

The University of Toronto Anthropology
Graduate Students' Union Presents

2nd Annual

MEDUSA

CONTINUITY AND CHANGE
Anthropology Graduate Student Symposium

The 2014 Medusa Symposium was Organized by Mathew Gagne, Seth Palmer, and Kate Rice in their capacity as Medusa Coordinators for the Anthropology Student Union at the University of Toronto. On behalf of participants and attendees of the 2014 Symposium, Mathew, Seth, and Kate gratefully acknowledge the financial support of the following institutions:

The University of Toronto School of Graduate Studies

The University of Toronto Department of Anthropology,
St George Campus

The University of Toronto at Mississauga,
Department of Anthropology

The Centre for Ethnography at University of Toronto,
Scarborough

The University of Toronto Department of Near and
Middle Eastern Civilizations

The University of Toronto Centre for Comparative Literature

The University of Toronto Graduate Students' Union



March 19, Opening Reception, 6pm | March 20, 10am-5pm
Anthropology, St. George Campus | agsusymposium@gmail.com

MEDUSA

Anthropology Graduate Students' Symposium
March 19th & 20th, 2014

• SCHEDULE •

Wednesday, March 19th, 2014 • 6:30 pm – 10:00 pm

WELCOMING RECEPTION *and* FIELDWORK PHOTO GALLERY

The reception will feature some subsidized drinks, food, and an exhibit of pictures from the fieldwork experiences of fellow grad students.

LOCATION: University of Toronto Graduate Students' Union
16 Bancroft St, Top floor

Thursday, March 20th, 2014 • 9:00 am – 5:30 pm

PANEL PRESENTATIONS & SPEAKERS (presented jointly with the Department of Anthropology):

This will feature several panels, details below. Details regarding the joint event are to be announced.

LOCATION: Room AP246, Anthropology, St. George Campus, 19 Russell St.

9:00 am – 9:30 am OPENING & LIGHT BREAKFAST

9:30 am – 10:45 am **PANEL A:** INTERROGATING SOVEREIGNTIES

- STEVEN CAMPBELL (Uni. Toronto, Anthropology)
Contesting Capital's Geography: Migrant Mobility Struggles on the Thai-Myanmar Border

- JENNIFER GIBSON (Uni. Toronto, Anthropology)
Contested Sovereignties, Indigenous Futurities: Anti-Pipeline Activism and Alliance-Making in BC
- NATALIE ELLIS (Uni. Toronto, Anthropology)
National Imaginings: Examining the Role(s) of North Sea Oil in Scotland's 2014 Independence Referendum
- SUSAN B. VANEK (Binghamton University, Anthropology)
Paying for the Present: Nation-Branding and the Marketing of Temporalities in Greenland

10:45 am – 11:00 am BREAK

11:00 am – 12:30 pm **PANEL B: NEW DIRECTIONS TOWARDS THE PAST**

- HEATHER MENZ-BARKER (Uni. of Buffalo, Anthropology)
Convergence on the Frontier: The Habit of the Medieval Irish
- EMMA YASUI (Uni. Toronto, Anthropology)
Conceptualizing the Jomon Period
- STEVE DORLAND (Uni. Toronto, Anthropology)
Experiencing a Sweat: A Sensorial Analysis of Iroquoian Sweat Lodge Rituals
- ANDREW C. HOLMES (Uni. Toronto, Anthropology)
Qualitative Observations on Anthropoid Radiocarpal Morphology
- RASTKO CVEKIC (Uni. Toronto, Anthropology)
Use of Historic Photographs for Rock Art Condition Assessment -A Shishalh Case Study

12:30 pm – 1:15 pm LUNCH, provided by MEDUSA

1:15 pm – 2:15 pm **PANEL C: PRODUCTIVE TENSIONS OF GLOBAL/LOCAL IDENTITIES**

- JAMISON LIANG (George Washington Uni., Anthropology)
Competing Cosmopolitan Moralities: Finding Space for LGBT Muslims in Indonesia
- KATE RICE (Uni. Toronto, Anthropology)
"When I grow up, I want to be White like you:" A Vernacularization of Race in Post-Apartheid South Africa
- ALICE SERVY (Uni. Toronto, Anthropology)
Transactional Sexuality in Port-Vila: Between Gift and Market Economies

2:15 pm – 3:15 pm **PANEL D: MATTER, BRAINS, AND BUTTERFLIES: ETHNOGRAPHY BEYOND THE HUMAN**

- JOHANNA POKORNY (Uni. Toronto, Anthropology)
Wired Differently: Rethinking Brains, Disorder, and Sociality with Neurodiversity
- FAN ZHANG (Uni. Toronto, iSchool)
Pianos, Bodybuilders and Jerks — Towards an Anthropology of Weight
- COLUMBA GONZALES DUARTE (Uni. Toronto, Anthropology)
Working with a Butterfly: Challenges of Multi-sited and Multi-species Ethnography

3:15 pm – 3:30 pm BREAK

3:30 pm – 4:30 pm **PANEL E: TEMPORALITIES OF ILLNESS**

- CHRISTOPHER THOMAS (Uni. Toronto, History)
Epidemic Time: Biomedical Articulations of HIV/AIDS diagnoses

- ERENE STERGIOPOULOS (Uni. Toronto, Institute for the History and Philosophy of Science and Technology)
Time, Anticipation, and Hope in Experiences of Chronic Illness
- BRIANNA HERSEY (Uni. Toronto, Women and Gender Studies Institute) *Temporality and Representational Limits in Lee Edelman's No Future: Queer Theory and the Death Drive and Eric Cazdyn's The Already Dead: The New Time of Politics, Culture, and Illness*

4:30 pm – 5:30 pm **PANEL F: ANTHROPOLOGY OF MENTAL HEALTH**

- NADINE HARE (Uni. Toronto, Anthropology)
La 'depresión' es una condición de la vida (Depression is a Condition of Life): Enacting Depression in Santiago, Chile
- WALTER CALLAGHAN (Uni. Toronto, Anthropology)
Standing On Guard – For Who?: The Betrayal and Retraumatization of the Canadian Veteran
- MIRAL KALYANI (Uni. Toronto, Anthropology)
De-familiarizing Bio-psychiatry: An Analysis of Historic and Contemporary Psychiatric Practice in India

9:30 am – 10:45 am

PANEL A: INTERROGATING SOVEREIGNTIES

STEVEN CAMPBELL (University of Toronto, Anthropology)
Contesting Capital's Geography: Migrant Mobility Struggles on the Thai-Myanmar Border

In the last decades of the 20th century, export processing zones (EPZs) emerged as dominant growth strategies for many Asian countries pushing towards export-oriented industrialisation. To date, the literature on EPZ development has tended to emphasise the central role of state planning in determining the geographic arrangement and regulation of these sites. Far less attention has been paid to the ways that workers in these areas have actively contested and (re)shaped the spatial arrangement of capital and the regulation of labour on which this arrangement depends. As a corrective to capital- and state-centric analyses of EPZ development, this paper focuses on the mobility struggles of migrants seeking to quit the Mae Sot EPZ, situated along the Myanmar border in northwest Thailand. In endeavouring to relocate to the Thailand's central provinces, these workers challenged the viability of Mae Sot as an industrial centre, and disrupted the geography of border capitalism.

JENNIFER GIBSON (University of Toronto, Anthropology)
Contested Sovereignities, Indigenous Futurities: Anti-Pipeline Activism and Alliance-Making in BC

The development of new oil and gas pipeline infrastructure is a matter of intensive controversy in Canada, raising a constellation of major sociopolitical concerns regarding economy, environment, and the foundational basis of state and indigenous sovereignties. Resource development has long been a site for the contestation of sovereignties in Canada and in British Columbia, in particular, as it calls into question the right of the state to approve extractive projects when much of the province has never been ceded by treaty.

The intensive push toward oil and gas pipeline development has opened a particular space of maneuverability for indigenous sovereignty discourses and practices, precipitating a novel set of potentialities for alliance making between divergent indigenous and non-indigenous actors. This paper explores indigenous sovereigntist praxis in BC as an affirmation that negates the sovereign legitimacy of the settler-state, and considers bases for contingent heterogeneous alliance-making across lines of social difference which open toward alternative futurities.

NATALIE ELLIS (University of Toronto, Anthropology)

National Imaginings: Examining the Role(s) of North Sea Oil in Scotland's 2014 Independence Referendum

The Scottish National Party (SNP) is holding an independence referendum on September 18th, 2014. In this tangible moment of national imaginings and uncertain futures, the SNP is attempting to appeal to its citizens assumed desires for modernity and rationality, by overtly positing a vision for Scotland's future which hinges on majority control over the North Sea oil industry. Thought to be worth £1.5 trillion, the SNP has argued that this proprietorship would transform an independent Scotland into, "the world's sixth wealthiest nation". But can this form of economic rationality act as a panacea to the various tensions, uncertainties, and ambiguities that characterize a national shift into independence? Where is the space for alternative or coexistent constructions- through affect, history, identity, etc.- in these economically driven projections of an independent Scotland?

Further, throughout the debates surrounding the North Sea oil industry's £1.5 trillion value, the natural resource itself has routinely transformed from a material, tangible commodity, into a mystical, effervescent substance, producing power and privilege for those who possess it. This shift into abstraction problematically obscures the range of grounded practices, everyday realities, and messy subjectivities that are actively engaged with this very commodity, and produce its forms of value for the SNP. Hence, I will also seek to discuss the role oil plays in individuals, groups, and communities own imaginings of an independent Scotland, and examine how it is conceptualized or negoti-

ated when it is radically shifted to the central "force" of independence and national aspirations.

SUSAN B. VANEK (Binghamton University, Anthropology)

Paying for the Present: Nation-Branding and the Marketing of Temporalities in Greenland

Greenland's (Kalaallit Nunaat) 2009 Act of Self-Government marks the next step in the island's movement toward full independence from Denmark. However, an autonomous Greenlandic nation-state is not only contingent on the further transfer of political powers from Copenhagen but also on the island diversifying and expanding its economy, the vast majority of which is tied to the fishing industry or supported by a large block grant from Denmark. Economic autonomy is understood as a prerequisite to full independence. To aid in the achievement of this goal the Greenlandic government initiated a nation-branding effort in 2005, aimed at encouraging international investment in the country as well as national pride on the island. Nation-branding, as an economically motivated nation-building project, selectively draws on constructions of a shared past and potential futures as political and economic resources to shape the present. Greenland's nation-branding effort, particularly its latest incarnation, the Pioneering Nation, promotes an inclusive view of the past incorporating both Inuit and later European settlers to the island as well as scenarios for the future that confront the possibilities of climate change. This paper focuses on how the concept of the nation and notions of temporality embedded in it are increasingly constructed and drawn upon as global commodities. It explores the temporal representations constructed and mobilized in Greenland's nation-branding effort as resources for development and their connections as well as disjunctions with continuing debates on independence in the country.

* 10:45 am –11:00 am ~ Break *

11:00 am – 12:30 pm

PANEL B: NEW DIRECTIONS TOWARDS THE PAST

HEATHER MENZ-BARKER (University of Buffalo, Anthropology)

Convergence on the Frontier: The Habit of the Medieval Irish

There appears to be an overuse of the term assimilation when discussing Irish history, specifically in reference to the Vikings and Anglo-Normans. Cultural assimilation simplistically put, refers to the process of one cultural group taking on the characteristics of a more dominant group. Newer research suggests that it would be more appropriate to use the term cultural convergence when discussing Irish encounters with Viking and Norman populations. Evidence indicates that the Irish and their invading and colonizing counterparts moved towards a culture of uniformity, a convergence of ideologies. By analyzing changes or continuity in landscape surveillance and communication on third space frontiers, along with artifact and architectural evidence, we can reveal patterns of such convergence. Utilizing the analyses (Viewshed and Cost Path) within the program ArcGIS and Circuitscape, we can visualize these changes over time and space in Early Medieval (c.400 AD-1169 AD) and Anglo-Norman (1169 AD-1536 AD) Ireland.

EMMA YASUI (University of Toronto, Anthropology)

Conceptualizing the Jomon Period

The Jomon Period is considered one of the longest continuous cultural periods during the Holocene epoch, spanning over 10,000 years across the entire Japanese archipelago. Studying such a long and complex prehistoric period involves an ongoing interaction between the broad scale concepts of continuity that bind a prehistoric period, and finer scale studies of the local expressions of Jomon culture over time. The tension that can exist between general and specific views of the Jomon is particularly evident in northeastern Japan, where a perceived divide between north and south continues to influence Jomon archaeology. In Hokkaido, studies of macrobotanical and faunal assem-

blages have contributed to our understanding of Jomon subsistence practices, but many questions remain. Research on microscopic materials, such as starch and phytoliths, may provide the necessary avenue for expanding upon previous subsistence studies, but archaeologists must find a way to add these details to the larger discourse. This paper will present some preliminary findings from the residue analysis being done on ground stone implements from the Yagi Site in southwestern Hokkaido, while also contemplating the place of microscopic remains in how we approach the Jomon Period.

STEVE DORLAND (University of Toronto, Anthropology)

Experiencing a Sweat: A Sensorial Analysis of Iroquoian Sweat Lodge Rituals

Ethnographic records indicate that Iroquoian ritual practices were both quotidian in nature, and comprised of intense, infrequently practiced, gender exclusive events. Sweat lodge rituals represented both sides of the spectrum, as they were involved with male leisure and social integration, health of both mind and body, but also, less frequent shamanistic rituals that involved communication and travel to ancestral worlds (Macdonald 1988). In this paper, I focus on capturing the experiential event of sweat lodge rituals. I adopt an archaeology of the senses that incorporates the somatosensory sensations linked to extreme temperature and pain, as well considering the perception of space and time during sweat lodge rituals. Bruck (2005:51) challenges such phenomenological approaches due to the inability to assess the sensual experience and its connection to the past. However, the proposed approach works on the notion that regardless of cultural upbringing, the human body has biological constraints that cannot be drastically altered. I do need to note the limitations and potentials of pain and extreme temperature sensation will differ among cultures, but we can rely on the biological constraints to bound cultural variability to a certain degree. Adopting a sensorial approach to the understanding of sweat lodge rituals allows us to move past functionalist explanations of sweat lodge use, the restrictive dichotomy of the sacred and the profane, and attempts to understand ritual, as both a practice and cultural representation. This allows interpretation of Iroquoian lifeways that considers the people within the communities, and their cultural experience.

ANDREW C. HOLMES (University of Toronto, Anthropology)

Qualitative Observations on Anthropoid Radiocarpal Morphology

Anthropoid primates demonstrate a wide range of locomotor and postural modes. The anthropoid radiocarpal joint offers unique insights into how morphology relates to both function and phylogeny. In particular, there are some radiocarpal features present in New World monkeys (Platyrrhini) and apes (Hominoidea), which are noticeably different or absent in Old World monkeys (Cercopithecoidea). As apes and Old World monkeys are more closely related than apes and New World monkeys this suggests apes have retained a number of relatively primitive morphological radiocarpal features. Likewise, the strongly divergent features of the Old World monkey radiocarpal joint may be best interpreted as apomorphies. Paradoxically, however, field research based upon extant anthropoids demonstrates greater locomotor variation among the apes and New World monkeys, the very clades which seemingly have more primitive radiocarpal joints. This suggests the primitive features of the ape and New World monkey radiocarpal joint create an evolutionary platform upon which greater locomotor variability can be built. By contrast, the derived features of the Old World monkey radiocarpal joint have created something of an evolutionary blockade which functions to limit their locomotor and postural modes. These observations are based primarily upon the scaphoid, lunate, and proximal end of the radius among both extant and extinct species. The morphology and evolutionary history of the anthropoid radiocarpal joint demonstrates a provocative example of continuity and change within the anthropoid family tree.

RASTKO CVEKIC (University of Toronto, Anthropology)

Use of Historic Photographs for Rock Art Condition Assessment — A Shishalh Case Study

As a highly visible part of the archaeological record, rock art attracts much public attention and is often valued for its sacred significance by indigenous communities. Threatened by defacement in colonial societies, rock art has been one of the earliest archaeological site types to receive legislative protection in Canada. Still, clear guidelines for assessing condition as an initial step

in creating site management strategies have been lacking for a long time. This paper considers the potentials and challenges of using historic photographs to describe and quantify changes in condition over time through a case study of photographs from the 1930s, 1960s and 1990s of pictographs in Shishalh traditional territory.

* 12:30 pm – 1:15 pm ~ Lunch *

1:15 pm – 2:15 pm

**PANEL C: PRODUCTIVE TENSIONS OF GLOBAL/
LOCAL IDENTITIES**

JAMISON LIANG (George Washington University, Anthropology)

Competing Cosmopolitan Moralities: Finding Space for LGBT Muslims in Indonesia

With the emergence of a global, transnational LGBT rights movement, many Indonesian activists have organized under the banner of “LGBT rights are human rights.” However, as Indonesia has moved towards decentralization in the last decade, this political reorientation has inadvertently prompted a rise in perda syariah (Shari’a-inspired local bylaws) that regulate Muslim morality, especially around gender and sexuality. While these bylaws appear to contravene national Indonesian anti-discrimination laws and international treaties, few have been cancelled by Jakarta, thus testing the limits of provincial legal autonomy. Moreover, these two movements to redefine morality have used the “local” as a proxy for more global, cosmopolitan aspirations. LGBT rights activists attempt to link with a universal, often secular, idea of morality, and one that can be regulated through international human rights law. On the other hand, local legislatures supporting perda effectively aim to bypass the nation state and connect to a global Muslim identity and morality grounded in implementing Islamic law. Accordingly, I look at how these models of morality

conceptualize LGBT identities and ask if the “right to privacy” is a necessary ingredient for sexual rights. Furthermore, I trace how these competing values can be negotiated by “translating” human rights into messages with cultural traction and employing *ijtihad*, or independent reasoning, in *Shari’a*. Ultimately, through these practices, I look at how these global moralities can intersect, thus producing a legal and cultural space for LGBT Muslims in Indonesia.

KATE RICE (University of Toronto, Anthropology)

“When I grow up, I want to be White like you:” A Vernacularization of Race in Post-Apartheid South Africa

Drawing on her research on human rights in postcolonial contexts, Sally Engle Merry urges anthropologists to be attuned to the “hybridization” or “vernacularization” of rights, and thus to the ways in which “new ideas are framed and presented in terms of existing cultural norms, values, and practices” (2006: 39). In such contexts, imported and local symbols may produce hybrid categories. This presentation will examine such vernacularization of the language of race and equality in a marginalized, rural Xhosa community in South Africa. In South Africa, non-racial democracy has been accompanied by liberal, rights-based notions of universal human equality, with a particular emphasis on equality between races. Such ideals of equality sit uneasily alongside the stark material and social inequalities that characterize post-Apartheid South Africa. In this context, I examine how notions of racial equality have been indigenized in this community. In so doing, I show that the language of race has been retained to articulate socioeconomic inequalities, but is being decoupled from pigmentation. While the language of race is still used as an index of inequality among people who are legally equal but socioeconomically stratified, a phenotypically dark person can now become White through economic achievement. Thus, whiteness becomes an aspiration for African youth in a time when liberal notions of human rights are confounded by the marked socioeconomic inequalities of contemporary South Africa, inequalities which trouble the very principle of the autonomous, rights-bearing subject.

ALICE SERVY (University of Toronto, Anthropology/École des Hautes Études en Sciences Sociales)

Transactional Sexuality in Port-Vila: Between Gift and Market Economies

The Melanesian archipelago of Vanuatu records an increasing number of “premature” and unwanted pregnancies and cases of Sexually Transmitted Infections (STI), revealing a high rate of unprotected intercourse. The government officially declared only nine cases of Human Immunodeficiency Virus (HIV) in the country, but detection procedures are rarely put in place, and the presence of HIV among the population of Vanuatu is most probably severely underestimated. Vanuatu’s prevention organisations mainly target groups that international donors consider “at risk” (due to their behaviors) or “vulnerable” (due to their environment) and they use western concepts such as sex-workers. This paper reveals differences in the western and the local conceptions and practices of transactional sexuality. Whereas the development actors use the western category and concept of sex-workers, the practices of transactional sexuality are actually extended along a continuum. They can be understood as practices of gift economy as well as of market economy.

2:15 pm – 3:15 pm

PANEL D: MATTER, BRAINS, AND BUTTERFLIES: ETHNOGRAPHY BEYOND THE HUMAN

JOHANNA POKORNY (Uni. Toronto, Anthropology)

Wired Differently: Rethinking Brains, Disorder, and Sociality with Neurodiversity

How might we imagine ‘being wired’ differently? In this paper I seek to trace different connections and configurations of ‘being wired’ that twist and bend normative notions of personhood and sociality. To do so, I explore the 1990s neurodiversity movement which sought to mobilize persons diagnosed with psychological illnesses or disorders to rethink these disorders as due to different brain ‘wiring’ and natural human variation, and thus not necessarily

amenable –or even appropriate– to cure. Drawing on values from the disability rights movement, identity politics as well as concepts of biodiversity, and thus mixing social claims with biological grounding, neurodiversity is deployed in order to understand, as Paul Antze writes, “another way of being human.” I argue that the movement uses biologization in the form of neurological etiology as a resource in the move towards an identitarian biosocial politics and a respite from psychological definitions of abnormality. I also pay attention to the movement’s rethinking of disorder as a strategic deployment of what Fernando Vidal has called the “cerebral subject”; that is, the various recombinations and ontological choreography of the mind, brain, and behavior that reworks disorder as diversity in order to shift moral economies and stigmatization that surround these disorders. Therefore, I will show the looping signification of neurology and identity aggregating around this modern biosocial entanglement of brain and being, and how they might be differently wired together.

FAN ZHANG (Uni. Toronto, iSchool)

Pianos, Bodybuilders and Jerks - Towards an Anthropology of Weight

The thing is a piano. The person is a bodybuilder. And there is a jerk. What connects the piano, the bodybuilder and the jerk is weight as a physical property, an image, an art, a sensation, a feeling and an idea.

The study of material culture is once again moving towards the centre of anthropological research in its many interwoven postmodern reincarnations: biographies of things, digital anthropology, science and technology studies, actor-network theory, posthumanism and the idea of cyborg. “Materiality” becomes a trendy word. The dualistic heart of the matter (pun intended), however, remains simple: the concrete versus the elusive. Many new roads lead to the realm of the elusive: spatial rescaling from the local to the global, digital ethnography, the study of less-than-concrete materials such as water and air. This paper intends to problematize one of the universal physical properties: weight. A more modest by-line of this paper will be “Towards an Autoethnography of Weight”. A mundane weekend of mine as depicted in the paper might show how weight brings the world to individual’s existential

being. In turn, it might shed light on the essential anthropological ambiguity between the representational and the functional. This presentation promises great music, great muscle and great show of strength.

COLUMBA GONZALEZ DUARTE (University of Toronto, Anthropology)
Working with a Butterfly: Challenges of Multi-sited and Multi-species Ethnography

How does one conduct research of a being that transforms from a larva, to a pupa, to a butterfly in weeks? When a Monarch butterfly born in Quebec will fly up to 3,500 km to spend winter diapausing in a Mexican tree—How do we deal with its unpredictable mobility considering that our methodological frameworks usually rest in a fixed concept of place? How one can capture the ephemeral, yet solid mingling moment of a Monarch with a human, and craft an ethnography of it? Human-animal relationships invite anthropologists to rethink the kind of values, places and environmental knowledge produced under bio-diversity conservation contexts. This paper explores the methods I have found optimal to tackle these questions as well as the challenges posed by creating a multi-species ethnography across an extended transnational space.

* 3:15 pm – 3:30 pm ~ Break *

3:30 pm – 4:30 pm

PANEL E: TEMPORALITIES OF ILLNESS

CHRISTOPHER THOMAS (University of Toronto, History)

Epidemic Time: Biomedical Articulations of HIV/AIDS diagnoses

This paper offers an interpretation of epidemic time through a theorization of the shifting landscape of biomedical technologies of diagnosis in the

American HIV/AIDS epidemic. To that end, I explore the ontological impact of divergent temporalities of sickness by way of the interplay between changing biomedical articulations of HIV/AIDS and related categories of risk. Throughout the epidemic, HIV/AIDS underwent a series of biomedical articulations, each of which reconfigured anticipated outcomes after diagnosis. These articulations were interwoven with categories of risk that placed diagnosed people into varying temporal zones, casting and recasting these subjects' pasts and futures. Operating within sexed and racialized configurations, the categories of risk were also unstable, pushing back against rigid biomedical assumptions about how race, sexuality, and causality in illness are constituted. Beginning in the mid-1970s, this paper investigates how diseases such as Kaposi Sarcoma were remade under the emerging logics and temporality of HIV/AIDS. From there, I follow the etiological materialization, or 'presencing,' of HIV before looking at the advent of managerial regimes in the mid-1990s.

ERENE STERGIPOULOS (University of Toronto, Institute for the History and Philosophy of Science and Technology)
Time, Anticipation, and Hope in Experiences of Chronic Illness

Recent shifts in contemporary medicine have transformed the temporality of illness. In particular, a number of illnesses have become conditions to be managed, rather than cured. This shift, which Eric Cazdyn (2012) has called "the new chronic," conceptualizes the experiences of patients as inhabitants of an "undying present," in which the future becomes a linear extension of the present. Using Cazdyn's analysis as an entry point, this paper provides an enriched account of the affective dimensions of chronic illness, as they are experienced by patients. In particular, I will focus on the example of patients with chronic myeloid leukemia (CML), a previously fatal disease which can now be managed through medications, taken indefinitely. This example considers the lived experiences of time, change, and chronicity in patients, regulated within the context of pharmaceutical economies and Western health care practices. It also explores the affective economies circulated within online patient message boards, pharmaceutical pamphlets, and personal accounts of illness. Taken together, these sources help to populate the times-

cape of "the new chronic" illness — specifically, where the future becomes a site for anticipated risks and hoped-for outcomes.

BRIANNA HERSEY (University of Toronto, Women and Gender Studies Institute)
Temporality and Representational Limits in Lee Edelman's No Future: Queer Theory and the Death Drive and Eric Cazdyn's The Already Dead: The New Time of Politics, Culture, and Illness

This paper explores intelligibly, temporality and failed signification in the symbolic order in the context of two texts: Lee Edelman's *No Future: Queer Theory and the Death Drive* and Eric Cazdyn's *The Already Dead: The New Time of Politics, Culture, and Illness*. Through an engagement with Edelman and Cazdyn's theorizations of Lacanian jouissance, this work explores psychic survivability after periods of prolonged, chronic & critical somatic illness that exceed the limits of what can be recognized and represented in public health imaginaries of the West. I theorize jouissance as a form of ecstatic being in acute suffering (in a temporal, relational, and ontological sense) that annihilates the antimony of life and death, while simultaneously always failing to resolve this antimony. At once shattering and coalescing, the sticky boundaries between living and dying tells us something about the chronopolitics of the suffering subject, thereby allowing us to disarticulate the temporal and representational limits that lay the conditions of possibility for existence, the assimilation of loss, and the desire for survival. This work pushes back against, what I conceive of as, a pathological provocation of recognition and representation in illness that acts as a disciplinary and regularity strategy of neoliberal global health management.

4:30 pm – 5:30 pm

PANEL F: ANTHROPOLOGY OF MENTAL HEALTH

NADINE HARE (University of Toronto, Anthropology)

La ‘depresión’ es una condición de la vida (Depression is a Condition of Life): Enacting Depression in Santiago, Chile

In the urban peripheries of Santiago, Chile, ‘depresión’ (depression) is among the most commonly treated conditions, both within state health-care institutions, and among members of an indigenous healing community who offer ‘traditional’ healing services. Drawing on the work of Annemarie Mol, I ask how the different enactments of ‘depresión’ are coordinated, i.e., how they ‘hang together’ across disparate domains of healing. In doing so, I underline the ambiguities that are central to the object of ‘depresión’ in Santiago, showing how the acts of diagnosis and treatment in different healing systems open up questions, statements, and enactments that are often deeply political and are subject to being politicised. I argue that it is the very unevenness, ambiguities, and at times awkwardness, of the ‘hanging together’ of the enactments of ‘depresión’ that opens a space for the object of ‘depresión’ to be taken up politically.

WALTER CALLAGHAN (University of Toronto, Anthropology)

Standing On Guard – For Who?: The Betrayal and Retraumatization of the Canadian Veteran

Ever since the First World War, a social covenant has been understood to exist between Canada and her soldiers: the latter being willing to lay down their lives with the understanding that they and/or their families would be taken care of by the nation should they be injured or killed, or in their old age. Recent actions of the Harper Government have challenged the existence of this social covenant through the perceived disrespect demonstrated by Minister Fantino (Veterans Affairs), including his attempted bullying of an elderly veteran, and through direct comments made in preliminary hearings

at a proposed Class-Action lawsuit by veterans against the government. These words and actions demonstrate how recent forms of Canadian nationalism, especially the political use of the soldier identity, in conjunction with the soldier’s belief in doing something for their country, have been twisted through recent rhetoric and have been perceived by the soldiers as a new act of betrayal, something that has retraumatized a lot of soldiers with PTSD. In the wake of these and other events, the veterans that I have worked with over the past few years began voicing this sense of betrayal and retraumatization, in some leading to acute psychological distress associated with their PTSD, culminating with the question: what do the words “We Stand On Guard For Thee” really mean?

MIRAL KALYANI (University of Toronto, Anthropology)

De-familiarizing Bio-psychiatry: An Analysis of Historic and Contemporary Psychiatric Practice in India

This paper focuses on the insufficiency of interpreting the increasing domination of the Global Mental Health (GMH) agenda and its attendant bio-psychiatric interventions in low income countries such as India as either scientific triumph or medical imperialism. In the Indian context, psychiatry and psychological knowledge systems from the “global North” are argued to traffic in forms of oppression disguised as encounters with modernity particularly by the user-survivor movement which situates psychiatry as a science of colonial domination and asylums as institutions of moral management. However, as scholars in Science and Technology Studies (STS) have pointed out, what we understand as “Western” science is in actuality the product of co-constitution and multiple circuits of exchange and influence that unfold beyond the West.

Using the conceptual tools of STS and medical anthropology, this paper looks at colonial and post-colonial psychiatric clinical encounters to argue that charting hybridity in understanding mental distress in India is a project unfulfilled if it reduces encounters with bio-psychiatry within the register of dangerous medicalization and erasure of subjectivity and furthermore positions alternative framings of mental distress as distinct from and discontinuous with biomedicine.

Psychiatric diagnosis, this paper demonstrates, is a relational process that produces contingent and tentative clinical truths. Through an analysis of the pragmatic deployment of bio-psychiatric diagnostic systems and interventions I provide a frame to rethink bio-psychiatric modalities as far more uncertain and flexible than the technocratic narratives that accompany the discourses about its globalization.



Anthropology
UNIVERSITY OF TORONTO

**ANTHROPOLOGY COLLOQUIUM SERIES PRESENTS
A PUBLIC ALUMNI LECTURE**

Dr. Cynthia Wesley-Esquimaux

PhD, University of Toronto, 2004
Vice-Provost (Aboriginal Initiatives), Lakehead University



**Traditional Knowledge, Applied
Research, and Professionalizing
Anthropology**

Thursday, March 20, 2014
7:00pm, GB 244, Galbraith Building, 35 St.
George St.

*To be followed by a reception and tour at 8:00pm
Anthropology Building Lobby, 19 Russell St.*

Dr. Cynthia Wesley-Esquimaux is the newly appointed Vice-Provost (Aboriginal Initiatives) at Lakehead University. She held the Nexen Chair in Aboriginal Leadership at the Banff Centre in Alberta for the past four years and is a former Advisory Member of the Mental Health Commission of Canada, and a newly appointed Healthy Minds Canada Board Member. Cynthia is interested in environmental and humanitarian causes and is actively engaged in a variety of initiatives across Canada, and is a member of the Lake Simcoe Science Advisory Committee, a Lady of the Lake, and an active and engaging media representative. Her teaching and academic writing is directed towards understanding historic and intergenerational trauma within the Aboriginal community and she is a member of the Chippewa of Georgina Island First Nation in Lake Simcoe. She has dedicated her life to building bridges of understanding, and sees endless merit in bringing people from diverse cultures, ages, and backgrounds together to engage in practical dialogue. Cynthia is deeply committed to public education and active youth engagement, and co-founded and chairs the [Canadian Roots Exchange](#) out of the University of Toronto.

Please RSVP at <http://march20antalumnievent.eventbrite.ca> 



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