

# CONNECTIONS SCHEDULE

All conference sessions are in Anderson Hall

## FRIDAY MAY 3

**7:00-10:00 pm Meet and Greet Andy's Place, AH 100**

*Finger food and Cash Bar*

**Meet the presenters who are just as nervous about whatever this is as you are!  
Meet the organizers, as if there aren't enough silly people in your life already!**

## SATURDAY MAY 4

- 8:00 – 8:55      Light Breakfast and Registration      Andy's Place, AH 100**
- Session 1      Students Have Lives. Who Knew?      Andy's Place, AH 100**  
President: Karl Laderoute, University of Lethbridge
- 8:50-9:00      Opening Comments and Announcements.  
James Linville, University of Lethbridge
- 9:00-9:30      Late Nights in Lethbridge: Parenting and the Pursuit of Post-Secondary  
Education  
Mary Siever, University of Lethbridge
- 9:30-10:00      Relationship Satisfaction and Sleep Health in Undergraduate Students  
Laura Hernandez, University of Calgary
- 10:00-10:15      Open Discussion: What your professors should know about student life in the  
21<sup>st</sup> century (yes, we're taking notes).
- 15 Minute Break      Coffee, Andy's Place**
- Session 2A      Studies in Politics      AH 116**  
President: Jamie MacKenzie, University of Lethbridge
- 10:30- 11:00      Arctic States Cooperative Interests Forming as a New Region Opens  
Mikayla Stewart, University of Calgary
- 11:00-11:30      Finding the Line: Determining the Cyber Threshold Necessary for the  
Invocation of NATO Article 5  
Dean Coslovi, University of Calgary
- 11:30-12:00      Subnational Autocracy and Drug Cartels in Mexico  
Jamie Collier, University of Lethbridge

- Session 2B      Utility and Challenges of Science      AH 117**  
 Presider: Nicole Lokstadt, University of Lethbridge
- 10:30- 11:00      Scientific Denialism as Deep Disagreement  
 Jason Schultchen, University of Lethbridge
- 11:00-11:30      Passion of the Chordates: Performing Evangelical Identity at Big Valley  
 Creation Science Museum  
 Karin Anger, University of Alberta
- 11:30-12:00      The Utility of Technology: Usefulness versus Loneliness  
 Thomas Kazakoff, University of Lethbridge
- Session 2C      Eastern Religions      AH 118**  
 Presider: Hillary Rodrigues, University of Lethbridge
- 10:30- 11:00      Is Vajrayogini a Dakini or not?  
 Liberty Carissage, University of Lethbridge
- 11:00-11:30      The Yoga of Union: Women and Sex in Tantric Buddhism  
 Jace Briand, University of Lethbridge
- 11:30-12:00      Non-Binary or Nondual: Gender Queering and a Tantric Goddess's Phallic  
 Transformation  
 Jamie Lewis, University of Lethbridge
- Session 2D      War and Conflict      AH 176**  
 Presider: Brendan Cummins, University of Lethbridge
- 10:30- 11:00      Resistance, Rebellion, and Revenge: A Discussion of the Three Servile Wars in  
 the Roman Republic  
 Jonathan Davies, University of Lethbridge
- 11:00-11:30      Mormonism and Violence: The Missouri Mormon War of 1838  
 Jared Hubbard, University of Lethbridge
- 11:30-12:00      Jerusalem, Three Faiths, and the 1969 al-Aqsa Mosque Fire  
 Kevin Hogg, Queen's University
- Session 2 E      Death Studies      AH 177**  
 Presiding: Michaela Thompson, University of Lethbridge
- 10:30-11:00      The Body Becoming: Conceptualizing the Body in our "Letting Die" Regime  
 Cynthia Fasola, University of Calgary
- 11:00-11:30      Only the Good Die Young: A Retrospective in Pious Saint-like Death in  
 Children of Early Modern Europe  
 Adriana Ingram, University of Lethbridge
- 11:30-12:00      Self Mummification: Japanese Shugendo Monks  
 Allison Dunne, University of Lethbridge

**Lunch and Poster session    Andy's Place AH 100**

12:-12:40            Lunch

**12:40-1:10        Poster Session**

In addition to posters made by some who are also doing oral presentations, the following research work will also be featured in the poster session alone.

The Effects of Mild Traumatic Brain Injury on Personality in Adolescent Rats  
Ali Hazari, University of Calgary

The effects of stigma towards mental illness on memory recall and social distance: A pilot study  
Winnifred Lee, University of Calgary

Examining Perceptions of Sexual Assault Survivors and Predictive Factors of Bias  
John Malyk, University of Calgary

Revenge Tendencies and Procedural Justice Outcomes of Sexual Rejection  
Pooja Sohal, University of Calgary

**Session 3A        Right, Wrong, Justice, and Fair Play    AH 116**  
Presiding: Karl Laderoute, University of Lethbridge

1:10-1:40            Is Believing Fake News Culpable Ignorance?  
Brent Odland, University of Calgary

1:40-2:10            A Duty to Report: Alternative Journalism as Political Obligation to Resist and Remedy Injustice  
Monica Lockett, University of Lethbridge

*10-minute break*

2:20-2:50            Equal vs. Equitable: A Relational Perspective on Pro Se Litigants  
Nicole Lokstadt, University of Lethbridge

2:50-3:20            Epistemic Processes and Socially Problematic Beliefs  
Lara Roth, University of Calgary  
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**Session 3B        Women Voices and Women's Images in Political Life    AH 117**  
Presider: Jennifer Otto, University of Lethbridge

1:10-1:40            United States Military Feminism: Modern Roles for Women in Combat  
Shaylyn Duke, University of Lethbridge

1:40-2:10            Hooked on Power: How Demanding the Right to Bodily Autonomy Sparked A Revolution.  
Amy Doucette, University of Lethbridge

*10-minute break*

2:20-2:50 Afghan Women & The Voices That Render Them Silent  
Jodi Newman, University of Lethbridge

2:50-3:20

**Session 3C**      **Buddhism**              **AH 118**  
Presiding: John Harding, University of Lethbridge

1:10-1:40 Shades of Green: A Consideration of the Multiple Perspectives on Buddhist Ecology  
Jessica Knoop, University of Lethbridge

1:40-2:10 The Yin of Shintoism and Yang of Buddhism  
Doran Everest, University of Lethbridge

*10-minute break*

2:20-2:50 The Buddha Wears Western Clothes  
Logan Page, University of Lethbridge

2:50-3:20 Progression and Purpose of Scientific Studies of Buddhist Mindfulness  
Skye Cummins, University of Lethbridge

**Session 3D**      **Psychology**              **AH 176**  
Presiding: Michelle Hogue, University of Lethbridge

1:10-1:40 Does Social Network Integration Influence the Volatility of Cross-Group Friendships?  
Courtney Miller, University of Calgary

1:40-2:10 Relationships in Science: Faculty and peer impact on research experiences for undergraduates  
Alvan Yuan, University of Calgary

*10-minute break*

2:20-2:50 Perceived Approval in Targets of Social Media Revenge  
Jessica Hsieh, University of Calgary

2:50-3:20 More Black or White: Biracials in Workplace Contexts  
Elaine Atay, University of Calgary

**Session 3E**      **Philosophy**              **AH 177**  
Michael Stingl, University of Lethbridge

1:10-1:40 The Mapping Problem: An Account of the Impossibility for a Materialist Explanation of Phenomenal Properties  
Dean Coslovi, University of Calgary

1:40-2:10 Toward an Ideal Account of Wellbeing  
Susannah Mackenzie-Freeman, University of Alberta

*10-minute break*

2:20-2:50 Sexing Bodies: Socialized Conceptions of Sex  
Michaela Thompson, University of Lethbridge

2:50-3:20 A Game of Death: Understanding the Reality, Truth and Meaning of  
Experiences in War  
Laura Flinkfelt, University of Calgary

**Break: 15 Minutes** Coffee Andy's Place

**Session 4A Fashion and Image AH116**  
Presiding: John Harding, University of Lethbridge

3:35-4:05 The Nationalism of Fashion: How National ideas shaped the Japanese Fashion  
of the Edo and Meiji Eras  
Amelia Clark, University of Lethbridge

4:05-4:35 A Sketch in the Right Direction: Cartoons of Women in Italy, 1925-1930  
Sabrina Pennetta, University of Calgary

**Session 4B Art AH 117**  
Presiding: Brendan Cummins, University of Lethbridge

3:35-4:05 Translated/Encrypted: Text and Textile in Anni Albers's Tapestry Black-  
White-Gold I  
Heather Kehoe, University of Calgary

4:05-4:35

**Keynote and Dinner**

**4:50-10:00 pm**

**Andy's Place AH 100**

**Prof. Jennifer Porter, Memorial University**

**4:50 p.m.**

**Connecting Religion and Popular Culture:**

**The Case of Death in Disneyland**

**Dinner and Cash Bar to follow**

**SUNDAY MAY 5**

8:00 – 9:00

**Light Breakfast and Registration**

**Session 5A Poets, Playwrights, Philosophers AH 116**

Presider: Lara Roth, University of Calgary

9:00-9:30 Devolving Heroes, Evolving Humans: A Discussion of Christopher Marlowe, Narcissism, and the Will to Power  
Jonathan Davies, University of Lethbridge

9:30-10:00 Rumi and the Nature of Man  
Marissa Hagglund, University of Lethbridge

10:00-10:30 An Exploration into Signs of the Unseen  
Liberty Carissage, University of Lethbridge

**Session 5B Canadian Indigenous Studies AH 117**

Presider: Michelle Hogue, University of Lethbridge

9:00-9:30 Invisible Infrastructure in Winnipeg's Inner City: Neechi Commons' Approach to Indigenous Self-Government and Food Security  
Shannon Rawluk, University of Lethbridge

9:30-10:00 Babes in Arctic Land: Understanding Fertility Decisions in Nunavut Women  
Melissa Bexte, University of Lethbridge

**Session 5C Language AH 118**

Presiding: Nicole Lokstadt, University of Lethbridge

9:00-9:30 Infants' Knowledge of their Sound System Constrains Word Learning  
Zara Crasto, University of Calgary

9:30-10:00 Analysis of Korean Slurs with McGowan's Framework of Oppressive Speech  
Amanda Cha, University of Calgary

10:00-10:30 Variation and Change in Newfoundland French  
Mahaliah Peddle, University of Lethbridge

**Session 5D Psychology and Health Care AH 176**

Presiding: Michaela Thompson, University of Lethbridge

9:00-9:30 How do dads sleep? Trajectories of paternal perinatal insomnia symptoms  
Roxana Cojocariu, University of Calgary

9:30-10:00 Preferences and Barriers for Cannabis Use in Cancer Care: A survey study of cancer patients and oncology health care providers  
Andrew McLennan, University of Calgary

10:00-10:30 From Refrigerator Mothers to Actually Autistic: Leo Kanner's 1969  
Awakening and the Neurodiversity Movement  
Kevin Hogg, Queen's University

**Session 5E Refining academic approaches AH 177**  
Presiding: Jason Schultchen, University of Lethbridge

9:00-9:30 Revelation and the Right-wing: Online Spiritual Warfare in Apocalyptic  
America  
Jamie Lewis, University of Lethbridge

9:30-10:00 Echoes of Esoteric Existences: An Analysis on the Methods and Uses of Oral  
History in the Drumheller Valley  
Pamela Hodder, University of Lethbridge

10:00-10:30 Re-examining the Origins of Nataraja Bronzes  
Logan Page, University of Lethbridge

**Break 15 minutes Coffee Andy's Place AH-100**

**Session 6 ET, AI, and the Alternative God Andy's Place AH-100**  
Presiding: James Linville, University of Lethbridge

10:45-11:15 Terror Management Theory, Religiosity, and Belief in Extraterrestrial Life  
Anthony Devasahayam, University of Lethbridge

11:15-11:45 Aliens, the Alternatives to Angels  
Kylie Thomson, University of Lethbridge

11:45-12:15 Artificial Intelligence: The Myth, The Monster, The God  
Mardi Grande-Sherbert, University of Regina

**Thanks to all of our presenters, presiders, and attendees, and anonymous reviewers from various departments at the U. of L.**

**And a great big thank you to the following for their financial, administrative support.**

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**Catharine Reader and Alix Redmond**

## ABSTRACTS

**Karin Anger, University of Alberta**

**Passion of the Chordates: Performing Evangelical Identity at Big Valley Creation Science Museum** (*Session 2B*)

Upon its 2007 opening Big Valley Creation Science Museum (BVCSM) became Canada's first public, and permanent museum dedicated to Christian creationism. BVCSM has borrowed many techniques to assert authority over the visitor from the natural history museum, mainly glass cases holding relevant objects accompanied by interpretive panels. These, among other techniques attempt to align the museum with the visual language of scientific authority. This particular visuality is not the only force at work within the museum; it functions as a pilgrimage site for Evangelical Christians. BVSCM acts as an intensely religious space where visitors can experience what John Lynch calls a "spatial sermon", or a place where visitors can undertake the holy experience of learning, or reaffirming, belief in the "correct" interpretation of the bible by walking through a creation museum. The desired outcome of this spatial sermon, experiencing a conversion narrative, or a reaffirmation of faith, is generally only experienced by those already initiated. However, BVCSM hopes to quite literally convert those who oppose it. It seeks to control visitors sensory, and intellectual experience beyond what is typical for a museum. The visual, and spatial language of creation "science" seeks absolute authority over religious, and therefore scientific, truth through an explicitly politicized museum space.

**Elaine Atay, University of Calgary**

**More Black or White: Biracials in Workplace Contexts** (*Session 3D*)

The present study assessed the extent to which a Black/White biracial target was perceived as being more White versus Black depending on the target's role (leader versus employee) the type of organization (F500 company versus NPO). Participants (N = 396) completed demographics and a questionnaire assessing individual levels of prejudice before being randomly assigned to read a vignette depicting a target person. Following, they answered questions regarding perceptions of the target's race, attributions (internal versus external), leader/employee effectiveness, and attitudes. The target's role did not influence perceptions of race, but the target was perceived to be more White when working for a F500 company versus NPO. Perceptions of race did not influence perceptions of attributions, however more internal attributions lead to greater perceptions of leader/employee effectiveness, which lead to more positive attitudes about the target. Participants higher in prejudice perceived the target to be more effective when they perceived him as being more White; low-prejudice participants viewed the target as being more Black. Limitations of the study include lack of control through use of online research methods, lack of diversity in sample (~72% White), possible priming effects from use of a Black to White race scale, and no comparisons between White, Black, and biracial targets. Future research may want to consider having a more racially diverse sample, assess perceptions between all three groups (i.e Black, White, and biracial) across one sample, and examine perceptions of other biracial mixes within an organizational context.



**Melissa Bexte, University of Lethbridge**

**Babes in Arctic Land: Understanding Fertility Decisions in Nunavut Women** (*Session 5B*)

In the Industrialized West, including Canada, the average age of first birth has increased steadily over the past few decades, reflecting a shift in women's opportunities, values and preferences: women experience greater access to affordable and effective contraception methods, achieve higher levels of education, and are more involved in the workforce than they have ever been before. A later age at first birth, combined with the biological constraint of menopause, means women are now having fewer children, and may experience unwanted childlessness. Nunavut, however, appears to be an exception to current trends. In 2016, the average age at first birth in Nunavut was 26.4 years compared to the overall Canadian average of 33.7 years. Nunavut's fertility rates is also higher than that of Canada as a whole, with 2.99 children per woman compared to 1.54 children per woman respectively. Despite having young mothers and high birth rates, Nunavut exhibits several characteristics that are generally understood to decrease fertility. Canada's northern populations, especially that of Nunavut, experience astronomical levels of food insecurity. While the national average of food insecurity in 2016 was 8.3%, 36.7% of households in Nunavut were food insecure. Additionally, life expectancy in Nunavut is approximately ten years lower than the rest of Canada. Cancer and respiratory disorders are the most pervasive causes of death in Nunavut and are likely due to high rates of smoking. This lack of available resources and decreased health of the population, among other factors, suggest that the physical and economic costs of having multiple children would be very high for women in Nunavut. The aim of the current study is to gain a better understanding of fertility decision-making among a sample of women living in Arviat, Nunavut. Specifically, my study examines the interaction between women's fertility decisions and reproductive history, rates of household food insecurity, and perceived maternal health.

**Jace Briand, University of Lethbridge**

**The Yoga of Union** (*Session 2C*)

The yoga of union is a Tantric sexual ritual that is used by women within the Buddhist traditions for both an esoteric and an exoteric purpose. The esoteric, or inner and spiritual, purpose is to achieve enlightenment. The exoteric purpose is the psychosocial reshaping of personal and social identity. Physical bodies are the most effective tools for this exoteric goal. Women who participated had mindsets that enabled them to see past maltreatment and be happy regardless. Given that "Tantra encompasses multiple traditions, many different types of texts, many authors and a variety of agendas" it is no wonder that the Tantric "literature is diverse and may have contradictory representations of women." The emphasis on sex that is found within Tantra can easily be said to be the most misunderstood aspect of the tradition.

**Sarah Calder, University of Lethbridge**

**Norval Morrisseau: The Artistic Expression of the Seven Paradigms of Native Science** (*Session 4B*)

Norval Morrisseau was a Canadian, Indigenous artist of Ojibway ancestry. His artistic works consist of radiant colors, communicative patterns, symbols and the presence of shamanism and spiritual motifs. The varying pieces Morrisseau has painted contain traditional forms of Indigenous art techniques which display meaningful emblems that convey past histories and stories of Ojibway culture. In my work specifically, I have chosen to analyze a number of Morrisseau's paintings that are reflective of the seven paradigms of native science. As well as through varying required

readings and artistic projects noted in the NAS 2300, North American Indian Art History and Theory class I have incorporated relationships that relate to Morrisseau's works. The topic question I will be exploring is: How do Norval Morrisseau's artistic works reflect on the seven paradigms of Native science and how in essence does he capture the themes of shamanism, culture and the history of Indigenous peoples in Canada?

**Amanda Cha, University of Calgary**

**Analysis of Korean Slurs with McGowan's Framework of Oppressive Speech (Session 5C)**

Slurs are commonly seen around us – on social media, official media platforms, everyday conversations, and much more. Even though such a variety of slurs are used within Western culture, they are often directed at a social group that is different from the speaker. Many would believe that it would be nonsensical to express prejudice and hatred against one's own group. Contrary to this thought, it is common in modern South Korean internet culture to use slurs that are directed specifically at a South Korean group. An example of this phenomenon is a term called "Kimchi-nyeo," a compound epithet composed of "kimchi," a traditional Korean dish that is one of the most prominent representations of Korean culture, and "nyeo," a word for woman. This term is generally used at South Korean women who enter romantic relationships with men for pure personal gain and/or fail to reach the Korean standard of beauty. What distinguishes this term from slurs used in the Western society is that this term only circulates within the Korean society. In this paper, I aim to show that first, the usage of this term is oppressive by applying Mary Kate McGowan's framework of oppressive speech. Second, more interestingly, this term creates an additional layer of oppression compared to other Western slurs, namely that speakers of this term inadvertently end up oppressing themselves. This is because this slur uses a representation of Korean culture to disparage the targeted group, and it is circulated only within the Korean population.

**Liberty Charissage, University of Lethbridge**

**Is Vajrayogini a Dakini or not? (Session 2C)**

A 'Dakini' in Buddhist, Hindu, and Bon mythology is often thought of as a nature spirit, a goddess, or a Tantrik consort. In light of sources such as Ra Yeshe Senge's *The All-Pervading Melodious Drumbeat: the Life of Ra Lotsawa*, Miranda Shaw's *Buddhist Goddesses of India*, and Jnan Bahadur Sakya's *Short Description of Gods, Goddesses, and Ritual Objects of Buddhism and Hinduism in Nepal*, I will offer a working definition of what a Dakini is, then go on to describe Vajrayana Buddhist goddess Vajrayogini, her worship and her cult, using at length Elizabeth English's *Vajrayogini: Her Visualizations, Rituals, and Forms* and Geshe Kelsang Gyatso's *Guide to Dakini Land*. My major discussion will center around the question of whether or not the goddess Vajrayogini can be also classified as a Dakini and what that might mean in a wider context, using Shailini Dixit's *Patriarchy and Feminine Space: A Study of Women in Early Buddhism* and Lama Yeshe's *Introduction to Tantra: The Transformation of Desire*. What are some implications for women (and consequently, for men) if one thinks about a Goddess like Vajrayogini as a Dakini? I will also ask whether this classification is a useful consideration for practitioners and religious scholars alike.

**Liberty Charissage, University of Lethbridge**

**An Exploration into Signs of the Unseen** (*Session 5A*)

Jalaluddin Rumi's poetry is currently very popular in the contemporary West, but there is much more to Rumi than poetry. This medieval Islamic saint's writings on metaphysics and philosophy deeply influenced not only Sufism, that is, Islamic mysticism, but also Christian and Jewish scholars. He continues to inspire people today. Using William Chittick's translation of Rumi's work *Signs of the Unseen* I will unpack his ideas on metaphor and the relationship of humans to the Unseen, and try to share the complex Sufi worldview that Rumi had cultivated.

**Amelia Clark, University of Lethbridge**

**The Nationalism of Fashion: How National ideas shaped the Japanese Fashion of the Edo and Meiji Eras** (*Session 4A*)

Although global fashion trends are often thought to be almost exclusively influenced by societal trends, nationalistic sentiments and cultural influences were largely responsible for some of the most dramatic fashion transformations in Japanese history. Through the introduction of the Tokugawa System in the Edo period, Japan's society experienced peace for the first time in many years. This, alongside many other Tokugawa System policies, such as the Alternate System of Attendance, resulted in the popular fashion of the time, the kimono, reflecting designs of Japanese traditionalism, lavish lifestyle, and simplicity. However, this blissful peace was interrupted, and in 1868 a new era, the Meiji period, began. Characterized by the emergence from isolation, the newly enacted political and cultural reforms declared by Emperor Meiji and designed to match Western influence once again transformed Japanese fashion. Western styled fashion, understood as superior to the kimono, swept across Japan. Although many Japanese were still loyal to the kimono, the Western ideals which had so radically transformed Japan bled into the designs of the kimono in ways of the types of dyes utilized, the images portrayed, and the overall technique of creation. At a time when Japan was desperately attempting to establish themselves nationally, internationally, and culturally, each new national delegation was "an adversary, a competitor, or a role model" to the world of Japanese fashion.

**Roxana Cojocariu, University of Calgary**

**How do dads sleep? Trajectories of paternal perinatal insomnia symptoms** (*Session 5D*)

The transition to parenthood is marked by significant changes in sleep patterns. Although it has been established that new mothers experience unique sleep disruption, little is known about how fathers sleep during the perinatal period. The aim of this study was to: (1) investigate paternal trajectories of insomnia symptoms from late pregnancy to 6-months postnatal and (2) identify psychosocial and demographic factors that may discriminate among the distinct trajectories. Methods: Insomnia symptoms were assessed using the Insomnia Severity Index (ISI). The sample included data from 145 men who provided data at four time points: baseline (prenatal recruitment; T1), and 1- (T2), 3- (T3), and 6-months (T4) postnatal. Latent class growth modelling was used to estimate patterns of insomnia symptoms throughout the perinatal period and a one-way analysis of variance (ANOVA) was used to identify variables that differed between groups. Results: Four trajectory groups were identified. These included patterns defined by low and stable insomnia (36.4%), mild-dynamic insomnia (34.7%), moderate-dynamic insomnia (22.7%), and high-dynamic (6.2%) insomnia. The only men with clinically significant insomnia symptoms (using the ISI cutoff of 10) were those in the dynamic-high group. Relationship satisfaction and symptoms of depression differed across the four groups while habitual physical activity, highest level of

education and household income had no significant effect. Specifically, when compared to the fathers with the lowest risk insomnia profiles (i.e., low and stable groups), higher-risk fathers (i.e., dynamic-high) reported significantly higher levels of depression and lower levels of relationship satisfaction at baseline. Conclusion: Fathers experience distinct sleep patterns during the perinatal period but only a small to moderate percentage of fathers experience clinically significant insomnia. Fathers at risk for clinically significant symptoms of insomnia in the postnatal are characterized by higher levels of depression and low levels of relationship satisfaction in the third trimester of their partner's pregnancy. As such, low levels of depression and high levels of relationship satisfaction during late pregnancy may act as a protective factor against insomnia during the postnatal period.

**Jamie Collier, University of Lethbridge**

**Subnational Autocracy and Drug Cartels in Mexico** (*Session 2A*)

By 2000, the autocratic PRI party lost its majority in the Mexican legislature and was defeated in the presidential elections for the first time since 1929. Despite the federal democratic transition, many subnational authoritarian enclaves continue to exist in several Mexican states. Because many scholars have focused on subjective variables, it is difficult to determine which factors affect the level of subnational democracy in Mexico. In this study, objective variables were tested to validate or invalidate the following hypotheses: states with higher levels of socioeconomic development will have a higher degree of democracy and rule of law; states with higher levels states that have more years of PRI governors in power will have a lower rule of law and democracy score, but they will have a higher score of order and security because their historical relations with drug cartels is undisturbed; and drug cartels might affect the level of subnational democracy because of corrupt PRI-cartel relations, but it is uncertain why or how.

By examining the level of democracy, the rule of law, socioeconomic development, order and security, the years of PRI state governors, and various criminal issues, this study aimed to highlight why the states did not democratize in sync with the federal government. These variables were tested in bivariate correlation analyses and regression analyses to determine any significant empirical relationships between the variables. Although the study found a weak statistical correlation between subnational autocratic regimes and socioeconomic variables, it discovered a strong statistical relationship between the PRI and cartels.

**Dean Coslovi, University of Calgary**

**The Mapping Problem: An Account of the Impossibility for a Materialist Explanation of Phenomenal Properties** (*Session 3E*)

The materialist metaphysics assumed by neuroscience entails that human consciousness is fully explainable via a complete description of the brain and its functions. This paper will introduce a distinction between two types of conscious awareness: computare and putare awareness. The concepts of computare and putare awareness will be utilized to show why an account of consciousness, in terms of the material properties of brain states, is unable to account for the phenomenal properties of these states of awareness. This inability to reconcile the material properties of brain states with the phenomenal properties of states of awareness is the Mapping Problem. The Mapping Problem entails that even an exhaustive account of brain state functions will be unable to provide an explanation of consciousness. In other words, even if neuroscience can eventually explain everything about the brain and its functioning, this explanation will necessarily exclude an explanation for the phenomena of consciousness.

**Dean Coslovi, University of Calgary**

**Finding the Line: Determining the Cyber Threshold Necessary for the Invocation of NATO Article 5** (*Session 2A*)

In response to the growing threat posed by hostile cyberoperations, the North Atlantic Treaty Organization (NATO) has adopted its Enhanced Cyber Defence Policy, which states that “cyber defence is part of NATO’s core task of collective defence.” The principle of collective defence, NATO Article 5, is the fundamental principle upon which the NATO alliance is founded, and it entails that an “attack against one Ally is considered as an attack against all Allies.” In this way, NATO is explicitly stating that a cyberattack could lead to the invocation of NATO Article 5 at the discretion of the North Atlantic Council (NAC). The purpose of this paper is to determine under what circumstances a cyberattack could trigger NATO’s collective defence agreement. In order to determine when a cyberattack could trigger Article 5, this paper will examine three case studies: the invocation of Article 5 after 9/11, the cyberattacks against Estonia in 2007, and the cyberattacks and military invasion of Georgia in 2008. From this examination it will become clear that Article 5 will only be invoked when there has been a successful and attributable cyberattack that has caused a significant number of injured or killed persons and/or a substantial amount of physical damage or destruction.

**Zara Crasto, University of Calgary**

**Infants' Knowledge of their Sound System Constrains Word Learning** (*Session 5C*)

Infants recognize and learn words early in development. Between 6 and 9 months, infants recognize familiar words (Bergelson & Swingley, 2012). Infants also demonstrate knowledge of legal sound combinations for words in their native language and demonstrate an understanding of what makes an appropriate object label by 12 months old. (MacKenzie, Curtin, & Graham, 2012). The current study investigated 12-month-old’s ability to accept and map words containing non-native sounds in a word-object association task. Thirty infants were presented with either two non-words containing English-only phonemes (n = 15) or two comparable non-words containing non-native phonemes (n = 15) found in the Polish language paired with novel objects. Infants weren’t able to notice the difference between the English words or the Polish words. The findings of the study indicate that at 12 months old’s language systems are too flexible to have noticed a change in phonemes between the two words they heard.

**Skye Cummins, University of Lethbridge**

**Progression and Purpose of Scientific Studies of Buddhist Mindfulness** (*Session 3C*)

In the last 50 years science and Buddhism have transformed in the Western world. There are a number of different scientific methods that can be used to measure an array of different variables. Psychology studies have evolved over the last 50 years as have the methods and measurements involved. Buddhist practices of mindfulness have been increasingly adopted in Western society. As the concept has become more mainstream, this popularity has brought Buddhist practices to the attention of Western scientists. Mindfulness has been of interest in a general sense but also in its capacity to be useful in a clinical setting.

Buddhist mindfulness has gained attention and it has been increasingly studied in secular terms. Some people criticize the secular use of a Buddhist religious practice and worry that the tradition isn’t being represented. The methods of research must be changing in order to adapt to the current advancements in the scientific field. There must also be a shift in what the focus or outcome of

these studies is. There has recently been a move towards positive psychology which focuses on the relationship an individual has with themselves and how that contributes to their greater quality of life. Mindfulness practices, as perceived in the modern west, is very compatible with positive psychology. The public perception of mindfulness practices has changed over time, as is the way it is being presented in scientific studies.

**Jonathan Davies, University of Lethbridge**

**Devolving Heroes, Evolving Humans: A Discussion of Christopher Marlowe, Narcissism, and the Will to Power** (*Session 5A*)

The dramatic work of Christopher Marlowe is often used along with Shakespearean texts to discuss the condition of humanity in the Early Modern Period; however, these discussions frequently avoid anachronistic post-modern terminology. Applying theoretical lenses based in narcissism and the will to power demonstrates that the humanity portrayed in Marlowe's work is not just an examination of the Early Modern individual, but of pervasive human characteristics that exist in all historical periods. The analysis of four of Marlowe's dramas, all of which feature a narcissistic protagonist, this paper questions the ability of a narcissist to exert a will to power. Using definitions of narcissistic rage and injury, provided by Heinz Kohut, and the work on will to power, by Friedrich Nietzsche, it is evident that the exertion of will to power by a narcissist is most prevalent in Marlowe's more fantastic works. Thus, the increasing presence of human characteristics in his protagonists coincides with a decrease in these protagonists to exert their will to power successfully. The lens and methods used in this study are designed for Early Modern drama; however, they can easily be modified to apply to broader literary canons. Overall, this study revealed a distinct relationship between narcissism, the will to power, and humanity within four of Marlowe's works and created a method to examine these ideas in other literary works.

**Jonathan Davies, University of Lethbridge**

**Resistance, Rebellion, and Revenge: A Discussion of the Three Servile Wars in the Roman Republic** (*Session 2D*)

The impact of Slave Revolts during the Roman Republic, and the general condition of the slave outside of the legal implications, are widely undiscussed in Ancient History's academic discourse. This study features an examination of academic work on Roman slave law and a particular focus on primary accounts of the three major slave revolts in the Republican period, which explores not only the lives of Republican slaves and the general details of the three Servile Wars, but a thorough discussion of the cultural, political, social, and economic factors that contributed to the three Servile Wars. Evidently, the three Servile Wars had an immense impact on the Roman Republic. Furthermore, both the Roman government and the revolting slaves of the Second and Third Servile Wars seem to have learnt from their predecessors and, as such, key differences between the three Servile Wars demonstrates the prolonged and generational impact of each war. This study was successful in outlining and identifying multiple elements within the Servile Wars that add to the existing discourse surrounding the Roman Republic—including, but not limited to, military advances, changes in Roman legislation and governance, and the treatment of slaves in Ancient Rome.

**Anthony Devasahayam, University of Lethbridge**

**Terror Management Theory, Religiosity, and Belief in Extraterrestrial Life** (*Session 6*)

The development of religion is what helped Hindus maintain terror management. This paper demonstrates that belief in Aliens has similar terror management effects for those who believe in extraterrestrials. Terror Management Theory is an evolutionary psychology concept developed to explain human attachment to cultural beliefs or symbolic systems. The theory was proposed by Greenberg, Solomon and Pyszczynski in response to an evolutionary disposition that had been observed in which human beings are aware on a conscious and unconscious level that death is imminent and unpredictable. Religion is one of the biggest methods that human beings have found to manage the existential terror of death. As demonstrated by Greenberg et al., only true intrinsic belief can balance existential dread. In the study of UFO religions, it is seen that belief in extraterrestrial life can have a similar effect on terror management. Belief in aliens shows parallels to practiced religions. Hinduism is chosen as the focus for comparison based on three factors: First, Hinduism has some natural strengths in managing existential anxieties that are not found in monotheist religions. Second, Hinduism has very few qualms with the idea of extraterrestrial intelligence, so it makes for interesting parallels between old religions and UFO religions. Finally, some religions were not made for modernization. As such, the disconnect between faith and technology can be a barrier to true terror management. However, Hinduism contains the belief in Yugas, or ages of human intelligence and ethics. Thus, Hindus can continue the devout practice of their faith without qualms with modernity.

**Amy Doucette, University of Lethbridge**

**How Demanding the Right to Bodily Autonomy Sparked A Revolution.** (*Session 3B*)

This paper examines the impacts of The Abortion Caravan on Feminism in Canada in 1970. By examining this historically important event, I will explain how the Abortion Caravan sparked a movement of women looking to gain control of their own bodies. The methods I have used in order to gain this data have been through qualitative research on the Rise Up! Online platform. By reviewing a pamphlet titled “ Abortion Is Our Right!” which highlights resource centres, phone numbers, and courses that can be taken in order to become more informed. This paper serves to shine a light on The Abortion Caravan and the difference the women involved made by disproving the misconception that women should not have a right to their own bodily autonomy, but instead be free to make any decision that should suit them and their reproductive health.

**Shaylyn Duke, University of Lethbridge**

**United States Military Feminism: Modern Roles for Women in Combat** (*Session 3B*)

Feminism as an ongoing revolution has been gaining momentum through widespread use of social media platforms. Websites such as ClioHistory.org are constantly uploading archives of historical events to ensure a future for the women’s activist movement. The website thoroughly educates the public on noteworthy issues through a valuable repository of historical material. One particular area studied in this paper is the milestone reached for United States of America military personnel, one such that expands women’s positions into air and ground combat roles. Women in service started pushing for combat role positions more than two decades ago, and achieved equality less than five years ago. Recognition of female member’s service is fundamental for attaining equality between genders. The article “Defense Department Expands Women Combat Roles” written by Claudette Roulo studied in this paper includes staggering data about the multitudes of positions opened to women, and praise from former-President Barack Obama regarding regulation of those

roles. It is a victory for the feminist movement to allow senior female officers as the forerunners in welcoming a new wave of junior personnel into previously closed positions. Well-developed primary source websites gives feminist values more exposure by dispersing information and increasing widespread interconnectivity of the feminist movement. This paper studies the effect a primary source website has on increased visibility and education feminism's goals. It is concluded that modern thinking is challenged by provision of ample evidence and support to further the movement of gender fairness.

**Allison Dunne, University of Lethbridge**

**Self Mummification: Japanese Shugendo Monks** (*Session 2E*)

This paper examines the motives and social questions surrounding the practice of self-mummification in the Shugendo sect of Buddhism. Throughout this three thousand day affair, monks abstain from anything made of rice, wheat or soy and instead survive on a diet consisting of berries, nuts, and tree bark. In conjunction with diet, monks preform arduous exercises often lasting hours in length. As a general rule, this sect of Buddhism stresses physical endurance as the path to enlightenment. During the final stages of self mummification, monks will step into a small burial chamber and have themselves buried alive. With only a small air tube to breath through these monks spend their final days chanting and praying in seclusion. After the monk has died the chamber is sealed for a thousand days. Upon opening, it will be revealed whether or not the monk was successful in becoming a sokushinbutsu, or living mummy. To date there are only a handful of successful cases. Why ascetic monks chose to follow this tradition will be reviewed in detail, including who is most likely to do pursue it, and why. More so, the ethical debate of whether or not self mummification is considered suicide in past, and present thinking is discussed. Despite debate, these living mummies are on display throughout the Yamagata prefecture of Japan, and continue to be models of admiration and dedication to enlightenment.

**Doran Everest, University of Lethbridge**

**The Yin of Shintoism and Yang of Buddhism** (*Session 3C*)

Recorded Japanese history and, by extent, Japanese religion have always been tinged with external influences. Chinese civilization carried cultural influence into Japan before the Japanese themselves began recording their own history. The imported influence manifests in a variety of ways, but I am inspecting the Daoist concept of yin and yang characteristics that appears within early Shinto and Buddhist faith in Japan and argue that these complementary characteristics enabled Buddhism to fully take root and flourish within Japan.

**Cynthia Fasola, University of Calgary**

**The Body Becoming: Conceptualizing the Body in our "Letting Die" Regime** (*Session 2E*)

What are the social dimensions of the body that are consciously or unconsciously evaluated and negotiated in the processes preceding death and dying? As these social dimensions are negotiated, what are the normative assumptions of who the body is, or can be, in our letting-die regime? In answering these questions, this documentary analysis examines case reports from the judicial decisions of *Carter v. Canada (Attorney General)*, 2015 SCC 5 and *Rodriguez v British Columbia* [1993] 3 SCR 519, two historic cases that challenged the prohibitions on physician-assisted dying in Canada. I argue that conceptions of the body as "becoming" is interminably produced and re-produced through discursive reiterations of established norms on who and what the body is in the processes preceding death. Moreover, as the body under the scrutiny of the state emerges as a



candidate for physician-assisted dying, its observable materiality appears indissociable from its decisional capacity. As such, decisional capacity emerges as the criteria for discernment of the competent and rational adult. I argue that the Canadian medico-judicial system, in determining decisional capacity, produces “certain truths” through and on the body. Finally, I illustrate how a “death agony paradigm” is deployed to express these “truths” about the dying person that can only be made visible on a “becoming” body

**Laura Flinkfelt, University of Calgary**

**A Game of Death: Understanding the Reality, Truth and Meaning of Experiences in War**  
*(Session 3E)*

War is a unique experience. Something about it lures man from the comfort and seclusion of his semi-peaceful existence and makes him willing to brave destruction, suffering, and death for an unidentified reason. Ernst Jünger’s personal account of war in his book “Storm of Steel” provides a unique account of the experience of war. The willingness of man to fight does not come from a desire for reward, praise or honour, nor from a desire to protect or defend. The willingness of man to fight chance against the sureness of death can surely come only from the desire of the experience- the uniqueness that only war provides. Yet, the question remains- how does man comprehend these experiences and what, if anything, can be the reason for such desire? Aristotle stated, “All men desire to know”. Do men go to war to find meaning? Through analyzing Jünger’s account, a conceptual notion of what the meaning of war might be can be discussed. Perhaps war provides truths about the realities of life and of death that are understood only through this experience. However, what do men find in war and how can we understand the meaning of their experiences? They choose to quarrel with luck, to engage in a game of death, to try to obtain, ascribe or develop meaning, and find intention within the innermost layers of each experience. These experiences are unique since the high risk of death or of great suffering emphasizes that every interaction, every moment, and every choice is significant and consequential. Yet, the role of luck undermines any attempt to understand greater causation within war. Each man in war only finds meaning within his own experience, or in reflecting on experiences that he shares. If men go to war with the desire to find meaning, perhaps meaning is found only because no other experience could create intentionality within its’ own context. War exists because all men who go to war desire to know the meaning found in experiencing it.

**Mardi Grande-Sherbert, University of Regina**

**Artificial Intelligence: The Myth, The Monster, The God** *(Session 6)*

"Artificial intelligence," at first glance, may seem to be an endeavor that exists only in the realm of modern science and technology. But an "A.I." is not just a robot or android; AIs exist in the ancient human imagination as golems and animated statues, and they have as many social functions as a robot can have software upgrades. This paper examines artificial intelligence as a phenomenon of Durkheimian human projection. It examines the "Uncanny Valley" as the source of our feelings of revulsion towards robots that are not successfully human, our desire to find a genuine human sympathy in figures like Astro Boy, and our fear and worship of omnipotent, omnipresent beings like HAL onto which we often project all our coldest and most warlike desires. This paper then redefines AI as a "blank slate" used to assert the essential qualities of humanity, for better or worse.

**Marissa Hagglund, University of Lethbridge**

**Rumi and the Nature of Man** (*Session 5A*)

Philosophers and theologians have ruminated on the nature of the human being for centuries in an attempt to answer basic existential questions we all face at some point or another, such as “Where did I come from?” “Why am I here?” and “What happens when I die?” The thirteenth century Persian poet and mystic Jalal al-Din Rumi—a colossal figure not only in the history of Islam but of growing influence in the modern West—explored these questions at great length, through poetry, prose, fables, Quranic commentary and theological meditations. This paper will discuss Rumi’s ideas of human nature with a particular focus on the role of the “Spirit,” “Heart,” “body” and “ego,” and the function they serve in enabling humans to realize their ultimate purpose or teleological end. While Rumi’s writings have historically been the subject of multiple and even conflicting interpretations, the paper will attempt to identify and outline the fundamental ideas that lie at the heart of his teachings regarding human nature, and how they apply to the way human beings should go about living their lives.

**Ali Hazari, University of Calgary**

**The Effects of Mild Traumatic Brain Injury on Personality in Adolescent Rats** (Poster Session)

The negative effects individuals often experience following a concussion (nausea, dizziness, headaches, etc) are collectively known as Post-concussive syndrome (PCS). These symptoms are usually known to resolve independently but, they can persist for months or even years in a small percentage of individuals. Using a rodent model of concussion, this study aimed to examine susceptibility to PCS in rats with different “personalities” – i.e. their own unique sets of behaviours. Methods: PCS were tested using a battery of three behavioural tests, namely the open field task, the elevated plus maze, and the forced swim task. To test for any possible differences in personality, we used a novel behavioural scoring algorithm to quantify differences in the type, duration, and frequency of behaviours in rats following repetitive mild traumatic brain injury (RmTBI). This was completed via a 30-minute analysis of the behaviours at six individual timepoints. Transmission of social behaviour between injured and non-injured rats was assessed to examine if these types of behaviours are transferrable between conspecifics. Results and Conclusions: Our results showed that rats who receive the RmTBI do show marked differences in the PCS test battery as well as showing significant differences in the type and frequency of personality behaviours performed. In some instances, social transmission of behaviour had occurred in which the injured rats began to mimic the control rats. Further studies should aim to elucidate if there are any neurochemical changes that are able to explain these behavioural changes. Additional aims should include the analysis of the behaviours of each rat across all timepoints (including any outliers) to holistically understand why some individuals are more susceptible to PCS compared to others.

**Laura Hernandez, University of Calgary**

**Relationship Satisfaction and Sleep Health in Undergraduate Students** (*Session 1*)

Poor sleep health, including inadequate sleep duration and low sleep quality, are widespread concerns among undergraduate students. Romantic relationships occupy a prominent place in the social domain of students and they have been shown to influence sleep health in other adult populations. This study investigated the relationship between couple satisfaction and sleep health in undergraduate students. The sample included 60 undergraduate students recruited from a

university research system in Calgary, AB. All participants reported that they were currently involved in a romantic relationship. The Pittsburgh Sleep Quality Index (PSQI) measured subjective sleep quality and the Insomnia Severity Index (ISI) measured insomnia symptoms. Actigraphy was used to assess indices of objective sleep duration and quality. Hierarchical regression analyses showed that there was a significant relationship between couple satisfaction and objective sleep that persisted after adjusting for demographics and clinical characteristics. After adjusting for age, body mass index, ethnicity and symptoms of depression, couple satisfaction positively predicted total sleep time ( $b = 1.30$ ,  $t(50) = 2.15$ ,  $p = .036$ ,  $\Delta R^2 = .07$ ) and sleep efficiency ( $b = 0.24$ ,  $t(50) = 2.99$ ,  $p = .004$ ,  $\Delta R^2 = .12$ ), and negatively predicted wake after sleep onset ( $b = -0.51$ ,  $t(50) = -2.61$ ,  $p = .012$ ,  $\Delta R^2 = .10$ ). Moderation analyses showed a significant interaction between sex and couple satisfaction in the prediction of PSQI scores ( $b = .114$ ,  $t(51) = 2.02$ ,  $p = .049$ ,  $\Delta R^2 = .06$ ). Future research should explore mechanisms linking relationship functioning to sleep health among undergraduate students. Intervention focused on improving relationship quality in students could foster better sleep health.

**Pamela Hodder, University of Lethbridge**

**Echoes of Esoteric Existences: An Analysis on the Methods and Uses of Oral History in the Drumheller Valley** (*Session 5E*)

This anthropological study examines the adoption and application of oral histories within the Drumheller Valley, specifically with regards to two historic sites, and the fight for objectivity within history. This study took place between May to August 2018 between the Atlas Coal Mine National Historic Site and the East Coulee School Museum, and uses participant-observation, direct unstructured interviews, and informal interviews to gather data. The outcome of the study suggests a post-modern, relativistic perspective should be applied to historical interpretations. Historicities are what history is composed of, and these multiple versions of history should not be ignored in favour of a more linear story.

**Kevin Hogg, Queen's University**

**Jerusalem, Three Faiths, and the 1969 al-Aqsa Mosque Fire** (*Session 2D*)

As a significant site in Judaism, Islam, and Christianity, Jerusalem has been the subject of much controversy. Control over the Holy Land and surrounding region has been central to several wars and intifadas. It also inspired arson in the al-Aqsa Mosque in 1969, when an Australian tourist set fire to the mosque, hoping to bring about the building of the third Temple and the return of Jesus Christ. Although it was started by a member of a Christian sect, Jewish and Muslim groups blamed each other for the blaze and for sabotaging rescue efforts. The fire became a focal point of propaganda throughout the Arab world, spread through methods ranging from loudspeakers to postage stamps. It united Egyptian President Gamal Nasser and Saudi Arabian King Faisal, who set aside their rivalry to focus on protecting the Muslim faith. President Nasser reframed the conflict, traditionally seen as a political and territorial dispute, as a holy war. Muslims were told to defend their religion, their holy sites, and their sacred texts, as tensions were inflamed yet again and ultimately led to the 1973 Yom Kippur War.

**Kevin Hogg, Queen's University**

**From Refrigerator Mothers to Actually Autistic: Leo Kanner's 1969 Awakening and the Neurodiversity Movement** (*Session 5D*)

This paper traces changing understandings of autism, focusing on dismissed, debunked, and recanted theories to illustrate the problem of ignoring the voices of the people affected. Since the term "autism" was coined in 1911, many mistaken beliefs have been promoted by researchers. The public has been told that autism stems from everything from uncaring mothers to vaccines. Psychiatrist Leo Kanner promoted harmful and mistaken beliefs, but in 1969, he publicly retracted his theory of the "refrigerator mother." Kanner's rejection of his earlier theory was a turning point in autism research and understanding. While theories from the "experts" had previously been accepted with little question, this was a huge advance in what came to be known as the neurodiversity movement, as it revealed that autism researchers were fallible and working with limited data. Today, many misconceptions continue to circulate, including low intelligence and an inability to feel empathy. The most famous of these false theories is Andrew Wakefield's (thoroughly discredited) 1998 paper blaming vaccinations for causing autism. This examination of the many mistaken beliefs, and responses from the Actually Autistic community, illustrates the need for a change in how researchers and theorists speak about people who can speak for themselves.

**Jessica Hsieh, University of Calgary**

**Perceived Approval in Targets of Social Media Revenge** (*Session 3D*)

In recent decades, social media has become a vital part of how we communicate and connect with one another. Studying social media is important because greater understanding of its capabilities and limitations will offer more insight into how to use it effectively and in an adaptive fashion. Social media offers a public platform for various types of social engagement. This study will focus on revenge.

This study explored whether the Need to Belong—the fundamental human motivation to form strong bonds with others—moderates the relationship between volume and valence of social engagement received by a Facebook revenge post and a target's perceived social approval.

Participants (N=86; 56% female) were the targets of a revenge post on Facebook. Four experimental conditions differed by the valence and volume of social engagement (comments and likes in response to the post). Need to Belong was measured in the first session (Leary, Kelly, Cottrell & Schreindorfer, 2012). In the second session, participants read a hypothetical scenario where they imagined being the target of a revenge post made by an acquaintance on Facebook. They then completed the Perceived Social Approval on Facebook scale (Paulin, 2018).

A mixed model regression analysis was used to determine how a target's Need to Belong affects the association between the volume and valence of social engagement to a post and the target's perceived social approval. The analysis found that Need-to-Belong did not significantly moderate the relationship between perceived social approval and the volume and valence of social engagement. Additionally, no main effects or lower order interactions had achieved significance at  $p < .05$ .

**Jared Hubbard, University of Lethbridge**

**Mormonism and Violence: The Missouri Mormon War of 1838** (*Session 2D*)

History has shown that the emergence of a new religion is often a catalyst for conflict and violence. As new religious groups form, they often challenge existing religious and cultural norms, causing

them to come into conflict with existing societal structures (Bromley & Melton, 2004). In the United States, Mormonism provides a relatively modern example of this type of conflict. Following its genesis in the early 1830's, the early Mormon church quickly became embroiled in a period of violence and persecution as its members migrated to Missouri to settle and establish "Zion". This paper seeks to understand some of the context of the violence surrounding early Mormonism by examining violence in American culture. Additionally, the Missouri Mormon War of 1838 is examined from both the Mormon and Missourian perspective in order to ascertain the motivations of both sides of the conflict.

**Adriana Ingram, University of Lethbridge**

**Only the Good Die Young: A Retrospective in Pious Saint-like Death in Children of Early Modern Europe** (*Session 2E*)

In the Protestant Reformation era of the Early Modern period there was a phenomenon that took place whereby children and youth became pious on their death bed. Through examining both Protestant and Catholic doctrine, as well as looking at documents from parents' perspective, this essay argues that the reason for this phenomenon was for parents and children to cope with dying and the thought that their, the child's soul, would be in jeopardy. The Protestant Reformation is an era where heresy is on the rise because both sides of the reformation were calling the other a heretic, putting the soul of everyone at risk as they fought to follow what God would consider the right religion. Parents had to deal with potentially damning their own children to Hell by choosing the wrong religion to follow. Parents found refuge in the idea that their child(ren) were pious at their death. A child would become the ideal for all (Christian) religions as pious by saying prayers, singing hymns, and confessing directly to God for their sins. This pious way of dying became the ideal standard for how a child would die and guarantee that their soul would go to heaven and that their parents did the best they could to assist their child(ren) to eternal salvation.

**Thomas Kazakoff, University of Lethbridge**

**The Utility of Technology: Usefulness versus Loneliness** (*Session 2B*)

The exponential rise in technological progress is ironically matched with a rise of disconnectedness between individuals. The usefulness of technology is explored as a component of my completed Honors Thesis "The Critique of Scientism in Defense of Political Community," contrasting how persons utilize technology in their lives for efficiency while paradoxically eroding the connections between one another. Technology is explored as an expression of humanity's power over nature through scientific progress, theoretically considered in terms of functionalism and utility, and finally elucidated as a challenge to the comfort it aims to create through a discussion of loneliness and transhumanism. Persons must be cautious when utilizing technology to serve their ends, if not, they may end up serving the ends of technological progress itself.

**Heather Kehoe, University of Calgary**

**Translated/Encrypted: Text and Textile in Anni Albers's Tapestry Black-White-Gold I** (*Session 4B*)

Through a visual analysis of Anni Albers's Black-White-Gold I tapestry (1950), my research analyzes the relationship between Albers's woven art works and her writings on weaving in the mid-twentieth century. Throughout her artistic practice, Anni Albers explored the process of translation between textiles and text. My research draws from scholarly analysis of Albers's innovations in woven media techniques, focusing on her incorporation of text-like imagery into

her pictographic tapestries like Black-White-Gold I. Through this exploration, I aim to discuss how Albers's overlap between writing and weaving disrupts notions of craft as unintellectual. I also analyze Albers's instructional and theoretical writing to compare her writing to her artistic practice. Finally, this paper explores how Albers's writing and weaving were developed in the context of the Bauhaus's modernist and theoretically-driven approach to post-secondary art education. Through this exploration, my research aims to frame Albers's artistic career in the context of larger discussions about craft media's place in modernist hierarchies of visual culture. I posit that Albers' carefully considered writing on the craft of weaving imbues theoretical underpinnings into her physical production process. Thus, Albers' Black-White-Gold I demonstrates the value remediating craft practices and the art historic canon.

**Jessica Knoop, University of Lethbridge**

**Shades of Green: A Consideration of the Multiple Perspectives on Buddhist Ecology** (*Session 3C*)

On the subject of Buddhist Ecology, it is not so much a question of whether Buddhists are engaged in ecological conservation efforts and discussions, but rather questions of whether or not Buddhists *should* be involved, if Buddhism is compatible with conservation, and whether the outcome of the Buddhist – ecology relationship is beneficial or not. Throughout this paper, I introduce the concept of “EcoBuddhism,” also called Buddhist Ecology, as well as address some of the questions surrounding this peculiar relationship. With voices from both sides of the debate weighing in, I show that the answers to these questions are not black and white, but rather rest at the centre of a complex congregation of unique perspectives and interpretations of what it means to be Buddhist in a modern world.

**Winnifred Lee, University of Calgary**

**The effects of stigma towards mental illness on memory recall and social distance: A pilot study** (Poster Session)

Our study examined how mental illness stigma impacted people's memory recall and desired social distance overtime. Focusing on the type of mental illness label and the target's gender, we hypothesized that overtime, people are more likely to misremember and feel less inclined to interact with a male target who has a highly stigmatized mental illness. Employing an experimental design, undergraduate students were randomly assigned to read one of the six vignettes that described a female or male character named Taylor, who either had no mental illness, alcohol addiction, or general anxiety disorder (GAD). Participants filled out questionnaires pertaining to the story that assessed their memory recall and social distance over two sessions (i.e., after 15 min and after 1 week). Results showed that mental illness had a significant effect on memory recall and social distance, though contrary to the hypotheses. Time also had a significant effect where participants had better memories in the first session compared to the second; however, this did not affect social distance. Finally, there were no significant differences between the character's gender for both memory and social distance. Exploratory analysis of a three-way interaction between time, mental illness condition, and gender, was found to be significant. According to our findings, this suggests that people are more likely to remember an individual who has a mental illness. People desire social distance only to those who have a mental illness label that carries a higher degree of stigma.

**Jamie Lewis, University of Lethbridge**

**Revelation and the Right-wing: Online Spiritual Warfare in Apocalyptic America** (*Session 5E*)

Within the last twenty years, many Christian Premillennial Dispensationalists have interwoven right-wing politics with their belief in the Rapture and the Great Tribulation, as described in the Book of Revelation. As such, many of these Christians have been drafted into spiritual warfare, called to defend Republican politicians against “the forces of Hell” being unleashed by their opponents. Despite the prevalence of this issue, there remains a gap between scholarly understandings of such beliefs, and how they are expressed in online communities like Reddit and Twitter. This is surprising, since many of these communities have become increasingly visible outlets for Premillennial Dispensationalism in the wake of Donald Trump’s 2016 presidential election. This paper therefore seeks to address that gap, grounding digital data analysis in existing scholarship on apocalyptic America.

**Jamie Lewis, University of Lethbridge**

**Non-Binary or Nondual: Gender Queering and a Tantric Goddess's Phallic Transformation** (*Session 2C*)

In the time before time, a girl entered into a meditative yogic trance, seeking to understand a blissful vision which had been gifted to her by the Hindu god Bhairava. The intensity of her focus was such that it caused her to transform into a linga, a phallic icon linked primarily to the worship of Lord Śiva. When the girl emerged from the linga, she did so as the Tantric goddess Kubjikā -- now not only Bhairava's equal, but also his teacher. To a Western reader, this may appear to be a remarkable example of gender fluidity, perhaps even one meant to challenge patriarchal gender norms. However, such an evaluation is oversimplified. This paper seeks to problematize that understanding by analyzing Kubjikā's myth of origin through the lens of gender studies and queer theory. How does Kubjikā fit within the rich history of gender fluidity within Hinduism more broadly? Does her transformation challenge the patriarchy, or play into it? Can the goddess be considered to be actively queering gender, in a political sense? Or is her story simply another example of the transgressive behaviours for which nondual Śaiva Tantra is well-known, including sex rituals and the consumption of bodily fluids? Research into the texts written about Kubjikā, alongside readings from queer theorists and scholars of Hinduism, have led the author toward a nuanced thesis regarding the ways in which nondual and non-binary identities might coexist.

**Monica Lockett, University of Lethbridge**

**A Duty to Report: Alternative Journalism as Political Obligation to Resist and Remedy Injustice** (*Session 3A*)

A journalist’s role in society is not easily defined, as their unique position of power and prestige can place a greater emphasis on political and/or moral duty. But, what remains of this duty when faced with injustice? How should they go about restoring justice to the state? I utilize a theory on political obligation by philosopher Candice Delmas, who argues that a duty to obey the law is supplemented with a duty to resist it in states that enact conditions of injustice to its citizens. The duty of journalists in this context is not to remain neutral and unbiased, I argue, but instead they must take an active part in resisting and remedying injustice by utilizing their position of power and prestige. This paper will aim to establish the extent to which journalists can employ Delmas’ theory through a case study on journalist Justin Brake. In 2016, Brake was charged with civil and criminal offences following his coverage of Indigenous land protectors and their controversial

occupation of the Muskrat Falls hydroelectric dam project job site. I aim to show that Brake's actions are supported by Delmas' argument and resistance to injustice expects a greater commitment from those in the journalism field. One way to understand how to fulfill this obligation is engagement with alternative forms of journalism that aim to provide deeper contexts to current events and issues. I present alternative journalism as a viable method to identify and correct unjust societies, fulfilling goals of resistance outlined by Delmas.

**Nicole Lokstadt, University of Lethbridge**

**Equal vs. Equitable: A Relational Perspective on Pro Se Litigants** (*Session 3A*)

The purpose of my thesis is to question what it means for an individual to be equal. The concept of equality is important, as our society, government, and legal systems all presuppose individuals are equal. If the meaning of this equality is misunderstood, then the systems we build may inadvertently prevent individuals from being treated equally. One such problem is the issue of pro se litigants. A pro se litigant is an individual who self-represents in court, often because she cannot afford a lawyer. The pro se litigant is given the equal opportunity to present her case to the judge—as is required by law—yet the absence of legal representation denies her the ability to properly present her case. So, while a pro se litigant is being treated equally (access to courts), she is not being treated equitably (properly presenting her case to a judge) because of her lack of resources. As a result, millions of pro se litigants lose cases every year. Since the issue of pro se litigants occurs within the court system, it is necessary to understand the system itself. As such, my thesis examines the formal and procedural aspects of the Rule of Law; the adversarial system; and how the combination of these theories makes it necessary for an individual to have a lawyer if she is to have her meaningful day in court. I argue that once we understand the flaws within the system, we can then work to correct them.

**Susannah Mackenzie-Freeman, University of Alberta**

**Toward an Ideal Account of Wellbeing** (*Session 3E*)

Theories of wellbeing look at what gives a life value: how well is someone's life going, and how can it be improved? Normally, accounts of wellbeing are divided into subjective and objective theories. Subjective theories focus on the interests, preferences, and experiences of individuals, whereas objective theories provide standards that individuals should meet because they reflect objective value. There are trade-offs between each kind of theory, as each one provides a benefit that the other lacks. Consider an objective theorist's claim that one's life goes better the more they access x kind of knowledge. A subjective theorist can respond that some beings may not value x, in which case wellbeing should not always be determined by consideration of x. Alternatively, an objective theorist can evidence the need for objective standards of wellbeing by pointing toward people who have harmful desires or preferences. In my presentation, I will focus on the theories of Thomas Hurka, who has a more objective account, and Valerie Tiberius, whose account draws aspects from objective and subjective theories. In turn, I will propose a theory which captures the benefits of each view. Despite my effort to retain positive aspects of both theories, a remaining difficulty is that many theorists, Hurka and Tiberius included, neglect intellectually less-able beings in their accounts. Thus, my presentation will also discuss how accounts of wellbeing can better accommodate non-human animals and humans with lower intellectual capacities.



**John Malyk, University of Calgary**

**Examining Perceptions of Sexual Assault Survivors and Predictive Factors of Bias (Poster Session)**

Compared to cisgender females, trans females are more than twice as likely to report having experienced sexual assault; however, they report to the police only as frequently as cisgender survivors (Langenderfer-Magruder et al., 2016). One possible reason that transgender survivors may be hesitant to report cases of sexual assault to authorities is fear of blame. Blackham (2007) found that participants were more likely to blame trans than cis female victims for sexual assault and to rate the sexual assault as less serious. Additionally, Viki and Abrams (2002) found that victim blame was higher when a female sexual assault victim did not conform to female gender norms. Three variables that may predict higher levels of victim blame of trans survivors are participants' biases against transgender individuals, social distance and the strength of their belief in a just world. The current study compared perceptions of cis vs trans female survivors of sexual assault who conformed to a female or male gender role. Ongoing analyses will compare perceptions of the victim across conditions and examine predictors of bias against the victim. It is predicted that cis females will be perceived more negatively if they conform to a female gender role and trans females will be perceived more negatively if they conform to a male gender role. The findings may demonstrate the potential for bias toward both trans and cis survivors of sexual assault based on extralegal factors and highlight the need for education within and outside the legal system to combat these biases.

**Andrew McLennan, University of Calgary**

**Preferences and Barriers for Cannabis Use in Cancer Care: A survey study of cancer patients and oncology health care providers (Session 5D)**

Recently, there has been a gradual increase in the use of medical cannabis amongst people living with cancer. Many of these people are using medical cannabis to treat cancer-related symptoms, such as acute/chronic pain, nausea and vomiting, appetite loss, etc., and there is growing research to support the efficacy of its effects. Alongside its increased use, both cancer patients and oncology health care providers face a number of different barriers and challenges related to medical cannabis use and prescription. In light of this knowledge, we developed the research question which asked, "what approaches can be identified to facilitate the appropriate prescription and use of medical cannabis in cancer care?". We followed this question with three research objectives: (1) to investigate cancer patient's knowledge, beliefs, barriers, and preferences; (2) to investigate oncology HCPs knowledge, beliefs, barriers, and preferences; and (3) to investigate associations between cannabis use, anxiety, and depression amongst cancer patients. We measured these outcomes using two, anonymous surveys, which were tailored to cancer patients and oncology HCPs, individually. We recruited 130 patient participants and 105 oncology HCP participants at the Tom Baker Cancer Centre and Holy Cross Centre, in Calgary, AB. Our data revealed that a high number of cancer patients in Calgary have used cannabis since being diagnosed with cancer. We also identified a number of interesting findings and significant associations related to our objective outcomes (knowledge, beliefs, barriers, and preferences).

**Courtney Miller, University of Calgary**

**Does Social Network Integration Influence the Volatility of Cross-Group Friendships?**  
(*Session 3D*)

Cross-group friendships (i.e., friendships between people belonging to different groups, e.g., different racial or SES groups) are beneficial for individuals and intergroup relations, but cross (vs. same) group friendships are less stable and more likely to dissolve. This research examined why that might happen. Some evidence suggests that cross-group friendships involve less social network integration than same-group friendships, which may result in greater friendship volatility. This study examined whether cross-race or cross-subjective socioeconomic status (SES) friendships that are less volatile involved greater social network integration. University students' social networks were assessed twice using an initial survey and a 3-month follow-up with participants ranking their 6 closest friends in order of closeness and providing information about each friend. Friendship volatility was computed by assessing friend changes in rank over time. We tested whether social network integration predicted cross-group friendship stability versus volatility. Support was not observed for our main hypothesis. However, we did uncover a novel finding whereby having a higher proportion of cross-subjective SES friendships was associated with having more volatile friendships generally, regardless of social network integration. Follow up analyses revealed that this pattern was specific to those who perceived themselves as having relatively lower SES.

**Jodi Newman, University of Lethbridge**

**Afghan Women & The Voices That Render Them Silent** (*Session 3B*)

September 11th, 2001 was one of those particular moments in time that, if you were old enough to remember, you will never forget. The attacks upon the Twin Towers of the World Trade Centre was such a pivotal fragment of history, that watching the events unfold on live television, one knew that the future of global politics would forever be altered. The visual images of terror that saturated the media brought the terror on public display into everyone's private domain and the western media discourses that followed in the next days, weeks, and years, intensified the rhetorical battle of "us vs. them", "good vs. evil", and "civilized vs. barbaric". The "white men saving brown women from brown men" trope continues to be visible within the enduring call for military support in the perpetually imperialistic geopolitical climate. However, democratic military intervention exacerbates violations against the rights of women rather than ending violence and oppression and dishonest visual discourses enable the perpetuation of these violations.

**Brent Odland, University of Calgary**

**Is Believing Fake News Culpable Ignorance?** (*Session 3A*)

There has been growing concern of late towards the spread of misinformation over social media. While there has been little philosophical investigation into these issues, there is an extensive literature on culpable ignorance, defined as beliefs that are morally blameworthy. The question I would like to investigate is: when does believing misinformation online constitute culpable ignorance? There are plenty of intuitive reasons to think that believing fake news constitutes culpable ignorance; we are all aware that misinformation is out there and that it can enable foreign powers to undermine our democratic practices. However, exactly what circumstances need to be present to make these appraisals is unclear. In 1877 William Clifford published his widely celebrated essay entitled "The Ethics of Belief" in which he argues that it is always wrong to believe on insufficient evidence. The problem with Clifford's view is that his conclusion is much

too strong. His biggest failing is that he unilaterally identifies epistemic wrongdoings with moral wrongdoings. This point is taken up by Susan Haack in “The Ethics of Belief Reconsidered.” In my MA thesis, I will argue for a version of Haack’s theory of the relationship between epistemic and ethical appraisal that pays proper respect to the social concerns of Clifford. I believe that a view of this sort will enable a fruitful analysis of cases of believing misinformation online. Currently I am working with two criteria: It is morally wrong to believe that p on insufficient evidence if 1) the believer has a special duty to know whether p obtains, and 2) the consequences of believing p falsely are harmful. An example when someone has a special duty to know might be if they are a potential participant in a democratic process.

**Logan Page, University of Lethbridge**

**Re-examining the Origins of Nataraja Bronzes** (*Session 5E*)

The standardized depiction of Shiva Nataraja, which appears in places such as Chidambaram in India and the CERN nuclear research center in Switzerland, have been attributed to the Chola dynasty. New evidence suggests that this standardized version may have actually originated in the earlier Pallava dynasty which preceded the Chola dynasty. With evidence taken from metallurgy, art history, and mythology, this paper explores the possibility that the origins of this style of icon maybe need to be re-examined.

**Logan Page, University of Lethbridge**

**The Buddha Wears Western Clothes** (*Session 3C*)

As Buddhism becomes more prevalent in the West, questions of legitimacy have been raised by the highly syncretic nature of Western Buddhism. While some claim that some forms of Buddhism are “not-Buddhist-enough”, this paper suggests that Western manifestations of Buddhism are no less legitimate than older forms, and that the process of syncretism playing out in the Western adoption of Buddhism is not dissimilar to the syncretic adoption of Buddhism in other cultural milieus that are generally accepted as “legitimately Buddhist”.

**Mahaliah Peddle, University of Lethbridge**

**Variation and Change in Newfoundland French** (*Session 5C*)

This presentation will be based upon an independent study I did in Summer 2018 about attitudes and perceptions of Newfoundland French. I will briefly discuss my literature review and proposed research design. My main focus will be exposing people to the history of Newfoundland French and showing them some differences between Newfoundland French and other varieties of French. I will also highlight some important phonological and morphosyntactic changes Newfoundland French has undergone. I may also briefly discuss Acadian French more broadly (sometimes Newfoundland French is grouped with Acadian French, although there are important differences).

**Sabrina Pennetta, University of Calgary**

**A Sketch in the Right Direction: Cartoons of Women in Italy, 1925-1930** (*Session 4A*)

In 1920, Silvia Bemporad became the director of the Italian Woman’s Almanac, a periodical dedicated to showcasing the role of women in Italian society. For twenty-three years, this publication featured articles about fashion, sports, political organizations, art, literature, and culture. In particular, from 1925 to 1930, the Almanac also reprinted cartoons of Italian women from satirical and popular newspapers. Such cartoons drew attention to women’s voting rights, working women, emerging fashion trends, and women who participated in professional sports.

These cartoons are pivotal to studies of Interwar Italy because they expose deep tensions regarding women's bodies and their social role. These cartoons must also be seen within the larger socio-political climate, namely the rising power of Benito Mussolini's Fascist regime as well as the tenuous power of the Catholic Church. Through an analysis of the Italian Woman's Almanac, this paper seeks to discuss the way in which women's bodies became sites of contention as well as why the conflation between fashion, sports, and politics was, and is, so culturally pertinent.

**Rawluk, Shannon, University of Lethbridge**

**Invisible Infrastructure in Winnipeg's Inner City: Neechi Commons' Approach to Indigenous Self-Government and Food Security** (*Session 5B*)

This paper reviews the invisible infrastructure utilized by Winnipeg's urban Aboriginal population to combat food insecurity. Indigenous peoples in Canada face disproportionately high rates of food insecurity when compared to non-Indigenous peoples, often resulting in a reliance on short-term solutions like food banks and soup kitchens. After the Second World War, cities across North America experienced mass suburbanization, leading to a surplus of inexpensive housing in Canada's inner cities. This housing was quickly bought up and rented out to urbanizing Indigenous peoples. In Winnipeg's inner city, where 21% of residents identify as Aboriginal, this phenomenon has resulted in highly concentrated Aboriginal poverty. In the last decade, multiple supermarkets in the inner city have shut their doors, forcing residents to rely on unhealthy alternatives or go hungry if they cannot commute. To combat this food insecurity, provide employment opportunities, and promote access to traditional Aboriginal food items, Neechi Foods, an Aboriginal workers' cooperative, opened its doors in the early 1990s. After its initial success, Neechi Foods expanded in 2013 into Neechi Commons, a 25,000 square foot building with a restaurant, art gallery, bakery, supermarket, and office spaces. However, the business was not financially sustainable and closed its doors in June 2018. This paper seeks to emphasize the importance of invisible infrastructure like Neechi Commons in combating urban Aboriginal poverty in Canada's inner cities. It is hoped this study will inform readers about the historical context of Winnipeg's high rates of Indigenous poverty and promote discussion on the best practices moving forward.

**Lara Roth, University of Calgary**

**Epistemic Processes and Socially Problematic Beliefs** (*Session 3A*)

Today's socio-political milieu leaves no shortage of socially problematic beliefs. Our neighbours to the South seem to demonstrate this weekly: every public discussion highlights a deep ideological divide. Racism's roots in Canada and the United States leave lingering effects. Perpetuation of bigotry, often disguised as religious commitment, lives on. Deep-seated beliefs like these are the kind we want to condemn; but we also want to convince those holding problematic beliefs to change their minds.

Since we cannot investigate the grounding of every belief we hold, it is easy to see why the bulk of belief acquisition occurs through an individual's social groups. Significant belief change, then, must overcome the epistemic social structures in place – belief change requires groundwork and is typically not an instantaneous event. Additionally, there is good reason to think socially problematic beliefs can be acquired through rational means. Fundamentalist communities, like secular communities, have social structures in place informing the individual's conception of which members can act as ideological authorities. In extending the above considerations, we highlight a serious problem. If individuals are rational and comfortable in their problematic beliefs,

how could we change their minds? In my research, I search for an epistemic opportunity for normativity when it comes to deeply held, yet socially problematic, beliefs. In other words, I discuss our potential options: are there any available sources for normatively evaluating (epistemically) socially problematic beliefs that are, for the agent, rational in a particular social environment?

**Jason Schultchen, University of Lethbridge**  
**Scientific Denialism as Deep Disagreement** (*Session 2B*)

It is in everyone's best interest that false beliefs associated with scientific denialism be corrected. However, attempts to address denialists' erroneous beliefs through conventional means (such as demonstration, expert interpretation of data, rational proofs, etc.) rarely result in the hoped-for abandonment of said false beliefs. The Backfire Effect is just one well-documented phenomenon wherein attempts to expose one to information which should lead to the rejection of some false belief results in the reinforcement of said belief. One might be tempted to conclude from phenomena like that Backfire Effect that rational methods are wasted on the denialist.

I will set out to strike a more hopeful tone than that described above. To do so, I will make the case that scientific denialism can sometimes be the result of what Robert Fogelin calls a deep disagreement. Deep disagreements arise as a result of fundamental conceptual differences with respect to the terms involved in the description of the disputed fact. In such cases, both parties can be entirely rational, observe the same evidence, and still disagree. I will make the case that scientific denialism is, at least sometimes, better understood as a deep disagreement. I will close with some hopeful remarks about the possibility of productive discourse in cases where we might otherwise be inclined to abandon appeals to reason.

**Mary Siever, University of Lethbridge**  
**Late Nights in Lethbridge: Parenting and the Pursuit of Post-Secondary Education** (*Session 1*)

Increasing numbers of student parents study at all levels of post-secondary school (Statistics Canada 2010). Student parents come from various backgrounds: some are single; some have supportive and present partners, while others have unsupportive partners; some access support in the community and some have extended family support; others may work, while some may have independent financial means to support parenting and education pursuits. Assuming that most people will engage in more than one career in their lifetime, it is increasingly likely that more students will need to combine their academic careers with parenting.

For this thesis, I chose a qualitative, semi-structured method, interviewing eight student parents and four stakeholders at the University of Lethbridge. Through a feminist standpoint lens, I theorize student parenting and gendered relations of power in a post-secondary setting. Questions examine the experiences of student parents, as well as the strategies and supports they engage in. Stakeholder questions centre around awareness of the presence of student parents at the university, as well as what supports and services are in place to directly help student parents. The literature suggests that this is a topic that has been of concern for many years and that few solutions have arisen. Findings suggest that reproductive labour, invisibility, and “good parenting” are prominent themes analysed. Supports and policies that specifically address student parents would benefit student parents as they balance post-secondary study and parenting. Also, student parenting is virtually invisible and stigmatized, which leads to questions of about underlying reasons that

making, with the extensive research on the topic, student parenting is still invisible. I will pursue this gap in the knowledge in future graduate research.

**Pooja Sohal, University of Calgary**

**Revenge Tendencies and Procedural Justice Outcomes of Sexual Rejection** (Poster Session)

The purpose of the present study was to explore the diverse ways of communicating sexual rejection in connection with how fair participants perceived the rejection to be, from a procedural justice viewpoint. Additionally, we evaluated behavioural tendencies in reaction to the types of sexual rejection. Participants were randomly assigned to read one of four hypothetical sexual rejection vignettes or a control vignette based on research by Kim (2015), in which they were to imagine their partner rejected them in a sexual context. The vignettes were intended to induce procedural justice in the participants, which is the subjective evaluation of events based on the way the process occurred rather than the outcome itself. Sexual rejection conditions were examined in relations to their perceptions of fairness and inclination to seek revenge. Results showed significant differences between the sexual rejection conditions with respect to perceptions of fairness. Specifically, participants perceived rejections with an accompanying reason (i.e. reassuring, assertive and hostile rejection) as fairer than rejections that do not provide a reason (i.e. deflective rejection). Alternatively, participants were more likely to reject their partner using the deflective technique possibly due to the conflict avoiding behaviour and ability to spare the partner's feelings, even though this rejection had the strongest feelings of the process being unfair when participants were rejected by their partner. Additionally, those in the hostile condition had the highest inclination to seek revenge following the rejection vignette. Other contributions, limitation, and future directions of the current study are discussed.

**Mikayla Stewart, University of Calgary**

**Arctic States Cooperative Interests Forming as a New Region Opens** (*Session 2A*)

The Arctic Council has become an increasingly important institution for the Arctic Region and the states within that region. This paper seeks to create an understanding as to the divide between Arctic states in their divide to their approach to cooperation in the Arctic Region. 8 states split down the middle between an individualistic benefits approach versus ensuring the Arctic Council is supported and funded. This paper utilizes an extensive literature review establishing three different approaches generally used in academic material to assist in understanding the standard approach to the Arctic and how this study will be independent of those trends. Following this is a developing theory to answer the question of: why do states adopt a market-focused industry advancement policy to advance Arctic cooperation instead of choosing to strengthen the Arctic Council to assist an overall prosperity to the region? Finally the paper utilizes case studies of two Arctic States to demonstrate the theory in practice with the latest action within the region

**Michaela Thompson, University of Lethbridge**

**Sexing Bodies: Socialized Conceptions of Sex** (*Session 3E*)

While it seems obvious that humans (and other sexually reproducing species) exist as two distinct categories, namely male and female, our conceptualization of these categories is itself deeply influenced by assumptions about social gender roles and norms. Gametes, chromosomes, and hormones are real things that have a material existence independent of our ability to notice or

categorize them. However, drawing on feminist philosophical critiques of science, methodology, and rhetoric, in this paper I question what assumptions about the implications of these traits.

There is no consensus on how much of the physiological differences between male and female bodies is due to “biology” and how much is due to “socialization”. Anne Fausto-Sterling cautions us against drawing too much of a distinction here, for it is likely both and these concepts are deeply entwined. Our social environment does, at times, have an influence on physiological traits. For example, social stress causes very real physiological symptoms amplified by genetic disposition. Here I defend the position that even if gender refers to a social concept, and sex refers to a physiological one, it is naïve to imagine that our social environment does not impact our physiology. Based on this, it may be reasonable to assume that our conceptions of physiological sex are not entirely objective.

**Thomson, Kylie, University of Lethbridge**  
**Aliens, the Alternatives to Angels** (*Session 6*)

I argue that aliens have become alternatives to angels, in popular and new religious thought, due to the need for more scientifically and technologically advanced beings to provide salvation from humanity’s own advancements and to offer an escape from false beliefs. Aliens in the role of angels, supernatural guides, may be termed technological angels or alien messiahs as they are believed to have similar benevolent motives to help humankind. This may be seen in secular society, in UFO or extraterrestrial-inspired (ETI) religions, and in ancient astronaut, or paleo-Seti, theories. In order to demonstrate this need for more advanced beings, I will show the continuous return to the idea of the alien messiah during times of conflict or scientific and technological changes in society, in the periods leading up to the development of ETI religions. To demonstrate the turn from angels to aliens, I will analyze how the conception of aliens as angels have overcome ideas of aliens as demons; the emergence of ETI religions, paleo-Seti theories, and biblical revisionism; and the religious aspirations aliens are hypothesized to fulfill. To show the religious aspirations of ETI religions and biblical revisionism, I will analyze the biblical revisionism produced in the Raëlian and Heaven’s Gate movements. The social and scientific conditions for alien messiahs have been in development from the Enlightenment to the Cold War, or as Raëlians believe, since the Elohim cloned their DNA in the laboratory of the Garden of Eden and created humankind.

**Alvan Yuan, University of Calgary**  
**Relationships in Science: Faculty and peer impact on research experiences for undergraduates** (*Session 3D*)

This study reports the 5-year summative evaluation results of Research Experience for Undergraduates program hosted at Portland State University’s Center for Climate and Aerosol Research. The program is an ongoing 10-week summer research internship that provides hands-on research experience and recruits and supports sophomore students who are underrepresented in science majors and professions (i.e., rural and Indigenous students). Data collected before, during, and after the program was analyzed to assess changes over the course of the program and program components that predicted those changes. A within-between-subjects MANOVA showed the program to be successful in significantly increasing knowledge of atmospheric science and intrinsic motivation to major in science while decreasing extrinsic and a-motivation to major in science. Unexpectedly, identification with science and self-efficacy for atmospheric science research did not change significantly, and career aspirations in research and self-efficacy for the

program decreased significantly. A subsequent path analysis showed elements of the program measured in week 5 predicted changes from before to after the program. Notably, satisfaction with variables related to relationships (e.g., adviser, lab team, and cohort peers) predicted more increases than satisfaction with practical elements of the program (e.g., lodging, meal plan), whether the program was meeting expectations, and satisfaction with the experience overall. In particular, satisfaction with peer relationships demonstrated the most frequent effect. Results are interpreted through social identity theory with recommendations for the prioritization of student-scientist socialization activities within science education.