

A world map where the oceans are depicted with vibrant blue and green swirling patterns representing ocean currents, while the continents are shown in solid black. The text is overlaid on the map.

# **CURRENTS IN ANTHROPOLOGY**

## **STUDENT RESEARCH CONFERENCE**

**MARCH 13<sup>TH</sup>, 2015**

Department of Anthropology  
University of Victoria



University  
of Victoria  
Social Sciences



University  
of Victoria  
Anthropology

## **Welcome to Currents in Anthropology: A Student Research Conference 2015!**

The Department of Anthropology at the University of Victoria is hosting this conference as a celebration of the research efforts of our undergraduate and graduate students. The presentations represent research completed for in class and out of class projects, Honour's theses, JCURA research, and Master's and doctoral research. Enjoy the presentations, ask questions, and do not forget to vote for the "People's Choice Award" for best presentation.

Our Keynote speaker, Rachel Holmes, will talk about how Anthropology contributes to her career. Rachel completed an Honours BA (Political Science) at the University of Victoria, followed by an Interdisciplinary MA in Anthropology and Political Science at UVic in 2005. She has recently been appointed as the Executive Director of Intergovernmental and Community Relations, Ministry of Aboriginal Relations and Reconciliation.

We wish to thank our sponsors – the Department of Anthropology, the Faculty of Social Sciences, and the Bureau of Anthropology Students (B.O.A.S).

Sincerely,

Conference Program Committee

Thea Lamoureux, Lindsay Shaw, Betsy Hagedstedt, Becky Wigen and Helen Kurki

## SCHEDULE

**12:30 – Mix, Mingle and Munchies in the Hallway outside COR B250**

**Poster Presentations – 12:30-5:00, COR B250 and Hallway**

When possible, presenters will be available for questions during breaks in the podium presentations.

1. **Contestation of Natural Resources in the Lacandon Rainforest (Chiapas Mexico).** Mariana A. Núñez Silva
2. **Capuchin Conservation in Brazil.** Emma Lavery and Kristy Wilson
3. **Skeletal Variability of Femoral Robusticity in Two Human Populations.** Stephanie Calce
4. **The Ochre Project.** Tara Fraser
5. **Traces of Slavery in the Viking World.** Brittney Sharma
6. **Koro: How Building A Community Can Change Children’s Perspective On Violence And How Violence Against Women Affects Her Children.** Brittney Sharma
7. **Ross Bay Cemetery Monument Analysis.** Melanie Heizer, Kathryn Vey, Anna Thompson, Bailey McLeod and Spencer Armitage
8. **Changes in Amazonian Agriculture: Before and After the European Conquest.** Devon Hitchmough
9. **Soundscapes: An Opening into the World of Sound.** Arden Clay, Aviva Lessard, and David Harding
10. **Jamaica to Toronto: Tracing the Diaspora Through Reggae.** Kelly Joyce and Mark McIntyre
11. **The Gender Mark: Evolution Of Death in The Viking Age.** Tara Fraser and Sam Landan
12. **Old Thoughts, New Directions - Archaeological Interpretations of Coast Salish People's History.** Ursula Abramczyk
13. **Forum of Healing? Arts and Exhibits as Sites of Healing, Empowerment and Dialogue in the Aftermath of the Alberni Indian Residential School.** Bradley Clements
14. **Gender Reciprocity: A (Re)Conceptualization of Masculinities and Gender in Indigenous Studies and Anthropology.** David Parent

**Podium Presentations – 1:30-4:45, COR B235**

- 1:30 **Revisiting The Obstetric Dilemma: How Does The Environment Affect Risk In Childbirth?**  
Thea Lamoureux
- 1:45 **A Community of Equals: Animals in the Upper Paleolithic Art of Europe.** Holly Cecil
- 2:00 **Heiltsuk And Wuikinuxv Rock Art: Reminders on the Landscape.** Aurora Skala
- 2:15 **“More Useful and Significant Than it is at the Present Time”: Franz Boas’ Contributions to North American Physical Anthropology, the Aims of the Jesup North Pacific Expedition, and the Legacy of Dr. Bruno Oetteking’s Craniology of the North Pacific.** Luke Kowalski
- 2:30 **Reclaiming Representation: Indigenous Broadcasting, Multiculturalism, and Language Revitalization in Canada and New Zealand.** Hana Mildenberger
- 2:45 **Canoes and Colony: The Dugout Canoe as a Site of Intercultural Engagement in the Early Colonial Context of British Columbia (1849-1871).** Stella Wenstob
- 3:00 BREAK
- 3:15 **Simon James and the Curious Case of the Celts on the Atlantic: Analysing Representations of Celtic Nations in British Archaeology.** Nicholas Healey
- 3:30 **Ecological Implications of Gastroliths on a Northeastern Jordan Paleommarsh.** Marissa Toner, Caitlin Thurley, and Tara Fraser
- 3:45 **From the Primal Side of Nanook to Visual Sovereignty of Atanarjuat.** Brittney Sharma
- 4:00 **Contested Constructions of Indigenous Oral Tradition in Contemporary Canada.** Lindsay Shaw
- 4:15 **Bears as Indicators of Feasible Environments for Human Occupation in the Archaeology of the First Peopling of the Americas.** John Foster
- 4:30 **Differential Screening Recoveries of Pacific Herring and Northern Anchovy: The Emergence of Clupeiformes in Pacific Northwest Coast Archaeology.** Aaron Cathers
- 5:00 **KEYNOTE ADDRESS.** Rachel Holmes, Executive Director of Intergovernmental and Community Relations, Ministry of Aboriginal Relations and Reconciliation

## PRESENTATION ABSTRACTS

### **Old Thoughts, New Directions - Archaeological Interpretations of Coast Salish People's History.**

Ursula Abramczyk

This paper examines the production and circulation of central Coast Salish peoples' ancient and recent histories from the perspective of Northwest Coast archaeologists. The popular narratives about Hul'qumi'num Mustimuhw (Hul'q'umi'num people) territorial connections to the southern Gulf Islands have emerged in a fundamental way from processual archaeologists working in the "Gulf of Georgia region". To focus on the processes through which they constructed these narratives brings into view how narratives do work; how they perpetuate the dispossession of Hul'q'umi'num Mustimuhw from their core territories. Although these popular narratives have been both contested and revised by Coast Salish First Nations and contemporary researching archaeologists, consulting archaeologists continue to frame Hul'q'umi'num'-speaking peoples territoriality in the southern Gulf Islands in terms of seasonal use, temporary occupation, and exclusive use and occupation. In asking, how can anthropologists contribute to discussions around the recognition of indigenous territories and territoriality in the 21st C? I point to opportunities for more fulsome interpretations of Coast Salish deep history through a re-evaluation of the evidence selected in reconstructing the past, and through collaborative efforts with First Nation communities in the representation of their ancestral heritage and connections to traditional territories.

### **Skeletal Variability of Femoral Robusticity in Two Human Populations.**

Stephanie Calce

Biomechanical forces influence long bone diaphyseal morphology and skeletal robusticity is often used to interpret behavioral differences among human populations. While differences in robusticity inform about differences in activity levels between populations, intra-population variances in these measures may inform about variation in behavior. This study investigates inter- and intra-population variation in femoral diaphyseal robusticity. Cross-sectional geometric properties of the femoral diaphysis were calculated from external contours using a non-invasive 3D laser scan technology for two modern European populations (Lisbon n=62; Sassari n=62). Size standardized measures of total section area (TA), second moments of area (I), polar second moments of area (J) and indices of diaphyseal shape (ratio of  $I_{max}/I_{min}$ ) were calculated to determine diaphyseal strength at the femoral midshaft. Coefficients of variation (CV) were calculated for each variable by sex, sample, and occupation (Lisbon only) and tested for equality between groups. Results of CV comparisons demonstrated that variation in femoral diaphyseal strength does not show differences in activity between samples, sexes, or laborer groups (Lisbon males). While no significant differences in CVs were found between groups, for the inter-sample comparison,  $I_{max}$  displayed the greatest difference (pooled-sexes, CV = 19.5 and 24.6,  $p=0.07$ ), suggesting a trend towards greater variation among Sassari individuals to load the femur in the antero-posterior direction. The shape of the femoral midshaft does not vary significantly between sexes or samples, supporting results of previous studies wherein low inherent variation of the femur at this location provides greatest optimization of form in relation to functional constraints.

## **Differential Screening Recoveries of Pacific Herring and Northern Anchovy: The Emergence of Clupeiformes in Pacific Northwest Coast Archaeology.**

Aaron Cathers

Archaeological studies on Pacific herring (*Clupea pallasii*) in the Northwest Coast have proliferated in recent years. Combined with a growing body of holistic data on coastal subsistence patterns, this species is helping to rewrite the history of the region and its longstanding assumptions around resource intensification and fisheries management. In contrast, Northern anchovy (*Engraulis mordax*), the only other member of the Clupeiformes order in the region, has been studied under far less scrutiny in the archaeological record. These two species vary significantly in size but also share a similar set of identifiable characteristics. Both are also likely to evade screening recoveries at the commonly used 1/4-inch (6.35mm) threshold; even at the finer 1/8-inch (3.75mm) threshold, the skeletal elements recovered may significantly bias the interpretive results of a study. This presentation will discuss a current project to create a comparative sample of both species in order to analyze the differential recoveries of skeletal elements at each threshold and explore the taphonomy and cultural processes like harvesting and consumption which variably factor into the recovery and sampling of these species. Through this actualistic-level data, an understanding of the differential screening recoveries can substantiate the biases inherent in screening for ichthyoarchaeological remains and can also be referenced for comparison to archaeological studies, providing an analytical basis for archaeological interpretations of Pacific herring and Northern anchovy.

## **A Community of Equals: Animals in the Upper Paleolithic Art of Europe.**

Holly Cecil

Anatomically modern humans dispersed out from Africa over sixty thousand years ago, already carrying with them the capacity for artistic representation. As they expanded into new regions, the art they produced consistently preferred depictions of animals, and emphasized the unique characteristics of the diverse species they encountered. This 15-minute film explores new interpretations of the prevalence of animal subjects in the parietal and portable art of western European Upper Paleolithic peoples. For example, among Lascaux Cave's astonishing 600 paintings and 1500 engravings of animals, there appears only one human figure. What can the preferencing of animal subjects, a choice consistent across differing regions for over twenty thousand years, tell us about the art's creators, and what mattered most to them? Archaeologists traditionally explained cave art as hunting magic to ensure the successful killing of prey animals, an interpretation contradicted by archaeological studies of faunal assemblages at associated sites. Reindeer and red deer animal bones predominate in faunal remains, documenting their utility as a food source, yet appear least frequently in the art; while those most abundantly painted – bison and horse – in turn appear rarely in the faunal assemblages. No mere hunting magic, the animal portraits reveal close observation of species' unique behavioural traits and their seasonal changes, and demonstrate an engaged human-animal relationship far more nuanced than our modern bias of evaluating animals in purely utilitarian terms. Upper Paleolithic art invites a new look at how early humans perceived their landscape and the magnificent animals that brought it to life.

### **Soundscapes: An Opening into the World of Sound.**

Arden Clay, Aviva Lessard, and David Harding

Sound surrounds us on a daily basis. From the moment we are born, to our passing, we are constantly exposed to sounds. Without realizing it, the sounds we hear or create affect how we view our surroundings. Experiencing sound is a very personal phenomenon, different for each individual depending on their aural-history, ability, knowledge, and cultural background. With this in mind, we sought to create a concerted auditory experience in the form of a soundscape. A soundscape is a particular representation of a place or environment using sound as a medium and can be understood as an auditory or aural landscape. A soundscape can transform the environment for a listener, especially if it is accompanied by a diorama in a museum setting. We chose an object at the Royal BC Museum for the source of inspiration to our soundscape, situated alongside the fisheries display. This object was a glass buoy, and by manipulating recorded and downloaded sounds in the program Audacity, we created a narrative for this piece. This work, along with our classmates' projects, was presented at the Royal BC Museum and on CBC radio for the public. Our soundscape took listeners on a journey that affected their emotions. It was well received by all ages; from children to adults. Throughout this project, we reflected on sound, noise, music and silence and re-evaluated the meaning of one of our most important senses: sound.



"Buoy" Royal BC Museum

### **Forum of Healing? Arts and Exhibits as Sites of Healing, Empowerment and Dialogue in the Aftermath of the Alberni Indian Residential School.**

Bradley Clements

What is the role of art and curation in forming spaces of empowerment, healing and dialogue in colonial contexts and in the aftermath of violence? This discussion is being informed through conversations with Alberni Indian Residential School (AIRS) Survivors who are displaying their art at the Alberni Valley Museum (AVM), visitors to the exhibit, and AVM staff who helped to facilitate the exhibit. Questions addressed in this research focus around the following:

- 1) How do members of the general public receive and engage information about the legacy of the schools through museum and art exhibitions?
- 2) Is it possible to use the public spaces of museums and galleries as strategic sites of reconciliatory engagement (contact zones) between settler Canadians and residential school Survivors?
- 3) Taken as a case study, how can this analysis contribute to the growing body of research regarding curating difficult knowledge in the aftermath of violence, and Canada specifically in the wake of its own Truth and Reconciliation Commission on residential schools?

The analysis of these conversations is still in process, but themes of empowerment and dialogue loom large in their content.

## **Bears as Indicators of Feasible Environments for Human Occupation in the Archaeology of the First Peopling of the Americas.**

John Foster

It has been argued through analogy, in the literature of the archaeology of the First Peopling of the Americas, that environments feasible for bears (*Ursus*) are the same as those for humans, thereby inferring that the presence of fossil-bear specimens indicate an environment feasible for humans during the life of the specimen. Despite a lack of analyses and justification, such an analogical inference has been met with surprisingly easy acceptance. The First Peopling of the Americas is a highly contentious topic, and for this reason information used in its investigation should be as strong as possible. This paper analyzes this analogical line of reasoning and its inferences; finding that black bears do not appear to serve as good indicators of feasible environments for human occupation, while brown bears, polar bears, and giant short-faced bears do serve as good indicators. Such ability draws into question our current perception of the Late Pleistocene glacial environment, as well as its potential effects on human movement. This paper also examines the social factors that may have led to the easy acceptance of a flawed inferential tool; finding that such easy acceptance may have been due to the comfortable and familiar nature of the notion of bears as substitute humans among researchers. Taking the paleo-bear analogy further, the application of techniques such as species distribution modeling (SDM) have the potential to indicate areas of probable congregation that may have avoided problems such as coastal-submersion, and thereby aid archaeological site selection.

## **The Ochre Project.**

Tara Fraser

Ochre paint is not only used today but also in the past by *Homo erectus* and Neandertals in parietal paintings as well as symbolic burials. The paint itself is made from iron-oxide soil which can then be heated and mixed with liquids to create a variety of pigments. I am curious on the level of expertise required to create the paint and what different forms of heating and mixing the base material could have been used in the Paleolithic. The ochre project is a look at the variety of pigments that one would be able to obtain using heat and wild berries. I was given three chunks of yellow ochre which I heated by fire and thus changed the colour from yellow to red, I recorded the temperature using a thermocouple and also noted the change in texture as well. The heated ochre was easily ground using a rock and the powdered pigment was stored in a separate container. The powdered ochre was then added to heated wild berries and the difference of pigment and texture is available for viewing on rocks which are to be provided alongside the poster.

## **The Gender Mark: Evolution Of Death in The Viking Age.**

Tara Fraser and Sam Landan

This is a poster project that was assigned from Dr. Erin McGuire's "Vikings" class. I chose to research and focus on what is referred to as gendered artefacts as well as the evolution of grave goods from pre Christianization to post Christianization. It is important to note the separate categories of biological sex and cultural gender. I am aware that gender is a cultural agent and the term "gendered artefacts" is used in the poster in combination with other sources of research to present the only the



grave goods in association with the sexes of the skeletal remains. Originally I hoped that the pre-Christian burials would exhibit more gender neutral burials but it seems as though there were certain artefacts that were found specifically in female graves as well as male graves. However, it seems as though certain artefacts were found in both burials and artefacts did not always apply to every burial as class level was more important than the sex of the individual.

### **Simon James and the Curious Case of the Celts on the Atlantic: Analysing Representations of Celtic Nations in British Archaeology.**

Nicholas Healey

Spurred by its role in events such as the Israeli-Palestinian conflict, archaeology's relationship with nationalism has increasingly been brought to anthropologists' attention. In Europe, the Celts have come to be understood as a particularly significant subject of such ideological manipulation. British critiques of nationalistic knowledge of Celts, however, have focused on disputing researcher's interpretations rather than examining the motivations and impact of their work. In the literature, nationalistic archaeology thus remains the practice of others and not British archaeologists themselves. This research looks to unsettle this aspect of the discipline by analysing how British researchers have variously supported and resisted representations of Celtic nations in archaeology. Specifically, this presentation will take up the case study of Simon James whose book on "The Atlantic Celts" has become one of the most prolific texts in Celtic archaeology. Intended to re-evaluate the evidence for identifying ancient peoples of Britain and Ireland as Celts, James' work argued recent knowledge of the Celts to be the product of nationalistic scholarship from the 17th century. Explicitly anti-nationalistic in its tone, James has stated the intention of "The Atlantic Celts" is to encourage that all emotive nationalisms with their potentially violent outcomes be questioned. Drawing upon Anderson's concept of the constructive imagination of nations, however, this analysis will argue that James' work, while overtly anti-nationalistic, contributes strongly to a conception of British patriotism. In this manner, James does not denounce all nationalisms so much as promote a British nationalism that competes with Celtic national identity.

### **Ross Bay Cemetery Monument Analysis.**

Melanie Heizer, Kathryn Vey, Anna Thompson, Bailey McLeod, and Spencer Armitage

This research project came together through Dr. Erin McGuire's Archaeology of Death class group fieldwork project. The selection criteria used included the following: adults, born outside of Canada, buried in the Anglican section of Ross Bay Cemetery, between the founding year of 1873 and the beginning of World War II in 1939/40. The three areas being further explored in this research consists of the following. The importance of immigrant identity and death. The styles seen in grave monuments in this period and thirdly, the extent of damage currently visible on these markers. We would also like to posit some further research questions for future exploration.

## **Changes in Amazonian Agriculture: Before and After the European Conquest.**

Devon Hitchmough

The Amazon Rainforest is lush and healthy and is seen to be the epitome of untouched natural beauty, but is it really as untouched as we are led to believe? The indigenous Amazon peoples have been inhabiting the Amazon Basin since (and probably long before) the Spanish first laid anchor in what is now known as South America. Until recently it has been assumed that the migrant ways of the indigenous peoples there come from a complete inability to create a large, permanent society due to the barren ground in the area. Is this true, or did the European visitors have some hand in the style transition of Amazonian agriculture?

In this presentation I will highlight the differences in Amazonian agriculture both before and after the European conquest. I will investigate the transition of the Amazonian farming practices, from the use of Amazonian Dark Earth to maintain soil nutrition to the easier (yet far less sustainable) method of created (limited use) fields by way of slash and burn (swidden) agriculture. I will also focus on the brutality of the European conquest and the trauma that ensued, as well as the repercussions that this event had on the cultural aspects of indigenous Amazonian life.

## **Jamaica to Toronto: Tracing the Diaspora Through Reggae.**

Kelly Joyce and Mark McIntyre

In 1962, Canada changed its overtly discriminatory immigration laws to the more liberal points based policy while traditional receiver countries, like Britain, sought more stringent regulations. This, coupled with Jamaica's slow economic growth, racial tension and a rise in crime rates following the country's independence movement fuelled mass migrations to Canada. Early arrivals to Toronto found that the city had no appetite for contemporary Jamaican sounds such as roots reggae, rocksteady, and ska and musicians found themselves embracing the R & B sounds of the day. Slowly, as the R & B scene started to fade away, local musician identities began to emerge and gave birth to a thriving reggae scene influenced by music coming out of Jamaica and the more readily available North American funk and soul. Diasporic reggae could have been drowned out by the success of international reggae, but because it spoke to the everyday lives, struggles, and aspirations of the Jamaican diaspora community, the artists and their music found a receptive audience. Through the analysis of reggae, this poster highlights aspects of emigration, racism, multiculturalism, transculturation, and the relationships between the diaspora and the receiving communities.

## **"More Useful and Significant Than it is at the Present Time": Franz Boas' Contributions to North American Physical Anthropology, the Aims of the Jesup North Pacific Expedition, and the Legacy of Dr. Bruno Oettking's Craniology of the North Pacific.**

Luke Kowalski

As the founder of modern North American anthropology's four field system, Franz Boas' legend is well entrenched in the discipline's history. Although his work in the fields of cultural anthropology, linguistics and archaeology often eclipses his physical anthropological work, Boas was an important player in the development of physical anthropology, and he devoted significant time and effort to it.

He considered it to be a vital part of anthropology as whole. This was evident during the Jesup North Pacific Expedition, as Boas was adamant that physical anthropology data be collected accurately and in large amounts. The anthropometric data was never analyzed during Boas' time; however he trusted Dr. Bruno Oettking to analyze the skeletal material collected, and to present the formal volume on physical anthropology for the J.N.P.E. Oettking's final volume *Craniology of the North Pacific Coast* has been disparaged for its problematic conclusions on racial hierarchies; however the information within it could be useful for research today. Further analysis of its data and Oettking's work could determine this. Until this is done, *Craniology of the North Pacific* remains an important part of the Jesup Expedition's legacy. This presentation will demonstrate Boas' importance to the development of physical anthropology, the significance of the anthropometric data collected during the Jesup Expedition, and a summary of the validity of Dr. Oettking's *Craniology of the North Pacific Coast*.

### **Revisiting The Obstetric Dilemma: How Does The Environment Affect Risk In Childbirth?**

Thea Lamoureux

The obstetric dilemma in human females is the evolutionary compromise between the need for a narrow pelvis in bipedal locomotion and the need for a wide pelvis in birthing large-brained babies. Researchers are currently arguing that this dilemma may be exacerbated or decreased by ecological factors, leading to varying risks of cephalopelvic disproportion across populations. Current explanations of the obstetric dilemma and the role of the environment exhibit a gap in the knowledge of how ecology affects pelvic dimensions and the extent to which the pelvis is affected. This is an important area for study as its assessment will allow researchers to understand the differences in risk of birthing complications across populations and its relationship to women's environments, and why variations are seen in obstructed labour across populations.

### **Capuchin Conservation in Brazil.**

Emma Lavery and Kristy Wilson

Capuchin monkeys (arboreal quadrupeds) are neo-tropical primates, genus *Cebus*, ranging from Central America to Argentina. They are extractive and manipulative foragers, with a frugivore-insectivore diet. Capuchins live in varying habitats, primarily in the mid-canopy and understory of tropical rain forests. There are three species of capuchins that are currently listed as Critically Endangered on the IUCN Red List. These are *Cebus kaapori* (Ka'apor Capuchin), *Cebus flavius* (Blonde Capuchin), and *Cebus xanthosternos* (Buff-headed or Yellow-breasted Capuchin), all of which are endemic to Brazil. All three Critically Endangered species occur in low densities over their geographic ranges. The number of individuals that are left varies between the three species. Blonde Capuchins have the fewest individuals, estimated at 180 (IUCN.org). Yellow-breasted Capuchins are more numerous, 3000 (Lernould et al., 2012), and the number of individuals for Ka'apor Capuchins is currently unknown. Current threats to these species are forest destruction, hunting, and live capture. The objective of this poster is to examine the conservation work that has already been done on *Cebus kaapori*, *Cebus flavius*, and *Cebus xanthosternos*. Additionally, what has been suggested and planned for future conservation will be examined, and some possible questions for future research will be presented.

## **Reclaiming Representation: Indigenous Broadcasting, Multiculturalism, and Language Revitalization in Canada and New Zealand.**

Hana Mildemberger

Aboriginal language revitalization projects are often undertaken with an ultimate goal of educational policy reforms and a certain degree of institutionalization of the minority language in question. Much of the current literature on language revitalization supports the role of formal education systems and national education policies in reinforcing the acquisition and continuity of minority languages. Contributions to language revitalization outside the realm of federal policy, such as media produced by Aboriginal peoples, are often left out of discussions of language revitalization. My research will offer a comparative analysis of Aboriginal media and language revitalization in Canada and New Zealand, focusing specifically on the major national Aboriginal public television networks in both countries: Aboriginal Peoples Television Network (APTN) in Canada and Māori Television in New Zealand. I aim to challenge existing notions of language revitalization as contingent upon educational policy reform, and propose instead that Aboriginal media plays a key role in supporting language revitalization efforts in both Canada and New Zealand. Through comparative analysis I will show how fundamental differences in regard to cultural diversity and geographic, historical, and political contexts have shaped the production of Aboriginal television programming in both countries and, consequently, have produced unique opportunities for language revitalization. My research will offer a linguistic and cultural anthropological approach to language revitalization which will direct attention toward the highly culturally-significant arena of Aboriginal public broadcasting networks as a new site of focus for language revitalization efforts.

## **Contestation of Natural Resources in the Lacandon Rainforest (Chiapas Mexico).**

Mariana A. Núñez Silva

The research project focused on following a specific line of investigation within the conflict that has develop in the Montes Azules and Lacantún biosphere reserve in the state of Chiapas since the 1970s. The main objective of the research was to contextualize the authoritative environmental policy that is maintained by the Mexican government and link it to the recent conflict happening in the settlements of San Gregorio, Rancheria Corozal and Salvador Allende that are located within the biosphere reserves. In this region of Chiapas the regularization of land tenure among the indigenous groups holding certain degree of governmental autonomy was interrupted by the Mexican Government as of May 2014 with important developments as this research unraveled. This research project was designed in a way that it would benefit from archived documents and interviews, anthropological ethnographies, sociological theories and research studies. It was also designed to thoroughly analyze data from a socio-anthropological perspective when it encountered policy documents and legislative material. Because of the developing situation as this research was being undertaken I was able to document, process and analyze new data. By doing so I had the opportunity to put in practice the acquired academic knowledge from my home university. The project took place in Mexico City, at the prestigious Universidad Nacional Autonoma de Mexico UNAM, under the supervision of Dr. Carmen Legorreta, and Dr. Melissa Gauthier from the University of Victoria in British Columbia, Canada. This research project was conducted in the duration of twelve weeks.

## **Gender Reciprocity: A (Re)Conceptualization of Masculinities and Gender in Indigenous Studies and Anthropology.** David Parent

My project consists of three parts. First a literature review of Indigenous Studies and Anthropological literature that focuses on masculinities. Second, I demonstrate how the intersections of language, culture and colonialism continue to shape Indigenous masculinities. Third, I propose a new method for understanding Indigenous masculinities in a way which centres land, community, and kinship. My literature review includes philosophies and examples of masculinity from Metis, Anishnaabe, Cree, Diné, Inuit, and Kanaka Maui worldviews. Drawing from these examples, I will introduce how 'gender reciprocity' is articulated in its own unique way within each group. Within my review I also include how feminist and queer thought have approached masculinity. In many cases I have been drawn from these discourses in order to unsettle reinforcements of patriarchy within the reformulation of masculinities. Moreover, I explore how colonialism — that is the dispossession of land from Indigenous Peoples — continues to interrupt relationships between different genders. Finally, I demonstrate how healthy masculinities — developed in contrast to patriarchal domination — are a part of bringing health and balance back to Indigenous nations, communities, and families.

## **From the Primal Side of Nanook to Visual Sovereignty of Atanarjuat.**

Brittney Sharma

There have been numerous films made in visual anthropology on Indigenous cultures around the world and two directors in particular made two separate films in two different periods with and about Inuit people. The first was "Nanook of the North," by Robert Flaherty in 1922 and the second was "Atanarjuat (The Fast Runner)" by Zacharias Kunuk in 2000, Raheja (2007:1159-1160). Flaherty attempted to take a humanist approach to the subject matter and tried to relate Inuit everyday life to his audience back home, Walsh (Sept.23). Flaherty directed this film during a time of severe racism and colonial destruction towards Indigenous peoples of Canada, Walsh (Sept.23). His need to produce a film during the time called "cinema of attractions" directly relate to the light-heartedness, entertainment and relatable aspect to the film compared to other ethnographic films made around the same time like Edward Curtis's film "On the Land of the War Canoes" in 1914, Walsh (Sept.23). Fast-forward 80 years from Flaherty, Zacharias Kunuk directs film about the Inuit people and with new technology, and better relations with them, Kunuk introduces more visual sovereignty to his film compared to Flaherty. This Paper discusses that Primal drama and visual sovereignty are antithetical in theory but in reality have been used together in films like *Nanook of the North*. It is not possible to see *Atanarjuat* as a film that engages the term 'primal drama' however; there are traces of 'visual sovereignty' in *Nanook of the North*.

## **Traces of Slavery in the Viking World.**

Brittney Sharma

From the class "Archaeology of the Life and Death of the Viking" held at the Royal Museum of B.C. in partnership with UVic, Dr. Erin McGuire debunked many myths and stereotypes we have placed on the Viking civilization. We imagine the Vikings and savages, uncivilized, ruthless and barbaric.

However, archaeological evidence has revealed that this was a complex society with intricate burials, gender roles, class hierarchy and strategical trade and warfare. Very little archaeological evidence has been found on slavery in the Viking world, however, the evidence that has been found along with historical texts written by Arabic guests of the Viking, we can conclude that slavery did exist in the Viking world. This poster looks at what archaeologists have found in Viking burials, graves, and sites and what the historical texts have to say about slavery during this time. Some questions that I have researched are: What were the archaeological evidence used for? Who were the slaves? Why did the Vikings desire slaves and what were the slaves position in Viking civilization? This poster was viewed at the Royal Museum of BC for a weekend alongside my classmates posters.

### **Koro: How Building A Community Can Change Children's Perspective On Violence And How Violence Against Women Affects Her Children.**

Brittney Sharma

I have been selected to attend this year Clinton Global Initiative University (CGI U) held at the University of Miami during March 6-8th 2015. In order to attend we were required to submit a commitment to action that addresses a specific challenge with a defined course of action and detailed objectives. My C2A focuses on youth. They are often socialized to strive for individual, rather than collective, success. Collectivity of youth promotes creating a positive change in themselves, their peers, and their community. It is imperative to live in a conscious and socially constructive way, perpetuating the change we wish to see in the world.

The issue lies within rape culture. These youth have come from violent families and either fall into relationships that mimic their parent's violent relationship or act out in harmful ways. It is within their power to stop rape culture and given their involvement with Koro, they'll be given the necessary tools and support to make these changes. Battered women who come to the transition house often bring their children. Children also face the effects of violence against women and receive very little support from transition houses, rape crisis centre's and the community because the attention is usually on the women. These children are vulnerable and at risk to substance abuse, loss of a positive support network and more vulnerable to violent relationships due to low self-esteem and staying in a violent cycle. This paper will look at these societal problems and how my C2A is focused entering these youth into an outdoor programme to increase their resilience. I will also be submitting this paper in for my Anth402 Anthropology of Feminist Theory course that requires a final paper focusing on a proposal for feminist activism.

### **Contested Constructions of Indigenous Oral Tradition in Contemporary Canada.**

Lindsay Shaw

In 1997, the Supreme Court of Canada determined that Indigenous oral tradition is to be included as equally-weighted evidence to text-based historical sources in legal proceedings. This decision stemmed from *Delgamuukw v. British Columbia*, where it was determined that Indigenous plaintiffs had been subjected to a serious disadvantage when asserting traditional occupation of land in the Canadian legal system by the previous inadmissibility of oral tradition. Originally, this Supreme Court ruling was met with positive reactions from the public and academics. However, since *Delgamuukw*,

oral tradition has had difficulty in being asserted in the legal setting, largely due to misrepresentations of oral tradition constructed by the Crown and Justices. Research will determine how the different actors - the Indigenous plaintiffs, the Crown and the Justice(s) - involved in *Tsilhqot'in v. British Columbia* constructed and represented the oral tradition of the Tsilhqot'in. It will then be asked what the "acceptance" of oral tradition in the Canadian legal system represents in the broader social framework of Canada. Is the incorporation of oral tradition evidence indicative of an increasing multicultural effort on the part of the Canadian legal system, or do the processes and treatment that oral tradition is subjected to in the legal system represent a new "tool of oppression" imposed onto Indigenous peoples by the Canadian state?

### **Heiltsuk And Wuikinuxv Rock Art: Reminders on the Landscape.**

Aurora Skala

This archaeological research focuses on locating, recording and typologising rock art designs within Heiltsuk and Wuikinuxv Nations' traditional territories. The two areas are located on the Central Coast of British Columbia. Community-engaged research was conducted from 2013-2015, in order to photograph a sample of pictographs and petroglyphs. During this research 57 rock art archaeological sites were visited and photographed. The feasibility and benefit of digital contrast-adjustment of photographs (using DStretch) is explored.

DStretch was developed specifically to assist rock art researchers in making visible faint traces of pigment which can no longer be seen with the naked eye. Photographs of pictographs which appear to be portraying a particular motif can sometimes change dramatically when the contrast is digitally adjusted. New designs can emerge and an existing design's interpretation may change once the rest of the painting is made visible.

The photographs taken during this MA project illustrate how rock art can act as a reminder within the landscape. By visiting locations where rock art was created, and listening to stories told by the descendant communities, the deep history and significance of the rock art designs can better be comprehended. This presentation will also consider how contemporary First Nations culture informs an understanding of the memories encoded on the landscape in the form of rock art.

### **Ecological Implications of Gastroliths on a Northeastern Jordan Paleommarsh.**

Marissa Toner, Caitlin Thurley, and Tara Fraser

Vertebrates such as crocodile, seals, ostrich and other birds regularly consume stone to aid in digestion. These digested stones known as gastroliths have unique characteristics that allow archaeologists to distinguish them from pebbles and other stone debris. Researchers use these qualities, such as polish, weight, size and morphology as well as context, to identify the gastroliths and the size and, if possible, the species or class of vertebrate responsible for producing them. In this paper, we focus on gastroliths from the Lower site known Shishan Marsh 1 (SM1) in Azraq, northeast Jordan. For millennia SM1, fed by an underground aquifer, was the site of a paleommarsh which expanded at times to a paleolake. Even during the most arid periods when SM1 contracted to a seasonally available pool, it represented a reliable source of water on the landscape, a true oasis in

the desert for plants, animals including waterfowl and other birds and, of course, hominins. By examining a dozen gastroliths associated with Lower Paleolithic (Acheulian) tools and faunal remains, we hope to determine what vertebrates were present and what their presence can tell us about the ecological diversity at this unique paleomarch site.

### **Canoes and Colony: The Dugout Canoe as a Site of Intercultural Engagement in the Early Colonial Context of British Columbia (1849-1871).**

Stella Wenstob

The cedar dugout canoe is iconically associated with First Nations peoples of the Pacific Northwest coast, but the vital contribution it made to the economic and social development of British Columbia is historically unrecognized. This beautifully designed and crafted ocean-going vessel, besides being a prized necessity to the maritime First Nations peoples, was an essential transportation link for European colonists. In speed, manoeuvrability, and carrying capacity it vied with any other seagoing technology of the time. The dugout canoe became an important site of engagement between First Nations peoples and settlers. European produced textual and visual records of the early colonial period are examined to analyze the dugout canoe as a site of intercultural interaction with a focus upon the European representation. This research asks: Was the First Nations' dugout canoe essential to colonial development in British Columbia and, if so, were the First Nations acknowledged for this vital contribution?

Analysis of primary archival resources (letters and journals), images (photographs, sketches and paintings) and colonial publications, such as the colonial dispatches, memoirs and newspaper accounts, demonstrates that indeed the dugout canoe and First Nations canoeists were essential to the development of the colony of British Columbia. However, these contributions were differentially acknowledged as the colony shifted from a fur-trade oriented operation to a settler-centric development that emphasized the alienation of First Nations' land for settler use. By focusing research on the dugout canoe and its use and depiction by Europeans, connections between European colonists and First Nations canoeists, navigators and manufacturers are foregrounded. This focus brings together these two key historical players demonstrating their 'entangled' nature (Thomas 1991:139) and breaking down 'silences' and 'trivializations' in history (Trouillot 1995:96), working to build an inclusive and connected history of colonial British Columbia.