

SILS 2018 program at a glance (For last-minute updates, check: <http://www.sils2018.ca/>)

Location: Univ. of Lethbridge campus, University Hall. Registration, meals, plenary sessions: University Hall level 6 Atrium

ALL PRESENTERS AND ATTENDEES MUST REGISTER AND PAY

THURSDAY JUNE 7		FRIDAY JUNE 8		SATURDAY JUNE 9	
8:00-9:00 a.m.	Breakfast and registration	8:00-8:45 a.m.	Breakfast and registration 8:40: Introduction of Foundation for Endangered Languages Student travel awardees Vel Georges and Nicole Weaseltraveller by Heather Blair	8:00-8:45 a.m.	Breakfast and registration
9:00-10:30 a.m.	Welcome and opening ceremonies	8:45-9:45 a.m.	Plenary speaker 3 Wesley Leonard: Fostering Indigenous-centered collaborations in language reclamation	8:45-9:45 a.m.	Plenary speaker 6 Belinda Daniels: Practical tips for revitalizing Indigenous languages
10:30-10:45 a.m.	Break	9:45-10:00 a.m.	Break	9:45-10:00 a.m.	Break
10:45-11:45 a.m.	Plenary speaker 1 Onowa Mclvor: 'One mind, one people': A national partnership to understand and enhance Indigenous adults' contributions to reviving Indigenous languages	10:00-11:30 a.m.	Break-out sessions C	10:00 a.m. -12:00 p.m.	Break-out sessions F
11:45-1:15 p.m.	Lunch with 25 th anniversary panel and celebrations Larry Kimura, Richard Littlebear, Margaret Ann Noodin, Jon Reyhner	11:30 a.m. - 1:00 p.m.	Lunch with plenary speaker 4 Steven Crowchild: The role of young people in language revitalization initiatives	12:00-1:30 p.m.	Lunch with plenary speaker 7 Eldon Yellowhorn: Blackfoot blogs and boutique languages
1:15-2:45 p.m.	Break-out sessions A	1:00-2:30 p.m.	Break-out sessions D	1:30-3:00 p.m.	Closing ceremonies
2:45-3:00 p.m.	Break	2:30-2:45 p.m.	Break		
3:00-4:00 p.m.	Break-out sessions B	2:45-4:15 p.m.	Break-out sessions E		
4:00-4:15 p.m.	Break	4:15-5:15 p.m.	Plenary speaker 5 Robert Hall: Memory, brain and language revitalization		
4:15-5:15 p.m.	Plenary speaker 2 Sheilah Nicholas: Professionalization of Indigenous/Heritage language teaching 'specialists' for language reclamation Projects				
5:15-7:00 p.m.	Reception and poster session (food and drinks will be served) UHall level 6 atrium	5:15-7:00 p.m.	Film screening: Making Treaty 7 (incl. popcorn and drink)	SAFE TRAVELS!	

Alternate afternoon program:
Excursions to
Waterton National Park
or
Head-Smashed-In Buffalo Jump

SILS 2018 Thursday June 7 2018 detailed program

Sessions A Thursday 1:15-2:45 p.m.

	Room B650	Room B660	Room C610	Room C674
1:15-1:45 p.m.	Janine Metallic: Indigenous language learning, pedagogy, and revitalization: Exploring the experiences of young adult Mi'gmaq language learners	Marina Sherkina-Lieber: Creation of language tests for heritage learners of the Labrador dialect of Inuktitut	1:15-2:00 Margaret Seymour, Thomas Jones, Bernadette Sam, George Seymour: t'ukw'stuhw 'ee!: Using Coast Salish canoe puller knowledge to improve language fluency	
1:45-2:15 p.m.	Claudine Louis, Shauna Bruno, Jerry Saddleback: Maskwacis Cree – Adult Learner Acquisition	Sharla Peltier: Anishinaabewin: An Indigenous Scholar's Journey	2:00-2:45 Mizuki Miyashita, Naatosi Fish: Language Research and Application: Blackfoot Word Melody and Second Language Acquisition	
2:15-2:45 p.m.	John Peacock: How Can Educators Accentuate the Positive Traditional Causes and Help Heal the Negative Boarding-School Legacy of Indian Learners' Quiet Ways?	Alice L. Meyers: Blossoming Indigenous Language Resurgences on W̱SÁNEĆ and Quw'utsun Territory: Place-based Learning, Food Sovereignty, Sacred Site (Re)naming		

Sessions B Thursday 3:00-4:00 p.m.

	Room B650	Room B660	Room C610	Room C674
3:00-3:30 p.m.	T'łat'laḡuł Trish Rosborough: Beautiful Words: Honouring Worldview and Cultural Knowledge Transmission in Indigenous Language Learning and Research	Antti Arppe, Atticus Harrigan, Katherine Schmirler, Arok Wolvengrey: itwêwina: A morphologically intelligent on-line dictionary for Plains Cree	Conor Snoek: A Minor in Language Revitalization at the University of Lethbridge	
3:30-4:00 p.m.	Mizuki Miyashita, Richard Littlebear, Susan Penfield, Alyce Sadongei, Irene Appelbaum, Leora Bar-el: The Collaborative Language Project in Montana	Stephen M. Echerd: Making Dictionaries: 21st Century Tools for Indigenous Communities	TBA	

Poster session Thursday 5:15-7:00 p.m. (UHall level 6 Atrium)

Molly Chisaakay, Carla Chisaakay, Jordan Lachler, Laura Visscher, Ashleigh Smith, Matheus Azevedo, Sarah Giesbrecht, Pamela Labonte, Maija Pumphrey, Celeste Soete, Kevin Andrusky: ***Building our Dene Dháh Dictionaries: Blending Legacy Materials and Modern Documentation***

Stephen M. Echerd: ***The Sustainable Use Model [SUM]***

Adrienne Heavy Head, Jesse Malinsky: ***Blackfoot Digital Library***

Mahaliah Peddle: ***Blackfoot Language Resources Website***

Myles Shirakawa: ***Creating a Catalogue of Online Indigenous Lyrical Song***

Robby Smoker-Peters, Nicole Davies: ***NETOLNEW one mind, one people - Indigenous Language Research Network***

Joelle Weasel Bear: ***Piikani Language Assessment Survey Project***

Brittany Wichers: ***Algonquian Linguistic Atlas***

Vendors / display / information (UHall level 6 Atrium registration area)

Information:

Piikani Child and Family Services

Piikani Consultation / Piikani Traditional Knowledge Services

University of Victoria - NETOLNEW one mind, one people

The Language Conservancy

Head-Smashed-In Buffalo Jump

Napi Friendship Centre

Blackfoot Digital Library

Craft booths:

Blackfoot Elegance

Eugene Alexis

Kanatan Aski

Sukapi Creations

SILS 2018 Friday June 8 2018 detailed program

Sessions C Friday 10:00-11:30 a.m.

	Room B650	Room B660	Room C610	Room C674
10:00-11:30 a.m.	Heather Blair, Norrine Buffalo, Belinda Daniels, Velvalee George: At the convergence of theory and practice: Nourishing the learning spirits of Indigenous language teachers in schools	'Alika McNicoll, Larry Kimura: 'Aha Pūnana Leo's Annual Summer Institute: Hawaiian Language and Culture in a New Time With Young Hawaiian Medium Preschool Educators	Margaret Ann Noodin: Teaching Algonquian Verbs: Patterns, Practice and Assessment	Inge Genee: Working with the Blackfoot Language Resources website in the classroom

Sessions D Friday 1:00-2:30 p.m.

	Room B650	Room B660	Room C610	Room C674
1:00-1:30 p.m.	Robin Delaronde, Kahtehrón:ni Iris Stacey: Community Control of Education: A Great Responsibility – Curriculum development and mobilization in Kahnawà:ke, Mohawk Territory	Sʔímlaʔx ^w Michele Johnson, Skawílx Sarah Alexis: əlx^wílstim cause it to come back to life – Nsyilxcn adult fluency program	1:00-1:45 Joslin Smith, Lisa Crowshoe: Piikani Board of Education Language revitalization program	
1:30-2:00 p.m.	Anna Logie: Inuktitut Second Language Learning in an Urban Setting: A First-Hand Account	Leora Bar-el, Megan Stark, Samantha Prins: Resources for and about Indigenous Languages: collection, curation and dissemination.	1:45-2:30 Carol Dana, Margo Lukens, Conor Quinn: "They Remember Me Still:" Language Revitalization through Traditional Penobscot Stories	
2:00-2:30 p.m.	Jimmy Santos Teria: Creating Indigenous Language Instructional Materials	TiuN Hak-khiam: Indigenous Language Learning at Home Program in Taiwan— Challenges and Responses		

Sessions E Friday 2:45-4:15 p.m.				
	Room B650	Room B660	Room C610	Room C674
2:45-4:15 p.m.	Kahtehrón:ni Iris Stacey, Kahsennéhawe Jacobs: Strategic Language Planning and Community Empowerment	Stanley Peltier: Speaking With the Voice of Our Ancestors	Stephen M. Echerd: Quickly Remembering and Preserving Thousands of Words	

Other spaces available to SILS attendees:

Elders room: W646

Change rooms for performers: D610, D633

Meeting and rest rooms: D631, D632

Computer labs (must be booked in advance): E640, E646

SILS 2018 Presentation abstracts

Plenary Speakers

Onowa Mclvor, University of Victoria

Dr. Onowa Mclvor (Swampy Cree) is an expert in the role of adult language learners in language revitalization. She is an Associate Professor and the former Director of Indigenous Education at the University of Victoria. She is also the President of the Foundation for Endangered Languages in Canada.

'One mind, one people': A national partnership to understand and enhance Indigenous adults' contributions to reviving Indigenous languages

Increasingly, adults are identified as the “missing generation” of learners who hold great potential to contribute to the revival of Indigenous languages in Canada by acting as the middle ground between Elders, children and youth within their communities. This partnership project with 9 Indigenous partners from across Canada specifically addresses then Indigenous adult language learning. The strong Indigenous partner connections and networks that exist, bring breadth and strength to this pan-Canadian partnership. Together we are working to achieve realistic language revitalization outcomes and develop a national network of those working at the core of Indigenous language revitalization. These endeavours are building even greater capacity amongst Indigenous people and maximize the resources available to maintain, revitalize and strengthen efforts of nation-wide revitalization of the Indigenous languages of Canada.

Robert Hall, Blackfeet Community College

Robert Hall (Blackfeet / Aamsskaapikani) is a Blackfeet Language instructor in the Piikani Language and Culture Division at Blackfeet Community College in Browning, Montana.

Memory, Brain, and Language Revitalization

All humans are equipped to learn language. The human brain is wired to learn and use languages. The struggles with language revitalization are due to the lack of materials, environment, and economy we find ourselves in because of colonization. Nevertheless, with proper language teaching methods, skillful writing systems and drills that work with a learners brain and neurology our languages can thrive. This takes understanding science and fitting science into our cultures and economy.

Larry Kimura, University of Hawaii Hilo

Dr. Larry L. Kimura, PhD (Hawai'ian), is Associate Professor of Hawaiian Language at Ka Haka 'Ula O Ke'elikōlani College of Hawaiian Language at the University of Hawaii Hilo. He is chairperson of the Hawaiian Lexicon (new Hawaiian words) Committee for the Hale Kuamo'o Hawaiian Language Center of the College focusing on Hawaiian curriculum development and teacher licensing for Hawai'i's DOE K-12 Hawaiian Immersion / Medium Programs. Dr. Kimura is a Co-Principal Investigator for a NSF & NEH grant to digitize and archive spoken native Hawaiian speech documentation. He has been recording Hawai'i's last native Hawaiian speakers since 1966 and most significantly through his hosting the Ka Leo Hawai'i radio program of some 525 hours of first language Hawaiian speakers for sixteen years, from 1972 – 1988. Dr. Kimura is the first President and Co-Founder of Hawai'i's first Pūnana Leo Hawaiian language immersion preschools.

Dr. Kimura will participate in our SILS 25th Anniversary panel on Thursday June 7

Richard Littlebear, Chief Dull Knife College

Richard Littlebear (Cheyenne) is president of Chief Dull Knife College in Lame Deer, Montana. He was involved in the organization of two early SILS meetings in 1996 (Anchorage, Alaska) and 2002 (Montana State University, Bozeman).

Dr. Littlebear will participate in our SILS 25th Anniversary panel on Thursday June 7

Kakiyosew Belinda C. Daniels, University of Saskatchewan / Sturgeon Lake First Nations

Belinda C. Daniels (kakiyosew) (Cree) is a nēhiyaw from Sturgeon Lake First Nations, SK. She takes great pride in remembering her roots and ties to land. She is a grand-daughter, mother, sister and wife. Belinda has four children and resides in saskatoon-minatohk askiy. She is a Cree language activist for the preservation and revitalization of all Indigenous languages. She is the founder of the nehiyawak Summer Language Experience (13 years), an annual summer camp that focuses on language skill building in the original context of our nēhiyawak ancestors, out on the land. Belinda teaches others how to teach Cree as a second language on various First Nations Reserves. Her role in language development, theory and practice has been diverse from teaching language methodologies, curriculum development from K-12 in nēhiyawēwin to programming. Belinda is a published academic writer, teacher, mentor and an award winning educator. She was the only Canadian Global Teacher

Finalist in 2016 out of 8000 nominations that took her Dubai for the last two years. Amongst her many accomplishments Belinda has travelled nationally to internationally on issues about Indigenous education, language revitalization and Indigenous Identity. Belinda currently teaches Indigenous Studies, Cultural Arts and nehiyawewin Core Language classes for the Saskatoon Public School Division and is a sessional for the Canadian Indigenous Language and Development Institute with the University of Alberta. Lastly, she is currently a PH.D Candidate with the Interdisciplinary Department at University of Saskatchewan. Belinda's hobbies and interests include the outdoors, volunteering for various boards like United Way Saskatoon and the Dr. Sterling McDowell Foundation and spending time with family.

Practical tips for revitalizing Indigenous languages

This presentation will share Indigenous language tips for revitalizing Indigenous languages found with practical experience and current best practices of language programs throughout North America. It will also include an intimate discussion on the nehiyawak Language Experience, a grassroots initiative. The progression and development of curriculum work rooted in nehiyaw epistemology. The importance of identity and its link to land and language working in unison creating whole and healthy nations of Indigenous peoples. Most importantly how language reclaiming is an act of resurgence, an act coming from love.

Eldon Yellowhorn, Simon Fraser University

Eldon Yellowhorn (Piikani Blackfoot) is an archaeologist at Simon Fraser University. His work involves unconventional approaches to including language in everyday activities inside and outside of the language classroom. He has worked on combining Blackfoot language revitalization activities with other approaches and technologies in order to benefit both. Such work is important to show how language activities can be integrated into other activities, and vice versa. In previous work he has combined math and language education, in particular through the "Small Number" videos, in which a character called Small Number solves math problems while using the Blackfoot language. Dr. Yellowhorn challenges people to think outside the box and use unconventional methods.

Blackfoot Blogs and Boutique Languages

Social media offer novel strategies for preserving endangered languages. The emergence of YouTube offers one platform to couple videography with the oral tradition to preserve features of the spoken word such as accent and cadence. Although a systematic approach to writing Blackfoot began in the mid-20th century, text-based language instruction is still a linguistic novelty and mass literacy is still a dream. Now blogs and apps are manifesting a potential for sharing stories in aboriginal languages, but the critical mass required to keep a language vibrant often exceeds the number of native speakers. Therefore, the best strategy may be to start sharing aboriginal languages with members of the general public to create the critical mass needed and to inject them with new energy.

Starting the conversation will be difficult due to the dwindling number of speakers. I will examine the status of this project and make the case for expanding the Blackfoot language beyond its cultural boundaries.

Jon Reyhner, Northern Arizona University

Professor Jon Reyhner (Northern Arizona University) is the chair of the SILS steering committee. He will participate in the 25th Anniversary panel on Thursday June 7 and present a retrospective assessment of key developments over the past 25 years and a prospective view of priorities for the next 25 years.

SILS at 25: Looking at the past, the present and the future of Indigenous language stabilization

Margaret Ann Noodin, University of Wisconsin Milwaukee / Electa Quinney Institute for American Indian Education

Dr. Margaret Noodin (Anishinaabe) is associate professor of English at the University of Wisconsin Milwaukee and director of the Electa Quinney Institute for American Indian Education. She also writes poetry in Anishinaabemowin and English. She organized SILS in 2007 and 2017. She will be participating in the 25th Anniversary panel on Thursday June 7 and will also chair a workshop.

Dr. Noodin will participate in our SILS 25th Anniversary panel on Thursday June 7

Sheilah Nicholas, University of Arizona, Tucson

Sheilah Nicholas (Hopi) is associate professor at the University of Arizona, Tucson. She is an advocate for the professionalization of Indigenous language teaching, and has the personal experience of first relearning her ancestral language Hopi and then becoming involved in teaching it. She specializes in the area of preparing effective teachers, who may be either native speakers or themselves second language learners.

“We Are Feeding Them with the Nourishment They Crave and Need.”: Professionalization of Indigenous/Heritage Language Teaching ‘Specialists’ for Language Reclamation Projects

A critical need in Indigenous/Heritage language reclamation efforts is cadres of language teachers well-prepared to assume the responsibility and enormous task of effectively ‘feeding’ and ‘nourishing’ language learners with their heritage language intimately tied to cultivating and nurturing cultural identities, a sense of belonging, well-being and spiritual fulfillment. Current efforts are undertaken in ‘teaching’ settings—a contemporary phenomenon for tribal communities (Suina, 2004). The metaphor, ‘uncharted territory’ (Brown, 2010) best describes the professionalization (Hornberger & Swinehart, 2012) of Indigenous heritage language teaching as an endeavor/movement in ongoing development informed by shared local experiences of struggles and successes. In this presentation, I share my 26 year journey to address this need in my home community of Hopi, located in northeastern U.S. state of Arizona, initiated by a personal aspiration to relearn the Hopi language which subsequently led to my dissertation research into the role of one’s heritage language in the contemporary present and an uncertain future. This journey became a direct trajectory to my tumalmakiwa, the Hopi concept of ‘one’s lifework’ in Indigenous/Heritage language teacher education and professionalization in which I have been actively engaged through the American Indian Language Development Institute (AILDI) at the University of Arizona, Tucson, Arizona, the Indigenous Languages Institute (ILI), Santa Fe, New Mexico, and the Hopi Tribe’s Hopilavayi Summer Institute (2004-2010). These institutional and professionalization spaces have brought me in touch with Indigenous scholars, tribal educators and language practitioners from tribally diverse communities yet revealing common aspirations, struggles and needs centered in a sense of deep responsibility to attend to their heritage languages on behalf of their community youth and futures as culturally distinct peoples.

The myriad opportunities to engage with tribal community members informs my continuing work grounded in essential understandings of both the enormity as well as the reciprocal nature of the task of teaching and learning one’s Indigenous heritage language. First, is to recognize that language teaching and learning is hard work; that together, the language learner and language speaker- or second language learner-instructor work to “recreate a speech community” that constitutes the whole system of “linguistic, social, and pragmatic (practical) rules that govern the language behavior of the speech community” (Hinton, 2001 and Wong Fillmore, 2001 in Nicholas, 2004, p. 3 respectively). Second, is to listen to our language learners, “to look inside them because they can best tell us how they can learn and how [and why] they want to learn their community language” (ILI Symposium participant in Nicholas, 2004, p. 4); we must know our language learners. The aspirations of language learners have enlightened, and continue to compel and apprise my work. Third, is to undertake the work of assisting and preparing language teachers through a “cultural lens” (Kawai’ae’a, et al. 2017, p. 88) to resurface, recover, and reclaim ancestral values and knowledges encoded in our languages; these are the critical links to being Indigenous and understanding our Indigeneity and thus responsibility as caretakers, keepers and transmitters of our languages. The self-empowering potential of professionalization experiences and spaces illuminates pathways for self-determination and sustainability in Indigenous/Heritage language teacher education.

Ninagha Naʔitsidi Steven Crowchild, Tsuut’ina Gunaha Institute

Steven Crowchild (Ninagha Naʔitsidi) is a Tsuut’ina Isgiya, father, and current Director of the Tsuut’ina Gunaha Institute, the language revitalization program of the Tsuut’ina Nation. Steven has worked for the Institute since 2012 in various capacities but has served as Director since 2014. Under his leadership, the program has evolved and adjusted to serve the need of language and culture revitalization on the Tsuut’ina Nation. Over the years, Steven has been directly involved in the development and piloting of various initiatives and projects such as app development, curriculum development, culture

campus, language nest, mentor-apprentice initiative, animation, language/culture film projects, professional development initiatives, recording projects, and so much more.

The role of young people in language revitalization initiatives

This presentation will focus on the importance and benefits of engaging and including young people in the development and leadership of language revitalization initiatives. The Tsuut'ina Gunaha Institute proudly boasts a team made up primarily of young people under the age of 30 who work under the direction of fluent speakers/elders. Presentation attendees will learn about the various initiatives and methods that the Tsuut'ina Gunaha Institute is employing in their fight for Nation language revitalization. Through various projects and initiatives – both within and outside the education system – they have demonstrated gradual success with their efforts. In this presentation, attendees will learn about the work being done to foster an atmosphere of language and culture within the Tsuut'ina Nation schools and community. This work includes culture camps, resource development, curriculum development, professional development, community initiatives, and much more.

Wesley Leonard, University of California Riverside

Wesley Leonard (Miami/myaamia) is an assistant professor at the University of California, Riverside. He has extensive experience in the reclamation of his own ancestral language, myaamia, which was brought back into the community after a period without any speakers at all. He is a recognized expert in building community-based capacity for Native American languages in ways that support tribal sovereignty, and has developed a number of workshops on culturally appropriate application of the analytical tools of Linguistics for language reclamation purposes.

Fostering Indigenous-Centered Collaborations in Language Reclamation

A growing belief for Indigenous language programs is that collaborative efforts that bring in multiple modes of expertise are necessary for successful Indigenous language programs, with an especially common model being to merge the skills of academic linguists, specialists in pedagogy, and Indigenous community members (who may in fact themselves be linguists or pedagogical specialists, but who in this frame are more often presented as a separate category). From such collaborations arise a number of successful efforts, particularly in situations where linguistic ruptures have been so severe that technical expertise is necessary to even gain access to the language, as occurred with the author's heritage language, myaamia, which was a sleeping language that had to be reconstructed from archival documentation. Also common in such efforts, however, are problems that arise when Indigenous knowledge systems – in this case language, and all of the protocols and practices that surround it – are recast in ways that reproduce colonial logics and power structures in linguistic analysis, resource development, language pedagogies, and beyond. For example, Indigenous languages are often described with respect to current norms in linguistic science, where structural descriptions are the norm and linguistic units can be disembodied from the cultural, historical, ecological, and spiritual contexts that underlie the way a community defines its language. More generally, working with language in academic contexts often compels educators to isolate, fragment, categorize, and atomize; to identify and dissect a hierarchy of disembodied language units in ways that can be alienating to language learners, and that also often fail to respond to the trauma that precipitated language shift in places such as the United States and Canada.

Referencing the author's experiences as an Indigenous linguist working with several language communities, this presentation proposes a model of collaboration that firmly acknowledges and works to overcome the challenges summarized above through a framework of "language reclamation" (Leonard 2011, 2012, 2017). Language reclamation centers community definitions of language at every stage, and thus prioritizes Indigenous needs and ways of knowing in the academic research, language pedagogies, and other work that underlie a given community's language efforts. Within a reclamation framework, outside specialists may bring in any number of valuable skills, but are called on to employ them in ways that center community needs and values. Rather than exhibiting a top-down model in which goals such as grammatical fluency or intergenerational transmission are assigned, reclamation begins with community histories and contemporary needs, which are determined by community agents, and uses this background as a basis to design and develop language work.

SILS 2018 Break-out Sessions and Posters (Alphabetical by last name of first author)

Antti Arppe, Atticus Harrigan, Katherine Schmirler, University of Alberta; **Arok Wolvengrey**, First Nations University of Canada
itwêwina: A morphologically intelligent on-line dictionary for Plains Cree

We will present the current functionalities of itwêwina (altlab.ualberta.ca/itwewina), an intelligent version of an on-line dictionary for Plains Cree. This dictionary is intelligent in that it allows for the recognition of practically all inflected word forms of Plains Cree, as well as the dynamic generation of word form paradigms.

Antti Arppe, Atticus Harrigan, Katherine Schmirler, University of Alberta
Towards a Spoken Dictionary of Maskwacîs Cree

We will describe a joint project between Miyo Wahkohtowin Education (Maskwacîs, Alberta), and the Alberta Language Technology Lab (University of Alberta), in creating a collection of spoken Maskwacîs Cree, based on the contents of the Maskwacîs Cree Dictionary and its expansion using the Rapid Words ontology.

Leora Bar-el, Megan Stark, Samantha Prins, University of Montana
Resources For and About Indigenous Languages: Collection, Curation and Distribution

This talk focuses on the development of resource hubs for and about Indigenous languages. Surveying resources for and about Indigenous languages of Montana, we address several issues that arise in the collection, curation and distribution of an online resource center, including goals, stakeholders, scope, and use.

Heather Blair, University of Alberta, Canadian Indigenous Languages and Literacy Development Institute (CILLDI); **Norrine Buffalo**, Nipisihkopahk Elementary School / CILLDI; **Belinda Daniels**, Mount Royal Collegiate / CILLDI; **Velvalee Georges**, University of Alberta / CILLDI
At the convergence of theory and practice: Nourishing the learning spirits of Indigenous language teachers in schools.

This panel presentation will discuss theory and practical considerations for examining Indigenous language teacher preparation within the context of K-12 schools and short term immersive experiences. It will discuss the development of K-12 instructional and assessment practices that have the potential to inspire and sustain second Indigenous language learners for life.

Molly Chisaakay, Carla Chisaakay, Dene Tha' First Nation; **Jordan Lachler, Laura Visscher**, University of Alberta; **Ashleigh Smith**, University of Hawai'i at Mānoa; **Matheus Azevedo, Sarah Giesbrecht, Pamela Labonte, Maija Pumphrey, Celeste Soete, Kevin Andrusky**, University of Alberta
Building our Dene Dháh Dictionaries: Blending Legacy Materials and Modern Documentation

This poster highlights the workflow of how our team produced a range of Dene Dháh dictionaries (alphabetical and thematic, in print and online), building upon the legacy materials from earlier generations and integrating new documentation with current speakers. The poster includes recommendations for other communities interested in similar projects.

Stephen M. Echerd, SIL International

Making Dictionaries: 21st Century Tools for Indigenous Communities

Documenting and preserving as much as possible of the LEXICON of its language should be the goal of every indigenous community. In the 21st Century, a language community can create a database containing the LEXICON, from which many DICTIONARIES can quickly be produced. Technologies exist to make this possible today.

Stephen M. Echerd, SIL International

The Sustainable Use Model [SUM]

The Sustainable Use Model builds on sociolinguist Joshua Fishman's research on the disruption of transmitting language from one generation to the next, and identifies levels and conditions for sustainable use. Understanding the dynamics of language shift and language development allows indigenous leaders to plan effectively for sustainable language use.

Janis A. Fairbanks, Fond du Lac Band of Lake Superior Chippewa, Nagaajiwanaang Genawendangig Anishinaabemowin Language Program, Fond du Lac Reservation, Cloquet, MN; **Ricky W. DeFoe**, Language & Curriculum Specialist, Fond du Lac Band of Lake Superior Chippewa, Nagaajiwanaang Genawendangig Anishinaabemowin Language Program, Fond du Lac Reservation, Cloquet, MN; **Margaret Ann Noodin**, Director, Electa Quinney Institute for American Indian Education, University of Wisconsin-Milwaukee, Milwaukee, WI

"See and Say" Ojibwe Immersion Videos Project

We show short animated DVDs of eleven culture-based stories from the 1950's, revisited in 2017. The stories about a young girl and her grandmother have been transcribed, and a bi-lingual booklet has been created that may be used as a classroom or individual teaching tool to practice the Ojibwe language.

Inge Genee, University of Lethbridge

Working with the Blackfoot Language Resources website

This workshop will introduce participants to the Blackfoot Language Resources and Digital Dictionary website (<https://www.blackfoot.atlas-ling.ca>). Through hands-on activities the participants will become familiar with the content and navigation of the website and learn ideas about how it can be used in the classroom.

Suzanne Gessner, Aliana Parker, First Peoples' Cultural Council

Planning A Future For the Language: Community-based Language Planning

In this presentation, First Peoples' Cultural Council will share experiences of supporting community-based strategic language planning. Focusing on current effective practices in language planning, and with case studies of successful community-based initiatives, we explore the different ways that collaborative and long-range planning takes place at a community and regional level.

Corey Gray, Siksika Nation, Caltech/LIGO, **Sharon Yellowfly**, Siksika Nation
Translating New Physics Discoveries Into Blackfoot

One of the biggest scientific discoveries in a century was the direct detection of gravitational waves in 2015. This huge discovery was shared with the world. The press release was translated into 20 languages, including the Blackfoot language.

Samaya Jardey, Simon Fraser University / Snuneymuxw First Nation; **Bernadette Sam**, Simon Fraser University / Quw'utsun' Tribes; **Margaret Seymour**, Simon Fraser University / Stz'uminus First Nation

The Hul'q'umi'num' Language Graduate Program: A Third Space Home to Ceremony and Research

In our graduate program, Elders and a linguistic professor partnered to create a Third Space university that was a transformative experience for all. The respectful blend of Indigenous and academic methodologies and ceremonies invited holistic participation. Appreciating our gifts, efforts and responsibilities helped us maintain a strong heart and mind.

Sʔímlaʔxʷ Michele Johnson, Skawílx Sarah Alexis, Syilx Language House Association, Penticton BC
əlxʷílstim' cause it to come back to life – Nsyilxcn adult fluency program

The Syilx Language House delivers 2,000 hours of quality immersion to adults and records fluent Elders. Learners are stepping into our role and responsibility to become speakers and are assessed on film each year. Filming demonstrates effective teaching methods, classroom immersion, and sequenced curriculum delivery. Students are culturally grounded, confident mid-intermediate speakers.

Anna Logie, Urban Inuktitut Second Language Speaker
Inuktitut Second Language Learning in an Urban Setting: A First-Hand Account

Very few people have successfully learned Inuktitut as a second language while living in a Southern/urban setting. I will provide a first-hand account of the strategic decisions I made to reach fluency, and raise key questions that may assist Indigenous Second Language Learners and Teachers in urban, non-immersion environments.

Claudine Louis, Shauna Bruno, Jamie Saddleback, Maskwacis Cultural College
Maskwacis Cree – Adult Learner Acquisition

Maskwacis Cultural College engaged in a four-phase research project on Cree Language Learner Development. The project is a one year inquiry into the learning experiences of eight (8) students who completed a three-week intensive course labelled Cree 75 called Plains Cree Syllabics Immersion Pilot Project.

Larry Kimura, University of Hawai'i at Hilo; **'Alika McNicoll**, 'Aha Pūnana Leo Hawaiian Medium Preschool

'Aha Pūnana Leo's Annual Summer Institute: Hawaiian Language and Culture in a New Time With Young Hawaiian Medium Preschool Educators
The 'Aha Pūnana Leo's annual summer teacher training institute enriches the minds of young, energetic 2nd language Hawaiian preschool teachers with foundational Hawaiian language and cultural knowledge in order to prepare young children to transition and thrive in the progression of their Hawaiian medium education experience.

Janine Metallic, McGill University / Listuguj Mi'gmaq Nation

Indigenous language learning, pedagogy, and revitalization: Exploring the experiences of young adult Mi'gmaq language learners

In this presentation, I will outline a study which explored the experiences and perspectives of young adult Mi'gmaq language learners who were learning their Indigenous heritage language as a second language. I will describe the findings, as well as the classroom context and pedagogical approach, which offer insights for language revitalization.

Alice L. Meyers, Ontario Institute for Studies in Education at the University of Toronto

Blossoming Indigenous Language Resurgences on W̱SÁNEĆ and Quw'utsun Territory: Place-based Learning, Food Sovereignty, Sacred Site (Re)naming

Language connects to complex cultural ecosystems, engaging physical, animate, and spiritual landscapes. Collaborating through storywork with W̱SÁNEĆ and Quw'utsun Nations, this anti-colonial doctoral dissertation celebrates how place-based Indigenous language revitalization enables (w)holing. Language shapes connection to land, through eco-restoration, traditional food system management, and (re)naming of sacred sites.

Mizuki Miyashita, University of Montana; **Naatosi Fish**, University of Montana / Blackfeet Nation

Language Research and Application: Blackfoot Word Melody and Second Language Acquisition

Pronunciation of Blackfoot pitch is important to the identity of community members, and is not immediately recognized by native speakers, making language-teaching and learning challenging. The two talks of this panel explore 1) variations in production of Blackfoot pitch, and 2) the efficacy of visual guides in producing pitch.

Mizuki Miyashita, University of Montana; **Richard Littlebear**, Chief Dull Knife College / Northern Cheyenne; **Susan Penfield**, University of Montana / University of Arizona; **Alyce Sadongei**, University of Arizona / Kiowa / Tohono O'odham; **Irene Appelbaum**, **Leora Bar-el**, University of Montana

The Collaborative Language Project in Montana

The Collaborative Language Planning Project is a collaboration among tribal colleges in Montana and Linguistics Program in University of Montana. It aims to promote exchange of ideas about language sustainability among teachers, linguists, and activists. In this talk, we report the results of our first meeting and outline future plans.

Margaret Noodin, University of Wisconsin Milwaukee

Teaching Algonquian Verbs: Patterns, Practice and Assessment

This session will invite teachers of Algonquian languages, who work with a range of ages, to present a short summary of their approach to teaching verbs. Teachers will share actual samples of in-class work, homework and audio or print examples students are given to help learn and correctly conjugate verbs. Additionally, the instructors will share how they assess progress toward proficiency and what study aides they have seen students use to be successful in acquiring the use of verbs.

John Peacock, Spirit Lake Dakota

How Can Educators Accentuate the Positive Traditional Causes and Help Heal the Negative Boarding-School Legacy of Indian Learners' Quiet Ways?

In attempting to answer this difficult question, John Peacock, who wrote the introduction to Fred White's *Ancestral Language Acquisition Among Native Americans: A Study of a Haida Language Class*, summarizes White's early education research and compares it to what Peacock learned team-teaching with an elder at his Dakota tribal college.

Sharla Peltier, Loon Clan, Chippewas of Rama First Nation / University of Alberta

Anishinaabewin: An Indigenous Scholar's Journey

Learn about Indigenous language and an Indigenous research approach. Anishinaabemowin concepts and principles foundational to ways of knowing and re-researching contribute to positive change in the University. Anishinaabewin - an Anishinaabe way of coming to know through walking alongside Indigenous intellectual Elders who possess the privileged forms of Indigenous knowledge is illustrated in an Indigenous scholar's story.

Stanley Peltier, University of Alberta / Ojibway

Speaking With the Voice of Our Ancestors

This presentation will demonstrate ideas for the reconnection of our First Nations languages to the songs and rhythm of the Universe. The journey for understanding the imposed ideology and almost imperceptible shift away from our epistemology is a process of decolonizing ourselves. It is imperative to reconnect.

Jon Reyhner, Northern Arizona University

Affirming Identity: The Importance of Indigenous Language Revitalization

This presentation provides reasons and research that support efforts at Indigenous language revitalization, especially through Indigenous language immersion schools. They include affirming the learners' Indigenous identity, healing the wounds of colonialism, improving behavior by promoting traditional values, and improving children's academic performance.

T'fat'łakul Trish Rosborough, University of Victoria

Beautiful Words: Honouring Worldview and Cultural Knowledge Transmission in Indigenous Language Learning and Research

Within language revitalization work, it is important that we consider both how to retain the language and how to retain the worldview understandings within the language. T'fat'łakul's research explores how honouring the literal meanings and metaphors embedded in Kwak'wala words, leads to both more effective ways to teach and learn Kwak'wala and deeper understandings of Kwakwaka'wakw worldview.

Margaret Seymour, Simon Fraser University / Stz'uminus First Nation; **Thomas Jones**, Simon Fraser University / Snuneymuxw First Nation; **Bernadette Sam**, Simon Fraser University / Quw'utsun' Tribe; **George Seymour**, Simon Fraser University / Stz'uminus First Nation
t'ukw'stuhw 'ee! : Using Coast Salish canoe puller knowledge to improve language fluency

Canoe pulling requires skills also needed to learn language: how to have a strong heart and mind, focus, try harder, listen to coaches, and work together as a team. We help our Hul'q'umi'num' language students transfer their paddling skills to the university classroom by incorporating canoe snuw'uyulh (traditional teachings).

Jimmy Santos Teria, Ka Haka 'Ula O Ke'elikōlani College of Hawaiian Language
Creating Indigenous Language Instructional Materials

CHamoru is the native language of the Mariana Islands and Guam. However the English language is the primary means of communication and often times the first language of the CHamoru people. The CHamoru language has faced numerous challenges from the colonization of the island from the Spanish, the Japanese occupation and the neo-colonization by the Americans. The CHamoru people were not allowed to communicate in their indigenous language in fear of prosecution. Revolutionary movement to preserve the CHamoru language began in the 70's to preserve, promote, and perpetuate the CHamoru language and culture. The CHamoru Studies and Special Projects Division was created under the Guam Department of Education to develop the curricula and provide technical assistance and support to the CHamoru language and culture teachers. Public Law mandates that all children in the public school system take CHamoru language and culture instruction in the elementary grades, Kindergarten through fifth grade, and in the secondary levels, one year in the middle school and one year in high school. This is a requirement for graduation.

The CHamoru Studies Division faces challenges with the lack of board approved instructional materials to support the CHamoru language and culture program. The main factor is not the lack of materials it is the limited number of proficient educated CHamoru language experts that can review these materials for the program. The Division therefore has created supplementary instructional materials based on the articulated CHamoru language curriculum. Instructional posters, action flashcards and other visual material have been created to promote and perpetuate the indigenous language of the native people of Guam.

The presentation is recommended for teachers and curriculum writers for the implementation of native language maintenance programs. Various instructional materials will be shared to give participants ideas in creating materials, lessons and activities to maintain and enhance second language learning. Participants will have an opportunity to learn the CHamoru language and culture.

Marina Sherkina-Lieber, Memorial University of Newfoundland / Carleton University
Creation of language tests for heritage learners of the Labrador dialect of Inuktitut.

I discuss the experience of creating vocabulary and grammar tests for the Labrador dialect of Inuktitut to be used as "before" and "after" tests in language learning programs. Of special interest are non-fluent heritage speakers and receptive bilinguals, who can show more knowledge in understanding than in speaking.

Marina Sherkina-Lieber, Memorial University of Newfoundland / Carleton University

How to help children learn the ancestral language: What parents and grandparents can do

An interactive workshop on helping children learn their family language naturally in daily conversations, activities and games. Overview of how children learn languages, and how different bilingual/multilingual family settings work. Creation of a list of games and activities, discussions on how to motivate children and how to address problems.

Api'soomaahka William Singer III, Kainai First Nation, Idle No More; **Misamaaki Lori Braverock**, Kainai First Nation, Idle No More

Blackfoot language retention: a grassroots perspective.

From earlier recollections and research the Blackfoot language has been carried on through the work of grassroots individuals and groups in the Blackfoot Confederacy since colonization. The use of Blackfoot books published by the churches in the early days of residential school were used to communicate with the Blackfoot community.

Joslin Smith, Lisa Crowshoe, Piikani Board of Education

Piikani Board of Education Language revitalization program

PBOE Administration staff participated in the Piikani Language Revitalization Project with a goal of increasing Blackfoot fluency in our service delivery. A program was created which included a language fluency assessment, weekly instructional lessons, scheduled tutoring sessions and practicing during the week.

Conor Snoek, University of Lethbridge

A Minor in Language Revitalization at the University of Lethbridge

This talk describes the motivations behind a minor in Indigenous language revitalization. The guiding principles of the program combine sustainability and applicability with an openness to experimentation. The minor is embedded in the cultural framework of an Indigenous Studies program which allows students to integrate linguistic knowledge with Indigenous Methodologies.

Kahtehrón:ni Iris Stacey, Kahsennéhawe Jacobs, Kahnawà:ke Education Center

Strategic Language Planning and Community Empowerment

An essential process whether the community is at the beginning stages of language revitalization or engaged in language work for many years, this workshop will underscore the importance of community led language planning. Following the multi-step process used by the Mohawk community of Kahnawà:ke to develop their 5-year plan, participants will develop a course of action/proposal to implement a similar process customized to needs of their community or program.

TiuN Hak-khiam, National Taitung University, Taiwan

Indigenous Language Learning at Home Program in Taiwan—Challenges and Responses

The Council of Indigenous People in Taiwan implemented the Indigenous Language Learning at Home Program to help revitalize indigenous languages at home. The aim of the paper is to examine challenges the program encountered and suggest possible strategies responding to these challenges.