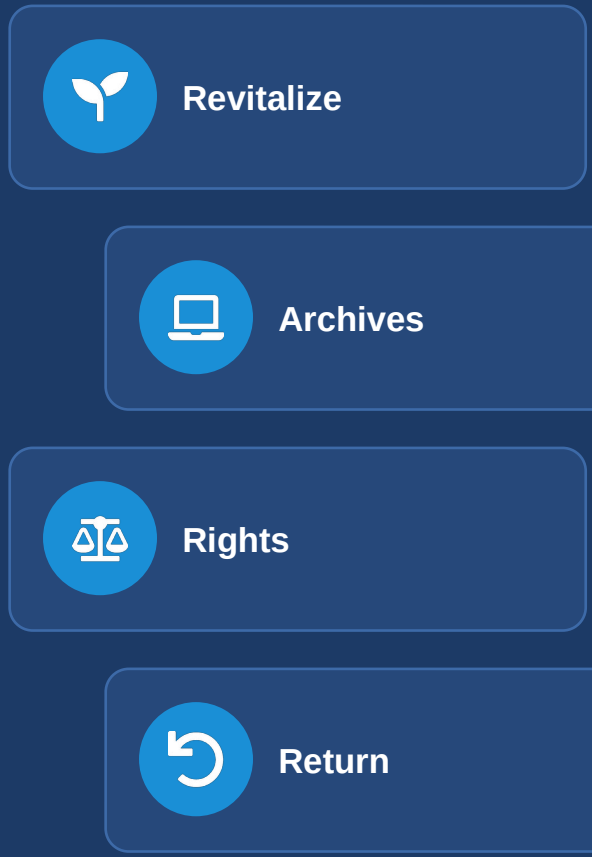
NBE3U Living Words, Lesson 11

Keeping Words Alive

Revitalization, repatriation and the right to one's knowledge



Today's goals

We are learning…

- About efforts to revitalize and protect Indigenous languages and oral traditions.
- To choose precise terminology for our presentations.

I can…

- Describe a contemporary revitalization or protection effort.
- Identify the most important information about it.
- Analyse its influence on society.
- Choose accurate, respectful terminology for my presentation.

Today's plan

Time	What we're doing	You will…
0–10 min	**Hook**	Discuss
10–25 min	**Efforts**	Note
25–50 min	**Research**	Research
50–60 min	**Influence**	Analyse
60–75 min	**Summative**	Plan

Warm-up



If your first language disappeared, what would you lose besides words?

Sentence starters

“I'd lose…”

“Some things can't be translated, like…”

“My family would…”

How it works

- Pairs: 3 minutes.
- Share only what you're comfortable sharing.

Big idea

Across Canada, First Nations, Métis and Inuit communities are bringing languages and oral traditions back: through immersion programs, online archives they control, laws and international declarations, and the return of objects held in museums. These efforts change how Canadians value Indigenous knowledge.

Efforts to keep words alive

Effort	When	What it does
FirstVoices	2003	Community-controlled online language archives, apps and keyboards
U'mista Cultural Centre	1980	Houses returned potlatch objects in Alert Bay
Indigenous Languages Act	2019	Language rights; a Commissioner of Indigenous Languages
UNDRIP, Article 31	2007	Rights over cultural heritage, knowledge and oral traditions
UN Decade of Indigenous Languages	2022–2032	International focus on language revitalization

Who controls the archive?



On FirstVoices, community language teams control all content. Most sites are public; some are password-protected because the community chose that.

Copyright law assumes one author and a time limit, and can give a recording's rights to the person who recorded it. Community control answers that problem.

Research one effort

In pairs, on page 1:

1. Choose an effort from the table, or one your teacher approves.
2. Find who leads it, when it began and what it does.
3. Identify the three most important points.
4. Note your sources; at least one Indigenous-led.

What changes?



How do efforts like these change the way Canadian society sees Indigenous languages and oral traditions?

Sentence starters

“They show that…”

“People stop calling them ‘legends’ when…”

“The law matters because…”

How it works

- Groups: 5 minutes.
- One speaker reports.

Your presentation

The task

An 8- to 10-minute presentation or podcast on an oral tradition (Summative Task 1).

Topics

A text form, a figure (described, not retold), a practice, or a revitalization effort.

Sources

At least three, at least two Indigenous-led.

Journal

Your listening journal and reflection (Summative Task 2).

Terms that matter

Use	Instead of
The specific Nation (Kwakwaka'wakw, Anishinaabe, Inuit…)	“Natives” or “tribes”
Oral tradition, oral history, teaching	“Myth,” “folklore”
Cultural belongings, regalia	“Artefacts,” “costumes”
Elder, Knowledge Keeper, Métis Senator (as communities use them)	“Chief” for every leader

Topic and terms

On page 2:

1. Choose your topic and write an inquiry question.
2. List four terms you'll use and why.
3. Note words to avoid and what to say instead.
4. Show your teacher before you leave.

Check yourself

Be honest. This helps you choose what to work on next.

Success criteria	Not yet	Almost	Got it
I can describe a contemporary revitalization or protection effort.			
I can identify the most important information about it.			
I can analyse its influence on society.			
I can choose accurate, respectful terminology for my presentation.			

Exit ticket

1. One effort and what it does.
2. Its influence on society.
3. Your presentation topic.

Next class: Presentation Workshop.

Teacher reveal

Keeping words alive: key points

FirstVoices (2003): Community-controlled online language archives, apps and keyboards; communities decide what is public.

Indigenous Languages Act (2019): Recognizes language rights, supports revitalization and created a Commissioner of Indigenous Languages.

UNDRIP Article 31: Indigenous peoples' right to control their cultural heritage, knowledge and oral traditions, and the intellectual property over them.

Repatriation: Returning objects and recordings to communities restores the contexts in which knowledge lives.

Influence: These efforts shift Canadians from seeing Indigenous knowledge as “legends” or “artefacts” to seeing it as living knowledge with rights attached.

Terminology: Name the Nation; use “Elder,” “Knowledge Keeper,” “Métis Senator” as communities do; avoid “myth” and “artefact” for living traditions.