



On behalf of the Board of the Foundation for Endangered Languages (FEL) Canada we would like to welcome new members and thank all members for their continued support. We would like to thank Belinda Daniels and Stephanie Pile for joining the FEL Board of Directors - the rich experiences they bring to FEL Canada are described on page 5. It is also time to remind you to RENEW your MEMBERSHIPs as soon as possible. Our membership numbers are important for funding opportunities, especially in 2019, International Year of Indigenous Languages! So please either go to the FEL website where you can pay with Paypal or mail in a cheque. Please also encourage your colleagues to renew or take out an individual or institutional membership. This is an important time to stay connected!

declared 2019 as the International year for Indigenous languages. Events will be held worldwide to promote and develop these languages. What are you and your community planning to do? For our next newsletter we invite you each to send us an update on what you and/or your organizations are doing in 2019. Help us circulate all of the good news.

On the top of the 2019 agenda we hope to soon share news about the federal government's legislation on a National Indigenous Languages Act for the preservation and promotion of all of the Indigenous languages of Canada.

Here in Alberta 2019 coincides with the 20th summer of CILLDI and the University of Alberta will be inviting all past Elders, students and instructors for a celebration in July! Please mark your calendar and join us this coming

summer. In fact, we challenge you to find and attend as many Indigenous languages events locally and nationally as possible.

As we peruse the news and social media we see that this past year has been a busy one for activists and teachers of all Indigenous languages. Summer 2018 saw numerous family and youth language camps spring up around the country for individuals and families to relearn their language. Belinda Daniels' *nehiyawak Summer language experience* in northern Saskatchewan is a very successful model of what can be done with a small group of speakers year after year, how to organize a similar program, how to raise some money and how to involve both adults and children in a meaningful way. She has partnered with the Saskatoon Public Library to raise funds for

- *Renew your FEL Canada membership annually (visit our webpage to renew)*
- *Meet our new members—Belinda Daniels and Stephanie Pile*
- *Learn about the International Year of Indigenous Languages, 2019*
- *Learn what others across Canada are doing to keep Endangered Languages Alive!*

Facebook: [felcanada](#)
Website: www.felcanada.org
Email: felanguagescanada@gmail.com
Twitter: @FEL_Canada



Continued on next page

Pëhonân / Notre ville	4
Welcome to our new FEL Members	5
Thank you Jackie & Adam, Welcome Adriana	6
Velvælee Georges - Stabilizing Indigenous Languages Symposium	7
Nicholle First Rider Stabilizing Indigenous Languages Symposium	9
Land-Based Learning Symposium	10
BNE7OLNEW 'one mind, one people' and 42 indigenous languages	12
Dorothy Thunder—Poetry	13
Young Indigenous Women's Circle of Leadership	16
B.C. First Nations Languages Report Shows Increase in Language	19
Two Row Wampum: Preserving Indigenous Languages	21
2019 International Year of Indigenous Languages and University of Alberta Announces its plans for Year of Indigenous Languages	22
UN: 2019 Website, Expert Group Meeting,	23
The State Of Indigenous Languages In Canada: Trends And Prospects	25
Chief Atahm School in Shuswap launches Secwepemc language	26
Conferences, Membership Application, Board , and More!	30

this initiative by marketing Cree language T shirts. Check it out on Twitter.

This has been a great year for successful Mentor Apprentice Programs (MAP) in British Columbia and Alberta. These one-on-one speaker and learner pairs meet regularly and focus on learning the language and how to use it according to the learner's wants and needs for his or her life. With the responsibility for what the learner wants to learn being partially on the learner the program is personally meaningful. No English is allowed in these sessions and the interaction is primarily oral. The learning takes place in real life situations like cooking food, gardening, shopping, doing crafts, going for walks, or having tea and bannock. These pairs use immersion methodologies with a great deal of mime, gesturing and TPR practices. The goal is to acquire new ways of communicating in your language. Some places have been fortunate to be able to pay both the Elder speaker and the learner on an hourly basis and set goals for how many hours a month they can put in. Some have no money but are successful because it doesn't cost anything to speak your language! For more information about MAPs go to Leanne Hinton and Ken Hale's "Green book of Languages Revitalization (2001) pp 217 - 226" or the First Peoples Cultural Council "[How to begin an Indigenous languages revitalization Initiative.](#)"

This has also been a great year for Indigenous languages conferences across Canada. The 25th Annual Stabilizing Indigenous Languages Symposium was held this past June in Lethbridge sponsored by the Blackfoot communities and the University of Lethbridge. It was a very successful international event. In this newsletter you can read the reports from the two FEL members who were awarded Graduate Student Travel bursaries to attend. Please watch for the print proceedings of this conference! The Algonquian languages conference was also recently held at the University of Alberta and the annual Gift of Language conference took place in Saskatoon under the sponsorship of the Saskatchewan Indigenous Cultural College. These kinds of events are great places to find out what others are doing and bring new ideas back home.

For example, at the Algonquian conference there was a session presented by a team from Maskwacis who are developing apps for kids to learn Cree. They now have two Cree learning apps on their website which are available to all. The first one is free and the second one, which took several years to develop and has new exciting features, costs about \$9 to download. Samson Cree Nation also has an app called [Maskosis goes to](#)

[school](#), available for \$10.99. A group from the Lakota Language conservatory also showed their collection of teaching resources including posters, an audio CD, bumper stickers, textbooks, a new Lakota Dictionary and a grammar handbook. They also have collections of Lakota children's songs and picture books. This American group confirms that Indigenous language revitalization face common concerns everywhere. Check out their website at www.ilcbookstore.com. At the SILS event the Chief Atahm School in the Shuswaps of British Columbia presented their recently launched Secwepemc language game series (Read more about it on Page 26.

We have also noticed a growing use of Indigenous languages text in public spaces, and we have featured a few examples in this newsletter: a neon syllabics sign on Broadway Ave in Saskatoon, the Inuit stop sign on our front page, and the poetry/art mural in Edmonton City Center Mall. These public demonstrations raise the status and awareness of Indigenous languages and their importance for all Canadians. There are also now signs at the Cornwall Ontario American Canadian border crossing written in Mohawk, a significant reminder of both the territory and the language used on both sides of the border. You can also turn your television to APTN and hear some Cree programming through *Moose meat and marmalade* with Art Napoleon and Dan Hayes. These programs can be used in your classroom in a variety of ways, including as a resource to immerse your students in the language if you are in Cree territory. The newly opened Royal Alberta Museum in Edmonton also uses much signage in all of Alberta's First Nations' languages. We know that there are other languages being broadcast in other parts of Canada and ask you to send us a notice so that we can highlight them in our newsletter and on our website.

In Canada, we are at a significant crossroads in rejuvenating Indigenous languages. Each of you can be a part of this revitalization movement. Please circulate this newsletter to your friends, family and colleagues. Take a copy to your supervisors and ask them to become an institutional member of FEL Canada. And RENEW your membership NOW. FEL does not exist without YOU!

Hope you enjoy the contents of this newsletter and will send us photos, stories and announcements for the next one.

Olenka Bilash and Heather Blair



A sign in syllabics on Broadway Avenue in Saskatoon



Amy Malbeuf's "Iskotew" - Indigenous Art Park, Edmonton Alberta
Photo by Brad Crowfoot

Introduction en français

En tant que membres du Conseil d'administration de la Fondation pour les langues en danger du Canada, Olenka Bilash et Heather Blair aimeraient donner la bienvenue aux nouveaux membres et vous remercier pour votre soutien. Nous voudrions aussi vous rappeler que l'adhésion est annuelle et que pour certains c'est le temps de la renouveler, ce que vous pouvez faire en ligne via Paypal ou en nous envoyant un cheque par courrier. S'il vous plait, pensez à ça rapidement, avant les vacances de Noel et du Nouvel an. Parlez-en à vos collègues et invitez-les à adhérer. S'il s'agit d'une première adhésion, elle durera jusqu'à la fin de 2019. Aidez-nous à créer un réseau de gens qui s'engagent pour les langues autochtones du Canada. Merci!

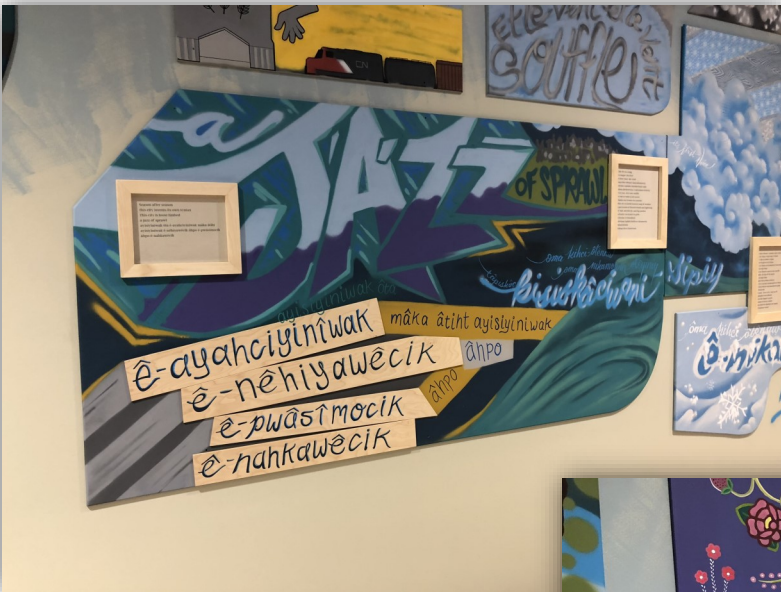
Time to Renew Your Membership!

Memberships should be renewed on a yearly basis.
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!*

Pêhonân / Notre ville

A poem in Cree, French and English is now a sprawling, 30-panel mural in Edmonton City Centre mall.



Pierrette Requier's poem, "Notre ville / pêhonân" was illustrated by local artists such as AJA Loudon, Clay Lowe and Matthew Auger Cardinal as a trilingual mural in Edmonton City Centre.

The Cree words in the poem were written by local Edmonton poet Naomi McIlwraith and proofread by Dorothy Thunder.



In February, members of the community were invited to participate in a workshop to help inspire the artists. Following a live poetry reading in Cree, French and English, participants were asked to jot down words that resonated with them, and to associate the words with a collection of curated images. Community members also shared drawings and personal stories. These contributions were incorporated into the final product.

Images courtesy of Heather Blair

Welcome to our new FEL Board members !

Belinda Daniels



There's nothing that Saskatchewan nēhiyaw teacher Belinda Daniels enjoys more than taking her students beyond the four walls of the classroom, to teach outside. "It's a very calming effect, one feels connected, centered, and a sense of groundedness. Being outdoors situated on land, you're nourishing your learning spirit... My mind becomes so clear and everything feels so crisp. You definitely don't feel like that in a classroom." Students also react and behave differently... the same way I do. (Taken from the Canada's Teachers Federation 2016)

Daniels teaches the nēhiyaw language - Cree, Indigenous studies, Canadian history and Psychology at Mount Royal Collegiate secondary school in Saskatoon with the Public School Division. She mostly enjoys teaching the Cree language because it helps reconnect her students to their heritage and gives them a sense of identity. "Our language is the essence of our being, it's who we are," she says. "It is a roadmap to our purpose, behavior and attitude."

In addition to working fulltime as a high school teacher, Daniels teaches at the University of Alberta in the summer at their Canadian Indigenous Languages and Literacy Development Institute and is the founder of the nēhiyawak Language Experience Incorporated. She is also a full-time

PhD candidate in the disciplines of anthropology, history and education at the University of Saskatchewan.

Among her accomplishments are contributions to the Cree language summer camps known as the nēhiyawak Summer Language Experience which she continues to coordinate with a team of master language teachers. This language experience, now in its fourteenth year, is about revitalization and reclaiming the nēhiyaw language.

Belinda is married to Quinton Bay of Saskatoon and has four children - Samantha, Patrick, Ryan, and Wasina, and a new baby grandson. When not working on Indigenous education, Belinda volunteers for numerous boards, such as the United Way and the Dr. Sterling McDowell Foundation. She is currently a Varkey Teacher Ambassador - Top Global Educator of 2016, a nomination that put her in the Top 50 of the best world educators. In her spare time Belinda enjoys gardening, fishing and the game of bunnock with family and friends.

Stephanie Pile

Stephanie has been working within the realm of Indigenous language revitalization for almost 10 years, and holds an MA in Linguistics from Memorial University. She works at the Canadian Language Museum as the Executive Assistant, and at the Woodland Cultural Centre as the First Nations Languages Digital Archivist. She is a member of the Sweetgrass First Nations Language Council, has worked as an archivist for Six Nations Polytechnic - Deyohahá:ge: Indigenous Knowledge Centre, and volunteers with a number of local non-profit organizations in Brantford/Brant County. Stephanie is passionate about language revitalization and intangible cultural heritage, and is honoured to be joining the incredible team at FEL Canada.



Thank you Jackie and Adam!



Jackie Filipek

FEL Canada is grateful to Jackie Filipek for her long term commitment to FEL's newsletters. We wish Jackie the best as she moves forward with her family of four children and graduate studies and say thank you for your creative and technological expertise over the past three years. Best of luck, Jackie.



Adam Stone

Leadership in tandem with graduate studies is an enormous load and responsibility. We are grateful for Adam Stone's ability to do so. His insights and tireless efforts as Executive Director and Web Developer, FEL Canada has taken FEL Canada to new levels of stability. Thank you for all that you have done, Adam!.

Welcome Adriana!

With this issue of the FEL newsletter we welcome the technological and aesthetic expertise of Ms. Adriana Onita as well as her academic interest in endangered languages, second language methodology and teacher education. Adriana is working on her Doctorate in the Department of Secondary Education, University of Alberta under the supervision of Dr. Olenka Bilash and also serving as founding editor of *The Polyglot*, a multilingual magazine of poetry and art. The upcoming Fall 2019 issue of *The Polyglot* features poetry in Indigenous languages, curated by Naomi McIlwraith and Dorothy Thunder. Welcome, Adriana!



Reflections on the Stabilizing Indigenous Languages Symposium

Velvalee Georges

As a doctoral student interested in Indigenous language and literacy I was grateful to receive a bursary from the Foundation for Endangered Languages (FEL) Canada to attend the Stabilizing Indigenous Languages Symposium (SILS) in Lethbridge, Alberta June 7-9, 2018. The 25th annual Symposium was hosted collaboratively by the Peigan Board of Education and the University of Lethbridge. The SILS is the oldest and largest gathering of Indigenous language stakeholders in North America and organizers chose to title the gathering, KANNAITSITAPI MATAKOKSOKSISSTSI' TSI' POWA OOTSITSIPOHSOWA "All true people to gain a renewed interest in their language". The three-day symposium was organized around three themes - research, instructional skills and community.

After a warm welcome to the traditional lands of the Blackfoot people Dr. Onowa McIvor (Swampy Cree) kicked off the first day of the symposium as plenary speaker. Her topic, 'One mind, One people: A National partnership to understand and enhance Indigenous adults' contributions to reviving Indigenous languages', spoke to a new national Indigenous language initiative. She began by speaking of her own transformative Indigenous language learning journey, from anger, to compassion, and now to fire or passion for reclamation. This experience fosters her desire to disrupt thinking about Indigenous languages. Dr. McIvor says, "we are not dots on a map" referring to Canadian Geographic's map of Indigenous languages. "Indigenous languages are fluid and the territorial demarcations divide us as long as we continue to promote this neo-colonial attitude." She reminds us that prior to contact with settlers it was common for Indigenous people to be multi-lingual. She feels we have spent enough time talking about the 'why' and now we must 'act' to learn Indigenous languages and learn from one another. Dr. McIvor then provided an overview of the organizational structure of the new national partnership and promoted a new Language Learning (self) Assessment tool available on line for Adult learners. She concluded with the question: "recognizing people who have the (Indigenous) languages, how do we value those people?" "Perhaps," she suggested, "...give them a pay cheque for living in the language - it's a job!"

Conference participants were treated to a beautiful celebration honoring SILS 25th anniversary by Piikani

Elementary school dancers and an honour song just prior to lunch. Then a panel, consisting of four people involved in SILS since its inception, provided an overview of its historical foundation and subsequent development.

The second plenary speaker, Dr. Sheilah Nicholas from the University of Arizona explained how she re-learned her Hopi language and how she continues to practice regularly. She spoke at length about the need for Indigenous language teachers to understand their positioning prior to understanding how to attend to the task of teaching it to others. Rather than attend to "language loss discourse because it is a hopeless endeavour, we need to use or think about language as residing within us, and it has to be pulled out of us". Her dissertation, *Becoming 'Fully' Hopi: The Role of the Hopi Language in the Contemporary Lives of Hopi Youth — A Hopi Case Study of Language Shift and Vitality* talks about her transformational journey. She also talked about her work with para-educators, how they lived the language. She developed a model that articulates their knowing and being through language – language as cultural practice. Her work with the Hopi Institute over six summers reaffirms her commitment to language using a team teaching, mentor /apprentice relationship.

The first plenary speaker on the second day was Dr Wesley Leonard who talked about fostering Indigenous centered collaborations in language reclamation. He spoke of his own experience with his Miami language: "it is not dead...30 years of silence... prior to reclamation". He asked whether linguistics and academia needed to be decolonized? He illustrated this problem with, "Does language like 'polysynthetic'" distance Indigenous people from their language projects or make them larger, rather than balanced?" He used an illustrative model to show how the linguistic needs and expertise can outweigh the needs of community to reclaim their languages. Dr. Leonard raised ideas such as how strategies for centering Indigenous Knowledge in collaborations can be used, and how the 'land itself' can be a collaborator in language reclamation? He spoke at length about the positioning of researcher/linguist in language reclamation projects and the need to think about those implications more purposefully. He concluded with a look at ethical dilemmas such as,



Herald photo by Tim Kalinowski. Herman Many Guns holds up the Eagle Staff before the dancing out of the flags ceremony to end the successful three-day Indigenous Languages Symposium at the U of L Atrium.

“things that shouldn’t be shared or used in certain contexts and why” and “ownership”.

Steven Crowchild, the lunch plenary speaker, talked about the role of young people in language revitalization projects. He spoke and showed an example of his own experience inspiring young people to take up the language in Tsuut’ina territory. He encouraged resources be spent on and in the community rather than on research: “Being an ally is building capacity in us, Indigenous people” which will bring Indigenous people back to the table as co-collaborators.

Robert Hall was the final plenary speaker on the second day. His topic was “Memory, Brain and Language Revitalization”. He spoke about the inconsistencies between written and spoken language and suggested perhaps this tool actually prevents people from really getting to use the language. He promoted learning spoken language, “If you cannot communicate then we need to gently correct, but if we understand, leave it alone.” He ended with a joke about the resistance linguists would encounter if they standardized language: too many tattoos would need corrections!

On the morning of the third day Belinda Daniels was the first plenary speaker. She draws on 13 years of experience, leading a one-week summer immersion Cree camp in Saskatchewan, to reflect on her own Nehiyawewin learning. She explains how a discussion

with well known Cree scholar Willie Ermine helped her reframe approaches like: “why do we need to be accommodated by the weather, instead, how do we learn to accommodate the weather?” Scheduling is simple, she says. It’s about the importance of relationships with others. She asks herself, ‘what does it mean to speak from a Nehiyaw point of view? How do we build capacity in our communities?’ She concluded by emphasizing the transformative power of language reclamation: “Languages are our breath. They are alive. My language gives me pride and purpose. When you know your language, you become solid.”

The Final Plenary session, Blackfoot bogs and boutique languages, was presented by Eldon Yellow Horn, a Piikani Blackfoot and archeologist at Simon Fraser University. He talked about using social media and technology to expand the base of Piikani speakers.

In this short summary I have only briefly touched on messages from plenary speakers; there were almost 40 break-out sessions to choose from. Not only was there a great deal to learn but the food and conference space at the University of Lethbridge was beautiful. For those who were unable to attend a book of conference proceedings is planned (date to be announced). Look for the publication:

L. Crowshoe, I. Genee, M. Peddle, & J. Smith (Eds.), *KAN-NAITSITAPIMATAKOKSOKSISSTSI’TSI’POWA OOTSI’TSI’POHSOWA*; ‘All true people to gain a renewed interest in their language’ Bringing together our community, our teachers and our scholars. Selected papers of the 25th Stabilizing Indigenous Languages Symposium. Lethbridge, AB.

Reflections on the Stabilizing Indigenous Languages Symposium (SILS)

Nicholle First Rider

It was exciting to attend the Stabilizing Indigenous Languages Symposium (SILS) in my own home territory of the Blackfoot Confederacy. This year SILS was organized by the Board of Education from the Piikani First Nation in conjunction with the University of Lethbridge. It was extremely inspiring to witness how the symposium brought together various participants and presenters from across the globe, all invested in saving and revitalizing Indigenous languages.

Without a doubt, there was invaluable information in all of the sessions I attended. The “Affirming Identity” session by Jon Reyhner was very memorable because I finally got to meet Reyhner, a strong leader in the Indigenous language community – the man who has written many articles on saving languages. Reyhner effectively promoted his mandate on the reasons we as Indigenous language educators, advocates, and leaders must maintain our languages, culture and identity. He stressed that when Indigenous students are connected to the land, practice their cul-

ture and speak their language they are engaged in healing the intergenerational trauma from colonialization and genocide. Additionally, these students improve their behavior at school and in the community and produce higher academic achievement levels.

It was so encouraging to see how my own language of Blackfoot is growing and thriving. The session by Sharon Yellow Fly and Corey Gray was a very upbeat account of how the recent scientific discovery of Einstein’s Gravitational Waves was translated into the Blackfoot language for the international press release. I was also very moved to hear how Ms. Yellow Fly wrote her own Blackfoot Language dictionary to ensure that her children will speak their language.

I would like to thank the event organizers and FEL Canada for the opportunity to attend this year’s symposium.



Professor Jon Reyhner (Northern Arizona University) was the chair of the SILS steering committee, participated in the 25th Anniversary panel on Thursday June 7 and presented a retrospective assessment of key developments over the past 25 years and a prospective view of priorities for the next 25 years. Photo retrieved from: <http://www.sils2018.ca/keynote-speakers/jon-reyhner/>

LAND-BASED LEARNING SYMPOSIUM

NORQUEST COLLEGE, EDMONTON AB

NOVEMBER 5-6, 2018



Credit: <https://www.norquest.ca/media-centre/events/2018/land-based-learning-symposium.aspx>

In Canada, Land-based learning education has been practiced by First Nations, Métis and Inuit communities since time immemorial. Recently, there is an increasing interest in land-based learning across Alberta. In Canada and internationally, there is a strong and growing body of knowledge, strengthened by the teachings of Indigenous community Elders and knowledge keepers, regarding promising land-based learning approaches and how they contribute to improving the student experience.

By bringing together educators, Elders, knowledge keepers, and Indigenous community leaders learned from each other and people who are living and breathing the work of Land-Based Learning and create new opportunities for knowledge transfer, educational methods, and building partnerships. All with the focus on creating better learning opportunities for our students, both Indigenous and non-Indigenous.

The Land-Based Learning symposium will focus on four models of education:

- **Goal 1:** Share Learning
- **Goal 2:** Share Promising Practices and Initiatives
- **Goal 3:** Develop Curriculum
- **Goal 4:** Develop Partnerships

This symposium was designed for educators/professionals, Indigenous educators, and students. A number of sessions focused on languages.

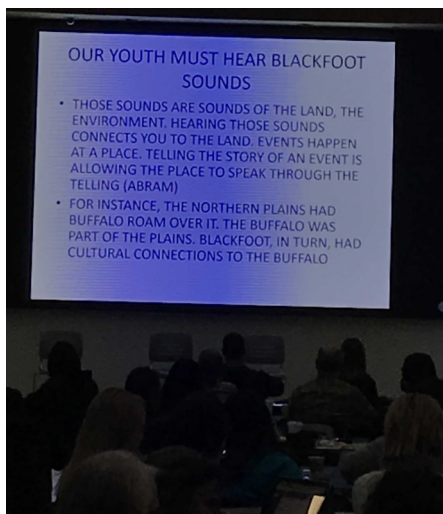
1. **Bruce Cutknife**, a member of the Samson Cree First Nation in Maskwacis Alberta, has worked on numerous projects related to Cree Language, Cree Culture and Cree History, including Cree Place Name Map, First Nation History Presentation, and Treaties and the History of the Residential School. He has received the Lois Aspene Alumni Award from Augustana University and the Pioneer of the Year Award from Wetaskiwin Alberta.

His presentation focused on **Indigenous Place Names**. As he explained, one of the first acts of colonization and settlement is to name the newly “discovered” land in the language of the colonizers. The next step is to name the existing landscapes into the colonizer’s language. All the rivers, lakes, hills, mountains and prominent landmarks as well as their settlements are given names in the language of the colonizer. This is done, despite the fact, that there are already names for these places that were given by the original inhabitants. These names are more significant as having some sort of connection to the original inhabitants. This connection may have a spiritual, cultural or an historical significance as they are often having the same place name by other tribes as well. The process of creating an inventory of

local name places will be another exercise in reclaiming the Indigenous languages. It would also increase the understanding of the Indigenous people's relationship to the land. The culmination of this activity is to produce a map with the original Indigenous name places for the rivers, lakes, landmarks and other prominent landscape features.

2. Teena Calf Robe, Cameron Crowchild, Randy Dodginghorse and Vera Starlight presented **Tsuut'ina Land-based Language & Cultural Curriculum Practices in Education**. Tsuut'ina Education has built positive working relationships with the Tsuut'ina Gunaha Institute, other departments, Elders/Knowledge keepers, administrators, teachers, and community members to reintegrate language and culture into all classrooms from K4 – Grade 12 including Bullhead Adult Education Center on Tsuut'ina Nation. Through these partnerships we can offer language and culture PD Days for all education staff, seasonal camps, Land-Based education, and daily language and culture lessons for all students. These teachings are the foundations of the development of Tsuut'ina Curriculum that is being created. The session revealed how the Tsuut'ina Nation built these working relationships, how they began involving and incorporating language and culture in their schools, how they developed a school calendar of Tsuut'ina Land-Based cultural teachings incorporating the language, what they are offering for seasonal camps, and how these teachings are being incorporated into the curriculum.

3. On Day 2 Elder Leroy Little Bear offered an inspiring visionary plenary session on **Land - the source of identity**. Drawing on his Blackfoot stories, songs, ceremonies, and experience he describes land-based learning as “taking youth back out to the land to the sacred sites – which is how territory and identity were marked, shared and learned.”



As the conference website describes, Mr. Little Bear is member of the Small Robes Band of the Blood Indian Tribe of the Blackfoot Confederacy, was born and raised on the Blood Indian Reserve and attended and graduated from St. Mary's School on the Blood Indian Reserve, graduated from the University of Lethbridge with a B.A. Degree in 1971, and graduated from the College of Law, University of Utah, Salt Lake City, Utah with a Juris Doctor Degree in 1975. From 1975 to the end of 1996, Mr. Little Bear was a professor in the Native American Studies Department at the University of Lethbridge. In January of 1997, Mr. Little Bear retired from the University of Lethbridge and from January 1998 to June 1999, served as the Director of the Harvard University Native American Program.

Mr. Little Bear has served in a legal and consultant capacity to many Indian Tribes, and organizations including the Blood Tribe, Indian Association of Alberta, and the Assembly of First Nations of Canada. He has served on many different committees, commissions, and boards including the Task Force on the Criminal Justice and Its Impact on the Indian and Metis Peoples of Alberta in 1990-91.

Mr. Little Bear has authored many articles including "A concept of Native Title" which has been cited in a Canadian Supreme Court decision. He has co-authored books including "Pathways to Self-Determination", "Quest For Justice", and "Governments in Conflict" with Dr. Menno Boldt and Dr. Anthony Long.

In 2003, Mr. Little Bear was the recipient of a Canadian National Aboriginal Achievement Award in Education. In June of 2004, Mr. Little Bear was the recipient of an honorary doctorate degree in Arts and Science from the University of Lethbridge.

4. On Day 2 Goota Demarais offered a mini Inuktitut immersion for participants, sharing stories of her early life in Cape Dorset, visuals, Inuit art, artifacts, maps, skins, and delicious Arctic Char, seal, and whale which she cut with a ulu. In *Inuit Connections* Goota brought the North to life for the enthusiastic audience.

Read more about each session at this important event:

<https://landbasedlearningsymposium.com/monday-descriptions#Donald> and <https://landbasedlearningsymposium.com/tuesday-descriptions#Little>



BNETOLNEW ‘one mind, one people’ and 42 indigenous languages

Onowa McIvor, University of Victoria



November 23, 2017

Steven works with Yvonne learning She shashishalhem, his native language. Credit: Aliana Parker

A new language revitalization project led by the University of Victoria will bring new life and strength to Indigenous languages in Canada.

NETOLNEW, which translates as ‘one mind, one people’ in SENĆOŦEN, will engage nine Indigenous-led partner organizations representing 42 distinct languages to form a learning and research network to strengthen efforts to revive Indigenous languages. The six-year project, supported by a \$2.5 million Social Sciences and Humanities Research Council (SSHRC) Partnership Grant, is led by Onowa McIvor, professor in the University of Victoria’s Department of Indigenous Education and linguist Peter Jacobs at Simon Fraser University.

The rapid decline of Indigenous first language speakers and the grave state of language loss in Canada due to forces of historic and on-going colonization is widely considered one of the foremost societal challenges today. The urgency for action was outlined in the Truth and Reconciliation Commissions Calls to Action. Of its 94 recommendations, nine pertained directly to Indigenous Language Revitalization (ILR).

“This grant highlights a lot of hope and possibility,” says McIvor. “Across the

country, intergenerational connections are being re-sown through language.”

She says this project will contribute to the realization of these Calls to Action with such direct actions as: increasing Indigenous language audio resources for growing a radio and television presence of Indigenous languages in Canada; promoting post-secondary ILR programs; improving community networks and mechanisms for sharing the best cutting-edge language revitalization methods; and engaging other organizations in supporting Indigenous-led ILR programs.

A unique feature of the study is the focus on adult language learners, those who McIvor refers to as the “missing generation”—adults who had little opportunity to learn their ancestral language as children due to adoption, residential school, disconnection from their homelands and urbanization. The ILR movement has been mostly focused on school-based programs for children and youth. But in a previous study (2014-16) of the same name and funded by a SSHRC Partnership Development grant, co-leads McIvor and Jacobs identified adults as a “great untapped potential” and found evidence for the success of what they called a Mentor-Apprentice Program (MAP) model.

MAP apprentices in the previous study emphasized that learning to speak an Indigenous language is not just a book-learning exercise: the language needs to be spoken in everyday activities, such as speaking to children, praying, discussing

the weather and how things are going, through to discussing history and philosophy, and conducting business and political matters.

“This is our shared history,” she says. “This is an opportunity to be part of reviving, remembering and continuing on the real history of Canada through Indigenous languages.”

NETOLNEW’s nine research’s partners are:

- The First Peoples’ Cultural Council, Brentwood Bay, BC
- Dehcho First Nations, NWT
- WSÁNEĆ School Board, Brentwood Bay, BC
- Chief Atahm School, Chase, BC
- University nuhelot’ine thaiyots’i nistameyimākanak Blue Quills, St. Paul, AB
- Kenjgewin Teg Educational Institute, M’Chigeeng First Nation, ON
- Mi’kmaw Kina’matnewey Mi’kmaq, Sydney, NS
- Kahnawà:ke Education Centre, Kahnawà:ke Mohawk Territory, QC
- TSI Tyonnheht Onkwawenna, Tyendinaga Mohawk Territory, ON

nimiyoskâkon ninehiyâwiwin – My Cree nurtures ME

By Dorothy Thunder

nipehten nehiyawewin nipawâtamowinihk
nimâmitoneyicikanihk,
niyawihk,
nitâhcahkomihk
nimiyoskâkon – it nurtures me

I dream in Cree
nehiyaw pawâtamowin
my mind,
my body,
my spirit
nimiyoskâkon – it nurtures me

nipehten nikâwiw otitwewina
I hear my mother's words
nipehtawâwak
nimosômipanak, nohkomipanak, nistesipanak, nimisipanak, nôsisimipan
I hear them.
I see them.
I feel them.
nimiyoskâkon – it nurtures me
nimiyomahcihon – I feel good.

Most of all I hear “nikâwiw, “kâya pôme nitânis, âhkameyimo.”
“Don't give up my girl, keep going.”
I hear songs,
I hear stories.
I see them dancing.
nimiyoskâkon – it nurtures me.
nimiyomahcihon – I feel good.

It fills my heart
I remember my childhood days
no pain, no fear, no drama
surrounded by unconditional love.
nimiyoskâkon ninehiyâwiwin because most of all I can be “**niya /ME**”



I DREAMT ABOUT nikâwiy (my mother) LAST NIGHT

By Dorothy Thunder

I dreamt about nikâwiy [my mother] last night. It seemed so real. It was so beautiful where she was. I saw nohtâwiy [my father], nohkom [my grandmother], nimosôm [my grandfather], nistes [my older brother], nohcâwîs [my paternal uncle], nisisak [my uncles], ekwa nôsisim [my granddaughter]. They looked very happy as they sat around visiting and laughing, enjoying themselves. I loved it there; it was very peaceful. Their faces were glowing with great big smiles as they shared stories. I was happy for a while. Then I began to miss nîtisânak [my siblings].

I told nikâwiy how I yearned for them.

“nitânis [my daughter],” she said softly to me, “it is not time for you to come here. You need to go back.” Tears rolled down my cheek, tears of happiness because I missed nîtisânak and the thought of having a chance to go back. “But nitânis,” she said, “I need you to pass a message for me to kîtisânak – kimis [your older sister] ekwa kisîmis [your younger sister].”

I gazed into her glowing eyes and replied, “ahâw, I can do that.”

nikâwiy told me that she watches us from where she is and can see the pain that we carried when she left us. I need you to tell kimis that she needs to continue to live her life, “nitawihâcimostaw (go and tell her that),” she said. I nodded my head.

I then looked at my nisis. Tapop was what we called him. I asked him in Cree “kakhînitâtamitin ci kisehkem? [Can I borrow your car?]” “âhâ [yes]” he said to me, “kîkway poko [but one thing] you can’t take it from here, it has to stay here, you can’t take it down with you.”

“yahaw[oh],” I said.

I told him, “poko kawayanîyân [I have to go back].”

“tânisi mâka ôma kesiwayanîyân? [But how do I go back?]” I asked him.

He told me, “You need to go through these doors, aya. When you look through the windows you can see the land, you will see Poundmaker. Then when you see Little Pine, you will push the door. It will stop where you need to go and then you can go back home. I was so excited that I was going to see nîtisânak [my siblings] again. I cried with happiness because I missed nîtisânak [my siblings] ekwa nitawâsimisak [my children].

So then, away I went. It felt like I was flying through what looked like a big round white tunnel. Peeking through windows, I could see the bridge and the creek entering into Poundmaker. I walked further, then I saw Little Pine. In the distance, I looked down and I saw nisîmis [my younger sister] and me standing together. Once I got closer to us, I pushed my way through the door. I managed to get out. As I approached nisîmis and me, I noticed that nisîmis could see me but I couldn’t see myself. I saw myself walking away slowly to do something. She looked at me and she had a big smile on her face. I could see tears rolling down her cheeks as I gave her a big hug. I missed her so much. We started to talk. We shared stories and we went through pictures in her album. It was a great visit.

Then I told her that I needed to go and visit nimisinân [our older sister]. So off I went to see her. When I arrived she was cleaning up. Once again, she can see me but the others (the kids) couldn’t see me. I helped her clean her home, rearranged some furniture and shared stories. I told her about nikâwinân [our mother] and the others, and how beautiful it was up there. I told her how nikâwinân [our mother] could see the loneliness in her, the sadness and nikâwinân was sad each time she looked down and saw her crying with loneliness. I told her that mom wants her to be happy again. I sat on her bed sharing the message that mom wanted me to tell her. She lifted her head and nodded and said to me, “Yes, I am getting better at it.” As she lifted her head I could see a smile on her face.

Then she tilted her head and asked me, “When are you going back?”

I told her, “I am going back on Monday morning.” Immediately, she said, “I want to come back with you.” I thought to myself, “Oh my goodness, she couldn’t come back with me.”

I knew I couldn’t stay very much longer. We continued to clean and once we were done, we sipped on some tea. I told her how I tried to borrow Uncle’s car and how Uncle told me I couldn’t bring the car with me. We laughed. I told her how our loved ones were happy on the other side. It was a beautiful place.

She asked me once again, “When are you going back nisîmis?”

She continued to say; “I am going to come back with you when you go back.”

I said, "I don't think you can come back with me."

She said sternly, "I am coming with you! Just let me know when you're going back. I will be ready."

"Well, ok, but you better be ready 'cause I am leaving early Monday morning and if you're not ready I can't wait for you."

When Monday morning came, I woke up and realized this was all a dream.

I sat up on my bed and cried. I wiped away my tears. I was not sure if it was cries of joy or sadness. I was very grateful to have a visit with nikâwiy, nohtâwiy, nohkom, nimosôm, nohcâwîs, nisisak, nistesak, ekwa nôsisim. I know I will miss them all dearly but I know in my heart that they are in a good place. They can see us from where they are. And I just need to be patient as I know that I will see them again one day. I quickly brushed away my tears and got ready for the day.

Then I told her that I needed to go and visit nimisinân [our older sister]. So off I went to see her. When I arrived she was cleaning up. Once again, she can see me but the others (the kids) couldn't see me. I helped her clean her home, rearranged some furniture and shared stories. I told her about nikâwinân [our mother] and the others, and how beautiful it was up there. I told her how nikâwinân [our mother] could see the loneliness in her, the sadness and nikâwinân was sad each time she looked down and saw her crying with loneliness. I told her that mom wants her to be happy again. I sat on her bed sharing the message that mom wanted me to tell her. She lifted her head and nodded and said to me, "Yes, I am getting better at it." As she lifted her head I could see a smile on her face.

Then she tilted her head and asked me, "When are you going back?"

I told her, "I am going back on Monday morning." Immediately, she said, "I want to come back with you." I thought to myself, "Oh my goodness, she couldn't come back with me."

I knew I couldn't stay very much longer. We continued to clean and once we were done, we sipped on some tea. I told her how I tried to borrow Uncle's car and how Uncle told me I couldn't bring the car with me. We laughed. I told her how our loved ones were happy on the other side. It was a beautiful place.

She asked me once again, "When are you going back nisîmis?"

She continued to say; "I am going to come back with you when you go back."

I said, "I don't think you can come back with me."

She said sternly, "I am coming with you! Just let me know when you're going back. I will be ready."

"Well, ok, but you better be ready 'cause I am leaving early Monday morning and if you're not ready I can't wait for you."

When Monday morning came, I woke up and realized this was all a dream.

I sat up on my bed and cried. I wiped away my tears. I was not sure if it was cries of joy or sadness. I was very grateful to have a visit with nikâwiy, nohtâwiy, nohkom, nimosôm, nohcâwîs, nisisak, nistesak, ekwa nôsisim. I know I will miss them all dearly but I know in my heart that they are in a good place. They can see us from where they are. And I just need to be patient as I know that I will see them again one day. I quickly brushed away my tears and got ready for the day.

Young Indigenous Women's Circle of Leadership

Rochelle Starr and Heather Blair, <https://ile.ualberta.ca/YIWCL>

This is the ninth year of CILLDI's *Young Indigenous Women's Circle of Leadership* (YIWCL) program and since many new language projects are emerging FEL newsletter editors thought that others might benefit from reflections about the growth of this project and its successes and challenges. Rochelle Starr has coordinated and directed the summer program for the past five years and has brought it to a place of strength and new possibilities. Dr. Heather Blair, co-founder of the University of Alberta's CILLDI 20 years ago, teaches language methodologies, policy and planning and literacies in the Department of Elementary Education, Faculty of Education, University of Alberta, and works closely with Rochelle. Together this team has not only kept the fire burning for indigenous languages but has also reached out to youth, especially females, to create new sparks at a significant time in a woman's life.

In reflecting on Young Indigenous Women's Circle of Leadership we have realized the importance of having goals, being innovative, identifying and collaborating to overcome challenges, and imagining a long-term future.



YIWCL has grown significantly over the years, with 25 girls participating each summer and an equal number on the waiting list. There is no question that the program of working with the Elders and Cree teachers and being with one another has been really beneficial to the young women. YIWCL provides opportunities for them to access ancestral knowledge. As Rochelle explains, “the teachings tell us that language and knowledge are always in us, it’s in our blood.” As a result of centuries of government policies and institutional structures, this knowledge has been systematically and intentionally disconnected. Racism makes having spaces to be free to be Indigenous women very rare, even on reservations, where the impacts of colonialism are an everyday lived experience. There is nothing like creating a safe space where young Indigenous women are free to be who they are and express their spirit – which is beautiful, strong, and loving. YIWCL has created a space without common stereotypes and myths to assist in the remembering, and application of Cree and Cree ways of being. The program brings our traditions to its center, and provides ways of understanding how to apply this traditional knowledge about their identity and their importance as women, and how to bring relationality into the contemporary world.

Goals

Rochelle's goals for the program and how she has led it are premised on understanding that language is spiritual and that through a spiritual foundation the girls can access the language in a deeper way, rather than just conversational Cree. In her graduate work Rochelle is trying to understand what it means to work from an Indigenous epistemology in institutions like the University of Alberta and in the wider society - finding that being able to work, be and know in this way is as important as speaking the language itself.

Innovations

In terms of teaching the Cree language, we have been using an idea that Dr. Trudy Cardinal and Rochelle Starr term *Cree in Motion*, which is a new term for a traditional form of transmitting the language. *Cree in Motion* is about talking to the girls in Cree while doing - picking medicines, learning the teachings, singing, etc. Essentially, *Cree in Motion* is doing, thinking and being all at the same time. A trained eye can see the impact of this pedagogy in the expression of the young women's spirits, in how the girls relate and are with the language. For example, this year's theme was the buffalo and the girls learned the spiritual teachings about the buffalo and why the buffalo continues to be of importance for Cree people. Elder Lawrence Starr spoke to the young women solely in Cree, prior to which the young women sang traditional songs to a herd of buffalo. The young women were mesmerized and listened attentively as Elder Lawrence shared the traditional teachings of the buffalo. It was like witnessing an infant receive the nourishment and love from its mother's milk. Hearing the language in a spiritual context has a strong impact on their being. However, the results of actually speaking the language are not always seen immediately. *Cree in Motion* is a process that takes place over time in more and more immersive contexts. Our program currently runs over 8 days, with call-back sessions in the fall, winter, and spring and is a dual language delivery; Cree immersion is our ultimate goal.



We are also in the early stages of designing a Mentor Apprentice Program (MAP) that works within the pedagogical style of *Cree in Motion*; the pairing for the girls with speakers will take place over this winter. We think this will give us an opportunity to look more specifically at the uptake of the language. We see this as a complement to our summer program.



Challenges

We have faced and continue to face two challenges – evaluating our program and making it sustainable.

Evaluating the program is critical to our future. We are increasingly noticing the importance of identifying “measurables” that illustrate the outcomes and impacts of our program for our own knowledge, and when applying for funding, or reporting to our funders. Even though we have been running YIWCL for almost ten years we have not yet had the person power to do the research. Thankfully we are now able to begin this research and have begun interviewing the young women, teachers and Elders.

Another issue we face is sustainability and continuity. Since its inception YIWCL has survived on a shoestring budget from one year to the next. Thankfully this year we acquired funding from multiple sources - the Gov-

ernment of Canada, Aboriginal Languages Initiatives, the Province of Alberta's Indigenous Initiatives, the City of Edmonton, the Urban Systems Group, and a few private donors - which allows our program to continue for another year and for us to take creative and innovative risks. However, to build a long term sustainable program we require funding for multiple years. We have thought about many ideas in regards to this, and are seriously considering making YIWCL its own center through larger support and research funding bodies such as SSHRC or CIHR. Having a center and sustainable funding would enable us to hire full time staff.

Imagining a long term future

One of our long term visions is to have YIWCL's young Indigenous women attend university as undergraduates and work in their own language and systems of knowledge. Indigenous Peoples Education is a graduate program that supports students in working from their own epistemologies. This type of education requires much support from the University as a whole, and is a step in the direction of reaching the TRC Calls to Action (2014). To help young women be successful at a post-secondary institution, they must feel that they belong there, feel comfortable there, and have opportunities to be able to work from their own ways of knowing and being. Since the Faculty of Education at the University of Alberta has the highest number of Indigenous faculty members and students of all faculties across campus, we feel that we are well situated to make this vision a reality.

We have recently partnered with Urban Systems to offer a YIWCL satellite program and are currently looking for a community partner to offer their own unique summer program with us. For further news on this open invitation see the next FEL newsletter where we will elaborate.

In the next newsletter we will also be discussing a YIWCL startup kit we are working on for communities. This will also be available on our website and be promoted on our Facebook and Twitter in the next year. If you have questions and are interested in discussing possibilities please email us at cilles@ualberta.ca.



B.C. First Nations Languages Report Shows Increase in Language Learners, Urges Action

First Peoples Cultural Council, August 1, 2018

BRENTWOOD BAY, B.C. – A comprehensive survey of First Nations languages in B.C. reveals that all of the languages are facing severe threats to their vitality with the loss of aging fluent language speakers.

Despite this finding, language experts are cautiously optimistic about the future thanks to a growing interest in Indigenous language revitalization among First Nations communities and an increasing number of people, especially younger individuals, who are learning and speaking these languages. The Report on the Status of B.C. First Nations Languages 2018 provides several examples of successful language revitalization efforts in First Nations communities.

“B.C. is blessed with the richest diversity of Indigenous languages in Canada, which are an integral part of our shared national history and culture. Revitalizing these languages is important not only for Indigenous people but for all Canadians, and time is of the essence to revitalize them,” said Tracey Herbert, CEO of the First Peoples’ Cultural Council (FPCC), the organization that undertook the study. “This research points to some encouraging trends, including the rise in children and young learners, that bring hope for the future of our languages. It’s a real testament to the many language champions, Elders, young parents and teachers, and their commitment to passing on their languages.”

The report gathered information from more than 137,653 First Nations people in B.C. Across the province, 34 unique First Nations languages and 93 dialects are spoken, more than any other province or territory in Canada. In 2018, only three per cent (3%) of Indigenous people in B.C. (fewer than 4,200 people) identified themselves as being fluent in their mother tongue language, a decrease since the 2014 report.

While just over half (52%) of fluent speakers are aged 65 and over, the vast majority (78%) of all language learners are young (between the ages of 0 and 24). There are also a considerable number of adult learners, including young adults and elders. The report attributes these positive findings to the growth of community-based language revitaliza-

tion projects across the province. “I’m very heartened to see the growing interest and efforts to revitalize languages in our First Nations communities,” said STOLCÉL (John Elliott), a SENĆOTEN language leader and speaker. “Although there’s much more to do, it gives me great hope to see so many young ones learning their languages. It takes real commitment and effort on the part of our communities to do this work.” Despite the decline in fluent speakers since the last report on B.C.’s Indigenous languages in 2014, there have been positive developments that have the potential to support a language shift. The federal government, in partnership with Indigenous peoples across the country, has begun drafting legislation to give all Indigenous languages official status, legal protection and increased support, as well as more and longer-term funding for community-based language revitalization initiatives, a move that responds to one of four Calls to Action on Indigenous languages in a report by the Truth and Reconciliation Commission of Canada. Earlier this year, the B.C. government recognized the importance of Indigenous languages with an unprecedented \$50-million grant to FPCC to support revitalization efforts across the province. The new funding, spread over three years, will allow FPCC to increase support to all of B.C.’s First Nations communities through larger and longer-term grants, the development of individual community language revitalization plans, and expansion of language immersion programs and learning resources. “Our government is very pleased to support the growing number of Indigenous peoples who are teaching and learning their languages, because language is so important to connect people to their culture, their heritage and the lands they come from,” said Scott Fraser, Minister of Indigenous Relations and Reconciliation. “Both the United Nations Declaration on the rights of Indigenous Peoples and the Truth and Reconciliation Commission’s Calls to Action highlight the importance of Indigenous languages, and I am proud that our government is working closely with the First Peoples’ Cultural Council to make this critical work a priority.”

“Language revitalization work is complex and will not result in new fluent speakers overnight,” said Herbert. “But with increased support as well as significant, stable investment from all levels of government, effective language plans, and community mobilization, I’m optimistic that we can reverse the direction of language loss among B.C. First Nations languages and see them flourish again. We look forward to seeing the continued growth of our languages.”

The third edition of the Report on the Status of B.C. First Nations Languages provides concrete data on the vitality of languages in B.C.’s First Nations communities, including changes in the numbers of speakers and learners over time, and resources available to support each language and community efforts to stem language loss. The goal of the report is to provide information to First Nations communities and leadership and all levels of government to assist with Indigenous language planning and revitalization. The last report was published in 2014 and the first ever report was published in 2010.

Quick Facts:

- B.C. is home to more than 50% of all Indigenous languages in Canada. All 34 unique First Nations languages in B.C. are considered critically endangered.
- Both the Truth and Reconciliation Commission of Canada’s Calls to Action Report and the United Nations Declaration on the Rights of Indigenous Peoples recognize that knowing and being able to speak one’s language is a human right for Indigenous people. Both outline the need to protect and invest in the restoration of Indigenous languages as a concrete step toward reconciliation.
- FPCC’s language programs, such as Mentor-Apprentice, Language Nest and Language Revitalization Planning programs: www.fpcc.ca/language/Programs/
- FPCC, with B.C. First Nations as partners, developed a list and map of B.C.’s Indigenous languages: <http://maps.fpcc.ca/>

- FirstVoices, FPCC's internationally recognized online Indigenous language archiving and teaching resource: www.fpcc.ca/language/FirstVoices/
- Federal Indigenous language legislation, co-developed with Indigenous people and the Government of Canada: <https://www.canada.ca/en/canadian-heritage/campaigns/indigenouslanguages-legislation.html>
- News release and background on the B.C. government's investment of \$50 million over three years in Indigenous language revitalization across the province: <https://news.gov.bc.ca/releases/2018IRR0006-000422>
- FPCC has partnered with the Royal BC Museum in Victoria, B.C. to deliver an interactive language exhibition entitled "Our Living Languages: First Peoples' Voices in B.C." More info: www.fpcc.ca/language/exh.aspx
- Download the fact sheet on Report on the Status of B.C. First Nations Languages 2018: <http://www.fpcc.ca/files/PDF/FPCC-Fact-Sheet-Language-Report-2018.pdf> • Download the full 2018 languages report: <http://www.fpcc.ca/files/PDF/FPCCLanguageReport-180716-WEB.pdf>



Media Contacts:

First Peoples' Cultural Council
Megan Lappi

Communications Manager
250-652-5952 megan@fpcc.ca

About the First Peoples' Cultural Council: FPCC is a First Nations-run provincial Crown corporation with a mandate to support the revitalization of Indigenous languages, arts and culture in British Columbia. The organization provides funding and resources to communities, monitors the status of First Nations languages, develops policy recommendations for First Nations leadership and government, and collaborates with organizations on numerous special projects that raise the profile of Indigenous arts and languages in B.C., Canada and around the world. FPCC is the key source of current and accurate information on the state of First Nations languages in B.C. Since 1990, the FPCC has distributed over \$40 million to First Nations communities in British Columbia for language, arts and culture projects. For more information, visit: www.fpcc.ca.

Two Row Wampum: Preserving Indigenous Languages in Toronto

By Elaine Gold

There are well known challenges to maintaining Indigenous languages within Indigenous communities, but it is even more difficult to sustain this heritage in urban centres. This is a growing concern as more Indigenous people move from rural areas to big cities, where they often form very small minorities. In Toronto, for example, speakers of Indigenous languages make up less than 1% of the total population. Those Indigenous Torontonians come from a variety of language backgrounds and are surrounded by English speakers, making it extremely difficult to use and pass on their language. The Canadian Language Museum initiated the creation of this video to learn more about the challenges of maintaining Indigenous languages in Toronto.

The video was created by three 4th-year Glendon College students – Sarah Katz, Émilie Vanhauwaert and Charlie Weaver – under the supervision of CLM Direc-

tor Elaine Gold . The students interviewed three Wolastoqiyik speakers: musician Jeremy Dutcher, and Glendon students Brandon and Kanisha Brown-Bear. They also interviewed Anishinaabemowin speakers: Randy Pitawanakwat, Coordinator of Aboriginal Student Services at York University and Glendon Instructor Maya Chacaby, with her two sons Eli and Alex. The interviewees' experiences and thoughtful comments were edited with added music and visual images to create an intimate and compelling 15-minute video. Two Row Wampum: Preserving Indigenous Languages in Toronto was launched on May 1, 2018 and can be viewed in the CLM's exhibit space at Glendon College or on the CLM website at www.languagemuseum.ca/toronto-Indigenous-languages.



2019 International Year of Indigenous Languages

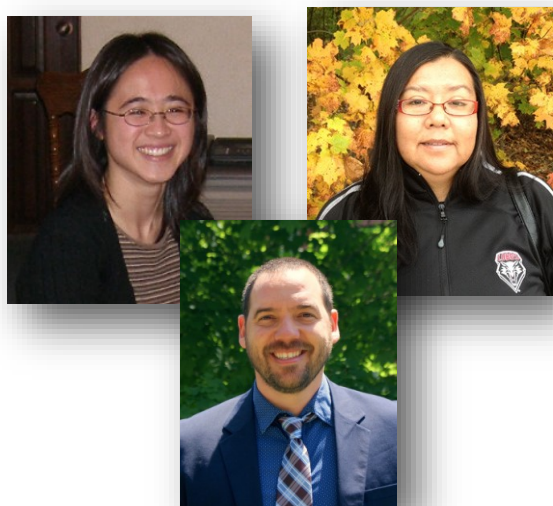
On 21 October 2016, the United Nations General Assembly adopted the Resolution A/c.3/71/L.17 on “Rights of Indigenous peoples” proclaiming 2019 the Year of Indigenous Languages. UNESCO will serve as the lead organization for the International Year of Indigenous Languages beginning on 1st January 2019. UNESCO therefore aims to hold open consultations with a variety of stakeholders attending the Permanent Forum on Indigenous Issues. The results of open consultations will be utilized for the development of the Plan of Action of the 2019 Year. Furthermore, it will help to identify partners involving indigenous groups from all regions of the world and create a calendar of events that could be integrated into the celebration of the Year. The Plan of Action will be used in order to explore fundraising and partnership opportunities. Linguistic diversity is one of the essential conditions for building inclusive knowledge societies, where all people have the capabilities to acquire information, transform it into knowledge, understanding and meaningful goals and which empower them to enhance their livelihoods and contribute to the cultural, social and economic development of their societies. Linguistic diversity is a key contributor to intercultural dialogue, reconciliation, tolerance and peace. Indigenous languages are also a significant factor in a

wide range of indigenous issues, ranging from education, science and technological development, and employment to the environment as well as many others; as a result, indigenous languages matter for development. This makes the 2030 Agenda for Sustainable Development an ideal framework within which to situate the 2019 Year of Indigenous Languages

Read more at: <https://en.unesco.org/events/open-consultations-2019-year-indigenous-languages>
And <https://en.iyil2019.org/>



University of Alberta Announces its plans for International Year of Indigenous Languages



2019 has been declared the International Year of Indigenous Languages (<https://en.iyil2019.org>) by the United Nations Education, Scientific and Cultural Organization (UNESCO). In the context of the International Year of Indigenous Languages we plan to participate in and celebrate this unique event. Dr. Yvonne Lam of Modern Language and Culture Studies Department, Dr. Melvatha Chee and Dr. Jorge Rosés Labrada of the Department of Linguistics are organizing a series of events. The events will be kicked-off by celebrating International Mother Languages Day one week prior (February 14, 2019) to the original date of February 21, 2019, and continue with a special focus on Indigenous languages and cultures of Canada. We are centering these events around language while coordinating and collaborating with interested departments, and with communities around Edmonton.

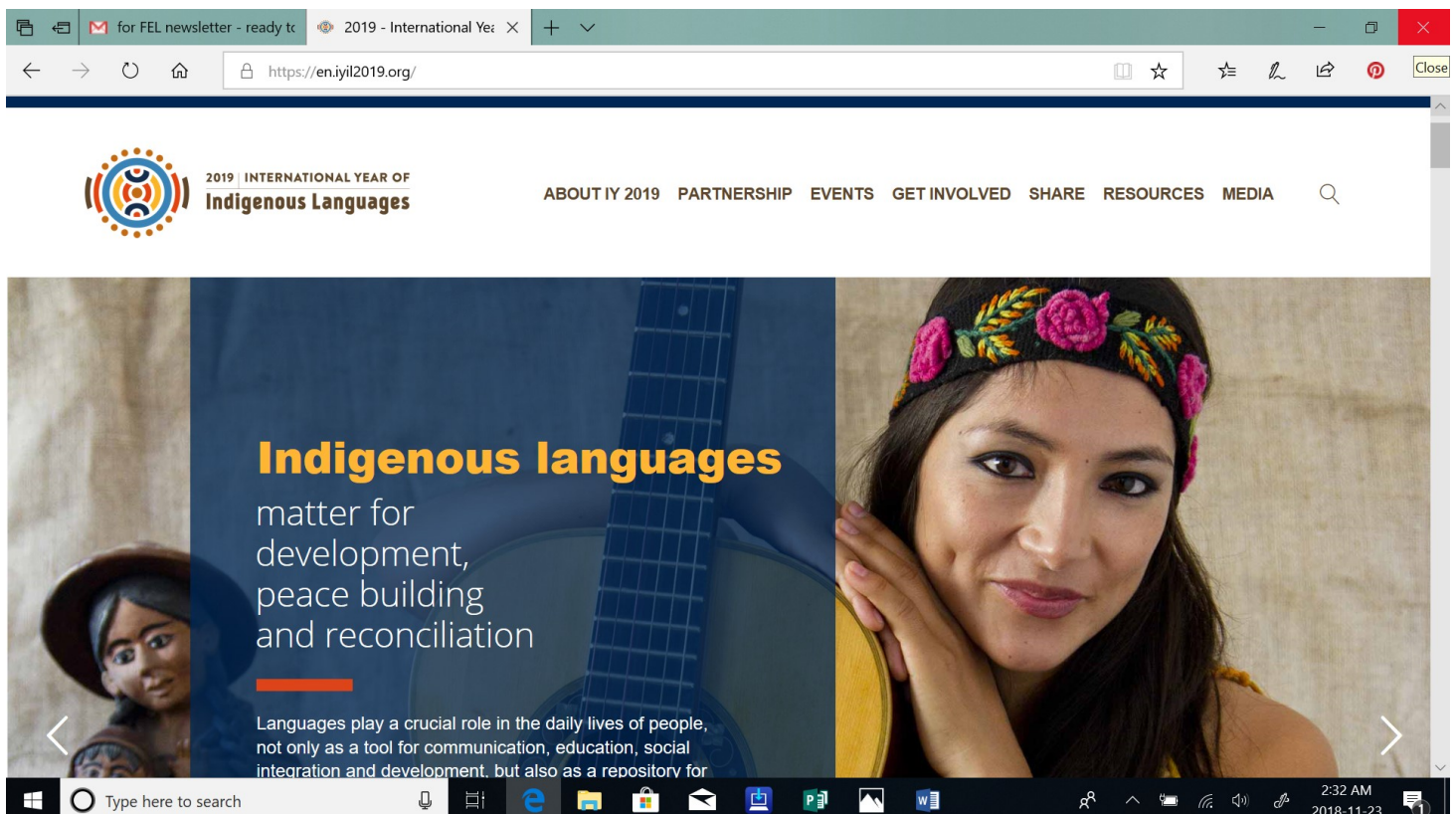
UNESCO Launches a Website for the International Year of Indigenous Languages

August 16, 2018 is International Day of the World's Indigenous People and was the day when UNESCO announced the launching of a special website dedicated to the international year of indigenous languages (IY2019), which will be commemorated by UNESCO's members and partners throughout 2019.

The website will contribute to raising awareness about this international year and about the urgent need to preserve, revitalize, and promote indigenous languages around the world. There are some six to seven thousand languages in the world today. About 97 percent of the world's population speaks only 4 percent of these languages, while only 3 percent of the world speak 96 percent of all remaining languages. A great majority of those languages, spoken mainly by indigenous peoples, will continue to disappear at an alarming rate. Without appropriate measure to address this issue, the further loss of languages and their associated history, traditions, and memory would considerably reduce the rich tapestry of linguistic diversity worldwide.

On the website, relevant stakeholders and interested parties can find information about the plans for celebrating IY2019, the actions and measures to be taken by United Nations agencies, governments, indigenous peoples' organizations, civil society, academia, the public and private sector, and other interested entities. Furthermore, this website will include a calendar of events; partners' space for collaboration; access to resources in video, audio, image, and text formats; and information about different partnership modalities and sponsorship benefits. Users will learn as well about events in their respective regions and discover how to participate, contribute, and benefit from the rich variety of activities.

Read more at: <http://www2.ichcap.org/unesco-launches-a-website-for-the-international-year-of-indigenous-languages/>



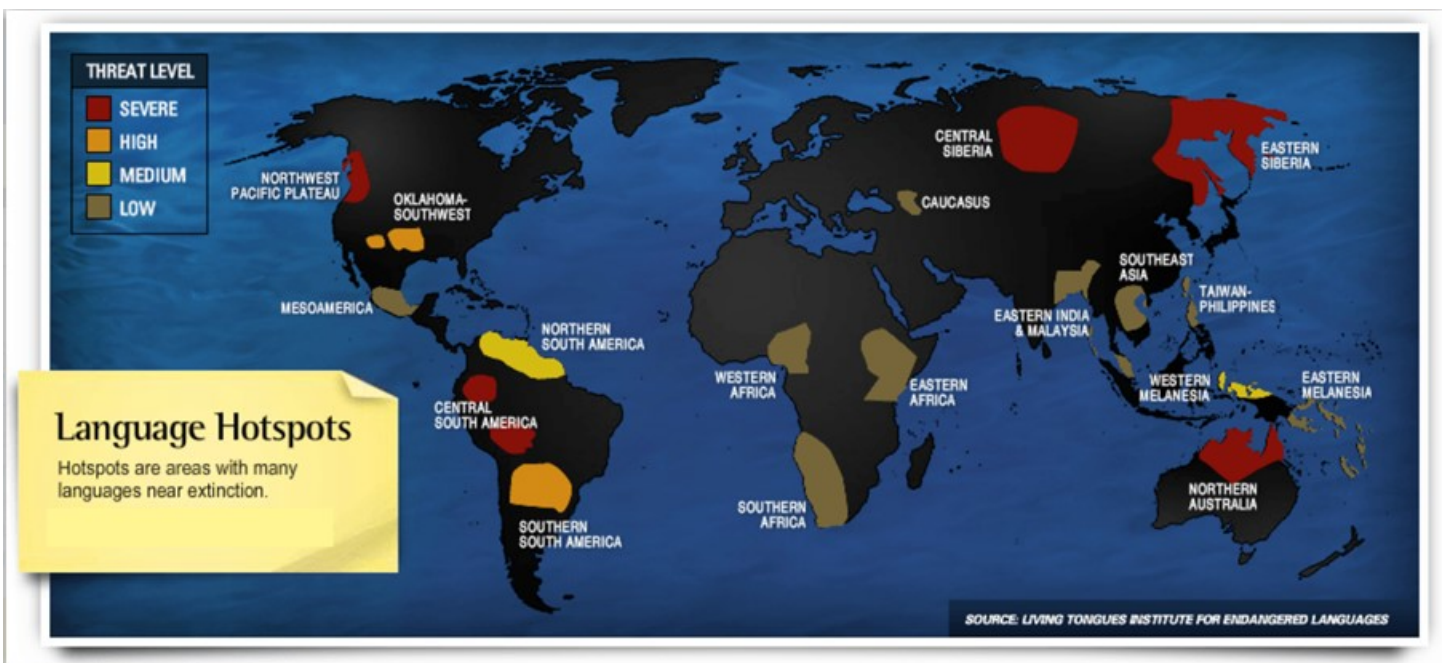
United Nations International Expert Group Meeting on Indigenous Languages

Indigenous languages are key to ensure the continuation and transmission of culture, customs and history as part of the heritage and identity of indigenous peoples. 'It is usually estimated that there are between 6,000 and 7,000 oral languages in the world today. Most of these languages are spoken by very few people, while a handful of them are spoken by an overwhelming majority of the world. About 97% of the world's population speaks 4% of its languages, while only 3% speaks 96% of them (Bernard 1996: 142). A great majority of these languages are spoken by indigenous peoples, and many (if not most) of them are in danger of becoming extinct.' As highlighted by the United Nations Secretary-General at the opening of the Permanent Forum on Indigenous Issues in 2011 – one indigenous language dies every two weeks.

The United Nations Permanent Forum on Indigenous Issues (UNPFII) is an advisory body of the Economic and Social Council (ECOSOC), with the mandate to discuss issues related to economic and social devel-

opment, culture, the environment, education, health and human rights. At its fourteenth session in April-May 2015, the Permanent Forum recommended a three-day international expert group meeting on the theme "Indigenous languages", which was approved by ECOSOC (decision 2015/43). Following up on this, UN DESA/DSPD organized the expert group meeting on "Indigenous languages" at UN Headquarters in New York from 19 to 21 January 2016. This was the second international expert group meeting on indigenous languages organized by the UN DESA. It built upon the findings and recommendations of the 2008 expert group meeting on the principles of cultural diversity and indigenous languages as a way to promote intercultural dialogue and affirm indigenous peoples' identity.

From: un.org/indigenous



Source: <http://blogs.slq.qld.gov.au/ilq/2018/08/16/international-year-of-indigenous-languages-2019/>

The State Of Indigenous Languages In Canada: Trends And Prospects In Language Retention, Revitalization And Revival

Some of you will know the Association for Canadian Studies (ACS) forum in Gatineau (Nov 30-Dec 1, 2017): "Measuring Identity, Diversity and Inclusion in Canada @ 150 and Beyond." <http://www.acs-aec.ca/en/events/official-language-minority/measuring-identity-diversity-inclusion-in-canada-150-beyond/>. The talks and presentations from this forum have lead to the recent issue of the Canadian Diversity Journal of ACS.

The issue *Language, Heritage and Identities: Perspectives from Indigenous Peoples and Official Language Minorities in Canada*, Volume 15, No. 1, 2018 just recently became available online; and is available at the following address (second from the top of the list): <https://www.ciim.ca/en/publications>

This publication addresses aspects of reconciliation and Indigenous languages (e.g. Michif) in various articles and interviews (e.g. Helen Qimnik Klengenberg, the Languages Commissioner of Nunavut).

Former Board Director Mary Jane Norris contributed an article on *The State Of Indigenous Languages In Canada: Trends And Prospects In Language Retention, Revitalization And Revival*. It explores differences associated with the extent to which Indigenous languages are spoken at home. The census-based analysis distinguishes between speaking Indigenous home languages on a “most often” basis (that is as the major home language) as part of intergenerational transmission; and on a “regular” basis (in addition to a different major home language), in relation to language learning. Results suggest that users of Aboriginal languages on a “regular” rather than “most often” basis at home include not only first- and second- language speakers of Aboriginal languages, but also learners and re-learners. The article also contains an Appendix, providing readers selected aspects and examples of the numerous efforts and best practices currently in place to support Indigenous languages across Canada, with links to various websites, such as those of CIILDI, FPCC and FEL Canada.



Chief Atahm School in Shuswap launches Secwepemc language game series

Modern technology meets an ancient language in a new series of games developed to help engage students in learning the Secwepemc language.

The Chief Atahm School, a Secwepemc language immersion school near Chase on the Adams Lake Indian Band, has partnered with an educational game development team called Jetpack Learning from Belfast, Ireland to develop several games centered on the Secwepemc language.

A team approach

The Jetpack team worked closely with the Chief Atahm School to design games that fit with Secwepemc culture and imagery while also providing a fun way to further learn the language.

According to Kathryn Michel, language education specialist with the Chief Atahm School who helped with production of the learning games, there was common ground between the school and Jetpack Learning which made the project a great fit.

“I was doing some searching and I happened across this Irish language education site and they had some

games, I was really impressed with the quality so I contacted the developers,” she says. “They are really wanting to do minority language games, that is their focus. Obviously they have a passion for the Irish language so they were excited to do the project.”

Fostering a Secwepemc sense of place

From there it was a process of back-and-forth consultation to decide on the focus of the games and what language skills would be the priority for the initial run of games. Some discussion also took place regarding the imagery presented by the game to ensure it included visuals that are rooted in Secwepemc culture.

Educational games help engage learners with the language. “Bringing more attention to the language and feeling we have a quality product we can be proud of, I think that is what we are gaining from this. We are bringing our language into this modern age, where maybe before we just had textbooks,” Michel says.

Seven different language games have been developed so far, ranging from basic sound recognition and

pronunciation tests to spelling lessons and sentence construction. While noting there are challenges that come with teaching a historic language through games, Michel hopes the games become a tool to further classroom learning and make simple lessons available anywhere and anytime.

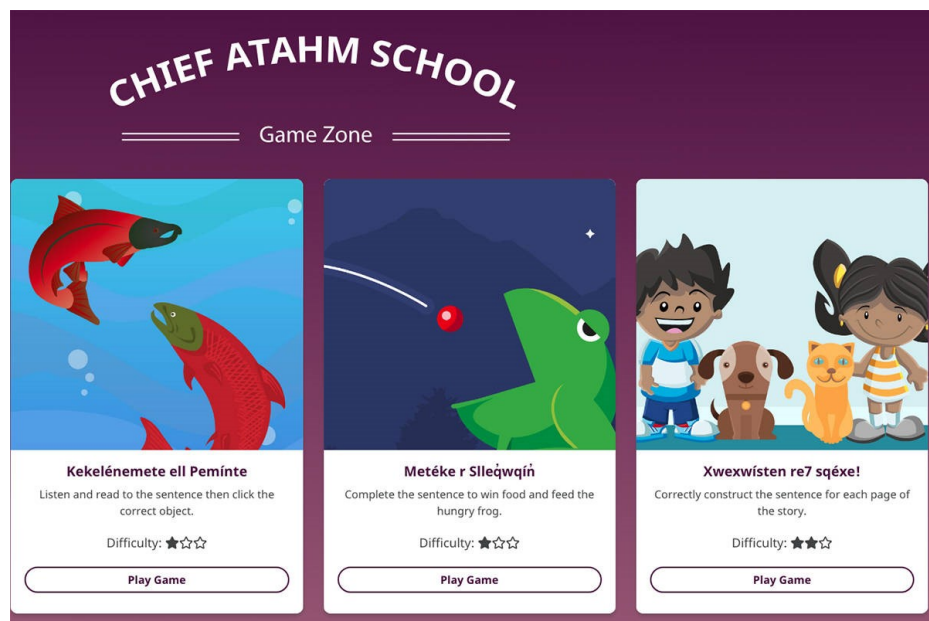
Meeting local needs

“I think the big thing about being online is we have a number of people from the Secwepemc nation living nearby and they can't really come to community classes or their children can't attend our school,” Michel says. “So I think our biggest gain is we have made it a lot more accessible so a lot more people can gain access to it.” Michel says there are plans to develop other games as well, potentially with more advanced lessons for higher level students, but for the time being they are meant as more of a starting point for learners.

She hopes the fusion of modern learning tools with the ancient Secwepemc language can assist with introducing the language to a new generation.

“A lot of times we have to find different ways of teaching our skills,” she begins. “I think sometimes people see it is a dated language and there is no way to use it in today's world, but I think doing something like a game shows you can actually use modern technology and still be able to learn the language. It's important to learn that our language is still viable in this day and age, I think this is showcasing how we can use technology to bring it to the forefront.”

Read more at www.ChiefAtahmGames.com and <https://www.bclocalnews.com/news/chief-atahm-school-in-shuswap->



For SSILA Members



Society for the Study of Indigenous Languages

The LSA is pleased to announce that members of Indigenous communities, including linguists and language activists, will be granted a fee waiver for its 2019 and 2020 Annual Meetings, in recognition of the International Year of Indigenous Languages 2019, as declared by UNESCO. Those who qualify for the waiver will meet UNESCO's definition of an Indigenous person.

UNESCO Definition of Indigenous

All definitions of the concept of Indigenous regard self-identification as a fundamental criterion for determining the groups to which the term indigenous should be applied. Within the UN family, the ILO (ILO Convention 169) defines Indigenous and Tribal people as follows:

Tribal people in independent countries whose social, cultural and economic conditions distinguish them from other sections of the national community, and whose status is regulated wholly or partially by their own customs or traditions or by special laws or regulations. People in independent countries who are regarded as indigenous on account of their descent from the populations which inhabited the country, or geographical region to which the country belongs, at the time of conquest or colonisation or the establishment of present state boundaries and who irrespective of their legal status, retain some or all of their own social, economic, cultural and political institutions.

Please be advised that the registration forms for these meetings will have a check box for qualifying registrants to affirm that they meet the UNESCO definition. All such requests will be made on an honor system. Only those who have lived as a member of an Indigenous group as defined by UNESCO will qualify under this category.



First Nations Language Keepers Gathering

The Saskatchewan Indigenous Cultural Centre (SICC) is pleased to share information regarding our annual First Nations Language Keepers Gathering (FNLKG) to be held on Wednesday-Thursday, November 21-22, 2018 at the Saskatoon Inn & Conference Centre. Our theme this year is Language First: Keep the Spirit Alive.

KEYNOTE PRESENTERS

Diom Romeo Saganash - Romeo Diom Saganash is the Member of Parliament for Abitibi-Baie James-Nunavik-Eeyou. He was the first Indigenous lawyer from the Université du Québec à Montréal law school and has spent a lifetime working to uphold human rights. Romeo was born on the shores of a lake in his parents' tent because his parents lived a traditional lifestyle; the only language he heard and spoke for the first seven years of his life was Cree. After he finished residential school, Romeo was asked by his Chief to attend a conference on the 10th anniversary of the signing of the first modern treaty in Canada: the James Bay and Northern Quebec Agreement. It was there that his love for the law began. Romeo has a son and two daughters and three grandchildren.



Onowa McIvor - Onowa McIvor is maskiko-nēhiyaw (Swampy Cree) and Scottish-Canadian. Her nēhiyaw family is from Norway House and Cross Lake in northern Manitoba. She currently resides in SENĆOTEN and Lekwungen speaking territories on Southern Vancouver Island. Onowa is an Associate Professor in Indigenous Education at the University of Victoria and co-leads the NETOLNEW Research Partnership, a six-year SSHRC project working to understand and enhance Indigenous adults' contributions to reviving Indigenous languages in Canada.



Leroy Denny - Chief Leroy Denny was first elected Chief of the Eskasoni First Nation in November 2010. He began his political career as a councillor and credits his family, culture, and language for keeping him balanced and focused in life. Chief Denny graduated from Cape Breton University in 1999 with a Bachelor of Arts in Community Studies and received his Bachelor of Education at St. Francis Xavier University in 2002. During his term as councillor, Chief Denny became a proud co-founder of Eskasoni Culture, Recreation and Youth, a program dedicated to promoting active living through culture and recreation for community youth.



Indigenous Language Quotes

PĀP^q.Δ.σ.α.° ∇Ṗ Γ̇j̇ṙẋ İLΔ. ▷"ĈΔ.İ.° CC"δ.α.α.]̇"δ.\
 PĊΔ̇ṙΓ̇ṙα.Δ̇.\

kipîkiskwewininaw ekî-miyikôsiyahk mâmawi-ohtâwîmâw ta-tahkonanamoyahkok
kitawâsimisinawak

Our language is a gift from the Creator that we carry for our children,

የሰዓዊት ልማት ማረጋገጫ ለማድረግ የሚያስፈልጉትን ምንጮች ማግኘትና ማስተካከል አለብን።

kipîkiskwewininaw wîhcîkewimakan askiy kiskeyihtamowin

Our language carries the knowledge of this land,

$P \wedge P^{\circ} \cdot \Delta \cdot \sigma_e^{\circ}$ $C'' d_e^c$ $P^{\circ} q \supset C j \Delta \cdot \supset$ PC $\Delta r j'$ $\Delta \Delta \cdot \dot{e}_e$ $P \dot{z}_e^{\circ}$

kîpîkîskewîninaw tahkonam kîskêyîhtamôwin kita âcîtmot awînâna kîyânaw

Our language carries our knowledge of who we are

PĀPⁱq.Δ.σe° PC"δσde° ΔC"ΔdL* ΔU σb' ∇r

kipîkiskwewinîwaw kitahkonîkônaw itohtahikoyahk ôte nîkân esi

Our language carries our future



Image retrieved from: <https://edmonton.ctvnews.ca/city-s-first-indigenous-arts-park-hosts-grand-opening-1.4095611>

Upcoming 2019 Conferences

Visit the following sites to learn more about upcoming international conferences on revitalizing Indigenous languages:

Oral History Australia Biennial Conference 2019—Keynote plenary: History, Oral Tradition and Indigenous History - *October 11-12, 2019*— Brisbane, Australia

HASTAG 2019—Decolonizing Technologies, Reprogramming Education - *May 16-18, 2019*—UBC Vancouver

6th International Conference on Language Documentation and Conservation (ICLDC 6) *February 28—March 3, 2019*—the Hawai'i Imin International Conference Center on the campus of the University of Hawai'i at Mānoa

PULiIMA 2019—Indigenous Languages and Technology Conference *August 19-22, 2019*—Darwin, Australia.



INTERNATIONAL
CONFERENCE ON



LD&C
2019



HASTAC 2019

"Decolonizing Technologies,
Reprogramming Education"

Unceded Musqueam (xʷməθkʷəyəm) Territory

UBC Vancouver

16-18 May 2019

Logo by Diamond Point

CILLDI: Language Revitalization Summer School 2019

	<p><i>20th Anniversary!</i></p> <p>CILLDI</p> <p>Language Revitalization Summer School</p> <p>July 8-26, 2019</p> <p>University of Alberta, Edmonton, AB</p>	
---	--	---



The Canadian Indigenous Languages and Literacy Development Institute (CILLDI) invites you to our annual Language Revitalization Summer School. Over 100 Indigenous students from all across Canada (and beyond) joined us last Summer to take courses in nearly 20 different areas, including language teaching methods, language documentation and analysis, community-based revitalization strategies, and much more. Join us in 2019 for more courses and special events to help celebrate our 20th Anniversary.

**Protect, Preserve, Promote, Practice
and Pass On Your Language!**

Visit our website: cilldi.ualberta.ca

Drop us a line: cilldi@ualberta.ca

Give us a call: 780-248-1179

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

FEL Canada Support Team

President

Belinda Daniels—Mount Royal College

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

Adriana Onita – University of Alberta

**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

Belinda Daniels, *President*

Stephanie Pile, *Vice President*

Kuminko Murasugi, *Treasurer*

Heather Blair, *Communications
Co-Director*

Olenka Bilash, *Communications
Co-Director*

Serena d'Agostino, *Secretary*

Dale McCreery, *Director at large*

Darlene Olsen, *Director at large*

Susan Sinclair, *Director at large*

Onowa McIvor: *Past President and
Member at large*

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 Sgüüx̱s or South Tsimshian language of Klemtu.





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 <i>Langue de communication préférée de la FEL Canada</i>
<input type="checkbox"/> English <input type="checkbox"/> <i>Français</i> <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. 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