

Annotated Bibliography 2022 - 23

Indigenous language revitalization connections to health and wellbeing

Introduction

Indigenous languages are critical to our health and wellbeing. The purpose of this annotated bibliography is to continue the collection of resources that support the inclusion of Indigenous language learning, teaching and revitalization for our personal, family and community health and wellbeing. Without our Indigenous languages, the unique cultural footprints of our ancestors in the landscape of kikāwinaw askiy are difficult to find let alone follow. It is our hope that this reference document will help to contribute to a better understanding of Indigenous language use and learning and, more importantly, their connection to health and well-being. It is not meant to be exhaustive but rather to be an introduction and includes sources from other world Indigenous language groups. We are including print publications including journal articles, book chapters, and reports as well as YouTube videos, podcasts and websites that highlight Indigenous language revitalization and health or well being. We hope you enjoy the resources – please feel free to share any sources that you are aware of with us by email to the Project Coordinator, Charlotte Ross at charlotteross2010@yahoo.ca.

The citation format used is the APA (American Psychological Association) which includes the author(s), year, title, journal article (if applicable), volume number, issue number and page numbers. If it is a chapter in a book, then the title of the book is included. If the source is available in an online format then the url is included for easy access. We used Google Scholar as well as Google and university library searches to locate sources that pertain to the topic.

Anderson, G. (2010). Introducing Wiradjuri language in Parkes. In J. Hobson, S. Lowe, S. Poetsch, & M. Walsh (Eds.), *Re-awakening languages: Theory and practice in the revitalisation of Australia's Indigenous languages* (pp. 67-74). Sydney University Press.
<https://www.towardstruth.org.au/doc0231-geoff-anderson-introducing-wiradjuri-lan>

Abstract: This is a personal account of the introduction of Wiradjuri language to schools and school communities in Parkes in central New South Wales. It discusses the need for language, culture and heritage, including the personal healing required, that can contribute to recovery from the loss of language and identity for Indigenous people. The introduction of Wiradjuri language, culture and local heritage in Parkes raised awareness and pride to the point where racism was significantly reduced in the schools. Further, the children's proactive, anti-racist attitude has had a positive impact on parents and the wider community. It is also evident in the political acceptance of Indigenous identity by the erection of Welcome to Wiradjuri Country signs by the Parkes Shire Council. The inclusion of Welcome to Country ceremonial sections for school assemblies has now expanded into civic ceremonial activities. Acceptance of this identity and growth in self-esteem can also be recognised by the enrolment of parents and community members in Wiradjuri language classes conducted in the evenings.

Bagelman, J., Deveraux, F., & Hartley, R. (2016). Feasting for Change: Reconnecting with Food, Place & Culture. *International Journal of Indigenous Health*, 11(1), 6–17.
<https://doi.org/10.18357/ijih111201616016>

Abstract: This paper examines and shares the promising practices in promoting health and well-being that emerged from an innovative project, entitled “Feasting for Change”. Taking place on Coast Salish territories, British Columbia, Canada, Feasting for Change aimed to empower Indigenous communities in revitalizing traditional knowledge about the healing power of foods. This paper contributes to a growing body of literature that illuminates how solidarities between Indigenous and non-Indigenous communities can be fostered to support meaningful decolonization of mainstream health practices and discourses. In particular, it provides a hopeful model for how community-based projects can take inspiration and continual leadership from Indigenous Peoples. This paper offers experiential and holistic methods that enhance the capacity for intergenerational, land-based, and hands-on learning about the value of traditional food and cultural practices. It also demonstrates how resources (digital stories, plant knowledge cards, celebration cookbooks, and language videos) can be successfully developed with and used by community to ensure the ongoing process of healthful revitalization.

Ball, J., Moselle, K., & Moselle, S. (2013). *Contributions of culture and language in*

Aboriginal Head Start in urban and northern communities to children’s health

***outcomes: A review of theory and research.* Division of Children,**

Seniors & Healthy Development, Health Promotion and Chronic Disease Prevention

Branch, Public Health Agency of Canada. [https://ecdip.org/wp-](https://ecdip.org/wp-content/uploads/2022/01/Language-Culture-Child-Health-Theory-Research-Ball-Moselle-Moselle.pdf)

[content/uploads/2022/01/Language-Culture-Child-Health-Theory-Research-Ball-Moselle-Moselle.pdf](https://ecdip.org/wp-content/uploads/2022/01/Language-Culture-Child-Health-Theory-Research-Ball-Moselle-Moselle.pdf)

Executive Summary

This Executive Summary encapsulates the method and key findings of a report entitled *‘Scoping Paper on Healthy Aboriginal Child Development and Health Promotion/Chronic Disease Prevention’*. The full report provides an overview of the relevant research literature on the role of language and culture as social determinants of health for Indigenous populations, and supports this conceptual framework with extensive data analysis.

Objectives

The purpose of the report is to bring together current conceptualizations and empirical support for the importance of language and culture in Aboriginal children’s wellness, education, and opportunities for quality of life. Using the ‘social determinants of health’ model, the Scoping Paper identifies the potential immediate and long term health benefits derived from the inclusion of Indigenous language and culture in early childhood program experiences of First Nations, Inuit and Métis children participating in the Aboriginal Head Start in Urban and Northern Communities (ASHUNC) operated by the Public Health Agency of Canada (PHAC). Aboriginal children who survive their infancy are more likely to suffer poor health over their lifespan than non-Aboriginal children (Abel, 2005; Canadian Institute for Health Information, 2004). Several key health problems faced by Aboriginal people develop in infancy or early childhood. Extensive research has shown that participation in quality programs during the early years can make a positive difference in short- and long-term health, development, educational achievement, economic success and subsequent parenting of the next generation (Doherty, 2008; Cleveland & Krashinsky, 2003; Heckman, 2006; McCain, Mustard, & Shankar, 2007).

people). In response, the Eeyou (Eastern Cree) community of Wemindji launched the *Cree Literacy for Wemindji Adults* program (CLWA) in 2017. In this manuscript-based master's thesis, undertaken at the invitation of the community and Community Council, I explore the intimate relationships between iiyiyuuayimuwin (Eastern Cree language) and ischii, and the implications of language reclamation for miyupimaatisiun (Eeyou community and individual wellbeing), as shared with me by community members. In the first of two manuscripts, I demonstrate how dispossession caused by colonial encroachment and neocolonial extractivism has caused these relationships to weaken, and explore community responses to these impacts over several generations. In my second manuscript, co-author and Wemindji Language coordinator and Cree language teacher, Theresa Kakabat-Georgekish and I explore the impacts of the process of language reclamation on CLWA participants' and community wellbeing and sense of cultural identity.

Brown, H., Isaac, T., Timler, K., Newman, E. V., Cranmer, A., & Cranmer, D. (2021). Amxsame' su sa 'Nawalakw (the supernatural spirit wraps around us): Impacts of Kwakwaka'wakw regalia making on identity, wellness and belonging in 'Yalis, British Columbia. *AlterNative : An International Journal of Indigenous Peoples*, 17(4), 491–503. <https://doi.org/10.1177/11771801211058401>

Abstract: In this article, we share findings from a community-based Participatory Action Research project, titled Sanala, which means to be whole in Kwak'wala—the language of the Kwakwaka'wakw (Kwakwala-speaking people; a First Nation from what is now called Canada). In response to community priorities, the Sanala team initiated regalia as a

weekly programme where people from the 'Namgis tribe and other surrounding Kwakwaka'wakw Nations on the northwest coast of British Columbia, Canada, come together to create regalia. Participants learn about family crests, design and sew button blankets and dance aprons, and learn oral histories belonging to individuals and families, all within the context of Kwak'wala language revitalization and regalia making. We outline the impacts of this programme on identity, belonging, wholistic health and collective wellbeing, as well as implications for Participatory Action Research and community-led research aimed at strengthening individual and collective health and wellness through Indigenous languages and cultural continuity.

Erasmus, M. T. (2019). *Goyatù K'aàt'ù Ats'edee, K'aàt'ù Adets'edee: Ho!*

(Master's thesis: University of Victoria). <http://hdl.handle.net/1828/10855>

This study investigates key components for effective Indigenous adult language learning and resulting health and wellness benefits following a Dene research paradigm with Grounded Theory applications. Eight colleagues in the Master's of Indigenous Language Revitalization (MILR) program at the University of Victoria participated in open ended discussions on their experiences in learning their Indigenous languages as adults.

These Indigenous adults reclaiming their ancestral languages report experiencing benefits related to health and overall well-being. Physical fitness and healthy weight loss, emotional healing and a greater sense of identity all surfaced for my colleagues while working towards or achieving fluency in their languages. The main methods of successful language learning used were the Master-Apprentice Program, Total Physical Response

and Accelerated Second Language Acquisition. Tips for learning the languages are included.

Gabriel, M. (2023). My Mother Wild: Land and Healing for Indigenous Youth's Wellness and Life Transitions. *International Journal of Indigenous Health*, 18(2).

<https://doi.org/10.32799/ijih.v18i2.39572>

Abstract: Indigenous land relationships are central to Indigenous wellness, ceremonies, language, and cultural resurgence. As the original caretakers of Turtle Island, Indigenous relationships to land are profoundly spiritual. These same relationships have also been the focus of colonial forces of division, separation, and control, resulting in the displacement and dislocation of Indigenous peoples from their traditional territories and the ensuing impacts, which take shape across all domains of Indigenous health and well-being. This article reviews existing literature that centralizes Indigenous relationships to land, as well as compiles the reflections and stories of Indigenous youth who participated in this author's dissertation study. Employing a narrative inquiry methodology with oral storytelling traditions, nine Indigenous youth and four traditional knowledge keepers were interviewed to share their experiences with urban migrations, employment, education, and mental health. Their connections and reflections on land can be read here, which include proposed connections to existing literature and in-depth explorations that center and promote Indigenous land-based healing and education efforts.

Gonzalez, M. B., Sittner, K. J., Saniguq Ullrich, J., & Walls, M. L. (2021). Spiritual connectedness through prayer as a mediator of the relationship between Indigenous language use and positive mental health. *Cultural Diversity and Ethnic Minority Psychology*, 27(4), 746-757. <https://doi.org/10.1037/cdp0000466>

Abstract: Objective: The objective of this study is to understand how Indigenous language and spirituality revitalization efforts may affect mental health within Indigenous communities. Although Indigenous communities experience disproportionate rates of mental health problems, research supporting language and spirituality's role in improving mental health is under-researched and poorly understood. Method: Data for this study are from a community-based Participatory Research Project involving five Anishinaabe tribes in Minnesota and Wisconsin. Participants were sampled from clinic records of adults with a diagnosis of type 2 diabetes, living on or near the reservation, and self-identifying as American Indian (mean age = 46.3; n = 191). Result: Structural equation modeling illustrates that language use in the home is associated with positive mental health through spiritual connectedness. Conclusion: Results support tribal community expressions of the positive effects of cultural involvement for Indigenous wellbeing and improve what is known about the interconnectedness of language and spirituality.

Gonzalez, M. B., Steinberg, R. I., Bruce, rest, Ullrich, J. S., & Walls, M. L. (2023). Indigenous Elders' Conceptualization of Well-being: An Anishinaabe Worldview Perspective. *International Journal of Indigenous Health*, 18(1), 1–16. <https://doi.org/10.32799/ijih.v18i1.39518>

Abstract: Language and cultural revitalization are vital in developing the self-healing capacity of Indigenous Peoples. This study emphasizes the perspective of first language-speaking Elders - our knowledge keepers and community leaders - to critically examine what wellness means for one Indigenous Nation in the Midwest. Semi-structured interviews with Elders were conducted in the Anishinaabe language by fluent second language speakers. Under the guidance of Elders, these interviews were transcribed in Anishinaabe and then translated into English. Both Anishinaabe and English transcripts were used simultaneously in analysis. Elders conceptualized well-being as being a complex and interrelated system grounded in spiritual connectedness, which is guided by Anishinaabe language and ways of life. The results of this study broaden the perspectives available on Indigenous well-being and are important to consider as we study culture as healing and implement cultural-based health programs within Indigenous communities.

Herman, C., Daniels, B., Lewis, K., & Koole, M. (2020). Awakening sleeping languages in Saskatchewan with culturally appropriate curricula and technology. In J. Traxler & H. Crompton (Eds.), *Critical mobile pedagogy: Cases of digital technologies and learners at the margins* (pp. 123-135). Routledge.

Abstract: In Canada it is a time of reconciliation. So, while Indigenous languages in Canada are in decline, it is also a time for action and a time for hope. Language loss began with the era of the white settlers. It was exacerbated by the Indian Act (1876) and the introduction of the residential schools. As a result of the trauma, many residential school survivors either abandoned or avoided their ancestral languages. These sleeping

languages require positive, sustainable, and culturally appropriate pedagogies for revitalization initiatives. We argue that technology can help to support language maintenance initiatives if implemented alongside culturally appropriate curricula. We offer suggestions for mobile applications that can complement language teaching strategies currently used by Indigenous groups in Canada and abroad.

Kuppers, P. & Noodin, M. (2021) *Minkbimaadiziwinke (Creating a good life): Native Bodies Healing*. In N. Van Styvendale, J.D. McDougall, R. Henry & R. A. Innes (Eds.). *The Arts of Indigenous Health and Well-Being*. University of Manitoba Press.

Abstract: To begin, in order to locate ourselves, we remember—*mikwendan*, which in the Anishinaabe language (Anishinaabemowin) literally means “to find consciousness in our thoughts.” We are only two of the members of Miskwaasining Nagamojig (the Swamp Singers), a women’s drum group who sings all songs in the Anishinaabe language and centres an Anishinaabe space and ways of being and healing. We are thinking of healing people and places through the steady beat of songs on skins, moving from studio space to sacred mounds, from land to water and all of the physical and intellectual spaces in between. In some of these spaces, we work within an Anishinaabe-centred framework, and all participants move with this understanding. In other spaces, such as at a symposium or in a museum, our emphasis is more on cross-cultural ways of knowing, and there our different identifications as Anishinaabe or settler become more important. Together we investigate border zones, boundary waters, ways of being in flow with one another. We locate our writing and being through stories of the water flowing near us and the cities settled around us. *Minobimaadizi*, our “good life,” encompasses many rivers,

lakes, and cities—Detroit, Milwaukee, Toronto—places that suffer but can welcome our performance interventions to reach new ways of understanding health.

Lines, L.-A., Marty, C., Anderson, S., Stanley, P., Stanley, K., & Jardine, C. (2021).

Indigenizing forum theatre through a strength-based approach. *AlterNative : An International Journal of Indigenous Peoples*, 17(4), 504–513.

<https://doi.org/10.1177/11771801211058483>

Abstract: Strength-based approaches with Indigenous populations are recognized as empowering and promoting change, but there are minimal published explicit examples in Indigenous health in Canada. Working with three First Nations community partners in Alberta and the Northwest Territories, we explored an Indigenous strength-based application of Forum Theatre as a tool for mental wellness. Forum Theatre is differentiated by the interactive participation of the audience, who can change the play outcome. Collectively, community members were trained as community facilitators and used an Indigenous strength-based approach to indigenize Forum Theatre activities. We share strengths highlighted in our approach including inclusivity, relationality, language revitalization, intergenerational connectivity, team facilitation, partnerships, protocols, safety, empowerment, resilience, community connection, community-specific strengths, and relational responsibilities. An Indigenous strength-based approach must include the Indigenous group leading the project and has multiple benefits to the participants, facilitators, and community at-large, particularly when intertwined with relational, communal, and cultural assets.

McIvor, O. (2015). Adult Indigenous language learning in Western Canada: What is holding us back? In K. Michel, P. Walton, E. Bourassa, & J. Miller (Eds.). *Living our languages: Papers from the 19th Stabilizing Indigenous Languages Symposium* (pp. 37–49). Ronkonkoma, NY: Linus Learning. <http://hdl.handle.net/1828/11709>

Abstract: Adult language learners are often overlooked as serious contributors to the overall revival of Indigenous languages. This paper focuses on this “missing generation”, those who are striving to (re)gain their ancestral language(s) in their adult life. The findings that emerged from a self-study of one urban adult Indigenous language learner allow the following questions to be more broadly addressed: What do we know about adult Indigenous language learning? Are some learning and teaching methods more promising than others? What conditions must exist for successful adult language acquisition? What is holding us back? What are the common barriers and challenges for adult language learners? How do we overcome the common barriers and challenges to successfully achieve language proficiency? The following paper addresses these questions in an exploration of adult Indigenous language learning in Western Canada using research journal excerpts from my autoethnographic study as well as an exploration of relevant literature.

McIvor, O. (2013). *Protective effects of language learning, use and culture on the health and well-being of Indigenous people in Canada*. Proceedings of the 17th FEL Conference. FEL XVII: Endangered Languages Beyond Boundaries: Community Connections,

**Collaborative Approaches and Cross-Disciplinary Research, Ottawa, ON (pp. 123-131).
Foundation for Endangered Languages in association with Carleton University.**

<http://hdl.handle.net/1828/11929>

Abstract: Traditional language and culture have an important role to play in Indigenous communities. Many communities assert that their language and culture is at the heart of what makes them unique and what has kept them alive in the face of more than 150 years of colonial rule. Studies have shown that although the health of Indigenous communities has improved over time, Indigenous people are still not faring as well as the general population (Health Canada, 2001; Young, 2003). But what role does the use of traditional language and culture play in maintaining health and reducing risk factors for health crises in Indigenous communities? This paper explores the literature discussing the protective effects of traditional language and culture on health outcomes for Indigenous people. Indigenous people continue to assert that language is the foundation for culture and without our languages, our cultures cannot survive (Battiste, 1998; Kirkness, 1998; Kirkness, 2002). This paper argues the time for action is now – to revive and hold high the indigenous cultures of this land, if for no other reason than for the tremendous potential they hold for the renewed and continued wholistic health of Indigenous people.

McKenzie, J. (2022). Addressing historical trauma and healing in Indigenous language cultivation and revitalization. *Annual Review of Applied Linguistics*, 1-7.

<https://doi.org/10.1017/S0267190521000167>

Abstract: This paper demonstrates that historical trauma, healing, and wellbeing require attention in Indigenous language cultivation and revitalization. While historical trauma affects Indigenous peoples across the spectrum of language knowledge and use, little is written about the ways it can be addressed in the teaching, learning, and development—the *cultivation*—of Indigenous languages. For Indigenous language educators, *how* we address historical trauma in our language cultivation may be one of the most critical factors affecting our potential to cultivate the wellness we seek, and new generations of speakers of our languages. Drawing on a Diné (Navajo) lens and voices from other Indigenous communities, this article focuses on historical trauma, healing, and wellbeing as important considerations in Indigenous language cultivation and revitalization, to which applied linguists, Indigenous peoples, and others interested in Indigenous language revitalization and Indigenous wellbeing should pay attention. It argues that many of the most appropriate approaches can and will come from within our own Indigenous ways of knowing and healing, and that sharing more work of this kind can strengthen cultivation and revitalization efforts. It provides recommendations for applied linguistics and allied fields, educational, governmental and other resource holders, and Indigenous communities, programs, language cultivators and revitalizers.

Moore, S. (2019). Language and identity in an Indigenous teacher education program.

***International Journal of Circumpolar Health*, 78(2), 1506213–1506213.**

<https://doi.org/10.1080/22423982.2018.1506213>

Abstract: The Inuit Bachelor of Education (IBED) and the associated Inuktitut language training, developed by the Nunatsiavut Government, has been an opportunity to explore

the relationships between cultural identity and learning an Indigenous heritage language as a second language. Language holds the collective knowledge of a group and cultural identity is one's own perception of connection to the group. A group of preservice teachers are being interviewed twice a year for three years. This study uses narrative methods to give voice to the pre-service teachers' experiences through their personal stories of learning Inuktitut. The narratives thus far reflect how language learning may contribute to an increased awareness of, and connection to, one's Indigenous group. The strengthening of cultural identity can enhance wellbeing, which has implications for the learning of these pre-service teachers and the impact on their future students. This is a preliminary report from the on-going research.

Oddey, A. (2015). Nature connections: Cultural heritage, identity and wellbeing in Vancouver, Canada. *Scene*, 3(1), 37–58. https://doi.org/10.1386/scene.3.1-2.37_1

Abstract: I came to Vancouver, Canada in March 2014 to give a paper on 'The Cultural Value of the Arts for Health and Well-Being' at the 4th International Conference on Health, Wellness & Society: Holistic Health 1 at British Columbia University. I knew absolutely nothing about the First Nations people, their arts, culture and history, and how this relates to a Canadian identity. What I know now is that the cultural identity of many of these peoples is linked to their language, and that of the remaining thirty-two indigenous languages in British Columbia, some are near extinction. For these peoples, their language is their way of being and who they are. It is encouraging

to learn that projects which promote language revitalization create the opportunity for cultural well-being, through the cultural connections via the traditional values embedded within each indigenous language. In the same way that we know that Western medicine treats the body, not the person, the First Nations peoples' loss of language is holistically integrated into the whole of their history of colonization, beliefs, medicine, spiritual and cultural practices. Their cultural heritage is interwoven to their well-being

Pitawanakwat, B. (2009). *Anishinaabemodaa Pane Oodenang – A Qualitative Study of Anishinaabe Language Revitalization as Self-Determination in Manitoba and Ontario* (Doctoral dissertation, University of Victoria). <http://hdl.handle.net/1828/1707>

Abstract: Anishinaabeg (including Odawa, Potawatomi, Ojibwe, Saulteaux, and Chippewa) are striving to maintain and revitalize Anishinaabemowin (the Anishinaabe language) throughout their territories. This dissertation explores Anishinaabemowin revitalization to find out its participants' motivations, methods, and mobilization strategies in order to better understand how Indigenous language revitalization movements contribute to decolonization and self determination. Interviews with Anishinaabe language activists, scholars, and teachers inform this investigation of their motivations and pedagogies for revitalizing Anishinaabemowin. Interviews took place in six Canadian cities as well as four reserves: Brandon, Peterborough, Sault Ste. Marie,

Sudbury, Toronto and Winnipeg; Lac Seul First Nation, M'Chigeeng First Nation, Sagamok First Nation, and Sault Tribe of Chippewas Reservation. A variety of language revitalization initiatives were explored including those outside the parameters of mainstream adult educational institutions, particularly evening and weekend courses, and language or culture camps. This investigation addresses the following questions: Why have Anishinaabeg attempted to maintain and revitalize Anishinaabemowin? What methods have they employed? Finally, how does this emerging language revitalization movement intersect with other efforts to decolonize communities, restore traditional Anishinaabe governance, and secure self-determination? The study concludes that Anishinaabemowin revitalization and Anishinaabe aspirations for self-determination are interconnected and mutually-supporting goals whose realization will require social movements supported by effective community-based leadership.

Rafael, J. (2021). Urban Indigenous Second-Language Learning: Impacts on Well-Being. *Turtle Island Journal of Indigenous Health*, 1(2).

<https://doi.org/10.33137/tijih.v1i2.36047>

Abstract: As the language revitalization movement progresses, the impacts of Indigenous language beyond the domain of language use are gaining recognition. Previous literature has identified links between Indigenous language revitalization efforts and Indigenous well-being, but to date, there are few studies that explore this topic thoroughly. The purpose of this study is to explore the impacts of Indigenous second-language learning on urban Indigenous perceptions of their well-being. Urban Indigenous populations are growing, and are particularly impacted by language loss; thus, it is vital that urban

perspectives be represented. Indigenous language-learners from the Nêhiyaw (Cree) Language Lessons Program in Edmonton, Alberta participated in semi-structured interviews. Five exploratory themes emerged from thematic analysis. The results presented in this paper, while exploratory, are a meaningful addition to the existing scholarship in this field. They may be used as a departure point for future research on the topic of Indigenous language learning and how it impacts Indigenous well-being.

Sarkar, M. (2017). Ten years of Mi'gmaq language revitalization work: A non-Indigenous applied linguist reflects on building research relationships. *The Canadian Modern*

***Language Review / La revue canadienne des langues vivantes*, 73(4), 488-508.**

<https://doi.org/10.3138/cmlr.4082>

Abstract: Language revitalization work at one First Nation in eastern Canada has been ongoing for over two decades. Several approaches have been put in place: core teaching of Mi'gmaq as a primary school subject, language documentation and the creation of an online dictionary, and an Elders' focus group on language, as well as other shorter-term projects. In 2006, a group of university researchers was invited to collaborate with local Mi'gmaq language instructors who were trying out an image-based way of introducing adult community members to their language. After 10 years of continuous community–university contact, from 2006 to 2016, a non-Indigenous researcher reflects on the involvement of the academic applied linguist outsider in a constantly changing learning process. For two decades, language revitalization work has been ongoing with a First Nation in Eastern Canada. The project has implemented a variety of methods: teaching Mi'gmaq in elementary school, documenting the language and creating an online dictionary, and setting up a discussion group of elders to discuss the language, as well as

a variety of other shorter-term projects. In 2006, a group of university researchers was invited to collaborate with local Mi'gmaq language trainers to test a visual-based method to familiarize adults in the community with their language. After 10 years of continuous exchanges between the community and the university, from 2006 to 2016, a non-Indigenous researcher reflects on how the participation of an external academic, a specialist in applied linguistics, fits into an ever-evolving learning process.

Sivak, L., Westhead, S., Richards, E., Atkinson, S., Richards, J., Dare, H., ... & Brown, A. (2019). "Language breathes life"—Barngarla community perspectives on the wellbeing impacts of reclaiming a dormant Australian Aboriginal language. *International Journal of Environmental Research and Public Health*, 16(20), 3918.

<https://doi.org/10.3390%2Fijerph16203918>

Abstract: Traditional languages are a key element of Indigenous peoples' identity, cultural expression, autonomy, spiritual and intellectual sovereignty, and wellbeing. While the links between Indigenous language loss and poor mental health have been demonstrated in several settings, little research has sought to identify the potential psychological benefits that may derive from language reclamation. The revival of the Barngarla language on the Eyre Peninsula, South Australia, offers a unique opportunity to examine whether improvements in mental health and social and emotional wellbeing can occur during and following the language reclamation process. This paper presents findings from 16 semi-structured interviews conducted with Barngarla community members describing their own experienced or observed mental health and wellbeing impacts of language reclamation activities. Aligning with a social and emotional

wellbeing framework from an Aboriginal and Torres Strait Islander perspective, key themes included connection to spirituality and ancestors; connection to Country; connection to culture; connection to community; connection to family and kinship; connection to mind and emotions; and impacts upon identity and cultural pride at an individual level. These themes will form the foundation of assessment of the impacts of language reclamation in future stages of the project.

Treuer, A. (April 3, 2022). Getting Started on Indigenous Language Revitalization DCYF (1:18:49 sec length).<https://youtu.be/SOQZNJ1HCeU>

Summary: Dr. Anton Treuer facilitates a discussion with DCYF tribal stakeholders about Indigenous language revitalization—why it matters, how to get started, and where to go. Dr. Treuer is Professor of Ojibwe at Bemidji State University and author of 20 twenty books on Indigenous languages, history, culture, and racial equity.