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Les transmissions entre générations
Transmission between generations
The revalorization of the Indigenous intergenerational transmission in North America

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Keywords:

Revalorization, intergenerational transmission, North America, Indigenous

• Definitions:

• Intergenerational: transmission to one generation to another, parents to children
• Revalorization: give back sense and importance to the transmission
Indigenous: criteria by which indigenous globally can be identified as peoples

• Criteria:
  • -Historical continuity
  • -Occupation of ancestral lands
  • -Common ancestry
  • -Cultural in general or in specific manifestations
  • -Language
Approach by

- Descendants of those who lived in the area before colonization

- Maintained their own social, economic, cultural and political institutions since colonization and the establishment of new states

Source: Website of the International Work Group For Indigenous Affairs (IWGIA)
PROBLEMATICAL:

- The revalorization of the intergenerational transmission

**Context:**
- North America
- Indigenous

**Objectives:**
- Why we have a revalorization?
- In what is it important?
- How this process is carried out?
HYPOTHESES:

• The revalorization of the transmission can be explain by:
  • -Redynamization of transgenerational and intragenerational transmission:
    • Revalorization of the Elders’ voice
    • Revitalization of the cultural system
    • Partnership with schools
METHODS:

• An ethnohistorical approach: give standing to few cultural and historical marks

• Personal field experience and researches between 1999-2003. Suquamish Tribe. Northwest Coast. USA

• A lecture of others indigenous’ experiences
  – Marie Roué’s researches. 2002. Cree elders come to rescue a lost generation. Canada
Introduction:
Why we talk about revalorization of transmission

- Few cultural and historical marks on the Suquamish transmission:

  - First mark: cultural
  - Suquamish knows, practices and representations of environment
  - Semi-nomadic hunter-gatherers
Suquamish (D’suq’wub )

• D’suq’wub :

• *Word of* lushootseed language belongs to the salishan linguistic. Means « the place of clear salt water »
Source: Porter III, Frank W. 1947. The Coast Salish Peoples

(Map modified)
Joe Hillaire pole. Suquamish Village. Port Madison Reservation

Photo: R. Merlet (1999)
On the Skokomish River

Second mark: historical Perturbations of the environment

- Colonial management of territory
  - Reservations/treaties/farming/sedentarity
- Assimilation by education
  - Boarding Schools
- Incidences and traumatisms
  - Intergenerational Postraumatic Stress Disorder (Duran Eduardo & Duran Bonnie)
Last mark: historical renewal of identity

- Self-governance
Redynamization of the intergenerational transmission:

- Revalorization of the Elders’ voice
- Revitalization of the cultural system
- Partnership with schools
The Elders’ voice

• Suquamish Museum Project
• Revalorization and legitimacy of the Elders’ voice
Revitalization of the cultural system
dynamic of knowledge

• -No knowledge without Know-How
• -No apprenticeship without practices and interaction with Elders and environment :
  • three examples
  • Suquamish Dance Group
  • Canoe journey
  • Gathering cedar
Suquamish Dance Group:
Reappropriation of songs, dances and language.
Experimentation of ancestors’ world
Marktosis Reservation. Ahousaht.
Photo: R. Merlet (1999)
Canoe Journey: event outside time and space


Photo: R.Merlet (1999)
Gathering Cedar

• Western Red Cedar: the « Thujaplicata »
• The Tribes of Puget Sound call it « The Great Life Giver », « The Sacred Tree ».
Partnership with schools
- Inappropriate education system
- Multicultural new curriculum

« Full Circle Cedar Carving » Project: an example of apprenticeship in modernity and link with others in preserving a system of traditional values

Suquamish Canoe Shed.
Photo: R. Merlet (2002)
Conclusion

• Intergenerational transmission
  – Transgenerational and intragenerational
  – Importance of the transmission for the Indigenous Peoples
  – Dynamic of indigenous knowledge
  – Importance of indigenous knowledge for the new environmental challenges
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