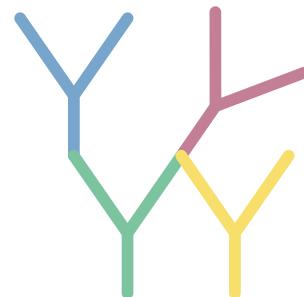


## What is planned for the next year

- > To submit the article on methodology and participatory mapping workshops with Indigenous youth to the Engaged Scholar Journal;
- > To hold a series of virtual mapping workshops with indigenous youth October 2020;
- > To hold a series of virtual mapping workshops with indigenous youth in the winter of 2021;
- > To finalize the agreement with Wapikoni mobile to hold the mapping and video workshops with indigenous youth (Wapikoni participants in Montreal) and, at the request of Wapikoni, possibly including a meeting between them and youths from Montreal-North (another TRYSACES case study);
- > To do a collaborative analysis of the results of the mapping workshops;
- > To create an interactive map of Indigenous Montreal based on the results of the mapping workshops;
- > To establish a collaboration with members of TRYSACES to produce this interactive map;
- > To give a presentation at the seminar and workshops on the creation of indigenous cartographies at UQAT in May 2021.



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## Type of products envisaged in the coming year

- > Multimedia Coproduction;
- > Event;
- > Scientific Publication;
- > Presentation at a conference;
- > Narrative map.



## INDIGENOUS YOUTH IN MONTREAL/TIOHTIÀ:KE

### Social spaces indiginisation of the city

**Professor** : Stéphane Guimont Marceau,  
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**THIS CASE STUDY AIMS TO GENERATE NARRATIVE MAPS FOR DIFFERENT SPACES (SOCIAL, POLITICAL, CULTURAL, DIGITAL, PHYSICAL) USED BY YOUTH FROM THE INDIGENOUS COMMUNITY OF MONTREAL/TIOHTIÀ:KE. THESE SPACES ARE RECOGNIZED AS PRIMARILY RELATIONAL. THE OBJECTIVE IS TO UNDERSTAND HOW YOUTH APPROPRIATE THE SPACE IN MONTREAL BY CREATING TERRITORIES THAT ARE BOTH PHYSICAL AND SYMBOLIC. TO DO SO, THIS OBJECTIVE WILL CONSIDER HOW THEY PERCEIVE, EXPERIENCE, PRACTICE AND TRANSFORM SPACE. BY ANALYZING THE STORIES OF YOUTH, WE WILL BUILD A RELATIONAL NARRATIVE MAPPING THAT ILLUSTRATES THE CULTURAL, SOCIAL, AND POLITICAL MEANINGS OF THEIR PLACES AND SPACES OF PRACTICE. THIS WORK WILL HELP TO REVEAL A MORE COMPLETE IMAGE OF THE TOPOGRAPHY OF THE TERRITORIES OF INDIGENOUS YOUTH IN MONTREAL / TIOHTIÀ: KE. IT ALSO AIMS TO TAKE A CRITICAL LOOK AT THE CURRENT PROCESSES DRIVING SOCIO-SPATIAL AND POLITICAL >**

**RECOMPOSITION. THE RESEARCH BUILDS ON INDIGENOUS AND DECOLONIZATION APPROACHES AND PRIORITIZES A RELATIONAL AND FLEXIBLE PROCESS, IN ORDER TO MAKE THE RESEARCH REFLEXIVE AND ACCOUNTABLE TO THE RELATIONSHIPS STUDIED. THE AIM IS TO INVOLVE YOUTH IN ALL STAGES OF THE RESEARCH: DEVELOPMENT, ANALYSIS, AND DISSEMINATION. WE ARE ALSO WORKING CLOSELY WITH INDIGENOUS ORGANIZATIONS IN MONTREAL.**

## What was done this year

- > Obtained the ethics certificate;
- > Continued discussions with Indigenous organizations in Montreal to establish the groundwork for future collaboration: the Wapikoni mobile and RÉSEAU's (NETWORK's) youth council;
- > Implemented the collective reflection process on the project's conceptual and methodological issues with the members of the team as well as a student from the National University of Colombia, Amazonian campus, who was invited to INRS between April and December 2019 (Angela Lopez Urrego);
- > Prepared and conducted a participatory mapping workshop with Indigenous youth from Montreal, October 2019: contacts, grants, advertising, content, logistics;
- > Presented a tutorial on participatory mapping with the youth (Prezi online);
- > Co-wrote an article (Stéphane Guimont Marceau, Marie-Eve Drouin-Gagné and Angela Lopez Urrego) on the decolonization methodology of participatory mapping developed for our workshop, to be submitted to the Engaged Scholar Journal;
- > Held a workshop series on critical mapping, carried out at INRS, with the participation of researchers and students from 4 Montreal universities: December 2019 and February 2020.

## Highlight

- > The general objective of this project is to analyze the relationships that indigenous youth have with space in Montreal. This relationship with space will be measured by studying their lived and perceived social spaces, and the practices, relationships, speeches, and representations that animate the places and spaces they spend time in. We seek to understand how youth appropriate, perceive, experience, practice and transform space in Montreal. In other words, how they create physical and symbolic territories.
- 1)** Identify and document the places and trajectories that make up social spaces for indigenous Montreal youth;
- 2)** Analyze the practices, relationships, discourses and representations that animate these places and spaces;
- 3)** Identify their peculiarities and establish their links with the process of indigenization of space in Montreal.
- > The role of youth in reshaping the current socio-political context is based not only on their demographic importance, but also on historical and current factors which give them (back) tools for participation. In 2005, the Youth Council of the First Nations of Quebec and Labrador had already underlined the importance of the participation of Indigenous youth in the public space. Some indigenous youth demonstrate tremendous mobility, which gives them independence, a means of self-actualization, and the opportunity to take their place in the cities of Quebec.
- > Several indigenous organizations are calling for an indigenization of Montreal; the city administration has itself embarked on a strategy of Reconciliation. For Joyce Green, who was among the first to use the term, indigenization implies that the representation of 'Indigenous aspirations, symbols and practices' is reflected in processes, institutions, and space (Green 2004: 16). The colonial division of space imposes a separation between "White" and "Indian" spaces. The division is maintained by identity categories separated by physical as well as symbolic boundaries.

This prevents indigenous people from having a place in the Canadian national project and most of its territory. Indigenous spaces have been colonized and structured by spatialized representations that position them far from urban spaces. This marginalization is then reproduced within cities.

- > The context puts into question the place that indigenous people occupy in Montreal today despite visible openings in public space through the media and politics. This case study adopts a decolonization posture to take a critical look at current socio-spatial and political recompositions. The study questions the relationship between indigenous youth and space in Montreal. We are looking to understand how the youth appropriate, perceive, experience, practice and transform space in Montreal. In short, how they are creating territories that are both physical and symbolic. We ask where indigenous youth are in Montreal, if they have "a place" and, if so, where it is. "Having a place" means having your own space and participating in social and political relations that recognize this specific space.
- > As a result, this research will provide information on the processes of inclusion / exclusion and territorialization. We will see how indigenous youth participate daily in the story of the city and its transformation.
- > This study uses indigenous ethical and methodological approaches and mobilizes knowledge in a way that places the participants at the heart of the creation of new knowledges connected to them. Using social mapping workshops, narrative interviews, guided tours, mental maps and sharing circles, we will develop a relational narrative mapping of the social spaces of these young indigenous Montrealers. The narrative maps created by young people from their individual and collective stories and experiences, will contribute to the decolonization of research and indigenous spaces. The maps will provide support for the youth as they reclaim places and territories, while creating a space for the collective co-creation of knowledge. The participants will be involved in all stages of the research.

## Preliminary results

- > Our progress for the moment is focused on the process of reflection on the conceptual and methodological issues linked to the implementation of our case study. Our main questions concern the kind of places that should be explored with young people. Should we call them indigenous? What framework could we propose to the youth that would allow for their social spaces to emerge? We are aware that there is a diversity of identities among Indigenous youth in the city, which unfold in different ways, in different places. Thus, certain places can be identified as places of gathering, without necessarily being places of (re) production of indigenous identities and cultures. Some young people may not see the city as an indigenous place. It is also possible that some young people are in a process – a political process and a process of developing their identity - of (re) appropriation of urban space as an indigenous place. In both cases, indigenous youth inhabit the city and have knowledge and experiences of that city, which may support or conflict with their definitions of what it is and what it is not. By focusing on the stories and narratives of places in Montreal that are meaningful to them, and the experiences and knowledges linked to these places, we will be able to draw a different portrait of the process of indigenization of the city.

- > The methodology presents some important challenges to strengthen our links with indigenous organizations to ensure that the project is relevant to the community; and to ensure participation of the youth, and possibly ownership of the project. How can we allow them to take ownership of the research to the extent that they want to, while maintaining these objectives?
- > This project builds on the indigenous mapping movement as a means of reclaiming territory and imprinting the indigenous presence onto geographic markers. Several works have shown that cartography is an effective narrative medium, particularly in relation to indigenous oral traditions. Indigenous narratives, particularly those rooted in the land, are of great importance in processes of decolonization and the resurgence of Indigenous practices, knowledge, and memories. By anchoring the stories into the territory through narrative cartography, it becomes possible to rethink a place such as Montreal / Tiohtià: ke beyond the dominant colonial perspective.
- > Among the preliminary results is the co-writing of an article on this methodology. These activities provided us with some pathways for reflection on the counter-mapping of indigenous territorialities in urban areas as a tool for decolonization. In the end, the process of reflection on their territorialities was a more meaningful experience for the participants than the resulting map. Taking this further, cartography as a tool of communication for diversified knowledge, in a process of co-creation of knowledge, appears to us as an important lead in our research central to our aims to be participatory and decolonial.