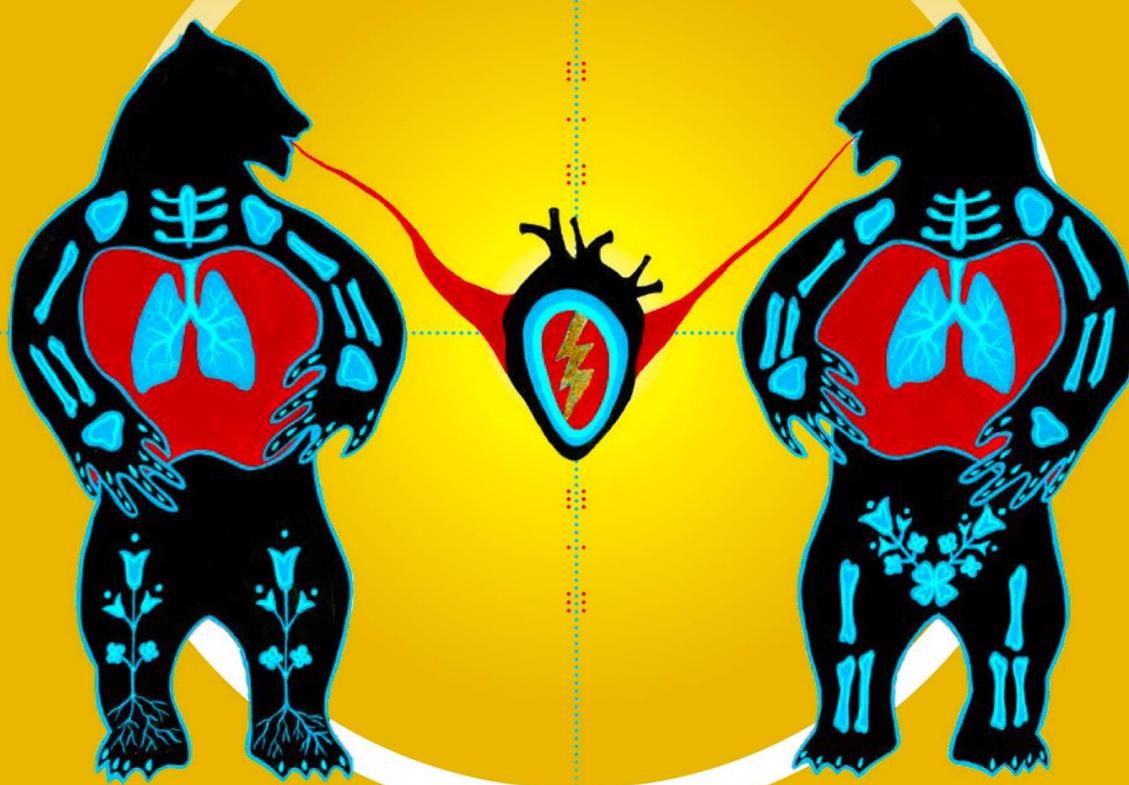# 19e COLLOQUE ANNUEL

En ligne • 10 et 11 mai 2021 • 13h à 17h

CIÉRA
Centre interuniversitaire d'études et de recherches autochtones

Bien-être, services publics et territorialités autochtones

Eruoma Awashish, Souffle de vie (2017)

Inscription et programmation : https://www.ciera.ulaval.ca/

Crédit photo : Sophie Gagnon-Bergeron

**Soirée artistique autochtone
11 mai 2021, 19h**

Artistes : Wapikoni mobile
Marie-Andrée Gill, Matiu

À l'animation : Le Cercle Kisis

En direct sur notre chaîne YouTube

Crédit photo : Julien Choquette

UNIVERSITÉ LAVAL

Conseil de recherches en sciences humaines du Canada
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The 19th annual conference of the Interuniversity Centre for Indigenous Studies and Research (CIÉRA) in collaboration with the Indigenous Student Association (ISA) of Laval University and the Kisis Circle, benefit from the support of the following partners:

Table of Contents

A word from the Director of CIÉRA-UL

We would like to begin by pointing out that the lands on which the different poles and universities partnering with CIÉRA are located are part of ancestral territories that have, each in their own way, long served as a place of life, meetings and exchanges between First Nations, including the Wendat, the Ilnus, the Atikamekws, the Anishinabeg and the Kanien'kehá:ka. We honour, respect and recognize these nations who have never relinquished their rights and sovereign authority over the land and water from which we are gathered today.

In this time of the COVID-19 pandemic, the health and well-being of humans and their environment is of paramount concern. For First Nations, this well-being has been, in all its wholeness and forms, undermined and damaged by settlement colonialism and its various manifestations. The historical epidemics, the contemporary ills that persist, the devaluation and usurpation of knowledge, violence and marginalization, the deconstruction of the very conceptions of health and well-being are but a few examples. If the pandemic, through the imposition of "barrier measures" (masks, social distancing, telecommuting, deterritorialization, etc.), makes many people realize the importance of relationships, then it must be emphasized that colonization has, for a long time, gradually led to - or at the very least, attempted to lead to - the erosion of relationships between First Nations and their languages, identities, cultures and territories, which are nonetheless essential to their health and well-being.

This 19th edition of the CIÉRA conference on the theme of public services, well-being and Indigenous territorialities does not pretend to answer all the major questions that arise in this regard. However, we hope that it will provide an opportunity to discuss and better understand the impact of the COVID-19 pandemic on Indigenous peoples, as well as the factors and initiatives that promote health and well-being, and the challenges and barriers that limit their expression.

On behalf of CIÉRA, I would like to thank all the participants in this symposium: actors and experts in the various realities and practice settings, students and researchers. I would also like to thank the artists who offered us a moment of happiness and comfort: Wapikoni Mobile (Sipi Flamand, Sonny Papatie and Gervais Mallek), Marie-Andrée Gill and Matiu. May your words, your images and your music carry us for a long time on this sinuous path that is well-being.

I would also like to express my gratitude to the entire team that carried out this project (Myriam Lévesque, Louise Nachet, Arielle Frenette, Adèle Clapperton-Richard, Yasmine Fontaine, Justine Auclair, Lucas Aguenier, William Corbin, Andrée-Anne Lafontaine Paul, Marie-Pierre Renaud, Anthony Melanson, and, of course, Madame Lise G. Fortin) as well as to our partners (Laval University Aboriginal Student Association (ASA), Kisis Circle, Fonds de recherche du Québec - Sociétés et culture (FRQSC); Social Sciences and Humanities Research Council (SSHRC) and Laval University).

Finally, a special thank you to the technical team (Karl-Emmanuel Picard of the Anti-Bar and Show in Quebec City and American Interpretation) and to the translators for their exceptional work.

I wish you all a great conference!

Geneviève Motard

CIÉRA Director (UL)

Introduction

The COVID-19 pandemic has had differentiated impacts on society. Far from affecting it uniformly, the COVID-19 pandemic and its side consequences have increased the vulnerability of populations facing significant socioeconomic inequalities and difficult access to social and health services, including Indigenous peoples (Lane and Cerda 2020; Belaïdi and Koubi 2020).

Indeed, pre-existing inequalities concerning the access to health services, social protection, employment, food and land security, education, or housing have all disproportionately, though differently, increased indigenous vulnerability to the virus. This is the case for Indigenous people in Canada's far north, already exposed to lung infections due to outdated infrastructure and lack of housing (Peyton et al., 2020), or for Indigenous people in the Amazon who can no longer rely on the presence of thousands of Cuban doctors sent back to their countries in 2018 following polemical statements by President Jair Bolsonaro (Ferrante and Fearnside, 2020; Meneses-Navarro et al., 2020). In the United States, lack of running water and inadequate housing in the Navajo Nation are believed to be key factors in explaining the 10-fold higher rate of COVID-19 infection compared to the general population in Arizona (Kakol, Upson, and Sood 2020).

If the pandemic has taught us anything, it is the inadequacy or non-existence of public services and resources available to indigenous peoples to support their well-being and self-determination efforts. A problematic situation that obviously predates COVID-19. In Quebec, the edifying report published by the Vien Commission a few months before the pandemic, pointed out that the relationship between Indigenous peoples and public services in Quebec was tainted by systemic discrimination. A year after it was made public, the tragic death of Joyce Echaquan, an Atikamekw woman who was faced racist abuse in a hospital, further illustrated the observations of the Viens Commission, reminding us of the lack of government action since its publication. In other cases, this discrimination has simply resulted in the absence of public services, thus depriving many individuals and communities of their fundamental rights and dignity.

How do Indigenous Peoples' claims towards public services are expressed in different cultural and national contexts? Could the pandemic be an opportunity to foster new directions in the relationship between Indigenous peoples and public services? This question is not simply one about administration and management: behind the relationship between indigenous peoples and public services lies their relationship with the State and the whole non-indigenous society. Whether through the adaptation of existing services or the creation and/or experimentation of services directed by indigenous people themselves, indigenous peoples and their allies have no shortage of proposals to improve their living conditions with a decolonizing and emancipating perspective.

The Covid-19 pandemic has also served as a reminder of the importance of the debates surrounding Indigenous self-determination. In fact, despite the significant spread of COVID-19 across Canada, the rate of infection in Indigenous communities is significantly lower than in the rest of the population, thanks in part to the local implementation of preventive measures such as the closure of their territories. Such examples should inspire future research and innovative approaches to public health with Indigenous peoples. How can Indigenous peoples use the crisis to advance their interests? It should also be noted that self-governance has not always been experienced positively by all Indigenous peoples. As such, the current situation also has highlighted the instrumentalization of the notions of "autonomy" and "self-determination" by certain States that are more interested in relieving themselves of the issues that Indigenous peoples are facing than in

responding to them. The context of the pandemic and the impending economic recession also presents an opportunity for many states to cut civil liberties and initiate more reforms that could, among other negative effects, reduce indigenous peoples' access to public services and resources.

More than ever, critical research must be engaged to develop solutions and implement concrete positive changes for and with communities. However, the current context of COVID-19 has affected the foundation of relationships that existed between researchers and Indigenous peoples, particularly by deepening issues related to access to digital communication technologies or related to the inability to conduct research field trips. For researchers, these issues complicate the development of participatory and collaborative methodologies to share indigenous voices and epistemologies. How to conduct research in such a context? Again, the pandemic tends to highlight existing challenges and provides an opportunity for researchers to reassess how they can positively strengthen the relationship with the interests, priorities, and epistemologies of Indigenous communities and organizations. The current situation calls for rethinking the role and the position of non-Indigenous researchers, the actual reciprocity of benefits from the research field, and the burden imposed on communities by the research industry (Pfeiffer, 2018). How does the current situation could allow us to rethink collaborative research in Indigenous settings? Should we rethink the role of the research field as a rite of passage (Fisher, 2011; Giabiconi, 2013)?

The conference brings together members of the scientific community, First Nations, Métis and Inuit, the graduate student community, government agencies and social, political, economic and cultural actors. Through dialogue, this event will be a unique opportunity to provide participants with a promising space for exchange in order to improve the well-being of Indigenous peoples.

Thank you for your contributions and participation!

Enjoy the conference!

The organizing committee

Program

Monday, May 10, 2021

Ceremony and opening remarks by Michèle Audette
1:00 p.m. - 1:15 pm

- **Master of Ceremony: Geneviève Motard**, Professor, Faculty of Law, Université Laval, Director of the Interuniversity Centre for Indigenous Studies and Research (Université Laval)
- **Guest of Honour: Michèle Audette**, Assistant to the Vice-Rector for Studies and Student Affairs and Senior Advisor for Reconciliation and Indigenous Education at Université Laval

Roundtable on Indigenous Realities in a Time of Pandemic: Perspectives on Public Services and Welfare
1:15-3:00 pm

Hosted by **Marie-Pierre Bousquet**, Professor, Department of Anthropology, University of Montreal.

- **Sipi Flamand**, Vice-Chief, Manawan Atikamekw Council
- **Lisa Westaway**, Director of the Kateri Memorial Hospital in Kahnawake
- **Jimmy Siméon**, Indigenous navigator for Médecins du Monde
- **Jason Coonishish**, Coordinator of Prehospital Services and Emergency Measures for the Cree Board of Health and Social Services of James Bay

- 30-minute break -

Panel 1 - Health, Wellness and Territorialities
15:30-17:00 pm

Hosted by **Gérard Duhaime**, Professor, Department of Sociology, Université Laval.

- **Christine Vézina**, Professor at the Faculty of Law, Université Laval. Thinking about the implementation of the right to health of Indigenous people in Quebec through the experience of community organizations working with marginalized people.
- **Marie-Claude Tremblay**, Professor, Department of Family Medicine, Université Laval. **Sandro Echaquan**, Primary Care Nurse Practitioner. Promoting cultural safety in care: The example of an intervention co-development project with three Atikamekw communities
- **Susane Havelka**, post-doctoral fellow, Department of Geography, Memorial University. Self-determination in the built environment: how a funding program for self-built housing during the 1980s fostered a sense of home and aspirations for self-determination
- **Lucie Nadeau**, Associate Professor, child psychiatrist, McGill University. **Dominique Gaulin**, PhD candidate in social work, Université de Montréal. **Janique Johnson**, PhD candidate in transcultural psychiatry, McGill University. Decolonizing action research: Illustrating the issues and challenges through a community of practice in mental health and youth well-being in Nunavik

Tuesday, May 11, 2021

Panel 2 - Mobility, urbanity, itinerancy, and well-being
1:00-2:30 pm

- **Christopher Fletcher**, Professor, Department of Social Medicine, Université Laval. What place for Inuit in the health services of southern Quebec?
- **Mathilde Lapointe**, master's degree in anthropology, Université Laval. Crossed perspectives on the experiences of Montreal's Inuit in the public health system: between the eyes of nurses and those of Inuit patients
- **Doris Farget**, Professor, Department of Legal Sciences, Université du Québec à Montréal. **Léa Serier,** Justice Coordinator, Quebec Native Women. The collaboration between the SPVM and the urban Indigenous community of Tiohtiá:ke/Montreal: the case of the disappearances and murders of Indigenous girls and women
- **Marie-Charlotte Pelletier-De Koninck**, PhD candidate in anthropology, University of Montreal. The issue of cultural beauty: tensions around the Miss and Mister Terena pageants

- 30-minute break -

Panel 3 - Knowledge, research, and pedagogies at the service of well-being
3:00 pm - 4:30 pm

Hosted by **Karine Croteau**, Professor, School of Social Work, University of Ottawa

- **Gérard Duhaime**, Professor, Department of Sociology, Université Laval. Sébastien Lévesque, research professional at the Canada Research Chair on Comparative Indigenous Issues, Université Laval. Research as a lever for social action - The case of the cost of living in Nunavik
- **Dominique Gaulin**, PhD candidate in social work, Université de Montréal. The place of Indigenous knowledge in mental health: The role of researchers and practitioners in the indigenization of services
- **Guitté Hartog**, Ph.D. in psychology and lecturer in social work at the Université du Québec à Rimouski and Chicoutimi. **Perla Fragoso**, Ph.D. in social anthropology. The art of surviving feminicide violence by a daughter, mother or sister, Yucatan, Mexico
- **Rosalie Champagne-Côté**, Master's candidate in forestry sciences, Université Laval. Establishing Indigenous protected areas: the case of the Akumunan Biodiversity Reserve

Launch of the CIÉRA Journal and closing remarks
4:30-5:00 pm

Indigenous Artistic Night
Starting at 7:00 pm

Research in Progress Seminar Program

(By invitation only)

Monday, May 10, 2021

9:30am-12:00pm

- **Chloé Le Mouel**, PhD candidate, anthropology, Université Laval. Inuit spatial competencies within the Qarmaapik Family House in Nunavik
  With **André Casault**, professor at the School of Architecture, Laval University

- **Gabriel Marcotte**, M.A. candidate in education sciences, Université du Québec en Abitibi-Témiscamingue. Music learning and school perseverance among the Anicinapek of the Dozois village
  With **Jo Anni Joncas**, professor at the Faculty of Education, Université de Sherbrooke

Tuesday, May 11, 2021

9:30-11:15 am

- **Philippe Boucher**, Master's candidate in criminology, Université de Montréal. **Renaud Boisvert**, Bachelor of Law student, Université de Montréal. Interventions and resources for family violence in an Indigenous context
  With **Geneviève Motard**, professor at the Faculty of Law, Université Laval

- **Lauriane Ouellet**, Master's candidate in public health, Université Laval. The development of a rehabilitation service offer in an Inuit socio-cultural context: Challenges, strategies and considerations for the future
  With **Caroline Hervé**, Professor, Department of Anthropology, Université Laval

- **Jeanne Desrochers-Arsenault**, Ph.D. Candidate, Forestry Sciences, Université Laval. Possible solutions concerning the attraction and retention of the forestry workforce of the Atikamekw First Nation of Wemotaci
  With **Martin Hébert**, professor at the Department of Anthropology, Université Laval

Indigenous artistic night

Once again, the CIÉRA conference is giving its participants the opportunity to attend an artistic night specially designed for the event. This year, we will have the chance to watch short films and hear music and poetry from the talented Indigenous artistic scene in Quebec.

> The evening will take place on **May 11, 2021 starting at 7pm** and will be broadcast **live** on our [YouTube channel](). Don't forget to subscribe!

The event is only available live. There will be no replays of the evening.

Artists' presentation
Marie-Andrée Gill

Born in the community of Mashteuiatsh (Saguenay), the Innu poet Marie-Andrée Gill has become an icon of contemporary Indigenous poetry scene in Quebec. She published her first collection, Béante, in 2012, which received the Poetry Prize of the Literary Awards of the Saguenay-Lac-Saint-Jean Book Fair, and nominated for the Governor General's Award for poetry. Her second collection of poems, Frayer, which recounts her youth in Mashteuiatsh, was also acclaimed by the critics. A committed artist, Marie Andrée Gill explores with great sensitivity and depth the world, its challenges and its beauty.

Matiu

Coming from the community of Mani-Utenam (Côte-Nord), the Innu artist Matiu is one of the most remarkable figures on the young Indigenous scene in Quebec. After releasing his self-titled EP in 2017, he launched his first album, Petikat, which he presented in numerous shows and festivals across the province. He received the Emerging Artist Award at the 2018 Teweikan Aboriginal Music Gala as well as Show of the Year and Blues/Rock Artist of the Year in 2019. With his raw voice and folk/rock sounds, this committed songwriter deals with human relationships and the quest for Indigenous identity in an authentic and poetic way.

Wapikoni mobile

Founded in 2004 by the Council of the Atikamekw Nation, the Youth Council First Nations of Quebec and Labrador and filmmaker Manon Barbeau, Wapikoni Mobile is a mobile audiovisual and musical creation studio dedicated to Indigenous youth. For more than fourteen years, thousands of Wapikoni participants from 27 Nations have collaborated in the production of more than 1000 short films translated into several languages and were awarded 160 prizes and mentions in national and international festivals. Using mobile studios equipped with state-of-the-art digital technology, the audiovisual and musical training and creation workshops provide participants with resources that they often do not have in their communities. Beyond art and freedom of expression, video and music become powerful tools for social transformation for Indigenous youth. Wapikoni Mobile is a non-profit, charitable organization and an official partner of UNESCO.

Animation of the evening
Kisis Circle

Founded in 2014, the Kisis Circle is an Indigenous and non-Indigenous non-profit organization working to bring people together and to promote Indigenous cultures, arts and heritage. "Kisis" means sun in Anishinaabemowin, reflecting this outreach and the cycle of light. Festivals, documentaries, conferences, screenings, and discussions are part of the wide range of cultural and artistic activities that the Kisis Circle offers each year in Quebec. Since 2019, the Kisis Circle also offers Indigenous language courses in Quebec City and acts as a platform for the diffusion of Indigenous cultural events and artists.

Presentation's summary

<u>**Panel 1 - Health, Wellness and Territorialities**</u>

Christine Vézina, Professor, Faculty of Law, Université Laval

Thinking About the Implementation of a Right to Health for Indigenous People in Quebec Through the Experience of Community Organizations Working with Marginalized People

The empirical research I conducted 10 years ago to better understand the relationship between community-based HIV organizations and the right to health for marginalized people in Quebec reveals that social bonding and otherness are powerful vectors for the implementation of this right, which imposes obligations on the state under the International Covenant on Economic, Social and Cultural Rights (ICESCR). Starting from this model, we will take a critical look at the barriers to access to healthcare and services for Indigenous people, the effects of which can go as far as death. We will propose some thoughts for further reflection centered on the following three arguments: 1) access to and acceptability of non-discriminatory care and services is dependent on the action of "facilitators" who are able to decode the realities and needs of Indigenous people and bring them into the health and social services network; 2) respect for their autonomy and sustainable funding are essential to the work of these facilitators; and, therefore, 3) these requirements cannot be left to the goodwill of the State since they are imposed on it by virtue of the ICESCR.

Marie-Claude Tremblay, Professor, Department of Familial Medicine, Université Laval

Promoting Cultural Safety in Care: The Example of an Intervention Co-Development Project with three Atikamekw Communities

The tragic circumstances surrounding the death of Joyce Echaquan provide a poignant example of the racism experienced by Indigenous people in the health care system. This tragedy has mobilized public and stakeholder attention around the importance of cultural safety, a transformative approach to health care that takes into account the needs, values, rights and cultural identity of Indigenous peoples. In partnership with the Atikamekw Nation Council and the communities of Manawan, Wemotaci and Opitciwan, our team has been engaged for the past two years in a process of co-construction of a new intervention model to promote cultural safety in health care. This research-action project mobilizes the experience, knowledge and expertise of health professionals, decision-makers and Atikamekw professionals, experts of cultural experience and academics. It aims to develop a new model of culturally "safe" intervention that allows for different conceptions of well-being, health and illness as well as different approaches to healing. This presentation will address various aspects of the research project, as well as discuss more broadly the relationship between the health care system, colonialism, racism, and cultural safety.

Susane Havelka, Postdoc fellow, Department of Geography, Memorial University of Newfoundland

Self-Determination in the Built Environment: How a Funding Program in the 80s for Self-Built Housing Promoted the Sense of Home and the Self Determination Aspirations of a Community

… or how an old strategy in a community-led housing program from the 1980s may already have had some answers. What could housing's social role be as demonstrated by the delivery of the HAP program that collectively sought to enhance employment opportunities, connection to the land, and community pride, alongside the provision of homes. In so doing the project's overarching objective is to position self-built log houses at the forefront of sustainable northern housing policies and programs.

Lucie Nadeau, Professor, Department of Psychiatry, McGill University
Dominique Gaulin, PhD Candidate, Department of Social Work, Université de Montréal
Janique Johnson-Lafleur, PhD Candidate, Department of Psychiatry, McGill University

Decolonizing Action Research: Illustrating the Issues and Challenges Through a Community of Practice in Mental Health and Youth Well-Being in Nunavik

The mental health and well-being of their youth is a major concern for Nunavimmiut (Nunavik residents). While there are many examples of resilience and success, many young Inuit struggle with emotional difficulties, including a suicide rate that is approximately 30 times higher than the rest of Quebec. Frontline workers in Nunavik are faced with the challenge of alleviating this suffering and have expressed their need for better training and support, and improved collaboration. To address these needs, a community of practice in mental health and youth wellness, called Atautsikut (togetherness), is being developed in Nunavik as part of an action-research project.

Many voices, both Indigenous and non-Indigenous, are calling for a decolonization of Indigenous health research and practice. Decolonization is a process rooted in the concept of self-determination. It requires a paradigm shift involving the recognition of multiple epistemologies and therefore emphasizes Indigenous values, knowledge, and practices in research. It is also about supporting the agency of Indigenous communities by recognizing their rights to ownership, control, access, and possession of research data (OCAP principles).

This presentation discusses our process and reflections through the development of the Atautsikut community of practice that embraces the concept of decolonization, as well as the challenges encountered in achieving action-research that embodies this concept. Beyond the initial decisions, an action-research project is embodied in the course of its implementation, as it is confronted with the reality of the field. This reality, also experienced through the Covid-19 pandemic, forced us to make adaptations to better respect the needs of the field.

Panel 2 - Mobility, urbanity, itinerancy, and well-being

Christopher Fletcher, Professor, Department of Social and Preventive Medecine, Université Laval

What Place for Inuit in the Health Services of Southern Quebec?

Health disparities affecting Inuit are significant and deep-rooted. The need to develop health programs and approaches that correspond to their realities has been a major motivating factor in the development of services in Nunavik since the signing of the James Bay Agreement. However, unlike in the North, Inuit living in urban centers in southern Quebec have very few, if any, services aimed specifically for them. In fact, despite the large number of Inuit living in Montreal, few health

services offered in the city are adapted to the needs and realities of this urban population. The Montreal situation contrasts with that of Ottawa, where a wide range of services have been developed for the Inuit living there. Based on the ongoing research of the Qanuikkat Siqinirmiut? project, this presentation will first provide a brief overview of the health issues facing the Inuit of southern Quebec. Then, the impact of some administrative, political and cultural issues on the development and elaboration of services specifically for urban Inuit in the future will be discussed.

Mathilde Lapointe, Master Student, Department of Anthropology, Université Laval

Crossed Perspectives on The Experiences of Montreal's Inuit in the Public Health System: Between the Eyes of Nurses and Those of Inuit Patients

The number of Inuit leaving the North to settle in major Canadian cities in the South has been increasing since the 1980s: today, 27% of the Inuit population in Canada lives outside of Inuit Nunangat. Despite this reality, few anthropological studies have focused on the perspectives and realities of Inuit living in Montreal on a permanent basis, thus indicating the importance, both academic and community-based, of building a knowledge base on this subject. It is with this in mind that I have been interested, as part of my Master's research in medical anthropology, in how Montreal Inuit perceive their health and well-being, as well as their ability to maintain or restore them according to the institutional, community and personal resources available in the urban context. While my ethnographic work addresses all facets of this issue, this presentation will focus exclusively on participants' perspectives on their ability to access health care and their experiences in the public health system in the city. Four main barriers were identified in the data analysis as being particularly salient to the participants in this study: geographic access, language barriers, administrative functioning, and distrust of the health care system. Regarding their medical experiences, three elements emerged more markedly in the interpersonal relations between Inuit patients and health professionals in an institutional setting: verbal and non-verbal communication, the helping relationship, and the intercultural encounter. We will analyze these issues from a critical and post-colonial perspective, in order to grasp not only the cultural singularity, but also the economic, political, geographical and historical components of the perspectives and realities of Inuit people living in Montreal.

Doris Farget, Professor, Department of Legal Sciences, Université du Québec à Montréal
Léa Serier, Justice Coordinator, Quebec Native Women

Collaboration Between SPVM and the Urban Aboriginal Community of Tiohtiá:Ke/Montreal: The Case of the Disappearances and Murders of Aboriginal Girls and Women

This presentation aims to present the results of a partnership research conducted between 2017 and 2020 in collaboration with Québec Native Women. Following the signing, in 2015, of the Collaboration Agreement between the Service de police de la Ville de Montréal (SPVM) and the Montreal Community NETWORK, this research documents SPVM's response to the disappearance or murder of an Aboriginal girl or woman on its territory. It demonstrates the challenges faced by Montreal's urban Aboriginal community in working with the SPVM, including the lack of sensitivity, accountability, recognition of Aboriginal expertise, and respect for the principles of non-discrimination and substantive equality by this municipal-level public service. The research also highlights the implications and limitations of these challenges in terms of access to a public service whose mission is to protect all individuals, including Aboriginal people. Our presentation

will therefore present these challenges and identify avenues for improving the relationship between urban Indigenous communities and public services.

Marie-Charlotte Pelletier-De Koninck, PhD Candidate, Department of Anthropology, Université de Montréal

The Issue of the Beauty of Culture: Tensions Around the Miss and Mister Terena Contests

The Miss and Mister Terena pageants are extremely popular among the Terena, an indigenous community in south central Brazil. In many reservations, they are the most anticipated events of the year. The significant migration to urban areas and the growing contact with non-indigenous Brazilian society has led to a pronounced concern about the "loss of culture". Local medias frequently disseminate pejorative stereotypes of indigenous people as violent, lazy, drunk and acculturated. Many of these contests aim to challenge their acculturation, show the beauty of their culture, show themselves in a non-violent context, and stimulate youth participation and village life. They also contribute to the stimulation of the local economy in connection with the handicraft of typical clothes, ornaments, and body paintings. These competitions are also a space for negotiations and relations with the national society, in terms of authenticity of culture, conceptions of beauty and politics. The skills acquired and the relationships developed through the organization of these cultural events allow some organizers to become involved in internal and municipal politics.

Even though these competitions are popular, they generate tensions between the main actors, i.e., the different organizers, the artisans and the participants. The latter often have divergent ideas about the form the contests should take and the criteria for selecting the winners, mainly in relation to the authenticity of their clothing, ornamentation, and body paint as well as their physical characteristics. This presentation will explore these various points of tension and the dynamics between the different actors involved in the Miss and Mister Terena pageants.

Panel 3 - Knowledge, research, and pedagogies at the service of well-being

Gérard Duhaime, Professor, Department of Sociology, Université Laval
Sébastien Lévesque, Research Professional, Canada Research Chair on Comparative Aboriginal Condition, Université Laval

Research as a Lever for Social Action - The Case of the Cost of Living in Nunavik

Because of its direct impact on household living conditions, the high cost of living in Nunavik is an issue of concern to Nunavimmiut as well as to organizations and decision-makers in the region. In the absence of official monitoring of consumer prices by provincial or federal government authorities, a research collaboration has developed over the years between the Canada Research Chair on Comparative Aboriginal Conditions, the Kativik Regional Government and other stakeholders in order to document the phenomenon of high living costs in Nunavik. This collaboration has led to the realization of several projects, the most recent of which was aimed at tracking the evolution of consumer prices in Nunavik in the context of the institution of emergency health measures related to the COVID-19 context. By putting this work, among others, into perspective, this contribution aims to identify the foundations and modalities for using research as a lever to participate in the improvement of living conditions in a concrete and relevant manner.

Dominique Gaulin, PhD Candidate, Department of Social Work, Université de Montréal

The Place of Indigenous Knowledge in Mental Health: The Role of Researchers and Practitioners in the Indigenization of Services

Although Inuit are a widely studied people, social, political and economic inequalities against them persist. Without realizing it, many researchers and clinicians perpetuate these inequalities, whether by imposing paradigms or simply failing to recognize different forms of knowledge and experience within practice and research, particularly in the field of mental health. That said, research and practice in Indigenous settings are becoming increasingly clear on the importance of including different theoretical and experiential knowledge, from a variety of actors, in order for research and services provided to populations to be consistent with the context and needs of communities. There is recognition that Western epistemologies and methodologies alone cannot meet the needs of Indigenous communities and that a decolonization of knowledge and research methods is necessary.

This presentation will address the issues present in mental health research and practice in Indigenous settings. We will look at the genesis of these challenges and strategies that can be put in place by researchers in collaboration with the communities they work with to overcome these challenges and contribute to the well-being and self-determination of Indigenous peoples.

Guitté Hartog, Ph.D. in psychology and lecturer in social work at the Université du Québec à Rimouski and Chicoutimi.
Perla Fragoso, Ph.D. in social anthropology

The Art of Surviving Feminicidal Violences of One's Daughter, Mother or Sister, Yucatan, Mexico

Five surviving families who suffer daily from the consequences of an atrocious tragedy, that of the murder of a girl or a woman, aggravated by misogynistic violence, collaborated in the project that took place in Yucatan (Mexico) in Maya territory. In this context, handing brushes, felt pens, colors and cardboard to allow a mother, a son, a daughter, a sister or a brother to take the time to say what life in their heart becomes at first a form of psycho-affective attention for the bereaved families. Then, by creating a collective work based on the pedagogy of tenderness and vulnerability, the messages become more political. The sharing of emotions and resilience processes become sensitive information that, once translated into an artistic work, promotes awareness of mental health issues and power relationships in the mobilization against the various forms of violence committed against women.

Rosalie Champagne-Côté, Master student, Department of Forestry, Université Laval

Establishing Protected Areas: The Case of the Akumunan Biodiversity Reserve

Over the past twenty years, we have witnessed a paradigm shift in the management of protected areas in Canada, which is a notable result of a movement of appropriation by Aboriginal communities. The Akumunan Biodiversity Reserve (BR), initiated in the early 2000s by the Innu First Nation of Essipit (IFNE), is one of the first Aboriginal-initiated protected areas to be created in Quebec. In the context where protected area management is the responsibility of the Ministère de l'Environnement et de la Lutte contre les changements climatiques, the latter has agreed with the

IFNE to delegate the realization of several activities, including the implementation of a system to monitor the effectiveness of the management of the Akumunan BR. This collaboration agreement is part of the IFNE's approach to achieving self-determination, as it allows it to exercise management authority over part of its ancestral territory, Nitassinan. It also allows the IFNE to establish its own conservation objectives, based on the maintenance of biodiversity and cultural heritage.

Within the framework of this project, we are co-constructing a monitoring tool to measure management in Akumunan. In order to achieve this, we have conducted focus groups involving about twenty members of the IFNE, during which values associated with protected area were determined, as well as the needs and vision of the Essipit Innu. This step is essential in order to put in place a management system that meets their aspirations, on a territory managed by them and for them.

This documentation of Essipit's vision of the Akumunan RB will contribute to the development of a culturally appropriate management system and may guide the development of other protected areas of Aboriginal initiative.

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