



Calgary Institute for the Humanities

NEWSLETTER

WINTER 2021

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Unbecoming

Night advances like molasses,
creeping over the carton-white
mountains. Next to this foreclosed
casino, a dormant bog shallow

breathes. Mealy ornamental apples
snick in spindly, frost-shocked trees
potted around the patio.
Across the valley, a last worker exits

the quarry, headlights glowing between
shale piles like a skull
placed on a candle. We're due
for some luminous thinking –

this very early snow and all –
but why plan when you can gamble?
There's only one guarantee:
nests naked without leaves,

vomit on the paving stones,
the world appears, exceeds, and un-
becomes too quickly for certainty,
just enough for love

to burn, burn with cold,
then go so numb –
blackening toe
we'll salvage or cut tomorrow.

– Neil Surkan

Acting Director's Report

Noreen Humble, Professor, Department of Classics and Religion

Our last newsletter came out in the early days of the pandemic, just as we were all adjusting to lockdown and enthusiastically (mostly) embracing short-term isolation and online teaching. Looking back, in a *New York Times* article from mid-March, one infectious disease expert predicted that we would be heading back to normal at the beginning of May. At the same time, the most optimistic of predictions for when a vaccine would be available suggested a year to 18 months.

Ten months on we are, globally, in the midst of a second wave far worse than the first, with significant mutations to the virus causing additional concern, and in many places with health care professionals and ICUs on the verge of being overwhelmed. On the other hand, already millions have had at least one vaccination of the two necessary to ensure that serious illness can be avoided. Predicting the future is a tricky thing at the best of times, but with as many unknowns as there have been about this virus and how it behaves, accurate predications have been, and will continue to be, nigh on impossible.

At the CIH, however, even though our beautiful communal space has remained closed since March, our fellows and working groups have found numerous new ways to foster community and to continue fulfilling our central mandates of civic engagement, bringing ground-breaking scholars and scholarship into conversation with the broader community, and contributing to the public good by promoting the core values of the humanities.

The year's programming started off with the second annual LGBTQ2S+ lecture, held in conjunction with the 30th anniversary of Calgary Pride Week. The distinguished historian and pioneer in the field of lesbian history, Professor Lillian Faderman, was our guest speaker and her talk "The Rise of Lesbian Nation" was everything we could have hoped this lecture to be: deeply learned, completely engaging and above all, compassionate and humane. This was no mean feat, given that we were not yet all that used to the new medium through which we have now for months mainly been communicating: Zoom!

Two former fellows presented their public lectures, likewise through Zoom, during the first term: on Nov. 12, Dr Daniel Voth (2018-19) with 'The Contours of Métis Territoriality', and on Dec. 3, Dr Timothy Stapleton (2019-20) with 'Waffs and Wars West African Soldiers in Britain's Colonial Army (c. 1860-1960)'. Enthusiastic audiences at both generated lively conversations.



A nurse vaccinating a baby in a clinic: the Kenya Expanded programme on Immunization. Colour lithograph, ca. 2000. Credit: Wellcome Collection. Copyright: Ministry of Health Kenya Expanded programme on Immunization, KEPI, ca. 2000.

Our ten Interdisciplinary Working Groups have accomplished an extraordinary amount despite most of them having to alter their plans swiftly, once it became clear that the year's activities were going to have to be conducted online. We include reports on activities to date from six of them in this newsletter.

The Calgary Atlas Project likewise continues to go from strength to strength. The receipt in Summer 2020 of a major grant from the Calgary Foundation enabled the hiring of Drew Thomas, an MA student in Communication Studies, as a Project Organizer, and he has done stellar work to this point in bringing the project to the attention of numerous community groups. The spectacular *First Nations Stampede* map, the work of Adrian Stimson, which was reported on in the last newsletter has now been printed and is available for purchase. (An update on the Calgary Atlas Project starts on p. 20.) Keep your eyes open for news of a launch - virtual, of course - at the Glenbow Museum.

We are excited too to report that we have launched a Public Humanities Pilot Project. For details see p. 19.

We are proud to have been able to provide support wherever we could to other important initiatives on campus: the Pluralism & Global Citizenship webinar series, curated by Dr Aleem Bharwani, Director for Public Policy and Strategic Partnerships at the Cumming School of Medicine and the Chancellor, Deborah Yedlin; the Narratives of Colour project conceived by two graduate students in SLLC to address issues of race and racism; and the forthcoming Webinar Series on Sephardi Thought and Modernity, for which one of the co-organisers is Dr. Angy Cohen, the inaugural Dr Hy and Jenny Belzberg Israeli Postdoctoral Scholar at the UofC.

Continuing as well are our collaborations with community organisations. Though a mini festival (co-sponsored by our friends at Sidewalk Citizen and the Calgary Philharmonic Orchestra) celebrating the Italian composer Ennio Morricone, who sadly passed away in 2020, had to be cut short when the second wave hit the city hard, the joyful celebration of Morricone's music was a bright spot in a darkening world. Watch our website for news, also, of forthcoming Salons on the theme of Solidarity hosted by Sidewalk Citizen in collaboration with the CIH and the Professor Laleh Behjat, the NSERC Chair for Women in Science and Engineering (Prairies). Nourishing these new and old relationships and synergies has been a balm during these months of isolation.

As always none of what we accomplish could be done without the dedication and support of our growing community, both inside the university and without. And so our heartfelt thanks to you all.

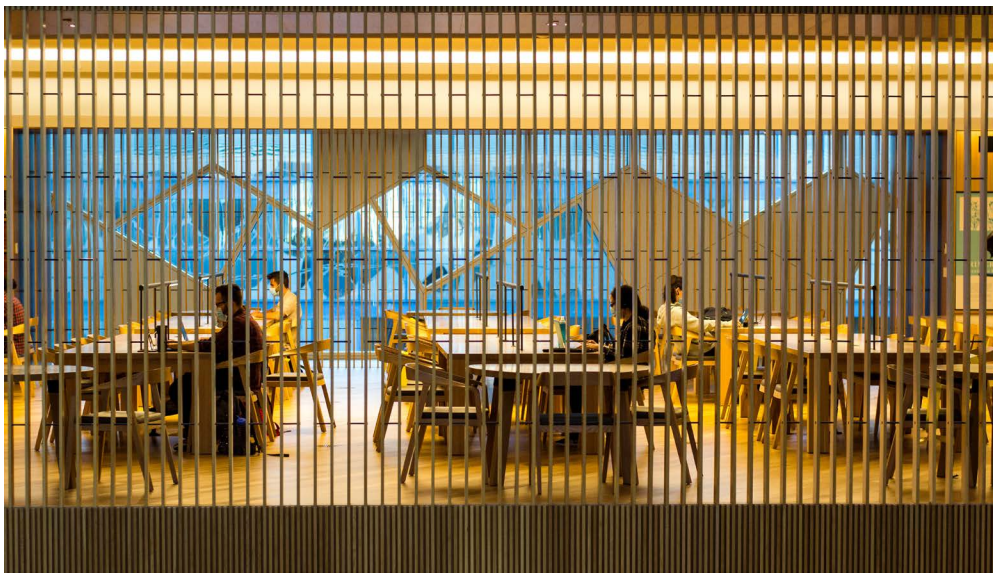


Photo by Reid Naaykens on Unsplash. Central Library, Calgary, Alberta.

CIH Fellows 2020-21



KAREN BOURRIER

CIH ANNUAL FELLOW
ASSOCIATE PROFESSOR
DEPARTMENT OF ENGLISH



WILLIAM BRIDEL

CIH ANNUAL FELLOW
ASSOCIATE PROFESSOR
FACULTY OF KINESIOLOGY



VICTORIA FAST

CIH ANNUAL FELLOW
ASSISTANT PROFESSOR
DEPARTMENT OF GEOGRAPHY



TREVOR STARK

NAOMI LACEY RESIDENT FELLOW
ASSISTANT PROFESSOR
DEPARTMENT OF ART
AND ART HISTORY



NEIL SURKAN

CIH FRANCES SPRATT GRADUATE
STUDENT FELLOWSHIP
DEPARTMENT OF ENGLISH



Smart Cities are Changing the Way We Argue About Justice

Victoria Fast, Assistant Professor, Department of Geography

From ride sharing to food delivery, transportation control centres, COVID-tracing app, fitness trackers and facial recognition, digital technologies control us and our cities. Smart cities, and their related urban digital technologies, are characterized as vessels for the attainment of sustainable, efficient, transparent, healthy, and accountable cities and societies. However, these technologies—larger data flows, more sensors, complex analytics software, internet-connected devices, and open data platforms—have produced little substantive evidence of improved living conditions. In fact, they introduce new problems; reproducing, reconfiguring, and amplifying existing urban inequalities such as economic and cultural marginalization. Indeed, a growing chorus of critical voices are questioning the social justness in smart cities.

Dedicated to making space for arguments about social justice within the smart cities framework, Drs Mackinnon, Burns and Fast are co-editing a volume on “Digital (In)justice in the Smart City.” The volume enters into longstanding and diverse discussions on justice as it relates to the imbrication of technologies and the urban fabric. This article briefly introduces the volume, and then muses on the impact smart cities have on arguments about justice.

Key Themes in “Digital (In)justice in the Smart City”

“Digital (In)justice” traces the logics, rationalities, infrastructures, divisions, and role of people and communities, as well as the pressing need to recenter justice in these socio-technical entanglements. The book—under contract with University of Toronto Press and expected Fall 2021—provides a venue for bringing together smart city and social justice discussions occurring across a range of disciplines (e.g., geography, urban studies, urban planning, sociology, anthropology, communications, digital humanities, information technology, science and technology studies, engineering, political science, public policy) and geographic contexts. Commissioning 24 original chapters, and dialoguing with five leading urban and data scholars, we gained insight into both longstanding and contemporary debates around the urban, digital, and justice.

In the process of compiling the volume, five key themes emerge that illuminate, challenge, and provoke future direction for urban digital justice: 1. challenging the foundations of smart, 2. data decisioning and data justice, 3. infrastructures of injustice, 4. complicated and complicating digital divides, and 5. urban citizen and participation. Challenging the Foundations of Smart explores the ideologies and assumptions that predate and underpin smart city development and establishes conceptual foundations for a new smart city research agenda focused on feminist, queer, and more than human diffractions of digital justice. Data Decisioning and Data Justice analyzes the logics, rationalities, governance, and creation of urban data. Building on critical data studies and data justice, the authors in this section identify (in) justice within data-based socio-technical arrangements. Infrastructures of Injustice offers empirical cases of smart cities ranging from prototypes to actually existing ones from the global north and south. Each contribution foregrounds the uneven, granular, and scalar contexts of smart cities and the (un)just potentials and capacities. Complicated and Complicating Digital Divides challenges and updates longstanding discussions of the digital divide in order to examine landscapes of inequality and (in)justice. Chapters in this section refuse to take for granted what work the digital divide has and can do for us, and instead use the lens of the digital to think about social, political, and economic inequalities across a spectrum of foci. Lastly, Smart Urban Citizenship and Participation explores the political geographies of digital injustice, focusing on the classic themes of citizenship, belonging, community, and the public sphere.

Arguing about Justice in the Smart City – Who’s Responsible?

In undertaking this research and reflecting on the relationship between smart cities and social justice, it has become clear that the digital does, in fact, influence the way we argue about justice. Many modern social

justice scholars did not anticipate or explicitly write about the profound impact digital technologies and smart cities will have on socially just urban futures. When writing about social justice in the context of globalization, Fraser (2005) sets up a distinctive shape to arguments about justice that interrogates *who is responsible* for claims of (in)justice. Paralleling Fraser's (2005, 69) assertion that "globalization is changing the way we argue about justice," we assert that the digital also changes the way we argue about justice. With globalization, claims for justice—*who's responsible*—shifted from the modern territorial state to corporations and transnational agencies (UN, WTO). Similarly, smart technologies that are increasingly controlling aspects of civic life are not locatable within the jurisdiction of civic society or the state. Private, often international, corporations—Alphabet, IBM, Microsoft—are developing and licensing hardware, software, and applications that run the smart city.

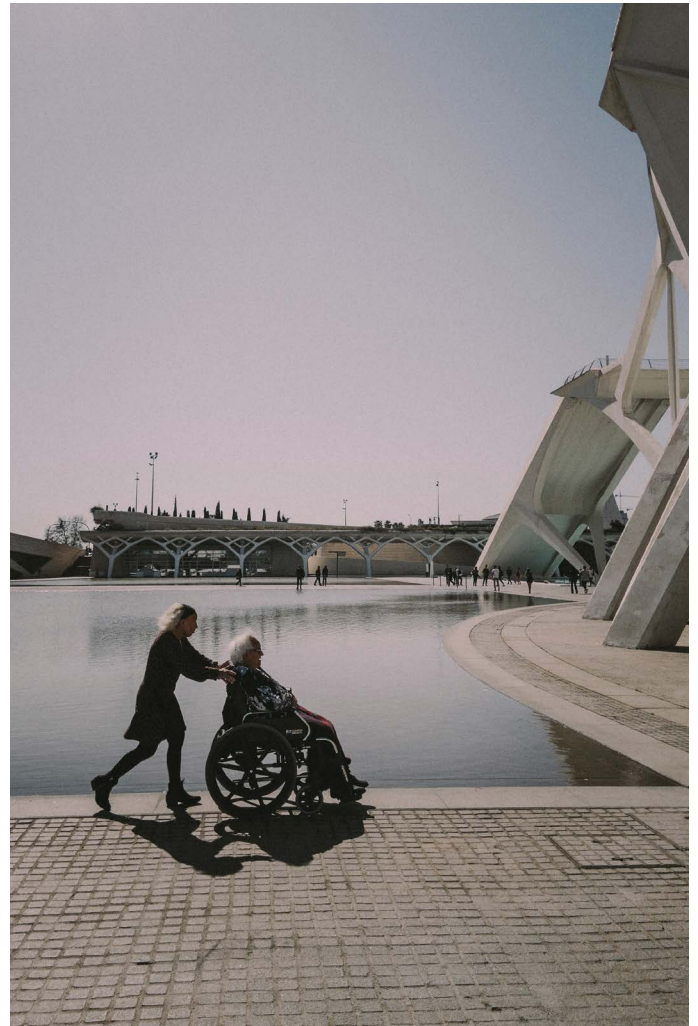
Adding to this, *who's responsible* changes again when we consider digital technologies within a smart city framework. The introduction of the "city" in smart cities manifests additional state and civic responsibility that is not present when we focus singularly on digital technologies. Dozens of nation states all over the world have deployed of smart initiatives: US Department of Transportation's Smart Cities Challenge, Infrastructure Canada's Smart City Challenge, and Indian's 100 Smart Cities—just to name a few. And while high-level federal policy directives and corporate influence propel the smart agenda, it is within cities that smart plays out. Putting the *who* on cities and states renders visible the political and institutional arena to make claims for justice. However, this is a big responsibility for civic society, especially when officials are bombarded with tech-centric solutions but often lack training in critical data or science and technology studies.

Yet another complication to *who's responsible* for making claims of (in)justice is the growing manifestation of smart "citizens." A growing body of literature critical of tech- platform- and data-driven smart cities are advocating for citizen-centric smart cities and community-engaged digital governance. Does conceptualizing smart citizens, then, put the onus of *who's responsible* for ensuring just and equitable outcomes of smart city initiatives onto ordinary citizens? Does the smart citizen, in fact, embody the everyday struggles facing citizens, and citizens in greatest need?

We also cannot forget the massive *responsibility* on researchers and research teams (e.g., academic, NGO) that are developing, implementing, and studying smart city technologies. Their work informs all level of government, businesses and decision-makers on the appropriate and suitable implementation of emerging technologies. In this process of studying social justice and the smart city, it became clear we urgently need (better) representation of humanities and social science scholars on these data and

technology driven projects, as well as (better) engagement with the populations being affected by the technology being developed. The intersection between corporate, state, civic, citizen, and professional responsibility certainly complicates *who's responsible*, which in turn further problematizes the political, societal, economic, and cultural arrangements that redress digital injustices.

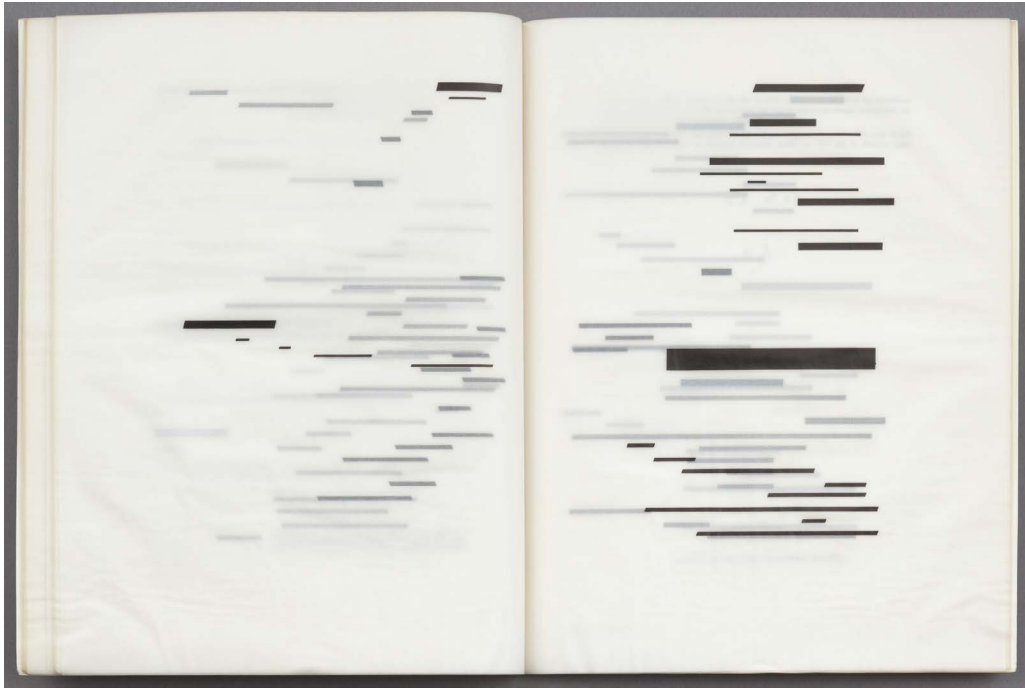
The intricate web of *who's responsible* is one example of the range of complexities for how individuals and collectives argue for social justice in the smart city. Rather than presuming social justice has a singular, self-explanatory meaning, it is deeply important to consider what frameworks we mobilize to evaluate fairness, oppression, and justice within digital urbanism. The book “Digital (In)justice in the Smart City” strives to make stories of injustice visible, and challenge entrenched inequalities that are pervasive in our smart cities. Fraser (2012, 43) states that “only by pondering the character of what we consider unjust do we begin to get a sense of what would count as an alternative.” Ponder, we do.



Valencia, Spain. Photo by Eugene Chystiakov on Unsplash.

Fraser, N. 2005. 'Reframing Justice in a Globalized World', *New Left Review*, 36, pp. 69–88.

Fraser, N. 2012. 'On Justice', *New Left Review*, 74, pp. 41–51.



Weak Politics: Marcel Broodthaers between Poetry and Reification

Trevor Stark, Assistant Professor, Department of Art
and Art History

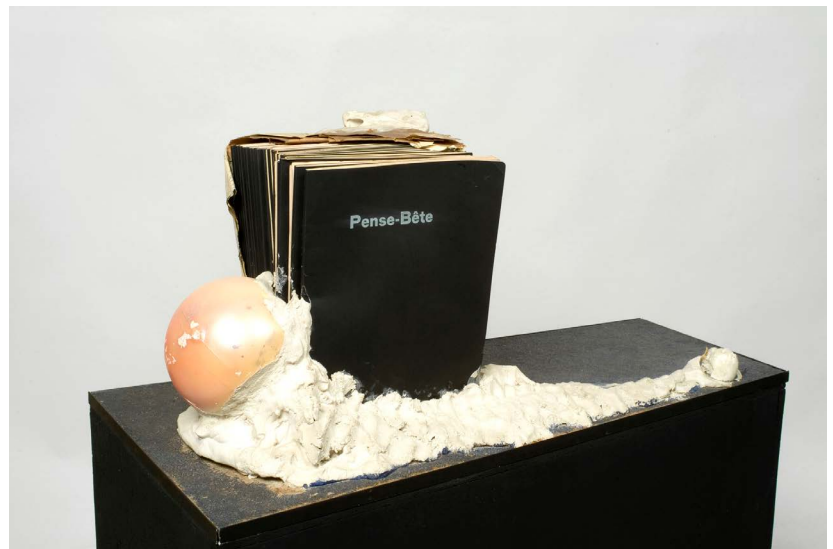
What is an artist worth? During his short career from 1964 to 1976, this question spurred a series of transformations in the identity of the Belgian artist Marcel Broodthaers. Having worked as a “good-for-nothing” and “unremunerated” poet since the 1940s, Broodthaers judged that the artwork occupied a higher commodity-status than the poem. Based on this market assessment, he organized his first art exhibition in 1964, announcing in ads that he had “invented something insincere” in order to “sell something and succeed in life.” His inaugural artwork, *Pense-Bête*, constituted the unsold volumes of his poetry chapbooks encased in plaster as a sculpture. Shortly thereafter, he began repackaging famous books of French poetry as unique artworks by Broodthaers (often through the mere substitution of his name for the original author’s). After participating in the occupation of Brussels’

Image: Marcel Broodthaers, *Un coup de Dés jamais n'abolira le Hasard*, 1969.

Museum of Fine Art during the protests of May '68, Broodthaers declared that he was giving up art—not to devote himself to activism, but to become a museum director. While the “Museum of Modern Art, Department of Eagles” that he founded in his apartment was fictional, its institutional activities were very real. His art would henceforth take the form of letters from the director, speeches at receptions, documents of corporate strategy, contracts with collectors and donors, fundraising schemes, publicity campaigns, and reams of bureaucratic paperwork, including a bankruptcy filing.

In my book manuscript, titled *Weak Politics: Marcel Broodthaers between Poetry and Reification*, I argue that his relevance for today lies in his near-sociological study of the “umbilical cord of gold” connecting culture to capital (to borrow a bon mot from the critic Clement Greenberg). In recent years, artist-led protests and unionization drives have urgently reignited debates about the asymmetry between the art market as a site for financial speculation and the precarious employment of the average artist, and between art institutions as pillars of the democratic public sphere and their funding through corporate philanthropy. I contend that Broodthaers’ art presciently diagnosed the genesis of these tensions in his own historical moment: while politically committed to the global wave of protest and decolonization struggles in the 1960s, he contended that art, whatever its radical aspirations, was being absorbed into the category of the commodity, a process he termed “reification.” At once melancholic and ironic, Broodthaers developed a self-consciously “weak political position in art,” as he described it, by transforming the political compromises and financial entanglements of culture under capitalism into his artistic medium.

Despite Broodthaers’ career trajectory from lowly poet to museum executive, he remained fixated on poetry until his death in 1976. For Broodthaers, poetry had not survived the success of postwar capitalism: unable to adapt to the entertainment industry



Marcel Broodthaers, *Pense-Bête*, 1964.



Image: Marcel Broodthaers at the inauguration of his Museum of Modern Art, Department of Eagles, 1968.

(like film or music) or to function as a luxury investment (like art), poetry persisted ghostlike as an uncompensated and marginal preoccupation. Each of my four chapters focuses on artworks by Broodthaers in different mediums that take poetry as their raw material: artist's books that appropriate poems by Stéphane Mallarmé and Charles Baudelaire, draining them of their substance and transforming them into visual objects; a film that critiques the Belgian colonial project and its echoes in the poetic tropes of exoticism and escape in Baudelaire, Arthur Rimbaud, and Surrealism; "literary paintings" about the deaths of poets and the death of poetry; and, finally, a series of works about poetry and finance, including a work tabulating the value of his signature according to foreign exchange rates and a financial contract, dedicated to Baudelaire, offering his fictional museum for sale due to bankruptcy.

In each of these cases, Broodthaers conceived of art as a social practice situated precariously between poetry and reification. My book anchors Broodthaers' theory of capitalism through an intellectual history of this



latter term. Making use of previously unknown documentary evidence, I demonstrate that Broodthaers began to use the word “reification” after participating in a seminar on Baudelaire’s poetry led by the Marxist sociologist Lucien Goldmann in Brussels in 1969. Goldmann introduced the francophone world to the concept of reification, disseminating the thesis first developed by the Hungarian philosopher Georg Lukács in his *History and Class Consciousness* (1923). There, Lukács defined reification (*Verdinglichung*) as the progressive remaking of the world according to the logic of the commodity, not simply in the economic spheres of production and consumption, but in culture and consciousness. Avowing the impact of Lukács and Goldmann on his work, Broodthaers began to define his art itself as “a process of reification” that “tautologically” reflected the social rationality of capital.

My research at the Calgary Institute for the Humanities proposes that Broodthaers’ art constitutes a resource for urgent contemporary debates on the fate of culture amid accelerating financialization and wealth inequality and on the vitality of the critical theory of reification. Broodthaers’ stance, at once absurd and poignant, was that of someone pushed into the institutions of art by market forces, while remaining ruefully fixated on the ruins of poetry. Through the elaborate fictions and identity reversals staged in his work, Broodthaers posed a question being asked anew by artists and poets across the world today: What is the value of culture in the age of reification?



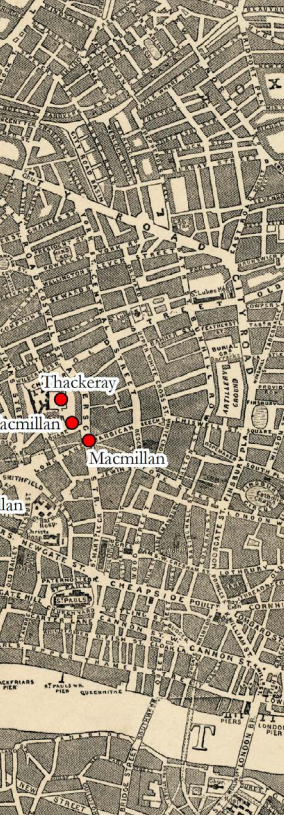
Mapping Victorian Women's Literary Sociability

Karen Bourrier, Associate Professor, Department of English

Victorian women were often associated with hearth and home. They were, in Coventry Patmore's term, Angels of the House, who would tend to the home and children, staying firmly in the domestic sphere while their husbands earned livings in the public sphere. Indeed, Victorian women were barred from many of the public spaces that would have helped them launch careers, including the schools and universities that could initially afford them an education, and later the London clubs that would afford professional connections.

Yet, in the face of these barriers, many Victorian women did launch successful careers as writers. In part, this was because, as Mary Poovey notes, writing was one profession that could be done from home. Although a Victorian woman might write alone in the privacy of her sitting room, bringing a book into print is far from an isolated act. As Robert Darnton's communications circuit posits, many people are involved in the production of a book, including not only the author, but also the publishers, printers, bookbinders, editors and illustrators. In order to bring a book to publication, it was necessary for a woman writer not just to have a room of her own, in Virginia Woolf's well-known

Image: Authors in London. A sample of Victorian literary addresses in London. Background map: "Guide to the International Exhibition," Supplement to the Illustrated London News, May 24, 1862. " Published by John Dower. Map analysis and rendering in ESRI ArcGIS. Figure exported to 24-bit 300 dpi tiff.



formulation, but also to make connections in the outside world. But how were women writers to make these connections without flouting the social conventions that barred them from so many public spaces?

In my project for the CIH, I am collaborating with Dan Jacobson (University of Calgary, Geography), in order to better understand how social and spatial networks—including who you knew and who you lived near—influenced Victorian women's writing. Because women writers by necessity did most of their networking at home, living near the right people and being invited to the right literary soirees was of the utmost importance. Our research examines how propinquity—proximity leading to frequent interaction—influenced women's writing and collaboration in nineteenth-century Britain. Our project adds a spatial and social dimension to Darnton's well-known communications circuit. It also places the private Victorian home as a central node in this public print network.

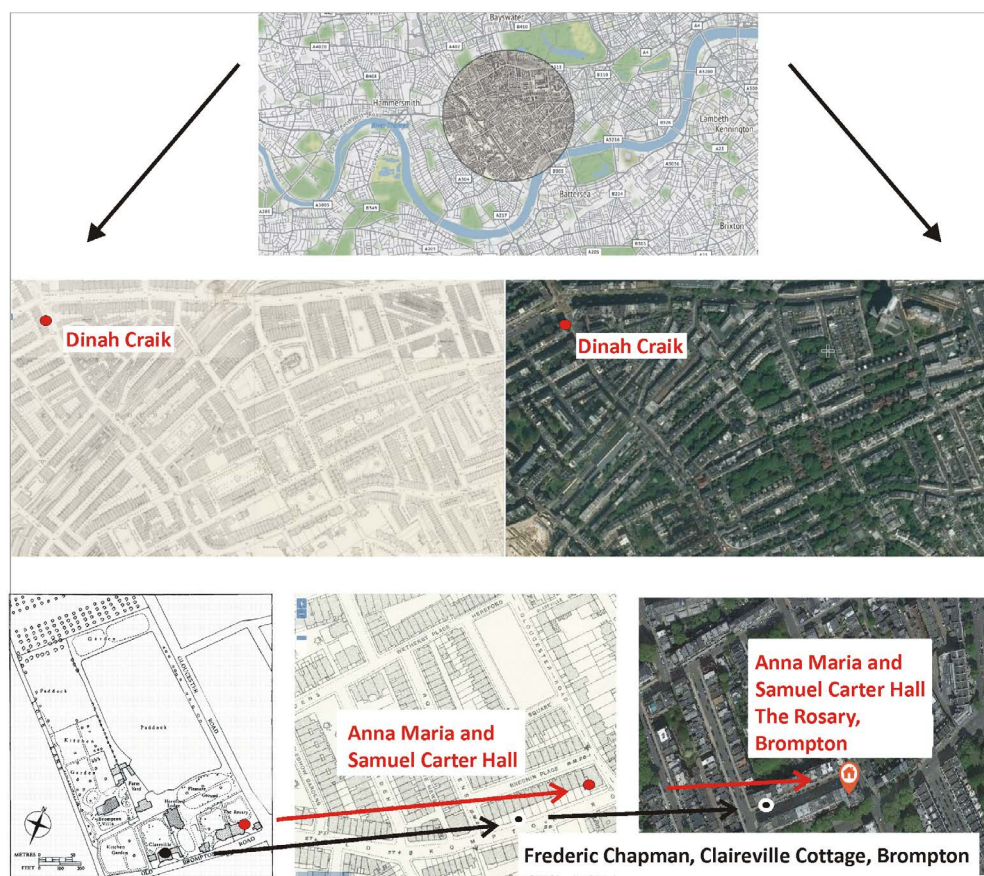


Figure 1. Historic maps show that as an adolescent, Dinah Mulock Craik lived near not only Anna Maria and Samuel Carter Hall at the Rosary, but also Frederic Chapman at Clareville Cottage, Brompton. Maps combined from Ordnance Survey 1:1,056 series 1893 - 1894, Maps available at <https://maps.nls.uk/index.html> 'Reproduced with the permission of the National Library of Scotland', Licensed under CC by 4.0, and Google Maps® Satellite View. Map derived from screen capture of NLS's website, and Google Maps® Satellite View, imported into Corel Draw 9.0 and exported as 24-bit 300 dpi tiff file.



Figure 2. National Library of Scotland Side-By-Side viewer illustrating techniques used to track childhood address changes of Frances Hodgson Burnett. Left panel: Ordnance Survey 25 inch series 1892 – 1914. Right panel: ESRI world topographic map series. Maps available at <https://maps.nls.uk/index.html>. 'Reproduced with the permission of the National Library of Scotland' Licensed under CC by 4.0. Map derived from screen capture of NLS's website, imported into Corel Draw 9.0 and exported as 24-bit 300 dpi tiff file.

Preliminary evidence from our collaboration has been startling. For instance, one might wonder how Dinah Craik, as a twenty-year old unknown author, secured a contract for her first novel with the publisher Chapman and Hall, who published the work of pre-eminent novelists of the 1840s including Dickens and Thackeray. In our preliminary research, mapping revealed what reading over 1,000 letters, 14 years of diaries, and numerous memoirs did not: Chapman was Craik's near neighbour in Brompton when she was a teenager (see figure 1). This finding suggests that neighbourhood networks could lead to publication. Traditional archival sources such as letters and memoirs give us glimpses of these neighbourhood networks, but these sources do not tell the full story since people were less likely to have an extensive correspondence with their near neighbours, and letters and diaries from early in a writer's career, when she is cementing her connections but before she becomes well-known, are less likely to survive.

In order to understand the full story of how neighbourhood networks could sustain a woman writer's career, we need to turn to mapping using digital methods. What seems to be a simple task—pinning down the latitude and longitude of the homes of those involved in the nineteenth-century book trade to better understand how women were spatially-situated within it—becomes increasingly complex when we consider how much cities have changed since the Victorian period. A lack of detailed information can make it difficult to pin down residences to the building level. The task becomes more complex as streets have changed and buildings have been demolished over the last 150 years, making it difficult to pin down the historical coordinates.

For example, two of Frances Hodgson Burnett's childhood homes in Manchester were not only demolished but were part of streets that changed shape (see figure 2). The result is that two of her homes, 141 York Street and 9 St Luke's Terrace, which were once on different streets, are now both on Cheetham Hill Road (numbered 385 and 364 respectively). Even when streets have not changed, often they have been renamed; as shown in figure 3, George Eliot's London lodgings on 21 Cambridge street are now on Kendal Street.

Looking at the level of the neighbourhood has the potential to uncover a rich set of literary connections. We know, for example, that the novelists Margaret Oliphant and Dinah Mulock Craik, the playwright Westland Marston, and the mathematician and logician Augustus de Morgan all lived in proximity to one another in Camden in the 1840s, but we do not know where or for how long. Scholars have begun to trace the infrastructure of Victorian neighbourhoods in the last fifteen years as address data from the census has been digitized alongside a multitude of online mapping platforms. Ana Parejo Vadillo has traced the interactions amongst bohemian circles, including Karl Marx and his daughter Eleanor, the poets Mathilde Blind and Rosamund Marriot Watson (Graham R. Thomson), in St. John's Wood in the 1880s. Mary L. Shannon has uncovered a thriving print industry on Wellington Street, which, between 1843 and 1853, hosted more than twenty newspapers or periodicals, including the offices of Dickens's *Household Words*, the Radical publisher G. W. Reynolds, and the journalist Henry Mayhew. Most recently, Sarah Bilston has argued that the suburbs were a fruitful place of collaboration for women writers in the second half of the nineteenth century; the suburb of Shortlands was home to writers including Dinah Craik, Jane Panton, and later, Enid Blyton. Our initial research on Craik, demonstrates that thriving networks existed further afield, in Kilburn, Shortlands, and Hampstead Heath (modern London Boroughs of Brent, Bromley and Camden, respectively).

Our project aims to rigorously document the addresses of writers, editors,



Figure 3. George Eliot's original address at 21 Cambridge Street is now renamed Kendal Street. Left panel: Ordnance Survey 1:1,056 series 1893 – 1894. Right panel: ESRI world topographic map series. Maps available at <https://maps.nls.uk/index.html>. 'Reproduced with the permission of the National Library of Scotland'. Licensed under CC by 4.0. Map derived from screen capture of NLS's website, imported into Corel Draw 9.0 and exported as 24-bit 300 dpi tiff file.

publishers and over the course of the century in order to gain a richer understanding of how women used urban and suburban space to promote their literary careers. We will look at whether certain features of the urban landscape that became available to women as the century progressed—such as arcades and department stores, transport links, city parks, walks, tea-rooms libraries and museums—attracted more women involved in the literary profession. We will also look at how propinquity may have influenced women writers’ careers. Were literary women likely to cluster near the homes of publishers or well-known literary hostesses? How did neighbourhoods change throughout the century, and did certain literary neighbourhoods attract certain demographics?

Our research has ramifications for how we understand the place of women in public spaces today. Although it would be an oversimplification to claim that Victorian women always remained in private spaces while Victorian men were in public spaces, it is still true that most literary gatherings that

women attended would have been in private homes rather than in clubs or universities. The lives of historical women are often rendered invisible in public space. For example, in October 2018, English Heritage called for nominations for women for London's blue plaque scheme, which marks the homes of well-known historical figures in science, politics, and the arts. Only 14% of London's more than 900 blue plaques are dedicated to



Image: George Eliot, 31 Wimbledon Park Road blue plaque.
Photo by Edward Hands (CC-BY-SA-4.0)

women, an unacceptable number that erases the contributions of historical women. Our project seeks not only to enrich our understanding of the effect of propinquity on the Victorian literary scene, but also to bring the lives of women writers back into public consciousness.

Public Humanities Pilot Project

The CIH Public Humanities Committee
Jim Ellis, Stefania Forlini, Noreen Humble

We are very excited to be embarking on this new programme this year. The Public Humanities in general refer to a broad range of creative, scholarly, and/or social justice activities, usually undertaken collaboratively between university researchers and members of different non-academic communities for the public good. These activities draw upon the knowledge and skills of humanities disciplines (history, literary studies, languages, philosophy, classics, religion, etc.) and have clearly defined outcomes that benefit the public.

We have set out to partner organisations with highly skilled doctoral students in the Humanities to collaborate on an organisation-specified project over the course of 12 weeks in summer 2021. The aims are to help the students to acquire new kinds of learning and experience in a non-academic setting, to help community organisations understand how they can benefit from the skills offered by Humanities graduates, and to cultivate strong collaborative networks for supporting arts, culture and social justice in our communities.

We are delighted to report that we will have three placements happening in summer 2021.

- Monica Di Rosa, a doctoral student in Classics and Religion, will be working with the Centre for Sexuality on a project entitled "Bringing 50 Years of the Centre for Sexuality to Life".
- Kaitlyn Purcell, a doctoral student in English, will be working with the Esker Foundation on a project entitled "Youth Engagement and Decolonizing Gallery Space".
- Rebecca Geleyn, also a doctoral student in English, will be working with the Calgary Catholic Immigration Society on a project entitled "Representation of Cultural Safety in Physical Space".

We are especially grateful to our Advisory Council and the above organisations for their enthusiastic embracing of this project and the support they have already provided, and in particular to Amanda Koyama, for generously sharing her time and expertise as we sought to get this project off the ground. Also invaluable have been the advice and help of experts in experiential learning throughout the University, in particular Natalie Wilkinson-Houghton who runs the Transformative Talent Internships programme.

Watch for our Fall newsletter to see how first cohort of Public Humanities Fellows fared in their projects!



Calgary Atlas Project Update

Drew Thomas, Calgary Atlas Project Organizer, MA Candidate,
Department of Communications, Media and Film

The Calgary Atlas Project, thanks to the funding provided by the Calgary Foundation, has been quietly and steadily progressing in a number of ways despite the lockdown. Copies of our second map, *First Nations Stampede: A Guide to First Nations History at the Calgary Stampede*, were printed in Fall 2020. The launch event for this map will be scheduled at the Glenbow museum as soon as COVID-19 restrictions allow for public attendance and the buffalo robe (over six feet in diameter) will be displayed on a canvas-backed stretching rack for the majority of 2021.

Three additional maps are at various stages of production. The *Alternative Art Map* is an exploration of Calgary's alternative art scene, with artwork produced by local collaborative art trio Drunken Paw, and research by Diana Sherlock.

In describing Calgary's alternative art scene, Sherlock states, "It began with and continues because of a robust group of dedicated do-it-yourself artists, arts administrators and arts supporters who believe art has the power to share and respond to people's most deeply held beliefs and values. This map represents an incomplete survey of many of the visual and media art initiatives that have shaped, and in some cases continue to shape, Calgary's vibrant and expansive art scene." The *Calgary Labour Map* describes

the people and places involved in Calgary's labour history. With research by Kirk Niergarth and the art map produced by Karen Jeane Mills, this map looks at the labour movements and transitions that have taken place during Calgary's rapid growth, charting confrontations, spaces, people, unions, and parties. Finally, the *Calgary Cinemas Map* is exploring the role that Calgary's cinema palaces had in formulating and shaping Calgary's urban character. From community cornerstones to the theatrical source of Marda Loop's distinctive community name, this map looks at the unique connections between Calgary and cinema that persist today.

While work progresses on these maps we have been working hard to develop a community network of distributors and partners to share our maps. Independent bookstores, museums, and specialty map stores, such as Shelflife books, Loughheed House, The Next Page, Owl's Nest Books, and Maptown, are enthusiastically stocking and selling our maps. This, in turn will help us to distribute the bulk of the maps for free to different communities throughout Calgary. Other community partners are helping to get the word out about the project in a variety of different ways. Each partner enables us to reach new communities and to share the project with their stakeholders, promoting the project on social media and introducing us to their wider networks. For example, our initial Calgary Atlas map, *A Queer Map: A Guide to the LGBTQ2S+ History of Calgary*, was the subject of the Sprawl's most-read article in 2020 and has been shared widely by local supporters.



Druh Farrell @DruhFarrell · Jan 18

Check out @humanitiesYYC's **Calgary Atlas Project** which is uncovering some of **Calgary's** hidden histories, such as **Calgary's** LGBTQ+ history. Find more maps here:



Calgary Atlas Project | Calgary Institute for the Humanities | University of Calgary
arts.ucalgary.ca



Some recent highlights showing the way in which our Community Partners are helping to spread the news about our project include the following.

- Shaun Hunter, historian-in-residence at Calgary Heritage and the Calgary Public Library, has been sharing their support for the project in several community engagements (e.g. Library School) as part of their residency.
- The Calgary Public library has included Calgary Atlas Maps in Calgary's Story, an accessible collection of community heritage and family history resources which they curate.
- Communitywise, a historic non-profit hub in the heart of Calgary's downtown, has agreed to display framed Calgary Atlas Maps within their space and to distribute maps to their member organizations.

Further, many local heritage organizations, such as Heritage Calgary, Chinook Country Historical Society, and even local representatives, who are themselves working to map Calgary's many hidden gems, have generously shared their valuable expertise and connections with us. Every like, share, and connection made helps us to reach new communities and increase the number of maps available across the city, for which we are unceasingly grateful.

Many more maps are in the process of being developed as the Calgary Atlas Project steering committee explores different facets of Calgary's hidden histories, and we will be developing a website to showcase even more stories connected with each of the individual maps. If you would like to support the Calgary Atlas Project or become one of our community partners, the best way to do so is by sharing The Calgary Atlas Project with your network and to reach out to us anytime at CIH@ucalgary.ca.

The Calgary Atlas Project is funded in part by the Calgary Foundation and through the purchase of maps with one of our local distributors. Be sure to follow us @HumanitiesYYC and check the Calgary Atlas Project website regularly for updates and new maps as they become available.

Produced with generous support from:



Illustrations by Karen Jeane Mills for the *Calgary Labour History Map*. Jean McWilliam and the Calgary Labour Temple..

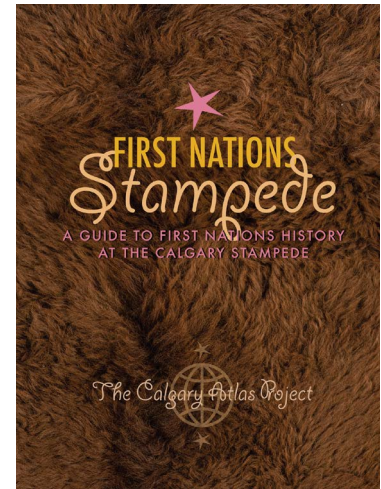


Available Now

First Nations Stampede

A Guide to First Nations History at the Calgary Stampede

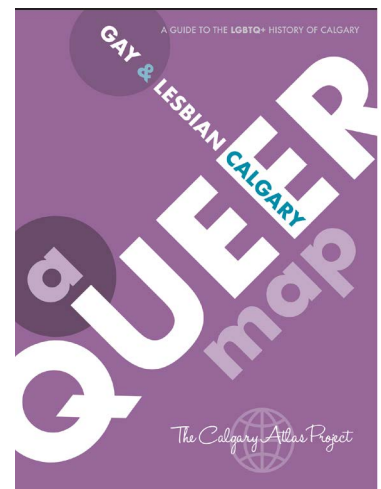
With original artwork by Adrian Stimson, this map highlights stories from the Calgary Stampede that are not often heard: stories that focus on the sometimes-controversial histories of the Stampede that are an important part of its legacy. Stimson decided to de-colonize the map by using Blackfoot ways of knowing, specifically the Bison robe winter count and pictographic style. A combination of the spiral and linear arrangements, layered on top of a map that depicts the Bow and Elbow rivers, plays with notions of time, space and stories in the place called Mohkinstsis.



A Queer Map

Gay & Lesbian Calgary: A Guide to the LGBTQ+ History of Calgary

A Queer Map is a retelling of an old story. Lovingly curated, the history of Calgary's LGBTQ+ community is relayed on the footprint of our city. Designed by Mark Clintberg and written by Kevin Allen, *A Queer Map* situates extensive archival material in a spatially disorienting visual history of significant events and locations. From Club Carousel through to modern ephemera, this tour through history covers a broad swath of Calgary's under-documented LGBTQ+ community hubs and sources of resistance in a sometimes-inhospitable Sandstone city. The strong sense of community, resistance, collaboration and pride which emerges from this trip down memory lane, continues to characterize Calgary's LGBTQ+ community to this day.



Rethinking Latin American Studies from the South

Rethinking Latin American Studies from the South (RLASS) is a CIH Working Group that facilitates knowledge mobilization, exchange, and collaboration across cultures, languages, and disciplines to address a range of problems with sensitivity to local knowledge in Latin America and the Caribbean.

Our group aims to strengthen programs of research that focus on Latin America and the Caribbean by exploring a variety of questions using a range of methods, approaches and disciplinary outlooks, and which involve local researchers and participants. In this way, we focus not only on problems that affect but also on solutions that emerge from the region.

As a group of individual researchers and graduate students, our specific areas of research in the region are diverse. However, we share an interest in exploring the interaction of cultural, historical, social, economic, and ideological factors that shape geopolitics in Latin America and the Caribbean.

Our group also emphasizes transdisciplinary and participatory action-oriented scholarship. We have prioritized providing a space of horizontal dialogue with research partners from sectors other than academia (e.g., non-governmental organizations, policymakers, and community leaders). We consider this critical in limiting the potential for a single body of knowledge to overrun the voices of non-academic partners, and central to the development of our research programs. Since September 2020, we have held four open events via Zoom with partners from Bolivia, Colombia, Guatemala, and Mexico

Photo by Jorge Orozco on Unsplash.
Quilotoa, Ecuador.

on various issues which cross disciplinary boundaries. Information on past and upcoming events can be found at <https://ucalgary.ca/rlass>.

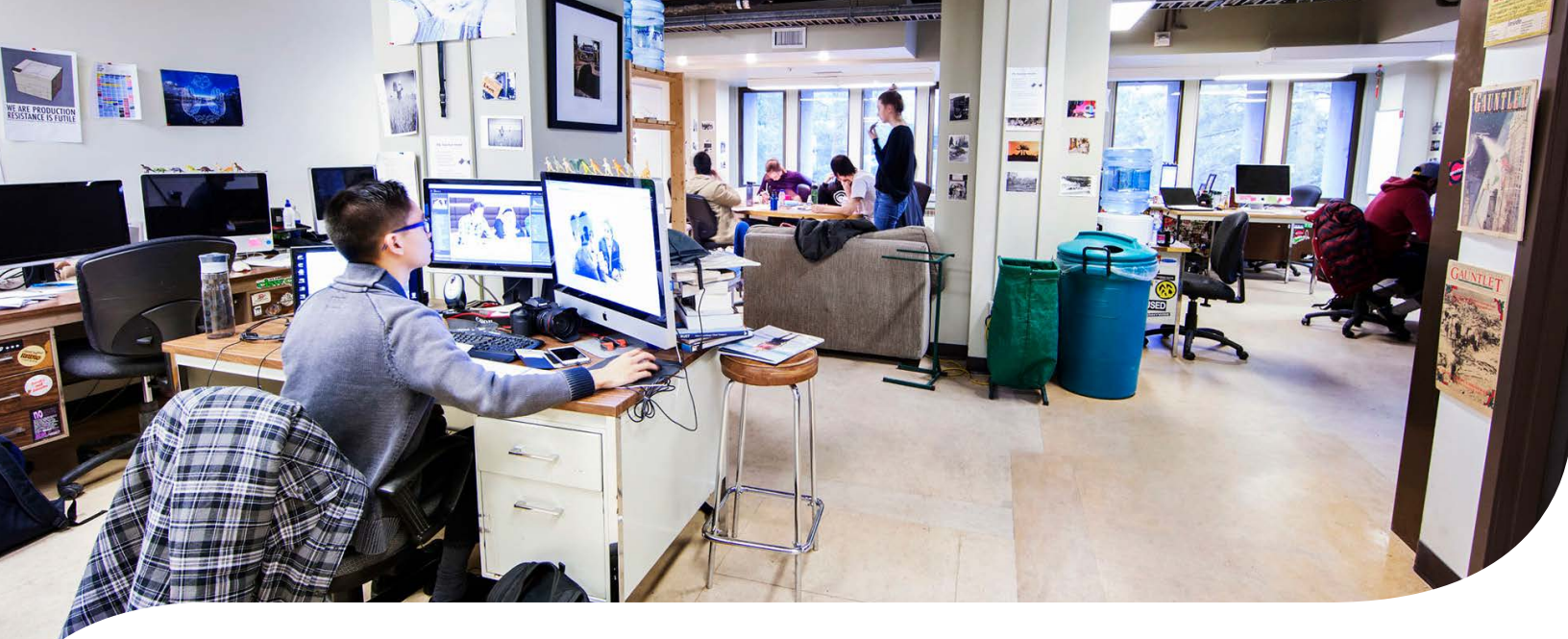
Another important aspect of RLASS is our engagement with graduate students. Below we provide some reflections from some of these students:

Chelsea Klinke is a second year Ph.D. student in Anthropology. “When I arrived at the University of Calgary as an international graduate student in Fall 2019, I did not yet have a community to ground and guide me. As I would be conducting fieldwork in Bolivia, my supervisor Dr. Ben McKay encouraged me to attend a monthly speaker series put on by the former Latin American Research Centre (LARC). Right away I was welcomed by LARC’s affiliates, who invited me into their homes for the holidays, provided mentorship for degree milestones, and inspired me to engage in activist scholarship. Unfortunately, budgetary cuts compounded by COVID-19 meant the dismantling of LARC and the suspension of my international fieldwork. Not to fear! Three determined Latin Americanists (Dr. Gabriela Alonso-Yañez, Dr. Ben McKay, and Dr. Pablo Policzer) convened and, with the support of the Calgary Institute for the Humanities, conceptualized RLASS. I was privileged with the responsibility of developing and maintaining the RLASS website, coordinating monthly speaker logistics, creating promotional content, and liaising with the CIH. Within this past academic year, I have honed my multilingual and interpersonal skills while working collaboratively across disciplines and national borders. Alongside two fellow graduate students (Danilo Borja and Ana Watson), I have gained professional experience organizing a symposium and corresponding with leaders in our community. The first annual student-led RLASS Symposium—Latin American Knowledge Production and Mobilization—will facilitate exchange across cultures, languages, and disciplines to address common problems with sensitivity to local epistemologies in Latin America and

the Caribbean. It has been a joy working with my colleagues to coordinate this event and I look forward to seeing how RLASS grows in the coming years.”

Danilo Borja is a third year Ph.D. Candidate in Geography. “RLASS has provided me with the opportunity to develop key academic and professional skills. During the short period of time as a RLASS fellow, I have been in charge of promoting events on social media. This task is helping to produce simultaneously succinct and powerful advertisements about our events. Moreover, I was humbled by the opportunity to facilitate the launch of the book entitled *Los caminos de la movilidad social. Destinos y recorridos de estudio y trabajo de los mexicanos en el extranjero* (The paths of social mobility: Destinations, study and work tours of Mexicans abroad), written by scholars working in education for decades. This first experience as a facilitator of such an event allowed me to connect with scholars working in a field different from mine, and brought me out of my comfortable zone to engage with the audience. Also, I am delighted by the opportunity to spearhead the organization of the 1st international RLASS Symposium in collaboration with Ana Watson and Chelsea Klinke. The event has had a quite encouraging acceptance, with submissions from more than six countries that address key themes, including extractive industries, gender, identity and inequality in Latin America.”

Ana Watson is a fourth year Ph.D. Candidate in Geography. “As a graduate student at University of Calgary, RLASS gives me the opportunity to engage in rich interdisciplinary dialogues with experts and scholars working in Latin America. Beyond building research networks, this experience supports me both in ensuring sound and actionable research contributions in academic settings, and in affecting real-time changes on the ground. As a RLASS fellow, I am supporting the organization of the RLASS symposium. Guided by the mission of RLASS we have designed the symposium under inclusive frameworks to build a diverse community both here at the University of Calgary and among Latin American scholars across the world. Although planning and organizing this online event has been challenging, we have been blessed to achieve an important number of submissions from six countries. The intellectual and inclusive community of RLASS with the support of CIH is giving us, graduate students researching in and with Latin American contexts, a unique opportunity at the University of Calgary.”



Your UCalgary is for humanities. Your gift takes us further.

Anonymous donation launches Giving Day 2021 at the Calgary Institute for the Humanities

We are pleased to announce that this Giving Day all donations to the Calgary Institute for the Humanities will have an opportunity to be matched not only once, but twice. This match is possible because of a generous donation of up to \$20,000. All gifts directed towards CIH from April 1st to 22nd will have an opportunity to be matched—both by the university and by this generous gift.

Expanding the humanities at your UCalgary.

The humanities are the heart of the modern university. We play a key role in adapting, understanding and respectfully engaging in a rapidly changing world. The Calgary Institute for the Humanities brings the best of humanities research to the communities we serve.

We encourage curiosity and imagination. Together, we support emerging scholars, advocate for underrepresented communities, and engage in challenging discussions alongside our communities.

This April, we ask you to consider supporting a key area of growth.

- Increase interdisciplinary collaboration and advance the creation of new ground-breaking knowledge by supporting the **CIH Endowment**
- Support future scholars and enhance community engagement with the humanities by supporting the **CIH Graduate Student Fellowship Endowment**
- Expand our role as prominent advocates for the LGBTQ2S+ community by supporting the **CIH LGBTQ2S+ Lecture Series Fund**

Starting **April 1st**, make your gift at **ucalgary.ca/givingday**. This April, a gift to the Calgary Institute for the Humanities will have triple the impact. Matching funds are limited, please give early to maximize your match opportunities.

Questions? Contact Shannon Katusa, Development Coordinator,
403-220-3362, slkatusa@ucalgary.ca



**UNIVERSITY OF
CALGARY**



Social Justice in the Smart City

The Social Justice in the Smart City working group is concerned with what happens when cities try to become “smart” by looking to digital technologies like smartphones, sensors, open data, and autonomous vehicles. Who gets left out? Whose lived experiences matter? What happens to formal procedures for inserting oneself into city politics and decision-making? Over the years, we have worked with Calgary municipal government, local non-profit organizations, and academics across the world to identify, understand, and improve the impacts of digital technologies on how cities function.

This year we have welcomed world-renowned guest speakers from the United States, Canada, and the United Kingdom to develop our work in this area. Dr. Ben Green, Assistant Professor at University of Michigan and affiliate of the Berkman Klein Center for Internet & Society (Harvard) and AI Now Institute (New York University), spoke with us about his idea of “tech goggles”. This term tries to capture the way urban problems—say, traffic jams or WiFi access disparities—get framed in particular ways when city administrators think there may be a technical solution to them. Instead of envisioning modifications and improvements to long-standing programs and approaches, oftentimes administrators will conceive of the problems in ways that lead into “quick digital fixes”, usually causing more long-term harm than good.

We were also delighted to welcome creative artist Dr. sava sahel singh of the Surveillance Centre at Queens University, and University of Calgary post-doctoral scholar Dr. Debra Mackinnon for a screening of their short film related to surveillance in smart cities. In their screening

and prepared remarks, sava and Debra reminded us how challenging it can be to quantify and monitor the complex human experience. Despite massive achievements in computation and sensing technology in recent years, human behavior, knowledges, and relations continue to evade the necessary simplification of “datafication”—or translation of human experience into data. Beyond these intellectual provocations, we appreciated the creative nature of sava and Debra’s research, and as a group we grappled with what the mode of film allows us to consider and communicate that gets lost in scholarly writing.

Our final speaker of the fall term, Dr. Alison Powell, Associate Professor in the Department of Media and Communications at London School of Economics, sees the technical project of “optimization” driving smart cities as reshaping urban life and political engagement. For Dr. Powell, it’s not that the actual practice of optimizing a system is “bad” per se, but that, similar to Ben Green’s idea of tech goggles, when city governments see urban problems as failures in optimization, they exclude a wide range of deeper, more systematic, social and political roots to those problems. In fact, this drive to optimize cities has even changed how we think of citizenship and what it means to participate in the civic life of our communities.

For the rest of the year we eagerly await a discussion with pre-eminent urban scholar Dr. Simon Marvin of Sheffield University, as well as Professor of Environmental Design and Rural Development Dr. Al Lauzon of University of Guelph. These conversations will build on the wonderful success we’ve had this year in scholarly writing. For one, we’ve organized a special collection of papers for the top-tier academic journal *Urban Studies* that makes a case for looking at smart cities together, in comparison, rather than as individual cases—this would represent a major shift in how smart cities research is approached. We’ve also assembled a book with University of Toronto press that features authors from across the world, to consider the question of how we even think of what social justice means within smart cities. This book, a “Who’s Who” of smart cities research, should be in print in late 2021 or early 2022.

Energy Transitions in History

On November 13, 2020, the Energy *In* Society (E/S) Interdisciplinary Working Group facilitated a virtual workshop with Dr. Ruth Sandwell (University of Toronto) and Dr. George Colpitts (University Calgary) to discuss their latest research findings on historic energy transitions. Dr. Sandwell's research examined the important, and often overlooked, role of North American households from 1800-1950 in influencing larger energy transitions from organic to industrial or mineral energy regimes. As an energy historian, Dr. Sandwell's work suggests that the energy practices of everyday life can provide us with a deeper understanding of the nature and purpose of energy in society. Dr. Colpitts's research also examined the micro-level dynamics of historic energy transitions. His work focused on the social impacts of the displacement of the canoe with the adoption of the York boat in the Canadian fur trade. While the York boat represented a revolution in transportation, it exacted a high human cost to the workers manning these boats in terms of injuries and accidents. By revealing the lived experiences of macro level changes, these studies serve not only to make energy practices visible, but to inform our understanding of the potential impacts of contemporary energy transitions on individuals and groups. The contributions of both historians will be included in an edited volume tentatively titled, "Energy and Scale," that is being put together by the E/S co-convenors.

Our mission at E/S is to sustain and enrich the community of energy scholars in the humanities, social sciences and the natural sciences that exists at the University of Calgary campus as well as to reach out to academics and

Photo by ueberform on Unsplash.
Tagebau Garzweiler, lignite mine,
Jüchen, Germany.

activists worldwide who are involved in the energy field. Our work is premised on the notion that if we want to address our energy futures, we need to know about our energy pasts, because historical decisions and narratives create the social criteria of the present. We also need to understand the dynamics of energy politics, not only in Canada, but elsewhere in the world. With the support of the Calgary Institute for the Humanities (CIH), we have engaged practitioners and scholars of a variety of energy processes and industries and wish to advance a new agenda for energy scholarship based on community-engaged research and international collaborations. In September 2019, we co-convened an international conference on “Energy and Scale” at the Banff Centre with the Max Planck Institute for the History of Science (MPIWG) of Berlin, Germany. The conference, which was supported by a SSHRC Connection Grant, brought together concerned scholars and citizens interested in the topic of energy transitions, including the Atacamanian Peoples’ Council, a community-based organization in Chile. This academic year, we are building on the success of our conference by completing a podcast series and an edited volume that includes contributions from graduate students, scholars and activists based on their conference proceedings. To ensure that the volume is well-integrated and cohesive, we are facilitating a series of virtual workshops with our contributors that was kicked off with the participation of Drs. Sandwell and Colpitts.



Photo by Håkon Grimstad on Unsplash. Watchtower and barbed wire fences surrounding the atomic powerplant at Ignalina, Lithuania..



Food Studies Interdisciplinary Research Group

The Food Studies Interdisciplinary Research Group is a CIH Working Group which aims to build and foster a network of food studies scholars both at the University of Calgary and beyond. Working across disciplines, we promote critical scholarship from the broad area of food studies, engaging with faculty and students across various departments within the University, as well as engaging with food studies scholars, activists and community leaders outside the university. Food Studies events were all advertised widely and open to a general public and attracted interest from across the campus and beyond; among our guests, we welcomed a chef who teaches at SAIT, local food practitioners and activists, a UCalgary Senator, the UCalgary Garden Club, and faculty from Geography, Anthropology and Archaeology, SAPL, Classics and Religion, Economics, Veterinary Medicine and Haskayne School of Business. Through our speaker and lecture series, we hope to continue to expand the food studies network and develop interdisciplinary research collaborations for research projects concerning the many facets of, and approaches to, food.

Since September 2020, we held three events and collaborated with the Graduate Anthropology and Archaeology Student Association for an additional three events. These events have featured the ongoing work and research of graduate students and faculty members at UCalgary and enabled us to foster and grow a network of food studies scholars across disciplines. Events thus far have cut across themes from the dynamics of urban agriculture in and around Calgary; containerized food production systems in the Canadian north; to regenerative, integrated food production systems designed to improve food security and foster resilience. The Working Group provides

Photo by Guillaume de Germain
on Unsplash.

a space for knowledge-sharing, feedback and interaction, and collaboration across university departments as well as with the broader community.

Importantly, this year the Working Group has largely been spearheaded by a team of graduate students across various departments and disciplines who have taken the lead role in organizing and presenting their research. On January 15th, 2021, the Food Studies Interdisciplinary Research Group held the 1st Annual 'Food Studies Symposium' on 'Food as a Tool for Social Change'. This graduate-led symposium featured Dr. Priscilla Settee, member of Cumberland House Swampy Cree First Nations and a Professor of Indigenous Studies the University of Saskatchewan; Elder Evelyn Good Striker; University of Calgary students and community organizers and representatives from the Young Agrarians, Leftovers Foundation, Aahksoyo'p Indigenous Comfort Food, among others. This event reflects the importance and purpose of this Working Group – that is, to bring together activists and scholars interested in building more sustainable and socially just food systems. We are excited to have this symposium continue throughout the years with leadership from our exceptional team of graduate students. Below, we provide some reflections from our graduate students on their experience with the CIH Working Group. More information about our Working Group, past and upcoming events, and our affiliates can be found at ucalgary.ca/food-studies.

Reflections from graduate students:

Gertrude Korkor Samar and Chelsea Klinke are graduate students in the Department of Anthropology and Archaeology. They have collaborated on several initiatives as part of the Food Studies Working Group. "We both arrived at the University of Calgary as international students working under the supervision of Dr. Ben McKay. Right away we became close friends as we helped organize a Workshop on Agrarian Extractivism in Latin America. Over the past year, our personal and professional partnership has grown from a seedling to a burgeoning plant as we led a Recipes Near and Far cooking series, convened the Food Studies Symposium, co-authored a manuscript on activist food pedagogy, and presented a "YYC Food Tour". While serving as affiliates of the CIH Food Studies Group, we have drawn upon our experiential learning (EXL) internship with a not-for-profit urban farm here in Moh'kinstsis. We are extremely grateful and privileged to participate in this Working Group, which has provided ample opportunities for networking, developing communication and public speaking skills, and getting out of our comfort zones. Even in the face of adversity and uncertain times, we are steadfast with an optimistic outlook for increased community-building and the co-production of knowledge within food scholarship. Lettuce turnip the beet!"



Photo by The National Oceanic and Atmospheric Administration Photo Library on Unsplash. Heavily crevassed glacier.

Transdisciplinary Efforts to Address Climate Change Both on Campus and Off

In 2020, the CIH group Communicating Around Climate Change: Interdisciplinary Conversations consolidated its findings about various efforts being made to address the climate crisis at universities across Canada. To support this effort, the working group invited Dr. Vanessa Schweizer from University of Waterloo to campus to offer a lecture titled 'Climate Change and Us: How Might We Change?'. This well-attended lecture offered some perspective on the history of climate science and introduced the role of Shared Socio-Economic Pathway modeling as a helpful tool for analyzing the climate crisis. In conjunction with this, the working group was fortunate to host a brainstorming session with Dr. Schweizer on best practices being taken at UWaterloo in relation to sustainability and the climate change conversation.

This session revealed the possible holes in transdisciplinary research at both institutions and acted as a spur for the working group to develop a climate vision statement for UCalgary. This document "Visioning the Future: University of Calgary's Potential for Climate Leadership" is in the process of being shared with various key campus individuals, such as Chief Sustainability Officer Joanne Perdue and Associate VP Research-Innovation Steve Larter, in order to begin building on our findings of climate best practices at institutions across Canada. The goal is to use this vision statement as a blueprint to further the university's efforts to tackle both climate literacy and sustainability on campus.

A second effort for the group has been to foster transdisciplinary research on climate communication and to utilize such research to foment dialogue with the wider public. To this end, the working group will host an intimate eco-symposium in





Photo by The National Oceanic and Atmospheric Administration Photo Library on Unsplash. Launching an ozonesonde balloon..

March 2021 (via Zoom) to bring artists and scientists together to consider further the most effective as well as creative ways to communicate around sensitive topics with the general public.

Finally, the group is in process of facilitating a specific communicative art action in Calgary that will disseminate key science-based climate findings to the public via pithy and artistic acts. This pilot project will offer a means to assess a particular mode of communication; in particular, it will help shape the direction for future projects that foster equitable and fruitful exchanges with the general public around the climate crisis.

African Navies: Offshore Resources, Security, Sovereignty and Development

The African Navies working group examines the development and role of African navies in providing maritime security including protection of shipping and offshore resources for coastal African states as well as the involvement of non-African navies with the continent. While the group's original plan of hosting a physical workshop during the spring of 2021 became impossible given the pandemic, it switched to building an online network of scholars called "African Navies: The Overlooked Maritime Arena" (ANOMA) to enable those working on aspects of this theme in different disciplines to share their work and talk to each other. Specifically, ANOMA will host a series of online interdisciplinary seminars and publish the papers as an edited book with the University of Calgary Press. As an "open source" publication, the planned book will present the state of the field today, publish new research and stimulate further work on this understudied but important theme. To establish this embryonic network, the CIH group met online weekly during the Fall 2020 semester identifying international scholars in North America, Europe and Africa working on topics related to African navies or other navies in Africa and inviting them to participate. Given an enthusiastic response, the working group hosted an introductory online session in December involving academics from fields such as history, strategic studies and development studies and based in South Africa, the United Kingdom, the United States, Germany and Denmark. The discussion revealed a great interest

in interdisciplinary consultation and collaboration among scholars mostly working on their own. Also during the Fall semester, the CIH group engaged in other concurrent activities to support the upcoming webinars and production of the edited book. Employed as a research assistant, Strategic Studies PhD student Tim Choi, who is writing a thesis on the sea power of states with small navies, used online databases and other sources to assemble information on the changing assets of African navies. This involved creating a spreadsheet illustrating the numbers, types and capabilities of naval vessels operated by navies such as those of Algeria, Nigeria, Ghana, South Africa and Kenya from the 1970s to today. The group also began developing specialized maps showing information including African port facilities, naval bases and offshore limits, as well as acquiring useful visual sources. Furthermore, working group member Chris Roberts, a UCalgary political science instructor and president of African Access Consulting, took the lead in submitting a successful grant application to the Canadian Department of National Defence (DND) Mobilizing Insights in Defence and Security (MINDS) program. Entitled “African Navies & Maritime Security in an Age of Global Rivalry: Implications for Canadian Defence Policy,” the MINDS grant supports the network’s collaboration through webinars and publication. Going into the Winter and Spring semesters of 2021, the African Navies working group will host online seminars on specific research topics and begin putting together future funding applications such as a Social Sciences and Humanities (SSHRC) Connection Grant to facilitate an in-person conference after the pandemic.

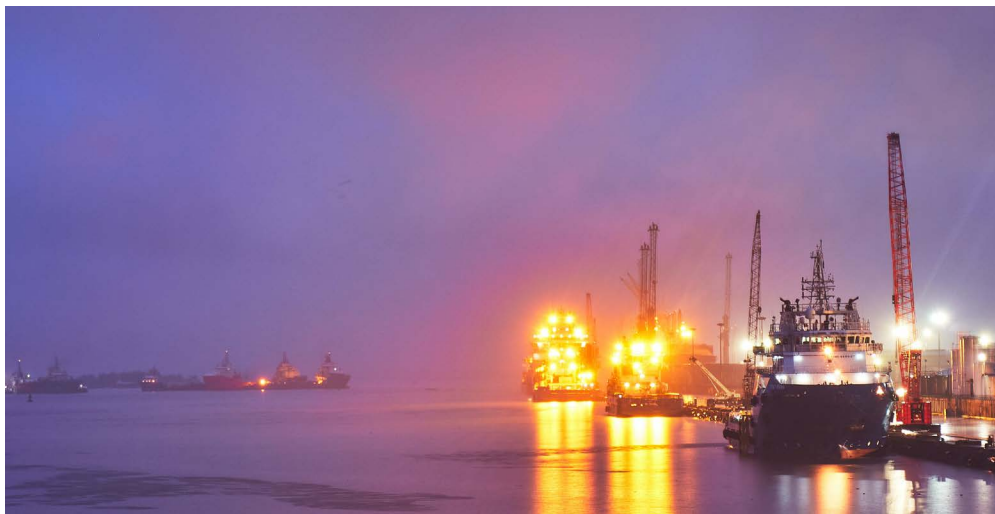


Photo by Ayotunde Oguntinyinbo on Unsplash. Onne Port Terminal F.O.T., Nigeria.



Classics, Religion, Anthropology and Archaeology

The Classics, Religion, Anthropology & Archaeology Interdisciplinary Group (CRAIG) was started in 2018 by graduate students from the Classics & Religion and the Anthropology & Archaeology Departments at University of Calgary with the aim of promoting communication between young researchers, discussing new avenues for our studies with an openness to the integration of broader, more comprehensive, cross-disciplinary methods and interpretations. As it happened, over the years we have done much more than that!

We have Graduate Reading Group meetings, where we discuss articles and books to share our expertise and learn of one another's topics and research methods. We coordinate a cataloguing project involving volunteer undergraduate students, with the aim of publishing a catalogue, online and in print, with a description of the ancient artifacts and replicas in the possession of the Department of Classics and Religion; this catalogue, still under construction, is meant as a way for the public to engage with the cultural heritage preserved by the University for the community. We regularly organize public events (lectures and musical performances) with speakers from the University of Calgary and at least one international guest lecturer every academic year. We have always been keen to engage the public and to break the barriers of communication between what we do as researchers and the broader community, highlighting the impact of our studies on our collective understanding of the current world, as well as of the ancient societies we study.

In 2020, we succeeded in turning the difficult circumstances brought about by COVID-19 to our advantage: we accepted the challenge of having to move or rethink every activity

Photo by Hulki Okan Tabak.
Catalhoyuk Archeological Site,
Konya, Turkey.

for the online environment. Since the Summer and Fall 2020, we moved the coordination of the Graduate Reading Group to Microsoft Teams and, building upon our personal friendships and academic networks, we have succeeded in opening up the group to a number of graduate students from abroad – Italy, India, China and the UK. We can confidently say that not only has each of our research horizons continuously benefited from these exchanges and the widening of our group, but also, on a personal level we have felt, if temporarily, uplifted from the anxieties of the current circumstances by the ability to share our views with peers from such diverse backgrounds, who were nonetheless experiencing limitations in their research activities similar to our own.

The comfort created by this sense of community – a virtual one, for now – is something we as CRAIG's coordinators have immediately felt we should offer to other members of the University community and the public as well. We have thus started a Reading Group specifically for undergraduate students: CRAIG's coordinators moderate the monthly discussions of the participants on previously selected works of ancient Classical literature – in the Fall 2020 term, we read in translation the three tragedies that make up Aeschylus' *Oresteia*. The feedback we received from participants confirmed our success at providing an enjoyable communal space for discussion, reflection, and enjoyment of the cultural heritage.

Our guest lectures have also moved to the online environment. Dr. Marica Cassis' opening lecture for the academic year in early October, in particular, was an eye-opening talk on how Eurocentric or Western biases in the past have negatively influenced the study of Byzantine and Anatolian archaeology and history with an 'orientalist' attitude with which the public and the academic community are still coming to terms today. The lecture encouraged us to be wary about our own cultural assumptions and to be mindful of the influence that our work as researchers and historians has. As we seek to divulge our findings with the broader community, we have indeed a great responsibility: we give shape, in our present times, to interpretations of the past that have the power to influence the way we all perceive that past. The perception of the past in relation to their present is what encourages people to act, transform their lives and those of others (we have sadly seen in the events of Washington D.C. on Jan. 6th, 2021 how irresponsible narratives about the recent past are shaping a society's perception of itself, and the actions of some).

For 2021, CRAIG is committed to continue encouraging cross-disciplinary communication and reflection on our responsibility as researchers in the Humanities, to provide ourselves and the public with inclusive interpretive instruments in order to understand and, whenever necessary, come to terms with our collective past and present.



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