

2024

Undergraduate  
Anthropology  
Conference

# CONFERENCE ITINERARY

Friday, March 22nd

11:30am-3:00pm

DV3130CC

# CONFERENCE SCHEDULE

11:00 AM	Attendees arrive
11:30 AM	Presentation by our guest speaker Jordan Jamieson
12:15 PM	Poster presentations by Alina Nazarova-Shamkina, Gani Cabezas, Rameesha Rehmani and Yuening Chen
12:30 PM	Open question/viewing period for posters and lunch
1:30 PM	Presentations by Mark Heffernan, Yuening Chen, Hailey Moon, Michele Hutyra, Karol Guayasamin, Sosina Haile, Rehab Ali, Keisha Louise Lerum, Sacha Samouk, Undleeb Shan, and Jannat Zahid
2:45 PM	Judge deliberations and voting
3:15 PM	Winners announced



# KEYNOTE SPEAKER

JORDAN JAMIESON

# EMCEE

JENNA YARIE

# FACULTY JUDGES

DR. ALICIA HAWKINS

DR. LAURA BOLT

DR. MADELAINE MANT

DR. SHERRY FUKUZAWA

# PRESENTERS

ALINA NAZAROVA-SHAMKINA

GANI CABEZAS

HAILEY MOON

JANNAT ZAHID

KAROL GUAYASAMIN

KEISHA LOUISSE LERUM

MARK HEFFERNAN

MICHELE HUTYRA

RAMEESHA REHMANI

REHAB ALI

SACHA SAMOUK

SOSINA HAILE

UNDLEEB SHAN

YUENING CHEN





# KEYNOTE PRESENTATION

THE FUTURE OF THE FIELD

**BY JORDAN JAMIESON**

**STATEMENT OF POSITIONALITY:** For many indigenous communities there is an unseen cost of entry when trying to become involved in their cultural materials, and it comes in the form of compromising on their values from a cultural perspective. I look to share from personal experience the difficulties and obstacles of becoming involved in the archaeological process, as well as the benefits and tremendous upsides it brings.

To begin we must first recognize the foundational difference between the indigenous perspective and the western perspective. How heavy influenced the outlook our cultural materials are viewed through that western lens, supported by legislation that is stemmed from colonialism. Next, the importance of building relationships to the descendant communities, in whose cultural materials we work in. Not only that but pushing to evolve the relationships into meaningful change and building the capacity in which communities can become in control of their cultural materials.

As we look to better understand the past through archaeological materials, it's imperative that we begin to recognize the disparity and open the conversation of how we view, curate and interpret those cultural materials and remains.





# POSTERS

## HOWLING FREQUENCY AND PREVALENCE IN THE MANTLED HOWLER MONKEY (ALOUATTA PALLIATA) IN RELATION TO TIME OF DAY.

**BY ALINA NAZAROVA-SHAMKINA**

**ABSTRACT:** Vocalization behaviour is prevalent in most primate species, and within each species this behaviour can become more and more complex through research and studies. The mantled howler monkey (*Alouatta palliata*) uses vocalization by howling in different varieties that have been attributed to different hypothesis to assess the evolutionary behaviour. A hypothesis that describes that through howling is: howler monkey species mainly use this behaviour for inter group spacing needs. I predict that earlier times of day will have higher rates of howling between the three testable times of day. During a three-week period, of which two were allocated to data collection, an all-occurrence sampling method was used to test one of the well-known hypotheses present in the howler monkeys. Data was collected only for male howler monkeys, according to time of day (morning, day, and afternoon), to test whether howling frequency vary from these variables. A total of ~30 hours was recorded, of which the morning rate was the highest in howling, following was day and the lowest rate being afternoon. Further data collection must be conducted to allow for greater accurate results and further understanding due to weather and time constraints.

**STATEMENT OF POSITIONALITY:** I have chosen to present my most recent research in my primatology career today as an alumna of UTM 2023. Last summer I was able to attend the primate field school run by the Maderas Rainforest Conservation at La Suerte, Costa Rica, in which I completed the course and collected data for the research project I am presenting to you today. Under the guidance of Dr. Laura Bolt who led the field course and mentored my current progress, I was able to not only gain experience in this field but also understand what its like to be and work in the field of Primatology.

## AN OVERVIEW OF THE METAL ASSEMBLAGE OF THE SCHREIBER WOOD PROJECT

**BY GANI CABEZAS**

**ABSTRACT:** The University of Toronto Mississauga (UTM) has conducted annual archaeological field school excavations of the former Schreiber family estate as part of the Schreiber Wood Project. The Schreibers lived in three houses on a portion of the current UTM campus property from the late 19th century to early 20th century. To date, the assemblage of metal artifacts from the field school has not been researched as extensively compared to other artifact materials with the exception of select metal toys. Under the Schreiber Wood Project's Work Study program, this study aims to provide a comprehensive overview of all metal artifacts collected from the field school excavations to date to guide future research efforts within the contexts 19th-century industrial metal production and Euro-Canadian domestic life. Artifacts with high interpretive potential were sorted and analyzed as case studies with reference to comparative North American archaeological sites and store catalogues from the period. Specific interest was given to personal artifacts, tools, and furnishings that suggest a predominant use of American mass-produced cast iron and brass imports.

**STATEMENT OF POSITIONALITY:** I joined the Schreiber Wood Project's field school and Work Study programs from my academic background pursuing Anthropology and Art History for my undergraduate degree. In my research, I have mainly been interested in topics about metallurgy because of my family's historic ties to blacksmithing traditions in the Philippines. Questions of cultural context in my analysis came into frequent tension with my positionality as a student of colour who regards the material culture and aesthetics of settler-colonial societies from a place of unfamiliarity and apprehension. I had little to no experience studying art and archaeology in North America prior to my coursework at UTM and the Schreiber Wood Project, and the guidance and expertise of peers and faculty was instrumental to studying the artifacts in the collection and building my visual library of site-specific historic artifact types.

## ACCURACY IN PRACTICE: ASSESSING RELIABILITY IN FISHBONE MEASUREMENTS THROUGH ROP INSIGHTS

**BY YUENING CHEN AND RAMEESHA REHMANI**

**ABSTRACT:** This presentation revolves around the insights gleaned from the Research Opportunity Program (ROP) under the guidance of Dr. Hawkins. The primary objective of this study is twofold: first, to share the experience of using the established protocol for measuring fishbone dimensions, and second, to assess the repeatability of such measurements, with a specific focus on six paired bone elements—dentary, operculum, quadrate, frontal, and maxilla—extracted from yellow perch fish (*Perca flavescens*, specimen code: 1560-3). Within this research framework, two students with limited prior experience in fishbone measurement will employ digital calipers to gather data on specified bone elements. The methodology outlined in Hawkins and Caley (2012) will guide their efforts, assuring a systematic and uniform course of action.





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Each student will perform five consecutive measurements on each of the six paired fishbone elements, alternating between the left and right sides in a cyclic rotation. Analysis of the mean values obtained from these measurements reveals statistically significant variations, not only within each student's data but also when comparing measurements between students. This finding underscores the critical need for enhanced training and standardized measurement procedures to optimize accuracy and reliability in future studies. This study aims to investigate the measurement and analysis of fish bones to enhance understanding of fish morphology and contribute to various fields such as fisheries science, biology, and paleontology. Various anatomical features such as length, width, curvature, and density were measured and analyzed across different species or specific groups of fish. The data generated from this study can serve as a valuable resource for future researchers aimed at the significance and evolutionary dynamics of fish skeletal morphology.

## **STATEMENT OF POSITIONALITY:**

### **Yuening Chen**

As a female researcher born in a non-western culture, I recognize my work is shaped by a combination of personal, cultural, and socio-political factors. Canada is not my birthplace and English is not my native language. Born in China, I began my academic journey in Singapore at the age of 9 before moving to Canada at 15. Despite learning English since kindergarten, my formative years were predominantly spent in Asia, where Mandarin is commonly spoken due to the bilingual education policy of Singapore. With a Canadian passport, I identify myself as a Chinese Canadian woman. I advocate for collaborative approaches to data collection and analysis, particularly in contexts involving ethical and cultural sensitivity. Although anthropology is my major rather than my specialization, I have gained valuable field and lab experience in archaeological data collection and artifact handling, laying a solid foundation for my research pursuits in this field. Recognizing the inherent subjectivity present in academic research stemming from the personal background of the researcher, I am open to a range of perspectives and constructive criticism. I also aim to approach my work with a stance of humility and reflexivity, engaging in continual interrogation of my own personal biases and assumptions.

### **Rameesha Rehmani**

As an undergraduate student of anthropology, my approach to research is deeply guided by a commitment to understanding the intricate connections between cultures and individuals. During my time at UTM, I was deeply intrigued studying different bones, artifacts and archeological sites. With a dedication to ethical practice and a genuine curiosity for exploring diverse perspectives in anthropology, I aspire to contribute to the field of anthropology by fostering meaningful dialogue and promoting cross-cultural understanding.





# PRESENTATIONS

## THE CHANGES IN ACTIVE BEHAVIOURS FOR HOWLER MONKEY (*ALOUATTA PALLIATA*) IN RELATION TO RIPARIAN HABITATS

**BY MARK HEFFERNAN**

**ABSTRACT:** Riparian edges are critical ecological features that promote biodiversity across habitats. This study aimed to determine the role of rivers and riparian edges in impacting animal behaviour. Additionally, a greater understanding of the importance of specific habitat features impacting animals can benefit conservation efforts. Prior research has indicated increases in locomotive or travelling behaviours in riparian edge based on heightened predation pressure and intensified food resource availability. I therefore predicted that animals would demonstrate more locomotive behaviours when in closer proximity to riparian edges. The mantled howler monkey (*Alouatta palliata*), an arboreal platyrrhine primate that lives in a variety of habitats including riparian forest, was studied to determine changes in locomotion and postural behaviours in different habitat areas. Monkeys were studied at the La Suerte Biological Station in Limon Province in Costa Rica, and observational data were categorized and compared based on proximity ( $\leq 100$  meters) to riparian edges of Rio La Suerte. The point sampling method was used on individual focal monkeys of all ages and sexes to collect 25 hours of data, with the primates sampled for 30 mins each with points taken every 30 seconds. My results indicated little increase of locomotive behaviours based on proximity to the riparian edge, although feeding behaviour increased when in riparian edge, likely due to richer food resources being present. Further research on this species should focus on other factors affecting behavioural changes within their habitat.


**STATEMENT OF POSITIONALITY:** My love for animal studies began when I was child living in a rural Canadian town surrounded by wildlife. Anthropology has allowed me to research some amazing species that are so closely related to us. My research questions (for this study and beyond) relate to primate behaviour and their social interactions. While its important to not anthropomorphize primates, you can't help but notice and appreciate the behavioural similarities to humans. I find it important to share these observations in as many settings as possible, including here in conference presentations.

## ECHOES ACROSS TIME: TRACING THE PAST THROUGH MODERN-DAY HUNTER GATHERERS

**BY YUENING CHEN**

**ABSTRACT:** The purpose of my research paper is to perform a comparative analysis between contemporary and prehistoric hunting-and-gathering populations, with a specific focus on the Hadza population as a case study. This paper will critically assess the practices of contemporary hunting-and-gathering populations and carefully outline any plausible inferences that could be drawn from these practices regarding the lifestyle of hunting-and-gathering populations during the Paleolithic period employing ethnographic analogy. By critically examining the use of ethnographic analogy in the study of hunting-and-gathering populations, attention is drawn to the idea that comparing contemporary groups with ancient ones may not always be straightforward. It suggests that researchers should carefully select groups with similar social structures to draw meaningful conclusions. The emphasis on exercising caution regarding the suitability of contemporary populations as analogies for Paleolithic counterparts introduces an original perspective to the ongoing discourse. Advocating for a methodologically conscious approach, this paper encourages researchers to scrutinize their findings for reliability and validity. In doing so, it not only contributes to the ongoing conversation but also advances it, promoting a more refined approach to the comparative analysis of human populations.

**STATEMENT OF POSITIONALITY:** As a female researcher born in a non-western culture, I recognize my work is shaped by a combination of personal, cultural, and socio-political factors. Canada is not my birthplace and English is not my native language. Born in China, I began my academic journey in Singapore at the age of 9 before moving to Canada at 15. Despite learning English since kindergarten, my formative years were predominantly spent in Asia, where Mandarin is commonly spoken due to the bilingual education policy of Singapore. With a Canadian passport, I identify myself as a Chinese Canadian woman. I advocate for collaborative approaches to data collection and analysis, particularly in contexts involving ethical and cultural sensitivity. Although anthropology is my major rather than my specialization, I have gained valuable field and lab experience in archaeological data collection and artifact handling, laying a solid foundation for my research pursuits in this field. Recognizing the inherent subjectivity present in academic research stemming from the personal background of the researcher, I am open to a range of perspectives and constructive criticism. I also aim to approach my work with a stance of humility and reflexivity, engaging in continual interrogation of my own personal biases and assumptions.





# PRESENTATIONS

## MIXED CULTURAL ELEMENTS IN SAMI GRAVES FROM THE LATE IRON AGE THROUGH THE MIDDLE AGES: PERSPECTIVES IN THE ENGLISH-SPEAKING LITERATURE AND THE DRAWBACKS OF RIGID CULTURAL CATEGORIZATION IN ARCHAEOLOGY

**BY HAILEY MOON**

**ABSTRACT:** Often overlooked within English-speaking archaeological literature, changes in Sami burial practices provide insight into change and continuity regarding inter-ethnic and inter-cultural interactions within the context of the transition from the late Iron Age into the Middle Ages in Fennoscandia. With multiple identified instances of culturally hybridized burial practices, and few descriptive or interpretive sources published in English (due to most of the seminal works in Sami archaeology remaining untranslated), I intend to present an overview of the theoretical perspectives put forth to interpret Sami intercultural interactions during the transition from the Iron Age to the Medieval period in Fennoscandia as represented in the study of burials with mixed cultural elements. Firstly, I will present an overview of the generally accepted characteristics of typical pre-medieval Sami burials from which the English interpretive sources I have compiled provide a baseline of what is generally accepted as Sami. From there I will present a description of several commonly cited case studies of early medieval Sami burials containing mixed cultural elements referenced within the literature, including a comparative chart. Following this, I will present an overview of notable theoretical interpretations proposed by English interpretive sources including Bergman (2006), Gjerde (2020), Gjerde and Bergstøl (2020), Hakonen and Hakkomäki (2019), Løvid (2010), Olsen (2003; 2016), Svestad (2011; 2019; 2021), Mulk and Smith (2019), and Wang (2023). Concludingly, I will address the similarities and differences between these sources, as well as criticisms put forth regarding them and the role theory has played thus far in the English-speaking literature.


**STATEMENT OF POSITIONALITY:** My research concerns the Iron Age and early medieval Fennoscandian cultural interactions through the lens of burials made by the Indigenous Sami peoples and their contemporaries during this period. I have no ties, directly or in terms of heritage to Fennoscandia, nor do I speak any Scandinavian languages. As a complete outsider to the world of Fennoscandian archaeology and its associated politics, this has been a considerable learning curve. Because I don't know any Scandinavian languages with the degree of fluency necessary to access non-English speaking literature, my analysis is primarily on interpretations and criticisms brought forth within the English-speaking literature. My experience working with Indigenous communities is limited to Ontario CRM archaeology, and I, myself, do not identify with any Indigenous groups. In my research, I learned there are considerable differences in how the archaeology of the Sami, as historically marginalized Indigenous peoples, differs compared to the archaeology of Indigenous heritage in Canada, the US, or even Australia. Consultation with descendant communities is rare even in Fennoscandia, and I was unable to do so for my own research. It is with the utmost respect for the Sami community that I present my research with the intent to draw attention to the diverse cultural landscape and history of Fennoscandia.

## AN INACCESSIBLE LIFE BUT ENDORSED DEATH: A BIOPOLITICAL EXAMINATION OF CANADA'S MEDICAL ASSISTANCE IN DYING (MAID)

**BY MICHELE HUTYRA**

**ABSTRACT:** Drawing upon Michel Foucault's concept of biopolitics, this presentation examines the disproportionate biopolitical governance that leads individuals in Canada to live (and die) in varying ways. Specifically, I analyze the dominant forms of power and knowledge that come to inform biomedical practices surrounding euthanasia, and how they shape perceptions and lived experiences of disabled bodies. Through a specific case study of a woman with multiple chemical sensitivities (MCS), this presentation demonstrates how medical assistance in dying (MAID) can be examined as a biopolitical tool that unjustly perpetuates the elimination of disabled bodies. In particular, I aim to shed light on systemic oppression and examine MAID as a public health problem when it's offered in lieu of viable accommodations, such as affordable and chemical free housing. I grapple with discussions of what it means to provide an accessible death, while also highlighting the biopolitical governance that endorses an inaccessible life for those living with disabilities. I conclude by emphasizing the ethical concerns with MAID's eligibility and the inequitable access to life.

**STATEMENT OF POSITIONALITY:** As I reflect upon my positionality as a fourth year anthropology student, the series of questions that have come to inform my research and general philosophy are; why are we here, what are we doing, and where are we going? Examining this from the contemporary context of Western capitalism, this temporal and spatial set of questions reveals the relations between humans and systems that are often invoked, and continually reproduced, in inequitable ways. Acknowledging why I am here, particularly on the occupied lands of the Mississaugas of the Credit First Nation, the Huron-Wendat, and the Seneca, reveals my positionality as a settler in the broader context of ongoing colonialism. In addition, I am here as a disabled woman, navigating an able-bodied world. Understanding the holistic approach of this







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discipline, my lived experience informed by disability often leaves me to question what it means to not only be human, but what it means to be a disabled human among systemic conditions favouring able-bodiedness. Not only am I highlighting intersections of identity and positions within broader systems, but also the intersections between systems that come to inform our lives at a micro scale. This line of thinking informs the crux of my research for this conference, by drawing upon a case study of a disabled woman, and revealing the systemic oppression within biomedicine and housing that leaves disabled bodies more vulnerable. A lot of what I do, and what I hope to continue doing, centers around revealing these systemic elements that render certain groups vulnerable, as part of a larger effort and work of advocacy towards a more equitable future. This leads me to reflect upon where we are going. It is my hope that we are headed towards a future filled with equity, intersectionality, and culture, which is why I'm particularly drawn to this year's conference theme: the future of the field. Humans are not void from the systems they produce, and I hope to keep you questioning about the potential futures that are to be explored.

## DETERMINING POPULATION AFFINITY IN THE BIOLOGICAL PROFILE: A CRITIQUE OF METRIC AND NON-METRIC MORPHOLOGICAL APPROACHES TO ANCESTRY CATEGORIZATION

**BY KAROL GUAYASAMIN, SOSINA HAILE, AND REHAB ALI**

**ABSTRACT:** The purpose of this study was to understand and investigate how the biological profile utilized by forensic anthropologists perpetuate and reinforce eurocentric, colonial ideals such as race being a biologically founded categorization of people via the determination of population affinity. Population affinity measures the morphological traits of recovered, unidentified human remains to estimate the geographical origin of the deceased according to shared traits within specific groups of people during a missing persons death investigation (Cunha & Ubelaker 2019). Literature reviews of Flouri et al. (2022), Michael, Bengtson, and Blatt (2021), Plemons and Hefner (2016), Ross and Williams (2021), and Tallman, Parr, and Winburn (2021) were analyzed in order to critique the determination of population affinity within the biological profile and how these estimates, methodologies, and morphological approaches echo colonial, racist, and eurocentric ideologies. Our analysis shows that predictive methods used by forensic anthropologists are over-simplistic and don't consider micro-evolutionary, environmental, or social factors, and that continuing to use cranial non-metric traits to assess biological distances between populations reinforces race as biologically valid.

### **STATEMENT OF POSITIONALITY:**

#### **Karol Guayasamin**

I was born in Toronto, Canada to an Ecuadorian-Quechua mother and Scottish-Canadian father, holding a citizenship in Canada as a Canadian citizen. Growing up constantly surrounded by different cultures and ways of knowing has instilled a passion within me to advocate for marginalized communities. Anthropology has always been an incredibly alluring field of study due to the ways in which holism and the biocultural approach have been utilized to truly capture and understand the complexities of the human experience. As an educated, white-passing woman that directly benefits from white privilege and colonization, it is important that I understand how my ontological position within this research has directly influenced my interpretations and reasons for conducting this research topic. As a mixed-race child, seeing the systemic discrimination my family has faced through the law, education, and healthcare has directly influenced my decision to criticize the biological profile for my research project. My interpretations of the literature and the data collected have been influenced by my worldview, biases, and limited practical understanding of forensic anthropological methods.

#### **Sosina Haile**

I am a first-generation Canadian, with parents who were both born in Ethiopia. My family and I moved around between living in Norway, Ethiopia, and the United States, before landing in Canada in 2005 through the skilled worker program. Both my parents have worked in either social services or the medical field, which has inspired my interest in biological anthropology and epidemiology. Unlike my parents who grew up in Ethiopia, Canadian culture is the primary lens in which I use to formulate most of my beliefs, including beliefs on; religion, politics, gender, and academia. Throughout my academic career, I have had the opportunity to learn from Indigenous peoples and about Indigenous histories and ways of knowing. Exposure to different ways of knowing has equipped me with the tools to critically reflect on my own emotions, biases, and motives when engaging with subjects such as the colonial roots of anthropology, gender, ethics, and debates surrounding the decolonization of anthropology. As a Black African Woman in North America whose interests lie mainly in public health, I have anchored my research to mainly concern the social and cultural implications of colonial methodologies still used in anthropology today.

#### **Rehab Ali**

I am a 22 year-old Muslim Arab female from North Sudan, born there but moved to Saudi Arabia where I was raised since infancy. Despite my early relocation, I maintained ties to Sudan through summer vacations every year or two. Growing up in Saudi Arabia exposed me to a rich tapestry of cultures and backgrounds. However, I relocated again at 16, this time to Canada, immersing myself in an even broader spectrum of



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religions, ethnicities, and cultures. Adapting to these diverse environments developed my passion for anthropology, particularly archaeology and biological anthropology, as I navigated the complexities of identity and belonging. Growing up in different places and being exposed to various cultures and languages has made it challenging for me to feel like I belong to just one group. Although I am now a Canadian citizen, my Sudanese roots continue to run deep. In essence, my journey has not just shaped my intricate identity, underscoring the interplay of my cultural heritage and diverse experiences, but also ignited a deep interest and curiosity in the field of anthropology.

## THE LAST HUNT: THE SHADOW OF MONOCULTURALIZATION OVER INUIT SEAL HUNTING BY KEISHA LOUISSE LERUM

**ABSTRACT:** Seal hunting as a subsistence strategy has faced significant challenges in recent decades due to international condemnation and ensuing sanctions. These restrictions adversely affect Inuit communities, who have traditionally relied on this practice for livelihood as a part of their culture. The waning viability of sealing as a subsistence strategy is tied to external pressures stemming from cultural misrepresentations. Employing a comprehensive literature review, this paper systematically tracks the decline of sealing, examines its oppositions, and explores its frequently overlooked cultural significance. The historical monoculturalization of Inuit communities as seal hunters, crafted to conceal industrial interests under the narrative of protecting a “noble” practice, continues to influence modern discourse about sealing. This misrepresentation permeates the anti-sealing movement and informs international regulations, negatively impacting sealing as a viable subsistence strategy and cultural practice. The influence of monoculturalization on the decline of sealing underscores the necessity of cultural considerations within international regulations. The case also illustrates the reverberations of industrial pursuits on contemporary Inuit livelihood and culture.

**STATEMENT OF POSITIONALITY:** As an anthropology student, my academic interests are rooted in uncovering the cultural elements underpinning social movements. When given the opportunity to write about the significance of seals to Inuit communities, I particularly focused on seal hunting and discovering its cultural essence. I embraced it as a chance to understand a complex topic encompassing history, ethics, politics, and culture. My perspective as a Filipino newcomer to Canada offered me a unique vantage point for studying Inuit communities, which possess rich, multifaceted cultures vastly different from mine. I set aside preconceived notions and approached the development of this paper as a learning process, a responsibility, and an honour. Consequently, the initial iteration of my work devoted considerable attention to the cultural nuances of seal hunting across various Inuit communities. The argument I have chosen to present is just one facet of what I have discovered. Nonetheless, it is a salient issue that warrants discussion, especially in light of the misunderstandings that pervade our contemporary discourse on non-Western cultures.


## REFORMING INDIGENOUS TECHNO-HERITAGE BY SACHA SAMOUK, UNBLEEB SHAN, AND JANNAT ZAHID

**ABSTRACT:** Canada's history of colonization has deeply impacted Indigenous communities, leading to the oppression and ethnic cleansing of First Nations peoples. This paper presents a comprehensive literature review investigating the impact of non-Indigenous institutions on the colonization of Indigenous cultural heritage through technology, focusing on the intersection of Indigenous techno-heritage and Ownership, Control, Access, and Possession (OCAP®) principles by the FNIGC (First Nations Information Governance Centre). The study explores the complex dynamics surrounding the digitization of Indigenous cultural heritage, with a particular focus on the concept of "techno-heritage" and its implications for Indigenous ownership, control, access, and possession of data and artifacts. Through the lens of the First Nations Principles of OCAP®, it examines how Indigenous communities are reclaiming control over their cultural heritage in the digital realm. Analyzing the historical background of techno-heritage and its connection to colonialism, the paper delves into the ethical considerations associated with techno-heritage, addressing challenges and gaps in implementation. Recommendations are proposed based on OCAP® principles to align policies and practices with Indigenous sovereignty, emphasizing the importance of respecting Indigenous perspectives, fostering equitable collaborations, and protecting Indigenous techno-heritage in the digital era.

### STATEMENT OF POSITIONALITY:

#### Sacha Samouk

Since thinking about my positionality, I realized that it is an essential component in ethical qualitative research as it forces the researcher to recognize their identity and social standing as it impacts how I will be analyzing and conducting the factors and outcomes of the research. I believe that because of this research, I found myself analyzing my dual identities and cultural background while conducting this research. As a second-generation Canadian born to immigrant parents from Bosnia Herzegovina, my identity is formed between assimilation and cultural preservation between my parents. This has influenced me to want to understand and learn more about how our physical environments and





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culture have shaped our identities. For example, the balance between the languages and spaces to freely express one's identity. Unfortunately, my experience has been negative due to my parents wanting to shield me from the ridicule they experienced when arriving to Canada. However, this has encouraged me to understand the challenges they faced from ethnocentrism even more. Personally, I would like to repair my detachment from my cultural roots, I believe that recognizing my identity and learning more about my culture will help in this process.

