

UNSETTLING FEMINISMS:

Mobilisation, résistance, création

May 9-11, 2018
9-11 mai 2018



Simone de Beauvoir Institute
40th Anniversary Conference

Conférence du 40^{ième} anniversaire
de l'Institut Simone-De Beauvoir

PROGRAMME

RéQEF RÉSEAU
QUÉBÉCOIS
EN ÉTUDES
FÉMINISTES

UNIVERSITÉ
Concordia
UNIVERSITY

FACULTY OF
ARTS AND SCIENCE

Simone de Beauvoir
Institute

Special Thanks

Remerciements spéciaux



The Simone de Beauvoir Institute 40th Anniversary Conference would not be possible if it was not for the generous artistic, administrative and financial support of our sponsors. The Organizing Committee members are extremely grateful to Concordia's **Office of the Vice-President (Research and Graduate Studies)**, the **Faculty of Arts and Science**, the **Office of Advancement and Alumni Relations**, the **Simone de Beauvoir Institute**, as well as the **Réseau québécois en études féministes**, and the **Renée B. Fisher Foundation**.

La conférence 40ième anniversaire de l'Institut Simone-De Beauvoir n'aurait pas été possible sans le soutien artistique, administratif et financier de nos partenaires. Pour ce précieux soutien, les membres du Comité organisateur tiennent à remercier vivement le **Bureau du Vice-président (recherche et études supérieures)**, la **Faculté des arts et science**, le Bureau du développement et des relations avec les diplômés et l'**Institut Simone-De Beauvoir** de l'Université Concordia ainsi que le **Réseau québécois en études féministes** et la **Fondation Renée B. Fisher**.



**Our thanks to Anna Sadofsky /
Nos remerciements à Anna
Sadofsky**

Artwork associated to the 40th Anniversary Conference is graciously offered by 2017 Simone de Beauvoir Summer Institute alumna Anna Sadofsky. Sadofsky is a Montreal-based artist whose practice explores the relationship between streams of consciousness and pictorial representation. See more of Sadofsky's art at: <https://annasadofskysartwork.tumblr.com>

L'illustration associée à la Conférence du 40ième anniversaire est l'œuvre d'Anna Sadofsky, une étudiante ayant complété l'Institut d'été Simone-De Beauvoir en 2017. Sadofsky est une artiste de Montréal dont la pratique permet l'exploration des liens entre les flux de conscience et les représentations graphiques. Pour voir des œuvres additionnelles de Sadofsky, visiter le site : <https://annasadofskysartwork.tumblr.com>

Program and Organization Committee

Comité scientifique et d'organisation

Geneviève Rail, Chair / Présidente (Concordia University)
Chantal Maillé (Université Concordia)
Rachel Thomas (Concordia University)
Gada Mahrouse (Concordia University)
Genevieve Painter (Concordia University)
Nènè Myriam Konate (Collective Culture Montreal)

We are very appreciative of the work done by **Linda Bowes** and **Julia Dyck** who helped with the administrative and communication aspects of the conference.

Nous désirons exprimer notre appréciation pour l'excellent travail accompli par **Linda Bowes** et **Julia Dyck** qui nous ont aidé pour cette conférence en ce qui a trait aux aspects administratifs et à ceux relatifs aux communications.

**And a Big “Thank You” to Our Volunteers! /
Et un gros « merci » à nos bénévoles !**

Location of the Conference

Lieu de la conférence



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Subway (Guy-Concordia) / Métro (Guy-Concordia)
John Molson Building (MB) / Édifice John Molson (MB)
1450 Guy street / 1450 rue Guy
Montreal, Québec

Conference Program

Programme de la conférence

Wednesday, May 9th
Mercredi le 9 mai

9am-10am

MB 3.130

Registration / Inscription

MB 3.130

Photo exhibit/Exposition de photos

Portraits of/de :

Kim Thuy, Sue Montgomery, Dalila Awada, Marianne Prairie, Caroline Roy-Blais, Elisabeth Vallet, founders of/fondatrices de L'Euguélonne (feminist bookstore / librairie féministe), Rim Mohsen, Ericka Alneus, Linda Gauthier, Guylaine Poirier, Zoonie Nguyen.

Strong Girls Strong World group / Le groupe Force des Filles, Force du Monde

Since 2015, the YWCA Montreal's program, Strong Girls Strong World, aims to develop the leadership skills of young women aged 16 to 19 and empower them to become agents of change and make a difference in their community.

Depuis 2015, le programme «Force des Filles Force du Monde » du Y des femmes de Montréal vise à développer les capacités de leadership des jeunes femmes de 16 à 19 ans et à leur donner les moyens nécessaires pour devenir des actrices de changement et faire une différence dans leur communauté.

Women and Words exhibit / L'exposition photo Des Femmes et des Mieux Mots

The Women and Words photo exhibit features women who inspire us through their courage and vision, whose stories we want to share. Each portrait is accompanied by a feminist essay outlining their vision.

Le projet d'exposition photo Des femmes et des mieux mots met en lumière des femmes qui nous inspirent par leur courage et leur vision et dont nous voulons partager le vécu. Chaque portrait est accompagné d'un texte féministe présentant leur vision.

Session 1**Mercredi (10am-12:30pm)****MB 3.430****Représentations, art et activisme**Présidence : **MAILLÉ, Chantal** (Université Concordia)

Présentations :

RAVARY-PILON, Julie (UQÀM)

Discours sur la quatrième vague féministe : les contenus audiovisuels réalisés pour le web par les artistes féministes

SENTIS, Isabelle (Association la Fabric'Art thérapie, France)

Carburer aux plaisirs = expériences féministes singulières et collectives d'incorporation de savoirs

LOUIS, Marie-Laure S. (artiste-chercheuse indépendante)

Art afro-féministe : interroger les représentations (visuelles) de la Femme Noire dans l'oeuvre de Lorna Simpson

BRUNEAU, Julie (UQÀM)

Commémorer par l'art le féminicide autochtone : regards féministes et de décolonisation sur l'avenir

Session 2**Wednesday (10am-12:30pm)****MB 3.270****Unsettling activism**Chair: **PAINTER, Genevieve** (Concordia University)

Presentations:

ZAIDI, Myriam (Concordia University)

Women organizing against austerity in Quebec: Feminist popular education in practice

MITCHELL, Kiera (University of Regina)

Fertile clay: Beth Hone, art and activism in the Prairies' West

CHAZAN, May (Trent University)

Unsettling activism: Reflections on intergenerational storytelling and research-creation in Nogojiwanong (Peterborough, Ontario)

TUKAI, Lizzie (Saturviit Nunavik Inuit Women's Association)

Inuit women's activism: Saturviit

12:30pm-1:30pm**MB 3.130****Lunch Break
Pause pour le goûter****Session 3****Mercredi (1:30pm-3pm)****MB 3.430****Les actions féministes au sein de la
communauté haïtienne à Montréal : l'histoire du SIDA**Présidence : **NAMASTE, Viviane** (Université Concordia)**RATEAU, Marlène****PIERRE-PIERRE, Maud****AMBROISE, Marie-Luce**

Session 4
Wednesday (1:30pm-3pm)

MB 1.210
Unsettling spaces of activism

Chair: **HERLAND, Karen** (Concordia University)

TISCHER, Julia (McGill University)
Lived architectures of war: A gendered architectural history of Hochbunker

HEY, Maya (Concordia University)
À table! Reimagining ethics across the eater, the eaten, and the eating environment

EDWARD, Amy (McGill University)
Mohawk Girls: Kanien'kehá:ka women sharing their knowledge through the pedagogy of digital storytelling

3pm-3:30pm

MB 1.155

Health Break
Pause santé

Session 5
Wednesday (3:30pm-5pm)

MB 1.210
Opening Plenary
Plénière d'ouverture

Chair / Présidente : **RAIL, Geneviève** (Concordia University)

Play created by / Pièce de théâtre créée par :

The National Aboriginal Circle Against Family Violence
(Coordination: Carole Brazeau, Simone de Beauvoir Institute Alumna/Diplômée)

A Day in the Life of Buddy's Wife
(written by / écrit par : Dr. Anita Olsen Harper)

Lead Role / Rôle principal : Rebekah Elkerton (M.A. Women's Studies)

Thursday, May 10th
Jeudi, 10 mai

8:30am-9am

MB 3.130

Registration / Inscription

Session 6

Thursday (9am-10:30am)

MB 3.270

Revisiting motherhood and the family

Chair: **VISSANDJÉE, Bilkis** (Université de Montréal)**BARKUN, Heidi** (UQÀM)

Art, identity and the failure to become a mother

CÔTÉ, Denyse (Université du Québec en Outaouais)

Shared physical custody as a backlash

ROULEAU, Joëlle (Université de Montréal)

Revisiting the family tree through the memory and trace of home movies

Session 7

Thursday (9am-10:30am)

MB 3.210Exploring genocide as a subject in different disciplines
(WORKSHOP)

Organizers:

PRAHST, Indira (Langara College)**DOERR, Karin** (Concordia University)**APRAHAMIAN, Sima** (Concordia University)

10:30am-11am

Health Break
Pause santé**MB 3.130****Session 8**

Thursday (11am-12:30pm)

MB 3.270

Migrant justice

Chair: **CHEW, Dolores** (Marianopolis College)**BUKHARI, Syeda Nayab** (Concordia University)

Ethnic media in Metro Vancouver, BC: Perceptions of gender and violence of South Asians

JEFFRIES, Fiona (University of Ottawa)

From sanctuary to access without fear: Anti-racist feminism, social reproduction politics, and unsettling the city

BUNCH, Mary (McGill University)

The people-to-come: Unsettling queer migrant justice

Session 9

Jeudi (11am-12:30pm)

MB 3.210Pour des approches féministes et fainéantes en recherche-crédation
(ATELIER)

Organisatrices :

MAJOR, Christine (UQÀM)**MAJEAU, Claude** (UQÀM)

12:30pm-1:30pm

MB 3.130

Lunch Break
Pause pour le goûter

Session 10

Thursday (1:30pm-3pm)

MB 3.210

Feminisms, life-writing, hyphe-nations

Chair: **MCKENZIE AUCOIN, Pauline** (Simone de Beauvoir Institute)

CHEN, Xiaobei (Carleton University)

Writing cross-generation collective biography: A methodological approach to historicizing feminisms

CHEW, Dolores (Marianopolis College)

Am I That _____?

BALSAWER, Veena (University of Ottawa)

Weaving a literary *métissage* of a curriculum lived amidst un/settled hyphe-nations

Session 11

Thursday (1:30pm-3pm)

MB 3.270

Our embodied knowledge, our bodies

Chair: **RAIL, Geneviève** (Concordia University)

BESSAÏH, Nesrine (University of Ottawa)

Translating narratives on sexuality and relationships to bring intersectionality into practice

THOMAS, Rachel M. (Concordia University)

Musings of a Fat Medusa: The liminal body in discussions of social capital

LAMARRE, Andrea (University of Guelph) & **RICE, Carla** (University of Guelph)

Exploring recoveries, opening possibilities: Using feminist theory and digital storytelling to expand understandings of "eating disorders" and "recovery"

3pm-3:30pm

MB 1.155

Health Break
Pause santé

Session 12

Thursday (3:30pm-5:30pm)

MB 1.210

Plenary session/ Session Plénière

Chairs / Présidentes : **MAHROUSE, Gada** (Concordia University) & **KONATE, Nènè Myriam** (Collective Culture Montreal)

Territorial acknowledgement / Reconnaissance territoriale : **MCDONALD, Cheryl**

YOUSFI, Louisa (Parti des Indigènes de la République) et **PARENT, André-Yanne** (Fusion Jeunesse)

Bandung du Nord, vers une internationale décoloniale

GABRIEL, Katsi'tsakwas Ellen (Turtle Clan, Kanien'kehá:ka Nation)

Indigenous women revolutionaries, land protectors: Surviving centuries of neocolonialism

Session 13

Thursday (5:30pm-7:30pm)

MB 9SdBI 40th Anniversary Reception
Réception du 40ième anniversaire de l'ISdBChair / Présidente : **MANNING, Kimberley** (Concordia University)Territorial acknowledgement / Reconnaissance territoriale: **MCDONALD, Cheryl****SHEPARD, Alan** (President of Concordia University / Président de l'Université Concordia)
Words of welcome / Allocution de bienvenue

Wishes from / Voeux de

BOUCHARD, Gabrielle (Présidente, Fédération des Femmes du Québec)
GABRIEL, Katsi'tsakwas Ellen (Turtle Clan, Kanien'kehá:ka Nation)**Friday, May 11th**
Vendredi, 11 mai

8:30am-9am

MB 3.435**Registration / Inscription****Session 14**

Friday (9am-10:30am)

MB 3.270

Exploring equality, unsettling privilege

Chair: **APRAHAMIAN, Sima** (Concordia University)**SILTANEN, Janet** (Carleton University)
Should we rehabilitate (substantive) equality?**ANTONOPOULOS, Alexander** (Concordia University)
Unsettling the politics of privilege: Creations from the 'mutilations' of our lives**CLAUDE, Stephanie** (University of Ottawa)
Presenting settler colonialism: Settler girls' engagement with colonial violence against Indigenous women and girls**Session 15**

Vendredi (9am-10:30am)

MB 3.430**Exclusion culturelle de classe : déconstruire certains angles morts
de l'intervention féministe en milieu communautaire
(ATELIER)**

Organisatrices :

ROUSSEAU, Audrey (Université York)
FILION, Esther (coordonnatrice, Engrenage Noir)
GUERNIER, Geneviève (organisatrice communautaire, Ex aequo)
BLANCHARD, Marie-Ève (Association Coopérative d'Économie Familiale de l'Est de Montréal)

10:30am-11am

Health Break
Pause santé

MB 1.155

Session **16**
Friday (11am-12:30pm)

MB 3.270
Unsettling sex tourism and sexual violence

Chair: TBA

DELIOVSKY, Katerina (Brock University)

White femininity, sex tourism and the politics of feminist theory: Theorizing desire and erotic racism

QASHU, Leila (Concordia University)

Local approaches to addressing violences against women:

Ateetee, a community justice process used by and for Arsi Oromo women in Ethiopia

COLPITTS, Emily (York University)

Sexual violence at Canadian universities: An intersectional analysis of policies and prevention efforts

Session **17**
Friday (11am-12:30pm)

MB 3.430
Public feminisms and intersectional placemaking
(WORKSHOP)

Organizers:

MACDONALD, Shana (University of Waterloo)

DOONAN, Natalie (Concordia University)

WIENS, Brianna (York University)

12:30pm-1:30pm

Lunch Break
Pause pour le goûter

MB 1.155

Session **18**
Friday (1:30pm-3pm)

MB 3.270
Transnational feminisms

Chair: **BERGER, Rachel** (Concordia University)

LUNNY, Debbie (John Abbott College)

De-Anglicizing transnational feminisms?: Towards transnational feminist citational praxis

NEUMAN, Sydney (York University)

Precarious proximities: Transnational somatic pathways and idiopathic analysis

KOURI-TOWE, Natalie (University of Pittsburgh)

Transnational feminism and the practice of feminist activism in the 21st century

Session 19
Vendredi (1:30pm-3pm)

MB 3.430
Militance et intersectionnalité

Présidence : **MAILLÉ, Chantal** (Université Concordia)

ALIMI, Sonia (UQÀM)
Pour une analyse tri-partite de systèmes de dominations sexisme/racisme/capacitisme

MATTE GUILMAIN, Laurence (UQÀM) & **EVANGELISTA WOOLNER, Leah** (Organisation des Femmes Philippines du QC)
Militance intersectionnelle : réponse à une précarité institutionnalisée chez les travailleuses domestiques

YOUSFI, Louisa (Parti des Indigènes de la République)
Féminisme, antiracisme et luttes décoloniales : splendeurs et misères de l'intersectionnalité en France

3pm-3:30pm

Health Break
Pause santé

MB 9 EG

Session 20
Friday (3:30pm-5pm)

MB 9
Closing Keynote Address
Conférence de clôture

Chairs / Présidentes : **PAINTER, Genevieve** (Concordia University) &
KOURI-TOWE, Natalie (University of Pittsburgh)

OBOMSAWIN, Alanis
(Abenaki filmmaker, singer, artist and activist / cinéaste, chanteuse, artiste et activiste abénaquise)

Renewal

MANNING, Kimberley (Principal, Simone de Beauvoir Institute / Directrice de l'Institut Simone-De Beauvoir)
SAWCHUK, Kim (Vice-Dean Research, Faculty of Arts and Science / Vice-doyenne à la recherche, Faculté des arts et science)

Words of thanks & Honouring Alanis Obomsawin, Winner of the Simone de Beauvoir Institute Prize /
Remerciements & honneurs faits à Alanis Obomsawin, la récipiendaire du Prix de l'Institut Simone-De Beauvoir

* * * * *

Conference Abstracts

Résumés de la conférence

ALIMI, Sonia (UQÀM) alimi.sonia@courrier.uqam.ca

Sexisme/racisme/capacitisme, le handicap clef de voute à une convergence militante et théorique féministe ?

Avec l'arrivée du concept de l'intersectionnalité (Crenshaw, 1994, 2005), la réflexion féministe a connu un renouveau, mais de nombreuses auteures ont mentionné certaines de ses limites. L'une des principales étant sa dépolitisation (Bilge, 2015), entravant des analyses multidimensionnelles et transversales des systèmes de domination. Or l'historicisation (occidentale) de systèmes de domination tels que le racisme et le sexisme, apparaissent être intrinsèquement liés au handicap. Il semblerait que celui-ci s'est fait le terreau des processus de domination liés à la race et au genre. C'est ici que réside l'apport du handicap et les réflexions féministes décoloniales du handicap dans les épistémologies féministes. Car j'émet l'hypothèse que le capacitisme est de fait intrinsèquement lié à différents rapports de domination, qu'il s'est nourri de et qu'il a lui-même nourri ces différents systèmes. Par ailleurs, je formule également l'hypothèse que le militantisme de groupes féministes de femmes en situation de handicap et inscrivant leurs réflexions dans le concept d'intersectionnalité (mais également par la mise en pratique d'une inclusion réelle via la revendication de l'accessibilité universelle et un savoir-faire inclusif) va être déterminant dans la mise en pratique d'une convergence des luttes féministes. Ainsi il semble que le militantisme de femmes en situation de handicap, dès lors qu'il sera pleinement pris en considération par les différents féminismes, aura un écho doublement retentissant.

ANTONOPOULOS, Alexander (Concordia University) alex.antonopoulos@concordia.ca

Unsettling the politics of privilege: Creations from the 'mutilations' of our lives

How can socially privileged white feminists (and others) think their own situation? "My objective condition cuts me off from the proletariat, and the way in which I experience it subjectively makes me an enemy of the middle classes," writes Beauvoir, calling her privilege the "mutilations of my life" (*Force of Circumstance*). In celebration of the 40th anniversary of the Simone de Beauvoir Institute, I wish to turn attention to how its eponymous figure, herself immersed in the thorns of privilege, has negotiated the treacherous course of power, privilege, and critique. With the recent publication of *Simone de Beauvoir: Political Writings (2014)*, an abundance of newly translated essays by Beauvoir have become available for the first time in English, unsettling the Beauvoir legacy as we know it. Focusing on Simone de Beauvoir's account of privilege in her recently translated "Foreword" to her book *Privileges (1955)*, my paper will explore an "unknown side" of her feminist philosophy and consider the resistance and creativity of her position in mobilizing feminism collectively, beyond the disturbing rifts that run through today's feminist appeals to the politics of privilege.

BALSAWER, Veena (University of Ottawa) vbalsawer@gmail.com

Weaving a literary *métissage* of a curriculum lived amidst un/settled hyph-nations

As an immigrant, I question how other immigrant women navigate their hyphenated existence(s) with/in the liminal spaces which are both home and not-home. For my Ph.D. thesis, both as insider/outsider, I engaged in conversations with other Indo-Canadian women to understand how they (re)create or perform this notion of home and community in Canada. Like a "bricoleur" (Kincheloe, 2005), I wove an auto/ethnographical "bricolage" (Kincheloe, 2005), a "literary *métissage*" (Hasebe-Ludt et al., 2009) or story quilt where I borrowed from other disciplines/methods namely, "Narrative Inquiry" (Chase, 2005; Clandinin & Connelly, 2000), "Poetic Inquiry" (Butler-Kisber, 2010), "Performance [auto]ethnography" (Alexander, 2000), and literary "transactions" (Rosenblatt, 1982). Through this paper, I will showcase how my un/sett(l)ing performance auto/ethnography is a "complicated conversation with self and others" (Pinar, 2000), it is part memoir, part "biotext" (Wah, 2006), part auto-bio-graphy and life writing where I address questions about home and identity, cultural dis/placement and "hyph-e-nations" (Ng-a-Fook, 2009). I also intersperse our conversations with literary pieces, and artifacts like photographs, recipes, souvenirs and other bits and b(i)ytes to un/ravel the

process of my/our be/com/ing and be/long/ing in these (sub)liminal spaces which are both home and not-home. In some ways, this life writing represents how we have found our way or found our-selves by “getting lost” (Lather, 2007) in a new country.

BARKUN, Heidi (UQÀM) art@heidibarkun.com

Art, identity and the failure to become a mother

Following six years of unsuccessful cycles of in vitro fertilization, I re-examined my identity as a woman, a feminist and an artist. What does it mean to be a woman without becoming a mother? Why did I submit my body to years of experimental reproductive technologies? How do I reconcile being a creator but not a procreator? Six decades have passed since the beginning of the second wave of feminism, and still it remains difficult to separate the identity of woman from that of mother. Participating in fertility treatments such as in vitro fertilization is the only viable response to infertility in a society where woman equals mother (Throsby, 2004). The onerous treatments prompt the question: how far are women willing to go in the quest for normativity? For infertile women who fail to become mothers, could a change in the way we frame failure transform the options available? Being infertile means that one must mourn not only motherhood, but also the inability to follow society’s cultural norms (Novotny, 2017). Queer theories and other theories of failure offer ways to rethink the margins where infertile women reside (Halberstam, 2011). Artists use failure to propose resistance, where it may be liberated from negative connotations (Cocker, 2011). This opening allows one to see how failure may be exploited (Le Feuvre, 2010) and integrated as a productive force (Martins, 2015). In my personal art practice, a lack of procreative power has become a great creative power—an intriguing paradox.

BESSAÏH, Nesrine (University of Ottawa) nesrine.bessaih@mail.mcgill.ca

Translating narratives on sexuality and relationships to bring intersectionality into practice

The paper examines the ongoing translation/adaptation into French of *Our Bodies Ourselves* (OBOS, 2011) a major American reference book in sexual and reproductive health. I am interested in the way the translation of narratives is used by a group of activists to bring intersectionality into practice. Presenting both biomedical information and women’s narratives, OBOS has empowered many American women and contributed to the rise of a women’s health movement in the U.S.A. In the English original, personal narratives support the development of the readers’ critical thinking and agency (Davis, 2007). In tune with intersectionality, OBOS (2011) takes into consideration the diversity of identities carried by women and this shows particularly through narratives. In Quebec, intersectionality flourishes in academia but its practice is rather scarce within French-speaking feminist groups (Maillé, 2014; Pagé, 2012). Indeed, these groups have trouble transforming their ways of working and integrating the most marginalized women (racialized, disabled, trans, etc.). I am part of a collective of activists engaged in the French adaptation of OBOS. We adopt an intersectional approach and we seek ways to put it in practice. We chose both to translate personal narratives from the source text and to collect narratives from women living in Quebec. I will present the collective and discuss the relevance of translating American narratives while also collecting local narratives. I argue that the translation of intersectional narratives supports the coconstruction of knowledge, challenges traditional notions of loyalty in translation studies and contributes to the advancement of intersectionality in Quebec.

BRAZEAU, Carole (Alumna, Simone de Beauvoir Institute) cbrazEAU@hotmail.com

PLAY: “A Day in the Life of Buddy’s Wife”

The National Aboriginal Circle Against Family Violence (NACAFV) proposes to present a play it created entitled: “A Day in the Life of Buddy’s Wife,” which was written by Dr. Anita Olsen-Harper. The play is a fictitious story, based on a young Indigenous mother who is a sole supporter of her family, from her perspective on surviving family violence in a First Nations community in Canada. The Play is interactive, visual and a candid story. It will be an occasion for conference participants to have an alternate perspective on Indigenous women’s and children’s realities. The Play, an educational tool, is intended to raise awareness and understanding of the multi-layers of colonization that are traumatizing to survivors of violence. The Play is geared to all nationalities and genders.

BRUNEAU, Julie (UQÀM) bruneau.julie@gmail.com

Commémorer par l'art le féminicide autochtone : regards féministes et de décolonisation sur l'avenir

En réaction au féminicide autochtone au Canada et à l'inertie du gouvernement canadien, des groupes militants, des associations de familles et de proches des disparues ainsi que des groupes de femmes autochtones lancent régulièrement des actions commémoratives diverses. Dans le cadre de notre maîtrise en histoire de l'art à l'UQÀM, concentration études féministes, nous avons mené une enquête ethnographique lors de l'installation artistique commémorative *Walking With Our Sisters*, qui fût présentée à Ottawa en 2015. Ce projet d'envergure, initié par l'artiste Michif Christi Belcourt, a impliqué 1800 artistes et 23 communautés bénévoles jusqu'à maintenant. Quelle est la singularité de cette initiative artistique ? Et comment, par l'entremise de l'art, permet-elle de réfléchir sur les enjeux du féminisme actuel, en exigeant de comprendre les femmes autochtones selon leurs propres termes ? Pour les fins de cette communication, nous désirons mettre en abîme notre processus de recherche : une démarche qui fût guidée par nos préoccupations en tant que chercheuse engagée et militante féministe, libertaire et anticoloniale. La production théorique est-elle le produit inextricable de notre position de classe, de sexe et de race, ou existe-t-il des méthodes et des savoirs permettant de les combattre au sein même du processus de recherche ? Une des pistes que nous désirons explorer est la confrontation du féminisme majoritairement blanc, occidental et eurocentré avec les visions de justice sociale des femmes autochtones, leurs réflexions et leurs perspectives : quelle est l'importance des luttes relativement au féminicide autochtone au sein du féminisme québécois et canadien ?

BUKHARI, Syeda Nayab (Concordia University) Sbukhari11@gmail.com

Ethnic media in Metro Vancouver, BC: Perceptions of gender and violence of South Asians

With the overall growth of immigrants from so-called "third world" countries and specifically from South Asian countries, growth of their ethnic media is also reported in Canada. Currently, South Asians have access to 24/7 exclusive radio stations offering content in different South Asian languages in Metro Vancouver. Several newspapers, magazines and online media are also available in Hindi, Punjabi and Urdu languages for Indian and Pakistani communities. The sheer numbers of ethnic media outlets validate the significance of local ethnic media. In order to understand ethnic media's response to gender issues in South Asian communities, it is imperative to analyze how South Asians living in Canada define and understand gender issues. This paper will analyze the perceptions of gender and violence among South Asian communities living in Metro Vancouver. Their analyses of the mainstream media's portrayal of South Asian women and violence-related news will deconstruct the race relations of their communities with the mainstream society through media's lens. This qualitative research included twelve in-depth and semi-structured interviews with media practitioners including media owners, TV and radio show hosts and reporters, print media journalists and filmmakers of Indian, Pakistani and Bangladeshi origin. To include the voices and feedback of the audiences, four focus groups with South Asian audiences were also conducted.

BUNCH, Mary (McGill University) mary.bunch@mcgill.ca

The people-to-come: Unsettling queer migrant justice

This presentation explores current queer imaginaries oriented toward a future demos shaped by hospitality and welcome for new arrivants, but also critical attention to unsettling and Indigenous land politics. How do queer solidarity movements negotiate the incommensurability of migrant justice with decolonial justice in the context of migration to territories where Indigenous people continue to be dispossessed? How might queer solidarity and future-oriented worldmaking praxis unfold without replicating modern Western narratives of conquest, mastery, and assimilation? Drawing from Indigenous decolonial scholarship, queer migrant justice movements, and Derrida's concept of *la démocratie à venir* (democracy-to-come), I sketch out a mechanism for political engagement that adopts an anticipatory, contingent and collaborative structure that works toward alternative futures, without imposing mastery, or a totalizing or teleological imperative. Such worldmaking change involves adopting a philosophical orientation toward the possibility of new social forms, and a disposition toward creating alternative ways of living, being and relating to others. This creative work entails repeatedly reorienting how we understand queer and feminist struggles both temporally and relationally in terms of other interconnected social movements.

CHAZAN, May (Trent University) maychazan@trentu.ca

Unsettling activisms: Reflections on intergenerational storytelling and research-creation in Nogojiwanong (Peterborough, Ontario)

This paper offers critical reflections on an ongoing project, called Stories of Resistance, Resurgence, and Resilience in Nogojiwanong, based at Trent University, on the territory of the Michi Saagiig Anishinaabeg. At the confluence of queer, decolonial, and feminist approaches to research and pedagogy, the project aims to build relationships of/as resistance, while documenting an oral history of activisms and activist connections in place. It involves a series of annual intergenerational, digital storytelling workshops bringing activist storytellers of different ages (in their 20s through 90s), backgrounds, and abilities together with students in an honours course on activisms, to share and record their experiences of working for change. Through circle conversations, ceremony, song, and small group storytelling interviews, participants build relationships, record stories, and take photos; students then work collaboratively with activist storytellers and graduate student facilitators to produce short media capsules of these exchanges. This project explicitly aims to document the lesser-told and frequently-forgotten stories of activisms, engaging especially activists of different ages who are racialized, Indigenous, and LGBTQIA2S+. It also works to unsettle dominant perceptions of “activism” as limited to processes of “un-making” (dismantling, resisting, exposing) oppressions largely through protest or rally, inviting participants to also consider activisms as “making” (through creative work, landbased practices, and ceremony) alternative futures. The paper provides a detailed analysis of the process and emerging themes from the first two rounds of workshops (2016 and 2017).

CHEN, Xiaobei (Carleton University) xiaobei.chen@carleton.ca

Writing cross-generation collective biography: A methodological approach to historicizing feminisms

This paper reflects on the potential of cross-generation collective biography as a methodological approach to historicizing feminisms and destabilizing Euro-centric constructions of gender and feminism outside the West. The paper is primarily based on experiences from collaborating with my co-author, also my mother (Lan Chen), on research and writing a collective biography on schooling in China from the 1950s to the 1980s. Feminist scholars Bronwyn Davis and Susanne Gannon (2006) explain that doing collaborative biography is to talk, read, and write about how our embodied social selves are produced in social processes. Collaborative biography has been used in ground-breaking works on gender (Davis & Gannon, 2006; Gannon & Gonick, 2014). Building on these, our research (Chen & Chen, 2016) was innovative in its explicit and intentional focus on cross-generation shifts and continuities in the Chinese socialist organizing of gender and class. This paper describes our research process and discusses this methodological approach’s implications to producing knowledges that historicize and pluralize.

CHEW, Dolores (Marianopolis College) d.chew@marianopolis.edu

Am I That _____?

Growing up a mixed-race person in newly independent India was fraught in ways that were apparent to me at the time (monikers such as ‘half-caste,’ ‘mixed breed’ were not uncommon), but as a child, adolescent and then young woman, I did not have the tools to deconstruct and tease out the intersections of race, colonialism and gender that I lived. It was only during post-doctoral work that I experienced the exciting discoveries unleashed by unsettling feminisms when, for the first time, I felt able to undertake formal examination of these categories and the way they worked in a society that had undergone European colonialism, but was also hierarchized for even longer by strict caste constructs. This work continues and as a colonized subject, my academic explorations are part of my personal journey towards decolonization. Slowly and surely I progress. My engagement with communities of struggle in Montreal and India have enriched my understanding of the dynamics of race, nation and power. I am on a journey of resistance—towards liberation. This presentation will be a collage of my personal journey of de-colonization blended with theoretical observations and conclusions. It will also have inherent to it the vulnerabilities of opening the self up to critical examination and confronting unanticipated contradictions that surface when one embarks on such a journey.

CLAUDE, Stephanie (University of Ottawa) sclau059@uottawa.ca

Presencing settler colonialism: Settler girls' engagement with colonial violence against Indigenous women and girls

In this paper, I explore how current understandings of Euro-Western girlhood are predicated on an invisible foundation of settler colonialism that has never been interrogated. While there has been an overrepresentation of Euro-Western girls' voices within both feminist and girlhood studies, virtually no attention has been given to the complex ways in which settler colonial forces mediate settler girls' lived realities and identity formation. Further, while there exists an abundance of literature related to Euro-Western girlhood and violence, there is a silence in the literature regarding how settler Canadian girls engage with recently emerging discourses surrounding systemic violence towards Indigenous girls and women. Drawing on the contributions of settler colonial and girlhood scholars, I argue that such a silence precludes a critical understanding of the ways in which the identity formation of settler girls is intricately linked to the subjugation and violation of Indigenous girls. This silence further prevents an examination of the complicity/active participation of settler girls in maintaining colonial systems of injustice and violence. "Presencing" settler colonialism within girlhood and feminist studies, I argue, is critical to exposing the ever-present dynamics of settler colonization and their powerful effects on both settler and Indigenous girls. Such "presencing" also disrupts the colonial fixation on the "Indigenous problem" in order to interrogate the settler problem—colonial ideologies and practices that allow settler girls to profit from the dispossession, dehumanization and disposal of Indigenous girls and peoples.

COLPITTS, Emily (York University) emilymcolpitts@gmail.com

Sexual violence at Canadian universities: An intersectional analysis of policies and prevention efforts

This paper reflects on the preliminary findings of a research project that critically analyzes how sexual violence is conceptualized in the new stand-alone policies and prevention efforts at selected Canadian universities through an intersectional feminist framework. Drawing on observations of prevention efforts at the selected universities and interviews with various stakeholders, including faculty, staff, students, and relevant community organizations, this paper considers the political processes through which these conceptualizations of sexual violence are produced. Specifically, this paper seeks to explore whether and how the experiences of those who are typically marginalized in mainstream research and responses to violence, including, among others, people who are trans, racialized, queer, Indigenous, poor, or living with disabilities, are taken up within conceptualizations of, and responses to, sexual violence within the institutional cultures of Canadian universities. In other words, how does the way in which sexual violence is conceptualized shape whose experiences of violence are addressed and whose experiences are obscured in ways that risk reproducing marginalization and violence? While a number of the new sexual violence policies reference intersectionality, this paper considers the extent to which it translates into practice in the context of prevention efforts. By engaging with these potential exclusions, this research project seeks to unsettle the dominant feminist frameworks that continue to inform sexual violence policies and prevention efforts at Canadian universities.

CÔTÉ, Denyse (Université du Québec en Outaouais) denyse.cote@uqo.ca

Shared physical custody as a backlash

In practically all known societies, childcare work has been entrusted to women. Diverse family mythologies have maintained this sexual segregation within a range of socioeconomic conditions. Shared physical custody is increasingly being presented today in Western societies as the ideal model for post-separation custody of children in heterosexual families. It is also being exported to areas of the world where gender symmetry is not part of the family fabric. Such is the case in Brazil, where compulsory shared physical custody in conflictual cases has become law. In this society of highly segregated parental roles, shared physical custody has become a new patriarchal regulatory tool opening the door for divorced fathers to delegate childcare to their female family members and new spouses, while maintaining control over their ex-spouses. Of course, this is not always the case: voluntary shared custody in non conflictual situations is quite different. Based upon two decades of empirical research on shared custody (Côté, 2000, 2002, 2006, 2012, 2015, 2016), this paper will analyze how a new mythology of shared custody sets the stage for new gender regimes regarding family policy. Based on a principle of gender symmetry, it paradoxically paves the way for new forms of individual and collective violence against women while incorporating flexibility of gender roles, diversity and mobility of marital and family experiences.

DELIOVSKY, Katerina (Brock University) kdeliovsky@brocku.ca

White femininity, sex tourism and the politics of feminist theory: Theorizing desire and erotic racism

This paper draws inspiration from McClintock's contention that to engage fully with the multi-dimensionality of gender, we must consider that "...race, gender and class are not distinct realms of experience, existing in splendid isolation... Rather they come into existence in and through relation to each other... [as] articulated categories" (1995, p. 5). Rooted in anti-racist feminism and whiteness studies, this paper explores how these articulated categories are theorized in the literature on white women's sexual tourism. This scholarly work falls broadly within two opposing analytical approaches: gender/feminist and feminist political economy approaches. Both approaches carry possibilities for "new" vistas of inquiry that include raced, gendered and classed configurations of white femininity and how these configurations move globally on the wings of white patriarchal neoliberalism and the dynamics of empire. This critical potential is only realized by the feminist political economy approach. While the gender/feminist approach presents a 'thick description' of white women involved in sex tourism, it is at the expense of failing to theoretically mobilize how race and whiteness saturate gender, femininity and class to produce complex and paradoxical forms of oppression and privilege. As a result, the gender/feminist approach grants both 'innocence' (Wekker, 2016) and 'positional superiority' (Said, 1979) to the power of white femininity, while relatedly pathologizing black heterosexual masculinity. Building on the feminist political economy approach, I suggest careful attention to class, gender and race configurations of white femininity and whiteness will contribute to deeper understandings of the complex articulations of power, desire and erotic racism.

EDWARD, Amy (McGill University) amy.edward@mail.mcgill.ca

Mohawk Girls: Kanien'kehá:ka women sharing their knowledge through the pedagogy of digital storytelling

In the public sphere, women of the Kanien'kehá:ka nation work proactively to have their intricate life experiences expressed. This practice of Mohawk women sharing their truths has evolved through various methods including oral traditions, dance, and protest. Even though these methods continue to be vital to Kanien'kehá:ka women sharing their stories, the expression of their autonomy is also flourishing within the digital realm. This analysis will argue that, as new mediums of electronic technology continue to emerge, 'digital storytelling' has become a staple pedagogy for Kanien'kehá:ka women to share their knowledge. I will provide a close analysis of the episode "Welcome to Our World," from the Mohawk Girls television franchise to support this hypothesis. Tracey Deer, creator of the television series, strategically uses her characters to express multiple narratives in order to relate to her wide-ranging audience. Even though her show surrounds the community of Kahnawà:ke, her characters come from different walks of life. We as an audience are able to see how these women face and conquer challenges that Kanien'kehá:ka women face every day, including their search for love, for identity, and their fight against the settler colonial state. Although the Mohawk nation has never been defeated, their women are seen as the individuals responsible for re-developing their nation, and passing their knowledge onto the next generation. The television show Mohawk Girls is advancing the legacy of Kanien'kehá:ka expression through digital media.

HEY, Maya (Concordia University) maya.hey@concordia.ca

À table! Reimagining ethics across the eater, the eaten, and the eating environment

Observing a cruelty-free diet, purchasing zero-kilometer foods, and 'decolonizing the plate' exemplify some of the ways in which contemporary food issues and food-based decisions challenge systemic oppression. These food ideologies are part of the paradigmatic shift away from universal truths around healthy bodies and healthy eating. However, even these alternatives operate under the neoliberalist mantra in which the onus of responsibility falls upon the individual consumer. This tension between the micro and the macro can limit the momentum towards social change. At the same time, the friction between micro/macro can also be generative towards imagining a more distributed set of ethics, one that negotiates power and control across the eater, the eaten, and the eating environment without generalizing who or what makes up the eating individual. In *The Ethics of Ambiguity*, Simone de Beauvoir posits that oppressions, freedoms, ethics, and subjectivities are interdependent, so that individual freedom comes "as an indefinite movement through the freedom of others" (1976, p. 90). Using de Beauvoir's definition of individual and collective freedom, I ask how can we extend ecofeminist questions of relationality without decontextualizing the political nature of food and access? How could a more situated and relational approach to food shape the way we understand oppression and, conversely, how could a more nuanced understanding of collective ethics transform the way we eat? This paper presentation integrates the analyses of evolutionary/ecological feminisms (Lynn Margulis, 1998; Myra Hird, 2008; Anna Tsing, 2012) with social/political feminisms (Alexis Shotwell, 2016; Lisa Heldke, 2008; Stefanie Fishel, 2016) in a theoretical examination of scale and power.

JEFFRIES, Fiona (University of Ottawa) fej@sfu.ca

From sanctuary to access without fear: Anti-racist feminism, social reproduction politics, and unsettling the city

From the 1980s onwards, anti-racist and migrant justice activists in North America have used the tactic of declaring cities “Sanctuary Cities” to protect undocumented migrants contending with intensifying xenophobia, anti-migrant racism and retrenchment of the social wage. In the aftermath of the election of Donald Trump—whose openly racist and xenophobic election platform promised to destroy Sanctuary City initiatives—struggles to strengthen and extend sanctuary policies have intensified across North America. After Trump’s election, the Ottawa Sanctuary City Network (OSN) stepped up its campaign to urge city council to declare the city a sanctuary and thereby commit to protecting those living in the city with precarious migration status. A majority of the city’s elected officials rejected the proposal, citing a grab bag of justifications, from jurisdictional to moral to economic. In the wake of this decision, the OSN turned its attention to organizing a “Sanctuary City from below.” At the centre of this grassroots campaign is a demand for “access without fear,” which means that everyone living in the city, regardless of migration status, can access the means of social life—from healthcare to food to shelters—without fear of deportation. In this paper, I will theorize how this movement draws on, radicalizes, and extends both the sanctuary tradition and anti-racist feminist organizing models. My analysis will focus on the significance of the campaign’s two core objectives: centering unconditional access to the means of social reproduction and curbing police powers of surveillance, profiling, detention, and deportation.

KOURI-TOWE, Natalie (University of Pittsburgh) nataliekt@pitt.edu

Transnational feminism and the practice of feminist activism in the 21st century

As one of the central fields that has grappled with the problem of difference in feminist politics, transnational feminist scholarship has offered invaluable insights into the role of identifications and attachments in the practices of feminist and queer activism. As a field that developed out of the very concerns over the problem of difference emergent in postcolonial, third world, women of colour, and anti-racist feminism, transnational feminist scholarship has been attentive to wider visions of social change that guide feminist politics. However, theorizations of feminist politics of difference have nonetheless remained largely an academic exercise. Examining the deployment of “intersectional feminism” in feminist organizing and activism, this paper investigates the role of transnational feminist thought in shaping the visions for social change in juxtaposition to the practices of feminist and queer activism in the early 21st century. Central to this inquiry is consideration over the trouble of feminist attachments and the risks that accompany differences in gendered and racialized social positioning that are rendered paradoxically hyper-visible and obscured by the turn to intersectionality in feminist activism. For instance, in the deployment of the slogan, “my feminism is intersectional” in the #MeToo response to pervasive sexual harassment and violence, the gesture towards race and sexuality marks a knowing acknowledgement of the way racism and heteronormativity structures sexual violence; however, such gestures risk serving to reinforce, rather than challenge, the normalization of racial erasure and heteronormativity in these movements by hyper-focusing on the individual whose feminism is intersectional, rather than the analytic and intervening analysis of intersectional systems of power.

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Exploring recoveries, opening possibilities: Using feminist theory and digital storytelling to expand understandings of “eating disorders” and “recovery”

In this paper, we consider the use of participatory, feminist theory-informed digital storytelling as a methodology to engage with “eating disorders.” We explore how making short films with people who have experienced distress around food and in their bodies enables collaborative and creative approaches to understanding and engaging with experiences that have been labelled “eating disordered,” and for imagining recovery differently. We suggest that this method also offers a bridge toward moving marginalized stories into mainstream spaces. Reflecting on the methodological value of arts-based practices, we explore the example of a digital storytelling process conducted with four individuals in recovery and one supporter. We present digital storytelling as a feminist, participatory, and flexible approach to research. Particularly when a phenomenon has been colonized by positivist, clinical approaches, lived experiences and embodied knowledges may be relegated to secondary or unimportant positions relative to “expertise.” Using the example of eating disorders, we illustrate how engaging with alternative methodologies can help us to access stories and knowledges that more “traditional” methodologies do not allow. This work also presents a bridge between “traditional”

and “alternative” methodologies and allows feminist work to make an impact in clinical spaces, through bringing these stories into professionalized spaces to intervene into purely clinical understandings of eating disorders and those who experience them.

LOUIS, Marie-Laure S. (artiste-chercheuse indépendante) mlaure.louis@gmail.com

Le phototexte militant afro-féministe dans l'oeuvre de Lorna Simpson : interroger les représentations (visuelles) de la Femme Noire

La notion d'engagement afro-féministe est présent dans les travaux artistiques de plusieurs artistes afro-américaines dont Carrie Mae Weems, Adrian Piper et Lorna Simpson, entre autres. Dans certaines de leurs oeuvres, elles articulent leurs messages militants en combinant de manières différentes photographies et textes. Parmi elles, Lorna Simpson, née en 1960 à Brooklyn (New York), consacre dans ses premières années artistiques (1985-1989) la plupart de ses créations aux (re)présentations de la Femme Noire. La majorité de ses photographies s'accompagnent de textes s'inscrivant dans l'espace d'exposition ou s'incrétant dans l'image photographique elle-même. Sa manipulation des photographies ainsi que des textes (ensemble) nous pousse à aller au-delà de l'appréciation esthétique de ses oeuvres. L'artiste questionne notre regard face au corps de la Femme Noire pour dénoncer les préjugés que l'Histoire et la société nourrissent. Elle questionne l'universalisme du corps blanc, du regard masculin et des expressions de la langue anglaise telles que « black as coal » et « clear as crystal », mis côte à côte. L'artiste joue des mots et de l'image pour nous bousculer dans nos retranchements face au corps de la Femme (Noire).

LUNNY, Debbie (John Abbott College) deblunny@hotmail.com

De-Anglicizing transnational feminisms?: Towards transnational feminist citational praxis

This paper begins by addressing two persistent problems in transnational feminist knowledge-making. The first is the under-engagement of transnational feminist (TF) activist thought and texts in TF scholarship, and the second is the hegemonic role of English in both TF activism and North American scholarship. Recognizing the possibilities and limits of critical translation and multilingual research, I address Anglonormativity in TF scholarship. I argue that careful attention to citational praxis can be a site of disruptive agency. I then suggest some practicable shifts that can make multilingual TF movement-based knowledges more visible within TF scholarship and women's and gender studies classrooms and end with a conversation about the possibilities and limits of de-Anglicizing TF through textual practices.

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WIENS, Brianna (York University) briwiens@gmail.com

WORKSHOP: Public feminisms and intersectional placemaking

This workshop invites feminist scholars, activists and artists to come together and collaboratively discuss methods for taking up public space as a feminist practice. What does or could it look like to engage in creative or performative practices of occupying space as a political act of placemaking that pushes against dominant institutional and capitalist forms of marginalization and erasure. Building on extensive critical discourses surrounding how feminist theory, activism, and art have engaged in questions and practices of public intervention in the last five decades, this workshop seeks to provisionally map a comprehensive list of potential methods and outcomes for researcher and practioners. Drawing on a variety of feminist and creative research practices that respond to participant's specific interests, the workshop time will be structured so that participants can articulate and test in self-selected groups intersectional models of placemaking that advance feminist principles and agendas within public space.

MAJOR, Christine (UQÀM) major.christine@uqam.ca
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ATELIER: Pour des approches féministes et fainéantes en recherche-crédation

Il faut oser se frotter à l'indifférence ! C'est dans cette optique que nous proposons une conférence/performance au sujet d'un projet d'évasion nous ayant permis de devenir étrangères à nous mêmes. Notre volonté de disparaître radicalement puisque nous ne désirons aucun pays, mais le monde entier comme le suggère Woolf. L'exploration de l'approche féministe fainéante se veut une réponse à l'appel lancé par Simone de Beauvoir soit d'être libre et de souhaiter une liberté comparable pour les autres. À mille lieues de l'espace moderniste adapté à la présentation d'oeuvres d'art, le projet *L'affaire du 3915* a pris racine dans un immeuble désaffecté du quartier Hochelaga à Montréal. En attente de rénovation pour devenir des logements sociaux, l'organisme L'Avenue nous a invité à investir les lieux, afin de créer une zone de contact avec les habitants du quartier. Ce partenariat fut l'occasion de bâtir un lieu à soi bancal dans une logique de décloisonnement des milieux, des pratiques et de déhiérarchisation des statuts. Après des mois de création expérimentale émergea une exposition féministe et fainéante. Dans cet esprit, l'expression « féministe et fainéante » (FF) décrit l'approche générale. Elle explique l'attrait pour les milieux en marge, le brouillage des limites entre l'art et la vie et l'importance des savoirs situés pour repenser la production et la réception d'un art inclusif. Dans ce but, nous chercherons à réfléchir collectivement. L'objectif principal sera de réconcilier le corps, la tête, le coeur et le lieu grâce à l'entraînement FF, sa décolonisation de l'imaginaire. Transformer les rapports hiérarchiques entre savoirs savants et les autres, les laissées-pour-compte, provoquera peut-être l'apparition de monstres étêtés ou à deux-têtes. Ce sera surtout l'occasion de faire publiquement un pont entre ma pratique picturale et pédagogique par l'entremise d'une performance en cocréation avec Claude Majeau.

MATTE GUILMAIN, Laurence (UQÀM) laurence.mguilmain@gmail.com
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Militance intersectionnelle : réponse à une précarité institutionnalisée chez les travailleuses domestiques

L'objectif principal de cette présentation ne sera pas de définir ce qu'est l'intersectionnalité, mais plutôt ce qu'elle permet d'accomplir pour la défense des droits des travailleuses domestiques au Canada. Plus précisément, il sera question de la nécessité d'utiliser cette approche afin de comprendre la dynamique de pouvoir créée par l'État, par l'entremise de leur programme de main-d'oeuvre temporaire. Par une étude de cas abordant le parcours d'une survivante de servitude domestique, l'explication unidimensionnelle de l'inégalité sociale sera délaissée pour faire place à la reconnaissance des divers facteurs contribuant à la discrimination systémique qui relègue ces femmes à la précarité. Le statut d'immigration imposé par l'État s'ajoutera donc au genre, à la race et à la classe comme système oppressant, façonnant l'expérience de ces travailleuses. Il sera aussi inévitable d'aborder le travail militant de revendication et de protection des travailleuses domestiques par PINAY, chapeauté par une vision multidimensionnelle et dynamique de l'inégalité sociale. Enfin, ses relations avec les acteur.rice.s du milieu communautaire et militant ainsi que ses partenariats avec le milieu universitaire, que ce soit lors d'une collaboration pour un projet de recherche-action ou par l'entremise d'ateliers légaux menés par des étudiant.e.s en droit, seront traitées.

MITCHELL, Kiera (University of Regina) mitchkie@uregina.ca

Fertile clay: Beth Hone, art and activism in the Prairies' West

My research takes an interdisciplinary approach, combining the strongest elements of feminist analysis, history, and art history, to examine a community-specific example of an artist and apply it to the larger question of what histories get integrated into regional, provincial and national knowledge and, therefore, identity. Examining how second wave feminism intersected with art and activism during the mid-twentieth century in the Prairies' West, this research is centred around the figure of Beth Hone (1918-2011), a ceramics artist from Regina, Saskatchewan, the Hone-James Studio which she co-ran in Regina from 1968 to 1973 and her active role in feminist organizations like Voice of Women and the Unitarian Universalist Women's Federation. Although the example I am using is of a white, middle-class woman, this work raises questions that further research can build upon regarding how racialized, classed, gendered or otherwise minoritized narratives are left out of normative historical memory. It examines how alternative spaces offered opportunities for marginalized artists in this period, but also addresses wider questions of marginalized voices in history as related to gender, art medium and Canadian regionalism. Specifically, how has the positioning of a figure like Hone, who was a woman that centred her artistic and activist work on uplifting the female experience, result in her obscurement from historical narratives? Furthermore, how have normative narratives affected the collective identity of Saskatchewan and, on a wider scale,

the Canadian collective identity? How can present ideas of normative identity and region be challenged through explorations of pasts?

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RATEAU, Marlène

PIERRE-PIERRE, Maud

AMBROISE, Marie-Luce

PANEL : Les actions féministes au sein de la communauté haïtienne à Montréal : l'histoire du SIDA

Ce panel sera composé d'une présentation de l'histoire du SIDA au sein de la communauté haïtienne à Montréal. En 1983, les personnes d'origine haïtienne ont été associées au SIDA dans les médias et dans les politiques publiques au Québec, notamment par une déclaration de la Croix-Rouge canadienne (10 mars 1983). Cette présentation esquissera ce lien, pour ensuite documenter la réponse de la communauté haïtienne. Les infirmières d'origine haïtienne ont été centrales à la réponse au SIDA, et ce panel vise à souligner leur contribution. L'activité aura deux éléments : une présentation plus formelle de cette histoire, suivi d'un échange avec deux ou trois infirmières qui ont réalisé ce travail.

NEUMAN, Sydney (York University) srneuman@yorku.ca

Precarious proximities: Transnational somatic pathways and idiopathic analysis

This presentation performs a reading of Saidiya Hartman's *Lose Your Mother* through a crip/queer lens. The socio-spatial proximities in Hartman's text are always lively, but rarely "alive," complicating dominant life writing practices that seek to animate a particular subject position. Bodies are located within transnational somatic pathways through which various forms of precarity emerge (Berlant et al., 2012). From the distribution of environmental toxins to the appropriation of care labour, racialized bodies, crip bodies, and people in the Global South are disproportionately affected by neoliberal distributions of value, afforded according to their potential assimilation as data by neoliberal economies and states (Chen, 2012; Puar, 2017). Bounded subjectivities and linear narratives of distribution and development are insufficient to describe the contradictions and ironies inherent in these socio-spatial distributions of precarity. Considering the complex ways in which subjectivities emerge in these transnational processes, I put forward a theoretical framework from which to reconsider embodied precarity. I propose the concept of "idiopathy," considered as both metaphor and example. Idiopathy describes the presence of symptoms that cannot be collected into the appearance of a self-evident diagnosis. As such, idiopathy provides a framework for analyzing the amorphous and precarious proximities created through transnational distributions of substances and bodies, making space for the articulation and habitation of seemingly impossible subjectivities.

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APRAHAMIAN, Sima (Concordia University) sima.aprahamian@concordia.ca

WORKSHOP: Exploring genocide as a subject in different disciplines

This workshop addresses and poses questions about the subject of genocide from a feminist perspective ranging from systemic oppression, extreme violence, state initiated terror, resulting in genocidal actions and mass murder. We will engage the audience, at times working in groups, in issues dealing with challenges for researchers and educators from different disciplines, in our case, Anthropology, Sociology, German Studies, Literature, Philosophy, and Women's Studies. We will stress the importance of collaborative work and point to frameworks of how to approach genocide academically and practically. We will also point to genocidal situations and other atrocities finding expression in the visual and fine arts, music, and theater. They are useful as personal statements and in teaching and often give voice to those who are silenced, very often women.

QASHU, Leila (Concordia University) leilaqashu@gmail.com

**Local approaches to addressing violences against women:
Ateetee, a community justice process used by and for Arsi Oromo women in Ethiopia**

Arsi Oromo (the Arsi are a subgroup of the Oromo ethnic group) women in Ethiopia use a sung dispute resolution process called Ateetee. In Southern Ethiopia, Arsi women use Ateetee for several purposes, but mainly as prayers for rain and prayers for dispute resolution in the case of gender abuse. Arsi society is socio-politically male dominated, but women have their own power through Ateetee, their women's institution, and the vernacular belief system. In the Ateetee justice process, women travel to the offender's house singing insults, then sing and negotiate in front of the offender's house until a reconciliation ceremony is held in conjunction with male elders. Ateetee women receive a cow as compensation, and the women bless the offender. In this talk, I will discuss how Ateetee women and their communities are at the centre of the dispute resolution process. They knowingly navigate between multiple justice systems, using their sung customary legal process, rather than government courts, to achieve results. I use a vernacular feminist approach to look at how local perspectives, local processes of doing, and customary law are all used by groups of women to resolve problems. I also examine how the embodied "doing" or performance of arts can constitute justice. I have been working in Arsi Oromo communities since 2002. Through my research and ethnographic video, I have been documenting Ateetee, what it means for individual participants, and how it can be used to resolve disputes. I emphasize local perspectives, through voices of different participants, opponents, and the overarching cultural context.

RAVARY-PILON, Julie (UQÀM) julieravary@hotmail.com

Discours sur la quatrième vague féministe : les contenus audiovisuels réalisés pour le web par les artistes féministes

Cette communication porte sur les contenus audiovisuels pour le web réalisés durant la quatrième vague féministe, soit de 2008 à aujourd'hui. On y examine plus précisément la fonction déterminante du web dans la création et la diffusion des oeuvres des réalisatrices féministes. Certains des plus récents développements des théories féministes soulignent que la place grandissante du web révolutionne la manière dont les discours féministes circulent et dialoguent. Cette révolution technologique constitue ce que plusieurs ont appelé la quatrième vague féministe (Baumgardner, 2011; Munroe, 2013; Thelandersson, 2014; Baer, 2016; Fotopoulou, 2016; Timp, 2016; Chamberlain, 2016, 2017). Dans « Affective temporality: towards a fourth wave » (2016), Prudence Chamberlain propose qu'il soit primordial de penser les féminismes « en ligne » en tant que quatrième vague féministe puisque, pour la première fois dans l'histoire du féminisme, grâce au web, il est possible pour les féministes de répondre, voire même dialoguer, directement avec le « backlash » orchestré par les non-féministes. Comment ce médium, par ses nouvelles structures de production, ses plateformes de diffusion ainsi que par l'interactivité entre artistes et public, influence-t-il la création et l'expression des discours féministes des cinéastes ? Pour cette communication, il s'agit en fait de penser le contenu et la forme d'objets audiovisuels tel que *Féminin/Féminin* (Chloé Robichaud, 2016-2018) et *Reine* (Sandra Mathieu, 2018) réalisés par des cinéastes féministes québécoises pour le web afin de voir si, comme le suggèrent les écrits féministes des dix dernières années, l'Internet révolutionne la manière dont les discours féministes se construisent, circulent et dialoguent.

ROULEAU, Joëlle (Université de Montréal) joelle.rouleau@umontreal.ca

Revisiting the family tree through the memory and trace of home movies

This proposal is about my ongoing research-creation project on home movies and the sexist erasure of family history. My presentation will explore the hypothesis that it is impossible to trace a family tree for a patriarchal society by following the lineage of women. Here, I use the term patriarchal in the traditional sense of a father's family name being passed on to his descendants, while a wife would take her husband's last name in marriage, a tradition common in Canadian history. To trace a family tree, one must follow the last name and, therefore, only linger on the wives of those who carried it. This project aims to follow only the mothers, wives and daughters in order to recreate a family tree through the filiation of women. My hypothesis is that it is impossible to create such a tree. This research-creation project will eventually take form as an experimental documentary reminiscent of the home movie genre. From as early as the 1900s, through Kodak's first Super8 camera, up until the present, with our smartphones and drone footage, the home movie continues to bear witness to cultural, sociological, political and economic history in a very personal and intimate manner. This presentation will focus mainly on methodological and epistemological questions emerging from this research-creation project. It will also include video footage resulting from my ongoing tests with different film stock. Therefore, my talk will use a combination of scholarly and artistic modalities.

ROUSSEAU, Audrey (Université York) audrous@yorku.ca
FILION, Esther (coordonnatrice, Engrenage Noir) estherfiliation@gmail.com
GUERNIER, Geneviève (organisatrice communautaire, Ex aequo) gernobyl@gmail.com
BLANCHARD, Marie-Ève (Assn Coopérative d'Économie Familiale de l'Est de Montréal) blanchard.marieeve@gmail.com

ATELIER: Exclusion culturelle de classe : déconstruire certains angles morts de l'intervention féministe en milieu communautaire

À partir de réflexions expérientielles fondées sur des pratiques d'intervention et de recherches collaboratives dans le milieu communautaire francophone montréalais (groupes d'alphabétisation, formation à l'éducation financière, droits des personnes assistées sociales), nous proposons un atelier qui prend pour thème l'enjeu de la « communication accessible ». Nous avons parfois l'impression que les concepts que nous utilisons sont simples à comprendre (par ex., démocratie, droits, patriarcat, décolonisation) par nos collègues ainsi que les personnes auprès desquelles nous intervenons, ou encore, que nous travaillons de manière collaborative. Or, à travers deux exercices de groupe accompagnés par des exemples concrets tirés de la pratique de trois formatrices et intervenantes du milieu communautaire, les participants-es prendront conscience des conséquences de la domination culturelle, par exemple le fait qu'il existe un jargon et des niveaux de langage qui nuisent à l'accessibilité de notre parole et de celles des audiences à qui nous nous adressons, notamment pour faire de la conscientisation et de l'éducation populaire. Dans le but d'éviter que nos interventions alimentent (involontairement) le classisme, excluant alors les voix et les expériences vécues des individus, entre autres des femmes pauvres, nous proposons de réfléchir à nos approches de mobilisation et de résistance et à nos stratégies d'action afin de continuer à déconstruire les approches féministes dominantes dans les milieux d'éducation communautaire. Notre objectif est de rendre visibles certains angles morts, voire des inconforts, par rapport à la langue de la domination qui s'exerce dans des espaces où cohabite une mixité de classe.

SENTIS, Isabelle (Association la Fabric'Art thérapie et association Sœur de la Perpétuelle indulgence et Mémoires en chantier) i_sentis@yahoo.fr

Carburer aux plaisirs = expériences féministes singulières et collectives d'incorporation de savoirs

Nous proposons de partager l'expérience d'une de nos recherches-créations liée à la conscientisation et à la déconstruction de l'hétéronormativité articulant : des temps de découverte collective d'archives et d'œuvres féministes, lesbiennes et queers, des temps de pratiques artistiques et des temps de visibilité et de convivialité. L'un des enjeux de cette recherche-création est la mobilisation tout au long du processus de personnes aux multiples identités de genre, aux orientations sexuelles plurielles, aux appartenances culturelles et générationnelles diverses en France, Suisse et Belgique. Nous sommes convaincuEs de l'importance de partager et de valoriser les savoirs situés liés à nos expériences et expertises de personnes minorisées parce que femmes, LBTQI*, racisées, non valides. Nous sommes convaincuEs de l'importance de relier ces savoirs aux savoirs scientifiques et artistiques... c'est pourquoi nous avons mis en place cette recherche-création sur nos corps et notre santé sexuelle. Nous ferons une présentation de la démarche globale de cette recherche-création. Nous ferons un focus sur les enjeux d'associer et d'inclure les savoirs des personnes non-binaires et trans, racisées et non valides. Ainsi que sur la conscientisation de nos difficultés à mettre en place cette accessibilité et cette participation. Nous partagerons nos questionnements et interrogations concernant la place du/des plaisirs dans nos démarches de co-constructions de savoirs, de leurs valorisations et de constitutions de traces de ces plaisirs dans les archives de notre recherche-création.

SILTANEN, Janet (Carleton University) Janet.Siltanen@carleton.ca

Should we rehabilitate (substantive) equality?

In this paper, I examine the meaning and consequences of the ubiquitous distribution of a graphic which contrasts "equality vs equity." The graphic presents equality negatively (treating people the same thereby producing different outcomes) and equity positively (treating people differently to produce the same outcome). Since its creation in 2012 by an American business professor, this graphic has been widely distributed. In Canada, a quick online review of those referencing the graphic gives some idea of its widespread use: St. FX Association of University Teachers, Community Living Toronto, City of All Women Initiative Ottawa, Province of Manitoba, YWCA Calgary, Kamloops and District Labour Party. I take this graphic, and its widespread circulation, as a reflection of the more general disparaging of the concept of equality in recent decades in Canada and elsewhere. In the Canadian context, an issue with this particular argument against equality, however, is that the conceptualizations presented do not fit the legislative meanings and frameworks for equality and equity currently in operation. For example, what the graphic presents as

equity would be more suitably presented as substantive equality (a provision for equality of outcome in the Canadian Charter). If equality of outcome is a desired political goal, would there be anything gained by returning to and building upon the concept of and provisions for substantive equality? In the paper, I explore arguments for disrupting the more general dissing of equality and assessing the possibilities for rehabilitating substantive equality as an objective for contemporary feminisms in Canada.

THOMAS, Rachel M. (Concordia University) rachel.thomas@mail.concordia.ca

Musings of a Fat Medusa: The liminal body in discussions of social capital

Social capital and the stare, concepts discussed at length by Rosemarie Garland-Thompson, are contingent upon the successful presentation of normative standards. Establishing bodies as social capital in a capitalist system—that is the process of normalizing expectations with regard to how bodies look and work—also manufactures bodies as consumable objects. But what of the body that falls in the liminal space between normal/abnormal social capital? This presentation will explore how the process of relinquishing fatness unsettles both sides of the fat vs. fit debate in Canadian culture. A research creation project will be explored/discussed in the form of a short graphic novella, wherein the fat anti-hero further troubles tropes of idealized bodies in contemporary illustration.

TISCHER, Julia (McGill University) julia.tischer.littig@gmail.com

Lived architectures of war: A gendered architectural history of Hochbunker

This is a feminist architectural history of a purpose-specific building typology with gendered spatial norms and intentions, housing people both conforming and resisting them. The iconic WW2 Hochbunker, the above-ground bunker typology designed by Hitler himself, invested largely in showing the power of the Reich to protect its civilians (women and children) from aerial bombardments. Bunkers were part of a systematic oppression strategy that openly segregated men and women by glorifying traditional gender roles. The mobilization of men to the “front” legitimized their duty, whereas women stayed at the “rear,” their role defined by their relationship to combatants (a mother, a wife, a daughter). This project contributes to feminist research countering the tendency to disregard women’s spaces when observing sites of conflict. It accounts for their experience and active participation in war from women’s segregated places. Building on spatial biographies as method of inquiry, this story about everyday experiences of bunker users highlights how intimate knowledge of place and architectural agency, such as furniture, urban gardens or improvised cemeteries, served as a platform to create narratives of cooperation and dissent. Women tested and spatially restructured social boundaries of gender, ironically within the very structures that oppressed them, rendering them as active producers of space, rather than passive inhabitants. The study of lived architectures (both discursive and material) make women’s political struggles visible, validating domestic environments as an active force in the construction of resistance.

TUKAI, Lizzie (Saturviit Nunavik Inuit Women’s Association) ltukai@hotmail.com

Inuit women’s activism: Saturviit

This talk recounts the founding of Saturviit Nunavik Inuit Women’s Association and some recent Inuit women’s activism. I will share knowledge gained from listening to elders and discussing with other women across the region ways to create systems of support and professional help to keep Inuit families together. Lessons learned from the struggle to create a space for Inuit women and children’s voices will be shared.

YOUSFI, Louisa (Parti des Indigènes de la République) sh.louisayousfi@gmail.com

Féminisme, antiracisme et luttes décoloniales : splendeurs et misères de l’intersectionnalité en France

Le mouvement décolonial en France, dont le Parti des Indigènes de la République est l’une des principales organisations, a initié une critique radicale du féminisme occidental, à partir de ses conditions historiques d’émergences dans les démocraties libérales depuis l’expansion capitaliste coloniale et la révolution française. Il a permis ainsi de dénoncer l’imposition par l’impérialisme occidental des notions de genre et de sexualité à des sujets colonisés et l’effet désastreux de cette même imposition notamment pour la situation des femmes et des minorités indigènes. Le fil rouge de toutes ces analyses se résume ainsi : les rapports de genre ne peuvent être pensés en dehors des intérêts contradictoires de l’État-Nation, des rapports Nord-Sud, du néolibéralisme et de ses transformations. L’objet de cette communication sera de revenir sur les principaux développements de cette critique,

puis de la relier à l'émergence de ce nouveau concept d'intersectionnalité. Il s'agira de pointer le contexte politique dans lequel a émergé l'intersectionnalité dans l'Hexagone et d'en montrer les limites stratégiques : comment un projet politique résolument décolonial doit-il composer avec un courant intersectionnel qui emprunte de plus en plus les contours d'un nouvel humanisme abstrait, si ce n'est ceux d'un nouveau chantage à l'exemplarité des luttes antiracistes ? À partir d'une analyse concrète des luttes et des mobilisations qui ont été menées en France par les populations issues de l'immigration, il s'agira de décrire les enjeux complexes et contradictoires qui se jouent derrière la vague intersectionnelle, qui peine à trouver une véritable traduction stratégique.

ZAIDI, Myriam (Concordia University) myriamzaidi@gmail.com

Women organizing against austerity in Quebec: Feminist popular education in practice

This paper examines whether the telling of lived experiences as popular education in feminist community organizations that are part of the social movements leads to greater social action. More specifically, this paper examines how women who are part of marginalized groups, those who are often excluded from social movement leadership, engage with policy, and take political action with the support of feminist popular education. This research is contextualized in Quebec, where civil society has been forcefully resisting austerity measures by the provincial government. Community-based organizations have challenged neoliberal governmental policies in the province through various forms of political actions. As an integral part of civil society in Quebec, many feminist organizations are involved in the social movement against austerity. This paper will present the results of a qualitative feminist action research that interviewed feminist community-based organizations in Montreal that: (1) practice feminist popular education; (2) are part of the Quebec social movement against austerity; and (3) offer services to women who are from marginalized groups. The data collected explains how feminist popular education supports the inclusion of women in a mass social movement against neoliberal policies. The paper will present an intersectional analysis of the results and offer recommendations for practice of feminist popular education.

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Mini-Biographies

Mini-biographies

ALIMI, Sonia (UQÀM): Mon projet de thèse s'oriente sur l'apport théorique, pratique du handicap et de la militance de femmes en situation de handicap dans les champs féministes. Il s'inscrit dans une perspective féministe matérialiste antiraciste et décoloniale et s'axe principalement sur une analyse des systèmes de dominations liés au sexisme, au racisme et au capacitisme.

AMBROISE, Marie-Luce, B.Sc., détient un baccalauréat en sciences infirmières de l'Université de Montréal. En 1996, elle a fondé un centre de santé pour les personnes ayant des problèmes de santé mentale dans le but de favoriser leur autonomie et leur réinsertion sociale. Elle a aussi travaillé durant de nombreuses années comme infirmière clinicienne dans plusieurs hôpitaux et comme consultante en santé mentale dans divers organismes communautaires.

ANTONOPOULOS, Alexander (Concordia University): Alexander Antonopoulos teaches courses in gender and sexuality at the Simone de Beauvoir Institute and in the Department of Political Science. His recent work includes a chapter on Claude Bernard and Simone de Beauvoir appearing in the *Blackwell Companion to Simone de Beauvoir* (2017).

APRAHAMIAN, Sima (Concordia University): Sima Aprahamian is currently working on: a virtual museum of objects that have survived the Armenian Genocide and are in Canada; narratives of displacement; and Ottoman women's movement(s). She has twice co-taught with Dr. Karin Doerr a seminar on feminist perspectives on Genocide at the Simone de Beauvoir Institute. Her publications are on gender and identity.

BALSAWER, Veena (University of Ottawa): I recently defended my Ph.D. thesis at the University of Ottawa's Faculty of Education. As an immigrant and a visible minority, I am interested in the many ways other people, especially immigrant women, experience this notion of home/not-home and be/longing amidst liminal spaces.

BARKUN, Heidi (UQÀM): Heidi Barkun explores the constructions of identity through a transdisciplinary art practice seen through a feminist and scientific lens. The focus on infertility in her current work is the result of reflections following six years of unsuccessful attempts at in vitro fertilization.

BESSAÏH, Nesrine (University of Ottawa): Nesrine Bessaïh is a Ph.D. candidate in translation studies. After a Master's in anthropology and 12 years as a community organizer in women's health groups in Quebec, she weaves her Ph.D. research with the multiple yarns of her interests: anthropology, gender studies, social work and translation studies.

BLANCHARD, Marie-Eve (Association Coopérative d'Économie Familiale de l'Est de Montréal): Préoccupée pour la justice sociale, Marie-Eve est animatrice en éducation financière pour un organisme communautaire. Poète féministe, elle a collaboré à divers projets artistiques auprès de Chloé Sainte-Marie et est lauréate du Prix de poésie Radio-Canada 2017. Titulaire d'une maîtrise en études littéraires de l'UQÀM (2010), son mémoire de maîtrise, dirigé par Martine Delvaux, portait sur des textes parmi les moins étudiés d'Annie Ernaux et tentait d'y cerner les résistances du sujet féminin au modèle dominant de l'amour hétéronormatif.

BRAZEAU, Carole (Alumna, Simone de Beauvoir Institute): Carole Brazeau, an Anishinabe Kokome, has been working with the National Aboriginal Circle Against Family Violence for the past 7 years. Prior to that, she worked with Quebec Native Women and the Native Women's Shelter of Montreal. Carole is a 1994 Concordia University alumna (BA degree, Major in Women's Studies).

BRUNEAU, Julie (UQÀM) : Julie Bruneau est auxiliaire de recherche et candidate à la maîtrise en histoire de l'art à l'UQÀM, concentration féministe. Son mémoire porte sur l'installation artistique "Walking With Our Sisters," dans une perspective féministe et de décolonisation. Elle collabore à plusieurs projets artistiques, militants, féministes et engagés.

BUKHARI, Syeda Nayab (Concordia University): Syeda Nayab Bukhari earned her doctorate from the Department of Gender, Sexuality and Women's Studies, Simon Fraser University, BC. Her areas of interest include: race, class and gender relations and immigration studies; ethnic media; health research; and gender and international development. She has extensive experience of teaching in public and private universities as well as advocating and volunteering with grass root level to international NGOs.

BUNCH, Mary (McGill University): Dr. Mary Bunch is Faculty Lecturer at the Institute for Gender, Sexuality and Feminist Studies at McGill University. She earned her Ph.D. in Theory and Criticism at Western University in 2011. Her teaching and research interests include critical theory and feminist, queer, disability and sexuality studies.

CHAZAN, May (Trent University): May Chazan is a Canada Research Chair and Assistant Professor in Gender and Feminist Studies at Trent University. She also leads Aging Activisms, a research collective that bring together scholars and activists across diverse ages, backgrounds, genders, and abilities.

CHEN, Xiaobei (Carleton University): Xiaobei Chen is an Associate Professor in the Department of Sociology and Anthropology at Carleton University. Her research examines the governance of child-centred problems in their articulation with citizenship, neoliberalism, race, colonialism, and postcoloniality. Her recent work includes *The Sociology of Childhood and Youth in Canada* (co-edited, 2017).

CHEW, Dolores (Marianopolis College): Dolores Chew teaches Humanities and History at Marianopolis College. She is a Research Associate at the Simone de Beauvoir Institute, Concordia University. Dolores is a founding member of Montreal's South Asian Women's Community Centre. She has been researching and writing in the area of Anglo-Indian Studies, the Gujarat genocide and precariousness of minority communities in ethno-nationalist contexts.

CLAUDE, Stephanie (University of Ottawa): Stephanie Claude worked for over 10 years as a feminist counsellor with adolescent girls in Montreal. She is currently a doctoral candidate in Feminist and Gender studies at the University of Ottawa. Her research focuses on the role of settler Canadians in disrupting systems of colonial violence and injustice.

COLPITTS, Emily (York University): Emily Colpitts is a doctoral candidate in Gender, Feminist and Women's Studies at York University. Her research interests include sexual violence policies and prevention efforts at Canadian universities and efforts to engage men and address masculinities in anti-violence activism. Emily also volunteers as a front-line service provider at a local anti-violence organization.

CÔTÉ, Denyse (Université du Québec en Outaouais) : Sociologue et politologue, Denyse Côté est professeure titulaire à l'Université du Québec en Outaouais et y dirige l'ORÉGAND. Elle s'intéresse aux jeux d'acteurs dans les sphères publique et privée en matière de rapports femmes-hommes, en particulier à la garde physique partagée.

DELIOVSKY, Katerina (Brock University): Katerina Deliovsky is an Assistant Professor in the Department of Sociology at Brock University. She published in the area of critical race feminism with an emphasis on whiteness studies. Her current scholarship explores (white) women's sex tourism and transnational relationships in, but not limited to, the Caribbean.

DOERR, Karin (Concordia University): Dr. Karin Doerr has published and presented internationally on literary responses to the Shoah, on German literary antisemitism—past and present—and on feminist issues in genocide. She is co-author of *Nazi-Deutsch/Nazi-German: An English Lexicon of the Language of the Third Reich* and published a new translation of Franz Kafka's last story, with commentary.

DOONAN, Natalie (Concordia University): Dr. Natalie Doonan is a new media and performance artist, writer and educator. She works at the intersection of visual art, sensory studies, performance studies and cultural geography. Her research focuses on food and the senses, technology, and the vitality of places. Natalie's work has been shown in exhibitions and festivals across Canada and internationally. Her writing has appeared in professional and peer reviewed art and food culture publications such as: Canadian Theatre Review, Theatre Research in Canada, Public Art Dialogue, Canadian Food Studies and the Senses & Society. She is a Postdoctoral Fellow in the Department of Philosophy at McGill University with support from the Fonds de recherche du Québec – Société et culture.

EDWARD, Amy (McGill University): Amy B. Edward is a second-year undergraduate student at McGill University. She is originally from Brantford, Ontario and is member of the Six Nations of the Grand River community. Edward has always had a strong interest in the epistemologies of Indigenous women, specifically Mohawk women, and how they use their knowledge to affirm their autonomy.

EVANGELISTA WOOLNER, Leah (Organisation des Femmes Philippines du Québec): Leah Evangelista Woolner est actuellement vice-présidente pour PINAY Québec. Elle détient une maîtrise en travail social de l'Université McGill, où elle a développé un intérêt particulier pour le travail domestique de femmes migrantes, la violence sexuelle et l'organisation communautaire.

FILION, Esther (Engrenage Noir): Esther Filion est intervenante communautaire et travaille depuis une vingtaine d'années auprès de personnes en situation de pauvreté et en processus d'alphabétisation. Elle s'intéresse à l'aspect participatif et démocratique des luttes, aux différences culturelles entre intervenantes et personnes de milieux populaires (et leurs impacts), ainsi qu'aux stratégies d'animation qui favorisent la participation.

**Keynote speaker/
Conférencière principale**

GABRIEL, Katsi'tsakwas Ellen graduated from Concordia University in May 1990 with a Bachelor of Fine Arts, Major Studio Art. She began her public activism during the 1990 Siege of Kanehsatà:ke (1990 "Oka" Crisis) and was chosen by the People of the Longhouse and her community of Kanehsatà:ke to be their spokesperson. The 1990 Kanehsatà:ke Siege transpired when the Municipality of Oka and private developers decided to appropriate the common lands in Kanehsatà:ke to expand their 9-hole golf course. The community of Kanehsatà:ke exercised their sovereign right to defend their lands by creating a barricade on a secondary dirt road to protect the Pines from illegal development on Kanehsatà:ke common lands. Since 1990, Ellen has worked consistently and diligently as a human rights and environmental advocate for the collective and individual rights of Indigenous peoples. She has continuously worked to sensitize the public and their institutions, on the impacts of colonization upon Indigenous peoples, Canada's colonial history, and the richness of Indigenous peoples' culture and identity as well as, their human rights. Ms. Gabriel was elected president of the Quebec Native Women's Association from 2004 to 2010, a position she held with great honour. Ms. Gabriel has presented at numerous parliamentary committees, as well as, the national assembly in Quebec, and at the international level, participated in the United Nations Permanent Forum on Indigenous Issues as well as the Expert Mechanism on the Rights of Indigenous Peoples. She currently works as a cultural consultant for the Kanehsatà:ke Onkwawén:na - Niión:kwarihoten (Language and Cultural Center) and is a board member of Kontinonhstats—the Mohawk Language Custodians Association. She remains a vigilant advocate for gender equity, justice for murdered and missing Indigenous women; the revitalization of Indigenous languages, culture, traditions, Indigenous peoples' rights to self-determination and Climate Change. In 2005, Ms. Gabriel received the Golden Eagle Award from the Native Women's Association of Canada and in 2008, the International Women's Day Award from the Barreau du Québec/Québec Bar Association. In August 2008, Ms. Gabriel was the recipient of the Indigenous Women's Initiative "Jigonsaseh Women of Peace Award" for her advocacy work.

GUERNIER, Geneviève (Ex aequo): Geneviève Guernier travaille à l'organisation communautaire auprès des personnes en situation de pauvreté. Elle soutient actuellement le travail de personnes à mobilité réduite militant dans un organisme de défense collective des droits. Ses préoccupations principales sont les enjeux de pouvoir dans les rapports interclasses et les moyens de favoriser la parole des personnes opprimées pour permettre un fonctionnement plus démocratique.

GUILMAIN, Laurence (UQÀM) : Titulaire d'une maîtrise en relations industrielles et maintenant candidate au doctorat en droit à l'Université du Québec à Montréal (UQÀM), Laurence Matte Guilmain s'intéresse à l'analyse critique du droit, le droit du travail, les travailleuses (im)migrantes, le racisme et l'intersectionnalité. Elle est aussi bénévole pour PINAY depuis plus de quatre ans.

HEY, Maya (Concordia University): Maya is a doctoral student in the Communications Department as a Faculty of Arts and Science Fellow and a Concordia University Public Scholar (2018-2019). Her current research investigates fermented foods, using feminist theories and discourses of contamination to better understand discriminating tastes and practices.

JEFFRIES, Fiona (University of Ottawa): Fiona Jeffries is an academic and organizer working in the autonomist tradition. She is a visiting scholar at SFU's Centre for Policy Studies on Culture and Communities, teaches at the Institute for Feminist and Gender Studies at the University of Ottawa and an organizer with the Ottawa Sanctuary City Network.

KOURI-TOWE, Natalie (University of Pittsburgh): Natalie Kouri-Towe holds a Ph.D. from the University of Toronto and is currently a Lecturer in the Gender, Sexuality, and Women's Studies Program and a Faculty Affiliate at the Global Studies Center at the University of Pittsburgh. Her research examines queer and feminist responses to war in the Middle East and the politics of attachment in contemporary activism.

LAMARRE, Andrea (University of Guelph): Andrea LaMarre is a Ph.D. candidate in the Department of Family Relations and Applied Nutrition. Her work focuses on the experiences of women in eating disorder recovery and their supporters. She received a Vanier Doctoral Scholarship (2014-2017) and an Ontario Women's Health Scholars Award (2017-2018) to conduct this work.

LOUIS, Marie-Laure S. (artiste-chercheuse indépendante) : Marie-Laure S. Louis est une artiste-photographe qui réside à Québec (QC). Elle a étudié les sciences du langage à l'Université de Bourgogne Franche-Comté (France) où elle a rédigé « Analyse de l'oeuvre photographique de Lorna Simpson des années 1985 à 1989 » pour son mémoire de Master 2 en sciences du langage (Spécialité Discours, Texte Communication), sous la direction d'Andrée Chauvin-Vileno. Elle a fait en ce début d'année une résidence de recherche à La Chambre Blanche (Québec, QC) sur la représentation du corps de la Femme Noire en art visuel.

LUNNY, Debbie (John Abbott College): Deborah Lunny has a Ph.D. from Concordia University in Interdisciplinary Studies. Her fields are transnational feminisms (TFS), social movement learning (SML), and social justice pedagogies. Her dissertation is entitled *Citing/Siting Transnational Feminisms: Academic and Activist Epistemologies*. Debbie also has an Honour's BA in Japanese Studies (McGill) and an MA in Japanese Literature (Chicago). She teaches Humanities fulltime at John Abbott College. Her research projects include "decolonizing" college social justice pedagogies, and integrating TFS and SML frameworks.

MACDONALD, Shana (University of Waterloo): Shana MacDonald studies intersectional feminist cinema, performance, and public art. She is an internationally curated artist who explores the community-building potential of practice-based, site-specific art interventions in public space. She is founder of the Mobile Art Studio (MAS), a transitory creative lab space that brings art out of the gallery and into public participatory spaces.

MAJEAU, Claude (UQÀM) : Artiste en arts visuels, Claude Majeau s'inspire des espaces en marge pour explorer les barrières qui bornent ces lieux. Sa démarche artistique est multidisciplinaire et contextuelle. Elle a réalisé plusieurs projets collectifs dont "L'Affaire du 3915 Sainte-Catherine Est" (2016); "Créative jonction" (France, 2015; Montréal, 2016); "Risquer le rêve à plusieurs" (Écomusée du fier monde, 2014). Récipiendaire de la Bourse Joseph-Armand-Bombardier (CRSH), elle est doctorante en Études et pratiques des arts.

MAJOR, Christine (UQÀM): A representative of a new generation of Canadian painters and based in Montréal, Christine Major (Professor in Painting and Drawing at École des arts visuels et médiatiques) has exhibited her work at numerous venues in Quebec and Canada. She is currently part of a virtual exhibition realised by the Galerie de l'UQÀM in partnership with the Virtual Museum of Canada: "The Painting Project: A Snapshot of Painting in Canada." She was part of "Her Now," six painters from Quebec and Canada in 2016, a group show at the Montreal Museum of Fine Arts in Montreal. Her work is part of different public and private collections. She recently presented her site-specific painting installation project "The 3915 Sainte-Catherine Est Case" in the

context of the symposium “A Crimp in the Fabric: Situating Painting Today,” where she was part of the panel “Making a Difference: The Effective Capacity of Painting” with Charlene Vickers and Francine Savard at Simon Fraser University.

MCDONALD, Cheryl: Most recently, Cheryl McDonald testified at the National Inquiry Missing and Murdered Indigenous Women and Girls hearings held in Montreal on March 12, 2018. The Kanesatake-Akwesasne Mohawk grandmother testified publicly about the disappearance and death of her sister in 1988 at Akwesasne. Cheryl gave a personal account of the multi-generational trauma encountered throughout her life and the spiritual, emotional, physical and mental impact of losing a sister to violence. She has written and spoken about her healing journey which became a voice for those grieving in silence. During her time away from human resources management, she made a Red Dress Regalia and danced to honor her sister and other MMIWG sisters, families, and survivors. For the past three years, Cheryl expanded her knowledge of Canada’s relationship with the first peoples and discovered the interpersonal relationships she made at home, community, school, traditional or religious activities, and the workplace were a continuum for traumatic abuses, oppressive behaviors, and lateral violence to exist among indigenous relationships with family, community, leadership and service delivery. With 23 years of professional experience in first nation human resources development at the local, regional, urban and national levels, Cheryl supports the development of partnerships between federal, provincial and Indigenous authorities. Following the testimonies and recommendations given by MMIWG LBGTS family members and survivors at the NI MMIWG hearings, Cheryl is even more committed and united with others to end violence against Indigenous women and girls. She hopes to guide indigenous leadership and administration to maximize existing financial and human resources to provide immediate and appropriate support services.

MITCHELL, Kiera (University of Regina): Recently having finished my B.A. Honours, I explore the history of gender in the geographic regions now referred to as Western Canada during the nineteenth and twentieth centuries. I draw on history, art history, feminist theory and religious studies in my work, demonstrating my commitment to an interdisciplinary approach to scholarship.

NAMASTE, Viviane (Université Concordia) : Viviane Namaste est professeure à l’Institut Simone-De Beauvoir depuis 2002. Elle mène une étude sur l’histoire du SIDA dans la communauté haïtienne montréalaise depuis 2013. Elle prépare actuellement un livre sur cette question: *Savoirs créoles : leçons du sida pour l’histoire de Montréal*.

NEUMAN, Sydney (York University): Sydney is a Ph.D. candidate in Gender, Feminist, and Women’s Studies. She began her academic career at the Simone de Beauvoir Institute and is glad she did. Her current work engages with the material-discursive production and circulation of pharmaceutical drugs within a transnational, neoliberal context.

**Keynote speaker/
Conférencière principale**

OBOMSAWIN, Alanis, a member of the Abenaki Nation, is one of Canada’s foremost documentary filmmakers. The many films that she has directed with the National Film Board of Canada explore the lives and concerns of Canada’s First Nations. Her 50th and most recent film, *Our People Will Be Healed*, reveals how a Cree community in Manitoba has been enriched by an adequately funded school that nurtures Indigenous culture. Obomsawin originally launched her career in 1960 as a professional singer in New York City. In 1967, NFB producers Joe Koenig and Bob Verrall invited her to act as a consultant for a film on Indigenous people. Obomsawin quickly fell in love with the camera and never looked back. As an activist filmmaker, Obomsawin has always been driven by a desire to give Canada’s first peoples a voice. This can be seen in all her films, from *Christmas at Moose Factory* (1971), which depicts life in a Cree village in James Bay through children’s drawings, to *We Can’t Make the Same Mistake Twice* (2016), which describes the legal battle that First Nations waged from 2007 to 2016 so that their children would receive the same care as other Canadian children. Throughout her career, Obomsawin has consistently focused her lens on the importance of roots and intergenerational bonds in preserving First Nations culture. Obomsawin is no stranger to documenting emerging conflicts, as evidenced by her four films on the Oka Crisis of 1990: *Kanehsatake: 270 Years of Resistance* (1993), winner of 18 international awards; *My Name Is Kahentiioosta* (1995); *Spudwrench: Kahnawake Man* (1997); and *Rocks at Whiskey Trench* (2000). Her other documentary films include *Incident at Restigouche* (1984), a gripping account of the provincial police raids on a Quebec Mi’gmaq reserve; the moving *Richard Cardinal: Cry from a Diary of a Métis Child* (1986), about a teenager who commits suicide; and *No Address* (1988), which looks at homelessness in Montreal. Obomsawin’s more recent films include *The People of the Kattawapiskak River* (2012), which exposes the housing crisis facing the Cree of James Bay and was named Best Social/Political Documentary at the Canadian Screen Awards (2014), and *Hi-Ho Mistahey!*, which premiered at the Toronto International Film Festival Film (TIFF) in 2013 and was nominated for Best Feature Length Documentary at the 2014 Canadian

Screen Awards. Especially close to Obomsawin's heart are the Odanak people and their stories, as witnessed by her short film *Sigwan* (2005) and her follow-up, the multi-award-winning *Waban-aki: People from Where the Sun Rises* (2006). In *Our Nationhood* (2003), Obomsawin captures the determination of the Listuguj Mi'gmaq people to manage the natural resources of their traditional lands. With *Is the Crown at War with Us?* (2002), the accomplished filmmaker takes a close look at the conflict between the Mi'gmaq and their Acadian neighbours over fishing rights in Burnt Church, New Brunswick. Obomsawin was inducted into the Playback Canadian Film and Television Hall of Fame in 2010 and honoured during the inaugural Birks Diamond Tribute to the Year's Women in Film at TIFF in 2013. In 2014, she also received the Humanitarian Award for Exceptional Contributions to Community and Public Service from the Academy of Canadian Cinema and Television.

OLSEN HARPER, Anita: Dr. Anita Olsen Harper is Ojibwa from the Lac Seul First Nation. Her undergraduate degree is in adult education from the University of Alberta, and she has a graduate degree in Heritage Conservation from Carleton. As lead researcher in a project of the National Aboriginal Circle against Family Violence, her research over several years focused on violence against Aboriginal women. Her Ph.D. dissertation is entitled "Domestic violence in Aboriginal communities: A context for resilience."

PARENT, André-Yanne (Fusion Jeunesse): D'origine Mi'gmaq et Acadienne, André-Yanne Parent souhaite honorer la mémoire et l'héritage des générations de femmes militantes qui l'ont précédé en s'investissant pour la reconnaissance des droits des peuples autochtones au Canada. Éluë sur plusieurs conseils d'administrations d'organismes autochtones, elle est également militante au sein du mouvement Idle No More et s'est engagée pour la création d'une commission d'enquête publique sur le féminicide autochtone au Canada. André-Yanne est un des membres fondateurs de DestiNATIONS, une ambassade culturelle et artistique des Premières Nations, Inuit et Métis à Montréal et membre de la Commission Canadienne de l'UNESCO. Dédicée à la promotion de la persévérance scolaire et au développement de l'estime de soi des jeunes dans les communautés autochtones, elle est la directrice principale des opérations et de la philanthropie pour les communauté Inuites et des Premières Nations pour l'organisme Fusion Jeunesse. La programmation autochtone de Fusion Jeunesse a notamment reçu l'édition 2017 du Prix Marcel Côté du Forum des politiques publiques, pour son leadership dans le développement des politiques publiques. André-Yanne a récemment été désignée et sélectionnée comme représentante du Québec par le Centre d'Excellence pour les Jeunes Leaders Autochtones. Elle a fait partie du Top 30 des moins de 30 ans du journal La Presse et a été nommée dans le Top 40 des femmes diplômées de l'Université de Montréal.

PIERRE-PIERRE, Maud, B.Sc., infirmière bachelière, diplômée de l'Université de Montréal, a travaillé au Centre hospitalier de St. Mary, principalement en chirurgie. Elle est présidente du Ralliement des infirmières et infirmières auxiliaires haïtiennes de Montréal et membre du Point de Ralliement des femmes d'origine haïtienne de Montréal. Elle collabore régulièrement à des activités communautaires. Maud Pierre-Pierre participe, occasionnellement, à l'émission *Pawòl Fanm* sur les ondes de Radio Centre-ville, une émission en créole qui aborde des sujets d'intérêt pour les femmes en priorité, mais également des sujets concernant l'ensemble de la communauté.

PRAHST, Indira (Langara College): Her research, papers and publications are on media discourses and intersections of racism and sexism, survivor narratives through a feminist lens, responses and resistance to the Sikh genocide, and the Acting Together research project on gangs and alienation (SSHRC-CURA). Some of Prahst's awards include: Renate Shearer Human Rights Award (U.N., B.C. Human Rights Commission) and Langara Leadership Excellence Award.

QASHU, Leila (Concordia University): Leila Qashu is a Banting postdoctoral fellow at Concordia University's Centre for Oral History and Digital Storytelling in Montreal, Canada. She has been working with the Arsi Oromo in Ethiopia and conducting fieldwork since 2002, independently and in conjunction with a French research team and the UNESCO – Norway funds-in-trust project on Ethiopian instruments, music and dance (2005-2009). She completed her Ph.D. in ethnomusicology in 2016 at Memorial University of Newfoundland, Canada. In her doctoral research, for which she held a Pierre Elliott Trudeau Foundation Scholarship (2010-14) and was a member of the SSHRC – MCRI project, Advancing Interdisciplinary Research in Singing, she focused on Ateetee, an indigenous Arsi women's sung dispute resolution ritual, and how Arsi women use this process to protect, promote, and affirm their rights. Her Ph.D. received the 2017 CAGS/ProQuest Distinguished Dissertation Award. Her current research project, which is financed by a Social Sciences and Humanities Research Council Insight Development grant, focuses on marriage by abduction and other challenges facing young Arsi women, and their strategies – including the use of expressive arts – for questioning, resisting and changing cultural practices. She is using participatory video work as a primary medium to create collaborative representation of Arsi stories.

RATEAU, Marlène, B.A., est infirmière de formation. Elle a fait carrière principalement en enseignement des soins infirmiers. Elle a fait des études donnant droit à un baccalauréat spécialisé en relations humaines à l'Université du Québec à Montréal, et un DESS en santé communautaire à l'Université de Sherbrooke. Très engagée dans le mouvement des femmes, également dans le milieu communautaire du Québec et celui de la solidarité internationale, elle est significativement présente au sein de plusieurs organisations. C'est ainsi qu'au début des années 2000 elle a piloté une mission sur la situation de la santé en Haïti, dans le cadre des activités de la Concertation pour Haïti (CPH), une coalition d'organisations de la société civile du Québec qui appuie des groupes de base sur le terrain en Haïti.

RAVARY-PILON, Julie (UQÀM) : Julie Ravary-Pilon est récipiendaire de la bourse postdoctorale du RéQEF 2017-2018 et du CRSH. Son projet de doctorat porte sur la création, la diffusion et la réception de contenus audiovisuels d'artistes féministes sur le web. Sa thèse *Terre-mère : présences et filiation de figures féminines dans le cinéma québécois* fera l'objet d'un ouvrage aux Presses de l'Université de Montréal l'an prochain.

RICE, Carla (University of Guelph): Carla Rice is Professor and Canada Research Chair at the University of Guelph, specializing in embodiment studies and in arts-based/research creation methodologies. She founded *Re•Vision: The Centre for Art and Social Justice* as an arts-informed research creation centre with a mandate to foster inclusive communities, well-being, equity, and justice. She has received awards for advocacy, research, and mentorship, published many books, papers, and reports, and produced over 400 films. She currently directs *Bodies in Translation: Activist Art, Technology and Access to Life*, a SSHRC Partnership Grant that seeks to cultivate d/Deaf, disability, mad, fat and aging activist arts in Canada.

ROUSSEAU, Audrey (Université York): Titulaire d'un doctorat en sociologie, Audrey se spécialise dans les politiques de mémoire, les questions autochtones, ainsi que les structures d'inégalités au fondement de l'oppression vécue par les femmes. Sa préoccupation pour la justice sociale l'amène à valoriser les savoirs expérientiels des personnes et des groupes sociaux historiquement marginalisés.

SENTIS, Isabelle (Association la Fabric'Art thérapie et association Sœur de la Perpétuelle indulgence et Mémoires en chantier) : Bibliothécaire, art thérapeute diplômée de Faculté de médecine travaillant à la valorisation et à la transmission des savoirs des patient.e.s et des soignant.e.s, formatrice en autodéfense féministe, activiste et performeuse queer ilLe se mobilise pour les droits des femmes et des personnes LGBT depuis 25 ans en France et en Europe. IlLe coordonne des projets articulant santé, culture et visibilité auprès de différents collectifs et associations féministes et LGBTQI*.

SILTANEN, Janet (Carleton University): Janet Siltanen is Professor of Sociology and Political Economy at Carleton University. Recent publications in employment, gender inequality and feminist political engagement include articles in *Antipode*, *The International Journal of Social Research Methodology*, and *The Canadian Journal of Sociology*. Her latest book is *Gender Relations in Canada: Intersectionalities and Social Change* (OUP, 2017).

THOMAS, Rachel M. (Concordia University): Rachel is a Ph.D. candidate in Interdisciplinary Humanities. Her current body of research looks at the social implications of polycystic ovarian syndrome on women and synthesizes data findings through research-creation. In particular, she is fascinated by the notion of the 'monstrous' female body and how its characteristics have been established by Western social and medical norms.

TUKAI, Lizzie (Saturviit Nunavik Inuit Women's Association): Lizzie Tukai is from Inukjuak, Nunavik. She is a founding member of Saturviit Nunavik Inuit Women's Association. Lizzie has taught Inuktitut at elementary, high school and CEGEP levels. She is currently teaching at John Abbott College. She has a DEC in Social Sciences.

WIENS, Brianna I. (York University): Brianna I. Wiens is a doctoral student in Communication and Culture at York University. She holds an MA in Communication focusing on Rhetoric and Culture (2016) from the University of Colorado Boulder and a BA in Speech Communication and Women's Studies (2014) from the University of Waterloo. Her research interests sit at the intersection of critical cultural studies, continental philosophy, intersectional feminist politics, affect, and new materialist theories. Her dissertation work takes up these bodies of research to explore and apply feminist practice as a form of techné to ask about the potential of feminist technologies. As first an activist and second a scholar, Brianna is committed to research that challenges relations of power and systems of domination in the pursuit of social justice.

YOUSFI, Louisa (Parti des Indigènes de La République) : Membre du Parti des Indigènes de la République, organisation politique décoloniale fondée le 8 mai 2005. Animatrice de l'émission de débats "Paroles d'honneur." Membre organisatrice de la Marche des Femmes pour l'égalité et la dignité (MAFED), le 31 octobre 2015, à Paris.

ZAIDI, Myriam (Concordia University): Myriam Zaidi is an anti-racist feminist organizer based in Montreal, where she has been doing social justice work for over 10 years. She is completing her MA in Educational Studies at Concordia University. Her research interests are: feminist popular education, social movement learning and intersectional practices in community-based organizations.

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