

Notes from the Editors

Anthropology “Otherwise” and Ways of Coping with Difficult Times

Times are somber as we write these Notes from the Editors and reflect on the world around us, a period marked by the gravity of the question of what constitutes sufficient social and political action. Is the Pope’s apology to the Métis, Inuit, and First Nations delegation in the Vatican adequate for meaningful reconciliation? What of the democratic world’s role when the second unthinkable month of the Russian invasion of Ukraine takes its toll on Ukraine citizenry? Caribbean island nations demand the end of the monarchy amidst the surreal pageantry of the young royals’ appearances in Jamaica, Belize, and the Bahamas. Residents in rural BC are expected to brace themselves for the coming summer’s wildfires when their communities have not yet been rebuilt from last year’s floods and fires. What constitutes the right action when the “sixth wave” of the COVID-19 pandemic is rolling across provinces in Canada in the context of governments curtailing public health regulations? These are all areas where an anthropology of possibility and hope, an anthropology done differently that might generate and be part of a collaborative “otherwise” are likely to spring up—during times that otherwise seem over-determined by large, abstract forces such as war, pandemics, climate disasters, financial crises, monarchy. In this bleak time, then, we are encouraged by the anthropologists whose work and writing in this issue offer such thoughtful and nuanced ways forward.

We begin this issue with the Thematic Section “Otherwise: Ethnography, Form and Change,” guest-edited by Petra Rethmann. Together, the four papers address the overarching question of how ethnographic writing can utilize form to engage in politically-oriented anthropology to “make palpable, relate, or describe” experiences that are otherwise challenging (Rethmann, this issue). More specifically, in different ways, the articles show both the ethnographic and the real-life possibilities for change that might arise when the aesthetic, affective, and political are entangled rather than kept separate. A protest photograph, workers’ solidarity graphics, and a political art exhibit are the images from which each anthropologist brings forth different writing forms intended to

move, disrupt, and affect readers, and thereby appeal for political action of some kind. Tomov's piece on the affective forces of a photograph taken by Bulgarian photographer Stefanov during the 2013 mass protests in Sofia, Bulgaria, is eerily germane. For Tomov, the viral photo of "Dessi and Ivan," protester and policeman respectively, an instant of tactile and proximate "humanity" amidst violent chaos, invoked multiple imaginations and possibilities, including a sense of hope and transformation, as it circulated across myriad terrains. Through their discussion of the multiple uses of photography in the health domain in Brazil, Rougeon and colleagues make visible the presence of marginalized and vulnerable people. In discussing recent experiments with photography involving research action with young Black people from Salvador, the authors show that considering a more sensible use of photography can lead to other ways of imagining and transforming the role of research in anthropology. Gilbert and Kurtovic's piece demonstrates the possibilities for a different kind of political anthropology through a "thickly" collaborative graphic ethnography of the unprecedented victory of Bosnian workers in keeping a soap factory open in a post-socialist era. Against an extractive mode of anthropology that extracts data and never returns it to Bosnia, Gilbert and Kurtovic's multimodal scholarship instead strategically advances the political struggles of their Bosnian interlocutors, using historically-significant sequential art to help them do anthropology differently. Rethmann's article centers on the *chto delat* collective's monuments in Mexico City to ask how such art might rouse and galvanize political action of the left rather than keep it buried in a mournful past of failed struggle. This tension between a lost revolutionary past and an animated political movement in the future that the monuments evoke for Rethmann speaks to the larger question of the thematic section, too—how to cultivate radical imaginations for political possibilities during times of crises.

We are very proud to publish the article by the 2020 recipient of the annual CASCA Women's Network Award for Student Paper in Feminist Anthropology, master's student Deanna Joyce Neri. Based on fieldwork in Edmonton, Neri shows how disability support workers, who are often racialized newcomers, are vitally important to the well-being of people with intellectual disabilities (whom they care for) because of the friendships that develop. Because care labour can entail mutual affection and camaraderie, Neri thus encourages a more expansive meaning of friendship, beyond the non-pecuniary, to include those tinged with transaction. We look forward to publishing the 2021 recipient's paper in a future issue as our ongoing collaboration with the CASCA Women's

Network in our shared interest in supporting graduate students working in the area of gender studies and feminist anthropology.

This issue includes two pieces from the 2021 CASCA virtual conference hosted by Guelph University. For those who attended the conference, you might remember how impactful the keynote lecture delivered by Kamari Maxine Clarke and titled “Black Bones Matter: Notes Toward a Radical Humanism in Anthropology” was in terms of imagining possible directions of our discipline. We decided to translate the keynote and include both the French and English version in this issue. The keynote discusses the process in which our discipline and our world more broadly creates various forms of relational alienation between subjects and objects, alienations that are entangled in state and racial violence towards BIPOC lives. Clarke focuses on the “positivist detachment required for disciplinary reproduction” and proposes a new analytical trajectory in anthropology that involves a humanist radical orientation. This implies moving away from a positivist detachment in prioritizing an “*anthropology of connection based on an ethics and politics of attachment*” (emphasis in original).

As well, we believe the important work carried out by the CASCA Sexual Harassment and Violence Working Group merits the attention of our readers. In their report from their CASCA 2021 roundtable, Sax, Grenon, Manzano-Munguia, and Joly provide concrete recommendations for opening up difficult conversations about sexual violence in teaching, research, and institutional spaces of anthropology that must take place in order to end the silence around sexual violence and harassment that regrettably continues to prevail within our discipline.

In addition to the special theme set of papers, we are fortunate to include three articles that address pressing social issues. In their work with rural communities in Peru during the COVID-19 crisis and its continuities and discontinuities with historical crises, Vincent, Chanca Flores and Clarke call attention to the escalating financialization of Peru’s neoliberal economy and its gendered dimensions. McFadyen’s research with a feminist anti-trafficking coalition in Toronto reveals the stronghold of a “carceral echo chamber” within the organization. She argues that the dominance of carceral feminism that serves only to marginalize the lived experience of incarcerated women, many of whom are Indigenous, calls for an urgent intervention that allows a divergence of views. Finally, Rogova’s article makes a vital contribution, especially in light of the war in Ukraine that began after Rogova’s fieldwork in 2016 and 2017 with Russian Canadians in Toronto. Rogova raises the question of how

Russian-speaking immigrants used history and memories of World War II to mobilize their diasporic community, mediated by Soviet and pro-Soviet as well as Canadian multicultural international political discourses and imagery, to demand citizenship in Canadian society. In a postscript, she explains how those recent mediations for cultural identity by Russian Canadians, merely five or so years ago, will be radically altered by the Russian state's aggression and the tragedy of the war that began in February 2022. Our fourth non-thematic article by Métivier dives into the neuro-behavioural therapeutic practices that involve a program of *mindfulness*. Borrowed from Buddhism, the *mindfulness* approach is adopted by various clinicians and doctors of the "third wave." Based on ethnographic research, Métivier shows how the adoption of mindfulness in the medical context incorporates moral and scientific propositions that speak to how scientific narratives and practices take shape.

In looking at sexual diversity and gender from the Global South, Gontijo's essay, under our "Ideas" section, proposes to conduct an emancipatory anthropology, which could, according to the author, create a form of "subversion of the order of things" in proposing "another possible common world against the necropolitical expansionism of the new moral crusades."

We are delighted to include two reviews under our "Film and Exhibit section" by Radice and Kernan. We would like to take this opportunity to thank Dara Culhane and Simone Rapisarda, whose term as the Exhibit and Film section editors has concluded, for their significant implication in our journal during the last three years. We would like to mention their noteworthy contribution in implementing the peer review process for the reviews of films, multimodal essays and exhibits.

In at least a couple of ways, this issue foreshadows the editorial team's aspirations for a creative *Anthropologica* "otherwise"—we imagine and hope for an open-access journal responsive to current transformations in anthropology, where multimodality is both the doing and publishing of anthropological research that decentres the textual. The articles in this issue, in different ways, gesture toward the future-in-the-now: Graphic ethnography; ethnographic writing as attunement, and ethnography that is incomplete and uncertain; well-grounded collaborations with activists, artists, workers; art forms and their affective forces, generativity, and affordances. To move the journal one step closer to a format that promotes and advances multimodal anthropology, we hosted the First International Symposium on Multimodal Publishing at the University of Victoria's Legacy Art Gallery in February. This hybrid symposium

brought editors, librarians, non-profit public knowledge organizations, software developers, and graduate students together to imagine possibilities for multimodal publishing. Multimodality reflects trends in anthropology in Canada and beyond and it also grows out of the open-access platform that many CASCA members desired and have worked for collectively. We are excited to share these changes with our readers in the coming months and years ahead!

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