

Calgary Institute for the Humanities NEWSLETTER

2019

FALL EDITION



UNIVERSITY OF
CALGARY

CIH Fellows 2019-20



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NAOMI LACEY MEMORIAL FELLOW
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DEPARTMENT OF CLASSICS AND RELIGION
Roman Religious Anxieties



DERRITT MASON
WAYNE O. MCCREADY FELLOW
ASSISTANT PROFESSOR
DEPARTMENT OF ENGLISH
The Virtual Child: Children's Literature and Digital Culture



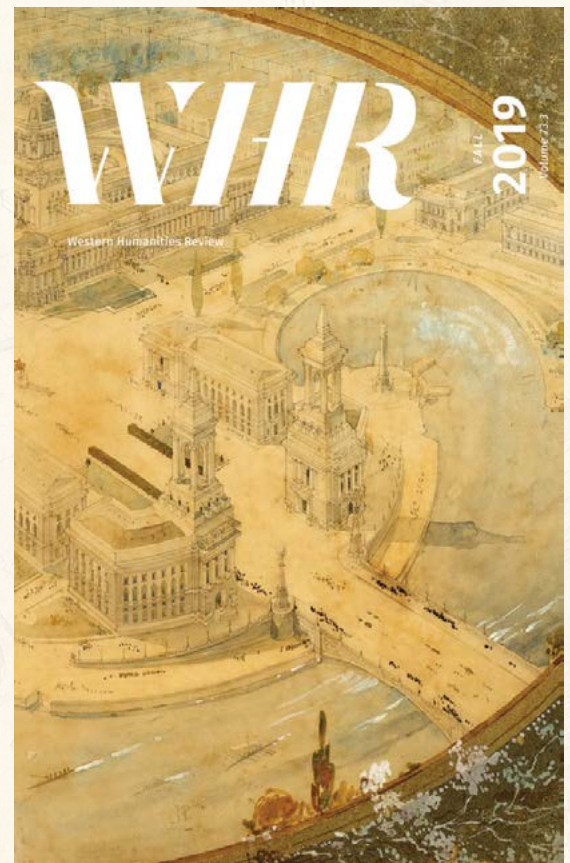
TIMOTHY J. STAPLETON
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Military Culture in British Colonial West Africa (c.1860-1960)



MORGAN VANEK
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DAVID BARRIOS GIRALDO
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DEPARTMENT OF HISTORY
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Above: The cover of the *Western Humanities Review*, special edition from the WHA 2018 Conference on "Spectral Cities" hosted by the CIH in Calgary. Image: "The Civic Centre as it may appear many years hence," Thomas Mawson fonds. Image appears courtesy of the Canadian Architectural Archives, 42A/78.32, MAW C25.1.

Newsletter cover: Composite based on Wellcome Foundation Archives illustration: Advertisement for humanized milk for infant feeding and Kepler Malt Extract (CC BY 4.0).

Director's Message

As you can see from the following pages, the 2019-20 academic year began with a bang at the CIH. We hosted our first event before the beginning of the semester, with our first annual lecture in LGBTQ2S+ Studies, held on the Friday of Pride Week. Our inaugural speaker was the renowned scholar Dr. George Chauncey, whose 1994 study *Gay New York* revolutionized the study of LGBTQ history. Over 170 people gathered at the Central Library to hear Dr. Chauncey give a lecture entitled "Rethinking the Closet: New York Gay Life Before Stonewall."

A few weeks later, in September, our Energy *In* Society interdisciplinary working group held a conference on "Energy and Scale" that featured a public film screening and a three-day conference at the Banff Centre. This international conference was co-organized by the Max Planck Institute for the History of Science in Berlin, and featured speakers from around the world, including special guests from Chile. Sergio Cubillos Verasay, President of the Council of Atacameño Peoples and Jorge Vergara-Castro, Director of the Dialogues for Nature Foundation, spoke of the effects of lithium mining on the Indigenous peoples of Chile. This was the first time that they have addressed this issue outside of Chile, and we were honored to host them.

We were very happy to receive copies of a special issue of the *Western Humanities Review*, which featured essays from the conference we held last year on the theme of "Spectral Cities." The special issue contains essays by our keynote

speakers Alberto Manguel and Ato Quayson, beautiful reproductions of artworks by another of our keynote speakers, Larissa Fassler, and contributions from our panelists. We are grateful to the *Western Humanities Review* for the beautiful work they did on the issue, which we have prominently displayed in the CIH offices. Drop by and have a look!

A couple of other highlights of the Fall term: the fourth annual McCready Lecture, given by Dr. Derrit Mason on Nov. 5 at the TFDL Gallery Hall, and on Nov. 21, the launch of the first map of the Calgary Atlas Project at Contemporary Calgary: "Calgary's LGBTQ History: A Queer Map." The map text was produced by local historian Kevin Allen and the map itself was created by Calgary artist Mark Clintberg. Keep your eyes open for future maps on topics such as "First Nations Stampede," and Calgary's labour history.

In this time of provincial cut-backs and austerity budgets, I would like to take the opportunity to profoundly thank those who have supported the CIH and its mission of promoting the values of humanistic research and dialogue. The CIH is fortunate to have the support of donors like Judy MacLachlan, Rod and Betty Wade, and the Naomi and John Lacey Foundation for the Arts, along with a host of others who enable us to continue doing what we're doing. This support from our community is vital, and we are both mindful of and grateful for the confidence they place in us. We can't thank you enough.

Jim Ellis, PhD is Director of the Calgary Institute for the Humanities and a professor in the Department of English.



The Virtual Child: Children’s Literature and Digital Culture

What comes to mind when you hear the word “virtual”? Today, we tend to associate it with digital technology: virtual offices, virtual worlds, virtual reality. The term, however, has a much longer and often controversial history. In 1556, for example, a Calvinist Archbishop named Thomas Cranmer asserted a “doctrine of Virtualism” in regards to the Eucharist—Christ does not have a “Real Presence” in bread and wine, the Calvinists argued, but rather a symbolic and virtual one. The Eucharist, in other words, is the blood and flesh of Christ in essence but not actually. This claim proved so contentious that Cranmer was executed for heresy.

Now: what comes to mind when you think about the relationship between children and the virtual? This combination might bring to mind any number of contemporary debates, some of which might feel as heated as the fight over the Eucharist probably did in the sixteenth century. How much screen time should children be permitted to have? How and when are children vulnerable in virtual space? What can digital technology teach children, and when does it risk harming them? Are virtual worlds and spaces ruining the minds (and shortening the attention spans) of future generations?

These anxieties about children and the virtual probably feel unique to the digital age.

Derritt Mason, PhD is an assistant professor in the Department of English and holds the 2019-20 Wayne O. McCready Fellowship for an Emerging Scholar at the Calgary Institute for the Humanities. He is the co-editor, with Kenneth B. Kidd, of *Queer as Camp: Essays on Summer, Style, and Sexuality* and the author of *The Queer Anxieties of Young Adult Literature and Culture* (forthcoming, UP of Mississippi).

My research aims to historicize these concerns, however, to illustrate how a longer, pre-digital history of “the virtual child” might help us think about young people’s digital virtualities. The child’s virtuality, it turns out, has long been perceived as a threat. Based on the etymology of “virtual,” I argue that we can characterize children’s literature as a genre that often attempts to manage the child’s virtuality: children’s literature aims to instill virtue (moral quality) in the child, while mapping and regulating their Virtù (power and creativity). Take, for example, these words from Sarah Trimmer, author of didactic children’s literature, who in 1805 warned parents about the “danger, as well as the impropriety” of fairy tales, since “little children...who from the liveliness of their imaginations are apt to convert into realities whatever forcibly strikes their fancy.” In other words, the child might transform the virtual into reality; their Virtù threatens their virtue. At the heart of so much children’s literature lies such desires for dominion over the child’s virtual qualities.

The Golden Age of Children’s Literature, which ran from approximately 1860-1930 (or, in other terms, *Alice in Wonderland* through *Winnie the Pooh*), yielded a number of stories featuring virtual spaces that young protagonists enter, come-of-age, and then depart. Think, for example, of J.M. Barrie’s famous Neverland, a place that is first figured in *Peter and Wendy* as a map of a child’s mind before becoming an actual space to which the Darling children travel. Once there, Wendy and her brothers engage in all kinds of virtual play: pretend eating, mothering, domesticity, and the colonial

performance of what Philip J. Deloria calls “playing Indian.” After participating in these activities, many of which are longstanding coming-of-age rituals, the Darling children depart Neverland, return to London, and are free to grow into good British adults. Imagination runs free in childhood, the story seems to argue, and children can indulge in bringing the virtual to life, but at a certain point the virtualities of childhood must be abandoned for the realities of adulthood. Also, it’s no coincidence that *Peter and Wendy*’s racism and colonial narrative structure repeat in a number of Golden Age stories; as M. Daphne Kutzer points out in her book *Empire’s Children*, the Golden Age and British imperialism “grew up together.”

Classic fairy tales, which enjoyed renewed popularity during the Golden Age, also contain home-away-home narrative patterns that feature virtual spaces and rituals. In Aleksandr Afanas’ev’s Cinderella variant “Vasilisa the Beautiful,” for example, the protagonist enters a liminal space—the forest on the threshold

Opposite: USSR stamp, “Vasilisa the Beautiful,” Russian Fairy Tales Series, Nov. 20, 1969. Source: Wikimedia.org user Matsievsky, scanned from personal collection.
Right: Lobby card for the 1924 film *Peter Pan*.
Author: Paramount Pictures.





of her town—and serves as the witch Baba Yaga’s housekeeper before she returns home, marries, and ascends the throne. Strikingly, this narrative structure endures in contemporary digital fairy tale adaptations. A popular set of iPad apps produced by Nosy Crow gamify domestic tasks like cleaning the Seven Dwarves’ house, dressing Cinderella’s stepsisters for the Prince’s ball, or preparing snacks to bring through the woods to grandmother’s house. In other words, moments of interactive play for the app user are consistently organized around gendered domestic ritual—the sort of tasks that Wendy performs in Neverland. Virtu, again, serves adult desires regarding the child player’s virtue. The digital virtual remains

a space to be entered during childhood, colonized or domesticated through ritual play, and then abandoned so as to permit growth into adulthood.

We can also see such patterns in contemporary texts about video games. Ernest Cline’s massively popular novel *Ready Player One*, published in 2011 and adapted into a 2018 blockbuster film directed by Steven Spielberg, is at its core a colonial text in the tradition of Peter and Wendy: it tells the story of an adolescent named Wade who conquers a virtual space, but he does it by mastering and strategically deploying 1980s popular cultural references instead of “playing Indian” and defeating pirates. And just like the Darling children, Wade abandons the virtual at the end of the story in favour of a “real” world that is, predictably, represented by heterosexual romance. Growth, both moral and physical, is again marked by a departure from the virtual.

The resonances between these texts have prompted a series of questions that my research will address. When is virtual space, often understood as a site of childhood play, simultaneously a site of control and oppression? How does virtual space facilitate the growth, moral or otherwise, of young people? Can the study of children’s and young adult literature conventions help us read and interpret coming-of-age themes in video games? And how, if at all, do the mechanics of games and apps for young people bear remnants of the centuries-old impulse to balance the child’s Virtu with virtue? By considering how contemporary digital culture still carries so many traces of pre-digital virtuality, I hope to reshape scholarship and public discourse at the intersections of children’s and young adult literature, digital culture, and video game studies.

Credit: Illustration by Margaret Ogilvy. Image from page 76 of *Peter and Wendy* (1912).



New!

Resident Fellowship in Applied Ethics

The Calgary Institute for the Humanities is pleased to announce a new resident fellowship commencing in the 2020-21 academic year. The principal objectives of the Fellowship are to support research and community engagement on the topic of applied ethics, which broadly defined can include environmental ethics, medical ethics, Indigenous ethics, professional ethics, social justice, and moral standing, among others.

The establishment of this fellowship is thanks to a transformational gift from donors Rod and Betty Wade. Although Rod already held multiple degrees in Engineering, he returned to the University of Calgary, earning a B.A. in Religious Studies and Applied Ethics in 2013. "About 10 years prior to retirement, I knew I wanted to go back to school after retirement and study religion," he says. "We are beset by ethical conundrums, inconsistencies, and confusion, from fake news to inequality to pipelines and the environment. By understanding the complexity of moral questions, moral philosophy can engender understanding of other points of view, and combat dogmatism."

The gift, totaling \$500,000, will support an alternating program of fellowships and lectures. In the inaugural year of the program, the CIH will be partnering with a local salon series to offer late night talks and discussions on applied ethics. Next year and every two years following, scholars from across the university will be encouraged to apply for a resident fellowship to pursue advanced research in any area of applied ethics. In alternating years, an internationally prominent ethicist will be invited to Calgary to give a public lecture in an accessible venue.

The field of applied ethics is especially appropriate for the CIH, given its long history of promoting both the value of the humanities and the importance of civic dialogue. Ethics are at the heart of the humanities, and considerations of ethics are one of the key contributions the humanities can make to a thriving public sphere.

Credit: photo by svic/Shutterstock.com, Czechoslovakia stamp c. 1991. Pinocchio by Stasys Eidrigevicius.



Theories of Environment in Anthony Henday's Inland Journals, 1754-1755

In 2019, the Canadian government released a report on “how and why Canada’s climate has changed, and what changes are projected for the future.” Part of a broader reporting initiative led by Environment and Climate Change Canada, this document argued that “more than half of the observed warming in Canada is due to the influence of human activities,” and projected that the Canadian Arctic, already feeling the most significant consequences of this warming, is likely to continue to warm at more than double the global rate. For more than thirty years, projections like these – claims about how much the Arctic has changed, and how quickly

it appears to be changing now – have been based on a wide range of historical climate data. Throughout that time, however, the climatologists responsible for these projections have identified a problem with this data: as Catharine Ward and Dennis Wheeler explain, despite “recent advances in satellite monitoring and instrumental observations, ...this record extends over little more than half a century,” and “[f]or earlier times, the record is, at best, patchy and inconsistent.” To fill out records for this “pre-instrumental period” (before 1850),

Credit: Henday on the grasslands / Henday dans les prairies [philatelic record], Library and Archives Canada (MIKAN 2266118); Copyright: Canada Post Corporation

Morgan Vanek, PhD is an Assistant Professor in the Department of English at the University of Calgary, where her research and teaching focus on transatlantic literature, environmental writing, and the history and philosophy of science. Her work has appeared in *Eighteenth-Century Fiction*, the *Journal for Eighteenth-Century Studies*, and as part of a new volume on *Climate and Literature* for the *Cambridge Critical Concepts* series. She is currently at work on a book about the politics of weather in eighteenth-century British literature.

climate scientists also look to many forms of documentary evidence, including the logbooks of Hudson's Bay Company ships navigating the Arctic throughout the eighteenth and nineteenth centuries, as well as the travellers' journals, field notes, and correspondence that inform these official records. More recently, literary critics have joined this effort, looking to both explicit and oblique references in art and literature to expand this record of how a particular regional climate changed up to the middle of the nineteenth century.

This work has been productive – and yet, as many scholars outside of environmental history have observed, there are other problems with this archive. As archeologists David Meyer and Dale Russell have noted, a tendency of HBC representatives to overestimate – say, the distance walked in a single day – presents a chronic problem for scholars using Company records to reconstruct historical landscapes. Likewise, as Mary Louise Pratt and other postcolonial scholars have argued, archives like these are partial because they are instrumental: it should come as no surprise, for instance, that journals prepared for the HBC's London Committee miss a great deal because they focus only on information that could facilitate Company trade, and even then, tend to omit important cultural context about its collection. In other words, what these archives represent is an incomplete and interested view of change in some aspects of the environment they capture – but in the absence of reading strategies that can cast light on both the limitations of these records and the other dimensions of environmental change that they consistently (and sometimes deliberately) omit, the climate models and projections developed from these records now risk reproducing both these omissions and the values that motivated them.

In the project I am developing at the Calgary Institute for the Humanities, I aim to demonstrate how more formal analysis, with attention to historical context – the province of literary criticism – might change the way contemporary climate scientists use these documentary sources. More specifically, I argue that when we read the weather reports generated by agents of the British empire in North America in the context of the broad changes taking place in scientific record-keeping over the course of the eighteenth century, we can see how the bureaucratic forms that became typical during this period helped to narrow notions of 'the weather' to the exclusively material sense of the term we still use today. (It is only since the end of the eighteenth century, for instance, that we have stopped expecting weather records to include news about workplace illnesses, the presence of a certain birdsong, or news of an overseas war – all typical features of a daily weather record just three hundred years ago.) Likewise, by considering these changes in the context of the shifting political priorities of the British empire in the years surrounding the Seven Years War, we can see how the empirical model of the weather produced by this process helped the British expand territorial claims across what is now Canada, and to obfuscate many other, less tangible but no less significant aspects of environmental change that accompanied this expansion.

During the first term of this fellowship, my work towards this project is focused on one remarkable set of Hudson's Bay Company records: the journals prepared by Anthony Henday during his 1754-1755 voyage inland from Fort York. In addition to the fact that Henday travelled farther inland than any other HBC representative (or other English explorer) before 1754, his record-keeping practices –



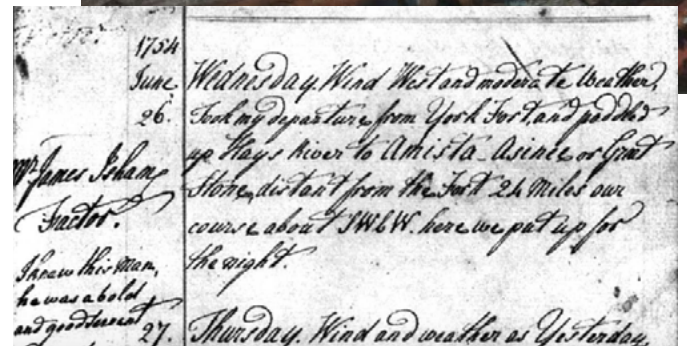
specifically, his practice of daily observation and the repetitive structure of his entries – mark the beginning of the Company’s new commitment to the increasingly standardized style and categories of observation recommended by the Royal Society. Like many explorers’ journals of the long eighteenth century, Henday’s account was heavily revised on its way from manuscript to print – but unlike other explorers’ journals, Henday’s account also survives in multiple manuscript copies, making it an invaluable record of precisely how this change in the Company’s record-keeping practices unfolded. By comparing records produced at either end of this change, it is now possible both to identify the particular details omitted by the bureaucratic forms that would become standard in HBC records, and to analyze how these changes help to reframe the role the Company itself would play in reshaping the economic and political culture of the prairies. Consider, for instance, the political implications of one small but significant change in

punctuation Henday introduces between the first (1755) and fourth (1782) versions of this manuscript. In his fourth manuscript, the weather reports that begin each entry are separated from the rest of the entry by a semicolon, and the conjunctions that explained how the weather directed the behaviour of Henday’s team – if it rained, for instance, so they did not travel – have been omitted. The change suggests a significant shift in Henday’s theory of environment. First, by separating the weather report from the action it contextualized in the first manuscript, Henday’s fourth manuscript turns what used to be a cause of the action in his daily entries into a data point, an element of the scene on par with any other. In this way, the change severs the viewer from the environment – at once denying the role the weather played in shaping both the action of the day and the contents of the

Credit: "Fort Edmonton"; painting by Paul Kane (1810- 1871), 1849–56. Oil on canvas, 45×72cm. Original at the Royal Ontario Museum in Toronto, Canada.

entry, and insisting that neither this action nor this entry will have any effect on the physical conditions the entry describes. This context also raises questions about some of the other changes Henday introduces to reimagine the Company's relationship to the Pegogamaw Cree. When Henday, in the fourth version of his manuscript, removes the references to the bribes, alcohol, and frequent trade in women that facilitated the Company's westward travel through Cree territory, he also conceals the influence of HBC trade on the economic, social, and political order of the plains, and vice versa; he has, in other words, obscured the atmospheric effects of HBC trade, or the work that human organizations – beyond the influence of individual traders – were, by 1754, already doing to change the demographics and territorial distribution across the plains.

In this case, the timing of Henday's revisions is significant – because between 1755 and 1782, the social and economic structures the Company brought to the prairies had become the catalyst for another devastating change: the 1781-82 smallpox epidemic. As historian James Daschuk has demonstrated, both the speed and scope of this epidemic were exacerbated by the presence of the horses and networks of communication between regional sub-groups developed to facilitate the fur trade – and within the year, this epidemic had decimated the Pegogamaw Cree. By changing the structure of his record at the moment this epidemic reached its height, then, Henday appears not only to narrow the notion of environment (and thus environmental change) that his journal might have captured to exclude social, political, and economic conditions in general, but also to obscure the consequences of the Company's influence on precisely those conditions during a period of especially destructive change. Looking ahead: if, as scholars from Jason W.



Moore to Lisa Lowe have argued, we want to know more about how the conditions of our contemporary crises (of climate, of capital, of care) might change in the future, we must now interrogate why it is that we still know so little about so many critical dimensions of both the past and present of these catastrophes. Motivated by this call, I hope this project will help both to diagnose and expose the consequences of some of the specific rhetorical strategies that continue to direct our analyses to only those climatic conditions available to measurement – and to open new questions about how our current narratives about what constitutes climate change (in the Arctic, for instance) might shift if they included more of the conditions written out of these old records.

Top: "The Portage"; painting by Winslow Homer (1836- 1910), 1897. Watercolor, 35.5x53.3cm. Yale University Art Gallery. Bequest of Doris M. Brixey. Inset: HBCA E.2/11 from Henday, Anthony. *A Year Inland the Journal of a Hudson's Bay Company Winterer*, Barbara Belyea ed. Wilfrid Laurier University Press, 2000, pp. 9-12.



Rethinking the Closet: The CIH Inaugural LGBTQ2S+ Lecture

As Calgary Pride Week kicked off on Aug. 23, the Calgary Institute for the Humanities (CIH) marked the occasion in a meaningful way with its first LGBTQ2S+ Lecture, featuring Dr. George Chauncey, author of the groundbreaking study *Gay New York: Gender, Urban Culture, and the Making of the Gay Male World, 1890-1930*.

"Once a year we want to be able to bring in a high-profile speaker on matters of relevance to LGBTQ2S+ studies," says Dr. Jim Ellis, PhD, CIH director. "The University of Calgary has a proud history in its attention to LGBTQ2S+ issues and we want to carry that on, with this as a flagship event."

Chauncey, today a history professor from Columbia University, published *Gay New York* in 1994. The book's release marked the 25th anniversary of Manhattan's Stonewall Riots,

widely considered to be the watershed event which led to the gay liberation movement.

Gay New York decisively debunked the notion that, prior to Stonewall, gay culture existed

“*Gay New York* decisively debunked the notion that, prior to Stonewall, gay culture existed only in the closet, where homosexuals were isolated, invisible and self-loathing. On the contrary, Chauncey uncovered proof of a thriving and publicly visible gay culture in the early part of the 20th century...”

only in the closet, where homosexuals were isolated, invisible and self-loathing. On the contrary, Chauncey uncovered proof of a thriving and publicly visible gay culture in the early part of the 20th century, found in such districts as Harlem, the Bowery and Greenwich Village.

It was post-World War II, in the midst of the Cold War and the communist scare, that gay culture was truly

suppressed and criminalized, according to Chauncey's research.

Chauncey's Calgary lecture comes on the 25th anniversary of *Gay New York*'s release and the 50th anniversary of the 1969 Stonewall Riots.

Ellis notes that while *Gay New York*'s history ended in 1940, Chauncey's upcoming book



will be a sequel, examining LGBTQ2S+ life in New York from the post-war period to the Stonewall Riots. The author's Calgary talk is expected to offer a preview of sorts to that hotly anticipated work.

"That's a real selling point here, that we had this foundational work 25 years ago and, now, here's the followup that takes us to the Stonewall era," says Ellis.

Gay New York was so influential that Chauncey was brought in to testify as an expert witness in several high-profile gay rights cases. His writings were instrumental in the U.S. Supreme Court's landmark decisions to overturn the nation's sodomy laws and legalize gay marriage.

"*Gay New York* changed everything in terms of our understanding of gay and lesbian history," Ellis says. "It broke open a whole new field."

Of key significance is the book's attention to localized history and archives. "There's this idea that gay lives were always hidden from history. But Chauncey proved that, if you know where to look in the archives, these lives were, in fact, recorded."

"Secondly, we often think of history as being progressive – that things are always getting better and we're marching towards equality." *Gay New York* disproved this, demonstrating instead that New York's thriving gay culture was set back immeasurably during the moral panic of the Cold War.

Ellis feels that in the current political climate it's the CIH's responsibility to highlight LGBTQ2S+ issues. "If you look at the historical moment we're living in now, with the rise of right-wing populism — which is often quite hostile to minority rights — there's a real importance in standing up for equality and the rights of those belonging to minority communities," he says.

"Part of the CIH mission is the importance of civic conversation. Discussing these issues that matter to Calgarians is vital for civic discourse."

CIH hopes to make the LGBTQ2S+ Lecture an annual event and they are building an endowment which will allow for this.

By Heath McCoy, Faculty of Arts
UToday (Aug. 20, 2019)

Opposite: United Nations Postal Administration, 2016. Designed by artist and UNPA art director Sergio Baradat to support the UN human rights office's Free & Equal campaign. Above: Map of the Greenwich Village Section of New York City (Second Edition, 1961) by Lawrence Fahey. Photo of George Chauncey, courtesy of George Chauncey.

Interdisciplinary Working Groups 2019-20

The CIH Interdisciplinary Working Groups bring together faculty and graduate students from different disciplines to explore common research interests and to encourage collaborative research projects. Groups are convened by at least two individuals from different departments, and meet at least three times a term. Our Working Groups add to research and learning opportunities by arranging for guest speakers, hosting symposia and workshops, building public exhibitions, and hiring student research assistants. Several of our groups align with the University of Calgary Research Strategies and make significant contributions in terms of public engagement, international collaboration, and access to research funding.

Energy in Society (Returning, 4th Year)

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. 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 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. We have completed much of the work to assemble a research agenda, identify research partners and collaborators, and develop a research infrastructure for energy in the humanities and social sciences at the U of C. Website: arts.ucalgary.ca/cih/eis

Vendler Group: Philosophy and Linguistics (Returning, 4th Year)

The Vendler Reading Group is an interdisciplinary group composed of faculty and graduate students from philosophy and linguistics. The group's main goal is to facilitate communication between researchers working on issues related to the syntax, semantics, and

Credit: "Human Vivisection," published in *Lustige Blätter*. Berlin, c. 1910. Wellcome Collection. (CC BY 4.0)

pragmatics of natural languages. The group meets approximately once a month to discuss current research, work in progress by reading group members, and to host visiting scholars. In 2019-20 we will discuss articles about the semantics, pragmatics, or processing of the progressive, followed by a workshop hosting visiting scholars. Brad Skow (M.I.T) examines the way that linguistic aspect matches metaphysical reality and makes several novel distinctions that he applies to some familiar philosophical problems. Dr. Valentine Hacquard (University of Maryland) examines the compositional semantics of aspect and the way it interacts with other linguistic mechanisms like tense. Bringing these two theorists together will provide substantial opportunity for interdisciplinary insight. Website: arts.ucalgary.ca/cih/vendler

Intersection of Performance and Business
(Returning, 3rd Year)

This group brings together performance and business researchers to create a stimulating debate around performance in the business world. In monthly workshop-style meetings, we explore specific rituals such as pitch competitions, brand building mega-events, and impression management in networking events. The goal is to broaden perspectives on where and how performance occurs, and to move towards new, theoretically-grounded insights into business performance. Website: arts.ucalgary.ca/cih/businessperformance

Social Justice and the Smart City (Returning, 3rd Year)

The Social Justice and the Smart City working group focuses on cross-disciplinary inquiry into the social and environmental justice implications of smart city technologies, policies, and practices. Our goal is to support interdisciplinary research and facilitate the development of a

scholarly community through reading groups, writing feedback, and guest speakers. We seek to expand on the work that our CIH-funded reading group has been carrying out since 2017. We seek to expand our critical analysis of smart cities by discussing broader theoretical work (including philosophical writings on justice, Science and Technology Studies – STS, digital humanities, history of technology). We welcome everyone interested in Smart Cities research and/ or theoretical work that can inform our critical engagement with social justice in the smart city and the digital age more broadly. Graduate students are particularly encouraged to join the group. Website: arts.ucalgary.ca/cih/smartcityiwg

Genomics and Bioinformatics Research Group
(Returning, 2nd Year)

Scientific experimentation and industry application have run ahead of analysis in the social sciences and humanities, leaving gaps in our understanding of the social, political, and ethical implications of genomic and bioinformatics applications. The stakes could not be higher and the need for critical engagement more urgent. As science and technology studies scholar Sheila Jasanoff explains, “science exerts power in part by turning the myriad pathways for living that humanity has evolved over millennia into singular channels that have undeniable value for segments of the human community...but these ‘solutions’ may not speak to the fundamentals of the human condition, and they may err or produce unintended consequences through premature simplification.” (2019, 179) Genomic and bioinformatics technologies raise important questions about the risks, governance, and ownership of genetic resources. Website: arts.ucalgary.ca/cih/genomicsresearch

Classics, Religion, Anthropology and Archaeology Interdisciplinary Group (CRAIG)
(Returning, 2nd Year)

CRAIG brings together researchers from diverse fields to form constructive academic collaboration through various activities. In the first year, CRAIG will provide a platform for interested individuals and specialists researching on aspects of digitization of heritage, while contemplating aspects of conservation and discussion on landscape studies and sacred geography. The invited guest lectures, workshops and discussion series are aimed at inter-disciplinary dialogue and reassessment of material culture across the world and extant literary source material from various cultures and belief systems. Website: arts.ucalgary.ca/cih/craig

Food Studies Interdisciplinary Research Group
(New)

Food is much more than a source of energy. It is strongly interconnected with social organization, history, culture, politics, and is time and place specific. Many academic, governmental, civic, and economic stakeholders stress the necessity and urgency to change the dominant agri-food regime in response to environmental, health, justice, and ethical concerns. Food has also emerged as a mobilizing frame for social justice movements (i.e., food justice) and within human rights frameworks (i.e., the right to food), as well as for broader movements around the political economy of food (i.e., food sovereignty). Food is thus embedded in complex social, cultural, economic, and political relations. This calls for a closer inspection of our current ways of producing, processing, distributing, and consuming food and how this relates to overarching issues such as global economic integration, immigration, language and culture, welfare state transformation, the environmental crisis or the crisis of care work. Evidently, this



Fresco from Liao Dynasty Tomb at Baoshan, Ar Horqin, Inner Mongolia, China.

requires an interdisciplinary approach. This CIH working group is a first step towards building and consolidating an interdisciplinary group of food scholars at the University of Calgary. Website: arts.ucalgary.ca/cih/foodstudies

Science, Technology, Environment, and Medicine Studies (New)

This STEMS Working Group creates a space for researchers, students, and trainees from the University of Calgary and related institutions, interested in the social aspects of science, technology and medicine to interact and collaborate on exciting new initiatives. Science, technology, and medicine are usually seen as the main fields where contemporary societies place their hopes for a better future. However, as examples in the past and present have shown, science, technology and medicine have

not always been used in completely positive ways (e.g. environmental issues, military conflicts, postcolonial dependencies, etc.), while the public's relationship to innovations and scientific practices remains a complex issue. New inventions, discoveries, and theories have a significant impact on the way we understand the facts, products, and processes developed by past and recent scientists, engineers, and physicians. In a current political "post-factual climate," it is absolutely vital to realize that this constantly changing field needs in-depth analyses and examinations to grasp the magnitude of today's challenges. More complex science needs more in-depth humanities scholarship. Website: arts.ucalgary.ca/cih/stem

Film Theory and Resistance in the 1960s and 1970s (New)

The relevance of film theory in a global context will be a topic for discussion as this group explores the relationship between politics and the representation of a radical opposition to commodification in the films of the 1960s and 1970s. Issues and questions of interest so far refer to those Pasolini indicated as his central themes to develop on the then so-called "Third World". Inspired by his trips he would immerse himself in a plethora of different projects until the end of his life. In his 1968 *Appunti per un poema sul Terzo Mondo* he listed his recurrent themes: 1) the cultural clash between white and black civilizations in Africa; 2) nationalism in the Middle East; 3) South American guerrillas; 4) 'dropping out' in North American ghettos (racial segregation and self-exclusion, violence); 5) hunger (starvation) and religion in India. Website: arts.ucalgary.ca/cih/filmresistance

Communicating Around Climate Change: Interdisciplinary Conversations (New)

Climate science is complicated, and effectively communicating about the specifics of climate change for different populations is even more

difficult. Such discussions, due to the fraught nature of impending changes as well as how intertwined such changes are with present political and socioeconomic realities, turn empirical research into a plaything for various factions, rather than a cornerstone for practical future planning. This description highlights a social need, that is, the need to deeply consider both the ways and means for communicating around the climate crisis as planetary transformations grow in both frequency and magnitude. Additionally, due to the diversity of experiences with respect to the climate crisis, it is important to understand the crisis via an interpretive social science and humanities (ISSH) perspective, which allows for highlighting issues of justice, gender, power, and identity. As researchers and educational leaders, university faculty members are uniquely positioned to address this social need. Website: arts.ucalgary.ca/cih/climate



Credit: Theatrical poster for Bernardo Bertolucci's *Prima della rivoluzione* (*Before the Revolution*) (1964). At the center of the film is Fabrizio, a student who is caught between his interest in the Communist Party and his parents' expectations.

Recent Publications

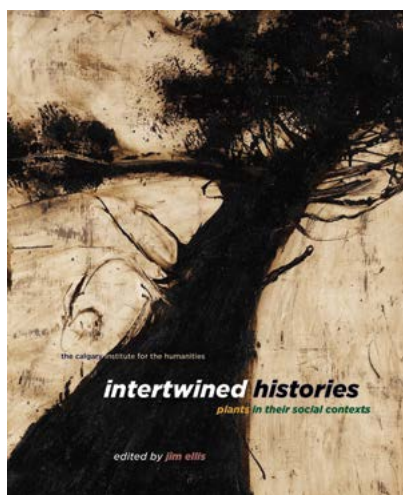


Available from the CIH (suggested donation \$10): email cih@ucalgary.ca to place an order. The CIH is also happy to distribute maps to university clubs and GSAs.

A QUEER MAP

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

Designed by Mark Clintberg and written by Kevin Allen, *A Queer Map* combines extensive archival material into a spatially disorienting visual history of significant LGBTQ+ events and locations in Calgary's past. The Atlas Project seeks to recover crucial stories about Calgary's past and present, stories that will illuminate in surprising ways the character of the city. Individual maps will document such phenomena as the early histories of Calgary's Queer communities, the history of Indigenous involvement with the Greatest Outdoor Show on Earth, the traces left by immigrant communities, and the lasting effects of the labour movement. The Atlas aims to bring a new vision of Calgary to Calgary; to show us how we got to where we are, and who we came to be.



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INTERTWINED HISTORIES

Plants in Their Social Contexts

How do we understand the boundaries of individual creatures? What are the systems of interdependency that bind all living creatures together?

Plants were among the first to colonize the planet. They created the soil and the atmosphere that made life possible for animals. They are some of the largest and oldest life forms on Earth. In spite of their primacy, Western cultures have traditionally regarded plants as the lowest life forms, lacking mobility, sensation, and communication. But recent research argues that plants move and respond to their environment, communicate with each other, and form partnerships with other species.

Edited by Jim Ellis, this collection of art, poetry, and essays by cultural anthropologists, experimental plant biologists, philosophers, botanists and foresters expose the complex interactions of the vibrant living world around us and give us a lens through which we can explore our intertwined histories.



Announcing the Environmental Media Lab

The **Environmental Media Lab** is a new space on campus for critical scholars and practitioners exploring topics pertaining to science and technology at a time of great planetary concerns. The lab is part of a larger effort at the University of Calgary to draw attention to interdisciplinary environmental and energy humanities already taking place in departments across campus and across the country.

The EML is a provocation, daring to embody what an alternative to traditional academia could look like. Should look like. The crises all around us call for alternatives; they call for ways of being in the world and ways of doing work that are radically different and focused on the relational. The EML rejects entrenchment, the status quo, binaries, and unrelenting rhetoric about economic growth. From this standpoint, the EML creates research, art, and conversations that are deliberate about creatively, critically, and queerly exploring the environment.

Environmental Media engages an array of media texts, discourses, and objects, to understand the mutual entanglements of media and environment. We look at documentary films and podcasts, media campaigns, advertisements, etc., to understand and analyze representations

of *naturecultures*. The EML looks at the lifecycle of our current global communications infrastructures, from mining rare earth minerals, imperialism and colonialism, e-waste, sensors and towers, data centers, the cloud, 5G, — to everything that connects the ‘wired’ world. The EML looks globally at how ‘natural’ disasters, racism, climate change, mass food systems, and pollution have become inscribed into the environment, and how nature itself becomes medium and message.

For the next two years, with Gwendolyn Blue as Associate Director, the EML brings to life projects that focus on “Genomics and Bioinformatics” to build relationships with progressive communities who value the perspective we described here. This theme emerged from a CIH reading group, and was made central to the EML. Together, the EML and CIH has been able to develop a podcast series, plan a series of events featuring genomics experts, and co-author works for publication.

Image: "Biotechnology" from "High Technology Industries" series of Canadian postage stamps, 1996. Printed by Canadian Bank Note Company. Copyright: Canada Post Corporation.

Mél Hogan, PhD is the Director of the Environmental Media Lab and an Assistant Professor in Communication, Media and Film at the University of Calgary. Dr. Hogan is a PI for a SSHRC IDG project (2018-2021) about genomics in the cloud and data storage onto synthetic DNA.



International Conference on Energy and Scale hosted by Energy *In* Society

From Sept. 18-21, 2019 the Energy *In* Society (EIS) working group, in collaboration with the Max Planck Institute for the History of Science, Berlin, convened a major international conference in Calgary and Banff, Alberta. Under the title, *Energy and Scale: Trans-scalar and multi-scalar interactions in energy transitions*, the conference brought together a diverse group of scholars, artists, and activists who study the many ways in which energy and scale intersect. The conference featured an energy-themed historical walking tour of downtown Calgary, a public film screening held at the Calgary Public Library, and three days of research presentations at the Banff Centre for Arts and Creativity.

The aim of *Energy and Scale* was to encourage dynamic interdisciplinary discussion in relation to scale and scalability in energy transitions,

and to reflect on the meanings of scale in the realms of research, policy, activism, and everyday life. A walking tour exploring Calgary's rich energy history, led by the President of the Petroleum History Society, Clint Tippet, guided a dozen participants through a variety of locations – including the headquarters of major oil companies, the Calgary Petroleum Club, and along Stephen Avenue – expertly weaving together historical facts and personal anecdotes from his many years as a petroleum geologist for Shell Canada. On Wednesday evening, the CIH and EIS hosted a public screening of the 2018 documentary, *Anthropocene: The Human Epoch*, in the Patricia A. Whelan Performance Hall at the Central Library. The film, directed by Jennifer Baichwal, Edward Burtynsky and Nicholas de Pencier, presented the audience of about 150

Ian Wereley, PhD is a CIH Postdoctoral Associate who examines the social and cultural history of energy. He is currently working on a book manuscript with the University of Calgary Press titled *Imagining the Age of Oil*, on the rise of oil culture in Britain during the late nineteenth and early twentieth centuries.



people with a powerful and jarring portrait of the environmental impacts of human activity upon natural landscapes across the world. The screening was followed by a discussion panel chaired by Dr. Rebecca Dolgoy, Curator of Natural Resources and Industrial Technologies at the Canadian Science and Technology Museum, Ottawa. In this forum, panel discussants Neko and Terrance Houle, Maria Michails, Chris Turner and Dr. Cora Voyageur critiqued the effectiveness of the film's particular narrative style and advocated for the inclusion of more human-centred stories in the discourse on climate change.

Conference participants travelled to Banff the following day. It was an incredible day for a drive, and the bus hummed with conversation as the group made its way through the mountains. At the peak of larch season, Banff was both picturesque and well-stocked with tourists. The conference proceedings were initiated at the Banff Centre with an Indigenous greeting and opening prayer, delivered by Daryl Kootenay of the Stoney Nakoda Youth Council. Kootenay also performed a traditional drumming ceremony. Conference co-convenor and CIH Scholar in Residence, Dr. Petra Dolata, welcomed participants to the conference and

opened the floor to the first panel presentation on "Thinking Scale." Over the following three days, twenty-three presentations were delivered on seven different panels. A wide range of topics were covered in our conversations: the Anthropocene and the environment; the power and politics of scale; history, literature, and the arts; and the consumption of energy from the everyday to the planetary. Conference co-convenor and CIH Fellow (2018-19), Dr. Sabrina Perić, presented a paper on the history of professional oil scientists, titled "Whence Came the Hydrocarbons?" and Dr. Roberta Rice, conference co-convenor, chaired a panel on "Catalysts for Change" while CIH Director Dr. Jim Ellis chaired a panel on "The Human Body Scale."

The conference was marked by two keynote addresses, each of which approached the subject of energy and scale from vastly different perspectives. Dr. Peter C. van Wyck, a Professor in the Department of Communication Studies at Concordia University, presented the first address

Above: Discussion panel at the screening of *Anthropocene: The Human Epoch*. From left: Dr. Rebecca Dolgoy, Dr. Cora Voyageur, Neko Houle, Terrance Houle, Chris Turner, Maria Michails. Opposite: Braunkohlenförderbagger (lignite coal excavation digger) depicted on a postage stamp produced by the German Federal Postoffice (1975); Credit: Gwoeii / Shutterstock.com

at a dinner held on Sept. 19, titled “Exposure and Entanglement on the Highway of the Atom.” In this thought-provoking intervention, van Wyck reconstructed a series of vignettes exploring the messy and often opaque journey of nuclear atoms from Canada to Japan and places in between. Dr. Steven Bryant, a Professor in the Department of Chemical and Petroleum Engineering and Canada Excellence Research Chair at the University of Calgary, gave the second keynote address over lunch on Sept. 20. In the talk, titled “Transforming the Problem into the Solution to Achieve Scalable Negative Emissions Technologies,” Bryant explored the possibility of a technological solution to rising global carbon emissions, offering several case studies of air capturing carbon that could be used to achieve negative emissions energy production.

A notable feature of the Energy and Scale conference was the participation of energy scholars from around the world. Four members of the Max Planck Institute for the History of Science in Berlin were present to contribute papers, as were researchers from Austria, Sweden, the United Kingdom, Italy, the United States, and Canada. The E/S was particularly excited to host a group of energy scholars and activists from Chile, whose work focusses on the social, cultural, and environmental impacts of lithium extraction. Dr. Jorge Vergara-Castro

presented his research with the Fundación Diálogos para la Naturaleza (Dialogues for Nature Foundation), while Sergio Cubillos Verasay and Juan Carlos Cayo showcased the work being done by the Consejo de Pueblos Atacameños (Council of Atacameño Peoples). The interdisciplinarity of these contributors was a prominent feature of the conference, with historians, anthropologists, philosophers, geographers, scientists, artists, theoreticians, and activists collectively grappling with questions about energy and scale.

The Energy and Scale conference demonstrated that the study of energy has become a thriving field of research in the natural and human sciences. In the coming months, the E/S co-conveners, Drs. Petra Dolata, Sabrina Perić and Roberta Rice, will work toward putting together an edited collection of the research presented at the conference. The E/S working group is also preparing a video podcast featuring informal interviews and conversations recorded with conference participants in Calgary and Banff. The convening of future conferences on energy topics in Chile and Sweden are also being considered. For their generous support, the E/S working group would like to thank the CIH, the Faculty of Arts, the Departments of Anthropology and Archaeology, History, and Political Science, the Latin American Research Centre, the Office of the VP Research, and the University of Calgary Press.



The Calgary Institute for the Humanities is nearly halfway to our \$5M *Eyes High* goal! Contributions support fellowships for humanities researchers and graduate students, attract the next generation of researchers, and bring community together through public lectures on timely and relevant topics.



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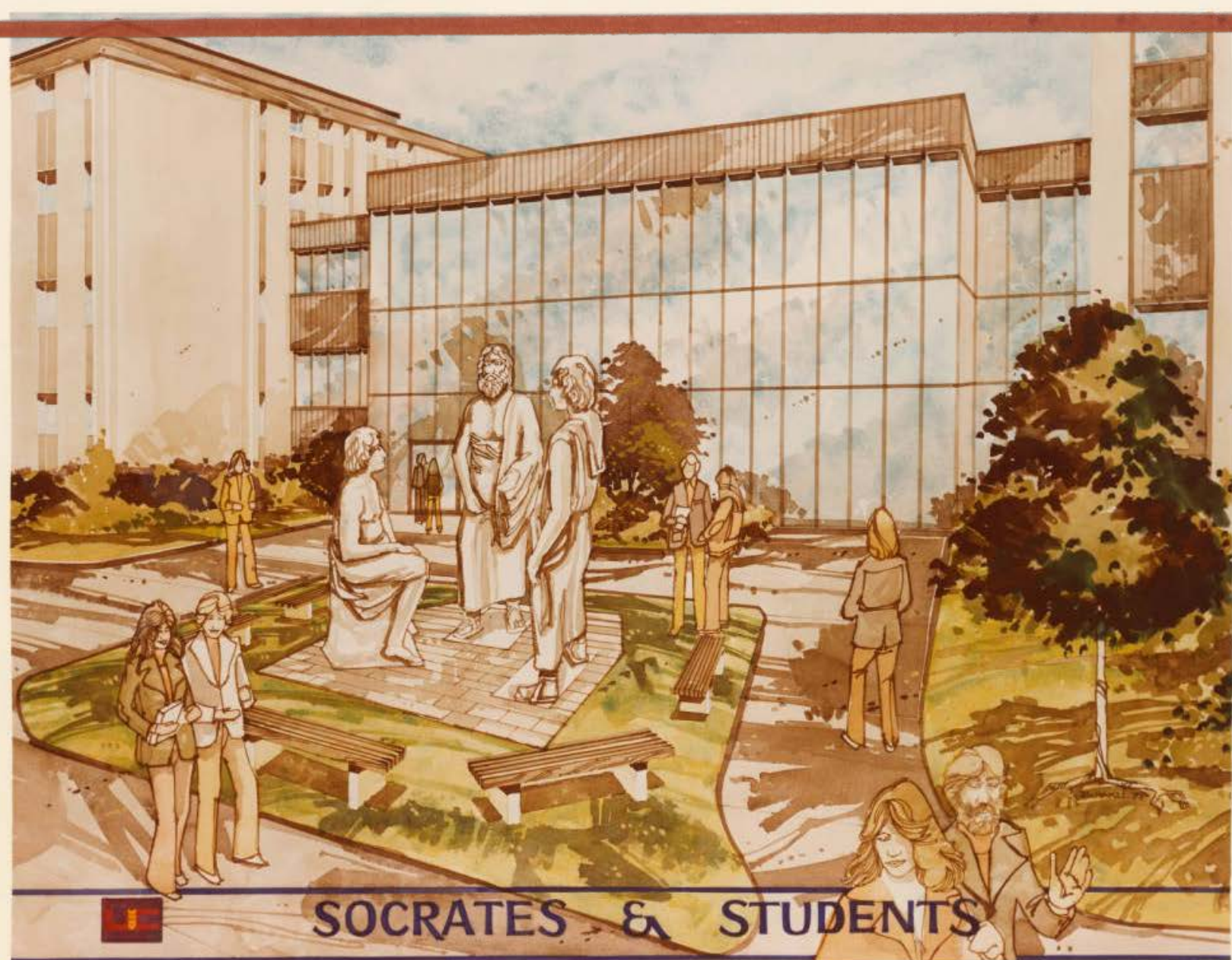
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The University of Calgary is a global intellectual hub located in Canada's most enterprising city. In our spirited, high-quality learning environment, students thrive in programs made rich by research, hands-on experiences and entrepreneurial thinking. Our strategy drives us to be recognized as one of Canada's top five research universities, engaging the communities we both serve and lead. This strategy is called Eyes High, inspired by the university's Gaelic motto, which translates as 'I will lift up my eyes.' For more information, visit ucalgary.ca/eyeshigh.



Artist's rendering of statues outside MacKimmie Complex. John Klavins
Color Studio and Lab, 1980. Courtesy of University of Calgary Archives.

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