

# 22<sup>E</sup> COLLOQUE ANNUEL DU CENTRE INTERUNIVERSITAIRE D'ÉTUDES ET DE RECHERCHES AUTOCHTONES

MUSÉE DE LA CIVILISATION

23 ET 24 MAI  
2024

## DE LA REVITALISATION À LA RÉAPPROPRIATION LANGAGIÈRE

DROITS, LANGUES ET TRANSMISSION  
DES SAVOIRS ANCESTRAUX



CIERA-RECHERCHES.CA

© Artiste : Alicia Guay



Conseil de recherches en  
sciences humaines du Canada

Social Sciences and Humanities  
Research Council of Canada



## Front cover:

### *Our unifier*

#### Work by Alicia Guay

The turtle carries various meanings for many peoples. To me, it represents Mother Earth, the land we call home. The CIÉRA 2024 annual symposium has the honour of being held on the ancestral territories of following nations: the Nionwentsïo of the Huron-Wendat, the Nitassinan of the Innu, the Nitaskinan of the Atikamekw, the Ndakina of the Abenaki and the Wolastokuk of the Maliseet. The lines that form the shape of the turtle represent the many dialects of the First Peoples. These different words belong to nations covering the territory from the Pacific to the Atlantic to the Arctic Oceans. This turtle pays tribute to the theme of the symposium, and carries with it the strength of Indigenous languages.

## About the artist:



---

*I am Alicia Guay, Kitigan Zibi Anishinabeg and a “bleuet du Lac-Saint-Jean.” I am a doctoral student in medicine and a student in the microprogram in Indigenous Studies. I own a craft business with my two younger sisters, Création Niswe Min. I juggle my studies, my community involvement, and my artistic passions. I love discovering new artistic horizons through my Indigenous culture. I was honoured to contribute to the CIÉRA 2024 symposium with my work of the cover of the program!*

*Migwetch, Alicia Guay*

## Table of contents

<b>A word from CIÉRA's director .....</b>	<b>3</b>
<b>Message from Institut Tsakapesh .....</b>	<b>5</b>
<b>Message from the Université Laval Indigenous Students' Association (ISA) .....</b>	<b>7</b>
<b>Message from the Musée de la civilisation .....</b>	<b>8</b>
<b>Theme presentation .....</b>	<b>10</b>
<b>PROGRAM .....</b>	<b>16</b>
<i>May 23, 2024.....</i>	<i>18</i>
<i>May 24, 2024.....</i>	<i>23</i>
<i>Indigenous cultural evening.....</i>	<i>27</i>
<b>Presentation abstracts .....</b>	<b>33</b>
<i>JUSTICE AND LANGUAGE POLICIES .....</i>	<i>33</i>
<i>PROJECTION-DISCUSSION WAPIKONI MOBILE.....</i>	<i>35</i>
<i>INDIGENOUS TOPONYMY: DEVELOPING A LINGUISTIC AND TERRITORIAL HERITAGE – PART 1.....</i>	<i>36</i>
<i>ONGOING RESEARCH SEMINAR – PART I.....</i>	<i>36</i>
<i>INDIGENOUS TOPONYMY: DEVELOPING A LINGUISTIC AND TERRITORIAL HERITAGE – PART II.....</i>	<i>38</i>
<i>ONGOING RESEARCH SEMINAR – PART II.....</i>	<i>39</i>
<i>APPROACHES AND STRATEGIES FOR LANGUAGE REAPPROPRIATION – PART I.....</i>	<i>41</i>
<i>MEDIUMS AND THE CHALLENGES OF TRANSMISSION .....</i>	<i>43</i>
<i>LANGUAGE AND IDENTITY ISSUES .....</i>	<i>44</i>
<i>APPROACHES AND STRATEGIES FOR LANGUAGE REAPPROPRIATION – PART II.....</i>	<i>45</i>
<i>Closing panel: THE CHALLENGES OF MULTILINGUALISM AND LINGUISTIC COEXISTENCE .....</i>	<i>47</i>
<b>Participants' biographies .....</b>	<b>48</b>
<b>Acknowledgements.....</b>	<b>66</b>

## A word from CIÉRA's director

*“In a spirit of friendship and solidarity, CIÉRA wishes to pay tribute to the elders and ancestors of the First Peoples of the places where our main and partner establishments are located. We honour our relationships with one another, and we respect and recognize these nations who have never ceded their rights or sovereign authority over the lands and waters.”*

For the 22nd edition of its annual symposium, the Centre interuniversitaire d'études et de recherches autochtones (CIÉRA) wishes to honour Indigenous languages. The importance of this theme can be observed in light of the measures encouraged by the International Decade of Indigenous Languages 2022-2032, proclaimed by the United Nations and supported by UNESCO. We are delighted to join forces with the various actors around the world involved in the revitalization, reappropriation and resurgence of Indigenous languages.

The processes of colonization throughout the world, and more specifically in Canada, have continually used language as an instrument of cultural dispossession and racial conquest. Destroying and driving the language of a nation or people to extinction was, in the minds of these architects, tantamount to destroying their identity. The continuity of these languages in today's context is further proof that the colonial project never succeeded, and that the hope of coexistence based on relationships of mutual respect and equality remains. More than ever, the coordinated efforts of the speakers and custodians of ancestral knowledge, as well as other Indigenous and non-Indigenous actors keen to maintain dialogue, remind us that different nations can unite towards common goals. In this sense, it was important for the organizing team to recognize the value of these languages by offering simultaneous interpretation, in French, English and Innu-aimun, for the entire symposium.

This 22nd edition of the CIÉRA symposium on the theme of language revitalization and reappropriation is also part of an effort to break down the barriers between disciplines, making it possible to hold a symposium on the theme of language without confining it to certain fields of research. The eclecticism of the participants present here, whose work touches in one way or another on the issue of Indigenous languages, proves that language is a common concern and, in many ways, central to the respect of fundamental rights, the exercise of sovereignty and the self-determination of Indigenous peoples.

On behalf of CIÉRA, I would first like to thank all the participants in this symposium: actors and experts in the various realities and fields of practice, students, and researchers. I would also like to thank the

artists, including Aroussen Gros-Louis, Anyma, Pako and the Wapikoni mobile team, as well as Emmanuel Luce and Khadiatou Sarr, for preparing the *Inhabiting Change* exhibition.

I would also like to express my gratitude to the coordinators of this symposium, Lucas Aguenier and Véronique Chetmi Eyali, and to the entire team who brought this project to fruition: Marie-Ève Bradette, Richard Compton, Michelle Daveluy, Caroline Desbiens, Linda R. Sioui, Jean-Philippe Uzel, Anthony Melanson, and Marie-Noëlle Morin. I would also like to thank the student members of the various committees who supported us throughout this process (Rubben Berthold Ibata, William Corbin, Arthur Floret, Ann-Alexandre Gauthier, Honorine Guichard, Louise Nachet, Marck Pépin, Mehdi-Benjamin Quittelier, Lucie Reinhardt, William Rock-Pinette, Ana Kancepolsky Teichmann, Maxence Terrollion, Şükran Tipi, and Amélie Zarir), as well as all the other volunteers who will help with the logistics over the two days. Finally, I would like to thank the technical teams who will make the event possible, and especially Mylène Essertaize of the Musée de la civilisation du Québec.

I would like to express my deepest gratitude to our two partners. I would like to thank the Université Laval Indigenous Students' Association (ISA) and its members who helped organize the cultural evening (Florence Gagnon-Rock, Alicia Guay and Jade Simard). Finally, this event would not have been possible without the help, advice and financial support of our valued partner, Institut Tshakapesh.

In conclusion, I would like to thank the following organizations for their generous support in making this symposium possible: the Ministère de la Culture et des Communications du Québec, the Musée de la civilisation du Québec, the Fonds de Recherche du Québec - Société et culture, the Social Sciences and Humanities Research Council of Canada, and the Faculty of Law at Université Laval.

I hope you all enjoy the symposium!

***Geneviève Motard***  
***CIÉRA Director – Université Laval***

## Message from Institut Tsakapesh

Institut Tshakapesh, at the service of its member communities and the Innu Nation, works to safeguard and promote Innu-aitun (Innu culture) and Innu-aimun (Innu language); it provides support for cultural heritage conservation and language planning, and encourages artistic expression. Institut Tshakapesh plays a decisive role in education, particularly in the educational success and identity development of Innu youth.

We are proud to be partners in the 22nd annual symposium of the Centre interuniversitaire d'études et de recherches autochtones (CIERA), whose theme "From language revitalization to language reappropriation: rights, languages and the transmission of ancestral knowledge" echoes the work of the Institut Tshakapesh and its main collaborators.

Our nation's language, known today as Innu-aimun, is a collection of dialects spoken in Innu communities covering a large territory in Québec and Labrador.

Unfortunately, we can see that Innu-aimun is no longer passed on in some families where the language is still very much alive. We can still reverse the decline of our language, since, although threatened, it still has many adult speakers for whom Innu-aimun is the mother tongue and the language used within the family.

French, the official language of Québec, enjoys a high profile in the media, unlike our Indigenous languages, and has been supported by institutions using French as their first language of instruction for over 300 years, confirming that the existence of institutions is also necessary for the survival of a language.

Until we catch up with the development of our educational institutions in our Indigenous languages, the intergenerational transmission of our linguistic wealth can still be assured as long as adult speakers in families use it to address their children, and their children use it to address their parents. Maintaining the transmission, and re-establishing it when necessary, is the key to the survival of Innu-aimun.

However, the desire to preserve one's Indigenous language does not necessarily guarantee the actions needed to ensure its survival.

Our participation in this symposium will enable us to exchange ideas with other nations facing the same challenges, so that together we can find innovative and engaging solutions to raise our members'

awareness of the urgent need to act.

We are convinced that these exchanges will also help bridge the gap between the academic research community and the tools we are working on for our nations. We see this partnership as a sure guarantee of the continuity of a dialogue between our communities, and one that will confirm to our young people and our communities that our language is, unequivocally and as it has always been, worthy of interest and resolutely turned towards the future.

The political organization for the defense of the rights of the Atikamekw and Montagnais First Nations (formerly known as CAM) founded an organization at the request of elders of the Innu Nation to ensure the safeguard and transmission of Innu-aimun. Today, Institut Tshakapesh celebrates 46 years of existence.

***Marjolaine Tshernish, B.SC.G., MBA***

***Utishimashkueu ka takuaitshet***

***Executive Director***

***Institut Tshakapesh***

---

## Message from the Université Laval Indigenous Students' Association (ISA)

In the heart of the fall of 2023, the Indigenous Students' Association was back in full swing. A highly motivated team of students from many nations pooled their energies to get it back on its feet. This synergy has enabled us to recreate an association in our own image, a group of students who value our origins and cultures. It has enabled us to raise our profile on the university campus and with other bodies.

In this 2023-2024 school year, the Indigenous Students' Association is proud to have students committed to the CIÉRA Annual Symposium cultural evening. We are also proud to mention our financial support and the talents of our artists. We look forward to seeing the fruits of our collaboration, and hope you enjoy it as much as we do!

From revitalization to language reappropriation, the future of Indigenous languages is a concern that affects many people. We are inspired by everyone's efforts to preserve our ancestral languages. We would like to highlight all projects that support the preservation of our cultures. The various presentations that will be offered to you will bear witness to this commitment to defending our mother tongues. We are more than grateful for all the efforts put into this symposium, and we hope you enjoy it!

Mìgwech!

***Alicia Guay***  
***President of the Université Laval Indigenous Students' Association***



## Message from the Musée de la civilisation

The Musée de la civilisation is delighted to host CIÉRA's 22nd annual symposium, devoted to the issues surrounding Indigenous languages. For too long in Quebec, on this continent and around the world, these languages, vehicles of traditions and knowledge often thousands of years old, have been forced into silence. They have been ignored, even though they are at the origin of the names of countless places... starting with the one in which we find ourselves, *Kebec*, which also bore the names *Stadaconé*, *Uepishtikueiau* and where we may have heard “*Kapak!*” And yet, these voices have so much to say about the territories where they have taken root since the dawn of time, and about the depth of human experience.

Indigenous nations didn't wait for the International Decade of Indigenous Languages to take action. Many individuals and organizations are doing remarkable and fundamental work within families and communities to preserve, revitalize and pass on to future generations a precious heritage, bridging tradition and modernity. Today, Indigenous languages are urban, communal, and linked to territories. These territories remain fundamental to the maintenance and transmission of First Nations, Inuit and Métis languages, cultures and values. We all stand to gain from the vitality of Indigenous cultures.

For their part, museums and educational institutions have a duty to work to shed the colonial thinking that accompanied their rise. Their renewed mission, in solidarity with Indigenous interests, can provide important support to the resilience of these nations, which are today fighting on several fronts to ensure their continuity. The time has come to work together to make room for a real Indigenous presence in the cultural, political and economic landscape of this country. It is also essential to respect the spaces and rights of these peoples.

***Stéphan La Roche***  
***Executive Director***

**During CIÉRA’s 22nd annual symposium,  
the Musée de la civilisation is pleased to offer all participants free admission to two  
exhibitions.**

**. The first, presented by the Musée de la civilisation is entitled  
“This is Our Story: First Nations and Inuit in the 21<sup>st</sup> Century.”**



**The second, a photographic exhibition, designed by Emmanuel Luce, is entitled “Habiter le  
changement (Inhabiting Change)”**



**Feel free to visit them!**

## Theme presentation

The annual symposium of the Centre interuniversitaire d'études et de recherches autochtones (CIÉRA) is an annual meeting place for Indigenous studies and research in Québec. Academics, artists, professionals, Indigenous and non-Indigenous representatives come together to discuss current issues in Indigenous research and practice. This 2024 edition is organized in collaboration with CIÉRA's three divisions, in partnership with the Université Laval Indigenous Students' Association (ISA) and Institut Tshakapesh, and with the support of the Musée de la civilisation. The theme of the 22nd edition is: "From language revitalization to language reappropriation: rights, languages and the transmission of ancestral knowledge." The event is part of the United Nations International Decade of Indigenous Languages.

The International Decade of Indigenous Languages (2022-2032) aims to "support the preservation, revitalization and maintenance of Indigenous languages worldwide" (Filion, 2024). For the United Nations, the learning, oral communication and transmission of one's language is a fundamental human right. For Filion (2024), "Indigenous languages are a fundamental and precious element of Canadian culture and society that urgently need to be protected." In keeping with these orientations, students, researchers and actors involved the maintenance and revitalization of Indigenous languages will share their practices, work and research, as well as their knowledge and understanding of the challenges of linguistic coexistence and the reappropriation of Indigenous languages, in the following five workshops over the two days of the symposium:

- Justice and language policies
- Indigenous toponymy: developing a linguistic and territorial heritage
- Approaches and strategies for language reappropriation
- Mediums and the challenges of transmission
- Language and identity issues

The language policies put in place by a state provide a clear indication of that state's commitment to the preservation of languages. The United Nations Declaration on the Rights of Indigenous Peoples (2007) obliges states to take effective measures to protect the right of Indigenous peoples to use, develop

and transmit their languages, writing systems and literature, and to designate and retain their own names, including toponyms. They must also ensure that their members can understand and be understood in public services. States have adopted various legislative measures to promote respect for this right, as has been the case in Canada, which in 2019 adopted the *Indigenous Languages Act* (S.C. 2019, c. 23). Still recent, we must admit that the scope and effects of this law have not yet been fully studied (Lemieux 2019). Generally speaking, however, the gap between recognition policies and linguistic practice has long been known and documented (Dorais 1989). At the same time, the absence of any recognition can contribute to undermining the ability of speakers to express themselves in their languages in the public space (Motard and Laîné 2016). Recognition policies, as suggested by UNESCO (2021), must also be based on communities' own values, knowledge and cultures, fostering their self-determination and participation. Particularly in a context where fragile or minority languages coexist, they raise issues of linguistic justice and legitimacy (Wiscutie-Crépeau 2022).

Linguistic issues can hardly be understood without questioning the links between languages, identities, and territories. These questions will be addressed during the symposium, particularly from the angle of the place of ancestral toponyms in contemporary development. Toponymy explores the origin, meaning and evolution of place names. It studies their age, meaning, etymology and evolution, as well as their relationship with language – regardless of its contemporary vitality – and culture. The use of ancestral toponyms in contemporary developments raises questions about the social relevance of this use (Basso 1996; Carlson 2008), among other things as evidence of occupation (Éthier and Poirier 2018; Poirier 2014; Tipi and Boivin 2020), as a means of preserving cultural heritage (Aporta 2005; Bisson 2021; Collignon 2004; Gagnon and Desbiens 2018), and as identity or historical markers (Mailhot and Vincent 1980). This raises questions about the effects of making Indigenous toponyms visible, the ways in which different toponyms coexist, and the mechanisms for recording this knowledge and its meanings and content.

The symposium will also provide an opportunity to discuss language reappropriation strategies. We hope these discussions will shed light on, and raise awareness of, the challenges and means of language reappropriation in various Indigenous nations and communities. Generally inspired by the Reversing Language Shift (RLS) model (Fishman 1991, 2001), various measures can be deployed by a community to promote, maintain, strengthen, or reinstate the use of one's language (Hot and Terraza 2011; Hinton

and Hale 2001). While strategies can be mobilized at different scales (Drapeau 2011; Terraza et al. 2020), these may depend on both the public authorities and the objectives pursued within nations and communities themselves. For example, the implementation of standardized writing systems is a process that divides specialists and communities alike (Baraby 2011) and involves significant affective and ideological dimensions (Duchêne and Daveluy 2015; Perley 2011; Schieffelin et al. 1998; Westman and Schreyer 2014). These issues have repercussions on educational choices, on the production of teaching materials and, in particular, on publishing processes and literary productions (Bradette 2020).

The symposium will conclude with a panel discussion on the challenges of writing, editing, and translating texts that include Indigenous languages, or, more broadly, multilingual texts. Participants will discuss the challenges of Indigenous translation and publishing, and how this work can support the revitalization, reappropriation and resurgence of Indigenous languages.

We hope that the 2024 edition of CIÉRA's annual symposium will provide an opportunity to take stock of experiences and research on the issues surrounding the promotion, maintenance, and transmission of Indigenous languages, particularly in the Québec context, where a dialogue on these issues of fundamental importance to the various nations seems more than necessary today.

### **The organizing committee**

## BIBLIOGRAPHY:

APORTA C., 2005 “From map to horizon; from trail to journey: Documenting Inuit geographic knowledge”, *Études/Inuit/Studies*, 29, 1-2: 221-231.

BARABY A.-M., 2011 “L’écrit dans une langue de tradition orale. Le cas de l’innu” in *Les langues autochtones du Québec : un patrimoine en danger*. 46-66. Québec, Presses de l’Université du Québec.

BASSO K.H., 1996 *Wisdom sits in places: landscape and language among the Western Apache*. Albuquerque, University of New Mexico Press.

BISSON M.-È., 2021 “Point 12 de l’ordre du jour provisoire : Les noms géographiques en tant qu’expression de culture, de patrimoine et d’identité (y compris les questions intéressant les langues autochtones, minoritaires et régionales et le multilinguisme)”, *United Nations Group of Experts on Geographical Names, Second session* : 6.

BRADETTE M.-E., 2020 “Langue(s) en portage. Résurgences et épistémologies du langage dans les littératures Autochtones contemporaines”. Doctoral thesis, Université de Montréal.

CANADA Truth and Reconciliation Commission, 2015 *Honouring the truth, reconciling for the future: summary of the final report of the Truth and Reconciliation Commission of Canada*. Winnipeg.

CANADA G. of, 2019 *Reclaiming power and place: final report of the National Inquiry into Missing and Murdered Indigenous Women and Girls, Volume 1b*.

COLLIGNON B., 2004 “Recueillir les toponymes inuit. Pour quoi faire?”, *Études/Inuit/Studies*, 28, 2: 89-106.

CARLSON H.M., 2008 *Home is the hunter: the James Bay Cree and their land*. Vancouver, UBC Press.

DAGOSTINO C., M. MITHUN and K. RICE (dirs.), 2023 *The Languages and Linguistics of Indigenous North America: A Comprehensive Guide, Vol. 1*. Berlin, De Gruyter Mouton.

DORAIS L.-J., 1989 “Bilingualism and Diglossia in the Canadian Eastern Arctic”, *Arctic*, 42, 3: 199–207.

DRAPEAU L., 2011 *Les langues autochtones du Québec : un patrimoine en danger*. Québec, Presses de l’Université du Québec.

DUCHÊNE A. and M. DAVELUY, 2015 “Spéculations langagières: négocier des ressources aux valeurs fluctuantes”, *Anthropologie et Sociétés*, 39, 3: 9-28.

ÉTHIER B. and S. POIRIER, 2018 “Territorialité et territoires de chasse familiaux chez les Atikamekw Nehirowisiwok dans le contexte contemporain”, *Anthropologica*, 60, 1: 106-118.

FISHMAN J., 2001 *Can Threatened Languages Be Saved*. Clevedon, Multilingual Matters., 1991 *Reversing Language Shift*. Clevedon, Multilingual Matters.

GABRIEL E., 2019 *Indigenous Languages: A Fundamental Right to Defend*. Ottawa, Canadian Commission for UNESCO.

GAGNON J. and C. DESBIENS, 2018 “Mapping memories in a flooded landscape: A place reenactment project in Pessamit (Quebec)”, *Emotion, Space and Society*, 27: 39-51.

HOT A. and J. TERRAZA, 2011 “Résistance et résilience linguistiques chez les Autochtones du Québec”. in *Les langues autochtones du Québec. Un patrimoine en danger*. 19-42. Québec, Presses de l’Université du Québec.

LARIVIÈRE W., 2017 “Les luttes autochtones sont féministes”, *Relations*, 790: 22-22.

LEMIEUX, R., 2019 “Reconnaissance des langues autochtones au Canada : Un commentaire sur le projet de loi C-91”, *Trahir*, 10: 1-11.

MAILHOT J. and S. VINCENT, 1980 *Le discours montagnais sur le territoire*. Village-des-Hurons.

MARIAGE M. and V. GUÈVREMONT, 2022 “La Décennie des langues autochtones (2022-2032) : la Convention sur la protection et la promotion de la diversité des expressions culturelles de l’UNESCO peut contribuer à la préservation et à la revitalisation des langues autochtones”, *Minorités linguistiques et société / Linguistic Minorities and Society*, 18: 235-257.

MOTARD, G., and M.-J. LAÎNÉ, 2017, “Territoire, espace public et langues autochtones : le cas du Québec”, in Alain-G. Gagnon et Pierre Noreau, ed., *Constitutionnalisme, droits et diversité : Mélanges en l’honneur de José Woehrling*. 253-294. Montréal, Éditions Thémis.

UNITED NATIONS, 2007 *The United Nations Declaration on the Rights of Indigenous Peoples*. United Nations.

PERLEY B.C., 2011 *Defying Maliseet language death: emergent vitalities of language, culture, and identity in Eastern Canada*. Lincoln, London, University of Nebraska Press.

PITAWANAKWAT B., 2016 “Anishinaabemowin Oodenang. Préservation et revitalisation d’une langue citadine autochtone”, *Droit et cultures*, 72, 2: 79-108.

POIRIER S., 2014 “Atikamekw Kinokewin, ‘la mémoire vivante’: Bilan d’une recherche participative en milieu autochtone”, *Recherches amérindiennes au Québec*, XLIV, 1: 73-83.

SCHIEFFELIN B.B., K.A. WOOLARD and P. V. KROSKRITY ed., 1998 *Language Ideologies: Practice and Theory*. New York/Oxford, Oxford University Press.

TERRAZA J., Ş. TIPI and M. DAVELUY, 2020 *Sustaining preservation: Innovative practices and avenues for action in the transmission of Indigenous languages in Canada*. Ottawa, Canadian Commission for UNESCO.

TIPI Ş. and H. BOIVIN, 2020 “Territorialité, langue, toponymie et traité chez les Pekuakamiulnuatsh”, *Anthropologica*, 62, 2: 276-294.

UNESCO, 2021 *Global Action Plan of the International Decade of Indigenous Languages (2022-2032)*. Paris.

WESTMAN C.N. and C. SCHREYER, 2014 “Înîhiyawîtwâw ‘They are Speaking Cree’: Cree Language Use and Issues in Northern Alberta, Canada”, *International Journal of the Sociology of Language*, 230:115-140.

WISCUTIE-CRÉPEAU N., 2022 *Conception et mise à l’essai d’un programme de métaphonologie bilingue français-anicinapemowin : une étude exploratoire en milieu scolaire anicinape auprès d’élèves au premier cycle du primaire au Québec*. Doctoral thesis, Université d’Ottawa.



## PROGRAM

### DAY 1 – May 23, 2024

	<b>ROOM A</b> <b>(Auditorium Roland-Arpin)</b>	<b>ROOM B</b> <b>(Auditorium Hydro-Québec)</b>
8 a.m.	Welcome and registration	
8:45 a.m.	Opening ceremony and remarks  OPENING CONFERENCE Richard Ejinagosi Kistabish	
10 a.m.	Pause	
10:20 a.m.	Justice and language policies	« <i>Tshitanihshkutapananat umeshkanamau</i> ( <i>The path of our ancestors / descendants</i> ) » (Wapikoni Mobile)
12:15 p.m.	Lunch  Self-guided visits “ <i>This is Our Story: First Nations and Inuit in the 21<sup>st</sup> Century</i> ” “ <i>Habiter le changement (Inhabiting Change)</i> ”	
1:45 p.m.	Indigenous toponymy: developing a linguistic and territorial heritage ( <i>Part I</i> )	Ongoing research seminar ( <i>Part I</i> )
2:40 p.m.	Pause	
3 p.m.	Indigenous toponymy: developing a linguistic and territorial heritage ( <i>Part II</i> )	Ongoing research seminar ( <i>Part II</i> )
4:30 p.m.	Dinner on own	
7 p.m.	CULTURAL EVENING (Grand hall)	

**DAY 2 – May 24, 2024**

	<b>ROOM A</b> <b>(Auditorium Roland-Arpin)</b>	<b>ROOM B</b> <b>(Auditorium Hydro-Québec)</b>
8 a.m.	Welcome and registration	
8:45 a.m.	Opening remarks <b>Linda R. Sioui</b>  PLENARY LECTURE “The great awakening of the native voice” <b>Louis-Jacques Dorais</b>	
9:40 a.m.	Pause	
10 a.m.	<b>Approaches and strategies for language reappropriation (Part I)</b>	<b>Mediums and the challenges of transmission Language and identity issues</b>
11:45 a.m.	Lunch  Self-guided visits “ <i>This is Our Story: First Nations and Inuit in the 21<sup>st</sup> Century</i> ” “ <i>Habiter le changement (Inhabiting Change)</i> ”	
1 p.m.	<b>Approaches and strategies for language reappropriation (Part II)</b>	
2:20 p.m.	Pause	
2:40 p.m.	CLOSING PANEL <b>The challenges of plurilingualism and linguistic coexistence</b>	
4 p.m.	Thank you Closing ceremony	

| **May 23, 2024**

| 8 a.m. Welcome and registration

| 8:45 a.m.

ROOM A (Auditorium Roland-Arpin)

Opening ceremony and remarks

OPENING CONFERENCE

**Richard Ejinagosi Kistabish**, President of the Canadian Commission for UNESCO  
(CCUNESCO) and Minwashin  
(presentation in French)

| 10 a.m. Pause

| 10:20 a.m.

ROOM A (Auditorium Roland-Arpin)

### **Justice and language policies**

Moderated by **Caroline Hervé**, Professor, Department of Anthropology, Université Laval

\*\*\* *The workshop will be followed by the transmission of a video*

**Barbara Filion**, Programme Officer for Culture, Canadian Commission for UNESCO

*Progress towards the objectives of the UNESCO Decade of Indigenous Languages*

**Sarah Shulist**, Professor, Department of Languages, Literatures, and Cultures, Queen's University

*Language recognition: Creating Indigenous public spaces, or including indigeneity in public?*

**Jérôme Gosselin-Tapp**, Professor, Faculty of Philosophy, Université Laval

*French as a “common language” and the recognition of multiple linguistic sovereignties*  
(presentation in French)

**Pascale Laneuville**, Research Professional and Coordinator of the Research Chair on Relations with Inuit Societies

*Linguistic and ontological issues at the heart of the Nunavik Itinerant Court: The role of interpreters as cultural mediators* (presentation in French)

**Adolphe Bope Bope Kwete**, Research Professor and former fellow of the Indigenous Fellowship Program of the Office of the United Nations High Commissioner for Human Rights

*Preserving Indigenous languages in Africa: Complexities, challenges and future prospects* (video broadcast in French)

ROOM B (Auditorium Hydro-Québec)

### **Screening and discussion Wapikoni mobile**

Animated by **Xan Choquet** and **Mailys Flamand**, Wapikoni mobile

« *Tshitaniishkutapananat umeshkanamuau* (*The path of our ancestors / descendants*) »

| 12:15 p.m. Lunch – Espace saveurs par Nollen

*Self-guided visit of the Musée de la civilisation's permanent exhibition*  
“*This is Our Story: First Nations and Inuit in the 21<sup>st</sup> Century*”

*Self-guided visit of the photographic exhibition by Khadiatou Sarr and Emmanuel Luce*  
“*Habiter le changement (Inhabiting Change)*”

| 1:45 p.m.

SALLE A (Auditorium Roland-Arpin)

### **Indigenous toponymy: developing a linguistic and territorial heritage – Part I**

Moderated by **Caroline Desbiens**, Professor, Department of Geography, Université Laval

**Caroline Desbiens**, and **Justine Gagnon**, Professors, Department of Geography, Université Laval

*"Territorial indigenous heritage: the right to protect spaces of culture and transmission":*  
*Presentation of the new issue of Revue d'études autochtones* (presentation in French)

**Caroline Desbiens**, Professor, Department of Geography, Université Laval

*“Kuakushuakanashkuat ka tshimashuht”*: collective creation of a narrative map (presentation in French)

ROOM B (Auditorium Hydro-Québec)

### **Ongoing research seminar – Part I**

Moderated by **Pamela Colombo**, Professor, Department of Sociology, Université Laval and **Martin Hébert**, Professor, Department of Anthropology, Université Laval

**Sabrina Bourgeois**, Ph. D student in Political Science, Université Laval and **Joanie Bouchard**, Professor, School of Applied Science, Université de Sherbrooke

*Exploring the political behaviours and attitudes of Indigenous people in Canadian federal elections: Identity, representation, and legitimacy* (presentation in French)

**Allie Miot-Bruneau**, Ph. D student in Anthropology, Université Laval

*Nunavik Inuit women's roles and perspectives on the territory and its governance* (presentation in French)

| 2:40 p.m. Pause

| 3 p.m.

ROOM A (Auditorium Roland-Arpin)

### **Indigenous toponymy: developing a linguistic and territorial heritage – Part II**

Moderated by **Caroline Desbiens**, Professor, Department of Geography, Université Laval

**Hélène Boivin**, President of the Tipelimitishun Commission, **Şükran Tipi**, Doctor of Anthropology, Université Laval, and **Vicky Robertson**, Government and Strategic Relations Advisor, Pekuakamiulnuatsh Takuhikan Political Support Office

*The Peshunakun project: using the Ilnu language to document land use* (presentation in French)

**Jimmy Couillard-Després**, independent researcher

*Abitibiwinini toponymy: from territory to maps* (presentation in French)

**Justine Gagnon**, Professor, Department of Geography, Université Laval

*“A river of names”: revitalizing Innu nomadism through words of the land* (presentation in French)

ROOM B (Auditorium Hydro-Québec)

## **Ongoing research seminar – Part II**

Moderated by **Pamela Colombo**, Professor, Department of Sociology, Université Laval and **Martin Hébert**, Professor, Department of Anthropology, Université Laval

**Isabelle Martineau**, LL.M. candidate, Université Laval

*The imposition of the colonial justice system in intimate contradiction with traditional conflict management in Inuit territory: A violation of the Inuit nation’s right to self-determination* (presentation in French)

**Flora Mutti**, Ph. D. student in Anthropology, Université Laval

*Affirmation and valorization of relations between Atikamekw Nehirowisiwok women and the waters of their territory in the context of Western hegemony and settler-colonialism* (presentation in French)

**Marck Pépin**, Ph. D. student in Anthropology, Université Laval

*Atik<sup>u</sup> and caribou: Meaning and differentiation* (presentation in French)

| 4:30 p.m. Dinner on own

| 7 p.m.

GRAND HALL

## CULTURAL EVENING

Animation: **Université Laval Indigenous Students' Association**  
Alicia Guay and Florence Gagnon-Rock

Launch of the book *Les filles d'Aataentsic : Histoires de vie de sept générations*  
(*Daughters of Aataentsic: Life Stories from Seven Generations*)  
by Kathryn Magee Labelle, translated by Linda R. Sioui

Launch of photographic exhibition “**Habiter le changement (Inhabiting Change)**”  
by Khadiatou Sarr and Emmanuel Luce

Short films from **Wapikoni mobile**

Guest artists: **Pako, Anyma, Aroussen Gros-Louis**



| **May 24, 2024**

| 8 a.m. Welcome and registration

| 8:45 a.m.

ROOM A (Auditorium Roland-Arpin)

Opening remarks

**Linda R. Sioui**, M.A., Anthropology

PLENARY LECTURE

“The great awakening of the native voice”

**Louis-Jacques Dorais**, Professor Emeritus, Université Laval, and former Director of the  
Centre interuniversitaire d'études et de recherches autochtones (CIÉRA)  
(presentation in French)

| 9:40 a.m.

| 10 a.m.

ROOM A (Auditorium Roland-Arpin)

### **Approaches and strategies for language reappropriation – Part I**

Moderated by **Michelle Daveluy**, Professor, Department of Anthropology, Université Laval

**Tony Jenniss**, School Success Advisor - Languages and Cultures, First Nations Education Council (FNEC)

*Presentation of the language revitalization plan for First Nations Education Council (FNEC) communities* (presentation in French)

**Clarissa Rocha De Melo**, postdoctoral fellow, Department of Anthropology, Université de Montréal

*Knowledge network: The experience of indigenous academics in southern Brazil in public policies for indigenous education* (presentation in French)



**Anne Doran**, Professor, Institut de pastorale des Dominicains and **Louis-Jacques Dorais**, Professor Emeritus, Department of Anthropology, Université Laval

*Language appropriation and reappropriation: the little-known role of missionaries* (presentation in French)

**Honorine Guichard**, master's candidate in Anthropology, Université Laval

*The ethno-language revitalization of young Mayans on the Yucatan Peninsula through their cultural practices* (presentation in French)

ROOM B (Auditorium Hydro-Québec)

### **Mediums and the challenges of transmission**

Moderated by **Jean-Philippe Uzel**, Professor, Department of Art History, Université du Québec à Montréal

**Guitté Hartog**, Lecturer, Université du Québec à Rimouski and Université du Québec à Chicoutimi

*Codex, embroidery, weaving and poetry: other webs of resistance are possible* (presentation in French)

**Leïla Baracchini**, postdoctoral fellow, Department of Anthropology, Université Laval

*Indigenous cultural practices through the prism of translation* (presentation in French)

### **Language and identity issues**

Moderated by **Jean-Philippe Uzel**, Professor, Department of Art History, Université du Québec à Montréal

**Denis Gagnon**, Professor, Department of Social and Human Sciences, Université de Saint-Boniface

*Revitalizing Michif-Cree: instrumentalization, issues and challenges* (presentation in French)

**Marie Émilie Lacroix**, Lecturer, Université du Québec à Rimouski

*One's heritage language, a right or a necessity* (presentation in French)

| 11:45 a.m. Lunch – Espace saveurs par Nollen

*Self-guided visit of the Musée de la civilisation's permanent exhibition  
"This is Our Story: First Nations and Inuit in the 21<sup>st</sup> Century"*

*Self-guided visit of the photographic exhibition by Khadiatou Sarr and Emmanuel Luce  
"Habiter le changement (Inhabiting Change)"*

| 1 p.m.

ROOM A (Auditorium Roland-Arpin)

## **Approaches and strategies for language reappropriation – Part II**

Moderated by **Richard Compton**, Professor, Department of Linguistics, Université du Québec à Montréal

**Marianne Mithun**, Professor, Department of Linguistics, University of California

*The Cultural Heritage Embedded in Language and its Empowering Benefits*

**Yvette Mollen**, Professor, Department of Linguistics and Translation, Université de Montréal and  
**Gaëlle Deblonde**, Project Coordinator – Innu language, Université de Montréal

*Ui ashu-minakanuat auassat innu-aimunnu "We want to pass the language on to children"*  
(presentation in French)

**Vanessa Ratté**, **Shipiss Michel-Mackenzie** and **Joëlle Drouin-Poudrier**, Educational Services,  
Institut Tshakapesh

*Kassinu tshekuan tapeten/ Everything is connected: Our identity, community and educational  
foundations in the process of reclaiming and promoting Innu-aimun* (presentation in French)

| 2:20 p.m. Pause

| 2:40 p.m.

ROOM A (Auditorium Roland-Arpin)

CLOSING PANEL

**The challenges of plurilingualism and linguistic coexistence**

(presentation in French)

Moderated by **Marie-Eve Bradette**, Professor, Department of Literature, Theatre and Cinema, Université Laval and holder of the Chaire de leadership en enseignement (CLE) sur les littératures autochtones au Québec - Maurice-Lemire.

**Edith Bélanger**, Director, Research Sector, Institut Ashukan

**Sarah Cleary**, Director, Regional Committee on First Nations Languages, First Nations Education Council

**Sipi Flamand**, Chief of the Conseil des Atikamekw de Manawan, in charge of the ancestral languages file, Assembly of First Nations Quebec-Labrador and member of the Chiefs Committee on Languages, Assembly of First Nations

**Isabelle Jourdain**, Advisor, Innu Language Development, Institut Tshakapesh

**Daniel Sioui**, co-owner, Librairie Hannenorak

| 4 p.m. **Thank you and closing ceremony**

## **Indigenous cultural evening**

May 23, 2024, 7 p.m.

Grand Hall, Musée de la civilisation, Québec

**Hosted by Alicia Guay, Florence Gagnon-Rock and Jade Simard  
of the Université Laval Indigenous Students' Association (ISA)**

### **Alicia Guay**

Alicia is a 3rd-year medical student and a member of the Kitigan Zibi Anishinabeg Nation. She is also president of the Université Laval Indigenous Students' Association.

Alicia has many passions in life, from the arts to sports, as well as her extracurricular involvements. On the artistic side, she loves creating Indigenous crafts, earrings, key rings, medallions, and dreamcatchers. She likes to draw inspiration from her culture for her creations. She also loves working with different mediums to make different works. Between art and sports, she finds her passion for dance. From classical ballet to contemporary and jazz ballet, she is slowly making her debut in traditional Indigenous dance. As for her extracurricular activities, Alicia loves getting involved in associations and committees that take First Nations interests to heart. She also enjoys promoting Indigenous culture on the university campus.

Alicia agreed to host the evening because of her love of the stage. She loves a challenge and will be able to showcase all the efforts that have gone into organizing this cultural evening. Hosting the evening will showcase the culture of many Indigenous communities and introduce new talent to the symposium audience.

### **Florence Gagnon-Rock**

Florence is Innu from the Pessamit community, and is also studying medicine, having just completed her 3rd year. She works with the Université Laval Indigenous Students' Association.

Florence is a true dance enthusiast. Having danced on the biggest stages in Québec and with many great artists, she is a prodigy. She has demonstrated her talent on numerous occasions and loves to learn more about dance. She is just starting out in traditional Indigenous dance and is ready to showcase her talents through her culture. She is equally passionate about learning about her own culture and discovering those of others. A traveler at heart, a great adventurer and always up for new adventures, Florence loves discovering what the world has to offer. She is also passionate about sharing her culture with others who are interested, and is involved in a number of committees and associations whose mission is to promote the First Nations.

Florence has agreed to host the cultural evening of the symposium to promote Indigenous culture. She also hopes that her involvement will make a difference within the academic institution that is Université Laval. She also hopes to take on a new challenge and discover a new aspect of the stage. All her efforts to bring this evening to fruition will be rewarded with her hosting it.

## Jade Simard

Jade has just completed her master's degree in architecture at Université Laval, where she also completed her bachelor's degree in architecture and the microprogram in Indigenous studies. She is a member of the Huron-Wendat Nation of Wendake. Jade holds the position of Vice-President of finance for the Native Student Association of Université Laval.

Jade loves to discover and learn in every possible way. She is a self-taught artist who devotes her free time to learning indigenous crafts in all their forms, from beadwork and dream-catcher making to making regalia, the traditional indigenous dance dress, and ribbon skirts. Jade particularly enjoys reading; whether she's on the bus, between classes or on her lunch break, she'll always have a book to hand. Jade is also becoming more interested in traditional dances, and will be seen performing in a few Pow-Wows this summer.

With the aim of reconnecting even more with the different cultures of the First Nations, Jade has decided to get involved in organizing the cultural evening of the CIÉRA symposium, in order to continue promoting her origins. She also hopes to take on new challenges by developing new skills in organizing a large-scale event.

## **Launch of the book *Les filles d'Aataentsic : Histoires de vie de sept générations* (*Daughters of Aataentsic: Life Stories from Seven Generations*) by Kathryn Magee Labelle, translated by Linda R. Sioui**

### Book synopsis

*Les filles d'Aataentsic* highlights and connects the unique lives of seven Wendat/Wandat women whose legacies are still felt today. Spanning the continent and colonial borders of New France, British North America, Canada and the United States, this book shows how Wendat people and places came together in Ontario, Quebec, Michigan, Ohio, Kansas and Oklahoma, and how generations of activism became intimately tied with notions of family, community, motherwork and legacy from the seventeenth to the twenty-first century. The lives of the seven women tell a story of individual and community triumph despite difficulties and great loss.

Kathryn Magee Labelle aims to decolonize the historical discipline by researching with Indigenous people rather than researching on them. It is a collaborative effort, guided by an advisory council of eight Wendat/Wandat women, reflecting the needs and desires of community members. *Les*

*filles d'Aataentsic* challenges colonial interpretations by demonstrating the centrality of women, past and present, to Wendat/Wandak culture and history. Labelle draws from institutional archives and published works, as well as from oral histories and private collections.

Breaking new ground in both historical narratives and community-guided research in North America, *Les filles d'Aataentsic* offers an alternative narrative by considering the ways in which individual Wendat/Wandak women resisted colonialism, preserved their culture, and acted as matriarchs.

### **Linda R. Sioui**

Linda Sioui is a member of the Huron-Wendat First Nation of Wendake, near Quebec City. She holds a master's degree in anthropology from Université Laval and a bachelor's degree in sociology and Indigenous studies. Her master's thesis is entitled *La réaffirmation de l'identité wendat / wyandotte à l'heure de la mondialisation* (*Reaffirming the Wendat / Wyandotte identity in the era of globalization* – already published in French). She has published articles and acted as consultant and translator for *Les filles d'Aataentsic : histoires de vie de sept générations* (Presses de l'Université Laval, 2024).

She has worked in the fields of education, culture, heritage, and tourism, with institutions such as the Huron-Wendat Nation Council, the First Nations Confederacy of Cultural Education Centres, as well as the Canadian Museum of History, the McCord Museum and the Musée du Quay Branly in Paris. She is currently a lecturer, consultant, researcher, and professor at Cégep de Rivière-Loup.

## **Launch of the photographic exhibition**

### ***Habiter le changement* (Inhabiting Change) by Khadiatou Sarr & Emmanuel Luce**

#### **Exhibition summary**

Spring 2023 saw the start of the Feminist Climate Action in West Africa project, run jointly by Inter Pares and SUCO and supported by Global Affairs Canada. This three-year project aims to amplify community responses to the climate crisis among populations in West Africa's coastal and island zones. It addresses the challenges faced by these local populations by drawing on the opportunities offered by the local knowledge of communities, particularly women and young people, and holistic approaches to governance inspired by traditions. Khadiatou Sarr and Emmanuel Luce, student members of the Centre interuniversitaire d'études et de recherches autochtones (CIÉRA), are involved in this project as researchers, accompanying Inter Pares and counterpart organizations in Guinea-Bissau (Tiniguena), Togo (Inades-Formation Togo) and Senegal (Enda Pronat).

This photographic exhibition, "Inhabiting Change", is the result of the first trip made and photographed by researcher Emmanuel Luce in 2023 to the Saloum delta in Senegal, the Bijagós archipelago in Guinea-Bissau, and lakes Togo and Zowla in Togo. Accompanied by counterpart

organizations from West Africa, the visit provided an opportunity to meet local communities (Serer, Bijagós and Ewe) and their territories, as well as to learn about the challenges they face as a result of climate change. “Inhabiting Change” is a first window onto this reality. Through large-format, frontal photographs, Emmanuel Luce invites the public into an immersive experience of the cultural context of this coastal and island environment in West Africa.

### **Emmanuel Luce**

Oceanographer and photographer, Emmanuel Luce holds a master’s degree in geography from the University of Caen (France) and a master’s degree in oceanography from the Université du Québec à Rimouski (Canada). As a photographer, he has created a number of institutional image banks and produced exhibitions that combine ethnographic relevance and aesthetic quality, highlighting the relationship between humans and their environment. Since 2014, he has been working with Professor Frédéric Laugrand on the development of the video project *Les Possédés et leurs mondes*. A specialist in marine fisheries and familiar with the Bijagós and Inuit worlds, his doctoral work is currently being carried out in collaboration with the Innu community of Essipit in Canada.

### **Khadiatou Sarr**

Khadiatou Sarr is a doctoral student in law at UQAM. Her research interests include international law on Indigenous peoples, and the rights of Indigenous peoples/communities in the African and Indian contexts. Her thesis focuses on the land rights of Adivasi communities in India. From December 2021 to July 2023, she worked as coordinator for the Indigenous Peoples of Africa network. In May 2023, she was a research assistant for the “Feminist Climate Action in West Africa” project. She is currently student coordinator of the Centre interuniversitaire d’études et de recherches autochtones.

## **Short films from Wapikoni mobile**

### **Wapikoni mobile**

Wapikoni mobile’s mission is to promote the expression of First Nations, Inuit and Métis peoples through film and music creation, and the dissemination of their works. By offering Indigenous talent personalized support in the form of mentoring, our organization contributes to their personal, professional, and creative development, while respecting their narrative sovereignty. Wapikoni provides them with a distribution service designed to promote their works across Canada and around the world, promoting the transmission of knowledge and awareness of First Peoples’ realities. Since 2004, Wapikoni has produced a collection of more than 1,300 short films and 900 musical creations, visited 45 communities and 36 nations in Canada and around the world, won more than 220 awards and honours, and played a major role in hundreds of festivals and events.

### **Xan Choquet, ambassador**

Xan Choquet is a Pekuakamiulnu (an Innu from Lac-Saint-Jean) now settled in Montreal, at least for a few years. He is currently pursuing a bachelor's degree in cultural action with a concentration in Indigenous studies at UQAM. In the near future, he will also begin a master's degree in political science to study the links between Nehlueun, the Innu language, Innu-aitun, the Innu way of life and the protection of Nutshimit and Nitassinan, the forest and territory of the Innuatsh. For the past two years, he has been learning Nehlueun and Innu-aimun, and will be expanding his knowledge in the years to come.

## **Performances**

### **Arrousen Gros-Louis**

Proud ambassador of the Wendat nation, Aroussen Gros-Louis began Indigenous dance at the age of five. Fully aware of the gift she had received, she knew she had to dance to keep her being balanced. The connection with this art became vital. Since 2013, dance has enabled her to travel the world as a worthy representative of her community and Indigenous culture.

Her desire is to bring love to the spectator while spreading the values, culture, language, and spirituality of the First Nations. She also offers retreats on the theme "Journey to Self-Ascension," whose mission is to promote peace and understanding between different peoples.

As she dances, she prays for those who suffer and need her encouragement. Since 2014, Aroussen has chosen the red road, one that traces the footprints of her ancestors to a path of life where addictions don't exist. Promoting culture in order to keep it alive forces it to aim for the best version of itself, keeping its medicine wheel in balance. Her many years of experience in the field of healing ceremonies have given her a wealth of knowledge of First Nations cultures and spiritualities.

### **Anyma**

ANYMA invites us into her enchanting universe - a place of wild and dazzling immensity, of shadows and light, of striking beauty. Her pop-indie sensibility navigates between electronic textures, orchestral elements and vivid sounds inspired by her Wendat nation. Her lyrics reveal a path of self-awareness, courage and wisdom. First Nations singer-songwriter ANYMA was born and raised in Wendake, Quebec, surrounded by her dancer/choreographer mother and musician/producer father, also the village's cultural leader. Together, they introduced her to music and dance from an early age. On October 18, 2021, ANYMA released the EP "HUMANS" and won SOCAN's TD Indigenous Songwriter Award in 2022.



## Pako (Pascal Ottawa)

Pascal Ottawa, known as Pako, is a singer-songwriter-composer from the Atikamekw community of Manawan. Set to a solid, masterful folk-rock soundtrack, Pako performs the lyrics he writes in his native Atikamekw. He deals with powerful subjects such as the importance of language, the values and history of his community, identity, the environment, human relationships, and the hope of a better life. Pako has the raw, raspy voice of a bluesman who has traveled far and wide, but always returns to draw his folk inspiration from the Atikamekw roots of his forest home in Manawan, Québec.

Anchored in the present, his new album *Nanto* is oriented towards the future, like a ray of sunlight crossing a clearing in a dense forest.



**All proceeds from the cultural evening will be donated to the Université Laval Indigenous Students' Association.**

**A big thank you!**

## Presentation abstracts

### JUSTICE AND LANGUAGE POLICIES

**Filion, Barbara**

***Progress towards the objectives of the UNESCO Decade of Indigenous Languages***

The UN International Decade of Indigenous Languages (2022–2032) highlights the urgent need to strengthen, revitalize, and maintain Indigenous languages worldwide. The Decade is aligned with the UN Declaration on the Rights of Indigenous Peoples and in the Canadian context, the Truth and Reconciliation Commission's 94 Calls to Action – highlighting language preservation and transmission as both a fundamental human right and pillar of Indigenous cultures.

The Canadian Commission for UNESCO (CCUNESCO) recognizes the importance of supporting Indigenous languages to advance truth and reconciliation as well as to achieve the Sustainable Development Goals (SDGs).

The session will outline some of the strategies and actions undertaken by the Commission and UNESCO (CCUNESCO) to advance the goals of this Decade both nationally and internationally; and will explore the role of Indigenous knowledge and practices in sustainable development by examining the intersections between Indigenous languages and the SDGs related to health, well-being, and education. It will highlight the significant yet often overlooked contributions of Indigenous Peoples to sustainable development and the need for more inclusive strategies, spotlighting the Árramăt research project as an example of innovative and transformative approaches to advance the objectives of the 2030 Agenda for Sustainable Development. There remains only 5 years to achieve the goals set out by the 2030 Agenda and much work remains to be done if we are to reach them.

**Shulist, Sarah**

***Language Recognition: Creating Indigenous Public Spaces, or Including Indigeneity in Public?***

This presentation will consider different aspects of the current political frame with respect to Indigenous languages in Canada, focusing on existing language policies and recent steps towards creating new frames of recognition for Indigenous languages. Policies toward Indigenous languages include not only the 2019 federal Indigenous Languages Act, but also territorial-level policies that have been in place for much longer, and additional, more specific policies governing the use of Indigenous languages within sites like the House of Commons. In my previous work examining officialization policies and practices in the Brazilian Amazon, I identified a contrast between political acts of recognition that sought to carve out Indigenous public spaces and those that worked to simply make space for Indigeneity within (presumed non-Indigenous and/or white) public spaces. Using both the policies themselves and discourses around/about these political changes, I seek to situate the current Canadian policies along this same line of contrast.

### **Gosselin-Tapp, Jérôme**

#### ***French as a “common language” and the recognition of multiple linguistic sovereignties*** (presentation in French)

Québec’s socio-political context is currently marked by two distinct political endeavors: on the one hand, a modernization of the Charter of the French Language, and on the other, a desire to establish a nation-to-nation relationship between the Québec nation and the Indigenous peoples whose territories lie within Québec. While these two projects are compatible in theory, in practice they are at odds with one another. In the hope of contributing to resolving this tension, this presentation offers a critical analysis of the conceptual and political implications of the notion of “common language” at the heart of Québec’s project of national affirmation and language policies. The general hypothesis of this conference is that this notion is based on an individualistic conception of linguistic justice (à la Van Parijs 2011), thus rendering it politically and morally problematic in a plurinational society like Québec. This presentation aims to reframe the discourse surrounding the protection of French, in a way that fully recognizes both the linguistic sovereignty of the Québec people and that of Indigenous peoples.

### **Laneuville, Pascale**

#### ***Linguistic and ontological issues at the heart of the Nunavik Itinerant Court: The role of interpreters as cultural mediators*** (presentation in French)

Today, the Inuit of Nunavik (Arctic Quebec) still widely speak their mother tongue, Inuktitut, while their level of understanding of the colonial languages, English and French, varies considerably. While the Court of Québec has jurisdiction over criminal matters in Nunavik, the Inuit’s right to interpretation is protected by certain legal texts. Section 36 of the Québec Charter of Human Rights and Freedoms states that “[e]very accused person has a right to be assisted free of charge by an interpreter if he does not understand the language used at the hearing or if he is deaf.” Unfortunately, more than 30 years after the creation of the Nunavik Itinerant Court, it remains difficult to ensure the presence of qualified interpreters at hearings. In this presentation, we address the linguistic challenges of interpreting at the Nunavik Itinerant Court, with the aim of highlighting the ontological conflicts that lie at the heart of the justice system. We also examine the meaning of the word “justice” among Inuit. To this end, we draw on the results of research conducted by the Sentinelle Nord Research Chair on Relations with Inuit Societies (Université Laval).

### **Bope Bope Kwete, Adolphe**

#### ***Preserving Indigenous languages in Africa: Complexities, challenges and future prospects*** (video broadcast in French)

Indigenous languages, more than just a means of communication, are the foundation, the cultural cement, and the best expression of the diverse and rich identities of Indigenous Peoples. They contain

and convey the Indigenous worldviews, knowledge and cultural heritage that have forged the civilizations of humankind.

Despite the UN Declaration on the Rights of Indigenous Peoples, especially Articles 12, 13 and 14, and the International Decade of Indigenous Languages 2022-2032, the situation of Indigenous languages in Africa is alarming: some have completely disappeared, others are on the brink of extinction, and those that still exist benefit from no policy to support their preservation and promotion. Furthermore, some African states and organizations are keen to distort understanding of the notion of Indigeneity by falsely and vaguely claiming that all African languages are Indigenous languages.

The marginalization and loss of Indigenous languages is accompanied by the disintegration of Indigenous cultural heritage and, consequently, the extinction and assimilation of the Indigenous Peoples themselves. This undoubtedly amputates and deprives humanity of one of its components. Is this not a form of genocide that does not speak its name?

In view of this formidable threat, there is a pressing need to preserve Indigenous identity by supporting and implementing the action plan on Indigenous languages in Africa, refined by the Réseau des Peuples Autochtones d'Afrique (RPAA)/African Indigenous Peoples Network (AIPN) at the end of the workshop to launch the International Decade of Indigenous Languages in Africa, organized by this network in Rabat from November 28 to 29, 2022.

## **PROJECTION-DISCUSSION WAPIKONI MOBILE**

***“Tshitanihikutapananat umeshkanamuau (The path of our ancestors / descendants)”***

A word from the curators :

*“Mishta-apatat tshetshi nishtuapatamak” anitshenat  
tshiashinnuat nete uetuteht nutshimit tshetshianitshenat aishkat-  
innuat kie uinuau nishtuapatahk tanite tshitshue uetshipaniht.”*

*“It is very important to recognize where our ancestors came from  
so that future generations can continue to preserve their  
heritage.”*

This Wapikoni mobile programming was conceived by Innuat curators Uapukun Mestokosho, an Innu from Ekuanitshit, and Isabelle Kanapé, an Innu from Pessamit. In the form of eleven short films, it aims to promote the preservation and transmission of Innu-aimun, the Innu language, and Innu-aitun, Innu culture. It will be followed by a discussion with Xan Choquet, Pekuakamiulnu (Innu from Mashteuiatsh), representative of Wapikoni, who will talk about the challenges, but also about his efforts to learn and preserve Innu-aimun.

## **INDIGENOUS TOPONYMY: DEVELOPING A LINGUISTIC AND TERRITORIAL HERITAGE – PART 1**

**Caroline Desbiens and Justine Gagnon**

***“Indigenous place-based heritage: the right to protect spaces of culture and transmission”:  
Presentation of the new issue of Revue d’études autochtones***

Co-edited by Caroline Desbiens and Justine Gagnon, the latest issue of *Revue d’études autochtones* (Vol. 53, no. 3, 2022-2023) presents ten contributions on the theme of “Indigenous place-based heritage” the right to protect spaces of culture and transmission.” As the two co-editors point out, “the issue takes a critical look at the notion of heritage, and more specifically heritage rooted in the territory, from Indigenous contexts, issues and points of view.” Focusing on what is referred to as “Indigenous place-based heritage,” this issue therefore explores contemporary issues and challenges relating to the protection, preservation, governance and valorization of Indigenous cultural sites and landscapes, more specifically in Québec. The notion of heritage is therefore at the heart of this issue, and toponyms, and more broadly Indigenous languages, are tangible manifestations of this Indigenous place-based heritage.

**Caroline Desbiens**

***“Kuakushuakanashkuat ka tshimashuht”: collective creation of a narrative map***

For First Peoples, walking in ancestral territories allows them to connect the stories shared by previous generations with the acquisition of personal knowledge and the development of a form of territorial intimacy. Walking in the footsteps of predecessors reactivates the relationship between places, stories and all beings present on the territory – in short, it embodies the culture and restores its foundations. For nomadic peoples, this experience of movement over vast distances plays a key role in cultural transmission. I will present the practice of portage as a vector of emancipation, reappropriation, and transmission for Innu youth.

## **ONGOING RESEARCH SEMINAR – PART I**

**Prince, Marjorie, Bourgeois, Sabrina et Bouchard, Joanie**

***Exploring the political behaviours and attitudes of Indigenous people in Canadian federal elections:  
Identity, representation, and legitimacy***  
(presentation in French)

The right to self-determination is one of the essential claims of First Peoples. While many nations are actively rebuilding their institutions, asserting their jurisdictions, and revitalizing their languages, we are also seeing an increase in the electoral participation of Indigenous people across the country, which may

reflect a new strategy. However, we know little about the political attitudes and behaviours of Indigenous people at the federal level in Canada. Until recently, studies of Indigenous electoral voting either tended to explain the factors underlying their abstention from voting or were limited by the small number of Indigenous respondents surveyed.

In this presentation, we will draw on data from the 2019 and 2021 Canadian electoral surveys, which include an unprecedented number of First Nations, Inuit and Métis respondents – over two thousand. The breadth of this data allows us to examine the electoral participation of Indigenous people, the content of their electoral choices and their perception of the Canadian state. Our aim is to understand the political behaviours and attitudes of Indigenous people at the federal level, and to determine whether they differ from non-Indigenous Canadians in these respects. This study will therefore put forward how issues of identity, political representation and legitimacy are articulated at a time when Indigenous voices and priorities have rarely been so visible in Canada. We hope that the results of this study will shed new light on Indigenous voting and electoral preferences, and contribute to the revitalization of the literature on this subject.

**Miot-Bruneau, Allie**

***Nunavik Inuit women's roles and perspectives on the territory and its governance***

(presentation in French)

This doctoral research proposes to analyze Inuit women's perspectives on the territory in Nunavik, and to document the roles they play in and around the institutional spaces responsible for its governance.

In Nunavik, as elsewhere in Inuit Nunangat, Inuit women's views are less solicited and documented than men's when it comes to the territory (Kafarowski 2009; Kurakenko 2011; Staples and Natcher 2015), even though they are holders of knowledge as well (Desbiens and Simard-Gagnon 2012; Peter et al. 2002; Quintal-Marineau and Wenzel 2019). This translates, among other things, into unequal representation in decision-making spaces related to these issues.

This research proposes to study the institutions of environmental governance (Whyte 2016) and the ontological encounters that occur within them (Blaser 2013; Clammer et al. 2004), from the perspective of Inuit women. I examine the networks of individuals, organizations and practices that participate in the governance of the territory: the regime of co-management of the territory and its resources, environmental research that guides decisions about the territory, organizations, associations and various individual initiatives at local or regional levels, which share the common goal of working to maintain the relationship between Inuit and the territory.

In this presentation, I will present the first analyses emerging from a 6-month fieldwork in Kuujjuaq and a 3-month fieldwork in Kangiqsujuaq. While Inuit women are under-represented in formal decision-making spaces, their contribution to the life of institutions is essential, and is played out in less visible spaces. Their perspectives on the territory and its governance stem from their own experiences. These same perspectives are largely influenced by broader concerns linked to their roles in social and community relations in Nunavik, and to their relationships with institutions and places of power.

## INDIGENOUS TOPONYMY: DEVELOPING A LINGUISTIC AND TERRITORIAL HERITAGE – PART II

**Boivin, Hélène, Tipi, Şükran and Robertson, Vicky**

***The Peshunakun project: using the Ilnu language to document land use***

(presentation in French)

The presentation will focus on the Peshunakun project (2009-2015), which means “it’s coming” or “something is coming soon” in Nelueun (Ilnu language). The aim of this project was to document the use and occupation of the territory by the Pekuakamiulnuatsh, and to gather data to meet the various needs of the Pekuakamiulnuatsh Takuhikan using historical and linguistic documents, as well as interviews. In addition to presenting the methodologies used, the impact and current usefulness for the Pekuakamiulnuatsh Nation will be discussed.

**Couillard-Després, Jimmy**

***Abitibiwinni toponymy: from territory to maps***

(presentation in French)

D’abord construite comme une recherche de maîtrise visant à expliquer la relation entretenue entre les Abitibiwinnik (Apitipi8innik) et leur territoire nommé, KAPI ICINIKATEK est devenu un projet d’actualisation et de complétion des informations toponymiques principalement colligées à l’occasion de recherches commanditées par l’État québécois dans les années 1980. L’importance accordée à la contemporanéité de la toponymie des Abitibiwinnik dans ce projet vise à contribuer à la pérennisation des noms de lieux anichinabés et des informations qu’ils contiennent. KAPI ICINIKATEK, conjointement réalisé avec la Première Nation Abitibiwinni, est maintenant un outil pour la reconnaissance d’un corpus toponymique unique, principalement situé dans le bassin versant de la rivière Harricana. À la parution du mémoire de la recherche de maîtrise en 2020, 697 toponymes avaient été documentés. Aujourd’hui, c’est 40 de ces noms qui sont officiels dans la Banque de noms de lieux du Québec.

**Gagnon, Justine**

***“A river of names”: revitalizing Innu nomadism through words of the land***

(presentation in French)

“A River of Names” is a collective writing project whose principal author is the Manikuakanishtiku River (Manicouagan). Revealing some of the many toponyms that punctuate its course, Manikuakanishtiku tells her own story and, in so doing, the story of those who have traveled its waters for millennia. Taking the form first of a scientific article, then of a booklet for the community of Pessamit, this approach is based on the idea that the power of toponyms lies in their evocation, for as

soon as they are spoken, the meaning of the places they designate, the gestures these places once elicited, and the knowledge that supported these gestures, come back to life. As Marie-Andrée Gill says in her poem Kuapetsheu, “maybe changing the world is hard work, but if we do it one word at a time, one gesture at a time, everything seems possible.”\*

\* Excerpt from a poem read at the 9th edition of the First Nations Book Fair in November 2020. The poem was inspired by a conversation with Joséphine Bacon on the Tipatshimun podcast.

## ONGOING RESEARCH SEMINAR – PART II

**Martineau, Isabelle**

*The imposition of the colonial justice system in intimate contradiction with traditional conflict management in Inuit territory: A violation of the Inuit nation’s right to self-determination*  
(presentation in French)

This presentation will show that Inuit ancestral legal traditions and the state justice system are irreconcilable. This demonstration will be based on the fundamental principles of these legal traditions, as well as three (3) central elements of Inuit customary law: societal norms, stakeholders, and methods of conflict resolution.

We will point out that the failures of the Nunavik justice system are multiple, repeated and ever-present in today’s society. We will then establish that so-called attempts at cultural adaptation cannot, due in part to their state-imposed limitations, counteract the maintenance of established colonial practices in the present justice system. We will then see that this white, indigenized justice can only contribute to the persistence and amplification of the profound contradictions between the current justice system and Inuit customary law, as it cannot truly integrate the fundamental values and principles of Inuit ancestral practices without partially distorting them. In closing, we conclude that the Inuit nation’s right to self-determination on its ancestral territory is being infringed by the non-implementation and non-respect of Inuit legal traditions and customs in conflict management.

**Mutti, Flora**

*Affirmation and valorization of relations between Atikamekw Nehirowisiwok women and the water of their territory in the context of Western hegemony and settler-colonialism*  
(presentation in French)

Through collaborative research with the Conseil de la Nation Atikamekw (CNA), my doctoral research proposes an analysis of the social and cosmological relationships between Atikamekw Nehirowisiwok women and Tapiskwan Sipi (the Saint-Maurice River) and its watershed in the context of settler-colonialism (Wolfe, 1999, 2006). For members of the Atikamekw Nehirowisiwok Nation, Tapiskwan Sipi and its watershed are a key to understanding identification with a common territory (Société



d'histoire atikamekw, 2014). However, we know little about women's traditional roles, practices, and responsibilities in relation to water in the territory. In the writings of non-Indigenous observers and researchers, women have been invisibilized from discussions on the territorialities of Algonquin peoples (Basile, 2017; Van Woudenberg, 2004).

This doctoral research is rooted in the context of comprehensive land claims in which the Atikamekw Nehirowisiwok have been engaged for over forty years (Poirier et al, 2014). In the context of comprehensive land claims, the recognition of the Atikamekw Nehirowisiwok's rights, knowledge and responsibilities with regard to Tapiskwan Sipi and its watershed plays an important role in asserting their sovereignty in Nitaskinan (the unceded Atikamekw Nehirowisiw territory). This research aims to make visible the place, roles, knowledge and responsibilities of Atikamekw Nehirowisiw women in relation to places and water in the territory. In this presentation, and after five months in the field in Wemotaci and Opitciwan, two of the three Atikamekw Nehirowisiw communities, I will discuss in particular my collaborative research experiences with the CNA Secrétariat au territoire team, women and the Band Councils of Wemotaci and Opitciwan. My field methodology will be discussed, with an emphasis on the development of alternative cartographies (Éthier, 2020) that aim to promote the valorization and transmission of local territorial feminine knowledge.

## **Pépin, Marck**

### ***Atik<sup>u</sup> and caribou: Meaning and differentiation***

(presentation in French)

Caribou is the naturalistic version of Atik<sup>u</sup>, while Atik<sup>u</sup> represents the Innu version of caribou. However, these two words are not simply distinguished by their spelling differences. In fact, their distinct etymologies conceal a very different ontology, history, and ecology, reflecting an incomparable relationship with the animal. For naturalists, the caribou is an animal of the deer family representing a scientific tool used to quantify and control. Biologists treat it as a techno-scientific artifact, productivists see it as an obstacle to profitability, while animal advocates essentialize it. Even if the reasons for their action regarding the animal seem to diverge, they all manoeuvre in accordance with a dominant naturalist ontology according to which Man is the sole agent of the territory.

For the Innu, the Atik<sup>u</sup> has its own agency. It is hunted of its own accord and at the whim of Papakassiku, the animal's master entity. From then on, it is the non-respect of codes that causes its decline, leading to socio-economic and cultural problems. The Atik<sup>u</sup> is thus seen as an agent of the territory with which the Innu must maintain ties, characteristic of a relational ontology.

## **APPROACHES AND STRATEGIES FOR LANGUAGE REAPPROPRIATION – PART I**

**Jenniss, Tony**

### ***Presentation of the language revitalization plan for First Nations Education Council (FNEC) communities***

Since 2023, the First Nations Education Council (FNEC) has been developing a plan to revitalize ancestral languages through a curriculum construction and teacher training program.

This presentation provides a brief overview of the current situation, followed by a description of our plan for the next five years. More specifically, we will present the linguistic and educational issues faced by our communities, the draft solutions the FNEC is working on, and the major themes that will guide the support we provide to our communities. One theme of particular interest to us is the integration of technology into language teaching, and more specifically its use by teachers and students to create multimedia content (digital books, podcasts, videos, etc.) in Indigenous languages. Another theme is the translinguistic approach as an aid to academic success. We hope that training our teachers in this approach will enable us to move away from a compartmentalized vision of language teaching.

We would like to use this presentation as a means of providing information, but also as an invitation to those interested in collaborating with the FNEC in the success of this ambitious project, to appropriate or reappropriate their languages, thus consolidating their ancestral identity.

**Rocha De Melo, Clarissa**

### ***Knowledge networks: The experience of Indigenous academics in southern Brazil in the public policies of Indigenous education***

(presentation in French)

From this postdoctoral internship opportunity at Université de Montréal, we intend to delve deeper into some of the issues developed in the doctoral thesis (Melo, 2014), which focused on Indigenous presence in higher education. Based on observation of Indigenous Guarani scholars, the thesis demonstrated their efforts to seek knowledge in local and extra-local spheres, including shamanism, school education, and higher education. In this sense, the Guarani - *opy casa de rezas* (“house of prayer”), the Indigenous school and university are central places of learning and knowledge acquisition, and these academics perform a movement of circularity between these spaces, establishing a “knowledge network,” a dialogue between knowledge and ways of knowing. The aim is therefore to understand how the Indigenous Guarani peoples of southern Brazil manage public education policies, in particular the Indigenous Intercultural Education of the South Atlantic Forest program/UFSC and the Action Saberes Indígenas na Escola - ASIE (“Indigenous Knowledge at Escola -ASIE”) (UFSC Center), and are seeking strategies to promote the flow of knowledge, ethnic affirmation and territorial claims, in dialogue with researchers from ERCA – Equipe de Recherche sur les Cosmopolitiques Autochtones/CA, looking for similar or comparable

experiences in Canadian education.

**Doran, Anne and Dorais, Louis-Jacques**

***Appropriation and reappropriation: the little-known role of missionaries***

(presentation in French)

When we think of the relationship between Indigenous languages and missionaries, we usually think of the residential schools set up by the Canadian government and run by the Christian churches to eradicate First Nations languages and cultures. However, we forget that alongside this cultural genocide, missionaries often played a positive role, sometimes unwittingly, in the appropriation and reappropriation of their languages by Indigenous peoples. This presentation will briefly present two examples, one Innu, the other Wendat. The Jesuit de La Brosse published in 1767 the first prayer/catechism book printed in the Innu language, with 3,000 primers, to make them self-sufficient in the practice of Christianity. The converts then taught their relatives to read and write. This form of missionary-family literacy continued until the turn of the 20th century in the Oblate missions. The Innu were thus able to appropriate Innu-aimun writing and use it for their own purposes. This undoubtedly helped preserve the language, and certainly gave them back the initiative for a Christian practice more suited to their culture, since they themselves determined its rhythms and scope. The Wendat were also taught to read and write in their language, but the vagaries of their history meant that their language went dormant before the end of the 19th century. It survived, however, in the grammars and dictionaries compiled by the Jesuits in the 17th and 18th centuries. When, a few decades ago, the Wendat wanted to reclaim their language, in order, among other things, to reconnect with their ancestral spirituality, they turned to these linguistic archives, which now enable them to revive a language that links them to their traditions. We can see, therefore, that the missionaries' language initiatives, initially intended to Christianize Indigenous peoples, have enabled the latter to appropriate or reappropriate their languages, thus consolidating their ancestral identity.

**Guichard, Honorine**

***The ethno-language revitalization of young Mayans on the Yucatan Peninsula through their cultural practices***

(presentation in French)

Yucatec Maya, generally called Maya or Maayat'aan, is a language of the Mayan family spoken on the Yucatan Peninsula (INALI, 2014). Over the last ten years or so, the number of Maayat'aan speakers seems to have been declining. Indeed, intergenerational transmission appears to have been broken, leading to a gradual decline in the number of speakers. Despite this, in recent years there has been a gradual return to the Mayan language among young people. Eulich's text gives these young people a chance to talk about their return to the language of their ancestors, thanks in particular to rap. Rap is a way of making visible a language that has become invisible in favour of Spanish, sharing Mayan values (education, love, traditions...) and inspiring future generations (Eulich, 2023). These young people, who

restore value to the Indigenous language, are therefore active in the revitalization process. However, according to conventional models, these young actors are considered passive (Sibille, 2010), semi-speakers (Boltokova, 2017) but in any case, absent from the counts of speakers, for whom only native speakers guarantee the survival of a language. Indeed, for most, Maayat'aan is a language that their parents did not pass on to them, or did so only partially. As a result, they are not considered native speakers since they learned the language through institutionalized education. In reality, these young people are phantom speakers, as they speak their languages but are often underestimated and misunderstood.

My research is based on Maayat'aan rappers but will also be open to other cultural practices such as audiovisual media and video games. I propose to focus on how young people manage to revalue a language and convince people of the usefulness of saving Indigenous languages through the arts.

## **MEDIUMS AND THE CHALLENGES OF TRANSMISSION**

**Hartog, Guitté**

***Codex, embroidery, weaving and poetry: other forms of resistance are possible***

(presentation in French)

The transmission and creation of knowledge that enable a connection between generations is generally carried out through spoken and written language. In the academic field in particular, the domination of language is part of a culture of domination of codes of excellence within a colonialist framework. What if the common threads of cultural transmission turned out to be real threads of color, and drawings could document issues, and poetic freedom brought a rigorous economy of words to convey discoveries? And what if, rather than weaving countless concepts, references and evidence into dissertations, theses or scientific articles, a beadwork, quilt or codex became a valuable contribution to knowledge? Decolonizing teaching would open up more possibilities for presenting the results of legitimate research at university.

**Baracchini, Leïla**

***Indigenous cultural practices through the prism of translation***

(presentation in French)

This contribution examines the relationship between linguistic translation (passage from one language to another) and social translation (mediation), through a study of contemporary uses of culture in Indigenous contexts. Based on two ethnographic field studies conducted among the Naro populations of Botswana, one focusing on a contemporary San art workshop, the other on healing dances, I am interested in how translation operations structure and modify the definition of cultural practices intended for an external audience. To this end, I will focus on the times, places, and actors of translations, highlighting the misunderstandings, shifts of meaning and reformulations generated by translation operations, as well as the power relations and forms of cultural appropriation that transpire in linguistic choices. In particular,

this contribution will discuss the differences in expressive resources available and how this affects meaning, as well as the capacity of current creative expressions to embody, for their authors, new means of representation.

## **LANGUAGE AND IDENTITY ISSUES**

**Gagnon, Denis**

***Revitalizing Michif-Cree: instrumentalization, issues and challenges***

(presentation in French)

My presentation focuses on issues related to the revitalization of Michif in Western Canada. Michif is the language spoken by the Métis of St. Laurent in Manitoba and northeastern Ontario, a vernacular of French; the language spoken by the Métis of Saskatchewan, known as missionary French; and the language spoken by the Métis of Turtle Mountain, a language unique in the world whose nouns are in French and whose verbs are in Cree. It was this language that the Métis National Council proclaimed the official language of the Métis Nation in 2000. Why elevate this minority language to the status of national language when French was once the language of the Western Métis? Today, about ten people speak Michif-Cree, a few hundred speak Michif- French, while hundreds of thousands speak only English. In 1998, Michif-Cree became a priority for the Department of Canadian Heritage's Aboriginal Languages Initiative program. The program's objectives are to support community projects that focus on the teaching, revitalization and preservation of Indigenous languages. In December 2002, the government renewed this project with a commitment of \$160,000,000 over five years, 10% of which will go to the Michif language. However, according to the ALI report, which makes no distinction between Michif-French and Michif-Cree, in 2000 only 8% of Western Métis could express themselves in Michif, a figure that dropped to 5% in 2001 and 2% in 2003. It is in this particular context that I am interested in the instrumentalization of Michif-Cree in the process of asserting the identity of the Western Métis, a process that is built on the devaluation of the Francophone identity of the Red River Métis.

**Lacroix, Marie Émilie**

***One's heritage language, a right or a necessity***

(presentation in French)

The starting point for this research is the quest that Indigenous men and women, now adults, may be experiencing. What quest, you may ask? A visceral quest, deeply rooted and stifled at the same time. Having been adopted or spent the first part of their lives in foster care, most of these people need to reconnect with their severed roots. Was the break sometimes drastic and traumatic for some, or satisfying for others? Is there a link between the time these events took place, the family that took the child in, the child's character, social thinking about the image of Indigenous people...? One thing seems clear: the quality of the experience associated with this situation influences the desire to return to one's roots. What

is it that creates this attraction, which for some people may require very long-term efforts? The answers may vary infinitely, but the pain of hearing one's native language spoken without understanding, listening to elders while losing their precious teachings, is something that remains. Language, an unrecognized root of identity, access to the community, rigid laws, prejudice, lack of proof, are just some of the obstacles to overcome in order to become the whole person who wants to be born again, but in his or her true culture. It is a vital journey towards identity, and one that must be undertaken alone since little help seems currently available for this reconnection. The feeling of a life handicapped at the deepest level gives courage and resilience to carry on. My research was born of a personal quest associated with those of the participants, which is intended to create breakthroughs towards answers and new beginnings. Courage, hope, and authenticity are the hallmarks of this long, painful but fundamental path. Edifying and rich testimonies lead towards the light.

## **APPROACHES AND STRATEGIES FOR LANGUAGE REAPPROPRIATION – PART II**

**Mithun, Marianne**

### ***The Cultural Heritage Embedded in Language and its Empowering Benefits***

North America is home to rich linguistic diversity, with nearly 300 Indigenous languages constituting around 55 distinct genealogical groups. For some time, the message was that to empower children for success, parents needed to raise them in a monolingual English or French environment. Fortunately, it is now recognized that knowing one's traditional language can offer tremendous intellectual, psychological, and social advantages at any stage of life. Indigenous communities all over North America are now mounting programs to equip members with such knowledge. The circumstances they are working under vary in various ways: in the availability of first-language speakers, the accessibility of clear description and documentation, and the personnel and financial resources at their disposal. But all of these programs are producing tangible results, and both the skills and goals of those behind them are evolving rapidly.

Here some kinds of successes of programs at various stages are described, from increasing the visibility of the language, equipping community members to exchange basic greetings, and heightening awareness of world around them as codified in the language, to facilitating more complex interactions and instilling an appreciation of the unique and powerful ways each language encodes traditional ways of thinking.

Differences across languages, both striking and subtle, are far from random. Vocabulary is a cultural heritage: throughout time, speakers have created terms for concepts they considered nameworthy, based on what they have viewed as the central features of those concepts. Grammars, including both the distinctions they require speakers to make and those they permit them to make easily, are also not arbitrary. They are the crystallization of what speakers have chosen to say the most often over generations, centuries, and millennia. Ultimately, languages provide their speakers with ways of organizing experience. These points will be illustrated with examples from languages of various families, with a focus on some indigenous to the Northeast (and the source of the English and French placenames

Canada and Ontario among others).

It is becoming ever clearer that community language projects at each stage of development are having powerful impacts on both the communities themselves and their members' views of their place in the world. And we still have much to discover.

### **Mollen, Yvette and Deblonde, Gaëlle**

#### ***Ui ashu-minakanuat auassat utaimunnu (We want to pass the language on to children): Using modern technology to reclaim one's language***

(presentation in French)

The Innu language is one of the most well-documented Indigenous languages in Québec. An impressive amount of work has been done, from the publication of a grammar and bilingual dictionaries to platforms such as innu-aimun.ca and the *Akua-nutin* book application. And yet, despite all this, the number of speakers continues to decline. To address this issue and offer an alternative approach, we will present a research project based on our target audience, young Innu children aged 5 to 7, and the importance of play as an educational approach.

We will be presenting the story behind the “Nui innu-amin: Kushpita!” project, which has just received funding from SSHRC's three-year “Partnership Development” grant. The presentation will focus on the project's ideation, the co-creation process with Indigenous communities, the multidisciplinary expertise involved, and the actions taken to make this project an educational game that will help young Innu children reclaim their language and culture.

The project is being carried out in partnership with Institut Tshakapesh and the Centre Mamik - Chicoutimi. It builds on Yvette Mollen's thirty years of research into the Innu language, her mother tongue.

### **Ratté, Vanessa, Michel-Mckenzie, Shipiss and Drouin-Poudrier, Joëlle**

#### ***Kassinu tshekuan tapeten/ Everything is connected: Our identity, community and educational foundations in the process of reclaiming and promoting Innu-aimun***

(presentation in French)

Our educational outreach work with the Innu schools that are members of Institut Tshakapesh leads us to develop professionally on a daily basis. As learners, we are motivated to share some of what we have learned and our key strategies for reclaiming and promoting of Innu-aimun.

Through our educational development initiatives and the implementation of our activities with school team members, we find that we are guided by ethical principles. Seemingly implicit, these are revealed through the conceptualization of three current initiatives for the reappropriation and valorization of Innu-aimun. Therefore, by briefly describing these three projects – Apikateu, Innu-aimun tshetshi inniuiian and Tshitapatetau mamu –, we illustrate the foundations underpinning our identity, community, and

educational development processes for the Innu Nation.

Rooted in Innu-aimun, our processes illustrate the theoretical models proposed for holistic, lifelong education in Indigenous contexts, leveraging concrete actions and gestures to actualize our innovative ideas and increase the influence of Innu-aimun.

Finally, our aim is to encourage the sharing of professional practices and to open the way to concerted reflection on pride in identity, including the vitality of Innu-aimun, in order to increase educational success.

## **Closing panel: THE CHALLENGES OF MULTILINGUALISM AND LINGUISTIC COEXISTENCE**

The panel discussion will be moderated by Professor Marie-Eve Bradette and will focus on the theme of multilingual publishing. More specifically, it will examine the challenges of writing, editing, and translating texts that include Indigenous languages or, more broadly, multilingual texts. In this panel discussion, speakers from both Indigenous and non-Indigenous backgrounds will discuss issues specific to Indigenous translation and publishing, and how this work can support the various processes involved in revitalizing Indigenous languages. The aim of this panel discussion is to critically reflect on the themes and issues underlying the production of Indigenous texts, by bringing to the fore the expertise of publishing houses, editors, translators, and institutions dedicated to the preservation and enhancement of First Peoples' languages.



## Participants' biographies

### **Baracchini, Leïla**

*Indigenous cultural practices through the prism of translation – Mediums and the challenges of transmission – (vendredi 24 mai 2024 – 10h – Salle B)*

Leïla Baracchini is an anthropologist with doctorates from the University of Neuchâtel and EHESS Paris. Published in 2021 under the title *Entre désert et toile*, her thesis explores the cultural transfers at work in the creation of contemporary San art in Botswana (Prix de thèse du musée du Quai Branly 2019). After having worked as a post-doctoral researcher at the Muséum national d'Histoire naturelle – MNHN Paris (ANR Cosmo-art), Leïla is currently conducting research on the revitalization and transformation processes of healing dances among the Ncoakhoe of the Ghanzi district in Botswana (CIÉRA, Université Laval; San Research Centre, University of Botswana; FNS/SNF Postdoc). Her research in southern Africa and the Caribbean focuses on the politics of representation in a context of globalization and the processes of commodification, politicization and heritagization of culture in Indigenous contexts.

### **Bélanger, Edith**

*Closing panel – The challenges of multilingualism and language coexistence – (Friday May 24, 2024 – 2:40 p.m. – Room A)*

Edith Bélanger is a member of the Wahsipekuk community of the Wolastoqey Nation. She is currently director of research at the Ashukan Institute and teaches in the Certificate in Indigenous Law Program at the University of Ottawa's Faculty of Law, Civil Law Section. The author of two books on Wolastoqey culture, and a contributor to two other collections of texts by Indigenous authors, she is also a columnist for Radio-Canada's *Espaces Autochtones* platform. In addition to being the mother of four children, Edith holds a degree in philosophy from Université Laval, a graduate degree (DESS) from ENAP in public administration in an Indigenous context and is a member of the Fellowship program of the Wabanaki Leadership Institute at the University of Maine. She is currently pursuing a customized doctorate in Indigenous traditional governance at the Université du Québec en Abitibi-Témiscamingue.

### **Bellefleur, Charles-API**

*Opening ceremony (Thursday, May 23, 2024 – 8:45 a.m. – Room A) and closing ceremony (Friday, May 24, 2024 – 4 p.m. – Room A)*

Charles-API Bellefleur is an Innu from Unamen-shipu (La Romaine) on the Côte-Nord; a hunter and dreamer, he sometimes plays the accordion, but mostly his *teueikan*, the sacred and highly respected Innu drum.

He uses his voice and that of his teueikan to tell the ancient legends of the Innu Nation, which he recounts with respect, emotion, and pride. As great as his knowledge, he shares these stories of a time when humans and animals shared everything, including the mysterious world of dreams.

Charles-API Bellefleur is a great bearer of traditions, a precious defender of Innu-aitun, his culture, and Innu-aimun, his language, a colorful language full of images. He is a model for all, an ambassador, a source of inspiration and pride for generations in search of their own identity. Mr. Bellefleur travels to Innu community events and takes part in as many opportunities as possible to promote his art and the traditions he carries across the province and the country. When he has the opportunity, he collaborates with other Indigenous artists and organizations, such as Joséphine Bacon and Institut Tshakapesh.

### **Boivin, Hélène**

*The Peshunakun project: using the Innu language to document land use – Indigenous toponymy: developing a linguistic and territorial heritage – (jeudi 23 mai 2024 – 15h – Salle A)*

Hélène Boivin is a member of the Pekuakamiulnuatsh Nation. She studied social sciences at UQAC. Over the course of her career, she has worked in several fields in the Indigenous community: mental health, culture, museology, arts, employment and training, economic development, and politics.

She has also been involved in matters concerning the affirmation, promotion, protection, and recognition of her Nation's rights. Since May 25, 2019, she has been president of the Tipelimitishun ("governing ourselves") Commission, responsible for consulting the Pekuakamiulnuatsh on the content of a draft constitution, drafting a proposal and submitting it to a referendum.

Deeply involved in her community, she has belonged to a number of associations, including Parc Sacré, for which she initiated the production and publication of the collection *Savoirs des Pekuakamiulnuatsh sur les plantes médicinales*. She has also contributed to the writing of scientific articles.

### **Bope BopeKwete, Adolphe**

*Video broadcast - Preserving Indigenous languages in Africa: Complexities, challenges and future prospects – Justice and language policies – (Thursday May 23, 2024 – 10:20 a.m. – Room A)*

Adolphe Bope Bope Kwete, has a degree in applied pedagogy with a specialization in history. He is a member and leader of the Indigenous Batwa community in DR Congo, and the focal point of Dignité Pygmée in the center of the country. He is also an OHCHR fellow, an associate member of CIERA-UQO and coordinator of the Indigenous organization Coopérative des Peuples Autochtones Batwa pour l'Épanouissement Communautaire (COOPABEC). He works as a teacher and researcher on Indigenous issues and is a member of the African Indigenous Peoples' Network.

### **Bouchard, Joanie**

*Exploring the political behaviours and attitudes of Indigenous people in Canadian federal elections: Identity, representation, and legitimacy – Ongoing research seminar (Part I) – (Thursday May 23, 2024 – 1:45 p.m. – Room B)*

Joanie Bouchard specializes in the study of political psychology, electoral behaviour and Canadian politics. She is particularly interested in issues of discrimination in politics, in particular with regard to gender, age, ethnicity and sexual orientation. Her research employs a mixed methodology that combines quantitative, qualitative, and experimental methods.

### **Bourgeois, Sabrina**

*Exploring the political behaviours and attitudes of Indigenous people in Canadian federal elections: Identity, representation, and legitimacy – Ongoing research seminar (Part I) – (Thursday May 23, 2024 – 1:45 p.m. – Room B)*

[13:59] Anthony Melanson Giasson

Sabrina Bourgeois contributes to the scientific activities of the Chaire de recherche sur le développement durable du Nord (Université Laval, Québec), the Knowledge network on Mining encounters and Indigenous sustainable livelihood (MinErAL network) and the Centre interuniversitaire d'études et de recherches autochtones (CIÉRA). Her research interests include indigenous politics, decolonization, self-determination and natural resource management.

### **Bradette, Marie-Ève**

*Closing panel – The challenges of multilingualism and language coexistence – (Friday May 24, 2024 – 2:40 p.m. – Room A)*

Marie-Eve Bradette is assistant professor in the Department of Literature, Theatre and Cinema at Université Laval, and holder of the Chaire de leadership en enseignement (CLE) sur les littératures autochtones au Québec – Maurice-Lemire since June 2022. Her current research addresses the heterolingualism of First Peoples' literatures in Québec as a modality of plural literary history. She is also interested in the representation of Indigenous women and girls, gendered violence and the (re)signification of feminine knowledge, particularly in residential school literature. Her research has been published in the journals *Studies in Canadian Literature/Études en littérature canadienne*, *Les Cahiers du CIÉRA*, *@nalyse*, *Captures* and *Voix plurielles*. She is the author of an annual column on Indigenous studies for the journal *Voix et images*. Her book *Langues en portage : résurgence littéraire et langagière dans les littératures autochtones féminines* will be published in 2024 by Presses de l'Université de Montréal.

## **Cleary, Sarah**

*Panel discussion – The challenges of multilingualism and language coexistence – (Friday May 24, 2024 – 2:40 p.m. – Room A)*

A recognized multidisciplinary artist, Sarah Cleary heads the Regional Committee on First Nations Languages representing AFNQL member communities. Sarah Cleary recently organized the first Forum on First Nations Languages, designed to enable First Nations to share knowledge on language rights, by allowing elected Chiefs and other leaders of Indigenous organizations to discuss their respective visions of language revitalization.

## **Choquet, Xan**

*Projection-discussion Wapikoni mobile – “Tshitanihkutapananat umeshkanamau (The path of our ancestors / descendants)” – (Thursday May 23, 2024 – 10:20 – Room B)*

Xan Choquet is a Pekuakamiulnu (an Innu from Lac-Saint-Jean) now settled in Montreal, at least for a few years. He is currently pursuing a bachelor's degree in cultural action with a concentration in Indigenous studies at UQAM. He will also soon begin a master's degree in political science to study the links between Nehlueun, the Innu language, Innu-aitun, the Innu way of life and the protection of Nutshimit and Nitassinan, the forest and territory of the Innuatsh. For the past two years, he has been learning Nehlueun and Innu-aimun, and will be expanding his knowledge of these languages in the years to come.

## **Colombo, Pamela**

*Ongoing research seminar (Part I and II) – (Thursday May 23, 2024 – 1:45 p.m. – Room A)*

Pamela Colombo is associate professor in the Department of Sociology (Université Laval, Québec). She holds a Ph.D. in sociology (CSIC - UPV, Spain) and has worked as a Marie Sk-Curie researcher at the École des Hautes Études en Sciences Sociales (IRIS-EHESS, France). Her research focuses on the links between state violence(s) and space. She has worked on the spatiality of enforced disappearance in Argentina, on programs of forced displacement and regrouping of populations as a counter-insurgency policy during the Cold War in Latin America, and currently on the forced displacement of Indigenous children to residential schools in Canada. She is currently carrying out several research projects in collaboration with First Nations in Québec.

## **Compton, Richard**

*Approaches and strategies for language reappropriation (Part II) – (Friday May 24, 2024 – 1 p.m. – Room A)*

I am a full professor in the Department of Linguistics at the Université du Québec à Montréal (UQAM) and hold the Canada Research Chair (CRC) in Knowledge and Transmission of the Inuit Language. My areas of research include syntax and morphology, as well language documentation and revitalization. My work bears on the nature of polysynthesis in the Inuit language, Inuktitut, particularly in Inuktitut and Inuinnaqtun dialect areas, and includes the study of lexical and functional categories, noun incorporation, verbal agreement, and the linearization and formation of words. I am a member of the Montreal Underdocumented Languages Linguistics Lab, of the Centre for Research on Brain, Language and Music – CRBLM (and its UQAM antenna, the CRLEC), of the Centre interuniversitaire d'études et de recherches autochtones (CIÉRA) (Montréal antenna), the Groupe de recherche interdisciplinaire sur les affirmations autochtones contemporaines (GRIAAC) et an affiliated member of the Institut nordique du Québec.

## **Couillard-Després, Jimmy**

*Abitibiwinini toponymy: from territory to maps – Indigenous toponymy: developing a linguistic and territorial heritage (Part II) – (Thursday May 23, 2024 – 3 p.m. – Room A)*

Jimmy Couillard-Després holds a master's degree in geographic sciences from Université Laval. It was there that he made his debut in Indigenous contexts, as part of the team that would become the Canada Research Chair in Indigenous Heritage and Tourism. His research with the Abitibiwinini First Nation on Anishinabe (Anicinape, Anishinaabe) toponymy, mainly between 2018 and 2020, and his participation in the expedition to the Kuakushuakanashkuat ka tshimashuht site in the summer of 2020, in the Innu territory of Uashat mak Mani-utenam, marked a turning point in his career as a toponymist. Jimmy Couillard-Després has also carried out ethnographic documentation work for the Corporation Philippe-Aubert-De Gaspé, mainly in Québec. Today, he is in charge of Indigenous toponymy and recreational territories at the Secretariat of the Commission de toponymie du Québec, and it is as an independent researcher that he will address the audience at CIÉRA's annual symposium.

## **Daveluy, Michelle**

*Approaches and strategies for language reappropriation (Part I) – (Friday May 24, 2024 – 10 a.m. – Room A)*

Michelle Daveluy is a professor in the Department of Anthropology at Université Laval. She is a sociolinguist and anthropologist by training. She has been working with the Uashat-mak-Mani-Utenam community since 2019. She has agreed to sit on the community's linguistic and cultural planning committee. With Maria Rosa Garrido Sarda, she will soon publish *Mobilities, nationalisms and trajectories across linguistic borders* (Bloomsbury).

## **Deblonde, Gaëlle**

*Ui ashu-minakanuat auassat utaimunnu (We want to pass the language on to children): Using modern technology to reclaim one's "traditional" language and culture – Approaches and strategies for language reappropriation (Part II) – (Friday May 24, 2024 – 1 p.m. – Room A)*

Gaëlle Deblonde has been a research employee at the Université de Montréal for several years, and more specifically, coordinator of Prof. Yvette Mollen's research projects. Initially a documentalist, she also worked as a communications officer and event organizer. Returning to school in September 2015, she graduated in linguistics and Indigenous studies. It was there that she took Innu language courses offered at the Université de Montréal Language Centre with Prof. Mollen. At the same time, during her studies, she became involved as a volunteer in several organizations related to Indigenous issues.

## **Desbiens, Caroline**

*Indigenous toponymy: developing a linguistic and territorial heritage (Parts I & II) – (Thursday May 23, 2024 – 1:45 p.m. – Room A)*

Caroline Desbiens holds a PhD in geography from the University of British Columbia (UBC). Her research focuses on memory and sense of place, intercultural relations and the development of territorial heritage in Northern Québec, particularly in relation to the multi-scale governance of territories. Among her current projects, she is working with the Innu of Lac-Saint-Jean and Côte-Nord to document cultural sites impacted by dam construction and resource exploitation. She is also interested in toponymy, the visibility of Indigenous heritage in the Québec landscape and the resurgence of territorial practices and knowledge, notably through the movement of territorial guardians.

Caroline has been a visiting professor at the Universities of Bergamo (Italy) and Bordeaux (France), scientific advisor to the Musée de la Civilisation and commissioner for the Commission de toponymie du Québec. Her book *Power from the North: territory, identity and the culture of hydroelectricity in Quebec* (UBC Press 2013) was published in French by Presses de l'Université Laval in 2015 and was a finalist for the Canada Prize in the Social Sciences.

## **Dorais, Louis-jacques**

*Plenary lecture – The great awakening of Indigenous voices and Language appropriation and reappropriation: the little-known role of missionaries – Approaches and strategies for language reappropriation (Part I) – (Friday May 24, 2024 – 10 a.m. – Room A)*

A specialist in the anthropology of language, Louis-Jacques Dorais is a retired associate professor of anthropology at Université Laval and an emeritus member of CIÉRA.

### **Doran, Anne**

*Language appropriation and reappropriation: the little-known role of missionaries – Approaches and strategies for language reappropriation (Part I) – (Friday May 24, 2024 – 10 a.m. – Room A)*

Anne Doran holds a doctorate in religious studies and is a specialist in Innu spirituality. She is the author of *Spiritualité traditionnelle et christianisme chez les Montagnais* (L'Harmattan 2006) and *Une spiritualité du don. Innu thought, philosophy and Christianity in dialogue* (Novalis 2020). She currently teaches theology in Montreal.

### **Drouin-Poudrier, Joëlle**

*Kassinu tshekuan tapeten/Everything is connected: Our identity, community and educational foundations in the process of reclaiming and promoting Innu-aimun – Approaches and strategies for language reappropriation (Part II) – (Friday, May 24, 2024 – 1 p.m. – Room A)*

We are three members of the Institut Tshakapesh educational services team. Committed to meeting the needs of Innu youth and the aspirations of their families and elders, we work in concert with as many players as possible to offer culturally relevant pedagogy. Innu-aimun mak l'innu-aitun are at the heart of our reflections and approaches to enhancing Indigenous perspectives and knowledge in education. At the same time, we are pursuing our professional development in education management and educational consulting.

### **Filion, Barbara**

*Progress towards the objectives of the UNESCO Decade of Indigenous Languages – Justice and language policies (Thursday, May 23, 2024 – 10:20 a.m. – Room A)*

Barbara Filion is the program officer for culture, with the Canadian Commission for UNESCO. She has previously worked as a consultant and served as the Reconciliation Program director at the Canadian Museums Association. Prior to that, she was the director of education at Working Assumptions, a national organization based in Berkeley, California, that uses art to examine social issues. Barbara has over 20 years of experience in the museum field. She taught and was a thesis advisor in the Museum Studies Program, at JFK University in California and also served as the associate director of the Archaeology Museum at the University of South Alabama in Mobile, Alabama. Barbara is of mixed heritage; she grew up in the region of La Mauricie in Quebec and is a member of the Innu Nation of Mashteuiatsh.

## **Flamand, Maïlys**

*Projection-discussion Wapikoni mobile – “Tshitanihkutapananat umeshkanamuau (The path of our ancestors / descendants)” – (Thursday May 23, 2024 – 10:20 – Room B)*

Maïlys Flamand was born in Roberval and is originally from the Innu nation and the Atikamekw Nehirowisiw nation. Since 2017, with the support of Wapikoni, she has made three experimental short films in Manawan, at Concordia University and as part of the virtual studio. Her creations explore and delve into a subject dear to her heart: belonging to multiple places. Not only is Maïlys a director at Wapikoni, but she has also worked there as a local coordinator, awareness-raising workshop facilitator and visual designer for the Natakanu project. Since moving to Montreal in 2019, she has been active in the urban indigenous community, having chaired the Cercle des Premières Nations de l'UQAM and served on the Conseil jeunesse de Montréal Autochtone. With a post-secondary school diploma in visual arts from Trois-Rivières and a certificate in Native youth intervention from UQAC, Maïlys worked as a cultural animator at Montréal Autochtone from February 2020 to August 2022. Since September 2022, she has been coordinating awareness-raising workshops at Wapikoni.

Linguistically, Maïlys learned Atikamekw Nehiromowin as well as French during her childhood in Manawan, often mixing the two languages. In highschool, at Mashteuiatsh, she took Nehlueun classes taught by Madeleine. Although she took to Atikamekw Nehiromowin at an early age, she didn't start learning Nehlueun until she was a teenager. When she lives in an urban environment, she notices a certain loss of language skills, but as soon as she spends time in Manawan, the language comes back to her more easily. To reclaim Nehlueun, Maïlys began taking free online courses at [nehlueun.com](http://nehlueun.com)

## **Flamand, Sipi**

*Closing panel – The challenges of multilingualism and linguistic coexistence – (Friday May 24, 2024 – 2:40 p.m. – Room A)*

Sipi Flamand, whose traditional name, Miaskom Sipi, means “where two rivers meet,” is an Atikamekw Nehirowisiw and the current chief of the Manawan community. A political and cultural actor, he is actively involved in the revitalization of Indigenous political thought and governance, but above all in the movement towards Indigenous decolonization and resurgence, on political, cultural and social levels. Sipi Flamand is also a filmmaker and pow-wow dancer.

## **Gagnon, Denis**

*Revitalizing Michif-Cree: instrumentalization, issues and challenges – Language and identity issues – (Friday May 24, 2024 – 10 a.m. – Room B)*

Trained in anthropology at Université Laval from 1993 to 2003, I have been teaching at Université de Saint-Boniface since 2022. I held the Research Chair on Métis Identity from 2004 to 2014; was principal researcher for the Preservation and Development of the Métis Linguistic and Cultural Heritage program in Manitoba (ARUC-IFO 2007-2013); principal researcher for the SSHRC Insight



program on Métis Status in Canada (2013-2018); and co-researcher on several SSHRC grants in Métis Studies. I published an article on the state of Métis language studies in *Recherches amérindiennes au Québec* in 2009. I have carried out several ethnological fieldwork projects with Western Métis and have taken an interest in other Métis people in Canada and around the world. I have published *Le statut Métis au Canada* (PUL, 2019), two symposium proceedings, two scholarly journals and twenty-six scientific articles and book chapters.

### **Gagnon, Justine**

***“A river of names”: revitalizing Innu nomadism through words of the land – Indigenous toponymy: developing a linguistic and territorial heritage (Part II) – (Thursday May 23, 2024 – 3 p.m. – Room A)***

Justine Gagnon is assistant professor in the Department of Geography at Université Laval. Her work focuses on the ways in which Indigenous geographies come into being, resist and cope with the constraints imposed by state sovereignty, the exploitation of natural resources and all the policies that directly or indirectly affect the horizon of action and affirmation of Indigenous Peoples in Québec and Canada.

### **Guichard, Honorine**

***The ethno-language revitalization of young Mayans on the Yucatan Peninsula through their cultural practices – Approaches and strategies for language reappropriation (Part I) – (Friday May 24, 2024 – 10 a.m. – Room A)***

Honorine Guichard began her studies at the Institut de Linguistique et Phonétique Générales et Appliquées (ILPGA), Université Paris 3-Sorbonne Nouvelle, in the Language Sciences program. This year she joined the master’s program in anthropology at Université Laval. Her research focuses on the revitalization of Maaya t’aan by young people.

### **Gosselin-Tapp, Jérôme**

***French as a “common language” and the recognition of multiple linguistic sovereignties – Justice and language policies (Thursday May 23, 2024 – 10:20 a.m. – Room A)***

Jérôme Gosselin-Tapp is assistant professor of contemporary political philosophy in the Faculty of Philosophy at Université Laval. He is responsible for the political, social, and economic ethics research axis of the Institut d’éthique appliquée de l’Université Laval (IDÉA). His latest book (*Refonder l’interculturalisme. Plaidoyer pour une alliance entre les peuples autochtones et la nation québécoise*) was published by Presses de l’Université de Montréal in 2023. He is also co-author with Michel Seymour of *La nation pluraliste* (Presses de l’Université de Montréal, 2018), which won the 2019 Canadian Philosophical Association prize.

## **Hartog, Guitté**

*Codex, embroidery, weaving and poetry: other forms of resistance are possible – Panel : Mediums and the challenges of transmission - (Friday May 24, 2024 – 10 a.m. – Room B)*

*Codex, broderie, tissage et poésie : d'autres toiles de résistance sont possibles – Médiuns et les enjeux de la transmission – (vendredi 24 mai 2024 – 10h – Salle B)*

Guitté Hartog specializes in community-based research-intervention-creation with vulnerable populations in both Québec and Mexico. She holds a doctorate in psychology from Université Laval and a master's degree in child development (sociology) from Université Laurentienne. For over 10 years, she was a full professor at Benemérita Universidad Autonoma de Puebla in Mexico, before returning to Québec for security reasons, where she teaches social work at Université du Québec à Rimouski and Université du Québec à Chicoutimi. She uses engaged art as a method of intervention, information gathering and communication strategy.

## **Hébert, Martin**

*Ongoing research seminar (Part I & II) – (Thursday May 23, 2024 – 1:45 p.m. - Room A)*

Martin Hébert is director of the Department of Anthropology and full professor in the Faculty of Social Sciences at Université Laval. His research focuses on the dynamics and aspirations of Indigenous mobilizations. In 2003, when he joined Université Laval's Department of Anthropology, he set up a comparative research project entitled "Imaginaires, stratégies politico-économiques autochtones et environnement" (subsidized by the FQRSC), focusing on the formulation and reception of the discourses of Indigenous groups in Mexico and Québec as they assert their interests and their vision of the forest in contexts of consultation and partnership. The study of this "vision encounter," and of the institutional and structural constraints that weigh upon it, is a key element in his reflection on the conditions and characteristics of social justice. His research has focused on two main areas: the anthropological study of political mobilization, and a reflection on the conditions and nature of peace as social justice.

## **Hervé, Caroline**

*Justice and language policies (Thursday May 23, 2024 – 10:20 a.m. – Room A)*

Caroline Hervé is associate professor in the Department of Anthropology at Université Laval. She also holds the Research Chair on Relations with Inuit Societies, through which she seeks to produce new knowledge about the history and social dynamics of Inuit societies, develop training and educational tools for non-Inuit and give Inuit a central place in the production of research. She is also director of the journal *Études Inuit Studies*.

### **Jenniss, Tony**

*Language revitalization plan for First Nations Education Council (FNEC)) – Approaches and strategies for language reappropriation (Part I) – (Friday May 24, 2024 – 10 a.m. – Room A)*

Tony Jenniss is an educational consultant for the First Nations Education Council. He has taught English as a second language for 17 years, at the elementary and secondary levels. He is a member of the Wolastoqiyik Wampanoag First Nation.

He is a member of the Commission on Secondary Education and the Committee on Indigenous Education of the Conseil supérieur de l'éducation. He is also a master's student at Bishop's University. His research interests are critical literacy and multilingual approaches to education.

### **Jourdain, Isabelle**

*Closing panel – The challenges of multilingualism and linguistic coexistence – (Friday May 24, 2024 – 2:40 p.m. – Room A)*

Isabelle Jourdain, an Innu from Pessamit, has a wealth of experience as an Innu-aimun teacher at primary level and for adults. Her career path led her to Institut Tshakapesh, where she now works as an Innu language development advisor. Her work aims to strengthen Innu identity and ensure the vitality of this ancestral language within Institut Tshakapesh member communities. Thanks to her educational and linguistic expertise, Isabelle actively contributes to the preservation and revitalization of the Innu language. Her dedication to the promotion of Innu-aimun makes her a major figure in the preservation of this traditional and important language for Innu culture. Thanks to her commitment and passion, she plays an important role in safeguarding and promoting the Innu language.

### **Kistabish, Richard**

*Opening conference (Thursday May 23, 2024 – 8:45 a.m. – Room A)*

Richard Kistabish is an Algonquin Anishinaabe from the Abitibiwinini First Nation in Québec. He was elected chief of his community and served two terms as Grand Chief of the Algonquin Council of Western Québec. He is currently president of Minwashin, an Anishinaabe arts and cultural development organization. In this capacity, he was very involved with UNESCO and the CCUNESCO during the International Year of Indigenous Languages, celebrated in 2019. He was also entrusted with the mandate of representing North America on UNESCO's Global Task Force for the International Decade of Indigenous Languages (2022-2032). Richard Kistabish was awarded the YMCA Peace Medal for his work with the Truth and Reconciliation Commission, where he was responsible for documenting residential school abuses.

### **Lacroix, Marie Émilie**

*One's heritage language, a right or a necessity – Language and identity issues – (Friday May 24, 2024 – 10 a.m. – Room B)*

I am an Innu (without a card, adopted) whose culture is central to her life and career. I have taught for 30 years at all levels and in many specialized groups. I have a master's degree in social work. I am very involved socially and professionally. I love to travel and meet new people and cultures. I am involved in organizations that conduct research in the Indigenous context, and I enjoy discovering, getting to know and learning.

### **Laneuville, Pascale**

*Linguistic and ontological issues at the heart of the Nunavik Itinerant Court: The role of interpreters as cultural mediators – Justice and language policies (Thursday May 23, 2024 – 10:20 a.m. – Room A)*

Pascale Laneuville holds a master's degree in anthropology from Université Laval. Since 2018, she has been coordinating the Research Chair on Relations with Inuit Societies, headed by Professor Caroline Hervé (Anthropology). Pascale previously worked for five years for Saturviit, the Inuit Women's Association of Nunavik. She has been working on justice issues in Nunavik for the past eight years.

### **Luce, Emmanuel**

*Photographic exhibition – “Inhabiting Change” – Launch (Thursday May 23, 2024 – 7 p.m. – Grand Hall)*

Oceanographer and photographer, Emmanuel Luce holds a master's degree in geography from the University of Caen (France) and a master's degree in oceanography from the Université du Québec à Rimouski (Canada). As a photographer, he has created a number of institutional image banks and produced exhibitions that combine ethnographic relevance and aesthetic quality, highlighting the relationship between humans and their environment. Since 2014, he has been working with Professor Frédéric Laugrand on the development of the video project *Les Possédés et leurs mondes*. A specialist in marine fisheries and familiar with the Bijagós and Inuit worlds, his doctoral work is currently being carried out in collaboration with the Innu community of Essipit in Canada.

### **Martineau, Isabelle**

*The imposition of the colonial justice system in intimate contradiction with traditional conflict management in Inuit territory: A violation of the Inuit nation's right to self-determination – Ongoing research seminar (Part II) – (Thursday May 23, 2024 – 3 p.m. - Room B)*

Isabelle Martineau has been a lawyer for eight years and has practiced in the legal spheres of international law (criminal, humanitarian, and human rights), Canadian criminal law, Québec youth protection and Indigenous law. She is currently completing her graduate studies at Université Laval alongside her professional duties.

### **Michel-Mckenzie, Shipiss**

*Kassinu tshekuan tapeten/Everything is connected: Our identity, community and educational foundations in the process of reclaiming and promoting Innu-aimun – Approaches and strategies for language reappropriation (Part II) – (Friday, May 24, 2024 – 1 p.m. – Room A)*

We are three members of the Institut Tshakapesh educational services team. Committed to meeting the needs of Innu youth and the aspirations of their families and elders, we work in concert with as many players as possible to offer culturally relevant pedagogy. Innu-aimun mak l'innu-aitun are at the heart of our reflections and approaches to enhancing Indigenous perspectives and knowledge in education. At the same time, we are pursuing our professional development in education management and educational consulting.

### **Mithun, Marianne**

*The Cultural Heritage Embedded in Language and its Empowering Benefits – approaches and strategies for language reappropriation (Part II) – (Friday May 24, 2024 – 1 p.m. – Room A)*

Marianne Mithun is a professor of linguistics at the University of California, Santa Barbara. Her interests include morphology (especially polysynthesis, exceptionally rich patterns of word formation), syntax, discourse, prosody, and their interrelations; typology; language change; and language contact. She has worked with various North American Indigenous communities toward language documentation, revitalization, and education, especially Iroquoian (Mohawk, Oneida, Onondaga, Cayuga, Seneca, Tuscarora), Pomoan (Central Pomo), Chumash (Barbareño), Siouan (Lakota, Dakota, Tutelo), Dene (Navajo), and Inuktitut-Yupik-Unangan (Central Alaskan Yup'ik).

### **Miot-Bruneau, Allie**

*Nunavik Inuit women's roles and perspectives on the territory and its governance – Ongoing research seminar (Part I) – (Thursday 23 mai 2024 – 1:45 p.m. – Room B)*

Allie Miot-Bruneau is a PhD candidate in anthropology at Université Laval, under the supervision of

Caroline Hervé. After completing a bachelor's and master's degree in political science and international relations at Sciences Po Bordeaux in France, Allie began her PhD in anthropology at Université Laval in the fall of 2020. Their thesis focuses on the roles and perspectives of Nunavik's Inuit women on the territory, with a particular emphasis on governance issues and spaces.

### **Mollen, Yvette**

*Ui ashu-minakanuat auassat utaimunnu (We want to pass the language on to children): Using modern technology to reclaim one's "traditional" language and culture – Approaches and strategies for language reappropriation (Part II) – (Friday May 24, 2024 – 1 p.m. – Room A)*

Yvette Mollen is originally from Ekuanitshit. She is a graduate of the Université du Québec à Chicoutimi (UQAC) and Université de Montréal (UdeM). In 2021, she was awarded the Prix du Québec – Gérard-Morisset. This distinction was awarded for "her remarkable contribution to the preservation and promotion of Québec's heritage." A linguist and translator, she has devoted her career to safeguarding and promoting the Innu language, first as a teacher, then as director of the Language and Culture Department at Institut Tshakapesh in Uashat, and through her involvement in the creation of various educational tools. She acts as an expert consultant in the design of training and research activities with a view to better integrating Indigenous knowledge and practices. Her greatest ambition: to ensure the survival of Innu-aimun by fostering interest, among young Indigenous and non-Indigenous people alike, in this descriptive language with its rich and complex vocabulary. Since June 2022, she has been an associate professor in the Department of Translation and Linguistics at Université de Montréal, where she has taught the Innu language since 2017.

### **Mutti, Flora**

*Affirmation and valorization of relations between Atikamekw Nehirowisiwok women and the water of their territory in the context of Western hegemony and settler-colonialism – Ongoing research seminar (Part II) – (Thursday May 23, 2024 – 3 p.m. – Room B)*

Flora Mutti is a doctoral student in anthropology at Université Laval under the supervision of Sylvie Poirier and the co-direction of Laurent Jérôme. Following a bachelor's degree in law at Université Paris Nanterre, France, and a master's degree in anthropology at Université Laval, Flora began her doctorate in anthropology at Université Laval in the fall of 2021. Through collaborative research with the Conseil de la Nation atikamekw, her doctoral research proposes an analysis of the contemporary nature of social and cosmological relations between Atikamekw Nehirowisiw women in the three communities of Opticiwan, Wemotaci and Manawan, and Tapiskwan Sipi (the Saint-Maurice River) and its watershed. She is particularly interested in the consequences of the development of dams and hydroelectricity in Nitaskinan (the unceded Atikamekw Nehirowisiw territory) from the perspective of Atikamekw Nehirowisiw women. Her research interests lie in the fields of Indigenous studies, the anthropology of water and the anthropology of gender.

## **Pépin, Marck**

*Presentation - Atiku and caribou: Meaning and differentiation – Ongoing research seminar (Part II) – (Thursday May 23, 2024 – 3 p.m. - Room B)*

As a doctoral candidate in anthropology at Université Laval under the supervision of Caroline Hervé, I am interested in contemporary relations between caribou (the Atiku) and Innu communities. My fields of study revolve around the anthropology of nature, the human-animal relationship and Indigenous worlds. Currently in my first year of doctoral studies, I would like to focus my research on a collaborative approach with the communities of Uashat Mak Mani-utenam and Matimekush. At the same time, my interest in research has led me to become a teaching assistant in the Geography Department at Université Laval. I also initiated the creation of a documentary series putting socio-environmental phenomena into perspective with the realities experienced by farmers. Finally, I am a member of CIÉRA, the center with which I organize the symposium referred to here, as well as a volunteer in the organization of the FIFEQ (International Ethnographic Film Festival of Québec).

## **Prince, Marjorie**

*Exploring the political behaviours and attitudes of Indigenous people in Canadian federal elections: Identity, representation, and legitimacy – Ongoing research seminar (Part I) – (Thursday May 23, 2024 – 1:45 p.m. – Room B)*

Marjorie Prince is a graduate of the Applied Politics program at the Université de Sherbrooke (UdeS). During her studies, she developed a keen interest in social justice issues. Through the various research projects in which she participated, she became interested in issues affecting people from cultural minorities. It was during these projects that she became aware of the importance of giving a voice to those whose perspectives are often ignored in political and social debates. An eternal idealist, she strives to make the world a little better!

## **Ratté, Vanessa**

*Kassinu tshekuan tapeten/Everything is connected: Our identity, community and educational foundations in the process of reclaiming and promoting Innu-aimun – Approaches and strategies for language reappropriation (Part II) – (Friday, May 24, 2024 – 1 p.m. – Room A)*

We are three members of the Institut Tshakapesh educational services team. Committed to meeting the needs of Innu youth and the aspirations of their families and elders, we work in concert with as many players as possible to offer culturally relevant pedagogy. Innu-aimun mak l'innu-aitun are at the heart of our reflections and approaches to enhancing Indigenous perspectives and knowledge in education. At the same time, we are pursuing our professional development in education management and educational consulting.

### **Robertson, Vicky**

***The Peshunakun project: using the Ilnu language to document land use – Indigenous toponymy: developing a linguistic and territorial heritage – (Thursday May 23, 2024 – 1:45 p.m. – Room A)***

Vicky is a member of the Pekuakamiulnuatsh Nation. She studied wildlife management at CEGEP de Saint-Félicien. She is currently a government and strategic relations advisor with the Pekuakamiulnuatsh Takuhikan political support office. Over the course of her career, Vicky has worked primarily on issues affecting her Nation's territory: research projects, government consultations, land use and occupancy strategies and more. She represents the future of her Nation.

### **Rocha De Melo, Clarissa**

***Knowledge networks: The experience of Indigenous academics in southern Brazil in the public policies of Indigenous education – Approaches and strategies for language reappropriation (Part I) – (Friday May 24, 2024 – 10 a.m. – Room A)***

Clarissa holds a degree in social sciences from the Federal University of Santa Catarina (UFSC)/BRÉSIL (2004), a master's degree in social anthropology (UFSC, 2008), a doctorate in social anthropology (UFSC, 2014), and postdoctorates in social anthropology (UFSC, 2019-2020) and in anthropology (Université de Montréal-UdeM, 2023-2024). She defended her thesis on the theme Indigenous knowledge, politics, Indigenous education, shamanism.

### **Sarr, Khadiatou**

***Photographic exhibition – “Inhabiting Change” – Launch (Thursday May 23, 2024 – 7 p.m. – Grand Hall)***

Khadiatou Sarr is a doctoral student in law at UQAM. Her research interests include international law on Indigenous peoples, and the rights of Indigenous peoples/communities in the African and Indian contexts. Her thesis focuses on the land rights of Adivasi communities in India. From December 2021 to July 2023, she worked as coordinator for the Indigenous Peoples of Africa network. In May 2023, she was a research assistant for the “Feminist Climate Action in West Africa” project. She is currently student coordinator of the Centre interuniversitaire d'études et de recherches autochtones.

### **Shulist, Sarah**

***Language recognition: Creating Indigenous public spaces, or including indigeneity in public? – Justice and language policies (Thursday May 23, 2024 – 10:20 a.m. – Room A)***

Sarah Shulist is a settler scholar originally from the unceded territory of the Algonquin People along the Ottawa River. She is currently an Associate Professor in the Department of Languages, Literatures, and Cultures, as well as in the Cultural Studies Graduate Program, at Queen's University in Kingston,



Ontario. She is a linguistic anthropologist who focuses on the social and political dimensions of language revitalization, emphasizing urban Indigenous contexts, multilingualism, and language policy. She is the author of *Transforming Indigeneity: Urbanization and Language Revitalization in the Brazilian Amazon* (University of Toronto Press, 2018).

### **Sioui, Daniel**

*Closing panel – The challenges of multilingualism and linguistic coexistence – (Friday May 24, 2024 – 2:40 p.m. – Room A)*

Daniel Sioui is founder and co-owner of the Hannenorak bookstore and publishing house in Wendake. Together with Hannenorak, he is also the initiator of the non-profit organization Je lis autochtone! whose mission is to create opportunities for intercultural encounters and to promote Indigenous literature produced in French. Daniel Sioui is also an author himself. (His powerful essay *Indien stoïque* was published in 2021 in the recent “Harangues” collection by Éditions Hannenorak). Daniel Sioui has many years of experience as an independent publisher and bookseller specializing in Indigenous literature.

### **Sioui, Linda R.**

*Opening remarks – Friday May 24, 2024 – 8:45 a.m. – Room A*

*Presentation of Kathryn Magee Labelle’s book “Les filles d’Aataentsic : histoires de vie de sept générations” – Thursday May 23, 2024 – 7 p.m. – Grand Hall*

Linda Sioui is a member of the Huron-Wendat First Nation of Wendake, near Quebec City. She holds a master’s degree in anthropology from Université Laval and a bachelor’s degree in sociology and Indigenous studies. Her master’s thesis is entitled *La réaffirmation de l’identité wendat / wyandotte à l’heure de la mondialisation (Reaffirming the Wendat / Wyandotte identity in the era of globalization – already published in French)*. She has published articles and acted as consultant and translator for *Les filles d’Aataentsic : histoires de vie de sept générations* (Presses de l’Université Laval, 2024).

She has worked in the fields of education, culture, heritage, and tourism, with institutions such as the Huron-Wendat Nation Council, the First Nations Confederacy of Cultural Education Centres, as well as the Canadian Museum of History, the McCord Museum and the Musée du Quay Branly in Paris. She is currently a lecturer, consultant, researcher and professor at Cégep de Rivière-Loup.

### **Tipi, Şükran**

*The Peshunakun project: using the Innu language to document land use – Indigenous toponymy: developing a linguistic and territorial heritage – (Thursday May 23, 2024 – 1:45 p.m. – Room A)*

Şükran Tipi is a linguist by training and has just defended her doctoral thesis in the Department of

Anthropology at Université Laval in April 2024. Her research interests include issues related to the revitalization of Canada's Indigenous languages, with a particular focus on Algonquian toponymy and current Indigenous language practices. Her collaborative research in linguistic anthropology focuses on the linguistic dimensions of how different generations of Pekuakamiulnuatsh express their ties to the land. The subject of her doctoral research stems directly from the Peshunakun project (2009-2015), to which she contributed first as a research officer and later as project manager for Pekuakamiulnuatsh Takuhikan. Şükran Tipi is also scientific coordinator of CIÉRA-UQO.

### **Tshernish, Marjolaine**

*Opening remarks – (Thursday May 23, 2024 – 9 a.m. – Room A)*

Marjolaine Tshernish, a member of the Innu Nation, has been executive director of Institut Tshakapesh since September 2016. She holds a degree in administration, human resources management and accounting (triple certificate) from UQAM, a bachelor's degree in management science and an Executive Master of Business Administration EMBA from McGill University and HEC. Ms. Tshernish has worked in First Nations cultural and socio-economic rights institutions for over twenty years. Institut Tshakapesh, founded in 1978, is a regional organization serving member communities and the Innu Nation, working to safeguard and promote Innu-aitun (culture) and Innu-aimun (language).

### **Uzel, Jean-Philippe**

*Mediums and the challenges of transmission and Language and identity issues – (Friday May 24, 2024 – 10 a.m. – Room B)*

Jean-Philippe Uzel is professor of art history at the Université du Québec à Montréal and director of GRIAAC/CIÉRA Montréal. His field of expertise is the history and theory of modern and contemporary art, with a particular focus on the relationship between art and politics. It is from this angle that he has been interested in North American Indigenous contemporary art for over 25 years. He recently piloted the creation of the *MOOC Ohtehra', l'art autochtone aujourd'hui*, the fruit of a partnership between UQAM and the Montreal Museum of Fine Arts (the MOOC is offered on the FUN-France Université Numérique platform until November 2024).

## Acknowledgements

For this 2024 edition, the Centre interuniversitaire d'études et de recherches autochtones (CIÉRA) would like to warmly thank Institut Tshakapesh, its executive director, Marjolaine Tshernish, and the Université Laval Indigenous Students' Association (AÉA), Alicia Guay, Florence Gagnon-Rock and Jade Simard, for their invaluable collaboration, as well as the Musée de la civilisation, more specifically Milène Essertaize, for her important support in holding this event.

Special thanks to the CIÉRA coordination team at Université Laval: Anthony Melanson and Marie-Noëlle Morin, as well as to the coordinators of the various CIÉRA divisions for their support. Our thanks to Şükran Tipi, PhD in anthropology, for her contribution to the scientific coordination of the symposium. Thanks to the members of the scientific and organizing committees: Marie-Eve Bradette, Michelle Daveluy, Caroline Desbiens, Richard Compton, Linda R. Sioui, and Jean-Philippe Uzel. We were also fortunate to benefit from the expertise of the Musée de la civilisation and Traduction et Audiovisuel NishNabe technicians (Luc and Nikolas Robitaille), as well as the expertise of the Innu translators (Joyce Dominique and Marie-Josée Wapistan) and the French-English translators (Mireille Caron et Michal Pawica).

We would also like to thank once again Alicia Guay, president of the Indigenous Students' Association, for her work which contributed to the visual identity of this 22nd symposium, embodying with poetry and finesse the theme of Indigenous languages.

We would like to express our gratitude to all those who gave talks and presentations at the symposium, and to all those who submitted proposals for communications, thus helping to bring this research to life. We would also like to thank the panel moderators, who enthusiastically agreed to lead the conversations and debates. Many thanks to all of them for their contribution to the multiple reflections on the issues of revitalization and perpetuation of Indigenous languages at the heart of this symposium. We would also like to thank the distinguished guests who participated in the opening and closing ceremonies, including Charles Api-Bellefleur, Chef Gros-Louis and Linda R. Sioui, who kindly shared their words of wisdom with us.

The cultural evening, a tradition of the symposium that is particularly dear to our hearts, enabling everyone to get together and discover Indigenous talent, would not have been possible without the participation of the artists of this 22nd edition. Our most sincere thanks go to Aroussen Gros-Louis, Anyma, Pako and the Wapikoni mobile team, especially Xan Choquet, as well as Emmanuel Luce and Khadiatou Sarr, for preparing the photographic exhibition, *Inhabiting Change*, and Linda R. Sioui for her initiative in presenting the launch of the book *Les filles d'Aataentsic: Histoires de vie de sept générations* during the Evening. We salute their extreme generosity and support for our initiative.

In addition, we would like to thank all the people in the Indigenous and media networks who agreed to disseminate information about our events. We would like to extend our warmest thanks to all our volunteers: William Corbin, Arthur Floret, Ann-Alexandre Gauthier, Honorine Guichard, Rubben Berthold Ibata, Ana Kancepolsky Teichmann, Louise Nacet, Marck Pépin, Mehdi-Benjamin

Quittelier, Lucie Reinhardt, William Rock-Pinette, Maxence Terrollion, Şükran Tipi, Amélie Zarir and many others.

The organization of such an event would not have been possible without the help of the various departments, faculties, centers, institutes, and research chairs at Université Laval, whom we thank. We would also like to thank all our partners for their invaluable financial support: Institut Tshakapesh, Musée de la civilisation, Social Sciences and Humanities Research Council of Canada, Ministère de la Culture et des Communications du Québec, Fonds de Recherche du Québec – Société et culture, Université Laval – First Peoples Sector, Faculty of Law, Faculty of Philosophy, Faculty of Arts and Humanities, Faculty of Social Sciences, Department of Anthropology, UNESCO Chair on the Diversity of Cultural Expressions and Chaire de leadership en enseignement sur les littératures autochtones.

Finally, we would like to thank all the participants for their contribution to the symposium through their presence and their participation in the discussions, as well as the spectators at the Cultural Evening for their enthusiasm!

See you next year for CIÉRA's 23rd annual symposium!

## **ORGANIZING COMMITTEE**

Lucas Aguenier, Véronique Chetmi Eyali, Geneviève Motard, Anthony Melanson and Marie-Noëlle Morin

## **SCIENTIFIC COMMITTEE**

Marie-Eve Bradette, Michelle Daveluy, Caroline Desbiens, Richard Compton, Linda R. Sioui and Jean-Philippe Uzel.

## **CULTURAL EVENING COMMITTEE**

Florence Gagnon-Rock, Alicia Guay and Jade Simard

## **STUDENT COMMITTEE AND VOLUNTEERS**

William Corbin, Arthur Floret, Ann-Alexandre Gauthier, Honorine Guichard, Rubben Berthold Ibata, Ana Kancepolsky Teichmann, Louise Nachet, Marck Pépin, Mehdi-Benjamin Quittelier, Lucie Reinhardt, William Rock-Pinette, Maxence Terrollion, Şükran Tipi, Amélie Zarir.