social movements and protests. It examines the interconnection of Pussy Riot's activism with a broader anti-government opposition movement in contemporary Russia. In this context, I argue that gender oppression in Russia is a product of specific historical, political, cultural, and socio-economic factors. Hence, Pussy Riot's activism should be interpreted as a protest against multiple interlinked forms of oppression. In addition, this work examines how Pussy Riot's insistence on illegality, anonymity, and non-commercial music performances both stems from a long history of art activism in Russia and is a reaction to the Putin's regime increasing intolerance of any form of dissent. Finally, this paper explores how the framing of Pussy Riot's actions by Western and Russian media has been influenced by their respective ideological stances and political agendas.

Hellen Mghoi Mshilla

Uganda

RADIO AND POLITICAL SECURITY IN POST-CONFLICT NORTHERN UGANDA: A CASE STUDY OF GULU DISTRICT

This research explored listenership to radios and program formats related to political security content in Gulu District, Northern Uganda, between 2006 and 2011. We looked at how this coverage impacted on the community, and the challenges involved in this coverage.

We looked at the government-run station Mega FM and three other radio stations in Gulu District. We focused on themes related to political security, as the people of northern Uganda only recently returned from Internally Displaced People's camps to their ancestral land. The study was a cross-sectional study. Both quantitative and qualitative research methods were used to collect data from 119 respondents.

We recommend that the government and other media stakeholders encourage national as well as Private Radio that covers political security issues without fear or bias while promoting positive peace. This must include training in constructive coverage of political issues and proper remuneration for journalists. Also the government and the donor sector should consider incentives to private radio that target reduced commercialization of radio in rural in Northern Uganda. More research to establish the extent to which media bias and self censorship is affecting political security of Northern Uganda.

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TEA AND ENMITY: THE MECHANICS OF 'REALISHNESS' IN THE HYSTERICAL RIGHT

The advent of the Tea Party movement shortly after the inauguration of Barack Obama signaled the beginning of the Republican Party's rapid shift to the far right. By exploiting the Tea Party as a 'constituency of rage,' and anti-Obama sentiment in general, the Republicans undertook a deliberate project of legislative obstruction for purely political and ideological reasons, resulting in an unprecedented gridlock in Congress. That a major political party should undergo such a dramatic and far-reaching change in only four years is remarkable. Meanwhile, a certain collective hysteria became more and more evident on the Right, together with a rejection of facts, science, and even reality. This paper establishes a conceptual model and an accompanying social mechanics to provide a new critical perspective through which such changes can be analyzed and understood. This model uses an extended relativistic physics analogy of 'sociopolitical spacetime' in order to unify hysteria with the influence of 'strange gods' in the political media (such as Sarah Palin, Glenn Beck, and Rush Limbaugh), the convergence of which creates 'warps' in which Tea Partiers and Republicans experience a collective phenomenon of 'realishness'—the ontological and phenomenological

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ETHICAL CONSUMPTION AND TRAUMA: THEORISING THE CONSUMER'S HERMENEUTIC TEMPTATION

This paper will present a brief overview of thesis research addressing the relation of consumer culture to the ontological security of the consumer subject. By situating the subject within the historical context of cultural capitalism in crisis and the growing influence of ethical consumption, consumption in general is analysed as a means by which the continuity of the identity of the subject is produced and maintained. However, in a time of crisis and trauma, the cohesive narrative required by ontological security becomes difficult to maintain, facilitating an immanent critique of the practices of self-identity. This approach to security is meant to both compliment and problematise contemporary literature in critical security studies and the sociology of affect. Whereas in critical security studies the focus tends toward practices of institutions and states in such fields as surveillance, welfare, and immigration, this research focuses on those everyday practices that are often taken for granted but nevertheless contribute to a stable sense of self-identity and social order. Similarly, critical sociology of affect focuses on the paradoxical relation of fostering insecurity to the justification and legitimation of practices of security in a political culture of fear, whereas this research challenges the conditions of possibility for the feeling of security in a social context of crisis. This research concludes with a warning against acceding to the hermeneutic temptation: the temptation to interpret meaning in a time of crisis or trauma.

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“WHO DEY UNDER LOVE?” TRACES, PIECES AND PLACES: CARIBBEAN DOMINO PLAYERS IN MONTREAL

In recent years research in gender studies in the Caribbean has expanded into the area of Caribbean Masculinity as an object of inquiry. This focus on masculinity has highlighted the dearth of literature that exists in this area of study and the urgent need for research which addresses the particular location of Caribbean men along the Masculinity continuum. Of particular interest to researchers has been the effect of transnational movement and migration on the enactment of Caribbean male gender scripts. This paper gives some insight into this subject by way of an ethnography conducted in collaboration with young men of Caribbean origin in Montreal who meet weekly to engage in a dominoes game. To this end this paper will seek to answer the following question: How are Caribbean men in Montreal negotiating the issues of identity, space and belonging through their participation in a weekly dominoes game? I intend to demonstrate that these men are agentive and deliberate in the way in which they define themselves, make use of non-traditional spaces for leisure and have managed to create a supportive network of care through the ritualized enactment of a weekly dominoes game. The picture that emerges is one of agency, strategy and the persistence of cultural practices in the diaspora. This ethnography represents a small step in beginning to engage Caribbean men in the project of defining Caribbean Masculinity in ways that relay their lived experiences and represents a small contribution to the emerging literature on this topic.

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REPRESENTATIONS OF MUSLIM WOMEN IN THE QUEBEC NEWS PRINT MEDIA: A CRITICAL TEXTUAL ANALYSIS

In recent years, integrating minorities and immigrants into contemporary Quebec society has caused many people to express anxiety over the accommodation and rights of newcomers. In particular, some conceive that Muslim beliefs and practices threaten a modern Quebec identity based on fundamental values such as gender equality, secularism and tolerance.

My conceptual framework engages in a discourse analytic approach to deconstruct media representations in Quebec news dailies. Based on the work of van Dijk (1987; 1991), I apply a critical discourse analysis (CDA) to examine the style, rhetoric, structure, language and narrative of news print articles. To understand the context of media representation, the syntactic structures are also examined to reveal instances of discrimination and racism. A deeper, more critical analysis of the news texts is taken up here by grounding the issues within the context of Reasonable Accommodation to explain the dimensions of this social discourse.

Does a critical textual analysis of representations of Muslim women reveal a racialized discourse at play in the news media? This research explores this question and further anchors the implied meanings of Muslim women and its attendant imagery in the particular experience of the *Québécois* Francophone majority group. The *Québécois* embody a distinct language, culture and historical experience within Canada. Against this backdrop, Muslim women are marginalized and discriminated against on the basis of their race, gender and cultural identity within the news media. During the reasonable accommodation debates in Quebec, *La Presse* and the *Gazette* created damaging portrayals of Muslim women in an effort to stir hysteria and reinforce an insulated and protectionist collective identity in Quebec.

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UNIVERSITÉ ET ÉCONOMIES MORALES: LE CAS DES DISCIPLINES

Il sera question de revoir certaines idées de Michel Foucault (1971 ; 1997) pour expliquer comment un contexte de lutte est susceptible de faire émerger un conflit entre différents discours. Le questionnement inhérent aux grèves était d'abord de nature économique (l'augmentation des frais de scolarité), mais on a vu que celui-ci s'est étendu à un thème plus large, celui des fins universitaires. C'est un questionnement qui existe au moins depuis l'apparition de l'université et qui a fluctué en s'adaptant aux différentes visées sociales en vogue comme l'a par exemple démontré Bill Readings (1996). On a vu, durant cette période de grèves, que les étudiants et professeurs ont senti le besoin de prendre position fermement ; celle-ci serait entre autres attribuable aux attaches académiques de ces derniers. Nous démonterons cet aspect en faisant un court historique des idéaux universitaires (Kantien, Humboltien, des Studies américaines) pour mieux comprendre la différenciation qui s'opère au niveau des disciplines. L'actualisation de ces visions disciplinaires démontre que certaines convergeront mieux que d'autres vers la position ouvertement affichée des administrations universitaires. Des acteurs, que l'on saurait rapprocher des entrepreneurs moraux d'Howard Becker (1973), ont émergé durant les grèves et les gens du milieu universitaire ont senti le besoin d'accompagner ces derniers dans leur «croisade morale». Cet aspect serait explicable du fait que l'institution universitaire est chargée d'affects et qu'il est nécessaire de considérer ces derniers, à l'instar des économies morales telles que présentées par Didier Fassin (2009), pour rendre compte du conflit inhérent entre les différents discours.

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NUCLEAR BLASTS AND THE RAINBOW WARRIOR: GREENPEACE AND THE END OF NUCLEAR TESTING IN FRANCE

After decades of atmospheric and underground nuclear testing, France suddenly declared an end to its experimentations in 1996. This abrupt halting of nuclear testing by one of the world's foremost nuclear powers led to speculation as to what hastened this decision. The policy change provides a revealing case study attesting to the power of non-state actors, specifically, Greenpeace, in influencing state decisions.

Was the shift in policy adopted due to sufficient data being collected to ensure France's nuclear supremacy, as claimed by its government? Or rather, was it as a result of actions at the non-state level? Specifically, could Greenpeace's deliberate sailing of the *Rainbow Warrior* into testing sites have played a role? While the change in nuclear testing followed international condemnation and Test Ban treaties, to what extent can Greenpeace be credited for influencing the ultimate decision? Was the ability of non-governmental groups (NGOs) to impact France's nuclear testing policy an anomaly, or rather, is this indicative of a developing trend?

'World civic politics' provides a useful theoretical approach upon which to base this argument. With state monopoly on power disintegrating, the theory posits that non-state actors are gaining increasing clout to both influence policy outcomes and transform the nature of policy debate through politicizing the global civil society and raising awareness of questionable state actions. More than merely 'self-sacrificing altruists' and peripheral pressure groups, NGOs have become legitimate political actors. In order to assess the extent to which transnational environmental activist groups were implicated in France's policy change, actions and their respective impacts at the international, national, and domestic levels will be examined. With France's defiance of the Non-Proliferation Treaty, other states' unwillingness to contest the testings, and the suppression of domestic opposition, this is a means by which Greenpeace's influence in facilitating the cessation of testing by one of the world's largest nuclear powers, can be assessed.

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POVERTY TRAJECTORIES AND LONE-PARENT HOUSEHOLDS: THE QUEBEC EXCEPTION

Quebec has realized remarkable progress in its fight against poverty, among families, but especially among single parent families. Over the last ten years the province's poverty rates have generally been lower than those in the rest of Canada. The aim of this article is to explore whether Quebec's cross-sectional successes have translated into longitudinal successes. A longitudinal perspective helps us to better understand how poverty affects Quebec families over the life course. We find that lone-parent families in the other major Canadian provinces were more likely than those in Quebec to experience bouts of poverty between 2002 and 2007.

However, once families entered into poverty, the time needed to climb back out of poverty was roughly the same.

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KONY 2012: SOCIAL MEDIA AND THE CHALLENGES OF CRITICAL ACTIVISM

In 2012 Invisible Children, a large US-based NGO released a social media campaign titled “Kony 2012”. The central focus of the campaign was to raise awareness and public pressure against the Lords Resistance Army in East Africa, especially among students and youth. Such a campaign could be read as extremely successful, with it being one of the top trending topics of 2012 on Youtube, Facebook and Twitter. But there has also been a critical back-lash against the campaign and the organization in the United States, Uganda and many other countries. Looking at this as a case-study for the consideration of 'a critical activism' following critical considerations borrowed from the anthropology of development, I hope to bring light to the complexity of the issue, the many different, and often ignored, actors involved, and to open a discussion as to the role of academics and social scientists in participating in public discussions and media representations. In this paper I challenge those voices who criticized the Invisible Children campaign, while also recognizing the hazards of increasing or informing such criticism. Such considerations and discussions are extremely valuable for scholarly consideration as the international aid and relief industry becomes increasingly commercial/corporate, using modern technology to interact, engage and expand its community and volunteers, and blurring the divides between activists and consumers.

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TED BUNDY AND THE SEXUAL CONTRACT: OWNING A FEMALE PERSON (ANTHROPOLOGICAL PERSPECTIVES ON SERIAL KILLINGS)

This research essay takes an extensive look into the case of infamous serial killer Ted Bundy through the lens of anthropological theories. Drawing on feminist theories such as Susan Pateman's The Sexual Contract as well as anthropological perspective on the matter through the work of Elliot Leyton, it will look into issues of class and domination to understand how 'serial murders' are part of our wider cultural psyche. Through an analysis of the case of Ted Bundy, I will show how the cultural characteristics of the time (late 70s) has be taken into account in order to make sense of such crimes. Lastly, this research argues that it is only when we look into the historical contextualization of issues of identify as they pertain to class, gender, domination and power that we may further understand how the persona of 'the serial killer' is embodied and enacted at specific times by various individuals from completely different backgrounds.

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ANARCHISTS, POLITICAL OTHERS

Poststructuralism allows for a broad understanding of the field of politics, as it emphasizes how power relations are embedded in discourse, subjectivities, and intimacies. Its theories profoundly influence the contemporary practice of anthropology, which produces rich analyzes of all sorts of political resistances on the basis of those tools. But what if those tools weren't only used to *analyze* and *understand*? What if the profound epistemological change that they permit in the conception of politics was socialized, turned into a basis for political acts such as communicating, imagining political goals and ideals, negotiating interpersonal relationships and collective organizing, forming ethical judgments...? The relationship between anarchist theories and poststructuralism is indeed a complex and contested topic, let alone the relationship of theories with the actual practice of anarchist activists. Any attempt of discussion in that sense would need to consider the history of intellectual exchanges, and sociological divides, between poststructuralist scholars and the anti-oppression movements that are core to the contemporary anarchist practice. My goal, however, is more modest. In this conference, I wish to play with those ideas as an exercise to explore an ethnographical challenge: approaching political subjectivities. Another frontier of constructed exoticism may lay in those, when different ways to conceive the frame of a legitimate political dialogue and its epistemological and ethical basis are confronted.

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New technologies create the possibility of new sociality and network systems. In this current day and age, these new types of socialization have become possible in relation with technology. New popular media forms as hacker spaces (a third spaces) are then established, a third space being a place of community and sense of belonging that isn't work or at home, also known as hobby space. Due to this relationship it can contribute to the ever growing popularity and creations of the hacker space, uprising of activism and the dark exploitations of cyber crime. The focus is divided into three categories; Hackers, hacktivism, and cyber criminals. More specifically: hacker spaces, Anonymous, and what is defined by the department of Justice as "what is cyber crime?"

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COMMODIFIED MANHOOD: ADVERTISING MASCULINITIES IN CONSUMER SOCIETY

The purpose of this paper is to examine how material objects are advertised as possessing or providing characteristics of masculinity. To do so, it will draw on relevant social theory on consumerism and the function of the media in popular culture in order to interpret gender in advertisements. What is more, it will provide an analysis of theory on representing men in the media to explain how product ads necessarily draw on norms of masculinity as selling points. The examination of this literature will then lead me to discuss a dynamic shift of interest occurring in the advertising world over the past twenty years. Advertising and consumer goods that were once reserved for women are now being aggressively aimed at men. Specifically, men are increasingly marketed objects that modify or beautify their bodies. It could be argued that these shifts in marketing represent a break with certain normative gender stereotypes within the mass media. However, through analyzing contemporary advertisements targeted at men, I argue that the preferred message of most advertising, and of the popular cultural order, is that products for men are fetishized to reinforce traditional, hegemonic masculinity insofar as they are presented as powerful, heterosexual and anti-feminine.

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FEMALE JAMU ENTREPRENEURS IN YOGYAKARTA, INDONESIA: MOTIVATIONS, MANAGEMENT STRATEGIES, AND GENDER RELATIONS

Herbal medicine is a growing industry in Asian and Western countries. Jamu geong is a popular medicinal drink in Southeast Asia made with local plants and herbs. It is traditionally crafted and sold by women (Beers, 2001). Most research on jamu focuses on medicinal properties; little research has focused on the women who sell it as well as the nature of the informal small-scale enterprises (Torri, 2012).

Women in Indonesia experience marginalization; they make less income, have fewer job opportunities, and receive less education than men (Bergstrom, 2004). Entrepreneurship research is problematic because the notion of entrepreneurship is often understood as a masculine endeavor, normalizing the characteristics of the male entrepreneur and 'othering' women in business (Ahl et al., 2012). Despite the recognition of gender as an influential variable upon entrepreneurial activity, this descriptive construct has rarely been systematically or critically analyzed utilizing explanatory feminist perspectives.

In order to help fill these gaps in knowledge, my research will look at jamu entrepreneurs in the city of Yogyakarta; my objective is to identify and analyze the motivations and management strategies for engaging in entrepreneurship of jamu geong for women in urban areas of the city. I will be traveling to Indonesia in May 2013 to conduct my research. My aim in presenting at the conference is to shine light on current issues that women in developing countries face in sustaining livelihoods and to hopefully gain some new perspectives on how I might improve my methods before conducting research in the field.

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METAL CULTURE IN MONTREAL

The subcultures surrounding metal music are complicated and diverse. From the perspective of a complete outsider the aggression, extremity, and negative connotations relating to the subculture creates an often objective and biased opinion. By doing an ethnographic study throughout a myriad of genres that fall under the heading of “metal” I planned to discover the subtle nuances, social practices, catharsis, and politics each genre promotes within their very own micro cultures. Beyond the immediate and micro, I examined the historical and social implications that have developed Montreal into having a tremendous scene compared to the rest of Canada. The space-based contexts such as the geography, bilingualism, and multiculturalism of Montreal have had a direct impact on the nuances of the metal subculture.

By combining participant observation, auto-ethnographic elements, and interviews with a variety of individuals I viewed patterns and similarities amongst certain circles within the metal scene. This multifocal approach to understanding is crucial in deciphering the complex, subjective, and often overlapping genre balance within metal. From there, engaging with both touring band members and fans led to a discovery involving how people present their musical identity within Montreal and why it varies from the rest of Canada. By othering myself from metal culture the ritualistic, linguistic, symbolic, and overall unique cultural practices had distinct relations to the various opinions on social interaction and the stereotypes placed on metal heads and their culture.

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ABORTION AS A MATTER OF CONCERN

With medical and technological advancements, the boundaries of human life and humanity itself are often drawn into consideration – not only philosophically, but practically. As we expand the possibilities of medical viability, machine consciousness, stem cell research, and embryo preservation, new contradictions and questions about human life are brought to law, medicine, politics, and daily practices. The human body becomes a site of political ecology. This essay will focus on Canadian political discourse and practices of therapeutic abortion for what understanding of human life is there applied or implied. The aim is to provide a socio-ecological analysis of the conceptual and practical boundaries of our human-ness, primarily in relation to the medicalization and politicization of human life. This will be achieved through a theoretical discussion of the so-called ‘human-nonhuman continuum’, the concepts of ‘socio-natures’ and of ‘actants’, as defined by Bruno Latour (2004), as well as Jane Bennet’s contribution of ‘vibrant matter’ (2010). An application of these concepts to abortion discourse in Canada will be provided, proceeding from the expectation that a reconfiguration of our conceptual understanding of the human relation to our environments may productively advance a new consideration of these practices.

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FLUNKING THE POWLEY TEST: CANADA V. VAUTOUR AND THE LEGISLATION OF MÉTIS IDENTITY IN CANADA’S COURTS

The Canadian state has been defining indigenous identity through legislation since the imposition of the Indian Act in 1876, with the legal definition of “Indian”. More recently, several legal cases have set

precedence for the application of the term “Métis,” since this category is not described in the current version of the Indian Act or the Constitution Act, most notably in the Powley case. In 1998, Jackie Vautour and his family were accused of illegal clam fishing in Kouchibouguac National Park. Found guilty in 1999, Vautour and one of his sons were given another chance to argue their case, this time invoking Métis rights as their defense. Their case was tested by Canadian law using the Powley decision, and Vautour again lost. This paper begins by looking deeper into the ten articles of the Powley test, and the presumptions and problems with their application. These problems include outdated definitions of culture and a legal precedent which defines “Aboriginal rights” in very limited terms. Whether Vautour himself does or does not have a legitimate claim to Métis identity, R. v. Vautour serves as a challenging case study in the effectiveness of both the Powley test, and the idea of defining cultural identity in the court system in general.
