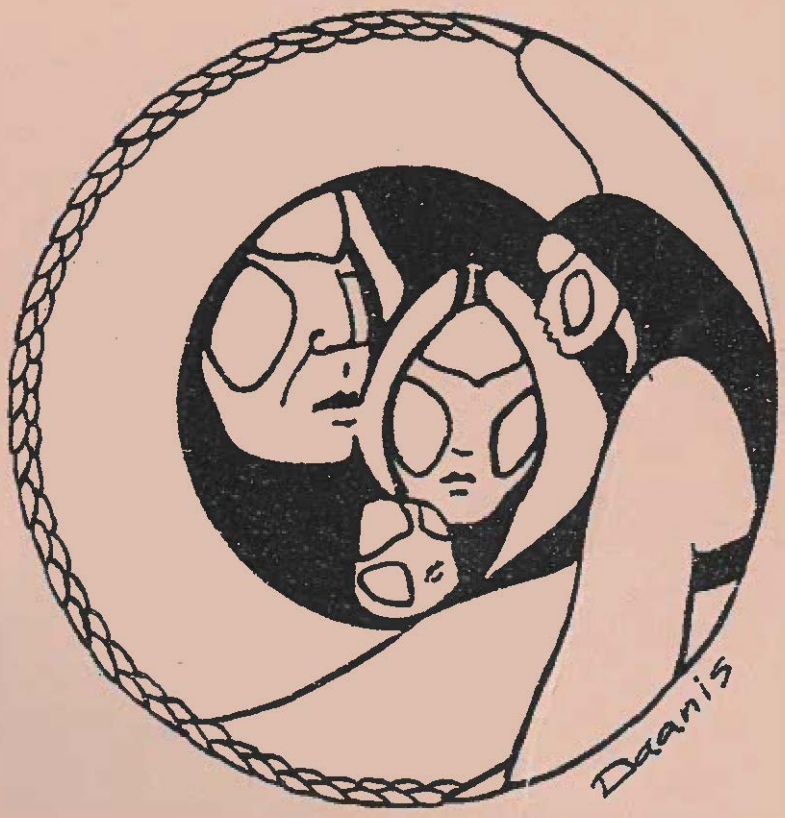
NATIVE LANGUAGE EDUCATION IN ONTARIO



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ABOUT OUR LOGO:

The woman represents the Circle of Life, Mother Earth. She holds the sweetgrass, encircling the People. The sweetgrass, has renewed the Strength of our Ways, our Traditions and our Culture. The Language is all of these. The language - a soft voice, a sweet song - a unified rhthm of the Original Peoples, the Anishnabek.

ABOUT THE ARTIST:

Gail Bressette is a Chippewa - Pottawatomi artist from Kettle Point Reserve, Ontario. She is a self-taught artist who has been inspired to draw and paint for her children, to dedicate her work to her daughter and to Native women, the daughters of the First Nations, who have for centuries been the original artists of North America. She signed her work Daanis. Today she signs her work G. Bressette.

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Lakehead University
A Northern Vision

COORDINATOR'S MESSAGE

Well here it is Newsletter time again. It seems we were just working to get everyone ready for the first day of classes in July, and now we are looking towards the beginning of a new school year. I am pleased to announce that Clara Beardy will be the latest graduate of the NAFL Program. She finished her NAFL requirements during the 1990 Summer School and will receive her diploma at the Fall Convocation Ceremonies.

NLIP has grown since it's inception. The foresight of NLIP's founders has proven to be successful in not only producing qualified Native language teachers but also in providing a program that has been a model for other programs. The goals of NLIP have remained the same over the years withstanding the test of time. The services have continually expanded outward reaching into more corners of the educational community. It is time to look at the needs of the next decade.

As more and more NAFL, NASL, and NLTC students graduate and return to their Native communities, it is evident that the culture and people are growing stronger. I feel the 90's are going to be a time of change, not only for Native people, but for the entire world. In this new decade, Canadian Native people have begun to realize the dream of self-determination. First Nations have begun to assert more control over tribal lands and have more of a representative voice in the policies and programs of the Canadian government. But this cannot totally occur without first strengthening the educational system. It is only through the younger generations that Native people can secure the accomplishments that elders and ancestors have fought to achieve.

Schools must be structured to encourage Native students to learn their language and culture. The educational environment must use cultural values and use the learning and teaching styles that will enable all students to be successful. When Native people play a greater role in the academic world, as teachers, administrators and involved individuals, the Native students will progress at a greater rate.

Native Canadians have a vested interest in assuring that their children are succeeding within the educational system. Schools are a community responsibility. Parents need to become an active participant in the entire process. Joinng school boards, parent advisory committees, councils, and tribal education committees are but a few ways you can become involved. All Native language teachers need to contribute their efforts to preserve their language.

July brought the freiendship and memories of past participants together at NLIP 1990. First year students formed new friendships and were welcomed to the NLIP community. Besides working as NSL teachers, there are NLIP graduates working in education in many capacities. One student stated "NLIP is producing a bunch of workaholics!". Another student reflected upon NLIP and said, "NLIP is considered the place to learn how to keep our language". Whereas another student commented, "This is the place to spend my July".

I am truly proud to be part of the NLIP Program. The rewards are many as I see the progress of each student who passes through NLIP and joins the network of other Native language teachers. As we enter the first academic year of a new decade, may we continue to serve you.

Barbara Toye-Welsh
Coordinator, NLIP

Immersion is the most effective method known for teaching a second language. Early immersion works well because a young child lacks self-consciousness, prejudice and negativism...and loves mimicry, memorization and repetition. Early immersion provides more time working in a second language and more time results in more learning.

from...How to be an Immersion Parent

NLTC GRADUATES 1990

Liz Achneepineskum....Ogoki Post
Mary Beaver.....Sault St.Marie
Frances Boshkaykin....Mine Centre
Sarah Chookomoolin...Moosonee
Elvis DeBungee.....Emo
Marie Helen Ferris.....Calstock
Jim Fox.....Mt. Pleasant
Patricia Ann Green.....Kenora
Joan Hendrick.....Mactier
Ursula Jacko.....Toronto
May Jamison.....Int. Falls,MN
Roseanna Kelly.....Fort Frances
Andrea Kowtiash.....Long Lac
Joanne Labelle.....Long Lac
Alice MacDonald.....Moosonee
Evelyn McLeod.....Sturgeon Falls
Emma Meawasige.....Cutler
Alvina Meekis.....Deer Lake
Charlene Nahdee.....Wallaceburg
Simeon Nakoochee....Cochrane
Martina Osawamick...Sudbury
Julie Ann Rivers.....Sault Ste Marie
Mary Sturgeon.....Muncey
Annie Sutherland.....Scarborough
Russ Tabobandung.....Parry Sound
Sylvia Traverse.....Gypsumville
Wanda White.....Nipigon

NAFL GRADUATE 1990

Clara Beardy.....Muskrat Dam

Dr. Henriette Seyffert Memorial Prize in Native Language Studies

This prize was established in 1987 in memory of Dr. Seyffert who was the moving force behind the establishment of Native language studies at Lakehead University. It is awarded to the student who has completed a minimum of three courses in Native language and whose average mark, computed on all Native language courses completed, is the highes for the year.

Congratulations to Patricia Green from Kenora, the recipient for 1990.

NSL PROGRAMS IN ONTARIO

Networking is being encouraged among Native language teachers in Ontario. Many teachers work in geographical isolation. There is no colleague next door or nearby to speak to. Therefore, the following summary is being provided for the purpose of maintaining communication links among schools offering NSL. If I have deleted your name or school, or made an error, please contact me and I will make the correction.

Note: We are gathering information regarding the number of children in your classes. Please call with the figures. TOLL FREE 1-800-465-3959

SURNAME	GIVEN NAME	SCHOOL BOARD	SCHOOL	GR.	# OF STUD.	PR	YR	OTHER
ABEL	DONALD		CENTRAL MICHIGAN UNIVERSITY		2	NLTC	1	
ABEL	DONALD		BAY MILL COMMUNITY COLLEGE		33	NLTC	1	
ABEL	DONALD		BRIMLEY AREA SCHOOL	10-11	9	NLTC	1	
ACHNEEPINESKUM	ELIZABETH	INAC	HENRY COASTER MEMORIAL	K-8	48	NLTC	3	
ALLEN	MARY THERESA					NLTC	2	NOT TEACHING
ALLISON	AMY	PETERBOURGH PUBLIC	KEENEJR.	JK-6		NLTC	1	
ARCHIBALD	VERONICA S.	COCHRANE IROQUOIS FLS	ECOLE SECONDAIR COCHRANE HS	9-10	12	NLTC	2	
BARNHART	REBECCA D.					NLTC	2	NOT TEACHING
BAXTER	WANDA					NLTC	2	NOT TEACHING
BEARDY	TOM	LAKEHEAD UNIVERSITY	LAKEHEAD UNIVERSITY		32	NLTC	1	
BEAUCAGE	PETER					NLTC	3	GRADUATE '89
BEAVER	JUDAS	SUMMER BEAVER DIST.	SUMMER BEAVER	JK-4	45	NLTC	1	
BEAVER	MARY	SAULT STE. MARIE RCSS	HOLY ANGELS	JK-8	30	NLTC	3	
BEAVER	MARY	SAULT STE. MARIE RCSS	ST. PAULS	1-8	10	NLTC	3	
BEAVER	NORMAN	CO-OP PROGRAM	SPORTS PRG. SUMMER BEAVER		17	NLTC	1	
BERNARD	CHRISTIE ANN	NORTHERN DIST. AREA	SAVANT LAKE	JK-3	17	NLTC	2	
BERNARD	CHRISTIE ANN	NORTHERN DIST. AREA	ARMSTRONG	1,2,9,10	50	NLTC	2	
BIGGEORGESTEVENS	MARGARET					NLTC	3	
BLAB	DINAH	FIRST NATION	EENCHOKAY BIRCHSTICK	1		NLTC	1	T.A. GR. 1
BOB	ELI LORNY					NLTC	3	DID NOT ATTEND '90
BOIS	MARTHA					NLTC	1	
BOSHKAYKIN	FRANCES	MINE CENTRE	MINE CENTRE PUBLIC	1-8	30	NLTC	3	
CHOOKOMOOLIN	SARAH	MOOSONEE DIST.	MOOSONEE PUBLIC	1-5	108	NLTC	3	
CONTIN	CHARLOTTE					NLTC	2	
COPENACE	JUSTINE EVA					NLTC	1	
CORBIERE	MABEL					NLTC	1	
DeBUNGEE	ELVIS	FT.FRANCES RAINY RIVER	BURRISS	JK-4	81	NLTC	3	
DEBUNGEE	ELVIS	FT.FRANCES RAINY RIVER	CORNERBROOK	5-8	76	NLTC	3	
DEBUNGEE	GLADYS					NLTC	1	
DRAKE	ANGELINA					NLTC	2	
DUBE	ISABEL					NLTC	3	GRADUATE '89
FERRIS	MARIE HELEN	INAC	CONSTANCE LAKE DAY SCHOOL	K-2	56	NLTC	3	
FOX	AMY GWEN	FIRST NATION	MICHIKAN LAKE	K-8		NLTC	1	
FOX	JIM	FIRST NATION	J.C. HILL , NEW CREDIT	K-8J	78	NLTC	3	
GEORGE	SONJA STEPHANIE	LAMBTON COUNTY	FOREST CENTRAL	1-3	65	NLTC	1	
GEORGE	SONJA STEPHANIE	LAMBTON COUNTY	FOREST WOODSIDE	5-8	25	NLTC	1	
GREEN	PATRICIA ANN	KENORA	BEAVER BRAE SECONDARY	10-11	39	NLTC	3	
GULL	MAGGIE	FIRST NATION	KEEWATIN SCHOOL, PEAWANUK	?		NLTC	1	
HENDRICK	JOAN N	FIRST NATION	,DEER POINT	ADULT		NLTC	3	

SURNAME	GIVEN NAME	SCHOOL BOARD	SCHOOL	GR.	# OF STUD.	PR	YR	OTHER
HENRY	VIRGINIA	LAMBTON COUNTY	ALEXANDER MCKENZIE	9	10	NLTC	1	
HENRY	VIRGINIA	LAMBTON COUNTY	LANSDOWNE PUBLIC	K-8	50	NLTC	1	
HOY	THERESA					NLTC	2	
ISAAC	GAIL					NLTC	1	NOT TEACHING
JACKO	URSULA		NATIVE PEOPLES PARISH		20	NLTC	3	
JACKSON	MARGARET					NLTC	1	
JACOBS	ALEX					NLTC	2	
JACOBS	GLEN	FIRST NATION	MORAVIAN DAY	K	16	NLTC	1	
JAMISON	MAY	FORT FRANCES DIST.	LAC LA CROIX	K-12		NLTC	3	IN SCHOOL
JOHNSON	KENNETH LEE					NLTC	1	IN SCHOOL
KAKEKAYASH	GLADYS					NLTC	2	
KAKEKAYASH	GLADYS MARY	FIRST NATION	NATIVE SENA	K-5	17	NLTC	1	
KELLY	DONALD					NLTC	1	
KELLY	LUCILLE					NLTC	1	
KELLY	ROSE ANNE					NLTC	3	NOT TEACHING
KING	DONNA DELORES					NLTC	1	
KOWTIASH	ANDREA MARIE					NLTC	3	NOT TEACHING
KOWTIASH	ANNETTE	FIRST NATION	GULL BAY	K-8		NLTC	2	
KWANDIBENS	YVETTE	NORTHERN DIST. AREA	ARMSTONG	JK-9		NLTC	1	
LaBELLE	JOANNE MARILYN	GERALDTON DIST.RCSS	OUR LADY OF FATIMA	JK-8	127	NLTC	3	
LENNOX	LYDIA	INAC	CONSTANCE LAKE DAY SCHOOL	K-3		NLTC	2	
LESPERANCE	VALDA	KILKENNY DIST. AREA	KILKENNY PUBLIC	JK-8	39	NLTC	2	
LEVEQUE	ELIZABETH	FIRST NATION	PAYNGASSI SCHOOL, MAN.			NLTC	1	
LEVEQUE	RITA	FIRST NATION	LITTTLE BUND RAPIDS, MAN.			NLTC	1	
LOON	ANNIE	TIMMINS	NORTHERN COLLEGE FRIEND CTR.			NLTC	1	
MACDONALD	ALICE	MOOSONEE DIST.	MOOSONEE PUBLIC	JK-1	86	NLTC	3	
MACINNIS	JUNE	NORTH BAY R.C.S.S	ADULT CLASSES			NLTC	2	
MASON	MINNIE	POPLAR RIVER, FIRST NAT.	POPLAR RIVER, MAN.	JK-9		NLTC	1	
MCKAY	ALEX					NLTC	3	
McKAY	BERNICE					NLTC	1	
MCKAY	BERNICE	FIRST NATION	NORTHERN STAR	JK-5	305	NLTC	2	
McLEOD	EVELYN C.	NIPPISSING SEPARATE	OUR LADY OF SOURROWS	1,5-8	48	NLTC	3	
MEAWASIGE	EMMA					NLTC	3	NOT TEACHING
MEEKIS	ALVINA	INAC	DAVID MEEKIS MEMORIAL	1-8	197	NLTC	3	
MENDOWEGAN	PRISCILLA					NLTC	1	
MIGWANS	ELLEN					NLTC	3	GRADUATE '89
MISHIBINIJIMA	SHIRLEY					NLTC	3	GRADUATE '89
MOONIAS	THERESA					NLTC	1	NOT TEACHING
MORRIS	RUBY LAURA	INAC	J.C. YESNO , FORT HOPE	6	15	NLTC	1	

SURNAME	GIVEN NAME	SCHOOL BOARD	SCHOOL	GR.	# OF STUD.	PR	YR	OTHER
MORRISEAU	PHYLLIS D	FIRST NATION	NATIVE SENA SCHOOL	JK	15	NLTC	1	
MORRISSEAU	RONALD JOSEPH					NLTC	1	NOT TEACHING
MORRISSEAU	WILFRED					NLTC	1	NOT TEACHING
NAHDEE	CHARLENE	FIRST NATION	WALPOLE ISLAND ELEMENTARY	JK-4		NLTC	3	
NAHDEE	MAENARD ROY					NLTC	1	
NAHWEGAHBO	GEORGINA					NLTC	3	GRADUATE '89
NAKOGEE	THERESA C.	MOOSONEE DIST. RCSS	BISHOP B. BELLEAU	JK-4		NLTC	2	
NAKOOCHEE	SIMEON	COCHRANE IROOUOIS FLS	G. H. FERGUSON	K-8	47	NLTC	3	
NAKOOCHEE	SIMEON	CHOCHRANE IROOUOIS FL	COMMANDO SENIOR PUBLIC	6-8	29	NLTC	3	
NELSON	MARJORIE	FIRST NATION	ROSEAU RIVER GINEEW, MAN.	?		NLTC	1	
NELSON	MARJORIE					NLTC	1	DUPLICATE
NELSON	MARORIE					NLTC	1	DUPLICATE
NESHINAPAISE	LINDA	INAC	J.C. YESNO	K-9	240	NLTC	1	
NESHINAPAISE	LINDA					NLTC		DUPLICATE
NOGANOSH	JOAN					NLTC	3	GRADUATE
OSAWAMICK	MARTINA M.	CAMBRIAN COLLEGE	ADULT , SUDBURY	ADULT		NLTC	3	
OSKINEEGISH	EMMA	SUMMER BEAVER DIST.	SUMMER BEAVER ELEMENTARY	JK-10		NLTC	1	SUPPLY TEACHING
OTAKWADJIWAN	MARY					NLTC	3	GRADUATE
OTTERTAIL	ALMA K.	FORT FRANCES	LAC LA CROIX	K-12		NLTC	1	
OTTERTAIL	MARGARET					NLTC	1	
PAYPOMPEE	MERVIN					NLTC	1	
PEGAHMAGABOW	DUNCAN	FIRST NATION	KINOMAUGEWGAMICK	K-7		NLTC	2	
PELTIER	BARBARA					NLTC	3	NOT TEACHING /GRAD
PETERS	DEAN	FIRST NATIONS	EENCHOKAY BIRCHSTICK		1	NLTC	1	BLIND STUDENT
PITAWANAKWAT	JOSEPHINE	LAKEHEAD R.C.S.S.	ST. PATRICK'S HIGH SCHOOL	9-13	21	NLTC	2	
PROSZEK	MARY					NLTC	2	
RAE	BETSY	FIRST NATION	ANISHINABI , DEER LAKE	K-8		NLTC	1	
RECOLLET	ELAINE CECILE	NORTH SHORE DIST RCSS	SACRED HEART	JK-8	27	NLTC	1	
REDSKY	DOUGLAS					NLTC	3	GRADUATE '89
REDSKY	JOHN					NLTC	1	
RIVERS	JULIA ANN					NLTC	3	IN SCHOOL
ROSE	RITA CLAUDETTE	NORHTUMBERLAND &NEW	ROSENEATH CENTENNIAL	1-3		NLTC	1	
ROUNDHEAD	ELIZABETH	SLATE FALLS DIST. AREA	SLATE FALLS	K-4	24	NLTC	3	
ROY	EVELYNN					NLTC	3	GRADUATE '89
SAGON	CHRISTINE M.					NLTC	1	
SAULT	TENA					NLTC	2	NOT TEACHING
SCOTT	IRENE	FIRST NATION	ISLINGTON DAY SCHOOL	K-10		NLTC	1	
SIMCOE	MARIA IVA	LAMBTON COUNTY	DEVINE ST.	K-8	50	NLTC	1	
SMITH	YVONNE					NLTC/	4	GRADUATE '89

SURNAME	GIVEN NAME	SCHOOL BOARD	SCHOOL	GR.	# OF STUD.	PR	YR	OTHER
STURGEON	MARY ROBERTA		ADULT NIGHT SCHOOL	ADULT		NLTC	3	
SUGARHEAD	CECILIA	INAC	LANSDOWNE HOUSE	K-8	54	NLTC	1	
SUTHERLAND	ANNIE	TORONTO	FIRST NATION	?		NLTC	3	
SUTHERLAND	FLORRIE					NLTC	3	GRADUATE '89
SUTHERLAND	HANNAH ELIZABETH					NLTC	1	IN SCHOOL
TABOBANDUNG	RUSS	WEST PARRY SOUND	MACTIER PUBLIC	K-8	41	NLTC	3	
TABOBANDUNG	RUSS	WEST PARRY SOUND	PARRY SOUND H.S.	9-13	36	NLTC	3	
TAYLOR	LEONA FLORENCE					NLTC	1	
TAYLOR	MARY ALICE	FIRST NATION	DAY CARE, CURVE LAKE			NLTC	1	
THOMAS	ALICE					NLTC	1	
TOULOUSE	ISADORE					NLTC	3	DID NOT ATTEND '90
TRAVERSE	SYLVIA		LAKE ST. MARTINS ELEMENTARY	1-9	150	NLTC	3	
TRUDEAU	GEORGE PETER					NLTC	2	IN SCHOOL
TRUDEAU	LINDA D					NLTC	1	
TRUDEAU	WANDA	SAULT STE MARIE (city)	THE INDIAN FRIENDSHIP CENTRE		30	NLTC	1	
WABASSE	ANDREW RICHARD					NLTC	1	FAILED
WABASSE	LORETTA	SUMMER BEAVER DIST.	SUMMER BEAVER ELEMENTARY	JK-10		NLTC	1	SUPPLY TEACHING
WHEESK	CECILE T.	MOOSONEE DIST. RCSS	BISHOP BELLEAU	K-8	146	NLTC	2	
WHITE	WANDA	NIPIGON RED ROCK	GEORGE O'NEIL PUBLIC	9-10	35	NLTC	3	
WHITEFIELD	CECILIA	FT. FRANCES/RAINY RIVER	HUFFMAN	1-5	29	NLTC	2	
WHITEFIELD	CECILIA	FT. FRANCES/RAINY RIVER	SIXTH STREET	1-4	13	NLTC	2	
WHITEFIELD	CECILIA	FT.FRANCES/RAINY RIVER	ROBERT MORRIS	5-6	14	NLTC	2	
WILLIAMS	HILDA	LAMBTON COUNTY	SUPPLIES IN VARIOUS			NLTC	1	
YELLOWHEAD	LIAS	SUMMER BEAVER DIST.	SUMMER BEAVER ELEMENTARY	8-10	47	NLTC	1	
YELLOWHEAD	ROBINA	SUMMER BEAVER DIST.	SUMMER BEAVER ELEMENTARY	JK	12	NLTC	1	

Results of 1990 NLTC Summer School Student Program Evaluation

On July 31, all students in the NLTC Program completed an evaluation regarding their thoughts of the Program. Following are the results of the evaluation, question by question, including the written comments.
(E=excellent)(VG=very good)(A=average)(P=poor)(NI=needs improvement)(NA=no answer)

1. The information you received before the course began.
   E = 13% VG = 34% A = 22% P = 11% NI = 8% NA = 13%
2. The scheduling.
   E = 17% VG = 34% A = 27% P = 6% NI = 5% NA = 8%
3. The length of the course.
   E = 16% VG = 34% A = 32% P = 6% NI = 5% NA = 7%
4. The instructors.
   E = 39% VG = 38% A = 9% P = 5% NI = 5% NA = 6%
5. Associate teachers. (In Practicum)
   E = 22% VG = 43% A = 23% P = 5% NI = 3% NA = 5%
6. Other staff.
   E = 25% VG = 39% A = 26% P = 2% NI = 6% NA = 2%
7. Residence.
   E = 16% VG = 13% A = 33% P = 13% NI - 18% NA = 8%
8. Meals.
   E = 7% VG = 16% A = 44% P = 10% NI = 16% NA = 7%
9. Practice teaching.
   E = 17% VG = 40% A = 33% P = 5% NI = 3% NA = 2%
10. Student organization.
    E = 7% VG = 26% A = 33% P = 14% NI = 14% NA = 7%
11. Extra-curricular activities.
    E = 8% VG = 24% A = 32% P = 9% NI = 17% NA = 3%
12. Elders evenings.
    E = 13% VG = 26% A = 32% P = 9% NI = 17% NA 3%
13. Tutor advisor.
    E = 18% VG 24% A = 20% P = 7% NI = 8% NA = 22%
14. Workshops.
    E = 38% VG = 33% A = 15% P = 6% NI = 3% NA = 3%
15. Does your community support the Native Language Program?
    Yes = 83% No = 13% NA = 5%
16. Is your community familiar with the Native Language Curriculum guideline.(Part A)?
    Yes = 31% No = 41% NA = 13%
17. Does your community support 100% immersion at any particular grade level?
    Yes = 39% No = 41% NA = 20%
18. Is the Native Language Teachers' Program helping your community?
    Yes = 85% No = 7% NA = 8%
19. How can we help you this winter? Other ideas and concerns.
20. 1. More information on next summer's courses.
    2. Provide in-service workshops.
    3. Provide additional instructional materials.
    4. Continue to publish and distribute the newsletter.
    5. Provide additional contact through the year.
    6. Provide information on employment opportunities.
    7. Provide consultant services to practicing teachers.
    8. Concerns about university facilities.
    9. More choice in workshops.
    10. More coursework in educational methodology.

NATIVE LANGUAGE INSTRUCTORS' PROGRAM

NLTC Summer Program (1990) Employment Profile

Areas of Employment of Native Language Teachers by Program Year

Areas of Employment	Yr. I	Yr. II	Yr. III
Provincial Schools	20	9	18
Federal Schools	3	1	2
First Nations Schools	18	4	3
Adult Education	4	3	2
Continuing Education	5	1	0
Employed Non-Teaching	3	0	1
Unknown	3	1	0
Failed Course	5	2	0
TOTAL	61	21	26

IMPORTANCE OF PRESERVING OUR NATIVE LANGUAGES:

OUR ROAD BACK TO THE FUTURE

BY

Mary Lou Fox

We are here today because of our growing concern - indeed alarmed that many of our ancestral languages are quietly and surely disappearing. Like endangered species, when a language disappears, it disappears from the face of the earth, never to be heard again.

When a language dies, the vitality of a way of living and thinking dies with it sadly such a passing goes by almost totally unoticed. It is slow and silent. The world is viewed through one's language; our way of thinking, values, philosophy, songs, ceremonies (which cannot be done in a foreign langauge), and prayer.

It is through our language, through prayer that we will return to the ways of our people.

Our Elders tell us that our language is sacred - a spiritual langauge - a gift given to us by Gixhemanido, the Great Spirit. Our Elders tell us, every time we meet, about the great responsiblility we have teachers, as parents, and as grandparents. It is the language of the land we live on, it is the spirit of the land we live on. The Voice of the Land is in Our Language.

Te Kohanga Reo Maori of New Zealand

Te Kohanga Reo is a successful Maori langauge pre-school program initiated in 1982. The Kohanga Reo brings together the structural format of a day care with a Maori style of operation and communication.

Kahanga Reo - means langauge nests. The children in these language nests range in age from babies to five years of age. They are in care of grandmothers and mothers, who are experienced in the art of raising children and have fluency in the Maori language. Maori language is used exclusively - not a word of English is spoken. Some mothers bring their children and learn alongside them. So these nest are community-based family settings providing a healthy stimulating atmosphere for the practice of Maori cultural values.

Most of the nests are situated on Maori owned premises, either at a Marae (Maori Ceremonial Complex) or at a family community centre. The aim of the Te Kohanga Reo is to produce a bilingual and bicultural population who will be equiped to survive in both the Maori or Pakeha worlds, proud, happy and self-confident.

Historically the Maori experiences have been similar to ours; school dropouts; high rates of infant mortality, lower life expectancy; loss of langauge thereby threatening the very existence of Maori people.

In 1978, the Maori people enunciated a philosophy of Tu Tangata which means "STAND TALL". It was aimed at bringing about the re-emergence of the Maori as a proud people, capable of determining their own destiny.

Kohanga Reo was born from this philosophy that "language is the life principle of Maori". The central focus was also on the improvement in the youth.

A report to the Maori Advisory Committee in 1985 made the following statement on Te Kohanga Reo.

"***The strength and vitality of Te Kohanga Reo lies in a number of considerations and schools intending to provide for these children will need these elements carefully:***

i) *Te Kohanga Reo is sustained by an almost universally shared ideology among Maori people; that urgent steps need to be taken to ensure the survival of oral Maori language.*

ii) *Te Kohanga Reo has proved successful under Maori organizational and administrative autonomy.*

iii) *Te Kohanga Reo has been supported at the grassroot level, relatively free of major bureaucratic structures.*

iv) *Te Kohanga Reo has served as a politicising agent; Maori parents are now more aware of the education process; they are becoming more demading and questioning of the functions and practices of schools; It has served a conscientising role paritcularly for Maori Women.*

v) Te Kohanga Reo is successfull. While there are several different methods of organization the great majority of Te Kohanga Reo can be regarded as successful in that children with fluency in Maori langauge are already being produced after only three and half years operation."

(Report to Maori Advisory Committee N.Z.E.I. Smith, 1985)

In 1982, the Maori people started out with two language nests. Today there are approximately 500 Kohganga Reo in New Zealand operating everywhere - in cities, towns and in the countryside. This program has revolutionized the Maori people and has provided the basis and impetus for other forms of alternative education.

If your Indian identity is to be preserved, steps must be taken. For the past two decades, various progrms have been introduced, mainly as a part of the regular school system. Several minutes per day has been the course of language study for children today. Language fluency is seldom achieved by these methods. Many indicate that we are making little headway, that our langauges continue to erode.

Our Elders remain strong and say "We will survive true to our past, with our language and culture intact".

(Source: Keynote Address, First Annual NSL Conference April, 1989.)

ASSEMBLY OF FIRST NATIONS NEWS

Bill C-37 An Act To Establish The Canadian Heritage Language Institute

This bill was introduced in the House of Commons by the Honourable Gerry Weiner, Minister of the Secretary of State. The Heritage Lnaguage Bill had included aboriginal languages in its definitions. This bill received second reading on May 9, 1990 and proceeded to a legislative committee which held hearings in Ottawa on June 5, 1990. The AFN delivered their concerns to the committee on behalf of all First Nations. The result was that the legistlative committee made an amendment to exclude aboringinal languages in the definition section of Bill C-37.

A great lobbying effort has had an impact. Ms. Obomsawin reports that it looks promising that Bill C-37 will NOT include aboriginal languages it its third and final reading.

An Aboringinal Languages Foundation

The AFN is pursuing a Government Bill to establish an Aboriginal Languages Foundation. This foundation would be similar in scope to the Heritage Lnaguages Institute but would be directly involved with and responsible for program delivery to reflect First Nations initiatives.

National Native Language Survey

The AFN is now finalizing a National Survey of First Lnaguages which is expected to be completed by mid-August.

This will update the statistics established in 1982 by Michael K. Foster for the National Museum of Man. Those statistics are still widely quoted and there is concern about their accuracy.

The Survey will produce statistics on Language usage, number of speakers, program delivery, type of program delivery, funders of language programs, kinds of support and teacher/instuctor accreditation.

The only shortcoming of the survey is that not all First Nations are expected to respond. The response to date is encouraging but the survey results themselves are discouraging as many First Nations respondents consider English their First language.

(This letter appeared in the "Letter of the day" feature of the Ottawa Citizen Wednesday 10 January 1990)

HELP NATIVES SAVE THEIR LANGUAGES

I urge all Canadians to support Bill C-269, which proposes the establishment of an Aboriginal Languages Foundation. This bill, presented to the House of Commons by Ethel Blondin (MP - Western Arctic), received first reading Nov.3.

The Aboriginal Lnaguages Foundation would respond to the language needs of Aboriginal communities as defined by those communities.

Ms. Blondin's bill is better than Bill C-37. The latter, sponsored by the secretary of state, would establish a Canadian Heritage Language Institute. It would force Aboriginal languages to compete for resources with the languages spoken by non-aboriginal ethnic groups. It would perpetuate the illusion that aboringinal nations are just another ethnic group in Canada. This illusion excludes the Aboriginal people from their rightful role as full partners with the federal and provincial governments in shaping the Canadian federation.

As a non-aboriginal Canadian, I am saddened that for more than a century my federal government used its coercive powers and financial resources to attempt to destroy aboriginal cultures, including their means of verbal expression. It is miracle that some of these languages have survived. Canada has a responsibility to nurture and preserve these treasures that are aboriginal languages. Bill C-269 represents a constructive step toward that objective.

Malcolm E. Davidson, Hull

The aim of early immersion is functional bilingualism or fluency. Students who complete the immersion program from kindergarten to grade six will be able to function comfortably in the Native language. Meanwhile the English speaking skills of Native language immersion students remains about the same as their grade level peer.

from...How to be an Immersion Parent

(This article originally appeared in the Toronto Globe and Mail 19June 1990)

NATIVE TONGUES/*Aboringinal languages have deeper roots in Canada than French or English, but they're in danger of disappearing*

The spectre of silence by Emil Sher

As English and French Canadians battle over language rights, native languages quietly dwindle and die. A fact sheet on aboriginal langauge would read more like a eulogy.

Of 53 Native langauges spoken in Canada, only three are expected to survive. The rest are endangered. Some verge on extinction.

There are only a handful of Delaware speakers. It's difficult to find someone under 32 who can speak Okanagan.

In 1988, author Ronald Wright wrote that Angela Sidney was "85 years old and possibly the last fluent speaker of the Tagish language."

"While there is hope that other Yukon languages may be saved from extinction, Tagish has reached the point of no return. All that can be done now is to compile an archive."

According to a study by the Assembly of First Nations, the Haida, Kootenayan, Salishan, Tlingit, Wakashan and Tsimshan languages are all "perilously close to extinction...

"If these languages diasappear from Canada, they will disappear from the face of the earth."

The First Nations' Declaration on Aboringinal Language speaks of "our unique relationship to the Creator, our attitudes, beliefs, values and the fundamental notion of what is truth."

The truth is, we speak of the nation's two "founding" peoples as though those who lived in *Kanata* before European settlers arrived were almost voiceless. Yet the roots of most aboriginal languages on the continent run far deeper than English or French.

The word on Parliament Hill is that Native languages are to be preserved at all costs.

At the 1984 first minister conference, the prime minister directed the federal government to "preserve and enhance the cultural and linguistic heritage of Canada's aboriginal people."

Four years after this pledge, the First Nations of Canada noted, in plain English, that "nothing has been done, except a few studies."

Chronicle-Journal/Times-News, SUNDAY, October 28, 1990

Inuit face new writing system

IQALUIT, N.W.T. (CP) — If you curse kilograms and litres each time you're forced to convert to metric, imagine the turmoil of losing your alphabet to a new writing system.

In an effort to standardize the many written forms of their language, Inuit from Alaska, Canada and Greenland are considering creating one common writing system, or orthography.

The thought sends shivers through Inuit in northeastern Canada and Quebec, who could someday lose the cryptic triangles and squiggles that make up syllabics — their unique and beloved way of writing their language, Inuktitut.

"For myself and for my own people, in this day and age they want to use syllabics," said Mark Kalluak of the Inuit Cultural Institute in Arviat, along the Hudson Bay coast.

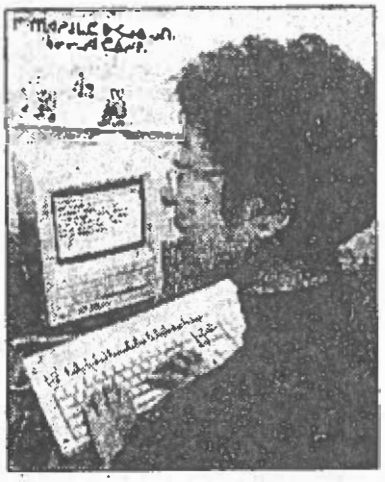
"They know how to use it, it's been used in schools and I guess they feel it's their own. They're sort of possessive."

But syllabics, an evolution of the shorthand introduced by Anglican missionaries, is foreign to Inuit in the Western Arctic and other circumpolar countries. They write in diverse forms of Inuktitut using 15 consonants and three vowels from the Roman system used in English.

An international committee struck last year in Greenland by the Inuit Circumpolar Conference, is studying the feasiblity of developing one common system for the world's 100,000 Inuit.

END SYLLABICS

Kalluak and other linguists predict the committee's findings will lead to yet another form of Roman orthography and could mean the end of syllabics.



Rachel Qitsualik on computer

"It's inevitable because more of my own people are getting into writing literature, passing information by writtenform," he said.

Robert Kuptana, one of two Canadian delegates to the committee, lives in Holman Island, a tiny Western Arctic community above the Arctic Circle where everyone uses Roman letters.

"That's what I'd promote because the Roman orthography is a universal writing system," he said.

North American Inuit had no written means of communicating before the arrival of missionaries in the mid-1088s.

The Roman system was used by the Catholic church in the Western Arctic.

Syllabics were designed in the 1840s by James Evans, a Methodist missionary working among tbe Cree and Ojibway in northern Manitoba. English missionaries later adapted the simple system — where each major symbol is a syllable — to Inuktitut.

IS PESSIMIST

Louis Jacques Dorais, a Laval University anthropologist specializing in Inuktitut writing, forsees the creation of a standard Roman writing system to be used by Inuit intellectuals and politicians for offical documents.

Dorais, who says Inuktitut could disappear in the Eastern Arctic within two generations, believes a standardized writing system could help Inuit combat the increasing use of English, though he is pessimistic.

With more than 200 educational books for primary grades available in syllabics, comprehensive syllabic computer technology and a detailed long-range plan to develop more resource material, Liz Rose, an Inuktitut program consultant in Iqaluit, says there is no immediate threat to the writing system.

While Rose hopes syllabics can be maintained regionally for their cultural importance, she admits another system will likely take over.

"I just don't see why we have to switch over to the level that it would affect us in our everyday life in our own communities," she said. "To take it away would mean taking away a part of us."

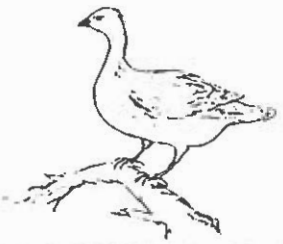
Rev. Armand Tagoona or Rankin Inlet loves syllabics but says the Roman letters are more practical and will help preserve Inuktitut.

"I used to live in igloos, my wife and I," he said. "But it's a new age. There are many things we used to do and we have to get rid of them, not because we don't like them; there's no place for them anymore."

SHARING SECTION

ᓄᓇᕗᑦ ᐊᑭᓕᖅᓯᒪᔪᑦ ᐊᑭᓐᓇᐅᑉ ᑲᑎᒪᔨᖏᑦ ᓴᓇᔨᓯᒪᓂᖅ / Draw around the circle the right word and draw the picture of it.

ᑭᓱᓕᕆᔨᒃᑯᑦ: _____.



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By: J. Shearer
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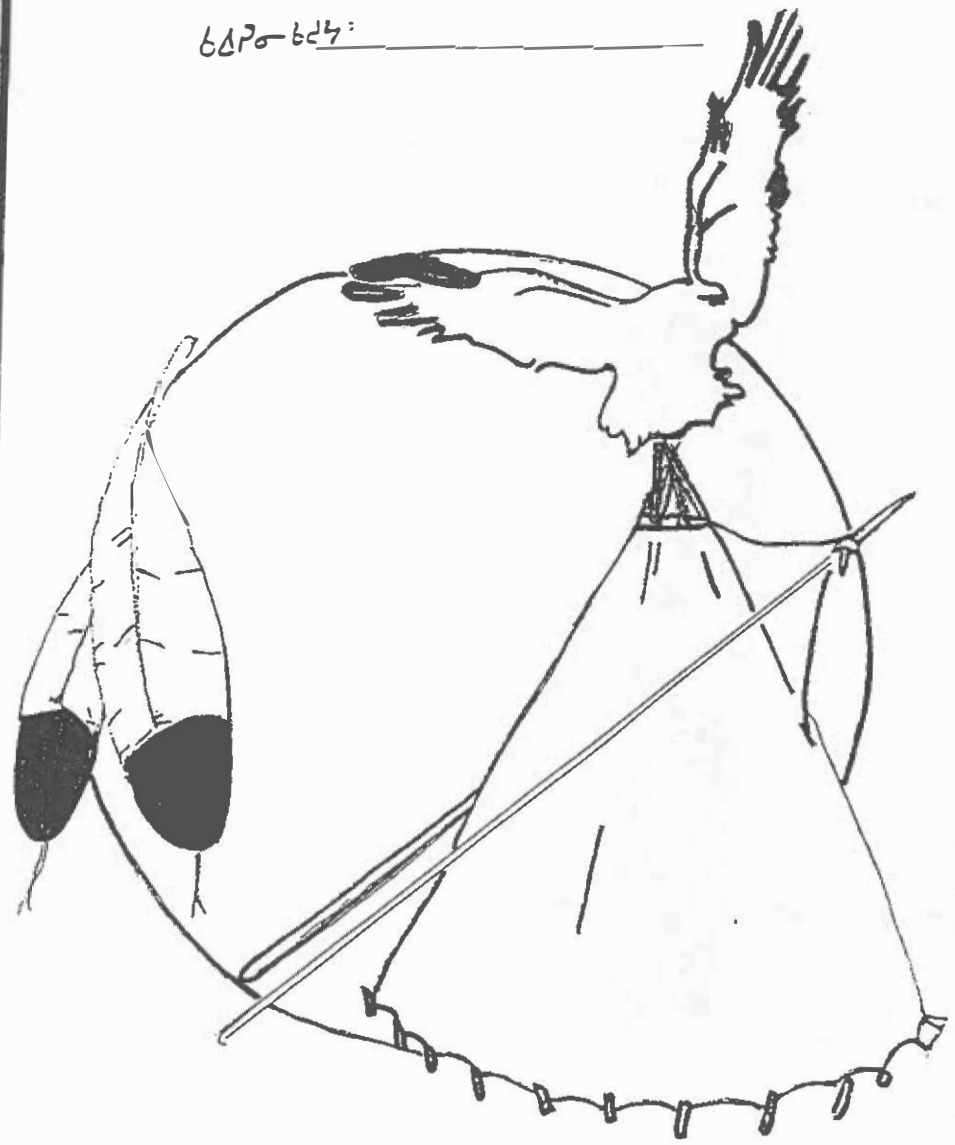

By: Bernice McKay

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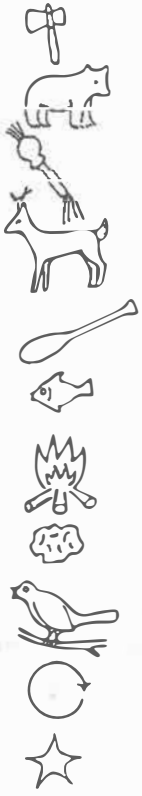
Vocabulary

Draw a line from the words to the picture.

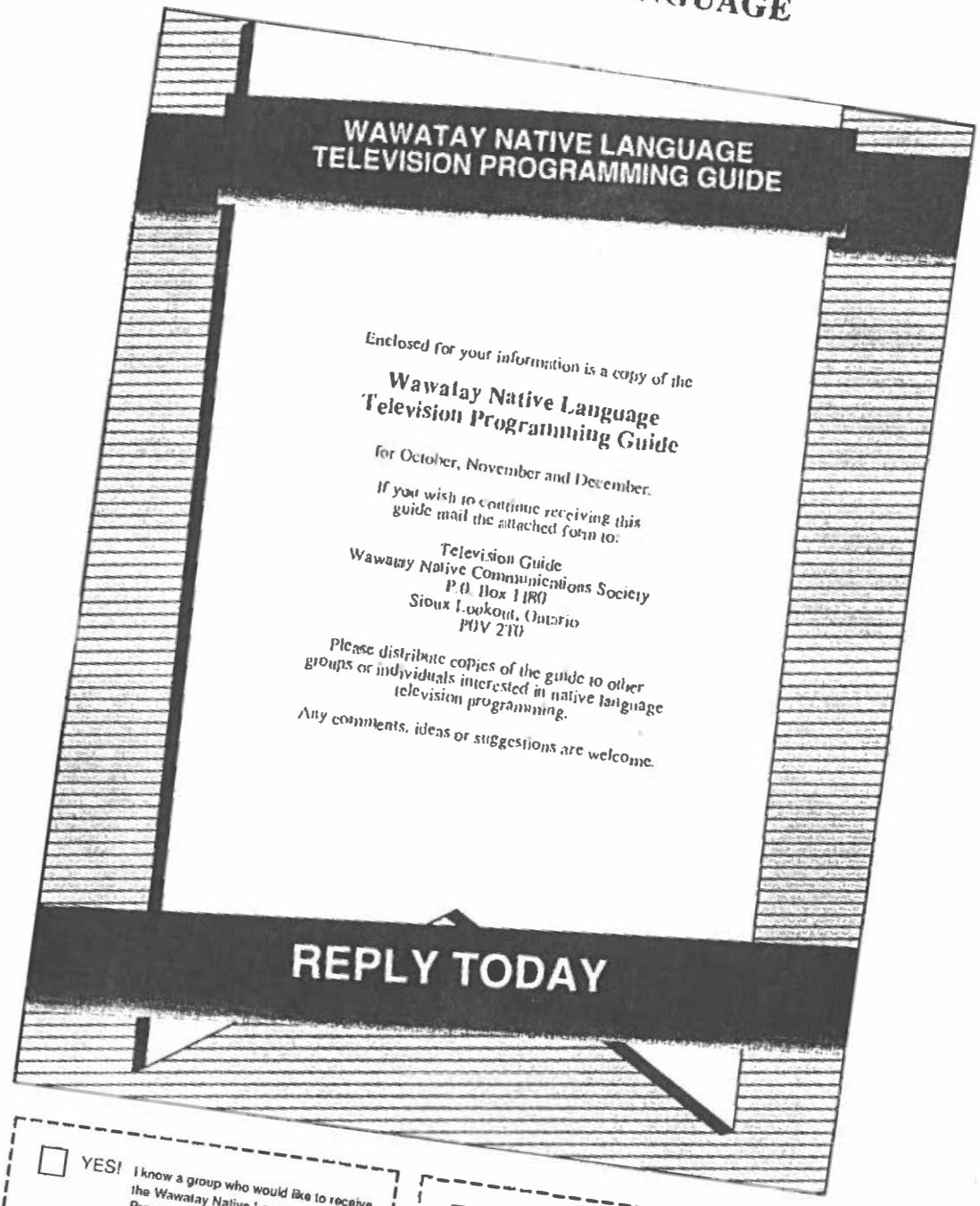
ᐱᓂᑎᓇ	Star
ᓴᓂᕿ	Shaker
ᐊᑐᑐᑊ	Fish
ᐊᐳ	Rock
ᐊᑊᐃᑊᐁᖅ	Fire
ᐊᑊᓂᔨᓇ	Deer
ᒪᑐ	Circle
ᐊᑊᐊᑊᓂᕈᑭ	Bear
ᑭᑭᑐᑦ	Paddle
ᐃᓇᔨᑌ	Axe
ᐊᕈᑦ	Bird



By: Bernice McKay

SHARING SECTION

NATIVE LANGUAGE



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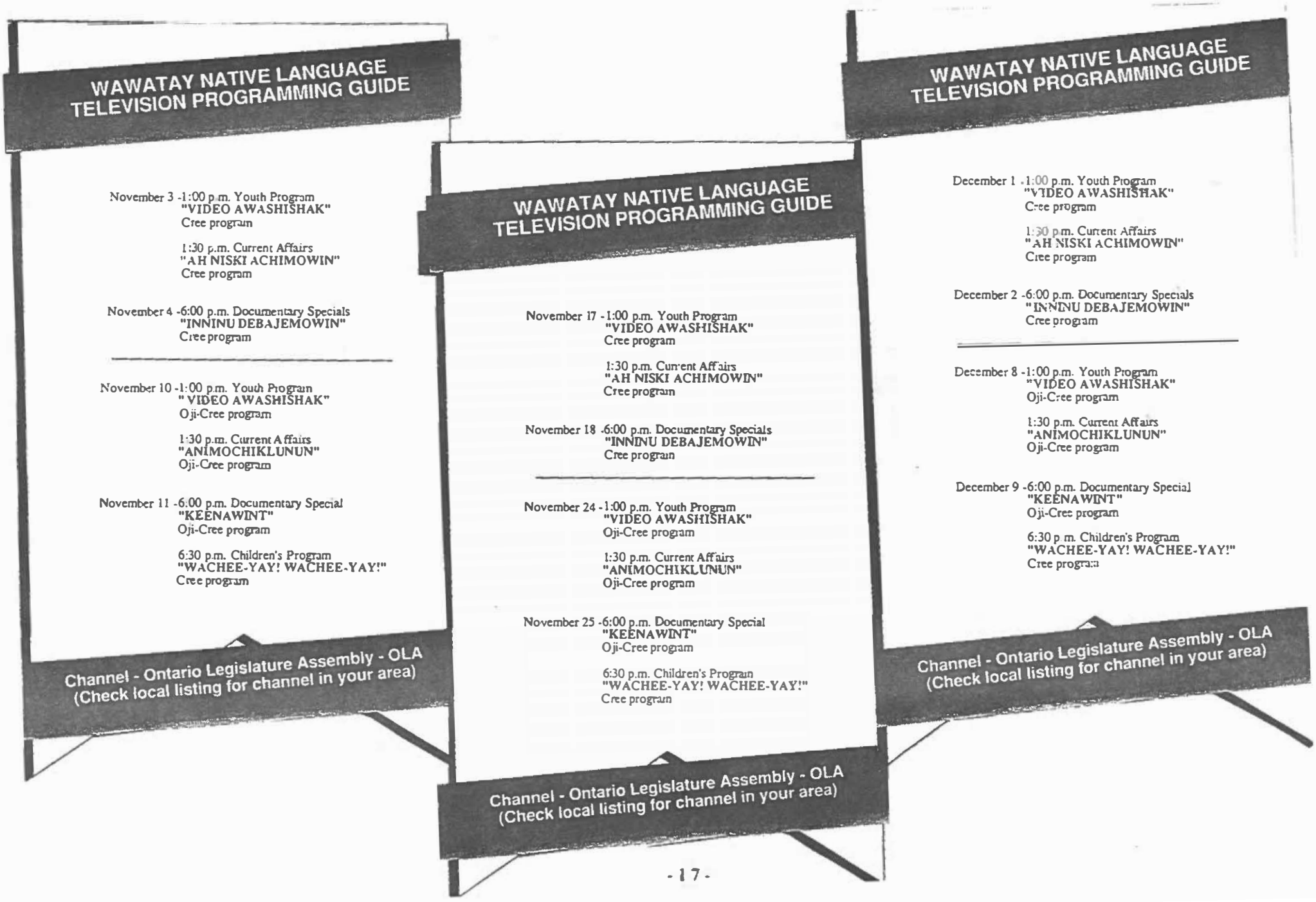
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"VIDEO AWASHISHAK"
Cree program
1:30 p.m. Current Affairs
"AH NISKI ACHIMOWIN"
Cree program
November 4 -6:00 p.m. Documentary Specials
"INNINU DEBAJEMOWIN"
Cree program
November 10 -1:00 p.m. Youth Program
" VIDEO AWASHISHAK"
Oji-Cree program
1:30 p.m. Current Affairs
"ANIMOCHIKLUNUN"
Oji-Cree program
November 11 -6:00 p.m. Documentary Special
"KEENAWINT"
Oji-Cree program
6:30 p.m. Children's Program
"WACHEE-YAY! WACHEE-YAY!"
Cree program
Channel - Ontario Legislature Assembly - OLA
(Check local listing for channel in your area)
WAWATAY NATIVE LANGUAGE
TELEVISION PROGRAMMING GUIDE
November 17 -1:00 p.m. Youth Program
"VIDEO AWASHISHAK"
Cree program
1:30 p.m. Current Affairs
"AH NISKI ACHIMOWIN"
Cree program
November 18 -6:00 p.m. Documentary Specials
"INNINU DEBAJEMOWIN"
Cree program
November 24 -1:00 p.m. Youth Program
"VIDEO AWASHISHAK"
Oji-Cree program
1:30 p.m. Current Affairs
"ANIMOCHIKLUNUN"
Oji-Cree program
November 25 -6:00 p.m. Documentary Special
"KEENAWINT"
Oji-Cree program
6:30 p.m. Children's Program
"WACHEE-YAY! WACHEE-YAY!"
Cree program
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(Check local listing for channel in your area)
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TELEVISION PROGRAMMING GUIDE
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"VIDEO AWASHISHAK"
Cree program
1:30 p.m. Current Affairs
"AH NISKI ACHIMOWIN"
Cree program
December 2 -6:00 p.m. Documentary Specials
"INNINU DEBAJEMOWIN"
Cree program
December 8 -1:00 p.m. Youth Program
"VIDEO AWASHISHAK"
Oji-Cree program
1:30 p.m. Current Affairs
"ANIMOCHIKLUNUN"
Oji-Cree program
December 9 -6:00 p.m. Documentary Special
"KEENAWINT"
Oji-Cree program
6:30 p.m. Children's Program
"WACHEE-YAY! WACHEE-YAY!"
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1 *Review Exercises in Basic Cree.*
Ken Paupanekis. 1984. Pp. iii, 10. o.p.

2 *Review Exercise for 'A Cree Phrase Book'.*
Ken Paupanekis. 1984. Pp. [ii], 21. o.p.

3 *Stories of Andrew Medler from Bloomfield's Eastern Ojibwa.*
Edited by John D. Nichols. 1985. Pp. vi, 39. $ 5

4 *kiskinahamawâkan-âcimowinisa.*
Written by Cree-Speaking Students, Edited and with a Glossary by Freda Ahenakew.
1985. Pp. [iii], 29, [ii], 32. o.p.
[NB: texts in Plains Cree; for the bilingual edition, see Memoir 2]

5 *Stories of Sam Osawamick from the Odawa Language Project [1971].*
Edited by Glyne L. Piggott. 1985; rev. ed. 1986. Pp. [v], 19. $ 3

6 *Three Stories from the Odawa Language Project [1973].*
Edited by Glyne L. Piggott. 1985; rev. ed. 1986. Pp. v, 18. $ 3

7 *pisiskiwak kâ-pîkiskwêcik, Told by L. Beardy.*
Edited and with a Glossary by H.C. Wolfart. 1985. Pp. [iii], 69. $ 8
[NB: texts in Swampy Cree; for the bilingual edition, see Memoir 5]

8 *The Stories of Alice King of Parry Island.*
Jean H. Rogers, Edited by John D. Nichols. 1985. Pp. v, 30. $ 4
[NB: texts in Ojibwe]

9 *Anishinaabewibii'igewin: Ojibwe Writing for Language Teachers.*
John D. Nichols. 1986. Pp. vi, 25. $ 4
[NB: Mille Lacs dialect]

10 *Nishnaabebii'gedaa: Exercises in Writing for Speakers of Central Ojibwe and Odawa.*
John D. Nichols & Lena White. 1987. Pp. iv, 71. $ 8

11 *Anishinaabewibii'igedaa: Writing Exercises for Speakers of Ojibwe.*
John D. Nichols. 1987. Pp. iv, 57. $ 7
[NB: Rainy River/Lake of the Woods dialect]

12 *The Moons of Winter and Other Stories, Told by Norman Quill.*
Edited by Charles E. Fiero [& John O'Meara]. 1990. Pp. [v], 25. $ 4
[NB: texts in Ojibwe, printed in syllabic orthography]

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