

# MAZS

March 24 & 25, 2021

Manitoba Aboriginal Languages Strategy  
Ki kiikidowininaand Maamawi'opiwin:

## Indigenous Languages Symposium

### Symposium Agenda

March 24, 2021 – note all program times listed in CST (Winnipeg, MB).

7:00am	Pipe Ceremony <i>Pipe Ceremony will be conducted by Grandfather Wanbdi. If others wish to share in their homes at this time, please do so.</i>
12:30pm – 1:00pm	Opening Prayer & Remarks
1:00pm – 1:45pm	Vanessa Goodthunder: Čaŋšayapi Waŋaŋyeža Owayawa Oŋi – Lower Sioux Early Head Start and Head Start (Keynote)
2:00pm – 2:45pm	<b>WORKSHOP SESSIONS A</b>
A1	How to Memorize and Retain Vocabulary Effectively Using Spaced Repetition Software, even if There are Scarce Resources for Your Language – <i>Jed Meltzer</i>
A2	Ininiimowin – <i>Isaiah Beardy, Dolores Greyeyes Sand, Jeff Green</i>
A3	Cree Head Start Songs and Stories – <i>Dr. Winston Wuttunee</i>
A4	Traditional Indigenous Games – <i>Norbert Mercredi</i>
A5	"Daily Dose of Language": A Stepping Stones Lesson Plan Template that Marries Orality and Literacy for FNMI Learners – <i>Heather Souter, Tina Hargaden</i>
A6	Techniques in Teaching and Learning Ways to Sustain Ininiimowin – <i>Charity Cooper</i>
A7	Passing on the Language in the Family – <i>Grandmother Patricia Ningewance</i>

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A8	A Look into Language Preservation in St. Theresa Point: What can be Done? – <i>Grandmother Nelliane Cromarty</i>
A9	The Language in Our Storytelling – <i>Grandmother Stella Neff</i>
3:00pm – 3:45pm	<b>WORKSHOP SESSIONS B</b>
B1	The National Centre for Collaboration in Indigenous Education – <i>Laura Forsythe</i>
B2	Indigenous Language Books and Resources from GoodMinds.com – <i>Sandra Samatte</i>
B3	Cree Songs and Stories (Grades 4+) – <i>Dr. Winston Wuttunee</i>
B4	Seeing What We Have and Making it Visible to Others – <i>Rochelle Allan</i>
B5	Anishinaabe Teachings & Language / Anishinaabe Gikinoow'amaagoowin gaye Inwewin – <i>Lloyd Swampy Sr. "Azaawaabinesi"</i>
B6	A Culturally Responsive Self-Generating Language Curriculum that Marries Orality and Literacy Across the Learning Lifespan – <i>Heather Souter, Tina Hargaden</i>
B7	Importance of Language and Culture – <i>Grandmother Catherine Moise</i>
B8	Keenanow Model is not just for Education – <i>Grandmother Stella Neff</i>
B9	Dakota Land-Based Learning – <i>Grandfather Wanbdi Wakita</i>
4:00pm – 4:45pm	<b>WORKSHOP SESSIONS C</b>
C1	Combining Decolonial Pedagogy & Evidence-Based Practices in the Design of Aboriginal Language Courses – <i>Šišóka Dúta (Wayne Joseph Bendickson) (Sisseton-Wahpeton Dakota), Anke al-Bataineh, Raine Cloud (Sisseton-Wahpeton Dakota)</i>
C2	Indigenous Language Books and Resources from GoodMinds.com – <i>Sandra Samatte</i>
C3	Madwewetawaadaanig: Let's Play Music for Them! – <i>John-Paul Chalykoff</i>
C4	Seeing What We Have and Making it Visible to Others – <i>Rochelle Allan</i>
C5	The Common Framework of Reference Applied to First Nation's Communicative Language Activities – <i>Marlene Quinney, Diana Steinhauer</i>
C6	Bilingual Programming – <i>Wanda Barker, Gloria Barker</i>

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C7	Kēkwān ōma Nēyinoewēwin? What is Nēyinoewēwin (Language)? – <i>Marsha Blacksmith</i>
C8	Inuktitut the First Language – <i>Grandmother Martha Peet</i>
4:45pm – 5:00pm	Closing Prayer & Remarks

# Symposium Agenda

March 25, 2021 - note all program times listed in CST (Winnipeg, MB).

9:00am – 9:15am	Opening Prayer & Remarks
9:15am – 10:00am	Dr. Lorena Fontaine: Indigenous Languages Activism – National to Local (Keynote)
10:15am – 11:00am	<b>WORKSHOP SESSIONS D</b>
D1	How to Memorize and Retain Vocabulary Effectively Using Spaced Repetition Software, even if there are Scarce Resources for Your Language – <i>Jed Meltzer</i>
D2	Ininiimowin – <i>Isaiah Beardy, Dolores Greyeyes Sand, Jeff Green</i>
D3	Ancestral Story: Sak'e Dene – <i>Lucy Antsanen</i>
D4	Original Cree Treaties and Instincts – <i>Dr. Winston Wuttunee</i>
D5	"Daily Dose of Language": A Stepping Stones Lesson Plan Template that Marries Orality and Literacy for FNMI Learners – <i>Heather Souter, Tina Hargarden</i>
D6	Techniques in Teaching and Learning Ways to Sustain Ininiimowin – <i>Charity Cooper</i>
D7	Teaching Indigenous Languages as an Additional Language – <i>Melanie Kennedy, Lorena Fontaine</i>
D8	Passing on the Language in the Family – <i>Grandmother Patricia Ningewance</i>
D9	A Look into Language Preservation in St Theresa Point: What can be Done? – <i>Grandmother Nelliane Cromarty</i>
D10	Keenanow Model is not just for Education – <i>Grandmother Stella Neff</i>
11:15am – 12:00pm	<b>WORKSHOP SESSIONS E</b>
E1	The National Centre for Collaboration in Indigenous Education – <i>Laura Forsythe</i>
E2	Madwewetawaadaanig: Let's Play Music for Them! – <i>John-Paul Chalykoff</i>
E3	Anishinaabe Teachings & Language / Anishinaabe Gikinoo'amaagoowin gaye Inwewin – <i>Lloyd Swampy Sr. "Azaawaabinesi"</i>

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E4	Ancestral Story: Sak'e Dene – <i>Lucy Antsanen</i>
E5	Collective effort on Language Reclamation Movement from Personal Lives – <i>Judy Doolittle, Michael Li</i>
E6	Original Cree Treaties and Instincts – <i>Dr. Winston Wuttunee</i>
E7	A Culturally Responsive Self-Generating Language Curriculum that Marries Orality and Literacy Across the Learning Lifespan – <i>Heather Souter, Tina Hargaden</i>
E8	Teaching Indigenous Languages as an Additional Language – <i>Melanie Kennedy, Lorena Fontaine</i>
E9	Dakota Land-based Learning – <i>Grandfather Wanbdi Wakita</i>
12:15pm – 1:00pm	<b>WORKSHOP SESSIONS F</b>
F1	Combining Decolonial Pedagogy & Evidence-Based Practices in the Design of Aboriginal Language Courses – <i>Šišóka Dúta (Wayne Joseph Bendickson) (Sisseton-Wahpeton Dakota), Anke al-Bataineh, Raine Cloud (Sisseton-Wahpeton Dakota)</i>
F2	The Common Framework of Reference Applied to First Nation's Communicative Language Activities – <i>Marlene Quinney, Diana Steinhauer</i>
F3	Bilingual Programming – <i>Wanda Barker, Gloria Barker</i>
F4	Traditional Indigenous Games – <i>Norbert Mercredi</i>
F5	Collective effort on Language Reclamation Movement from Personal Lives – <i>Judy Doolittle, Michael Li</i>
F6	Kêkwān ōma Nēyīnowēwin? What is Nēyīnowēwin (Language)? – <i>Marsha Blacksmith</i>
F7	Importance of Language and Culture – <i>Grandmother Catherine Moise</i>
F8	Inuktitut the First Language – <i>Grandmother Martha Peet</i>
F9	The Language in our Storytelling – <i>Grandmother Stella Neff</i>
1:00pm – 1:15pm	Closing Prayer & Remarks <i>Closing Prayer - Grandmother Catherine Moise</i> <i>Emcee - Rebecca Ross</i>

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# WORKSHOP SESSIONS A

Wednesday, March 24<sup>th</sup>, 2:00pm – 2:45pm

## **A1 - How to Memorize and Retain Vocabulary Effectively using Spaced Repetition Software, even if There are Scarce Resources for Your Language – Jed Meltzer**

Learners of Indigenous languages face the challenge of memorizing a vocabulary that is completely unrelated to their first language, and lack of vocabulary can prevent them from benefiting from other resources. Language learners worldwide use “spaced repetition software (SRS), essentially computerized flashcards, to drill vocabulary words, but few pre-made resources exist for studying Indigenous languages with this remarkable tool. In this workshop I will demonstrate how I make my own materials to study Anishinaabemowin, drilling both vocabulary and verb conjugations using the free software program Anki. I use this for about 30 minutes a day on my cell phone, and it has made an incredible difference in my language learning, with about 1500 words memorized so far. I will demonstrate habits and “best practices” for using these tools. Topics include: adding audio, pictures, and colours, organizing your material, importing it into different software packages, and effectively integrating SRS with other study techniques to maximize its usefulness, whether it is used in a classroom setting or on one’s own.

## **A2 – Ininiimowin – Isaiah Beardy, Dolores Greyeyes Sand, Jeff Green**

Literature that people are motivated to read can be a real asset to language promotion and revitalization. The Bible has been available in Western Cree (Plains Cree, Y-dialect) for almost 160 years, and is beloved by many Cree and Oji-Cree from northwestern Ontario through Alberta. At the request of Cree church leaders, the Canadian Bible Society published a new edition of this Bible in 2020. There are plans underway to distribute the new edition. The Western Cree Bible text, in syllabics and roman script, and audio recordings of its New Testament, are available for free online and in apps. Besides the Western Cree Bible, other recent Cree publications include a contemporary Cree translation of selected Bible books and a set of 30 illustrated Bible story books, all in Standard Roman Orthography (SRO). Our workshop will introduce these resources to interested participants.

## **A3 – Cree Head Start Songs and Stories – Dr. Winston Wuttunee**

Since time immemorial the desire to express culture through voice and musical instruments has been universal to all peoples of the world.

It was that way with the North American Indigenous peoples. From the beginning of creation to contemporary times, Indigenous people express their culture through singing aided by traditional and contemporary instruments. Our songs and sounds mimicked the water, thunder,

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wind in the trees, the heart, animal/bird cries, northern lights, rattling of branches, moose, elk and deer horns while fighting, and even cries of the children. Each storytelling occasion brought forth a new song and a new dance.

Daily events were recorded through songs and oral history. History of the Indigenous people was often passed along through song. This is the traditional way to ensure songs are kept from generation to generation.

It is understood by Indigenous people that our songs were given to us in dreams in times of need. In modern times, our songs and dances have become our way of expressing ourselves emotionally, physically and spiritually.

During this session, Cree songs like Ninestoin, Cree Alphabet, Cree Lullaby, and Ahmu (Cree/Dakota) will be sung, and related stories will be told.

#### **A4 - Traditional Indigenous Games – Norbert Mercredi**

Presentation on Indigenous Games

Indoor activities; Board games, Ring and Pin, Tops, Spin the button, Hoop and pole, Throw stick, Pick-up sticks, Outdoor Games; Stick ball game, Double ball game, Lacrosse, Snow snakes, Shiny hockey, Bows and arrows, Quinzee making, Lean-two, Fire Making

#### **A5 - "Daily Dose of Language": A Stepping Stones Lesson Plan Template that Marries Orality and Literacy for FNMI Learners – Heather Souter, Tina Hargaden**

This is an introduction to the use of a daily lesson plan template that marries orality and literacy. We will show how this template from the "Stepping Stones" approach to Comprehensible Input-based instruction has been adapted for the FNMI classroom and "self-generates" curriculum together with learners based on their ideas, lives, communities and cultures.

#### **A6 - Techniques in Teaching and Learning Ways to Sustain Ininimowin – Charity Cooper**

Charity Cooper is a Swampy Cree (n-Dialect) from Pimicikamak Cree Nation, but currently resides in Thompson, MB. She obtained B.A. and B. Ed. Degrees at the University College of the North in 2012 and 2014. She is proud mother of four children with husband Howie. Charity is a proud fluent Cree speaker and has a strong passion for teaching Cree language and culture. She believes anyone can learn and speak Cree. Charity taught Cree language to multiple grades at the Wapanohk Community School's Bi-lingual program and is currently an Instructional Resource Developer, formerly a Cree Language and Culture Facilitator for the Manitoba First Nations Education Resource Center (MFNERC). In this session, Charity will share some experiences with teaching the basics of ininimowin (Cree) language. She will also inform and provide examples of what she has done successfully that capture students' engagement using strategies of games and hands-on activities. She will also highlight the importance of the spelling and sounds of Standard Roman Orthography and phonology of the Cree Syllabic chart.

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### **A7 – Passing on the Language in the Family – Grandmother Patricia Ningewance**

A presentation on how any fluent grandparent or other fluent adult can teach his/her language to family and friends. Pat will explore the methodology she's developed and used to teach her grandson to speak Ojibwe.

### **A8 - A Look into Language Preservation in St Theresa Point: What can be done? – Grandmother Nelliane Cromarty**

Grandmother Nelliane will discuss the loss of language which took place in her community and the steps that are needed to revive the Ansinemowin (Ojibwe Cree) language. Current language efforts and future endeavors will be explored.

### **A9 – The Language in Our Storytelling – Grandmother Stella Neff**

Grandmother Stella will speak about the differences in ininimowin (Cree) historic storytelling and present storytelling. The changes in language words and meanings over the years will be highlighted. The old stories will describe the relationships between people and animals.



## **WORKSHOP SESSIONS B**

Wednesday, March 24<sup>th</sup>, 3:00pm – 3:45pm

### **B1 - The National Centre for Collaboration in Indigenous Education – *Laura Forsythe***

Within this workshop we will discuss the following;

- 83 Lesson plans developed with an Indigenous perspective for teaching:
- Indigenous, land-based skills and knowledge
- Indigenous languages
- Mainstream K-12 subjects infused with Indigenous knowledge
- Helpful materials for educators to Evaluate your and your learners' experiences with a lesson
- How to create your own lesson plans using templates with an Indigenous-based, student-centered approach

### **B2 - Indigenous Language Books and Resources from GoodMinds.com – *Sandra Samatte***

GoodMinds.com has been in business for 20 years. We provide Indigenous books and resources for Head Starts, Daycares, Jordan's Principle Programs, Pre-school to Post-Secondary to our Traditional Teachings and Knowledge Keepers who share and pass down these stories. We are passionate about Indigenous education. GoodMinds.com carries books in the five languages: Cree, Ojibwe, Dakota, Ojibwe-Cree and Dene, and languages resources, traditional stories, literature, scholarly works, and teacher and educational materials, that promote the languages are a core part of the GoodMinds.com collection.

GoodMinds.com also has a wide variety of books such as: culture and language books, traditional teaching books, reading books for all grade levels that include poetry, memoirs, style manuals, and atlases.

This presentation will feature GoodMinds.com's language resources in the form of a virtual book show by walking viewers through their books. These Indigenous Resources hold our Traditional Teachings, Indigenous Knowledges, Pedagogies, and Research Methodologies. By framing our Indigenous book distribution business in the TRC Calls to Action and the UN Declaration on the Rights of Indigenous Peoples we promote our educational resources in a culturally safe and culturally appropriate way.

### **B3 – Cree Songs and Stories (Grade 4+) – Dr. Winston Wuttunee**

Since time immemorial the desire to express culture through voice and musical instruments has been common to all peoples of the world. It was that way with the North American Indigenous peoples.

Their singing and dancing falls into four main groups: Sacred, Traditional, Social, and Contemporary.

From the beginning of creation to contemporary times, Indigenous people express their culture through singing aided by traditional and contemporary instruments. Our songs and sounds mimicked the water, thunder, wind, the heart, animal/bird cries, northern lights, animal horns crashing while fighting, and even cries of the children.

History of the Indigenous people was often passed along through song. This is the traditional way to insure songs are kept from generation to generation.

It is understood by Indigenous people that our songs were given to us in dreams in times of need. In modern times, our songs and dances have become our way of expressing ourselves emotionally, physically and spiritually.

During this session, Cree songs like Enohte Nehiyaweyan, He Na Na Ho Ho He Nay, Ninestosin, When the Sun Sets Over the World, Cree Alphabet, Kakanatahk (O Canada) will be sung, and related stories will be told.

### **B4 – Seeing What we Have and Making it Visible to Others – Rochelle Allan**

Our family was unlikely to be successful in using the language with our kids, but through seeking out existing resources and using them with our children we are far beyond what we or anyone else thought was possible. We now try to find ways to get resources more easily to other teachers and families through the development of a website and blog. We are also continuing to explore how far this family language path might take us and we are hoping to find other child Anishinaabemowin speakers to build a peer group for our 3&4 year old.

Some of our experiences and realizations might help with your family/class/community. There is more available to assist in your journey than you might realize, and you are capable of more than you know.

**B5 - Anishinaabe Teachings & Language / Anishinaabe Gikinoo'amaagoowin gaye Inwewin – Lloyd Swampy Sr. “Azaawaabinesi”**

Introduction of the Anishinaabe teachings within the classroom setting and the importance of using the Anishinaabe language at all grade levels. How to use stories & songs in the classroom and creating an awareness with parents or community.

**B6 - A Culturally Responsible Self-Generating Language Curriculum that Marries Orality and Literacy Across the Learning Lifespan – Heather Souter, Tina Hargaden**

This workshop outlines how the Stepping Stone approach to Comprehensible Input language teaching self-generates language curriculum based on the lives of the instructor, learners, their families and communities. We share how the spiraling framework can be adapted and used across all grade levels to create a community-building, culturally responsive and socially just language program that produces new speakers and creative writers in our languages.

**B7 – Importance of Language and Culture – Grandmother Catherine Moise**

The importance of teaching language through generations. Grandmother Catherine will speak on the connection to language and the traditional ways of the Dene people. Catherine is fluent in Cree, Dene, and English.

**B8 – Keenonow Model is not just for Education – Grandmother Stella Neff**

Keenonow means, “all of us’ and ‘all of us who are here”. The model includes all of our relations. It is used to connect western education views and the Aboriginal views in the communication of knowledge but was not only intended for the classroom.

**B9 – Dakota Land-based Learning – Grandfather Wanbdi Wakita**

Grandfather Wanbdi will discuss the Dakota culture and how land-based learning creates a connection for the people.

## WORKSHOP SESSIONS C

Wednesday, March 24<sup>th</sup>, 4:00pm – 4:45pm

### **C1 - Combining Decolonial Pedagogy & Evidence-Based Practices in the Design of Aboriginal Language Courses - Šišóka Dúta (Wayne Joseph Bendickson) (Sisseton-Wahpeton Dakota), Anke al-Bataineh, Raine Cloud (Sisseton-Wahpeton Dakota)**

In this workshop for classroom teachers and school administrators, we will practice combining decolonized pedagogy (Dakota Combining Decolonial Pedagogy & Evidence-Based Practices in the Design of Aboriginal Language Courses ways of learning) with language learning methods that have been proven through research, to create highly effective and highly enjoyable language programs that inherently transmit cultural teachings. This approach, sometimes called Project-Based Language Learning or Task-Based Language Learning, and incorporating the techniques of Communicative Language Teaching and Game-Based Language Learning, is an answer to two seemingly eternal problems with the Western/colonial school-based way of language teaching: first, that this latter is nearly universally ineffective, and second, that it is highly unenjoyable and causes people to feel insecurity and bad emotions about language learning. With this learner-centered, evidence-based model, learners feel comfortable, confident, and joyful while learning languages, and gain fluency very rapidly. In courses designed this way, learners are able to carry on conversations after only 4 or 5 hours of class, and pronunciation and stress are much more authentic than in Western/colonial classrooms.

### **C2 - Indigenous Language Books and Resources from GoodMinds.com – Sandra Samatte**

GoodMinds.com has been in business for 20 years. We provide Indigenous books and resources for Head Starts, Daycares, Jordan's Principle Programs, Pre-school to Post-Secondary to our Traditional Teachings and Knowledge Keepers who share and pass down these stories. We are passionate about Indigenous education. GoodMinds.com carries books in the five languages: Cree, Ojibwe, Dakota, Ojibwe-Cree and Dene, and languages resources, traditional stories, literature, scholarly works, and teacher and educational materials, that promote the languages are a core part of the GoodMinds.com collection.

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Declaration on the Rights of Indigenous Peoples we promote our educational resources in a culturally safe and culturally appropriate way.

### **C3 - Madwewetawaadaanig: Let's Play Music for Them! – John-Paul Chalykoff**

Music is a powerful tool for language learning. Many of us remember the songs we sang as children, as they often stay with us for a lifetime. Bringing forward experience as a musician and teacher, this presentation utilizes original songs in Anishinaabemowin that can be used in a variety of ways in classrooms and/or at home. The process will be detailed, including writing, recording, as well incorporating grammar into the songs without making them feel like grammar lessons. Stories about the songs and their inspirations will be interwoven with practical applicability for attendees, who will receive free access to digital materials including songs and written lyrics for adaptation to curriculum or personal use.

### **C4 - Seeing What we Have and Making it Visible to Others – Rochelle Allan**

Our family was unlikely to be successful in using the language with our kids. But through seeking out existing resources and using them with our children we are far beyond what we or anyone else thought was possible. We now try to find ways to get resources more easily to other teachers and families through the development of a website and blog. We are also continuing to explore how far this family language path might take us and we are hoping to find other child Anishinaabemowin speakers to build a peer group for our 3&4 year old.

Some of our experiences and realizations might help with your family/class/community. There is more available to assist in your journey than you might realize, and you are capable of more than you know.

### **C5 - The Common Framework of Reference Applied to First Nations' Communicative Language Activities – Marlene Quinney, Diana Steinhauer**

Participants are introduced to the Common Framework of Reference (CFR) and how it is applied to First Nations language classrooms. The workshop activities demonstrate how focus on the CFR as an evaluation tool enhances approaches to acquiring Cree language. Presenters will engage participants in communicative acts to show methods for increased learner engagement in speech production, comprehension, and interactive speaking. Sample copies of materials are available.

### **C6 – Bilingual Programming – Wanda Barker, Gloria Barker**

The workshop presenter Wanda Barker will present an overview of the different types of language programs but will focus on the development, implementation and maintenance of bilingual programs. The special guest Gloria Barker will share some of the benefits and the challenges of teaching in a bilingual program. She works at the Ojibwe Bilingual Program in Riverbend Community School which is part of the Seven Oaks Division. Both Wanda and Gloria

have been involved in teaching for various audiences and will also share some language strategies on learning a second language and writing system.

### **C7 - Kēkwān ōma Nēyinoŵēwin? What is Nēyinoŵēwin (Language)? – Marsha Blacksmith**

Marsha Blacksmith is a Cree woman with three daughters, three adopted children and two grandsons. Marsha has her Bachelor of Education Degree and is an Instruction Resource Developer for Manitoba First Nation Education Resource Centre. Marsha's passion and dream is to continue to work hard for her family, help others and bring awareness to help sustain and revitalize our Languages and Aboriginal Cultures.

Through many years of experience in Cree Language teaching Marsha was able to see the positive strategies on how to create an effective Cree Language Classroom. In this workshop, you will learn the two main strategies are: 1. Traditional Approach - the teaching of aboriginal languages is to do things together, mostly based on hands-on activities using the language in everything that we do. Examples; learning how to say your daily thankful prayers, teaching the sacred medicines, traditional identity, land-based teaching, stories, songs, etc. And all along during the whole class time everyone is encouraged to speak the language of your ancestors. 2. Western Approach - teaching is creating, promoting, and developing resources to help our children enjoy language learning using concrete and visual material and it is also that someone else is chosen to teach your language to your children at a different location.

Both of these teaching strategies are a strong connection in a positive way.

### **C8 – Inuktitut the First Language – Grandmother Martha Peet**

Grandmother Martha will look at Nunavut and Inuktitut immersion in their schools. She will also show how the Inuit are working to preserve their language, culture, and their way of life on the land.

# WORKSHOP SESSIONS D

Thursday, March 25<sup>th</sup>, 10:15am – 11:00am

## **D1 - How to Memorize and Retain Vocabulary Effectively using Spaced Repetition Software, even if There are Scarce Resources for your Language – Jed Meltzer**

Learners of Indigenous languages face the challenge of memorizing a vocabulary that is completely unrelated to their first language, and lack of vocabulary can prevent them from benefiting from other resources. Language learners worldwide use “spaced repetition software (SRS), essentially computerized flashcards, to drill vocabulary words, but few pre-made resources exist for studying Indigenous languages with this remarkable tool. In this workshop I will demonstrate how I make my own materials to study Anishinaabemowin, drilling both vocabulary and verb conjugations using the free software program Anki. I use this for about 30 minutes a day on my cell phone, and it has made an incredible difference in my language learning, with about 1500 words memorized so far. I will demonstrate habits and “best practices” for using these tools. Topics include: adding audio, pictures, and colours, organizing your material, importing it into different software packages, and effectively integrating SRS with other study techniques to maximize its usefulness, whether it is used in a classroom setting or on one’s own.

## **D2 – Ininiimowin – Isaiah Beardy, Dolores Greyeyes Sand, Jeff Green**

Literature that people are motivated to read can be a real asset to language promotion and revitalization. The Bible has been available in Western Cree (Plains Cree, Y-dialect) for almost 160 years, and is beloved by many Cree and Oji-Cree from northwestern Ontario through Alberta. At the request of Cree church leaders, the Canadian Bible Society published a new edition of this Bible in 2020. There are plans underway to distribute the new edition. The Western Cree Bible text, in syllabics and roman script, and audio recordings of its New Testament, are available for free online and in apps. Besides the Western Cree Bible, other recent Cree publications include a contemporary Cree translation of selected Bible books and a set of 30 illustrated Bible story books, all in Standard Roman Orthography (SRO). Our workshop will introduce these resources to interested participants.

## **D3 - Ancestral Story: Sak'e Dene – Lucy Antsanen**

This presentation will be sharing a Dene ancestral story about the moon. This story has been told orally for many, many generations. The story is about the man on the moon and how and why he got there. The story will be told with the use of illustration from the children's book also written by the storyteller. Some worksheets will also be presented that could supplement the story.

#### **D4 – Original Cree Treaties and Instincts – Dr. Winston Wuttunee**

During this presentation, natural treaties and natural protocols of nature and mankind will be discussed in detail.

Kihchi Manitou told everyone he had finished creating the World. He said he would now make treaties that mankind would find sacred and thus obey them.

As for nature he would give them instinct that they would find sacred and thus they would obey them. He told them now to ask for what they wanted for their progeny – so, they did and it was done! He told them where they lived now there would always be food and water and they would be plentiful. Thus, he made those sacred treaties with all he created; to never be hungry or lonely.

Of all that was created it is only mankind that breaks the treaties every day. Mankind has free will and nature has instinct to live by and so that is the way it is.

And so, it is that we are looked after physically on Earth and spiritually from Kihchi Manitou.

#### **D5 - "Daily Dose of Language": A Stepping Stones Lesson Plan Template that Marries Orality and Literacy for FNMI Learners – Heather Souter, Tina Hargaden**

This is an introduction to the use of a daily lesson plan template that marries orality and literacy. We will show how this template from the "Stepping Stones" approach to Comprehensible Input-based instruction has been adapted for the FNMI classroom and "self-generates" curriculum together with learners based on their ideas, lives, communities and cultures.

#### **D6 - Techniques in Teaching and Learning Ways to Sustain Ininǰ mowin – Charity Cooper**

Charity Cooper is a Swampy Cree (n-Dialect) from Pimicikamak Cree Nation, but currently resides in Thompson, MB. She obtained B.A. and B. Ed. Degrees at the University College of the North in 2012 and 2014. She is proud mother of four children with husband Howie. Charity is a proud fluent Cree speaker and has a strong passion for teaching Cree language and culture. She believes anyone can learn and speak Cree. Charity taught Cree language to multiple grades at the Wapanohk Community School's Bi-lingual program. Charity is currently an Instructional Resource Developer, formerly a Cree Language and Culture Facilitator for the Manitoba First Nations Education Resource Center (MFNERC). In this session, Charity will share some experiences with teaching the basics of ininǰ mowin (Cree) language. She will also inform and provide examples of what she has done successfully that capture students' engagement using strategies of games and hands-on activities. She will also highlight the importance of the spelling and sounds of Standard Roman Orthography and phonology of the Cree Syllabic chart.



### **D7 – Teaching Indigenous Languages as an Additional Languages – *Melanie Kennedy, Lorena Fontaine***

In collaboration with the University of Winnipeg and the Indigenous Languages of Manitoba, Teaching Indigenous Languages as an Additional Language was adapted to develop and teach the courses specific to Anishinaabemowin (Ojibwe) and Ininimowin (Cree). The four-course components including:

- 1) Thinking About Theory: A Framework for Indigenous Language Instruction,
- 2) Understanding the Language Classroom Procedures for Effective Teaching,
- 3) Developing the Language System: Teaching Grammar, and Vocabulary and
- 4) Developing the Language Skills: Listening, Speaking, Reading and Writing.

Graduates of this certificate will be provided skills to teach Anishinaabemowin or Ininimowin to adult learners in a community program, including ILM language classes, as well as other introductory courses. Through this pilot project, the partners will aim to strengthen education and employment training for Indigenous people and their participation in Canadian society, promoting and strengthening and revitalizing Indigenous languages and cultures, and fostering personal development for Indigenous language speakers, who will then be able to drive projects and training in their own communities and schools.

### **D8 – Passing on the Language in the Family – *Grandmother Patricia Ningewance***

A presentation on how any fluent grandparent or other fluent adult can teach his/her language to family and friends. Pat will explore the methodology she's developed and used to teach her grandson to speak Ojibwe.

### **D9 - A Look into Language Preservation in St Theresa Point: What can be done? – *Grandmother Nelliane Cromarty***

Grandmother Nelliane will discuss the loss of language which took place in her community and the steps that are needed to revive the Ansinimowin (Ojibwe Cree) language. Current language efforts and future endeavors will be explored.

### **D10 – Keenonow Model is not just for Education – *Grandmother Stella Neff***

Keenanow means, “all of us’ and ‘all of us who are here”. The model includes all of our relations. It is used to connect western education views and the Aboriginal views in the communication of knowledge but was not only intended for the classroom.

# WORKSHOP SESSIONS E

Thursday, March 25<sup>th</sup>, 11:15am – 12:00pm

## **E1 - The National Centre for Collaboration in Indigenous Education – *Laura Forsythe***

Within this workshop we will discuss the following;

- 83 Lesson plans developed with an Indigenous perspective for teaching:
- Indigenous, land-based skills and knowledge
- Indigenous languages
- Mainstream K-12 subjects infused with Indigenous knowledge
- Helpful materials for educators to Evaluate your and your learners' experiences with a lesson
- How to create your own lesson plans using templates with an Indigenous-based, student-centered approach

## **E2 - Madwewetawaadaanig: Let's Play Music for Them! – *John-Paul Chalykoff***

Music is a powerful tool for language learning. Many of us remember the songs we sang as children, as they often stay with us for a lifetime. Bringing forward experience as a musician and teacher, this presentation utilizes original songs in Anishinaabemowin that can be used in a variety of ways in classrooms and/or at home. The process will be detailed, including writing, recording, as well incorporating grammar into the songs without making them feel like grammar lessons. Stories about the songs and their inspirations will be interwoven with practical applicability for attendees, who will receive free access to digital materials including songs and written lyrics for adaptation to curriculum or personal use.

## **E3 - Anishinaabe Teachings & Language / Anishinaabe Gikinoo'amaagoowin gaye Inwewin – *Llyod Swampy Sr. "Aazaawaabinesi"***

Introduction of the Anishinaabe teachings within the classroom setting and the importance of using the Anishinaabe language at all grade levels. How to us stories & songs in the classroom and creating an awareness with parents or community.

## **E4 - Ancestral Story: Sak'e Dene – *Lucy Antsanen***

This presentation will be sharing a Dene ancestral story about the moon. This story has been told orally for many, many generations. The story is about the man on the moon and how and why he

got there. The story will be told with the use of illustration from the children's book also written by the storyteller. Some worksheets will also be presented that could supplement the story.

### **E5 - Collective Effort on Language Reclamation Movement from Personal Lives – Judy Doolittle, Michael Li**

“Our languages are gifts from the Creator. Language and our ways of life are the essence of our being as First Nations people. Our languages embody the worldview, philosophy, and spirituality of each of our nations” - *Perry Belgarde, Grand Chief of the Assembly of First Nations stated this when the government was talking about the First Nations Language Act.*

To our First Nations peoples, language is sacred. Our languages and culture are extensions of the beliefs and values of each nation and define our First Nations identity and our place in Creation. Cultural identity is developed and nurtured from time of birth to the end of life - the feeling of belonging to a group is paramount. In our First Nations traditions, identity is based on relationships with family, relatives, and community, as well as with the individual's language and culture, with the land, and relationship with the natural environment.

Language shift and change - we know languages are dynamic. It is through this motion that collectively we transmit our languages inter-generationally. In this workshop discussion will be on topics such as: Components of language acquisition; Language reclamation efforts from personal experiences; Language barriers, challenges, or constraints that need to be reformed and revised in the collective endeavors for language reclamation. Short interviews with second language speakers will be shared on their experiences and perseverance on language acquisition.

### **E6 - Original Cree Treaties and Instincts – Dr. Winston Wuttunee**

During this presentation, natural treaties and natural protocols of nature and mankind will be discussed in detail.

Kihchi Manitou told everyone he had finished creating the World. He said he would now make treaties that mankind would find sacred and thus obey them.

### **E7 - A Culturally Responsible Self-Generating Language Curriculum that Marries Orality and Literacy Across the Learning Lifespan – Heather Souter, Tina Hargaden**

This workshop outlines how the Stepping Stone approach to Comprehensible Input language teaching self-generates language curriculum based on the lives of the instructor, learners, their families and communities. We share how the spiraling framework can be adapted and used across all grade levels to create a community-building, culturally responsive and socially just language program that produces new speakers and creative writers in our languages.

*Program subject to change without notice. 19  
A final program will be published prior to March 24<sup>th</sup>.*

## **E8 – Teaching Indigenous Languages as an Additional Languages – *Melanie Kennedy, Lorena Fontaine***

In collaboration with the University of Winnipeg and the Indigenous Languages of Manitoba, Teaching Indigenous Languages as an Additional Language was adapted to develop and teach the courses specific to Anishinaabemowin (Ojibwe) and Ininimowin (Cree). The four-course components including:

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## **E9 - Dakota Land-based Learning – *Grandfather Wanbdi Wakita***

Grandfather Wanbdi will discuss the Dakota culture and how land-based learning creates a connection for the people.

## **WORKSHOP SESSIONS F**

Thursday, March 25<sup>th</sup>, 12:15pm – 1:00pm

### **F1 - Combining Decolonial Pedagogy & Evidence-Based Practices in the Design of Aboriginal Language Courses - Šišóka Dúta (Wayne Joseph Bendickson) (Sisseton-Wahpeton Dakota), Anke al-Bataineh, Raine Cloud (Sisseton-Wahpeton Dakota)**

In this workshop for classroom teachers and school administrators, we will practice combining decolonized pedagogy (Dakota Combining Decolonial Pedagogy & Evidence-Based Practices in the Design of Aboriginal Language Courses ways of learning) with language learning methods that have been proven through research, to create highly effective and highly enjoyable language programs that inherently transmit cultural teachings. This approach, sometimes called Project-Based Language Learning or Task-Based Language Learning, and incorporating the techniques of Communicative Language Teaching and Game-Based Language Learning, is an answer to two seemingly eternal problems with the Western/colonial school-based way of language teaching: first, that this latter is nearly universally ineffective, and second, that it is highly unenjoyable and causes people to feel insecurity and bad emotions about language learning. With this learner-centered, evidence-based model, learners feel comfortable, confident, and joyful while learning languages, and gain fluency very rapidly. In courses designed this way, learners are able to carry on conversations after only 4 or 5 hours of class, and pronunciation and stress are much more authentic than in Western/colonial classrooms.

### **F2 - The Common Framework of Reference Applied to First Nations,Â Communication Language Activities – Marlene Quinney, Diana Steinhauer**

Participants are introduced to the Common Framework of Reference (CFR) and how it is applied to First Nations language classrooms. The workshop activities demonstrate how focus on the CFR as an evaluation tool enhances approaches to acquiring Cree language. Presenters will engage participants in communicative acts to show methods for increased learner engagement in speech production, comprehension, and interactive speaking. Sample copies of materials are available.

### **F3 - Bilingual Programming – Wanda Barker, Gloria Barker**

The workshop presenter Wanda Barker will present an overview of the different types of language programs but will focus on the development, implementation and maintenance of bilingual programs. The special guest Gloria Barker will share some of the benefits and the challenges of teaching in a bilingual program. She works at the Ojibwe Bilingual Program in Riverbend Community School which is part of the Seven Oaks Division. Both Wanda and Gloria have been involved in teaching for various audiences and will also share some language strategies on learning a second language and writing system.

#### **F4 - Traditional Indigenous Games – Norbert Mercredi**

Presentation on Indigenous Games

Indoor activities; Board games, Ring and Pin, Tops, Spin the button, Hoop and pole, Throw stick, Pick-up sticks, Outdoor Games; Stick ball game, Double ball game, Lacrosse, Snow snakes, Shinny hockey, Bows and arrows, Quinzee making, Lean-two, Fire Making

#### **F5 - Collective Effort on Language Reclamation Movement from Personal Lives – Judy Doolittle, Michael Li**

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#### **F6 - Kēkwān ōma Nēyinowēwin? What is Nēyinowēwin (Language)? – Marsha Blacksmith**

Marsha Blacksmith is a Cree woman with three daughters, three adopted children and two grandsons. Marsha has her Bachelor of Education Degree and is an Instruction Resource Developer for Manitoba First Nation Education Resource Centre. Marsha’s passion and dream is to continue to work hard for her family, help others and bring awareness to help sustain and revitalize our Languages and Aboriginal Cultures.

Through many years of experience in Cree Language teaching Marsha was able to see the positive strategies on how to create an effective Cree Language Classroom. In this workshop, you will learn the two main strategies are: 1. Traditional Approach - the teaching of aboriginal languages is to do things together, mostly based on hands-on activities using the language in everything that we do. Examples; learning how to say your daily thankful prayers, teaching the sacred medicines, traditional identity, Land-based teaching, stories, songs, etc. And all along during the

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whole class time everyone is encouraged to speak the language of your ancestors. 2. Western Approach - teaching is creating, promoting, and developing resources to help our children enjoy language learning using concrete and visual material and it is also that someone else is chosen to teach your language to your children at a different location.

Both of these teaching strategies are a strong connection in a positive way.

#### **F7 - Importance of Language and Culture – Grandmother Catherine Moise**

The importance of teaching language through generations. Grandmother Catherine will speak on the connection to language and the traditional ways of the Dene people. Catherine is fluent in Cree, Dene, and English.

#### **F8 - Inuktitut the First Language – Grandmother Martha Peet**

Grandmother Martha will look at Nunavut and Inuktitut immersion in their schools. She will also show how the Inuit are working to preserve their language, culture, and their way of life on the land.

#### **F9 - The Language in Our Storytelling – Grandmother Stella Neff**

Grandmother Stella will speak about the differences in ininimowin (Cree) historic storytelling and present storytelling. The changes in language words and meanings over the years will be highlighted. The old stories will describe the relationships between people and animals.