

Review the instructions and **follow** them!

Word count

Themes: make it fit

Look up previous examples

Do the formatting exactly as asked

Typical Lay out:

Title (under 12 words)

Problem

Purpose

Methods

Check up:

Avoid jargon

Get someone else to read it

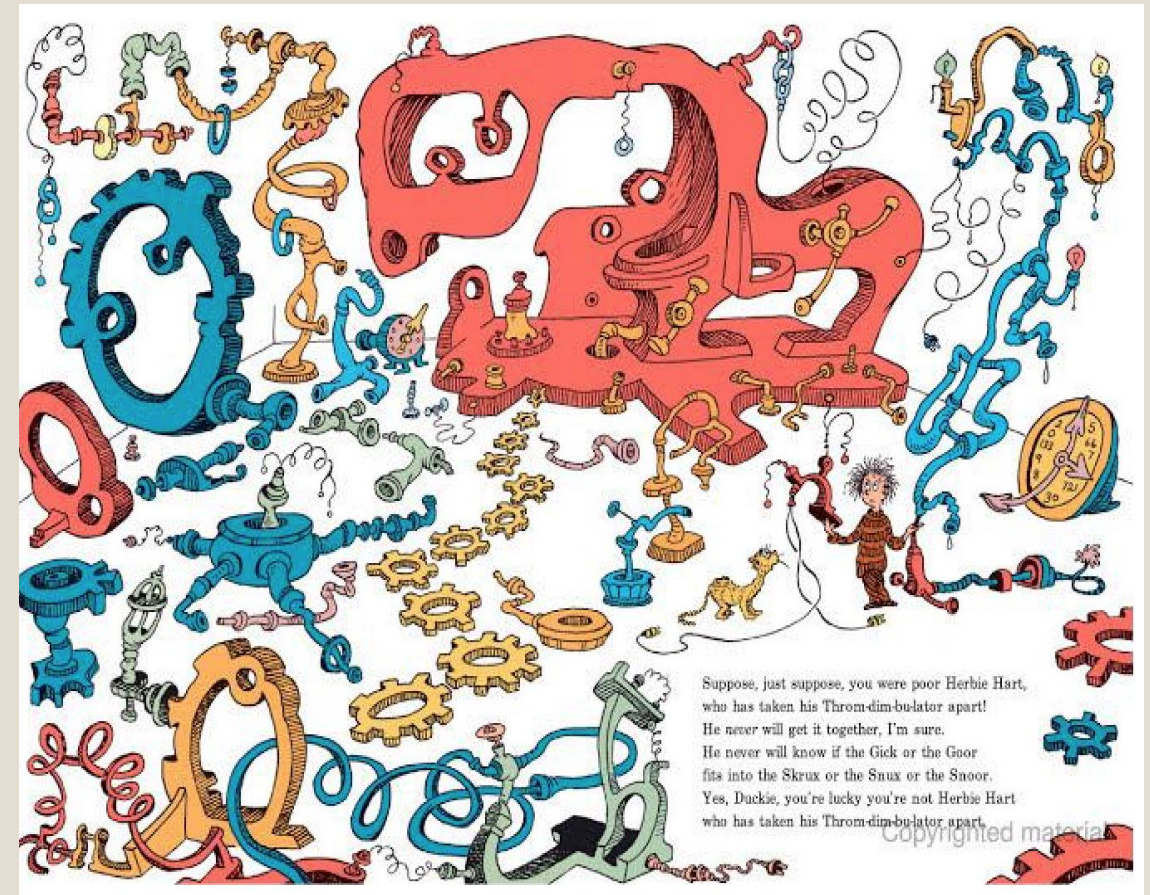
Submit early!!!

Source:

<https://www.enago.com/academy/important-tips-for-writing-an-effective-conference-abstract>;

<https://www.exordo.com/blog/how-to-write-an-abstract-for-a-conference/>

It's EASY!



**topic + title + motivation + problem statement +  
approach + results + conclusions**

Make your abstract fascinating, enticing, and different.

Write your abstract well, using plain English wherever possible.

Don't write in the future tense if you can help it – and, if you must, specify clearly what you will do and when.

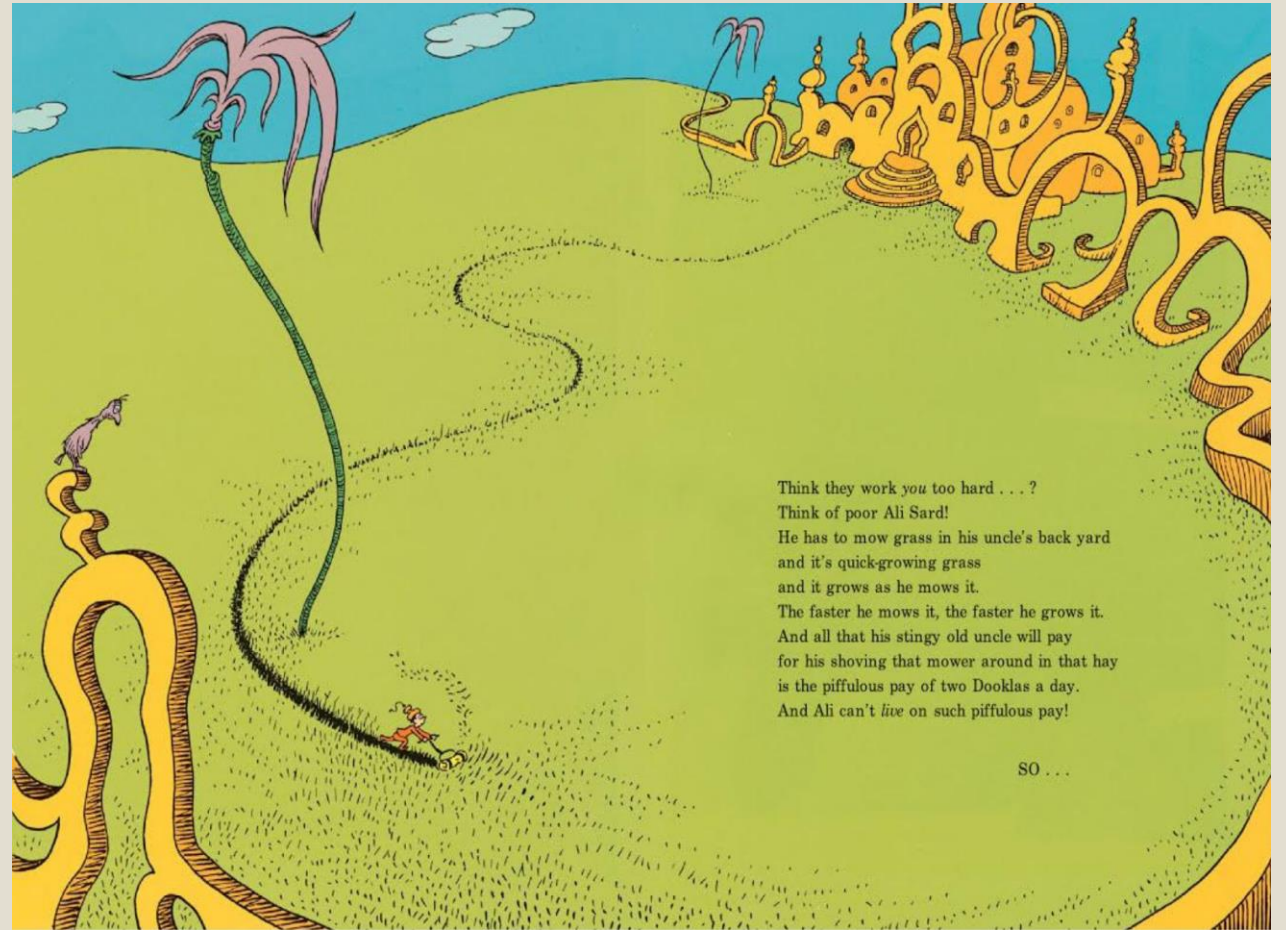
Explain your research, and also give an explanation of what you intend to include in the presentation.

Source: <https://www.exordo.com/blog/how-to-write-an-abstract-for-a-conference/>;

<https://blogs.lse.ac.uk/impactofsocialsciences/2015/01/27/how-to-write-a-killer-conference-abstract/>

# Work in Progress

- 
- If your presentation will include information about work you'll be doing in between the call for papers and the conference itself (which is entirely reasonable as this can be a period of six months or more), then make that clear.
- So, for example, don't say, 'This presentation will cover the problems I encounter when I analyse data with homeless young people, and how I solve those problems', say, 'I will be analysing data with homeless young people over the next three months, and in the following three months I will prepare a presentation about the problems we encountered while doing this and how we tackled those problems'.



Sources: <https://blogs.lse.ac.uk/impactofsocialsciences/2015/01/27/how-to-write-a-killer-conference-abstract/>

# Intersectional Analysis in the Classroom: Centering Indigenous and Collectivist Approaches in Teaching Family Theory

Kim Anderson & Lynda Ashbourne

Universities in Canada are currently engaged in a process of “Indigenizing the academy” largely in response to recommendations of the Truth and Reconciliation Commission of Canada (TRC). The TRC report (2015) detailed the history and abuses suffered by Indigenous children who were forced into residential schools in Canada for most of the 20<sup>th</sup> century, and raised attention about the need for Canadian citizens and institutions to embark on processes of reconciliation. The presenters, an Indigenous studies scholar (Anderson) and a family studies scholar (Ashbourne) will share how they collaborated to revise the curriculum of a fourth year undergraduate family theory course. Family theory, as an established body of academic knowledge that reflects and maintains the power relations within which it developed, provides a generative space in which to engage intersectionality as knowledge, a means of inquiry, and critical praxis (Collins, 2015). With this in mind, they restructured the course to approach family theory from Indigenous and collectivist ontologies and epistemologies. They will discuss the process of shifting the whitestream nature of university curriculum/family theory, and share the results, as experienced by instructors and students.

Collins, P.H. (2015). Intersectionality's Definitional Dilemmas. *Annual Review of Sociology*, 41, 1-20. doi: 10.1146/annurev-soc-073014-112142

Truth and Reconciliation Commission. (2015). Truth and Reconciliation Commission of Canada: Calls to Action. Retrieved from <http://nctr.ca/reports.php>

Keywords: intersectional inquiry, intersectional praxis, decolonizing teaching, family theory

## **A 2020 view on Ethics and Indigenous Health Histories: Are we Asking the Right Questions?**

Kim Anderson

Canadian Society for the History of Medicine  
Western University, London, ON  
May 30, 2020

In this presentation, Kim Anderson will discuss how the last two decades of scholarship on Indigenous research methodologies have shifted the landscape on how research pertaining to Indigenous peoples and lands has changed. Discussions in Canada were at first primarily focused around ethical conduct in health research. As universities take up processes of “Indigenizing the academy,” ethics offices have an opportunity to review their processes, to ponder, “Are we asking the right questions?” In the context of self-determined Indigenous research, questions about what is ethical are much broader, crossing methodological lines. Using story-work from her own practices in oral history and drawing from conversations with colleagues who do Indigenous health history, Dr. Anderson will invite conference participants to engage in a 2020 visioning of how our disciplines might move forward in ethically co-constructing Indigenous health histories.