**On Being the Change: Current Developments and Trends in North American Indigenous Language Work and Practices**

The papers in this session contemplate and report on diverse contemporary Indigenous practices that aim to facilitate and encourage language use, bringing about positive changes, while working to alter linguistic trajectories, facilitating a gradual transition from decline to vitality. Many Indigenous communities are seeing a resurgence of interest in language and cultural learning, and for the first time in decades are reporting emerging fluencies among learners. Against a backdrop of language shift and change, this panel attends to felt experiences, social and kinship relations, communities, identities, including nuanced conceptualizations of language and its function. Recent and foundational works (Baldwin and Olds 2007, Boltokova 2017, Davis 2018, 2020, Dauenhauer and Dauenhauer 1998, Hinton 2010, Hinton and Carpenter 2013, Kroskrity 2016, Leonard 2008, 2010, Leonard and Shoemaker 2008, McCarty et al 2006, 2011, Moore and Hennessy 2006, Morgan 2005, Nevins 2004, Nevins and Nevins 2013, Perley 2011, Volfová 2022, Webster 2015) have described the many innovative ways in which contemporary language practices, including the work of reclamation and revitalization, have countered the ongoing Indigenous cultural and language marginalization and suppression, while promoting individual and community well-being through re-securing traditional domains of language use and developing new genres. The papers in this session draw on these studies, as well as other theoretical and lived community perspectives, in presenting detailed accounts of the varied approaches and responses to common challenges in language work. These approaches often reconceptualize social relations and language itself to create and enhance a safe and inclusive space to encourage individuals who have historically not been actively involved in these efforts, such as residential school survivors who are slowly reawakening their languages and finding their voices, those who were adopted away from their home communities, and with the help of technology, even those living in distant and urban centres. In the process, contemporary fluent and emerging speakers reinterpret language structures, usage, ideologies, and their interrelationships, what Silverstein (1985) called “the total linguistic fact”. This session seeks to convey the significance and sophistication of contemporary Indigenous language practices in North America in countering historic and contemporary social, economic and linguistic displacement, erasure, marginalization, and oppression.