

**RESISTANCE OF INDIGENOUS WOMEN
IN THE AMERICAS SYMPOSIUM:
DIALOGUES, REFLECTIONS
AND ACTIONS -
2ND EDITION**

ANACHNID

A woman from heaven who falls on earth, Anachnid is an Oji-Cree and Mi'gmaqbasée multidisciplinary artist in Montreal. Her totem animal is a benevolent spider who weaves its web to catch demons that could harm his own kind. Winner of the Socan Foundation's Award for Indigenous Songwriter of the Year 2019 for her first title, Windigo, her music is a hybrid style between contemporary indie, trap and electronic influences and traditional sounds evocative of her indigenous culture. Through this urban music, mixed and completely assumed, Anachnid hopes to inspire young people to express what they are, regardless of the expectations and stereotypes in which they can evolve.

Artistic presentation

Anachnid will present very contemporary music, electro, pop, indie or hip hop, mixed with indigenous elements. A performance in duo with a DJ, who combines solid beats with soaring effects. This is native trap.

BASILE ,SUZY

Suzy Basile comes from the Atikamekw community of Wemotaci, Quebec, Canada. She has a Bachelor degree and a Master's degree in Anthropology. She is professor with the School of Indigenous Studies the Université du Québec en Abitibi-Témiscamingue (UQAT), at the Val-d'Or campus. She is member of the steering committee of DIALOG Aboriginal Peoples Research and Knowledge Network. In 2016, defended a thesis in the Environmental sciences Ph.D. program at UQAT, about the role and the place of Atikamekw women in land and natural resource governance. She also set up a Research Laboratory on Indigenous Women Issues - Mikwatisiw at UQAT in 2017. Dr. Basile was involved in the development process of the Assembly of First Nations of Quebec and Labrador's Research Protocol (2005, 2014). She developed the Guidelines for Research with Aboriginal Women for Quebec Native Women Association published in 2012. She has also published and co-lead diverse issues on the subject of the ethics of research with Indigenous peoples. She actively participated in the creation of the Toolkit of Research Principles in Aboriginal Context: Ethics, Respect, Fairness, Reciprocity, Collaboration and Culture published in 2014 (1st edition) and 2018 (2nd edition). Since June 1, 2016 she is a member of UQAT's Research Ethics Board (CER) at UQAT as an Indigenous Representative.

Research involving Indigenous women (FR)

Indigenous women have long been excluded from decision-making circles, their roles and responsibilities ignored by colonial policies and their denigrated knowledge. The research also ignored the voice of Indigenous women on their own realities, preferring to fall back on Indigenous men or the work of non-native researchers. The main purpose of developing research guidelines with Indigenous women is to give Indigenous women a voice and to guide the negotiation of relevant and respectful research projects for themselves and for researchers.

BOIVIN, CATHERINE

Young multidisciplinary Atikamekw artist Catherine Boivin expresses herself as much in video and photography as in sculpture, painting and performance. Laureate of the 2018 Manitou-Kiuna Prize awarded by the Kiuna Institution. She is currently pursuing a Bachelor's degree in Visual and Media Arts at UQAM. Jogger and marathoner, Pow Wow dancer, she is very involved in her community.

Artistic presentation

Catherine will do a performance mixing sounds, visuals and body movement. She approaches a process, a ritual, going from the quest of the self to the discovery of the being.

BOSUM MARTIN-HUNTER, PRISCILLA

Priscilla Bosum Martin-Hunter is a Cree Woman from the Oujé-Bougoumou Cree Nation. She is a survivor of domestic violence. After 8 years of an abusive relationship she decided to leave her former partner. Her daughters were 2 and 4 years old. This traumatic experience gave her the realization that she needed to take care of herself and be a role model for her girls.

Indigenous women resilience (EN)

The story that Priscilla Bosum Martin-Hunter will share with us is one that is very personal. With the phenomenon of murdered and missing Indigenous women taking a greater role in reconciliation discussions, we are becoming increasingly aware of the violence experienced by Indigenous women. Colonization will have reduced the role and value of women, leading to unequal power relations and forms of violence in their regard. Priscilla will share her experience as a victim of domestic violence and how she stopped this cycle of violence and finally became a resilient woman. Her career will lead her to be an academic woman who, by regaining her esteem in her role as a woman, allows her to be an example of success despite situations influenced by the impact of colonialism that she has experienced.

CARIÑO TRUJILLO, CARMEN

Anticolonial and decolonial thinker and activist. Carmen Cariño Trujillo was born and raised in a peasant / Mixtec family in Mexico. She is a sociologist, with a masters in Rural Development and a doctorate in Anthropological Sciences from the Metropolitan Autonomous University / Universidad Autónoma Metropolitana (UAM). Student of the Zapatista Little School (Escuelita Zapatista). She is currently a professor-researcher at the UAM-Azcapotzalco and she participates in collective spaces of Indigenous and peasant women who fight for land and territory in Mexico.

Political-epistemic-ontological uprisings of community women in Mexico in the defense of territory and life (ESP)

This work intends to analyze the political, epistemic and ontological contributions of the communities, Indigenous and peasant who fight for the defense of territory and life in Mexico. In this context, the thoughts and actions of peasant and Indigenous women are analyzed as insurrection strategies in which they radically question extractive megaprojects that endanger their lives and those of their communities. Indigenous and peasant women in Mexico play a key role in the defense of the territory, particularly in the context of the current wave of death projects that affect their lands and territories. The speaker believes the contributions of these women are fundamental in thinking about the struggle beyond the perspective of gender and from a decolonial perspective.

CELIS, LEILA

Leila Celis is a professor in UQAM's sociology department since 2013. Her research focuses on power relations, mass crimes and survivors resistance, questions she addresses through the sociology of violence and through intersectional feminism theories.

The construction of knowledge about dynamics of domination at the light of decolonization (FR)

The fertility of the ongoing dialogue between Indigenous and non-Indigenous knowledge is undeniable. One only has to think of the reflections of community feminism or the theorization of the concept of good living (buena vida), for example. However, this fertility does not eliminate the tensions inherent in the production of knowledge in a colonial and racist context. Power gaps persist between Indigenous and non-Indigenous scholars based on their position within the colonial system and their class differences. These inequalities are reproduced in the distribution of benefits from the research and the publication of results, thus consolidating individual (between activist researchers) or collective (for identity groups) differences. This communication is based on the epistemic reflections of intersectional feminism and decolonial theories. It would like to contribute to the debates on the decolonization of knowledge and the decolonization of solidarity by proposing practical avenues for the formulation of research questions and for the development of mechanisms of abolition and transfer of privileges

CRÉPEAU, NANCY

Nancy Crépeau is a doctoral candidate in education at the University of Ottawa, in second language teaching. From Algonquin, Cree and Québécois backgrounds, she is interested in teaching reading to First Nations children, taking into account their linguistic repertoire and their cultural identity.

Education and Equity: developing the full potential of First Nations students through the legitimacy of Indigenous language and culture in the educational content (FR)

Since the compulsory education of Indigenous peoples in Quebec, the official recognition of language skills of students in this group is carried out only in the languages of the dominant cultures. In the provincial school system, while it is possible to learn a third language from the second cycle of secondary school in the Ministry of Education and Higher Education (MEES) program, why, in 2019, the Indigenous languages are not considered? Through her reflections on First Nations education issues, Nancy Crépeau will present the trajectory that led her to invest this field. She will share her perspective on the importance of providing these students with equitable learning conditions that take into account their languages, cultures and history. This place given to indigenous knowledges in the content to be taught contributes to create a space for dialogue in schools, as well as to explore courses of action aimed at decolonizing education.

EINISH, JOMARIE

Jomarie Einish is two spirited, and identifies as "They/Them". They are a Cree-Naskapi of Northern Quebec from two communities Whapmagoostui and Kawawachikamache. Jomarie is currently studying Political Science at Nipissing University. They are passionate about human rights and building a better world for the youth.

Between two worlds: spirituality and post-secondary (EN)

Being Indigenous at the post-secondary education level can be a rather particular trajectory, especially when the western academic institutions often question the legitimacy of the basic oral knowledge of Indigenous people. This often gives rise to debates which, between allegiance to identity and the desire to obtain an education recognized by the present society, can generate quite a dissonance in the heart of a student. In their presentation, Jomarie Einish will present their experience as an Indigenous young person who is currently completing a Bachelor's degree in Political Science. They will discuss how the Western discourse they are taught creates friction with their identity as an Indigenous person practicing traditions and ceremonies.

GALIMA, MAWALUM AMANDINE

Mawalum Amandine Galima was born in western French Guiana at Saint-Laurent-du-Maroni and grew up in Awala-Yalimapo. A Métis raised by her mother, she learned thanks to her grandmother and aunts the traditions of her nation. After having obtained all that modern society expected of her, she felt an emptiness inside, since she had distanced herself from her roots to be able to enter the norms of the modern world. She later began involved in activism alongside Guyana's Native Youth / Jeunesse Autochtone de Guyane (JAG) to uphold the rights of indigenous peoples in Guyana. Amandine is also a young artist who made her first vernissage in the town that saw her grow up.

Advice, awakening: activism path (FR)

Mawalum Amandine Galima will discuss her itinerary against extractivism and the Montagne d'Or project in French Guiana. Very young, she becomes aware of the fracture between the different communities that populate the territory. Land rich and conducive to life that is French Guiana, there is yet a disconcerting inequality between the coastline and inland. The speaker is named Mawalum, the name of a Yakuwa (protective warrior spirit accompanying the shaman) as an adult by her grandmother. In 2018, she travels for the first time on the land of the settler to denounce a project called Montagne d'Or, an industrial mine project that is trying to establish itself in Guyana. Refusing to see her people being exterminated again, alongside Guyana's Indigenous Youth (JAG) and other partners, she seeks to raise awareness of the danger that is fast approaching and threatening all humanity.

GOMES, VÉRONICA

Véronica Gomes is a doctoral student in sociology with a concentration in feminist studies at the University of Québec in Montréal and scientific coordinator of the Quebec Network of Feminist Studies. As a co-organizer of the symposium, she takes part in a collaborative path with First Nations for several projects. As part of her doctoral approach, she reflects on epistemological injustices within the academic community and her position as a researcher.

Reflections on the student and researcher-ally roles: visibility, positioning and recognition (FR)

As a non-Indigenous researcher who works on Indigenous issues, the relationship to the subject and the process of developing into an ally require a reflexive stance, conscious of power dynamics and of privileges related to one's condition and position. This is why, during her presentation, she will discuss some reflections that have accompanied her so far in her doctoral studies as well as challenges she has encountered as a student. In particular, she will talk about epistemological issues as well as issues regarding recognition, and more specifically about her collaborative path with First Nations women, a path anchored in her doctorate approach. Finally, she will share her critical research stance, her understanding of her limitations, and some of the strategies she uses to meet academic requirements while keeping her concern of recognizing the knowledge and expertise of Indigenous women.

HAPPYJACK, BABBeyJANE

BabbeyJane is a health and fitness instructor as well as a childhood educator / day care technician. In 2009-2010, in order to battle postpartum weight gain and depression, she began her weight loss journey and dropped 90 pounds in 18 months. She has competed in Cree communities fitness competitions and participated in the Waswanipi Running club as well as in many marathons. She has also volunteered in workout program projects for women such as the Waswanipi women fitness club. After a pregnancy leave in 2017-2018, BabbeyJane is continuing her recovery road with postpartum training while balancing school, breastfeeding & physical activities.

Reclaiming our well-being (EN)

The imposition of a sedentary lifestyle among Indigenous peoples has had a strong impact on their physical well-being. By limiting their food sovereignty and culture, their ancestral relationship with the territory has broken with the introduction of the elements of a Western way of life. Nowadays, this results in various health problems including substance abuse, health problems such as obesity and diabetes, etc. BabbeyJane will share her personal journey that led her to promote her health and take control of her life. Her efforts will lead to a healthier life for herself and her children, impacting future generations

IXCHÍU HERNANDEZ, ANA LUCIA

Mayan Indigenous K'iche woman, architect, cultural manager, journalist and diverse feminist. Born in Totonicapán Guatemala, she is an unconventional Indigenous woman, transgressor and enemy of the culturalist stereotype.

Art and communication as a way to build new knowledges: exploring the link between art and decolonization in Guatemala (ESP)

From the experience of being a young, urban Indigenous, post-war woman, in a world of globalization and extractivist dispossession, building through art is a way to resist and transgress capitalism and the colony, both having been imposed. As survivors of the patriarchal dispossession that runs through the bodies and lives, it becomes urgent to build from another perspective. Art is inherent in the expressions of resistance and is fundamental to the construction of another type of collective relationship, because in addition to "weaving", it contributes to collective healing. When Indigenous women assume their voices as subjects and from their intersectionality and diversity, they build, the challenges are enormous, but they are creative and healing.

KOUYOURI, CÉCILE

From the Kali'na nation, Cécile Kouyouri is the customary head of the village of Bellevue in French Guiana since 1997. The customary chief is in charge of representing law and wisdom in her community. She plays the role of guarantor of the transmission of culture within her village. She represents village in front of the local elected officials. She is the first woman to be elected to this position. Under her authority, she obtained from the State a zone of collective use rights (zduc) and a collective concession of an area of 40,000 hectares of land, for the benefit of the inhabitants of the village of Bellevue YANU.

The experience of a customary chief in French Guyana (FR)

KOVACH, MARGARET (SAKEWEW P'SIM ISKWEW)

Margaret Kovach (Sakewew p'sim iskwew) is of Plains Cree and Saulteaux ancestry and a member of Pasqua First Nation located in southern Saskatchewan. She is currently a Full Professor at the University of Saskatchewan. Dr. Kovach's work focuses on Indigenous research methodologies and Indigenous post-secondary education. Her publications and oracy scholarship have had a significant impact in her field and she is nationally and internationally recognized as a leading methodologist in the area of Indigenous methodologies. Dr. Kovach has been involved in Truth and Reconciliation Efforts as it impacts post-secondary education, Indigenous research, and Indigenous scholarship. , her scholarship focuses on upholding and supporting Indigenous Faculty in post-secondary environments. Dr. Kovach is a Member of the College of the Royal Society of Canada.

Indigenous Methodologies: More Than Just a Research Approach? (EN)

What is the connection between Indigenous philosophy and Indigenous methodologies? What is the role of relationship? Are Indigenous Methodologies more than a research approach? This talk is a response to these questions and highlights the attributes of Indigenous methodologies including its value as a decolonizing force.

LABELLE, ÉLIZABETH DIANE

Elizabeth Diane Labelle has more than 35 years of experience in the world of education as a teacher, consultant, administrator and speaker. She has been advocating for the rights of Two-spirit people since 1976, and is a frequent speaker and researcher on this issue.

Two Spirits: from precolonization to today (FR)

Before the arrival of Europeans, many Aboriginal nations maintained a unified gender system. The individual anchored their identity in the social role that was chosen and their participation in community life. It is with the efforts of colonizers that new values were imposed in Indigenous nations, including male dominance and taboos regarding gender and sexual expression. To understand the issues facing today's LGBT and Two-Spirit Indigenous people, we need to look back at the history of Indigenous people and of Two-Spirits.

LABRECQUE-SAGANASH, MAÏTÉE

A native of Waswanipi, Cree community of Eeyou Istchee, Maïtée Labrecque-Saganash is a columnist for the Montreal Metro Journal and The Nation magazine. An activist for Indigenous rights, she is also involved in her territory, working at the Cree Health Board as a research assistant and communication technician.

Skoden's legacy and the rise of Indigenous memetics (FR)

Since 2011, Internet memes are booming, especially because of social networks. They take such an important place in millennials social interactions that universities like Cambridge now offer courses on memetics. Over time, minorities in North America have begun to produce memes for their communities. Indigenous people used to identify with content produced by African Americans, but Skoden has changed the situation. In her presentation, we will follow Skoden's journey to see how much the image of Pernelle Bad Arm, an Indigenous person in Alberta, has given Indigenous people an Internet experience that resembles them. It will also show how memetics is, for Indigenous people, an accessible way to have a conversation about decolonization, criticize their leadership and consume information on policies that affect their communities.

LARIVIÈRE, DONNA

Donna Larivière, anishnabekwe (Algonquin), is primarily an urban Indigenous woman living in the Quebec City area. She comes from the Abitibi-Témiscamingue region and is a member of the Témiscaming First Nation community. For several years, she has been campaigning for the cause of Indigenous peoples. She is a producer and host on the program "Voix autochtones", a participant in "Cercle Manitishkueu" and a representative of urban Indigenous women in FAQ. She also sits on the Board of Directors of the "Circle of Outardes" and is President of the "Missinak Community House in Quebec City", an organization aiming for the development of a reference network for Indigenous women victims of violence wishing to settle in urban areas. From a young age, she learned various techniques with her mother and continues to exert this great passion today.

Handicrafts: is it a political question? (FR)

In her presentation, Donna will discuss how beading, embroidering, sewing, etc. unveil, in a discreet way, political aspects related to the struggles of the First Nations. Through elements of teaching, conversation, sharing, and discovery that these activities entail, Indigenous craftsmanship spreads traditions, beliefs, and the transmission of knowledge and political views to non-natives. The creation of traditional and sacred objects demonstrates the strengthening, cultural survival and respect of identities, beliefs and struggles. In these creations, we often find images and unifying symbols, such as the turtle on the logo of the Missinak Community House or the Indigenous woman on the FAQ. All these creations reveal that every pearl, every point of embroidery, every animal skin ornamented have a political aspect related to its conception and its use. By beading a medallion, embroidering a shirt or making a drum, the thoughts recall the history, the challenges lived through the years, and also the continuity of struggles for the well-being of peoples.

LARIVIÈRE, TANIA

Tania Larivière is a young Anishinabe woman who was raised within Eenu culture. As an indigenous youth advocate, she strives to bridge the intergenerational gap caused by the modern indigenous experience and traditions passed down through ancestral knowledge. Currently, she works for the Cree Nation Youth Council as their current Special Projects Officer. Tania is also a co-organizer of the symposium.

Building bridges between Worlds: the process of conciliation from the quest for indigenous identity to the Western world of research (FR)

As part of her presentation, Tania will discuss the conciliation she practices at the professional, academic and personal levels. Through her journey, she will also address issues of building and maintaining lasting relationships with her colleagues for a successful partnership and peer-to-peer relationships.

LARIVIÈRE, WIDIA

Widia Larivière is of Anishnabe descent and she is an educator in human rights and the rights of indigenous peoples. She worked for eight years at Quebec Native Women, co-initiated the Quebec mobilization of the Idle No More movement, and co-founded Mikana, an organization that raises awareness about Indigenous realities in Canada. A filmmaker and author, she has also co-directed two short films with Wapikoni Mobile and contributed to several books. Her commitment has earned her several recognitions: she is the co-recipient of the Amnesty International's Ambassador of Conscience Award (2017).

Women at the heart of Indigenous struggles: for women's empowerment and the respect of their economic and social rights (FR)

For many centuries, Indigenous women in Canada have experienced the impact of colonization more than their male counterparts. These impacts are manifested in particular by inequalities and discrimination at the socio-economic level. That's why their role is essential in Indigenous struggles. However, in this era of "reconciliation", we realize that their work and their involvement do not always receive the recognition they deserve. This conference-testimony by one of the co-founders of the Idle No More movement will be an opportunity to discuss possible solutions for a real women's empowerment and respect of their economic and social rights.

LÉVESQUE, CAROLE

Professor at the INRS, Carole Lévesque is an anthropologist and has worked in close collaboration with Indigenous formal bodies and instances of Quebec for 45 years. Her work in knowledge co-production provide a rereading of public policies for Indigenous people. In 2001, she founded the Indigenous People Research and Knowledge Network (DIALOG). In 2016, the Québec government awarded her the Marie-Andrée-Bertrand Award, which recognizes her major role in reconciliation with Indigenous people.

Indigenous presence in the university: an invitation to transform our relationship to knowledge (FR)

When it comes to indigenizing the academic world, should we speak in terms of inclusion or, on the contrary, question our relationship to knowledge? Is it a matter of adapting course content and research practices or, on the contrary, reviewing our own modes of functioning, which also create exclusions and inequalities? This presentation offers a detour through the recent history of Indigenous studies in Quebec and Canada, interspersed with inspiring initiatives, to better define the challenges posed today by the project of reconciliation with Indigenous People.

MESTANZA GARCIA GODOS, ROSA MURIEL

Peruvian feminist activist, doctoral student in Sociology and Gender at the Social and Political Change Laboratory (LCSP) and sociology lecturer at Paris Diderot. Under the direction of Jules Falquet, her research questions, from the case of massive sterilization of Indigenous women in Peru, the effects of the latter as well as issues related to globalization. Her research focuses on the relationship between women's womb control and neoliberalism, Indigenous women's struggles and their transmission.

Ligated wombs and voices of Indigenous women raised in Peru: economic consequences of massive sterilization and resistances (ESP)

Based on a decolonial perspective of health, the research presented proposes to review the consequences of forced sterilization on the minds-bodies of these women with the frightened womb, as well as on the recomposition of their family relations and the restructuring of both their labor and their precarious economic situation. This presentation will address the recomposition of the family and the division of labor within it that sets in motion new key agentivities in the political, economic and social fields. This return of the repressed creates a shift from the frightened womb of women to the new ligation children (the children that these women had had before being sterilized, now adults, and their symbolic children). The transformations experienced by these women have given birth to new agentivities, across the Andes to the capital.

MICHEL, VIVIANE

Viviane Michel is an Innu woman from the community of Maliotenam in Quebec. First elected vice-president of Quebec Native Women (FAQ) in 2010, since 2012 she is the president. Bilingual (French and Innu) and with a social work background, Viviane has worked with Indigenous women victims of violence and with Residential Schools survivors. She is committed to defending the rights of Indigenous women in the various government bodies where she sits, while at the same time raising awareness of these issues through conferences held throughout Quebec.

Systemic discrimination against Indigenous women in Quebec and Canada (FR)

In Quebec and Canada, systemic discrimination is a poignant reality for Indigenous women. For more than 40 years, Quebec Native Women has been denouncing discrimination and injustices experienced by Indigenous women in many aspects of their lives. This presentation will discuss the impacts of discrimination and will address the reasons for the struggles of Indigenous women from yesterday to today.

NEIRA RIOS, SHARIE

Sharie Neira Rios is a Peruvian, born in Lima in 1990. She holds a degree in Communications from the Pontificia Universidad Católica del Perú and a Master's degree in Sociology and Anthropology with a specialty on Gender and Social and Political Change from Paris 7 University. For her master's thesis project, she works on the imprisonment of women which she analyzes through the axis of work, in particular in relation to "productive prisons" law adopted in 2017. She chose this subject of research because during the year 2016 and 2017 she gave workshops in a women's prison in Lima through the association Nuwa, co-founded by her and which aims to support the personal project of imprisoned women of reintegrating society.

Watching us before writing or how to fight the colonialist trace in research: Silvia Rivera Cusicanqui and the vdecolonization of subjectivity and knowledge (FR)

The postulates of Silvia Rivera Cusicanqui, Bolivian, sociologist, historian and Aymara activist, represent a "non-folklorist" view and revalorisation of the Indian knowledge, that she names "epistème". For this presentation, the influence of the thought of Cusicanqui will be discussed in two spheres. First, the presentation will treat the consideration of the researcher who comes from a colonized reality by addressing their reappropriation of the categories imposed by colonialism, such as the "mestizo/a" one. This act allows, according to Cusicanqui, to create an "internal" revolt through the preservation of memory that colonialism has tried to erase. Secondly, it will be discussed the creation of knowledge using "visual sociology": the idea that the image allows the expression of feelings and senses blocked and forgotten by the "official language". For this matter, her analysis of the illustrations of the Peruvian chronicler Felipe Guaman Poma (1534-1615) will be discussed.

NICOLAS, HÉLÈNE

Hélène Nicolas is a lecturer in Anthropology at Paris8 University and at the Laboratory of Gender and Sexuality Studies (Laboratoire d'Études de Genre et de Sexualité - LEGS). She co-directs the master's degree in gender studies. Her research focuses on the Kanak gender system (Kanaky-New Caledonia) and the impact of colonization on it.

Combining history and anthropology to think about gender in the colonial situation (FR)

How to conduct an anthropological research on the gender system in Kanaky country without giving new arguments to racism against the Kanak people? In fact, the Kanak gender system, including its high rate of violence against women, is frequently invoked by the colonizing population, the "Whites" (Caldoches, descendants of the colonists, and Zoreilles, Metropolitan French exiles), as a sign of Kanak's cultural inferiority, placing them in "radical alterity" (Saïd, 1978). Anthropology, eager for exoticism, can accentuate this tendency of alterization of the Indigenous populations. A detour through history, like decolonial researchers undertake, allows on the contrary to show on the one

hand how patriarchal was the European colonization, and on the other hand the way in which the projects of "civilization" of Indigenous peoples helped to strengthen (or establish) local patriarchy; which then appears to be very close to the "French" patriarchy.

OTTAWA, MADIE

Madie Ottawa is a young Atikamekw woman from the community of Manawan, located in the north of Lanaudière. She holds a DEC in Humanities with a First Nations profile of the Kiuna Institute, and is currently a student in political science at UQAM. From an early age, she always knew that she would work for and with her community and her nation to help improve the quality of life in these communities.

Kaskinohamakewin: from the transmission of traditional knowledge to contemporary education (FR)

Having studied in an urban setting since childhood, Madie Ottawa will share with us some experiences she has had during her academic path. She will share the difficulties she has faced, including her identity as Atikamekw Nehirowisiw combined with her desire for an education recognized by Western society. Her presentation will focus on her experience, but having also a working experience with the young members of her nation, she will share with us discussions in these circles on the theme of education in Western institutions.

PIEDBOEUF, EMMANUELLE

Emmanuelle Piedboeuf is finishing her master degree at the Institut national de la recherche scientifique. She worked there in partnership with the DIALOG Network and the Val-d'Or Friendship Center, to better understand the specifics of the knowledge mobilization process when it is developed in Indigenous contexts.

Perspectives on knowledge mobilization in Indigenous community settings (FR)

The knowledge mobilization approach is increasingly being claimed by research teams working in Indigenous contexts, with the promise of enabling a more equitable and reciprocal engagement with Indigenous groups. By mobilizing Indigenous, scientific and tacit knowledges, it becomes possible to create knowledge, develop capacities or generate change. As each organization approaches knowledge mobilization in different ways, it remains difficult to identify what are the specific issues for Indigenous contexts, and how this could be leveraged to generate social change. Based on the literature and focusing on the relationship developed between the DIALOG Network and the Val-d'Or Friendship Center, this presentation will help better understand the issues involved in the knowledge mobilization process, and see how it can be put into action.

PINSONNEAULT, AUDREY

Audrey Pinsonneault holds a Master's degree in Anthropology from ULaVal (2012) and a Bachelor's degree in Social Sciences from UdeM (2005). She is also a doctoral student in sociology at ULaVal. Her research focuses on the political participation of Indigenous women, the ethnic relations between Indigenous and non-Indigenous people, and Indigenous forms of sovereignty in Andean Indigenous communities in Bolivia. She joined the team of the Regroupement des centres d'amitié autochtones du Québec / Native Friendship Centres Movement (RCAAQ) in 2018 where she coordinates research projects for and by urban Indigenous people and is responsible for ethical issues and decolonization of research.

Indigenous women in urban areas in Quebec (FR)

Between 2016 and 2018, the RCAAQ conducted a large study in which 1,723 Indigenous people living or transiting in urban areas participated through a questionnaire distributed in 13 Quebec cities. The focus of this initiative was to better understand the realities and needs of urban Indigenous people and their expectations and concerns about public services. It is the largest sample of urban Indigenous population that has been collected to date in Quebec. All of the data from this survey was compared by gender in order to further explore some of the results. This presentation will highlight results from data collected from 1,021 Indigenous adult women. It will also be an opportunity to highlight new avenues of research that must be explored to better understand the expectations and aspirations of Indigenous women who are part of the urban reality and to promote equity, inclusion and social justice for all.

SHECAPIO, LINDA L.

Linda L. Shecapio as her legal name and 'kashkuwin iskweu' meaning 'Cloud Woman' as her spirit name was born and raised in Eeyou Istchee. Linda is a wife, mother, recently grandmother, sister, and an aunty. She resides and is a member of the Cree Nation of Mistissini. Linda is a proud, passionate and a vibrant iiyiyiu/iinuu woman. She has a Bachelor of Arts degree from Carleton University with a major in Political Science and a concentration in Public Affairs and Policy Analysis. In her work experience, she held various positions in project and program management of the corporate domain. Linda is currently the President to the Cree Women of Eeyou Istchee Association (CWEIA). Her heart's desire is for the wellbeing and healing for her people. Linda leads a confident life filled with self-love, self-respect, and self-acceptance and she is a visionary and an empowering leader. More importantly, she holds close to her heart of the values and grounded with the knowledge of iiyiyiu/iinuu way of thinking, being and way of life and she speaks her Cree language. In general, Linda considers herself as a catalyst, advocate, activist and a knowledge-keeper in holding the high esteem of her iiyiyiu/iinuu identity, language, culture and way of life.

Resistance is that tiny whisper within that says, "you got this, keep going..." (EN)

Linda will share her own move towards a decolonization journey and her journey as an iiyiyiu/innuu woman leader. Iiyiyiu/iinnuu women are the life-givers, life-educators, life-nurturers, and as the primary caregivers, they have been far from silent about community needs and priorities. She believes, once they are re-awakened and collectively identify their vision, voice and direction, they will have positioned themselves to join forces for the wellbeing and healing of their people.

ST-PIERRE, BRENDA

Brenda is from the Cree Nation of Ouje-Bougoumou. She is a mother of two, her daughter Eva is 9 and her son Conan is 2 years old. She holds two diplomas: Social Service Worker, and Indigenous Wellness and Addictions Prevention from Canadore College. She is always eager to learn and enhance her leadership skills. Brenda has been outspoken at a young age and in her heart, she always knew that one day, she was going to give back to her community and to the rest of Eeyou Istchee, and specifically working for Cree youth.

The importance of spirituality to understand its role (EN)

In her presentation, Brenda St-Pierre will share elements of her personal journey towards a well-being that is both spiritual and emotional. By initiating a journey of healing through ceremonies, her actions demonstrate the desire of present generations to use ancestral methods for present and future well-being. The act of connecting with the holistic aspect of their culture is an example of resilience and identity reappropriation that allows to define who they are and their personal well-being. In addition, these traditional learnings also allow her to better understand her role as a woman and to exercise female leadership.

TOMASSO, LUDIVINE

Ludivine Tomasso is a doctoral student in political science with a concentration in feminist studies at UQAM. She is studying collective actions of women's / feminist groups in Peru and Guatemala in the fight against impunity surrounding sexual and reproductive violence. As part of her thesis and as co-organizer of this symposium, she wants to explore the process of knowledge building in colonial context. This conference represents the implementation of this desire to question and open up new spaces for reflection between research and feminist intersectional activism.

Reproductive violence and women's collective actions in Peru (FR)

An internal conflict between state armed forces and dissident armed groups occurred in Peru for more than thirty years. Women, mostly indigenous, have been targets of repression and sexual and reproductive violence (SVR), perpetrated by the Peruvian armed forces. In the 1990s, the government, led by President Fujimori, put in place a public family planning policy that resulted in the coercitive

sterilization of thousands of indigenous women. Faced with this situation, women's groups, feminist groups and victims' groups are mobilizing to call for the end of impunity and the recognition of this particular form of violence. By adopting an intersectional feminist perspective, the purpose of this presentation is to analyze how these groups bring out new ways of thinking about reproductive violence in times of war and peacetime.

VEILLETTE-CHEEZO, KIJÂTAI-ALEXANDRA

Kijâtai was born in Val-d'Or to a non-Indigenous mother and Indigenous father. Having studied cinema at college level, she is now part of the team of Wapikoni Mobile, an NGO working with Indigenous communities to make short films and regain narrative sovereignty. She is currently in the process of cultural reappropriation and raising awareness of Indigenous realities through seminars, conferences, workshops and festivals.

Healing and narrative sovereignty (EN)

Kijâtai will share her experience as a young urban Indigenous person. She will talk about how the media gave her the tools and the courage to begin her journey of healing and awakening to her forgotten culture. She will discuss the importance of finding yourself through art and representativeness of Indigenous cultures in the media. How this has allowed her to learn the language she has lost, remember forgotten traditions and affirm her cultural, sexual and gender identity. She will also screen the film she made with Wapikoni Mobile, which will cover the same topics, named : Kijâtai. This will allow her to present an overview of the methodology of this organization and how it promotes narrative sovereignty among Indigenous people.