



# ETHNOGRAPHY IN CANADA

CONFERENCE PROGRAM

APRIL 15 2016

# Welcome!

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**Dear Ethnography in Canada Conference participants,**

We are pleased and proud to welcome you today.

This inaugural Ethnography in Canada Conference is a one-day conference that showcases ethnographic work being conducted in Canada and aims to foster a critical discussion of what ethnography in and of Canada is today.

The day is organized around three thematic foci: “Barriers to ethnography in Canada: Institutions, gatekeepers, communities, and personal limits”, “Querying ‘Canada’ as an object, field, and space of study”, and “Ethnographic methods as shaped by Canadian contexts”. This conference brings together participants from a range of backgrounds and levels of expertise, creating a space for critical discussion and learning. In support of this goal, the conference day will consist of three traditional panels followed by an afternoon of breakout sessions within which all participants (presenters and attendees alike) are encouraged to engage. These sessions are intended as spaces to further discuss our conference themes in an open and collaborative setting, and to promote discussion around the futures of ethnographic inquiry in Canada.

The conference today has been made possible by a diverse range of supporters. We want to thank our presenters and moderators for all their hard work, as well as Professor Monica Heller for her closing keynote address. We also gratefully acknowledge the generous financial support of the Department of Anthropology, the Ethnography Lab, the Faculty of Arts & Science Dean’s Student Initiatives Fund, the AGSU, the Department of Sociology, the Sociology GSSA, and the GSU.

Most importantly, thank you for being here today!

Sincerely,

*Laura Beach, Walter Callaghan, Erika Finestone, Sophia Jaworski,  
Carsten Knoch, Peter Soles Muirhead, Celeste Pang*  
Organizers

# Conference Schedule

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8:30 – 9:00 a.m.	Registration
9:00 – 9:30 a.m.	Welcome (Celeste Pang, Ethnography in Canada Hub of the Ethnography Lab; Elder Cat Criger)
9:30 – 11 a.m.	<b>Panel 1: Querying “Canada” as an object, field, and space of study</b>
11:00 – 11:15 a.m.	Coffee/tea break
11:15 a.m. – 12:45 p.m.	<b>Panel 2: Barriers to ethnography in Canada: Institutions, gatekeepers, communities, and personal limits</b>
12:45 – 1:45 p.m.	Lunch (catered by the Afghan Women’s Collective)
1:45 – 3:15 p.m.	<b>Panel 3: Ethnographic methods as shaped by Canadian contexts</b>
3:15 – 3:30 p.m.	Coffee/tea break
3:30 – 5:30 p.m.	<b>Breakout sessions:</b> <ol style="list-style-type: none"><li>1. Querying “Canada” as an object, field, and space of study (moderated by Erika Finestone)</li><li>2. Barriers to ethnography in Canada (moderated by Walter Callaghan)</li><li>3. Ethnographic methods as shaped by Canadian contexts (moderated by Peter Soles Muirhead)</li><li>4. “Wildcard” (moderated by Carsten Knoch)</li></ol>
5:30 – 5:45 p.m.	Break
5:45 – 6:00 p.m.	<b>The Ethnography Lab in 2015/16</b> Joshua Barker, Associate Professor of Anthropology and Vice-Dean, Graduate Education & Program Reviews, University of Toronto; Director of the Ethnography Lab
6:00 – 7:00 p.m.	<b>Keynote</b> Monica Heller, Professor, Ontario Institute for Studies in Education (OISE) and Anthropology, University of Toronto
7:00 – 7:05 p.m.	Thank you from organizers
7:05 – 7:10 p.m.	Closing ceremony (Elder Cat Criger)
7:10 p.m.	Paid bar opens
7:15 – 9:00 p.m.	Dinner and reception (catered by Vert)

# Panels

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## Panel 1: Querying “Canada” as an object, field, and space of study

9:30 – 11 a.m.

Ethnographers encounter Canada on several levels, be it as a nation-state studied from a number of standpoints, as a disciplinary niche with its own politics, or as a more ambient territory and social milieu of study. This theme addresses what it means to be a “Canadianist” in the context of ongoing settler colonialism, the centrality of Indigeneity in ethnography’s history and present, and the complex status which Canadian nationality, identity, and territoriality hold for settlers, Indigenous people, visitors, and migrants.

Presenter	Title
Anne Sophie Roussel	“Not part of the ghetto”: Moralizing mobility and linguistic practices in Quebec’s heartland
Carole McGranahan	Becoming Canadian, remaining Tibetan: On research and responsibility in the current ethnographic moment
Frederico Oliveira	Exploring land use and occupancy with two northern Ontario First Nations
Shelley Ruth Butler	Ethnographic co-production: The Canadian Studies classroom as public culture

**Moderator:** Krista Maxwell

## Panel 2: Barriers to ethnography in Canada: Institutions, gatekeepers, communities, and personal limits

11:15 a.m. – 12:45 p.m.

Barriers to acquiring funding, institutional support, ethical approval, and access, characterize many Canadian fieldwork experiences. Studying or advocating for powerful, vulnerable, or politically aspirant social groups – combined with the politics of home and belonging – also figure into this set of challenges. This theme aims to broach these topics in an open and collaborative setting.

Presenter	Title
Karen-Marie Elah Perry	Politicizing domestic fieldwork in Canada
Karrie Sandford	Courtroom ethnography and disorderly contexts
Shayne Dahl	At the gate of dreams: Blackfoot tribal politics and institutional research ethics
Carey DeMichelis	Bound by the laws I seek to critique: A dilemma of immanence in critical bioethics

**Moderator:** Katie Kilroy-Marac

### Panel 3: Ethnographic methods as shaped by Canadian contexts

1:45 – 3:15 p.m.

Ethnographic methods are continually changing, variously involving design thinking, business contexts, performance studies, applied work, and sensory or experimental methods. This theme addresses how the particular contextual challenges of ethnography in Canada afford new modes and topics of ethnographic inquiry.

Presenter	Title
Melinda Vandenberg Giles	Toronto motels as field site: An ethnographic narrative exploration
Martha Fanjoy	The Ethnographer as evaluator: The potential and pitfalls of ethnography as a tool for systems change
Jeffrey Metcalfe	The sorcerer’s apprentice: Learning ethnography “with/in” Christian ethics
Adriana Berlingieri	Organizational ethnography: Researching organizations as social systems

**Moderator:** Joshua Barker

# Abstracts and Presenter/Moderator Biographies

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## Panel 1: Querying “Canada” as an object, field, and space of study

*Moderated by Krista Maxwell*



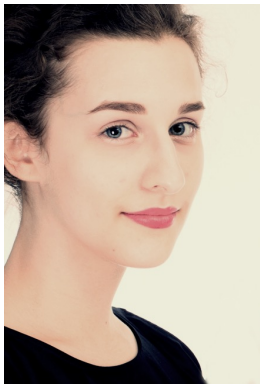
Krista Maxwell, Assistant Professor of Anthropology, University of Toronto

Krista's research is broadly concerned with the ethnographic and historical analysis of Canadian settler colonialism and Indigenous sovereignty, with a focus on the overlapping domains of healing, healthcare, kinship and social welfare. Her current project, "The Ontario Child Welfare System and the Persistence of Anishinaabe Relatedness", is supported by a SSHRC Insight Development Grant and Connaught New Researcher award. This research was developed in consultation with community leaders and Elders in Treaty Three First Nations, and is documenting oral histories, ethnographic observations and archival sources to analyse past and present relations between these Anishinaabeg and the Ontario child welfare system. Previously Krista has conducted research on urban Indigenous healing in Ontario, and on a range of issues relating to health and health care in Britain and Nigeria, including experiences of pain and pain management in sickle cell disorders, young people's sexual health, and barriers to accessing essential drugs.

## “Not part of the ghetto”: Moralizing mobility and linguistic Practices in Quebec's Heartland

*Anne Sophie Roussel*

This presentation will look at the linguistic and ideological implications of immigration to the periphery, using the case of the Canadian Province of Quebec. The Quebec government has long encouraged initiatives to incite immigrants to settle outside of Montreal both out of concern that migrants to the city will not learn French and, thus, fail to integrate into the société Québécoise, but also to bolster the dwindling population of peripheral area that are constructed as being the pure “heart” of the Quebec nation. Drawing upon fieldwork conducted in Eastern Quebec between May-August 2015, I illustrate how immigration to the periphery can, at times, be painted by immigrants as part of a rejection of certain representations of “bad” migrants—in other words, as part of specific set of moral discourses guiding their own life-making and practices of the self. Indeed, distancing oneself from the perceived linguistic, cultural and ethnic “ghettos,” understood as existing in Montreal, is put forward as a strategy to “achieve success”. This orientation is one where language practices are made salient and are prone to evaluation, and which influences the linguistic practices of immigrants living in Quebec's heartland. Thus, immigrants' linguistic practices need to be understood inside larger projects aiming to achieve a specific type of subjectivity or a certain envisioned future. This presentation illustrates the need for mobility studies to place greater attention to the ways in which representations of space, such as center-periphery dynamics and nationalist ideologies, influence both mobility and of dwelling.



**Anne Sophie Roussel, University of Toronto**

Born in Quebec, I completed my BA in International Studies and Modern Languages at Laval University. I am currently a master's student affiliated with the Anthropology Department at the St. George campus in the disciplines of linguistic and sociocultural anthropology. My research interests are located at the intersection of questions of mobility, language ideologies and language use, neoliberalism and commoditization, and questions of identity and belonging. In addition, I am interested in the way nationalist ideologies and representations of space shape (im)mobility inside nation-state borders.

## **Becoming Canadian, remaining Tibetan: On research and responsibility in the current ethnographic moment**

*Carole McGranahan*

How do we turn our research into useful knowledge? What value, for example, might ethnographic knowledge have in asylum court? In this paper, I argue the contemporary moment is an ethnographic one. That is, the current period is one in which the cultural, lived, collective contours of individual lives matter in new ways. Ethnographic sensibilities are needed for making and making sense of this moment, but how? For the last five years, I have been involved in two separate, but related projects in Toronto's Tibetan refugee community: research on refugee citizenship and political possibility—part of a larger project on Tibetan refugee citizenship in Dharamsala, Kathmandu, and New York City, as well as Toronto—and expert witness testimony in political asylum and family reunification cases. In the last fifteen years, several thousand Tibetan refugees have crossed the US-Canada border at Niagara Falls, applied for convention refugee status, and if successful, settled in Toronto as New Canadians. Becoming Canadian, however, also involves remaining Tibetan. My job, in part, is ethnographic translation between these two subjectivities, as well ethnographic insistence on the third space between the two. I do this for judges, for immigration officials, for scholars and for students, and do it with the Tibetan community in Parkdale and Etobicoke for whom Tim Horton's is now as much a part of their cultural landscape as is the altar each has in their home. Our responsibility is to bring ethnographic sensibilities to new and useful domains, and in so doing to transform them and our own practice.



**Carole McGranahan, Associate Professor of Anthropology, University of Colorado**

Carole McGranahan is Associate Professor of Anthropology at the University of Colorado. She is the author of *Arrested Histories: Tibet, the CIA, and Memories of a Forgotten War* (Duke University Press, 2010), and co-editor with Ann Laura Stoler and Peter C. Perdue of *Imperial Formations* (School of American Research Press, 2007). She is one of the core bloggers for *Savage Minds*. Currently, she is doing research on "refugee citizenship" in the Tibetan diaspora in Toronto and New York City.

## Exploring land use and occupancy with two Northern Ontario First Nations

*Frederico Oliveira*

I have been developing fieldwork and prolonged ethnographic research with two Northern Ontario First Nation communities since 2013. Through the development of thematic biographical maps and following priorities expressed by Lac Seul and Slate Falls First Nations my research seeks to generate a comprehensive account of the history of occupation of both communities and to explore the recent developments of the “duty to consult” doctrine. The overall research question delves into the new definitions that the notion of Aboriginal Title represent, and the renewed perspectives to understand Aboriginal attachments with off-reserve places of cultural significance and self-determination via territorial affirmation. One of the priorities expressed by the communities during previous assessments was the importance to have their own sets of territorial information associated with historical processes of land use occupation and transformation. Both communities were flooded in the early 1930s due to hydroelectric projects proposed by the Canadian government. None of them were properly consulted and were unable to access important places of cultural significance after the flooding. My research expects to develop biographical/cognitive maps exploring the memory of the Elders highlighting places of cultural significance and how they are associated with periods of previous occupation of the region. Departing from a fine ethnographic look on Aboriginal relationships with their traditional lands, archaeological reconnaissance techniques in line with oral history information and map workshops, the results will feature thematic map “layers” to more effectively understand localized territorial patterns and changes in land use.



**Frederico Oliveira, Assistant Professor of Anthropology, Lakehead University (Thunder Bay)**

I am a sociocultural anthropologist and currently an assistant professor in the Department of Anthropology at Lakehead University (Thunder Bay Campus). I have received my doctorate (PhD) degree from the University of Brasilia, Brazil in 2010. I completed a Postdoctoral degree at the University of Toronto in 2012. My research program is focused on understanding how the relationships that people historically establish with the land are essential elements in the definition of their way of life, their identities and cultural distinctiveness. Based on intensive ethnographic work, I seek to describe the perspective that indigenous societies in Brazil and Canada have created to manage the land and define territorial attachments before and after sustained contacts with the respective state policies for Nation building and economic development projects.

## Ethnographic co-production: The Canadian Studies classroom as public culture

Shelley Ruth Butler

This paper begins with the assumption that teaching, ethnographic research, and academic writing should not be mutually exclusive categories; rather, I demonstrate how my McGill classes on Canadian cultures are productive sites and domains for ethnographic inquiry and how I integrate teaching and research. I will refer to two concrete examples: my work with students in analyzing the Conservative government's official *Discover Canada: The Rights and Responsibilities of Citizenship* guide, and another project in "curatorial dreaming" where students design exhibition displays in response to a "nostalgic" ad campaign by Yum Yum Potato Chips in Quebec, which traded on racist, stereotypic images of aboriginal Canadians. I will unpack how ethnography works in these instances. Specifically, I reject the objectivist observer/ observed methodology and epistemology, adopting instead a dialogic model in which the classroom is a privileged site of exchange, debate, and ethnographic co-production. In response to specific Canadian artifacts, I ask students to respond both critically and constructively to the materials. As such, they are co-producers of knowledge about Canadian historical conscience and contemporary cultural struggles. In the final analysis, I recognize that as I write reflexively about the pedagogical exercise and what it tells me about Canadian cultural politics, I get the "last word," as ethnographers always do.



Shelley Ruth Butler, McGill University

Shelley Ruth Butler is a cultural anthropologist whose ethnographic work focuses on museum exhibitions and cultural politics. Since 2004, she has been a Visiting Assistant Professor and Lecturer with the McGill Institute for the Study of Canada, where she teaches interdisciplinary courses on Canadian cultures. Her ethnography *Contested Representations: Revisiting Into the Heart of Africa* is widely taught in museum studies in Canada, the US, and UK. She is co-editor, with Erica Lehrer, of *Curatorial Dreams: Critics Imagine Exhibitions* (MQUP April 2016). In 2012-13, she was Acting Director of the Centre for Ethnographic Research and Exhibition in the aftermath of Violence at Concordia University, where she is currently a consultant for the Centre for Curating and Public Scholarship. This trajectory has led to a commitment to the use of exhibitions and ethnography to contribute to the creation of reflexive, historically conscious, and diverse public institutions, including museums, heritage sites and tours, and classrooms.

## Panel 2: Barriers to ethnography in Canada: Institutions, gatekeepers, communities, and personal limits

*Moderated by Katie Kilroy-Marac*



**Katie Kilroy-Marac, Assistant Professor of Anthropology, University of Toronto**

Katie Kilroy-Marac received her PhD in anthropology from Columbia University. Her research considers the social history of psychiatric thought, the evolution and naturalization of psychiatric categories, and the spaces in which local understandings of illness and suffering come into contact with (Western) psychiatric models. She is currently working on a book manuscript entitled *An Impossible Inheritance: Postcolonial Psychiatry and the Work of Memory in a West African Clinic* based on fieldwork conducted at the Fann Psychiatric Clinic in Dakar, Senegal. Her latest ethnographic research examines the emergence of hoarding as both mental disorder and public health hazard in North America.

## Politicizing domestic fieldwork in Canada

*Karen-Marie Elah Perry*

In Canada anthropologists are rewarded professionally for conducting their research outside of Canadian contexts. When Canadian anthropologists choose to conduct research “close to home,” they risk professional marginalization and the loss of access to tenure track positions. Domestic and overseas ethnographies are situated within a hierarchy, reinforcing the implicit assumption that domestic research contexts are acultural and natural, while overseas contexts reflect cultural patterns that are worthy of ethnographic inquiry. The romanticization of “the Other” continues to shape the politics of contemporary ethnographic practice in complex ways. A pervasive emphasis on overseas studies represents a tension between grounded anthropological accounts attentive to culture in all its forms and outdated interpretations of what constitutes ethnography. This is not just a problem for Canadian anthropologists, but also for anthropologists in other countries who struggle to decolonize their discipline. This paper explores the politics of fieldwork location. It brings to light tacit assumptions that have a profound bearing on ethnography in Canada today. More specifically, this paper addresses anthropology’s colonial legacy and the perpetuation of that legacy in hierarchical understandings of fieldwork location. Finally, the professional cost of conducting research “close to home” will be addressed, in addition to the value of domestic ethnography.



**Karen-Marie Elah Perry, University of Victoria**

I bring over fifteen years of research experience in applied anthropology to studies of science, technology and medicine. As a doctoral candidate in the Department of Anthropology at the University of Victoria, I am currently conducting ethnographic research examining body diversity, inclusivity and multisensory virtual reality technologies used in Canadian hospitals for rehabilitation. My interests are primarily in the anthropology of the body, anti-oppressive research methods, and social studies of healthcare. I've previously published in a variety of international journals and have had the opportunity to teach and design undergraduate courses as a sessional lecturer in the Department of Anthropology at the University of Victoria. My most recent writing examines the link between what is valued professionally in anthropology and anthropology's ongoing colonial legacy. This includes attention to the persistent fetishization of First Nations communities, a lack of diversity within anthropology, and a disciplinary bias for studies conducted overseas, despite the established value of, and place for, domestic ethnography in the 21st Century.

## **Courtroom ethnography and disorderly contexts**

*Karrie Sandford*

This paper is a discussion of the ethnographic research I conducted in lower courtroom proceedings in Toronto during my doctoral studies at the Centre for Criminology and Sociolegal Studies at the University of Toronto. I address issues of access, communities, personal limits, as well as the ways the unexpected and dynamic nature of chaotic lower court contexts demand a constant reconceptualization of the researcher, the field site, and the approach to data-gathering. After completing two degrees in cultural anthropology (at York University and McMaster respectively), I continued on to doctoral studies in the interdisciplinary field of "legal studies" with a passion for conducting ethnographic inquiries into formal legal processes. This paper is a discussion of my (public) access to such court proceedings and to the judges and provincial court personnel whom I interviewed, and I discuss the porousness of such barriers. In this project I also sought to theorize about "order in court" and reveal a confluence of (re)interpretations or participant experiences of "order" in the courtroom. In proceedings where many participants, including judges/adjudicators, often make their way through proceedings without expert knowledge of or even familiarity with the rules of the courtroom and procedure. Encounters with the shifting subjectivities of participants in a context – a Canadian court context? where the identities and relationships among participants is most often taken for granted, are rich anecdotes for discussing the fluid forms of ethnographic endeavours and the sensory and experimental methods of those doing the research.



**Karrie Sandford, University of Toronto**

My ethnographic research on formal court proceedings in Toronto arose out of an affinity for Actor Network Theory. During my undergraduate (York U.) and masters (McMaster U.) degrees in cultural anthropology I became interested in society's engagement in legal issues such as corporal punishment and then filicide and the passage of such cases through the courts. My PhD research began - through daily courtroom observation - as an investigation of how to adequately research this topic in this setting. But the fieldwork soon became more intimate micro investigation of the navigation by court personnel of the ways they are obligated to fulfill their responsibilities and keep order during proceedings. I hope to continue using the integrating the Actor Network lens with ethnographic approaches in different (court) settings as well to pick up where I left off with studying filicide cases and other legal issues involving children or minors in the court system.

## At the gate of dreams: Blackfoot tribal politics and institutional research ethics

*Shayne Dahl*

Who are gatekeepers? How are they made and unmade? Is there a difference between the legitimacy of a gatekeeper and the legitimacy of their decisions? Is it unethical to circumvent a gatekeeper following ethnographic refusal? In this paper, I recount a serious dilemma I faced in the beginning of my research into Blackfoot shamanistic dreaming practices on the Blood Indian Reserve in Alberta, where I was forced to choose between abandoning my proposed research, and the generous funding I had received to conduct it, after being rejected by a gatekeeper or push forward, despite controversy and discomfort. I offer my account as an anecdote of professional and personal consequence when attempting ethnographic research with First Nations in Canada. I argue that the individuals we refer to as gatekeepers often emerge in response to the excessive litigious and bureaucratic requirements that institutions place on research. I also question whether or not the imposition of such bureaucratic cultural practices on First Nations in Canada for the sake of “research ethics” may, in fact, be unethical given the conflict they can stir up within a community.



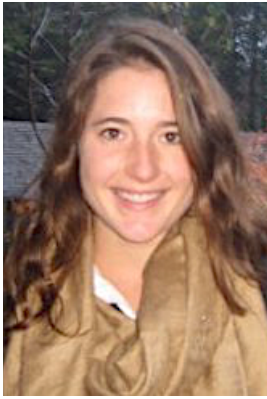
**Shayne Dahl, University of Toronto**

Shayne A. P. Dahl is currently undertaking a PhD in sociolinguistic anthropology at the University of Toronto, researching recent innovations of Shugendo (mountain asceticism) in Japan. For his BA (University of Lethbridge, 2007) and MA (Trent University, 2012), Dahl conducted ethnographic fieldwork with a community of Blackfoot traditionalists in southwestern Alberta, researching shamanism, ontology, dreams, and the ethics of sacred knowledge.

## Bound by the laws I seek to critique: A dilemma of immanence in critical bioethics

*Carey DeMichelis*

This paper explores the research dilemma of being bound to observe the same laws that one's research seeks to problematize. Drawing inspiration and data from a recent university research review process, I discuss my current research, which explores adolescents' capacity to refuse recommended medical treatment. Issues of informed consent and child protection are central problematics in my research. They are also non-negotiable principles for the ethical conduct of research with human subjects as stipulated by Ontario law. This presents a research dilemma. In order to insure legal protection for participants, researchers, and research institutions, protocol must observe the letter of the law. Yet, it is important for social scientists to be able to critically examine the inter-workings of legal systems in order to shed light on the potentially oppressive social effects of legislation. The law cannot be un-study-able. The central issue of this paper is, thus, one of immanence – my research is structured and governed by those laws that I seek to put under scrutiny. Implications for navigating participant alliances and confidentiality are examined.



**Carey DeMichelis, University of Toronto**

Carey DeMichelis is a third year PhD candidate in applied psychology and human development and a graduate student member of the Joint Centre for Bioethics at the University of Toronto. Her research focuses on the experiences of adolescent patients who are resisting biomedical treatment or building hybrid healthcare plans. Through in depth case studies of adolescent patients and their families, Carey hopes to explore the socio-cultural mechanisms that structure “choice” in medical decision-making and to present a thick picture of the decision to resist treatment.

## Panel 3: Ethnographic methods as shaped by Canadian contexts

*Moderated by Joshua Barker*



Joshua Barker, Associate Professor of Anthropology and Vice-Dean, Graduate Education & Program Reviews, University of Toronto

Joshua Barker's research has focused on developing an analysis of power relations that recognizes the complex but systematic ways in which violence, institutional structures, discourses, and technologies combine into more or less stable apparatuses. He is interested in how these apparatuses serve to structure human action and expression, while allowing for the capture of value. In Indonesia, where he conducts his research, such apparatuses often straddle the formal/informal divide, so understanding this divide has been central to his approach. He has conducted ethnographic field research among a range of groups: the police and civilian guards, engineers and entrepreneurs, old and new media journalists. In this work he has often been drawn to the people and practices that escape or reconfigure structures of power in unexpected and novel ways, whether through literature, technology, everyday interactions, or self-conscious political practice.

## Toronto motels as field site: An ethnographic narrative exploration

*Melinda Vandembeld Giles*

I have been working with mothers who are living in motels along Kingston Road (the majority with their children) in Toronto since the summer of 2010. I have been doing participatory action research in which I have worked with the local shelters, social workers, city policy makers and local faith groups to create dialogue and communication between the women living in the motels and the various social actors with whom they interact on a daily basis. For this paper, I would like to share some of my field notes and to further a discussion regarding ethnographic inquiry, narrative and doing participant observation research in a Canadian setting. What are the possibilities and limits of narrative exploration? What is the meaning of participatory action research and what does it mean to be an activist anthropologist in Canada? What are some of the bureaucratic limits and how can we create possibility within these rigidly defined spaces?



Melinda Vandembeld Giles, University of Toronto

Melinda Vandembeld Giles is a PhD candidate and lecturer in social anthropology at the University of Toronto. Her research involves working with mothers who are living with their children in Toronto motel rooms. She is exploring intersections between the moral economy, bureaucracy, and the meaning of mothering and home in mobile spaces. She has an edited collection titled *Mothering in the Age of Neoliberalism* published by Demeter Press in 2014, and a forthcoming fiction book titled *The Drums and the Crucifix* based on her graduate fieldwork, to be published by Inanna in 2017. In addition, Melinda has published several journal articles, book chapters, and was the co-editor for the Munk School of Global Affairs Comparative Program on Health and Society Working Paper Series during her time there as a Research Associate. She will also have a co-edited collection titled *Other Mothering* to be published by Demeter Press in 2017, which will explore alternative forms of kinship.

## **The ethnographer as evaluator: The potential and pitfalls of ethnography as a tool for systems change**

*Martha Fanjoy*

An increasing number of anthropologists find themselves moving into the world of applied work in the not-for-profit sector, however the challenges inherent in negotiating the often conflicting mandates and priorities of funders, practitioners, and communities who are the targets of social programs and interventions, raise considerable methodological and ethical questions. This paper explores those methodological and ethical questions that arise when ethnography becomes a tool for programmatic evaluation in social services. In particular, I explore questions of voice, power, representation and positionality that arose while working on an interdisciplinary project aimed “bringing the community voice” into the evaluation of a suite of social programs designed to address gang involvement among Somali youth in Calgary, Alberta. In addition to these challenges, however, I address the potential for such interdisciplinary applied projects to generate new modes of ethnographic inquiry and practice, and contribute to social policy practice and development within the Canadian context.



**Martha Fanjoy, University of Calgary, Ethno-Cultural Council of Calgary**

Martha Fanjoy is the Programs and Policy Manager at the Ethno-Cultural Council of Calgary, and an instructor in the Anthropology Department at the University of Calgary. She has a PhD in social cultural anthropology from the University of Toronto, and has conducted research in Egypt, South Sudan, and Canada. Martha has over 10 years experience working the non profit sector with a focus on systems and policy change.

## **The sorcerer’s apprentice: Learning ethnography “with/in” Christian ethics**

*Jeffrey Metcalfe*

In a 2006 article, Joel Robbins describes the “awkward relationship” between theology and anthropology as each discipline, in the face of the other, finds itself “mocked.” In response to Robbins work, Phillip Fountain has called for the creation of a post-secular anthropology which rather than seeing the relationship between theology and anthropology as a threat, can pursue ways of knowing “with/in theology.” Yet as Fountain suggests, while shifting perspectives and new approaches within the academy have begun to foster collaborations between theologians and anthropologists, “perhaps, all that can be hoped for at this time are fragments of a post-secular anthropology,” for the awkwardness created by past barriers remains. As a theological interloper in the world of anthropology, this is an awkwardness I have encountered in my own research, which endeavours to bring together Christian virtue ethics and ethnography in order to understand how Romero House, a Christian community in Toronto engaged in helping refugees, forms and sustains a culture of hospitality. What might engaging in an ethnography with/in Christian ethics look like in the context of Romero House, and how might it contribute to both theology and a post-secular anthropology? More pressingly, if ethnography is not simply a methodology used to gather information, but a way of understanding more akin to a craft, how might a theological ethnographer be apprenticed in a Canadian academy that has until recently attempted to keep anthropology and theology apart?

**Jeffrey Metcalfe, University of Toronto**



First sparked by reading Dr. Hillary Cunningham's book *God and Caesar at the Rio Grande: Sanctuary and the Politics of Religion* for his MDiv thesis on church sanctuary, Jeffrey's interest in bringing together theology and ethnography ignited while serving as the parish priest of a series of small, remote, lobster fishing communities in the Magdalen Islands, Quebec. There he began to see how his "ministry of presence"—lobster fishing with parishioners, joining in community hunting trips, engaging in death rites—was akin to ethnographic participant observation and pregnant with opportunities for theological reflection on the ethics of everyday life. Having returned to Toronto on study leave, he is now a PhD student in theological studies and the Howard Buchner Junior Fellow at Trinity College, University of Toronto. His research attempts to bring theological ethics together with the anthropology of ethics through ethnography to understand how moral formation takes place within a Christian community engaged in helping refugees, and how that formation effects and is affected by the Christian community's helping behaviour. He hopes that this research will aid churches to cultivate more virtuous communities, increasing their helping behaviour within society, especially in relation to the contemporary refugee crisis.

## **Organizational ethnography: Researching organizations as social systems**

### *Adriana Berlingieri*

Organizational ethnography is a growing genre of research within and outside academia. Key for ethnographers is the exploration of linkages with the wider social and historical contexts in which organizations are embedded. This is the case particularly for critical ethnographers. In this presentation, I discuss the key role of context in my research process within a major healthcare organization in Toronto (Canada). As a critical organizational ethnography, informed by institutional ethnography and practice-based studies, this study included fieldwork in which specific anti-violence practices were examined in depth, in particular policies and education programs, with the use of textual analysis and conversations with participants. Clear links are made in this study between how violence (defined broadly) is constructed on an everyday basis by organizational members and organizational practices. My core aim was to go beyond a descriptive account of prevention and intervention practices toward a transformative shift enabling long-term, systemic change in how we think of forms of violence, how we research these phenomena, and the practices we take to counter and respond to them. To achieve this aim required embedding workers' meanings of various forms of violence within a broader organizational and structural context (in many ways uniquely Canadian). I step out of the local to examine broader practices (e.g. legislation; contemporary public management practices; provincial healthcare funding models) and discourses (e.g. health equity and patient-based discourses) that are linked to and shape those on the local level within the organization.

**Adriana Berlingieri, University of Toronto**



Adriana Berlingieri (PhD) is an organizational consultant, educator and researcher. Her extensive professional experience has focused on areas of workplace learning and development within organizations internationally, including private, public, intergovernmental, and non-governmental organizations. Adriana received her PhD from the Ontario Institute for Studies in Education (OISE), University of Toronto in 2015 where she specialized in workplace learning and social change. Her primary scholarly and professional interests are centered on bullying and other forms of violence at work. Additional interests include: adult education; critical perspectives on organizational development and learning; gendering and racializing organizational processes; workplace equity; organizational research methodologies; policy analysis and development; and technological change in organizations.

## Keynote

### Monica Heller



Monica Heller is professor at OISE and the Dept. of Anthropology, University of Toronto. She served as President of the American Anthropological Association from 2013-2015, and is a member of the Royal Society of Canada. Her work in linguistic anthropology focusses on the role of language in the construction of social difference and social inequality, and in particular on the changing ideologies and practices of language, nation, state and identity in francophone Canada. She has published in such journals as *Recherches sociographiques*, *Anthropologie et société*, *Language in Society*, *Journal of Sociolinguistics* and *Langage et société*. Among her recent book publications: *Sustaining the Nation: The Making and Moving of Language and Nation* (with L. Bell, M. Daveluy, M. McLaughlin and H. Noël, to appear November 2015, Oxford University Press); *Paths to Postnationalism: A Critical Ethnography of Language and Identity* (2011, OUP); *Language in Late Capitalism: Pride and Profit* (ed. with A. Duchêne. 2012, Routledge).

Monica Heller est professeure titulaire à l'Institut d'études poédagogiques de l'Ontario (OISE) et au Département d'anthropologie de l'Université de Toronto. Elle était présidente de l'American Anthropological Association de 2013 à 2015. Elle est également membre de la Société royale du Canada. Ses recherches dans le domaine de l'anthropologie linguistique concernent le rôle du langage et de la langue dans la construction des différences et des inégalités sociales, avec un accent sur les changements dans les pratiques et les idéologies de la langue, de la nation, de l'État et de l'identité au Canada francophone. Elle a publié des articles dans diverses revues, dont *Recherches sociographiques*, *Anthropologie et société*, *Language in Society*, *Journal of Sociolinguistics* et *Langage et société*. Ses publications récentes comprennent trois livres d'intérêt pour ce colloque: *Sustaining the Nation: The Making and Moving of Language and Nation* (avec L. Bell, M. Daveluy, M. McLaughlin et H. Noël, à paraître en novembre 2015 chez Oxford University Press); *Paths to Postnationalism: A Critical Ethnography of Language and Identity* (2011, OUP); et *Language in Late Capitalism: Pride and Profit* (ed. avec A. Duchêne. 2012, Routledge).

## Conference Organizers

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### Laura Beach

Laura is a PhD student in sociocultural anthropology at the University of Toronto. They received their BA from Concordia University, and their MA in anthropology at the University of Toronto. Throughout their career Laura has focused on bridging the domains of academia and activism, undertaking research that is informed by, and beneficial to, the wider community. Their interests include violence, self-harm, abolitionist and de/anti-colonial theories and movements, human rights rhetorics, and the criminalization and medicalization of lived experience. Laura's doctoral research focuses on the disproportionate rates of self-harm among Indigenous women who are severely over-represented in federal and provincial prisons in Western Canada, and seeks to engage with critical discourses on criminality, colonialism and incarceration.

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### Walter Callaghan

Walter is a PhD student in medical anthropology at the University of Toronto. His research is focused on the subjective experience of psychological distress, particularly how Canadian soldiers and veterans experience and understand post-traumatic stress disorder. The nature of his research has resulted in his gaining extensive knowledge on how institutional and government policies and protocols act as barriers to conducting ethnographic research.

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### Erika Finestone

Erika is a PhD student in sociocultural anthropology at the University of Toronto. She received her BA at McGill University, and her MA in anthropology at the University of Toronto. Erika currently resides on the traditional lands of the Coast Salish People of the Songhees and Esquimalt Nations in Victoria, BC

where she is in the preliminary stages of her doctoral research on Indigenous kinship, nationhood, and sovereignty through the lens of child welfare. She is committed to the growth of socially responsible and politically engaged ethnography with Indigenous communities in Canada. She is especially excited to continue developing a youth-driven engaged ethnographic project wherein Indigenous youth collaboratively and creatively imagine new possibilities for the child welfare system. She seeks to take part in the *re*-building of strong relationships between researchers and Indigenous communities in Canada and, eventually, in other settler-colonial nations.

Sophia Jaworski	Sophia is a PhD student in sociocultural and medical anthropology at the University of Toronto. Sophia's PhD work focuses on problematizing the medical criteria of "medically unexplained physical symptoms" as a ground of gendered ontology and epistemology. She is interested in experimental methodology as well as collaborating and forming community connections in order to enrich an understanding of ethnographic research in a Canadian urban context.
Carsten Knoch	Carsten is an MA student in social anthropology at the University of Toronto and an independent management consultant advising organizations in areas such as innovation, change management, and service design. Increasingly, he deploys ethnographic research methods in his consulting work. Previously, Carsten spent more than 20 years working in the technology industry (Microsoft, internet companies, software consulting firms). His anthropological research interests are practicing anthropology (practice, ethics, differences between academic and consulting work), ethnographic methodology, science and technology studies, capitalism/work, and management consulting as a field of ethnographic inquiry. He co-founded the Ethnography Lab in 2014.
Peter Soles Muirhead	Peter is presently a second year MSc candidate in medical and sociocultural anthropology at U of T and will begin a PhD in the department this fall. Broadly, his ethnographic and archival work (supported by SSHRC) concerns mental health, emotional labour, inequality, the critical history of psychiatry, mad people's history, ethics, and the intimate politics of subjective transitions. Outside of the university, he has worked as a consulting medical anthropologist in hospital and healthcare design settings. His present and future fieldsites are in Canada and northwestern Turkey, and to the Ethnography in Canada Hub he brings interests in experimental/imaginative methods, and comparative research ethics frameworks.
Celeste Pang	Celeste is a doctoral student in sociocultural and medical anthropology at the University of Toronto, jointly enrolled at the Institute for Life Course & Aging and the Mark S. Bonham Centre for Sexual Diversity Studies. Celeste's current ethnographic research explores how LGBTQ people in Canada today mobilize and experience care as they age. More expansively, her work seeks to promote critical perspectives on aging, and to explore the formation of kinship and intimate ties in queer communities. She is interested in how ethnographic research and writing can effectively draw from and helpfully inform broader public discussion and engagement, and is excited to help create a space where those doing ethnographic research in Canada can come together. She is the coordinator of the Ethnography in Canada Hub.