



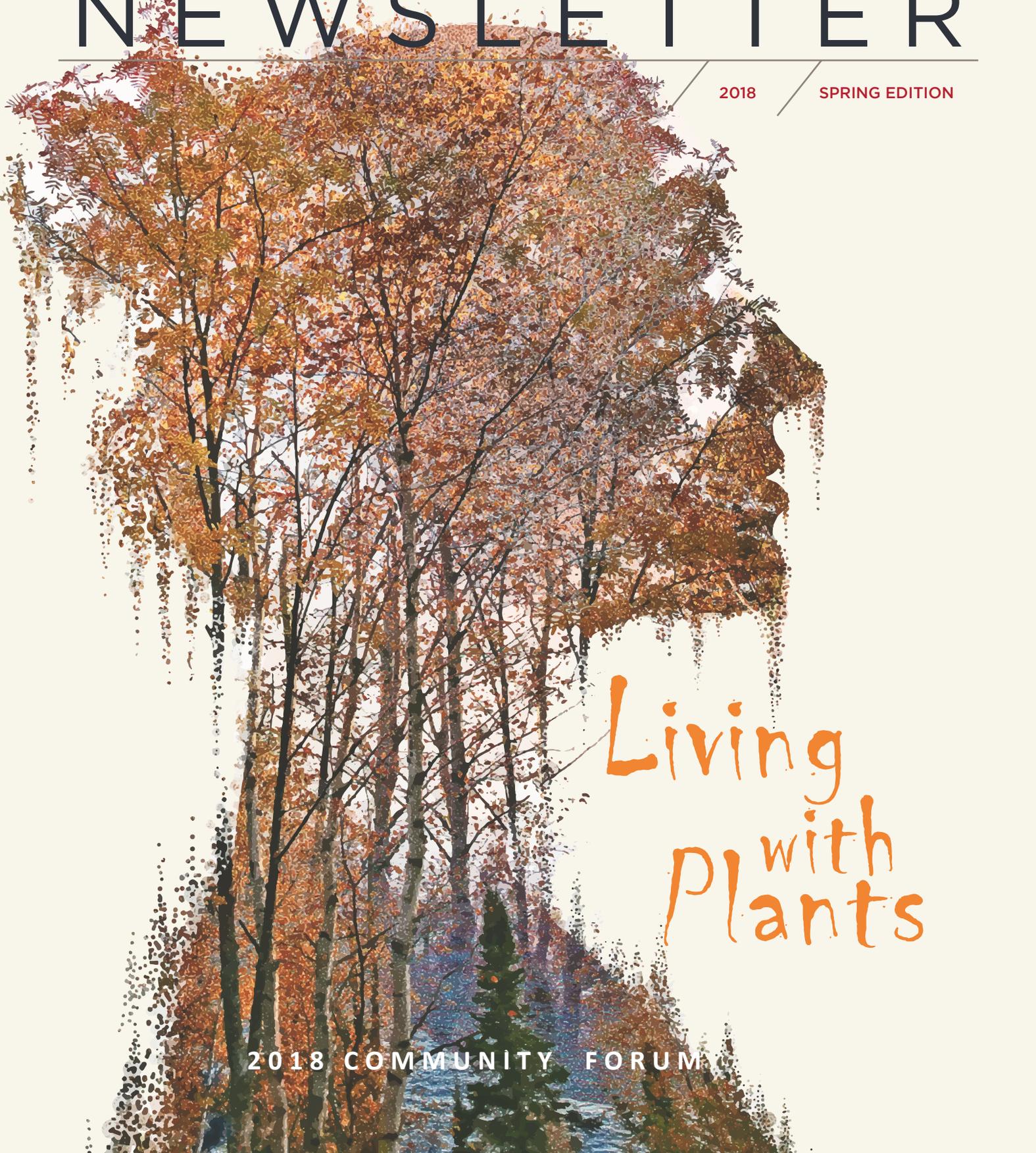
UNIVERSITY OF
CALGARY

Calgary Institute for the Humanities

NEWSLETTER

2018

SPRING EDITION



Living
with
Plants

2018 COMMUNITY FORUM

LIVING WITH PLANTS: CALGARY INSTITUTE FOR THE HUMANITIES' 2018 COMMUNITY FORUM

LIVING WITH PLANTS will wrap up our three-part series of community seminars on topics in the environmental humanities. The previous two seminars concerned urban animals (2016) and water rights (2017).

Plants were the first to colonize the planet, and they created the soil and the atmosphere that made life possible for the animals. The largest and oldest life forms currently inhabiting our earth are plants. In spite of their primacy, western cultures have traditionally regarded plants as the lowest of life forms, lacking mobility, sensation and communication.

Botanists, philosophers, historians, anthropologists and eco-critics are challenging these older views of plants by shedding new light on how plants have shaped and continue to shape life on earth, and how intimately plants are intertwined with human history. Here in the west, prairie grasslands supported indigenous cultures, the remains of ancient forests are the foundation of our current energy

economy, and the forests to the west of us that filter our air and water burn with increasing ferocity each year.

More radically, recent research has argued that plants move, respond to their environment, communicate with each other, and form mutually beneficial partnerships with other species. These new studies can shift our view of plants themselves as largely inert beings, but also the way we understand the borders or boundaries of individual creatures and the systems of interdependency that bind all living things together. This seminar will explore the implications of these ideas, particularly in a western Canadian context.

Our speakers offer short fifteen-to-twenty minute presentations to an assembled group of community members, academics, and activists, and these talks then form the basis for a day-long conversation.

FRIDAY MAY 18, 2018

9:30 A.M. - 3:30 P.M.

THE KAHANOFF CONFERENCE CENTRE

105 12TH AVE SE

INVITED GUEST SPEAKERS

PATRICIA VIEIRA

**Associate Professor of
Spanish & Portuguese, Comparative
Literature and Film & Media Studies at Georgetown
University. Associate Research Professor at the Center for
Social Studies (CES) of the University of Coimbra.**

Motivated by the desire to bring together scientists and humanities scholars, Patricia Vieira recently co-edited *The Language of Plants: Science, Philosophy and Literature*. There is a profound gap dividing the sciences and the humanities, coupled with a mutual mistrust that impoverishes both fields. Research on plants is, by nature, cross-disciplinary and one of the goals of the book is to sow the seeds for collaboration on this subject across traditional academic boundaries. A second motivation to edit this collection has to do with plant ethics. While we tend to reduce ethics to the relations between human beings, the concept can be extended to encompass human-animal and human-plant interactions. At the root of ethics, we find the Greek word “ethos,” meaning habit or custom. What is our habitual behaviour towards plants? Is this behaviour consistent with what we know about plant life? Should our approach to plants be legally codified in plant rights, which would create a bridge between ethics and politics?

Many of Vieira’s interdisciplinary studies contribute to the contemporary debate on the complex relationship between humans and non-human beings.

JAMES CAHILL

**Professor of Biological
Sciences at the University of Alberta
and head of the Cahill Lab of Experimental Plant
Ecology.**

James Cahill maintains that plants do “behave” and lead anything but solitary and sedentary lives. “Twenty years ago just uttering the words behaviour and plants in the same sentence would have resulted in scientific excommunication!” Cahill insists. “I think we’ve always equated behavior, even intelligence, with movement.”

Cahill teaches at the University of Alberta, where he heads up the Cahill Lab of Experimental Plant Ecology. He has a particular fondness for trying to understand how plants forage for resources, cope with enemies, and alter competitive strategies over ecological and evolutionary timescales. A key goal of this work is to understand how these social and behavioral interactions impact patterns of biodiversity, and the functioning of natural systems. James has appeared on *Nature* (PBS) and *The Nature of Things* (CBC) in recent years, showing viewers that plants are a lot more like animals than we ever imagined.

ANDREW MATHEWS

**Associate Professor of
Anthropology, UC Santa Cruz**

Andrew Mathews’ research focuses on the culture of forestry and conservation institutions, from state bureaucracies, to NGO’s, to indigenous communities. He is committed to integrating natural and social science approaches to environmental problem solving: he previously worked for the Society for the Protection of New Hampshire Forests and for a forest genetics project in Honduras.

Combining political analysis with science and technology studies, his book, *Instituting Nature* (MIT Press, 2011), was a history of conservation and forest management in Mexico. Mathews is currently working on the historical ecology, natural history, and climate politics of Italian forests. In the Mediterranean, and in Italy in particular, people have been shaping soils, terraces, drainage systems, and trees for several thousand years. We know that climate change is likely to bring more intense climate events. Because Mediterranean ecosystems have evolved to cope with dramatically variable climate, powerful disturbances, and intense human modification they are good places to learn about climate change.

CHINESE SUMMER INSTITUTE

In collaboration with the Kule Institute for Advanced Study (KIAS) at the University of Alberta, the Calgary Institute for the Humanities (CIH) is co-sponsoring a Humanities Summer Institute that invites participants to central Alberta to study Chinese Migratory Realities.



Migration of Chinese individuals and families has been a social reality for many centuries, but more recently the numbers have increased dramatically. The current internal move from the interior countryside to the coastal cities constitutes the largest migratory population in world history. This comes on top of many waves of migration in Chinese history, the mid-20th century exodus from mainland China, the much earlier movement of Chinese from the southeast coast to Southeast Asia, and the current migration of Southeast Asians of Chinese descent back and forth between Chinese communities in China, Hong Kong and Taiwan.

Copious research has been conducted on both internal migration in China and emigration out of China, in particular in sociology, anthropology, and political science. These social realignments have also had profound implications in the realm of cultural representation, in such fields as literature, cinema (both feature and documentary), memoir, reportage,

historical writing, and media.

This Institute will explore the social implications of Chinese migratory realities with particular emphasis on cultural manifestations such as how migration has been represented in literature and cinema, how migration has been examined in the scholarship of historians, gender studies scholars, literary and cinema studies scholars, anthropologists, sociologists, and others, and how migration is regarded by the State.

The institute will run from June 19 to July 6 and is supported by generous funding from the Chiang Ching-kuo Foundation (CCKF) and the Consortium of Humanities Centers and Institutes (CHCI), with supplementary funding provided by the VP International at the University of Calgary.

With successful Institutes held in 2016 at the University of Minnesota and last year at the University of Cambridge, our application is the third winning proposal. The CHCI-CCKF initiative

explicitly gives priority to proposals that are collaborative, involving more than one Centre or Institute, and multiple academic institutions.

The institute will combine public guest lectures by leading North American scholars on Chinese migration—Sara Friedman (Indiana), Julie Chu (Chicago), Tina Mai Chen (Manitoba), Madeline Hsu (Texas)—with a wide range of primary (in translation) and secondary readings to lay the groundwork for discussion. We also will rely on our deep reservoir of China scholars at the Universities of Alberta and Calgary for additional presentations and leadership. This seminar investigates an important social phenomenon with global implications and ramifications even for Canada. The Institute will also provide participants with an opportunity to experience the diversity and landscapes of Central Alberta, as the group moves from Calgary to Banff—at The Banff Centre for Arts and Creativity—and Edmonton.



CALGARY INSTITUTE FOR THE HUMANITIES LECTURES 2017-2018

Every year the CIH proudly features our Fellows in a series of public lectures. We also introduce a number of visiting scholars to the community through our Interdisciplinary Working Groups and in collaboration with other departments and institutes. Stay up-to-date on our upcoming lectures and find out more details about past guests on our website: arts.ucalgary.ca/cih/events

21 September **Beth Rohlman** "Rewriting Religion and Rescuing Genre The Evolution of Texts, Gods and Peoples in the Sanskrit *Purāṇas* (Puranas)"

25 October **Charles Tepperman** "Mapping an Alternative Film History: The Amateur Movie Database Project"

November 14 **Paula A. Michaels** "'Wars Begin in the Minds of Men:' Psychiatry and the Antinuclear Movement" (Partnership: History of Medicine & Health Care Program, Department of History, Department of Anthropology and Archaeology and Calgary Institute for Humanities)

16 November **Anuradha Gobin** "The Material Afterlife of the Criminal Body in the Dutch Republic"

28 November **Whitney Lackenbauer** "Situating the Joint Arctic Weather Stations (JAWS): Cold War Science, Militarism, and Arctic Space(s)" Partnership: Centre for Military, Security and Strategic Studies (CMSS) and Research Associate at the Arctic Institute of North America (AINA)

24 January **Rachel Schmidt** "Cervantes's Novelistic Critique of the Expulsion of the Moriscos from Spain"

28 February **Murray McGillivray** "What Colour was the Green Knight? (and Other Puzzles from a Middle English Manuscript)"

1 March **Russell Smith** "Duchamp's *Fountain* and Leonardo's *Salvator Mundi*: What is Art Worth?"

3 March **Brett Sherman** "Three Dimensions of Modal Interpretation," **Michela Ippolito** "Varieties of Sobel Sequences" (Vendler Group Workshop)

6 March **Taylor Shelton** "Data Driven Governance, Post Truth Politics?" (Social Justice and the Smart City Working Group)

9 March **Jeffrey C. Witt** Digital Encoding Workshop (Paleography Reading Group Workshop)

14 March **Walter Mignolo** "Decoloniality and Western Modernity" (Partnered Lecture: Lating American Research Centre, Language Research Centre, U of C International)

20 March **Andrew Watson** "Energy Transitions and Sustainable Farm Systems on the Great Plains of the United States, 1880-2000" (Energy in Society Working Group)

21 March **Uta Hinrichs** "Visualization as a Speculative Process" (Thinking Data, Data Thinking Working Group)

21 March **Julia Smith** "Feminism at Work: Women Labour Activists in Western Canada, 1970-1990"

28 March **Kim TallBear** "Decolonizing Science and Technology: Collaboration, Training, and Indigenous Governance," **Jessica Kolopenuk** "Star Maps, Forensic Science, and Indigenous DNA Beyond Ancestry: Theorizing Canada's National Missing Persons DNA Program" (Genomics, Bioinformatics and the Climate Crisis Working Group)

4 April **Whitney Wood** "'Yell Like Hell' Women's Activism and Birth Reform in Postwar Canada"

Whitney Wood joined the Calgary Institute for the Humanities from her postdoctoral fellowship at Birkbeck, University of London. Her interdisciplinary research interests in the cultural histories of the female body, of childbirth, and of labour pain were a great fit with the institute's focus.

Q: Tell us about your current project on the development and growth of the natural birth movement. Why did you decide to investigate this topic?

A. My initial work in the history of women's health focused on the growing acceptance and use of obstetric anaesthesia during the late-19th and early-20th centuries – a key period in terms of both the medicalization of childbirth and the professionalization of obstetrics in English Canada. Towards the end of my PhD, I spent some time in London and looked at the papers of Grantly Dick-Read, author of *Childbirth Without Fear* (1944) and a leading figure in the early natural childbirth movement, that were housed at the Wellcome Library for the History of Medicine. Here, I found a great collection of letters from Canadians who took the time to write to Dick-Read about their desires for "A New Way to Birth", a new and less medicalized type of birth experience.

Following up on this lead, my postdoctoral work has focused on the history of natural childbirth in mid-to-late twentieth century Canada. I started this project as a Social Sciences and Humanities Research Council of Canada (SSHRC) Postdoctoral Fellow in the Department of History, Classics and Archaeology at Birkbeck, University of London in 2016, and joined the Calgary Institute for the Humanities as a Visiting Fellow in January 2018. I've recently transitioned the project to the University of Calgary as an

Q&A



Whitney Wood

Our CIH Visiting Fellow researches the history of natural childbirth in Canada and listens to the voices of the "ordinary" Canadians whose personal activism played an important role in laying the foundation for the emergence of a broader women's health movement in the decades that followed.

Associated Medical Services (AMS) Postdoctoral Fellow in the History of Medicine. Historians have looked at the impact of natural childbirth in Great Britain and the United States. Paula Michaels has written a great book on the international history of the Lamaze method (*Lamaze: An International History*, Oxford University Press, 2014), but the history of natural childbirth in Canada remains unwritten. I'm also exploring this history using a transnational lens, focusing on the ways in which Canadians – both parents and physicians – engaged with the global natural childbirth movement.

Q: You emphasize the importance of patients' voices in your research. Can you tell us a bit more about that?

A. Much of the existing scholarship in the history of medicine – and especially in the history of women's health – tends to capture the voices of the leading medical figures in popular and medical literature (most often, throughout history, male physicians). Looking at natural childbirth, histories tend to focus on the writings of internationally-known figures in the movement, like Dick-Read and the French obstetrician Fernand Lamaze. As a result, the voices of childbearing women, who left few firsthand accounts of their views and experiences, are largely missing from the existing historical analysis. I aim to address these imbalances by taking a multisited approach and focusing on the voices of so-called "ordinary" Canadians wherever possible. Archival sources like the extensive collection of Canadian parents' letters to Dick-Read – can be a good starting point, but during my time at the U of C (in the Department of History, working with former CIH Fellow Nancy Janovicek) I'll also be starting oral history interviews to bring the voices of mothers and fathers who encountered natural childbirth in the late-20th century into the history of

the movement. As a historian who was trained working on the late-19th and early-20th centuries, I'm excited to talk to living people!

Q: Have there been any discoveries in the archives, in the letters from mothers and fathers that you looked at, that stand out as particularly memorable?

A. I was shocked to find many Canadian women reported that they were anaesthetized without consent and physically restrained during childbirth in the 1940s and 1950s. As a historian of medicine, I can understand how these practices were rooted in broader medical practices of the period, though they are, of course, horrific from our contemporary perspective. What is significant here, is that the beginnings of the natural childbirth movement – coupled with declining rates of infant and maternal mortality – led women to identify these routine practices as harmful and abusive, and to push for birth reform. I suggest that these practices can be interpreted as “obstetric violence”, a gendered and structural form of violence against women. Going forward, I'll be interested in exploring women's experiences of obstetric violence in late-twentieth century Canada.

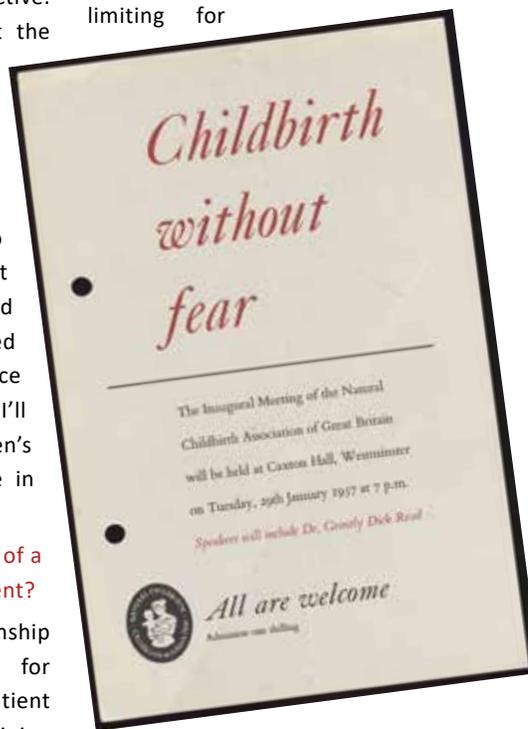
Q: Was natural childbirth the start of a broader patient advocacy movement?

A. We can definitely see a relationship between women's activism for birth reform and a growing patient rights movement, with both gaining

considerable momentum in the 1970s. The desire to centre women's voices and improve women's encounters with the Canadian health care system is a common thread running through all of my work; with this in mind, I think it's

“The voices of childbearing women, who left few firsthand accounts of their views and experiences, are largely missing from the existing historical analysis.

also important to identify the dangers of romanticizing natural births. Looking at the historical record, we can see the ways in which natural childbirth rhetoric also had the potential to prove limiting for



the women in question. Women wrote at length on their attempts to “achieve” a natural birth, when their birth experiences did not go according to plan – often alongside a number of barriers in Canadian hospitals – they described themselves as “failures.”

Q: Have you linked your research to the recent rise in C-sections?

A. Looking at the history of women's health, high rates of caesarean section can be traced back to a broader trend of increasing medical intervention in childbirth (including the use of instruments, drugs, and surgical interventions). Across disciplines and specialties, medical practitioners have identified high rates of caesarean section as a cause for concern, with many arguing that a caesarean section should not be offered to a pregnant woman when there is no obstetrical indication. Women who choose an elective caesarean section and actively embrace medicalized childbirth are absolutely benefitting from the rights and freedoms that mid-century birth reform activists fought for. It's incredibly important to keep in mind, however, that these “choices” are not freely or equitably available to all Canadian women, with class, race, and location representing significant barriers to access.

Image: The Inaugural Meeting of the Natural Childbirth Association of Great Britain. Caxton Hall, Westminster on 29th January 1957. NCT/Wellcome Library, London. Wellcome Images.

Thank you to all of you who support this diverse and engaged community.

WE ARE GRATEFUL FOR ALL OF OUR DONORS whose contributions make our research, programming and community projects possible. Thank you. In everything we do, the CIH seeks to contribute to the public good by promoting the core values of the humanities. We hope you will join our community of learning at our public events in the coming year.



HENDRIK KRAAY

CIH ANNUAL FELLOW

PROFESSOR
DEPT OF HISTORY

From *Entrudo* to *Carnaval* in Nineteenth-Century Brazil

This project examines pre-Lenten celebrations and the origins of the quintessentially Brazilian *carnaval* (carnival) through the repression of *entrudo*, a celebratory form involving banquets, practical jokes, and water fights with syringes and waxen balls filled with perfumed water or other less savory liquids. Castigated as a “barbarous game” after independence (1822), *entrudo* was nevertheless practiced by people of all classes in the early nineteenth century. After tracing *entrudo*’s Iberian origins, the criticisms (and defenses) of it, police repression, this project turns to the institution of new forms of “civilized” celebration in the form of balls and public parades by societies of upper-class men. The conflicts over *entrudo* constituted a struggle about Brazil’s very nature at a time when new ideals such as citizenship and nationhood, challenges to slavery, and openings to outside cultural influences provoked numerous social anxieties involving questions of race, class, and gender.



WENDI ADAMEK

CIH ANNUAL FELLOW

ASSOCIATE PROFESSOR
DEPARTMENT OF CLASSICS AND RELIGION

Representing *Nirvāṇa* in Sixth-Century China

The Buddhist doctrine of *tathāgatagarbha* (buddha-matrix), positing universal potential buddha-nature, could be considered to challenge the fundamental Buddhist teaching of *anātman* (non-self). This has been a recurring topic in *tathāgatagarbha* theorization since its inception in the early centuries of the Common Era. The aim of this book project is to examine selected sixth-century Chinese contexts for the development of *tathāgatagarbha* influenced soteriology, using the lens of the *Nirvāṇa-sūtra* characterization of *nirvāṇa* as permanence, joy, self, and purity (*chang le wo jing* 常樂我淨). I examine hermeneutical and devotional representations based on the *Nirvāṇa-sūtra*, demonstrating that such representations were an integral part of evolving buddha-nature discourse in China. The classic Buddhist doctrine of non-self, though it would seem to be disjunctive, was actively assimilated into these representations and interpretations.



DANIEL VOTH

CIH ANNUAL FELLOW

ASSISTANT PROFESSOR
DEPARTMENT OF POLITICAL SCIENCE

Testing the Ties that Bind: Indigenous Women, Kinship, and Politics in Métis and Halfbreed Identity at Red River

In 1869/70 Canada sought to expand its territory westward into the Red River Valley. In that act, the settler state encountered indignant Indigenous peoples who called themselves Métis and Halfbreeds. Scholars have struggled to know if these people were a single, unified Indigenous people, or if the Métis and Halfbreeds should be seen as two distinct, and divided Indigenous peoples. The literature on the debate tends to privilege the perspectives of Indigenous male elites, settler clergy, and European identities. My project will take up the question of Métis/Halfbreed identity and cohesion in 1869/70 by focusing on the way Métis and other Indigenous women anchor Indigenous identity and community, and then by examining how this shapes our understanding of the Red River community’s political positions—taken in response to the expanding settler state.

**The Calgary Institute for the Humanities is pleased
to announce the results of the 2018-2019 Fellowship
Competition.**



SUSAN CAHILL

CIH WAYNE O. MCCREADY FELLOWSHIP
FOR AN EMERGING SCHOLAR

ASSISTANT PROFESSOR
DEPARTMENT OF ART

States of Observance: The Art of Surveillance in Canada after 2001

How is surveillance depicted, visualized, and imagined by creative practitioners within the Canadian context? How can art provoke new ways of seeing surveillance systems in Canada post-9/11, a period marked by elevating concerns about security and intensifying surveillance tactics? Creative practices offer a singular viewpoint into discussions on the topic, because they surveil the agents and systems of surveillance, and present them to audiences in ways that can reveal the often invisible and unquestioned logic that governs them. This research program brings together creative practices as critical contributions to debates on Canadian surveillance systems. It uses the revisualization of surveillance structures offered by artworks to re-imagine and de-stabilize the processes, technologies, and agents that have contributed to normalizing surveillance and surveillant viewing in the present historical moment.



JOSHUA WHITEHEAD

CIH FRANCES SPRATT GRADUATE
STUDENT FELLOWSHIP

DOCTORAL STUDENT
DEPARTMENT OF ENGLISH

Feral Fatalisms: An Indigiqueer Manifesto

In our post-Residential, pro-TRC cultural moment we bear witness and are accountable to a wave of ninety-four calls to action, all of which make Two-Spirit/Indigiqueer livelihoods and politics peripheral. My project aims to answer two primary questions: what is the hi/story of Two-Spirit/Indigiqueer peoples when removed from the romantic, anthropologic, and literary domain of the assigned term “berdache”? And how do we self-define within our communities when those communities adopt heteropatriarchy as tradition? My project braids together Western schools of theory, mainly queer theory and affect studies, with decolonial and Indigenous (nehiywak/Cree) epistemologies and languages in order to etch out space for queerness and Indigeneity to work across boundaries, borders, and bodies of literature. I label my project a manifesto as this form allows me to fuse together critical analysis and oral storytelling to allow a more holistic, land and cultural based approach to reading and writing theory.



Next year at the Calgary Institute for the Humanities, we look forward to exploring the intersections of history, culture, identity and politics, as our Fellows research topics ranging from Indigenous identities past and present, interpretations of Buddhist doctrines in Sixth-Century China, *entrudo* and *carnaval* after Brazilian independence, and creative interpretations of the surveillance state in Canada. We're pleased to announce the first Wayne O. McCready Resident Fellowship for an Emerging Scholar, which recognises a scholar on the verge of a significant scholarly breakthrough. The Frances Spratt Graduate Student Fellowship continues the tradition of supporting a Ph.D candidate whose research contributes to the public good by promoting the core values of the humanities and building bridges of learning to the broader community. Congratulations to all and we look forward to supporting you in your research.

Western Humanities Alliance Conference 2018

SPECTRAL CITIES

November 2-3



Larissa Fassler
Gare du Nord III, 2014-2015
Pen, pencil and acrylic paint on canvas
Dimensions: 170 x 180 cm
Photographer Jens Ziehe

The CIH will host the annual meeting and conference of the Western Humanities Alliance, a consortium of humanities institutes in the Western U. S. and Canada.

FREUD COMPARED THE UNCONSCIOUS TO THE CITY OF ROME, a place haunted by older versions of itself. What are the cities that haunt our cities and our imaginations: lost cities, forgotten cities, ideal cities, imaginary cities? How have fictional or filmic versions of the cities shaped the perception of real ones? How do these spectral cities interact with the everyday ones? What different versions of the city appear when we look at the everyday one from a different angle or in a different light: cities of animals, cities of transience, cities of opposition?

These spectral cities can include utopian urban programs, forgotten city planning exercises, past versions of the city captured in media, film, or literature, as well as other kinds of city ghosts and ghost towns. Proposals are invited on the

representation of cities in art and literature, the role of ideal and imaginary cities, utopias and dystopias, alternative histories, alternative atlases and psychogeographies; undergrounds and underground cities; the city as assemblage, the city as system, the city as biosphere.

The conference will draw together a variety of scholars and artists to explore how the experience of the city is shaped or directed by more than just its physical make-up. The proceedings of the conference will be published in a special issue of the peer-reviewed journal, *Western Humanities Review*. Further, the conference will offer the opportunity to bring to the University of Calgary key voices in humanities' approaches to cities and to facilitate the formation of larger research networks.

Working Group Updates

THINKING DATA, DATA THINKING WORKING GROUP

The Thinking Data, Data Thinking working group was initiated by Dr. Stefania Forlini, (Associate Professor, Department of English), Dr. Susan Bennett (Professor, Department of English), and Dr. Sheelagh Carpendale (Professor, Department of Computer Science) in order to foster interdisciplinary discussion and collaborations between researchers in the Humanities and Computer Science here at the University of Calgary, focusing in particular on critical interrogations of processes of data selection, capture, structures, and representations. Initial discussions led to two lectures: “Defamiliarizing Data: A Humanist Perspective” given by Forlini on invitation of the Data Empowerment Speakers Series hosted by the iLab (headed by Carpendale in Computer Science), and “Visualization as Speculative Process” given by Dr. Uta Hinrichs (School of Computer Science, University of St Andrews).

SOCIAL JUSTICE AND THE SMART CITY WORKING GROUP

The Social Justice and the Smart City working group has convened five times over the last academic year for reading groups and discussions, debating key concepts related to the social implications of smart cities in prominent literature from the history of technology, critical theory, urban studies, media studies and human geography. We hosted the established

PALAEOGRAPHY READING GROUP

The Palaeography Reading Group achieved its twin aims of bringing together colleagues and students from diverse areas of study to discuss their experiences in deciphering handwritten documents and to learn more about the process of bringing these rare documents into the public domain by digitally encoding them. We had all levels of study represented in the group from undergraduate students to professors in Classics, Medieval and Renaissance English, Medieval History, Neo-Latin, Religious Studies, Math, and Library Sciences. The first three meetings were led by local experts. Murray McGillivray started us off with an illuminating seminar on how he has created digital editions of medieval English poems known only from one manuscript (<http://people.ucalgary.ca/~scriptor/cotton/>). This was heady inspiration! The second seminar was led by Lucie Laumonier, who deals with archival documents in both French and Latin in late medieval France, and the

third by Keith Sidwell on manuscripts of Latin translations of Ancient Greek authors in the early modern period. Both provided us with insights into the particular problems they face with their own manuscripts and with transferable solutions to problems of unfamiliar handwriting in different ages. This all fed into a day-long workshop in March on the basics of digital encoding. We brought in Jeff Witt, an expert in medieval philosophy, from Loyola University in Baltimore to lead the workshop (<http://jeffreycwitt.com>). Digitally encoding manuscripts using XML (eXtensible Markup Language) following the guidelines established by the TEI (Text Encoding Initiative) allows the encoded texts to be fruitfully used by scholars all over the world. One more seminar will follow in which we will put into practice what we have learnt at the workshop, with two students presenting a short text which they have transcribed and digitally encoded.



urban geography and big data scholar, Dr. Taylor Shelton from Mississippi State University, who has written extensively on smart cities, urban poverty, and housing inequities in Louisville, Lexington, and Atlanta. During his seminar at the CIH, we discussed two of his recent papers which offered inspiration for many of our conveners' scholarly work in the area of smart

cities. In addition, Dr. Shelton gave a well-attended public lecture, “Data-Driven Governance, Post-Truth Politics,” which investigated central concerns related to legitimacy and authority in today’s data-driven urban politics. We are drafting a Partnership Development Grant for submission to the SSCHRC in November 2018 focused on social justice and smart cities in a global, comparative perspective.





VENDLER READING GROUP

On March 3rd, the Vendler group in semantics and philosophy of language flew in two speakers for a one-day workshop on information structure. Information structure concerns how the information we express is packaged linguistically. Brett Sherman (University of South Carolina) spoke about the interpretation of modals like “can” and “might”, and hypothesized that their meaning is sensitive to background contextual conditions regarding which question is being addressed. For instance, what is expressed by “can” in “I can sing beautifully” is partly determined by whether we are inquiring about who can sing beautifully, or, by contrast, how I can sing. Michela Ippolito (University of Toronto) addressed a wide variety of types of linguistic anomaly, arguing that we can give a single explanation of all of them by understanding the way that alternative information is exploited and structured. For instance, the odd disjunction “She lives in Rome or Italy” is partly explained by the fact that living in Rome entails living in Italy. We thank the CIH, the GSA, and the Department of Philosophy for their generous support of this fantastic event.

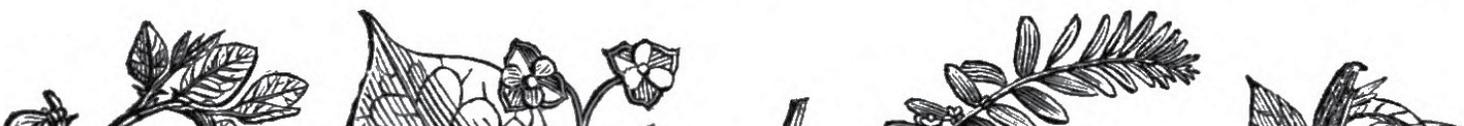
ENERGY IN SOCIETY WORKING GROUP

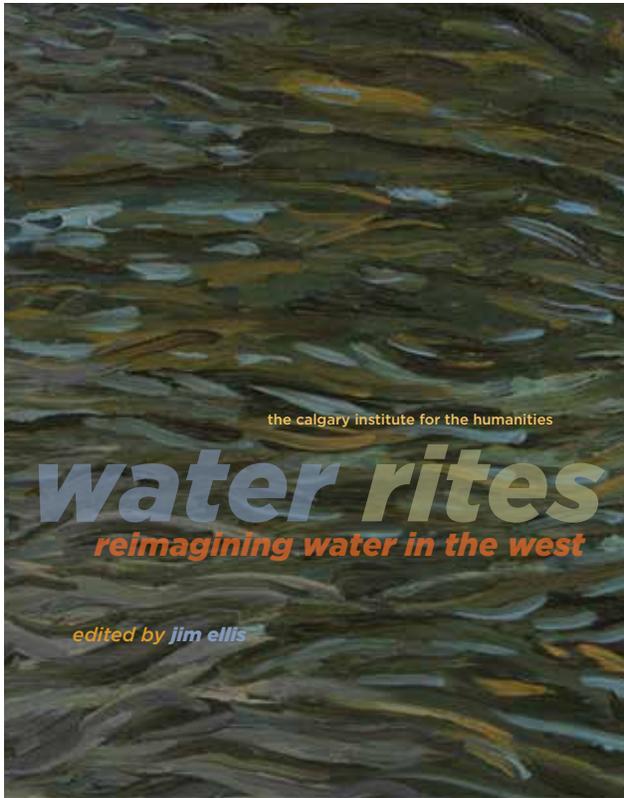
The “Energy In Society” (EIS) interdisciplinary working group was formed at the Calgary Institute for the Humanities in the fall of 2016 with the intent to create a community of energy scholars in the humanities and social sciences on campus. The four co-conveners – Dr. Petra Dolata (History), Dr. Sabrina Perić (Anthropology and Archaeology), Dr. Roberta Rice (Political Science) and Dr. Saulesh Yessenova (Anthropology and Archaeology) – sought to create a new research agenda that would render more complex scholarly and public debate about energy. In North American society, we are currently focused on the next big transition away from a hydrocarbon-dominated economy. However, EIS wants to not only understand the nature of today’s energy challenges, but also to uncover the history and politics of certain assumptions we hold about energy. While in our first year we were focused on bringing scholarly guest speakers to provoke debate on the topic of energy, our second year at CIH was dedicated to creating collaborations amongst scholars and creating bridges to energy practitioners and natural scientists engaged in the project of energy transition. Two public lectures gave ample food for thought on the complexity of energy transitions. In November, we invited Dr. Timothy David Clark, a Principal at Willow Springs Strategic Solutions, to discuss his experience supervising and carrying out socioeconomic and cultural impact assessments, traditional knowledge and land use studies, as well as third-party technical reviews for Indigenous communities engaging with energy industry. His talk “Power

and Perspective: The Regulation of Indigenous Knowledge in Alberta’s Oil Sands” provoked intense discussion. In March, we invited Dr. Andrew Watson, University of Saskatchewan to discuss “Energy Transitions and Sustainable Farm Systems on the Great Plains of the United States.” Dr. Watson’s work critically addresses the role of our food system in driving energy demand and consumption.

In addition to these two public lectures, EIS also organized a large cross-faculty workshop in October on the topic of Global Energy Transitions. This event was co-organized by CIH and the VPR’s office, and was the first in a series of workshops intended to create collaborations in energy transition research both within the university and with international partners. Twenty University of Calgary scholars from the Faculties of Arts, Sciences, Environmental Design, Law, Engineering, and Social Work, as well as the Schools of Education, and Public Policy, came together to share their research.

EIS continued this year to reach out to colleagues outside of Canada and shared its approach to learning about the complex and intricate relationship between energy and society with other researchers. In February, Drs. Dolata and Perić attended an international symposium on “Energy Transformations” organized by the Max Planck Society in Berlin, Germany. We will continue to further our collaborations with our German partners with a joint workshop in June 2018 at the University of Calgary, in conjunction with the Max Planck Institute for the History of Science.





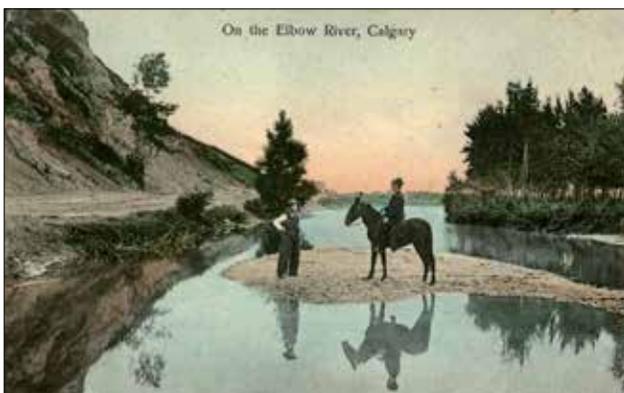
Available May 18! *Water Rites* Explores Water in Our Lives and in Our Imaginations

“ The range of voices and images in this collection together aim at shifting our understanding not just of the role water plays in our lives, and the consequences of our misuse of it, but more fundamentally of the way that water connects us all, on every level.

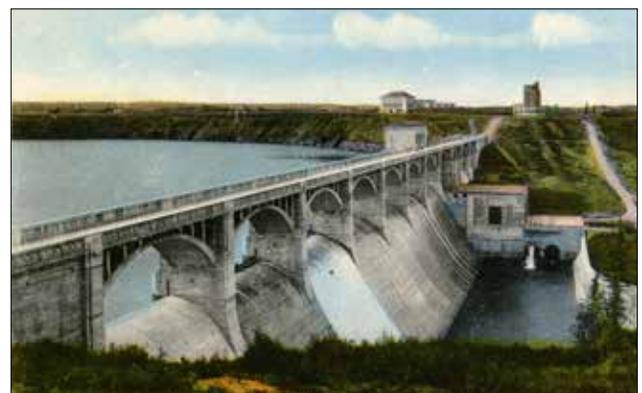
- *Jim Ellis*

ON JULY 28, 2010, THE UNITED NATIONS adopted a resolution declaring access to water and sanitation a basic human right. Building on that declaration, this wide-ranging, multi-disciplinary collection addresses from a variety of perspectives the human right to water, focusing in particular on Western Canada. It brings together artists, scholars, environmentalists and human rights advocates, to explore issues around access to clean drinking water, the competing demands of industry and Indigenous communities, and the dwindling supply of water in the face of human-caused climate change. The essays consider not only the human right to water, but also whether water itself might be

said to have rights, as various Indigenous traditions affirm. Essays address the effects of resource extraction on Indigenous lives; the history of water rights in Alberta in relation to the numbered Treaties; and whether it is more effective to claim individual rights or group rights to water. Also included are portfolios of work by artists that use bitumen to produce photographs of the Tar Sands, who paint the surface of the Bow River each morning, and who use food dye to expose wounded water systems. Historical paintings of water in the western landscape are balanced by newer works that question the role that the spectacle of water has played in the formation of the West's self-image.



Glenbow Archives pa-3689-710s



Glenbow Archives pa-4076-810s

Walter Mignolo Decolonization & Ways of Knowing



The Calgary Institute for the Humanities was a proud co-sponsor of a visit to Calgary by Dr. Walter Mignolo in March. Mignolo is the William H. Wannamaker Professor of Romance Studies in the Trinity College of Arts and Sciences at Duke University. His research and teaching have been devoted to understanding and unraveling the historical foundation of the modern/colonial world system.

As part of its Dialogues Series, the Latin American Research Centre (LARC) at the University of Calgary hosted Brian Calliou (The Banff Centre), Larissa Lai (University of Calgary), and Walter Mignolo at the Central Memorial Library to explore the challenges of decolonization and reconciliation through a broad-ranging discussion of different ways of knowing. This dialogue was moderated by LARC Director Pablo Policzer and was hosted in partnership with the CIH, the Department of

Political Science, and the Calgary Public Library. The next day, Dr. Walter Mignolo offered a talk at the University of Calgary. During this second appearance, he expanded on his argument that modernity is linked to coloniality and challenged the ability of academic institutions to decolonize. The creation of the role of the “expert” obscures the complexity of a diverse world and Mignolo argues that the domains of knowledge, authority, nature and economy cannot be understood when separated from each other.: “We no longer have to think in terms of either, or, but and ..., and ..., and....”

The CIH Graduate Student Fellowship

Strengthening and enhancing the Graduate Student Fellowship program is a top priority in securing the student experience with CIH. April 26, 2018 will mark the second annual Giving Day at the University of Calgary. All gifts in support of “Student Experience” between April 1 and 27 will be matched up to \$2500 for the first \$500,000 of eligible donations.

This year the Calgary Institute for the Humanities will use this opportunity to build the **Frances Spratt Graduate Student Fellowship**. This fellowship opportunity gives a Graduate Student Fellow an office in the Institute for their final year of writing their doctoral dissertation, the opportunity to participate fully in the intellectual community of the CIH, and the opportunity to present a CIH-sponsored public lecture on their research .

The many graduate students, postdoctoral fellows and junior professors who pass through the Institute benefit from the mentorship and interdisciplinary collaboration we cultivate here. Many look back years later and say the CIH was a turning point in their careers.

Graduate students in the final phase of their Ph.D. dissertation are eligible for this Fellowship. If you would like to support the **Frances Spratt Fellowship Endowment** so that we can continue to offer mentorship to the next generation of scholars, please contact Craig Melton, Associate Director of Development, Faculty of Arts via phone at 403.220.7626 or email craig.melton@ucalgary.ca.

A Message from CIH Director Dr. Jim Ellis

IT HAS BEEN AN ACTION-PACKED YEAR AT THE CIH, and we're still looking forward to two big events. Our Annual Community Seminar will take place on May 18, and the following month we'll be co-hosting a Summer Institute on Chinese Studies, on the topic of migration. This Institute is generously supported by the Mellon Foundation and the Chiang Ching-kuo Foundation, and co-hosted with the Kule Institute for Advanced Study at the University of Alberta. We hope this will be the first of many collaborations that will build on the strengths of two great universities.

We're also in the opening stages of our Endowment Campaign. Building on a generous initial donation by Judy MacLachlan, and with a subsequent boost from Rod and Betty Wade, we're aiming to hit a target of five million dollars by 2020. This will mean a major transformation at the CIH, allowing us to more generously support humanities research both inside and outside the University. As can be seen from the list of talks we've convened in the past year, the CIH has played host to a wide range of discussions that are vital to our community and our time. We hope you'll join in the conversation at one of our upcoming events.

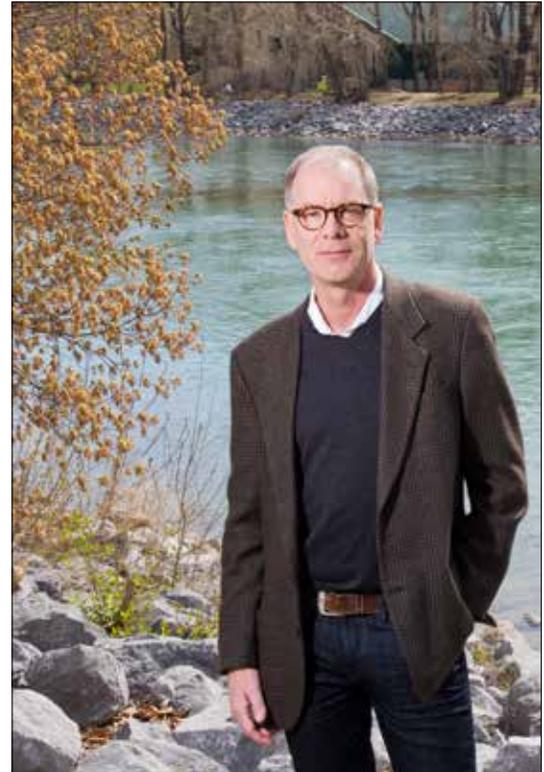


Photo by Riley Brandt, University of Calgary

Forty Years and Counting

For over forty years, the Calgary Institute for the Humanities has worked to foster humanities research of the highest order, to encourage interdisciplinary conversations between scholars, and to communicate the results of humanities research to the greater community. The humanities as traditionally conceived encompass the study of languages, literature, history, philosophy, religion and the arts. At the CIH, we take a broader approach to the humanities, to include all forms of study that illuminate what it means to be human.

arts.ucalgary.ca/cih

CALGARY INSTITUTE FOR THE HUMANITIES

BI 588, 2500 University of Calgary

Calgary, AB | T2N 1N4

403.220.7238

cih@ucalgary.ca

 @HumanitiesYYC



UNIVERSITY OF CALGARY

FACULTY OF ARTS

Calgary Institute for the Humanities