



# Welcome to The Foundation for Endangered Languages Canada!

As this issue's news reveals,

this past year has been a significant one. Some of our members have taken on new programs of study to preserve their languages and learn promising practices from others. Some have undertaken intensive research projects to ensure languages revitalization! Some members are developing or expanding opportunities for youth and families to acquire language through summer camps and after school programs. There are a growing number of language on the land initiatives. Some of our members are working on digitizing their language and developing language apps. Some are building networks on social media to promote the efforts of communities' languages initiatives. These are all very important components of a language planning process that we are all engaged in, each in

As a national organization we try to bring you closer to one another. To help share your news, we invite you to:

- join us and send us photos and text updates of your current projects;
- join us to celebrate your accomplishments;
- join us to promote and protect languages;
- join us in recruiting new members; and
- join us in advocating for language legislation.

Join us at FEL Canada!

- *Renew your FEL Canada membership annually (visit our webpage to renew)*
- *Meet our board member—Dale McCreery*
- *Find many upcoming Indigenous Languages conferences and bursaries*
- *Learn what others across Canada are doing to keep Endangered Languages Alive!*
- *Find us on social media too!*

Facebook: [felcanada](#)  
Website: [www.felcanada.org](http://www.felcanada.org)  
Email: [felanguagescanada@gmail.com](mailto:felanguagescanada@gmail.com)  
Twitter: [@FEL\\_Canada](#)



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# The Glendon Truth and Reconciliation Declaration on Indigenous

Languages (From <http://www.glendon.yorku.ca/crlcc/wp-content/uploads/sites/106/Glendon-declaration-Final-Draft-Oct-2016-public.pdf>, page 4)

*FEL Canada participated in The Glendon Truth and Reconciliation Declaration on Indigenous Languages on behalf of all our members*

## **We declare that, to truly celebrate the 150th anniversary of Canada in 2017**

The Crown and Her Federal Government must formally acknowledge, without the need for litigation, that section 35(1) of the Constitution Act, 1982 includes Indigenous Linguistic Rights. (See Appendix A for discussion)

The Crown and Her Federal government must enact an Indigenous Languages Act. In doing so, it can be guided by the Report of the 2005 Task Force on Aboriginal Languages and Cultures, which responds to each of the five principles required by the TRC Report. (See Appendix B for discussion)

The Crown and Her Federal Government in enacting an Indigenous Language Act must create an Office of the Commissioner of Indigenous Languages, with three national Indigenous Language Commissioners, one for the First Nations, one for the Inuit, and one for the Metis, with an ancillary staff complement comparable to that of the Office of the Commissioner of Official Languages, and a Commissioner's representative located in each Indigenous Nation and/or Territory to assist with the carrying out of the intent of the Indigenous Language Act. (See Appendix C for discussion)

All of the above recommendations are subject to consultation with the three Aboriginal groups, First Nations, Inuit and Metis as identified in the Constitution Act, 1982, in a manner which

respects the principle of free, prior and informed consent.

With respect to the Related Responsibilities of Post-Secondary Institutions, we further declare that:

1. Post-secondary Institutions must develop collaborative funding models to support Indigenous language initiatives open to research, pedagogy, and partnerships.
2. TRC Committees must be established in all post-secondary institutions
3. Post-secondary institutions must engage in Community building: both inside the university and between the institution and Indigenous communities and Indigenous community-based organizations
4. Varying qualifications and credentials of Indigenous people must be recognized and honoured
5. There must be cross-training and collaboration across university administrations, programs and faculty
6. Post-secondary institutions must develop programs in Indigenous language studies with a view to promoting full oral proficiency and literacy in Indigenous languages, with certification through college and university diplomas and degrees in Indigenous languages.

There must be Indigenous Cultural Competency Training for all post-secondary institutions which would include Governors/Regents, Administration, Faculty and Staff.

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

*This is a reminder that donations to FEL Canada are now tax deductible. The FEL Canada Board has worked hard over the past two years to reach out to members and potential members and get connected with your events and needs. Your contribution ensures that we can undertake new initiatives and hopefully get ourselves into a position where we can support projects and awards. We very much appreciate your support and commitment!*

## BNEȚOLNEȚ ‘one mind, one people’

By Barbara Jenni, M.A. Project Manager NEȚOLNEȚ ‘one mind, one people’ University of Victoria

Over the course of two days last September, partner representatives, collaborators, and witnesses gathered to celebrate the launch of the NEȚOLNEȚ ‘one mind, one people’ research Partnership in the First Peoples’ House at the University of Victoria.



*Research partners together at the Project launch Gathering, September 21, 2017, First Peoples’ House, UVIC*

Co-lead by Onowa McIvor, Indigenous Education, UVIC, and Peter Jacobs, Linguistics, SFU, the NEȚOLNEȚ research Partnership includes nine Indigenous partners from across Canada, spanning BC, Alberta, Ontario, Quebec, Nova Scotia, and NWT: Seven organizations representing local communities, one provincial organization, and one post-secondary institution.



*Community Partner representative Kahtehrón:ni Iris Stacey, Kahnawà:ke Education Center, is greeting her fellow project Partners at the Opening Ceremony, September 21, 2017.*

*This collaborative research endeavor was initially conceived back when Peter and Onowa met as doctoral students at UBC in 2010, and over time evolved into a research agenda aiming to understand and enhance Indigenous adults’ contributions to reviving Indigenous languages in Canada.*

Increasingly, adults are identified as the “missing generation” of learners who hold great potential to contribute to the revival of Indigenous languages in Canada by acting as the middle ground between Elders, children and youth within their communities. The NEȚOLNEȚ study captures the overlapping sites where Indigenous adults learn their language, as well as sites where they are able to pass it on to others. The foundational connection between language and wellbeing and the overarching goal to support language revitalization efforts across Canada unite the different research themes and projects of the Partnership.

*The NEȚOLNEȚ project is supported by a six-year Partnership Grant from the Social Sciences and Humanities Research Council of Canada (SSHRC).*



*NEȚOLNEȚ Community Partners - Map by Nicole Davies, NEȚOLNEȚ Research Assistant*



# Indigenous Language Revitalization using Social Media

By Belinda Daniels

nitâpatisitân mâhtâwi-apacîcikan ayisiyinowak takiskêyhtawaw opîkiskwêwinwâwâ ta-ohpinakwaw. nitâpatisitân ôma ta-itwîyân kîyapic ôta nitayanân kîyapic nipimâtsinân

I use social media to create awareness about Indigenous Language Revitalization. I use this space to say 'we are still here and we still exist' as Indigenous peoples and it works.



I tweet, post, link, instagram, snapchat, youtube, share and spread news to everyone in cyber space because I know people are looking at their phones eagerly for 'what is new?', 'what is the trend?' 'What do I need to know instantly?' 'What am I missing?' It is how we function and behave these days. It has become a habit as opposed to responding to emails or turning on the radio, the latter of which is highly unlikely. With a slide or swipe of a button I send out information to the masses (friends, most of whom I do not know), about language, particularly the Cree language because this is who I am and what I do. nêhiyaw oma niya, nêhiyawak oma kiyanaw. I not only theorize about second language learning but am also doing research, teaching others or teaching myself language and practicing revitalization. For instance, the nêhiyawak Language Experience has been around for over a decade. This language learning week long camp is comprised of language teachers specializing in how to teach and learn a language, which is hard, complex and requires a tonne of patience and love. That is what makes this language camp different! People come to see new trends, be inspired, see good happening in the world, or cyberspace. Using this social media technique, I have been able to connect to people who are just like me - wanting to reclaim their Indigenous heritage ancient language - and it works!



@belindadaniels9 Find me on Facebook, LinkedIn or instagram under the label **kakiyosew** Ekosi!

## Young Indigenous Women's Circle of Leadership

University of Alberta <https://ile.ualberta.ca/YIWCL>

As one of only a handful of Indigenous students in her school, J'Vin Bull's days were lonely, stressful and marred by bullies who mocked her culture. One summer, J'Vin found the strength and pride she needed to stand tall.



Visit <https://youtu.be/W7mukkac2q0> to watch the whole video

# Feb 21 was International Mother Language Day and the International Linguapax Award 2018 goes to BASAbali!

By Dr. Olenka Bilash, North American Representative to LINGUAPAX

In 1999 UNESCO proclaimed February 21 as **International Mother Language Day** with the aim of preserving linguistic diversity and promoting mother tongue-based multilingual education around the world. Linguapax offers an annual prize to acknowledge outstanding actions carried out in favour of the preservation of linguistic diversity, revitalization and reactivation of linguistic communities and the promotion of multilingualism. This year, the jury of the award, formed of members of the Linguapax Board and international Advisory Board as well as the delegates of the Linguapax International Network, chose BASAbali among 18 eligible candidates from all continents. **BASAbali** is a “collaboration of linguists, anthropologists, students, and lay- people, from within and outside of Bali, who are collaborating to keep Balinese strong and sustainable”.

In the words of BASAbali’s founding director, **Alissa Stern**, “BASAbali is founded in the belief that all languages, but most importantly a language of a great culture such as Balinese, deserve recognition and use in the modern world — and not be relegated to a language of rural farmers or a language of home, not worthy of activities associated with learning, public affairs and local educational and political practices. The aim, in short, is to develop facilities that will enable Balinese and other local languages to occupy a position of prestige alongside modern national and international languages and to carry forward their rich cultural traditions.”

The BASAbali collaboration uses the Balinese language as a model for other language communities to pioneer a language revitalization methodology that is predicated on the belief that linguistic diversity is paramount to human sustainability and will require a significant shift in how we value local languages, espe-

**“a language of a great culture such as Balinese, deserves recognition and use in the modern world”**

cially in our digital era.

Founded in 2011, the BASAbali collaboration has developed programs that have involved important segments of the Balinese intelligentsia and international language advocates to produce critical resources that propel the Balinese language into becoming a language that is valued within the Balinese community and within the modern world. For example, BASAbali:

- \* translated Google’s Home page into the Balinese language, symbolically and literally placing Balinese amongst modern international languages;
- \* created interactive multimedia software to teach Balinese in a modern engaging way;
- \* secured a local government mandate for using Balinese on Fridays; and
- \* carried out many other grassroots efforts to motivate and institutionalize the use of Balinese in both the local and internation-

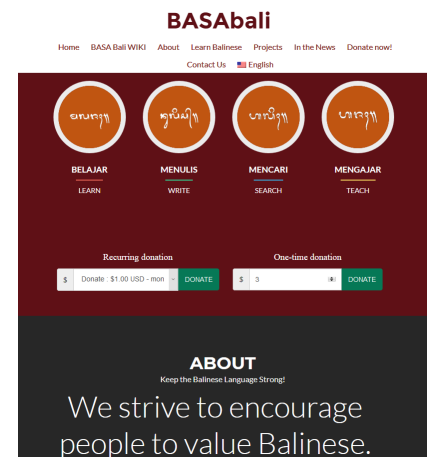
al communities.

The BASAbali wiki shines as one of their major achievements. It:

- \* offers a combination trilingual multi-media reference dictionary, encyclopedia, and digital library of traditional texts, modern Balinese literature and photographs, most of which are not otherwise available on line;
- \* reveals how academics and government appointed “Language Ambassadors” have made indigenous medicinal wisdom accessible via videos contributed by villagers and by professional videographers; and
- \* provides a platform for a new genre of modern Balinese literature and encourages people to write in Balinese and to share their work in order to encourage others to follow suit.

Information about the multi-level teamwork of local indigenous language advocacy and revitalization groups such as BASAbali offer us inspiration and ideas. For further information on BASAbali visit their site:

[www.basabali.org](http://www.basabali.org)



# Canadian Language Museum: FROM SMOKE TO CYBER SIGNALS

By Elaine Gold, Ph.D.

Director | Directrice

Canadian Language Museum | Musée canadien des langues

[languageuseum.ca](http://languageuseum.ca) | [museedeslangues.ca](http://museedeslangues.ca)

[director@languageuseum.ca](mailto:director@languageuseum.ca)



'Smoke Signals' by Carmen Hathaway, 2015.

During the month of January, the Canadian Language Museum hosted an exhibit of paintings and sculptures by Abenaki artist Carmen Hathaway <http://www.carmenhathaway.com>. The artist combines traditional methods with digital technology: the paintings were created digitally and printed onto canvas and the sculptures were created with a 3D laser printer. The art explores themes of communication, memory, technology and Indigenous cultural influences, resulting in intriguing images involving faces, hoops, smoke, human and animal figures. Visitors to the exhibit not only enjoyed the beautiful art, but had much to consider about Indigenous language, communication and culture in contemporary society.

The Canadian Language Museum is located at Glendon College, Toronto, Ontario

[languageuseum.ca](http://languageuseum.ca) | [museedeslangues.ca](http://museedeslangues.ca)

## Cree Classes Offered at Mâdawêyatitân Centre in Regina in a New 12-Week Program

### Read more at

<http://www.cbc.ca/news/canada/saskatchewan/regina-cree-language-program-m%C3%A2daw%C3%A4yatit%C3%A2n-centre-1.4546647>

### Or on Twitter:

Nick Crighton (@nickcrighton) tweeted at 9:42 AM on Wed, Feb 28, 2018:

Last week was a huge success for the 12 week Cree Language Program! Thank-you for tuning in! Please feel free to stop in on Thursday nights from 6:30-8:00pm at the mâdawêyatitân centre - 3355 6th Ave @CityofRegina @RegPublicSchool @OfficialRPL @scottcollegiate <https://t.co/Dw5RDKw2xx> )

### Or Facebook

<https://www.facebook.com/pages/M%C3%A2daw%C3%A4yatit%C3%A2n-Centre/317545168705824?fref=mentions>



# Indigenous Language Activists Around the World

## Ngũgĩ wa Thiong'o of Kenya



*“Our lives are a battlefield on which is fought a continuous war between the forces that are pledged to confirm our humanity and those determined to dismantle it; those who strive to build a protective wall around it, and those who wish to pull it down; those who seek to mould it and those committed to breaking it up; those who aim to open our eyes, to make us see the light and look to tomorrow . . . and those who wish to lull us into closing our eyes.”*

Joshua Fishman, father of reversing language shift, reminds us of the importance of integrating a language into all domains of life during the multigenerational process of Language revitalization. Among the more challenging areas to activate language use is creative writing. However, it can be done!

Meet Ngũgĩ wa Thiong'o, a Kenyan writer who has written novels, plays, short stories, and essays, ranging from literary and social criticism to children's literature in both English and his mother tongue [Gikuyu](#). Ngũgĩ is the founder and editor of the Gikuyu-language journal [Mũĩĩri](#).

In 1977 Ngũgĩ embarked upon a novel form of theatre in his native Kenya. In his efforts to demystify the “star-creation” syndrome of contemporary theatre, he sought to bring spontaneity and audience participation to performances for “ordinary people”. Sadly this theatrical initiative was shut down by the authoritarian Kenyan regime after only six weeks.

Ngũgĩ was subsequently imprisoned for over a year and became an Amnesty International prisoner of conscience. He was eventually released and took up varied professorships in the United States. Learn more from his website: [ngugiwathiongo.com](http://ngugiwathiongo.com)

## Mr. Zubair Torwali of Pakistan



*“When I was at my primary school at one of the public schools in my community I could not speak Pashto, the dominant language in the Swat valley. All my teachers were Pashto speaking and they often looked down upon my language. They would mock the way I tried to speak a few words of Pashto with them. Their attitude discouraged me and once I tried to leave the school for good. But my parents did not let me leave schooling and I somehow continued it.*

*During my secondary schooling I faced the same attitude from teachers. This was a harsh time for me. Here again the teachers would laugh at me because I did not speak their language.*

*This way I struggled and finally got admission for my intermediate (12 years education) at the Jahanzeb College in Saidu Sharif Swat, which is 70 kilometers away from my community and is at the main center of the Swat valley. That time—1990-91—there was none from my community at this college except me.*

*Being ethnically different from the dominant community, Pushtun, I again faced the challenges of being marginalized in the class, at the college premises; and at the hostel. My peers would mock my language and me. I was, however, 17 years old that time. I would always think what was wrong with me that I was treated this way. By then, luckily, I have learnt to speak Pashto with my teachers and peers. Then I thought how could I change this behavior of my classmates and other college fellows.”*

Mr. Zubair Torwali of Pakistan is an outspoken advocate for language rights, linguistic diversity, and the dream of a truly multilingual Pakistan. He frequently contributes to several major English language daily newspapers consistently bringing language issues to the public eye. Zubair is passionate about the disenfranchised and fearlessly critiques policy makers and religious leaders alike.

Zubair started Idara Baraye Taleem-o-Taraqi (Institute for Education and Development) in his home area in the remote Swat Valley in 2007. This community-based organization has created a mother tongue based multilingual education program to provide transitional literacy, early childhood education, language development, community engagement, and training to the members of the Torwali language community. To date the program’s graduates perform far better in school than children who did not take part in the program.

What sets Zubair Torwali apart from other community leaders is that he is not only an advocate and activist for his own language and his own community, but he works on behalf of all the minority language communities of Pakistan.

# Indigenous Language Activists Around the World cont.

Mr. Victoriano de la Cruz



**Diálogos Interculturales**  
La Lengua y Cultura

# Náhuatl

**ON LINE**

**Fecha de Inicio: Domingo 14 de agosto**

**Principiantes: 14:00-16:00    Intermedio: 16:00-18:00**

**Todos los DOMINGOS**

**GOOGLE CHAT**

**Informes e Inscripciones**  
Mtro. Victoriano de la Cruz

**Nativohablante del náhuatl**  
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FB: Victoriano Tepoxteco  
Cel. 3311327450

  
www.vitepoxteco.org

Meet Victoriano de la Cruz, a multi-talented activist for the Náhuatl language spoken in Mexico. Considered a jack of all trades, Victoriano has raised the visibility of the Náhuatl language, known colloquially as Aztec, in online and offline spaces by employing a number of different strategies.

He is currently working on a project called “Revitalization of Mexicano (Náhuatl) in Southern Jalisco) in collaboration with the Secretariat of Education from the State of Jalisco, is an active editor on Huiquipedia, the Náhuatl language version of Wikipedia, the free online encyclopedia that counts approximately 9,500 entries in that language, and voluntarily manages a quarterly online publication called Yolitia, where he solicits essays from fellow language activists about a number of topics. Although these essays are primarily in Náhuatl, he has recently expanded the magazine’s scope by including texts in other Mexican and Latin American indigenous languages. The magazine has completed four editions!



Photo References:

Ngugi - from  
[https://en.wikipedia.org/wiki/Ng%C5%A9g%C4%A9\\_wa\\_Thiong%27o](https://en.wikipedia.org/wiki/Ng%C5%A9g%C4%A9_wa_Thiong%27o)

Zubair -from:  
[https://www.google.ca/search?q=zubair+torwali+pakistan&source=lnms&tbm=isch&sa=X&ved=0ahUKEwi615zbs8TZAhUE9WM-KHV4LA9oQ\\_AUICygC&biw=1005&bih=643](https://www.google.ca/search?q=zubair+torwali+pakistan&source=lnms&tbm=isch&sa=X&ved=0ahUKEwi615zbs8TZAhUE9WM-KHV4LA9oQ_AUICygC&biw=1005&bih=643)

Victoriano photo  
from: <https://cruce.iteso.mx/lleva-el-nahuatl-a-polonia-y-espana/>

Victoriano poster  
from <http://www.vitepoxteco.org/>



In Alberta the Ministry of Education has provided the Faculty of Education at the University of Alberta with some financial support to facilitate deepening its members' understanding of and engagement with First Nations, Metis and Inuit content, knowledge, experiences, and perspectives. This support begins with a series of engagements that align with the Truth and Reconciliation Commission Calls to Action specific to education.

The first engagement is a series of book circles including the following titles. The understanding from such books helps settler Canadians understand the roots of language loss and the need for linguistic revitalization.

***Indigenous Writes: A Guide to First Nations, Metis and Inuit Issues in Canada*** by Chelsea Vowel

In *Indigenous Writes*, Chelsea Vowel, legal scholar, teacher, and intellectual, opens an important dialogue about these (and more) concepts and the wider social beliefs associated with the relationship between Indigenous peoples and Canada. In 31 essays, Chelsea explores the Indigenous experience from the time of contact to the present, through five categories – Terminology of Relationships; Culture and Identity; Myth-Busting; State Violence; and Land, Learning, Law, and Treaties. She answers the questions that many people have on these topics to spark further conversations at home, in the classroom, and in the larger community.

***On Being Here to Stay: Treaties and Aboriginal Rights in Canada***, by Michael Asch

What, other than numbers and power, justifies Canada's assertion of sovereignty and jurisdiction over the country's vast territory? Why should Canada's original inhabitants have to ask for rights to what was their land when non-Aboriginal people first arrived? The question lurks behind every court judgment on Indigenous rights, every demand that treaty obligations be fulfilled, and every land-claims negotiation.

Addressing these questions has occupied anthropologist Michael Asch for nearly thirty years. In *On Being Here to Stay*, Asch retells the story of Canada with a focus on the relationship between First Nations and settlers. Asch proposes a way forward based on respecting the "spirit and intent" of treaties negotiated at the time of Confederation, through which, he argues, First Nations and settlers can establish an ethical way for both communities to be here to stay.

***Towards a Prairie Atonement*** by Trevor Harriet

When the government recently tried to

abandon its responsibility to protect what little remains of the natural prairie, Trevor Harriet pushed back, only to discover an injustice haunting the lands he was trying to defend. In 1938, when the Métis of Ste. Madeleine returned from working away, they found their homes burnt to the ground and their animals shot. The land they held in common was no longer theirs, but was now controlled by the federal government.

Facing his own responsibility as a descendant of settlers, he connects today's ecological disarray to the legacy of Métis dispossession and the loss of their community lands. With Indigenous and settler people alienated from one another and from the grassland itself, hope and courage are in short supply. This book offers both by proposing an atonement that could again bring people and prairie together.

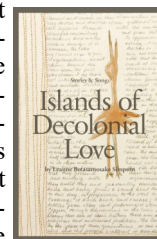
***Unsettling Canada: A National Wake-Up Call*** by Arthur Manuel

As the son of George Manuel, who served as president of the National Indian Brotherhood and founded the World Council of Indigenous Peoples in the 1970s, Arthur Manuel was born into the struggle. From his unique and personal perspective, as a Secwepemc leader and an Indigenous activist who has played a prominent role on the international stage, Arthur Manuel describes the victories and failures, the hopes and the fears of a generation of activists fighting for Aboriginal title and rights in Canada. *Unsettling Canada* chronicles the modern struggle for Indigenous rights covering fifty years of struggle over a wide range of historical, national, and recent international breakthroughs.

***Islands of Decolonial Love*** by Leanne Betasamosake Simpson

In her debut collection of short stories, *Islands of Decolonial Love*, renowned writer and activist Leanne Betasamosake Simpson vividly explores the lives of con-

temporary Indigenous Peoples and communities, especially those of her own Nishnaabeg nation. Found on reserves, in cities and small towns, in bars and curling rinks, canoes and community centres, doctors offices and pickup trucks, Simpson's characters confront the often heart-breaking challenge of pairing the desire to live loving and observant lives with a constant struggle to simply survive the historical and ongoing injustices of racism and colonialism. Told with voices that are rarely recorded but need to be heard, and incorporating the language and history of her people, *Islands of Decolonial Love* is a profound, important, and beautiful book of fiction.



***Birdie***, by Tracey Lindberg

*Birdie* is a darkly comic and moving first novel about the universal experience of recovering from wounds of the past, informed by the lore and knowledge of Cree traditions. Bernice Meetoos, a Cree woman, leaves her home in Northern Alberta following tragedy and travels to Gibsons, BC. She is on something of a vision quest, seeking to understand the messages from *The Frugal Gourmet* (one of the only television shows available on CBC North) that come to her in her dreams. She is also driven by the leftover teenaged desire to meet Pat Johns, who played Jesse on *The Beachcombers*, because he is, as she says, a working, healthy Indian man. Bernice heads for Molly's Reach to find answers but they are not the ones she expected.

With the arrival in Gibsons of her Auntie Val and her cousin Skinny Freda, Bernice finds the strength to face the past and draw the lessons from her dreams that she was never fully taught in life. Part road trip, dream quest and travelogue, the novel touches on the universality of women's experience, regardless of culture or race.

## BOOK CIRCLE TITLES *continued*

### ***The Inconvenient Indian* by Thomas King**

Rich with dark and light, pain and magic, *The Inconvenient Indian* distills the insights gleaned from Thomas King's critical and personal meditation on what it means to be "Indian" in North America, weaving the curiously circular tale of the relationship between non-Natives and Natives in the centuries since the two first encountered each other. In the process, King refashions old stories about historical events and figures, takes a sideways look at film and pop culture, relates his own complex experiences with activism, and articulates a deep and revolutionary understanding of the cumulative effects of ever-shifting laws and treaties on Native peoples and lands.

This is a book both timeless and timely, burnished with anger but tempered by wit, and ultimately a hard-won offering of hope--a sometimes inconvenient but nonetheless indispensable account for all of us, Indian and non-Indian alike, seeking to understand how we might tell a new story for the future.

### ***First Nations 101* by Linda Gray**

*First Nations 101* is an easy to read primer that provides readers with a broad overview of the diverse and complex lives of First Nations people. It is packed with more than 70 subjects including education, youth, child welfare, urbanization, appropriate questions to ask a First Nations person, feminism, the medicine wheel, Two-spirit (LGBTQ), residential schools, the land bridge theory, and language preservation. Author Lynda Gray endeavours to leave readers with a better understanding of the shared history of First Nations and non-First Nations people, and ultimately calls upon all of us - individuals, communities, and governments - to play active roles in bringing about true reconciliation between First Nations and non-First Nations people. *First Nations 101* was released on June 1, 2011 to celebrate National Aboriginal History Month.

### ***Decolonizing Education: Nourishing the Learning Spirit* by Marie Battiste**

Drawing on treaties, international law, the work of other Indigenous scholars, and especially personal experiences, Marie Battiste docu-

ments the nature of Eurocentric models of education, and their devastating impacts on Indigenous knowledge. Chronicling the negative consequences of forced assimilation and the failure of current educational policies to bolster the social and economic conditions of Aboriginal populations, Battiste proposes a new model of education. She argues that the preservation of Aboriginal knowledge is an

Aboriginal right and a right preserved by the many treaties with First Nations. Current educational policies must undergo substantive reform. Central to this process is the rejection of the racism inherent to colonial systems of education, and the repositioning of Indigenous humanities, sciences, and languages as vital fields of knowledge. Battiste suggests the urgency for this reform lies in the social, technological, and economic challenges facing society today, and the need for a revitalized knowledge system which incorporates both Indigenous and Eurocentric thinking. The new model she advocates is based on her experiences growing up in a Mi'kmaw community, and the decades she has spent as a teacher, activist, and university scholar.

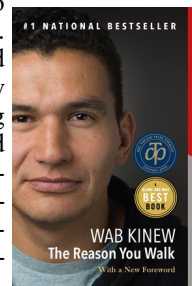
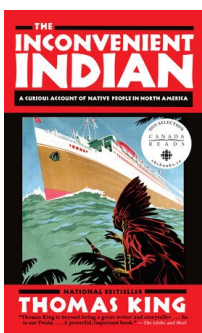
### ***Indigenous Community: Rekindling the Teachings of the Seventh Fire* by Gregory Cajete**

This book leads the reader on an insightful journey into Indigenous concepts of knowledge, community, education, and leadership. These concepts are interrelated tools for intervention and transformation. The book reveals a vision, the vital deep dialogues, and the essential steps toward generating sustained and empowered connections among self, home, community, and leadership. He consciously challenges the existing Eurocentric story lines of dysfunctional educative stories of Indigenous communities and perceived deficient individuals in education and generates ways to rethink the old discourses and story lines. He replaces these story lines with functional educative stories of restoring Indigenous leadership, communities, and individuals. Gregory demonstrates how this crucial transformation can be achieved through using Indigenous knowledge and viewing information in culturally sensitive and holistic ways to create a multipronged responsive educational system that will serve a sustainable community, leadership, and environment for the complex and indeterminate future. He explains how the ancient and unfolding stories of a

community and their pedagogy are the essence of Indigenous education, revitalization, and organic Indigenous scholars and leaders. He describes these imperative processes and principles as a way to come back to our collective Indigenous power.

### ***The Reason You Walk* by Wab Kinew**

A moving father-son reconciliation told by a charismatic First Nations broadcaster, musician and activist. When his father was given a diagnosis of terminal cancer, Winnipeg broadcaster and musician Wab Kinew decided to spend a year reconnecting with the accomplished but distant aboriginal man who'd raised him. *The Reason You Walk* spans the year 2012, chronicling painful moments in the past and celebrating renewed hopes and dreams for the future. As Kinew revisits his own childhood in Winnipeg and on a reserve in Northern Ontario, he learns more about his father's traumatic childhood at residential school. An intriguing doubleness marks *The Reason You Walk*, a reference to an Anishinaabe ceremonial song. Born to an Anishinaabe father and a non-native mother, he has a foot in both cultures. He is a Sundancer, an academic, a former rapper, a hereditary chief, and an urban activist. His father, Tobasonakwut, was both a beloved traditional chief and a respected elected leader who engaged directly with Ottawa. Internally divided, his father embraced both traditional native religion and Catholicism, the religion that was inculcated into him at the residential school where he was physically and sexually abused. It offers an inside view of what it means to be an educated aboriginal living in a country that is just beginning to wake up to its aboriginal history and living presence. Invoking hope, healing and forgiveness, *The Reason You Walk* is a poignant story of a towering but damaged father and his son as they embark on a journey to repair their family bond. By turns lighthearted and solemn, Kinew gives us an inspiring vision for family and cross-cultural reconciliation, and a wider conversation about the future of Aboriginal peoples.



# Graduates of Master's of Indigenous Language Revitalization Degree at the University of Victoria by Onowa McIvor

The Masters of Indigenous Language Revitalization at the University of Victoria began in July 2012. There have been three cohorts intakes since the start date. July 2018 will mark the beginning of a new program intake. The purpose of this program is to ensure a generation of language experts who will develop language and academic skills to participate and lead successful language revitalization efforts in Indigenous communities. It is our hope to also develop language scholars who will have the expertise to support post-secondary instruction in the revitalization, recovery and maintenance of Indigenous Languages.

## Oral Exam Photos:

**WELCIEM, Calvin Claxton**, Project titled: *Indigenous Transmission of Education to Validate Identity, Value Systems, and Language Revitalization* (April 2017). Pictured with (LtoR) Su Urbancyk, Nick Claxton, WELCIEM, Leslie Saxon, Trish Rosborough & Peter Jacobs.



**NICOLSON, Deanna**, Project titled: *Ikawegi'lakw (the) Maker of Good Things* (August 2017). Deanna pictured here with Trish Rosborough and Su Urbancyk on iPad.



**Julie Morris**, Project titled: *K'asba'e T'oh: Sustaining the Inter-generational Transmission of Tahltan* (June 2017). Pictured here with supervisors (LtoR): Onowa McIvor, Julie and Leslie Saxon.



**PENÁC, George David Underwood**, Project titled: *SXENIEN YEW CNEs I, TWE SENĆOFEN? – How is it that I have come to speak SENĆOFEN?: My Reflections on Learning and Speaking SENĆOFEN* (May 2017). Photo LtoR: Onowa McIvor, Peter Jacobs, Ewa Czakowska-Higgins, Sonya Bird, PENÁC and Lorna Williams.



## Other students who completed in 2017:

**Sharon V. Shadow, LaSänMa**, Project titled: *Asuą Kwändür Ts'utthay Dāw. So My Grandmother's Story is Heard Again* (April 2017) – Yukon territory

**Ġ'ixsisəla, Emily Aitken**, Project titled: *QA XƏN NEŊAKWƏLA?INĒ (Found my way of going home)* (April 2017) – Vancouver Island, BC

**Tli'linukw, Sarah Child**, Project titled: *Awi'nakola: We are One with the Land and Sea. Igniting the Fire Within; Youth Leadership Camp Framework* (August 2017) - Vancouver Island, BC

**Rosa Mantla**, Project titled: *Tłchq Worldview: The Role of Language in Tłchq Puberty Camps*

**Mòht'a Gòehk'q I Made Camp Fire.** (December 2017) – Northwest Territories



## Websites & Media Coverage to Check Out!

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### Ojibway 'Netflix' launches on Apple store

<http://www.cbc.ca/news/canada/manitoba/ojibway-netflix-launches-on-apple-store-1.4444337>

### Indigenous languages lost, found and shared

<http://www.cbc.ca/radio/unreserved/indigenous-languages-lost-found-and-shared-1.4173429>

### Map of Canada's Aboriginal Languages

<http://www.cbc.ca/news2/interactives/map-aboriginal-language/>



# Book Project on Indigenous Language Policy

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To: All Concerned with Implementation of Truth and Reconciliation Calls to Action #13, 14, 15 and 10.

From: Maya Chacaby, Amos Key Jr., and Ian Martin

RE: **Invitation to contribute to Book Project on Indigenous Language Policy (McGill-Queen's University Press**

DATE: January 23, 2018

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Following upon the November 2016 launching of the *Glendon Truth and Reconciliation Declaration on Indigenous Language Policy and Related Responsibilities of Canada's Post-Secondary Institutions*, the organizers of the February 9 Colloquium on Indigenous Language Policy at Glendon College, York University were approached by McGill-Queen's University Press to embark upon a book project.

The project would provide an opportunity for Indigenous and non-Indigenous scholars and activists to discuss aspects of the importance and implementation of the Calls to Action focussed on Indigenous language policy. The Glendon Declaration would become one of the chapters, but contributors would be free to write from their own perspectives, whether or not they are aligned with the Declaration.

The publication date for the book is Summer, 2019. This would coincide with the time-line proposed by the federal government for the adoption of the proposed Indigenous Languages Act, and it would also coincide with the United Nations Year of Indigenous Languages – 2019.

No doubt, many of you will have made New Year's resolutions to contribute in one way or another to the bringing forth of the proposed Indigenous Languages Act. We are inviting you to consider writing a chapter-length article as a possible contribution to our book project. The deadline for contributions is November 30, 2018.

We invite any and all contributions which deal with the issues raised by the Calls to Action mentioned above. The 2016 Colloquium dealt principally with Calls #13, 14 and 15, but contributions relating to Call to Action #10 on Indigenous language education (and the related UNDRIP principles on the rights of Indigenous peoples to education in their own language, in forms consistent with their cultural values) will be welcome.

We would be happy to receive preliminary chapter proposals – a title and a short (one-paragraph) proposal – by the end of March 2018. We will meet to discuss all proposals and will provide feedback and approval to proceed.

We intend that the book will be accessible to a wide Indigenous and non-Indigenous audience. The book will be peer-reviewed and one principle of the review will be "broad accessibility".

It is our intention to have the book launched in conjunction with two national, public events in the summer of 2019, for which we are seeking additional funding:

An elders' meeting to emphasize the importance of Indigenous languages and to comment on the Indigenous Languages Act

A public Colloquium for all book contributors to comment on the Act, their contribution, and those of other authors.

We hope that you will accept this invitation to contribute to this book project on what may be the most important Indigenous language policy initiative in history. We would like this volume to be a worthy response to the Calls to Action on language, and this can only be possible with contributions from scholars and activists such as yourself.

## **PROSPECTIVE CONTRIBUTORS – PLEASE REPLY WITH BRIEF DESCRIPTION OF YOUR PROPOSAL TO**

Maya Chacaby [maya.chacaby@gmail.com](mailto:maya.chacaby@gmail.com)

Amos Key [amos.ey@utoronto.ca](mailto:amos.ey@utoronto.ca)

Ian Martin [imartin@glendon.yorku.ca](mailto:imartin@glendon.yorku.ca)

**DEADLINE FOR PROPOSALS: March 31, 2018**

# Upcoming Conferences

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Visit the following site to learn more about upcoming international conferences on revitalizing Indigenous languages: <https://jan.ucc.nau.edu/jar/Conf.html>

## First Nations, Métis & Inuit Canadian EDUCATION CONFERENCES:



First Nations, Metis & Inuit Education Council “Soaring with Knowledge”

**November 16-18, 2017** (Calgary, AB) <http://www.fnmiec.ca/soaring-with-knowledge-annual-conference.html>

Annual Treaty 6 Educators Conference **February 7-9, 2018** (Edmonton, AB) <http://teachersfirst.ca/conference>

First Nations Language Keepers Conference **November 22-23, 2017** (Saskatoon, SK) <http://www.sicc.sk.ca/2017-sicc-first-nations-039;-language-keepers-conference-.html>

First Nations Education Steering Committee: Aboriginal Education Conference **November 22-24, 2018** (Vancouver, BC) <http://www.fnesc.ca/conference/>

Institute for Innovation in Second Language Education, “Second Languages Matter” **February 9, 2018** (Edmonton, AB) <https://sites.google.com/a/epsb.ca/iisle-second-languages-epsb/>

Awasis Conference: **April 25-27, 2018** (Saskatoon, SK) <http://awasis.com/>

Manitoba First Nations Education Resource Centre: Conferences (Winnipeg, MB) <http://mfnerc.org/>

World Indigenous Peoples Conference on Education: **July 24-29, 2017** (Toronto, ON) <http://www.wipce2017.com/>

Annual Treaty 8 Education Symposium: **March 16-17, 2017** (Edmonton, AB) <http://education.treaty8.ca/education-symposium-registration-2017/>

Stabilizing Indigenous Languages Symposium **June 7-9, 2018** (Lethbridge, AB) <http://www.sils2018.ca/>

Conference of The Canadian Society for Studies in Education **May 27-30, 2018** (Regina, SK) <http://ocs.sfu.ca/csse/index.php/csse/cssescee2018>

Iyiniw Education and Training Institute: “Knowing Our Spirit Conference” **November 22-24, 2018** (Edmonton, AB) <http://iyiniweducation.ca/>

Blue Quills College: “Indigenous Thought Conference” **May 2-5, 2017** (St. Paul, AB) <http://www.bqindigenousthoughtconference.ca/>

Canadian Association for Second Language Teachers:  
“Languages without Borders Conference”

**May 2-4, 2019** (Fredericton, NB) <https://www.caslt.org/en/professional-development/workshops-professional-learning/lwb>







# LANGUAGE REVITALIZATION SUMMER INTERNSHIPS

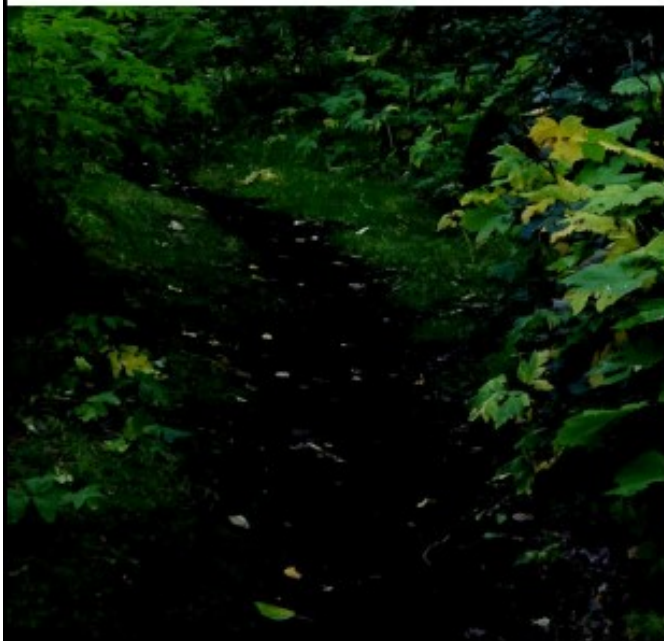
WITH WHERE ARE YOUR KEYS (WAYK)

MAY 20 - AUGUST 5, 2018 | ANCHORAGE, AK

**ACCEPTING APPLICATIONS  
THROUGH FEB 22, 2018**

SPEND A SUMMER IN ALASKA WORKING  
WITH WAYK AND LEARNERS AND  
SPEAKERS OF UNANGAM TUNUU (THE  
LANGUAGE OF THE ALEUTIAN AND  
PRIBILOF ISLANDS) ON THEIR  
LANGUAGE REVITALIZATION PROJECT!

**LEARN MORE AND APPLY AT  
[WHEREAREYOURKEYS.ORG](http://WHEREAREYOURKEYS.ORG)**





## **25<sup>th</sup> Stabilizing Indigenous Languages Symposium (SILS2018)**

website: [www.sils2018.ca](http://www.sils2018.ca) email: [info@sils2018.ca](mailto:info@sils2018.ca)

**Lethbridge AB, 7-9 June, 2018**

**Hosted by Peigan Board of Education and University of Lethbridge**

### **Symposium Themes and Program**

*Day 1 (Thursday June 7): Research.* Opening ceremonies. Exchange of academic research on language reclamation, maintenance and revitalization. Keynote addresses by indigenous scholars. Parallel sessions in an academic format. Celebration of the 25<sup>th</sup> anniversary of SILS. Poster presentation and reception.

*Day 2 (Friday June 8): Instructional skills.* Promising practices in language learning and teaching. Keynote addresses by instructional skills experts. Hands-on presentations in language learning and teaching in a workshop format. Excursions to Waterton National Park or Head-Smashed-In Buffalo Jump. Screening of documentary *Making Treaty Seven*.

*Day 3 (Saturday June 9): Community.* Community-initiated and community-led language documentation and revitalization initiatives. Keynote addresses by community activists. Presentations and workshops on topics such as community planning, project design, funding, and curriculum and materials development. Closing ceremonies. Symposium evaluations.

### **Call for Presentations**

We invite teachers, activists, students and scholars to submit proposals for presentations, posters, workshops or panels relating to our Symposium themes.

***Submission deadline: March 30, 2018***

Topics may include but are not limited to: Culture-based education; Language revitalization/reclamation/maintenance; Immersion schools, Mentor-Apprentice Programs and other paths to fluency; Community organizing/fund development/activism/program planning; Research/assessment/best practices; Technology/audio-visual language maintenance & revitalization techniques; Other Indigenous language education topics; Elder, speaker, teacher and student outreach and recruitment

Instructions and proposal submission form:

<http://www.sils2018.ca/call-for-presentations/>



## **2018 BURSARY APPLICATION for Stabilizing Indigenous Languages Symposium**

Two bursaries of \$500.00 each are available to support FEL Canada members' participation in the **Stabilizing Indigenous Languages Symposium 2018** to be held **June 7-9** at the **University of Lethbridge** (see <http://www.sils2018.ca>).

Preference will be given to students at a post-secondary institution (full- or part-time) and to applicants presenting at the symposium, but all participants are encouraged to apply.

Applicants must be members of FEL Canada for the year 2018. Membership forms are available at <http://www.felcanada.org> and may be submitted with the bursary application.

We request that bursary award winners contribute a short article (~200 words) on their experience at the symposium to the FEL Canada newsletter to be published in the fall.

Successful applicants will be notified of their award on April 30, 2018. Award winners who are unable to attend the conference will be required to return the funds to FEL Canada.

### **Instructions**

1. Fill out the information below or provide the information in an e-mail.
2. Explain why you want to attend the symposium and what you hope to gain from the experience.
3. Provide a short biography.
4. Send all application materials by e-mail or mail to:  
[felanguagescanada@gmail.com](mailto:felanguagescanada@gmail.com) OR

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

Name
Address
Telephone (specify home, work or cell)





## 2018 CILLDI Summer School Provost's Bursary Application Form

CILLDI

c/o Department of Linguistics

2-40 Assiniboia Hall

University of Alberta

Edmonton, AB, T6G 2E7

Ph: 780-248-1179

Fax: 780-492-0806

Email: [cilldi@ualberta.ca](mailto:cilldi@ualberta.ca)

The Provost's bursary was established to assist CILLDI in fulfilling its purpose of supporting individuals at the community level by providing basic training in linguistics, native languages, second language teaching, and other aspects of professional enhancement such as language-related research and policy making. The CILLDI Program will supply tools to Indigenous language activists so that they can better *protect, preserve, promote, practice, and pass on their language*.

The Bursary is funded by the University of Alberta's Provost Office and will support individuals pursuing courses at CILLDI Summer School. Bursaries are intended for students registered in two 3-credit courses (one in Block I and one in Block II). U of A Provost's Bursary applicants must complete the application form and submit it with a letter of support from a member of their community.

### The Provost's Bursary will cover:

- University of Alberta Open Studies application fee (if necessary)
- Tuition and fees for two 3-credit courses at the 2018 CILLDI Summer School
- A stipend of up to \$800 for eligible expenses

**Note:** Also note, the University of Alberta can only support a **limited number** of students - take care to fill out this application form.

### Application Process:

Submit the completed application form and a **letter of support** to the CILLDI Office by mail, email or fax. The letter of support must come from a member of your community (such as an Elder, education or culture director, tribal chief or councilor, Métis chair/president). This letter of support should focus on your commitment to the work you are doing or hope to do for your language.

*We will not consider applications that do not have the letter of support.*

**Deadline:** Tuesday, March 20, 2018

For full application visit

<http://www.cilldi.ualberta.ca/en/2018%20SummerProgram/CILLDISummerSchoolBursaryProgr.aspx>



## 2018 ILE BURSARY APPLICATION FORM

Indigenous Language Teacher      Ph: 780-977-3272  
Development Projects              Fax: 780-492-7622  
c/o Department of Elementary Education      Email: [iltdpadv@ualberta.ca](mailto:iltdpadv@ualberta.ca)  
Rm 551 Education South              Website: [www.ile.ualberta](http://www.ile.ualberta)  
University of Alberta  
Edmonton, AB, T6G 2E7

This bursary program is intended to support individuals and communities in the teaching of the Indigenous languages of Alberta. Recipients will receive opportunities to develop their expertise in second language teaching, curriculum and assessment, program planning and the integration of Indigenous cultures and languages. These awards will supply tools to Indigenous language instructors and teachers so that they can better teach and assess learning for their students.

This bursary program is being funded by the First Nations, Metis and Inuit (FNMI) Education Division, Alberta Education, Government of Alberta and will support individuals pursuing Indigenous Languages Education courses in Elementary Education at CILLDI Summer School. Bursaries are intended for students registered in two 3-credit EDEL courses (one in Block I and one in Block II). Applicants must submit a letter of support from a member of their community (*Application Process below*) and fill out pages 2, 3, and 4. The deadline date for submission is **April 20th, 2018**. This application is different from the CILLDI Provost award some have applied for. It is OK to apply for both.

### The Bursary will cover:

- University of Alberta Open Studies Application Fee (if necessary)
- Tuition for two 3-credit courses for 2 summers 2018 and 2019
- Tuition for fall and winter 2018 and 2019
- A meal plan at St. Joseph's College
- On-Campus Accommodation at St. Joseph's Men's Residence Hall OR an \$800 housing stipend for students who chose to stay elsewhere (e.g. Schäffer Hall, Campus Towers, etc.)

**Note:** Travel and parking expenses will *not* be covered by the bursary. Also note, the University of Alberta can support a limited number of students - take care to fill out this application form accurately and completely. Remember it is a competition so you want to stand out.

### Application Process:

Submit this **completed application form** (pages 2, 3, 4) and a **letter of support** as outlined on page 4. The letter of support must come from a member of your community (such as an education or culture director, tribal chief or councilor, Métis chair/president, tribal college personnel, or Elder). This letter of support should focus on your commitment to the work you are doing or hope to do related to Indigenous Language education. *We will not consider applications that do not have the letter of support.*

## Deadline: April 20th, 2018

*FYI: Young Women's Circle of Leadership (YIWCL) is taking applications from daughters and granddaughters for July 2018 so if you are interested check the website [www.ile.ualberta.ca](http://www.ile.ualberta.ca), email [cilles@ualberta.ca](mailto:cilles@ualberta.ca) or phone 780-492-4188.*

For full application visit

<https://ile.ualberta.ca/content/indigenous-languages-education-bursary-application>

## FEL Canada Support Team

# President

Onowa McIvor – University of Victoria

## 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

**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](http://www.felcanada.org)

**FEL Canada has charitable status and can issue tax receipts for your financial gifts**

See our website/*Frais d'adhésion et dons peuvent être payés à notre site web*

**“Get involved” or send a cheque to/ou par chèque  
envoyé à la Foundation FEL Canada**

## Board Members

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Olenka Bilash, *Communications  
Co-Director*

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Dale McCreery, *Director at large*


Darlene Olsen, *Director at large*

Susan Sinclair, *Director at large*

(VACANT), *Vice-President*

## Meet Dale McCreery!

Dale McCreery is a Métis linguist from Hazelton BC, currently working as a Nuxalk language teacher in Bella Coola BC. Dale is currently working on a PhD in linguistics focusing on how focusing on well-being can impact best practices in language revitalization and teaching methodologies. Dale has participated in a mentor-apprentice program with the Michif language, and has worked on the documentation of the Sg̱w̱x̱ or South Tsimshian language of Klemtu.

A photograph showing a person from the waist down, wearing dark blue pants and a grey shirt. They are standing in a forest with tall trees and sunlight filtering through the leaves. The person's right arm is extended towards the right side of the frame.





Strengthening First Nation, Inuit and Métis languages of Canada

# MEMBERSHIP FORM

## FORMULAIRE D'ADHÉSION

Date: \_\_\_\_\_

Name *Nom* : \_\_\_\_\_

Address *Adresse* : \_\_\_\_\_

Telephone *Téléphone* : \_\_\_\_\_

Email *Courriel* : \_\_\_\_\_

Membership <i>Adhésion</i>	
<input type="checkbox"/> Individual <i>Individuelle</i> .....	\$ 25
<input type="checkbox"/> Organization <i>Organisme</i> (nation, community, company, school, department, foundation, etc.)	\$ 50
<input type="checkbox"/> Student or youth under 25 <i>Étudiant ou jeune de moins de 25 ans</i> .....	\$ 10
<input type="checkbox"/> Donation <i>Don</i> .....	\$ _____
Total	\$ _____

Preferred language of communication from FEL Canada
<input type="checkbox"/> English <input type="checkbox"/> Français <input type="checkbox"/> Other <i>Autre</i> : _____
Mother tongue / heritage language <i>Langue maternelle ou d'héritage</i> : Other languages spoken or signed <i>Autres langues parlées ou signées</i> :

How would you like to be involved? *Comment aimerais-tu t'impliquer ?*

- ☐ Administration
- ☐ Communications
- ☐ Computer support *Informatique*
- ☐ Fundraising *Levée de fonds*
- ☐ Language education *Éducation de langue*
- ☐ Language documentation *Documentation linguistique*
- ☐ Policy / social research *Politique / recherches sociales*
- ☐ Other *Autre* (provide details *donner détails*): \_\_\_\_\_

Please complete this form and return it by email to/SVP remplissez ce formulaire et retournez-le par courriel à [felanguagescanada@gmail.com](mailto: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