



A Guide to

Language Policy and Planning

for B.C. First Nations Communities



FIRST PEOPLES' CULTURAL COUNCIL

A Guide to Language Policy and Planning for B.C. First Nations Communities

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Quick Start Section: Key Points

The Quick Start is intended to help people who are already familiar with the content in this guide, and who want to quickly get started. If the topic of language policy and planning is new to you, it would probably be most helpful to read through the chapters in order.

IF YOU WANT TO:	GO TO:
Start a Language Authority	Language Authorities p. 19
Find out the status of the language in your community	Step 1: Language Status p. 24
Get support from your community for a language plan	Step 2: Community mobilization and support p. 28
Learn more about how to prepare a literature review, annotated bibliography or other research materials for planning, and for language grants and funding	Step 3: Research p. 29
Find out the language goals of your community	Step 4: Setting language goals p. 32
Develop a language plan	Step 5: Planning p. 35
Implement a language plan	Step 6: Implement language projects p. 41
Apply for grants and funding	Grants and funding p. 42
IF YOU ARE A LANGUAGE AUTHORITY OR COMMUNITY-BASED TEAM AND...	
YOU WANT TO:	GO TO:
Carry out language planning and policy activities	Chapter 2: Community Language Policy and Planning p. 19
Get ideas for language activities	Project and action step planning p. 38
Certify language teachers	How to certify teachers with the B.C. Ministry of Education p. 63
Create a Terms of Reference	Template 9: Language Authority Terms of Reference p. 120
Work with a First Nations government to create an Official Language Policy	Official language policy and resolution of support p. 84
Create policies for recording and digitization	Recording and digitization p. 68
Create policies for documentation and archiving	Language policies for documentation p. 64
IF YOU ARE A FIRST NATIONS GOVERNMENT AND...	
YOU WANT TO:	GO TO:
Create language policies for workplaces and businesses and learn about government, workplace and business language activities	Workplace policy and language activities p. 79
Pass an Official Language Policy or Resolution of Support	Official language policy and resolution of support p. 84
Develop policies for copyright, sharing and licensing	Copyright and sharing for First Nations language and cultural knowledge p. 81

Quick Start Section: Templates

The Quick Start Templates section is intended to help people who are already familiar with the content in this guide, and who want to find templates quickly. This table shows the link between a particular template and where it is used in the guide. All templates are located in the appendix, and are available separately on our website at <http://www.fpcc.ca/about-us/Publications/>.

TEMPLATE	Used for:
Template 1: Language Assessment Survey	Chapter 2 - Step 1: Language Status
Template 2: Language Attitudes Survey	Chapter 2 - Step 1: Language Status
Template 3: Language Learning Interest and Personal Resources Survey	Chapter 2 - Step 1: Language Status
Template 4: Identifying Community Language Resources Survey	Chapter 2 - Step 1: Language Status
Template 5: Community Notice for Language Planning Meeting	Chapter 2 - Step 2: Community mobilization and support
Template 6: Thinking Big Picture: Ideal Language Goals for the Community	Chapter 2 - Step 4: Setting language goals
Template 7: Language Plan Template	Chapter 2 - Step 5: Planning
Template 8: Building Support and Identifying Human Capacity for Language Planners	Chapter 2 - Step 5: Planning
Template 9: Language Authority Terms of Reference	Chapter 2 - Step 5: Planning through to Step 8: Keep the language alive
Template 10: Official Language Policy	Chapter 2 - Step 5: Planning through to Step 8: Keep the language alive, and Chapter 4: Language Policy for First Nations' Government
Template 11: Resolution of Support for Language	Chapter 2 - Step 5: Planning through to Step 8: Keep the language alive, and Chapter 4: Language Policy for First Nations' Government



Chapter 1: Introduction



Chapter 1: Introduction

Purpose of the guide

This guide is intended to support First Nations communities, governments, schools and language authorities across British Columbia in the implementation of language policies and programs that lead to effective and successful long-term language revitalization.

Organization of the guide

This guide takes a very broad approach to **language policy** and includes any policies and practices that can assist in First Nations language revitalization. It has been organized to support language planning and policy in various situations within a First Nations language community. You may want to read the whole guide, or you may want to jump to the section that is most relevant for you. The first chapter introduces the concept of language planning and policy. The second chapter introduces a **framework** for community language planning and policy by means of eight steps to language revitalization. The remaining chapters each address a particular context for language planning and activities: policies for **education and documentation** (Chapter 3), and policies for First Nations **government** (Chapter 4). Each section provides a review of best practices and programs as well as information on implementation.

Who is this document for?

This guide is for First Nations across British Columbia, to be used in language planning and policy for community organizations and centres, schools, businesses, First Nations government, and any other organization or group that wants to improve First Nations language activities and enhance overall First Nations language revitalization.

The focus in this guide is on First Nations across British Columbia, and has been developed with an emphasis on the needs, goals and capacity of First Nations. Language planning must focus on the language community and its speakers. Academic resources and additional information on language revitalization are also provided for further research. In some cases it is appropriate to include academic information, such as is the case when completing a proposal in response to a grant request that requires a literature review or academic bibliography.

Language or languages? We know that in some communities in B.C., there is more than one First Nations language, especially those that are adjacent to another language group.¹ Throughout this guide when we discuss revitalizing your community's language, you may substitute "languages" if that is more appropriate for your community. There may also be several dialects within each language. In our revitalization work our goal is to be as inclusive as possible of all languages and dialects, and we hope this is your goal too!

What is language planning and policy?

Language Planning is an essential step in the development of language revitalization programs that meet the needs, goals and capacity of a language community. Language planning is most effective when the language community is included throughout the entire process, and when the focus is placed on the community, its speakers, and intergenerational transmission of the language (Perley, 2012; Romaine,

¹ Thanks to Mandy Jimmie for pointing this out.

2002). The language plan describes the framework for carrying out and evaluating language revitalization activities in the community.

The creation of a **Language Policy** for the language community is one component of a language plan. A language policy supports language planning and language revitalization activities in a community, and provides a framework for control of the language and its future in the community. In addition, households, schools, businesses, community centres, health clinics and many other organizations may state language policies that complement the community language policy, and direct language plans and activities internal to the organization.

The **Language Authority** (sometimes called a language society or language council) is the community group that is most often responsible for the overall language policy and language revitalization plan for one or more communities. First Nations government (including First Nations Chief and Council and Tribal Councils) are sometimes involved in language policy. It is up to each First Nation and Language Authority to determine the organizational structure for community language policy and planning. For any of the suggestions in the guide, your community will need to decide whether or not they are appropriate for your community's situation.

An important thing to keep in mind is that **policy does not mean politics**. Politics can in some cases create problems or barriers to language activities and policies. The goal of language policies and plans is to restore, revitalization, support the language based on the needs of the community – always keep the goal in mind!

Status of First Nations languages in B.C.

Across British Columbia, there is a critical need to revitalize First Nations languages. B.C. is home to 60% of the First Nations languages in Canada with 34 distinct languages, but the number of speakers has been declining for all languages. In 2010, our organization released a report on the status of First Nations languages in B.C. (Amrhein et al., 2010). Based on the report's criteria for defining and measuring language endangerment according to three variables – speakers, usage and language resources – all B.C. First Nations languages are severely endangered or nearly extinct. Fluent speakers make up only 5.1% (5,609) of the total population (109,588) and the vast majority of them are Elders (Amrhein et al., 2010).

To read the full report, see: <http://www.fpcc.ca/language/status-report/>

In spite of the current state of First Nations languages in B.C., it is important to keep in mind that the situation is not hopeless! There are several examples of endangered (or even sleeping) languages which have undergone very successful revitalization or reawakening. These include Hebrew (spoken in Israel), and the Indigenous languages Māori (in New Zealand), Hawai'ian (in Hawai'i) and Myaamia (in the United States). We hope that this guide will provide you with the tools to help you achieve the same success with your language!

Language shift and renewal

Language shift occurs when the language of a community changes to another language.

“Language shift refers to a change in the use of the language. If elders still speak their traditional language but their grandchildren do not, then language shift has occurred.” (NWT Literacy Council, 1999, p. 3)

Language shift can occur voluntarily, or can be forced onto a community or come about due to other involuntary factors (Hinton, 2001a). Here are some reasons why languages shift:

- Colonization. This includes the dominance of the language of government and business, and active repressive and assimilatory strategies in the form of language policy (Hinton, 2001a). For example, the assimilatory policies of Canada’s Residential School system have been the greatest cause of First Nations language shift in B.C.
- Involuntary factors such as television and the internet, and early childhood education in English. Even where First Nations languages are spoken, these factors increase the influence of English, especially on children.
- Change in community values and attitudes about First Nations languages and culture (Crawford, 1996, p. 50; Palmer, 1997). For example, parents may feel it is more important for their children to be proficient in English in order to get a good job, and will speak English instead of the First Nations language.
- Dialect differences. These can encourage the use of English as a common shared language, can complicate the success of language revitalization and documentation activities that reflect only one dialect, and can create tension and issues over ownership between different dialect speakers (Crawford, 1996, p. 53). It is important not to let disagreement over dialect differences prevent language learning.
- No other language homeland. Unlike immigrant languages where the language may still be spoken in the original homeland, languages of First Peoples only have the speakers within their territories (Hinton, 2001a). In other words, if the language disappears here, learners cannot go back anywhere else to learn the language, the way a Hungarian Canadian could go back to Hungary, for example.

Why care about language shift and language renewal?

If you are reading this guide, you obviously do care about language shift, and we don’t need to tell you why it’s important. However, when applying for funding, it is often useful to emphasize the importance of this issue, so it can be helpful to outline some reasons why language shift matters:

- Language is part of the international rights of First Peoples. The use of language is an expression of political autonomy and of First Peoples’ rights (Hinton, 2001a).
- First Nations languages are an important part of First Nations social and political identity.
- First Nations languages are connected to First Nations culture and knowledge systems including “philosophical systems, oral literary and musical traditions, environmental knowledge systems, medical knowledge, and important cultural practices and artistic skills” (Hinton, 2001a, p. 5).
- First Nations languages are important for language diversity, which helps linguists and other researchers understand how human language works (Hinton, 2001a, p. 5). Some linguists emphasize the “beauty of languages” and their inherent value as beautiful things (Zuckermann & Walsh, 2011; Zuckermann, 2009)
- First Nations communities also have unique reasons for caring about language shift and the potential of language renewal.

Stages of language shift

Fishman (1991) describes eight stages of language shift, ranging on a continuum from having no speakers at all, to being widely used in the community and higher levels of government and education. Reyhner (1999) describes how language revitalization activities will vary depending on the status of the language, according to Fishman’s eight stages of language shift:

Suggested Interventions Based on Different Stages of Language Endangerment		
<i>(Reyhner, 1999; adapted from Fishman's (1991, pp. 88–109) Graded Intergenerational Disruption Scale for Threatened Languages)</i>		
	Current Status of Language	Suggested Interventions to Strengthen Language
8	Only a few elders speak the language	Implement Hinton's (1994) "Language Apprentice" Model [Master-Apprentice Model] where fluent elders are teamed one-on-one with young adults who want to learn the language. Dispersed, isolated elders can be connected by phone to teach others the language (Taff, 1997).
7	Only adults beyond child bearing age speak the language	Establish "Language Nests" after the Māori and Hawaiian models where fluent older adults provide pre-school child-care where children are immersed in their indigenous language (Anonby, 1999; Fishman, 1991).
6	Some inter-generational use of the language	Develop places in community where language is encouraged, protected, and used exclusively. Encourage more young parents to speak the indigenous language in home with and around their young children.
5	Language is still very much alive and used in the community	Offer literacy in minority language. Promote voluntary programs in the schools and other community institutions to improve the prestige and use of the language. Use language in local government functions, especially social services. Give recognition to special local efforts through awards, etc.
4	Language is used in elementary schools	Improve instructional methods utilizing TPR (Asher, 1996), TPR-Storytelling (Cantoni, 1999) and other immersion teaching techniques. Teach reading and writing and higher level language skills (Heredia & Francis, 1997). Develop two-way bilingual programs where appropriate where non-speaking elementary students learn the indigenous language and speakers learn a national or international language. Need to develop indigenous language textbooks to teach literacy and academic subject matter content.
3	Language is used in places of business and by employees in less specialized work areas	Promote language by making it the language of work used throughout the community (Palmer, 1997). Develop vocabulary so that workers in an office could do their day-to-day work using their indigenous language (Anonby, 1999).
2	Language is used by local government and community, especially for communications and media	Promote use of written form of language for government and business dealings/records. Promote indigenous language newsletters, newspapers, radio stations, and television stations.
1	Some language use by higher levels of government and in higher education and training	Teach tribal college subject matter classes in the language. Develop an indigenous language oral and written literature through dramatic presentations and publications. Give tribal/national awards for indigenous language publications and other notable efforts to promote indigenous languages.

Fishman's eight stages of language shift are a rough guide for understanding the status of the language in a community, and for considering appropriate policies and activities for revitalizing the language. The eight stages are based on the degree of endangerment of the language in the community, with stage eight being the most endangered, and stage one being the least. Language is always an urgent issue. It is most urgent when the language is spoken only among Elders, or when there is limited intergenerational transmission of the language. The goal of all strategies is to ensure the inter-generational transmission of the language and its lively use in the community. Once your community has restored the language in the community, the language needs to be maintained and grown with new speakers.

In some cases, a language may be “sleeping” (also sometimes called “dormant” or “extinct”). Just because a language is sleeping doesn't mean there is nothing that can be done. Sleeping languages require different types of strategies. For sleeping languages, language leaders will need to uncover language resources, or use existing documentation and resources in the community. As mentioned above, the Myaamia language is currently being restored after having been a sleeping language for many years.

The age and composition of First Nations language speakers in a community is the primary factor that influences language revitalization strategies. In general, an older population of language speakers is most in need of immediate responses to stabilize the threat of immediate language shift and to ensure a new generation of adult speakers and teachers. When the population of speakers is almost exclusively Elders, the focus should be on language documentation and on the Master-Apprentice model for building fluency in younger adult speakers who can continue language revitalization activities in the community. When there are several adult speakers, but no young speakers, strategies should focus on inter-generational transmission and on increasing the number of young speakers. In some cases, a community may have many young speakers of the language, but few adults that speak the language; this circumstance occurs when a community has implemented pre-school, head start, elementary and high school programs but does not have programs in place for adult language learners. In this case, inter-generational transmission of the language can be encouraged through adult language programs, and through encouraging the use of the language in the home. In all cases, the final goal is on ensuring inter-generational transmission of the language, and in creating a population of speakers that is representational of the community.

Community values and language attitudes are also important in shaping the success of language revitalization efforts (King, 2009; Reyhner, 1999). Community values and attitudes towards language revitalization can be positively reinforced through celebration of language activities, through awards, grants and scholarships for language learners and activists, and through the creation of useful and relevant language materials. Feelings of pride, prestige or honour about the language are important in ensuring that individuals value their language and language revitalization activities (King, 2009; Reyhner, 1999). Moreover, traditional philosophies and worldviews can provide a framework for valuing the language and ground language revitalization efforts (King, 2009). In turn, successful revitalization efforts reaffirm the value of First Nations culture, philosophies and worldviews.

Language revitalization and renewal

What is language revitalization? Language revitalization includes any kind of activities that work toward **reversing** the language shift in the community. The key characteristics of successful language revitalization activities are persistence, sustainability, and honesty (Hinton, 2001a, p. 16).

Persistence means keeping at your community's language plan, even when there are barriers or limitations. With persistence, your community can change laws that restrict language activities or policies, train and certify language teachers, change community language attitudes, and support language teachers and learners (Hinton, 2001a, p. 17).

Sustainability means thinking about the long term plan for the language activity or project. With sustainability, a project or language activity can keep going far into the future. Achieving sustainability might

require maintaining the knowledge and capacity of the language authority or language group, and securing funding and resources for the future (Hinton, 2001a, p. 17).

Honesty means looking at the language plan and its activities critically to see what works and what doesn't (Hinton, 2001a, p. 17). Honesty is important for determining the appropriate goals and activities for a community based on its needs and capacity, and for critically evaluating the success and limitations of programs for the future.

Chapter summary

This guide is organized according to the level at which the language policy and planning will take place. Chapter 2 is geared towards the Language Authority, or language planning team in the community. It outlines the "8 Steps to Language Revitalization" that can be followed as a framework for community language planning and policy. Once a language plan is developed, there will be many pieces which can and should involve various sectors of the community. Moreover, Chapter 2 can provide a framework for the development and implementation of language policy and activities outlined in Chapter 3 and Chapter 4. Chapter 3 covers policies for those involved in community-based education and documentation. Chapter 4 addresses policies for First Nations government, workplaces and businesses. Together, these sections reflect the general process for reversing language shift. A brief summary follows. There is a full reference list at the end, sorted by chapter, so you can easily find the sources used in each chapter for further reading.

Within the references and the guide itself, we have included many links to web pages so that readers can easily access online materials. However, links may become out of date. For that reason, we have tried to provide full information about each source so that you can always Google the source should the link become outdated. Finally, the appendix contains all of the templates that you will read about throughout the guide. The guide and the individual templates are also available on our website at <http://www.fpcc.ca/about-us/Publications/>.

We welcome your feedback on this document. There is a feedback form at the end of the guide, or please contact us at info@fpcc.ca.



Chapter 2: Community
language policy and planning



Chapter 2: Community Language Policy and Planning

Introduction

We can find examples of **language policy** throughout all levels of society. Governments and communities express language policy when they state the official language for the community, when using certain language in communication and media, and when establishing departments or committees that are involved in language activities. Families also create language policies in the home when guests or family members are asked to use a particular language in the home. Businesses, clinics, community halls and many other organizations either create or follow language policies when they develop signs in certain languages, or encourage the use of the language among staff or volunteers. Schools also develop or follow language policies when delivering classes to children, or when offering different school-based approaches to language learning such as immersion language nests in early childhood education.

The development of language policy is unique to each community, and happens in many places and in many forms. Language policy can be expressed in written documents, or in everyday activities which involve language use. **Language planning** is an important activity that helps your government, community, school or family carry out its language revitalization programs. Language planning can occur at any level in the community, and at any time. It is essential to have a committee or team who is responsible for carrying out language policy and planning in the community. Since 2008, First Peoples' Cultural Council has supported several language groups in British Columbia in their language planning efforts through the formation of **language authorities**.

Adapt this guide to suit your needs! This guide provides a recommended process for community language planning, towards the goal of language revitalization. Adapt, change, add to, or re-arrange the steps in this guide to suit your needs and resources. The activities in this section are also recommendations, and can be adapted to suit your needs and resources. The most important thing is to get started!

Language Authorities

A Language Authority is a language organization dedicated to the revitalization of a language shared in common by participating First Nations communities. A Language Authority is a group that could include Elders, community educators, language champions and any others who are committed to helping the language thrive in the community. A Language Authority should **include all communities that share the same language** so that they can come together to collaborate on language plans and activities for their communities. Some people **don't like the term "Authority"** and that's ok; it can be called a "council" or "committee" or "society" or better yet, it can be called something in your community's language. No matter what you decide to call it, the crucial point is to have a Language Authority of some sort to lead the revitalization efforts in the community.

The purpose of a First Nations Language Authority is to:

- lead and guide the revitalization and future of the language
- develop a viable and sustainable plan for community language revitalization
- develop language-based policies
- plan and implement language revitalization projects
- govern language-related initiatives

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- approve work done on the language

A Language Authority can be responsible for the following activities:

- creating new speakers of the language
- increasing the domain of language use
- assisting with language documentation
- authorizing new vocabulary and standards for the writing system
- setting standards and criteria for proficiency of language
- supporting teacher training
- certifying language teachers
- securing ongoing language funding
- advocating for the language

Language Authorities are responsible for many areas of language policy and planning. A Language Authority should seek the support of the community in order to coordinate language policy, planning and activities among different community levels. Because a Language Authority is significantly involved in community consultation and is responsible for so many language activities, it is considered a best practice for First Nations governments and communities to designate a Language Authority as the official Language Authority for the community. Having the Language Authority operate independently allows for greater continuity, as the structure of the committee will not have to change when the elected government changes.

Before starting a Language Authority, it may be useful to consult First Peoples' Cultural Council to find out if Language Authority already exists for your language and dialect. At present, we know there are Authorities for languages represented by the following organizations: Coqualeetza Cultural Education Centre, En'owkin Centre, Tahltan Central Council (Iskut Band Council and Tahltan Band Council), Nicola Tribal Association, Secwepemc Cultural Education Society, SENĆOTEN ELTÁLNĒW SĆSÁS, Treaty 8 Tribal Association, Tseshaht First Nation, Tsilhqot'in National Government, Upper St'át'imc Language, Culture & Education Society, and Xaad Kihlgaa Hl Suu.u Society. There may be others. Our goal is to have a Language Authority for each of B.C.'s 34 languages.

Language Authorities are responsible for consulting with all dialects and must include representatives from all areas and nations of the same language. If your community shares a language with an existing Language Authority, then your community should be included in the activities of that Language Authority. If a Language Authority does not yet exist for your language and community, then you can begin a Language Authority at any time.

Tip: Include ALL communities where your language is spoken even if a community has a different dialect, and even if a community is not able to provide practical support at the present time. Remember, years ago when First Nations languages were spoken by all community members, it was common for speakers to be able to speak several different dialects, or even different languages. Do not let dialects “dilute the vision of what you’re trying to do.”² **Dialect differences should not stand in the way of revitalization; inclusion is the best policy.**

2 Thanks to George Kaliszewski for this quote.



To give you an overview of the kinds of activities that a Language Authority can oversee, the following “Language Authority and Language Planning” diagram is a visual representation of some of the typical things that might fall under the umbrella of a Language Authority.

After that, you will find “8 Steps to Community Language Revitalization: Keeping it Alive”³. First Peoples’ Cultural Council designed these eight steps to assist Language Authorities with their language policies and planning. The eight steps are:

1. Determine the status of the language
2. Community mobilization and support
3. Research
4. Set language goals
5. Planning
6. Implement language projects
7. Use the language more
8. Keep the language alive

The centre of the “8 Steps” visual model shows that First Nations language and First Nations language speakers should be at the centre of all work towards language revitalization. Political, personal and historical issues must be worked through and set aside, and the focus of all language revitalization work should be towards reviving the language, creating more speakers, and increasing language use in the community.

For each step in the “8 Steps” visual model, there is a corresponding section in this chapter. The steps are intended to provide a road map for your language plan, but they do not have to be followed strictly in the order given. For example, the goal-setting step (Step 4) will likely get started during your community mobilization stage (Step 2). Getting community support (Step 2) might also happen before language surveys are carried out in the community (Step 1). It is important to keep in mind though, that like the seasons, language planning is a continuous cycle, and the steps will need to be repeated many times, over many years. Once you have achieved some of your goals, you will need to set new ones and begin the process all over again. Language revitalization is not a quick process and it involves commitment from the whole community.

Since each community and language is different, we want to stress that the ideas we provide are suggestions to get you thinking about your own community’s situation, needs and goals. There is plenty of room for your own inspiration, and we encourage you to read through each step and work with fellow community members to come up with ideas that best fit your community. For a local perspective, you may wish to read a recent dissertation by Indigenous scholar Judy Thompson (Thompson, 2012) which includes suggestions to a newly formed Tahltan Language Authority dealing with the assessment of the language, community support and language revitalization programs being used in British Columbia and other parts of the world. In addition, there is a new book about language planning and policy for Native American languages (McCarty, 2012). (See the bibliography for full references.)

First Peoples’ Cultural Council’s resources for language authorities can be found at:
<http://www.fpcc.ca/language/Programs/Language-authority.aspx>

³ These steps and an accompanying workbook were developed by Xway’Waat (Deanna Daniels) and Hannah (Amrhein) Virtue of First Peoples’ Cultural Council. They form the basis of this chapter.

Finally, we recognize that some communities prefer not to put ideas down into policy for a variety of reasons. It may be because policy is a western instrument, or because community members desire flexibility. One possible response is for your Language Authority or language planning team to frame policy in the context of ceremony and traditional laws; language “policy” can be expressed using whatever instrument is useful for the community. There are many reasons, however, where written language policies are particularly useful, such as for grant and funding applications, to enforce bylaws that encourage businesses to use signs in the language, and to coordinate activities between communities and researchers⁴.

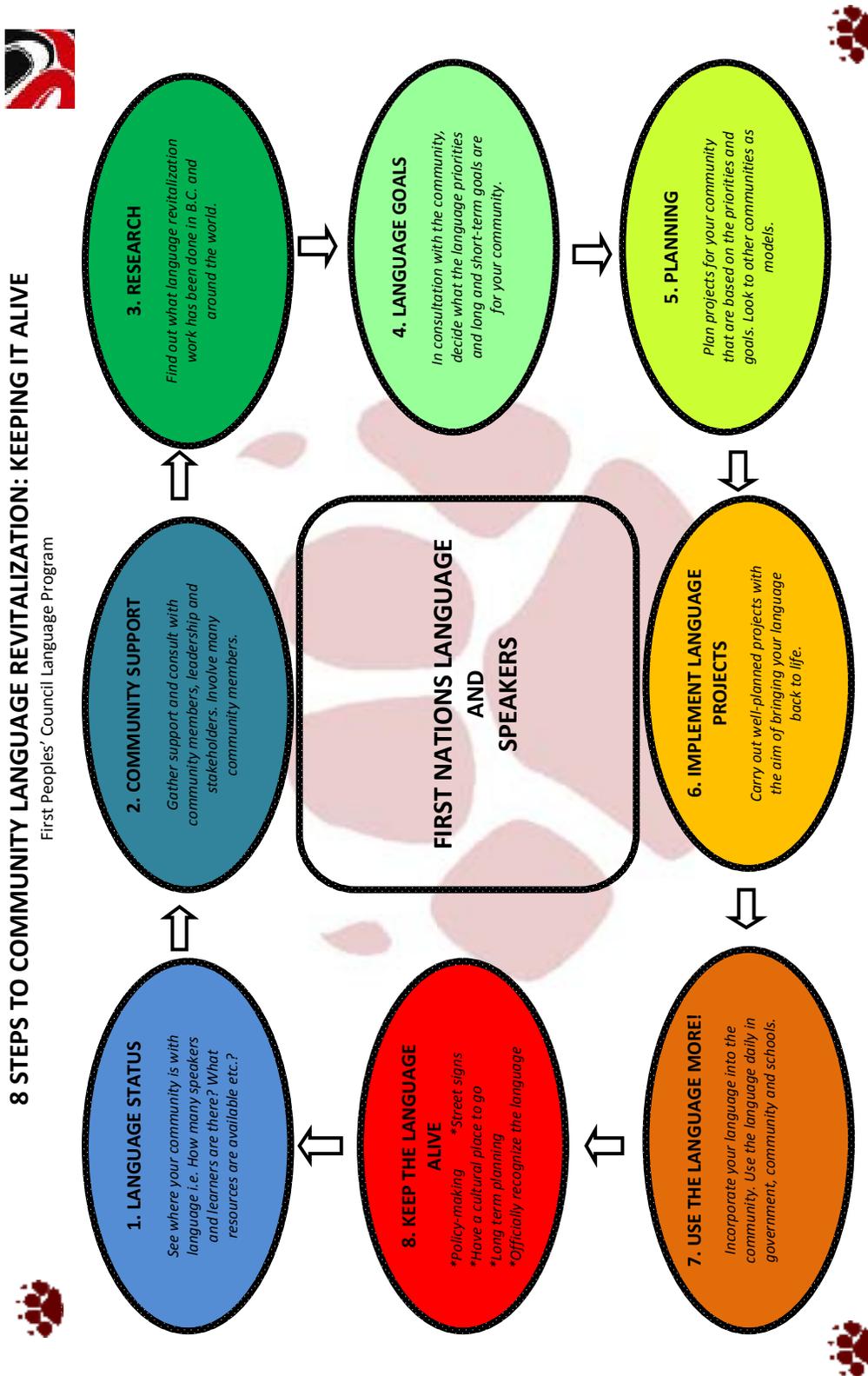
FPHLCC Language Authority and Planning Concept November 5 & 6, 2009



First Peoples' Cultural Council. (2009). *Language Authority Concept Diagram*. Brentwood Bay: First Peoples' Cultural Council. Retrieved from http://www.fpcc.ca/files/PDF/LAP_Concept_diagram.pdf

4 Thanks to Mandy Jimmie for this distinction.





First Peoples' Cultural Council. (2009). *8 Steps to Community Language Revitalization: Keeping it Alive*. Brentwood Bay: First Peoples' Cultural Council.

Step 1: Language Status

Knowing the status of your language helps you determine what your community's language needs are before starting revitalization projects. This step assists language planners in developing a language plan that:

- establishes realistic goals and activities based on the language situation in the community
- uses the resources that are available in the community, such as language leaders or champions, first speakers and committed community members, as well as additional organizational and material resources
- reflects the most effective methods and strategies of reaching community language goals

In this step, language planners assess:

- the status of the language in your community, in terms of numbers of speakers, degree of fluency, and community attitudes towards language revitalization and current language usage
- available resources that include:
 - ♦ human resources
 - ♦ cultural resources
 - ♦ documentation resources
 - ♦ institutional resources
 - ♦ technical and material resources
 - ♦ financial resources
- what other communities are doing, or have done. There may be a potential for collaboration and knowledge sharing.

Surveys and questionnaires

A language survey assists language planners in getting a more detailed picture of the overall health of the language from the whole community, which in turn supports the development of language goals for the community. There are different types of language surveys, and each survey reflects certain things that the language planner might want to know in more detail, such as attitudes towards language status and knowledge, language goals, language activities, willingness to participate in activities, use of the language at home, at school, or in the community. Some of the common indicators of the vitality of a First Nations language include (Assembly of First Nations, 2007, p. 10):

- the number of individuals that currently speak the language of the First Nation community
- the level of proficiency, including spoken and written fluency, of the language
- the behaviour of the community towards the language
- the attitudes and beliefs toward or about First Nations language, and language revitalization
- the availability of opportunities for individuals to learn the language
- the visibility of the language in the community and external to the community
- the availability of the language as a means for communicating in everyday, community, government, and education activities
- the use of the language in the home, workplace, school or training institute, community, government and non-First Nations communities

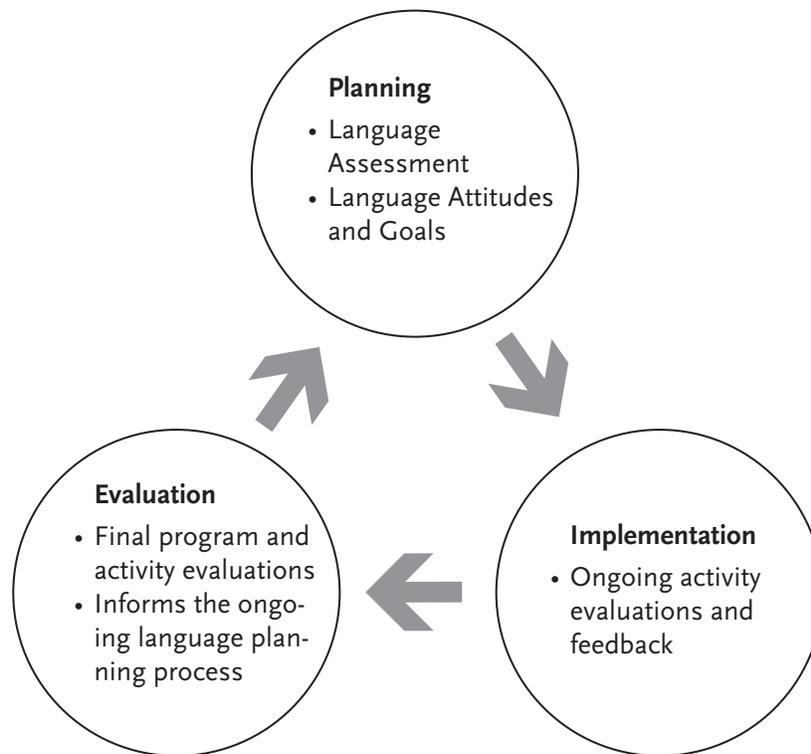


- the availability of First Nations language materials or the capacity to produce these materials for the community

Surveys throughout the language planning process

Surveys are an essential part of the language planning process and are useful at all stages of the language plan process including planning, implementation and evaluation.

- During the planning stage, surveys assist language planners in determining the status and needs of the language in the community.
- In the implementation stage, surveys are used to assess the effectiveness or appropriateness of current or past language activities and projects.
- During the evaluation stage of the language plan, surveys are used to determine the overall effectiveness of the language activities, and the next steps for reaching or maintaining the language goals of the community.



The type of survey that is used depends on the purpose of the survey and at what stage it is used. (Diagram based on a drawing by Lucille Watahomigie in Hinton 2001b, p. 52).

Using surveys for grant and funding applications

Surveys are also useful when applying for funding or grants for language activities. Many funding agencies require information about the community and the language. Some grants require both a language plan as well as a language assessment survey for the community. Depending on the organization, or the type of grant, it may be necessary to provide the results of a survey that answer specific questions.

Using surveys for comparison

It is useful to compare the results of surveys over a period of time. Comparing survey results over time is useful during the evaluation stage, as the results may indicate the effectiveness of continued or amended



activities over time. Most importantly, a comparison of survey results over time provides language planners and community members with information about the overall results of language activities, and how well these activities have helped to meet the language goals for the community. To compare surveys from different groups or from different periods of time, it is important that the questions in each survey are reasonably similar. Surveys that are similar allow for more accurate comparison between results over time. The less similar a survey is to another, the harder it is to make comparisons over time.

Tips for administering a survey

- Complete the survey in person (one on one or in a group) and allow for the opportunity to record the full response of participants (often called an open-ended response). If providing the survey to a group, allow participants the opportunity to approach anonymously. Completing in person will also allow the person completing the survey to ask questions for clarification; the person providing the survey can use the additional information to make the survey better. (However, for the results of a survey to be consistent, you should only compare surveys that use the same questions.) Alternatively, the survey can be provided by mail, or can be administered during a phone call.
- Select the group that would be best targeted by the survey. For example, if the survey is meant to assess adult language activities, it might not be valuable to provide the survey to children; however, if the survey is meant to look at attitudes towards early childhood education and language, then it might be valuable to provide the survey to parents, teachers and children.
- Consider who is administering the survey, and how their presence might impact the responses of the people filling out the survey.
- Try the survey out on a small group of people first before providing it to the larger group or community. This step is called “pre-testing,” and allows the person creating the survey to get responses about whether some questions are ambiguous, unclear or leading.

Survey templates

The survey templates include information that is commonly required for successful language planning and for language grants and funding applications.⁵ In particular, the surveys will assist a language authority in completing the Language Needs Assessment, which is required by the First Peoples' Cultural Council for language funding.

Each survey template has been designed to provide information for language planning based on particular levels (individual, community, organizational) and categories (language status, language needs, capacity, etc.). Some questions appear in multiple surveys in order to collect useful information related to the unique theme or purpose of each survey. Because there are many unknown variables that might affect an individual's response to a particular question, it is likely that a response to a question across multiple surveys might vary. For this reason, the responses to questions that exist across surveys cannot be directly compared. Instead, it is important to consider the purpose or theme of the survey and who would have completed it. For example, individual surveys are the most reliable, in contrast to surveys that are to be completed by one representative who speaks for a collection of individuals (such as a manager of a work place or a principal of a school).

We have included several different types of surveys that you can use. Feel free to modify them to suit the needs of your own community by adding or deleting questions.

⁵ All of our reviewers provided helpful feedback on the survey templates, but we would particularly like to acknowledge Mandy Jimmie, Freddie Louie and Sherry Stump for their attention to this section.



Tip: You can download all survey templates from our website at www.fpcc.ca. You can also download a document to help you tabulate the results of your survey. If you would like help or advice before, during or after conducting your survey, please contact us at info@fpcc.ca.

You will find all of the templates in the appendix at the end of this guide.

Template 1: Language Assessment Survey

This is the most important survey. It should be done in every community and repeated every few years. It can give you an accurate measure of language use in your community. Who is speaking the language? How old are they? Where is the language being used? We recognize that self-assessment of fluency may be a problem, as some participants may either underestimate or overestimate their fluency in the language. Providing clarification of definitions according to your own community's definition of fluency can help with such discrepancies. The questions in this survey have been compiled and adapted from Chickasaw Nation (2006), Cherokee Nation (2002), Washoe Tribe of Nevada and California (n.d.), Hinton (2001b, pp. 54–55) and First Peoples' Cultural Council (2013).

Template 2: Language Attitudes Survey

This survey can help gauge the level of support for revitalization programs in your community. It evaluates community member perceptions, beliefs and opinions about the language and about language revitalization in their community, including its values, goals and purpose. Language attitudes may differ among community members by age, gender, occupation and whether they reside primarily on-reserve or off-reserve. Language attitudes may also differ between clans, families and other groups within the community. Because language attitudes affect the level of acceptance of language revitalization activities, it is important to note trends in language attitudes, and to resolve conflicts in language attitudes (Kroskrity, 2009, p. 73). It may be helpful to engage the community in purposeful conversations about conflicting language attitudes and beliefs. Some of the questions have been compiled and adapted from Cherokee Nation (2002), Washoe Tribe of Nevada and California (n.d.) and Hinton (2001b, pp. 54–55).

Template 3: Language Learning Interest and Personal Resources Survey

When you are planning a language program or class, this survey can help determine the best type of program based on your community members' preferences. It also lets you know what resources potential students have already (such as computers) and what kinds of resources they might need to participate in the class. Some of the questions have been compiled and adapted from Cherokee Nation (2002), Washoe Tribe of Nevada and California (n.d.) and Hinton (2001b, pp. 54–55).

Template 4: Identifying Community Language Resources Survey

Sometimes a language planning group needs to determine the resources that are available in the community, and to know where those resources are. For this reason, a resource assessment survey can be created and distributed to schools, First Nations government, businesses, health and community centres and other organizations throughout the community. It might be useful to have the survey completed by only one representative from each organization. In addition to providing a survey, it might be useful to speak with the representative in person. Some of the questions have been compiled and adapted from Cherokee Nation (Cherokee Nation, 2002), Washoe Tribe of Nevada and California (n.d.) and Hinton (2001, pp. 54–55).

As mentioned above, you may modify any of the surveys to suit the needs of your own community. It may be helpful to look at the examples surveys that these were based on. Please see the bibliography at the end of the guide for full references.

Step 2: Community mobilization and support

Community support for your language revitalization work is vital. A key team is needed to work together and carry out projects. One person cannot do it all, but one person or just a few people can do a lot. It takes only a small group of committed community members to get the ball rolling. Once the idea of language revitalization is suggested and discussed, more and more community members will take interest.

Start with the grassroots!⁶ Grassroots community support for the language is very important. Community members, outside of the leadership, will be able to tell you what the needs of the community are for the language and can help with language activities and planning in the community. The community and its language are inseparable. This grassroots effort or focus could include capacity development for community members through apprenticeship programs – not just master-apprenticeship, but ALL the language work that needs to be done. Involve community members (especially young people) in your revitalization efforts, and pay them for this work wherever possible.

A Language Authority or a group of language planners start the language planning process by introducing the idea of language planning to the community. The language planning process can be introduced through community meetings, in newsletters and community publications, through media, within schools and in any other organization that might have an interest in participating in the language plan. Language planners or committed individuals may want to recruit others to help in the planning and implementation stages. During this introduction, language planners will describe the general language planning process and how the process will involve the community at different steps.

Template 5 (found in the appendix) can be used to call a language plan meeting in your community. In advance of the meeting, you should also consider the following:

- have transportation available so that all Elders and others who need transportation can attend
- have babysitting available at the meeting so that parents of young children can attend
- have food or refreshments available, or make it a potluck

Here are some ideas for activities at the language plan meeting.

- explain the concept and importance of language planning
- share the results of the surveys if it has been completed
- fill in the gaps: ask questions to obtain additional information beyond the survey information. For example, if your survey results did not identify many fluent speakers, you could ask those attending the meeting to try to identify as many fluent (and semi-fluent) speakers as you can. This may include speakers who live off-reserve or in other communities who might have been overlooked on the surveys. If the Language Attitudes survey was done, discuss the findings of the survey and discuss language attitudes and beliefs.
- recruit volunteers who are interested in helping with some aspect of the language plan
- have a brainstorming session to start identifying goals for your language plan (see Step 4)
- come up with a mission statement to capture the vision of your language plan

⁶ Thanks to George Kaliszewski for the recommendation to include the grassroots, and to Tye Swallow for the suggestion regarding language apprenticeships.



The Assembly of First Nations National Language Strategy recognizes the direction and guidance of Elders. The strategy asks language activists to (Assembly of First Nations, 2007, p. 7):

- not forget our languages
- speak and write our languages
- teach and learn our languages
- respect each other's dialects
- focus on young people
- start in the home to strengthen the will of the people to revitalize and bring back our languages
- work together to build a foundation for our peoples

You may wish to discuss these statements while developing your goals and vision at the meeting. Above all, the initial language plan meeting is an opportunity to **drum up excitement for your language** and start down the path to bringing it back to full use in your community.

Encourage fluent or semi-fluent speakers to:

- speak only in the language when they see other speakers
- speak at home with their children and families. In particular, speak the language with infants and very young children, who will quickly pick up what is being said to them

Encourage learners to:

- make language-learning their own personal goal. Learn the language as much as possible from any opportunity
- get to know fluent speakers in the community who may be willing to help learners.
- be proud of their language learning successes

Encourage all attendees to make the language visible and prominent in the community by using it to the best of their ability in whatever way they can.

Button or sticker activity: At the meeting, have participants wear coloured buttons or stickers showing their level of fluency: learning, semi-fluent or fluent. Encourage learners to speak more with other learners and with fluent speakers.

Step 3: Research

What work has already been done on your language? What kind of revitalization work has been done elsewhere that might guide your community? These are the main questions that the research step is designed to answer.

Research on your language

It is important to locate all the existing resources available for your language. There may be books or teaching materials that you don't know about which will help you in your efforts, and save you from "reinventing the wheel." Any language resources that already exist could serve as a good starting point for new projects. In addition, grant applications often ask for a bibliography of work done on the language, so it is helpful to have a complete list. You can add to this list as you develop more materials. It is also useful to share your list with other communities where your language is spoken. Your surveys may have identified some valuable resources, but you will want to be thorough in your research. For example, you should check with:

- individual families who may have documents, knowledge or projects in their possession
- schools, band offices and anyone known to be involved in language work. Community resources are some of your most valuable resources.
- churches, and church archives, which may have language documents or historical records
- libraries, museums and archives
- universities and colleges (e.g., anthropology, linguistics and education departments)
- neighbouring communities who may share the same language (and either a similar or different dialect)

Research on language revitalization best practices

Along with materials specific to your own language, you will also want to research Indigenous language revitalization work that has been done around the world that can help guide your community as it develops its own plan. Your Language Authority or language planning team may:

- seek out relevant literature, media or other materials for best practices that will assist in the language planning process
- conduct a literature review or annotated bibliography to examine best practices in language revitalization and documentation activities
- communicate with other communities, language authorities or universities to determine what others have done and to get some inspiration or support for your community's language plan and goals. In particular, seek out other people working in language revitalization such as staff from programs already in operation in your community or in other communities (e.g., preschool language nests, language authorities, immersion programs, community language classes).

Where to look for resources

You can do a general search on the internet, but there are specific places you should check, including the following online, library and archive sites.

Online bibliographies and resources

The First Nations Languages of B.C. website (Yinka Dene Language Institute) has online bibliographies and information for many B.C. languages.

Yinka Dene Language Institute - First Nations Languages of British Columbia:
<http://www.ydli.org/fnlgsbc.htm>

Library and archive resources

There are other several other places that you can look for publications on your language. Once you have found the information in one of the library databases, you should be able to order copies through interlibrary loan at your local library. (And remember to check your local library's resources too!)

- UBC University of British Columbia Library, Vancouver
<http://www.library.ubc.ca/welcome.html>
- UVic University of Victoria Library, Victoria
<http://library.uvic.ca/index.html>



- SFU Simon Fraser University Library, Burnaby
<http://www.lib.sfu.ca/>
- TRU Thompson Rivers University, Kamloops
<http://www.tru.ca/library/>
- UNBC University of Northern British Columbia Library, Prince George
<http://library.unbc.ca/>
- BCArch BC Archives
<http://www.bcarchives.gov.bc.ca/index.htm>
- BCAUL BC Archival Union List
<http://www.memorybc.ca/>
- GC-LA Government of Canada Library & Archives
<http://www.collectionscanada.gc.ca/index-e.html>
- CMC-LA Canadian Museum of Civilization Library & Archives
<http://www.civilization.ca/cmce/explore/library-archives>
- VPL Vancouver Public Library
<http://www.vpl.vancouver.bc.ca/>

More information on accessing archival materials for community-based language documentation and revitalization can be found in course information from the 2010 Institute on Field Linguistics and Language Documentation at the following link.

<http://logos.uoregon.edu/infield2010/workshops/community-based-language/index.php>

Hints for searching in libraries and databases

When you are searching, it can be helpful to use quotation marks around your search, as in “Carrier language.” Sometimes, languages have been spelled in different ways or called by different names over the years. Search under all names, such as “Dakelh language” and “Carrier language.” If you have trouble searching, you can ask a librarian at your local library for help.

Carrying out a literature review or annotated bibliography

As you are compiling your research, it can be helpful to do a literature review or annotated bibliography. An annotated bibliography consists of a list of references with brief notes attached to each reference. An annotated bibliography might include information on:

- who has worked on the language (list of language champions, first speakers, linguists, language authorities or other committed individuals)
- the work that has been done on the language
- when the work was carried out on the language
- what the status of the language work is at the moment. For example, language materials such as dictionaries, grammars and audio-visual materials might exist in a library but might need translation, might need to be relocated, or might need to be transferred to new media.

Start your own archive

Your Language Authority or language planning team should start its own archive space, if one doesn't exist already. There you can collect copies of all the resources that are collected during the research stage. It

can be a place where anyone from any community who is involved in language revitalization work can go to find and share resources. For more information on archiving, see the section in Chapter 3 on language policies for documentation.

Once you have a better idea of your existing resources, you can begin to develop and fine-tune your language goals.

Step 4: Setting language goals

Language goals may be big and complex, or small and simple, and will be unique to the needs and capacity of the community. The best place to start with setting goals is to consider the “big picture” or overall goal for your language and community (Zepeda & Penfield, 2008, p. 54). The big picture will reflect the ideal situation for the language in the community. By starting with the big picture, it will be easier to see what the ideal goals for the language are in the community. Each language goal that fits into the big picture for the language of the community will depend on many factors. For example, does the big picture mean that the language is spoken as a first language by members and is the official language of the community, or does the big picture mean that the language is documented in dictionaries, grammars, stories and narratives? The big picture will reflect the needs and goals of your community.

- The big picture will always relate to the community and its culture, traditions and values.
- It is important that the big picture of the language be a part of the community.
- The big picture is not an abstract ideal; it reflects the ideal language situation for the community.

A Language Authority, committee, a group of committed individuals, or the community itself through community meetings and brainstorming sessions may set language goals. Along with goal setting, think more broadly about how the language goals will fit into the overall language plan. The overall language goal, or big picture, is established early into the language planning process. Specific short term language goals are determined early in the process as well, but can also be re-evaluated throughout the process and at any stage. Because language goals are related to the capacity and resources available, goals may change to reflect changes in material resources and human capacity.

The Assembly of First Nations National First Nations Language Strategy (Assembly of First Nations, 2007, p. 9) provides five major goals as part of the overall vision of the Language Strategy, which were adapted by the AFN from Te Puni Kōkiri, Ministry of Māori Development's *Te Tūaoma The Māori Language: The Steps that Have Been Taken*, 1999:

1. “Increase the number of First Nations people who speak their language by increasing the opportunities to learn their language.
2. Increase the opportunities to use First Nations languages by increasing the number of circumstances and situations where First Nations languages can be used.
3. Improve the proficiency levels of First Nations citizens in speaking, listening to, reading and writing First Nations languages.
4. Increase the rate of which First Nations languages can be enhanced, revitalized, and developed so that they can be used in the full range of modern activities.
5. Foster, among First Nations and non-First Nations a positive attitude towards, and accurate beliefs and positive values about First Nations languages so that multi-lingualism becomes a valued part of Canadian society.”

Thinking “big picture”: ideal language goals for the community

A major part of the language planning process is to think about the big language revitalization goals for the community, both short term and long term, without being worried about limitations. The second step



is to consider how some of these big ideas are actually possible through specific projects or activities that make sense for the community (Zepeda & Penfield, 2008, p. 32-35).

A goal-setting exercise can be carried out by a small committee or group, or through community meetings. It might be useful to introduce the idea of language planning before carrying out goal-setting sessions so that participants have some background about language planning. Schedule a community or group meeting to establish language goals for the community and let participants know that the purpose of the meeting is to identify and prioritize language goals. (See Step 2.) Language planners use the results of the exercise during the language planning process. The following guidelines can help your group brainstorm the ideal language goals for your community, and are adapted from Hinton (2001b, pp. 53-54) and Brandt & Ayoungman (1989).

Ideal goals for the Community Language Plan

1. choose a recorder for the session
2. decide on a format for the meeting, such as with a moderator, as an open discussion or by allowing each person to complete and hand in a goal setting sheet anonymously
3. introduce the purpose of the activity. It might be useful to provide some questions for participants, such as:
 - ♦ What role would you like for language in your community?
 - ♦ What language abilities or skills would you like to see for yourself and your community?
 - ♦ What role do you want for language in the future generation?
 - ♦ What value systems are important for your language?
 - ♦ What are the important parts of your way of life that you would like to see continued?
 - ♦ What ways of your life would you like to see changed?
4. begin the meeting and discuss the ideal goals for the community without discussing how the ideals should be accomplished; the recorder will write down all the ideas that are expressed by participants and rephrase as needed, or the recorder will collect the completed sheets if the format is completely anonymous
5. once the ideals are written down, the recorder may organize the suggestions on another page of the flipchart to present back to the group
6. prioritize the list of the ideals based on importance. Rank all the ideals. These goals will be the goals for the language planning process.

How to make it happen

1. continue the meeting, or hold another meeting at another time, to discuss how to make the language goals happen for the community
2. for each language goal, hold a short (5-20 minute) discussion on what types of activities or steps will be needed to meet the goal. The recorder should record the suggestions on a flipchart for everyone to see.
3. prioritize activities for the top five goals, if possible

For your goal-setting activity, you can use the Template 6: “Thinking big picture: ideal language goals for the community”. You can use the template to connect goals to available resources and possible activities.

Community language goals might include both short and long term goals. As you prioritize the goals, think about:



- setting language goals that match your community's needs and priorities. For example, if your language community is in need of more teachers, then set goals that work towards filling this need.
- setting realistic and reachable goals. For example, it is not realistic to expect that everyone will learn to speak the language perfectly within a week-long camp, but it is feasible to set up a weekly immersion class where learners will improve their fluency over time.

Here's an example of how the template could be used:

Big Picture Goals	How to make it happen
Goal #1:	
<ul style="list-style-type: none"> • find out how many fluent speakers are in the community to help with revitalization (short term goal) 	<ul style="list-style-type: none"> • hold a meeting to consult with community members • conduct a survey
Goal #2:	
<ul style="list-style-type: none"> • hold an immersion language camp (short term goal) 	<ul style="list-style-type: none"> • apply for funding to run a language camp • find fluent language teachers
Goal # 3:	
<ul style="list-style-type: none"> • have all children speaking the language (longer term goal) 	<ul style="list-style-type: none"> • start a preschool immersion nest or similar immersion-based early childhood language education program
Goal #4:	
<ul style="list-style-type: none"> • have all young adults speaking the language (longer term goal) • get parents speaking to their children and in their homes every day (longer term goal) 	<ul style="list-style-type: none"> • school-based immersion or intensive language education programs • adult language education programs to increase fluency for adult speakers and learners, such as a Master-Apprentice learning model • comprehensive community and government language policies and programs
Goal #5:	
<ul style="list-style-type: none"> • have a dictionary for our language (longer term goal) 	<ul style="list-style-type: none"> • document Elders and first language speakers through weekly recording sessions • develop a committee to work on dictionary
Goal #6:	
<ul style="list-style-type: none"> • have books with traditional stories in our language (longer term goal) 	<ul style="list-style-type: none"> • have 10-15 minute storytelling video sessions with speakers. Transcribe and share on social media

The Template for the above example is available in the Appendix: Template 6

Developing a vision statement

As part of your goal-planning activity, you may want to develop a vision statement for your language plan. The vision statement might be a one-sentence summary of your big picture goals. Here are some examples.



“Since time immemorial we’ve had this law. To keep our voices strong.”

“Yaniz nenduw h jid dechen Ts’edilhtan Nexwejeni Nadeghult’i.”

(Tsilhqot’in Language Authority, 2011, p. 1)

“In honour of/respect for our St’át’imc ancestors and for the benefit of our current and future St’át’imc generations, we need to carry on practicing our traditional way of life; learn our dances, our songs, our history, our arts and our own St’át’imc language.” (St’át’imc Language Authority, 2009, p. 1)

“Our vision is that 75 percent of Tłı̨chǫ people will be fluent in their language in the next ten years. Children and their grandparents will be able to converse and participate in traditional skills while using the language. The people will support each other and activities will be undertaken to preserve and support the use of the Tłı̨chǫ language so youth speak fluently.” (NWT Education, Culture and Employment, 2010, p. 43)

“The Chipewyan language is recognized, respected and spoken in homes and the community. Opportunities for learning Chipewyan exist for young children, school students and adults. Our language is used in public meetings and leadership.” (NWT Education, Culture and Employment, 2010, p. 33)

“...by 2027 First Nations languages will be revitalized and in common use in First Nations homes, communities and nationwide. Canada will respect and ensure the protection of our languages as evidenced through legislation and long-term sustainable investment.” (Assembly of First Nations, 2007, p. 9)

A vision statement can be the guiding light of your overall language revitalization activities. Once the Language Authority or language planning team has identified and prioritized goals and a vision statement through community consultation, the next step is to work towards developing a language plan including projects and programs that will help meet those goals.

Step 5: Planning

By this point, your Language Authority or language planning team has:

- determined the status of the language and available language resources through surveys and research
- engaged community support and identified and prioritized the community’s goals

It is now time to build an overall language plan that reflects your community’s goals and work towards achieving them. The plan includes both the goals, and the shorter-term goals which form pieces of the . This section covers the language plan, as well as individual project planning.

Developing a language plan

A language plan provides a framework or roadmap for carrying out language activities with resources that are available to meet the community language goals. The previous steps provide important information about the goals, resources and needs of your community. This information is used to create a language plan that fits the needs and abilities of your community.

A language policy may also be developed alongside a language plan, and can help to guide the creation of the language plan with important information about the philosophy or intent motivating the language plan and its activities.

A language plan is unique to the community, is driven by language leaders and committed community members and reflects the unique needs, culture and worldview of the language community (Assem-



bly of First Nations, 2007, p. 19). It is important that the development of the language plan include as much community consultation as possible in order for community members to feel comfortable with the choices made and to feel involved with the process (Poser, 2009). A language plan guides the implementation and evaluation of project activities. It may also be modified to respond to requests for proposals and funding opportunities. The language plan may be written as a proposal or memo, depending on need and complexity.

A language plan should include **three main components**:

- your vision and goals (developed in the last step)
- strategies that meet your goals
- planned actions to support each strategy

The longer-term or “big picture” goals direct the major **strategies** of your language plan. Some of the shorter-term goals or activities make up the action steps that support your strategies.

Tip: There are some great language plans you can use as references in developing your own plan, such as:

Assembly of First Nations National First Nations Language Strategy (2007): <http://www.afn.ca/uploads/files/education/languagesnationalstrategy2007.pdf>

Ga-du-gi: A Vision for Working Together to Revitalize the Cherokee Language: http://www.cherokee.org/docs/Services/Education/pdf/Full_Version.pdf

Northwest Territories Language Plan. A Shared Responsibility: http://www.assembly.gov.nt.ca/_live/documents/content/10-10-27TD93-16%285%29.pdf

Government of Nunavut: Uqausivut: The proposed comprehensive plan pursuant to the Language Acts 2011-2014: <http://www.cley.gov.nu.ca/pdf/UqausivutCIF-eng.pdf>

Māori Language Commission: Kia Ora ai te Reo Māori - Planning for Māori Language Regeneration: http://www.tetaurawhiri.govt.nz/english/services_e/purpleBW.pdf

Yuufu:ihath Government Office: Ucluelet First Nations – Language and Traditions: <http://ufn.ca/index.php?page=19>

Let's look at an example from the Northwest Territories language plan. The plan identifies four broad **language goals** (NWT Education, Culture and Employment, 2010, p. 48):

1. promote Aboriginal language use
2. speak Aboriginal languages
3. write Aboriginal languages
4. provide government services in Aboriginal languages.

In order to meet these goals, the plan outlines several **supporting strategies** (NWT Education, Culture and Employment, 2010, p. 53):

- collaborate and cooperate in strengthening Aboriginal languages
- provide Aboriginal language education and training
- enhance organizational support for language activities



- utilize technologies to support goals
- language planning and measuring success

For each of these strategies, the plan outlines concrete **actions** that will be undertaken. For example, for the strategy “provide Aboriginal language education and training” there are 27 different planned actions listed to support education and training at various levels, including early childhood programs, schools, adult and post-secondary programs, workplace training, and general education. To look at one section as an example, here are the planned actions under early childhood education (NWT Education, Culture and Employment, 2010, p. 58):

Strategy: provide Aboriginal language education and training.		
Subarea: Early Childhood Education		
PLANNED ACTION	GOAL(S)	EXPECTED OUTCOME
Establish language requirements for language nest programs	2, 3	Minimum language requirements will be included for all language nest programs by EDE in cooperation with language communities
Support early childhood development providers in the organization and delivery of language activities	2, 3	Professional advice and technical support will be useful to many language nest providers
Support preparation of materials for use in early childhood programming	2, 3	Supporting the sharing of early childhood materials will assist programs and children
Monitor performance of language nest programs	2, 3	Enrolled children will have basic understanding of the Aboriginal language by the time they enter the school program

Planned actions may support more than one goal. The Cherokee language plan (Cherokee Nation, 2002) follows a similar format, with a number of strategies and a series of action steps to support each strategy. Both plans also include **dates** to plan, develop, implement and assess each step. We recommend that you also include clear dates in your own language plan. Template 7: Language Plan Template (in the appendix) can be used for developing your own plan.

At this stage of planning, your Language Authority or planning team should have an idea about what you do not have but would need to carry out the activities and goals of the language plan (Hinton, 2001b, p. 53). A needs assessment will assist your group in determining things like limitations of human resources, and any specialized human resources needs. The following templates might be useful. You will find all of the templates **IN THE APPENDIX** at the end of this guide.

- Template 3: Language Learning Interest and Personal Resources Survey can be used to determine the available resources (material, technical and time) of students and individuals interested in participating with language activities.
- Template 4: Identifying Community Language Resources Survey can be used to determine resources (organizational, human resources, technical, material, cultural, and financial) that exist within community organizations and groups, and whether these resources can be used in language activities.
- Template 8: Building Support and Identifying Human Capacity for Language Planners can be used to identify all organizations and individuals in the community and outside the community that might be able to help with language activities. This template will help your Language Authority or language



planning team find human resources to support the plan and activities. It can be used as an organizational tool at a Language Authority meeting, where the group can contribute their knowledge of community support onto this template to help in the development of future plans.

- Template 7: Language Plan Template includes a Detailed Action Plan Template that can be used to record required and available resources and financing. This allows language planners to quickly see any gaps in resources or funding.

You might want to use these templates in your needs assessment. You might also want to consider the following:

Are your language leaders available for the entire length of the project? Do language planners, leaders, first speakers or Elders have seasonal commitments such as time on the land, harvesting, fishing or ceremony? Are there any language leaders who attend university and would need to leave the community for several months? You will need to identify limitations in availability in order to plan for gaps in knowledge or skill.

Language activities may require specialized skills that are not immediately available in your community, such as someone trained with audio-visual material, a First Nations language teacher, linguists for documentation training or support and information management professionals for managing language and culture resources. If you require a note or minutes taker, you might want to also budget for their time; it is important to have very good notes!

Other needs can also influence human resources needs. For example, if there is a need for funding or financial support for a project, then you may require someone who is knowledgeable about grant and funding applications.

If there are limitations in availability of the positions above, it might be valuable to re-evaluate the language plan goals and timelines to determine if they are still feasible, or if they need to be adjusted to reflect availability. Some activities are interrelated and may require completion first before other activities can start; it is valuable to consider whether availability will affect the timeline of the language plan (Hinton, 2001b, p. 53). If your language plan is complex, then you might want to consider advanced planning tools, such as Gantt Charts (<http://office.microsoft.com/en-ca/excel-help/create-a-gantt-chart-in-excel-HA001034605.aspx>). Advanced planning or “project management” tools can be useful for coordinating multiple groups, activities or projects that are complementary, require resource sharing or overlap.

A needs assessment will also assist your language planning group in determining how particular resources and capacity needs can be met to ensure that language activities have adequate resources. This will be important during the implementation stage, as you prepare to implement your project and meet any unmet resource needs through grant applications or funding opportunities.

Project and action step planning

Each action step outlined in the language plan will involve the implementation of projects or activities. Once the Language Authority or language planning team decides on the kinds of language project or program to undertake, there is planning involved with each project. Here are some considerations:

- What will each project look like?
- What is needed to make each project a reality?
- Where will each project take place?
- What kind of staff and organizers are needed? What training will they need?
- What kind of materials (curriculum/learning) will be used?



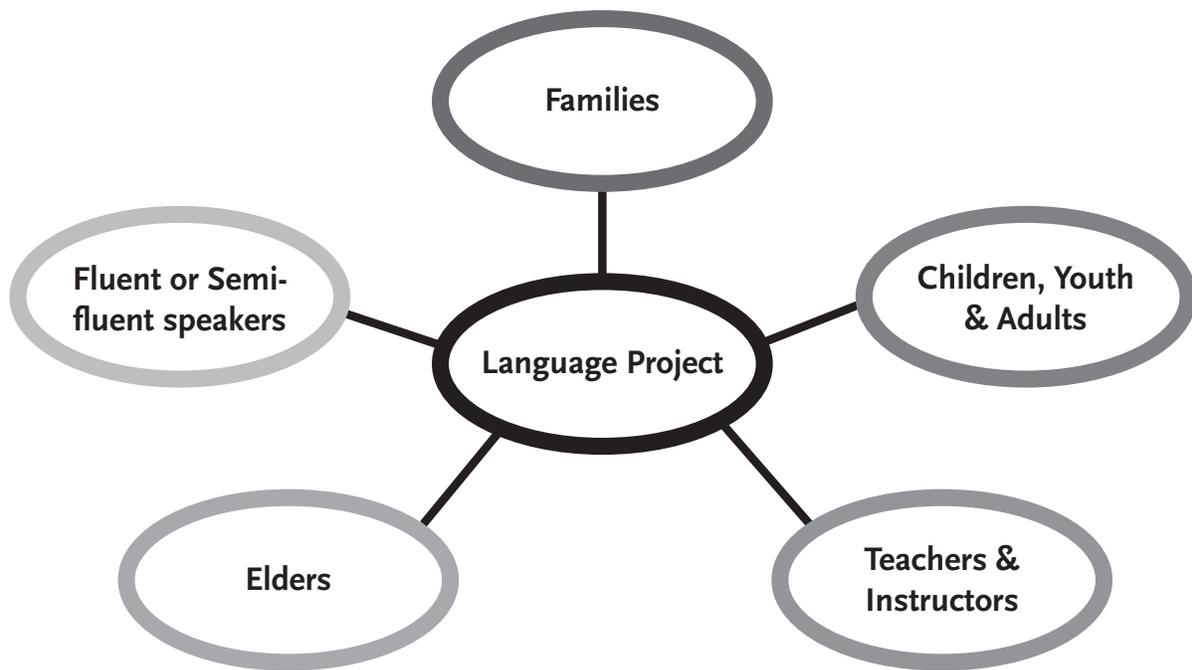
- How can the project be maintained and become self-sustaining?

Project planning requires a key team. The key team is a group of committed people who meet regularly to plan and are involved throughout the project. The key team should share common goals for the project and get input regularly from resource people (including Elders). All other parts of the project can be built on this strong foundation.

Teamwork! “Start small, and get really committed people...Too big too fast has its own host of barriers. Gathering a team – recommend people with degrees or working towards degrees in teaching – and select those who you know are committed and interested. This will bolster momentum and movement.”⁷

Project participants

- recruit project participants who are committed, have clear language learning goals and a strong desire to revitalize the language
- many different groups of people can benefit from and contribute to a project, as shown in the diagram below



Resource people and staff

- involve community members who are willing and able to be language resources. This may include Elders who are fluent speakers and are able to participate, and community members or teachers who are fluent or semi-fluent.
- seek out other resource people in your community
- community members with wisdom, cultural knowledge or skills in traditional activities can also be part of the project

7 Thanks to Tye Swallow for the quote and advice.



First Peoples' Cultural Council

- staff should be well-trained and committed to your community language goals

Positive language environment

Make sure that the community views the language in a positive way.

- encourage an environment where there is pride and the language is valued
- promote a positive attitude towards using the language
- create a fun atmosphere where everyone is at ease to teach, learn and speak the language

Project details

Think ahead about as many details as possible.

- length: How long will the project last? How many days/weeks/months? Will it be too short or too long to achieve the project goals?
- location: Where will the project take place? Is there infrastructure available? Will it be an outdoor setting/community centre/school/band office?
- meals: Will all meals be provided or just some? What will the meals be? Who will be in charge of cooking meals and cleaning up after? Are there any special dietary restrictions such as food allergies or diabetic considerations?
- budget: Account for all expenses in your budget. For example: staff, training, honorariums, food, materials and equipment, and travel

Examples of potential language projects

This is just a sample of ideas for projects you could implement as part of your action steps.

Immersion programs:

- early childhood language nests: immersion daycares modeled after home-life in the language
- master-apprentice programs: fluent speakers are paired with motivated learners to be immersed in the language and live life in the language. Apprentices can in turn become teachers of the language.
- language and culture immersion camps: opportunities for First Nations families, Elders, parents, youth and children to be immersed in the language through traditional cultural activities
- language immersion programs in schools: language and culture incorporated into the school day
- weekly coffee nights: hold a coffee night once a week and make it an immersion environment. Everyone attending must speak the language. Work on adding conversation themes every week.

Training projects:

- teachers and instructors: support community members to become certified teachers while also developing their fluency in the language
- shadow speakers or apprentice teachers: a fluent or semi-fluent speaker can work alongside a teacher or speaker to become trained as a teacher or speaker

Documentation projects:

- audio/video recordings: songs, stories, conversations
- FirstVoices: document the language using FirstVoices, www.firstvoices.com
- orthography: writing systems can be modified or standardized between communities that share the same language



- new words: fluent speakers can work towards creating words that don't exist in the language, such as for types of new technology
- colloquial Language: record or write down words and phrases that are used in casual every-day speech and slang. These are often overlooked in formal documentation projects.
- translation: translate documents and materials into your language

Curriculum and resource development projects:

- educational: curriculum development, learning materials, dictionaries
- multi-media: DVDs, CDs, on-line stories, recordings of songs, games

Language promotion projects:

- posters: advertise the language and language revitalization efforts, and encourage pride in the language. Create posters with 50 or 100 of the most common phrases for community members to learn.⁸
- newsletters: use social media to create short newsletters in the language and to promote and celebrate revitalization projects
- events, sports events, meetings, celebrations: create lists of words and phrases needed to participate in these events and encourage participants to use the language throughout the event. For example, develop a list of soccer phrases and teach local soccer teams to use them while playing.
- gatherings: hold conferences, language fairs and meetings to gather support and promote language revitalization

Every project should include a built-in evaluation component. Your evaluation should answer questions such as:

- What worked? What didn't work?
- Were the projected goals achieved?
- What would you do differently next time?
- What did participants enjoy? What would they have changed?

Consult with community members involved in the project to see what they thought worked/didn't work. Use pre- and post- fluency surveys and participant evaluations to help measure the success of the project. Use a modified version of Template 1: Language Assessment Survey before and after the activity to determine any change in individual language fluency or capacity.

After you have planned your projects, you will need to have funding to implement them. This is covered in the next section under implementation.

Step 6: Implement language projects

Your language plan has laid out your community's vision and goals, along with the strategies and action steps that will help you reach those goals. You have planned the individual projects that will fulfil one of the action steps. Now it's time to implement them!

Tips for project implementation

- Remember: all projects should be in line with the goals you set out during planning. It's very easy to get side-tracked.

⁸ Thanks to Mandy Jimmie for this great idea.



- Include the whole community where possible. The best projects are the ones that everyone can take part in.
- Keep it positive, fun and enjoyable! Motivation and commitment are higher when activities are relaxed, engaging and fun.

This section provides information on grants and funding which will be needed to make your project a success. When you apply for grants and funding, it is helpful and sometimes necessary to have completed Steps 1 through 5. All the community planning, needs assessment, research and goal setting that has been completed will be used to fill out grant and funding applications.

Grants and funding

The Language Authority or language planning team will need to apply for funding to support language initiatives, and this will likely be an ongoing part of the team's work in order to keep the momentum going and complete the action steps in the overall language plan.

Here are some ideas for **securing ongoing funding**:

- Encourage your nation's leadership to make language an independently-funded area. It is as important as health or education, and is closely connected with them.
- Does your nation currently have agreements or partnerships with companies on your territory (oil, gas, forestry, other resources)? Approach these companies to request ongoing funding for language, such as a language coordinator position with the Language Authority.
- If your children attend a public school, work with the school to increase language programs provided (and funded) through the school.
- Approach local places in the community for space to run language programs. For example, a church or library may provide space for programs at no cost.
- Approach university-based language and education departments to see if students or researchers are interested in completing projects that can reduce the financial and human resource burden on your community. This is not a direct source of funding, but it does help to reduce the cost to your community by providing expertise towards a specific goal or activity. It is important, however, to negotiate with the researcher to ensure that they stay on track, and that they produce something useful for the community.

Tip: Once you have developed a language plan, take a copy with you to provide to potential funders. Funders are much more willing to provide support to initiatives where a clear plan is in place.

The primary guide for writing grants for Indigenous language projects is Ofelia Zepeda and Susan Penfield's (2008) *Grant Writing for Indigenous Languages*. First Peoples' Cultural Council also has a grant writing handbook for First Nations in B.C. (Cathi Charles Wherry, 2008). For the Department of Canadian Heritage's Aboriginal Language Initiative (ALI) which is administered through First Peoples' Cultural Council, there is a funding guide which can be helpful to use as a model for completing language grant applications.



Grant Writing for Indigenous Languages:
http://aildi.arizona.edu/sites/default/files/grantwriting_manual.pdf

First Peoples' Cultural Council Grant Writing Handbook:
<http://www.fpcc.ca/files/PDF/grant-writing-handbook.pdf>

Department of Canadian Heritage & First Peoples' Cultural Council Aboriginal Languages Initiative (ALI) Program Funding Guide 2013-2014:
<http://www.fpcc.ca/Grants/default.aspx>

Grant Writing for Language Activists and Linguists. Institute on Field Linguistics and Language Documentation:
<http://logos.uoregon.edu/infield2010/workshops/index.php>

Grant Craft: Practical Wisdom for Grantmakers:
www.grantcraft.org

Grant Writing for Indigenous Languages (Zepeda & Penfield, 2008) focuses on the grant writing process for the Documenting Endangered Languages (DEL) Program, offered through the National Science Foundation and the National Endowment for the Humanities in the United States. However, the information is relevant for almost any grant proposal. *Grant Writing for Indigenous Languages* includes:

- an overview of general grant-writing principles
- a checklist for preparing for grants
- grant writing exercises
- a list of resources, websites and readings
- sample proposals, a work plan template and a budget template

First Peoples' Grant Writing Handbook (Cathi Charles Wherry, 2008) is applicable to any grant or funding opportunity. The handbook contains:

- a list of do's and don'ts of grant writing
- how to write a grant application
- sample budget and work plan templates

The Aboriginal Languages Initiative (ALI) Program provides funding for Aboriginal language activities, and is part of the Aboriginal Peoples Program through Canadian Heritage. The Funding Guide provides detailed narratives and descriptions based on common project scenarios such as culture camps, documentation, master-apprentice, immersion classes and language nests. Look for the most recent version of the funding guide on the grants page of the First Peoples' Cultural Council website.

Grant Writing for Language Activists and Linguists provides an overview of the major grant and funding agencies for language revitalization, and insights into what these agencies look for in a grant application. The presentations also document the process of grant writing in a step-by-step way.

GrantCraft.org is a comprehensive website with guides on strategic speaking and communication, community outreach, leadership change and funding sustainability, planning for long term and short term funding, and many other areas. *GrantCraft.org* requires a free registration to download the PDF versions of the guides.

When applying for funding, here are some general things to keep in mind:

- apply early and apply often. Your grant writing skills will increase as you apply for more grants.
- use smaller grants to support individual projects that are part of the overall language plan
- when applying for grants, use the information that you have already created during the earlier stages of the language planning process
- a grant proposal often consists of the following:
 - ♦ letter of intent
 - ♦ proposal
 - ♦ supporting documents

Grant proposal outline

This grant proposal outline is an example of what a grant proposal might include. For more detailed resources, please consult the resources listed above, and at the end of this section. Some funding organizations will provide a template or application form to be submitted. A more concise letter format grant proposal may also be submitted in some cases.

Title: The project title will accurately describe the nation or population served by the project, and the type of project, such as “SENĆOTEN Official Language Policy for organizational and community awareness.” Alternatively, the project title may have symbolic meaning, such as “Gathering Our Voice” or “Strengthening Our Voice” or reflect a quote or story from an Elder involved in or leading the project.

Project Summary: The project summary will provide a concise overview of the project. The project summary will state the need for the project, the population that will be served, a brief description of the project’s goals and objectives, and staff and resource information about the organization applying for the funding. This section is a summary of the other sections in the grant proposal and is easier if it is written last.

Project Description: The project description or narrative will provide detailed information about the purpose of the project, the need for the project and any relevant background information. The project description section is intended to provide relevant background information that will help the funding organization understand the overall context for the project. It might be necessary to include a literature review or other assessment process that provides detailed information about the relevant issues and background on the need for the project. This step might take the form of reviewing videos, audio or books about the subject and summarizing the main points and looking for areas of disagreement. It might also be appropriate to use another assessment process, such as interviews with Elders or individuals with specialized knowledge in the community about the issue and need for the project, or community needs based assessments. You will have gathered a lot of information for this part from step 1 and 3.

Purpose: The statement of purpose may include one or more statements that express why the project is being undertaken. This section helps the reader focus on how the other sections relate to the purpose of the project. You will have gathered information for this part from step 2 and 4.

Statement of Need: The statement of need will include information on the organization background, project background, current context and other issues that explain why the project is necessary. You will have gathered information for this part from step 1, 3 and 5, and from completing templates 3, 4, 7 and 8.

Goals and Objectives: this explains the anticipated results. What does your project hope to accomplish? You will have gathered information for this part from step 2 and 4.



Work Plan: the work plan may include the following:

Activities

Timeline

Staff and Organizational Information

Budget

Indicators of success

Evaluation

Project Deliverables/Outcomes: What will be achieved or produced by the end of the project.

Sample grant proposals

Many of the grant-writing guides also contain sample grant proposals. Moreover, many funding and grant agencies provide their own templates that must be completed for a grant application. Sample grant proposals and templates are only a basic guide on how to write a grant application, and should not be used when the funding agency provides their own template. **Always use the application form or template that is provided to you by a particular funding organization.**

American Indian Language Development Institute. (2007). GATHERING TALK: Documenting, Describing, and Revitalizing Our Languages- Sample Proposals. Retrieved November 14, 2012, from <http://www.u.arizona.edu/~aildi/GatheringTalk/sampleproposals.html>

- contains sample proposals for United States DEL grants
- useful for ideas on how to structure a grant proposal

Kurzweil Educational Systems. (2002). Sample Grant Proposal. Retrieved from http://www.kurzweiledu.com/files/proof_resources_grant1.pdf

- contains a sample proposal with letter and document templates
- useful as a basic grant proposal structure not specific to language activities

Language funding opportunities

Looking at actual grant applications is a good way to find ideas on how to write a general grant application. However, always use the application form or template that is provided to you by a particular funding organization. There are a variety of grants and funding opportunities for projects and activities related to language revitalization and documentation. Here is a list of potential sources of funding for Indigenous language, arts and culture projects.

First Peoples Cultural Council

First Peoples' Cultural Council. (2013). Grant Information. First Peoples Cultural Council. Retrieved January 29, 2013, from <http://www.fpcc.ca/Grants/>

First Peoples' Cultural Council is the main funder of First Nations language programs in B.C., including:

- Canadian Heritage's Aboriginal Languages Initiative (ALI)
- B.C. Languages Initiative (BCLI)
- Master-Apprentice Program
- Language Authority and Language Plan Development
- Pre-School Language Nest Program
- Language and Culture Camps



First Peoples' Cultural Council

For more information, see: <http://www.fpcc.ca/Grants/>

B.C. First Nations Head Start Program

The B.C. First Nations Head Start Program aims to enhance child development and school readiness of First Nations preschool children by providing a holistic program to meet their emotional, spiritual, physical and intellectual needs. The six program components include culture and language, education, health promotion, nutrition, social support and parental involvement. The Head Start Program is a great place for communities to begin language immersion.

For more information on the **B.C. First Nations Head Start Program**, see: <http://www.bcfnhs.org/>

For more information on the **Aboriginal Head Start Association of British Columbia**, see: www.ahsabc.com

For more information on **Head Start Programs On-Reserve**, see: http://www.hc-sc.gc.ca/fniah-spnia/famil/develop/ahsor-papa_intro-eng.php

Earth Action Network

The Earth Action Network supports projects working towards preserving and teaching endangered native languages. Past projects include: children's language programs, online language programming, language curriculum development and adult language education.

For information: <http://www.earthaction.org/endangered-languages-program.html>

The Endangered Language Fund (ELF)

The Endangered Language Fund supports efforts originated by Aboriginal communities or by scholars planning to work with a language. Each year, the fund accepts proposals for work such as preserving Aboriginal language texts or preparing language instructional videos. The fund is devoted to:

- the scientific study of endangered languages
- the support of native efforts to maintain endangered languages
- the dissemination, to both the native communities and the scholarly world, of the fruits of these efforts

For more information, see: <http://endangeredlanguagefund.org>

Firebird Foundation for Anthropological Research

This organization provides grants for collecting oral literature. Grants will be made for purchasing recording equipment and covering the expenses of collecting this material.

For information more information see: <http://www.rnld.org/node/101>

Contact information: George Appell; PO Box A, Phillips, ME, USA 04996; email: firebird@tdstelme.net

First Nations Confederacy of Cultural Education Centres

The First Nations Confederacy of Cultural Education Centres (FNCCEC) is a unified voice that leads in the preservation and maintenance of First Nations languages, cultures and traditions. It is a national association which advocates on behalf of cultural centres and programs funded by the CECP. The FNCCEC also develops projects of interest and value to its membership.

For more information, see: <http://www.fnccec.com/>



First Nations Education Steering Committee

The First Nations Education Steering Committee provides grants and funding for Aboriginal language teachers and professional development. The grants are intended to support Aboriginal language and culture teachers in meeting the needs of their students.

For more information, see <http://www.fnesc.ca/programs/fnlanguage>

First Nations, Métis and Urban Aboriginal Early Childhood Development Reinvestment Initiative

Since its inception in 2010, the Reinvestment Initiative has funded over 850 early childhood development projects and programs across the province. Past funding priority areas have included capital enhancements, service planning and capacity building, general program enhancements and language and culture.

For more information, see: <http://www.fnuaecdsc.ca/fundingopportunities>

Foundation for Endangered Languages (FEL)

- The Foundation for Endangered Languages works to raise awareness of endangered languages and support their use in all contexts: at home, in education, in the media, and in social, cultural and economic life. The Foundation supports the documentation of endangered languages by offering financial assistance, training and/or facilities for publication, and collects and shares useful information about the preservation of endangered languages.
- The Foundation for Endangered Languages provides grants to projects that focus on the revitalization of endangered languages and the support of their continued use.
- To apply for a grant you must be a member of the Foundation for Endangered Languages

For more information, see: <http://www.ogmios.org/grants/index.htm>

The Genographic Legacy Fund – National Geographic

The Genographic Legacy Fund provides funding to Indigenous community projects related to directly preserving or revitalizing Indigenous or traditional culture. Examples of projects that have been funded include: language documentation, oral history and ceremony, museums and archives and intergenerational knowledge sharing. Eligible projects may receive up to \$25,000 in funding, depending on the availability of funding, the needs of the community, and the project's impact on the community.

For more information see: <https://genographic.nationalgeographic.com/legacy-fund/>

Government of Canada

The Government of Canada provides funding through Canadian Heritage for the Aboriginal Languages Initiative. Canadian Heritage funding opportunities are delivered through the First Peoples' Cultural Council. For more information, see the entry for the First Peoples Cultural Council.

For information at Canadian Heritage, see: <http://www.pch.gc.ca/eng/1267285112203>

The Hans Rausing Endangered Languages Project

The Hans Rausing Endangered Languages Project (HRELP) was set up with a donation of £20 million from the Lisbet Rausing Charitable Fund to document as many endangered languages as possible in order to facilitate the preservation of culture and knowledge. Based at an international centre for the study of language and cultures at the University of London in England, HRELP distributes research grants for the documentation and digital archiving of endangered languages, and the dissemination of information about them.

For more information, see: <http://www.hrelp.org/grants/>

First Peoples' Cultural Council

The Healing Fund

The Healing Fund is intended to support grassroots projects that are First Nations-initiated, and community-oriented, with a primary focus on healing from the impact of residential schools. Language recovery and cultural recovery programs are among the types of projects funded.

For more information, see <http://www.united-church.ca/funding/healing>

The Jacobs Research Funds

- The Jacobs Research Funds provides funding opportunities to research projects on endangered cultures and language, in particular in the Pacific Northwest (from California, along the northwest coast to Alaska, and in the Columbia plateau)
- Projects must include fieldwork with living peoples that result in publication or sharing of the results of the fieldwork. The JRF (2012) states, “Funded projects typically focus on linguistic analysis, socio-cultural anthropology, ethnolinguistics or sociolinguistics. Especially appropriate are field studies that address cultural expressive systems, such as music, language, dance, mythology, world view, folk taxonomy, art, intellectual life and religion... traditional environmental knowledge or social organization”
- The JRF will not accept projects in applied linguistics, projects that result in proprietary information (not public, and not applicable to other communities), or projects that intend to develop pedagogical (education) materials such as curriculum or technological improvements, such as an app, website or archive.

For more information, see: <http://depts.washington.edu/jacobsf/index.html>

Seventh Generation Fund for Indian Development

The Seventh Generation Fund is an Indigenous non-profit organization dedicated to promoting and maintaining the uniqueness of Native peoples throughout the Americas. The Seventh Generation Fund offers an integrated program of advocacy, small grants, training and technical assistance, media experience and fiscal management, lending our support ... to Indigenous grassroots communities.

For information: <http://www.7genfund.org/>

RBC Foundation

RBC Foundation helps communities around the world by funding many different initiatives through donations and sponsorships.

For more information, see: <http://www.rbc.com/community-sustainability/apply-for-funding>

Social Sciences and Humanities Research Council of Canada

The Social Sciences and Humanities Research Council of Canada (SSHRC) is a federal agency that promotes and supports university-based research and training in the social sciences and humanities. Community or non-profit organizations may be eligible to apply to one or more SSHRC programs, but these projects must be in partnership with university-based researchers.

For more information, see: www.sshrc-crsh.gc.ca

Vancouver Foundation

The Vancouver Foundation is a philanthropic non-governmental community foundation, which supports a wide range of projects. In considering applications for funding, the Foundation relies on recommendations from advisory committees serving in several fields of interest, including arts and culture, children, youth and families, education, and health and social development.

For more information, see: <http://vancouverfoundation.ca/grants>



Victoria Foundation

The Victoria Foundation has a long and valued history of helping, supporting and investing in our region. With close connections to the non-profit sector, they provide grants in five key areas: Arts, Culture and Heritage, Community Services, Education, Environment, and Health and Recreation.

For more information, see: <http://www.victoriafoundation.bc.ca/granting>

Step 7: Use the language more

Once projects have started in the community, don't stop there! Go back to your plan and see where you can build on current initiatives and use the language more. Encourage community members to use the language in all areas of their lives.

- at home: parents and children, whole families
- in daycares, early childhood education, schools
- at social gatherings
- during traditional activities, ceremonies, games, feasts, celebrations
- in local government by band office staff, leadership, and at all community events
- in media: newsletters, radio, TV, social media (Facebook and Twitter)
- on signs & street signs

As part of encouraging more language use, your Language Authority or planning committee could begin developing specific language policies to enhance revitalization. You may have started developing these already as part of the overall language plan.

Develop language policies

A language policy is any statement about use of the language in the community. Language policy exists in almost all levels of a community in this way; for example, language policy happens in a home when a host asks a guest to speak a certain dialect or language, or at a workplace when an employer requests employees to use a traditional language greeting or closing in a business letter. A language policy is not necessary for language activities, but a language policy can greatly support language planning and language activities by making these policy choices explicit and obvious to others.

It can be helpful to think of a language policy as an **informed** statement based on experiences, need, resources and community goals that can be **expressed in an explicit and straightforward way** to guide and direct future activities and plans.

Depending on the linguistic situation in the community, it might be important to develop a formal language policy that can be presented for endorsement to a band council, tribal council, school board or other governing body. An official language policy will ensure that all language activities and plans reflect the language policy for the community, and supports the coordination of language planning and activities among First Nations government, community, education, work and home.

A language policy statement could contain some or all of the following sections, among others (Hinton, 2001b, pp. 56–57):

- a general mission statement about language or language related issues
- a statement about the philosophy and value of the local language
- a statement declaring official language(s) of the community
- information on the roles and authority of local governing or policy setting bodies (such as a local Language Authority), community members and committees

- a list of goals for language development, in order of priority
- statements on policies about writing systems and literacy (such as designating an official writing system)
- statements about intellectual property rights, copyright, etc.
- statements about social, cultural, religious, situation, and political constraints that may affect language programs, such as when traditional stories can be told, or when it is appropriate for sacred songs to be sung
- statements about language activities that are to be encouraged through the policy

It is not necessary for an official language policy to include all of these sections. Moreover, an official language policy might not be possible for all communities, or might require many years of development before being brought to an authoritative body for endorsement. Template 10 (found in the appendix) can be used by a Language Authority to develop an official language policy for the community.

Step 8: Keep the language alive

Bringing your language back to full use in the community is an ongoing process. Your Language Authority or committee needs to return regularly to the language plan, **re-assess the status** of your language, and **plan again**. In other words, you will return to Step 1.

Measure your success and look at what worked and what didn't work.

- Has the status of your language improved?
- Have your language projects been successful?
- Are there more speakers than before?
- Are younger generations using the language?
- Is more of the language documented than before?
- Is the language used more often in the community?
- How often, when and where is the language used now?

To measure the success of the language plan, your team might want to consider using a modified or full version of Template 1: Language Assessment Survey with the group that was involved in the language activities. Your team should also use the survey once a year for everyone in the community to determine the broader effects of the language plan and language activities. In particular, your team will want to note any changes in:

- language fluency
- community language attitudes
- new or improved resources

By returning to **Step 1: Language Status** you can also re-set your goals based on the new and changed needs of your community. For example, if you have been working on documenting your language and it has been successful, you might decide that your new goal is to use the documented materials to teach the language and create new speakers.

Compare the level of achievement or progress with funding and resource investment to determine the overall efficacy of language activities. You will also want to continue to build on long-term goals such as:

- continue to promote a positive and proud attitude about the language and culture
- create a need to use the language. For example, if the language is used on signs, at community gatherings etc, then people will have a stronger desire to learn and use it.



- develop a language authority if you haven't already done so
- work to secure an ongoing budget
- create or build on language policies
- have a cultural place to go where the language can be spoken and learned

Celebrate the language!

Hold a community event that celebrates your achievements so far.

Language Authority Terms of Reference

If your community has formed a language authority, it is helpful to have a **Terms of Reference** to clearly outline the responsibilities of the authority. Template 9: Language Authority Terms of Reference can be used and adapted to fit the needs of your language authority or language planning team. For example, the size of the committee (and sub-committees, if applicable) are dependent on your own community's situation. Make it work for your own needs. (Template 9 and all other templates can be found in the appendix.)

Language Authority best practices

We give the last word in this chapter to our Language Authorities, whose members have identified a number of best practices through their work. These best practices were collected directly from community reports on Language Authority and Planning submitted to First Peoples' Cultural Council.

Community inclusion

- include and consult with ALL the nations with the same language
- representatives from all areas and nations must be included
- board of directors should have a representative from each band
- whether or not they are participating, all bands receive copies of all resources developed
- all bands also have access to language resources
- include all bands, even if they are not officially part of the funded organization
- if a band is not officially affiliated, community members should still be encouraged to participate
- take fairness and equality into consideration at every point in planning and implementation
- avoid politics. Consider that political differences within the tribe may make communication and collaboration challenging.
- consider that logistical issues such as road conditions may not allow many community members to attend the meetings as scheduled
- the number, diversity and remoteness of communities may create challenges in communication and collaboration
- dialect differences need to be dealt with – works towards a way to share resources and overcome differences
- some communities are ahead of others as far as language revitalization. Sharing is important.

Representation

- allow each band/nation to decide on how they will choose representatives
- peer selection of the committee works best to avoid political intervention and nepotism

Roles and responsibilities

- the meaning and value of the term “Language Authority” needs to be clear to all community members
- develop a clear understanding of the role of the Language Authority
- the role of tribal councils and band governments in language revitalization (if any) also need to be clearly defined
- decide on clear responsibilities of individuals involved

Communication

- communication may be difficult due to geographic separation
- have representatives from each area consult with their community members and stakeholders, then bring the information to a central meeting when it is feasible
- communicate with Elders directly and personally, not through bands and administration
- use personal contact when collecting information for language surveys
- use technology such as teleconferencing, internet and Skype when in-person meetings are not feasible
- meeting directly with the people involved with language revitalization in the communities is effective for gathering information, assessing needs and setting priorities

Orthographies

- revisit orthography issues. Find ways to overcome problems with differing opinions.
- an adequate writing system should work for all the dialects

Teachers and Training

- teachers need curriculum; curriculum development and standardization is important.
- immersion-based programs work best
- work towards training more teachers to overcome shortages

Chapter summary

Language planning is a process and a cycle that involves the whole community. The first step is to gain support for the language planning process, and to inspire community members about their language. Working with the community, a key team of language planners or activists learn about the language goals of their language community and begin to think about ways to implement those goals.

After coming up with some ideas about how to reach those goals, the key team or Language Authority works with community schools, centres, government, families and other groups to find imaginative ways to make those goals a reality with language activities. This might mean searching for language documentation resources in a church or library archive, or reaching out to a local university for the help of a language researcher or to Elders and individuals with knowledge of the land and language. In addition to having people for support, language activities also require financial, technical and material resources. This might mean finding sources of funding to meet other needs, or finding creative resources, such as unused office space and donated materials. A lot can be done for a language with very little!

As momentum builds for the language, it is important to use the language more and to support additional language activities. Evaluate past language activities to learn more about how language activities can be



improved, and to measure the success of past activities. Plan again for new activities and adjust language goals as needed. The more you do, the better your community can keep the language alive.

The language planning process outlined in this chapter is a general process. The order of the steps in the process is somewhat flexible. Many of the steps can occur at the same time. However, following the steps in the process is recommended, because each step supports the overall language plan. The language planning process is continuous, and never truly ends. The process can be simplified as three stages in a repeating cycle: planning, implementation and evaluation. First Peoples' Cultural Council's "Language Authority and Planning 3 Year Plan" may be helpful to map out the eight steps into a three-year time frame. (See following page.)

Most of all, take time to celebrate the language and its speakers. Recognize language and community champions, and language learners of all stages.



Example Language Authority 3 Year Plan

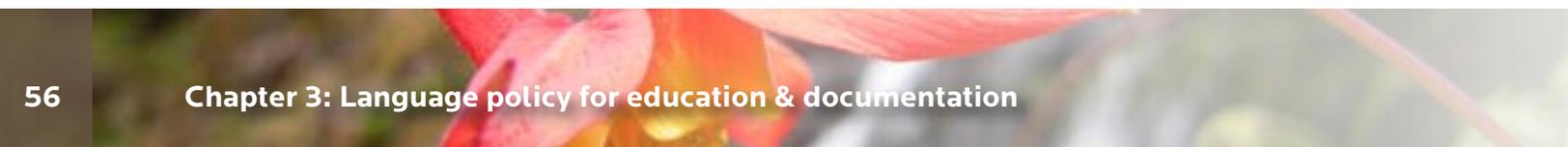
First Peoples' Cultural Council. (2009). *3 Phases to language Authority and Planning*. First Peoples' Cultural Council. Retrieved from http://www.fpcc.ca/files/PDF/LAPD_3_phases_pdf.pdf

FPHILCC Language Authority and Planning 3-Year Plan			
	PHASE 1 (YEAR 1) GET READY	PHASE 2 (YEAR 2) GET SET, GO	PHASE 3 (YEAR 3) GOING!
CONSULT	<ul style="list-style-type: none"> • Create a preliminary/interim language team/committee • Gather community support • Meet with community language stakeholders 	<ul style="list-style-type: none"> • Encourage community participation and mobilization • Consult with community stakeholders regularly 	<ul style="list-style-type: none"> • Mobilize more community Members • Consult with community stakeholders regularly
ENVIRONMENT	<ul style="list-style-type: none"> • Assess the community/language environment & attitudes. • Create a plan for dealing with objections & criticism. • Understand historical situations and different points of view 	<ul style="list-style-type: none"> • Encourage positive attitudes towards all language revitalization work. • Include everyone, even those who were not supportive at first. • Respect all opinions 	<ul style="list-style-type: none"> • Continue your work with a positive attitude • Invite more community members to participate. • Promote inclusion and positive thinking towards language revitalization work.
PLAN	<ul style="list-style-type: none"> • Pre-Plan: set-up, prepare, schedule, plan meetings, budget etc. • Create a vision of language revitalization 	<ul style="list-style-type: none"> • Identify funding sources • Create short-term and long-term plans 	<ul style="list-style-type: none"> • Review and revise short-term and long-term plans
ASSESS	<ul style="list-style-type: none"> • Assess the language status - Community Language Needs Assessment • Research previous/ongoing work on the language 	<ul style="list-style-type: none"> • Re-assess the language status - update Community Language Needs Assessment • Research all work done on the language 	<ul style="list-style-type: none"> • Review community language needs & priorities • Evaluate the success of ongoing projects, revise and re-plan if necessary.
WORK	<ul style="list-style-type: none"> • Set priorities for the language • Build community Language Authority and Planning structure (team/committee with representation from all communities) • Designate core language team members • Develop Language Authority and Planning Terms of Reference • Identify Language Authority and Planning "jurisdictions" and responsibilities 	<ul style="list-style-type: none"> • Meet with Language Authority and Planning core language team and community language stakeholders regularly • Review priorities for the language • Plan and implement language projects based on community language priorities 	<ul style="list-style-type: none"> • Implement projects • Meet with Language Authority and Planning core language team and community language stakeholders regularly

FPHILCC Language Authority and Planning 3-year Plan - November 5 & 6, 2009



Chapter 3: Language policy for
education & documentation



Chapter 3: Language policy for education & documentation

“The promise tribal language revitalization offers is reconciliation; a renegotiation of reality and a restoration of an intellectual beauty possible in the ocean of tomorrows. We must work to regain what never should have been taken away without permission by providing an opportunity for children to learn their tribal language in nurturing learning environments.” (Kipp, 2009, p. 6)

Language policies for education

The preceding chapter outlines the cycle of eight steps that a Language Authority or language planning group can follow on the journey to bringing the community’s language back to full use. At Stage 5 of this process (planning), goals and matching strategies are set. No doubt your community’s strategies may focus on education, documentation, or both. In this chapter, we review some of the best practices in community-based education and documentation that can guide the development of policies in your community.

Reyhner suggests that language activists must concentrate on the three Ms of Indigenous language education: methods, materials and motivation (Reyhner, 1999):

- “**M**ethods deal with what teaching techniques will be used at what age levels and stages of language loss.”
- “**M**aterials deal with what things will be available for teachers and learners to use, including audio-tapes, videotapes, storybooks, dictionaries, grammars, textbooks, and computer software.”
- “**M**otivation deals with increasing the prestige (including giving recognition and awards to individuals and groups who make special efforts) and usefulness of the indigenous language in the community and using teaching methods that learners enjoy so they will come back for more indigenous language instruction.”

We begin by defining immersion, a best-practice in language education, and then briefly outline educational methods appropriate for different age groups.

The best educational policy for language: immersion

Darrell Kipp of the Piegan Institute regards full-day immersion schools or classrooms as “one of the most effective ways to teach children to speak our languages” (Kipp, 2009, p. 2) based on “a basic formula, a mantra: a room, a teacher and some children” (Kipp, 2009, p. 3).

What exactly is immersion education? There are three important points that typically define immersion approaches to education. These are (De Korne, 2010, p. 118):

- contextual and communicative education is a priority. In other words, developing speaking and understanding of the language in order to communicate is most important.
- the learner’s exposure to language use is maximized. Learners should have as much time surrounded by fluent speakers as possible.
- language is the medium of education rather than the object of education. This means that the **object** may be math or science or social studies, or whatever the topic is, but the **medium**, or way to do it, is by using the language. The aim is to teach whatever the subject area is, but to use the language to do it.

The last point is the key one to understand. Even though there is an enormous amount of research showing the effectiveness of immersion methods in developing communicative fluency, currently many language classes in B.C. (whether for First Nations languages or other languages like French) do not follow this approach. Most language classes tend to teach how to say words and phrases in the language, often on their own without any context or activities to help the language sink in. The best way to think about immersion is to think about how we speak to children when they are very young. When a child is a year old, we don't sit them down and say, "OK, today I'm going to teach you the words for colours. Red. Blue. Yellow..." Children learn the names of colours because they hear them used every day in context. "Get the red ball. Where's your blue coat? Would you like a yellow candy?" We should follow this approach at all levels of education, if our goal is to create students who can communicate in the language.

Although immersion education is the best practice at all levels, your community **needs to be realistic** about what is possible at your present stage. For example, let's imagine that your community went through the first steps of planning in Chapter 2, and determined that there are only five fluent speakers who are able to help in the revitalization effort. It is not possible to start a full immersion school right away with only five fluent speakers. However, **it is possible** to have those five speakers act as masters to young apprentice teachers to help them become more fluent. It is those teachers who can eventually work towards increasing the hours of immersion in the school, with help from their master speakers. Though it may be necessary to start small, every little piece is a stepping stone that will help you grow to fuller immersion over time.

There are many resources available on immersion education. The First Peoples' Cultural Council has some handbooks that cover the basics, but your Language Authority or language planning team should look for resources specific to the type of program you plan to develop. Hawai'i has developed a comprehensive model of immersion education from infants to post-secondary education. To learn about their programs, this website is a good starting point:

'Aha Pūnana Leo (2013) <http://www.ahapunanaleo.org/>.

FPCC's immersion handbooks:

Daniels, D. (Xway'Waat), & Amrhein, H. (2009). *Language and Culture Immersion Programs Handbook*. Brentwood Bay, B.C.: First Peoples' Cultural Council. Retrieved from <http://www.fpcc.ca/files/PDF/language-immersion-handbook.pdf>

Daniels, D. (Xway'Waat), & Amrhein, H. (2010). *Culture camps for language learning: an immersion handbook*. Brentwood Bay, B.C.: First Peoples' Cultural Council. Retrieved from <http://www.fpcc.ca/files/PDF/culture-camps-handbook.pdf>

Early childhood education and pre-school language nests

Children are natural language learners. In the early years, children can learn a language simply by being exposed to it for an adequate amount of time. The best educational policy for this age group is an immersion "nest." Language nests were first developed by the Māori people in New Zealand. This model has been extremely successful. It was subsequently adopted in Hawai'i, and there are now language nests all over the world. You can read about the Māori program at:

Te Kohanga Reo National Trust. (2013). Te Kohanga Reo National Trust. Retrieved March 3, 2013, from <http://www.kohanga.ac.nz/>

Pre-school language nests create new language speakers by developing language and cultural immersion environments for pre-school children and their parents to become fluent in their language. In pre-school language nests, young children are immersed in the language, and staff, volunteers and Elders carry out daily activities in the language with the children. In addition to providing an immersion environment for young children to learn the language, language nests can create opportunities for young parents to learn the language and bring it back into their homes and daily lives, which is necessary for revitalizing a language through intergenerational transference.

There are at least ten language nests in operation in British Columbia. One of the first language nests in B.C., developed in the early 1990s for the Secwepemctsin language, is the Cseyseten Family Language Centre near Chase. This nest is an excellent example of a full immersion environment, and staff are always willing to share their expertise with other communities.

Chief Atahm School. (2013). Chief Atahm School. Retrieved March 3, 2013, from <http://www.chiefatahm.com/>

The First Peoples' Cultural Council has some resources for pre-school language nests, including a handbook.

Mclvor, O. (2006). Language Nest programs in B.C.: early childhood immersion programs in two First Nations communities. Practical questions answers and guidelines offered. Brentwood Bay, B.C.: The First Peoples' Cultural Council. Retrieved from http://www.fpcc.ca/files/PDF/language-nest-programs_in_BC.pdf

If you would like to find out if there are any language nests in B.C. for your language, please contact the First Peoples' Cultural Council at info@fpcc.ca.

Language education for children and youth: school programs

Remarking on the importance of language education for First Nations children and youth, Darrell Kipp of the Piegan Institute states:

“Without children speaking your tribal language fluently nothing else will ultimately matter. The most sophisticated computer program cannot mimic the genius of a child speaking their tribal language. True tribal language revitalization ultimately rests with our children’s ability to fill the abyss of language loss today in our tribal communities.” (Kipp, 2009, p. 2)

With that in mind, Kipp recommends that the “most sophisticated approach to revitalizing a tribal language is simplicity” (Kipp, 2009, pp. 1–2) and that “no matter what we do, aspire to do or fail to do, we remain steadfast and loyal to one rule, one rule only: teach our children to speak the Blackfoot language” (Kipp, 2009, p. 2).

Best practices for effective language education programs include (Reyhner & Tennant, 1995):

- emphasize communication over grammar
- include a realistic context for language learning (on the land, in everyday situations)
- choose and use learning content that is very interesting to the learner

- adjust teacher pace to the progress of students: move from simple to complex, focus on speaking as well as possible over perfect speaking, and focus on comprehension over completion
- correct student learning through modeling language learning and use with Elders and fluent speakers

Ideally, the long-term goal should be to include as much immersion in the school as possible, though this may not be feasible right away. One immersion model that is growing in popularity in the United States is the dual immersion model. This is an immersion school where each half of the learning day is devoted to one of two languages. As in all learning environments, the languages are the medium of education, rather than the object of education. In other words, subject areas would be taught in one language in the morning, and another language in the afternoon, rather than just having classes about the languages.

Immersion education challenges and strategies

Developing an immersion school is not without its challenges. Here are some of the common challenges, along with possible responses to them, based especially on the experience of the Cuts Wood School in Montana (Blackfoot language):

Lack of first speakers to teach (Kipp, 2009, p. 3):

- train more first speakers through the master-apprentice model
- encourage graduates to return to the community to support immersion programs
- encourage potential language teachers to participate as an “understudy” in the classroom

Many administrative requirements for running a school

- balance planning activities (budgeting, scheduling, meetings and paperwork) with actual language teaching to ensure that the majority of the effort is being put into teaching the language (Kipp, 2009, p. 4)

Negative attitudes from community regarding immersion being the best model

- encourage the protection of the immersion program or school as a “sanctum” to prevent the “negative rabble lurking at the periphery” from challenging the purpose, method or effectiveness of the program (Kipp, 2009, p. 4). Immersion programs are vital to transferring language and culture skills to children and therefore should be protected from “community politics, funding cutbacks,... and threats from public school officials” (Kipp, 2009).
- provide education about the benefits of immersion to persuade resistant community members

Lack of financial resources:

- “show, don’t tell:” in spite of funding issues, start an immersion program as soon as possible. A simple immersion program can grow over time as grants and funding is secured (Kipp, 2009, p. 4)
- hold annual fund drives
- ask families to contribute if they can
- seek out grants and funding opportunities through FPCC, provincial education departments and other sources

For more information, we recommend the following paper on developing an immersion school:

Kipp, D. R. (2000). *Encouragement, Guidance, Insights, and Lessons Learned for Native Language Activists Developing Their Own Tribal Language Program*. St. Paul, MN: Grotto Foundation. Retrieved from <http://www.pieganinstitute.org/encouragementguidanceinsightslessons3-00.pdf>

Immersion schools, goals and education policy

In British Columbia, we are only aware of two schools that offer any substantial amount of immersion programming, though there may be more. First, there is the successful Xit'olacw Community School in Mount Currie, B.C., which offers immersion in the Ucwalmicwts language from pre-school to Grade 2. Second, there is Tselcétqen Clleq'mel'tn, Chief Atahm School, a Secwepemctsin language school located on Adam's Lake Reserve near Chase, B.C. The school offers pre-school immersion, K-3 immersion and grades 4-7 bilingual education. Students in the school achieve high levels of proficiency in the Secwepemctsin language along with a solid academic foundation.

Lil'wat Nation. (2010). Xit'olacw Community School. Lil'wat Nation. Retrieved March 3, 2013, from <http://www.lilwat.ca/community/education/xitolacw-community-school.cfm>

Chief Atahm School. (2013). Chief Atahm School. Retrieved March 3, 2013, from <http://www.chiefatahm.com/>

Language immersion programs are known to prepare students well for higher education. Robert Matthews, the principal at Chief Atahm for 16 years, states: "We think that if we offer a quality education here, [our graduates] will be prepared to go anywhere... And history has proven it's true. Our students here are well prepared for the public school Grade 11 and 12, and many have gone to university or colleges" (Hyslop, 2011). This insight is shared by other Indigenous language education initiatives (Kipp, 2009).

Language education programs in schools are not only important for First Nations children and youth, but also for supporting language use outside of the school and in the community. Community and school partnerships are important for ensuring that parents and community members are aware of the school's programs and activities, and the limitations and outcomes of the activities (Crawford, 1996, pp. 56–57; Poser, 2009, pp. 16–17). Parents and community members are often not aware of how well their students are learning the language in school, and often assume that the school is doing more for language learning than it actually is able to (Crawford, 1996, pp. 56–57; Poser, 2009, pp. 16–17). It is helpful for the school to create opportunities for parents to learn language wherever possible. For example, the school can provide a recording of useful phrases for parents to use with their children, and encourage children to help teach their parents.

It is important that immersion and language learning education in schools and the community consider the culture and local context of the community. Language education programming should incorporate the culture of the community and should be relevant to the local context of the community, such as the seasons, time on the land, fishing and hunting periods, and other local contexts (Borgia, 2009).

Educational policies at the K–12 level are set by the schools and school boards, and there are good resources available in this area. Nevertheless, Language Authorities and community language committees can influence educational policies by advocating for policies and activities that affirm the importance of the language and support language learning.

Adult language programs: master-apprentice method

Adult second language proficiency in the First Nations language is important in the overall community language revitalization process. One of the best-practice approaches for adults to use is the **master-apprentice** method. This is a one-on-one language immersion program involving a fluent first language speaker called a “master” and a language learner called an “apprentice.” The apprentice is a language learner who is committed to learning the language and to the revitalization of the language in the community. Ideally, the apprentice is a teacher or early childhood educator, or is working towards becoming certified in these areas.

The goal of the master-apprentice method is to increase the learner’s fluency in the language. The master and apprentice work together in the language while doing everyday activities at home and on the land. This model is most valuable in cases where there are few first language speakers left in the community, and where it is most important to train new first language speakers who can become language leaders in the community.

The master-apprentice method was created in California. Julian Lang, a Karuk speaker, suggested the original idea, and Leanne Hinton, Nancy Richardson, Mary Bates Abbott and others initially created the program (Hinton, 2002). They developed the program specifically for Native American languages, but the method can be used to learn any language. “How to Keep Your Language Alive” (Hinton, 2002) explains how to do the method, and resources for the program can be found on the Advocates for Indigenous California Language Survival at: <http://www.aicls.org/>.

The First Peoples' Cultural Council has been supporting a master-apprentice program in B.C. since 2007. To date, 32 teams from 23 different B.C. languages have participated in the program. There are several resources for the program, including a handbook.

First Peoples' Cultural Council. (2013). Master-Apprentice Program. First Peoples' Cultural Council. Retrieved March 4, 2013, from <http://www.fpcc.ca/language/Programs/Master-Apprentice.aspx>

Virtue, H., Gessner, S., & Daniels, D. (2012). *B.C.'s Master-Apprentice Language Program Handbook*. Brentwood Bay, B.C.: The First Peoples' Cultural Council. Retrieved from www.fpcc.ca/files/PDF/MAP_HANDBOOK_2012.pdf

Other methods of language learning that adult Indigenous language learners have found to be effective are Dr. Greymorning's *Accelerated Second Language Acquisition Method*, and Evan Gardner's *Where Are Your Keys* method.

University of Montana. (n.d.). S. Neyooxet Greymorning. The College of Arts & Sciences, University of Montana - Faculty Details. Retrieved March 4, 2013, from <http://www.cas.umt.edu/casweb/faculty/FacultyDetails.cfm?id=512>

Where Are Your Keys LLC. (2011). *Where Are Your Keys*. Retrieved March 4, 2013, from <http://www.whereareyourkeys.org/>

Recently, two Indigenous scholars in B.C., Onowa McIvor and Trish Rosborough, completed dissertations that discuss their personal experiences in learning their languages as adults (McIvor, 2012; Rosborough, 2012). Their inspiring experiences may be useful to others who are just starting on their language journey.

Mclvor, O. (2012). *ikakwiy nîhiyawiyân: I am learning [to be] Cree*. (Doctoral Dissertation). University of British Columbia, Vancouver, B.C. Retrieved from <http://hdl.handle.net/2429/42155>

Rosborough, P. C. (2012). *Kangextola sewn-on-top: Kwak'wala revitalization and being Indigenous*. (Doctoral Dissertation). University of British Columbia, Vancouver, B.C. Retrieved from <http://hdl.handle.net/2429/42965>

Lastly, many communities offer **adult language classes**. The best policy is to strive to make them as immersion-based as possible. Include fluent speakers in the class and encourage conversational activities rather than lots of word-naming and grammar activities.

Family and home language activities

The experience of the Māori in New Zealand suggests that family and home language use is essential for ensuring that children and youth in immersion programs or language nests are supported in their language learning, and are motivated to use the language outside of schools (Timutimu, Te Whare Wananga o Awanuirangi, Orsmy-Teki, Ellis, & Te Rūnanga o Ngāi Te Rangī, 2009, p. 110). Moreover, the intergenerational transmission of the language and culture is essential for the success of any long-term language revitalization (Timutimu et al., 2009, pp. 111–112). Timutimu et al., propose the following questions to guide the incorporation and improvement of language use in the home (2009, 111):

- “What are the current barriers to conversational language in your home?”
- “What are potential solutions to conversational language in your home?”
- “What roles do your family members perform with regards to conversational language in the home?”
- “What language roles are performed by your family members with regards to conversational language in the home?”

In order to increase language use in the home, family members who are not fluent can work towards building fluency by trying any (or all!) of the adult language learning methods. Families can also encourage fluent relatives to use the language when visiting. Children who are learning the language in a school setting should be supported to become the “teachers” at home to pass on things they’ve learned at school.

For parents, there is a new book called *Bringing Our Languages Home* that contains 13 autobiographical accounts of people who are working to revitalize endangered languages by using them with their children in their homes, even though they may not yet be fluent speakers themselves (Hinton, 2013). It includes a “How-to Guide” for parents. Although it may seem daunting to turn the tide of English in the home back to the First Nations language, getting started is the first step. Many families have made great progress in language learning at home.

How to certify teachers with the B.C. Ministry of Education

Lastly, one of the educational policies you may look at is how to certify language teachers. First Nations that would like proficient speakers to be recognized with a First Nations Language Certificate must have a First Nations Language Authority recognized by the Teacher Regulation Branch of the B.C. Ministry of Education. The British Columbia Ministry of Education considers a Language Authority to be any committee or group that is recognized by the language community and that exists to recognize proficient language speakers. Proficient First Nations language speakers seeking to acquire a First Nations Language Teacher Certificate must apply to the B.C. Ministry of Education Teacher Regulation Branch with prior approval from the First Nations Language Authority responsible for recognizing language proficiency.

The Language Authority recognized by the B.C. Ministry of Education is different from the type of Language Authority that we recommend in this guide, and from what is recommended by FPCC. The Ministry of Education Language Authority is a specific type of Language Authority that is responsible for certifying First Nations Language Teachers with the province. However, your community Language Authority can apply to be the Ministry of Education Language Authority for the community, and can fulfill the roles and responsibilities of the Ministry of Education Language Authority in addition to its role as a community Language Authority.

Establishing a Ministry of Education – Language Authority

British Columbia Ministry of Education. (2012). Ministry of Education Establishing a First Nations Language Authority. B.C. Ministry of Education. Retrieved from http://www.bcteacherregulation.ca/documents/FormsandPublications/BecomeTeacher/AppPackages/app_first_nations_authority.pdf

Applying for First Nations Language Teacher Certification

British Columbia Ministry of Education. (2012). Applying for a First Nations Language Teacher's Certificate. B.C. Ministry of Education. Retrieved from http://www.bcteacherregulation.ca/documents/FormsandPublications/BecomeTeacher/AppPackages/app_first_nations.pdf

As always, we recommend that you consider the best interests of your own community and language to decide whether your Language Authority wants to get involved with teacher certification. As one of our reviewers cautions, “Safeguards have to be in place to ensure the quality of the program.” Your community may decide it is better to have language teachers who are both fully certified with a Bachelor of Education and have a good level of language fluency. This may be preferable to the option of teachers obtaining a First Nations Language Certificate through the Ministry's process.

Language policies for documentation

The recording, archiving, analyzing and transmitting of language documentation is an important activity in the language revitalization process. First Nations leaders and communities have an important role in ensuring that the language documentation process reflects the needs, culture and worldview of the language community (Assembly of First Nations, 2007, p. 19).

Although documentation may be a significant strategy in your language plan, as always, it is necessary to consider your needs and available resources when determining how much emphasis to place on documentation. Fluent speakers **ARE** the most valuable resource for language revitalization. If the few fluent speakers in your community are all involved with documentation activities, there may be no one else to provide help with the language nest, or to mentor a learner in master-apprentice learning.

Therefore, we recommend a “best of both worlds” approach. If your long-term goal is to have the language become the everyday language in the community, the priority needs to be on increasing fluency throughout the age spectrum, utilizing the kinds of activities recommended in the preceding section on educational policies. However, these can be documentation activities **at the same time**. Whenever there is a language activity, it should be recorded. For example, you could record when:

- a fluent speaker comes into a language nest for storytelling
- fluent speakers are engaged in activities with students during immersion activities at school
- an apprentice is working with a master speaker
- the weekly adult language immersion class is held

Recording devices are now relatively inexpensive. Many people have cellular telephones that record quite well. By recording various educational activities in the community, these activities can simultaneously become documentation activities. In order to make this effective, your Language Authority or language planning team can:

- hold a workshop to bring awareness to the importance of recording, and to teach basic recording techniques
- designate a central place where copies of the recordings can be collected. Ideally, this will be a language archive; see the next section
- recruit a tech-savvy young person to help with copying and cataloguing the recordings

If you have enough assistance, someone could work on transcribing and translating the recordings, to be made available to the community as resources for language learning, but this might be something you work on over the long term. In the meantime, consistently making recordings does ensure you are documenting the language for future use.

Language archives

One of the key tasks of a Language Authority or language planning team is to set up an archive or repository where all materials about the language (documents, recordings, educational materials, etc.) can be kept and preserved. It is best if communities sharing different dialects of the same language can collaborate on this initiative so that there is a centralized place for anyone (in any dialect area) to access resources on the language.

There is an excellent guide that covers all aspects of setting up an archive for your language. It is called *Native Language Preservation. A Reference Guide for Establishing Archives and Repositories* (Maynor, Cooper, & Shown Harjo, n.d.).

Maynor, H., Cooper, S., & Shown Harjo, S. (n.d.). *Native Language Preservation. A Reference Guide for Establishing Archives and Repositories*. American Indian Higher Education Consortium. Retrieved from <http://www.aihec.org/resources/documents/NativeLanguagePreservationReferenceGuide.pdf>

The guide will answer the following important questions about archiving:

- why preserve native heritage language materials?
- what to preserve: a practical approach to preservation
- what is a language repository?
- how to build infrastructure to preserve native language materials
- where to locate resources in selected native repositories and how to find selected native language materials
- where to locate resources in selected educational, federal and other repositories
- what does preservation cost?

For more information on archives, see the upcoming section on recording and digitization.

Language databases

As part of your documentation activities, you may want to create an online dictionary or database. One way to do this is through the FirstVoices archive. FirstVoices is a group of web-based tools and services designed to support Aboriginal people engaged in language archiving, language teaching and culture revi-

talization. Check if your community's language is currently in the archive, or contact FPCC (info@fpcc.ca) to find out about opportunities for your community's language.

The First Peoples' Cultural Council - FirstVoices: <http://www.firstvoices.com/> and <http://www.fpcc.ca/language/FirstVoices/>

Orthographies (writing systems), new words and standardization

An **orthography** or **writing system** for a First Nations language is required for language documentation activities. An orthography also supports the continued and expanded use of the language in more public areas of use, such as First Nations government, community, higher education and academia, businesses and workplaces (Palmer, 1997; Reyhner, 1999). Moreover, advanced and immersion language education activities require textbooks and other learning materials in the First Nations language.

Tip: We recognize that writing systems and dialect differences are both sensitive areas to many communities. We, and our reviewers, advise caution in discussing these topics. However, for the most productive results in language revitalization, these topics must be dealt with by the Language Authority or language planning team. Acknowledge the challenges, but emphasize the positive results that can be obtained through cooperation.

First Nations languages in B.C. generally have some sort of writing system, but in some cases, different dialects of the same language use different writing systems. The best policy is to **agree on one writing system for the language** so that any revitalization materials can be easily shared. This may require making some changes to orthographies that are currently in use, which can be very controversial. Many community members are resistant to making any change to the orthography that has been in use. However, it's helpful to consider the history of writing in the community. For most communities in B.C., writing is a pretty recent practice. Most orthographies were developed by outsiders such as priests and missionaries, and were not necessarily designed to reflect the modern educational needs of the community. In other areas of our life, we try to choose the best tools for the task at hand. Why not choose the best tool for writing as well, even if it means making changes to current systems in use? The best tool is a single writing system for all dialects of the language that can accommodate the sounds of all dialects. As the Tsilhqot'in Language Authority says: "There will be differences between language dialects within families and communities. The main focus should be on preserving and revitalizing the language despite the slight differences amongst the dialects and not to focus on corrections or pronunciation" (Tsilhqot'in Language Authority final report, 2012).

There are four factors that make an orthography effective (Cahill & Karan, 2008). An orthography needs to be:

- linguistically sound. For example, there is a symbol to represent every sound in the language, no more, no less.
- acceptable to all stakeholders
- teachable
- easy to reproduce. If there are a lot of special symbols that require special fonts, it will make it more difficult for members of the community to use.

In addition to updating orthographies, there will undoubtedly be a need to update the vocabulary of the language. **New words** will need to be created for terms that don't already exist in the languages, for

things such as new technology and activities. In general, fluent speakers don't have any problem creating new words. The First Nations languages of B.C. are very flexible and creative and most speakers are easily able to invent new words. It is often the younger, non-fluent speakers in the community who are resistant to this sort of change. It is crucial to remember that ALL languages change over time – even English – and First Nations languages are no different. For a language to be functional as the everyday language of a community, ongoing change and adaptation will be required.

Community members may also be concerned about the fact that individuals who are learning to speak may not be pronouncing words correctly. They may worry that this may cause the language to change. Some language activists, learners and fluent speakers of a First Nations language may view language change as undesirable and imperfect, and may prefer language revitalization efforts that maintain the “purity” or heritage of the First Nations language (Hinton, 2001a, p. 16). In addition, the presence of English or French words in a First Nations language is often a reminder of the impact of colonization and assimilation on First Nations culture, identity and language. For some communities, the primary goal of language revitalization is to revitalize and restore a First Nations language to its state before colonization.

Although this is a concern, it is helpful to try to adjust to change, as some First Nations communities, language activists and learners have done. Terry Supahan, a Karuk language activist, views fears of language change as a barrier to language revitalization, and suggests that **communication is more important** than preservation of a language as it was before colonization (Hinton, 2001a, p. 16).

In communities with few or no fluent first speakers, language change is almost impossible to prevent. Without fluent first speakers, language learners and activists can only make educated decisions and guesses about First Nations language vocabulary, grammar and pronunciation, and will inevitably refer to their dominant language's vocabulary, grammar and pronunciation. Moreover, language attitudes that reflect a fear of language change or a desire for perfect language learning and speaking may prevent or restrict the success of language revitalization activities. For example, Māori adult language learners express feelings of shame or embarrassment when learning and using the language at home with fluent Māori children, because they wanted to speak the language perfectly (King, Harlow, Keegan, Watson, & Maclagan, 2009). Fluent speakers and learners alike need to understand that learners will improve with practice, but if they don't practice (and make mistakes while doing it), they will not have the practice they need to get better.

Darrell Kipp has good advice regarding these potentially controversial issues.

“It is not a sign of disrespect to reconcile our past with promises of the future... Our languages, unlike our histories, are dynamic and adaptive. Our tribal languages represent who we really are. They are our interior essence of tribal reality and our spiritual blueprints. They are alive within us; we are alive within them. Our languages are adaptive, incorporating all we know since the beginning of our time. Think of how they describe our worlds; when our tribes first saw the horse, automobile and airplane. Think how our language stays with us no matter what inventions we encounter. It is only when we stop using them do they become inflexible and static. If we keep our language alive in our children, it will stay with them well past I-Pod, bio-fuel, MTV and the million other innovations coming towards them. Our languages can serve us to the end of time, because they were with us in the beginning of time.” (Kipp, 2009, pp. 6–7)

Finally, many communities sharing dialects of the same language have come together to **standardize** the language. This includes agreeing on things like a standard orthography and the way to form new words. The six nations of the Kanien'keha (Mohawk) language provide an excellent example of this process.

Lazore, D. K. (1993). *The Mohawk Standardization Project*. Toronto: Government of Ontario. Retrieved from <http://www.kanienkehaka.com/msp/msp.htm>

As Lazore notes (Lazore, 1993, Standardisation section, para. 4) “Standardisation does not mean the elimination of dialects in favour of a new literary form. Dialects are preserved in the family and in the community of speakers.”

Recording and digitization

Recording the language at any opportunity is an integral part of a documentation strategy. There are many good resources available which outline good policies for recording language. For example, the First Nations Education Steering Committee (FNESC) has a two-volume Handbook for Preserving Archives of Aboriginal Language Materials, which covers all the basics on audio, video and digital recording. Both are available online:

Djwa, P. (2004a). *Handbook for Recording Aboriginal Languages*. (B. Kavanagh, Ed.) (Vol. 1). The First Nations Education Steering Committee. Retrieved from <http://www.fnesc.ca/wordpress/wp-content/uploads/2011/05/FNESC%20Vol1-Recording%20AB%20LANG.pdf>

Djwa, P. (2004b). *Handbook for Preserving Archives of Aboriginal Language Materials*. (B. Kavanagh, Ed.) (Vol. 2). The First Nations Education Steering Committee. Retrieved from <http://www.fnesc.ca/wordpress/wp-content/uploads/2011/05/FNESC%20Vol2-Preserving%20AB%20LANG.pdf>

Digitization refers to the conversion of sound into a digital form that can be processed by a computer. Many communities have valuable older recordings on cassette tape that should be digitized for preservation. The University of British Columbia (UBC, 2012), in collaboration with the First Nations Technology Council and the three First Nations communities Heiltsuk, Ktunaxa and 'Namgis have developed a digitization toolkit for B.C. First Nations. The digitization toolkit is intended to assist First Nations with information and cultural resource management projects that involve the digitization of materials. The University of British Columbia's Indigitization project provides guidance on digitization and archival of First Nations knowledge and resources:

UBC. (2012, May 9). Toolkit for the Digitization of First Nations Knowledge. Toolkit for the Digitization of First Nations Knowledge. Retrieved December 9, 2012, from http://wiki.ubc.ca/Documentation:Toolkit_for_the_Digitization_of_First_Nations_Knowledge

The Wiki site contains policies, principles and templates for digitization projects. A digitization policy template is available here: http://wiki.ubc.ca/Documentation:Toolkit_for_the_Digitization_of_First_Nations_Knowledge/SECTION_A:_Digitization_Overview/A4:_Digitization_Policy_Template

An easy-to-use software program for digitization and recording called “Audacity” can be downloaded from the internet at no charge at: <http://audacity.sourceforge.net/>

When developing a repository of digitized materials, it is important to have an information management policy for language materials and resources. Such a policy should include a description of (UBC, 2012):

- information management activities and the management of information management projects related to language materials and resources
- language materials and resources, file types and formats
- procedures for preservation and access of language materials and resources
- the ways that the language materials are organized and labelled (metadata)
- the approach towards information management

Assistance in documentation from linguists or anthropologists

Collaborating or partnering with universities and research institutes can also help to ensure the survival of the language. Documentation projects help language researchers learn more about the language, while at the same time creating a documentation base for reviving the language if there are few or no speakers left.

Many communities in B.C., either presently or in the past, have worked with language researchers such as linguists or anthropologists on language documentation. There are advantages and disadvantages to working with a language researcher. On the plus side, researchers are trained in how to find and explain the grammatical properties of languages, and so they can provide accurate and detailed documentation of the grammar of your language, which can be very useful, especially to advanced learners, and to preserve knowledge for future use. On the down side, this kind of documentation is often not easily usable for developing curriculum or other learning materials of interest to beginning learners. However, undertaking documentation work with a researcher can be mutually beneficial if both the community and the researcher have a clear understanding of the type of documentation that will result from the work.

There are additional benefits to having a researcher in the community. It can be an opportunity to train young community members in useful skills such as transcribing or digitizing. Finally, it can be a source of “free labour” as having a researcher won’t cost the community anything, and researchers generally cover the honoraria for speakers too. While some communities have had problems working with researchers in the past, a good research agreement can help to avoid any potential problems. (see Chapter 4)

What about working with a student researcher? Graduate students are university students who are completing a master’s (MA) or a doctorate (PhD) degree, and may be required to conduct research on a language as part of their studies. This can be a good opportunity to get help with documentation on a short-term basis. MA students are generally available for 1–2 years, and PhD students for 1–5 years. Projects should be designed with these time limits in mind. As part of the research agreement with a graduate student researcher, you could also ask that the student produce a non-technical summary of their research findings. This will not be an actual curriculum document, but it could form the basis of one.⁹

There are three universities in British Columbia that have Linguistics and/or Anthropology departments that are active in research on First Nations languages: The University of British Columbia, the University of Victoria and Simon Fraser University. The University of Northern British Columbia also has researchers actively working on First Nations languages, though it does not have a Linguistics department. If you would like to find a researcher to work in your community, contact the First Peoples’ Cultural Council (info@fpcc.ca) for recommendations for a researcher with experience in your language or language family.

Additional articles on academic language researchers are included in the Appendix references section for this chapter.

9 Thanks to Peter Jacobs for this suggestion.

Radio, television and social media

Radio, television and social media can assist in both education and documentation. However, modern telecommunications and other media have also had a negative impact on First Nations communities and culture. Traditional communications, such as oral storytelling, dance and music are important in the transmission of language, culture and identity (Assembly of First Nations, 2007, p. 17). Unfortunately, First Nations languages and culture are not adequately represented in modern communications media, such as television, social media and radio. Today, First Nations communities, and especially First Nations youth, are exposed to primarily Canadian and American English and French media. This dilemma has resulted in valuable conversations on the importance of “resisting” or “modernizing” and “adapting” First Nations language and culture to modern telecommunications and mass media (Assembly of First Nations, 2007, p. 17; David, 2004, pp. 6, 9–10).

First Nations have led and been involved in the production of television, film and radio programs on a variety of broadcasting networks, including Aboriginal Peoples' Television Network (APTN), Canadian Broadcasting Corporation (CBC), National Film Board (NFB), Radio-Canada, Aboriginal Voices Radio and other local radio-broadcasting initiatives under the Western Association of Aboriginal Broadcasters (WAAB). Many Aboriginal television series have become mainstream programs in Canada, in a variety of television genres such as comedy, drama and history. These programs increase the presence of First Nations culture, identity and language in mainstream mass media. These programs also help to limit the stereotypical or racist representation of First Nations people in mainstream mass media. Finally, First Nations language programming increases awareness of First Nations languages and supports child, youth and adult language learning and use.

The internet has made telecommunications and media more accessible and less expensive than ever before. The internet and social media offers increased opportunities for low-cost First Nations language media that can be shared with many different audiences. For example:

FirstVoices, iPod and iPhone apps

Facebook and Twitter

WordPress and other blogging platforms

YouTube and Vimeo

less expensive and simpler technical requirements for producing films, audio, video and other media

Some of the benefits of a media policy include:

- increased presence of the language, culture and community
- the ability to communicate with members that do not live on the land of the First Nation

It is always important to keep any activity or policy in perspective. Media may require substantial community resources. For this reason, media might not be possible in every community. It might be more important to put resources to training new speakers or documenting the language. Consider incorporating media as an additional step in those activities. Always ensure that the activities and policies respect protocol and are appropriate for the community's needs.

A community may increase opportunities for the use and transmission of First Nations language and culture in modern communications media, while also increasing the opportunities for traditional communication, such as through dance, storytelling, singing, ceremony and land-based activities. Together, these complementary strategies may ensure that First Nations language and culture is represented appropriately in mass media, while also strengthening traditional communications mediums.

There are many ideas for Indigenous language broadcasting activities through telecommunications (including radio, TV, videos and documentaries, CDs and other broadcasting and multimedia) or social media.

- have a “word of the day” on a website or through Facebook or Twitter
- create “on the land” video segments in the language to use as a teaching resource
- or documentaries of artists, Elders, first speakers and other community members
- explore broadcasting options with the National Film Board of Canada, the Aboriginal Peoples’ Television Network, and on the internet with youtube.com and vimeo.com
- look at online newspapers or blogs. Consider where to post, who posts, when and how previous posts are archived. For example, Anishinabek News currently uses an online newspaper/magazine digital publishing platform called Issuu.com to archive and share monthly issues of Anishinabek News, which can be accessed on a computer, or on a smartphone, iPhone, iPad or similar device (Anishinabek Nation & Union of Ontario Indians, n.d., p. 16).
- build a Facebook page for organizations or communities
 - ♦ the page must be created through a Facebook account. Additional administrators (people who can edit and add content) can be added to the page if they also have a personal Facebook account.
 - ♦ determine what type of page will be used: government organization, community
 - ♦ determine the policy for adding and removing administrators and for ensuring the integrity of the account

Funding and training options:

Explore funding options for your telecommunications projects. Grants and funding opportunities are available through the Canadian Media Fund and Northern Aboriginal Broadcasting.

Canadian Media Fund, Convergent Stream funding opportunities: Aboriginal Program, Diverse Languages Programs

<http://www.cmf-fmc.ca/funding-programs/convergent-stream/>

Northern Aboriginal Broadcasting – Aboriginal Peoples’ Program

<http://www.pch.gc.ca/eng/1267292195109>

For training, Capilano University in North Vancouver has a program in Indigenous Independent Digital Filmmaking¹⁰: <http://www2.capilanou.ca/programs/indigenous-digital-film.html>

Conferences and training for language documentation and revitalization

CoLang: Collaborative Language Research Institute

Every two years, there is a summer institute called CoLang: Collaborative Language Research (formerly called InField). The institute provides an opportunity for anyone involved in language revitalization (especially community members, students and linguists) to become trained in a wide range of language documentation skills. Training workshop topics include written documentation skills (such as writing systems and phonetic transcription), technological skills (audio, video, databases) and other skills tailored for community-based revitalization work. Many of the workshop presentations are posted online, and can be used to build documentation skills on your own. Here are the websites from the most recent institutes.

¹⁰ Thanks to Judy Thompson for pointing this out.

InField 2008, University of California at Santa Barbara:
<http://www.linguistics.ucsb.edu/faculty/infield/workshops/index.html>
InField 2010, University of Oregon:
<http://logos.uoregon.edu/infield2010/workshops/index.php>
CoLang 2012, University of Kansas: <http://idrh.ku.edu/colang-workshops>
To find out about upcoming institutes, check: <http://www.rnld.org/node/45>.

Stabilizing Indigenous Languages (SILS) Conference

Stabilizing Indigenous Languages is an annual conference that covers all areas of Indigenous language revitalization, including documentation. Information about the conference can be found at: <http://jan.ucc.nau.edu/~jar/History.html>. The papers presented at the conference are usually posted online. The conference in 2009 (Reyhner & Lockard, 2009) included several talks on technology and revitalization and can be accessed here: <http://jan.ucc.nau.edu/~jar/ILR/>.

International Conference on Language Documentation and Conservation (ICLDC)

The ICLDC is a newer annual conference held in Hawai'i. The third conference was held in 2013, and highlighted the interdisciplinary nature of language documentation and the need to share methods for documenting the many aspects of human knowledge that language encodes. An especially useful component of the conference is the Hilo Field Study, which allows participants to visit Hawaiian language revitalization programs in action. The website for the most recent conference is: <http://nflrc.hawaii.edu/icldc/2013/index.html> and many of the presentations are posted online.

In addition to these international conferences, there are a few annual conferences closer to home, which provide opportunities for training particularly related to First Nations language education.

Chief Atahm School hosts an annual conference with a wide variety of workshops of interest to language teachers. It is usually held in Kamloops. The 2013 conference focuses on the stepping stones to fluency: solid planning, effective strategies and ongoing assessment. Please refer to <http://www.chiefatahm.com/index.php> for more information about the annual conference.

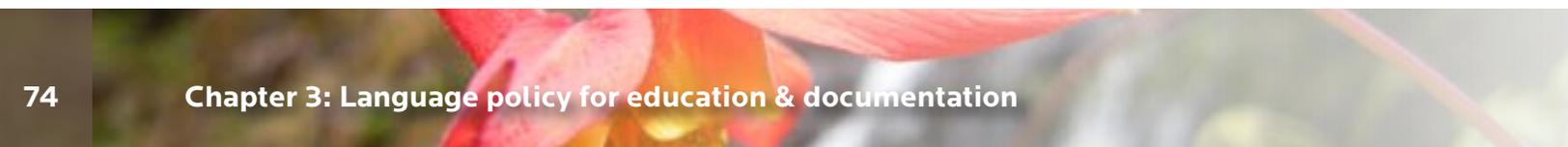
The First Nations Education Steering Committee (FNESC) and the First Peoples' Cultural Council jointly host a First Nations language conference every two years. For conference information, please check the FNESC website: <http://www.fnesc.ca/first-nations-languages-conference>. Finally, the First Nations Schools Association hosts an annual conference, which often has talks targeted to language teachers. <http://www.fnsa.ca>.

Chapter summary

Language policy can support your community as it carries out activities in education and documentation. Immersion education methods are the best way of ensuring that the language will be spoken and grown for future generations. For children and youth, immersion education can take the form of early childhood, pre-school, elementary and complementary community language immersion activities. Adult learning environments can also be supported in the community. Master-apprentice programs are one of the best ways to teach adult learners the language, and prepare them for being language leaders in the community. The use of the language in the home and with family can also support both children and adult language learners, and help them to maintain what they have learned outside the home. Language Authorities may be involved in these areas of education policy, and assist with curriculum review, advocacy for immersion courses and for the language in the curriculum.

Language policy for documentation might also be useful for your community. Language documentation policy considers how the language is documented, what types of archives or databases are used, whether the language is standardized, how the language is written and how new words are documented. More advanced language documentation policies might incorporate the use of social media or internet technologies to archive and share language resources.

For some communities, social media, television and radio might be useful for transmitting the language. It is important to keep the language in perspective. Some language activities that involve social media, telecommunications or radio might not be possible or even appropriate for a community. The activities and policies recommended in this section are suggestions for education, documentation and transmission through telecommunications. Your community should decide what activities and policies work for the needs of the community and its language, and will be appropriate for protocols and available resources.





Chapter 4: Language policy for
First Nations Government



Chapter 4: Language policy for First Nations Government

Introduction

The language policies and activities documented in this section are specific to the First Nations government level. A government language policy may overlap with other levels of language policy, such as those in the community (Chapter 2) and within the areas of education and documentation (Chapter 3). Government language policies should complement and support the language policies at other levels, and should closely fit policies developed by the language authority. For this reason, policies should draw from the language policy recommendations and activities outlined in the chapters for community and education-based language policy.

First Nations government can be very influential in developing language policies that shape internal and external attitudes towards the language, and in turn can positively affect use of the language in the community. First Nations government interacts with the community, as well as external organizations. Enhancing and supporting the use of the language in all government activities increases the prestige and recognition of the language throughout the community and with external organizations and businesses.

Each community is unique, and at different places along the path to language revitalization. It is up to **your community** to decide on the role of local government in language revitalization activities. The recommendations in this chapter are based on successful practices, but they are recommendations and should not be considered mandatory. **You will need to determine what works best for your own community.** For that reason, this chapter may or may not be useful for your community.

General policy and language activities

Here are some policy ideas for First Nations government language policy and activities within the community, and with external communities and organizations.

Chief and Council and First Nations government activities

Set an example

Ideally, chief and council members should speak the language in the community. However, we know that many people who work in leadership roles have not had the opportunity to become fluent speakers. In that case, they should work towards becoming more fluent if at all possible. Chief and council should speak the language, or ensure its prominence, whenever the First Nations government is representing itself inside and outside of the community.

Promote the language in First Nations government

Promote the written form of the language in lower and higher levels of First Nations government, through the preparation of documents in the language, including reports, legislation, resolutions, memos, correspondence and other communications (Reyhner, 1999). Though your community may not have enough speakers to do this on a wide-scale, you can start small with prominent documents, or the main page of your website.

First Nations government policy and activities in the community

Hire a language translator

A long-term goal for First Nations government might be to hire a language expert for community translation services. Consider the economic cost of hiring a translator for the entire community and for community language activities, such as sporting events, craft fairs and cultural centres. It is important to also consider the other costs of hiring a language translator. For example, hiring a language translator might take a language expert away from more important projects, such as master-apprentice programs. For this reason, a language translator should be a long-term goal. Always keep the needs of the language and the community in perspective.

If an external organization is using your translation services, include that in project costs. For example, if a local business wants signage in the language, consider the cost of the language translator. However, always evaluate the cost in terms of the value of increasing exposure to the language; a business owner will not use language translation services if the cost is too high. A language translator is a community and government asset that produces both tangible products (such as translated signs and documents) as well as intangible products (like greater recognition of the language in the community).

Community awareness

Raise awareness of the value of the language through community events. Ensure that language is always made a part of any event, including sports, culture, land-based, business and tourism events.

Signage in the community and neighbouring community (non-First Nations)

Create and post street signs and other signage within the community in the language. Approach the neighbouring (non-First Nations) community about developing a bilingual signage policy in that community.

Promoting community language activities through resource sharing

Provide financial, institutional, material or technical resources to language activities in the community. First Nations government may offer office space, funds and grants, language and culture coordinators, computers, internet access and many other resources to help reduce the burden on community-based language activities and participants.

Knowledge sharing and collaboration

Develop a protocol or policy for sharing resources such as templates, translation services, signs and other resources with organizations within the community.

First Nations government policy and activities outside the community

Knowledge sharing and collaboration

Develop a statement on working with other dialect communities and with other language communities. Protocols for knowledge sharing and for collaboration can be expressed in an official language policy, or can be expressed in resolutions or statements of support. Share policy and planning templates with other language communities to support other First Nations language revitalization efforts.

Bilingual signage

Approach other organizations on your territory (e.g., Parks Canada, mining companies, etc.) about developing a bilingual signage policy.

Promoting the language with external organizations

Have a phrase in your language on your government's letterhead and email signatures. Use the language as a working language for government (long-term policy goal).

Language advocacy and funding

Advocate with other levels of government (municipal, provincial and federal) for increased funding and support for language.

Language advocacy in education

Advocate with school boards, post-secondary institutions and other educational institutions about offering, or increasing the offering of, classes in your language.

Aboriginal traditional knowledge and intellectual property

Ensure the protection of traditional knowledge and language with external partnerships, such as with university research institutes, while balancing this need with the success of language activities and knowledge sharing.

Promote language as a community asset

Language is a community asset. Evaluate the potential impact of business decisions and ventures on the status of the language, within a broader business decision-making framework (Palmer, 1997). For example, in addition to considering economic or environmental impacts, also consider language as an asset that can be measured and valued in business decisions. Furthermore, businesses must recognize that providing services in the First Nations language is a good business decision; businesses that adopt First Nations languages in their activities are better positioned to compete with businesses that have not adopted these types of activities.

Creating partnerships with research institutes, universities and other language advocacy organizations

Partnerships with university language and education departments, research institutes and language advocacy organizations can support language activities in the community, and increase the prestige and recognition of the language outside of the community. First Nations government can plan activities with language researchers to meet the needs of language activities in the community. The negotiation of a memorandum of understanding (MOU) will clarify the roles and responsibilities of the partnership, and will clarify how knowledge is to be shared, communicated and owned.

In the rest of this chapter, we look at several specific areas of language policy that can be influenced by First Nations government: policies for the workplace, policies for Indigenous Knowledge and Intellectual Property Rights (IPRs), and official language policies or resolutions.

Workplace policy and language activities

Because First Nations government is often the major employer in a community, policies adopted for the workplace deserve special mention. The primary language used at work influences language choices within the home and community (Palmer, 1997). In the home, parents often use their primary work language with their children because they want to prepare their children for the job market, where English or French is the language of work. Empowering the First Nations language as a language of work can help to encourage the teaching and use of the language.

The language of work has been recognized as an important area in language policy for governments and communities. The Quebec Charter of the French Language (1977), for example, establishes French as the official language of government and work in Quebec, and specifies the language rights of Quebec citizens. Individual businesses and workplaces can specify language policies that encourage the use of a First Nations language, but these policies are best supported by language laws and policies enacted through a First Nations government or language authority.

Here are some ideas for policies that First Nations government can adopt to encourage and increase language use in the workplace.

Workplace Language Activities

When adopting policies for the workplace, it is important to **keep the needs of the language and the community in perspective**. It may also be helpful to consult an employment lawyer or other expert before implementing any new business or hiring policies or practices.

Language learning in the workplace

Specific workplace activities for First Nations government will be similar to any other workplace. The most important thing is to use language as part of the workday as much as possible, even if it is only a little to start. For example, morning meetings can encourage the use of the language through a simple “word/phrase of the day” activity. Support language use by recognizing all the language learning successes of staff, not just by recognizing fluent speakers. Establish master-apprentice or mentor-mentee relationships in the workplace for language learning. Encourage staff to attend community language classes as well.

Language presence in the workplace

Give the language a greater presence in the office. Answer telephones with a greeting in the language. Have voicemail messages spoken in the language, along with an English translation. Have signs in the office in the language, on common objects, room names and government materials and resources. This may include labelling common objects (table, chair, etc.).

Specialized work languages and new vocabulary

Work with a team of Elders to create new vocabulary to meet the needs of the workplace. Many workplaces have specialized language to describe work activities or items. For example, staff who use a computer are used to referring to “desktop,” “internet,” “browser,” “filename” and so on. If your government goal is to use the language as a language of work, then it is necessary to create vocabulary that accurately meets those needs.

Local businesses use the language

If the goal is to ensure that the language is used as a work language, then it is important for government to encourage local First Nations and non-First Nations businesses to use the language. Businesses that use the language create an incentive for language learners to shop, work or meet at that business.

If a local business does not use the language in the workplace, describe the benefit of being a business leader for the language. Businesses can meet their customers' needs by hiring language speakers to serve clients and customers that speak the language. The incentive for the business is greater the more speakers your community has, or will have. Supporting the First Nations community and government in its language efforts is also a benefit for the business, because it increases the business' recognition and exposure in the community.

A business case for language

Evaluate the potential impact of business decisions and ventures on the status of the language, within a broader business decision-making framework (Palmer, 1997). For example, in addition to considering economic or environmental impacts of a business project, also consider language. Language is an asset that can be measured and valued in business decisions. You can make a business argument for the value of language in the community.

Human resources and hiring

Provide job opportunities that encourage or require the use of the language. If appropriate, make learning the language a condition or preference for employment, but do check with an employment lawyer before doing so. Offer monetary incentives for staff who are fluent. (This is done by the Nunavut government, for example.) Having a fluent speaker in the office can support broader language learning, activities and recognition within the organization.

“Incorporating the language into the workplace is very important. Many First Nations workplaces have workers doing language learning off the sides of their desks, where in the federal or provincial government people are paid to learn the language and it is part of their job. The language should have greater importance in the workplace, and workplaces should make learning the language an important part of work, and provide compensation and opportunities for language learning, such as a 1-2% increase in salary after they have learned their language.” –Mandy Jimmie

Summary

Even if the language is non-existent in the workplace at the present time, each little step will contribute to building greater fluency in the workplace and it will have ripple effects in the wider community.

Check with the First Peoples’ Cultural Council soon for a workplace resource. Though developed for Nēhiyawēwin (Plains Cree), it can be used for any language:

Virtue, H., Gessner, S., & Chamakese, D. (To appear). *Nēhiyawēwin (Plains Cree) in the Workplace: A Guide to Using Master-Apprentice Language Learning at Work*. Saskatchewan Indian Cultural Centre and the First Peoples’ Cultural Council.

Copyright and sharing for First Nations language and cultural knowledge

Copyright and sharing for First Nations language and cultural knowledge is an important consideration for First Nations communities and governments. Each First Nations community will have a different understanding about copyright and sharing, about what copyright tools work for them and about community protocols and practices that influence copyright and sharing policy.

Tip: Copyright and sharing is a sensitive issue. Exercise caution, and ensure that the policies that your Language Authority or language planning team adopts reflect the needs and wishes of your community.

Throughout the world, the theft of cultural knowledge, place and person names, words and the appropriation of culture and language has greatly impacted Indigenous governments and communities. Examples include the use of First Nations images, symbols, words and designs as body tattoos, sports symbols, decorations and tourist products. Sometimes, non-Indigenous organizations even attempt to copyright Indigenous language and cultural knowledge.

Sharing experiences, knowledge, activities, templates and even the language itself is important for the survival of the language. An endangered language requires new speakers in order to stay alive. The best way to ensure that the language stays alive is to encourage the sharing of language knowledge. The more accessible the language is in the community, the easier it is for people to learn that language and to speak it.

The *UBC Toolkit for the Document of First Nations Knowledge* (UBC, 2012) describes this consideration:

The issue of whether there is adequate protection for Indigenous cultural heritage and intellectual property is an important topic amongst First Nations communities. Indigenous intellectual property consists of the intangible ideas and knowledge associated with artistic works and designs and other forms of cultural expression such as music, dance, song and story.

Indigenous people stress the strong connections between intellectual and cultural property and other parts of their cultural heritage, particularly to country and their sense of identity. Indigenous rights in cultural and intellectual property include the right to determine its nature and extent in accordance with their laws and customs, the right to manage and control it, and the right to exclude others from access to and use of this property. (UBC, 2012, Section J, Para. 4-5)

Furthermore, Article 31 of the United Nations Declaration on the Rights of Indigenous Peoples establishes the traditional knowledge and intellectual property rights of Indigenous Peoples (Office of the High Commissioner for Human Rights, 2008, Article 31). The article states:

Indigenous peoples have the right to maintain, control, protect and develop their cultural heritage, traditional knowledge and traditional cultural expressions, as well as the manifestations of their sciences, technologies and cultures, including human and genetic resources, seeds, medicines, knowledge of the properties of fauna and flora, oral traditions, literatures, designs, sports and traditional games and visual and performing arts. They also have the right to maintain, control, protect and develop their intellectual property over such cultural heritage, traditional knowledge and traditional cultural expressions.

Balancing concerns about appropriation or theft with the need to share the language and its cultural knowledge with First Nations communities, and with appropriate non-First Nations partners (such as universities) is important for the overall survival of the language. The language cannot stay alive if it is restricted or forbidden. Creating first speakers requires sharing the language, and knowledge about language activities. How this balance is created, or whether it is at all, is determined by the goals and philosophy of each First Nation.

Copyright, intellectual property right and creative commons protection can be used to ensure that a First Nation maintains control over their language, creative expression and intellectual property. In Canada, copyright means the “right to copy,” and protects the right of the owner of the property or work to produce or reproduce the item (UBC, 2012). Copyright is owned by an individual, and can be registered with the Canadian Intellectual Property Office. The World Intellectual Property Organization (2012) has developed a toolkit for Indigenous peoples and communities to identify and defend their traditional knowledge. The non-profit Creative Commons (2013) maintains a licensing system for creative materials, such as books, websites, lesson plans, blogs, photographs, visual images and designs, films, sound materials and audio recordings, and music. (Please see below for more information.)

Indigenous Knowledge and Intellectual Property Rights (IPRs)

Indigenous knowledge (sometimes called Aboriginal Traditional Knowledge or ATK) refers to the knowledge held by First Nations. This knowledge is generally collectively held by the community or nation and its use and transfer is subject to collective or community protocols and agreement (Assembly of First Nations, 2010).

Intellectual Property Rights (IPRs) exist in European legal traditions, and typically apply to ideas or concepts owned or created by an individual, which provide for rights of reproduction or replication and financial benefit. The IPR model does not easily accommodate Indigenous Knowledge, and as a result, collectively held knowledge has not been afforded the rights and recognition of intellectual property within European-based legal systems. As a result, Indigenous Knowledge has been subject to theft and appropriation by non-Aboriginal individuals and corporations.

In some cases, individuals and corporations have sought intellectual property rights for Indigenous knowledge appropriated from the collective ownership of the community. The theft, appropriation, or misuse of First Nations languages is recognized as an important consideration in the development of language policies and activities. Traditional languages are connected to traditional worldviews and understandings of the land, of plants and animals, and of culture and tradition.

The Government of Canada publication *Indigenous Traditional Knowledge and Intellectual Property Rights* describes the need for recognition by government and industry of the collectively held intellectual property rights of First Nations and Aboriginal communities (Simeone & Library of Parliament, 2004). The international *Convention on Biodiversity* is recognized by the Government of Canada, and refers to the need of signatory states to “take measures to preserve, promote and encourage the equitable sharing of the knowledge, innovations and practices of Indigenous and local communities embodying traditional lifestyles” (Canadian Heritage, 2010).

Indigenous knowledge of the land is connected to the traditional language of the community, for example in the case of traditional names for plants, animals and spaces. The language is the container or vessel for traditional knowledge of the land, and as such requires protection, preservation and promotion as well. The five primary areas of concern for protection of Aboriginal Traditional Knowledge are (Simeone & Library of Parliament, 2004):

- unauthorized copying of works authored by Aboriginal groups and communities
- infringement of copyright of individual artists
- appropriation of Aboriginal themes and images
- culturally inappropriate use of Aboriginal images and styles by non-Aboriginal creators
- expropriation of traditional knowledge without compensation

World Intellectual Property Organization

The World Intellectual Property Organization (WIPO) recognizes that the European model of intellectual property rights does not adequately protect or apply to Indigenous knowledge. The WIPO recognizes that Indigenous communities throughout the world have created archives and databases of their traditional knowledge and expressions as a way of protecting rights and ownership to that knowledge (World Intellectual Property Organization, 2012). Indigenous communities can assert their ownership and control over traditional knowledge and expressions through traditional knowledge databases.

The WIPO does not advocate or promote the documentation of traditional knowledge, but rather, suggests that communities decide for themselves (World Intellectual Property Organization, 2012). The WIPO toolkit for traditional knowledge documentation provides the resources for communities to carry out documentation projects if they choose to do so.

World Intellectual Property Organization. (2012). The World Intellectual Property Organization Traditional Knowledge Documentation Toolkit: Consultation Draft. The World Intellectual Property Organization. Retrieved from http://www.wipo.int/export/sites/www/tk/en/documents/pdf/tk_toolkit.pdf

Creative Commons licensing

Creative Commons licensing is an additional option for the protection of creative property such as books, websites, lesson plans, blogs, photographs, visual images and designs, films, sound materials and audio recordings, and music. Creative Commons licensing allows the creators of creative materials to specify licensing rights that range from being restrictive, to “free.”

Creative Commons licensing proposes that materials licensed under it are part of a “commons,” where access to the information is public, but its reproduction, production and use are specified according to the type of license. For this reason, some Indigenous communities have found the Creative Commons model to be inappropriate for their needs (Hardison, 2006).

Creative Commons. (2013). Creative Commons. Retrieved March 1, 2013, from <http://creativecommons.org/>

Collaborative research agreements

First Nations government should ensure that any research or education endeavours related to language are protected with an agreement protecting Indigenous knowledge and IPR. Drafting and negotiating a terms of agreement, collaborative research agreement, or a memorandum of understanding or similar document can clarify the roles, responsibility and ownership of materials and products of research.

The National Aboriginal Health Organization (First Nations Centre, 2007) has an excellent resource regarding ethical research practices. It includes a “Template for a Collaborative Research Agreement” that your community can use and modify as needed for language work.

First Nations Centre. (2007). *Considerations and Templates for Ethical Research Practices*. Ottawa: National Aboriginal Health Organization. Retrieved from http://www.naho.ca/documents/fnc/english/FNC_ConsiderationsandTemplatesInformationResource.pdf

Official language policy and resolution of support

As discussed in Chapter 2, a good language plan includes policy statements concerning use of the language in the community. Having an official language policy sends a **strong message** about the importance of language in your community. Template 10 (in the appendix) can be used to develop an official language policy. It is based on the policy developed by the Kanien'kehá:ka of Kahnawá:ke. The Kahnawá:ke Language Law is an excellent example to follow as you develop your own official policy. In addition, the Māori Language Commission produces a Statement of Intent that expresses the policies and strategies of the Māori Language Commission.

Kanien'kehá:ka of Kahnawá:ke. (2007). Kahnawá:ke Language Law. Retrieved from <http://www.kahnawake.com/council/docs/LanguageLaw.pdf>
Māori Language Commission. (2012). Statement of Intent, from http://www.tetaurawhiri.govt.nz/english/pub_e/SOI/index.shtml

Instead of an official language policy, or in anticipation of eventually endorsing an official language policy, a community or government might endorse a “Resolution for Support” for its language. Ideas from the official policy can be incorporated into the resolution. This resolution statement can be used by govern-

ment or community to establish the need and motivation to support the development of language policies, plans and activities for the government or community.

The resolution of support is Template 11 (please see appendix), and can be used by First Nations communities to declare support for community language preservation and revitalization (adapted from Union of British Columbia Indian Chiefs, 2012). The Resolution of Support for Language can be incorporated into the preamble of the official language policy, when applicable.

National and international language policy

It may be important and useful to consider any relevant provincial, federal or international language policy when developing a language policy or plan for a community. Leadership can also use these policies to advocate for increased language rights or funding from higher levels of government. This section addresses international, national and provincial language policy.

External language policy: international Indigenous language policy

There are two major international Indigenous rights policies that support community language revitalization: the UNESCO Universal Declaration on Linguistic Rights, and the United Nations Declaration on the Rights of Indigenous Peoples.

The Universal Declaration on Linguistic Rights supports the linguistic rights of communities, and especially endangered languages. Although the universal declaration has not gained formal approval by UNESCO, it may be a good reference to support policies for endangered languages.

The Universal Declaration on Linguistic Rights recognizes the unique context of Indigenous and endangered languages. It recognizes that the majority of the world's endangered languages belong to Indigenous people who have faced and continue to face processes of colonization. These processes of colonization “prevent the development of these languages and accelerate the process of language substitution, [which include] the lack of self-government and the policy of states which impose their political and administrative structures” (Monitoring Committee of the Universal Declaration on Linguistic Rights, 1998, p. 2).

Furthermore, the Declaration recognizes how the “invasion, colonization, occupation and other instances of political, economic or social subordination often involve the direct imposition of a foreign language or, at the very least, distort perceptions of the value of language and give rise to hierarchical linguistic attitudes which undermine the language loyalty of speakers” (Monitoring Committee of the Universal Declaration on Linguistic Rights, 1998, p. 2). The Declaration recognizes additional factors that threaten Indigenous language communities including, a lack of self-government, limited or dispersed populations and a “fragile economy” (Monitoring Committee of the Universal Declaration on Linguistic Rights, 1998, p. 2).

The Universal Declaration on Linguistic Rights establishes the following collective and community language rights:

- collective and community language rights, including the development of the language, and its use in cohesion, identification, community and creative expression (Monitoring Committee of the Universal Declaration of Linguistic Rights, 1998, p. 6, Article 7).
- to use whatever means available to ensure the transmission, continuity and use of the language in all functions within society (Monitoring Committee of the Universal Declaration on Linguistic Rights, 1998, p. 6, Article 8)
- to codify, standardize, preserve, develop and promote their linguistic system without interference (Monitoring Committee of the Universal Declaration on Linguistic Rights, 1998, p. 6, Article 9)

- for any individual to carry out public activities in his/her language, “provided it is the language specific to the territory where he or she resides” (Monitoring Committee of the Universal Declaration on Linguistic Rights, 1998, p. 7, Article 12)
- for any individual to “acquire knowledge of the language specific to the territory where he or she lives” (Monitoring Committee of the Universal Declaration on Linguistic Rights, 1998, p. 7, Article 13)

The Declaration on Linguistic Rights also establishes the linguistic rights regarding public administrations and official bodies, education, proper names, communications media and new technologies, culture, and economic and social life.

The United Nations Declaration on the Rights of Indigenous Peoples establishes the rights and freedoms of Indigenous peoples around the world. It was adopted by the UN General Assembly in 2007, and was eventually supported by the Government in Canada in 2010. The Declaration affirms the rights of Indigenous peoples and is the most widely recognized international policy document on the rights of Indigenous peoples. The Declaration is a non-binding policy document, which means that countries like Canada are only under moral obligation to uphold it. The Declaration includes the following affirmations and recognitions of Indigenous peoples' rights:

...Affirming that Indigenous peoples are equal to all other peoples, while recognizing the right of all peoples to be different, to consider themselves different, and to be respected as such,

Affirming also that all peoples contribute to the diversity and richness of civilization and cultures, which constitute the common heritage of humankind,

Affirming further that all doctrines, policies and practices based on advocating superiority of peoples or individuals on the basis of national origin or racial, religious, ethnic or cultural differences are racist, scientifically false, legally invalid, morally condemnable and socially unjust,

Recognizing the urgent need to respect and promote the inherent rights of Indigenous peoples which derive from their political, economic and social structures, and from their cultures, spiritual traditions, histories and philosophies, especially their rights to their lands, territories and resources...

(Office of the High Commissioner for Human Rights, 2008, pp. 1–2)

The language rights of Indigenous peoples are addressed in articles 13 through 16 of the Declaration. These articles address:

- The language and culture rights of Indigenous peoples, including the right to “revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures, and to designate and retain their own names for communities, places and persons,” and the right to take measures to ensure that these rights are protected, and to be understood in legal and administrative proceedings in their own language (Office of the High Commissioner for Human Rights, 2008, p. 5, Article 13).
- The educational rights of Indigenous peoples, in the use of their languages, to “establish and control their educational systems and institutions providing education in their own languages” and for Indigenous children to have access to all levels and forms of education. Moreover, the obligation of the state to provide education and instruction in the language of Indigenous individuals, whenever possible (Office of the High Commissioner for Human Rights, 2008, pp. 5–6, Article 14).

- The right to dignity and diversity of Indigenous peoples' cultures, traditions, histories and aspirations, and the obligation of the state to “combat prejudice and eliminate discrimination and to promote tolerance, understanding and good relations” (Office of the High Commissioner for Human Rights, 2008, p. 6, Article 15).
- The right to communicate and establish media in their own languages, and to access all forms of non-Indigenous media without discrimination. Furthermore, the obligation of the state to ensure that state-owned media “duly reflect Indigenous cultural diversity,” and to encourage non-state owned media to do the same (Office of the High Commissioner for Human Rights, 2008, p. 6, Article 16).

Article 31 of the Declaration establishes the traditional knowledge and intellectual property rights of Indigenous peoples. The article states:

Indigenous peoples have the right to maintain, control, protect and develop their cultural heritage, traditional knowledge and traditional cultural expressions, as well as the manifestations of their sciences, technologies and cultures, including human and genetic resources, seeds, medicines, knowledge of the properties of fauna and flora, oral traditions, literatures, designs, sports and traditional games and visual and performing arts. They also have the right to maintain, control, protect and develop their intellectual property over such cultural heritage, traditional knowledge, and traditional cultural expressions (Office of the High Commissioner for Human Rights, 2008, p. 9, Article 31).

The United Nations Declaration on the Rights of Indigenous Peoples is a formative international policy for Indigenous rights throughout the world. The Declaration is widely recognized by United Nations members, and is officially supported by the Government of Canada, even though Canada is not currently meeting the provisions outlined in the declaration. It has become a guiding document for the development of language policies for organizations and communities (American Indian Language Development Institute, 2009).

External language policy: federal Indigenous language legislation in Canada

There are no federal or nationwide legislation or policies that directly affirm the language rights of First Nations, Métis and Inuit peoples in Canada. In 2009, the Senate introduced “An Act for the advancement of the Aboriginal languages of Canada and to recognize and respect Aboriginal language rights,” but unfortunately, the bill was not passed on account of the prorogation of parliament later that year (Parliament of Canada, 2009).

The Assembly of First Nations (AFN) argues that First Nations jurisdiction and protection of First Nations languages has not been affirmed in a way that is consistent with Section 35.1 of the *Constitution Act, 1982* (Assembly of First Nations, 2007, p. 12). To this end, the AFN released its National Language Strategy, which proposes legislated protection in the form of a First Nations languages act that would be consistent with First Nations language laws and the Canadian laws on language (Assembly of First Nations, 2007, p. 13). The National Language Strategy is the result of over thirty years of collective work by the AFN and First Nations (Assembly of First Nations, 2007, p. 4). The Strategy reflects the outcomes of the Chiefs Committee on Languages, 2000, the direction of First Nations Elders National Language Conference, 1993, and knowledge sharing activities with Indigenous peoples of New Zealand, Australia and the United States (Assembly of First Nations, 2007, pp. 4–5). The AFN's strategy is consistent with practices that have occurred in these countries, which have each affirmed Indigenous language rights through Indigenous language legislation (Assembly of First Nations, 2007, p. 13; Te Puni Kōkiri, Ministry of Māori Development, 2003).

As such, the National Language Strategy may inform the development of First Nations language policy and planning at the national and community level.

Since 2006, the Assembly of First Nations has been limited by reduced funding for language activities (Assembly of First Nations, 2007, p. 4). In 2009, the Assembly of First Nations was removed as third

party manager for the Aboriginal Languages Initiative and was denied funding by Canadian Heritage (Assembly of First Nations, n.d.). The Assembly of First Nations continues to carry out limited Aboriginal language activities.

External language policy: provincial Indigenous language legislation in Canada

Manitoba and the Yukon have legislation that recognizes the Indigenous languages within their jurisdictions, but the legislation does not give the languages official status. The Northwest Territories and Nunavut give official status to the Indigenous languages within their jurisdictions.

The Northwest Territories Official Languages Act was passed in 2003, and gave the following languages official status: Chipewyan, Cree, English, French, Gwich'in, Inuinnaqtun, Inuktitut, Inuvialuktun, North Slavey, South Slavey and Tlicho. Highlights of the Official Languages Act can be found at: http://www.assembly.gov.nt.ca/_live/pages/wpPages/olahighlights.aspx (Legislative Assembly of the NWT, n.d.).

The Official Languages Act for Nunavut was passed in 2008 and recognizes the Inuit (Inuktitut and Inuinnaqtun), English and French languages as the official languages within the territory. Detailed information can be found at the office of the language commissioner:

<http://www.langcom.nu.ca/nunavuts-official-languages>
(Office of the Language Commissioner of Nunavut, n.d.a).

There is also a separate Act called the *Inuit Language Protection Act*. This is the only Act in Canada that aims to protect and revitalize a First Peoples' language. The aim is to increase the population of Inuit who can speak and read their language fluently. To help achieve this goal, a new cabinet position of Minister of Languages was created under the act. What is especially valuable about this Act are the provisions for education. Since 2008, parents have had the right to have their children receive instruction in the Inuit language from kindergarten to grade three. By 2019, all school grades will have the right to an Inuit language education. For more information, see: <http://www.langcom.nu.ca/node/40> (Office of the Language Commissioner of Nunavut, n.d.b).

In British Columbia, the First Peoples' Heritage, Language and Culture Act, states the province's wish to "protect, revitalize and enhance First Nations heritage, language, culture and arts; increase understanding and sharing of knowledge, within both the First Nations and non-First Nations communities; and heighten appreciation and acceptance of the wealth of cultural diversity among all British Columbians" (Province of British Columbia, First Peoples' Heritage, Language and Culture Act, 1996). The FPHLC Act authorizes the First Peoples' Cultural Council as a government corporation to provide support for First Nations heritage, language, culture or arts. However, British Columbia does not give official status to any First Nations language of B.C.

Of the remaining provinces, none has any legislation recognizing Indigenous languages.

Summary of external language policy

There are two major international Indigenous rights policies that support community language revitalization, the UNESCO Universal Declaration on Linguistic Rights, and the United Nations Declaration on the Rights of Indigenous Peoples. The Universal Declaration on Linguistic Rights supports the linguistic rights of communities, and especially endangered languages. Although the Universal Declaration has not gained formal approval by UNESCO, it may be used to support policies for endangered languages.

The United Nations Declaration on the Rights of Indigenous Peoples can be useful when advocating for Indigenous rights because it carries the significance of being an international policy that guides the behaviour of United Nations members. As of 2010, the Government of Canada supports the UN Declaration on the Rights of Indigenous Peoples. Although not legally binding, as a member of the United Nations and a signatory to the document, Canada is morally obligated to uphold the Declaration.

Federal or provincial legislation may also affect community language planning and policy. For example, the *First Peoples' Heritage Language and Culture Act of British Columbia* supports language revitalization activities within the province. On the other hand, the lack of a national First Nations language act or an official recognition of First Nations languages as official languages of Canada certainly does not support or help First Nations language activities.

National language policies may actively discourage minority language use, or may support only a certain minority language group. In the United States, language policies have been developed to discourage minority languages and to encourage English as the language of work, education and daily life. On the other hand, the *Native American Languages Act* of 1990 declared that Native Americans in the United States were entitled to use their own languages (Arnold, 2001, p. 45). Finally, external language policies are sometimes useful models for the development of a community's unique language policy.

Chapter summary

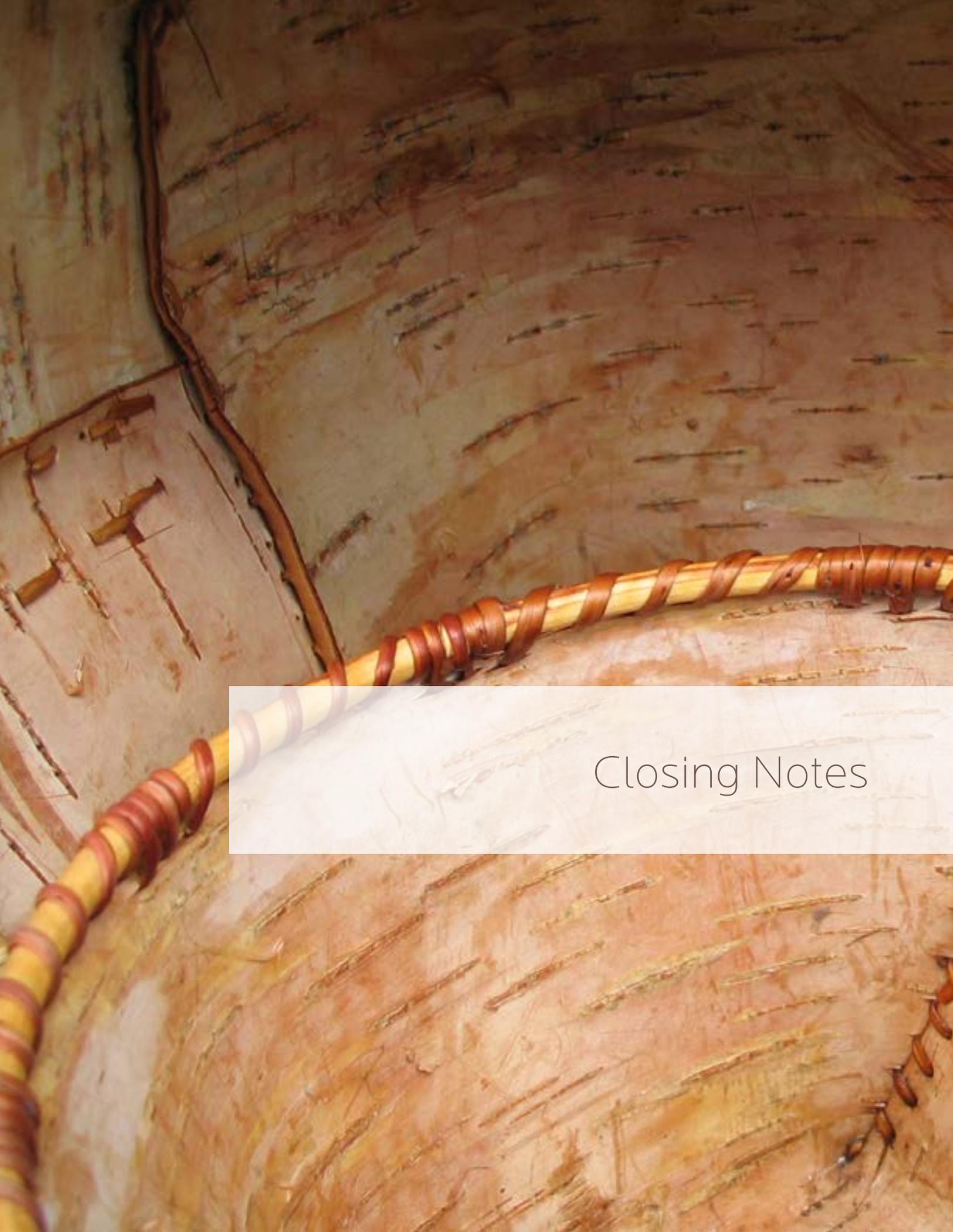
First Nations governments can be leaders in language policy and planning in their community, and in their activities with neighbouring First Nations and non-First Nations communities and external organizations. Government language policy recognizes and supports the language policies, planning and activities of the community Language Authority, local schools and many other groups in the community. First Nations government supports the use and presence of the language in the community through workplace language activities, and through the encouragement of bilingual language signs and employees in local First Nations and non-First Nations businesses.

Furthermore, government language policy can play a role in language activities that use, produce or share traditional knowledge and community intellectual property. First Nations languages are often interwoven with traditional knowledge. Both the language and this knowledge are often held collectively by the community. First Nations governments can use different strategies for ensuring the protection and survival of the First Nations language and traditional knowledge for future generations.

First Nations governments can implement an official language policy for the government that supports and encourages the revitalization, maintenance and preservation of the language in the community. First Nations governments may implement resolutions of support and other bylaws, legislation and First Nations government acts to support the language in and outside the community.

Finally, local government can advocate with provincial and federal levels of government for increased recognition (and funding) for First Nations languages, with the support of international policies affirming Indigenous language rights.





Closing Notes



Closing notes

We hope that you now have a better idea of what language policy and planning is all about. Chapter 1 introduced the basic concepts. Chapter 2 was directed towards the Language Authority, or language planning team in the community. It outlined the “8 Steps to Language Revitalization” that can be followed as a framework for community language planning and policy.

Once a language plan is developed, there will be many pieces which can and should involve various sectors of the community. For example, those working in community-based education and documentation should play an integral role. Chapter 3 outlined policies for community-based education and documentation. Chapter 4 addressed policies for First Nations government, workplaces and businesses. Together, these sections reflect the general process for reversing language shift.

The appendix which follows contains all of the templates discussed throughout the guide. The guide and the individual templates are also available on our website at <http://www.fpcc.ca/about-us/Publications/>.

Following the appendix, there is a full reference list, sorted by chapter, so you can easily find the sources used in each chapter for further reading. Within the references and the guide itself, we have included many links to web pages so that readers can access online materials. However, links may become out of date. For that reason, we have tried to provide full information about each source so that you can always Google the source should the link become outdated.

Once more, we would like to remind you that you are free to adapt this guide to suit your needs. This guide provides a recommended process for community language planning, towards the goal of language revitalization. Adapt, change, add to, or re-arrange the steps in this guide to suit your needs and resources. The most important thing is to get started! Many communities in B.C. are making great progress towards bringing their languages back into wider use. Every community in B.C. can do the same with a committed team and cooperation between communities sharing the same language.

Finally, we welcome your feedback on this document. There is a feedback form at the end of the guide, or please contact us at info@fpcc.ca.

We leave you with the words from the Treaty 8 Danezaa Language Authority:

*“Hazaage? Nááwatsat.
Our Language is Strong.”*

We hope that this guide will help you in your efforts to make your own language stronger.





Appendix: Templates



Appendix: Templates

The individual templates can also be downloaded from our website at:

<http://www.fpcc.ca/about-us/Publications/>.

Template 1: Language Assessment Survey

This survey is for the _____ language.

Basic Demographic Questions:

0.1 Age: _____ 0.2 Gender (circle): Male / Female

0.3 Nation and/or Community: _____

0.4 Language Dialect: _____

1. Degree of Knowledge and Exposure to the Language

1.1 How well would can you speak the language?

- Fluently
- Somewhat fluently; can make myself understood but have some problems with it
- Not very well: know a lot of words and phrases but have difficulties communicating
- Know some vocabulary, but can't speak in sentences
- Not at all

1.2 How well do you estimate that you can understand the language?

- Very well; understand everything someone says to me
- Understand most of a conversation, but not completely
- Understand some words and phrases only
- Not at all

1.3 Are you currently learning the language (for example, at a community class, with an Elder, at school, etc.)?

- Yes
- No

1.4 How many words do you estimate you can you say in the language?

- 0
- 1–20
- 21–40
- 41–100
- 101–200
- 201–300
- 301–400
- Over 400

1.5 How many words do you estimate you can understand in the language?

- 0
- 1–20
- 21–40
- 41–100
- 101–200
- 201–300
- 301–400
- Over 400

1.6 How many fluent speakers do you know?

- 0
- 1–3
- 4–6
- 7–10
- 10 or more

1.7 How often do you interact with a fluent speaker?

- Daily
- Weekly
- Monthly
- Sometimes
- Never

1.8 Would you be able to identify any fluent speakers in your community? Please list their names.

1.9 How much do you and your family use the language at home?

- Always
- Sometimes
- Very Little
- Never

1.10 Who speaks the language in your home at the present time? (select any that apply)

- Grandmother
- Grandfather
- Mother
- Father
- Brothers, Sisters
- None
- Other, please specify: _____

1.11 How much do you use or hear the language at work at the present time? This includes work on the land, such as gathering, hunting, fishing and crafting.

- Always
- Sometimes
- Very Little
- Never
- Not applicable; Don't know

1.12 Related to the previous question, how do you use or hear the language used at work, if applicable? For example, is it used at certain times, or in certain spaces? Or do you use it with staff or with clients or customers? This includes work on the land, such as gathering, hunting, fishing and crafting.

1.13 How often do you use or hear the language at school at the present time?

- Always
- Sometimes
- Very Little
- Never
- Not applicable; Don't know

1.14 Related to the previous question, how do you use or hear the language used at school, if applicable? For example, is it used at certain times, or in certain spaces? Who uses the language?



1.15 To what extent do you use or hear the language at community gatherings (e.g., sporting events, craft fairs, workshops or conferences and community meetings) at the present time?

- Always
- Sometimes
- Very Little
- Never
- Not applicable; Don't know

1.16 Related to the previous question, how do you use or hear the language used at community gatherings, if applicable? For example, is it used at certain times, or in certain spaces?

1.17 To what extent do you use or hear the language at traditional or ceremonial gatherings at the present time?

- Always
- Sometimes
- Very Little
- Never
- Not applicable; Don't know

1.18 Related to the previous question, how do you use or hear the language used at traditional or ceremonial gatherings, if applicable?

1.19 To what extent do you use or hear the language at church at the present time, if applicable?

- Always
- Sometimes
- Very Little
- Never
- Not applicable; Don't know



1.20 Related to the previous question, how do you use or hear the language used at church, if applicable?

1.21 To what extent do you use or hear the language at your First Nation's government activities at the present time, if applicable?

- Always
- Sometimes
- Very Little
- Never
- Not applicable; Don't know

1.22 Related to the previous question, how do you use or hear the language used at your First Nation's government activities, if applicable? For example, is it used at certain times, or in certain spaces?

2. Interest in Learning the Language

2.1 Would you be interested in learning the language?

- Yes
- No
- Not Sure



2.2 If you are interested in learning the language, please rank your **top three** reasons for learning the language:

- Learning the language is vital to my culture and identity
- One or more of my Ancestors spoke the language
- To speak the language with my children and family
- To speak with friends
- To speak with my Elders
- To speak at community gatherings
- To speak at traditional and ceremonial gatherings
- To speak at my workplace(s) and with co-workers
- To broaden my knowledge in general
- To feel more a part of the nation
- To be able to read books and documents in the language
- To have a language that is only understood by other community members
- To keep the language and culture alive
- Other: _____

Template 2: Language Attitudes Survey

This survey is for the _____ language.

Basic Demographic Questions:

0.1 Age: _____ 0.2 Gender (circle): Male / Female

0.3 Nation and/or Community: _____

0.4 Language Dialect: _____

Answer the questions based on a scale of 1–5, with 1 meaning “Disagree Strongly” and 5 meaning “Agree Strongly.”

Language Attitudes Questions for Community Language Goals

1. It is important for members of our community to know their language:

Disagree Strongly	Disagree Somewhat	Neutral	Agree Somewhat	Agree Strongly
<input type="checkbox"/>				

2. Our language is vital to our identity and existence as a people:

Disagree Strongly	Disagree Somewhat	Neutral	Agree Somewhat	Agree Strongly
<input type="checkbox"/>				

3. Our language is worth saving:

Disagree Strongly	Disagree Somewhat	Neutral	Agree Somewhat	Agree Strongly
<input type="checkbox"/>				

4. Our language is difficult to learn:

Disagree Strongly	Disagree Somewhat	Neutral	Agree Somewhat	Agree Strongly
<input type="checkbox"/>				

5. Our community should work hard to teach the language to people who don't know it:

Disagree Strongly	Disagree Somewhat	Neutral	Agree Somewhat	Agree Strongly
<input type="checkbox"/>				

6. It would be a good idea to provide classes for families on how to keep their language in use at home:

Disagree Strongly	Disagree Somewhat	Neutral	Agree Somewhat	Agree Strongly
<input type="checkbox"/>				

7. Our language should be taught in schools:

Disagree Strongly	Disagree Somewhat	Neutral	Agree Somewhat	Agree Strongly
<input type="checkbox"/>				

8. It is important that our language is encouraged and used in workplaces:

Disagree Strongly	Disagree Somewhat	Neutral	Agree Somewhat	Agree Strongly
<input type="checkbox"/>				

9. Our language should be encouraged and used in community gatherings:

Disagree Strongly	Disagree Somewhat	Neutral	Agree Somewhat	Agree Strongly
<input type="checkbox"/>				

10. It is important that our language is encouraged and used in traditional or ceremonial gatherings:

Disagree Strongly	Disagree Somewhat	Neutral	Agree Somewhat	Agree Strongly
<input type="checkbox"/>				

11. It is important that our language is encouraged and used in our First Nation's government activities:

Disagree Strongly	Disagree Somewhat	Neutral	Agree Somewhat	Agree Strongly
<input type="checkbox"/>				

12. Please rank the following groups in terms of the priority for providing opportunities to learn the language (1 meaning first priority, to 5 meaning lowest priority):

Children	_____
Teens	_____
Elders	_____
Students	_____
Families	_____

13. It does not matter how the language is written:

Disagree Strongly	Disagree Somewhat	Neutral	Agree Somewhat	Agree Strongly
<input type="checkbox"/>				

14. I would be willing to assist in a language program:

Disagree Strongly	Disagree Somewhat	Neutral	Agree Somewhat	Agree Strongly
<input type="checkbox"/>				



Template 3: Language Learning Interest and Personal Resources Survey

This survey is for the _____ language.

Basic Demographic Questions:

0.1 Age: _____ 0.2 Gender (circle): Male / Female

0.3 Nation and/or Community: _____

0.4 Language Dialect: _____

1. Would you be interested in learning or studying the language?

- Yes
- No
- Not Sure
- Not applicable

2. If you are interested in learning or studying the language, where would you like to learn it?

- On my own
- Head Start, pre-school or language nest
- Elementary School
- Middle School
- High School
- Language Authority activities/community language classes
- In community activities and events (hand games, sports, ceremony)
- Family
- Work
- Other _____
- None

3. When would you be able to attend language classes?

- Daytime
- Evening
- Weekends
- Not at all

4. Describe where you would be able to attend language classes, for example, in your community, surrounding communities, or at a language institute?

5. Can you attend language classes or workshops at your place of work?

- Yes
- No
- Not sure
- Not applicable

6. What obstacles or barriers do you experience in attending language classes?

- Money
- Childcare
- Transportation
- Schedule
- Learning style
- Desire
- Work
- Other
- None

7. Please comment on the obstacles or barriers that you experience in attending language classes:

8. What is your preferred method of learning?

- Tapes/CDs
- MP3s and digital audio files
- Videos
- Listening and responding to another person
- Written materials
- Computer and online internet programs and activities
- Apple (iPod, iPhone, iPad) and Android apps (including tablets)
- Formal classes like second or foreign language classes
- Informal classes or workshops
- Immersion
- Workplace activities
- Learning from relatives
- None
- Other, please specify: _____

9. Would you be able to provide your own supplies for language workshops, if required?

- Yes
- Yes, if not very expensive
- Yes, if partially paid for
- Probably not
- No
- Don't know

10. Do you own a computer?

- Yes
- No
- Prefer not to answer

11. Do you have easy access to a computer?

- Yes
- No
- Not sure

12. Do you have access to any of the following technologies?

- iPad
- iPhone
- iPod
- iPod Touch
- Android Tablet
- Android Smartphone

13. Do you have internet access?

- Yes
- No
- Not sure

Template 4: Identifying Community Language Resources Survey

The purpose of this survey is to identify community language resources including human resources, documentation, institutional resources, technical or material resources, and financial resources.

o.1 Name: _____

o.2 Position: _____

o.3 Organization: _____

o.4 Nation and/or Community: _____

o.5 Language Authority, if known: _____

o.6 Language: _____ o.7 Language Dialect: _____

o.8 Please select the response that best describes the organization that you represent:

Education	Workplace	Government	Health and Community
<input type="checkbox"/> Head Start <input type="checkbox"/> Immersion <input type="checkbox"/> Elementary <input type="checkbox"/> Middle School <input type="checkbox"/> High School <input type="checkbox"/> University <input type="checkbox"/> Adult Education <input type="checkbox"/> Other Education	<input type="checkbox"/> on-reserve <input type="checkbox"/> off-reserve	<input type="checkbox"/> First Nations Government Office <input type="checkbox"/> Other Government	<input type="checkbox"/> Community Centre <input type="checkbox"/> Health Centre <input type="checkbox"/> Cultural Resource Management <input type="checkbox"/> Language Program <input type="checkbox"/> Other

1. Human Resources

1.1 How would you describe the number of individuals in your organization or place of work that can speak and understand the language?

- All of the individuals can speak and understand the language
- Most of the individuals can speak and understand the language
- Some of the individuals can speak and understand the language
- Few of the individuals can speak and understand the language
- None of the individuals can speak and understand the language

1.2 How many of the following are currently involved in your organization?

Speaker (any age)	Elder	Language Teacher	Cultural Expert	Language Researcher
_____	_____	_____	_____	_____

2. Documentation Resources

Does your organization have any resources that would be useful for language learning? Please list all available resources. Use additional paper if needed.

2.1 General language resources (books, dictionaries, grammars, wordlists):

Teaching resources (classroom materials and curriculum, books, readers, websites, CDs, etc.):

2.2 Linguistic or anthropological resources (documents created by researchers):

2.3 Multimedia resources (cassette or digital audio recordings, video recordings, computer programs, websites, etc.):

2.4 Cultural resources (for example, songs, artwork, cultural artifacts) that would be useful for language learning:

3. Institutional Resources

3.1 Is your organization interested in supporting language activities and workshops within your organization?

- Yes
- No
- Not sure
- Not applicable
- None

3.2 If your organization is interested in supporting language activities and workshops, please describe how (for example, by providing space, computer or internet access, staff volunteers, technical and material resources etc.):

3.3 Describe any spaces in your building or organization where you would be able to support language classes, if appropriate:

4. Technical and Material Resources

4.1 Would you be able to provide supplies for language workshops and activities, if required?

- Yes
- Yes, if not very expensive
- Yes, if partially paid for
- Probably not
- No
- Don't know

4.2 Does your organization have a computer?

- Yes
- No
- Prefer not to answer

4.3 Does your organization have internet access?

- Yes
- No
- Not sure

4.4 Does your organization have any of the following language learning materials:

- Tapes/CDs
- Videos
- Written materials
- Computer and internet programs and activities

5. Financial Resources

5.1 Can your organization provide financial support in the form of funding or grants for language revitalization activities?

- Yes
- No
- Not sure
- Not applicable

Template 5: Community Notice for Language Planning Meeting

COMMUNITY LANGUAGE PLAN

A Language Plan supports language revitalization goals, activities and projects in our community.

All community members are welcome to attend and to share their thoughts on the language planning process.

**Babysitting will be available during the meeting.

**If you need transportation to the meeting, please call:

For more information:

Date:

Time:

Place:

Template 6: Thinking Big Picture: Ideal Language Goals for the Community

Big picture goals	How to make it happen
Goal # ____:	
Goal # ____:	
Goal # ____:	
Goal # ____:	
Goal # ____:	

Template 7: Language Plan Template

Title of Language Plan: _____

Section 1: The Language

Provide an overview of your nation and language.

Section 2: Current Status of the Language

Provide information on the current status of your language. Summarize the results from your surveys. You may also wish to include a list of all the language resources you have found during your research in an appendix.

Section 3: Language Revitalization Plan

Vision statement for the language:

Goals:

Strategies:

Include all the strategies your Language Authority or planning committee has decided on. For each strategy, list your action steps and include targeted dates for each one. You can copy and paste the tables on the following page for as many strategies as you need, and add as many rows as you need for each action step. The language plan should be central in all your language revitalization activities. Your action steps will determine the individual projects your community will undertake. Make sure that each project is helping to achieve at least one step of your overall language plan.

STRATEGY #___ : [List strategy here]

ACTION STEP	GOAL(S)	PLAN & DEVELOP [date]	IMPLEMENT & ASSESS [date]

STRATEGY #___ : [List strategy here]

ACTION STEP	GOAL(S)	PLAN & DEVELOP [date]	IMPLEMENT & ASSESS [date]



Template 8: Building Support and Identifying Human Capacity for Language Planners

Purpose: To identify support within and outside the community for language planning and implementation

Building support in the community:

Language Authority

Tribal Council (if applicable)

Education Committee

Band Council or Executive Leadership of the Nation

Community Agencies, Organizations and Businesses

Language Leaders (Community linguists, first speakers, Elders...)

First Nations operated schools (Early childhood to secondary school)

Community Programs (Head Start, immersion, master-apprentice etc.,)

Building support outside the community:

Local Schools (Early childhood to secondary school):

Local Universities (In particular, Department of Linguistics or Modern Languages)

Funding Agencies and Organizations (New Relationship Trust, etc.)

Provincial or Federal Ministry Departments or Agencies

Template 9: Language Authority Terms of Reference

This template is based on those developed by the following Language Authorities: the St'át'imc Language and Culture Council, the Secwépemc Language Authority, the SENĆOTEN ELTÁLNEW SĆSÁS (SES), and the Treaty 8 Danezaa Language Authority.

(Name of Language Authority in the Language)

LANGUAGE AUTHORITY

(Terms of Reference in the Language)

TERMS OF REFERENCE

Name of Language Authority in Language, hereafter "Language Authority"

Name of Language, hereafter "the Language"

(List of dialects)

Purpose of the Language Authority

The purpose of the Language Authority is to work with the Language communities to develop a plan to revitalize and preserve the Language, and

- to formalize the Language Authority terms of reference
- to develop a Language Revitalization Plan document (to be approved by the Language communities represented by the Language Authority)

Background of the Language

Background of the Language Authority

Roles and Responsibilities

The primary role of the Language Authority is to support the development of projects that maintain and revive Language use in the participating communities.

The Language Authority will act as the coordinating body for all the communities that share the Language that is represented by the Language Authority. The Language Authority will support the revitalization and maintenance of the Language in all of its member communities, through the coordination of:

- information and research
- language assessment and analysis
- organization and consultation
- writing and preparing language development plans
- community consultation
- project implementation, monitoring and review

The Language Authority will support community-based projects and provide assistance to the Language communities. The Language Authority will also support the development and implementation of inter-community language activities and initiatives.

In addition, the Language Authority will:

- represent the membership of the Language Authority
- consist of membership from each First Nation of the Language community
- be comprised of fluent speakers of the Language, or of representatives that are active in language revitalization in their community, whenever possible
- assess, evaluate and certify language speakers as teachers/educators of the language
- assess and evaluate the authenticity of education materials developed for the purpose of teaching the Language, history, culture and way of life
- review language curriculum, plans, guides, materials, resources and teaching strategies prior to implementation in schools or communities
- propose language and curriculum policy to First Nations governments, education boards and external organizations
- validate new vocabulary and continue to amend dictionaries
- develop and support activities and initiatives that benefit the Language group as a whole, as opposed to specific dialect group
- set policy for copyright and sharing of language resources and curriculum
- recommend traditional and cultural protocol(s)

Language Authority Sub-Committees and Delegates

Delegating to sub-committees

The main committee of the Language Authority is responsible for all decisions taken by the committee and its sub-committees. Representatives should carry out proper monitoring of the committee and sub-committees to ensure that process is appropriately followed. Sub-committees should consist of individuals with relevant expertise, and should be provided sufficient information about the role of the sub-committee, their role in the sub-committee, and any background information on the issue, topic or subject of the sub-committee. Each sub-committee should have a clear “terms of reference” that is agreed upon by the main committee and is regularly reviewed to ensure that the terms of reference are properly executed. Terms of reference will clarify the role, purpose and responsibilities of a sub-committee. A reporting mechanism should also be clarified to ensure that the main committee is aware of sub-committee progress and decisions, and to ratify decisions taken by the sub-committee.

Sub-committees

The following sub-committees are identified:

Membership, Term and Operating Guidelines

The Members of the Language Authority will be as outlined in the Membership section in this terms of reference document. Furthermore:

- membership will strive to consist of fluent speakers and language champions
- each First Nation member will appoint alternates for their representatives
- membership will meet at least twice a year, but be mandated to meet quarterly, with an additional annual general meeting
- membership will provide an annual report to the Language communities
- a formal membership process will be developed and included with the terms of reference document. The formal membership process or policy should include policy for appointment process, term length and policies for resolving conflict.

Decisions will be made by the Language Authority, main committee:

- a quorum of members must be present before a meeting can proceed. At least #____ main committee representatives must be present for a meeting to proceed
- language Authority representatives must have group consensus

Minute Taker – Meeting Secretary

The minute taker or meeting secretary will:

- prepare agendas and issue notices
- prepare documents for discussion and comment
- distribute agenda one week prior to meeting to representatives
- take notes of proceedings and prepare minutes
- distribute minutes to all committee members, which are also made available to all staff
- minutes must be accepted by the chairperson

Planned Goals and Activities

The following goals and activities have been identified by the Language Authority for the year:

- curriculum development, editing and approval
- promotion of immersion strategies and courses
- assist with the assessment and hiring of language teachers for the school system
- review and update the Language dictionary with new vocabulary and replacement of missing words
- development of events for language use, including adult language learners, storytelling, word festivals, Skype and distance-based communication sessions for Elders and youth
- develop and advise on the use of technology and language, including video games, phone and tablet apps, websites and other online mediums
- develop and implement a master-apprentice program for all Language communities
- secure funding for language revitalization and maintenance activities
- develop booklets for history, culture, genealogy and way of life
- develop activities that connect the language with the land
- promote fluency challenges for member First Nations
- encourage the development of awards, recognitions and incentives with member First Nations to promote language learning among First Nation community members

Template 10: Official Language Policy

Name of First Nations Government or Tribal Council:	
Title of Official Language Policy:	
Law, Act or Bylaw identification:	
Date and location enacted:	
Amendments, if any:	

Preamble:

Statement:

[State the general mission statement about the language or language related issues. See Chapter 2.]

Philosophy and Value of Language:

[State the philosophy and value of the local language for the community.]

Background on the Community Language:

[Provide a brief background statement about your language.]

Purpose:

To revive and restore the [Name of First Nation's language] as the primary language of communication, education, ceremony, government and businesses within the territory of the [Name of First Nation].

Definitions:

[Name of Language] means the original language...

[Name of Language Authority] refers to the authority for the [name of language] language.

[Name of Territory, Community] refers to the lands now held under the First Nation, any and all lands that will be added to the First Nation and any lands that will be held by other means.

[First Nation's language term for community member or individual.]

Application

Official Language Status: [Statement of the official language and its application.]

Language Rights of Community Members/Citizens: [State the language rights of citizens of the First Nation/ community members.]

Language of First Nations Government: [State the duty or responsibilities of the First Nation's government to protect, promote, use and encourage the usage of the language in government activities, law and policies.]

Language of Public Institutions: [State the duty or responsibilities of the public institutions to protect, promote, use and encourage the usage of the language.]

Language of Business and Commerce: State the duty or responsibilities of businesses and commerce to protect, promote, use and encourage the usage of the language.

Language Authority: [Recognize or state the duty or responsibilities of the Language Authority or local governing or policy body to protect, promote, use and encourage the usage of the language, and to plan and implement language activities for the community.]

Writing System: [State the endorsed writing system (orthography) for the language, or recognize the responsibility of a Language Authority or local governing or policy body to develop or endorse a writing system.]

Indigenous Knowledge and Intellectual Property: [State the copyright or ownership over Indigenous knowledge, including cultural activities, relation to the land, ceremony and tradition that would be used with the language. State the responsibility of a Language Authority or local governing or policy body to maintain a cultural resource database of all materials related to language and culture that are the Indigenous knowledge for the community.]

Language Protocols: [State any protocols for partnerships with external agencies and organizations, language departments and communities.]

Related Policies to Language Planning and Activity: [State any related language policies, such as a cultural resource or information management, or digitization policy.]

Template 11: Resolution of Support for Language

FIRST NATION or AUTHORITY:	
CHIEF'S COUNCIL/ANNUAL GENERAL ASSEMBLY:	
DATE:	
LOCATION:	
RESOLUTION NUMBER:	

RE: RESOLUTION OF SUPPORT FOR COMMUNITY LANGUAGE PRESERVATION AND REVITALIZATION

DEFINITIONS:

Where **the Language** means the traditional language of the First Nation,

(Name of First Nations Language)

Where the Community means the people and institutions of the First Nation,

(Name of First Nations community)

Where the Language Authority means the official Language Authority of the First Nations language group (if applicable)

(Name of official language Authority)

PREAMBLE:

WHEREAS *the Community* has identified a need to support the Language through language preservation and revitalization.

WHEREAS *the Language* is decreasing in numbers of fluent speakers in *the Community*, and requires support to strengthen its use and future in the Community.

WHEREAS *the United Nations Declaration on the Rights of Indigenous Peoples, Article 13* supports the rights of Indigenous peoples to “revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures, and to designate and retain their own names for communities, places and persons.”

WHEREAS status of *the Language* is currently described as endangered by the UNESCO Atlas of the World’s Languages in Danger, EndangeredLanguages.com, and the First Peoples’ Cultural Council.

WHEREAS

[Identify the organization(s) that are working on addressing the problem. Identify the Language Authority responsible for the language of the community, if available.]

WHEREAS

[Detail the problem to be addressed, and attach any relevant background information to the Support Resolution.]



STATEMENT OF SUPPORT OF RESOLUTION

THEREFORE BE IT RESOLVED [State the name of the authority or First Nation and a statement of support for community language planning.]

THEREFORE BE IT FURTHER RESOLVED [State the action plan for the support resolution.]

THEREFORE BE IT FURTHER RESOLVED [Detail the actions necessary to fulfill the purpose of the support resolution, who is responsible for the actions outlined, how the actions outlined are to be performed, and when the actions outlined are to be performed.]

THEREFORE BE IT FURTHER RESOLVED [State the ability of the First Nation or Authority to recommend actions or to support actions of third parties involved in language planning and activities.]

THEREFORE BE IT FINALLY RESOLVED [Document available funding and resources for the actions recommended in the Support Resolution.]

Moved:

Seconded:

Disposition:

Date:



Bibliography: Resources and References



Bibliography: Resources and References

The bibliography is organized according to chapter and topic area. Topic areas are loosely organized according to sections as well.

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