

23<sup>e</sup>

Centre interuniversitaire d'études  
et de recherches autochtones - CIÉRA

COLLOQUE

annuel

15 et 16 mai  
2025

Musée de la  
civilisation

Québec



Colloque annuel - CIÉRA

© artiste : Jean-Simon Gagné-Nepton

# Économies autochtones en transformation

Renforcer les relations  
entre peuples autochtones  
et territoires



Cercle des partenaires  
Chaire de leadership en enseignement (cle)  
en foresterie autochtone



COMMISSION DE DÉVELOPPEMENT  
ÉCONOMIQUE DES PREMIÈRES NATIONS  
DU QUÉBEC ET DU LABRADOR



## Front cover:

*Tapuemakan* (2023)

*Work by Jean-Simon Gagné-Nepton*

Colorful canvas showing a tangle of eras and histories. The territory is seen through different times and places. The brilliance and diversity of colors spread across the canvas represent the liveliness of life and existence at the crossroads of many identities.

## About the artist:



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*Jean-Simon Gagné-Nepton is a Chicoutimi-born artist. Proudly Saguenayan and Pekuakamiulnu, his works express his attachment to his native territory as much as to his identities. In addition to his artistic activities, he has been politically involved for several years, and currently serves as a political advisor to the Assembly of First Nations of Quebec and Labrador.*

## Cover design:

*A creation by Niaka*

The poster incorporates the original illustration by artist Jean-Simon Gagné-Nepton, which remains visible while giving way to a new graphic composition evoking the depth of the theme of this 23rd symposium of

the Centre interuniversitaire d'études et de recherches autochtones - CIÉRA. At the heart of the visual, a river runs through the layout, recalling the fundamental importance of territory in Indigenous cultures.

The river, a traditional travel route, symbolizes movement, the transmission of knowledge, and the constant evolution of native practices. It illustrates the living relationship with the land, the pillar of community well-being and development. It also reflects Indigenous governance of the economy, as an ancestral vector of exchange and trade.

We chose to incorporate a yellow-green hue, a color that evokes vitality, growth, and hope. It echoes the regeneration of knowledge, harmony with nature, and the awakening of awareness in a perspective of dialogue and recognition of Indigenous knowledge.

### About Agence Niaka :



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*Founded in 2022, Niaka is a graphic design agency specializing in First Nations projects. Behind the agency are two Abenaki designers from Wôlinak, Megan Hébert-Lebfevre and Valérie Laforce, who are passionate about graphic design and committed to promoting Indigenous cultures.*

*We apply our cultural sensitivity, creativity, and expertise to meaningful projects. Whether creating visual identities, posters, reports/documents, or illustrations, each mandate is an opportunity to tell a story and strengthen ties.*



The Centre interuniversitaire d'études et de recherches autochtones – CIÉRA's 23<sup>rd</sup> annual conference was made possible thanks to the financial support of the following partners, to whom we extend our warmest thanks:



**Cercle des partenaires**  
Chaire de leadership en enseignement (cle)  
en foresterie autochtone



COMMISSION DE DÉVELOPPEMENT  
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DU QUÉBEC ET DU LABRADOR



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## A word from CIÉRA's director

On behalf of the Interuniversity Centre for Indigenous Studies and Research – Centre interuniversitaire d'études et de recherches autochtones (CIÉRA), I am pleased to present this 23<sup>rd</sup> annual conference, which is part of the research theme *Relationships between Indigenous Peoples, Structures, and Institutions* within the 2024–2030 scientific programming. The symposium is organized by Sarah Combredet and Léa Bego Deffo, two CIÉRA students, under the supervision of Professor Jean-Michel Beaudoin, Chairholder in Indigenous Forestry Education, and Alexandre Bacon, founding president of the Ashukan Institute. I warmly thank them for their leadership, which has given this edition its unique character. For the first time, the theme of CIÉRA's annual conference will focus on transforming Indigenous economies and their connections to territories.

The transformation of economies raises a multitude of questions, including those of Indigenization and decolonization. The latter process notably requires shedding light on the development concepts upheld by Indigenous peoples, nations, and communities around the world. In this regard, the strategies and practices of actors aiming to express their visions of well-being and development must be supported and valued—both within and alongside dominant economic paradigms—particularly through strong governance. In the unique context of the energy transition undertaken by certain states, to name just one example, it is important to recall that the economic changes needed to address the climate crisis must be grounded in the principle of environmental justice. This principle involves respecting the right to self-determination and its various expressions, including the right to participation, free, prior, and informed consent, and autonomy. These are some of the reflections that led to the selection of this year's symposium theme, which is built around different approaches to development, well-being, and forms of economic self-determination.

Through the keynote address generously offered by Chief Irene Neeposh, the conference will highlight the 50th anniversary of the *James Bay and Northern Quebec Agreement*, signed in 1975. The event will also be an opportunity to celebrate, alongside Professor Gérard Duhaime, the 25th anniversary of the Louis-Edmond-Hamelin Chair, whose work has contributed to reflecting on and supporting socio-economic transformations in the North. Furthermore, the symposium will offer a glimpse—through the closing keynote prepared by Alexandre Bacon and the Ashukan Institute

team—into the ongoing transformations driven by artificial intelligence. Finally, the 2025 conference reflects CIÉRA’s renewed commitment to anchoring its work within the *International Decade of Indigenous Languages*. Following a wish expressed at the close of the 2024 conference, CIÉRA is pleased to once again offer its annual conference in three languages: French, English, and iiiiyyuu ayimuun.

Before concluding, allow me to express my gratitude to the individuals—among them Marie-Noëlle Morin and Anthony Melanson—as well as to our partners: the Indigenous Student Association of Université Laval (AÉA), the First Nations of Quebec and Labrador Economic Development Commission (FNQLEDC), and the Ashukan Institute, who have supported us since the beginning of this journey and without whom this event would not be possible. A special thank you to the Musée de la civilisation, which is once again hosting us this year in a space that fosters reflection and sharing. Finally, I would like to express my appreciation to our financial partners, whose support is essential to the success of this event, including the Social Sciences and Humanities Research Council (SSHRC), the Fonds de recherche du Québec – Société et culture (FRQSC), Université Laval, and the Government of Quebec.

Wishing you all a wonderful symposium!

Geneviève Motard

Professor, Université Laval

Director, Centre interuniversitaire d’études et de recherches autochtones

## Message from the First Nations of Quebec and Labrador Economic Development Commission

K8e kakina, hello everyone,

The First Nations of Quebec and Labrador Economic Development Commission (FNQLEDC) is proud to support the 23<sup>rd</sup> edition of the annual conference of the Centre interuniversitaire d'études et de recherches autochtones (CIÉRA), which this year focuses on the theme Indigenous Transforming Economies: Strengthening Relationships Between Indigenous Peoples and Territories. A meaningful theme that directly aligns with the mission of the FNQLEDC, which aims to support the First Nations in achieving their socioeconomic objectives.

Economic development is much more than a growth engine: it is a powerful vector for bringing peoples together. It fosters respectful, sustainable, and mutually beneficial relationships while actively contributing to reconciliation. It is in this perspective that the Assembly of First Nations Quebec-Labrador and the FNQLEDC launched the movement of the Grand Economic Circle of Indigenous Peoples and Quebec in 2021. Since then, numerous economic circles have emerged, becoming vibrant places of dialogue, collaboration, and the creation of meaningful business partnerships for our communities.

I commend the commitment of CIÉRA, which acts with rigor and heart on another essential front: that of knowledge and the development of understanding. Through its rich and engaged programming, this symposium will undoubtedly contribute to nourishing exchanges and deepening reflections on the economic future of the First Nations.

I wish each and every one of you a successful conference. May these exchanges be inspiring and mobilizing.

Jinny Thibodeau Rankin

General Director

FNQLEDC



## Message from Université Laval Indigenous Students' Association

Kuei, Hello everyone,

The 23<sup>rd</sup> Annual CIÉRA Conference is a wonderful opportunity to gather in humility and listening to discuss the transforming Indigenous economy and strengthen the relationships between Indigenous peoples and territories.

For us, First Peoples, the economy and the territory have never been separate. Transforming the economy means relearning to listen to the Earth, to respect its rhythms, to find a way of living that is just not only for us but for the seven future generations. The economy has never been a simple exchange of goods: it is a sacred relationship with the Living. The territory is not a mere space: it is a being, an ally, a teacher. Our economies were woven with respect, gifts, natural balance, and the recognition that our survival is linked to the health of our environment.

As the world seeks paths of resilience, equity, and sustainability, our voices, our visions, our lands, and our memories offer invaluable keys. This conference is a precious opportunity: an opportunity to think differently. To remember that the economy can also be rooted in gratitude, responsibility, and shared abundance. Our ancestors invite us to enter these exchanges with an open heart, a curious mind, and an attentive soul. We, young Indigenous leaders, invite you to walk respectfully on this living territory, honoring the seven past generations, and preparing the way for the seven generations to come while embodying the seven sacred teachings.

I wish you a rich, inspiring, and transformative conference.

Thank you, Tshinashkumitinau,

Rosalie Chamberland

President of the Indigenous Student Association

## Message from the Musée de la civilisation

It is with joy that the Musée de la civilisation welcomes, once again this year and for its 23<sup>rd</sup> edition, the annual conference of the Centre interuniversitaire d'études et de recherches autochtones. I am convinced that the presentations and discussions planned throughout this symposium will nourish our reflections on the rights, interests, and approaches of Indigenous peoples. Society faces significant challenges, whether they are climatic, environmental, social, political, or ethical. In this context of great upheavals, it is all the more important to foster genuine dialogue and encourage the expression of Indigenous knowledge. First, in the interest of the First Peoples themselves, but also for the common good, which cannot be done without the essential contribution of the First Nations and the Inuit.

I warmly thank all the people gathered for this event, Indigenous and non-Indigenous, for enriching the life of the Musée de la civilisation. Promoting the meeting of various communities and peoples of our society, as well as the expression of a plurality of perspectives on the world, is one of the fundamental aspects of our mission. A mission that we have carried for nearly 37 years and that you help us nourish by your presence at this important conference and by your reflections full of hope and justice.

Julie Lemieux

General Director of the Musée de la civilisation

## Theme Presentation

Indigenous economies evolve through the struggles, innovations, and aspirations carried by communities. In a context where these economies are transforming and strengthening, it becomes essential to create spaces for exchange to collectively reflect on ongoing trajectories and future possibilities. For its 23<sup>rd</sup> edition, the annual conference of the Centre interuniversitaire d'études et de recherches autochtones (CIÉRA), organized in partnership with the Ashukan Institute, the First Nations of Quebec and Labrador Economic Development Commission (FNQLEDC), and the Indigenous Forestry Teaching Leadership Chair, focuses on the theme: "Transforming Indigenous Economies: Strengthening Relationships Between Indigenous Peoples and Territories," from a perspective of economic reconciliation, social justice, and sustainability.

Indigenous worldviews consider development not as mere economic growth, but as a process aimed at strengthening relationships between human beings, the territory, and future generations (Trosper, 2022). These conceptions are based on values such as self-sufficiency, sustainability, respect, and responsibility (Newhouse, 2004), which are expressed both in traditional practices such as hunting, fishing, or gathering and in modern forms of economic organization. These principles, deeply rooted in Indigenous knowledge, remain relevant to illuminate current economic transformations and propose concrete responses to contemporary social and ecological crises (Saint Arnaud and Papatie, 2012).

In several communities, the development strategies adopted demonstrate a strong attachment to the community and sociocultural objectives that differ from dominant economic models (Hindle and Lansdowne, 2005; Lindsay, 2005). This divergence has often been the source of conflicts, both with industry and within the communities themselves (Anderson, 1997; Booth and Skelton, 2011). However, it also constitutes fertile ground for social innovation (Levesque et al., 2014). Indigenous entrepreneurs, for example, seek to develop meaningful projects that benefit their community and environment, integrating values of sustainability and harmonious relationships. These dynamics also raise the crucial question of developing Indigenous human resources, particularly in terms of training, cultural safety, and adaptation of organizational practices.

Finally, economic governance issues are central to ensuring the recognition of rights and the full expression of Indigenous worldviews. In several contexts, Indigenous peoples advocate for governance based on collective decision-making, consensus, and relationship to the territory (Jorgensen, 2007; Beaudoin et al., 2015). This approach contrasts with the individualistic leadership models prevailing in Western economies. Authors such as Maaka and Fleras (2005), Rodon (2003), or Dana and Anderson (2007) emphasize the fundamental role that public policies play in redefining relationships between the state and Indigenous peoples. The recognition of governance systems rooted in Indigenous traditions, knowledge, and values is thus essential to bring about forms of development that respect the health of individuals, communities, and territories (Trosper, 2022).

This conference aims to be a lively space for sharing, dialogue, and co-construction between Indigenous and non-Indigenous voices, between academic, community, artistic, and professional environments. By bringing together a diversity of perspectives and experiences, it aspires to contribute to a better understanding of transforming Indigenous economies and to support meaningful practices for present and future generations.

### **The organizing committee**

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CIÉRA 2025 ANNUAL CONFERENCE

## PROGRAM MAY 15

### SALLE A

**8:45** Keynote Conference

**10:20** Economic Self-Determination

### CAFÉ NOLLEN

**12:00** Lunch break

### SALLE A

**1:15** Well-being and  
Development

**3:30** Strategies and  
Practices of Actors I

### SALLE A

**5:00** From Reconnection to Protection:  
Testimonials from the Guardians of the Land

### SALLE B

**1:15** "Research in Progress"  
Seminar

### GRAND HALL

**7:00** Cultural Evening

CIÉRA 2025 ANNUAL CONFERENCE

## PROGRAM MAY 16

### SALLE A

**8:45** Round table : Diversity of Research on Changes in the North

### SALLE A

**10:35** Visions to be Reconciled

### SALLE B

**10:35** Strategies and Practices of Actors II

### CAFÉ NOLLEN

**12:30** Lunch break

### SALLE A

**1:45** Interdisciplinary Dialogue on Entrepreneurship  
Among the Cree/Eeyou of Eeyou Istchee

**2:15** Closing Conference

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**4:00** End of event

**May 15, 2025**

8:00 am – Registration and morning coffee

8:45 am

ROOM A (Auditorium Roland-Arpin)

**WELCOMING WORDS AND CEREMONY**

**The Honourable Michèle Audette**

Senator in the Senate of Canada, Assistant to the Vice-Rector of Studies and Student Affairs, and  
Senior Advisor on Reconciliation and Indigenous Education at Université Laval

**KEYNOTE CONFERENCE**

**Chief Irene Neeposh**

Chief of Waswanipi, Businesswoman, and Advocate for Financial Independence

10:00 am - Morning break

10:20 am

ROOM A (Auditorium Roland-Arpin)

## **Economic Self-Determination**

Chaired by **Dr. Geneviève Motard**, Professor at the Faculty of Law, Laval University

**Dr. Jaime Lavallee**, Muskeg Lake Cree, Assistant Professor at the University of Saskatchewan

*Indigenous Nation Building Theory: Why "Nation'izing" Creates Inter & Intra-Generational Infrastructures*

**Dr. Karine Millaire**, Lawyer and Professor at the Faculty of Law, University of Montréal

*The Constitutional Foundations of Indigenous Peoples' Right to Self-Determination in Economic Matters*

**Dr. Emilie Fortin-Lefebvre**, Professor at the Department of Management, School of Management Sciences, University of Québec in Montréal

*Economic Autonomy and Self-Determination in the United Nations Declaration on the Rights of Indigenous Peoples*

12:00 pm

Lunch break – *Espace saveurs* by Nollen Restaurant

*Self-guided tour of the Musée de la civilisation's permanent exhibitions*

*“This is Our Story: First Nations and Inuit in the 21<sup>st</sup> Century”*

*“In Other Words, Québec”*

*Screening of Wapikoni Mobile films in the Voie Libre zone*

1:15 pm – 3:10 pm

ROOM A (Auditorium Roland-Arpin)

## **Well-being and Development**

Chaired by **Alexandre Bacon**, Founding President of Ashukan Institute

**Serge Larivière**, Director General, and **Tanya Lynn Strong**, Program Coordinator, Cree Hunters Economic Security Board

*50 Years of Support for Cree Hunters on the Land - Lessons Learned and Challenges ahead for Chapter 30 of the James Bay and Northern Quebec Agreement*

**Allie Miot-Bruneau**, PhD Student in Anthropology, Laval University

*Community Well-Being and Respect for Territory in Nunavik: Inuit Women's Perspectives on a Relational Governance Model*



**Valentine Ribadeau Dumas**, Master Student in Anthropology, Laval University

*The Ontological Encounter in a Research Project to Meet the Common Challenge of Climate Change*

**Manuel Kak'wa Kurtness**, Filmmaker and multidisciplinary artist, Member of the Pekuakamiulnuatsh First Nation

*Kwesselwo 2: The Wind Turns, Again*

| 3:10 pm - Afternoon break

| 3:30 pm

ROOM A (Auditorium Roland-Arpin)

## **Strategies and Practices of Actors – Part I**

Chaired by **Dr. Emilie Fortin-Lefebvre**, Professor at the Department of Management, University of Québec in Montréal

**Julie Martin**, Director General of the Secretariat to the Cree Nation Abitibi-Témiscamingue Economic Alliance

*Weaving lasting ties: the Secretariat to the Cree Nation Abitibi-Témiscamingue Economic Alliance's Experiences and Practices in Socioeconomic Partnerships*

**Yoan Awashish Soucy**, PhD Student in Forestry Sciences, Laval University

*Success Factors for Indigenous Businesses in the Forestry Sector*

**Dr. Joanie Caron**, Professor at the School of Indigenous Studies, University of Québec in Abitibi-Témiscamingue

*Indigenous Employment: Recruitment, Integration, and Retention in Small and Medium-Sized Businesses*

| 1:15 pm – 4:15 pm

ROOM B (Auditorium Hydro-Québec)

### **Ongoing Research Seminar**

Chaired by **Dr. Camille Varnier**, CIÉRA's Postdoctoral Fellow, and **Dr. Jérôme Gosselin-Tapp**, Professor at the Faculty of Philosophy, Laval University

**Kai Handfield**, PhD Student in Community Psychology, University of Québec in Montréal

*Fighting Colonialism at Every Level: The Example of Mikana*

**Olivier Sabourin**, PhD Student in Political Science, University of Montréal

*The Relationship Between Nationalism and Colonialism in Québec*

**Virgile Delmas**, PhD Student and Research Assistant at the Institute of History and Anthropology of Religions, University of Lausanne

*Lakota Ceremonies in an Allochthonous Context: Ethnography of a Sun Dance in Europe*

**Marie-Ève Courtemanche**, Master Student in Anthropology, Laval University

*Cosmopolitics of the body-territory: Huni Kuin women and contemporary indigenous art in the Brazilian Amazon*

| 5:00 pm

ROOM A (Auditorium Roland-Arpin)

**From Reconnection to Protection:**

**Testimonials from the Guardians of the Land**

Co-hosted by **Marie-Philippe Ménard Malec** and **Dr. Justine Gagnon**, accompanied by three Guardians on their way to graduation.

| 5:30 pm - Free diner

7:00 pm

GRAND HALL

## CULTURAL EVENING

Hosted by the Indigenous Students' Association of Laval University

Hosting: **Jay Launière-Mathias**

**Wapikoni mobile** short films

Booths and entertainments

Guest Artists: **Boyzak** and **Stephane Mapachee, Shauit**

23<sup>e</sup> COLLOQUE annuel

Centre interuniversitaire d'études et de recherches autochtones - CIÉRA

**Soirée culturelle**  
par l'Association étudiante autochtone de l'Université Laval (AÉA)

15 mai à 19h

Musée de la civilisation  
Québec

**Première partie**

Boyzak  
© Pessenti photographie

Stéphane Mapachee

**Deuxième partie**

Shauit  
© Yanick Boyer

Kiosques, courts-métrages du Wapikoni mobile, et plus encore!

CIÉRA  
Centre interuniversitaire d'études et de recherches autochtones

Bureau des Premiers Peuples

MUSÉE DE LA CIVILISATION  
Québec, QC

Cercle des partenaires  
Un réseau d'organismes et d'individus engagés dans la promotion et la valorisation de la culture autochtone.

© artiste Jean-Simon Gagné-Nepton

**May 16, 2025**

8:00 am - Welcome coffee

8:45 am

ROOM A (Auditorium Roland-Arpin)

**Opening words**

ROUND TABLE

**25<sup>th</sup> Anniversary of the Louis-Edmond-Hamelin Chair:**

**“Diversity of Research on Changes in the North”**

Chaired by **Dr. Gérard Duhaime**, Professor at the Department of Sociology, Laval University

**Chléo Pelletier**, PhD Student in Geographical Sciences, Laval University

*The Pessamiushipu (Betsiamites River): a Heritage Look at its Landscapes*

**Sara Garneau**, PhD Student in Literary Studies, Laval University

*A Research-Creation Project on the St. Lawrence River: an Eco-Feminist Perspective*

**Sabrina Bourgeois**, PhD Student in Political Science, Laval University

*Negotiating the Rules of the Game. The Innu, the Naskapi, the Kanak People and Mining Development*



**Dr. François-Xavier Cyr**, Postdoctoral Fellow, University of Québec in Rimouski and scientific consultant, Ashukan Institute

*Negotiating the Boreal Forest on a Day-to-Day Basis: A Review of the Implementation of the Paix des Braves Adapted Forestry Regime*

10:15 am - Morning break

10:35 am

ROOM A (Auditorium Roland-Arpin)

## **Visions to be Reconciled**

Chaired by **Éric Chalifoux**, Editor of *Revue d'études autochtones* and General Coordinator of CIÉRA's Montreal Office

**Adèle Clapperton-Richard**, PhD Student in Cultural Geography, Laval University, and  
**Mélanie Bellefleur**, Co-researcher and Guardian of the Land

*Beyond the Ruins: Innu Relationships and Reciprocity in Industrialized Landscapes*

**Dr. Arielle Frenette**, Professor at the Department of Biology, Chemistry, and Geography, University of Québec in Rimouski

*Indigenous Heritage in Anticosti: Hunting and Poaching*

**Dr. Antonella Tassinari**, Professor at the Department of Anthropology, Federal University of Santa Catarina

*Conciliation or Retreat? The New Conciliation Chamber and Threats to Indigenous Territorial Rights in Brazil*

**Debby Flamand**, Coordinator of Manawan Tourism, **Sakay Ottawa**, Director of Otapi School and Co-director of the Matakan Project, and **Camille Ouellet**, Master's Student in Religious Studies at the Université du Québec à Montréal and Co-coordinator of the Matakan Project.

*Atikamekw Tourism as a Space for Encounters and Identity Affirmation*

ROOM B (Auditorium Hydro-Québec)

## **Strategies and Practices of Actors – Part II**

Chaired by **Dr. Joanie Caron**, Professor at the School of Indigenous Studies, University of Québec in Abitibi-Témiscamingue

**Dr. Magalie Quintal-Marineau**, Professor in Population Studies and Indigenous Studies, Institut National de la Recherche Scientifique

*Cultural Security in the Context of Employment in Nunavut and Nunavik*

**Emmanuel Luce**, Oceanographer and Geographer, Marine Anthropology

*The Innu World and the Blue Economy, Towards a Reappropriation of Maritime Space. The Example of Commercial Fishing Among the Innu of Essipit*

**Benjamin Dacquet**, PhD Student in Geographical Sciences, Laval University

*Nature conservation and colonial disruption: the impact of provincial parks on Tsilhqot'in cultural heritage in British Columbia*

12:30 pm - Lunch break

Lunch break – *Espace saveurs* by Nollen Restaurant

*Self-guided tour of the Musée de la civilisation's permanent exhibitions*

*“This is Our Story: First Nations and Inuit in the 21<sup>st</sup> Century”*

*“In Other Words, Québec”*

*Screening of Wapikoni Mobile films in the Voie Libre zone*

1:45 pm

## **Interdisciplinary Dialogue on Entrepreneurship Among the Cree/Eeyou of Eeyou Istchee**

**Dr. Emilie Fortin Lefebvre**, Professor at the Department of Management, University of Québec in Montréal, and **Dr. Mélanie Chaplier**, Professor at the Department of Communications, University of Montréal

| 2:15 pm

**CLOSING CONFERENCE**

**Alexandre Bacon**

Founding President of Ashukan Institute

| 3:15 pm

**ACKNOWLEDGEMENTS AND CLOSING CEREMONY**

**The Honourable Michèle Audette**

Senator in the Senate of Canada, Assistant to the Vice-Rector of Studies and Student Affairs, and  
Senior Advisor on Reconciliation and Indigenous Education at Université Laval

| 4:00 pm

End of event

### Evening Presentation

The Interuniversity Centre for Indigenous Studies and Research (CIÉRA) invites you to a cultural evening carried by the voices, knowledge, and creations of First Peoples. Under the theme “Teachings from the Land,” this gathering—organized by the Indigenous Student Association of Université Laval (AÉA)—is an invitation to listen, feel, and celebrate what connects us to the Earth and to our ancestors. We will be joined by fantastic artists throughout the evening: opening performances by Boyzak and Stéphane Mapachee, and as the headlining artist, Shauit, a powerful voice rooted in traditional songs. Short films from Wapikoni Mobile will be screened, and Indigenous artists and artisans will be present, blending art, culture, and craftsmanship. This will be an evening of sharing and reconnection, where music, imagery, and storytelling come together around the territories that teach and nourish us.

### About the Indigenous Student Association (AÉA) of Université Laval

The members of the Indigenous Student Association of Université Laval are dynamic and committed young adults from various Indigenous communities across Quebec and Canada. Each of them carries a unique cultural richness, and they are all united by their roots, their passion, and their desire to promote Indigenous knowledge within the university.

They work on numerous projects related to health, education, culture, the environment, and intercultural dialogue, with a strong will to build bridges between cultures. Their commitment is truly inspiring. This evening was made possible thanks to Milla Bacon Moreau, Aurélie Bellefleur, Maïthé Boivin, Rosalie Chamberland, and Noémy Lefebvre, with special thanks to Ryan Denis Carignan and Liam Niko Awashish.

The Indigenous Student Association is a dedicated community guided by deep values—respect, sharing, and reconciliation among them. Its members believe that education is a powerful path to weaving connections between cultures and building a shared future rooted in truth and recognition of First Peoples.

For this cultural evening, they wanted to offer a program that embodies these values: to listen, to learn, to celebrate, and to pass on. By being here, you help amplify their voices, honor their cultural diversity, and recognize the richness and importance of their stories.



## **Short films from Wapikoni Mobile screened during the evening**

### **Meteshu Innushkueue**

Angèle McKenzie, Innu from the community of Matimekush–Lac John

### **Mocom**

Jacqueline Michel, Anishinaabe from the community of Kitcisakik

### **When Spirit Calls**

Terrie McIntosh, Anishinaabe from the community of Pine Creek

### **Those who belong to the land**

Melissa Mollen Dupuis, Innu from the community of Ekuanitshit

## **Artist and Artisan Biographies**

### **Bellefleur, Marie (booths)**

Flower & Crow specializes in custom-made ribbon skirts, beaded jewelry, hand-painted illustrations, and more! The brand stands out for its quality, originality, and attention to detail. Its inspiration comes from nature, the seasons, and Innu and Wendat cultures.

### **Boivin, Maïthé (booths)**

Maïthé is an Indigenous artist from the Wolastoqiyik Wampanoag First Nation who uses fur to create unique earrings with recycled materials. Inspired by nature and the treasures she finds around her, Maïthé crafts truly original handmade pieces.

**Boyzak (on stage)**

The Powwow group "Boysak Singers" was founded a little over two years ago by Wapan Boivin, an Atikamekw from Wemotaci, while he was working at the Quebec Native Friendship Centre. He has also been a member of the Atikamekw group "Northern Voice" for several years. His idea was to offer singing teachings to Indigenous youth in the Quebec City region. The group's members come from various Nations: Anishinabeg, Atikamekw, Cree, Innu, and Wendat.

**Hervieux, Annie (photography)**

Innu from Pessamit, I have been a professional photographer since 2022. I specialize in event photography because I love capturing important moments, but also highlighting the richness of our cultures, celebrating the successes we achieve through perseverance and resilience.

**Hervieux, Jean-Luc (booths)**

Jean-Luc Hervieux is an Innu artist born on September 9, 1963, in Pessamit. He had a happy childhood and quickly showed a talent for drawing—often winning art contests at school. As a teenager, he would draw everything he saw in books, from comic book characters like Astérix, Lucky Luke, and Tintin to Marvel superheroes. After completing high school in Baie-Comeau, Jean-Luc enrolled in the Visual Arts program at Cégep de Jonquière in the 1980s, where he learned various artistic techniques. After two years of college, he was recruited to create illustrations and educational materials for elementary and high schools in his community. During this time, he refined his oil painting technique under the guidance of Claude Têtu, a painter from Baie-Comeau. Over the years, he participated in numerous artistic events. Eventually, Jean-Luc transitioned from oil to acrylic painting, following the advice of his late friend Paul “Tex” Lecor. Today, he works with wood, pyrography, acrylic paint, and epoxy. His favorite themes remain deeply rooted in Indigenous illustration, which continues to inspire his creative journey.

**Je lis autochtone ! (booths)**

Je lis autochtone! is a non-profit organization whose mission is to promote Indigenous literatures to the general public, provide better access to books by First Peoples in Indigenous communities, and increase literacy among First Nations, Métis, and Inuit populations. Je lis autochtone! aims to foster intercultural exchange through literature and to showcase the talent of First Nations, Inuit, and Métis authors published in French in Canada.

**Launière-Mathias, Jay (hosting)**

Jay Launière-Mathias, a member of the Pekuakamiulnuatsh, is of Innu and Anishinabe heritage. His academic background includes a Bachelor's degree in Management Sciences and a Master's degree in Project Management from the Université du Québec à Montréal (UQAM).

With experience as a project manager in various Indigenous organizations, Jay has served since November 2021 as the Executive Director of Puamun Meshkenu, where he develops innovative projects for Indigenous youth.

In 2019, he was elected Commissioner of the Tipelimitishun Commission, whose mission is to draft a Constitution for the Pekuakamiulnuatsh Nation.

Proud of his roots, Jay is actively involved in his community, advocating for Indigenous issues and values that are close to his heart. His commitment is focused on promoting self-determination and the full flourishing of Indigenous Peoples.

### **Mapachee, Stephane (on stage)**

Anishinaabe from Pikogan, Stephane discovered traditional dance in 2014. He took his first steps in this ancestral art alongside his mentor, Gordie Odjig, originally from Wikwemikong, Ontario.

This way of life opened the door to a vast network of connections, allowing him to build relationships with people from across North America. His passion for dance has also led him to travel throughout Quebec, Ontario, New Brunswick, Nova Scotia, Manitoba, and even to France and Germany, where he has performed captivating demonstrations.

Today, drawing on his experience and driven by a deep desire to pass on knowledge, he shares the teachings he has received with young dancers who wish to discover and practice Fancy Dance.

### **Olepika Kiguktak, Daphne-Anne (booths)**

Daphne-Anne Olepika Kiguktak is the creator of Ivalucreations, which means “creations through threading.” Her primary materials are seal fur and seashells. She has developed her own unique style of earrings, unlike any other. Her creations reflect her life story and her Inuit and Québécois identity. Seal fur symbolizes her birth territory, her life in the North, and her Inuit heritage. The seashells represent her Québécois side and her life in the South. Olepika is completing her university certificate in Indigenous governance this year and will begin studies in Indigenous law in the summer of 2025.

### **Shauit (on stage)**

Winner! - Album of the Year: Indigenous Language - ADISQ 2023

Winner! - TRAD Album of the Year - GAMIQ 2023

Winner! - Album of the Year: NERFA 2023

Nominee! - Indigenous Artist of the Year - ADISQ 2023

Official Selection WOMEX 2024!

Shauit, a native of Quebec’s North Shore, sings about the complexity and beauty of the Innu Nation by harmoniously blending folk, roots, and reggae. He primarily sings in the Innu language, sharing heartfelt stories drawn from personal experiences.

His work has earned him numerous accolades, including the Félix Award for Indigenous Language Album of the Year at the 2023 ADISQ Premier Gala for his second album *Natukun* (2023), the GAMIQ award for TRAD Album of the Year 2023, the Album of the Year award at NERFA 2023, as well as Best Indigenous Album at the Indigenous Music Awards, and Best Singer-Songwriter at the Canadian Folk Music Awards.

A nomadic artist, Shauit is on a mission to promote his endangered language around the world. He has performed over 400 shows in more than seven countries, participating in prestigious events such as Le Bis de Nantes, WOMEX, Folk Alliance, the Shibuya Festival in Japan, and Zandari Festa in South Korea.

His latest album, *NATUKUN*, meaning “remedy” in Innu, marks a new chapter in his career. Shauit passionately fuses Quebec music with his Innu culture, creating a vibrant musical portrait of the province, incorporating traditional instruments like the fiddle and guitar. His work celebrates joyful collaboration with Quebec artists while evoking his North Shore roots and themes of reconciliation, all infused with a burning desire to live.

### **Wapikoni Mobile** (screening)

Through audiovisual creation, Wapikoni contributes to the personal, creative, and professional development of First Peoples and to the empowerment of their communities. Since 2004, Wapikoni has produced over 1,500 short films of all genres, more than 920 musical creations, and has received over 250 awards and honors for its collective of artists.

## Screening of Wapikoni Mobile Short Films – Voie Libre at the Musée de la civilisation

### **The Three Sisters Community Garden** (Original Title)

Filmmaker: **Zachary Greenleaf** / Nation: Mi'gmaq / Original Language: English / Year: 2017 / Duration: 00:05:19

#### **Synopsis**

With the help of his friends, Zachary Greenleaf, a young Mi'gmaq from Gesgapegiag, tries to reintroduce the “three sisters” (white corn, squash and beans used in Indigenous gardens) in his community.

#### **About the filmmaker**

Zach Greenleaf was born in the Gesgapegiag community. "Where the River Widens" is his second participation with Wapikoni Mobile, but his first as a director. He is interested in music, fishing, extreme sports and organic food and agriculture.

### **Les nomades** (Original Title)

#### **The Nomads**

Filmmaker: **Kateri-Jade Lalo** / Nation: Innu / Original language: Innu-aimun / Year: 2018 / Duration: 00:06:22

#### **Synopsis**

Elders from a remote Innu village recall what nomadic life, its rituals and traditional practices used to mean for their people.

#### **About the filmmaker**

Kateri-Jade Lalo was born on November 17, 1990, in the community of Pakua Shipi. An Innu woman, 2016 marked her first participation in Wapikoni Mobile.

## **La Ravissante** (Original Title)

### **The Delightful One**

Filmmaker: **Diego Gros-Louis** / Nation: Wendat / Original language: French - Wendat / Year: 2024 / Duration: 00:05:30

#### **Synopsis**

A documentary combining poetry and traditional music, *The Delightful One* is a love letter to the Huron-Wendat Nation. From the young generation's point of view, the film showcases a strong sense of cultural, spiritual and professional belonging to the nation.

#### **About the filmmaker**

Diego Gros-Louis was born in Sainte-Foy. He is from the Wendat and Innu nation. After completing his primary education at the Wahta' school in Wendake, he got his first job as a guide-animator, which allowed him to become more interested in his culture and develop a deep attachment to his nation. This sense of belonging will push him to become more involved and thus work in various places within his community, in order to promote his culture and represent his nation as best he can. Diego Gros-Louis is passionate about his history and his origins. He likes to tell the stories of his culture and his nation as well as the myths and legends that have shaped it. He also wrote a love letter to his nation at the end of high school, as part of his French class. It is this same love letter that he will use in his first project with Wapikoni Mobile for his film of the same name, *La Ravissante*. At the end of his high school studies, he wrote a love letter to his nation in French class. He used this letter in his Wapikoni film of the same name, *The Delightful One*.

## **Nuuhkuum uumichiwaapim** (Original Title)

### **My Grandmother's Tipi**

Filmmaker: **Lindsay Chewanish** / Nation: Eeyou (Crie-Cree) / Original language: No dialogue / Year: 2025 / Duration: 00:04:59

#### **Synopsis**

"Nuuhkuum uumichiwaapim" (« My Grandmother's Tipi ») is an exploration of the sensorial and textural experience of a grandmother's tipi. It is based on memories of being in a tipi, observing in the bliss of cooking and the time in-between.

#### **About the filmmaker**

Lindsay Chewanish hails from the Eeyou (Cree-Crie-Cris) nation of Chisasibi, a vibrant community located in Northern Quebec also called Eeyou Istchee. Lindsay's journey as an artist has been shaped by their experiences growing up in various places, particularly in the South of Quebec, before returning to their homelands seven years ago.

## Presentation abstracts

### Economic Self-Determination

**Lavallee, Jaime**

*Indigenous Nation Building Theory: Why "Nation'izing" Creates Inter & Intra-Generational Infrastructures (Presentation in English)*

Indigenous Nations have been subjected to colonialistic policies and laws for over 100 years with far-reaching (negative) effects on Indigenous Nations, including removal of traditional Indigenous governance structures. However, the suppression and supplanting of Indigenous institutions of governance is not merely historical – it continues today. Many Indigenous Nations are exploring ways to assert or are asserting their jurisdiction to create or revitalize governance systems that restore their cultural and political autonomy. This presentation provides an introduction to Indigenous Nation Building theory, which can provide critical nation-building frameworks to advance Indigenous-led governance and implement self-determination in the ways that matter to them.

**Millaire, Karine**

*The Constitutional Foundations of Indigenous Peoples' Right to Self-Determination in Economic Matters*

In the recent decision *R. v. Montour* 2023 QCCS 4154, currently under appeal, the Quebec Superior Court completely redefined the rights of Indigenous peoples to self-government in economic matters. Justifying its departure from previous Supreme Court decisions in light of the social context of Reconciliation and Canada's commitment to implementing the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), the Court proposes a new analytical framework for determining the existence of constitutionally guaranteed Indigenous rights. It thus recognizes a generic constitutional right to the “economic development” of Indigenous peoples. This contribution explores the constitutional foundations of this approach, including the normative scope of the UNDRIP in constitutional law, and explores the potential repercussions of the possible confirmation by appellate courts of this constitutional right to economic development for Indigenous peoples.

**Fortin-Lefebvre, Emilie**

*Economic Autonomy and Self-Determination in the United Nations Declaration on the Rights of Indigenous Peoples*

The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) marks a decisive step in the recognition of the rights of Indigenous peoples: the right to self-determination and the right to autonomy of Indigenous peoples, including political, social and economic autonomy, as well as the right to participation of Indigenous peoples in decision-making processes.

Despite these advances, autonomy can only be envisaged with access to the means to exercise it. Possessing the right to self-determination does not guarantee the means to implement it. Take, for example, economic autonomy, defined as the ability of an entity (people, nation, community, etc.) to make independent decisions about its economic future. In this sense, economic autonomy is an essential element in the exercise of the right to self-determination since, through the decision-making freedom and access to the means it requires, it sets the conditions for indigenous participation in the contemporary economy.

## **Well-being and Development**

**Larivière, Serge, and Tanya Lynn Strong**

*50 Years of Support for Cree Hunters on the Land - Lessons Learned and Challenges ahead for Chapter 30 of the James Bay and Northern Quebec Agreement*

The Cree Hunters' Economic Security Program was created in 1975 with the signing of the James Bay and Northern Québec Agreement. Initially detailed in Chapter 30 of the said agreement, it was subsequently modified in 1988, 2002, and finally in 2019 with Complementary Agreement #27. Approaching 50 years of existence, this program continues to provide financial support to Crees who continue to practice the traditional activities of hunting, fishing, and trapping as their primary way of life. However, the Cree way of life has changed greatly over time, and the program is faced with a changing clientele, new ways of practising traditional activities, and constantly evolving economic issues. On the eve of its 50th anniversary, what are the solutions for maintaining the relevance and social role of this program, so unique in Canada?



## **Miot-Bruneau, Allie**

### *Community Well-Being and Respect for Territory in Nunavik: Inuit Women's Perspectives on a Relational Governance Model*

This doctoral research analyzes Inuit women's perspectives on the territory in Nunavik and documents the roles they occupy in and around the institutional spaces responsible for its governance. In this paper, I will present some findings from a research fieldwork conducted between 2023 and 2024 in the communities of Kuujjuaq and Kangiqsujaq. I will highlight the women's concerns about the territory's present and future, as well as their contribution to the development of a territorial governance model for Nunavik. Their perspectives revolve around the notion of well-being, and reveal an interconnected vision of issues related to the territory and the community. While this approach is not unique to women, and characterizes many Indigenous peoples including the Inuit, Nunavimmiut women embody it in a particular way. They are the guardians of this holistic worldview, through their responsibilities for care, education, and cultural transmission. They teach people how to build respectful, sustainable relationships in and with the land. They develop a vision of the well-being of their territory and their people that unfolds over the long term, drawing a thread between past, present, and future generations. In this way, they play key, day-to-day and political roles in the governance of the territory and its resources. Within and beyond institutional spaces, they apply principles and knowledge at many levels, designed to maintain the Inuit's relationship with the land, while the Inuit environment and ways of life are changing. Documenting and valuing the perspectives and contributions of nunavimmiut women helps to shape an open, relational model of governance, one that gives full scope to the collaborations and relationships characteristic of Indigenous worlds.

## **Ribadeau Dumas, Valentine**

### *The Ontological Encounter in a Research Project to Meet the Common Challenge of Climate Change*

The “Participatory Action for an Inuit-Led Research on Food-production and Nutrition in Inuit Nunangat” project (2019-2024) aims to implement local food production systems in the village of Cambridge Bay (Nunavut), as one of the adaptation strategies for strengthening local food security. It brings together different actors (scientists, community members, and local partners) committed together towards this common goal, in today's postcolonial and ecological contexts, with Inuit demanding in particular, and for decades, a better balance in research relationships. Here, I propose to delve into the heart of this encounter between different ways of being in the world, and in particular with the environment, in order to better grasp what is at stake in the interactions within these collaborations, which have become crucial today. By looking at the different relationships to the environment or territory present and the relational dynamics that exist, this case study ultimately shows that different ways of approaching collaboration and the plant, particularly the cultivated plant, coexist in an underlying way, based on distinct, more global ontological principles.

While highlighting these perspectives, this presentation will provide food for thought on their recognition by the various players and their integration within these participatory collaborations.

### **Kak'wa Kurtness, Manuel**

#### *Kwesselwo 2: The Wind Turns, Again*

The 22-minute medium-length film tells the story of the impact on our larder of the developments we are undergoing on our territories, and what remains to be done to protect knowledge. The Pekuakami has undergone many changes. It is now a reservoir controlled by Rio Tinto and we, in our village, have had to endure the construction of rock dams to help preserve our banks and thus limit access to the lake to 55%. He proposes a discussion with Manuel and Carl Morasse, a filmmaker, who talks about the changes, and how to see the future in the changes. In closing, we're experiencing the imposition on our territories of a wind power project, the second largest in the world, which will be installed on our territories between Wemotaci and Mashteuiatsh, 500 wind turbines. How are people reacting?

## **Strategies and Practices of Actors – Part I**

### **Martin, Julie**

#### *Weaving lasting ties: the Secretariat to the Cree Nation Abitibi-Témiscamingue Economic Alliance's Experiences and Practices in Socioeconomic Partnerships*

For over twenty years, the Secrétariat aux alliances économiques Nation Crie Abitibi-Témiscamingue (SAENCAT) has acted as a catalyst for lasting ties between the Indigenous and non-Indigenous peoples of Abitibi-Témiscamingue, Jamésie, Eeyou Istchee and Nunavik. This presentation will provide an overview of the organization's founding context, evolution, and current structure, highlighting the means by which it implements the mission entrusted to it in 2002.

Two flagship activities will be highlighted: Business Exchange Day and the Annual Conference, as well as the orientation trips that enable concrete immersion in the territorial and entrepreneurial realities of Indigenous and non-Indigenous partners.

A brief overview of the Niimuudaan mentoring program, adapted to the Cree cultural context, will illustrate how coaching practices can foster the development of an entrepreneurial fabric rooted in community values.

Finally, the presentation will explore best practices in business relationships with First Nations, particularly the Cree of Eeyou Istchee: how to establish authentic partnerships, why investing in this type of relationship, what the mutual benefits are, and how to recognize promising opportunities for collaboration. The aim is to encourage reflection on the conditions required for respectful, reciprocal, and sustainable socio-economic development.

## **Awashish Soucy, Yoan**

### *Success Factors for Indigenous Businesses in the Forestry Sector*

Indigenous forestry enterprises (AFEs) play an important role in the development of their communities, contributing to employment and capacity building, for example. Since most of the work was carried out a few years ago, our knowledge of these companies remains very limited. This research project aims to understand how to support AFEs by identifying their challenges and needs, as well as their “best practices”. To achieve this, we used a qualitative, collaborative approach involving documentary research and semi-structured interviews designed to elicit rich data. The results of this research provide a better understanding of the conditions that foster the success of AFEs, notably in terms of access to financing and contracts, availability of manpower, operating costs, access to contracts, and general economic conditions.

## **Caron, Joanie**

### *Indigenous Employment: Recruitment, Integration, and Retention in Small and Medium-Sized Businesses*

Canadian companies are facing a labor shortage in all sectors of activity. Indigenous communities could be part of the solution, as they represent a nearby, young, available, and growing population eager to participate in economic development. However, this workforce faces a number of barriers, including discrimination in the workplace and lack of training. A survey of 155 employers conducted in 2024 provided a portrait of Indigenous employment in Small and Medium-sized Enterprises (SMEs) in Quebec. Two-thirds of employers say they are satisfied or very satisfied with the Indigenous workforce, although their level of satisfaction remains lower than that expressed towards non-Indigenous employees. Three quarters of respondents see the Indigenous workforce as a solution to labour scarcity. Among other things, the survey explored recruitment, integration, and retention practices, as well as the challenges faced by employers.

## **Ongoing Research Seminar**

## **Handfield, Kai**

### *Fighting Colonialism at Every Level: The Example of Mikana*

Mikana is an Indigenous organization with a distinctive organizational culture, illustrating its rootedness in Indigenous Visions and Values, over and above classic colonial organizational models. It is thanks to this culture of care and humanization, in opposition to the effects of the dehumanizing colonial system, that involvement with Mikana brings positive effects on the

Indigenous people involved as ambassadors. This conclusion is drawn from long-term partnership research, including discussions between ambassadors, questionnaires, observation of workshops, and a series of feedback stages with the ambassadors. It's interesting to note that no questions were asked about Mikana's culture, but only about their practices (positive, negative, to be improved), in relation to their experiences during the awareness-raising workshops. In short, the centrality of this conclusion, when the subject of the evaluation was the workshop experience, fortifies this result all the more.

More specifically, the study underlines that the culture of care, and the practices that flow from it (space to vent and express needs, debriefing sessions after the workshops, meetings, and activities aimed at well-being and cultural (re)connection beyond the workshops), help to mitigate and compensate for negative workshop experiences. Mikana's practices, particularly with cultural activities such as retreats on the land, promote cultural securitization, individual and anti-racist empowerment, and thus, the deconstruction of the effects of colonialism on the Indigenous people involved. This presentation aims to highlight good practices and invite their consideration and integration as essential practices for mitigating the ongoing effects of colonialism.

In terms of modalities, the presentation could include Mikana members and would probably be an oral discussion, potentially including time for exchanges on practices and their integrations (depending on the identities of those present).

## **Sabourin, Olivier**

### *The Relationship Between Nationalism and Colonialism in Québec*

In the contemporary discourse of Quebec politicians, we can observe contradictory statements in the representation of Quebec society's relations with Indigenous peoples. On the one hand, there are horizontal relations between nations, and on the other, a vertical relationship that seeks to ensure Quebec's sovereignty over its territory. This ambiguity leads me to seek a more detailed and complex understanding of how colonialism and nationalism are articulated in the practices of the Quebec state. In other words, I seek to understand how the Quebec government represents its relations with Indigenous peoples. To elucidate this tension, I first mobilize a theoretical framework based on a critical reading of Settler Colonial Studies, which will enable me to develop a typology of allochthonous nationalisms. I then draw on Bourdieu's theory of practices to distinguish three moments of encounter between nationalism and colonialism. One chapter will deal with the slow tempo of symbolic practices, another with the tempo of normative practices, and finally with the accelerated time of crises. For symbolic practices, I will study the cases of the modification of the flag of the city of Montreal, the Musée national d'histoire du Québec and the Musée de la civilisation. For normative practices, I'll be studying the Petapan Treaty. Finally, for crises, I will study the "Oka crisis" and the moment surrounding Joyce Echaquan's death. The conference is an opportunity to present the problem and the approach of the thesis, in addition to offering preliminary results from the data collection.

## **Delmas, Virgile**

### *Lakota Ceremonies in an Allochthonous Context: Ethnography of a Sun Dance in Europe*

The spiritual expression of the various Lakota communities is expressed through important ceremonies such as the Vision Quest, the Sweat Lodge, and the Sun Dance. From the end of the 19th century onwards, the decimation of these populations, their forced acculturation, and the banishment of their religious expressions were so imposing that these practices seemed destined to disappear. However, their gradual decriminalization in the 1930s enabled these ceremonies to slowly re-emerge from clandestinity. Fifty years later, their popularization has been such that some of them have spread far beyond native reserves. Ethnologists seem to have neglected the study of groups who choose to devote themselves to them in Europe, tending to lump them into overly general categories such as neo-shamanism or New-Age, with which they share only a limited number of characteristics. Yet these new fields present significant challenges, raising the question of how to approach these practices in a cultural context totally different from their origins. Should these contemporary manifestations be seen as a break with or a continuation of Indigenous traditions? To address this question, I'm going to present the results of an ethnographic survey conducted around a Sun Dance held in France every summer since 2017. What are the methodological challenges of such a survey? Certainly, the analysis of this fieldwork cannot ignore the ethical issues involved in cultural appropriation. We shall see, however, that this Sun Dance is supported by a Lakota medicine man recognized by his community. Thus, the contemporary manifestation of native ritual practices in a non-native context will be analyzed in a dialectic of the ancient and the modern, between tradition and innovation, allowing us to question the scope of this little-studied diffusion.

## **Courtemanche, Marie-Ève**

### *Cosmopolitics of the body-territory: Huni Kuin women and contemporary indigenous art in the Brazilian Amazon*

As part of my project, I'm interested in working with Huni Kuin women (Acre, Brazil) who use art as a tool to raise their profile and empower them in a context of territorial struggle. In the Brazilian Amazon, the effects of multiple colonization processes have led to numerous acts of violence against Indigenous peoples, which continue to be perpetuated and exacerbated by the environmental crisis. The violence caused to the territory, such as deforestation and extractivist activities, particularly affects the bodies of women, who suffer a higher rate of violence than any other social group (Presley 2020). In this context, the Huni Kuin women of the Terra Indígena Kaxinawá do Rio Jordão (Acre, Brazil) use their art - mainly weaving, beading, and painting on canvas - as a source of income and subsistence. This artistic work enables them not only to gain financial autonomy, but also to assert themselves as political actors, making their art a tool for struggle and demands. Huni Kuin women from the town of Jordão came together in 2021 to create

a women's artists' collective, named Aĩbu Keneya (the mistress of drawings) (Lagrou, 2009). Two of its founders, Rita and Yaka Huni Kuin, are also members of the internationally-recognized MAHKU (Movimento dos Artistas Huni Kuin) artists' collective, which is mainly made up of men. The work of Huni Kuin women artists is part of a broader context of rising visibility for Indigenous women's movements and contemporary Indigenous arts in Brazil. These movements denounce both violence against Indigenous peoples and the environmental crisis, while at the same time valorizing Indigenous epistemologies (Sá and Pereira, 2020). This project will be based on field research to be carried out in the Brazilian Amazon in summer 2025.

## **From Reconnection to Protection: Testimonials from the Guardians of the Land**

**Ménard Malec, Marie-Philippe, and Justine Gagnon**, accompanied by three Guardians on their way to graduation.

This exchange is an opportunity to present how Université Laval's Guardians of the Land Nanoprogram is helping to build the capacity of Quebec's First Nations people in the field of conservation and climate action. We will address the role of the Guardians as a future perspective for environmental preservation, while offering culturally acceptable guidelines for harmonious development on the territory. Because we believe in a conservation economy that values an economic model based on resource regeneration (rather than extraction).

Indigenous conservation can support a regenerative economy, rooted in traditional knowledge, sovereignty, and the creation of green jobs in the community. By focusing on cultural transmission and local governance, custodians embody a different way of living, working, and caring for the land.

“Protect the Earth and it will protect you back” - the Elders.

## **“Diversity of Research on Changes in the North”: Round-table discussion on the occasion of the 25th anniversary of the Louis-Edmond-Hamelin Chair**

This round-table will feature discussions of research by recent recipients of the Louis-Edmond-Hamelin Fellowships. The four guest panellists will present their respective research projects and discuss their careers in the social sciences. The event is in recognition of the Louis-Edmond-Hamelin Chair's 25 years of research support. The name of the Chair pays tribute to the renowned Université Laval geographer Louis Edmond Hamelin (1923-2020), who was a pillar of northern research in Quebec and Canada.

## **Pelletier, Chléo**

### *The Pessamiushipu (Betsiamites River): a Heritage Look at its Landscapes*

The community of Pessamit is in the process of obtaining recognition of an Indigenous protected area encompassing most of the Pessamiu Shipu, including the Pipmuakan reservoir. Initiated by the community, my doctoral project is part of an effort to protect Innu culture and territory. Like two other rivers central to Pessamiulnuat culture, the Manikuakanishtik(u) (Manicouagan) and the Piletipishtik(u) (Rivière-aux-Outardes), the Pessamiu Shipu has undergone major transformations, especially in the 50s and 60s with the construction of dams, affecting its use by the Pessamiulnuat (Innuat of Pessamit) and flooding cultural sites.

In this presentation, I will attempt to present the Pessamiu Shipu as I have come to know it over the past two years, with admiration and respect. I'll offer a geohistorical overview of this river in relation to the Innu community of Pessamit, before turning to two notions key to an integrated understanding of the river from an Innu perspective: heritage and cultural landscapes. By outlining a locally-drawn vision of the Innu landscape heritage, I will situate the challenges and aspirations for the valorization of a river transformed by harnessing and exploitation of its resources, but which the memories and projects of the Pessamiulnuat persist in keeping alive.

## **Garneau, Sara**

### *A Research-Creation Project on the St. Lawrence River: an Eco-Feminist Perspective*

The Saint Lawrence River serves as the guiding thread of this research-creation thesis. The creative part takes the form of a novel set on the North Shore, depicting social issues that can be associated, non-exclusively, with rurality or even nordicity (isolation, alcoholism, mental health problems, ecosystem degradation, etc.). The critical part, on the other hand, examines seven contemporary Quebecois works by women, four of which are set on the south shore of the Saint Lawrence (*Nous étions le sel de la mer* by Roxanne Bouchard, 2015, *Le cri de la Sourde* by Sylvie Nicolas, 2017, *Les falaises* by Virginie DeChamplain, 2020, *Pas même le bruit d'un fleuve* by Hélène Dorion, 2020) and three on the north shore (*Bleu* by Myriam Caron, 2015, *Fleuve*, a tetralogy by Sylvie Drapeau, 2019, and *Nauetakuan un silence pour un bruit* by Natasha Kanapé Fontaine, 2021). The comparison between the imaginaries of the North Shore and its southern counterpart highlights certain characteristics associated with nordicity, a term proposed by Louis-Edmond Hamelin, which seeks to describe "the cold world" and identify the essential traits of the northern condition. How do the characteristics of the territory influence representations of gender-related social roles? Some works in the corpus suggest that characteristics or visions of the northern territory contribute to the valorization of the masculine principle and keep women in traditional roles that do not favor their full development. Revisiting their maternal genealogy, the narrators criticize the roles imposed on women, which they often strive to escape through a writing process that allows them to distance themselves from the legacies of their ancestors.

**Bourgeois, Sabrina***Negotiating the Rules of the Game. The Innu, the Naskapi, the Kanak People, and Mining Development*

Brief presentation of the research results of my doctoral thesis entitled "Negotiating the Rules of the Game: The Innu, the Naskapi, the Kanak People, and Mining Development." This thesis focuses on the influence of decolonization trajectories on natural resource management in Canada and New Caledonia. Special attention will be given to activities funded by two Hamelin Chair scholarships: a research fieldwork in New Caledonia and the writing process. The positive influence of these research experiences on my professional career will also be discussed.

**Cyr, François-Xavier***Negotiating the Boreal Forest on a Day-to-Day Basis: A Review of the Implementation of the Paix des Braves Adapted Forestry Regime*

The Cree of Eeyou Istchee and Quebec are engaged in a complex institutional relationship regarding territorial sharing. The relations created by these two sociopolitical entities took a new turn in 2002 when they decided to sign the "Paix des Braves," an agreement aimed at establishing a new "nation-to-nation" relationship. This new agreement promised a significant restructuring of the relations established between the two parties, particularly in terms of power sharing regarding natural resource management. As part of my doctoral research, I specifically focused on the implementation of this new relationship by concentrating on the forestry issue, which, through the creation of an adapted forestry regime (RFA), constitutes a major aspect of the Paix des Braves. Based on the analysis of data collected during nearly two years of fieldwork, I examined the form of dialogue that is concretely established between the actors involved in the implementation of the RFA. The detailed ethnography of the practices constituting the Cree-Quebec relations established within the framework of the RFA implementation sheds light on a complex web formed of fruitful collaborations between sociopolitical groups whose interests are not always aligned, but also of power struggles that are sometimes open, but more often concealed under the guise of technicalization and bureaucratization of fundamentally political issues. The presentation will aim to shed light on this complex web as well as on the various analyses and lessons that can be drawn from it, and also to propose a reflective return on my academic and personal journey and the propelling role played by the Louis-Edmond Hamelin Chair scholarships in supporting me not only in the transformative process of doctoral research but more broadly in my professional career as a young researcher.



## **Visions to be Reconciled**

**Clapperton-Richard, Adèle, and Mélanie Bellefleur**

### *Beyond the Ruins: Innu Relationships and Reciprocity in Industrialized Landscapes*

This presentation focuses on the cultural, social, and economic dynamics at the heart of the appropriation of Nitassinan (ancestral territory) of Pessamit, on the North Shore, as well as the ways in which the multiplication and accumulation of extractivist and capitalist developments have produced an industrial space that has (re)shaped the social and spatial relations of Innu territoriality. This (re)shaping has led to the intertwining of industrial landscapes of extractivism and capitalism with Innu cultural landscapes. The landscapes of Nitassinan are thus both Innu and industrialized.

Opened by forestry, privatized by vacationing, disappeared and destroyed by hydroelectricity, they remain resolutely and always Innu. Through these damaged landscapes and the ruins they contain, there is indeed the continuity of an intimacy and a millennial relationship between the Pessamiulnuat (Innu of Pessamit) and their territories. Their way of inhabiting the territory and being in the territory adapts, continues, and is reborn. It is mainly through the cultural practices of the Pessamiushkueuat (women of Pessamit) such as the gathering of berries or plants that the reactivation of relationships and reciprocity with Nitassinan will be exemplified, through and despite the developments and its appropriation for economic exploitation purposes.

This presentation ultimately aims to propose that the knowledge of the Pessamiushkueuat and their maintained relationships with the territory perhaps call, in a certain way, to reject "the inevitability of capitalism" (Betasamosake Simpson, 2017) by inviting to see what lies beyond and what remains in the ruins of damaged landscapes (Tsing, 2015), and to envision other relationships with the territory.

**Frenette, Arielle**

### *Indigenous Heritage in Anticosti: Hunting and Poaching*

By purchasing Anticosti Island in 1895, chocolatier Henri Menier aimed to transform the island into a private hunting paradise for himself and a few privileged guests. Strict control was imposed on the territory's resources, with guards stationed at each river mouth, for example. However, the territory of Anticosti had been frequented for thousands of years by Indigenous nations who came to hunt and fish – now considered "poachers." This presentation focuses on the notion of poaching in the context of colonialism and land appropriation, particularly on Anticosti, a site still – and increasingly – marketed as a "hunting paradise" for a wealthy, non-local clientele.

**Tassinari, Antonella**

*Conciliation or Retreat? The New Conciliation Chamber and Threats to Indigenous Territorial Rights in Brazil*

A recent study has shown that 80% of agricultural land and pastures in Brazil depend on rainfall from Indigenous Territories in the Amazon, highlighting the importance of these territories for the country's food security and economy ([https://serrapilheira.org/wp-content/uploads/2024/12/Nota-tecnica\\_TIs\\_Amazonia\\_2024\\_2\\_12.pdf](https://serrapilheira.org/wp-content/uploads/2024/12/Nota-tecnica_TIs_Amazonia_2024_2_12.pdf)). However, the Brazilian Chamber of Deputies and the Supreme Court continue to adopt measures threatening Indigenous territorial rights. This is notably the case with the "Marco Temporal" theory, which asserts that Indigenous peoples are only entitled to the lands they occupied at the time of the promulgation of the 1988 Constitution. Although this theory was declared unconstitutional by the Supreme Court in 2023, it continues to be debated in the Legislative Assembly and is currently the subject of a conciliation chamber instituted by the Supreme Court. This presentation aims to analyze the persistent threats to Indigenous territorial rights in Brazil, guaranteed by the 1988 Constitution but constantly challenged. By presenting the debates held in the Legislative Assembly, the Senate, and the Supreme Court, it aims to highlight the growing role of Indigenous peoples in these processes, whether through the presence of Indigenous deputies, the actions of Indigenous associations, or more recently, the involvement of the Ministry of Indigenous Peoples. By addressing the Brazilian context, this presentation also aims to contribute to the reflection on issues in Canada and Quebec, drawing parallels with the challenges surrounding the "conciliation" between a state vision of the territory—dominated by pressures from the agribusiness sector—and Indigenous modes of land management and occupation.

**Flamand, Debby, Sakay Ottawa, and Camille Ouellet**

*Atikamekw Tourism as a Space for Encounters and Identity Affirmation*

In this presentation, Debby Flamand, Sakay Ottawa, and Caroline Ouellet will discuss their commitment to preserving Atikamekw culture through various projects aimed at transmitting Atikamekw culture and the mission of the organization Tourisme Manawan.

## **Strategies and Practices of Actors – Part II**

**Quintal-Marineau, Magalie**

*Cultural Security in the Context of Employment in Nunavut and Nunavik*

Participation in the labor market and employability of the Inuit are central issues in the governance of Inuit Nunangat. However, numerous obstacles hinder their full participation. This presentation

reflects on the place given to Inuit culture in workplaces in Nunavut and Nunavik and how employment constitutes an important space for the meeting of knowledge, experiences, and aspirations of the Inuit and qallumaat (non-Inuit). Based on two case studies, we explore the potential of a cultural safety approach in the workplaces of Inuit Nunangat.

### **Luce, Emmanuel**

*The Innu World and the Blue Economy, Towards a Reappropriation of Maritime Space. The Example of Commercial Fishing Among the Innu of Essipit*

Despite a loss of language use and some sedentarization, the Indigenous character of the Innu community of Essipit is revealed in a desire to achieve economic development by and for the community, to do so in a healthy and productive environment, and within the framework of harmonious coexistence among various users. Moreover, while economic development was initiated in the forested Nitassinan with the acquisition of a first outfitter in the 1980s, the Domaine des Lacs des Cœurs, its economic emancipation has since largely relied on a maritime foundation. In this project, where the social aspect is as important as environmental data, our approach is transdisciplinary, at the intersection of ontology and mesology. Understanding that activities developed in connection with the maritime environment are part of a complex system with multiple components, it is important to identify the various human and non-human actors and understand their interrelations. For a reading that adheres to the territory, we associate this maritime system with its spatial component, the maritime space. Through the example of commercial fishing, we will present the initial research findings.

### **Dacquet, Benjamin**

*Nature conservation and colonial disruption: the impact of provincial parks on T̓silhqot'in cultural heritage in British Columbia*  
*La sécurisation culturelle en contexte d'emploi au Nunavut et Nunavik*

Like other First Nations in Canada, the T̓silhqot'in of British Columbia are currently engaged in a resurgence movement aimed at revitalizing the traditional knowledge of the nation, its language, its territories, and its history. The only holder in Canada of an Aboriginal title over a portion of its ancestral territory – the Nēn – the T̓silhqot'in nation has since embarked on an important process of heritage repatriation. The goals are multiple and concern different aspects of T̓silhqot'in cultural heritage, both physical and intangible, seeking to revoke the cultural discontinuities induced by colonialism. The heritage and identity of the T̓silhqot'in are inseparable from the ancestral territory of the nation, both physically and spiritually. However, maintaining the connection to the Nēn is now a challenge, as ranches, Crown lands, forestry leases, mining concessions, private lands, and provincial parks now form the nomenclature of the ancestral territory. By their locations and history, these so-called natural parks contain a significant part of the T̓silhqot'in heritage. Despite this, they contribute to maintaining the illusion of a land previously empty of humans, possibly

traversed but not inhabited or practiced, thereby reactivating the colonial precept of terra nullius. Our presentation highlights the functioning of these mechanisms of erasure of T̓silhqot'in heritage in favor of a deliberately amnesic pioneer narrative of pre-colonial history. We specifically explore the links between environmental conservation and settler colonialism, and how provincial parks perpetuate colonial dynamics. Indeed, the recognition and rehabilitation of T̓silhqot'in heritage help secure the nation's connection to its ancestral territory, a fact that is conditional on the decolonial process and can also positively impact nature conservation by revoking the colonial character of its genesis.

## **Interdisciplinary Dialogue on Entrepreneurship Among the Cree/Eeyou of Eeyou Istchee**

**Fortin Lefebvre, Emilie, and Mélanie Chaplier**

This presentation will take the form of a dialogue starting from the short film by Émilie Fortin-Lefebvre entitled "The Cree Way," lasting 15 minutes. Our goal is to put this work in dialogue with the research conducted by Mélanie Chaplier on the issues of the integration of Tallymen and their families in resource exploitation on the territory, particularly since the signing of the Paix des Braves. Identifying similarities between the film and ethnographic data, we would like to discuss Eeyou economic development in terms of Frictions (Tsing), in what they represent both potential and opportunities as well as tensions and violence.

## **Closing Conference**

**Bacon, Alexandre**

Alexandre Bacon will offer a two-part presentation. First, he will reflect on the inaugural *Indigenous Connections Summit*, organized by the Ashukan Institute and held in Montreal from March 11 to 13, 2025. This presentation will be followed by a workshop aimed at presenting and discussing, with the help of artificial intelligence, the results of a survey conducted among members of the public registered for the symposium. The workshop will open a discussion with the audience, particularly on digital transformations and their impacts on Indigenous economies.

## Participants' biographies

### **Audette, Michèle (The Honourable)**

Michèle Audette is a recognized Indigenous leader.

Born to a Québécois father and an Innu mother, Ms. Audette is originally from the Innu community of Uashat mak Mani-Utenam in Quebec. Since the 1990s, she has played a key role in transforming relationships between Indigenous Peoples and Quebec and Canadian society. At just 27 years old, she was elected president of the Quebec Native Women's Association. In 2004, she was appointed Associate Deputy Minister at Quebec's Secretariat for the Status of Women. From 2012 to 2015, she served as president of the Native Women's Association of Canada. In 2015, she helped create an innovative graduate program in Indigenous Public Administration at the École nationale d'administration publique (ENAP).

Ms. Audette was one of five commissioners appointed to lead the National Inquiry into Missing and Murdered Indigenous Women and Girls. Since 2019, she has held the position of Assistant to the Vice-Rector of Studies and Student Affairs and Senior Advisor on Reconciliation and Indigenous Education at Université Laval.

In recognition of her significant contributions, Ms. Audette received the 2018 Women of Distinction Award in the Inspiration category from the YWCA Foundation of Montreal, was named Woman of the Year by the Montreal Council of Women in 2014, and was awarded the Queen Elizabeth II Diamond Jubilee Medal in 2012. The Université de Montréal also awarded her an honorary doctorate in recognition of her outstanding commitment to the cause of Indigenous women and her tireless work toward reconciliation between peoples.

Ms. Audette studied visual arts at the Université du Québec à Montréal and art education at Concordia University.

### **Awashish Soucy, Yoan**

Yoan Awashish is a PhD student in forest sciences at Université Laval, under the supervision of Jean-Michel Beaudoin and Maripier Tremblay. His academic journey is marked by a passion for aquatic ecology and ichthyology, born from summers spent exploring rivers and fishing for trout. After studying biological and ecological sciences at the Université du Québec à Trois-Rivières, he took part in an internship in lake and river ecology at the Gault Nature Reserve, which influenced his academic path. At Université Laval, he had the opportunity to explore the Arctic aboard the Canadian research icebreaker CCGS Amundsen. His master's research focused on the marine ecosystem of Canadian Arctic fish. Currently, his doctoral work centers on Indigenous forestry, with a research project focused on the success factors of First Nations forestry enterprises in Quebec, aiming to promote the sustainable development of Indigenous communities.

**Bellefleur, Mélanie**

Mélanie Bellefleur is a Pessamiushkueu and a land guardian. She was notably a co-researcher in a doctoral research project with Adèle Clapperton-Richard, which focused on the life stories of women from the community regarding changes on the Nitassinan and their knowledge and practices related to the land.

**Bourgeois, Sabrina**

Sabrina Bourgeois is a PhD candidate in political science at Université Laval, Québec. She holds a master's degree in political science from the same university. In recent years, she has participated in research projects focused on natural resource governance and Indigenous political participation. Her doctoral research explores how decolonization trajectories influence natural resource management in Canada and New Caledonia. Her work is part of the research activities of the Knowledge Network on Mining Encounters and Indigenous Sustainable Livelihoods (Mineral International Network).

**Caron, Joanie**

Joanie Caron is a professor at the School of Indigenous Studies at the Université du Québec en Abitibi-Témiscamingue (UQAT) and a strategic advisor for the Quebec Mineral Exploration Association (AEMQ). She specializes in Indigenous employability and teaches business administration and natural resource management in Indigenous contexts. Her research focuses on building partnerships between the mining and energy industries and Indigenous communities, particularly in areas such as training, employment, business development opportunities, and entrepreneurship. Her master's thesis, which focused on developing a responsible exploration standard, led to the creation of the ECOLOGO® Certification program by the international organization UL. From 2012 to 2022, she played a key role in every stage of this innovative project—first as the standard development lead at UQAT, then as project manager and director of its implementation at AEMQ. Today, she continues to collaborate with UL and AEMQ, as the program has certified over 30 companies and has recently expanded nationwide.

**Chalifoux, Éric**

Éric Chalifoux is the editor of the *Revue d'études autochtones* and the general coordinator of the Montreal branch of CIÉRA. Trained as an archaeologist, he has participated in numerous archaeological research projects in the Bas-Saint-Laurent, Gaspésie, Côte-Nord, and James Bay regions.

### **Chaplier, Mélanie**

Mélanie Chaplier is a professor in the Department of Communication at the Université de Montréal. Trained as an anthropologist, she focuses on issues of intercultural dialogue and coexistence on Indigenous territories. She has worked for many years with the Eénouch of Nemaska on issues of transformation and resistance in the context of natural resource exploitation.

### **Clapperton-Richard, Adèle**

Adèle Clapperton-Richard (they/she) is a PhD candidate in geography at Université Laval. Her research, conducted in collaboration with the Innu community of Pessamit on the North Shore, documents territorial, social, and cultural changes on Nitassinan (the ancestral territory) caused by industrial development. Rooted in a co-creation of knowledge approach, the project is grounded in Innu land-based practices and knowledge, particularly those of women. They aim to highlight critical and decolonial perspectives in geography, viewing research as a collective and engaged process that is largely built outside the university—through relationships formed both in formal meetings and during afternoons spent gathering “red seeds” and Labrador tea.

### **Courtemanche, Marie-Ève**

Marie-Ève Courtemanche is currently a master’s student in anthropology at Université Laval and holds a bachelor’s degree in anthropology from the Université de Montréal. A member of CIÉRA and ERCA, she is interested in the political engagement of Indigenous women in the Brazilian Amazon, particularly through art, as well as in issues related to territorial rights.

### **Cyr, François-Xavier**

François-Xavier Cyr holds a PhD in anthropology from Université Laval and has been exploring the question of territorial coexistence in Quebec for over a decade. He completed a master’s thesis on a Huron-Wendat protected area initiative (2016) and a doctoral dissertation on the collaborative management of the boreal forest between the Cree of Eeyou Istchee and the Government of Quebec (2024). He is currently conducting postdoctoral research at UQAR on the negotiation and implementation of wildlife management agreements between Quebec and Indigenous Peoples. In parallel, he serves as a scientific advisor for the Ashukan Institute and as a lecturer at Université Laval.

## **Dacquet, Benjamin**

After dedicating several years to music and travel, I returned to my studies at the age of 27. Through my studies in geography, I came to understand that environmental issues are intrinsically linked to colonial dynamics and Indigenous territorialities. This led me to develop a passion for Indigenous geography and decolonial studies, which remain my main research fields today. My master's research, supervised by Professors Caroline Desbiens and Justine Gagnon, consisted of a critical geo-historical portrait of the establishment of Indigenous reserves in Quebec. After spending another year on the road across Europe and Canada, I began a PhD, which I am conducting in collaboration with the Tsilhqot'in Nation in British Columbia. My research, still under the supervision of Professors Desbiens and Gagnon, focuses on the invisibilization of Tsilhqot'in heritage in relation to environmental conservation practices, with a dual decolonial and environmental perspective.

## **Delmas, Virgile**

Virgile Delmas, a PhD candidate and research assistant at the Institute of History and Anthropology of Religions (University of Lausanne), is dedicated to the historical study of Indigenous North American religious ceremonies and their dissemination to Europe in a context of globalization.

## **Duhaime, Gérard**

Gérard Duhaime is a sociologist and political scientist specializing in economic sociology, and has been teaching at Université Laval since 1988. He held the Canada Research Chair in Comparative Indigenous Condition (2002–2023), co-founded the Circumpolar Arctic Social Sciences Ph.D. Network (CASS) (1995–2006), served as president of the International Arctic Social Sciences Association (1998–2001), was a member of the editorial board for the first Arctic Human Development Report endorsed by the Arctic Council (2002–2004), and participated in the planning committee for the International Polar Year (2003–2004).

He has published numerous research reports, articles, and books, including *Pauvreté quotidienne, pauvreté planétaire* (2017), *Arctic Food Security* (2008), *La vie à crédit, consommation et crise* (2003), *Le Nord, Habitants et Mutations* (2001), *De l'iglou au HLM* (1985), and *Les Inuits sédentaires et l'État-Providence* (1985).

He is the director of the circumpolar partnership WAGE (Wealth of the Arctic Group of Experts) on Arctic economy, transitions, and social inequalities, as well as the director of ArcticStat.org and Nunivaat.org. He is also co-editor of The Economy of the North (ECONOR) reports published in 2006, 2008, 2016, 2020, and 2025.



**Flamand, Debby**

Debby Flamand is an Atikamekw Nehirowisiw Iskwew from the community of Manawan. She is the coordinator of Tourisme Manawan, co-founder of Expéditions Tapiskwan Sipi, and a participant in the Great First Nations Expedition. She has extensive experience welcoming groups of youth, students, and tourists to Nitaskinan. As a knowledge and culture keeper, she is deeply involved in the well-being of her community and in promoting Atikamekw culture and identity. She is also committed to fostering encounters and raising public awareness about Indigenous realities.

**Fortin-Lefebvre, Emilie**

Emilie Fortin-Lefebvre is a professor in the Department of Management at the School of Management Sciences (ESG) at UQAM. Her work focuses on economic autonomy in Indigenous contexts. More broadly, her research interests lie at the intersection of entrepreneurship, entrepreneurial support, economic development, and alternative research mythologies. She currently grounds her commitment to Indigenous communities through her leadership of the Centre for Studies on the Economic Autonomy of Indigenous Peoples (Centre d'Études AEPA). This center brings together academic expertise to develop shared knowledge that responds to the needs of Indigenous Peoples.

**Frenette, Arielle**

Arielle Frenette is a professor in the Department of Biology, Chemistry, and Geography at the Université du Québec à Rimouski. Her research projects focus on feminist, social, and Indigenous geography in northern regions. She is interested in questions related to territorial imaginaries and colonial narratives, the conservation and planning of natural environments, and Indigenous resurgence movements in media spaces. Her current research particularly explores the cultural heritage of Anticosti Island and the enhancement of places, infrastructures, and objects that have disappeared or are inaccessible.

**Gagnon, Justine**

Justine Gagnon holds a master's degree from the Université du Québec à Montréal and a PhD in geography from Université Laval. Her work focuses on how Indigenous geographies are expressed, resist, and adapt to the constraints imposed by state sovereignty, natural resource exploitation, and the range of policies that directly or indirectly affect the scope of action and self-determination of Indigenous Peoples in Quebec and Canada.

Drawing on collaborative and participatory approaches, her most recent research explores the strategies deployed by First Nations—particularly the Innu—to protect and promote their territorial

heritage, both tangible and intangible, despite the various forms of dispossession they face. By mobilizing the concepts of cultural continuity, deep mapping, and place memory, she seeks to better understand the challenges of decolonization and self-determination, especially as they are embodied in space and territory. Her projects also include a creative dimension, as she integrates illustration and art, as much as possible, into the research processes initiated with her partners.

### **Garneau, Sara**

Sara Garneau is a French teacher and a PhD candidate in creative writing at Université Laval, under the supervision of Alain Beaulieu (Université Laval) and Élise Lepage. Her research focuses on representations of the Saint Lawrence River in contemporary Québécois women's narrative works. Her critical analyses and creative texts have been published in *Études littéraires*, *Le crachoir de Flaubert*, *Chameaux*, as well as in the German journal *PhiN*. She was also a lyricist for the album *Émilie Clepper et La Grande Migration*.

### **Gosselin-Tapp, Jérôme**

Jérôme Gosselin-Tapp is a professor of contemporary political philosophy at the Faculty of Philosophy at Université Laval. He is the co-author (with Michel Seymour) of *La nation pluraliste* (PUM, 2018), which won the Canadian Philosophical Association Book Prize in 2019. He is also the author of *Refonder l'interculturalisme* (PUM, 2023). Jérôme Gosselin-Tapp is the director of the research division on social, political, and economic ethics at the Institute for Applied Ethics (IDÉA) at Université Laval.

### **Handfield, Kai**

I am a PhD candidate in community psychology at the Université du Québec à Montréal. In recognition of my identity as a settler-descendant non-Indigenous person, I primarily use my research skills to support anti-colonial struggles. I am interested in resistance to oppression, social change, and the various levels of action required to achieve it (individual, interpersonal, institutional).

For my dissertation, I am working in partnership with Mikana, an organization that has been offering awareness training on Indigenous realities in “Quebec” since 2015. Our project evaluates the effects of these trainings on both the Indigenous facilitators who deliver them and the non-Indigenous participants who receive them, and whether—and how—they can contribute to broader social change. It is a critical reflection on the conditions, effects, and potential iatrogenic risks of privilege awareness as a strategy for social transformation.

### **Kurtness, Manuel Kak'wa**

Kuei! I am known in the culinary world as a chef and recognized painter, but in the realm of economics, I have always played an important role in promoting culture as a driver of economic development. I advocate for active participation in shaping a collaborative economy that respects the traditional practices of our First Peoples and protects Indigenous knowledge. With the current Canadian panic over relations between Canada and the United States, Quebec has launched several initiatives that will impact our ways of life and the protection of our ancestral territories. What does social acceptability mean for our people? I am currently producing a documentary on wind turbines and the impact of such projects on unceded territories. My work encourages reflection on collaborative development and proposes solutions that can help move projects forward.

### **Larivière, Serge**

Serge Larivière, PhD, MBA, ASC, has been Executive Director of the Cree Hunters Economic Security Board for over 20 years. He holds a PhD in Biology (University of Saskatchewan), an MBA (UQAM), and a Certification in Corporate Governance (Université Laval). He has worked with Cree Indigenous communities in Quebec, as well as with the Dene in Saskatchewan.

### **Lavallee, Jaime**

Dr. Jaime Lavallee (SJD), Muskeg Lake Cree citizen, Treaty 6, is an Assistant Professor at the University of Saskatchewan College of Law (USask Law). Areas of research and practice: Indigenous Nation Building Theory according to the Project on Indigenous Governance and Development; Rematriation and repatriation of Indigenous ancestors and belongings; and anti-racism education and racism in the academy.

Before joining USask Law, Dr. Lavallee held positions within the spheres of international Indigenous rights knowledge dissemination; protection and advocacy for Indigenous cultural rights; and Indigenous Nation Building. Dr. Lavallee has also been an active volunteer and community member. Through her position with USask Law, she is a member of the Law Society of Saskatchewan TRC Advisory Group and kihci-okâwîmâw askiy Knowledge Centre. In her personal time, she is a Director for MLCN Investment Management Corporation and a foster home with New Hope Dog Rescue. She previously served on boards that ranged from small museums (Civic Museum of Regina) to large public property and event complexes (Regina Exhibition Association Ltd. (REAL)); and a myriad of smaller social non-profits (Indspire Rivers to Success mentor, Ranch Ehrlo Society).

In 2022, Dr. Lavallee published on her experiences as a law professor and her encounters of racism, sexism, and systemic oppression. The article promotes and prompts discussion of several important issues and how they can matter for everyone within law school: Indigenous experiences and legal

resources; personal experiences and histories; and of interpersonal dynamics and respect in relation to both peer-to-peer and peer-to-instructor interactions: <https://open.mitchellhamline.edu/mhlr/vol48/iss3/3/>.

### **Luce, Emmanuel**

Emmanuel Luce is an oceanographer and photographer. He 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 numerous institutional image banks and produces exhibitions that combine ethnographic relevance with 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 videographic project *Les Possédés et leurs mondes*. A specialist in marine fisheries and familiar with both Bijagó and Inuit worlds, his doctoral research in anthropology is currently being conducted in collaboration with the Innu community of Essipit in Canada.

### **Lynn Strong, Tanya**

Tanya Lynn Strong has been a program coordinator at the Cree Hunters Economic Security Board for over 20 years. She holds a bachelor's degree in Political Science from Université Laval. Before beginning her career with the Cree, she worked with Inuit communities.

### **Malec-Ménard, Marie-Philippe**

Marie-Philippe Malec-Ménard is an Innu from the community of Nutashkuan. Her involvement is primarily focused on land protection and networking among First Nations youth. She works as a training coordinator at Université Laval, where she oversees a certification program for First Nations individuals who wish to become Land Guardians. She is also one of the spokespersons for the First Nations Youth Network of Quebec and Labrador, where she advocates on environmental issues. Her commitment is rooted in a desire to build youth capacity and leadership while emphasizing the essential link between environmental protection and community healing.

### **Martin, Julie**

Julie Martin has been Executive Director of the Secretariat to the Cree Nation Abitibi-Témiscamingue Economic Alliance (SAENCAT) since 2024. She holds a certificate in Indigenous Studies from UQAT and actively contributes to building lasting connections between Cree communities and the social and economic sectors of Abitibi-Témiscamingue.

Before joining SAENCAT, she held a leadership position in a community organization working in health and social services in the Nord-du-Québec region, where she skillfully combined management, social action, and advocacy. She also has strong experience in administration and coordination, having worked as a legal assistant and coordinator in a law firm and private company, as well as a human resources advisor in the construction sector.

Throughout her diverse professional journey, Julie Martin stands out for her ability to bridge often siloed worlds and foster dialogue between knowledge rooted in the land and institutional practices. Her approach is guided by deep respect for contemporary Indigenous realities and a commitment to supporting initiatives that emerge from the communities themselves

### **Millaire, Karine**

Karine Millaire, PhD, is a lawyer and professor at the Faculty of Law at the Université de Montréal, specializing in constitutional law, fundamental rights and freedoms, and Indigenous law. Her research focuses on autonomy and consent of individuals, groups, and peoples, decolonization, and constitutional governance in contexts of normative pluralism. Her recent and ongoing work supports equity and the decentralization of fiscal resources within the Canadian federation, as well as the mobilization of knowledge regarding the right to self-determination of Indigenous Peoples.

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

Allie Miot-Bruneau is a PhD candidate in anthropology at Université Laval, under the supervision of Caroline Hervé. After completing a bachelor's and a master's degree in political science and international relations at Sciences Po Bordeaux in France, Allie began their PhD in anthropology at Université Laval in the fall of 2020. Their dissertation focuses on the fields of gender anthropology, political anthropology, and the anthropology of the environment and climate change. Their doctoral research has taken them to Kuujuaq and Kangiqsuaq in Nunavik, where they document and analyze Inuit women's perspectives on the land and its governance, with particular attention to the roles they occupy within institutional spaces.

### **Motard, Geneviève**

Geneviève Motard, LL.B. (Montréal, 2000), LL.M. (Laval, 2008), LL.D. (Laval, 2013), has been teaching constitutional law and the rights of Indigenous Peoples at the Faculty of Law at Université Laval since 2009. Her research focuses on the political and territorial rights of Indigenous Peoples and the interactions between Indigenous and state legal systems. She is a member of the Research Group on Plurinational Societies (GRSP) and the Centre interuniversitaire d'études et de recherches autochtones (CIÉRA), which she has been directing since September 2020. Her most recent

research explores Indigenous constitutionalism and the implementation of the United Nations Declaration on the Rights of Indigenous Peoples.

### **Neeposh, Irene**

Irene Neeposh was elected Chief of Waswanipi on August 31, 2022, making history as part of the first all-woman leadership team in the Cree Nation's government, alongside her Deputy Chief. Waswanipi is a vibrant community of over 2,000 people, located approximately 750 kilometers north of Montreal.

A passionate businesswoman and entrepreneur, Neeposh is the founder and owner of SKY, a company focused on empowering communities through financial independence. In addition to SKY, she owns two other companies, each designed to create opportunities for her community while demonstrating the power of local resources and innovation.

Neeposh has a long-standing career in regional politics and administration, having worked in various leadership roles over the years. Her professional journey includes serving as a student affairs technician with the Cree School Board in 2010, where she helped support the educational success of Cree youth.

As a mother of three, Neeposh emphasizes that her family is her top priority. However, her commitment to community and leadership is equally strong, as she works tirelessly to improve opportunities for the people of Waswanipi and beyond.

In addition to her entrepreneurial pursuits, Neeposh is an active member of Startup Canada, Global Entrepreneur, and Slow Food Abitibi. She is also the author of a popular goal-setting journal that encourages others to strive for success and personal growth.

### **Ottawa, Sakay**

An experienced teacher, singer-songwriter, and principal of Otapi Secondary School, Sakay Ottawa is deeply interested in Indigenous pedagogical approaches and the implementation of culturally relevant educational strategies in schools. He holds a bachelor's degree in preschool and elementary education from the Université du Québec à Chicoutimi (UQAC), as well as a graduate diploma in educational management from the Université de Sherbrooke. Since 2018, he has also been co-director of the Matakan Project, continuing his commitment to the youth of his community through the creation of learning spaces that foster the transmission and celebration of Atikamekw Nehirowisiw knowledge.

### **Ouellet, Camille**

Camille Ouellet is currently a master's student in religious studies at the Université du Québec à Montréal. As part of her master's project, which is part of the Matakan partnership project, she is focusing on youth engagement in initiatives aimed at transmitting and promoting Atikamekw Nehirowisiwok knowledge within the Manawan community. She has also held the position of co-coordinator of the Matakan project for over two years.

### **Pelletier, Chléo**

After living in Rimouski for seven years and more recently near Pessamit on the North Shore, I joined the Canada Research Chair in Indigenous Heritage and Tourism at Université Laval in 2023 to focus on Innu cultural heritage. My doctoral project, titled “Indigenous Cultural Heritage of Waterscapes: Mapping the Intangibility of the Pessamiushipu (Betsiamites River),” is being carried out in collaboration with the Land and Resources Department of the Pessamit Innu Council and aims to document the cultural heritage of the Pessamiushipu. At the same time, I work as a consultant for Quebec Native Women Inc. and thrive in artistic and creative projects.

### **Quintal-Marineau, Magalie**

Magalie Quintal-Marineau is a professor at INRS (Institut national de la recherche scientifique) in population studies and Indigenous studies. Her research focuses on economic participation, employment, and social engagement in Inuit Nunangat.

### **Ribadeau Dumas, Valentine**

Valentine Ribadeau Dumas worked for 15 years in the logistical coordination of scientific missions related to the environment, particularly in the study of climate change, in the Arctic and in Quebec. Observing the significant challenges involved in bridging different ways of thinking and knowing among the stakeholders—despite a shared desire for collaboration—she decided to return to school to better understand what is at play in these partnerships. As part of her master's degree in anthropology, she spent four years participating in such a project, which aimed to implement greenhouse systems in the community of Cambridge Bay (Nunavut), in order to analyze the dynamics of this encounter. For the past three years, she has also coordinated the co-development of a virtual museum between Université Laval and the village of Igloolik (Nunavut). Created using objects from the Bernard Saladin d'Anglure collection, used as tools to foster connections between cultures and generations, this website ([mondesinuit.com](http://mondesinuit.com) – currently under construction) aims to highlight the richness of Inuit culture in Canada.

**Sabourin, Olivier**

I am currently a PhD candidate in Political Science at the Université de Montréal. Under the supervision of Martin Papillon, I am completing a dissertation on the relationship between nationalism and colonialism in Quebec. The aim of this research is to develop a typology of settler nationalisms as they manifest in the contemporary practices of the Quebec state. Previously, I completed a specialized joint bachelor's degree in Economics and Political Science, as well as a master's degree in Political Science at the University of Ottawa. My master's thesis, titled *Event, Continuities, Transformations: A Documentary Inquiry into the 1990 Resistance at Kanehsatake*, bridges comparative politics—my field of comprehensive examination—and Canadian and Quebec politics. My research interests focus on issues related to colonialism, nationalism, and resistance in the context of state–Indigenous relations.

**Tassinari, Antonella**

I hold a degree in Social Sciences from the University of São Paulo (1990) and a PhD in Social Anthropology from the same university (1998), where I am currently completing a postdoctoral fellowship at the Center for Amerindian Studies (CEstA). I have conducted research stays at the EREA (Center for Teaching and Research in Amerindian Ethnology) in Paris (2005), as well as at the Department of Anthropology at the University of Montreal, Canada (2014/2015). Since 1999, I have been a professor at the Federal University of Santa Catarina, affiliated with the Department of Anthropology, where I coordinate ARANDU (Laboratory for Studies in Ethnology, Education, and Socio-biodiversity).

My expertise in Anthropology focuses primarily on Indigenous Ethnology, the Anthropology of Education, and the Anthropology of Childhood. My research centers on Indigenous peoples, Indigenous childhood and education, ethnic identity, public policies for Indigenous peoples, cultural diversity and school education, as well as the history and teaching of Anthropology.

**Varnier, Camille**

Camille Varnier holds a PhD in Geography (2020) from the University of Caen Normandy (France) and is currently a postdoctoral researcher at CIERA-Mtl (Interuniversity Center for Indigenous Studies and Research). Her work is rooted in a decolonial approach that seeks to break down barriers between knowledge systems, research practices, and teaching methods. She focuses on Indigenous issues in both North and South America, exploring life trajectories, lived experiences, diverse knowledge systems and practices, and the evolution of sociocultural traditions. Her postdoctoral project, *Listening to Indigenous Voices: Podcasts to Foster Dialogue Between Indigenous Knowledge and Experience* (co-supervised by L. Jérôme, UQAM, and B. Éthier, UQAT, and funded by CIERA and FRQSC), highlights the dimensions of “Societies, Spaces, and Environment.” It aims to amplify Indigenous voices from North America (Quebec) and South



America (Chile), offering cross-cultural perspectives on their relationship with the environment—particularly water—and making Indigenous living memory more accessible. Through a podcast series, this project contributes to the development of more equitable and inclusive ways of knowing, while shedding light on the impacts of colonization, systems of domination, and forms of exclusion that continue to marginalize these communities today. These social and cultural mechanisms were also central to her doctoral dissertation, which focused on a geography of Indigenous cemeteries and funerary practices in Venezuela, Mexico, and Chile. By exploring these memory landscapes, Camille Varnier engages more broadly with the diversity of Indigenous ontologies, cosmologies, and epistemologies, as well as the relationships between societies and their environments. Her work contributes to a broader reflection on the recognition of Indigenous knowledge and the need to rethink our frameworks of thought and research from a decolonial perspective.

## Acknowledgements

For this 23<sup>rd</sup> edition, the Centre d'études et de recherches autochtones (CIÉRA) wishes to express its gratitude to all those who contributed, directly or indirectly, to make this event such a rich and inspiring moment.

A special thank you to the coordinators of this conference, Sarah Combredet and Léa Bego Deffo, and to the entire organizing committee for their unwavering commitment, thoughtful diligence, and collaborative spirit: Geneviève Motard, Anthony Melanson, Marie-Noëlle Morin, and Joanie St-Pierre. Thank you for combining vision, flexibility, and humanity in organizing this symposium with such care.

Our warm thanks also go to the scientific committee for their valuable intellectual contributions and insights that deeply enriched our programming: Jean Michel Beaudoin, Alexandre Bacon, Geneviève Motard, Joanie Caron, Emilie Fortin-Lefebvre, Gérard Duhaime, and Pauline Suffice; as well as to the mentors of the “Ongoing Research Seminar”: Jérôme Gosselin-Tapp and Camille Varnier. Your presence, diverse perspectives, and commitments in your respective fields were at the heart of this edition.

A heartfelt thank you to Alexandre Bacon, from the Ashukan Institute, and Marie-Christine Tremblay, from the First Nations of Quebec and Labrador Economic Development Commission (FNQLEDC), for your support in organizing the conference, your insights, and your sensitivity. Your presence and our dialogues helped build bridges between our diverse visions.

We would also like to extend a special thank you to the Musée de la civilisation, especially Milène Essertaize. We were fortunate to be supported by the expertise of the museum's technicians and by Traduction et Audiovisuel NishNabe (Luc, Nikolas and Maxime Robitaille), as well as Cree translators Winnie Bosum and Priscilla Bosum, and French-English translators Mireille Caron and Michal Pawica, whose voices helped facilitate communication throughout the event.

We deeply thank Jean-Simon Gagné-Nepton for the artwork that inspired the conference's visual identity, which harmoniously and vividly represents the contemporary presence on the land. We also thank Megan Hébert-Lefebvre from the Niaka agency for her availability, her thoughtful engagement with the conference's theme, and her enthusiastic involvement in designing the event's poster.

Many thanks as well to the Indigenous Student Association of Université Laval, especially the organizing committee of the cultural evening — Rosalie Chamberland, Milla Bacon-Hervieux, Noémy Lefebvre, Aurélie Bellefleur, and Maïthé Boivin — for bringing to life a space of celebration and sharing, where Indigenous artistic voices and imaginations shine with strength.

We would like to acknowledge the outstanding work of the student committee and volunteers, without whom the smooth running of this edition would not have been possible. Thank you to Jonathan Kusa Kimbukusu, Alexandra Gosselin, Samantha Dufour, and all the others who

generously gave their time, energy, and smiles to welcome, guide, support, and sometimes brilliantly improvise over the course of these two days.

We express our gratitude to everyone who gave talks and presentations during the conference, as well as to all those who submitted proposals, helping to keep research alive and thriving. We also thank the panel moderators, who enthusiastically accepted the task of facilitating conversations and debates. A heartfelt thank you for your contributions to the many reflections on the themes of economic reconciliation, well-being, and economic self-determination at the heart of this conference.

We warmly thank Chief Irene Neeposh and the Honourable Michèle Audette for their sensitive and inspiring address. Thank you all for your insights, your perspectives, and your commitments to the struggles and hopes surrounding Indigenous knowledge, its transmission, and its sustainability.

The cultural evening, a cherished tradition of the conference that brings everyone together to discover Indigenous talent, could not have come to life without the participation of the artists featured in this 23<sup>rd</sup> edition. We extend our heartfelt thanks to the artists from the groups Shauit and Boyzak, to dancer Stephane Mapache, to the Wapikoni Mobile team, to the evening's host, Jay Launière-Mathias, and to booths' artists and artisans. We salute their incredible generosity and their support for our initiative.

The organization of such an event would not have been possible without the support of various departments, faculties, centers, institutes, and research chairs at Université Laval, to whom we extend our sincere thanks: the Teaching Leadership Chair in Indigenous Forestry, the Louis-Edmond-Hamelin Northern Research Chair in Social Sciences, the Faculties of Law, Social Sciences, and Forestry, Geography and Geomatics, the Departments of Sociology, Political Science, and Anthropology, the Center for Economic Law Studies (CÉDÉ), and the Vice-Rector's Office for Research, Creation, and Innovation at Université Laval. We also extend our heartfelt thanks to our institutional and financial partners for their essential support and continued trust: the Ashukan Institute, the First Nations of Quebec and Labrador Economic Development Commission (FNQLEDC), the Social Sciences and Humanities Research Council of Canada (SSHRC), the Ministry of Culture and Communications of Quebec, the Fonds de recherche du Québec – Société et culture, the First Peoples Office at Université Laval, the Musée de la civilisation, the Ministry of Economy, Innovation and Energy of Quebec, and the Société du Plan Nord.

Finally, thank you to all of you — participants, guests, and community members — for your generous presence, your sincere exchanges, your attentive silences, and your smiles.

Together, we make this conference a living space of shared knowledge, mutual recognition, and hope.

See you next year for the 24<sup>th</sup> edition of CIÉRA's annual conference!

**The organizing committee**

## **THE ORGANIZING COMMITTEE**

Léa Bego Deffo, Sarah Combredet, Anthony Melanson, Geneviève Motard, Jean-Michel Beaudoin, Marie-Noëlle Morin, Joanie St-Pierre, Alexandre Bacon (Ashukan Institute), and Marie-Christine-Tremblay (FNQLEDC).

## **THE SCIENTIFIC COMMITTEE**

Jean Michel Beaudoin, Alexandre Bacon, Geneviève Motard, Joanie Caron, Emilie Fortin-Lefebvre, Gérard Duhaime, and Pauline Suffice.

## **THE CULTURAL EVENING COMMITTEE**

Rosalie Chamberland, Milla Bacon-Hervieux, Noémy Lefebvre, Aurélie Bellefleur and Maïthé Boivin.

## **THE STUDENT COMMITTEE AND VOLUNTEERS**

Jonathan Kusa Kimbukusu, Alexandra Gosselin, Samantha Dufour, Steve Wilson Zangue Kenfack, Lucie Reinhardt, Maxence Terrollion, Carolan Houle, Isabelle L'Heureux, Adèle Clapperton-Richard, Benjamin Dacquet, Daniel Dinato, Léonie Gagnon-Barbin, Nathalie Serrano Burbano and Allie Miot-Bruneau.