



TOBIQUE FIRST NATION'S FIRST ANNUAL WOLASTOQEY LANGUAGE PLANNING SUMMIT

JUNE 28-29, 2022
CONFERENCE SUMMARY



LANGUAGE HONOUR CODE:

WOLASTOQEQY:

Nookmisik Naka Nmushumsik,
Woliwon "Ciw Lutwewakon
Kisi Monuwehkiyeq 'Ciw Nilun.
Nilun Oc Tokec Nuleyatomonen.
'Ciw Weckuwapasihtit.
-Nit Leyic-
(Opolahsomuwehs. '94)



Funded by the Government of Canada

Canada

Qey!

On January 18, 2022, Tobique First Nation Education received confirmation of approval of funding from Heritage Canada’s Indigenous Languages Component (ILC) to support Wolastoqey/Wəlastəkwey Language Revitalization Planning until March 2023.

In February 2022, I was retained as the Wolastoqey/Wəlastəkwey Language Planning Advisor for Neqotkuk’s Tobique First Nation Education to provide oversight on the implementation of their workplan.

The TFN Education proposal built upon the research conducted in the previous year by Three Nations Education Group Initiative (Beaver & McIvor; 2021). Specifically, it responded to the reference from Miami scholar Wesley Leonard who defines language reclamation, as a “larger effort by a community to claim its right to speak a language and to set associated goals in response to community needs and perspectives” (Leonard, 2012).

To launch engagement, as well as to respond to the workplan’s proposal to increase **community mobilization** and establish **public awareness**, Tobique First Nation Education hosted their first ever Wolastoqey Language Planning Summit on June 28th and 29th 2022 at Mah-Sos School. The two-day event was centred on two key themes:

1. believing Maliseet/Wolastoqey reclamation is possible; and
2. understanding Maliseet/Wolasotqey language loss so as to push back.

The following report is a summary of the information presented, as well as the direction received from the community, with participation largely made up of elders (65+ years of age), some youth and young adults. We have also included a summary of ongoing or upcoming opportunities to get involved in Wolastoqey language reclamation projects.

As TFN Education continues engagement efforts until December 2022, development of the Strategic Plan for Wolastoqey revitalization in Neqotkuk will take shape and be shared with the community between January, 2023 and March, 2023.

Woliwon for your participation and/or interest in the First Annual Language Planning Summit. I look forward to your feedback and input.

Darrah (Pine) Beaver, Ph.D (candiate)

Acknowledgement

As we embark on the work ahead of us, we'd like to acknowledge the many community members who have worked, and continue to work, tirelessly dedicating themselves to Wolastotqey/Wəlastəkwey language preservation. Without these teachers, activists, scholars, musicians, artists, elders, linguists, etc, we would not have the number of speakers and resources currently available to us today.

Tobique Education recognizes that many believe that language revitalization belongs in the school and/or with Education. As such, Tobique Education will lead a strategic planning process for Wolastotqey/ Wəlastəkwey Language Revitalization Planning until March, 2023. In addition, while we know the importance of planning, we also acknowledge the critical state of our language and will be taking action towards increasing resources (written, audio, living) while working to establish a common vision for our language and how to achieve it.

Tobique First Nation Education's Wolastotqey/Wəlastəkwey Language Revitalization Planning between 2021-23 proposal to ILC centres on the following five components:

- Community mobilization
- Public Awareness
- Language Camps
- Master Apprenticeship Program
- Documentation

Tobique Education will be working closely with our Regional Management Organization in Education, Three Nations Education Group Initiative (TNEGI), who is also placing greater focus on language revitalization in the year ahead. Together, we will carve a path forward for increased proficiency in our language(s).

Enclosed is a summary of the First Annual Neqotkuk Wolastotqey Language Planning Summit. On behalf of Tobique First Nation Education, I wish to show my appreciation to Darrah (Pine) Beaver for leading our language team (Melissa Francis, Laura Sappier, Chelsey Nicholas, Paul Sappier), the Language Advisory Committee for their advice and support (Delbert & Greta Moulton, Dave & Imelda Perley, Councillor's Tim McDougal, Jasmine Pirie Julian Moulton, Shane Perley-Dutcher and Adam Saulis, Language Teachers Shelia McKinley, Heaven Solomon, Tara Perley and Lisa Dutcher) and to all of those that worked the Summit (cooks, youth, labour, report writers and graphic designer) to make it a huge success. Last but not least, thank you to our elders for keeping our language alive.

Woliwon/ Wəliwən,

Candace Dee,
A/Director of Education
Tobique First Nation



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AGENDA

Day 1, June 28, 2022:	
8:00 am - 9:00 am	Registration
9:00 am - 10:00 am	Opening Summit - Drummers Prayer - <i>Elder, Edward Perley</i> Welcoming comments - <i>Chief Ross Perley</i> Introduction and intent - <i>Darrah (Pine) Beaver</i>
10:00 am - 10:20 am	Health break
10:20 am - 11:00 am	Panel Discussion: • <i>Adult second language Learners (St. Thomas University Maliseet Immersion graduates)</i>
11:00 am - 12:00 pm	Wolastoqey reclamation and the power of music: <i>Jeremy Dutcher</i>
12:00 pm - 1:00 pm	Lunch (provided) - On the Green
1:00 pm - 2:00 pm	Round table discussion: <i>Roger Paul (facilitator)</i>
2:00 pm - 3:00 pm	Language Loss and Indigenous Linguistic Sovereignty: <i>Dr. Bernie Perley</i>
3:00 pm - 3:15 pm	Health break
3:15 pm - 3:45 pm	Linguistic Rights: <i>Dr. Andrea Bear-Nicholas</i>
3:45 pm - 4:00 pm	Wrap Up-closing comments: <i>Darrah (Pine) Beaver</i>
Note: Dinner for our elders (65+ years) will be held at "On The Green" (Bingo Hall) from 4:00 pm to 6:00 pm.	



Day 2, June 29, 2022:	
8:00 am - 9:00 am	Registration
9:00 am - 9:15 am	Welcoming comments Re-cap of Day 1 <i>Roger Paul</i>
9:15 am - 9:45 am	Awakening Wolastoqey <i>Dr. Imelda Perley</i>
9:45 am - 10:00 am	Storytime/skit: <i>STU Maliseet Immersion students</i>
10:00 am - 10:20 am	Health break
10:20 am - 11:20 am	The Power of Stories in Wolastoqey: <i>Jeff Bear</i>
11:20 am - 12:00 pm	Panel Discussion: <i>Maliseet Language Teachers</i>
12:00 pm - 1:00 pm	Lunch (provided) - Rich Francis & On the Green
1:00 pm - 2:00 pm	Round table discussion: <i>Roger Paul (facilitator)</i>
2:00 pm - 2:30 pm	Kehkimin Early Years Maliseet Immersion Centre <i>Lisa Dutcher</i> <i>Roseanne Clark</i>
2:30 pm to 3:00 pm	Putting Wolastoqey Language to Sleep: <i>Dr. David Perley</i>
3:00 pm - 3:15 pm	Health break
3:15 pm - 3:30 pm	Tobique We Are Remembering: <i>Connor Bear, Ashley Nash, Nicole Perley, TJ Sappier</i>
3:30 pm - 4:00 pm	Closing ceremonies <i>Musical Performance - Mah-Sos School Students</i> <i>Wrap up and next steps - Darrah (Pine) Beaver</i> <i>Closing Comments - Roger Paul</i> <i>Closing Prayer - Elder Edward Perley</i>

Amsqahsewi Kisq, June 28, 2022:	
8:00 am - 9:00 am	Tepuwikhasimok
9:00 am - 10:00 am	Apqotehtomuhtit - Drummers Imiyewakon - <i>Elder, Edward Perley</i> Wolasikutasit - <i>Chief Ross Perley</i> Nihkanaptaq Akinuwehtasu - <i>Darrah (Pine) Beaver</i>
10:00 am - 10:20 am	Atolahsimok
10:20 am - 11:00 am	Pili 'Sapiyahtitit Wolastoqewatuwahtit Skuhutomahuwok: • <i>Adult second language Learners (St. Thomas University Maliseet Immersion graduates)</i>
11:00 am - 12:00 pm	Wolastoqewatuwakon Apatawsuwiw Lintuwakonok <i>Jeremy Dutcher</i>
12:00 pm - 1:00 pm	Pasqek - On the Green
1:00 pm - 2:00 pm	Mawi Skuhutomuhtipon: <i>Roger Paul (facilitator)</i>
2:00 pm - 3:00 pm	Eli 'Sotasik Ktolatuwewakonon (Ksihkehewik naka Apatawsuwik) <i>Dr. Bernie Perley</i>
3:00 pm - 3:15 pm	Atolahsimok
3:15 pm - 3:45 pm	Olokimqotol Latuwewakonol: <i>Dr. Andrea Bear-Nicholas</i>
3:45 pm - 4:00 pm	Mettonukot: <i>Darrah (Pine) Beaver</i>
Cipa: Wolaqihpultimok 'ciw Kehciktonecik (65+ years) "On The Green" (Bingo Hall) from 4:00 pm to 6:00 pm.	



Nisewi Kisq, June 29, 2022:	
8:00 am - 9:00 am	Tepuwikhasimok
9:00 am - 9:15 am	Wolasikhutasit Minuwiwihtomon Weskuwitasikpon Wulaku <i>Roger Paul</i>
9:15 am - 9:45 am	Tuhkehtasuwiw Ktolatuwewakonon: <i>Dr. Imelda Perley</i>
9:45 am - 10:00 am	Atkuhkahtimok/Kehkoluhtimok: <i>STU Maliseet Immersion students</i>
10:00 am - 10:20 am	Atolahsimok
10:20 am - 11:20 am	Kcitpotol Wolastoqeyal Atkuhkakonol: <i>Jeff Bear</i>
11:20 am - 12:00 pm	Skuhutomatuwok Nutokehkikemuwicik: <i>Maliseet Language Teachers</i>
12:00 pm - 1:00 pm	Pasqek - Rich Francis & On the Green
1:00 pm - 2:00 pm	Mawi Skuhutomuhtipon: <i>Roger Paul (facilitator)</i>
2:00 pm - 2:30 pm	Kehkimin (Early Years Maliseet Immersion Centre) <i>Lisa Dutcher</i> <i>Roseanne Clark</i>
2:30 pm to 3:00 pm	Mehsi Natqahsuwik Ktolatuwewakon?: <i>Dr. David Perley</i>
3:00 pm - 3:15 pm	Atolahsimok
3:15 pm - 3:30 pm	Neqotkuk N'tetli Mikwi Tahasoltipen: <i>Connor Bear, Ashley Nash, Nicole Perley, TJ Sappier</i>
3:30 pm - 4:00 pm	Mettonukok Oltahkewakonol: <i>Lintuhtuwok Wasisok - Mah-Sos School Students</i> <i>Nikanitahasuwakonol - Darrah (Pine) Beaver</i> <i>Kinolutiket - Roger Paul</i> <i>Imiyewakon - Elder Edward Perley</i>

Pesq Pemkiskahk - June 28, 2022:	
8:00 am - 9:00 am	Tepuwikhatin
9:00 am - 10:00 am	Apqotehte Mawiyewakon - Drummers Imiyewakon - <i>Elder, Edward Perley</i> Sakom assihkawe - <i>Chief Ross Perley</i> Kinolutomon Wolastoqey Latuwewakon - <i>Darrah (Pine) Beaver</i>
10:00 am - 10:20 am	Sakolomtuwey atolahsimuwakon
10:20 am - 11:00 am	Mawi Skuhutomoniya: • <i>Adult second language Learners (St. Thomas University Maliseet Immersion graduates)</i>
11:00 am - 12:00 pm	Wolastoqey 't-apaci-psonomon naka molihkikonewiw Lintowakon <i>Jeremy Dutcher</i>
12:00 pm - 1:00 pm	Paskwe - On the Green
1:00 pm - 2:00 pm	Wiwonopultuk naka Mawi – Skuhtomoniya: <i>Roger Paul (facilitator)</i>
2:00 pm - 3:00 pm	Ksihkehe skicinuwi latuwewakon <i>Dr. Bernie Perley</i>
3:00 pm - 3:15 pm	Sakolomtuwey atolahsmuwakon
3:15 pm - 3:45 pm	Molihkikonewiw Skicinuwi Latuwewakon: <i>Dr. Andrea Bear-Nicholas</i>
3:45 pm - 4:00 pm	K'potehte: <i>Darrah (Pine) Beaver</i>
Mitsultin ciw Kehcikotonetit (65+ years) "On The Green" (Bingo Hall) from 4:00 pm to 6:00 pm.	



Nis – Pemkiskahk, June 29, 2022:	
8:00 am - 9:00 am	Tepuwikhotin
9:00 am - 9:15 am	Assihkawe naka minuwiwihatomon kisi skuhutasik wolaku <i>Roger Paul</i>
9:15 am - 9:45 am	'Tuhkehtun Wolastoqey Latuwewakon: <i>Dr. Imelda Perley</i>
9:45 am - 10:00 am	Akonutomakon: <i>STU Maliseet Immersion students</i>
10:00 am - 10:20 am	Sakolomtuwey atolahsimuwakon
10:20 am - 11:20 am	Molihkikonewiwol Akonutmakonol: <i>Jeff Bear</i>
11:20 am - 12:00 pm	Mawi Skuhutomoniya: <i>Maliseet Language Teachers</i>
12:00 pm - 1:00 pm	Paskwe - Rich Francis & On the Green
1:00 pm - 2:00 pm	Wiwonopultuk naka mawi- skuhtomoniya: <i>Roger Paul (facilitator)</i>
2:00 pm - 2:30 pm	Kehkimin <i>Lisa Dutcher</i> <i>Roseanne Clark</i>
2:30 pm to 3:00 pm	Kuhu- yewi Wolastoqey Latuwewakon: <i>Dr. David Perley</i>
3:00 pm - 3:15 pm	Sakolomtuwey atolahsimuwakon
3:15 pm - 3:30 pm	Kehkikemuwakon: <i>Connor Bear, Ashley Nash, Nicole Perley, TJ Sappier</i>
3:30 pm - 4:00 pm	Kpahasu Mawiyewakon: <i>Lintuwakonol - Mah-Sos School Students</i> <i>Nite Psiw - Darrah (Pine) Beaver</i> <i>K' potehte - Roger Paul</i> <i>Imiyewakon - Elder Edward Perley</i>



First Annual Wolastoqey Language Planning Summit

Tobique First Nation

Summary of Discussions and Presentations

Day 1

Welcoming Comments

Chief Ross Perley

Chief Ross Perley welcomed the summit participants and stated that this gathering brought everyone together around one common goal: to strengthen the Wolastoqey language and to make sure it lives on forever for generations.

Chief Perley highlighted some of the ongoing initiatives aimed at revitalizing Wolastoqey language. He congratulated the first graduates of the Wolastoqey adult immersion classes, who completed their studies a few weeks ago. He highlighted investment made into curriculum development for schools and day cares to ensure students are offered a consistent learning approach throughout all of their school years. He

shared that a Language Advisory Committee has been formed and that the Council is about to pass a Band Council Resolution to recognize Wolastoqey as Neqotkuk's official language.

Chief Perley said that we need everyone on board to find new ways of integrating language into our lives and to build new speakers. He invited participants to share their wisdom to help create an effective plan for language revitalization that would enable us as a community to work together and to effectively coordinate all of our efforts.



Panel Discussion
Adult Second Language Learners
(St. Thomas University Maliseet Immersion graduates)
Melissa Francis
Lisa Dutcher
Rebecca Ireland

This session included a panel of three intergenerational participants who graduated from the St. Thomas University Maliseet Immersion adult second language program. The panelists responded to two questions:

- What brought you to this program to learn your language?
- How are you going to incorporate into your lives what you've learned and will continue to learn?



The panelists shared that a key motivation for them to learn Wolastoqey language was to **build a deeper connection to their culture**. They expressed feeling incomplete as Wolastoqey people without knowing the Wolastoqey language. On the other hand, learning the language helped them to create a sense of belonging and confidence in who they are. The panelists underlined that **connection to their language and culture was an important part of health and wellbeing** and felt spiritually nourishing. It also helped them to rediscover the beauty and complexity of their language and culture creating a desire to keep learning more.

Another key motivation for learning the language was a **sense of responsibility to pass it on to future generations**. One panelist shared that they recognized this responsibility after the passing of their mother and aunt, who were the primary language speakers around them. This loss created a sense of urgency to learn the language in order to carry it forward.

As part of the discussion, the panelists highlighted what enabled and supported their learning journey and how they intend to continue. Here, all three panelists shared that having **family and community support** and involvement was crucial in encouraging them to start and keeping them motivated on their journey. They highlighted that being around the language and hearing it spoken by family and friends helped to “wake up” the Wolastoqey language in them and ignite the spark to learn more. In turn, they felt excited and motivated to share what they were learning with their family and seeing that spark and memory reigniting for them too. One panelist shared how they



incorporate language learning as part of their weekly virtual family gathering, which provided them with a chance to practice on a regular basis as well as the encouragement to keep going. For all three panelists, **sharing the language with their loved ones and others in the community made their learning experience joyful**. For example, one panelist highlighted how much they enjoyed that their family was now able to share jokes in Wolastoqey. Another person shared that it felt great to be able to speak the language with Elders in the community.

The panel underlined that exposure to the language was also a really important learning approach. The feeling of “waking up” the language looked like remembering words and phrases that they’ve heard before or seeing others pick up the words quickly, as if they’ve always known them. This memory was enabled in part by being exposed to the language and hearing the same phrases or words repeated many times. Having a supportive and joyful learning environment was important for feeling safe to try words, make mistakes and learn from them. A mindset of lifelong learning was also something shared by all panelists and was important for their learning.

Finally, the panelists highlighted the value of **locally available learning opportunities** such as the St. Thomas University Maliseet Immersion program to make learning accessible for people in different circumstances. For example, one panelist shared that they were able to undertake intensive learning due to having more time to invest into it after retirement. Another person shared that they would not be able to participate if the course was not in the community.

Wolastoqey Reclamation and the Power of Music

Jeremy Dutcher



In his remarks, Jeremy Dutcher shared his own journey with Wolastoqey language and his work in reclaiming and bringing attention to the language through music. He noted that as a young person, he came into language learning through joy, community and love supported by messaging of encouragement from family and Elders. He recognized that this is a different experience from previous generations and that language learning can be emotionally fraught and tied to trauma. He also acknowledged that for young people it is important to understand and honour the lineage of language preservation in our community, in his own words “we stand on sturdy shoulders of people who prepared the way for us

so we could walk easy.” Among his teachers and influencers, Jeremy named his mother, Lisa Dutcher, Rose Clark, and Maggie Paul.



From his own learning experience, Jeremy highlighted the value of being around the language from a young age because it helped him to see how beautiful the language was, and it planted a seed and a desire to learn. He underscored the importance of intergenerational kinship and exchange and expressed a hope for more spaces that would support this. He shared how valuable he found reading Rose's book because it was written in her own words. He felt that literacy was an important part of language learning to carry it forward and ensure it is protected. Finally, Jeremy noted that teaching the language to others via social media posts has also supported his own learning. He recognized that language learning is a life-long journey and experience.

Jeremy shared two projects from his work involving the use of ancestral materials found in the archives in his music. The first project included incorporating archival audio in songs. The goal was to show the beauty of the language as it is heard in the original voice of the ancestors. He also worked with an artist to animate archival images as part of the album art. The second project, currently in progress, was a song that uses archival text including poetry as song lyrics.

In closing, Jeremy underlined that language is not just about words, but expresses our way of seeing the world and relating to one another. He noted that reclaiming our language creates opportunities for healing as individuals and community. He articulated a vision for a future where Wolastoqey language is infused in everyday life and invited the language holders and speakers to share the language with young people, who are eager to listen, learn and speak.

Language Loss and Indigenous Language Sovereignty

Dr. Bernie Perley

Dr. Bernie Perley introduced the concept of **language sovereignty**. He explained that language sovereignty involves collective community-wide efforts to revitalize language in order to achieve fluency and expert speech as well as incorporating language in all aspects of community life. Language sovereignty is about challenging colonial rules, concepts, and traditions. For example, Dr. Perley highlighted the Negotkuk community's efforts in reclaiming the traditional name of Wolastoq river.



Dr. Perley further noted that the practice of language sovereignty includes working together and being compassionate and generous to each other as we learn the language and work towards bringing it back into everyday use. He also offered a creative way to inspire communities to begin having conversations about language and challenging the colonial structures and concepts. He shared



five comic strips about colonial holidays, including Easter, Christmas, Thanksgiving, Halloween and Valentine's Day. The comic strips portrayed humorous interaction between the early settlers and Indigenous peoples around the colonial traditions associated with these holidays as a way to challenge the established notions and meaning of these holidays to Indigenous communities. He encouraged community members to translate these comic strips into Wolastoqey and underlined the importance of bringing humour into language learning and reclamation.

Linguistic Rights

Dr. Andrea Bear-Nicholas

Dr. Bear-Nicholas' presentation called for education on Indigenous language rights as defined by the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) and advocacy for the inclusion of these rights in Canadian law.

She emphasized that the loss of Indigenous languages is a consequence of colonialism. It was perpetrated by seizing of Indigenous lands, by putting in place laws that prevented Indigenous peoples from practicing traditional economies and way of life, and through the education system via the Indian Residential Schools and Day Schools. She further noted that today almost all First Nations children are still required by law to attend schools where they do not learn to speak their own language and that this amounts to ongoing forced assimilation of these children. Indigenous peoples in Canada do not yet have a public school in our languages, something that Canada's official language minorities have had since 1892.



Dr. Bear-Nicholas explained that the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) Article 14 includes the right of Indigenous peoples to learn IN their own language. The reason for this is that immersion education, or education in the mother tongue, is recognized as the most effective means of full realization of self-determination. She shared that Hawaii is a good example of how a nation brought their language back through immersion education, starting with babies and exposing children to their language from an early age to prepare them for immersion.

Dr. Bear-Nicholas' call to action was to ensure that Canadian laws are brought in line with UNDRIP. She suggested that Bill C-91: An Act respecting Indigenous languages provides an opportunity to do this. It would need to be amended to adopt UNDRIP Article 14. The adoption of this in law would require the Federal Government to fund Indigenous Language immersion schools and curriculum



development. In order to achieve this, she called for education about linguistic rights and the value of immersion education, and for political leadership and advocacy around the adoption of UNDRIP Article 14. When it comes to implementing immersion education, Dr. Bear-Nicholas underscored the importance of language training for early childhood educators as well as teacher training for speakers and language teachers.

In closing, Dr. Bear-Nicholas suggested that language planning should include a conversation about the writing system.



First Annual Wolastoqey Language Planning Summit

Tobique First Nation

Summary of Discussions and Presentations

Day 2

Awakening Wolastoqey

Dr. Imelda Perley

Dr. Perley's remarks spotlighted how Wolastoqey language is embedded in Wolastoqey culture, worldviews and traditions. She said that when Wolastoqey people use the language today in music, media, artwork or ceremonies it carries echoes of our ancestors. She underlined that each Wolastoqey person is already a speaker because language is in our DNA and that the language is still here today because of everyone who has gathered at the summit.



Dr. Perley presented a Wolastoqey translation of a song about First Nations language that she was given by the Maori people from New Zealand when she spent time with them in 1996. She shared that the Maori people have a lot of learnings about successfully preserving their language and culture. Dr. Perley was asked to translate the Maori song into Wolastoqey and bring it back to New Zealand 10 years after her visit so that it would exist in different Indigenous languages. Going over the lyrics of the song, Dr. Perley shared how Wolastoqey language is connected to different elements of Wolastoqey culture: seasonal traditions, birthing ceremonies, food systems and the Wolastoq river.

Dr. Perley shared that one of the learnings from the Maori people was about the importance of starting children with the language as early as possible, as babies and even when someone is pregnant to speak the language to the mother so the baby in the womb would hear it. She underlined the importance of using the language in the home and of daily exposure and practice. She expressed a hope to see all of our community filled with language and invited the summit participants to sing our songs, tell our stories, harvest our traditional medicines, praise our learners, honour teachers, celebrate our speakers, and listen with love to our Elders.

Song lyrics (in English)

“Children of First Nations set our language free from heart of every family there for you and me.

We felt the language in the rainbow as it lay upon the land, from Sacred Drums spirits speak, together we are free.

We saw the language in the mountains, where bears and wolves speak, we saw it on the wings of eagles nestling home.

We heard the language of the river, calling salmon back to spawn, we heard it whisper gently in the early morning dawn.

We tasted language in the berries, where hummingbirds delight. Raspberries and blueberries a taste of paradise.

We smelled the language in the forest of spruce and cedar air. The scent of sage and sweetgrass from smoke in ritual prayer.

Set our language free, from the heart of every family there for you and me.

O Great Creator set our children free, hear our Native tongues speak for eternity.”

Storytime (showcasing youth Wolastoqey literacy)

Wyatt Moulton

Wyatt Moulton shared a story written by Tim Paul in Wolastoqey language called “The Teaching Rock.”



The Power of Stories in Wolastoqey

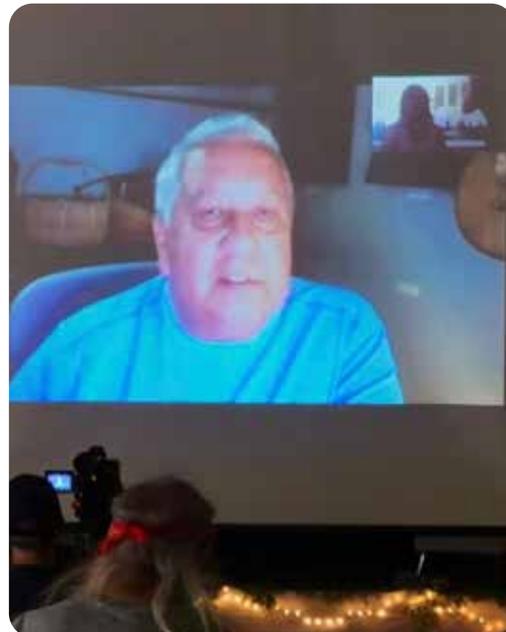
Jeff Bear (Virtual)

Jeff Bear presented his work on sharing Wolastoqey language through documentary storytelling about Wolastoqey culture, traditional craft and activities and the lives of Wolastoqey people. He shared that he was inspired to work on language programming by his mother and sister, and other supporters from Tobique. With his work Jeff wanted to bring attention to the importance of taking charge of the stories told about Wolastoqey people and community and to highlight good stories that give hope.

As part of his presentation, Jeff shared excerpts from two of his documentary projects. The first clip was from his first Maliseet language show called “Story Tellers in Motion.” The clip showed Jeff’s brother Victor demonstrating traditional basket making process and explaining the tools and techniques in Wolastoqey language. Jeff underlined that learning about and observing traditional craft and economic activities is a great place to start one’s language journey. The second documentary storytelling project shared by Jeff was a video he self-produced for his sister’s exhibition in the show called “The Wound That Was Always There.” The video showed Jeff’s sister making art and sharing reflections. Jeff noted that filmmaking is a good media for documenting stories and language because it is easy to create. It’s possible to create a good video with just a small camera as long as you have good quality image and sound. Jeff shared that over his career he created 114 mini documentaries for APTN and encouraged others to consider this media in their work.

Finally, Jeff mentioned that as we proceed with language revitalization there will be important conversations to be had as a community. As our language evolves, the language anomalies have to be noted and we’ll have to make some decisions about what dictionary and spelling we want to use. He noted that there are a lot of examples of communities addressing this issue around the world that we can learn from. One example is the way different dialects are acknowledged and respected in Alaska.

In conclusion, Jeff shared that he will make the complete “Story Tellers in Motion” series available as a donation to the Maliseet Nation and the community can decide how to use it, for example as a learning resource at the Mas Sos School. Jeff said he would be honoured to be part of future Wolastoqey language planning efforts.



Panel Discussion
Maliseet Language Teachers
 Heaven Solomon
 Sheila Bear
 Terry Francis
 Tara Perley

This second panel discussion featured four educators who teach Wolastoqey language in the provincial education system and are part of Tobique's Education Advisory Group. The panelists answered two questions:

- What inspired you or drew you to the position of being a Wolastoqey language teacher in the provincial system?
- What's the one thing that would help you/enable you to support your teaching and preservation of the language? What's the one thing we can do to support you better?



Among the inspirations, the panelists highlighted the **importance of family, peer and community support and encouragement**. Each of the panelists named family members, including parents and grandparents, teachers, Elders and community groups, that encouraged them to learn and speak the language and to step into their teaching positions. A non-Maliseet teacher shared that she first heard the Wolastoqey language when she attended a gathering of Indian Residential Schools survivors and community Elders, who encouraged her to learn and teach it.

Panelists also shared coming into language learning through their **connection to the Wolastoqey culture**. One teacher mentioned that she has been involved in traditional dancing since a young age. Another shared that their first experience with Wolastoqey language was through singing by participating in a women's drumming group. A third teacher noted that she felt called to teach the language because she grew up hearing it. The panelists expressed a sense of joy in learning and teaching Wolastoqey language and through this building a deeper relationship with the Wolastoqey culture and community.

As part of the discussion the panelists highlighted the importance of **formal and community-based language learning opportunities**. Specifically, three of the teachers were part of the Wabanaki Bachelor of Education program, which combines learning of Wabanaki languages, culture, and



worldviews with learning of language teaching methods and includes a practicum at a community school. One of the participants shared taking part in a language camp with Rosanne and Lisa [need last names] and in online classes led by Roger Paul. The panelists underlined the pivotal role of these learning opportunities to enable them to become language teachers.

The panel identified two areas of support that would help them continue and be successful in their teaching roles. The first was **mutual support, including collaboration among teachers and other educational programs by sharing teaching resources and materials**. One of the teachers highlighted the three-nation education initiative that is developing a resource portal for teachers, including for band and provincial schools. Another element of mutual support was offering constructive criticism and supportive advice to help new teachers identify where they can grow and build confidence. The second area where support is needed is with **access to ongoing learning and professional development opportunities**. The panelists highlighted the need for more formal language learning such as an evening class, a forum for more informal and conversation-based learning, and for school-wide professional training about Wabanaki languages and culture in order to build more support for language and cultural education.

Kehkimin Maliseet Immersion Centre

Lisa Dutcher

Roseanne Clark

Lisa Dutcher and Rosanne Clark presented their work on establishing the first Wolastoqey immersion and land-based school, the Kehkim Early Years Maliseet Immersion Centre. The purpose of this program is to promote healing of our spirits from colonization and to take control of our education.

The Centre signed an agreement with the City of Fredericton to lease land at Killarney Lake Lodge, where the language programs will be offered in the first year. The Centre's curriculum team is led by Rosanne and includes a linguist who has been advising and supporting curriculum development work. The curriculum includes a total of 17 lessons including songs, and written, audio and video lessons. All of the lessons are posted online and include a QR code that can be accessed on a mobile phone. Future plans include developing an app to access learning content. Lisa and Rosanne underlined the value of leveraging technology in language learning in order to create



learning tools that kids can interact with and that would make the experience fun and engaging for them. Land-based learning will be another core teaching approach, supported with funding from the Environmental Trust Fund. Lisa and Rosanne emphasized that it is important to bring joy into language learning to inspire young people.

The Centre will begin its first program this Fall. It will be offered to 4- and 5-year-old children, for 10 students in total.

Putting our Wolastoqey Language to sleep

Dr. Dave Perley



Dr. Perley's presentation discussed the causes of Wolastoqey language loss and outlined a range of opportunities for revitalization. He stated that the driving force for language preservation and revitalization is its connection to our identity as Wolastoqey people and Wolastoqey community. It helps us to know who we are and where we came from. It creates a connection to our ancestors, Elders and our culture. In the past, when the language was used throughout the community, there was a sense of unity and togetherness. Dr. Perley said that we need to nourish our learning spirit to bring back our

language so that we're able to build that foundation of identity for our grandchildren.

He shared that when Wolastoqey language was strong in Tobique it was used at home, in stores, at the Chief and Council meetings, the Band office, and as part of traditional economic activities and community life. For example, when people were making baskets or pounding ash, they shared stories or discussed issues. Before radio and TV, storytelling was a popular form of entertainment in the community. People gathered at the house of the best storyteller in each family to hear stories every night. One story could extend over several days, like a soap opera, so everyone had to wait until the next day to hear what happened next. Baseball was another popular activity and Tobique had the best baseball team in New Brunswick. These were all the places where you would hear Wolastoqey language used freely.

Dr. Perley identified several causes of language loss, with the government policy of assimilation and the system of Indian Residential Schools and Day Schools as the primary one. He noted the ongoing racism in public schools experienced by Indigenous students. Modern media, such as



TV and radio is another factor that contributed to language loss because English was the dominant language used in this media. Another contributing factor was changing community attitudes as a result of many people moving to urban centers for work and the perception that you don't need Wolastoqey language in daily life. Some people were able to preserve the language due to family connections back home but that wasn't available to everyone.



The opportunities for language revitalization shared by Dr. Perley included family and community initiatives aimed at closing the intergenerational gap, Band-level actions by the Chief and Council, and education-focused initiatives. He shared that he's working on establishing the Wolastoq Language and Culture Center (?), called the Marae, after the Maori name for a sacred gathering space where you learn about your language and ceremonies.

Among family and community intergenerational initiatives, Dr. Perley suggested storytelling sessions; community language plays and skits; and extending invitations for youth to join Elder group activities or inviting Elders to youth group activities.

Actions to be led by the Chief and Council included passing a language bi-law, a statement to recognize Wolastoqey as the official language of Tobique First Nation; establishing an official language policy and creating a comprehensive plan for language revival; making language learning a requirement for all Band staff including admin and business staff and providing classes, for example a 2-hour language class on Friday afternoon.

With regard to the education system, Dr. Perley suggested a range of initiatives from immersive programs such as language nests to basic language and cultural training for Indigenous and non-Indigenous teachers in the provincial school system focusing on Wolastoqey greetings and basic phrases. With the latter, Dr. Perley shared that this approach has been tried in schools and was found helpful for student-teacher relationship building and creating an inclusive learning environment. He also suggested that classrooms could integrate language by incorporating Wolastoqey science concepts and principles in science classes. Finally, he suggested establishing a language center with full time staff positions to develop curricula and deliver professional development to teachers.

Dr. Perley closed by saying that a language is not just words. It's a culture, a tradition, unification of a community, and a history that shapes a community. It's all embodied in a language.



Round Table Discussions Plenary

The roundtable discussion took place on both days of the Summit. It was facilitated by Roger Paul. The roundtable discussion invited all attendees of the Summit to share their recommendations on the following three questions:



- How do we bridge the intergenerational gap between Wolastoqey speakers at different stages in their language journey?
- What can we do as a community to ensure language revitalization is considered a priority?
- What can we do as a community to ensure language revitalization is considered a priority?

The following summarizes key themes and recommendations offered during the roundtable discussion.

Immersion / exposure

Participants agreed that exposure to the Wolastoqey language and participation in immersive experiences are key approaches for building interest in and supporting language learning. The following ideas were shared relating to this theme.



- Using Wolastoqey language at home is important to create early exposure and to stimulate DNA memory of the language. Several participants shared that they grew up hearing the language around their family. This enabled them to begin understanding the language and made it easier for them to take up language learning in school and later in life.
- Several participants recalled a time when Wolastoqey was spoken everywhere in the community. They shared feeling grateful for being able to experience this.
- Participants underlined that it is important to ensure that youth hear Wolastoqey language from all directions because they will start picking up words and phrases.



- Younger participants invited Elders to speak Wolastoqey with them as much as possible. One suggestion was to ask Elders to always speak Wolastoqey when interacting with youth.

Ideas around immersion and exposure to Wolastoqey language also included visually integrating language throughout the community:

- Putting up signage in Wolastoqey language on commercial and community buildings;
- Encouraging business to integrate language into their establishment (eg. translating menus); and
- Exploring opportunities for incorporating multiple uses into existing community buildings to create spaces for language learning, gathering and celebration.

Daily micro-learning

Complementary to the recommendations for regular exposure and immersion in Wolastoqey language, participants offered a number of ideas for daily micro-learning activities that would help new speakers to start learning and to build their comfort and confidence. Participants agreed that language learning and maintenance requires a daily and a life-long commitment. The following activity ideas were put forward:



- Learning one word per day: this could include an activity bringing together people who are more fluent and new speakers;
- Repeating what you're hearing as a learning technique to build familiarity with the cadence and rhythm of the language and to build confidence with the language;
- Learning and using simple phrases in Wolastoqey, such as "how do you feel" or "what time is it"; and
- Offering 15 min learning sessions for band staff during one of the daily breaks.

Intergenerational activities

There were a number of recommendations for intergenerational gatherings and activities to support interaction between the Elders and speakers with youth and language learners. Participants agreed that such gatherings would not only help to create exposure to Wolastoqey language for youth but would facilitate intergenerational learning and respect.



- Several participants noted that intergenerational gatherings are part of the community’s culture and used to be prevalent. In contrast, today, youth and Elder groups gather separately and run their own activities. It was suggested to find opportunities to bring together existing youth and Elder groups.
- Another suggestion was to create intentional intergenerational spaces to address community issues, where youth and Elders would sit in circles as equals and learn from each other. Participants saw this summit as a great example of such an activity.
- One participant recommended that intergenerational gatherings could focus on knowledge exchange. For example, youth could teach the Elders about technology and the Elders can share the language and cultural traditions or stories.

Connecting language learning with learning of culture and history

There was an overall agreement that Wolastoqey language is part of Wolastoqey culture and worldview and should be taught together, not separately. Similarly, participants agreed on the importance of learning history and honouring the efforts of ancestors to preserve Wolastoqey language and traditions. Participants identified the following cultural learning opportunities:

- Songs and ceremonies as a great way to introduce children and youth to the language;
- Family traditions connected to land-based learning, such as canoe trips;
- Traditional craft and art workshops and activities, such as basket-making, are places where you will hear language in use; and
- Connection to rituals around plants and animals.
- Learning and documenting community stories and history.



Coordinating efforts and working together as a community

A central theme throughout the discussion was the need for breaking down silos, coordinating our efforts and working collectively as a community towards shared goals for language reclamation and revitalization. Participants agreed that everyone has a role to play, either by making a personal commitment to learn the language or by sharing what they know with others.



- Participants expressed an interest in more gatherings such as this symposium to share and coordinate efforts.
- There was a suggestion to establish a language committee of Elders and speakers to discuss language issues, such as the writing system. This idea was put forward based on learnings from the experience of North and South Carolina, where a committee reviewed different dialects and regionalisms and created a shared dictionary.
- Participants noted that it was important to acknowledge the work done by youth, who are using social media to share the language and inspire each other through this media.
- Another community event idea was a public speaking contest.

Providing mutual support for language learners and speakers

Participants acknowledged that language learning can be a challenging experience for people for a variety of reasons. It may feel vulnerable to adult-learners and take courage to try and speak the language for the first time. Some people may not have time to attend immersive or regular classes because of work or other commitments. For many people, especially Elders, language might bring up trauma and difficult emotions. It is important to offer compassionate support to each other and provide accessible learning opportunities to ensure a positive experience for everyone. Ideas for supportive learning included the following:

- Offering positive and constructive feedback to new learners when they make mistakes;
- Providing support and encouragement to new learners to use the language as much as they can;
- Offering activities to support healing for Elders;
- Offering community-based and diverse learning opportunities for people who do not have speakers in their family or who are unable to participate in immersion classes.



Ensuring adequate funding to support language learning

When it comes to collective efforts around language revitalization, participants recognized that this work takes sustained commitment and effort and it should be supported by adequate resources. This would help ensure this work is prioritized. The following suggestions were shared.



- It is important to educate funders on the history and causes of language loss and on the value of language revitalization to ensure sufficient funding allocation.
- Elders and language speakers should be appropriately compensated similar to consultants for their time when they teach or share the language.
- Offering a financial incentive for language learning would make learning opportunities more accessible.

Band and political leadership

Participants identified a number of actions that can be taken by the Band and political leadership to support the community efforts and to ensure language revitalization is a priority. These include the following:

- Passing a Band Council Resolution to make Wolastoqey the official language;
- Advocating for sufficient funding to support language revitalization; and
- Hiring elders to translate official documents into Wolastoqey.

Wolastoqey language in schools and education system

Participants agreed that teaching Wolastoqey language in schools was key for the community's revitalization efforts. There were a number of comments and recommendations to continue and expand Wolastoqey language learning in schools.

- Several participants reiterated the importance of immersion in education, from the start and all the way up to grade 12. One student shared that they did not begin language learning until grade 6 and they felt behind students who could already speak it because they heard the language spoken at home.
- Parents highlighted the critical role of teachers in inspiring students' interest in the language. For example, one parent shared that their son comes home every day excited to share a new word in Wolastoqey.
- Participants called for more support for teachers, including having two teachers in a



classroom, inviting an Elder into the classroom to support teachers who are still learning the language, and having a central place for teaching resource development and exchange.

- Another recommendation was to ensure the teacher certification process is not a barrier for engaging language teacher and knowledge keepers.
- It was recommended to establish a curriculum development centre.
- It was recommended to integrate Wolastoqey songs in schools instead of “O Canada”

Ongoing/Upcoming Initiatives:

Project: Neqotkuk N'tetli Mikwi Tahasoltipen - “Tobique We Are Remembering”

Department: Child & Family Services

Contact: Connor Bear, Ashley Nash, Nicole Perley, TJ Sappier

Duration: 2021-2024

Summary: Digital Media Language Training bridging elders and youth and mentoring to in the field of video blogs and writing stories.

Project: Land Based Learning Youth Camp

Department: Tobique Employment and Training

Contact: Tiffany Perley

Duration: June, 2022 to September, 2022

Summary: Funding received by the National Indian Brotherhood Trust to encourage Wolastoqey language learning and use by utilizing land-based learning activities for Tobique youth.

Project: Namkomihptasu- Our language is being carried to future generations

Department: Neqotkuk Wellness Centre

Contact: Deanna Sappier

Duration: September 9-11, 2022

Summary: Wolastoqey Nation Language Gathering for Elders and youth to be held at the Delta Fredericton from September 9-11, 2022 (the weekend after Labour Day). The gathering is called: “Namkomihptasu- Our language is being carried to future generations.” The gathering will celebrate our language holders. It is also intended to build on language strategies and introduce youth to the concept of language and worldview (specifically tied to climate change). There are limited rooms available. Requests for rooms will occur in mid to late July with Rosha Sappier assisting Imelda in the planning process.



Project: Wolastoqey Language Revitalization Planning
Department:TFN Education
Contact: D. Pine Beaver
Duration: ongoing to March 31st 2023
Summary: Overview:Neqotkuk/Tobique First Nation would be classified as a “low-readiness” community with “low language vitality” in need of reclamation and recovery. To launch focused ILR in Wolastoqey, Neqotkuk is focussing on the following five goals:

1. Community Mobilization (ongoing)
2. Public Awareness Campaign (ongoing)
3. Language Camp (summer 2022)
4. Master Apprenticeship Program (Spring/Summer 2022)
5. Documentation (Spring/Summer 2022)

Project: Naci Nkihluwaton ‘ciw Wolastoqey Lutawewakon
Department:Independent (Ph.D research)
Contact: D. Pine Beaver
Duration: July 2022 to Spring 2024
Summary: It is estimated that the Wolastoqeyik, who are spread throughout New Brunswick and Quebec, have less than one hundred fluent speakers remaining in the nation (Schneider & Perley, n.d.; Statistics Canada, 2016). Within my dissertation research, I will embark on an autoethnographic (Whitinui, 2013) journey to personally reclaim Wolastoqey Latuwewakon (Maliseet language) through reconnecting with elders and connecting with youth as they share their own stories of language preservation. My research will create space within Neqotkuk (Tobique First Nation), through public dialogue and participatory visual research (cellphlms, or cellphone + film production, see MacEntee et al., 2016; 2019) to help breathe life into our language (Perley, 2011). Finally, my articles-based dissertation will document the opportunities and challenges in envisioning the future of Wolastoqey language education in Neqotkuk, and the practicalities of implementing the vision while developing the vision on the ground. Seeking 5 elders (65+ years of age) and 10 youth (15+ years to 25 years) of age as research partners/participants.



Tobique First Nation's First Annual Wolastoqey Language Planning Summit June 28-29, 2022 Emerging Key Ideas

KEY IDEAS

Five key themes emerged from the speakers' presentations and audience discussion at the summit:

1. Wolastoqey language revitalization as part of reclaiming our culture and identity

There was a general agreement that Wolastoqey language reflects our culture, worldview and how we relate to one another. Reconnecting or building a deeper connection with one's identity as a Wolastoqey person was a key motivation for learning Wolastoqey language for many new and existing speakers. Without knowing their language, people shared feeling incomplete, as if part of their identity and spirit was missing. A connected idea shared throughout the summit was that language is part of the DNA of Wolastoqey people and it is waiting to be awakened. Several people recounted personal experiences of remembering words and phrases after starting to learn the language. Others found the messaging around ancestral memory inspiring and encouraging for their learning journey.

Another part of this theme included calls for decolonizing and practicing language sovereignty by reclaiming the use of the language in the community and in the education system, by challenging colonial concepts and traditions, and by taking control of how we teach the language, and of how and what stories we tell about our community and culture. This also included recommendations around advocating for linguistic rights and for adequate resourcing of language revitalization work. The third aspect of this theme was around connecting language learning with cultural activities such as singing, ceremonies, and land-based learning, as well as traditional craft and economic activities such as basket making and food.

Presenters and participants noted that language connects us to our ancestors and that it is important to learn about our history and to honour the work of Elders and past generations in preserving Wolastoqey language and culture.



2. Wolastoqey language revitalization as part of community's health and wellbeing

Speakers and participants felt that language learning is also connected to personal and community health and wellbeing. Firstly, they recognized that for many people language is connected to past trauma, including from their experiences in the Indian Residential Schools and Day Schools. The discussions highlighted how language learning and teaching can be both healing and emotionally challenging. It was recommended that language revitalization efforts are mindful of potential impacts and focus on healing-centered opportunities.

Secondly, the ideas of joy, belonging, unity, and language love featured prominently in the presentations and discussions. Approaching language learning with joy and in a supportive and caring environment was identified as an important quality of successful language revitalization efforts. Using this approach to learning fosters a sense of belonging and unity for individuals and collectively.

3. Collective vision for Wolastoqey language to be integrated in all aspects of community life

Throughout the summit participants and speakers expressed a shared vision to see Wolastoqey language flourishing and used in all aspects of life in Neqotkuk: at home, in community and schools, in ceremony and traditions, at Chief and Council meetings, in the Band offices and program services, and in local businesses. There was also a desire for the language to be visible throughout the community and for it to be available through a variety of media including digital tools.

As part of this theme, there was an emphasis on the importance of intergenerational community activities to support language learning and knowledge exchange. Participants expressed an interest in taking part in more gatherings such as the language summit in the future.

4. Everyone has a role to play: Making a commitment individually

When it comes to taking action on language revitalization, one clear message was that everyone has a role to play by making a commitment to learn the language, by sharing their knowledge with others and using the language, and by encouraging and inspiring each other. Many participants and speakers shared that they were motivated to learn by a sense of personal responsibility to pass on the language to future generations. Many also shared that encouragement, support and teaching from family and community members made the greatest impact on their learning journeys. The group agreed that language learning takes daily effort and is a life-long journey. There were a number of recommendations for micro-learning activities to support daily practice, and for creating opportunities for learners to hear the language in use in order to build their confidence and familiarity.



5. Coordinating efforts: Working together as a community

Another clear call to action was to work together by creating a community plan for language revitalization, by coordinating initiatives that are planned or underway and by sharing resources. Presentations and roundtable discussions identified several recommendations to be undertaken by the Chief and Council and the Band administration to provide leadership to community efforts and to make language revitalization a priority.

There were recommendations on how to make language learning opportunities accessible to everyone, including by offering compensation or incentives for both learners and Elders or those who are sharing the language. This is also important to signal that these efforts are valued and prioritized.

A number of presentations and initiatives shared focused on schools and the education system. Ideas for aligning and coordinating efforts in this space included building support for immersion education, curriculum development, sharing teaching resources online and providing more teacher training and support. Several speakers and participants also noted that there is a need for a community conversation about the writing system.



ACTIONS: (SHORT/ MEDIUM /LONG TERM)

Joshua Fishman’s language transmission scale (1991) sheds light on language spaces making explicit that language must ‘live’ to be a fully functioning entity in society. He explains “domains of use” such as education, places of work, media, government, in-community, home use across generations, written form of the language, levels of literacy, children as first-language speakers, language speaking or learning limited to adults or Elders only, all measurements for language health and prediction for its continuation (Fishman, 1991) and therefore, focussing efforts across domains is necessary (Beaver; Mclvor, 2021 p.12). Many of the experts and language speakers were aware of the need to have a multifaceted approach to revitalization and offered strategies for each.

Home/individual

Bringing language into the home is the most effective way to learn and transmit language knowledge, especially for children under the age of 4 years old which is when we build vocabulary. “Spoken in the home, language is used as the working tool of everyday life.” (Norris; 1998). We can bring Wəlastəkwey/Wolastoqey into our home through the following ways:

Short-term	Medium-term	Long-term
<ul style="list-style-type: none"> - 1 word per day - Incorporating language through family traditions - Sharing/ learning via social media 	<ul style="list-style-type: none"> - Teaching another family member - Family learning activities and initiatives - Labelling household items 	<ul style="list-style-type: none"> - Daily use of language in the home



Education system

It is well-known that Indian Residential Schools, Day Schools and provincially run English dominant schools have been major factors in the decline of Indigenous languages. However, schools can also be a source of hope for language revitalization, especially since First Nations leadership have authority over the curriculum. The challenge Nekotkuk/Neqotkuk will need to address is that “teaching materials are scarce or lacking, and ... recruiting teachers with both language competence and teacher qualifications may prove difficult” (Hinton, 2018, p. 71), thus the summit outlined the following recommendations.

Short-term	Medium-term	Long-term
<ul style="list-style-type: none"> - Sharing existing resources - Support participation in existing programs (language camp), land-based immersion program, Wabanaki Bachelor of Education Degree 	<ul style="list-style-type: none"> - Teaching another family member - Family learning activities and initiatives - Labelling household items 	<ul style="list-style-type: none"> - Daily use of language in the home

Community

Recognizing the need to cross all domains of our society in Neqotkuk, there was a call to increase the linguistic landscape and general services in the community. Furthermore, it was seen that all departments need to collaborate so as to not duplicate language reclamation efforts but to support priority areas in need.

Short-term	Medium-term	Long-term
<ul style="list-style-type: none"> - Using language on signage - Businesses incorporating language in their offering - Using language at community gatherings and activities - Invite Elders to use the language all the time - Create conversational opportunities 	<ul style="list-style-type: none"> - Document community stories - Adaptive use of community spaces and buildings to create spaces for language activities - Public speaking contest - Community-based intergenerational learning activities (storytelling, etc.) 	<ul style="list-style-type: none"> - Using language in all aspects of community life

Band and political leadership

Recognizing the need to cross all domains of our society, Tobique First Nation Education drafted a Wəlastəkwey/Wolastoqey language revitalization motion for Chief and Council to recognize Wolastoqey/Wəlastəkwey. as the official language. While the summit participants applauded this commitment by our leadership, it was also recognized that much work is needed to support recovery, reclamation and revitalization, now and into the future.

Short-term	Medium-term	Long-term
<ul style="list-style-type: none"> - Pass Band Council Resolution - Establish Language Committee of Elders and speakers 	<ul style="list-style-type: none"> - Learning programs for admin and business staff - Hire Elders to translate documents - Seek adequate funding for language programming & revitalization 	<ul style="list-style-type: none"> - Offer programs and services in the language



Policy influence

Further, the following recommendations provide policy influence and direction from Dr. Andrea Bear Nicholas:

1. Require all band employees and elected officials to have a basic ability to communicate in Maliseet/Wəlastəkwey OR be required to take at least one course in Conversational Maliseet/Wəlastəkwey.
2. Sponsor at least one course of at least two hours a week in Conversational Maliseet/Wəlastəkwey to be offered preferably during work time or on Fridays.
3. Support intensive language training for less than fluent language teachers by granting released time with pay for four mornings a week to allow them to enroll in the Adult Language Program.
4. Prioritize Post Secondary funding for the Adult Language Program since it costs less for 20 students in the program here in Neqotkuk/Nekotkok than it does for three or four people to attend university in Fredericton.
5. Insist that existing training programs for Daycare Workers and Personal Care Workers include basic language training in Maliseet/Wəlastəkwey in their programs.
6. Push all chiefs to support the resolution put forward to the AFN by the Chiefs of Ontario (see attached) calling for the adoption of UNDRIP Article 14 requiring the Federal Government to fund Indigenous immersion schooling.
7. In the hope that Article 14 will be adopted, Council must begin building our capacity for immersion while we still have lifelong speakers in this community.
 - a) by offering incentives for Daycare workers to take the course on early childhood language to be offered this fall, which course has already been paid for.
 - b) by offering training in immersion teaching for fluent and semi-fluent teachers or teachers in training.







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