

FEL Canada Leadership

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FEL Canada Participates in The Colloquium on The Language Policy Implications of the Truth and Reconciliation Commission (TRC)

Mary Jane Norris presented FEL Canada at the Colloquium on the language policy implications of the TRC in Ottawa in February. With only a short time at the microphone, Mary Jane highlighted who we are and how our work supports the recommendations of the TRC.

Who we are: FEL Canada exists to safeguard cultural heritage for future generations by enabling the documentation, protection, revitalization and promotion of First Nation, Inuit and Métis languages in Canada, and endangered languages throughout the world. The organization is relatively new; being recently created from a combined effort of those who were involved in the 2013 Foundation for Endangered Languages (FEL) conference in Ottawa, Canada.

Three ways FEL Canada supports the work within the colloquium:

- FEL Canada supports the TRC recommendations in relation to language policy and education;
- The purpose and key aims of FEL Canada, which can be found on its Website and in its Newsletter, tend to align with the TRC recommendations; and,
- FEL Canada is providing support by working alongside organizations from a grassroots level; and facilitating the sharing of information as demonstrated through the FEL Canada website, on Facebook and in its Newsletter.

Upcoming Conferences

Think Indigenous Education Conferences

March 16-18, 2016 Saskatoon, SK
Theme: "Inspiring change through Indigenous education practices & knowledges"

<http://thinkindigenous.usask.ca/index.php>

Language Issues SIG

a network of researchers and practitioners working to understand the role of language(s) in education, as well as the role of the languages of instruction in differing, and often contentious, political and cultural contexts.

Language Testing Research Colloquium 2016

<http://www.iltaonline.com/index.php/enUS/language-testing-and-related-conferences/gcalendar/3-ltrc-2016> June 2016 in Italy for those interested in assessment and testing

Congress of the Humanities and Social Sciences 2016 May 28 – June 3

Calgary, Alberta

"Unrivaled in scope and impact, the annual Congress of the Humanities and Social Sciences is the convergence of approximately 70 scholarly associations, each holding their annual conference under one umbrella."

<http://congress2016.ca/>

TRC/ Language Policy Colloquium cont.

By Mary Jane Norris

A public colloquium was recently held February 9th in Toronto on the “Indigenous Language Policy Implications of the Truth and Reconciliation Commission of Canada and the Related Responsibilities of Post-Secondary Institutions” at Glendon College, York University. FEL Canada participated as one of the Colloquium’s “Allies” at the invitation of The Glendon Colloquium Organization Committee of Maya Chacaby, Amos Key, Jr., Ian Martin and Jean Michel Montsion, and their two principal Glendon sponsoring organizations, the Master’s Program in Public and International Affairs (MPIA) and the Centre for Research on Language and Culture Contact (CRLCC).

As outlined in Colloquium materials, the TRC report and its recommendations provide:

“...an historic policy window in which those concerned with indigenous policy and language policy have a chance to have their thoughts considered by decision-makers, both indigenous and non-indigenous. More specifically, the TRC report calls to action on Aboriginal rights and Aboriginal language rights, Aboriginal Languages Act, the appointment of an Aboriginal Languages Commissioner, and the role of post-secondary institutions in creating degree and diploma programs in Aboriginal languages.”

Colloquium discussions centered on the TRC recommendations on Calls to Action on language policy, with the overall aim “... to produce a public Declaration and Next Steps document, directed to all those who can turn the Calls into Actions”. It involved a welcoming event, a morning plenary session which saw participants draw upon their experiences and expertise and start the process of “turning Calls into Action”, by providing input for each of the four afternoon working groups focused on a particular Call; followed by a plenary workshop on next steps and commitments.

Phil Fontaine, the former National Chief of the Assembly of First Nations opened the Colloquium. Organizers

recognized his “... determination, vision and extraordinary negotiating skills which played a pivotal role in reaching the Indian Residential Schools Settlement Agreement with the federal government in 2006. This Agreement gave rise to the Truth and Reconciliation Commission of Canada, whose Calls to Action on language policy we will be discussing”

This event was well-attended by participants from Western Canada, Ontario, Québec, Atlantic Canada, and the North. Sandra Inuitiq, the Languages Commissioner for Nunavut participated by skype, especially around the Call for Action to create an Aboriginal Languages Commissioner's Office. Among the Colloquium’s sponsors and allies present at the event was the Canadian Language Museum (CLM) with their Inuit Language exhibit, where it was announced that come May 1, 2016, the CLM's new permanent home and public exhibition space will be at Glendon College.

A statement was delivered on behalf of FEL Canada by Mary Jane Norris, as a representative of the Board of Directors. It was noted that FEL Canada’s key points and aims (provided in its Website and Newsletter) tend to align with the TRC recommendations in relation to language policy and education; and, that FEL Canada is working alongside organizations from a grassroots level and facilitating the sharing of information through the its website, on Facebook and in its Newsletter. A brief overview of the FEL Canada organization covered its inception from the 2013 Foundation for Endangered Languages (FEL) conference in Ottawa; an online tour of the Website highlighting ongoing language initiatives across Canada; and FEL Canada’s first Newsletter with copies for Colloquium participants.

FEL Canada thanks Ian Martin and Colloquium organizers and their Glendon colleagues for the opportunity to participate at this important and significant Colloquium for Indigenous languages across Canada in addressing the language policy implications of the TRC recommendations and related responsibilities for post-secondary educational institutions.

Wenhserate

Mohawk Language Lessons
<https://youtu.be/bruqWceZ73c>

Mohawk Language in the Workplace:

Short Lessons to Learn Words and Phrases You Can Use Daily at Work and Home

This link is a download to a document designed for learning the Mohawk language

<http://www.snpolytechnic.com/templates/protostar/pdf/Mohawk%20in%20the%20Workplace%20booklet%202015-SNP.pdf>

"The lessons are designed for those with little to no Mohawk language experience and are provided in print and audio. The words and phrases are pronounced with pauses in between for you to pronounce the words yourself. Basic phrases are introduced upon which you will build in subsequent lessons." (p. ii)

CILLDI - www.cilldi.ualberta.ca

Canadian Indigenous Languages and Literacy Development Institute (CILLDI) Bursary Program <http://www.cilldi.ualberta.ca/2016%20SummerProgram/CILLDISummerSchoolBursaryProgr.aspx>

The University of Alberta can support a limited number of students to attend CILLDI 2016 through the **CILLDI Bursary Program**. These bursaries are intended for students registered in two 3-credit courses (one in Block I and one in Block II). A CILLDI bursary will cover application and tuition fees, a meal plan, and on-campus accommodation at St. Joseph's College (or an \$800 housing stipend for students who are not local) during the 2016 CILLDI summer school. Note that travel expenses will not be covered by the bursary. Only a limited available, so take care to fill out the application form. Visit the above link to download the form. **DEADLINE: March 15th, 2016**

To learn more about the 17th annual CILLDI Summer School, held July 4 – 22 2016 in Edmonton, AB, please contact the CILLDI office at cilldi@ualberta.ca. See the poster for CILLDI courses on page 18 of this newsletter.

Professional Development Opportunities

- University of Alberta blended learning course: *First Nations, Metis and Inuit Leadership for Teaching Languages & Culture*, May-July (see details at the end of this newsletter or visit <http://www.ile.ualberta.ca/>)

- University of Saskatchewan: Indigenous Language Certificate (ILC) Update. âsay êkwa nimâciwêpinikânân nêhiyaw kiskinwahamâkêwinihk-isi University of Saskatchewan. kîsi-otinamok âsay Greymorning method ôta kâkî-takwâkik êkwa kî-mîwêiyhtamok êwako. âcimisowak ôki nisto osâm âsay ê-kiskinohamâkêcik. êkota êkwa sêmâk âti-koc-âpacihtâwak itê kâ-atoskêcik. ôta êkwa kâ-pipok, Standard Roman Orthography (SRO) êkwa câhkipêhikana Ľ"PV"Δba nika-kanawâpahtênân.

The Indigenous Language Certificate (ILC) Program has started at the University of Saskatchewan. The second language methodology studied was the Greymorning Method which was enjoyed by the student teachers. Three of the student teachers shared stories of using Greymorning immediately in their own classrooms with success. The winter term will focus on using Standard Roman Orthography (SRO) and Syllabics to increase language and literacy.

<http://www.usask.ca/education/certificate-programs/indigenous-languages/index.php>



Professional Development Opportunities continued

- Northern Teacher Education Program (NORTEP)

NORTEP/NORPAC

PHONE: 306-425-4411

Box 1215

La Ronge, SK S0J 1L0



The Northern Teacher Education Program (NORTEP) situated at La Ronge Saskatchewan in the beautiful North will be celebrating their 40th year anniversary in June of this year. Due to the urgent need for accredited teachers to stay in the north this program was established in the mid 70's and has since graduated over 400 teachers with the majority staying in the north to teach. Degrees in Education and in the Art and Sciences are offered and since its inception each student is required to take a maximum of 6 credits in an Indigenous Language. In NORTEP we offer both Cree and Dene language courses. These classes provide a foundation for those interested in further studies in linguistics and second language acquisition. We are currently looking at expanding our programs to include a teaching area in either Cree or Dene.

Submitted by Laura Burnouf

Email: laura.burnouf@nortep.ca

- Strengthening First Nation, Inuit and Métis Languages of Canada

By Jessie Sylvestre

ediri B.A. denesų'łiné bek'íya la nechá, thene húyine bek'enáts'edher xa dé bórenjle, kólú sqłq'nj q'łnedhı sét eghádálaghena, bet'ánerı?á t'axú q'łnedhı hobexét ghıdá djghj asıe ghq nuhélot'inaze hadónelten xa njdé dádi, ediri: nuhyatié chú nuhch'anię', t'ahúk'e hots'j dene ghıdlj, yanısıj t'anádánuhowıdı, tth'ı denesų'łiné yanısıj t'qt'ú húdeli t'q denesų'łiné yatié henerenj sı, eyi tthe hadónılten xa

BA *denesų'łiné* is a new program that University of Blue Quills will be undertaking. Five resilient *denesų'łiné* elders will be working alongside me (Jessie Sylvestre) as we embark on this exciting journey. Elders wish to focus on four main topics throughout the courses: language/culture, genealogy, post-trauma from government sanctioned institutes, and history of the *denesų'łiné* people. Students who comprehend the *denesų'łiné* language will be our target group.

Jessie Sylvestre

Denesuline Curriculum Developer/Instructor

University nuhelot'jne thaiyots'j nistameyimâkanak Blue Quills

Treaty Six Territory

Box 279, St Paul, Alberta T0A 3A0

EXT 159 @ Ph: [780-645-4455](tel:780-645-4455); Toll Free: [888-645-4455](tel:888-645-4455)

Fx: [780-645-5215](tel:780-645-5215)

denesuline@bluequills.ca

Linguapax Supports New Bill in Brazil

BRAZIL: Message CONDEMNING the presidential VETO of Bill C 5954-2013

On December 29, 2015 the President of the Republic of Brazil sent the message nº 600 to the Senate vetoing Bill nº 5954- 2013 (nº 186 - 2008 at the Senate) approved by the National Congress, after consulting the Ministry of Education (MEC) and the Ministry of Planning, Budget and Administration (MPOG). The project is considered contrary to the public interest.

Under the assumption, explicit in law, that in Brazil the indigenous school education is differentiated, the project was presented in 2008 by Senator Cristovam Buarque and completed by the then Senator Fátima Celeide, before the Senate. The project improved the Article 79 of the Law of Directives and Bases of National Education (LDB), in stating that the processes of educational evaluation should respect the cultural characteristics of indigenous communities. In addition, it expanded the right of indigenous communities to use their mother tongue and their own learning processes to basic education. Then Senator Valdir Raupp, after examining the project, proposed to extend the guarantee of use of mother tongues and own learning processes to vocational training and higher education. After more than 7 years of process in Congress and numerous legislative committees, the draft was sent to the Presidency of the Republic in early December 2015.

Rather than ratify the will expressed by deputies and senators, as well as broad sectors of civil society, and satisfy the expectations that Brazil would remain in the global trend of defence of indigenous rights to linguistic diversity and a truly differentiated schooling, government veto marks a setback and a lack of respect for guarantees which seemed indisputable.

More than 150 indigenous languages survive in Brazil in different degrees of vitality. They are a heritage of incalculable value and constantly threatened by a homogenizing and assimilating education, by the prejudices of the surrounding society, by the monolingualism and monoculturalism that characterize much of the national states.

Linguapax International joins governmental and non-governmental Brazilian institutions that have firmly condemned the veto, and warns of the danger that Brazil is no longer the vanguard of the international movement in defence of linguistic diversity, relegating itself to the level of those pretending to annihilate the minorities accused of being an obstacle to development that ignores, humiliates and destroys peoples and ways of living and expressing.

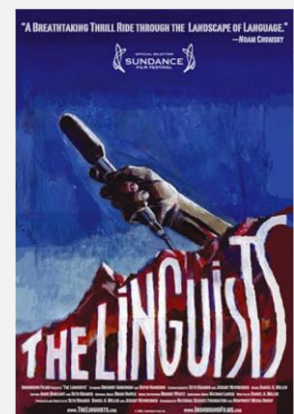
Text in Castilian, Catalan and French at: <http://www.linguapax.org/archives/brasil-rebuig-al-veto-presidencial-referent-al-proyecto-de-llei-sobre-lus-de-les-llengues-indigenes>

The Linguists

by Ironbound Films.

Produced and directed by Seth Kramer, Daniel A. Miller, and Jeremy Newberger.

This NSF funded documentary film premiered at Sundance Film Festival in 2008, aired on PBS in 2009, and was nominated for an Emmy Award in 2010. It showcases Gregory D. S. Anderson and David Harrison's work documenting endangered languages of Siberia, India and Bolivia. (See a preview at www.thelinguists.com).



What's Happening in the World of Languages?

- a. **The Prince Albert Grand Council (PAGC) Language & Culture Website** will be highlighting Dené Elder interviews over the next little while. The interviews were conducted with Elders from the Athabasca region during the latter part of the 1990s. Please visit this link to listen to these interviews:
<http://aboriginallanguage3.wix.com/pagclanguageculture#!dene-elder-interviews/c11cp>
- b. **Café Politics: The Fight to Save Canada's Indigenous Languages**, <http://www.metronews.ca/features/vancouver/vancouvering/2016/02/04/the-fight-to-save-indigenous-languages-in-canada.html>
"Many of B.C.'s indigenous languages are on the cusp of disappearing as First Nations leaders and educators make a revitalization plea to the United Nations."
- c. **Radio and Languages:** February 13, 2016 marked World Radio Day. This year, the UNESCO theme for World Radio Day is "Radio in Times of Emergency and Disaster". Radio still remains the medium that reaches the widest audience worldwide, in the quickest possible time. Read more at: <http://en.unesco.org/events/world-radio-day-2016>



For many Indigenous communities around the world radio is the most accessible form of information sharing. It is an ideal educational medium and a means for teaching indigenous languages to the next generations. It is also relatively easy to create the necessary infrastructure for a community-based, volunteer-run radio station. Read more:

<https://www.culturalsurvival.org/publications/cultural-survival-quarterly/our-voices-air-reaching-new-audiences-through-indigenous>

Celine Cooper: Let's start talking about language differently



<http://montrealgazette.com/opinion/columnists/celine-cooper-lets-start-talking-about-language-differently>

"Across the pond, the British Council is nudging people in the United Kingdom to make learning a new language their new year's resolution for 2016."

Achievements

Belinda Daniels, from Sturgeon Lake First Nation, is the only Canadian nominated for the Global Teacher Prize awarded by the Varkey Foundation. The prize recognizes "an extraordinary teacher who has made an outstanding contribution to the profession," according to the foundation's website.

Visit these links to read more...

<http://www.cbc.ca/news/canada/saskatoon/saskatoon-cree-teacher-global-award-belinda-daniels-1.3359107>

<http://www.thestar.com/news/canada/2015/12/10/saskatchewan-teacher-belinda-daniels-nominated-for-1m-nobel-prize-of-teaching.html>



Image credit: www.thestar.com

Doctoral dissertation: *A Language, a View and a Map: Indigenous Culture and Youth Mentoring*

Martin Zeidler

University of Alberta, 2015

This ethnographic research study investigated the local sociolinguistic climate and the practical considerations involved with organizing cultural mentoring meetings for urban Indigenous youth. The research was premised on two questions: What is the process involved in organizing a community-based cultural mentoring project? What were the participants' perceptions of the experience?

Over the course of the last century, the Canadian residential school system effectively destabilized Indigenous culture triggering a severe erosion in the daily use of local languages. In turn, this legacy has led to a disproportionately high number of Indigenous adolescents in government care and contributed to several generations of Canadians marginalized from participating in the practices and traditions of their own cultural heritage.

Investigating a research path from early planning through to two series of community-based mentoring meetings, the core data of this ethnography was drawn from pilot sessions undertaken in the summer of 2013, and a second series of after-school meetings held several months later. Following each set of meetings interviews were conducted with each of the participants.

The central discourse emerging from the research suggests that under the stewardship of local Cree speakers, inter-generational mentoring offers a practical and self-managed access point for young urban people to engage with the holistic worldview and cultural traditions of Indigenous self-expression. By privileging the knowledge, traditions and language grounding Indigenous collective memory, community-based mentoring brings youth into a supportive, trustworthy environment, contributes to psychological wellness and extends self-defined cultural continuity.

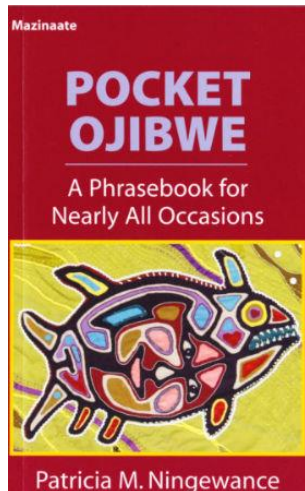


Finally, the peripheral position of this sociolinguistic research provides a discerning vantage point informing critical perspectives and suggests a holistic counter-voice to the imposed authority of institutional and educational discourses.

Pocket Ojibwe, Phrases for Nearly All Occasions

<http://www.patningewance.ca/>

"Pocket Ojibwe, Phrases for Nearly All Occasions" was written and published in 2006 by Patricia Ningewance and Mazinaate Inc. Since then, it has been translated into Inuktitut by Martha Toka Peet, Cree by Ken Paupanekis, and Ojicree by Jerry Sawanas. It is being translated now into Plains Cree by Dorothy Thunder and Dene by Cheryl Herman.



Originally, Pocket Ojibwe was intended for newcomers to the language but specialized terminology was added on and soon the little book had a dual purpose - to also be a handbook for interpreters. Each book has sections pertaining to different fields and lore such as protocol and recipes. It contains a pronunciation guide in the first chapter and at the foot of each page. At the back is a glossary. Each book reflects the unique culture of each language. All the writers are professional and respected translators who use a standard orthography.

The publisher is a long-time language teacher and hopes that these books will provide a first step in language learning for young people. It provides ready-to-speak language and is fun.

The books can be ordered by emailing patningewance@gmail.com or calling (204) 774-8007.

Dënë Dictionary

Dënë Sôlné Yatîé
?erehtł'ís
Łuskêlk'e T'íné Yatîé
Chipewyan Dictionary

Edited by Brent Kaulback Bertha Catholique Dennis Drygeese

<http://www.ssdec.nt.ca/ablang/ablanguagelkchipdictionary/ChipewyanDictionary-Linked/ChipewyanDictionary.pdf>

Cree Women in Lullaby – CD Project 2016

By Darlene Auger

Darlene Auger nitisîhkâsiwin. Enohte wih-tamātakwāw oma mekwac kâhkam atosk-ātām. Kayās ohci ekwa oma kitohcikanis, tanis-itomihwāw pepesisak, nehîyaw nikamôwina. Ayinānewo iskwewak ninitomāwak tawîcihit-wāw. Newo Iskwewak ekwa niya ewe nitonamāhk kayās nikamôwinisa ôte nāwe kâkipenik-amôtwāw kikôhkominawak, kinistamemākanak ekwa ewe nikamôyāhk ekwa ewe osîhtayahk kitohcikanis. Kiskinahamākewak take apacihtāwak awāsisa takiskinahamaw-ātwāw miyo ohpikihinawāsôwin. Nikehikewak take apacihtāwak tanipehatwaw opepemisôwāwa. Kamîyawsin kîspin ohi nikamôwinisa take asowinamôwayahkwāw nikhikwewak ote nîkân.

Darlene Auger is well known for her work in "Indigenous Swing Therapy or Wîwîpison" living out a spiritual vision she had in 2001, see *article in Synchronicity Magazine, Sept 2007, Issue 84*. Over the last 15 years, Darlene has traveled extensively, nationally and internationally, sharing her vision and teachings about a child's spiritual journey to Earth world; the moss bag, the swing and the belly button and offering therapy sessions in the adult size swing for nurturing, relaxation, meditation, physical, mental, emotional and spiritual health.

For a long time, there is a demand for Cree cultural resources for children in the classroom and at home and so Darlene has designed a kit. The kit will consist of a Toy Baby Swing inside a little 4 foot Tipi, with a native baby doll in a moss bag; 3 little story books containing the Cree teachings about the Moss Bag, The Swing and The Belly Button; and A CD of Cree Lullabies. This resource will not only assist children in learning traditional parenting skills through dramatic play but will also assist in Cree Language acquisition through storytelling and song.



In December of 2015, the University of Alberta, Indigenous Education Council honored Darlene's proposal to create the CD of Cree Lullabies under the Network Environments for Aboriginal Health Research (NEAHR) grant, as part of her doctoral research on "wiwipison".

This research has invited 8 women to work together on this project and located 4 Cree women who have a traditional family lullaby, passed down through the generations. They or a female member of their family will sing and record the lullaby for the CD. The CD will hold 8 to 10 Cree Lullabies, most of which will be ancient melodies coming back to life from the past. It is important for us to preserve these lullabies for our future generations.

The CD will be available in May 2016, through Darlene's website: www.wiwipison.com

In the spirit of miyo-ohpikinahāwasôwin (Good Child Raising)



Image: <http://www.wiwipison.com/about/>

Research and Writing

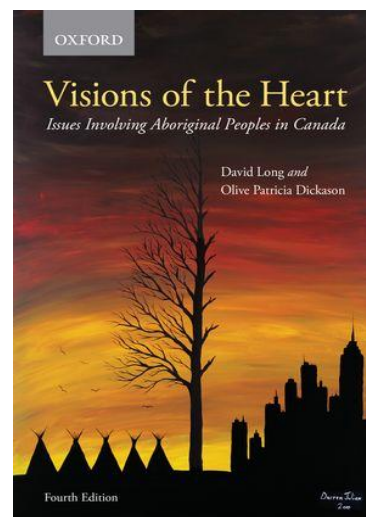
Book Chapter:

Norris, Mary Jane. 2016. "Aboriginal Languages in Canada: Generational and Community Perspectives on Language Maintenance, Loss, and Revitalization," In *Visions of the Heart: Issues Involving Aboriginal Peoples in Canada*, Fourth Edition, Edited by David Long and Olive Patricia Dickason, Oxford University Press.

More info about the book can be found at

<http://www.oupcanada.com/catalog/9780199014774.html>

The editor David Newhouse is a professor of Sociology at The King's University in Edmonton. The late Olive Patricia Dickson was professor emeritus at the University of Alberta and adjunct professor of history at the University of Ottawa.



Journal Article:

"Social Exposure and Perceptions of Language Importance in Canada's Urban Indigenous Peoples" in *aboriginal policy studies* Vol. 5, no. 2, 2016, pp. 99-113, by Eva M. Jewell, Royal Roads University. The Editor of the *aboriginal policy studies* is Chris Andersen, Faculty of Native Studies, University of Alberta.

This article can be found at: <https://ejournals.library.ualberta.ca/index.php/aps/article/view/25411/pdf>

Algonquian and Iroquoian Linguistics Memoirs:

University of Manitoba, Faculty of Arts, Department of Linguistics

The Algonquian and Iroquoian Linguistics Memoirs series features critical editions of texts as well as dictionaries, grammars, and related materials on Algonquian and Iroquoian (and in one case Athabaskan) languages.

Published and sold through the department, the Algonquian and Iroquoian Linguistics Memoirs series also presents critical editions of texts, including the price-winning volume of Onondaga texts, *Concerning the League*. In addition to text volumes, this series also publishes grammars and dictionaries of Algonquian and Iroquoian languages, and recently expanded to adjacent language families, with the publication of Eung-Do Cook's *A Grammar of Dëne Sųłíné* (Chipewyan).

<http://www.umanitoba.ca/faculties/arts/departments/linguistics/publications/1841.html>

Interactive Online Maps of Aboriginal Languages in Canada

By Mary Jane Norris

These “online interactive maps” on Indigenous Languages in Canada were created as an outgrowth of work on the third edition of the UNESCO Atlas of the World's Languages in Danger; material was submitted in December 2008, and published in both print format (2010) and online <http://www.unesco.org/languages-atlas/index.php>. Since then, these interactive maps have been in continuous development over the past several years.

The set of online interactive maps include two types: one on “Aboriginal Languages” mapped according to the location of their community with the largest number of speakers; the other on “Aboriginal Communities”, which together with a hierarchical language classification serve to identify all of the different Aboriginal languages in Canada, and also all the different communities where they are spoken.

In addition, each of the languages mapped is classified according to its level of language endangerment (based on UNESCO’s “Level of Intergenerational Transmission”). Where census data permit, also included for each language are the number of speakers (people reporting the Aboriginal language as their mother tongue) and their average ages. The map also identifies the community(s) and location(s) where each of the Aboriginal languages are spoken. Links to further information are also provided for each language (e.g. Ethnologue, Wikipedia, FPCC*); and community (e.g. StatCan community profiles).

Results of this ongoing mapping work were demonstrated at the 2013 Foundation for Endangered Languages Conference in Ottawa, in the session “Language maintenance and preservation in the digital age”, a summary of which appeared in the Proceedings of the 17th FEL Conference, p. 201:

“An Interactive Map of Aboriginal Languages in Canada”:

Based on the Canadian census data, interactive maps of indigenous languages in Canada have been developed, with 93 languages identified, of which three have recently become extinct. The classification is a modified version of the one presented in the UNESCO Atlas of the world’s languages in danger (<http://www.unesco.org/culture/languages-atlas/en/atlasmap.html>).

Changes include: a slightly revised language classification, to achieve agreement with First People Cultural Council (FPCC) in British Columbia* and the Ethnologue; an improved methodology for estimating speaker populations; and an update of the census data from 2001 to 2006. Over 3,000 reserves [including uninhabited areas] and communities have been mapped, with each one assigned to a single “traditional” language of the community.

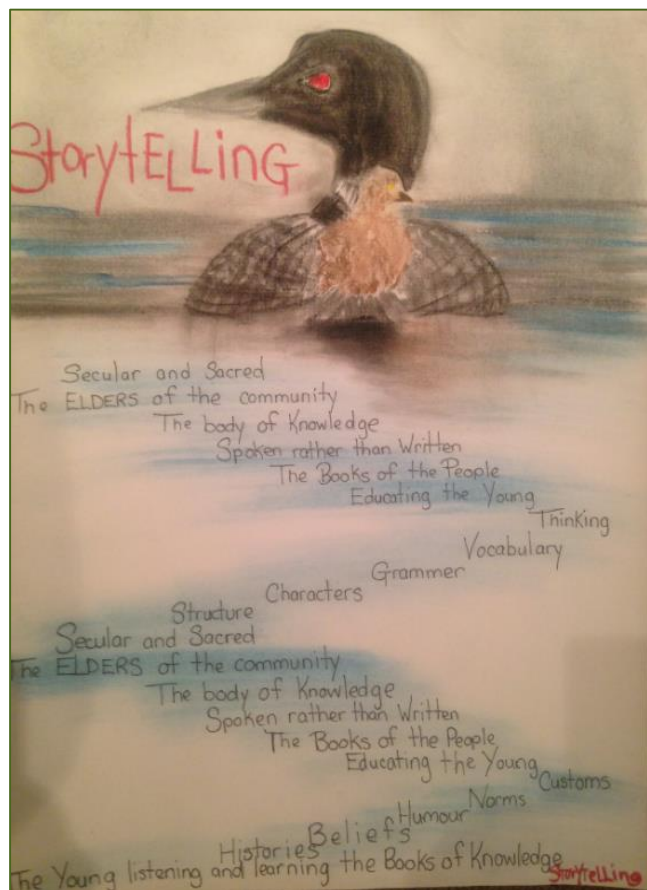
Most recently a brief overview and a demo of these maps were also provided at the February 9th 2016 Colloquium on the Indigenous Language Policy Implications of the TRC, held at Glendon College, York University.

The recently updated link for these maps is <http://www.norrisresearch.com/maps.htm>.

NOTE: Google Earth™ (a free download) is required to view these maps.

*For FPCC Classification see: Report on the Status of B.C. First Nations Languages 2014. Second Edition <http://www.fpcc.ca/files/PDF/Language/FPCC-LanguageReport-141016-WEB.pdf>

Found Poetry by Pre-service Teachers at the University of Alberta Reveals Urgency to Pay Attention to Loss of Languages



"This "Found Poem" activity was part of an online course, EDEL 412: Teaching Language Arts in First Nations, Métis, and Inuit Contexts, where the students became informed about the local and timely issue of Indigenous language and cultural identity. The students watched several language-preservation videos, read articles by many authors on the topic (see references at the end of the compendium), and worked to frame and articulate the levels of personal, spiritual, historical, and educational repercussions where language and identity converge. The students then compiled this gleaned information into their own personal 'found poem': a collection or collage of significant phrases, words, and images from the readings and videos that resonated with them. As part of this online class, they worked through their poems in a writer's workshop and read and gave feedback to each other on their poems in a small online discussion forum. They received feedback from their instructor and the teaching assistant and then revised their poems to send to a small new online group of their

classmates for further input. The authors then decided on the final form and content of their individual poems and voluntarily submitted them for this compendium."

See the entire compendium of found poetry at <http://www.ile.ualberta.ca/>

Relationship between Language and Culture by Stacey Campbell

Every **Language** Grows; Every **Culture** Changes

Some words hang on; the **soul**, the **mind**, the **spirit** of the people

We are tied to each other through **Language**

It is recognizable: **family** building... **culture** building

Bond with **Language** = Language **Revived**

RESEARCH REVIEW

Technology & Tradition: Using Mobile Apps to Teach Aboriginal Language

By Kim Anderson

HOW DO YOU REVITALIZE and preserve an Aboriginal language that has less than 10 fluent speakers remaining in the community?

In a project which pairs traditional language and storytelling with cutting-edge mobile app technology, TRU researchers and Aboriginal community members are working to address that question.

Education faculty members Dr. Patrick Walton and Dr. Gloria Ramirez teamed up with Dr. Haytham El Miligi of Computing Science on a Secwepemctsin language revitalization project in partnership with the Sk'elep School of Excellence and members of the Secwepemc (Shuswap) community.

"If you don't have language, you don't have culture," says Walton. Aboriginal language has traditionally been passed down through oral stories and songs preserved by Elders and family members. But for generations, Aboriginal children were forcibly taken from their homes and communities and put in euro-centric residential schools, where they were forbidden to speak in their native tongues. Now among the Shuswap, only a handful of fluent Secwepemctsin speakers remain.

The Revitalizing and Teaching the Secwepemctsin Language Using Gamification on Mobile Tablets project envisions a series of educational apps that will teach and reinforce Secwepemctsin. Primary school students at Sk'elep will practice language lessons through traditional songs and vocabulary games, in an app customized with photos and audio clips of family members.

By personalizing the software, the likelihood of retention of the vocabulary lesson increases.

"There is limited time to learn the language, so our efforts need to be aggressive," explains Ramirez. "Every time a language disappears, it's not just a language; it's a whole wealth of culture and traditional knowledge."

This use of technology differs radically from traditional language teaching methods, so the researchers are collaborating with community partners to negotiate and respect traditional Secwepemc culture and to maintain data security. Through community partnership, leadership in research and preservation of Aboriginal language and culture, the project also aims to foster strong ties between TRU and the surrounding community.

"It's a very good message from TRU. It shows that we care about the community," says El Miligi, who believes this project has the potential to help on a wider scale. "Once we evaluate the progress of the students and examine the learning outcomes, we could share the app with other Aboriginal communities across BC."

The Secwepemctsin language revitalization research received an Aid to Small Universities grant of \$14,760, which will be used to purchase mobile tablets and to fund programming and game design.

As work begins, the researchers and community members alike are optimistic about the long-term benefits this project will provide for the Secwepemc people, TRU and the community of Kamloops. ■

"Every time a language disappears, it's not just a language; it's a whole wealth of culture and traditional knowledge."

— Gloria Ramirez

Patrick Walton, Haytham El Miligi and Gloria Ramirez are helping to preserve Secwepemctsin, a language almost lost due to the repercussions of residential schooling.





Dr. Patrick Walton is part of a team of interdisciplinary researchers working with the Sk'elep School of Excellence to help revitalize the Secwepemctsin language.

Technology breathes new life into an ancient, endangered language

Is it possible to use modern technology to teach children an ancient and endangered language?

A trio of TRU researchers asked that question one year ago, and today they're convinced that the answer is yes.

Doctors Gloria Ramirez, Patrick Walton and Haytham El Miligi are working together to preserve and digitize the Secwepemctsin language. Applications developed by Dr. El Miligi's computer science research assistants are already in use at the Tk'emlups te Secwepemc Indian Band's Sk'elep School of Excellence, and are showing promising early results.

Supported by a Social Sciences and Humanities Research Council (SSHRC) Aid to Small Universities Grant, the team has developed the apps for use on tablets, and are currently testing and modifying them based on feedback from Sk'elep teachers and students.

Walton says the project has been "transformational" for language instruction in the school, and has added another dimension to traditional methods of teaching.

One of the school's goals is to achieve full Secwepemctsin-immersion, but to reach this goal the children need to hear the language spoken as much as possible.

"Some of the elders were reluctant until they saw the response from the children," said Walton. "These apps are interactive and students are engaged. If they hear more of the language it's another piece added to the puzzle, which will hopefully add up to a full immersion school." The teachers and elders have been vital in the development of this language tool, as they are the holders of the knowledge, and they have been instrumental in helping the two research assistants populate the apps with words, sounds and images.

The whole experience has been positive, said Walton, who explained that Sk'elep administration approached TRU researchers with this language challenge, and researchers were able to help. When the apps are complete, the school will own the content, though the technology has been designed to facilitate the development of other apps in other Aboriginal languages.

Secwepemctsin Language (source: Thompson Rivers University Annual Report 2015-16)

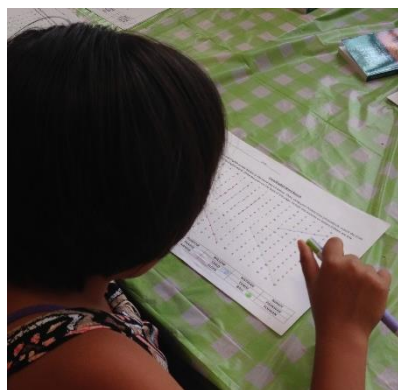


Speaking their truth

Home/Less/Mess was a collective creation theatre project that ran over four nights in summer 2014, but the impacts of the play continue to be felt. Funded in part by a SSHRC Aid to Small Universities Grant, the play was directed by Robin Nichol and Heidi Verwey of the Department of Visual and Performing Arts, and involved six actors, all of whom had first-hand knowledge of homelessness. The play sold out its four-night run.

"It was so important for those actors to tell their stories and speak their truth for a group of people who paid for the privilege of hearing it," said Nichol. The play empowered the actors to speak — elevated them to the level of experts trying to solve some of the problems that create homelessness. Sociologist Dr. Dawn Farough has presented findings from audience surveys taken during the play's run to both national and international audiences, while Ginny Ratsoy in the department of English and Modern Language will examine the script in the context of Canadian collective creation.

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