

## Interview Transcript

Interviewee: Kay (pseudonym)

Interviewer: Ashleigh

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Ashleigh: My first question is which languages do you speak, and how did you learn them? What kind of experiences do you have with the languages that you speak?

Kay: I speak French and English, of course. I'm learning Cree. I don't read Cree fluently. I'm just learning it. Then I'm learning Michif, as well. For Cree, I learned Cree. There's four classes at the [university name], and so I took all four classes. Other than that, I'm just self-teaching. Then with Michif, I'm also self-teaching, and I haven't taken any training or anything yet in that. Yeah.

Ashleigh: Cool. What kinds of materials or are you using to self-teach with each? Are they similar? What kinds of things are you using?

Kay: Let's see. It's mostly usually with... Watching people on Instagram, there's lots of people who promote their languages, like promote Cree, and Michif, too. There's teachings on the language on there. Just socially, being connected to those people, I learn words, and I learn things about our language. Just translate words and access them that way, and then also being in community. Last year, I did my practicum this year, actually. Earlier I did my practicum in a school there has Cree language teaching. Even though I don't know the language fluently, I still got to teach the class, because I knew how to help the kids access it.

Kay: [inaudible] don't know fluently, so you have to start somewhere. Playing songs, listening to music, and using the words, and repeating them, and asking questions using the words in different contexts and stuff. Yes.

Ashleigh: Nice.

Kay: Yeah, it's mostly just as I go, learning words here and there so far.

Ashleigh: Are they the same resources when learning Michif? Were you learning from people online? When you translate things, is it more of looking it up online, or do you have dictionaries that you have access to?

- Kay: For Michif, then it's not really online. I just learn words because I use them in my work, and I'm trying to... I'm in the business of revitalization, I guess. Then we need to translate for work purposes and for publications, just trying to bring the language into the work we're doing. I'm learning as I go, too. Also to teach other people concepts, too, literally learn them and teach them as we go. For the dictionary question, for both of them, there's dictionaries online. For both of them, there's a few different dialects within each.
- Kay: Especially with Michif, I've come into some confusions, especially because it's in [inaudible] place of this is northern Michif, and then there's heritage Michif. That's the two current most known dialects, I guess. I think that there's actually a lot within Michif. These two dictionaries just are the popular place to go right now, if that makes sense.
- Ashleigh: Yeah, yeah. Dialect is so tough when trying to learn words, because you learn it for one dialect, and then you find it's from the other one. Yeah, resources... It's hard to suss out which one you're supposed to be using.
- Kay: Yeah. Both of them are valid. People don't know a lot yet, so then then you're like, "That's not Michif," but it is Michif.
- Ashleigh: Yeah, yeah.
- Kay: Yeah. Yeah, there's so many... Yeah, there's French, Cree, Cree French. Then there's [language name]. That's not Michif. All those.
- Ashleigh: Language is a complicated spectrum. It is hard to narrow it down. In your work, do you focus on a specific dialect, or do you try and make resources for different dialects and different variations?
- Kay: I wouldn't say my work has a definitive dialect that they've chosen, this is the one. My colleague uses northern Michif more, which uses more Cree words in the nouns, I think. I tend to go with heritage Michif more. It's just something I prefer, I guess. I don't know. Yeah.
- Ashleigh: Is heritage Michif the variety that you're currently learning?
- Kay: Yeah. I would say that's the one I choose, yeah.
- Ashleigh: Nice. Since you're in the business of revitalization, if I could pick your brain a little bit about... What kinds of things... ? Let me think of how I want to phrase this. What kinds of topics do you generally focus on? When you're coming up with teaching materials, is it a certain words to use in specific places, or is it certain vocabulary terms? How do you decide what kinds of things you want to create materials for?

Kay: Yeah. Let's see. On our team, we have three people who are making resources who have it. The resource, I can say first about my own. The resource I made so far, it was a general, it's almost like biography of the language. It's not necessarily meant to be a teaching resource in the sense, you're not going to learn the language from this. Yeah. It would more direct people to any certain other resources, and prepare them for the other resources. From what we have, it's hard. I don't know. I didn't make these things. One resource where we have, it's meant to be just, get your toes wet, type thing in [inaudible] Michif language.

Kay: This one resource goes to a lesson plan about... There's three colors they do, and then they also include how to say, "I love you." That's the main point of the lesson plan, is just to get familiar with the colors. It's designed just as a memory game. Can you match the right Michif word to the color it's supposed to be? Then can you say the language [inaudible]? Say how I love you or something in Cree, or in Michif. That's how one resource goes. Another one is a frog song, which I don't know the full history behind, but it's from one of our members who grew up in a more Métis community.

Kay: I think that's something. I could be wrong. It could be just totally random, but I think that it an actual Michif song. Yeah. The other resources are more using... It's interesting. It's putting Michif into places where English usually is, you know?

Ashleigh: Yeah.

Kay: To make it accessible, like, "Oh, this means one." They have a resource where all the numbered things are numbered with Michif words instead. That's some of what we already have. I have ideas for more, but I am not there yet. I'll get the resource making. The other thing that my colleague's doing, and she's in the branch of Michif language revitalization, and she's working on a program where she's being the funnel for funding. She's gone after grants and stuff, and she's asking educators in the Métis community, and as well as language holders, whoever can really.

Kay: Whoever wants to even come and be a part of an educational body in their own communities, because we have such diverse dialects, and neighbors can have such different way of speaking. Then she's getting them to make their own resources for their own community.

Ashleigh: Right. It's like a resource mobilization type, getting everybody to pitch in and do it.

Kay: Yeah. Yeah. Then it works for their dialect and their community.

- Ashleigh: That's exciting.
- Kay: Mm-hmm (affirmative).
- Ashleigh: Very nice. It sounds like a lot of the focus has so far been put on basic vocabulary and high frequency words and things like that. What other kinds of things in an ideal world, if you could branch into... For your own learning, just in thinking about your own learning and the phrases that you might need. Those phrases don't really seem all that useful. You might use the number one every once in a while, you might use your colors, you might use, "I love you." As a learner, what kind of vocabulary are you finding that you just don't have, like you need access to, like if you had it, it would be really easy for you to implement in your daily life?
- Kay: I think in comparison to my learning of French, I learned it by being in the community, and by doing stuff with people. I think that not necessarily a page with these things to say, or like, "This is how to say I'm going to go to the bathroom," or something, like an experience where I've done something with some people so I know how to talk about that. I think that would be more helpful for learning. Otherwise, you're just waiting to use it.
- Ashleigh: Yeah, that's true.
- Kay: Especially [inaudible] where someone else is going to understand you.
- Ashleigh: Right. Then you can't follow up with anything besides that. You have the one sentence that you know, and it's not in context. Yes.
- Kay: I've gone to the bathroom. Okay.
- Ashleigh: Yes. That's it. I know where it is, and that's all I know.
- Kay: Yeah.
- Ashleigh: It sounds like the experience is the resource, right? That's what would be probably the best way to reinforce that.
- Kay: Yeah, because it helps that meaning happen, and that connection form in my own self, and with somebody else, too.
- Ashleigh: Yeah.
- Kay: Yeah.

- Ashleigh: Having a conversational partner, too. Do you practice the language as you're learning with anybody currently? Not digital, face-to-face. Do you have opportunities to speak the languages?
- Kay: Michif, no. I could go to the language class groups thing, but there's some politics with that, which is weird, and not surprising to me. Just because of the dialect difference. It's like some internal politics in our Métis communities. That's okay. We'll figure it out.
- Ashleigh: Politics are politics.
- Kay: Yeah. I do get to practice Cree with some people, just what I know. They don't try and show me up or anything, but I have a lot to learn still. They do teach me stuff, and they do let me teach... Not teach them, but interact with them.
- Ashleigh: Nice. That's good. Yeah, it's nice to learn online, but sometimes it really helps to have that real-life partner, too, and have that experience.
- Kay: It does. Mm-hmm (affirmative).
- Ashleigh: Different experience entirely.
- Kay: Mm-hmm (affirmative).
- Ashleigh: Okay, sorry, I just got to check my questions here. It sounds like a lot of... I guess with your experience with Michif language revitalization especially, it seems to be with the [institution name], right?
- Kay: Yep.
- Ashleigh: Do you know of any... Sorry, let me try and find a way to phrase this. I'm trying to. Do you feel that in terms of language revitalization, for a lot of communities believe that to be effective, that it must be conducted by and instigated by the community itself, and isn't really in a position where it can be assisted by outsiders to the community? For example, outside researchers coming in or things like that. The [institute name], is that entirely Métis run and controlled? Does it partner with any outside institutions?
- Kay: [Institute name] is an affiliate body of the Métis nation of Alberta. The Métis nation, they're the Métis governing body, basically, of the Métis here in Alberta. They created us to be arm's length, is the keyword, or an affiliate of them. We have words that are connected. We're pretty closely knit, and we're almost accountable to them in some ways. I wouldn't say

that exactly. I don't have a [inaudible] term. Yeah, we're connected, and what they say, we say.

Ashleigh: Got you. Okay. Connected, but distantly so, but still with enough control in this situation.

Kay: Yeah. In that sense, it is Métis governed in that way. Not all the employees are Métis or something, but yeah. Does that answer make sense?

Ashleigh: It does, yes, that makes sense. That totally makes sense.

Kay: We are in the Métis communities all around Alberta, too. I should say we have offices in every area. [inaudible] is locals there, but we have our own offices because we provide employment training. The training happens. It's for any Métis in any part of the province. We have community connections that way, and people are aware in the community of who we are, but we're still developing the language stuff. I don't know that we have, what our relationship is with community on that yet.

Ashleigh: Okay. That's still developing, it sounds like.

Kay: Mm-hmm (affirmative).

Ashleigh: As people mobilize in different communities, it might develop different, too, because each community has its own set of politics.

Kay: That's true.

Ashleigh: Yeah. Cool. Let me see. When you were doing your practicum, and you were in a Cree language classroom, were there textbooks being used, or was it just immersion style where the teacher was a fluent speaker? What kind of materials were being used in the classroom?

Kay: The teacher, she's a Cree lady. She speaks Cree. She would speak to the kids in Cree sometimes. It wasn't full immersion or anything, but they knew key phrases like, "Come here, sit down, do your work." Yeah. Just things like that. Then what we did, I was there for six weeks, I think. They were learning family, and there's worksheets where you just do vocab training, and just write this word here, write that word there for the body, for example. You fill in the words. Then they also were doing family. They were make their family out of plasticine.

Kay: They were writing the names of their family members afterwards. This was the [school name]. It's a school in a rougher neighborhood, and so not all the kids have the same opportunities to develop their literacy that well.

Even getting that familiarity was the goal, rather than like, "You're going to be literate in Cree."

Ashleigh: Right, yes. By the end of this class, grade three, literate in Cree.

Kay: We also would listen to videos. One of my favorite memories now, even still is there's this morning song that she would play. It's for the morning, even though Cree wasn't in the morning all the time. She'd just play it, and all the kids know the words, and they sing the Cree words properly. It's just in their knowledge because it's around them all the time. Yeah, they would sing. That was the language class. In the school itself every Monday and Friday, they had an assembly. In the assembly, they would sing O, Canada in Cree [language], not in English or anything.

Kay: Everyone knows those words, because they do it all the time. They know also, it was a Catholic school, so they know the Lord's Prayer in Cree. The kids, she would have them lead it, too, sometimes. Part of Cree class, there's two different types. There's the plasticine craft one, and then there was a teaching one. In that one, she would sit with them, and they'd all sit in a circle on the carpet, and she would talk to them about whatever is going on, or how they're doing that week. They would pray and smudge, too. Smudge and pray the Lord's Prayer in Cree.

Kay: Sometimes she would have some kids lead that, or lead a part of it, if they could. She would also teach them a story with a word. She's telling us a story. I think she saw a Facebook video, because I remember seeing the video, too, of the story of an animal. It was just some weird animal duck story or whatever, but she took the word duck out, and put in [the language], and taught them the word through the story, getting that meaning there. That's what I saw her do. Yeah.

Ashleigh: Yeah. That's super useful, making it relevant. Kids always love song. They're good at music, and it helps you remember, too.

Kay: Mm-hmm (affirmative).

Ashleigh: That's awesome.

Kay: Yeah.

Ashleigh: Did it seem like the kids were engaged and wanting to learn, and picking up on it, or was it more just getting them to do it?

Kay: I think they like it. I think they really liked these times in learning Cree, and in learning... They know it's about their family. A lot of the, almost all of them were Cree, at least, or Métis. They know it's important to them. Their

parents probably don't speak it or anything, but they really wanted to. Besides, their... Any regular, normal school issues, like if they're having a hard day or something, that's different. In general, yeah, they wanted to do this.

Ashleigh: That's awesome.

Kay: Mm-hmm (affirmative).

Ashleigh: Then the materials that you've been making, too, they're also geared more towards younger age school children, right?

Kay: Yep, they're elementary. K-12.

Ashleigh: K-12, okay. Nice.

Kay: Mm-hmm (affirmative).

Ashleigh: Good.

Kay: You could probably use them for any age, to be honest, just because nobody knows... Almost nobody.

Ashleigh: Everybody is starting at the same level right now, trying to get to that... Yeah. The focus on literacy is interesting, too, that they're learning to also read and write in Cree, too. Did you feel like there was more of a focus on literacy than oral speaking, or a balance?

Kay: Totally.

Ashleigh: Yeah.

Kay: Honestly, it drives me nuts, because you don't really... I don't know. I learned Cree literally. In literacy.

Ashleigh: Yeah. Reading and writing, yeah.

Kay: I can translate. I listened to other videos of an elder speaking, wrote down their Cree, translated into syllabics, translated to Roman orthography, and then into English. All those steps, I can do it, but listening, just comprehending what they're talking about, I couldn't. I could pick up words, but I couldn't tell you, "Oh, they just said this thing." Unless it was very basic. Yeah. I think it's a bit easier to try and teach literacy, because you're only accessing memory that way. Now I'm reaching for my educational theory.

- Kay: Honestly, there's levels of learning, right?
- Ashleigh: Yeah, there really are.
- Kay: You're only accessing memory. You can only get so far. That's why there's meaning making is so important. That's why I think oral language is better, just because you have to talk with somebody. You could talk to yourself, but it's not the same.
- Ashleigh: No, there's not that pressure to respond, either, when you have to... There's not that pressure to listen. There's a lot that happens when you speak with another person.
- Kay: Yeah. Exactly. I don't think literacy is the best way to revitalize a language. You got to start somewhere sometimes, but I don't know if it's the most effective, because you spend so much time throwing yourself, and then you can't move the...
- Ashleigh: A lot of times, it seems to come from the same way that we learned French or Spanish, or other classes, too, where we learn the paradigms and how to conjugate. I think sometimes we just as language teachers fall back on that a little too hard, and it seems like it probably doesn't apply in the same context to languages that are spoken in North America. You can teach the paradigms, but it doesn't stick. Like you said, it stays in that memory spot without being meaningful.
- Kay: Yeah, it's an interesting balance. You want to have it in your brain to access it when you need it, but you also can't only rely on that. I think one thing that happened during my Cree classes when I was finishing them. I think my prof, she started to shift over into more oral practices, and she tried to instill that we would have oral practice every week, once a week. We didn't do it, and I feel bad. Straight up, we didn't. I don't know why. You know what? At one point, we did. We started playing more oral games, and that was a big difference because you started having to respond, like you're saying, and listen.
- Kay: That shifted. I remember the shift. That's, yeah, no, learning. Yeah. We just did games. She put up pictures, she put up 25 pictures, and then we'd have to go and find the one she's talking about, or give one to somebody else that they're talking about. That kind of stuff was really helpful. That could be good for kids for revitalization, too.
- Ashleigh: Mm-hmm (affirmative).
- Kay: Yeah, I feel like I [inaudible], but I don't remember.

Ashleigh: That's okay. Yeah, it seems like sometimes literacy is the easiest thing to fall back on, too, just because you can make a book, or type something up, or hang something up. Sometimes it doesn't translate from that physical piece of paper to the mind. Sometimes it does. Sometimes you make that connection. Yeah, that communication between people, that's where the real memorization happens in the real experience living.

Kay: Yeah. Yeah.

Ashleigh: Nice.

Kay: I think so. Really more of a disservice to language learning.

Ashleigh: Yeah, it is. When I was learning Lakota, my teacher wouldn't let us have any pens or papers in the classroom. We couldn't write anything down, and it was so frustrating to me as a learn. It was awful at first, but then I picked it up so much quicker, and I remember it now. I remember a lot more now from that class than I do from my French class that I took, because it's a different style of learning.

Kay: Mm-hmm (affirmative). Mm-hmm (affirmative). Yeah.

Ashleigh: Okay. I think that's all the questions that I have, unless you have anything else to add or say about how we should be doing language documentation, and what kinds of things we should be focusing on for revitalization. That's a huge question.

Kay: Yeah. It might be a bit of thinking out loud here. In the context where we're talking about meaning making. It doesn't just happen out of memory. I know we just said that, and something that's been proven in educational theory, but it doesn't get applied to language teaching, and it doesn't get applied to language documentation. Some of them are just trying to write everything down. I don't want to be over critical. It might just be a [inaudible] way of doing things, you know?

Ashleigh: Yeah, no, absolutely.

Kay: You don't need it, because you're supposed to speak English. You just have to record it. It's like a museum lang set. It's on display. There's some back issues there. I [inaudible] that way. Yeah. I think it would be exciting to see resources that... Even documentation and revitalization, they shouldn't even be separated, you know?

Ashleigh: No.

Kay: Yeah. It makes sense that you're doing this. That's really important.

Ashleigh: Thanks. Yeah.

Kay: If you just revitalize, then documenting, you don't need that the same way, because you're not worried about something dying. It's not the main frame of mind. The frame of mind is like, "This is alive, and it's going to keep living." It has humanity in it, and it can continue evolving, rather than just being static on a piece of people. This language is a part of a person, and a community. Yeah. That's good to think about.

Ashleigh: That's really important. Thank you. I appreciate that, because it seems like such an obvious thing. What are you documenting the language for? It should be for a purpose, right? It shouldn't be that colonial way of like, "I collected this. This is mine. I'm going to hang it up in my little computer archive, and that's what I created." What's the point of that? How can we then, like you said, put the humanity back into it? That's just what I want to explore. I think that the concept of bringing meaning making to language, and really making it meaningful and personal is good, and I appreciate that perspective, because that's really important.

Ashleigh: For learning, and for concept, and for identity making, it's going to put so much life back in the language if it has meaning to it.

Kay: Yeah, it's true. Yeah. Yeah. I just think about how is always like you have to go sit with the old ones, and sit with people to learn things. We're all still learning how to revitalize language in our communities. No one has done it before, and [there's] no "this is how you do it." It's always about being with people and doing things with them. If you're with your *kohkom* [grandmother], that's how you learn some words about this. Or you cook with them, or something. It's different words, because there's that experience with it.

Ashleigh: Mm-hmm (affirmative). Yeah, those words that you may not even think of it you were just sitting there with a tape recorder and saying, "Tell me all the words you know about cooking." Whereas if you're doing it in the act, it's so much more organic and natural and language you're going to need.

Kay: Yeah, it actually with Michif, Michif and Cree, and I write some quotes on it before. My academic brain. I can think of a quote.

Ashleigh: That's me. I'm like, "You wrote a resource? I can't wait to cite it."

Kay: Yeah. With Michif and Cree, people talk about how laughter is a part of the language. You can't separate... We got to write laughter into the document.

Ashleigh: We do! We can. Mm-hmm (affirmative). Laugh here.

Kay: Yeah. There's so many quotes, and you'll see them in the writing, about how it's just not the same when you say it in English, for Cree and for Michif, and how things aren't funny when you say them, and you translate them. I don't know why yet, because I haven't learned all that stuff, but I believe it because I've seen a difference. I know conceptually the way the language frames your thinking and frames your approach to people, just like, "Oh. That's why that's funny, is because this person has a different..." I just see things differently in this way.

Ashleigh: Mm-hmm (affirmative). People tell me that with Dene all the time. They're like, "Things are so much funnier in Dene." I'm like, "Why? What's the joke?" I get it, though. Things aren't funny when you have to put them through a filter or translate them. A joke isn't funny if you have to explain it, kind of thing, right?

Kay: Yeah. Yeah, that's true. I never made that... That makes sense. I always thought there was some secret that I don't know of the language yet, and so then I...

Ashleigh: There might be. Don't quote me.

Kay: Yeah. That's good.

Ashleigh: That's good, though. You're totally right, though. Meaning can be humor. How do you document the humor that goes along with something by putting it on a piece of paper? Exactly. How do you write it down? There's so much more.

Kay: Yeah. In linguistics, there's so many different ways of recording an oral experience. Then is there a code for laughter? Is there a code for, "This is funny now?"

Ashleigh: There is. Sadly enough, there is. In transcription, when you transcribe something, laughter is the "at" sign (@).

Kay: Oh. Wow.

Ashleigh: Which loses so much. You just want to put laughing emojis on it. That's so much better.

Kay: Really. We've created new symbols for these things.

Ashleigh: We absolutely should. That's something that I'm really trying to explore, too. Is not just where does language documentation fit in revitalization, but also where do linguists fit in revitalization? Because it's not just language, and it's not just the words on the paper that happens when revitalization

takes place. It's so much cultural meaning, and interpersonal meaning, and community building. There's so much more than just the words that you're speaking that comes to language. I'm also trying to explore a little bit of what role do linguists play?

Ashleigh: What role can... Can linguists play any role in language revitalization? Is it building materials? Is it providing analysis when necessary? Trying to think of ways that linguists can participate without distorting what's going on, like not recording laughter and things like that. I don't know.

Kay: One thing for sure that comes to mind with that is we need linguists to explain to people who don't already value language how important it is.

Ashleigh: Good point.

Kay: You speak a few languages, and one of them is academic.

Ashleigh: So true.

Kay: Yeah. I know. That's a role. That's a role I take, because I speak academic, too.

Ashleigh: Mm-hmm (affirmative), mm-hmm (affirmative).

Kay: I try to take it up. I'm not in a big rush, because that becomes political really fast.

Ashleigh: Yeah, that's true. That's true.

Kay: Yeah. Being that voice on the internal of western politic. I guess whoever is... Some people can be so [inaudible 00:39:30]. I'm trying to think, because you don't want to have a community that's just dependent on western validation or something like that, but that's how grant funds are created, I guess. It's not like you're just going to uncolonize things. You have to exist within the colonial world, so then you need people ready, and understanding things like this, I guess.

Ashleigh: Understanding things like how to translate the academic speak to... ? What do you mean? Can you elaborate on that?

Kay: Yeah. There's an element of it, translating academic speak to everybody... I think there's two things. One is being able to speak to people who have power, so leaders, politicians, whoever is going to make a decision about if an indigenous language is important or not. Those people need to understand how and why they're important, and what's needed for revitalization. Then also other people that need to understand are I think

the public in some levels. In some levels, even though not everyone is going to be involved with language revitalization, just having a positive narrative about the language makes it a better atmosphere to grow in, I guess.

Kay: That was really, really a good rant there>

Ashleigh: That was beautiful. I'm glad that's recorded.

Kay: Yeah. That was a good one. You could cite me.

Ashleigh: Yay. Citing you right now in my mind. No, but it makes sense, though. Create a buffer to keep that negativity away, and explain and dispel some of the myths that surround language, and why we even need language diversity to begin with, right?

Kay: Yeah. Yeah. Yeah. It would just help just break down why some people think we should all speak English, you know?

Ashleigh: Yes.

Kay: None of it seems like an old idea, but it's still kicking.

Ashleigh: I don't know how. I don't know why.

Kay: If we can create a more positive atmosphere that we don't all need to speak English, it might be easier to make some decisions, and it would be easier for funds and for policies to reflect that kind of world.

Ashleigh: True, true. That's a good point. One feeds into the other, right? If a general populace feels that way, then easier to affect the leaders and things like that.

Kay: Yeah. This is something I've thought about with reconciliation. There's lots to talk about in that, but for me on this, everybody's involved in reconciliation. Then how do we prepare people to be in reconciliation? That's a part of my... I honestly think about that because that's my job, is help teachers talk about and learn about Métis people, and Métis life. Because they're responsible to be part of reconciliation, and they're responsible to Métis students and Métis community now. How do we make them ready? In general, especially in language revitalization, how do we make our nation ready, and America ready for revitalization? How do we foster that?

Ashleigh: Create an environment where language revitalization can be successful, kind of thing, right?

- Kay: Yeah. It's not like we need one language to take over English or something, but we just need some space to live.
- Ashleigh: Some space to breathe and be multilingual.
- Kay: Yes. Let us hunt here and talk about people and stuff in our own language.
- Ashleigh: Mm-hmm (affirmative). Without people butting in thinking they need to make policies for other people. Yeah.
- Kay: Yeah. I think there's a lot of jobs in it, and roles for linguists in reconciliation... No, in revitalization, but that's definitely one of them. Yes. Yeah. It's like you're in the middle.
- Ashleigh: Yeah, a little bit, right? In between the communities who speak the language and the people who are making rules about communities who speak languages. It's this weird interim spot.
- Kay: They're going to trust you. They'll want to say they're trusting this indigenous person, you know?
- Ashleigh: Yeah, yeah.
- Kay: But they're going to trust you.
- Ashleigh: That's the colonization right there, and the western thinking. We're like, "Oh, it doesn't exist." Yeah, when it comes right down to it, someone's got to go talk to the granting agencies, and the funders, and the policymakers, and things like that. It doesn't make sense that that kind of vouching isn't being taken from the people who are actually able to vouch for it in the community. You have to have someone outside to be like, "Yeah, no, I vouch for that." Yeah. Makes sense.
- Kay: Yeah. I think you wouldn't disrupt the process if you have relationship, because having relationship with the people who are speaking and working to revitalize their language, they wouldn't let you, and you wouldn't want to, and you wouldn't even let yourself because you'd be like, "Okay, I won't go that way, because that just doesn't make sense in this time or for these people." That relationship, I think that is less disruptive, I guess you could say. I can see the worry about being disruptive that way, but that relationship I think helps navigate what a community needs from you as a linguist, you know?

- Ashleigh: Mm-hmm (affirmative). Having that relationship with the community to discover what they need from you? Is that what you're saying the relationship between the linguist and the community?
- Kay: Yeah, and revitalization. You have a lot of insight, and wisdom, and experience, and within navigating language, and all the different facets of what that means. Then bringing that, it's almost like [inaudible 00:47:09], but submitting yourself to the community like, "Here, I'm here to work with you. What can I do? How can I serve you?"
- Ashleigh: Right, right. How can I be of use here? Yeah.
- Kay: Yeah. Can I? Want me to hang out with your kids while you talk? I don't know.
- Ashleigh: Right. I think there's a lot of merit in that, because a lot of times researchers go in and they're like, "Okay, I need this, and this, and this, and this, and this from you, and here's \$10." Right?
- Kay: Right.
- Ashleigh: That's not relationship building in the slightest. Yeah, making your first step being like, "Okay, what do you guys need?" Rather than, "This is what I need." Then finding a way to maybe build a way that if the researcher also needs something, that it can be built into what the community needs, too.
- Kay: Yeah. Some people aren't always great at this, but it's a relationship. You honor each other. If you come, and they know that you're there to serve and to be there to help them to do their work, then people know that you came for a purpose, and you came to connect, and you came because maybe you want to learn something, but that you're not imposing that on them. It's not like in the [inaudible]. It's not like a demand, like, "You let me do my thing, and then I can help you."
- Kay: It's like, "This is what I'm needing, and I'm here to be a part of this helping." Yeah. I think people want to do that, but not everybody. Some people take advantage of it. They shouldn't take advantage of you.
- Ashleigh: No, that's true. Either way. You have to build trust in the relationship, too.
- Kay: Yeah.
- Ashleigh: It is very much relationship building.
- Kay: Mm-hmm (affirmative).

Ashleigh: Yeah. That makes sense. Okay.

Kay: Good work.

Ashleigh: Thank you very much.