



Alberta Gambling Research Institute's 19th Annual Conference

Conference Presenters

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The Banff Centre, Banff, Alberta

MR. DAVID BAXTER



David Baxter is the Information Specialist at Gambling Research Exchange (GREO). He is responsible for the information architecture and grey literature collection development of GREO's Evidence Centre digital library, and develops systematic search strategies for GREO's evidence reviews.

David came to the gambling field after seven years in the museum sector, working on records management and publishing projects at University of California Berkeley and the Royal Ontario Museum. His current research interests are in using information science methods to critically examine how evidence is produced and used in the gambling field.

David holds a Master of Information degree from the University of Toronto. He is a member of the International Grey Literature Network, where he is the Chair of the Grey Literature Education and Training Committee.

Presentation: Bet it all on Grey: The Value of Grey Literature in Gambling Research

Abstract: Academic journals and books are considered the gold standard of research publications, however this body of "primary literature" paints an incomplete picture of our knowledge. In contrast, "grey literature" comprises high-quality and sometimes peer-reviewed studies and information that are published elsewhere, such as government reports or AGRI-commissioned reports.

In this talk I will introduce the concept of "grey literature" and discuss its unique value to gambling research and policy, and the current issues that may cause it to be underutilized. I will then present the results of an empirical bibliometric study exploring the extent to which grey literature is cited in recent gambling literature. I will follow with a discussion of GREO's recent efforts to promote gambling grey literature in its Evidence Centre digital library, and provide actionable steps that researchers and organizations can take to improve the uptake of this unique and valuable knowledge they create.

DR. JAMES COSGRAVE

James Cosgrave teaches sociology at Trent University's Durham campus in Oshawa, Ontario. His primary research interests are in the sociology of gambling, including the state's involvement in the development of gambling markets, and the place of gambling action in late capitalist society. His publications include *The Sociology of Risk and Gambling Reader* (Routledge), *Casino State: Legalized Gambling in Canada* (UT Press), and "Sociological Perspectives on Gambling" in *The Cambridge Handbook of Sociology* (Cambridge UP).



Presentation: Rationalization, Action, and the Cultural Agon

Abstract: Gambling is embedded in everyday life in mass, commercial forms, but is also found in "practical gambles" and in spaces not typically understood as gambling venues. Through its commercial forms, gambling has been subject to an instrumentalizing discourse that puts it to work for state, government, and private industry objectives. The "house always wins" has become institutionalized, which is to say, rationalized and instrumentalized in culture. As part of this institutionalizing, the house's winning and player's losing must be handled discursively. Significantly, loss and losing do not and cannot appear in commercial and official representations of gambling.

The house always wins, however, cannot contain the broader cultural manifestations of gambling, made manifest in opportunities for chance-taking and action, as well as in unproductive expenditure and loss. Thus, while one can gamble for "entertainment" in the legal gambling venues, the contemporary cultural significance of gambling exceeds the rationalized framings, and the cultural-reflexive dimensions of the activity can be theorized. How is the agonistic dimension of gambling preserved? How does gambling itself challenge rationalization through an agonistic conception of culture? The work of thinkers such as Erving Goffman, Max Weber, George Bataille, and Roger Caillois will be drawn upon to explore these questions.

CHIEF DARCY DIXON



Chief Darcy Dixon is currently serving his 9th term as Chief of the Bears paw First Nation.

Chief Dixon serves on many Boards on behalf of the Nation and the Stoney Tribe, as well as in Treaty 7 and the Alberta Region. He was heavily involved as a Panel Member negotiating First Nation Casino Gaming in Alberta in the early 2000's. He played a leading role in the development of the Stoney Nakoda Resort & Casino, a property owned by the three Nations of the Stoney Tribe and located on the Morley Reserve. Chief Dixon has served as the President of the Stoney Nakoda Resort & Casino for nine years. He is a leading

advocate for the concept of the Alberta First Nations Gaming model as a living concept to be adapted to the economic realities of the Host First Nations who have undertaken the investment and initiative to host gaming facilities on their lands.

Representing one of the signatory nations to Treaty 7, Chief Dixon has fought to protect Treaty and Aboriginal Rights both in the legal arena and in discussion with various members and levels of government. The inherent protection of the Treaty and Aboriginal Rights of the Bears paw people is a pillar of Chief Dixon's leadership.

Presentation: First Nations Gaming in Alberta: Speaking from Experience

Abstract: The Stoney Nakoda Nations are composed of three Treaty 7 signatories: the Bearspaw Nation, Chiniki Nation and the Wesley Nation. Together the Stoney Nakoda Nations own the Stoney Nakoda Resort & Casino located at the Gateway to Kananaskis Country and the Rocky Mountains. The Nations had historically benefited from natural resource revenue. Anticipating the need for diversification of revenues, and after much thought, research and a community referendum, the Nations committed to become one of the Host First Nations under the Alberta First Nations Gaming Policy initiated in the mid 2000's. Of Alberta's 45 First Nations, five Host properties were developed in total.

Being a Host First Nation meant that the Nations undertook the entrepreneurial risk of owning and operating a casino on their lands. The Nations built their own property opening the casino in 2008 and an attached 110 room hotel in 2009. The Nations invested their own capital to leverage additional debt financing for the project. The property is located half an hour from Banff National Park in a beautiful rural location. A rural location meant an absence of existing infrastructure. As a result, the Nations could not connect to municipal infrastructure and the project development included the construction of water and wastewater facilities to service the new resort.

Host First Nations undertook a financial risk in the mid 2000's by agreeing to enter the gaming industry under a newly developed Provincial Gaming Policy spreading gaming revenues across jurisdictional boundaries. The outcome for Nations participating in the Alberta gaming industry has been varied and often a function of a rural or urban location. Alberta has flourished with an estimated \$1 billion injection to the Alberta Lottery Fund from On-Reserve casinos since 2006. The Alberta Lottery Fund is rarely accessed by Alberta's First Nations.

The experiential story of an Alberta First Nations rural casino considers the unusual economic partnership that sees provincial regulations impact an economic entity located on a federal reserve. Born of a partnership of sorts between Alberta's First Nations and the Provincial Government, the first decade and a half raises some interesting questions and discussion. Chief Darcy Dixon will provide an overview of the Stoney Nakoda experience followed by a discussion of policy, jurisdiction and considerations for the future of First Nations Gaming in Alberta.

DR. MARTIN FRENCH

Martin French is an Associate Professor with the Department of Sociology & Anthropology at Concordia University. He holds an FRQ-SC Chercheur-Boursier award, which supports the Responsible Gaming in the Digital Era project. He completed his PhD in Sociology at Queen's University. Prior to coming to Concordia, Martin held fellowships at the University of Toronto (Institute of Health Policy, Management and Evaluation), The University of Sydney (Sociology and Social Policy), and New York University (Department of Media, Culture and Communication).



Martin's game-related research bridges surveillance studies, risk studies, game studies and gambling studies. Centred on the challenges faced by responsible gambling regulatory regimes in the digital age, it also investigates larger questions related to how 'risky', 'dangerous' and 'contested' forms of consumption are governed in the contemporary era.

Presentation: Questioning Consumer Sovereignty: Considering the Datafication of Gambling

Abstract: Consumer sovereignty—insofar as it expresses the idea that rational acting consumers are the best judges of their welfare—has been long influenced thinking about the management of gambling-related risks and harms. This is evident, for example, in the debate over how best to inform consumers about their odds of winning at slot machine play (for a critical overview of this debate, see Schüll 2012: 268-271). Yet ideas of consumer sovereignty, as this debate also illustrates, are challenged by a number of factors, not least those associated with the limitations of the rational actor model. In this presentation, I consider the “datafication” (Mayer-Schönberger and Cukier 2013) of gambling as an intensification of the challenge to consumer sovereignty. In a context where gambling is increasingly digitally-mediated, and where agile development allows gaming environments to be adjusted to optimize consumption, what role, if any, remains for consumer sovereignty as a risk mitigation strategy?

DR. THEODOR GORDON



Dr. Theodor Gordon is a cultural anthropologist and professor at the College of St. Benedict/St. John's University, in St. Joseph, Minnesota. His research explores how Native Nations employ casino development and public education as tools to resist settler colonialism. His recent book, *Cahuilla Nation Activism and the Tribal Casino Movement* (University of Nevada Press, 2018), focuses on how the landmark U.S. Supreme Court *Cabazon Decision* (which secured the right for tribes across the U.S. to develop casinos) was part of the Cahuilla nations' centuries-long strategy of strengthening sovereignty by challenging non-Natives' assumptions. Dr. Gordon's research has been supported by San Diego State University's Sycuan Institute on Tribal Gaming and The University of Nevada, Las Vegas's Eadington Fellowship. He earned his PhD in Socio-Cultural Anthropology at the University of California, Riverside.

Presentation: "Nation or Ethno-Corporation?: How Indigenous Gambling Reframes Sovereignty".

Abstract: Sovereignty provides the legal basis for tribal casinos in the United States. However, the industry's rapid growth (now valued at over \$30 billion) is changing public perceptions. Interview and survey data identify emerging perceptions that present opportunities and challenges for Native nations. On the one hand, gaming provides new opportunities to raise public awareness of sovereignty. But one emerging perception reframes Native nations as private businesses. This perception may be gaining legal and political traction. In recent court decisions (e.g. San Manuel, Soaring Eagle, Little River), labor unions have successfully argued that tribal casinos should be regulated as private businesses. This talk explores how the growth of tribal gaming in the United States may have ushered in cultural and political changes that could ultimately undercut Native nation sovereignty.

DR. RUTH ANNE HERD

Dr. Ruth Ann Herd is a member of the Te Atiawa Nation in North Taranaki and English descent. Ruth was born and bred in Auckland, New Zealand, and has taught in bilingual education. Ruth also has a visual and performing arts background and has worked in public health and research for the past 20 years.



As a mother and grandmother, Ruth is passionate about the wellbeing of children, young people and families and is currently working on the Independent Māori Inquiry into the State Child Protection Services practices and policies that have uplifted children and traumatised generations of Māori families.

Presentation: Wai 1909 - A Treaty Claim in Waiting

Abstract: The Gambling Act (2003), integrated a Public Health approach to problem gambling in New Zealand. This Act did not adequately address the rights of *tangata whenua* (New Zealand Māori) under the Treaty of Waitangi (1840). While treatment and public health services for Māori were increased, commercialised gambling proliferated in areas of high deprivation and where the majority of indigenous peoples reside.

In 2008, the New Zealand Government announced a cut-off date for historical Treaty claims. I was a doctoral candidate and decided to lodge a claim to the Waitangi Tribunal on behalf of all young Māori people. I received the claim number WAI1909.

In 2018, Professor Max Abbott (my doctoral supervisor) released a report that problem gambling statistics for Māori have not improved in 25 years. I was inundated by media to comment. I spoke about my Treaty claim and the fact that young Māori had grown up with legal commercialised gambling as a normal part of life.

Another Treaty claim about the status of Māori health was recently upheld by the Waitangi Tribunal, but my claim was not among these. This leads me to question how sincere the government is about freedom, justice and sovereignty in regards to the impacts of problem gambling on Māori people.

DR. SYLVIA KAIROUZ



Dr. Sylvia Kairouz is an associate professor in the Department of Sociology and Anthropology at Concordia University. She published extensively in sociology, social epidemiology and public health journals and won the Brain Star Award of the Canadian Institute of Health Research for her innovative work on the role of social contexts in addictive behaviors. She is currently engaged in funded research examining social inequality in gambling, social responsibility and governance. She has piloted large population studies in Quebec over the last five years and collaborates with scholars and key institutions in Quebec, Canada and internationally. She holds an FQRSC research chair on the study of gambling and is the head of the Lifestyle and

Addiction Research Lab at Concordia University.

Presentation: Researching Indigenous Gambling Research Experiences: Reflection on Sovereignty and Neoliberal Citizenship

Abstract: Research on gambling in Indigenous communities in Canada is situated within a neoliberal context of governance. The study of gambling hence offers a ground that is fertile for raising a critical reflection on the context of (de)colonisation as well as on inherent issues of sovereignty, citizenship and social justice. Using my own story as a gambling researcher, I will share some reflections on these matters, which I developed during my research experience on indigenous gambling.

Speaking autoethnographically, I will describe my own research trajectory and connections with communities in Québec, engaging my own reflexivity on methodological challenges and choices. I will point to the importance of electing a decolonizing methodological apparatus in research, and the need to create settings that are equally respectful of indigenous communities, and their traditions, values, knowledges and specific contexts alike.

I will also discuss the intersection of neoliberal economic and political trajectories of Canadian state formation with aspects of decolonization movements in public health and how they impact paradoxically on gambling harm prevention. I will argue that while neoliberal ideologies in gambling prevention can be instrumental in securing political support for prevention initiatives, these neoliberal agendas can be enacted in a way that can be problematic for advancing not only the well-being of gamblers, but also of communities. These agendas and the data they produce rely significantly on a productivist construction of citizenship that may perpetuate a negative representation of the gambler. More problematically, however, is their implication in discourses that perpetuate the stigmatization and characterization of Indigenous peoples and communities as in need of the help of the settler state.

PROFESSOR CHARLES LIVINGSTONE

Associate Professor Charles Livingstone works in the School of Public Health and Preventive Medicine, Monash University. He teaches health policy, sociology and politics into the Bachelor of Health Sciences & Bachelor of Public Health programs. He is also head of the Gambling and Social Determinants unit within SPHPM. Charles has research degrees in economics and social theory. His current principal research interest is critical gambling studies, including in particular gambling policy reform and the politics, regulation and social impacts of electronic gambling machine (EGM) gambling.



Presentation: How do we do Critical Gambling Studies?

Abstract: Up to this point, it seems that gambling studies as a field is highly derivative: that is, research into gambling is dominated by existing disciplines, particularly the *Psy* disciplines. Certainly, sociology, history, cultural studies, philosophy and other disciplines have been drawn on by many scholars in their gambling research, to good effect. However, what I propose to argue is that it is time to embark on a new way of doing gambling research, with a specific focus on improving its quality and relevance.

This is necessary for many reasons, not least because the evidence base for gambling harm prevention and minimisation is not of very high quality, and suffers from multiple lacunae. Further, gambling research is rooted in social phenomena, with a specific cultural-historical trajectory. The attention of the *Psy* disciplines tends to be focused on individual pathologies or behaviours, but such knowledge doesn't necessarily acknowledge the social and cultural circumstances that propel gambling activity.

This is especially problematic when such knowledge is used to propel culturally significant concepts like 'responsible gambling', or the construct of the 'problem gambler', or the creation of a series of categories that purport to describe the intensity of gambling harms.

My contention is that a critical approach to gambling research is required. Drawing on Max Weber's 'Methodology of the Social Sciences', and other theorists, I propose a critical approach to gambling research which acknowledges the empirical and theoretical foundations of knowledge, and their reflexive relationship. The intended, pragmatic outcome of this approach is the development of new understanding of the nature of gambling phenomena, and better ways to address the harms and problems these create.



DR. DARREL MANITOWABI

Darrel Manitowabi is associate professor in the School of Northern and Community Studies, Laurentian University, Sudbury, Ontario. He holds cross-appointments in the School of Indigenous Relations, Laurentian University and the Northern Ontario School of Medicine. He is Three Fires Anishinaabe from Wiikwemkoong Unceded Territory and he currently resides in the Whitefish River First Nation. His interest in Indigenous gambling is the intersection of the Indigenous cultural practice of gambling within the context of colonialism, determinants of health and Indigenous self-determination. He is currently collaborating in a national study examining the social, political, economic and cultural impact of casinos in Canada.

Presentation: Gambling with the Windigo: Theorizing Indigenous Casinos in Canada

Abstract: The legacy of colonialism in Canada manifests through land dispossession, structural violence and assimilative policies. Casinos are an anomaly emerging in Canada becoming major economic engines, generating capital for housing, education, health and language and cultural rejuvenation programs. On the other hand, the literature on Indigenous casinos raises issues over compromised sovereignty, addiction, and neocolonial economic entrapment and political encapsulation. In the following presentation, I propose an Indigenous-centred theory of Indigenous casinos as a modern expression of the windigo. In Algonquian oral history, the windigo is a mythic giant cannibal, and the underlying teaching of the windigo is the consumption of Indigenous peoples leading to illness and death. One can become a windigo and consume others, and one must always be cautious of this possibility. I propose casinos are modern-day windigook (plural form of windigo), and in this sense, Indigenous communities with casinos navigate the potential personal and community illness caused by casinos.

MR. MURRAY MARSHALL

Murray Marshall has been a practicing Canadian lawyer for more than 30 years and is, or has been, a member of the bars of Alberta, Québec and Ontario. Mr. Marshall's practice has always focused on issues of concern to aboriginal peoples and he has advocated on behalf of his clients at every level of court in Alberta, the Federal Court of Canada and the Supreme Court of Canada.



In the 1990's, Mr. Marshall established and managed the Legal Services department of the Mohawk Council of Kahnawà:ke and drafted a number of important pieces of legislation, including: the *Kahnawà:ke Gaming Law* and, more recently, the *Kahnawà:ke Cannabis Control Law*. Mr. Marshall has served as legal counsel and advisor to the Kahnawà:ke Gaming Commission since its inception in 1996 and drafted the Commission's *Regulations concerning Interactive Gaming*. Mr. Marshall has spoken at numerous aboriginal and gaming conferences in various parts of the world and authored articles and papers for a variety of publications including the Canadian Bar Review, Internet Gambling Report, Gaming Law Review and Online Gambling Lawyer.

Presentation: "Gaming in Kahnawà:ke - Using the Power of an Indigenous Right to Build a Sustainable Economy"

Abstract: On June 19, 1996, the Mohawk Council of Kahnawà:ke enacted the Kahnawà:ke Gaming Law. Over the past 24 years, this Mohawk community, located minutes from Montréal, has consistently, transparently, and successfully exercised its inherent Indigenous jurisdiction over gaming within and from its Territory. Beginning in the late 1990s, Kahnawà:ke was one of the original pioneers to enter the online gaming industry—establishing both a robust regulatory environment (through the Kahnawà:ke Gaming Commission) and a state-of-the-art co-location internet hosting provider (Mohawk Internet Technologies). By 2005, Kahnawà:ke dominated this emerging global industry.

In 2007, the Kahnawà:ke Gaming Commission enacted its Regulations Concerning Poker Rooms and Kahnawà:ke moved into the terrestrial gaming industry. Within three years, several poker rooms were operating within the territory, including Playground Poker which, with 75 poker tables, is home to the largest poker events in Canada. In 2018, the land-based gaming offering in Kahnawà:ke was supplemented with the addition of electronic gaming devices, currently offered from only two facilities in the Territory.

Over the past generation, Kahnawà:ke has successfully filled the vacuum created by Québec's steadfast refusal to share any part of the proceeds from province's gaming industry with First Nations. In response, Kahnawà:ke has built its own successful, well-regulated online and terrestrial gaming industry which has generated significant revenue for the community and created training opportunities and hundreds of jobs for residents of Kahnawà:ke and surrounding communities.

Kahnawà:ke has worked hard to build a successful, sustainable, well-regulated gaming industry—all on the strength of its own jurisdiction and entirely with its own resources. A good example of what Her Excellency the Right Honourable Julie Payette, Governor General of Canada, recently called "Indigenous genius".



MR. MESCHAQUIN NEEKAN

Meschaquin Neekan is an Anishnawbe from Mishkeegogamang First Nation in northwestern Ontario. He is 22 years old and is a Youth Leader for Indige-Spheres to Empowerment. He is currently attending Nokiiwin Tribal Council's education program and hopes to graduate with grade 12 next year. He is a former student of Dennis Franklin Cromarty High School which is a high school that serves Nishnawbe Aski Nation students from remote communities. Meschaquin has been a Youth Leader for Indige-Spheres for 2 years now and has been instrumental in organizing Youth Opportunity Funded workshops throughout the year and has championed other indigenous youth to form a steering committee to engage in youth-led, youth-driven

research and this includes developing an indigenous code of ethics for engaging northwestern indigenous youth in research.

Formerly, Meschaquin was a youth leader for the Multi-Cultural Youth Centre and was responsible for acquainting youth from fly-in communities to both the dangers and resources in Thunder Bay.

Meschaquin takes pride in describing himself as an artist and says it is one of his many gifts.

Presentation: When I Game...It Clears Everything Out

Abstract: I have been playing videogames since I was about 7 years old and was introduced to gaming by two older cousins when I was living on the reserve. A few years ago, I was the subject of a video produced by GREO sharing my story of gaming that was presented at the annual GREO stakeholder meeting. What I was able to articulate was that we can't look at indigenous youth and video-gaming in isolation – that it is very much interwoven into how we cope with social conditions within our personal lives and First Nation communities.

In my presentation, I will share some of the insights that I have garnered through video-gaming and workshops in a storytelling narrative. I will share some of the positive skills that I have acquired through gaming and also express how gaming has helped me cope through adverse times.

I, Meschaquin Neekan, like many of my peers, have strived overcome many challenges throughout my life, from learning a new language, to moving to an urban setting, then being placed in the child welfare system, to dealing with domestic violence and thoughts of suicide.

Video-gaming has offered me a safe place to "just be myself". Sometimes, in everyday life, when I am being who I am, I just get shot down for it. Video-gaming has become a place to be how I am, in my own skin with no judgements. I think my presentation will provide a springboard for stimulating discussions during and post-conference.

DR. JULIE RAK

Julie Rak holds the Henry Marshall Tory Chair in the Department of English and Film Studies at the University of Alberta. She is the author of *Boom! Manufacturing Memoir for the Popular Market* (2013) and *Negotiated Memory: Doukhobor Autobiographical Discourse* (2004) in addition to many essay collections and special issues of journals. With Keavy Martin she edited the reissue of Inuk author Mini Aodla Freeman's landmark memoir, *Life Among the Qallunaat* (2014). Julie's third monograph, *Social Climbing: Gender in Mountaineering Nonfiction*, is under review at McGill-Queens University Press. Her latest collection, edited with Hannah McGregor and Erin Wunker, is the activist anthology *Refuse: CanLit in Ruins* (2018). With Bill Mullen, she edited a forthcoming cluster of essays for *Biography* on the idea of academic freedom. She is the Principal Investigator of a 5-member team with a SSHRC-funded research project, "Government Agents, Literary Agents: Inuit Books and Government Intervention, 1968-1985."



Photo Credit: Danielle Fuller

Presentation: Pocket Queens: Poker Writing by Women (and a few stories of my own)

Abstract: Stories of poker in print tend to take three forms: how-to guides, popular histories like *Cowboys Full* and memoirs by major tournament players like Mike Matusow or Doyle Brunson. Most accounts emphasize the danger (or the romance) of the unregulated aspects of the game's structure or history, and most memoirs about poker are by or about the white, male and famous faces from poker's boom period during the early 2000s. This talk shifts the emphasis from better-known stories to an examination of gender issues in poker's subculture and structure, with reference to memoirs about poker by stars Victoria Coren and Annie Duke, and my own experience as an ordinary "grinder" who plays the game. The everyday cultures of poker, and their constructions of race, gender, sexual identification and class, deserve critical analysis, beyond the romance of poker's rough-and-tumble origins, taking the voices and identities of players themselves into account.



DR. GERDA REITH

Gerda Reith is a Professor of Social Science at the University of Glasgow. She is interested in the social, commercial and environmental determinants of gambling, and the relation of gambling harms with social inequalities and public health. Her interests extend to the political economy of gambling and its relation to wider issues of behaviour and governance in global consumer societies.

Gerda's research has been funded by the Economic and Social Research Council (ESRC), the Medical Research Council (MRC) and the National Institute for Health Research (NIHR), as well as various governmental and charitable organisations. She has carried out projects exploring the ways that gambling behaviour changes over time, and the role of the social, physical and commercial environment on those changes; on the impacts of gambling on social networks; and on its relationships with crime and debt. Current projects focus on betting and sports; on geographies of mobile gambling, and on exploring the spread of gambling in Malawi.

She has published extensively on these topics, and her work has been translated into a number of languages, including Korean, Chinese, Spanish and Hungarian. Her book, *The Age of Chance: Gambling in Western Culture*, won the Philip Abrams Prize for the best book in sociology in 2000. Her latest book is *Addictive Consumption: Capitalism, Modernity and Excess*, and is published by Routledge.

Presentation: The Global Spread of Gambling: Issues for Social Justice, Regulation and Sovereignty

Abstract: The gambling industry is in expansive mode. It is utilising global digital technologies and financial systems to develop new products and exploit new markets. These developments increase its power and reach, with giant, multi-national corporations owning or operating multiple corporations across different jurisdictions.

In this talk I want to look at the way that the gambling industry is expanding into what it sees as new and untapped markets in the global South, some of which are amongst the poorest in the world.

This trajectory has precedent. Tightening regulations in Europe and North America saw Big Tobacco shift its activities to the less regulated markets of Africa, China and Latin America, exporting the harms of smoking towards low income countries. I argue that this is an example of what David Harvey calls the 'spatial fix': in the drive for profits, industries expand geographically to colonise new markets, and refine their products to fit national cultural habits.

In this talk, I will outline how some of these trends apply to gambling, and think through their implications for issues of regulation and sovereignty across national boundaries. In particular, I suggest that, in order to protect populations from the harms of gambling, effective regulation has to take account of these global trends and systems. It needs to be coherent and robust enough to hold multinational corporations to account, and yet flexible enough to also respect the sovereignty of individual nations. This balancing act is necessary to address the harms of gambling as global source of inequality.



DR. ANGELA RINTOUL

Angela is a Research Fellow at the Australian Gambling Research Centre at the Australian Institute of Family Studies and an Adjunct Senior Lecturer at Monash University. She has been conducting research into harmful consequences of gambling for almost ten years. Prior to this she managed interventions and conducted research in global public health, including interventions to reduce harm amongst people who inject drugs. Angela has a particular interest in health inequities and population wide policy responses that can prevent and reduce gambling-related harm. In 2019 she undertook a Churchill Fellowship to investigate international lessons for public health policy and improved regulation of gambling. This Fellowship allowed her to visit seven high income

countries where she conducted key informant interviews with gambling regulators and operators, consumer advocates and affected others, politicians and academics to document key lessons for Australia on gambling regulation and reform.

Presentation: Gambling Policy in High Income Countries: Key Lessons and Challenges for Regulation and Reform

Abstract: Gambling is expanding rapidly worldwide, including in low- and middle-income countries. The global recorded gambling market was recently estimated to be worth \$US500 billion. Considerable harm is associated with this expenditure, and it is increasingly recognised that governments need to respond. Policy lessons from international jurisdictions can be valuable when considering regulatory reform. This includes understanding the conditions that make new interventions and policy possible. This presentation will provide an overview of policy lessons and challenges from Britain, Norway, Sweden, Finland and Australia. Particular lessons include the value of registered gambling systems to deliver population wide harm reduction measures and granting adequate funding and power to national regulators to investigate and prosecute operators who breach their duty of care. Some challenges to such an approach will also be discussed, including the reality that effective interventions will result in a reduction of gambling revenue. International frameworks and conventions could provide governments with mechanisms to address illegal online gambling.

MS. CAITLYN SALMON

Caitlyn Salmon is a freelance artist specializing in traditional and digital 2D art, and 3D modeling and animation. Her previous ventures include working within the film industry where she honed her talents in VFX and post-production, working for such clients as Disney, Sony, Legendary Pictures, and IMAX. Some of her film credits include: *IMAX: Our Beautiful Planet*, *Spider-Man: Homecoming*, *Thor Ragnarok*, *Black Panther*, and *A Wrinkle In Time*.



Presentation: Leveling Up: An Examination on the Evolution of Gaming, and it's Cultural Impact

Abstract: Video games continue to play an important role for many people of all walks of life. From its humble beginnings, with 8-bit pixels, gaming has expanded to include: online interactions, advances in technology, and a range of creative and diverse narratives. While video games have broken tremendous ground, there is still a stigma directed at gaming. Additionally, a new controversy occurs in the gaming community daily. So, why should we care about video gaming? This lecture will examine the evolution, growth and cultural impact that video games have had upon society, over a thirty-year time frame.

DR. GABRIEL YANICKI

Dr. Gabriel Yanicki is Curator, Western Archaeology at the Canadian Museum of History in Gatineau, Quebec. His research explores prehistoric intersocietal relations, examining how material objects, when bolstered by ethnographic and historic data, can serve as indicators of contact and demographic change. He is particularly interested in the role of gaming and gambling in mediating intergroup conflict and promoting positive social ties. He is the author of *Old Man's Playing Ground: Gaming and Trade on the Plains/Plateau Frontier* (2014), a study of intertribal gaming traditions in southern Alberta. He is currently working on a book featuring his AGRI-funded doctoral research at the University of Alberta, which explores the role of women's gambling as an indicator of social recruitment in the 13th-century Great Basin, and is developing a museum exhibition on Indigenous games from across North America.



Presentation: Archaeology and the Evolution of Indigenous North American Games

Abstract: Gambling in ancient North America was primarily an intertribal activity. Those games played by Indigenous peoples across the continent that were traditionally gambled upon—and that is virtually all of them—had an important socio-economic role. Gambling was a valorized pathway to prestige, both through the reputational benefit accrued by redistributing material winnings and through the direct wagering of earned social rank. Conversely, gambling could also have disastrous costs, leading to impoverishment, disgrace, enslavement, and even death. Ideal opponents for the highest-stakes games were thus found not among relatives sharing cooperative goals, but among distant social groups driven to compete. This position as a liminal activity, taking place on territorial frontiers and at large intertribal gatherings, puts gaming on the very forefront of cultural transmission and knowledge exchange, with several implications. Intergroup gaming results in a shared fluency of games, transcending barriers of language and ethnicity. Evidence of common methods and materials allows ancient, region-spanning social networks to be identified. And subtle variations demonstrate a repeated and ongoing negotiation between groups over time as objectives and participants change, with this evolution of gaming practices continuing to the present day. The freedom to adapt to changing conditions, contrasted with notions of a static “traditional” past, is not just a matter of sovereignty relating to Indigenous games. It is a reflection of the nature of Indigenous gaming as it has always been.