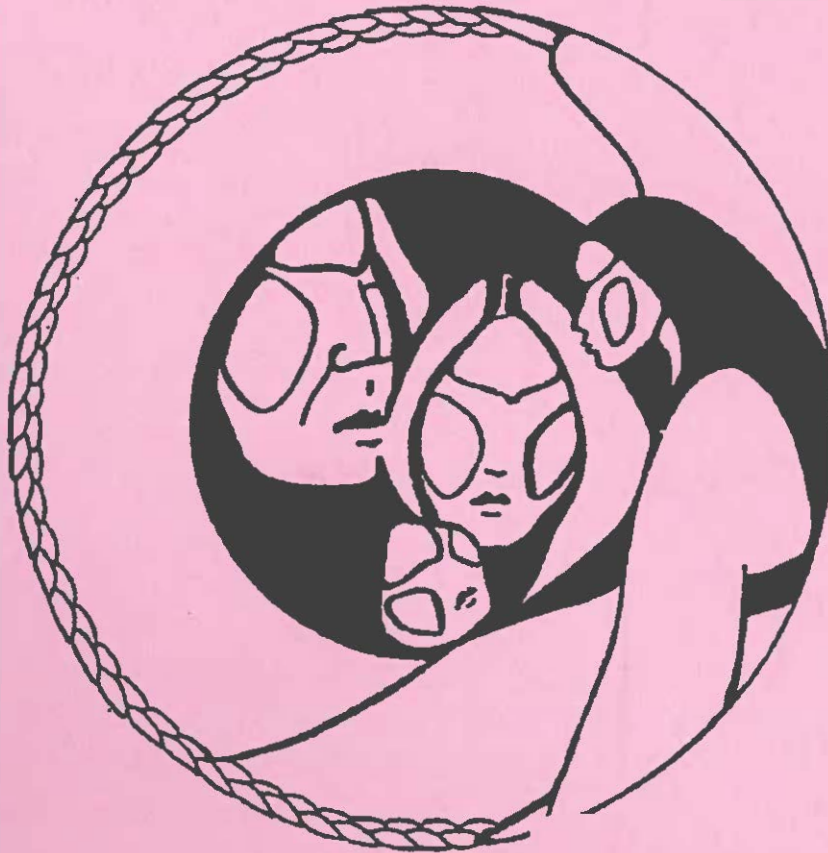


NATIVE LANGUAGE EDUCATION IN ONTARIO

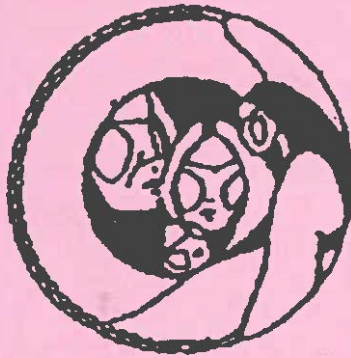
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Volume 9, No. 3
February 1994



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**Volume 9, Number 3
February, 1994**

General Editor:
Lena Odjig White

Copy Editing:
Sonya Bruyere

This issue and beyond . . .

More teachers are beginning to contribute to Native Language Education in Ontario. They are highly motivated and deeply involved in the maintenance and revitalization of Native Language. Their enthusiasm gives me much hope that together, we can make a difference. Thanks to those people who wrote articles and reviews. We all know that it isn't easy trying to write an article within an already busy schedule! Help! Would you like to:

- *review a resource
- *write an article
- *provide teaching suggestions
- *share information about a conference?

If the answer is yes to any of these, please call the either Lena Odjig White at (807) 343-8003 or Sonya Bruyere at (807) 343-8542.

Native Language in Ontario is published four times a year by the Native Language Instructors' Program, Lakehead University, 955 Oliver Road, Thunder Bay, Ontario, Canada. P7B 5E1

Coordinator's Message

Aanii / Boozhoo!

Kina enchiyeg gmikwenmigoom. Nishin go maanda wiindmaading ezhchigeng, kinoomaading miinwaa aasgaabwitaading pane. We are thinking of you, and it is good that we share what's going on, information on current activities, thoughts and ideas, and supporting one another in our endeavours.

Plans for the Native Language Instructors' Program (NLIP) for 1994 is underway. The Native Language Teachers' Certification (NLTC) and the Native as a First/Second Language Diploma (NAFL/NASL) Programs will be offered. Credit courses in Languages and Education will also be offered which are courses for non-speakers and advanced studies ("Institute" courses) for fluent speakers, grads, and students who meet the admission requirements. One of the institute courses, NL3251 is innovative and is described in this newsletter.

The Practicum Workshops for the fourth week of classes will again include Arts and Crafts, Herbal Medicine, Medicine Wheel Teachings and Adapting Existing Materials. New workshop topics this year include Adult Education, Music in the Classroom (tentative), and History and Traditions.

The dates for the NLIP 1994 are: Monday, July 4 - July 28 (NLTC); July 4 - July 22 (Diploma Programs). Registration will be on Sunday and Monday morning. You will be notified of the specific times and other details in the next Newsletter.

The NLIP Student Council elected last summer decided at one of their meetings that the Council should remain active throughout the year so that plans for the next NLIP session begin early. This is an excellent idea. It will provide continuity and communication. Virginia Henry, President of the NLIP Student Council, has a message for us which is included in this Newsletter. *Gchi-miigwech*, Virginia, for those encouraging, enlightening and beautiful words of love, caring and support.

We encourage you to share any information you may have on Native language education. It can be an article, a teaching idea, a game, a song, a book, or any resource or reference material that you find useful, please submit to us and we can include it in our next Newsletter.

Application packages were sent in January. The packages include all the forms that need to be filled out, and include information on residences and meal plans. The deadline for applications is April 30, 1994. Applications after this date will be considered only if there are spaces available. To avoid disappointment, send in your application as soon as possible.

In the last few years, much has been done in the retrieval of our Native teachings and traditions. I, myself, have learned a lot from these teachings, and have shared what knowledge and understanding I have of the Medicine Wheel (the circle of life), and the Seven Gifts of the Seven Grandfathers. The two articles that I share in this issue are The Seven Gifts and the Four Teaching Methods in language teaching as seen from a wholistic perspective.

Mii wi mnik waa-kidyaanh. Aapji go naa nishin miinwaa maanda dbaajmo-mzinigan niindaagooyeg. Baamaa pii miinwaa. This is all we have for now. It's a pleasure to keep you updated on NLIP plans, and to share the news of other relevant activities.

In the Spirit of our Native Languages!



Lena Odjig White, Coordinator of NLIP

President's Message

*Mkwa-Giizis Goojin
Bezbig Nsagnagzi
1994 Nsabboongad.*

Aanii! Boozhoo!

Kina eknoomaagejig ge nwijkiwenyag, ngichi-nendam zhaazhi miinwaa ngoding gii-bkinaadmang ngo-giizis eyiw shki-bboon. Aapji nnaamiikwendam ezhi-jaanmibdeg maanda dbagan "Time" ezhnikaadeg. Gnimaash ge mii maanda ezhwebzigwen ow eniziikzid zhaazhi eniziigzhed. Chi-baapin! Mii go naa mnik ge kidyaan. Aambe nga-zhaagnaashiim. Bangii gwa geniin ngishton wii-zhichigeyaan yiw.

I would like to extend to one and all a very successful year whether you're teaching or thinking about a teaching career. We are a Successful People! As a teacher, in my fifth year, I find the work rewarding as I hear the people speaking their own language. There have been tiresome times because of different levels of learning and age groups. Everyday I teach at the elementary and secondary level with kindergarten being the youngest. I also have two adult night classes each week. It can get busy but the surge of pride in hearing the language being spoken by our people is what keeps me going. As the season for classes begins again at Lakehead, I hope that the enrollment is satisfactory. We must keep rekindling and adding in order to keep the fire burning for the language of our people.

On behalf of the Student Council members for the Language Program, I say to you "Keep Smiling" and let's work together for the betterment of our people. As I say this, I can almost hear "Nmishoomis" say "Gegwa wiikaa onendogen maanda Nishnaabe nwewin. Mii yiw waa-bmaadziingak piiself-government biindigemgak. I have pondered on these words and the only conclusion I have reached is that the words and the deep meaning they have is what will keep us alive and going. The language itself will ignite and keep the fire burning in all areas of our life.

In closing, I wrote a little poem for Valentine's Day but it is also good for every day. I hope you like it and I have some for sale so if you would like one, write to me. They're actually very nice with colour. I guess I'm still the President until the new class beings so until I write or see you I remain,

Giin Pane!

Virginia Henry
President
NLIP Student Council

Address:
Virginia Henry
1731 Murphy Rd.
Sarnia, Ontario
N7S 2Z6
Tel. #519-541-0410

(P.S. On all the poems, songs, or stories I write, you will see my name as Virginia Henry Ritchie, but it doesn't mean I'm re-married. It's my maiden name.)



"Naasaab"
*Naasaab Ow memengwaans
Ezhi-jaanmibzanid
Niw Nangwiigaansan
Mii Genii
Naasaab Ezhi-jaanmibdeg
Eyiw NDEH
Pii Waabminoan!*



Gaa-zhibiiyang: Virginia Henry Ritchie
Sarnia First Nation 1994

The Four Language Teaching Methods: An Overview

• Grammar - Translation

Students generally learn the grammatical rules of the language and then write out translations in order to become fluent.

Features:

- emphasis on grammatical rules
- allows comparison between languages
- emphasis on reading and writing skills
- it is an abstract form of learning

• Audio-Lingual

Students learn to speak phrases and sentences by repeating oral exercises. They will learn the underlying grammar not by being taught, but unconsciously by repeating and memorizing examples of grammatical structures.

Features:

- learning is based on dialogues and oral drills
(repetition drills, substitution drills, transformation drills, etc.)
- emphasis is on listening and speaking
- there is a great deal of speaking practice
- promotes good pronunciation.

• Situational

Students learn to speak by acting out “real situations” (e.g. at the store, in the school) and learning typical dialogues used in everyday speech.

Features:

- teaches vocabulary and language patterns in context
- realistic communication is practiced
- listening and speaking is emphasized.

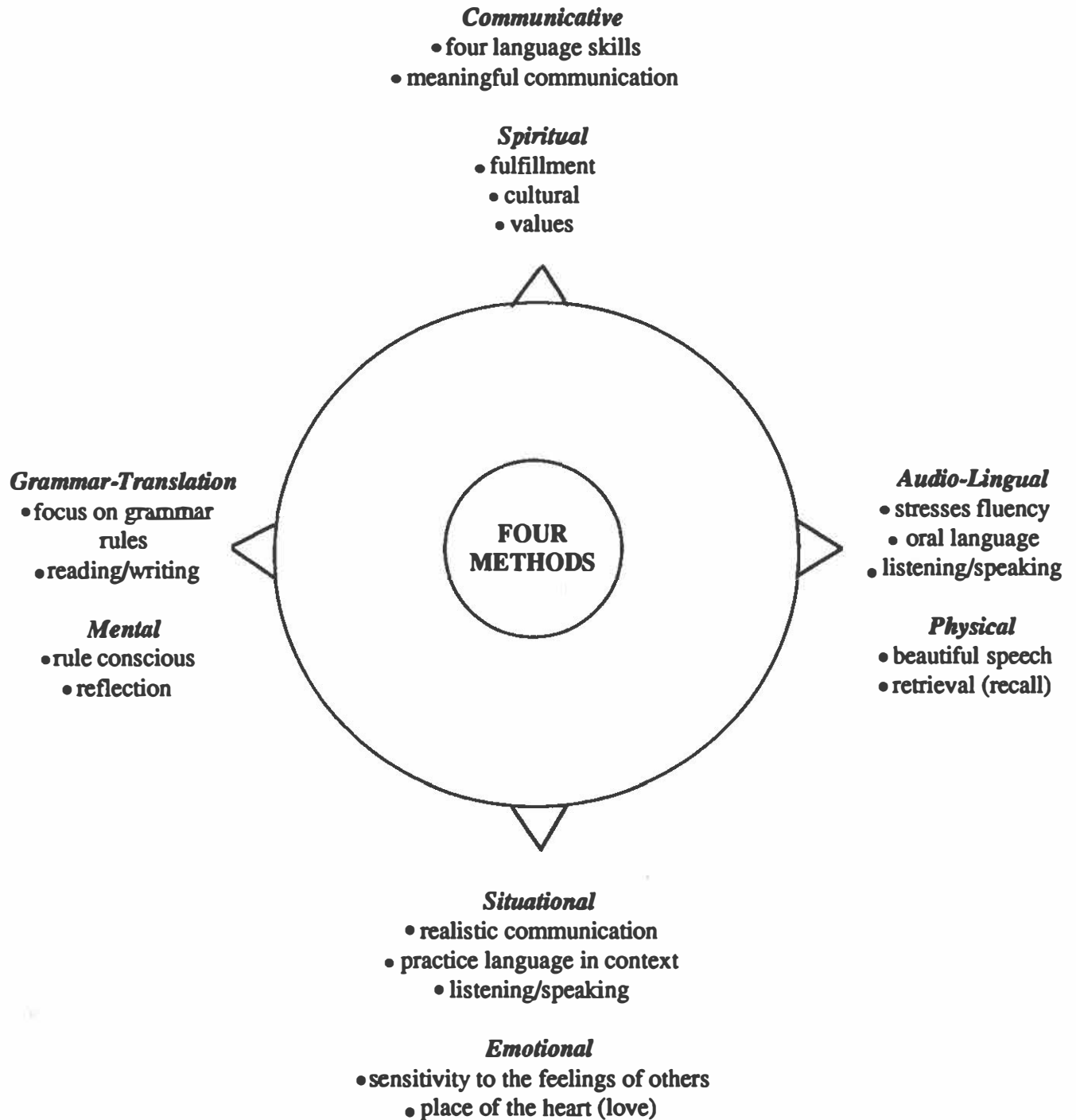
• Communicative

The emphasis is on the use of the language in the classroom. The purpose is to teach language as it is used every day. Students learn to use the language in discussions centering on issues and themes relevant to students’ interests, such as family, friends, social and cultural events.

Features:

- emphasis on the four skills; listening, speaking, reading and writing
- demands understanding in order to express feelings, needs, opinions, etc.
- engages student in creative and meaningful communication
- highlights structural, conversational, and social aspects of language

TEACHING AND LEARNING THE NATIVE LANGUAGE THE WHOLISTIC APPROACH



L. Odjig White Feb./94

COMMUNICATIVE COMPETENCE

Communicative Competence is actually the **combination** of competence in four areas

- | | |
|---------------------------|-----------------------|
| (1) grammatical | (grammar-translation) |
| (2) discourse (dialogues) | (audio-lingual) |
| (3) sociolinguistic | (situational) |
| (4) strategic | (communicative) |

These four areas provide the following features:

- process is the primary focus of planning and instruction;
- information of interest;
- interaction between people who have something to share;
- negotiate meaning in real-life situations;
- appropriateness (how it should be said and when in different social situations)

"In a holistic integrated approach to second language learning, reading and writing activities do not take place in a separate compartment, but flow out of listening and speaking activities."

(Language and Children - Making the Match. by Anderson & Pesola. p. 137)

The holistic approach gives you the freedom to write, describe, reflect and indicate how you reacted and experienced in different learning situations.

"The quality of writing the students produced reflected the quality of the writing they experienced. The exact process cannot be prescribed. It is different for every piece of writing and between writers. It is affected by...experience, function and purpose, personality and situation."

(Research Paper by Linda Cameron, U of T., 1989)

ANISHINABE (OJIBWAY) HISTORY PLACE YOUR ORDER TODAY

These informative booklets would be an excellent addition to Native Education Programs.

The set includes:

Anishinabe Clan System Functions
Loon Clan & Crane Clan
Fish Clan
Bear Clan
Marten Clan
Bird Clan
Deer Clan
Visions of Sitting Eagle
Ogitchita Society

Order a set of 9 Booklets for only \$24.00

Send order to:

Golden Eagle Clan Development
General Delivery
Rosa, Manitoba
R0A 1N0

Please send certified cheque or money order to the above address. Please allow six weeks for shipping and delivery.

OJIBWAY TRADITIONAL VALUES TEACHINGS OF THE SEVEN GRANDFATHERS

The Seven Gifts

1. **Nbwaakaawin**
To cherish knowledge is to know **WISDOM**.
2. **Zaagidwin**
To know **LOVE** is to know peace.
3. **Mnaadendiwin**
To honour all of the Creation is to have **RESPECT**.
4. **Aakde'win**
BRAVERY is to face the foe with integrity.
5. **Gwekwaadziwin**
HONESTY in facing a situation is to be brave.
6. **Dbasendizwin**
HUMILITY is to know yourself as a sacred part of the Creation.
7. **Debwewin**
TRUTH is to know all of these things.

These are the teachings that were given to the Anishnaabe Nation. Remember that the other Nations were given teachings that are slightly different from these. But in all the teachings of the different Nations there are commonalities. This sameness refers to the basic Truth that interweaves all natural ways of living. (Benton-Banai, 1988)

The Medicine Wheel is an ancient symbol used to express and represent the meaning of the four Sacred Directions which encompass all of the teachings of the Seven Grandfathers, so that we can live in harmony with all of the Creation.

VALUES AND COMPETENCY CRITERIA

The Seven Teachings that were given to the Anishnaabe Nation function as the competency criteria in personal, program, and community development. This includes language, culture, human services, counselling, prevention, administration, planning, policy making, and self government. The Medicine Wheel and the Anishnaabe Teachings will facilitate the process in defining goals and objectives to meet the needs of individuals, families, communities and Nations.

Nbwaakaawin

*To cherish knowledge is to know **WISDOM***

- to earn wisdom by taking time to reflect on everything we experience;
- to acknowledge the opportunity of every lesson learned;
- to learn a high degree of knowledge - the cumulative culture of the human race;
- to know and practice the values and ethics of my chosen occupation;
- to communicate understanding;
- to seek guidance from our Elders;
- to consistently seek to extend knowledge and improve skills.
- to promote excellence in educational development.

Zaagidwin

*To know **LOVE** is to know peace*

- to know how to get along with others and work with people;
- to have the capacity for caring;
- to recognize the value of sharing;
- to have things in a state of order and harmony;
- to show kindness and cooperation;
- to know and understand your program or project's mandate, goals and objectives;
- to apply practice values of acceptance and empowerment;
- to demonstrate capacity to offer hope and effective support;
- to work towards harmony and well-being in interpersonal relations.

Mnaadendiwin

*To honour all of the Creation is to have **RESPECT**.*

- to encourage respect for the diversity of cultures which constitute society;
- to accept cross-cultural differences;
- to have a strong sense of what is right;
- to maintain high standards of conduct;
- to safeguard people's dignity, individuality and rights;
- to respect the integrity of oneself and others;
- to form a meaningful relationship with the community;
- to act to effect social change for the overall benefit of the community.

Aakde'win

BRAVERY is to face the foe with integrity.

- to have courage and face difficult situations;
- to acknowledge the ability to go deeper into self-awareness;
- to be strong and achieve completeness in our personal development;
- to maintain strength of character;
- to have self-assurance;
- to identify personal and professional development needs and undertake to meet them;
- to demonstrate awareness and understanding of own attitudes and values in the helping process;
- to fulfill obligations and responsibilities with integrity.

Gwekwaadziwin

HONESTY in facing a situation is to be brave.

- to have personal qualities in truthfulness, sincerity and fairness;
- to have respect for other's and for one's own personal integrity;
- to know our obligations of maintaining confidentiality;
- to know how to manage confidential information;
- to respect the inner workings and difficulties of a workplace setting;
- to know how to communicate or receive feedback appropriately.

Dbasendizwin

HUMILITY is to know yourself as a sacred part of the Creation.

- to be modest in our actions especially in the context of helping;
- to have sensitivity toward others;
- to be respectful of others' preferred ways of doing things;
- to develop self-awareness on personal strengths and limitations;
- to know that I have the capacity for growth and change; take initiative in self-development and self-evaluation;
- to use self-disclosure appropriately;
- to develop listening and observation skills;
- to allow people self-determination; mutually document needs;

Debwewin

TRUTH is to know all of these things.

- the state or character of being true in relation to being, knowledge or speech;
- to be real and natural and have a genuine interest in your work;
- to be loyal in our human relationships;
- to learn and adhere to local community and family protocol;
- to know and understand human growth and development as it pertains to all of the Seven Teachings.

Prepared by: L. Odjig White, Jan/94

SURVEY OF FLUENT NATIVE SPEAKERS

As of December 7, 1993

The following statistics and graphs were compiled by the Sweetgrass First Nations Language Council Inc., a not-for-profit organization, headquartered out of Brantford, Ontario and was shared by Amos Key, Speaker for the Council.

Here you will find the latest Aboriginal First Nations language retention rates for those communities in southern Ontario in which we serve.

These retention rates are based on researching the people who speak fluently an aboriginal language other than English in these southern Ontario First Nations communities. In short, these people are functionally bilingual.

The Council asked members of the Council to list in 10 year age groupings names of fluent speakers in their communities. Because the numbers were so small, actual names were submitted!

The total First Nations population figures were acquired from the Indian and Northern Affairs office in Brantford. These figures include total numbers of people registered to a First Nation, whether they reside on or off the reserve.

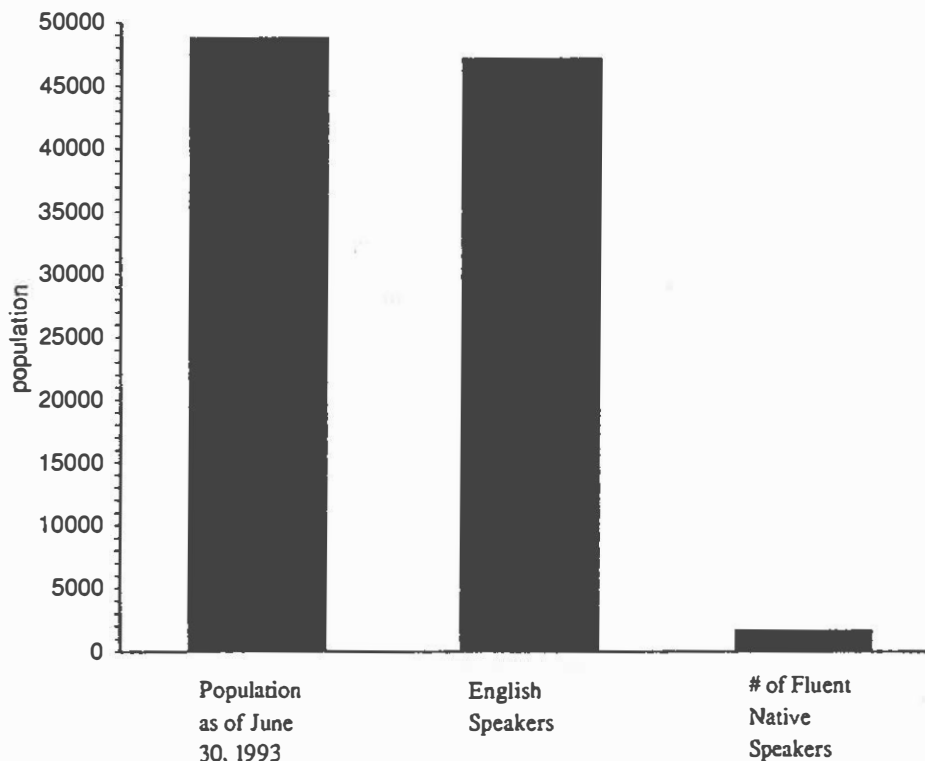
24 First Nations Communities in Southern Ontario



FLUENT NATIVE SPEAKER INVENTORY
24 First Nations Communities in Southern Ontario
as of December 7, 1993

BAND	Population as of June 30/93	# of Fluent Speakers	% of Pop. that are Fluent
Alderville	787	0	0.00
Beausoleil - Christian Island	1,237	151	12.21
Caldwell	190	1	0.52
Chippewas of Georginia	515	60	11.65
Chippewas of Kettle & Stoney Point	1,572	57	3.63
Chippewas of Rama	996	81	8.13
Chippewas of Sarnia	1,477	13	0.88
Chippewas of Saugeen	1,230	88	7.15
Chippewas of Nawash - Cape Croker	1,708	116	6.79
Chippewas of the Thames	1,774	4	0.23
Curve Lake	1,425	123	8.63
Golden Lake	1,282	8	0.62
Hiawatha	372	0	0.00
Mississaugas of the Credit	1,228	1	0.81
Mohawks of Gibson	540	43	7.96
Mohawks of the Bay of Quinte	5,595	17	0.30
Moose Deer Point	298	17	5.70
Moravian of the Thames	842	13	1.54
Muncy of the Thames - Delaware	384	0	0.00
Onyota'a:ka:	3,920	213	5.43
Parry Island	806	53	6.58
Scugog	116	2	1.72
Six Nations of the Grand River	17,397	271	1.56
Walpole Island	3,041	295	9.70
Reported Summary Totals	48,732	1627	3.35%

*Note: The Akwesasne Mohawk Nation did not participate in the survey.



FLUENT NATIVE SPEAKERS

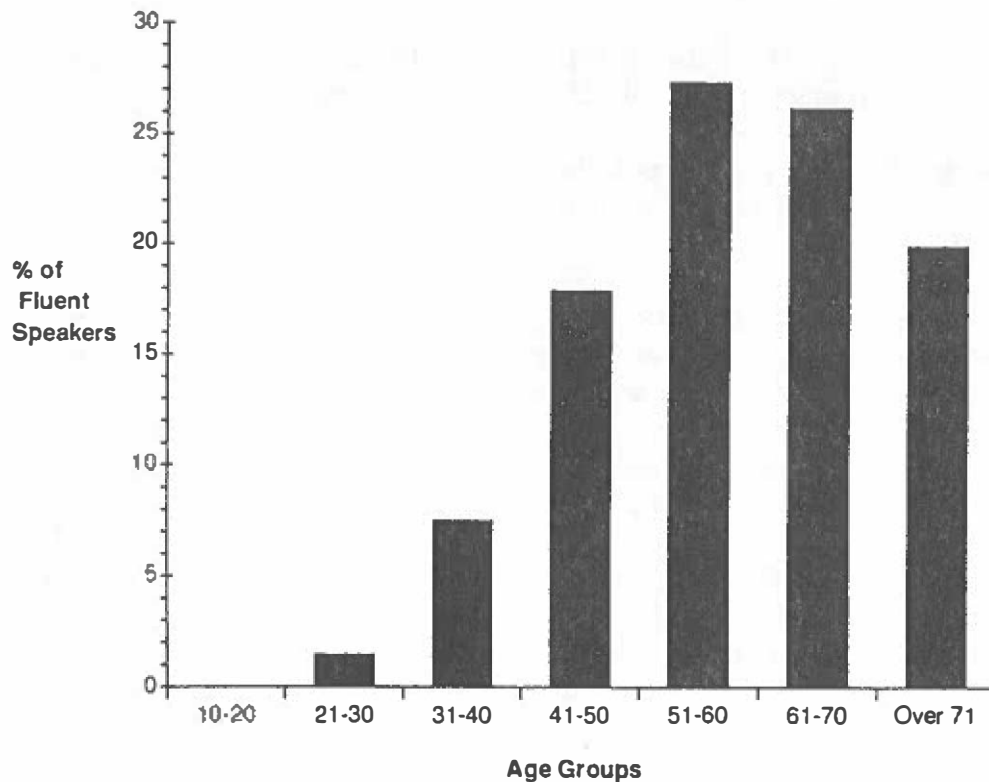
24 First Nations Communities in Southern Ontario

as of December 7, 1993

BAND

	Age Groups						
	10-20	21-30	31-40	41-50	51-60	61-70	Over
Alderville	0	0	0	0	0	0	0
Beausoleil - Christian Island	0	1	46	53	23	20	9
Caldwell	0	0	0	0	0	0	1
Chippewas of Georgina	0	0	12	16	12	16	5
Chippewas of Kettle & Stony Point	0	0	0	5	12	21	19
Chippewas of Rama	0	0	11	11	31	16	11
Chippewas of Sarnia	0	0	0	4	3	1	5
Chippewas of Saugeen	0	11	5	24	12	36	0
Chippewas of Nawash - Cape Croker	0	0	2	13	34	40	12
Chippewa of the Thames	0	0	0	0	0	0	0
Curve Lake	0	0	8	30	45	19	21
Golden Lake	0	0	1	1	2	1	3
Hiawatha	0	0	0	0	0	0	0
Mississaugas of the Credit	0	0	1	0	0	0	0
Mohawks of Gibson	0	2	1	4	9	8	14
Mohawks of the Bay of Quinte - Tyendinaga	0	0	2	1	0	3	11
Moose Deer Point	0	1	1	4	2	5	4
Moravian of the Thames (Delaware)	0	0	0	1	1	5	6
Muncey of the Thames	0	0	0	0	0	0	0
Onyota'a:ka	0	0	2	11	48	31	36
Parry Island	0	1	2	14	14	14	8
Scugog	0	0	0	0	1	1	0
Six Nations of the Grand River	0	6	6	21	73	76	89
Walpole Island	0	0	14	59	93	84	46
Totals	0	22	114	272	415	397	300
% of Totals reported	0.000	1.447	7.500	17.894	27.302	26.118	19.736

Percentage of Fluent Native Speakers by Age Group
24 First Nations Communities in Southern Ontario



NL 3251 Seminar - Translation: Old and Contemporary Expression

(July 4 - July 22 Monday to Friday 10:30 a.m. - 12:30 p.m.)

Here's some exciting news about this course. This seminar course is going to be innovative, a real Anishnaabe way of learning, with a project that will elicit as much as possible old and new vocabulary and expressions which will be documented. This seminar will be done in an immersion format, and will involve research into the Native language, at the same time students will learn quilting. Quilting is one way of learning and expressing our ourselves and our culture. The art, the designs, the motifs, and the images all have symbolic meanings which will be valuable to the research. This form of art, quilting, encompasses the teachings of the Anishnaabe culture and serve as a constant reminder of all that the Creator has given us... (Pimaatisiwin, 1992). Students who wish to take this course should be able to sew. Students who are taking this course are also encouraged to bring their own sewing machine if possible.

Alice Williams will be the instructor for this course. Alice is a well-known artist, and has had exhibitions of her unique quilts, one at the Thunder Bay Art Gallery in 1992 where some of our NLIP students had the opportunity of viewing her artwork. Alice is a holder of an Ontario Teaching Certificate from Lakehead University. She also has a Bachelor of Arts Degree in Sociology and Native Studies from Trent University. In 1993, Alice took Advanced seminar courses in research offered by the Native Language Instructors' Program.

ANNOUNCEMENT:

JULIA ANN RIVERS RECEIVES BROADCASTER OF THE FUTURE: ABORIGINAL PEOPLES' INTERNSHIP AWARD

taken from Global News Newsletters

The award, which is co-sponsored and co-funded by the Canadian Council for Native Business, is a \$21,000 internship program which Rivers will fulfill at the Global Television Network.

Rivers, who is in her last year at Algoma University where she is majoring in sociology and anthropology, founded and continues to host and produce a Native television program on cable television in the area.

The Biidaajmaad (meaning "bring news about") program is now in its fifth season and has featured Native role models such as Ted Nolan, Steve Beaupre and Roberta Jamieson. Part of the mission of Biidaajmaad, a non-profit organization, has been to enter the field of broadcasting.

Julia believes that, by improving her own knowledge and skills through this internship, she will be able to help teach other Natives who work on the program.

Following six weeks in Media Relations, Julia moves on to Programming, Traffic, Marketing, Canvideo, On-Air Promotions, News, the Ottawa Bureau, Transmitters, Engineering, Accounting, Production, and Operations. Her final 13 weeks will be spent in the area of her choice.

NEED SUPPORT *Although the Ojibwa language was in danger of fading away 10 years ago at the Pic River First Nation, it is now being taught to 93 students at the Pic Day School. Without such support, many aboriginal languages that preserve the culture of native people face extinction in two generations, say officials.*

Natives fight to save language

Article taken from The Chronicle-Journal/Times News, Saturday, December 4, 1993

By David Kuxhaus

Rose Moses carefully sets her props on the ledge of the blackboard at the front of the classroom.

Just a few simple things you'd normally find around the kitchen - a small metal frying pan, salt shaker, plastic plate and fork.

As she turns around, the laughter and joking among the 25 Grade 1 and 2 students at Pic Day School fades.

"Biidoon abwenin," she asks one child.

The little boy slowly rises to his feet, walks to the front of the room, and brings her the frying pan.

"Abwenin," says Moses, pointing to the frying pan.

The class repeats the word in unison and another small step is taken along the road to rediscovery.

A journey for the Pic River First Nation that begins with their language - Ojibwa.

"The most important gift we can give our children in school is Ojibwa," says education director Cindy Fisher.

"It'll give them a strong base. . . a balance so they can go anywhere and survive. Without it, it's like sending a kid out camping without a sleeping bag."

Fisher describes Ojibwa as a living language, one that becomes a part of you and tells you who you are.

"When you're introduced in Ojibwa," she explains, "you're introduced as, 'The son of . . . , or the nephew of . . . or the grandson of . . . ' Part of your background comes with you.

About 10 years ago, the language - and culture it embodies - was on the verge of slipping away in this community of about 350 located about 300 kilometres east of Thunder Bay.

According to the Assembly of First Nations, at least two-thirds of its communities are experiencing the gradual loss of their language.

And only three of Canada's aboriginal languages - Cree, Ojibwa, and Inuktitut - are considered reasonably assured of survival.

But without the commitment and support of the community, they say, these languages will disappear in two generations.

"It's always been a concern," says Fisher. "But once it started to go, I think it began to hit home how important it is."

Now that it's taught daily to the 93 students at Pic Day School, there's talk of translating street names like Beaver Crescent and Rabbit Drive into Ojibwa, and one storekeeper is working on labelling his items in the language.

More importantly, a newly-formed language committee is developing a strategy that will make the circle complete.

As Fisher says: "My ultimate dream is to have Ojibwa as the first language of the school, the hallways, the playground and the community."

But she emphasizes children here will always have a choice in expressing themselves, unlike the days of residential schools where native languages were smothered.

"Nothing ever comes out of force," she says.

While a recent survey in the community shows that fluency in Ojibwa is for the most part confined to those more than 50 years old, there is overwhelming support (close to 100 percent) among younger adults to learn the language and have their children do the same.

Fisher anticipates it could take five years before Ojibwa is used in everyday conversation.

To accomplish that, the language committee will be looking at such things as immersion programs, and possibly a two-week language camp during the summer that would bring youngsters and elders together.

Closer at hand is a community curriculum writing workshop in February, headed up by a member of the University of Oklahoma's American Indian Institute.

It's designed to take native themes, such as rabbit snaring, and work them into various subjects.

For example, math problems could involve how many rabbits were trapped and how many miles travelled.

Art classes would teach students how to make rabbit blankets, and the sciences would explain the ecosystem as it relates to the animal.

Salute to Elders

Speaking language crucial to knowing own culture

Taken from Regional Windspeaker, Page R6, January 17 - January 31, 1994

By Tina Crouse

BIG COVE, N.B.

Pauline Sock, of the Big Cove Micmac reserve in northern New Brunswick, is an Elder with an interest in healing the problems on her reserve through the traditional practices. She is trained as social worker, but does not fill that role formally on the reserve. She is simply a friend to all in need.

"My home is open to everybody," she said.

People, particularly teenagers, come to her to discuss problems informally, one-on-one, or formally, in a talking circle. The teens express their concerns to her, and also a desire to learn aspects of their culture.

To Sock, one of the surest roads to healing involves learning the culture of the Micmacs. In 1993, Big Cove suffered through a rash of suicides, mostly teenage boys. In March, the reserve held a mourning and healing week, during which traditional values were emphasized and alcohol was banned from the reserve.

"Kids don't get a lot of cultural education in the schools," Sock said. "During the healing week they were exposed to drumming, dancing and the talking circle. It was good for them to see and participate in the ceremonies."

What the children of the reserve don't learn in school, they can find out from her. If she doesn't have the expertise, she will find someone to teach them what they want to know.

Sock believes knowing the language is the most crucial step to returning to traditional values.

"Some of the teenagers speak English and Micmac, but when they're at my house, they speak Micmac."

It is also important for teenagers to learn the "old ways", like drumming, dancing and ceremo-

nies. Sock's own request for knowledge about her culture began just a few years ago. She said she always knew how to speak Micmac, but in her youth there were no other ways to learn the Micmac culture on the reserve.

"In the past four years, there have been a lot of gatherings. I had three, myself, last year. When I was a teenager, though, there was nothing there for me."

"I guess there weren't enough people interested. But now 40-45 percent of the community is interested in our traditional ways."

Some non-participating members on the reserve she feels have trouble reconciling their belief in a Christian God with the Micmac ceremonies.

"They're scared of leaving the church, so they back away from our rites. But I go to church and go to ceremonies. If they find that balance, they will be okay."

In the past four years, Sock has visited other nations; the Sioux, Ojibwa, Cree, and Maliseet, and said she had to respect their tribal ways in order to fit in.

"They have more strict rules than our Micmac Nation, especially the ceremonies."

She said she would like to see that sort of thing become part of the Micmac Nation.

"I think it will have to start from respect. The people who don't believe in our ways, at least they should show respect."

Last year, Sock and 11 other members of the Big Cove reserve extended their brand of healing to France, when a group of children suffering from cancer requested they come and dance.

"It was their last wish to see Native dancers," she said. "We spent 15 days with them. They were very sick, yet spiritual. They had hope and were determined to live. It was a good experience for us."

OJIBWE PLAY

Scene: Background (Autumn scene)

Props: Rolled up newspaper to resemble wood. May be painted brown or gray.

Caps with beaks to resemble duck bills. Duck feet to resemble charred duck feet.

Nenbozh dressed in Anishinaabe garb of long ago (skins, hides, feathers, drums & sticks)

Nenbozh Miinwaan Zhiishiibag

One beautiful fall day, Nenbozh awakens feeling very hungry.

Nenbozh: **Geget sa naa nbakde.**

Suddenly he hears ducks as they land in the water nearby.

Nenbozh: **Zhiishiibag nzhiwendaagos sa niin.**

Nenbozh: **Niijkiwenyag, maa jaag maampii.**

Zhiishiibag: **Wenesh waa-yaaman?**

Nenbozh: **Gwii-kinoomoonim shki-dnakmigziwin.**

Zhiishiibag: **Ahaaw, nga-bi-zhaamin sa go.**

Ducks go to Nenbozh.

Nenbozh: **Shkode niimin zhinkaade waa-zhichigeying**

Zhiishiibag: **Ahaaw.**

Nenbozh: **Maamginsagweg!**

Ducks gather wood and Nenbozh builds a fire, then he starts to drum.

Nenbozh: **Ahaaw! mbe niimdaa, aabdeg geye gga-bzangwaabim.**

Zhiishiibag: **Ahaaw.**

Nenbozh: **Gego gnige dooskaabkegwan.**

Zhiishiibag: **Ahaaw!**

Nenbozh: **Wegwen dash entaa-niimgwen, ndewegan nga-miinaa.**

Zhiishiibag: **Ahaaw.**

As the ducks dance around, Nenbozh grabs one each time they dance by him and rings their necks, each one goes Quack! as he grabs them.

Nenbozh: **Mii go enwek, nshiimedag gnitaa-niimim.**

One duck starts to get suspicious and takes a peek. He sees a pile of his dead friends and quickly warns the remaining ducks.

Zhiishiibag: **Gnisgonaan gsha nii Nenbozh, gjibiweg!**

The remaining ducks run away. In his anger, Nenbozh seizes the peeping duck and kicks him in the rear, and sends him flying.

Nenbozh: **Gaa-wnji-dooskaabyin! Nji go iw gii-dooskaabyin da-mskwaanoon
gshkiingoon biinish go shkwaa-kiiwang.**

Nenbozh then puts the ducks that he had caught into the burning hot coals, turns around and yawns.

Nenbozh: **Ngiikiimgosh nga-kawe-nbaa.**

Nenbozh: (Addressing his back end by patting it.)

Kawaabam giw nzhiishiibmag, majishin pii mnozwaad.

After a while Nenbozh awakes to a burning smell. He quickly jumps up and checks his ducks. He pulls on one of the feet sticking out of the fire and pulls out a charred duck leg. Tosses it away. He stomps angrily off the scene.

Mii iw ekoozid. (The End.)

This play was put together with Grades 5 and 6 at Cape Croker School.

Rose Nadiwon sent this in to share with the Native language teachers. Gchi-miigwech, Rose

The following article was taken from the Sarnia Observer in 1993.

Our opinion

Natives must keep language

It's encouraging to see adults, as well as children in the local native community receiving instruction in the Ojibway language.

There's no way local natives should allow their traditional language, which has been spoken by their ancestors for many generations, to die.

The Ojibway language is one of the most tangible ways for young native people to understand and hold on to their past. Teaching these young people their ancestral language helps instil a pride in their heritage.

Virginia Henry teaches Ojibway to 54 elementary students at Lansdowne School in Sarnia. and every Monday night she has classes for 25 adults living on the Sarnia Chippewa Reserve.

The adult Ojibway course is new this year and has attracted people like Pat Redmond, a researcher for the Chippewas of Sarnia. He pushed to get the course started on the reserve after seeing the results of a survey last year that clearly showed Ojibway is a fading language.

Of the 1,400 Chippewas of Sarnia, only 19 were identified in the survey as being fluent in Ojibway, and all of those were elders. And the situation wasn't much better elsewhere in Southern Ontario. Statistics were collected by the Sweetgrass Native Language Council in Brantford that showed only 1,000 of the 24,000 people living in the 24 First Nations across Southern Ontario are fluent in their Native languages.

Considering the small percentage of Native people who are fluent in their own language, it will take years of instruction among the young and adults alike to bring the number up to an acceptable level.

But at least this program and others throughout Southern Ontario will begin to turn things around, so Native languages will no longer be on the decline heading toward extinction.

THEYTUS BOOKS LTD.

CALL FOR SUBMISSIONS

Theytus Books Ltd. is calling for submissions for the fall of 1994, the first in an annual collection of novellas by First Nations Writers.

The tentative title of this publication is to be:

DEPARTURES

REQUIREMENTS:

All manuscripts welcomed; manuscripts must be accompanied by Word Perfect of ASCII 3.5" or 5.25" disks.

Length of stories must be from 7,500 to 20,000 words in length.

Priority in the first publication will be given to original stories which deal with the future of First Nations people, the themes of empowerment and affirmation, and to stories which contain humorous perspectives on life.

Please include a brief biography and a self-addressed envelope.

DEADLINE: APRIL 29, 1994

Send submissions to:

Beth Cuthand or Gerry William
En'owkin Centre
257 Brunswick Street
Penticton, B.C.
V2A 5P9

Phone: (604) 493-7181
Fax: (604) 493-5302

CONFERENCE

EFFECTIVE STRATEGIES
Native Children:
Empowerment/Self-Determination

8th International Native Education Conference
Sheraton Winnipeg
May 5 - 6, 1994

The conference features a wide variety of workshops, just to mention a few, they are:

- Celebrating Diversity: Co-operative Learning and Strategies for Inclusion (K-12)
- Working with Aboriginal Survivors of Sexual Abuse
- Historical Tradition in Saulteaux Society
- Anger Management for Young Children
- Self-Esteem: Teaching Children to Believe in Themselves
- Developing a First Nations Education System
- Native Education from a Traditional Perspective
- Learned Helplessness
- Parenting from an Aboriginal Perspective
- Counselling Native Students
- Vision Quest
- Give Your Preschoolers a HEADSTART: Parents, Culture and Needs
- Methods for Teaching Native Students
- Effective Administration/First Nations Schools

Conference/Workshop Fees:
(GST included)

	<u>Pre-Registration</u>	<u>On-Site</u>
A. Two days	\$130.00	\$200.00
B. One day	\$ 80.00	\$100.00

SAVE TIME AND MONEY BY PRE-REGISTRATION BY APRIL 25, 1994.

Pre-registrations postmarked after April 25 will not be accepted. On-site registration will be available on a space available basis beginning at 7:30 a.m. on Thursday, May 5 in the conference registration area of the Sheraton Winnipeg.

For more information and registration forms, contact:

R. S. Phillips & Associates
517 Bower Blvd.
Winnipeg, Manitoba
R3P 0L7

Phone/Fax (204) 896-3449

TORONTO INTERNATIONAL POW WOW

APRIL 1st and 2nd, 1994

The Toronto International Pow Wow to be held at Toronto's spectacular Sky Dome stadium will be one of the most exciting First Nations events in Canada during 1994.

The Pow Wow will offer Indian dances and drummers more than \$60,000 in prize money.

The Pow Wow will be held during the Easter week-end in Toronto, Ontario, Canada, April 1 and 2, 1994.

Host Drum - Whitefish Bay
M.C. - David White
Co. M.C. - Ben Bearskin Sr.
Head Male Dancer - Amos Key
Head Female Dancer - Gloria Snow
(Miss Indian World 1993)
Head Judge - Mark Lavallee
Drum Judge - John Snake
Arena Director - Alan Manitowabi
Coordinator - Ron Robert
Administrator - Catherine Cornelius

Other elements include Arts and Crafts/Market area and Food Booths.

For more information contact:

Indian Art-I-Crafts
10 Woodway Trail
Brantford, Ont.
Tele: (519) 751-0040
Fax: (519) 751-2790

