## Newsletter #3 Fall 2016



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## Kwey! ◄ત▷ખઢં Tawâw! ⊂તં.°! Pee-piihtikwee! Bienvenue!

## Welcome to an Exciting New Year!

As the new Executive Director for FEL Canada. allow me to introduce myself. Having recently joined the Applied Linguistics program at Carleton University as a new PhD student, I am primarily engaged in the study of online language mapping technologies, and intend to develop online language atlases to assist in the empowerment, education, and transmission of indigenous languages and cultures.

From my experience working on other FEL Canada projects, including creating the website, Facebook page, and revitalization initiatives database, I feel closely connected to both those I am fortunate enough to work with, and to the obligations we have as an organization to giving a voice to those who need it most. The more I work alongside experts and committed volunteers such as the FEL Board of Directors. executive, and membership, the greater the sense of urgency I feel to be of service in the important work that needs to be done. It is my hope that I can provide a meaningful contribution to our causes.

I am proud to congratulate the FEL team on a successful year of hard work and growth, and am excited to be of service to you in the upcoming year!

This past June, we held our second Annual General Meeting. With Edmonton hosting the AGM this year we were able to meet new people interested in volunteering with our initiatives, and discuss exciting new directions for our organization. We are pleased to have such a diverse pan-Canadian group of individuals devoting their time to working together for our purpose.

Along with continuing administrative work, we are excited to be introducing more efficient ways of keeping you up-to-date and in the loop with what we are doing. As we move to make

more of our administrative and financial work an online process, we hope to become even more efficient in the work we do and the initiatives we create.

Now that we have become established, it is time to focus on ways in which we can reach out to individuals and groups who share our passion for indigenous language education. We hope that you, our cherished members, can continue to inspire and help us in the important work that still needs to be done. I look forward to working together with you all.

Adam Stone, Executive Director, FEL Canada



#### Special points of interest:

- Check out our list of interesting websites
- View our recent submitted photographs
- Meet some new FEL Canada Board Members

## **Connect with Us!**

Facebook: <u>felcanada</u>
Website: <u>www.felcanada.org</u>
Email: felanguagescanada@gmail.com

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## **CILLDIs Young Indigenous Circle of Leadership Camp**

2016 By Pearleen Kanewopasikot Curriculum Consultant, Alberta Education

Oskinīyikiskwesisak kīmāwih-osohkopīyiwak nīpinohk, ekī-pe-nohte pe-kiskinohāmakosicik ohci nehiyawatisowinih ekwa nehiyawewinih. Metoni ni-kī-mohcikītānan.Kotakak mīna ni-kī-wihcikonanak. Ni-kīmātotsinan. Ni-kī-māwisikonenan maskihkiya. Kī-nānikamowak mīna. Kī-miyowasin oskinīyikiskwesisak e-kī-cihkīstakik wīstawaw.

This summer I was honored to be part of CILLDI's

Young Indigenous Women's Circle of Leadership for a group of young women who were keen on learning Cree and and practicing traditional ways of being and knowing. We were in immersion for eight days at the University of Alberta and other land based loca-



tions like Enoch for a sweat lodge ceremony and Cooking Lake for picking traditional medicines and fungus for smudging. We had several knowledge keepers who provided instruction and leadership to the girls. Rochelle Starr was the lead organizer of the camp. Primary Knowledge Keepers included myself, Susan Sinclair, and Darlene Guest Knowledge Keepers included: Margaret Cardinal (art/hand games), Bernie and Gloria Makokis (sweat lodge teachings), Claudine Louis (True Colors/Iskwesis Program) Misty Upton (wellness), and Maureen Belanger (Cree drama). The camp culminated with dinner and performances of Cree songs the girls had learned over the eight days and a drama presentation called "Snow Brown". The camp is a fantastic way of relearning and connecting with ancestral ways of knowing while being immersed in language.

For more information and photos visit: <a href="http://illuminate.ualberta.ca/content/program-indigenous-girls-much-more-day-camp">http://illuminate.ualberta.ca/content/program-indigenous-girls-much-more-day-camp</a>

## Time to Renew Your Membership?

Memberships should be renewed on a yearly basis.

Check to see if now is the time to renew yours.

Visit <a href="http://www.felcanada.org/get-involved">http://www.felcanada.org/get-involved</a> for the online membership and Paypal link or send your paper application and a cheque by mail to FEL Canada.

## **Small Language Planning: Communities in Crisis**



Dr. Olenka Bilash of FEL Canada being greeted by Dr. Nicholas Ostler of FEL at a conference on "Small Language Planning: Communities in Crisis", sponsored by Soillse in Glasgow in June, 2016.

http://www.soillse.ac.uk/en/soillsefelconference-2016/

## **Professional Development Opportunities**

### Time to Focus on Indigenous Languages Leadership Development By Linda Pelly, Indigenous Languages Education Consultant

A new online blended asynchronous course was offered for the first time by the Indigenous Language Education unit at CILLDI 2016 (University of Alberta). This language leadership course was offered to students from across the western provinces and territories. Through blended learning participants meet and complete work partially online and partially in person. The three face to face days were designed to prepare teachers and community members to promote, and integrate language revitalization and preservation strategies for instructional practices, community participation and collective thinking. The course prepares learners to develop their oral and written FNMI languages for delivery in classrooms, schools, and communities.

#### Students build their capacity to:

- understand the challenges to language preservation
- strengthen their leadership ability to advocate and support language initiatives
- address language policy and planning at the community level
- lead actions and strategies to support families on Indigenous languages loss
- understand policy development
- plan for language stabilization
   & maintenance
- understand sociocultural context of languages, literacies, and indigenous parents
- understand the many facets of language connection to strengthen leadership practices

- connected to indigenous ways of knowing
- \* Blended learning classes are taught in person and online. Asynchronous learning uses online resources to facilitate communication across time and places.

This coming year 2017 the course will be offered again so come and join us online and at the University of Alberta.

Apply – on **Open Studies** at www.registrar.ualberta.ca

Register - using Beartracks once you receive a student ID www.beartracks.ualberta.ca

Check our website for more information on courses we offer! www.ile.ualberta.ca

#### **Contact CILLES**

For more information contact:

**CILLES Office** 

Phone: (780) 463-7673 or

(403) 797-4888

email: cilles@ualberta.ca



Students and Instructors in CILLDI Leadership Course 2016

## Notes on the Building Reconciliation Forum Sept 28 & 29, University of Alberta, From One Participant

#### By Heather Blair, University of Alberta

The University of Alberta hosted the 2<sup>nd</sup> Annual Universities Responding to the TRCs Calls to Action. This event was opened with a prayer from Elder Jerry Saddleback, Maskwacis First Nation and followed by a transfer ceremony from the University of Saskatchewan. Dr. David Turpin (President and Vice Chancellor of the University of Alberta) welcomed the 130

we need all **Indigenous** languages to be edged that this offered at the University

guests from across Canada acknowland event was being held on Treaty Six territory. I was pleased to

have been invited to this forum and over the two days felt that many voices were heard and space was made for talking about how we can move ahead in post-secondary education to address the TRC Calls to Action. The following notes include statements made by keynote speakers, elders and panel members and relate to our work at FEL Canada. Many of the speakers spoke first in their Indigenous languages and these were tape-recorded and will be accessible at a future date.

Blaine Favel, Chancellor at the University of Saskatchewan, commented on how Universities in New Zealand have taken on the commitment to bring Indigenous languages back and in Canada we need to take these Indigenous issues seriously and fund work with Indigenous languages.

Chief Wilton Littlechild coined a new term "reconcilliaction" and suggested that Universities have a role to play in the revitalization of Indigenous languages by putting "action" into reconciliation.

Wab Kinew, MLA for Fort Rouge, Manitoba, made a very strong case for the importance of Indigenous languages to Canadian place names and identity. many Canadian place names are from an indigenous language (such as Ottawa which comes from Algonquin and means 'to trade'), by virtue of living here some part of everyone's experience has Indigenous influences. He reminded the audience that "Indigenous knowledge lives in our languages and we need to focus on language and culture."

Robin Howse, an Indigenous University student panel presenter, described her "amazing Cree language instructor" and observed that from a student perspective, this instructor received very little support. She suggested that "we need all Indigenous languages [to be offered] at the University".

Sharon Venn Manyfingers, an Indigenous lawyer, talked about oral treaties and how knowledge of Indigenous rights is embedded in the oral understandings of those who signed the Treaty. She discussed the "teachings and our obligations to our ancestors to carry these on".

**Phil Fontaine**, President of Ishkonigan, described the "devastation of Indigenous languages, cultures and societies over 150 years and how the government of Canada needs to recognize First Nations as founding nations of Canada." He explained how the AFN has "adopted a resolution in favour of a new bill, Indigenous Recognition as Founding Nations. Such a bill would need to be passed in the House of Commons and then translated into legislation." This kind of legislation could mean a great deal for support of Indigenous languages.

Dr. Lorna Williams, Professor Emeritus, University of Victoria, gave a key note address entitled Nuk'wan'twal wi ku st'akmen: Help one another to find the way. In describing how "language grounds us to the land", she stressed four important points:

- She explained how the Bachelor and Master's degrees in Indigenous Languages Revitalization at the University of Victoria were designed with the language communities of BC, based on the work the community members saw as needs to be done to keep these languages vibrant..." She suggested that "Universities need to work with each discipline and First nations need to be full participants in this process."
- She noted that "many current language teachers are aging and that there is a dire need to prepare a new generation of teachers. The younger generation doesn't have enough fluency so we have to build the fluency with these degrees."
- She called each participant to look at current University policy and ask how "those policies support the work of walking with us (Indigenous people) to repair our world".
- She reminded the audience that "We need to learn from the Indigenous wisdoms that have been buried in this country. Let's walk together and bring all the pieces together. We can bring the languages back to life".

## **Upcoming Conferences**

#### **International Conference - Barcelona, November 24-25, 2016**

#### THE STATUS OF LANGUAGES - DOES OFFICIAL RECOGNITION MATTER?

Linguapax opens the debate on how legal frameworks contribute to the preservation and promotion of local languages, and which are the resulting language policies in the light of the analysis of plural yet comparable experiences.

- How can consensus in determining the status of languages be forged?
- What is the meaning of the official or other legal status of languages provided for in constitutions or legislation?
- What is the real impact of the legal framework on languages in shaping linguistic life?
- What distance is there, if any, between the legal framework and the practices of political and social actors involved in the protection of languages?

Linguapax International
C/ Pelai, 12 - 3M
E-08001 Barcelona
Tel.: +34 932 807 665
amelie.ponce@linguapax.org/
info@linguapax.org
www.linguapax.org
@InfoLinguapax

Registration Deadline: Nov. 20, 2016 (see pg. 13 for details)

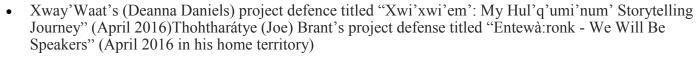
In order to obtain accurate information and to be able to discuss the implications of the different political and legal models, we shall bring together legal experts, sociolinguists and activists from or familiar with Finland, India, Malta, Paraguay, Slovenia, South Africa and Switzerland. Further information and registration form: <a href="http://www.linguapax.org/english/what-we-do/conference-the-status-of-languages">http://www.linguapax.org/english/what-we-do/conference-the-status-of-languages</a>

## **Congratulations University of Victoria Graduate Students**

Master's of Indigenous Language Revitalization

## All project documents can be downloaded from <a href="https://www.uvic.ca/education/propective/indigenous/courses/index.php">www.uvic.ca/education/propective/indigenous/courses/index.php</a>

- Trena Sutton's project defense titled "T'Sou-ke: What it means to me to be T'Sou-ke SW'K'ALECEN IYES: My Inner Thoughts" (October 2015)
- Laura Tutcho's project defense titled "Ets'ulah: how ets'ulah (Dene love song) contributes to Sahtúgot'ı ne language revitalization" (January 2016)
- Layla Rorick's project defense titled "wałyaSasuk?i naatnaniqsakqin: At the Home of our Ancestors: Hesquiaht Second Language Immersion on Hesquiaht Land" (March 2016)
- Khâsha's (Stephen Reid) project defense titled "Reclaiming Da'kwanje' for my Family, for my People" (April 2016 in his home territory)
- Lucy Bell's thesis defense titled "Xaad Kilang T'alang Dagwiieehldlang -Strengthening our Haida Voice" (April 2016)



• Britt Thorburn's Project Defense titled "Another Piece of the Puzzle: The Importance of Supporting Indigenous Language Revitalization in the Home" (April 2016)



Laura Tutcho's project defense titled "Ets'ulah: how ets'ulah (Dene love song) contributes to Sahtúgot'į ne language revitalization" was held on January 6, 2016.

## **CBC Podcast: Ideas from the Trenches - Undoing Linguicide**

http://www.cbc.ca/radio/ideas/ideas-from-the-trenches-undoing-linguicide-1.3525609

## Article: Crow Tribe Turns to Technology to Teach Traditional Language http://billingsgazette.com

http://billingsgazette.com/news/local/crow-tribe-turns-to-technology-to-teach-traditional-language/article f14efc5b-f567-5f81-9bf4-eb8a9cd68228.html

## Experiences from the Indigenous Language Sustainability Symposium By Marlene E. McKay, Assistant Professor,

Education Policy Studies, Indigenous Peoples Education, University of Alberta

A national vision for Indigenous language sustainability symposium was hosted by the Department of Linguistics at the University of Alberta on July 8<sup>th</sup>, 9<sup>th</sup>, and 10<sup>th</sup>, 2016. There were three areas in which the symposium was structured to gather information about the state of Indigenous languages. These areas were Community Needs, Community Concerns, and Institutional Responsibilities. I was invited to attend this national event and agreed to participate. I took a minor role during this symposium and it was to facilitate one of the sessions. There were 130 attendees representing all of the languages families of Canada. As I look back at this event, there was a great deal of pain, commitment and concern that was expressed by the at-Many spoke passiontendees. ately about how they teach Indigenous language often without financial support or resources, some spoke out firmly about the lack of resources committed to Indigenous language revitalization, while many asserted the question of "who is responsible for reviving Indigenous languages?" Perspectives on this question varied but I will say that the emotions were high for many people who have worked their whole professional careers to revive these endangered lan-As a carrier of the Swampy Cree language, I found that I needed to hear and be part of these conversations because, as it is now, it is rare that I can communicate in a language that

is "home" to me. As for the question "who is responsible to bring these endangered languages back?" – I would say individuals, institutions and organizations can all have a role in revitalizing Indigenous languages. Much spirited effort was expended to kick Indigenous languages out of Indigenous students, the same kind of spirited effort is needed to bring these languages back.

"who is responsible for reviving Indigenous languages?"

## 2016 Indigenous Language Conference Report - April 15

Hosted by Treaty Chiefs Foundation Language and Culture Cohort, University nuhelot'ine thaiyots'i nistameyimakanak Blue Quills (unnBQ)

By Velvalee Georges, Doctoral student, Languages and Literacy Education, University of Alberta

#### **Conference theme: Awakening Our Languages**

Over 100 people interested in Indigenous language revitalization participated in a well organized and seamlessly delivered gathering at Onihcikiskowapowin or Saddle Lake Cree Nation on treaty six territory. A rare opportunity it was indeed, to listen to both keynote speakers deliver the majority of their message in Cree. Simultaneous interpretation was available for those who did not understand Nehiyawewin. Given the complexity of some of the concepts and the nature of the Cree language, it is quite the accomplishment to provide 'real time' interpretation.

The keynote in the morning was delivered by Solomon Ratt, a well known educator and Associate Professor at First Nations University in Regina. Essentially his message demonstrated how one aspect of the wisah-kicahk story cycle told in the Cree language not only tells a story but also encapsulates teachings about the circle of life, illuminating and reinforcing for participants the richness of the Cree language and the effect disuse has on culture. After lunch the keynote delivered by Sylvia McAdam one of the four 'Idle No More' founders, author and scholar, encouraged participants to think about their responsibility of 'awakening' Indigenous languages as an approach to disrupting the colonial narrative in today's era of 'reconciliation". By understanding how English only approaches result in 'linguicide', or the death of language and culture, shifting the discourse from" language loss" to 'language stolen", as well as actively contributing to teaching and learning of Indigenous languages empowers people to move beyond rhetoric and lip service to action.

Participants selected two of eight breakout sessions which required active participation and provided opportunity for networking.

Topics and speakers included:

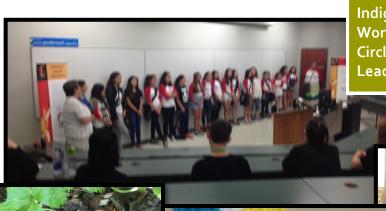
Verb Structure:	Cree Language Camp:	Cree Stories:
Solomon Ratt	K. Lewis & Panel	Lawrence Achakus
Morphology of Cree Words: Marilyn Shirt	Indigenous Language Planning: Linda Pelly & Heather Blair	Alexis Nakoda Sioux Nation Language and Heritage: Eugene Alexis

My morning session, Dene suline Language and Culture, was facilitated by Jessie Sylvestre who is from Ejerdesche Buffalo River Dene Nation and is presently leading the development of a BA Degree in Dene at unnBQ. She shares what her language would have sounded like prior to colonization, highlighting archival documents and oral history to help demonstrate the impact on both language and culture. It was encouraging to discover that the curriculum for the new program is based upon principles derived from consultation with community elders. One of the mindsets the program aspires to challenge is the idea that land based education is a derelict of the past, when in fact it continues to provide for the many needs of Dene people today.

The afternoon session I attended was led by Ferlin McGilvery, an instructor at unnBQ. His session demonstrated how manageable and engaging learning the lyrics of Cree songs and singing with the hand drum can be for people of all ages. He spoke of his experiences as an instructor and to the value of including music and movement in language programming. He also spoke to the importance of trying to give credit to the original creators of the songs while illustrating the tensions present in trying to do so. Tracing the song to its roots is difficult, due to colonization and the ensuing legislation that prohibited ceremony, not to mention the changes Indigenous languages have undergone.

The Tribal Chiefs Education Foundation Language and Culture Cohort organizers deserve praise for delivering an informative day, true to its intentions, on what appeared to be very tight timelines. I look forward to what will hopefully be another gathering in 2017.

## **Recent Photos**



Young Indigenous Women's Circle of Leadership











#### Websites to check out!

## **17th edition of SIL Ethnologue**, showing every language's relative strength <a href="http://www.ethnologue.com">http://www.ethnologue.com</a>

Newly introduced in this edition is an estimate of the level of development versus endangerment for every language listed. These estimates use the EGIDS, or Expanded Graded Intergenerational Disruption Scale (based on the GIDS of Joshua Fishman).

This edition of Ethnologue also lists 375 languages that were known to be in use in 1950 and which are extinct today.

#### Lakota Immersion Childcare <a href="http://www.indiegogo.com/lakotalanguage?c=home">http://www.indiegogo.com/lakotalanguage?c=home</a>

We are creating a Lakota immersion daycare here on the Pine Ridge Indian Reservation, the second-poorest county in the US, before the language becomes extinct.

#### Chilean Mapuches preserve linguistic heritage through hip-hop

http://www.bbc.co.uk/news/world-latin-america-19178556

Rap in the Mapudungun language.

#### Sealaska Heritage Institute publishes atlas of Native place names

http://juneauempire.com/art/2012-04-12/shi-publishes-atlas-native-place-names

A landmark book documenting more than 3,000 Native place names and their locations in Southeast Alaska.

#### Reawakening Language http://www.bbc.co.uk/programmes/p03fslbj

BBC Radio 4 programme on language revitalization, featuring Thangmi (Himalaya), Barngala (S. Australia) and Hawaiian (Pacific)

#### Rising Voices: Five New Grantees for Indigenous Language Digital Activism

 $\frac{https://globalvoices.org/2016/01/28/rising-voices-welcomes-five-new-indigenous-language-digital-activism-grantees/$ 

Projects in Argentina, El Salvador, Mexico, and Nicaragua: - Argentina: Müpüley taiñ mapudungun El Salvador: Potón and Pisbi Languages Nicaragua: Miskitu y Mayangna en El Internet Mexico: Natël tan (Yokotan) Mexico: In tsalpadh tilab (Huastec)

#### Vanishing Languages, Reincarnated as Music

http://www.nytimes.com/2016/04/03/arts/music/vanishing-languages-reincarnated-as-music.html?WT.mc\_id=SmartBriefs-Newsletter&WT.mc\_ev=click&ad-keywords=smartbriefsnl&\_r=0

This account of musicologists and composers getting in touch with endangered languages may be of interest, especially to those drawn to our most recent conference, The Music of EL.

#### Language Matters http://www.pbs.org/program/language-matters/

What do we lose when a language dies, and what does it take to save one?

Filmed around the world, the program explores Australia, where 400 Aboriginal people speak 10 different languages; Wales, where Welsh is making a comeback; and Hawaii, where a group of activists is fighting to save Hawaiian.

#### Links between language and biodiversity dangers: Report in UK Observer

http://www.theguardian.com/environment/2014/jun/08/why-we-are-losing-a-world-of-languages

## Derived from new academic report by Jonathan Loh and David Harmon: Biocultural Diversity <a href="http://awsassets.panda.org/downloads/biocultural report">http://awsassets.panda.org/downloads/biocultural report</a> june 2014.pdf

#### Catholic Church in Americas moves to accept indigenous languages

http://www.bbc.co.uk/news/world-latin-america-25445819

For centuries, the Catholic Church in the southern Mexican state of Chiapas has only officially delivered church services in either Latin or Spanish. But now...

### Congratulations, Lorna!!



Recently Dr. Lorna Wanosts<sup>1</sup>a7 Williams, 2015-16 FEL President, was awarded a Doctor of Laws, honoris causa, from the University of Victoria. Lorna Wanosts<sup>1</sup>a7 Williams, of the Lil<sup>1</sup>wat First Nation, has devoted her career to enhancing education for Aboriginal learners, and promoting Indigenous language revitalization. An SFU alumna, she holds an EdD in education from the University of Tennessee and has worked throughout B.C.'s education system, from the Vancouver School Board to the Ministry of Education. She is recognized internationally for her expertise in curriculum design and indigenous ways of knowing. As a professor at the University of Victoria, most recently she held the Canada Research Chair in Indigenous Knowledge and Learning until her retirement in 2014. She is currently president of both the Salishan Institute and FEL Canada and a member of MACAW; FPCC Foundation. In 1993 she received the Order of British Columbia for her passionate work to help people of all cultural heritages understand each other.

#### Here are a few of Dr. Lorna Wanosts¹a7 Williams' publications that might be of interest:

Snively, G and Williams, L. (2006) The Aboriginal knowledge and science research project *Canadian Journal of Native Education*, 29(2), 229-244.

Williams, L. and Tanaka, M. (2007). Schalay'nung Sxwey'ga Emerging cross-cultural pedagogy in the academy. *Educational Insights*, 11(3), 1-21. [Available: <a href="http://www.ccfi.educ.ubc.ca/publication/insights/v11n03/articles/williams/williams.html">http://www.ccfi.educ.ubc.ca/publication/insights/v11n03/articles/williams/williams.html</a>]

Tanaka, M., Williams, L., Benoit, Y., Duggan, R., Moir, L., and Scarrow, J (2007). Transforming pedagogies: Pre-service reflections on learning and teaching in an Indigenous world. *Teacher Development*. *11(1)*, *99-109*.



Lorna's contributions to FEL Canada have been greatly appreciated in her role as President



## For more information contact:

FEL Canada
School of Linguistics and
Language Studies
Carleton University
1125 Colonel By Drive
Ottawa, Ontario
K1S 5B6

Or email at felanguagescanada@gmail.com

Strengthening First Nation, Inuit and Métis Languages of Canada

We're on the web

www.felcanada.org

# We have a new mailing address!

## FEL Canada Support Team

#### **Executive Director**

Adam Stone – Carleton University

#### **Communications and Membership Co-Director**

Olenka Bilash – University of Alberta Heather Blair – University of Alberta

#### **Newsletter Editorial Team**

Olenka Bilash – University of Alberta Heather Blair – University of Alberta Jacqueline Filipek – University of Alberta

### **New Board Members**

#### **Meet Kumiko Murasugi!**

Kumiko Murasugi works on the Inuit language from different perspectives: linguistics (morphology and syntax), dialectology, bilingual and heritage speakers, and standardization. She is an Associate Professor of Linguistics and Cognitive Science at Carleton University.



#### **Meet Darlene Olson!**

Darlene Olson was born and raised in Northern Alberta. She studied at the University of Alberta, and earned a B.ED. in Secondary Education and a B.A. in Native Studies. She is currently the Cree Language Consultant for Edmonton Catholic Schools.





## Bachelor of Education in Indigenous Language Revitalization

Indigenous Education University of Victoria

To honour and support the language revitalization goals and work being undertaken across BC and Canada, UVIC offers a community-based Bachelor of Education in Indigenous Language Revitalization that seeks to support communities to retain their language, through education programming.

#### Program overview

The Bachelor of Education in Indigenous Language Revitalization is designed with laddered steps, which provide exit and entry opportunities. Within the first year of the program, students have an opportunity to pursue the Certificate in Aboriginal Language Revitalization (CALR) developed by UVIC Continuing Studies in partnership with the UVIC Department of Linguistics and the En'owkin Centre, focusing on what is necessary for language revitalization, or focus on Indigenous language learning, supported by courses in Language Revitalization. The second year completes the Diploma in Indigenous Language Revitalization which focuses on increasing language proficiency and introduces teaching concepts. The final two to three years focus on completing the coursework for the Bachelor of Education in Indigenous Language Revitalization and professional teaching certification.

Depending on funding and student numbers at least the first two years of course work follow a cohort model that is physically and culturally situated in individual language communities. The laddered steps include the following:

#### Laddered Steps toward Bachelor of Education

Year 1 Certificate in Aboriginal Language Revitalization (CALR) Path

or

Language Proficiency Path

Year 2 Diploma in Indigenous Language Revitalization

Year 3 & 4 Bachelor of Education in Indigenous Language Revitalization

(leading to professional teaching certification in the province of

British Columbia)

For more information contact:
Aliki Marinakis
Program Coordinator
Indigenous Language Programs
Indigenous Education
University of Victoria
ph: 250.721.7855
em: iedlang@uvic.ca



A partnership between Indigenous Education, Department of Linguistics and the Division of Continuing Studies



Linguras
International

# THE STATUS OF LANGUAGES Does official recognition matter?

Barcelona, November 24 and 25, 2016

The regulation of languages in constitutional and legal norms, and the implementation by public authorities and social actors of policies aimed at safeguarding and promoting the use of languages in different areas is now a world-wide phenomenon.

Most countries include language clauses in their constitutions. The concept of official language is the most widely used in legal and constitutional texts when regulating the status of languages, but this notion does not mean exactly the same in the various legal and political contexts. Some countries choose other formulae to lay down the legal status of the languages present in their territory.

The action of public authorities and social actors in the field of languages, from a given legal framework, can be articulated around principles, tools or forms of intervention of variable content and intensity according to each context, though they usually share the aim of safeguarding and protecting their own local languages.

In accordance with Linguapax's mission of preserving linguistic diversity as a value to be promoted through different means, we intend to open the debate on the contribution of the legal framework and resulting language policies to the protection of local languages, in the light of the analysis of plural yet comparable experiences.

Updating this debate is necessary due to developments in the regulation of linguistic realities across the world, in the new forms adopted in language policies, as well as in their theoretical study. And it is oriented to examining the foundations of public decisions concerning the status of

Provisional Programme

Thursday, Hovember 24

9.00-9.30 · Registration

9.30-10.00 · Opening Session

10.00-11.00 - South Africa. Speaker: Matthias Brenzinger, director of CAL-DI – Centre for African Language Diversity, Curator of TALA – The African Language Archive (University of Cape Town). Discussant: Francesc Xavier Vila, director of CUSC, UB.

11.00-11.30 - Break

11.30 - 12.30 - Malta. Speakers: Manwel Mifsud and Olvin Vella, University of Malta. Moderator: Miquel Strubell, sociolinguist.

12.30 - 13.30 · India. Ganesh Devy, Founder and director of the Bhasha Research and Publication Centre, in Vadodara, and Adivasi Academy, in Teigadh, Gujarat. Discussant: Elvira Riera.

13.30-15.00 - Break

15.00 - 16.00 · Finland. Speaker: Markku Suksi, prof. Public Law, Åbo Akademi University. Discussant: Eva Pons, prof. Constitutional Law, University of Barcelona.

16.00-17.00 - Round table discussion "English, official language everywhere?", with the conference speakers. Moderator: Emili Boix.

languages and to exploring the legal and political elements that influence their materialisation or implementation, always with a view to identifying practical solutions applicable to the protection of linguistic diversity.

For this reason, we shall analyse the experiences of countries that exemplify this diversity across the world and that, from different perspectives, can provide elements of interest in the debate focused on issues such as:

- How can consensus in determining the status of languages be forged?
- What is the meaning and content of the official or other legal status of languages provided for in constitutions or legislation?
- What is the real or practical impact of the official legal framework, or of the recognition of other forms of status, on languages in shaping linguistic reality?
- What kind of interaction or forms of collaboration between public authorities and social actors can contribute to the objectives of language preservation?
- On the basis of what principles, including those not provided by law, and through what forms of intervention, are the linguistic policies of public authorities expressed?
- What distance is there, if any, between the legal framework of language protection and the practices of political and social actors involved in the protection of languages, and what reasons may help to explain the distance?

In order to obtain rich and accurate information and to be able to discuss the implications of the different political and legal models and options, we shall bring together legal experts, sociolinguists and activists from or familiar with the following countries: Finland, India, Malta, Paraguay, Slovenia, South Africa and Switzerland.

#### Friday, November 25

9.30-10.30 · Slovenia · Speaker: Sonja Novak, director of the Institute for Ethnic Studies, Ljubljana. Discussant: Pere Comellas, GELA, University of Barcelona.

10.30-11.30 · Paraguay · Speaker: Miguel Ángel Verón Gómez, director of the Yvy Marãe'ÿ association and former director of Language Planning of Paraguay. Discussant: Antoni Milian, prof. Administrative Law, Autonomous University of Barcelona.

11.30-12.00 Break

12.00-13.00 - Switzerland - Speaker: Nicolas Schmitt, Institute of Federalism, University of Fribourg. Discussant: Emili Boix, prof. Catalan Language and Litterature, University of Barcelona.

13.00-13.30 - Conclusions, by Joan Ramon Solé, Language Policy Department, Catalan Governement.

13.30-16.00 · Brea

16.00 - 17.30 · Round table discussion "Linguistic diversity, new cultural expresssions and emerging rights". (Open event)

Façade of the South African Constitutional Cou

Registration: Online registration process open until November 20 through our website: http://www.linguapax.org/english/what-we-do/conference-the-

status-of-languages/ Fee: 30 € - Students fee: 10 € / A certificate of attendance will be delivered

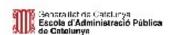
Plage: Conference room of the EAPC (Public Administration School of Catalonia), c/ Girona, 20 - 08010 - Barcelona

Languages: Interpretation will be provided in English/Catalan

Contact: info@linguapax.org

Organiser: In cooperation with: With the support

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Invitation to Submit Proposals for edited book publication on

# **Indigenous Psychologies: Paradigms, Perspectives and Possibilities**



Dear Colleagues,

The APA Division 32 Indigenous Psychology Taskforce through partnership with Palgrave Macmillan is publishing a book series entitled *Palgrave Studies in Indigenous Psychology* under the editorship of Dr. Louise Sundararajan. The first edited volume of this series is entitled **Indigenous Psychologies: Paradigms, Perspectives and Possibilities.** The book will be published in print and online formats. The editor of this volume is Dr. Jeffrey Ansloos (Fisher River Cree Nation), Assistant Teaching Professor at the University of Victoria, Faculty of Human and Social Development.

We invite proposals for chapters, each of a maximum of 5000 words (including references and supplementary material), for a book on the theme of Indigenous Psychologies: Paradigms, Perspectives and Possibilities. This publication will contribute to the growing body of literature informing and promoting the Indigenous Psychology movement. With this edited volume we intend to generate a diverse context of discussion of the historic and emerging theoretical and ethical paradigms of Indigenous psychologies, the plurality of perspectives and traditions on psychology by Indigenous peoples, and identify critical agendas or possibilities of future research, policy and practice in our field.

We look forward to receiving your chapter proposals for consideration in this volume. All chapters will be peer-reviewed and authors are obliged to conform to the publishing guidelines and format requirements of Palgrave Macmillan, which will be provided once chapter proposals have been accepted.

We have summarized three main sections relevant to the theme. We invite proposals for chapters that address one or more of these themes. While the emphasis of this volume will be on theoretical and ideological contributions to Indigenous psychology, analyses of contemporary and historical movements, and/or applied studies are also welcomed. We welcome chapters written in English, however would encourage the integration of Indigenous language content within the manuscripts. Indigenous Peoples' modes of discourse and communication outside Western academic frameworks are welcomed and invited for consideration (story-telling, poetry, arts-based methods).

**Section 1 – Paradigms of Indigenous Psychology:** In this section, we hope to highlight contributions that engage in the theoretical development of the central paradigmatic issues of Indigenous Psychology, such as, but not limited to the following:

• Critical-Indigenous reactions against the hegemony of western social science

- The promotion of decolonial and anti-colonial approaches to psychology
- The promotion of Indigenous epistemologies and Indigenous ways of being for the development of the health and wellbeing of Indigenous peoples
- The promotion of Indigenous voices and holistic self-determinism in the articulation of constructs and practices of psychology

Section 2 – Perspectives on Indigenous Psychologies: In this section, we hope to solicit contributions that explore the interface of the emerging field of Indigenous psychology, with the perspectives articulated by global and local Indigenous social movements. This section asks contributors to explore the questions:

- How do Indigenous perspectives on land and ecological justice intersect with Indigenous psychology?
- How do Indigenous perspectives on human rights and the implementation of the UN Declaration of the Rights of Indigenous Peoples intersect with Indigenous psychology?
- How do processes of indigenization and cultural revitalization (including language revitalization) intersect with Indigenous psychology?
- How do Indigenous perspectives on sociopolitical resistance and struggles for selfdeterminism intersect with Indigenous psychology?
- How do Indigenous perspectives on spirituality and Indigenous resurgences intersect with Indigenous psychology?

Section 3 – Possibilities for Indigenous Psychology: In this final section, we hope to solicit contributions that embolden the creative future of the Indigenous psychology movement by casting vision for the next steps in the field in terms of research, policy and practice. In terms of the topic research, we welcome contributions that engage the question of the future of Indigenous research methods, ethics, and directions. In terms of policy and practice, we welcome contributions that explore the possibilities of Indigenous approaches to re-visioning the practice of psychology, including the distinctive cultural approaches and processes.

We cordially invite you to provide an expression of interest to contribute towards this collective volume by **December 15, 2016**. Please provide a title, abstract (400 words) summarizing your chapter and demonstrating how it addresses the themes, your full name, qualifications, institutional affiliation and tribal affiliation (if applicable).

We will advise you by the end of January 2017. Upon confirmation by the editors, completed chapters would be due by **May 30, 2017.** We plan to publish this book in 2017. We welcome inquiries and look forward to hearing from you.

In good spirit, Dr. Jeffrey Ansloos

Chapter Proposals should be submitted as a Word attachment via email to the following address: ansloos@uvic.ca



# **MEMBERSHIP FORM**FORMULAIRE D'ADHÉSION

Strengthening First Nation, Inuit and Métis languages of Canada

Date:	
Name Nom:	
Address Adresse:	
Telephone Téléphone :	
Email Courriel:	
Membership A dhésion	
□ Individual Individuelle	\$ 25
☐ Organization Organisme (nation, community, company, school, department, foundation, etc.) ☐ Student or youth under 25 Étudiant ou jeune de moins de 25 ans	\$ 50 \$ 10
□ Donation Don	\$
Total	\$
□ English □ Français □ Other Autre :	
Langue de communication préférée de la FEL Canada  □ English □ Français □ Other Autre :	
Mother tongue / heritage language Langue maternelle ou d'héritage : Other languages spoken or signed Autres langues parlées ou signées :	
How would you like to be involved? Comment aimerais-tu t'impliquer?	
☐ Administration	
☐ Communications	
☐ Computer support <i>Informatique</i>	
☐ Fundraising Levée de fonds	
☐ Language education Éducation de langue	
☐ Language documentation <i>Documentation linguistique</i>	
☐ Policy / social research <i>Politique / recherches sociales</i>	
☐ Other <i>Autre</i> (provide details <i>donner détails</i> ):	

Please complete this form and return it by email to/SVP remplissez ce formulaire et retournez-le par courriel à felanguagescanada@gmail.com. Membership dues and gifts can be paid on our website/Frais d'adhésion et dons peuvent être payés à notre site web (http://www.felcanada.org/, "Get involved") or sent by cheque to/ou par chèque envoyé à la Foundation FEL Canada, School of Linguistics and Language Studies, 1125 Colonel By Drive Ottawa ON, Canada K1S 5B6