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LaXayam and Welcome to the Seventeenth Annual Stabilizing Indigenous Languages Symposium!

The theme of this year’s conference, For Every Place a Language, recognizes that language and place are intricately tied. It is the language of an area that identifies people and unites them, and it is these voices that the land recognizes.

We hope that this year’s symposium will allow us to engage in discussing ways that place is relevant to language teaching. We are learning that place-based curriculum is an important tool for communities to revitalize their world views, associated life-ways, and language. Place-based curriculum meaningfully connects learners to their home, family, community, and world, and learning language in this way provides confidence and grounding for the child or adult learner while providing a perspective from which to investigate and understand the world at large. Let us use these days together to share our ideas and learn about current research and best practices in Indigenous language teaching. May our time together enrich our understanding of one other.

SILS 2010 consists of four tracts: curriculum and teaching; technology and teaching; linguistics; and place-based language teaching. Saturday afternoon will highlight the work of Helen and Alan Dick and others who have extensive experience developing and teaching place-based curriculum.

Our guest speakers this year are Patsy Whitefoot, president of the National Indian Education Association and advocate for her ancestors’ visions of holistic health and spiritual needs of Native people and the environment; Helen Dick, one of the foremost culture bearers for the Dena’ina people of Alaska, and Alan Dick, a place-based curriculum specialist who builds science and other curricula from what is inherent in rural Alaskan environments—together with their communities, Helen and Alan develop video language lessons for the Alaska Native Heritage Center; and finally, Leanne Hinton, professor emerita at the University of California at Berkeley, who specializes in language loss and language revitalization.

We would like to express our deepest gratitude to the 2010 SILS Planning Committee and to our sponsors. We are thankful for their generous participation and support. We welcome you all to Eugene and the University of Oregon, and hope that you will leave here with new ideas that will foster your language work.

Janne Underriner and Marnie Atkins
SILS 2010 Cochairs
Northwest Indian Language Institute

Marnie Atkins, Janne Underriner, Judith Fernandes
About the Logo

Description of the Summer 2010 Conference design by the artist, Naschio (Tony Johnson):

The design is focused on language and place. Initially I was compelled to represent (simply) what I think is most memorable about Eugene in the summer—the sun and the valley. Considering that people will be coming from all around the world to these conferences I wanted to give them a “take-home” representation of what I assume will be striking to many of the visitors. I know that we take for granted our local geography, but I remember clearly the first memories I have of Eugene and they include both the sun and the local geography.

The modified NILI logo shows a child and adult integral to each other. It is intended that they are conversing in their indigenous language—whatever that may be. The point, of course, is that language only lives through use, and it is the responsibility of all parties involved to participate in that use. Also in the simplest sense, if you separate the generations you break the chain of language and cultural continuity.

The design shows the Cascade Mountains and the Coast Range with the valley in the middle. By including the modified NILI logo on each side I think, on a local level, it reflects the efforts of the west and east side of Oregon speech communities. On an international level I believe it could be stated to show different or diverse speech communities being brought together in the Willamette Valley for the important work at hand.

The basic layout of the design is based on Chinookan bunk rails. These were often elaborately carved railings for second level sleeping platforms in Lower Columbia River plank houses.

About the artist

Tony A. Johnson is a Chinook tribal member, a linguist, and an artist who was born in his family’s traditional territory on Willapa Bay in Washington. His education includes attending the University of Washington and Central Washington University, where he earned a degree in silversmithing and a minor in anthropology.

Today, Tony directs the Language Program for the Confederated Tribes of Grand Ronde where he is involved in the revitalization of the Chinuk Wawa language. He acquired Chinuk Wawa as a second language from his own elders as well as the elders of the Grand Ronde community. Currently, Grand Ronde is experiencing an exciting revitalization of this community language. Tony is committed to this end, is a teacher of students of all ages, and is actively involved in promoting the history and use of this important northwest language.
Patsy Whitefoot
Speaking Friday at 9:00 a.m. in the EMU Ballroom

Born and raised in the original homelands of the Yakama Nation, Patricia Whitefoot lives in White Swan, Washington, where she was raised by her maternal grandparents. She continues to live in the eastern foothills of the Cascade Mountains where early lessons learned were grounded in the natural environment. Frequent family trips along the Columbia River to fish and gather the traditional foods and visit family members fostered a deep relationship among extended family members and the diverse regional environment.

At the urging of her grandmother, Patsy obtained a BA with a teaching certificate in education from Central Washington University in Ellensburg, Washington, and a MA from Ft. Wright College in Spokane, Washington. She has been teaching and managing Indian education programs from preschool to higher education at the local, tribal, and state level for almost forty years. Today, she is the “Palatisha Miyanashma” Indian education director with Toppenish School District. She currently serves as the president of the National Indian Education Association and the Washington State Indian Education Association. She also serves as the chair of the Affiliated Tribes of Northwest Indians Education Committee, a position she has held for almost twenty years.

She has three children who all graduated from White Swan High School and she also has ten grandchildren. In rearing her children and supporting her grandchildren and extended family, she is always amazed in the children’s natural gift for learning. In her role as president of the National Indian Education Association (with a membership of 3,000), she advocates her ancestors’ visions for holistic health, well-being, and the spiritual needs of Native people and the environment.
Keynote Speakers

**Helen and Alan Dick**
Speaking Saturday at 11:30 a.m. in the EMU Ballroom

Helen was born in a tent during spring camp after WWII. Her mom passed away and she was raised mostly by her grandparents. Helen never attended formal school, but was raised speaking her language and living off the land. She is now considered one of the foremost culture bearers for the Dena’ina people of Alaska, keeping the language and traditional technology alive.

At age twenty, Alan hitchhiked to Alaska, married Helen, and lived subsistence for fifteen years before getting a B.Ed. in cross cultural education from the University of Alaska, Fairbanks. Alan and Helen have always lived in the roadless portions of Alaska, teaching in small villages and later developing curriculum for village schools. They currently develop video language lessons for the Alaska Native Heritage Center.

**Leanne Hinton**
Speaking Saturday at 3:45 p.m. in the EMU Ballroom

Leanne Hinton is a linguist specializing in language loss and language revitalization. She has written numerous books and articles about language revitalization and consults with groups around the world. Hinton is a professor emerita at the University of California at Berkeley and a founding member of the board of the Advocates for Indigenous California Language Survival. Her books on language revitalization include *Flutes of Fire: Essays on California Indian Languages* (Heyday Books), *The Green Book of Language Revitalization in Practice* (Hinton and Hale, eds.) and *How to Keep Your Language Alive* (Heyday Books).
## Schedule of Events
### Friday, June 25

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<tr>
<th>Time</th>
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<th>Activity or Event</th>
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<tbody>
<tr>
<td><strong>Morning</strong></td>
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<tr>
<td>9:00 a.m.–10:00 a.m.</td>
<td>EMU Ballroom</td>
<td>Welcome—Confederated Tribes of Grand Ronde Canoe Family; UO President Richard W. Lariviere, then Patsy Whitefoot</td>
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<td><strong>Break</strong></td>
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<td>10:00 a.m.–10:15 a.m.</td>
<td>EMU Fir Room</td>
<td>But Does It Work with Our Students? Preparing Teachers for the Dine Dual Language Immersion Classroom</td>
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<td>142 Straub Hall</td>
<td>The Design of Aesthetic Indigenous Typefaces</td>
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<td>Introducing the Consortium on Training in Language Documentation and Conservation</td>
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<td>Link Between Language Communities, Programming, and Postsecondary Institutions</td>
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<td>Our Languages, Our Places: Activities for Language Learning in Traditional Territories</td>
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<td>(Re-)Creating a Culture of Cherokee Literacy: The Emerging Landscape of Public Cherokee in Northeastern Oklahoma</td>
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<td>“Talk the Talk” in our First Nation Language</td>
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<td><strong>Break</strong></td>
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<tr>
<td>11:00 a.m.–11:15 a.m.</td>
<td>301 Gerlinger Hall</td>
<td>Canoe Journey as a Model for Language Revitalization: Experiences with the Grande Ronde Canoe Family</td>
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<td>EMU Fir Room</td>
<td>Developing Fluency: Teaching Children to Speak in Sentences</td>
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<td></td>
<td>EMU Metolius Room</td>
<td>The Endangered Language Fund (This session will repeat at 10:15 a.m.–11:15 a.m. on Saturday, June 26)</td>
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<tr>
<td></td>
<td>16 Pacific Hall</td>
<td>How Many Languages Again? Different Approaches to Identifying Language Identity and Language Boundaries, and What We Might Do About Them</td>
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<td>EMU Alsea Room</td>
<td>Seventeen Years of SILS: A Retrospect</td>
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<td>The Sweat Lodge: A Language and Place Curriculum</td>
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<td>Working with Silent Voices: How to Access and Make Use of Written Materials Without a Speaker</td>
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<td><strong>Afternoon</strong></td>
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<td>noon–1:30 p.m.</td>
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<td>Lunch on your own</td>
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## Schedule of Events, continued
**Friday, June 25**

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<th>Activity or Event</th>
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<tr>
<td>1:30 p.m.–2:30 p.m.</td>
<td>16 Pacific Hall</td>
<td>Harnessing the Power of Video for Mobile Language Learning</td>
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<td>EMU Fir Room</td>
<td>Mapping Names and the Use of Indigenous Languages on Google Earth: Recent Innovations in Kaurna, the Language of the Adelaide Plains, South Australia</td>
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<td>EMU Alsea Room</td>
<td>National Science Foundation (This session will repeat at 4:00 p.m.–4:45 p.m. on Friday, June 25)</td>
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<td></td>
<td>246 Gerlinger Hall</td>
<td>Online Dictionary-making and Ontology Building</td>
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<td>301 Gerlinger Hall</td>
<td>Pedagogical Grammars in Language Revitalization</td>
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<td>EMU Metolius Room</td>
<td>The Use of Irish in the Predominantly English-speaking Small Town of Loughrea, Co., Galway, Ireland and Opinions as to the Possibilities to Extend the Use</td>
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<td>Finally! Ojibwemodda: Lessons from Creating a Complete Multimedia Teaching and Learning Software</td>
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<td>146 Straub Hall</td>
<td>Nemitueg tli’suti napui’gnigtug: Visual Mapping of Language Structure in Listuguj</td>
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<td>2:30 p.m.–2:45 p.m.</td>
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<td>2:45 p.m.–3:45 p.m.</td>
<td>EMU Rogue Room</td>
<td>Administration for Native Americans (This session will repeat at 4:00 p.m.–4:45 p.m. on Friday, June 25)</td>
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<td>The Importance of Linguistics in Producing Natural-Sounding L2 Speakers</td>
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<td>Place and Culture-based Curriculum Development for Language Revitalization</td>
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<td>EMU Fir Room</td>
<td>Why Place Matters: Planning for Your Language in your Community</td>
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<td>3:45 p.m.–4:00 p.m.</td>
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<td>The Fairy Language: Language Maintenance and Resilience Among the Kaike-Speaking Tarali in Dolpa, Nepal</td>
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<td>142 Straub Hall</td>
<td>Indigenous Languages in Higher Education: A Case Study from South Africa</td>
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<td>EMU Alsea Room</td>
<td>National Science Foundation</td>
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<td>146 Straub Hall</td>
<td>Negative Sentences in Anishinaabemowin (The Anishinaabe Language)</td>
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<td>EMU Metolius Room</td>
<td>“ngathook mangnoorroo watanoo...” (I come from...)</td>
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<td>EMU Fir Room</td>
<td>The re-establishment of historic Mvskoke tribal towns in Indian Territory: Rethinking centralized language revitalization planning in the Muscogee (Creek) Nation</td>
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<td>246 Gerlinger Hall</td>
<td>Sweat Lodge or Santa?: Discourse on “Authentic” twenty-first century Language Revival</td>
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<td></td>
<td>16 Pacific Hall</td>
<td>Tapping the Potential: Service-learning with Oklahoma Communities in a Language Revitalization Class</td>
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**Velma Hale, Louise Lockard**  
*But Does it Work with Our Students? Preparing Teachers for the Dine Dual Language Immersion Classroom*  
**Abstract:** Presenters will discuss the teacher education program at Northern Arizona University and explore the questions “How do dual language educators effectively resist monolingual language ideologies to promote dual language programs and policies? What kinds of preparation do teachers need in order to meet the needs of the children in dual language programs?"

**Juliet Shen**  
*The Design of Aesthetic Indigenous Typefaces*  
**Abstract:** Why shouldn’t every indigenous language have a typeface that looks as beautiful as the language sounds? For a new generation of students to find pride in their indigenous language, they must have beautiful fonts for typesetting. But scripts based on the International Phonetic Alphabet (IPA) often lack in aesthetic appeal and are improperly assembled from system fonts, compromising their functionality. This presentation demonstrates how a Lushootseed typeface was developed for the Tulalip Tribes using forms inspired by traditional Salish art and conforming to unicode standards.

**Margaret Florey, Carol Genetti**  
*Introducing the Consortium on Training in Language Documentation and Conservation*  
**Abstract:** The Consortium on Training in Language Documentation and Conservation is an international response to the crisis confronting the world’s languages. The CTLDC will enhance the sharing of skills and resources and provide a critical network among people engaged in a wide diversity of training activities in language documentation and conservation.

**Mandy Na’zinek Jimmie, Jack Miller**  
*Link between Language Communities, Programming, and Postsecondary Institutions*  
**Abstract:** Two British Columbia postsecondary schools, the Nicola Valley Institute of Technology and Thompson Rivers University, have been working with representatives within the territory of three Northern Interior Salish languages to develop a program to train Aboriginal language teachers. This session will provide a framework, model, and inspiration to conference participants.

**Wendy Campbell**  
*Our Languages, Our Places: Activities for Language Learning in Traditional Territories*  
**Abstract:** Children learn best in hands-on situations, where their learning is reinforced kinesthetically, socially, and culturally, as well as cognitively. The advantages of traditional learning extend far beyond the individual child: parents, elders, and the entire community stand to benefit when First Nations children become actively involved in learning their languages.

**Brad Montgomery-Anderson**  
*(Re-)Creating a Culture of Cherokee Literacy: The Emerging Landscape of Public Cherokee in Northeastern Oklahoma*  
**Abstract:** In Tahlequah, Oklahoma, there are many signs in the Cherokee syllabary. This presentation seeks to examine the purpose and effectiveness of this signage within the context of Cherokee language revitalization and to explore practical and positive ways in which public use of the written language can be incorporated into language revitalization efforts.
Jerome Viles  
*Canoe Journey as a Model for Language Revitalization: Experiences with the Grande Ronde Canoe Family*

**Abstract:** Canoe Journey is a yearly event that serves to preserve traditional Northwest Native lifeways and traditions, and facilitate language and culture revitalization. The journey has been discussed in the literature as an important social, cultural, and political event for the tribes of the Pacific Northwest, but its potential use as a model for language revitalization has received little attention. This study seeks to describe the Canoe Journey as a unique cultural event that holds a variety of features that could foster an effective language-learning environment.

Kathy Cole  
*Developing Fluency: Teaching Children to Speak in Sentences*

**Abstract:** With the use of talking cards (pictures) the Grand Ronde teachers will demonstrate how they work with kindergarten students to guide them in using longer streams of speech. This versatile strategy in language instruction is well suited for a wide variety of language programs. These cards have been used in immersion and nonimmersion settings for teaching new vocabulary, new grammar structures, such as question asking, and introducing subject content curriculum (science, math, social studies, and so forth) and remedial review.

Doug Whalen  
*The Endangered Language Fund*

**Abstract:** The Endangered Language Fund is devoted to the study and revitalization of endangered languages. Our two grant programs, one open to everyone and one open to tribal members of the tribes contacted by the Lewis and Clark Expedition, will be described. We will provide suggestions for writing a successful proposal.

Christina Eira  
*‘How many languages again?’ Different approaches to identifying language identity and language boundaries, and what we might do about them*

**Abstract:** In Victoria (Australia), we could count around eleven or thirty-eight Aboriginal languages, by using either linguistics methodologies or community approaches. There is a great deal at stake depending on whose definitions are promoted. Is there space within linguistics to take on board the more complex answer that communities live by?

Jon Reyhner  
*Seventeen Years of SILS: A Retrospect*

**Abstract:** There have been sixteen previous Stabilizing Indigenous Language Symposia beginning in 1994. This presentation gives an overview of these conferences and their associated published proceedings along with a summary of key revitalization topics. These lessons focus on family and community involvement, curriculum, teacher preparation, the uses of technology, and immersion schools.
Roger Jacob, Greg Sutterlict

The Sweat Lodge: A Language and Place Curriculum

Abstract: This presentation will show our efforts in developing a curriculum that had important ties to both the language and the land. We will demonstrate some of the material that we have put together for college students at a second-year level. We will discuss our process of developing lesson plans that reflected our educational goals for our students, some of which include: students will be able to explain in Ichishkin what is used to construct a sweat, what medicines are used with the sweat, where the material and medicine is gathered, when it is gathered, and how it is gathered. Students will also have a general understanding of why and how sweats are run with some Yakama people. We will give an overview of how we started from planning and developing to implementing our curriculum in the classroom. We will discuss how this was all made possible thanks to our elder Virginia Beavert who is our master teacher as well as a PhD. student at the University of Oregon. We will discuss how we were able to work together as a team to put this curriculum together.

Kaweienón:ni (Margaret) Cook-Peters

'Talk the Talk' in Our First Nation Language

Abstract: My target audience is anyone who is an advocate of restoring native languages. This includes teachers, second-language learners, directors of education, principals, council members, school board members, government officials, parents, and community members. The purpose is to show how language advocates can help to restore native languages whether they speak the language or not, and whether they are native or nonnative. Also, the purpose is to assist others in establishing a practical working language program that goes beyond theory to motivate the audience by observing students speaking the language via multimedia. My presentation includes a Powerpoint presentation of how to implement a culturally based curriculum inclusive of using rubrics as an assessment in oral language attainment. The entire curriculum is built on the cultural foundation of the people of the Six Nations Iroquois Confederacy including cultural symbolism. The program is being used as a template for other language programming.

Christopher Doty

Working with Silent Voices: How to access and make use of written materials without a speaker

Abstract: Much Native language documentation is written. What do you do if there are no living speakers of your language, or if the speakers are unable to help? This is often a major obstacle for heritage language learners, and one that can be very difficult to overcome without a strong background in linguistics. This talk will cover understanding who produced the materials, terminology, and how to make them useful to the community.
Robert Elliot, Racquel-María Yamada
Harnessing the Power of Video for Mobile Language Learning

Abstract: “Mobile learning,” or mLearning, makes it possible to extend the learning experience beyond the traditional classroom boundaries. This workshop will equip participants to mobilize existing documentary resources, and develop their own mLearning materials by creating video deliverable over an iPod or other mobile device. Participants in this session will receive a step-by-step tutorial for creating video for iPod delivery. We will demonstrate conversion of existing video for mLearning, as well as show how to make an original, simple film. Participants will transcode the film to iPod format, and other possible conversion formats will be shown. Finally, we will demonstrate how to upload video clips to an iPod. We will discuss alternative delivery formats, including YouTube, PDAs, and smart-phones. Detailed instructional handouts that include references for inexpensive or open source alternatives will be available.

Rob Amery, Jack Buckskin
Mapping Names and the Use of Indigenous Languages on Google Earth: Recent Innovations in Kaurna, the Language of the Adelaide Plains, South Australia

Abstract: There has been sustained and increasing demand over the last two decades for Kaurna names of places, parks, organizations, programs, and numerous other entities. Mapping with Google Earth allows Kaurna people to monitor the use of their language in a user-friendly way. Kaurna is the original language of Adelaide, South Australia. See www.kaurnaplacenames.com.

Susan Penfield
National Science Foundation—Documenting Endangered Languages

Abstract: This presentation aims to explain the goals and purpose of the Documenting Endangered Languages Program jointly sponsored by the National Science Foundation and the National Endowment for the Humanities. This funding partnership supports projects to develop and advance knowledge concerning endangered human languages. Made urgent by the imminent death of an estimated half of the 6,000–7,000 currently used human languages, this effort aims also to exploit advances in information technology. Funding will support fieldwork and other activities relevant to recording, documenting, and archiving endangered languages, including the preparation of lexicons, grammars, text samples, and databases. Funding is available in the form of one- to three-year project grants as well as fellowships for up to twelve months. At least half the available funding will be awarded to projects involving fieldwork.

Victoria Rau
Online Dictionary Making and Ontology Building

Abstract: This presentation provides a model of language documentation and conservation of an indigenous language group on Orchid Island in Taiwan to illustrate how online dictionaries have been produced by a collaborative team, and how technology has been used in the process to create a formalized model of existing indigenous knowledge.
Evelyn O. Anaya Hatch, Evan Ashworth, Melissa Axelrod, Briony Jones, Brittany Kubacki, Cora O. McKenna, Brenda G. McKenna, Steven Menefee, Quella M. Musgrave, Andres Sabogal, and Logan Sutton

Pedagogical Grammars in Language Revitalization

Abstract: This paper examines the role of the pedagogical, or functional, grammar in language revitalization programs in American Indian communities. Pedagogical grammars provide a reference for teachers and for students in heritage language programs. We examine some recent examples of grammars written for teaching the heritage language, including works on Anishnaabe (Valentine 2000), Blackfoot (Frantz 2009), Lakota (Ullrich 2004), and Cherokee (Holmes and Smith 1992, and Feeling and Howard 1999). From these works, we extract the organization and sequence in the presentation of grammatical patterns. We also provide an examination of the types of activities included to promote learning of these patterns. We conclude with a discussion of how these principles and techniques can be incorporated into the Nambé Tewa Teacher’s Guide, currently under development at Nambé Öwingeh [Nambe Pueblo], as part of an NSF-sponsored language documentation and revitalization project.

Mait Ó Brádaigh

The Use of Irish in the Predominantly English-speaking Small Town of Loughrea, Co., Galway, Ireland and Opinions as to the Possibilities to Extend the Use

Abstract: Recent fieldwork looked at attitudes in the predominantly English-speaking town of Loughrea (population 4,600) where support for the necessity to know Irish continues to fall, and Irish ability and use of younger adults seems to be slipping. Language activists’ efforts have increased the language’s profile but not use. Proposals include out-of-school language sanctuaries.

Mary (Fong) Hermes, Kevin H. Roach

Finally! Ojibwemodda: Lessons from Creating a Complete Multimedia Teaching and Learning Software

Abstract: Ojibwemodda! Ojibwe immersion language software, three years in the making, involved over forty-five different elders, community members, linguists, and learners. Truly a community-based process of content design, this presentation will give an overview of what the tool does and how it was made.

Mary Ann Metallic, Theresa Mitchell, Mela Sarkar

Nemitueg tlí’suti napui’gnitug: Visual mapping of language structure in Listuguj

Abstract: In Listuguj there is new hope for revitalization of the Mi’gmaq language after decades of attrition. Our language instructors have developed a structural approach to teaching Mi’gmaq to adults grounded in Mi’gmaq grammar, using a carefully sequenced series of images. In our workshop we will engage the audience actively with this teaching approach.

Photo by John Colson

Photo with the Stabilizing Indigenous Languages exhibit in the Erb Memorial Union
Description of Events
Friday, June 25
2:45–3:45 p.m.

Jamie B. Navenma
Administration for Native Americans

Abstract: The Administration for Native Americans (ANA) currently uses four separate program announcements for funding opportunities for the Native Language Preservation and Maintenance program area: Native Language Preservation and Maintenance Assessment, Native Language Preservation and Maintenance Planning, Native Language Preservation and Maintenance Implementation, and Native Language Preservation and Maintenance Immersion. The four announcements provide Native communities with a continuum of activities for rebuilding language use and proficiency.

Brendan Fairbanks
The Importance of Linguists in Producing Natural-Sounding L2 Speakers

Abstract: In this presentation, I will discuss the role that linguists can play in helping L2 learners of an indigenous language to become not only fluent, but also to exhibit native-like (i.e., natural sounding) language capabilities. We will examine the various skills and strategies that linguists bring to the table in the fight to stabilize our indigenous languages.

Stelómethet Ethel B Gardner (Stó:lō), PhD
Leadership Roles in Indigenous Language Revitalization

Abstract: Grass roots leadership in Indigenous language revitalization constitutes individuals who take the lead in mobilization toward keeping Indigenous languages alive. Leadership for Indigenous language revitalization is rooted in Indigenous spiritual values and beliefs in the sacredness of Indigenous languages, where language, land, identity, and spirit are interconnected and intertwined. This presentation discusses how blending ancient Indigenous ways with modern Western ways presents challenges that require innovative interventions. In a world where the majority of Indigenous languages are slated for extinction, Indigenous language revitalization leaders remain adamant that we can keep our languages alive and maintain the unique worldviews inherent in them. Examples will be drawn from the Stó:lō Halq’eméylem and Treaty #3 Anishinaabemowin community research projects.

Daryn McKenny
Miromaa: “Modern Ways for Ancient Words”

Abstract: Modern ways for ancient words is not just about what we do and what we use for language reclamation but also the journey that Indigenous people worldwide may experience. In this talk you will hear how Daryn’s experiences have shaped his journey to today, helping empower people in using technology through various methods and especially the creation of Miromaa. Saving and reclaiming our languages isn’t as hard as what it can sometimes be made out to be.

Judith Fernandes, Tony Johnson, Janne Underriner, Henry Zenk
Place- and culture-based curriculum development for language revitalization: Basketry: Place, Community, and Voices—Intergenerational Learning through Place-based Curriculum

Abstract: Place- and culture-based language curriculum can be an important tool for language and lifeways revitalization. This approach grounds curriculum and lessons in students’ experiences in local events and places, and acknowledges that learning happens not only in formal educational settings but also outside of school in families and communities. This workshop introduces participants to the concepts of place- and culture-based curriculum, and provides an example of basketry as a place-based curriculum project. The curriculum team for this project will discuss their curriculum and how it was developed. Participants will be familiar with the concepts and possibilities of place-based curriculum and will have identified and sketched out a place-based module that includes a theme with supporting units and topics for their own use.
**Description of Events**

**Friday, June 25**

2:45–3:45 p.m., continued

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Heather Blair, Martin Zeidler  
*Why place matters: Planning for your language in your community*

**Abstract:** In this presentation we will explore the major components outlining language planning for a school, community, or advocacy group. We will refer to the framework outlined by Ruiz (1994) and Haugen (1985), which includes status planning, corpus planning, implementation, and evaluation for a language group.

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**4:00–4:45 p.m.**

Jamie B. Navenma  
*Administration for Native Americans*  
Repeat of session at 2:45 p.m. on Friday

Maya Daurio  
*The Fairy Language: Language Maintenance and Resilience Among the Kaike-Speaking Tarali in Dolpa, Nepal*

**Abstract:** In Sahar Tara, Nepal, where one’s livelihood depends upon successful interaction with and adaptation to the specific ecological conditions of Tichurong, the Kaike language acts as a mediator in articulating socioecological relationships. The maintenance of the Kaike language is dependent upon the resilience afforded by this sustained engagement with a place-based livelihood system.

Seunghun Julio Lee  
*Indigenous languages in higher education: A case study from South Africa*

**Abstract:** This talk discusses issues regarding the status and the role of indigenous languages based on a case study from South Africa. After showing the strong influence of English and Zulu and the preference for English-only education, I will discuss the role of indigenous language centers in higher education for sustaining the stability of these languages.

Susan Penfield  
*National Science Foundation—Documenting Endangered Languages*  
Repeat of session at 1:30 p.m. on Friday

Howard Webkamigad  
*Negative sentences in anishinaabemowin (the anishinaabe language)*

**Abstract:** This is a brief overview on how the native language courses are taught at a university. As verbs are said to make up 80 percent of this native language, the students learn the verb forms. As they gain an understanding of how the verbs work, the students can then build sentences using the verb patterns. In this presentation we will look at how negative sentences are made in the anishinaabe language.

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Photo by Roger Jacob  
*Photo with the Stabilizing Indigenous Languages exhibit in the Erb Memorial Union*
Vicki Couzens
‘ngathook mangnoorooroo watanoo…’ (‘I come from’)  
Abstract: Strong People, Strong Culture, Strong Country. In speaking our language we awaken the Spirit, the Land resonates in response. In our dancing, in singing our songs and telling our stories we make ourselves stronger and then the Land is strengthened. When the Land is strong so are the People.

Stephanie Berryhill
The re-establishment of historic Mvskoke tribal towns in Indian Territory: Rethinking centralized language revitalization planning in the Muscogee (Creek) Nation  
Abstract: The origin of the Muscogee Nation is rooted in a loose confederacy of more than fifty autonomous tribal towns, enabling a highly pluralized and multilingual society where decision-making was done by consensus and stressed interdependence of decision-makers and followers. After Removal, around half of these towns were re-established. The passage of the 1979 constitution removed the last tribal town delegation and finalized the shift to nationhood—a foreign concept to this decentralized society. The Muscogee Nation’s language program reflects this centralization through a top-down model for language revitalization. This presentation discusses the role of a centralized language policy.

Paul René Tamburro
Sweat Lodge or Santa?: Discourse on “Authentic” twenty-first century language revival  
Abstract: The revival of language is linked to “cultural authenticity” for some elders. There is a contrast in methods used between “traditional” and “classroom” based. Language used in sweat lodges and “natural” settings is contrasted with “Eurocentric” environments. Discourse surrounding ideologies utilizes examples from Cree and Secwepmectsin (Shuswap) elders in British Columbia.

Colleen Fitzgerald
Tapping the Potential: Service-Learning with Oklahoma Communities in a Language Revitalization Class  
Abstract: This paper reports on experiences integrating service-learning into a university class on sustainability and language revitalization. The course required two trips to Oklahoma to work with tribal communities on language projects. Service learning models offer indigenous communities a way to develop partnerships where university students serve in some (language-related) project.
## Schedule of Events

### Saturday, June 26

<table>
<thead>
<tr>
<th>Time</th>
<th>Location</th>
<th>Activity or Event</th>
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</thead>
<tbody>
<tr>
<td><strong>Morning</strong></td>
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<tr>
<td>8:00 a.m.–9:00 a.m.</td>
<td>EMU</td>
<td>Group Meetings: The Consortium</td>
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<tr>
<td>9:00 a.m.–9:15 a.m.</td>
<td>Break</td>
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<tr>
<td>9:15 a.m.–10:00 a.m.</td>
<td>301 Gerlinger Hall, 142 Straub Hall, EMU Metolius Room, 16 Pacific Hall, 246 Gerlinger Hall, 146 Straub Hall</td>
<td>The Act of Naming&lt;br&gt;Common Akha Orthography by Native Speakers of the Southeast Asia Borderlands&lt;br&gt;Language Description—A “Both Ways” Model&lt;br&gt;Our Language, Our Culture&lt;br&gt;Place- and Culture-based Instruction at the Preschool Level&lt;br&gt;Place-based Materials for Natural Recourse and Language Revitalization</td>
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<tr>
<td>10:00 a.m.–10:15 a.m.</td>
<td>Break</td>
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<tr>
<td><strong>Afternoon</strong></td>
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<tr>
<td>11:30 a.m.–1:30 p.m.</td>
<td>EMU Ballroom</td>
<td>Lunch (provided)&lt;br&gt;Keynote Speakers: Alan and Helen Dick</td>
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<tr>
<td>Time</td>
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<tr>
<td>1:30 p.m.–2:15 p.m.</td>
<td>EMU Metolius Room</td>
<td>Language Revitalization Programs in Urban Settings: Haudensaunee Practices, Problems, and Solutions</td>
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<td></td>
<td>16 Pacific Hall</td>
<td>The Language That Connects Us to Place</td>
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<td></td>
<td>301 Gerlinger Hall</td>
<td>The Master-Apprentice Program: The B.C. Experience</td>
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<td></td>
<td>EMU Alsea Room</td>
<td>On the Banks of the River: Hul’qumi’num Language Instruction at the Cowichan Campus of Vancouver Island University</td>
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<td>246 Gerlinger Hall</td>
<td>Tsilhqot’inn Deni Nen ch’ed Ch’eih Yats’eltig (Speaking Our Chilcotin Language as We Live on Our Land)</td>
</tr>
<tr>
<td>1:30 p.m.–3:00 p.m.</td>
<td>146 Straub Hall</td>
<td>Native Language Self-Study Curriculum: Results of Developing and Testing of Model</td>
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<td>142 Straub Hall</td>
<td>Place-based Materials (Alan Dick)</td>
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<td>2:15 p.m.–2:30 p.m.</td>
<td>Break</td>
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<tr>
<td>2:30 p.m.–3:30 p.m.</td>
<td>EMU Metolius Room</td>
<td>Current Challenges and Future Prospects—Voices from CILLDI 2009</td>
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<td></td>
<td>16 Pacific Hall</td>
<td>Cuisenaires, Language regeneration, total immersion &amp; MĐori language</td>
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<td>301 Gerlinger Hall</td>
<td>The Kinzua Dam and the Senecas: Cycle of Cultural Transcendence</td>
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<td>246 Gerlinger Hall</td>
<td>Nim-bii-go-nini Ojibwe Language Revitalization Strategy</td>
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<td>EMU Alsea Room</td>
<td>Teaching Methods for a Full Immersion</td>
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<td>3:30 p.m.–3:45 p.m.</td>
<td>Break</td>
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<tr>
<td>3:45 p.m.–4:45 p.m.</td>
<td>EMU Ballroom</td>
<td>Keynote Speaker: Leanne Hinton</td>
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<tr>
<td>6:00 p.m.–9:00 p.m.</td>
<td>EMU Ballroom</td>
<td>Evening Dinner and Cultural Event—Voices of Celilo Falls</td>
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Sheri J. Tatsch
The Act of Naming
Abstract: The naming of Nisenan residential sites is representational of Nisenan speech communities, perception of their homelands, Charting traditional residential sites imposed upon current topographic maps gives the most current and accurate articulation of these northern California lands. This genus of literacy is an indicator of environmental sovereignty for Indigenous peoples.

Panadda Boonyasaranai
Common Akha Orthography by Native Speakers of the Southeast Asia Borderlands
Abstract: Akha is a transnational minority of five countries; Thailand, Myanmar, Lao PDR, North Vietnam, and south of China’s Yunnan province. They speak the language of the Lolo-Burmese branch of the Tibeto-Burman language family. The Akha, like other ethnic groups, had their own spoken language but no script until Christian missionaries constructed Roman-based writing system for them. At the moment there are at least nine Roman-based systems and one Thai-based system. Recently the Akha leaders from various countries, especially from Thailand, Myanmar, and Yunnan, China, are collaborating with each other as a network to develop a common Akha orthography for all Akha people in different countries. They expect to promote this common Akha orthography to the Akha in the region. This transnational orthography will help them transfer their cultural wisdom from generation to generation.

Vicki Couzens, Christina Eira
Language Description—A “Both Ways” Model
Abstract: Languages in revival mode are different from languages spoken “right through”. To understand this we need a description that really matches what is going on. We will present our new “Both Ways” approach, where community approaches of relationships and culture in language meet with linguistics priorities of structure and form.

Sheila Richmond
Our Language, Our Culture
Abstract: Due to widespread displacement after hurricanes and the decline of elders, the language of the multiethnic Creoles in Louisiana is endangered. The Creole Heritage Center is working to address language revitalization with community-based endeavors that will train speakers and generate materials that will be archived within communities to ensure access.

Crystal Szczepanski
Place- and culture-based Instruction at the Preschool Level
Abstract: Over the years the immersion preschool has given a variety of place- and culture-based experiences to its children. Discussed will be the funding sources for such grants, the challenges of bringing the experiences to the children (or the children to the experiences), the challenges of bringing in guest presenters who don’t speak the language DChinukDWawa, and the challenges of teaching to a mixed age group (three to five years old).

Roger Jacob
Place-based Materials to benefit language learning and natural resource management
Abstract: Currently, there is a lack of and a need for Ichishkin teaching materials. Resource managers on the Yakama Reservation have also identified a lack of and a need for a means to identify culturally significant Yakama natural and cultural resources. I am proposing the development of culturally relevant material to simultaneously benefit Yakama language teaching and Yakama natural and cultural resource management.
Description of Events
Saturday, June 26
10:15–11:15 a.m.

Michael Fillerup
Building a “Bridge of Beauty”: A Report on the Diné Language Revitalization Program at Puente de Hozho Bilingual Magnet School

Abstract: Puente de Hozho (“Bridge of Beauty”) is an innovative K–6 trilingual school that makes Diné language revitalization and cultural preservation its daily business. The presenter will discuss the goals, structure, and philosophy that drive this unique language immersion school in which students who are taught in the Diné language for at least fifty percent of the day are scoring substantially higher on state-mandated tests than their peers in English only programs. Student achievement data, culture-based curriculum maps, and language assessments will be shared, along with practical advice about starting and maintaining a successful language revitalization program. A question-and-answer session with the presenters will be included.

Doug Whalen
The Endangered Language Fund
Repeat from session at 11:15 a.m. on Friday

Kevin Lowe, Susan Poetsch
Language reclamation as collaborative acts of resistance: voices from NSW

Abstract: Active community response to language loss can be considered an indication of Aboriginal people’s assertion of their right to maintain their unique identities. While education departments and other government agencies often justify language programs in terms of positive impact on developing English literacy skills, from communities’ viewpoint, their involvement in language work is more likely in fact to be an intellectual and emotional reaction against the dominant language and culture. Efforts of community members give language a genuine place in the life of the community and the country in which it belongs. Language revitalization efforts then are not an academic exercise but are embedded in community well-being, culture, spirit, and country.

This presentation will provide a snapshot of a current plethora of activity in a number of language communities in New South Wales, in contexts of revitalization of languages that had been “sleeping”. The presentation will provide examples of government support for community aspirations but also critique gaps between policy and implementation. It will describe Aboriginal agency in the face of this dissonance.

Janine Akerman, Heather Blair, Donna Paskemin
Making a place for young women in the Indigenous language movement

Abstract: At CILLDI 2009, we held our inaugural Young Women’s Circle of Leadership (YWCL), an eight-day program for young Aboriginal women ages eleven to eighteen to explore the Cree language, traditional values, and leadership as well as contemporary life and career skills and computer technology.

In this workshop we will give an outline of program as we delivered it in 2009, explain our developments for 2010, discuss some promising practices and share some of the young women’s stories through their own oral recordings in both Cree and English on Voicethread.
Richard Bugbee, Gordon Bussell, Leanne Hinton, L. Frank Manriquez, Nancy Steele
The Master-Apprentice Language Learning Program for Endangered Languages
The Breath of Life Language Workshop: Two Progress Reports
Abstract: The Advocates for Indigenous California Language Survival will give a progress report on their two main programs—the Master-Apprentice Language Learning Program and the Breath of Life Language Workshop for California Indians without Speakers, both of which have had positive results.

Michael Shepard, Natalie Baloy, Juliet Van Vliet
Regional Approaches to Coast Salish Language Revitalization
Abstract: We will share results from three language revitalization projects that fall within a common geographic area, Coast Salish territory, but reflect methods and goals unique to each community. Topics include Participatory Action Research at Lummi, urban Aboriginal language education in Vancouver, British Columbia, and a Cree language-learning center, also in Vancouver.

Rosella Many Bears, Mizuki Miyashita
Video-Recording Project for Blackfoot Language Revitalization
Abstract: We will describe our collaborative project for language documentation and revitalization in Blackfoot. Our goal is to document Blackfoot to create materials for language education. In this project, we video-recorded conversations among native speakers while engaging in their natural activities. Also we will show sample education materials developed from this project.

Amber Meadow Adams, Nancy Titus Napierala
Language Revitalization Programs in Urban Settings: Haudenosaunee Practices, Problems, and Solutions
Abstract: Sixty percent of Native people now reside in urban centers. Many of them have committed to stabilizing their heritage languages and cultures. Regularly returning to their home communities to participate in religious and cultural events, they wish to share this traditional knowledge with their families to strengthen Indigenous presence in the American fabric. We propose to describe the development of programs in urban areas within Haudenosaunee territory, outlining problems that impede the progress of learning for people who are separated from communities in which sacred knowledge is nested. Faithkeepers are reluctant to surrender control of cultural intellectual property, and religious ceremony is rightfully sheltered within longhouses. Education departments affiliated with Indigenous communities often produce pedagogical materials for teaching language that eschew ceremonial referents, excising the cultural context that gives heritage languages relevance to new learners. We propose to discuss forms of resolutions for this tension between community and urban center, public and protected knowledge, which intensifies the pressure to protect threatened languages.

Amber Jean Hiisiino3o’ Greymorning, Neyooxet Greymorning
The Language That Connects Us to Place
Abstract: This session will demonstrate an advanced aspect of ASLA (Accelerated Second Language Acquisition), a methodology developed by Professor Neyooxet Greymorning for language instruction and acquisition. After reaching a level of language cognition and competence through ASLA, Hiisiino3o’ was moved into the realm of learning the narrative style of Arapaho story-telling, commonly used in the 1800s; the stories were learned by only hearing them told in Arapaho. Through this approach she learned to understand the meaning of this older way of using the Arapaho language without having to explain them in English. Hiisiino3o’ will tell three stories; A Man and His Three Sons, The Little People, and The Scout, first in Arapaho and then in English. After each story Hiisiino3o’ and Neyooxet will share what the story means as far as its relationship to place.
Xway’Waat (Deanna Daniels), Suzanne Gessner  
The Master-Apprentice Program: The BC Experience  
Abstract: The immersion-based Master-Apprentice Program (MAP) pairs a fluent speaker of a language with a committed learner who has little or no language fluency (Hinton 2001; Hinton 2002). In 2008, First Peoples’ Heritage Language and Culture Council launched a three-year MAP program. We will discuss the successes and challenges to date.

Helene Demers, Florence James, Ruth Kroek  
On the Banks of the River: Hul’qumi’num Language Instruction at the Cowichan Campus of Vancouver Island University  
Abstract: The authors trace the history of Hul’qumi’num language revitalization efforts at the Cowichan Campus of Vancouver Island University and explore the relevance of place of language instruction as well as outline the challenges Aboriginal communities face in having their languages acknowledged formally within the postsecondary framework. Our presentation will conclude with a sample language lesson by elder-in-residence, Florence James.

Annette Frank, Dora Grinder, Angelina Stump  
Tsilhqot’in Deni Nen ch’ed Ch’eh Yats’eltig (Speaking Our Chilcotin Language as We Live on Our Land)  
Abstract: The Tsilhqot’in presenters will provide the conference participants with information about our tribe as it relates to the Land we live on in the Interior region of British Columbia, Canada. The Tsilhqot’in Tribe is made up of six bands with a population of 1,363. Approximately 60 percent of the nations live off reserve with the remaining members living on the reserves. The language survival rate is that approximately 50 percent of the population speaks the language fluently. We have found that the traditional culture camps setting is the most effective way of teaching the language, whether it be immersion or TPR. The Tsilhqot’in Community has encouraged and has hosted culture camps in its territory, where elders, parents, and educators have a summer camp that includes a large amount of time spent on traditional activities. The daily activities include essentials such as hunting, fishing, gathering berries, making traditional fishing devices, adornments, baby beddings, food preparation, spiritual practices, and in turn, creating respect for the environment. The culture camp involves key participants, such as elders to teach methods of making traditional items, language instructors who read and write the language, hunters and fishermen, and traditional cooks.

Since the Tsilhqot’in language has been on its way to being lost, the tribe has been a strong advocate in ensuring their language is incorporated into the local provincial school’s curriculum offered in a classroom setting from kindergarten to grade 12.
Description of Events
Saturday, June 26
1:30–3:00 p.m.

Laura K. Jagles, Jeremy Montoya, David Naranjo, Jordan Naranjo, Marissa Naranjo, Inée Y. Slaughter
Native Language Self-Study Course: Results of Developing and Testing of Model

Abstract: Indigenous Language Institute (ILI) received an ANA Language Grant to develop and test this self-study model that is designed for motivated learners. Five high school students from the Pueblo communities attending Santa Fe Preparatory School in New Mexico will test this model during the second semester of 2010. The students work with speakers in their communities to learn phrases and sentences relevant to their community identity and self-identity as a youth. The students and their mentors are planning to present and share how this model works.

Alan Dick, Helen Dick
Place-based Materials

Abstract: “Placed-Based Materials” are better described as “People-Based” materials. We often think of materials developers as those people one step below Stephen Spielberg. However, materials developers are those who live in the land, who are concerned about young people and are bold enough to wrestle with technology. They are simply people who care and act upon their passion.

2:30–3:30 p.m.

Kirimatao Paipa, Maira Pihema
Cuisenaires, Language regeneration, total immersion and Māori language

Abstract: Te Ataarangi is a total immersion approach to learning the Māori language that utilizes cuisenaire rods to build conceptual language blocks. Since its inception thirty years ago, many second-language learners have become confident and proficient speakers of the Māori language through Te Ataarangi. Te Ataarangi has been a key component of the regeneration and revitalization of the Māori language in Aotearoa, New Zealand.

“Community language hubs” is a strategy employed to build critical awareness and language in the homes. While promoted from a government department (Te Puni Kākiri), a critical element to its success are the Te Ataarangi trained tutors who deliver this program.

The presenters are both second-language learners of the Māori language through the Te Ataarangi approach. They are both based at the grassroots of language revitalization in rural and urban New Zealand, and are able to share lessons learned from the realities of working with your own. They understand the craft of revitalization and the realities of changing perceptions about language.

The first half of the presentation will be an interactive demonstration of the Te Ataarangi approach using cuisenaires. The second part will share the theories and lessons learned working among our own, leaving a small amount of time for questions.

Martin Zeidler
Northern Voices: Canadian Indigenous Languages- Current Concerns and Future Prospects

Abstract: Since 1999 the Canadian Indigenous Language and Literacy Development Institute (CILLDI) has been a western hub for advocates of Indigenous language. Through participant and instructor interviews and transcriptions gathered at CILLDI in the summer of 2009, this presentation articulates ongoing educational and cultural issues facing Canadian Indigenous languages from within the community of speakers.

Keiko Takioto Miller, Sandy Dowdy, Melissa Borgia
The Kinzua Dam and the Senecas: Cycle of Cultural Transcendence

Abstract: This panel introduces The Cycle of Cultural Transcendence and testimony of a Seneca elder on the cycle and reclamation of the Allegany Seneca since construction of the Kinzua Dam. Although the dam caused environmental and cultural disruptions, Seneca are regaining their cultural and linguistic place, becoming models for sustainability.
Rawnda Abraham
*Nim-bii-go-nini Ojibwe Language Revitalization Strategy*

**Abstract:** The Nim-bii-go-nini Ojibwe Language Revitalization Strategy is an intergenerational grassroots approach to language learning that incorporates renewal of familial relationships and thus rebuilding of cultural foundations. This reversal of the colonizing homogenization of Western education adds to the body of documented Indigenous knowledge, pedagogy, and language revitalization curriculum material.

Zalmai “Zeke” Zahir
*Teaching Methods for a Full-Immersion*

**Abstract:** I will discuss the importance of teaching language in a full-immersion fashion. The goal is to create a language nest for endangered languages so they have a place to “Nest.” I will discuss what this means and stress why full-immersion teaching is the best method—if not the only method—for language revitalization and stabilization. I will do exercises with participants to show them full-immersion teaching can be done with minimal fluency, although excellent language proficiencies are very beneficial. I will show how being animated can aid in full-immersion teaching, but is not necessary. Using Lushootseed (Puget Salish), I will give an overview of different teaching methods used for language. This includes Total Physical Response (TPR), songs, storytelling, literacy, writing, art, and physical exercise. I will stress the importance of developing language material and symbology that is relevant to place and culture. Most indigenous languages have a unique culture that cannot be downloaded from the Internet or purchased in stores. It is inherent upon those of us involved in reviving languages to be our own artist and create materials that reflect the people.
Place and language intrinsically identify us as individuals yet they link us to our community. They are part of our uniqueness yet they are what make us ordinary. They are so deeply rooted in the Soul that we encounter a sense of loss when we are removed from both and we experience a profound sense of displacement and sorrow when they are gone.

This exhibit is about places and languages in the world that are endangered. Places where land, language, and culture have been altered permanently by the effects of colonization and globalization.

The individuals who submitted these photographs are committed to reversing this shift or at the very least are dedicated to ensuring that the essential elements of language, culture, and place live on in their communities for their children and for untold generations. Their voices compose this year’s Symposium. They share with us the land and languages they cherish.

We welcome you to enjoy these images! And may they move you in some way or cause you to pause and reflect on the reality that the people who walk these lands and travel these waters are working with great effort to retain what is inherently theirs— their place, language, and culture.

Acknowledgements:
We thank all SILS, InField, and NILI participants who submitted photographs for this exhibit. Regretfully, not all photos we received could be printed because of resolution issues. This was the only reason that kept some places from being shown in this exhibit.

In addition to the photographers and submitters, I’d like to thank John Bauguess who so caringly printed each photograph; Naomi Crow who spent many hours contacting each SILS presenter, collecting photos, determining which photos could be printed, and helping hang the exhibit; John Curtis for your time and commitment to the project in making sure in its display it evoked a sense of place; and to Marnie and Judith for your support. Thank you all.

Janne Underriner
Director, Northwest Indian Language Institute

Photo by Carol A. Tompkins
Photo with the Stabilizing Indigenous Languages exhibit in the Erb Memorial Union