



Welcome! Since our last newsletter we have experienced multiple changes on the local and global fronts. The joy of celebrating Mother Language Day on February 21 and learning about so many indigenous language initiatives around the world was darkened by the onset of COVID-19. Please read about some of these initiatives under International News. Each accomplishment around the world on the Indigenous languages reclamation front is a win for all.

The abundance of summer programs we discovered and included show growing interest in language learning and providing learners with resources and instructor support for their efforts. Unfortunately, a number of them have been postponed due to the pandemic, but others will be offered online. Be sure to visit the included websites for more information on how to participate. Encourage your friends and family to join as well, as we move forward in the digital world.

Some of us are new to this digital world but many others have expertise to share. In these unusual times, with more time on our hands, let's sort through our language teaching resources and think about how we might digitize them to share with others. Some may choose to use Facebook while others may narrate their walks on the land in their language and post them on YouTube. What platform works for you?

Please join us at our AGM scheduled for June 11 (10 am PDT, 11 am MDT, noon CDT, 1 pm EDT, and 2 pm in the Maritimes) for a cross-Canada online meeting. Our FEL AGM keynote speaker is Bill Cook, a well-known

Cree linguist from Saskatchewan. He has been using digital and online forums to teach Cree for some time. Tune in for his suggestions and guidelines on how to teach with technology.

In this issue we have sections from young Indigenous scholars like Andrea Custer speaking and teaching Cree only with her young children at home and Dr. Amy Shilling working with urban Indigenous youth in a large city as they try to find digital resources to reclaim their languages. Kudos to them all for their work.

News across the country is more scant than usual, reflecting these new and challenging times of isolation. Keep your spirits strong, follow the health directives and we shall all emerge stronger. And, join FEL Canada's president Belinda Daniels from her home for Monday gatherings. Read more in her message in this issue.

Special thanks to Adriana Onita for her creative contribution to the newsletter. We wish her well as she continues with her doctoral studies on the role of the arts in language reclamation!

Please circulate this newsletter among your colleagues, friends, and family. Watch for additional emails with details as to how to join.

Stay well, dear friends and supporters!

Dr. Olenka Bilash & Dr. Heather Blair
Communications Team

- *COVID-19 news and online opportunities*
- *International Decade of Indigenous Languages announced*
- *Teaching tips from Andrea Custer*
- *Renew your membership and AGM date!*

Facebook: felcanada
Website: www.felcanada.org
Email: felanguagescanada@gmail.com
Twitter: @FEL_Canada

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Message from Belinda Daniels

President of FEL Canada

kitamiskātināwāw,
I greet all of you, family and members of FEL Canada.

During these uncertain times, we are so very grateful for the community efforts going on across our country to flatten the curve of COVID-19. We continue to raise our pipes, light our smudge, and communally pray for the safety of our loved ones and our communities so that we may get through this catastrophic health epidemic. Join us, FEL Canada and nehiyawak Language Experience Inc., for the next few months as we pray together from the safety of our homes at 9pm every Monday, Saskatchewan time. We have been doing this routinely for the past year and a half, and will continue to do so.

We are all working from the safety of homes and we are in this together. That being said, we are turning to online learning opportunities to continue the work of Indigenous language reclamation. There are a number of sites where we can learn about Canada's Indigenous languages. Below are a few examples, and you will find more digital opportunities in this newsletter!



Photo courtesy of Belinda Daniels

creeliteracy.org

netolnew.ca

nehiyawak.org

<https://wicehtowin.ca/> is also looking to grow this site for language learning resources.

A new exciting partnership also took place with the nehiyawak language Experience Inc. and the Canadian National Ballet. These two organizations are working together to translate the Canadian National Ballet's curriculum into Cree along with specific lesson plans. Teachers will be able to read the lesson plans in Cree along with learning terms for certain types of body movements, such as jump, run, spin, etc with their online dance program called REACH. This program is part of ongoing development to provide teacher and community content for cross-curricular creative dance for children ages between 6-11 We want to thank the Director Sapna Goel for getting in touch with nLE Inc.

Remember to stay home to stay safe
kitāpimiso -take care of yourself too!
hiy hiy

Please sign up to be a new member and/or board member! Our AGM will take place on June 11, 2020.

Belinda Daniels
President FEL Canada

FEL Canada AGM: June 11, 2020

Dear Friends,

We are happy to announce that our Annual General Meeting will be held in Winnipeg and online on June 11th, 2020.

Members will receive detailed instructions and the AGM documents later this spring.

All other friends will find updates on our web site and Facebook page, or by inquiring at the address below. You are all invited to support our work by becoming members and by getting involved in our association.

Thanks!

The FEL Canada team
felanguagescanada@gmail.com

Chers amis,

Nous sommes heureux de vous annoncer que notre Assemblée générale annuelle aura lieu à Winnipeg et en ligne le 11 Juin 2020.

Les membres vont recevoir dans quelques semaines les détails de la connexion ainsi que les documents relatifs à l'AGM.

Nous invitons tous les autres à suivre le site web et la page Facebook et si le coeur leur dit, à devenir membres ou à s'impliquer de la façon que leur convient!

Merci!

L'équipe de FEL Canada
felanguagescanada@gmail.com



MEMBERSHIPS : Renew your FEL Canada membership today!

All memberships are good for one year unless you bought a multiple year package, so now is time to renew. Many of you bought your membership last summer so that, too, is quickly approaching. We depend of memberships to support student travel bursaries, so please get moving on your renewal. The form is available on the last page of this newsletter or online at the FEL website. As well as completing your own renewal, please circulate this in your circle to bring new members to the cause. hihiy

Pourquoi devenir membre?

Bonjour!

Nous aimerions remercier toutes les personnes, les activistes, les gens du monde académique, qui nous ont soutenus et encouragés dans la mission de renforcer et revitaliser les langues des Premières Nations, des Inuits et des Métis du Canada et d'ailleurs.

Petite histoire de l'association

La FEL Canada (*Fondation pour les langues en danger du Canada*) est née en 2014, suite à la conférence de FEL (UK) tenue à l'automne 2013 à l'Université de Carleton, Ottawa. Depuis le début, l'association vit des efforts d'une poignée des bénévoles, que vous pouvez connaître sur la page 'Qui nous sommes' du site web FELCanada.org

Nonobstant les milliers de km qui souvent nous séparent, nous avons bâti un groupe fort sympathique, lié par la passion et le sens de responsabilité pour la variété linguistique du Canada. Nous nous servons des nouvelles technologies permettant de tenir des réunions online. Nous sommes présents dans le monde de la revitalisation linguistique grâce à ce bulletin, au site web, la page Facebook, le canal YouTube et le compte Twitter.

Au début nos efforts visaient à construire les fondations de l'association, nous avons aussi obtenu le statut d'organisme de charité. Pour l'instant nous vivons des frais d'adhésion et nous utilisons ces fonds pour financer la participation d'étudiants à des conférences sur le thème pertinent à la revitalisation des langues autochtones, Métis et Inuktitut.

Dans cette décennie des langues autochtones, nous voudrions sensibiliser le public à l'importance de nos langues et du patrimoine culturel millénaire qu'elles transmettent aux générations futures et à toute l'humanité.

Nous aimerions vous voir contribuer à notre association avec votre présence (*devenez membres!*), votre enthousiasme (*impliquez-vous!*), vos idées (*écrivez nous!*).

Nous avons besoins de nouveaux membres, de gens passionnés et compétents qui pourraient se joindre à notre Conseil d'administration, d'activistes, de soutien, enfin ... de vous!

Merci beaucoup!

Le Conseil d'administration de FEL Canada

Comment devenir membre?

C'est facile! Remplissez le formulaire d'adhésion et retournez-le à felanguagescanada@gmail.com.

Frais d'adhésion et dons peuvent être payés à notre site web (<http://www.felcanada.org>)

ou par chèque
envoyé à la *Foundation FEL Canada*,
School of Linguistics and Language Studies,
1125 Colonel By Drive Ottawa ON,
Canada K1S 5B6



Ukrainian community stands as settler allies for TRC

Dr. Olenka Bilash, University of Alberta

When the first wave of Ukrainian settlers arrived in Western Canada from 1891 to 1907 they relied heavily on the First Nations peoples of the prairies for advice on surviving harsh winters and often befriended neighbouring families. Many intermarried and even the Assembly of First Nations (AFN) Chief Perry Bellegarde speaks with pride about his mother's Ukrainian roots, and her strength:

"My mom could have been a CEO of any company. She was very organized, very strict. She showed us the importance of living a healthy lifestyle. There was no alcohol allowed in the house. Three of my brothers are retired RCMP officers. I've got another brother working in child counselling. My mom is 80 years old now; she gave us a good, strong foundation and start....

The seven sacred teachings: love, respect, courage, honesty, wisdom, humility, truth. These are the seven virtues that lead to a full and healthy life. My mom espoused those teachings. That's how she lived her life. That's how she raised us." <https://www.macleans.ca/news/canada/perry-bellegarde-on-recognizing-this-lands-founding-indigenous-peoples/>

Chief Bellegarde shared more about his Ukrainian heritage with delegates at the Ukrainian Canadian Congress XXVI Triennial meetings on November 1, 2019 in Ottawa. The TRC's plan for reconciliation seeks to inform all Canadians about how colonization and the Indian Residential Schools (IRS) took place historically and in the current period, and how reconciliation can be realized with survivors, families, communities and anyone personally by acknowledging the IRS experience that continued into the 1970s.



National Chief Perry Bellegarde

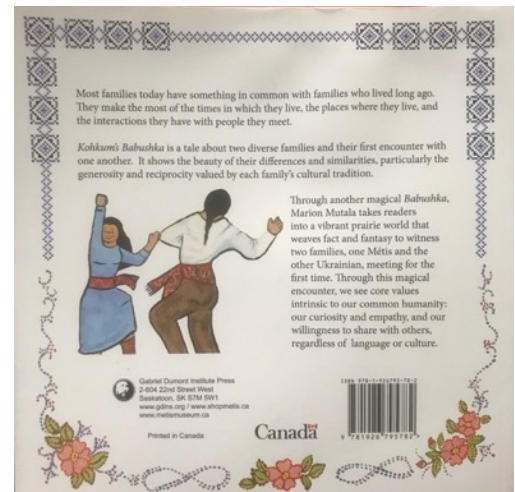
Ukrainian teachers across the country have been called through the Ukrainian Canadian Congress and the Ukrainian Language Education Centre (ULEC) to aid in the reconciliation process by delivering the same consistent message to children and students in both public schools and community schools across the country. By acknowledging that the IRSs reflect a sad part of our shared Canadian history, as The Truth and Reconciliation Commission (TRC) Report has revealed in its 94 Calls to Action, all major Canadian institutions can examine how they can contribute to reconciliation.

Ukrainian Canadians can feel and understand the linguistic faced by the 54 surviving indigenous languages in Canada. In celebrating National Ukrainian Language Day on November 9 each year its speakers, and those who have lost their language, are reminded of the challenges and victories over centuries of colonial and imperial forces.

Ukrainian-Canadians and Indigenous artists are striving to tell stories of contact and relationship. For example, in Spring 2018 Edmonton's Shumka Dancers and the Running Thunder dancers premiered *Ancestors & Elders*. This exploration of the relationship between the first Ukrainian settlers to Alberta and the Indigenous people they soon came to know is inspired by: "Similarities and differences. Fear and respect. The power of tradition and truth. Survival, for both Indigenous and Ukrainian immigrant people in Alberta, often meant silence. *Ancestors & Elders* uses dance to break that silence; to remember those who came before us, the traditions they instilled, and the truths they endured." <https://www.todocanada.ca/city/edmonton/event/shumka-presents-ancestors-elders/>

Images to the right:

Ukrainian-Canadian and Metis artists Marion Mutala and Donna Lee Dumont have created *Kohkum's Babushka: A Magical Métis/Ukrainian Tale* to remind us all of a long friendship in many parts of the Prairies.



Left: image of *Ancestors and Elders* show retrieved from:

<https://edmontonjournal.com/entertainment/theatre/shumkas-ancestors-and-elders-is-a-historic-union->

COVID-19 news & opportunities

Message from White Eagle, Hopi indigenous elder, 03/16/2020

This moment humanity is going through can be seen as a portal and as a hole. The decision to fall into the hole or go through the portal is up to you. If they repent of the problem and consume the news 24 hours a day, with little energy, nervous all the time, with pessimism, they will fall into the hole. But if you take this opportunity to look at yourself, rethink life and death, take care of yourself and others, you will cross the portal.

Take care of your home, take care of your body. Do not lose the spiritual dimension of this crisis, have the aspect of the eagle which, from above, sees the whole, sees more widely. There is a social demand in this crisis, but there is also a spiritual demand. The two go hand in hand. Without the social dimension, we fall into fanaticism. But without the spiritual dimension, we fall into pessimism and lack of meaning.

You were prepared to go through this crisis. Take your toolbox and use all the tools at your disposal. Learn about resistance with indigenous and African peoples: we have always been and continue to be exterminated. But we still haven't stopped singing,

Don't feel guilty about being happy during this difficult time. You don't help at all by being sad and without energy. It helps if good things emanate from the Universe now. It is through joy that one resists.

Also, when the storm passes, you will be very important in the reconstruction of this new world. You need to be well and strong. And, for that, there is no other way than to maintain a beautiful, happy and bright vibration. This has nothing to do with alienation. This is a resistance strategy. In shamanism, there is a rite of passage called the quest for vision. You spend a few days alone in the forest, without water, without food, without protection. When you go through this portal, you get a new vision of the world, because you have faced your fears, your difficulties ... This is what is asked of you. Let them take advantage of this time to perform their vision seeking rituals. What world do you want to build for yourself? For now, this is what you can do: serenity in the storm. Calm down and pray. Everyday. Establish a routine to meet the sacred every day. Good things emanate, what you emanate now is the most important thing. And sing, dance, resist through art, joy, faith and love. Resiste - Renace.



Text retrieved from: <https://www.cntraveller.in/story/covid-19-anxiety-wisdom-gurus-anxious-times-china-vatican-city-pope-francis-dalai-lama/>

Mural painting by Hopi artists Michael Kabotie and Delbridge Honanie retrieved from: <https://dma.org/art/exhibitions/hopi-visions-journey-human-spirit>

COVID-19 news & opportunities (con't)

Resources in Canadian Indigenous Languages pertaining to COVID-19

A contest intended to get children under the age of 18 washing their hands and creating a 20 second song in the Michif language can be accessed here: <https://sites.google.com/ualberta.ca/revitalizemichif/home>

“We're all supposed to be staying at home and washing our hands often to stay safe and healthy during the COVID-19 pandemic.

Sing a song about washing your hands for 20 seconds in your Métis language.

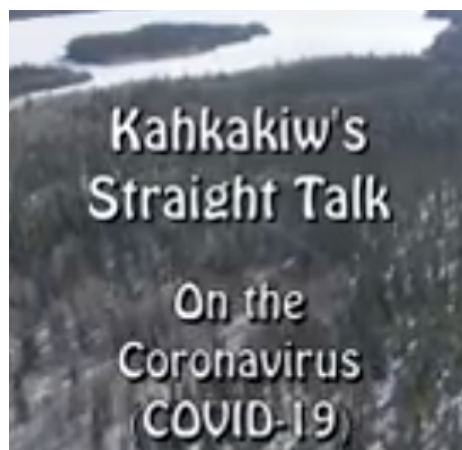
Record yourself and send it in. You could win a fun prize! Contest is open to all Métis in Alberta under 18 years of age. Only one entry per person allowed. Send your questions to creemetisalberta@gmail.com



The Ottawa Public Health Authority has created practical print resources to help educate people on COVID 19. Five of these resources are available in Indigenous Languages. https://www.ottawapublichealth.ca/en/public-health-topics/multilingual-resources.aspx?utm_source=OPH&utm_medium=Friendly_URL&utm_campaign=Coronavirus&utm_content=Friendly_URL

A video intended to educate the public about COVID 19 in the Cree language spoken in Northern Manitoba is available [here](#).

<https://www.facebook.com/watch/?v=524128621865228>



2019 Үрлэлтийн үнэмлэхүй өсөлт (COVID-19)

[illegible]

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[illegible]

COVID-19 news & opportunities (con't)

Resources in Canadian Indigenous Languages pertaining to COVID-19



nehiyawaklanguage

Staying Healthy at Home



tāhto-kīsikāw
itohtamowina



postāyawinisē



wayawī



kakwē
waskawē



kiyokē



kitāpimiso



kāya osām mistahi
āpacihtā mamātāwi-
āpacihcikan

POSITIVE
VIBES

kakwē
miyo-itohta



kanācihcikē



kāya kosta
ta-kakwēcihkēmoyan



mistahi nipiy minihkwē
ēkwa miyo mīcisowina
kakwē mīci

kakwē kiskisi,
aciyaw ōma
piko ōm ōma

We will get through
this together.



piskihtisik
kanakê
nîso
amiskwak
isi



nehiyawaklanguage



Images retrieved from: nehiyawak Language
Experience social media.

COVID-19 news & opportunities (con't)

CILLDI Summer School 2020 moved online

The CILLDI Summer School has moved online for 2020. Check out our website (uab.ca/cilldi) for the latest list of courses being offered. If you have never experienced online learning before, there's never been a better time to try it out. We will have staff and volunteers ready to assist you with any technological challenges you might encounter. This summer, enjoy all the fun and learning of CILLDI from the comfort of your own home. We look forward to seeing you online with us in July!



Image retrieved from: <https://www.ualberta.ca/canadian-indigenous-languages-and-literacy-development-institute/index.html>

Please check our website frequently as there will be New and Expanded Bursaries for summer students announced in April. There will also be a "Cree Immersion for Adult Beginners" class offered online at CILLDI 2020 and open to students from across Canada. The bursaries can be applied to this as well.

Young Indigenous Women's Circle of Leadership moved online

In these times of COVID-19 we are all trying new practices. The YIWCL summer program is working toward a **virtual Cree experience** for our youth this year. We have decided we want to try to reach out to all the young women in our circle who are interested in **exploring learning online** and find ways to support them. We know that there are a growing number of platforms where groups are working on language and **new tools** and **apps** being developed all the time. We plan to find and utilize as many of the **Cree supports** that we can and **draw in interested youth**. Obviously this is very preliminary thinking but we are compiling a list of digital resources and speakers who might be willing, interested, and available to join us.

We are thinking about you, language instructors, teachers and language advocates. We want to hear what you are doing now as many of you have had to move to **virtual classrooms** for the rest of the school year. Perhaps you can do a **short write up with a photo** to show us what is working. We are in this together and have a great deal to learn from each other. Please write to us at the email below.

For July 2020 we will be looking for speakers who might be willing to; do a **live Cree chat** with a youth, **video tape** themselves using Cree, be paired with a girl for a **daily Cree interaction** (over 3 weeks), a **virtual MAP** (mentorship), **design a game** that could be played with simple items online, like a Simon says" or "Go fish" We are looking for all ideas to make this possible for our youth. We don't have much of a budget but we are **willing to pay people** for this work too if you need. so contact Heather or Rochelle at cilles@ualberta.ca, heather.blair@ualberta.ca or rmstarr@ualberta.ca

COVID-19 news & opportunities (con't)

Virtual Lakota Language Weekend



The response has been so great for our first Virtual Lakota Language Weekend that we're hosting a second Virtual LLW for our friends out west. All start times will be in Mountain Time to accommodate the schedules of those in Western states, but learners from all over are welcome to sign up! This event is open to beginner to intermediate Lakota language learners. Learn more and register here: bit.ly/2J8rwZ5.



The 2020 Lakota Summer Institute South is coming to you! Due to stay-in-place orders across the country, this annual event is moving to a virtual platform to still be able to serve Lakota language learners on the Pine Ridge Reservation. Dates are TBA, so make sure to follow The Language Conservancy on social media to stay up to date on registration.



The University of North Dakota has just canceled all summer programs, so this means the Lakota Summer Institute North will likewise be canceled. So we are working on moving this event online! We are excited to be able to keep Lakota language learning going on this virtual platform. Tentatively, the event will take place July 6-17. Make sure to follow LLC on social media, though, so you can stay up to date on any changes and know when to register.



ANNOUNCEMENT!

nLE Summer Cree Camp 2020

**April 1st Registration for July's
camp has been moved to
MAY 1st due to COVID-19.**

**Please sign up for summer camp
May 1, 2020 @ 9:00am**
First 15 participants.

**Visit us at: www.nehiyawak.org
for online registration. This
registration will be open **May
1st at 9:00am** until filled.**

International Decade of Indigenous Languages

The decade begins in 2022 and continues until 2032!



Image retrieved from: <https://en.unesco.org/news/unescos-high-level-event-towards-international->

The United Nations has declared an International Decade of Indigenous Languages, to begin in 2022. The United Nations General Assembly adopted the resolution on the rights of Indigenous Peoples which includes the proclamation of 2022-2032 as International Decade of Indigenous Languages. This will offer language educators opportunities to establish benchmarks for languages and enhance teachers' language skills.

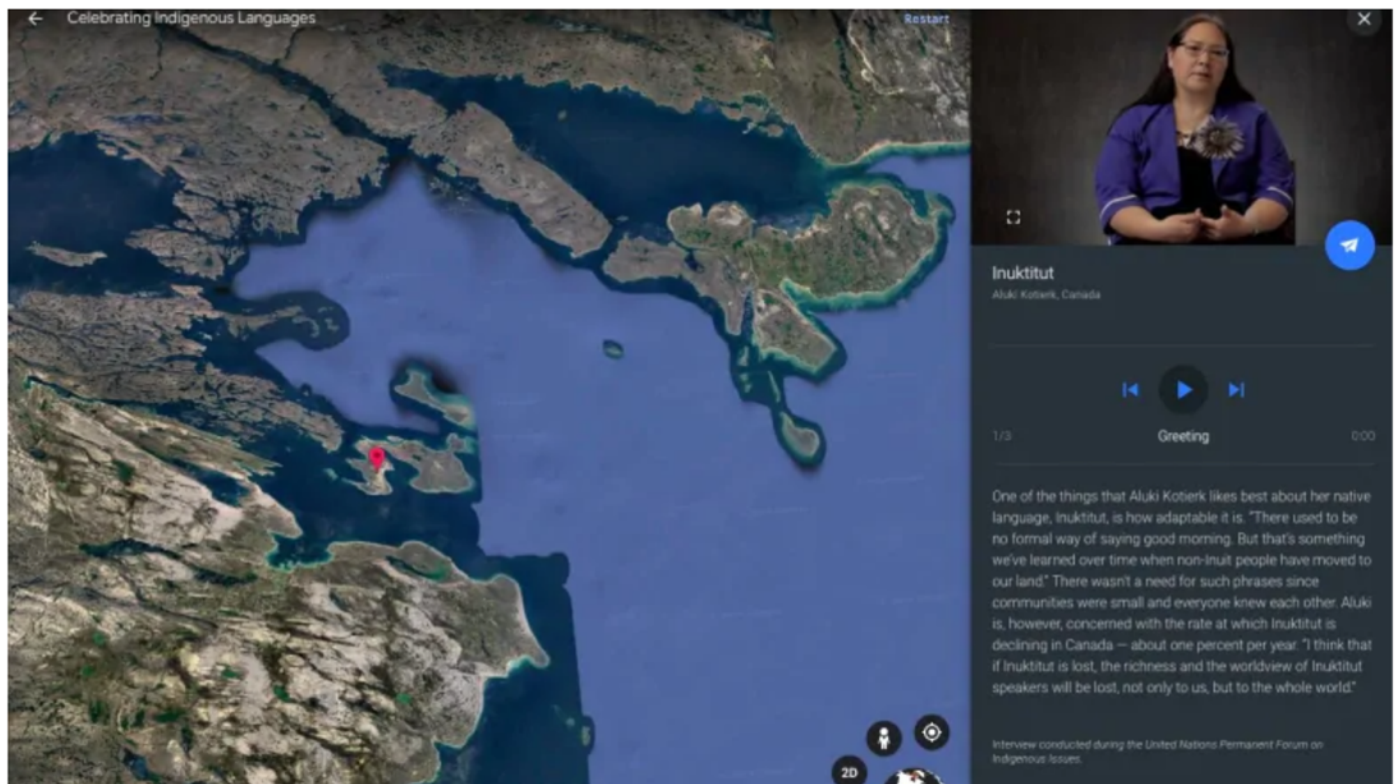
Spanish: Decenio Internacional de las Lenguas Indígenas

German: Internationale Dekade indigener Sprachen

French: Décennie internationale des langues

Hear Indigenous Languages on Google Earth

Project aims to raise awareness of languages and preservation efforts



Users of Google Earth will be able to explore a new layer and hear over 50 Indigenous languages from across the globe, learning words and simple phrases like greetings as well as listen to traditional songs. (Google)

Rhiannon Johnson, an Anishinaabe journalist from Hiawatha First Nation based in Toronto, reports about how users of Google Earth are able to hear over 50 Indigenous language speakers from across the globe saying words and simple phrases and even singing traditional songs. With over 7000 indigenous languages around the globe, this project is open to anyone who would like to contribute. The project can be found on the educational storytelling platform in Voyager on Google Earth.

Saskatchewan's Plains Cree language teacher Dolores Greyeyes Sand contributed to the project. Sand's mother was Cree language scholar Freda Ahenakew. Before Sand went to school, she spoke only Cree. Read more: <https://www.cbc.ca/news/indigenous/google-earth-indigenous-languages-1.5240672>

Indigenous peoples are ethnic groups native to a land or region, especially before the arrival and intrusion of a foreign and possibly dominating culture.

They are a group of people whose members share a cultural identity that has been shaped by their geographical region. Each group of Indigenous people is unique, some following similar beliefs and values, but holding onto different history and different spiritual perspectives. <https://planeta.com/indigenous/>

Indigenous authors being translated

For the first time ever, CBC announces an award for Indigenous-language books!

In addition, more Indigenous authors' works are being translated.

***Those Who Run in the Sky* by Aviaq Johnston, translated by Blandina Tulugarjuk**



Image retrieved from: <https://www.cbc.ca/books/aviaq-johnston-richard-van-camp-among-finalists-for-code-burt-awards-for-indigenous-young-adult-literature-1.5390958>

Aviaq Johnston is well known for *Those who dwell below*, a book that was a finalist for the Governor General's Literary Award for young people's literature. More recently she has written a new book, one that tells the story of what happened before. *Those who run in the sky* follows a young shaman named Pitu who, while learning to use his gifts, ends up trapped in the spirit world.

Written for teens 12 years and older, it was translated into Inuktitut by Blandina Tulugarjuk.

***Three Feathers* by Richard Van Camp, translated by Doris Camsell**



Read more here: <https://www.cbc.ca/books/aviaq-johnston-richard-van-camp-among-finalists-for-code-burt-awards-for-indigenous-young-adult-literature-1.5390958>

A graphic novel by Richard Van Tramp, *Three feathers* explores the theme of restorative justice. As part of their punishment for vandalizing their community, three young men are sent to live on the land for nine months where they reconnect with their heritage and learn to take responsibility for their actions.

Doris Camsell has translated *Three feathers* into South Slavey.

Teaching tips from Andrea Custer

Staying in your language

It is challenging to stay in the target language in a classroom setting where students' first language is a dominant language such as English. If students come to an immersion program where teachers are required to stay in the language to immerse the students, here are a few strategies teachers can implement.

1. Ask questions that require a yes or no response and using either an image or a real object. For example, you can offer a child a drink of water and ask them if they want some. They can respond with the language that you teach them “aha, namwāc”.
2. Offer choices, again use images or real objects. For example, you can say, “Do you want milk or water?” while showing the child the options. Encourage them to respond in the language “I want milk or I want water.”
3. Use *Total Physical Response*, or use your body to demonstrate what you would like your student to do. For example, you can say sit down and physically show them what sit down means.
4. Use pictures around the rooms in your space. For example, you can point to a picture of someone washing their hands and say the word in your target language while showing them the action. Repeat the word while pointing to the image until they are showing you that they understand what you are saying. Ask them to repeat after you while doing the action as well.
5. Draw what you want them to understand. Take some simple drawing lessons if you don't know how to draw. They're available online.
6. Use realia or real objects as much as possible. You can use anything at your disposal to teach what you are trying to get across. For example, you can say, “Bring my shoes,” while you point at the shoes and use your hands to indicate that you want them brought over.
7. Teach your students to use a Cree dictionary (with visual images). This can be a great tool for children. When they need to say a word but don't know the word in Cree, they can access the dictionary for the Cree term.
8. Remember that learning a new language is much easier and faster for young children. They are not shy to make mistakes, are more willing to take risks, and have fun with their language learning.
9. You'll need to stay determined and passionate; remember your purpose for being in that classroom and why it is important for those children to learn the target language.
10. Teach them a few key phrases for them to tell you that they understand or don't understand what you're saying in the language. For example, “I don't understand” in Cree is “namoya ninisitohtēn” or “Yes, I understand” is “aha, ninisitohtēn”.

I also believe it's important to record through audio or video to evaluate how much English you are using in an immersion setting on any day. If you hear or see yourself using too much English, you can make a goal of using less. Record and evaluate again and again.

The ultimate goal is to “think and speak in Cree” at all times! To do this effectively, you need to have an arsenal of resources around you. Put physical reminders in your areas. Make a language policy for your space: “nēhiyawēwin apoko” beyond this door. Always remind visitors to speak only in the language once they walk into your space. Label everything in Cree. Listen to Cree music. Invite fluent speakers to share and speak with you and only in the language. Have posters and signage in the language. Have a library of Cree books. These ideas can be transferred to other Indigenous languages. Please visit my website learncreewithandrea.com

Alberta News

Stoney Nakoda rerecord workshop

A week-long rerecord workshop was held in Cochrane for 24 Stoney Nakoda speakers. They reviewed over 13,000 words in eight groups, each lead by a male and female elder. This word review forms the foundation of Nakoda Stoney resources such as a dictionary, a textbook, a vocabulary builder pp, and audio recordings of picture books. For more, visit https://www.facebook.com/StoneyNakodaLanguageProject/?modal=admin_todo_tour&mc_cid=833f8d44b5&mc_eid=4beaa94cc9. Photo retrieved from same link.



Indigenous Languages Initiative

In 2018 the province of Alberta announced an Indigenous Languages Initiative (ILE) grant program. This one-time funding initiative was designed to support Indigenous language and culture programs in early childhood education and Kindergarten to Grade 12 curriculum. The grant program supported both teacher development and resource development including books, audios, videos, websites, Applications, games and other professional teaching and learning resources. <https://www.alberta.ca/indigenous-languages-in-education-grant-program.aspx>



INDIGENOUS LANGUAGES IN EDUCATION GRANT PROGRAM

Were you a recipient of this grant? Please write and tell us about your project and its success at felanguagecanada@gmail.com

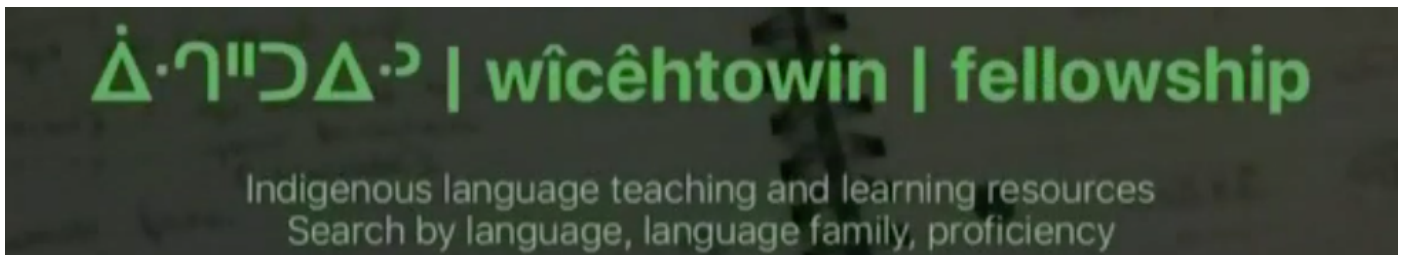
Saskatchewan News

158 Apps for Indigenous languages

Kevin Lewis and Marguerite Koole, professors at the University of Saskatchewan, are working on a new app for Indigenous languages. After their research team explored the wicehtowin data base, they discovered that most of the 158 existing apps are dictionary apps for building vocabulary, they decided to model their app after Duolingo so that users would be able to say complete sentences in Indigenous languages in Canada. Read or watch more: <https://saskatoon.ctvnews.ca/u-of-s-researchers-develop-indigenous-languages-app-1.4625033>



Example of a dictionary-style app



Images retrieved from: <https://saskatoon.ctvnews.ca/u-of-s-researchers-develop-indigenous-languages-app-1.4625033>

Manitoba News

Prairies to Woodlands Indigenous Language Revitalization Circle



Photo from: <https://www.facebook.com/p2wilrc/>

A new community group is launching an Indigenous language program in connecting elders with people eager to keep their ancestral languages alive.

In 2018 the Camperville-based Prairies to Woodlands Indigenous Language Revitalization Circle hosted an orientation workshop for the pilot project on Master-Apprentice Language Learning Program in Dauphin. The Michif language program connects elders with people eager to keep their ancestral languages alive. The three follow-up workshops were funded with part of a \$94,000 grant from Canadian Heritage's Aboriginal Language Initiative. For more information: <https://www.facebook.com/p2wilrc/>

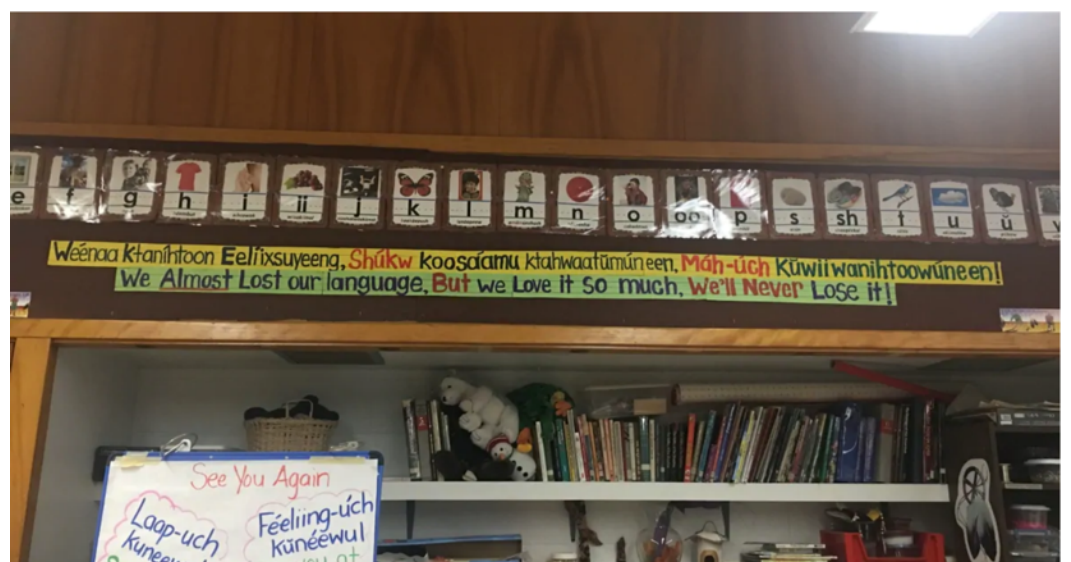
Ontario News

Preserving the Lunaapeew language

Katarina Georgieva reports on how a Ridgetown teacher of the Delaware Nation is part of the fight to preserve the Lunaapeew language. Supported by elder Peter Jacobs, elementary school teacher Kristin Jacobs breathes life into the language. Read more: <https://www.cbc.ca/news/canada/windsor/ridgetown-teacher-lunaapeew-language-1.5395600>



Grade school teacher Kristin Jacobs teaching the Lunaapeew language. Photos retrieved from: <https://www.cbc.ca/news/canada/windsor/ridgetown-teacher-lunaapeew->



Québec News

Les autochtones du Québec

University of Montreal Press releases a new book on indigenous languages in Quebec. Edited by Alain Beaulieu, Stéphan Gervais and Martin Papillon, the interdisciplinary text contains 18 chapters in French. Read more at: <https://books.openedition.org/pum/5617>



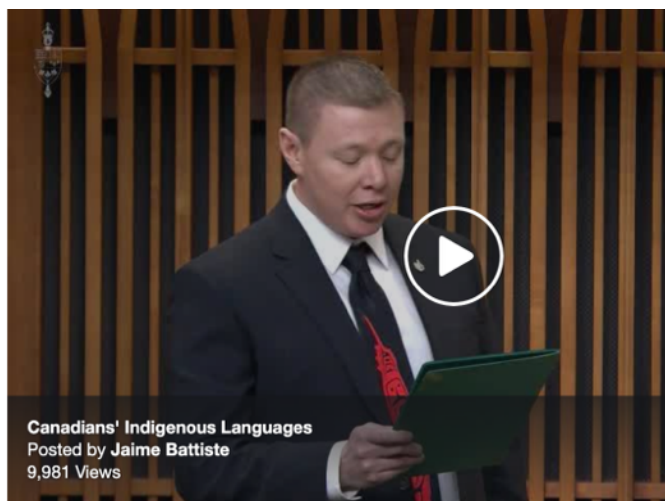
Nova Scotia News

Meet Jaime Battiste, a law school graduate and resident of Eskasoni First Nation,

Battiste is also the country's first Mi'kmaw MP (Liberal MP for the Cape Breton riding of Sydney-Victoria) and used his first statement in the House of Commons to speak in his own language, asking the Minister of Indigenous Services about implementing the Languages Act.

Minister Marc Miller thanked him in Mi'kmaq and highlighted the Liberal government's \$337-million commitment to Indigenous languages. Miller confirmed that his department is working with people and teachers "who know best how to revitalize their languages."

Read more at: <https://www.cbc.ca/news/canada/nova-scotia/mi-kmaq-mp-jaime-battiste-indigenous-languages-statement-1.5394539>



Screenshot retrieved from: <https://www.cbc.ca/news/canada/nova-scotia/mi-kmaq-mp-jaime-battiste-indigenous-languages-statement-1.5394539>

New Brunswick News

Passamaquoddy-Maliseet Language Portal

<https://pmportal.org/>

The Passamaquoddy-Maliseet Language Portal links the 19,000-entry online Passamaquoddy-Maliseet Dictionary with an extensive archive of videos of conversations and activities of Passamaquoddy-Maliseet speakers.

Malecite-Passamaquoddy is an endangered Algonquian language spoken by the Maliseet and Passamaquoddy peoples along both sides of the border between Maine in the United States and New Brunswick, Canada. According to the 2016 census, there are 355 native speakers in Canada and about 100 in the USA (2007). This portal is designed to give access to those interested in extending their knowledge.

In the songlike Maliseet language "tan kahk" is a friendly greeting and "woliwon" means "thank you." WOLIWON to Language champion Dwayne Tomah on his work to revive the language using recordings found on wax cylinders over 130 years old.



Listening to 130-Year-Old Passamaquoddy Recordings
Dwayne Tomah hopes the wax-cylinder audio can help revive his tribe's language.
[downeast.com](https://www.downtown.com)

Newfoundland News

The Teacher Education Program in Labrador (TEPL)

Since 1979 the Teacher Education Program in Labrador (TEPL) certificate has been running at Memorial University. The 20 course certificate certifies graduates to teach in Indigenous schools in their own region and is modelled after Brandon University Native Teacher Education Program (BUNTEP) in Manitoba, (SUNTEP) in Saskatchewan, (NITEP) in BC, ATEP in Alberta, and the Amerindianization for the Schools project in Quebec

Read more at: https://www.mun.ca/linguistics/about/indigenous_languages_at_Memorial.php



News from around the world

Australia

Home » Grants » Community Languages Multicultural Grants Stream Two

Community Languages Multicultural Grants Stream Two

Category
Multiculturalism

Status
Closed



Delivered on behalf of
the Department of Home Affairs

Selection Process
Open

State/Territory
National

Closing Date & Time
6 March 2020 - 11:00pm AEDT

Opened 3 February 2020

Closes 6 March 2020 - 11:00pm AEDT

Read more at: <https://www.communitygrants.gov.au/grants/community-languages-multicultural-grants-stream-two>

The Australian Government has committed \$10 million over two years to community languages. The allocation comes in the form of \$25,000 grants to community language schools to build their capacity to deliver quality language education. The Community Language Multicultural Grants aims to:

- Support the maintenance, development and acquisition of languages other than English.
- Connect young Australians to the languages and cultures of their community.
- Enhance cross-cultural awareness and respect for cultural diversity.

The project grant can be used to develop resources or training to benefit the community language sector more broadly.

Bolivia

Global Voices started supporting the work of the Voces Bolivianas' project by building a beta version of the web portal Activismo Lenguas (Language Activism) to map and highlight different projects and initiatives engaged in language-based digital activism. The purpose of the site is to display possibilities and inspire others seeking to do similar work with their own languages. Entries are organized by country, language, and tool or platform, so users can easily find all projects utilizing video, for instance, or all of the projects working on the Kichwa or Zapoteco languages. In addition to the website, Global Voices co-organizes gatherings of digital activists in countries across Latin America, including Mexico, Peru, Bolivia, and Colombia. Together with local partners, they facilitate peer learning and exchange, offering skills-building sessions and sharing presentations about social media, Wikipedia, and memes, among other activities.

Global Voices has also experimented with events that focus on a single language. One digital activism workshop hosted by the Kichwashun group in Otavalo, Ecuador was conducted entirely in Kichwa. Spending two days discussing technology-related topics in Kichwa was a powerful demonstration of the language's capacity to embrace new knowledge and ideas. They have also supported and mentored small-scale projects in Argentina, El Salvador, Nicaragua, and Mexico. This direct support has allowed them to better understand the challenges facing these language communities, and how they can integrate them into local and regional networks. And they have been mapping examples of language digital activism across the region. Many of these examples were referred to them by others and other projects reached out to them to be included in the mapping portal.

Read more at: <https://globalvoices.org/>



News from around the world (con't)

Cuba

Havana Declaration of Indigenous Languages *Casa de las Americas, Havana, Cuba. 10/12/2018*

This Declaration was developed by the participants in the Third International Colloquium on Studies of Indigenous Cultures of the Americas, held at the cultural centre “Casa de las Americas” [“House of the Americas”] in Havana, October 2018.

“From the traditional territory of the Taino people, in Cuba, one of the first territories in our hemisphere which resisted European conquest and colonization, and

- aware of ourselves as inheritors of and indebted to the Indigenous cultures which populated Abya Yala and Turtle Island before the arrival of the European colonizers, and
- fulfilling the role of Indigenous and non-Indigenous intellectuals in the spread of Indigenous languages and epistemologies as part of the necessary process of cultural decolonization of the world, and recognizing the opportunity which is represented by the United Nations naming of 2019 as International Year of Indigenous Languages, and
- within the framework of the Third International Colloquium on the Indigenous Cultures of the Americas, whose theme is “Indigenous Languages of the Americas: expressions, translations, recuperation and revitalization” celebrated in the Casa de Las Americas October 9-12, 2018, with representatives of the following Indigenous Peoples: Anishinaabe, Atikamekw, Aymara, Bribri, Innu, Lil’watul, Maya Achi, Mayha K’iche’, Maya Kaqchikel, Mazateco, Nahuatl, Quechua, Wendat and Taino, and with non-Indigenous scholars from Bolivia, Canada, Chile, Colombia, Costa Rica, the United States, Guatemala, Italy, Mexico, Russia, and Cuba, we approve the following:

DECLARATION

We salute the United Nations proclamation of 2019 as the International Year of Indigenous Languages, and we hope that the linguistic diversity of the Original Peoples of the Americas can be celebrated with a range of actions at the local, national, regional and international levels, in ways which permit the advancement of public policies and strategies along with initiatives of the Peoples themselves.

We respect the enormous diversity of Indigenous languages which make up the identity and culture of thousands of Indigenous Peoples and millions of speakers in the Americas and the world, who are preserving their languages as an inalienable part of their being, despite their historical exclusion and suppression and the marginalization and discrimination to which they have been and still are being subjected.

We acknowledge the right of Indigenous Peoples to exist in accordance with their worldviews, epistemologies and stories, to speak their own languages and to live according to their self-determination.

We recognize the role which families and local communities play in the intergenerational transmission, use, and maintenance and revitalization of Indigenous languages; to this end, we call upon mothers, fathers, grandmothers and grandfathers to keep using their languages and to pass them on to their children and grandchildren.

We demand respect for the millions of monolingual speakers of Indigenous languages who live segregated, invisibilized and stripped of their culture and customs, and whose civil rights have been systematically violated.

We demand dialogue and prior informed consent by the natural political authorities of the Indigenous Peoples and with their members with respect to all matters pertaining to their political, economic, social and cultural life, in order for States to first obtain their consent for any language, cultural or educational policy.

We denounce practices of punishment and ‘correction’ which are still being applied to Indigenous children and adolescents for speaking their own languages and for being themselves, as well as the poverty, the imposition of a single language or culture, assimilation, epistemicide, and the linguistic violence which Indigenous Peoples suffer.

News from around the world (con't)

Cuba (con't)

We demand autonomy and self-determination of the Indigenous Peoples in matters affecting them, such as the practice of their knowledges, teachings, values, forms of governance, languages, artistic and literary expressions, their own educational systems, their epistemologies and world-views.

We demand that States, after a thorough consultation process with Indigenous Peoples, implement the language, cultural and educational rights advanced in the United Nations Declaration on the Rights of Indigenous Peoples.

We demand that professional translation and interpretation services be made available in order to guarantee full access to systems of justice, health and public services offered by the State.

We call attention to the digital gap which prevents Indigenous Peoples from accessing the information society, and which contributes to the marginalization of Indigenous languages and their speakers.

We support the processes of language revitalization and regeneration, as well as respecting the wisdom of Elders, which sustains the continuity and retention of culture, knowledge, language and traditional spirituality.

We affirm the important role of artistic and literary expression in the maintenance of Indigenous languages and epistemologies.

We condemn the policy of resource extractivism, which produces permanent exploitation, dislocation and contamination of ancestral lands and ecosystems which we share with plants and animals.

We demand that academic work with Indigenous Peoples be carried out with the consent of the Indigenous Peoples themselves, in a framework of respectful and ethical collaboration, and with the goal

of contributing to improving their living conditions.

We declare our solidarity with all Indigenous Peoples who are struggling against neo-liberalism and neo-extractivism of those who treat the Earth, Our Mother, merely as a commodity.

We propose that solidarity networks be set up which would reverse the decline of Indigenous languages in various stages of endangerment.

We aspire to the existence of a linguistic environment where diversity and multilingualism may flourish, and where all languages may enjoy the same status and be part of all everyday domains in which we live.

Havana, October 12, 2018. Day of Indigenous Resistance.

CASA DE LAS AMERICAS

coa@casa.cult.cu

@COACASA

twitter www.casadelasamericas.org

[Original in Spanish: *Declaración de la Habana Sobre Idiomas Indígenas*. translation by IM]



News from around the world (con't)

Finland

Three Saami languages are spoken in Finland: North Saami, Aanaar/Inari Saami (Aanaar is the name of the language and the people in Saami, Inari in Finnish) and Skolt Saami. The last two are spoken only in Finland, and the number of speakers of each is under 500. There is one person who has been uniquely responsible for achieving the revitalisation of the Aanaar/Inari Saami language and culture, Dr. Marja-Liisa Olthuis. It is not an exaggeration to state that without her this numerically small language might not have any child or young adult speakers, or even middle-aged speakers, in a few decades' time.

In August 2009 Marja-Liisa started, together with the University and with Aanaar Saami associations and a Saami Education Centre a unique one-year full-time intensive training programme in the Aanaar Saami language. The 18 participants were carefully chosen; they were adults who already had a vocational training, in occupations that the Saami community needed: pre-school teachers, teachers, a journalist, a priest, a nurse, etc. Their employers promised that they could come back to their old jobs if they wanted, and use Saami there. And Marja-Liisa had managed, after 2 years of hard work, to get the project fully financed (the costs were around one million US dollars) by the Finnish government and various foundations. The participants not only did not pay anything for the one-year full-time training, but they got their full earlier salary during the whole year. The training and the incredible results have been described in full detail in English in the book Olthuis, Marja-Liisa, Kivelä, Suvi, and Skutnabb-Kangas, Tove (2013). *Revitalising Indigenous languages. How to recreate a lost generation*. Bristol: Multilingual Matters. Series Linguistic Diversity and Language Rights. (Suvi was one of the participants in the intensive training; a journalist). A new book about today's situation, after the intensive training project, will be published in the same series, hopefully in late 2021 or early 2022 (many people around the world are asking: how did it go afterwards?). Several articles have been published about various aspects of the work since 2009 (some of them are in Marja-Liisa's CV, but others have written about it too, also in English; e.g. Annika Pasanen in her PhD. More about the project can be seen on the project's website, www.casle.fi

The Aanaar Saami community has experienced a massive transformation as a result of this revitalisation. **Now, in 2020**, there are dozens of children speaking the language either as a native language or a well-known second language. The children in the municipality of Inari (where most Inari/Aanaar Saami live) have been entitled since 1998 to start their day-care and preschool

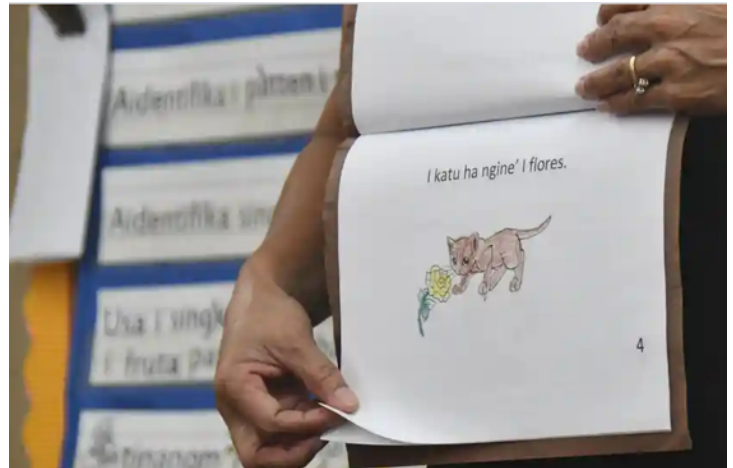


in a language nest (there are three of them now) where everything is in Aanaar Saami. Many – not all – children come from homes with Inari Saami ancestry but the parents did not learn the language as children; many parents are now (re)learning it. The children can (since 2000) continue in elementary school in a class where most of teaching is today through the medium of Aanaar Saami during the first six or even nine years of elementary school. They learn to read and write in the language, they learn most subjects through Aanaar Saami (with Finnish as a second language subject), and both the language nests and the schools are permeated by Aanaar Saami culture. There are now at least 450 speakers. The old people (many of whom worked as Language Masters/Mistresses in the project, inspired by the Californian Master/Apprenticeship programs initiated by Leanne Hinton, Berkeley) now speak Saami with each other, with children, and with many other people. People make music, sing and rap in Saami; they write poems, journals, even novels. Soon Marja-Liisa will most likely not be the only Aanaar Saami in the world with a doctorate – several people are striving to do their PhDs. Courses in Aanaar Saami at the Saami Language Centre are overbooked. The revitalisation project has also inspired Indigenous people in other parts of the world. The latest development of Aanaar Saami is to increase the number of writers. Therefore Marja-Liisa Olthuis leads two revitalisation projects. The first one, called "One hundred writers for Aanaar Saami", tries to activate speakers to start writing. The second project is "1000 pages of youth literature for Aanaar Saami". During this project, several translators, in co-operation with young people, are translating youth literature, mainly from Finnish and English. *Marja-Liisa Olthuis*

News from around the world (con't)

Guam

In 2005 Ann Marie Arceo founded Chief Hurao Academy, a nonprofit organisation that offers a CHamoru summer immersion program, an after-school immersion program and a CHamoru-language preschool. Arceo reports that when the registration day arrived they expected about ten students, but instead received 200. The millennials are thirsty for their identity. Read more at: <https://www.theguardian.com/world/2020/feb/13/the-fight-to-save-chamoru-a->



Italy

During his professional career, Massimo Garlatti-Costa has always intended to explain the Friulian land and its people, and he has done it in a passionate professional way, receiving several prizes in Friuli for his work and his effort for a good quality cinema in *marilenghe*. In this way, we shall remember *Il Moret D'Aur* prize as an emerging creator in 2002, the *Premio Quargnolo alla Carriera* in 2012 or the *Medaglia della Provincia di Udine* in 2017. Since his early years in the university he has always attempted to explain the deep meaning of friulanity, and his work as a screenwriter and director has given him the knowledge and the possibility to use the *seventh art* to explain real human passionate stories. His preference for explaining stories that at first sight could seem little or insignificant but at the end turn to be full of great humanity could prove that the flame that animates his creativity is nothing but real love for his land and its people.

Read more about him here: <http://www.massimogarlatticosta.com/>



Photo retrieved from: <https://www.flickr.com/photos/powertothepixel/5907910321>

News from around the world (con't)

Japan

Dr. Olenka Bilash

Irankarapte – Hello in Ainu

The Ainu language is an endangered indigenous language found in Hokkaido, Japan. Ainu means “human being” in the Ainu language and is also used as an honorific title for Ainu men when a woman addresses a man or her husband.

The Ainu people once were found on the 33 islands toward the north and northeast of Hokkaido, as evidenced in the place names found on these islands. In these areas a mountain area will not have the Japanese ‘san’ or ‘yama’ in the name, but rather, ‘nupuri’, the Ainu word for mountain as in Annupuri near the resort town of Niseko. Similarly, ‘nai’ and ‘pet’ are the Ainu words for river so Wakkanai at the northernmost point of Hokkaido means ‘cold water river’. Ainu history can be traced back 15,000 years.

As in all colonized parts of the world, indigenous people have suffered insults and social and economic disparities. With the Governor of Hokkaido beginning all official addresses with “irankarapte”, hello in Ainu, there has been a concerted effort not only to acknowledge the Ainu people’s long term presence in Hokkaido, but also their contribution and status in local society.

After communal efforts recorded since 1984, the revolutionary Ainu Culture Promotion Act was finally passed in Japan In May 1997. According to IV.1 “Efforts will be made to train Ainu language instructors and promote initiatives intended to support activities to hand down Ainu culture...” Currently a variety of museums and museum collections depicting the Ainu people and their culture are being created across Hokkaido (which is Alberta’s sister province).

The Symbolic Space for Ethnic Harmony museum is scheduled to open in April 2020 in Shiraoi Town. This national centre will contribute to reviving and promoting widespread understanding of Ainu culture, traditions and history.



Figure 1: Lake Akan Ainu Theatre



Figure 2: Symbolic Space for Ethnic Harmony museum is scheduled to open in April 2020

News from around the world (con't)

Thailand



สถาบันวิจัยภาษาและวัฒนธรรมเอเชีย
ภาษาและวัฒนธรรมเป็นหัวใจของการพัฒนาที่ยั่งยืน



Since 2004, the Mahidol University Center for Documentation and Revitalization of Endangered Languages and Cultures (CD-RELC) has brought Communities, Scholars, Government Agencies and International Organizations together for linguistic and cultural preservation among 27 of Thailand's ethnic minority groups.

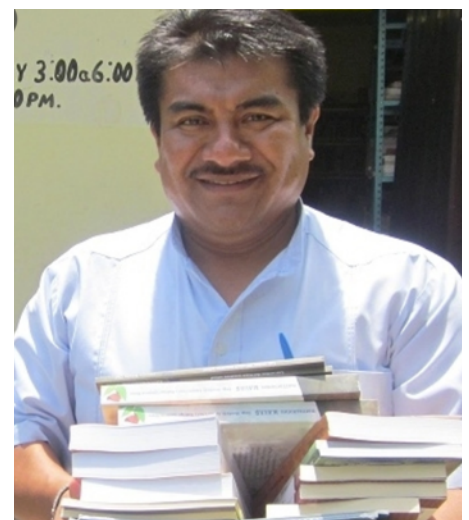
CD-RELC was established to reverse language shift and preserve language diversity for future generations, with ethnic communities as the center of all work. Community members are fully empowered "local researchers," not "informants." Government grants from the Thailand Research Fund for these projects are administered by the community; CD-RELC academics serve as facilitators at the request of the community.

The four core missions of CD-RELC are:

1. Language and cultural documentation (by academics as well as members of language communities)
2. Language revitalization (by community members working with academics), based on the "Mahidol model" in which orthography development is a foundational tool for the revitalization process
3. Mother tongue-based multilingual education (academics working with communities)
4. National language policy drafting (academics and communities giving expert input to policymakers)

Yucatan, Mexico

For over 20 years, Fidencio Briceño Chel has favored a series of activities leading to the revitalization, maintenance, and development of his mother and other tongues in the Yucatec Peninsula in Mexico and beyond, together with his wife and other committed linguistic champions. The activities that have led to promote the linguistic rights of Yucatec Maya in practice include the development of a series of workshops in both remote and urban settings in the different states that conform the Yucatec Peninsula, reaching the astonishing number of more than a 1000 workshops, summoning key members for the future of Yucatec Maya, encompassing children and family members, as well as teachers and other local authorities. In these workshops thousands of books and other materials have been disseminated in the towns themselves, restoring and reinforcing the use of the Yucatec language in the households, as we known a key domain to reversing language shift. Briceño Chel is also a well-known and reckoned Maya Yucatec teacher, translator and author, which has awarded him local recognition by Yucatec authorities and communities alike, including the local Yucatec Congress and other official bodies.



Dissertation Announcement

Exploring the Use of Mobile Language Learning Technology as a Means for Urban Indigenous Youth to Connect to Identity and Culture

Dr. Amber Jean Shilling, University of British Columbia

March 2020

Abstract: This study draws on Anishinaabe teachings and Indigenous methodology such as storywork (Archibald, 2008) to engage urban Indigenous youth in discussions on how they use technology to connect with identity, culture, and language and consider how this may inform cultural and linguistic preservation and revitalization efforts in the future. Beginning each discussion with ceremony, sharing circles and one-on-one conversations were used as methods within this research, further supplemented by field notes. Following traditional protocol in the design, implementation, and writing process ensured participant stories were treated with reverence and minimal interference on the part of the researcher. The stories of participants were organized by considering important pieces of information as stars, and groupings of similar stars as constellations. Reading the sky emerged as a way to acknowledge previous work in language revitalization and consider new directions based on the teachings shared by the youth. The stories shared within this process demonstrate youth's desire to participate in the creation of digital learning repositories for community members. Social media emerged as an area for increased focus on teaching and learning within Indigenous communities, suggesting prioritizing relationships and online communities is a promising strategy for engaging youth in language and cultural learning opportunities.



Photo of Dr. Shilling retrieved from: <https://indigenous.educ.ubc.ca/student-stories-meet-amber-shilling>

Photo below retrieved from: <https://thedigitalteacher.com/blog/empowering-learners-through-mobile-assisted-language-learning>



Scholarships

2020 Northwest Indian Language Institute Summer

2020 Northwest Indian Language Institute (NILI) Summer Institute scholarship applications are now available

Find the applications for adults, youth and teachers here: <https://nili.uoregon.edu/summer-institute/summer-institute-2020/>



The Land the Northwest Indian Language Institute and the University of Oregon are located on is the traditional and ancestral territory of Kalapuya people. It is a place where Indigenous languages and multilingualism once thrived.

Fall 2019 Conference Bursary Report



Hô nîhkânetiki! Netôchîpya thâkîhenâke. Netêpethi êpyayâni Saskatoon wîhkanonaki metothênenihaki. My name in English is Jacob Manatowa-Bailey. I come from the Wolf Clan of the Thâkîwaki (Sauk) people. The Sauk originate from the northeastern seaboard and lived for centuries in the Great Lakes region. Sauk is an Algonquian language and shares many similarities with Cree. The modern Sac and Fox Nation is located in Oklahoma.

I would like to thank FEL for supporting me to attend the 2019 SICC First Nations Language Keepers Gathering held in Saskatoon SK on November 6-7, 2019. I presented on team-based Master-Apprentice programs that use a cohort model of two or three elder speakers paired with three to five learners. I think the most valuable part of the conference for me was listening to all the different stories about

language revitalization efforts. Many of the challenges and issues that surround creating effective, positive language learning environments are the same across regions, borders, and communities.

I left the conference with a clearer sense that within the field of Indigenous Language Revitalization we must continue to seek innovative ways to work across communities. We need new frameworks for gathering information, sharing resources, and helping one another. More models that connect people together, regardless of geography, and provide opportunities to collaborate need to be developed. While much courageous work is being done, many speakers and learners don't have access to resources, assistance, or support systems. There is so much yet to do.

As I reflect upon the conference, I am reminded that in unity we can find strength for collective action. *Kîhathemîhetîpena!* (Let us help one another.) *Kîmenwitotâtîpena!* (Let us be good to one another.) *Îney.*

FEL 2020 Bursary Application



Strengthening First Nation, Inuit and Métis languages of Canada

Fall 2020 BURSARY APPLICATION for an Indigenous languages conference or symposium

One bursary of \$500.00 will be available to support an FEL Canada member's participation in one of the conferences listed in this newsletter or a language-related conference of your choice. Preference will be given to Indigenous students at a post-secondary institution (full- or part-time) and to applicants presenting at a conference, but all participants are encouraged to apply.

Applicants must be members of FEL Canada for the year 2020. Membership forms are available at <http://www.felcanada.org> and may be submitted prior to or with the bursary application. In your application explain the kind of work you are doing in your community to support your language. Deadline for applications is September 15, 2020.

We request that successful bursary award winners contribute a short article (~200 words) on their experience at the conference to be published in our newsletter. Successful applicants will be notified of their award by September 30, 2020. Award winners who are unable to attend the conference will be required to return the funds to FEL Canada.

Instructions

- Fill out the information below or provide the information in an e-mail.
- Explain why you want to attend the conference/symposium and what you hope to gain from the experience. Tell the committee what community work you are doing to support your language.
- Provide a short biography.
- Send all application materials by e-mail or mail to:
 - felanguagescanada@gmail.com
 - FEL Canada, c/o School of Linguistics and Language Studies, Carleton

Name

Address

Telephone (specify home, work or cell)

Workshops

The 16th Giving the Gift of Language Workshop (moved to August 14-15, 2020)

The 16th Giving the Gift of Language: August 14-15, 2020

A Teacher Training Workshop for Native Language Instruction and Acquisition

WORKSHOP HOTEL & SITE

Silver Reef Hotel & Casino
4876 Hoxton Way.
Ferndale, Washington

Room Rates & Reservation

\$129 + tax for a Deluxe Double Queen

\$129 + tax for a Deluxe King Bed

For Conference Rate Book Room by July 15, 2020

For Room Reservations Call: 866) 383-0777



FEL Canada Executive Team



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Thanks for reading!
**It's time to renew
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Canada



Strengthening First Nation, Inuit and Métis languages of Canada

MEMBERSHIP FORM FORMULAIRE D'ADHÉSION

Date: _____

Name Nom : _____

Address Adresse : _____

Telephone Téléphone : _____

Email Courriel : _____

Membership Adhésion

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

Preferred language of communication from FEL Canada

Langue de communication préférée de la FEL Canada

☐ English ☐ Français ☐ Other Autre : _____

Mother tongue / heritage language *Langue maternelle ou d'héritage* : _____

Other languages spoken or signed *Autres langues parlées ou signées* : _____

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

- | | |
|--|--|
| <input type="checkbox"/> Administration | <input type="checkbox"/> Language documentation <i>Documentation linguistique</i> |
| <input type="checkbox"/> Communications | <input type="checkbox"/> Policy / social research <i>Politique / recherches sociales</i> |
| <input type="checkbox"/> Computer support <i>Informatique</i> | <input type="checkbox"/> Other Autre (provide details <i>donner détails</i>): _____ |
| <input type="checkbox"/> Fundraising <i>Levée de fonds</i> | |
| <input type="checkbox"/> Language education <i>Éducation de langue</i> | |

Please complete this form and return it by email to/SVP remplissez ce formulaire et retournez-le par courriel à felanguagescanada@gmail.com. Membership dues and gifts can be paid on our website/*Frais d'adhésion et dons peuvent être payés à notre site web* (<http://www.felcanada.org/>, "Get involved") or send 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**