

NATIVE LANGUAGE EDUCATION IN ONTARIO

Anishinaabemowin-gikinoo' amaadiiwigamig

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N.L.I.P.



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Lakehead University
A Northern Vision

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Message From The Coordinator

As the fall term is about to end, a new season is quickly approaching. With the new fallen snow and Christmas music in the air, we bring you a Christmas edition of the Newsletter.

Recently I travelled to Wabigoon First Nations to visit Peter Cantin. The Native Language Classroom in Peter's school is bright, cheerful, pictures adorn the walls, work of children is displayed, resources are easily accessible, VCR and monitor is permanently set up to record the children, a computer and recent software has a special corner space. Peter had his long range plans developed for half the year. It was evident in observing the videotapes and browsing through children's books, the whole class was enjoying and learning in the Native Language Class. Keep up the good work Peter!

Verna Perreault and Rubin Cantin had a successful meeting with native Language teachers in the Kenora area. The group shared curriculum ideas and teaching activities. The focus of the meeting was to initiate an organization for Native Language teachers in the province of Ontario.

Irene Snache, Shirley Shilling, Lorraine McRae, and Sherry Stinson are to be congratulated for the success of the Fourth Annual Native Language Conference at Geneva Park in Orillia. Amos Key, keynote speaker from the Woodland Cultural Centre, focused on the Politics of Language. Curriculum sharing sessions and discussion of forming a Native Teacher Association followed.

A new program mandating Native Language was recently announce at Queen's Park. It is evident the Ministry of Education is supportive of all your endeavors in revitalizing Native Language. It is time for parents, the community, the elders, to become e involved in the whole process of Native Language education. In some communities, such as Thunder Bay, there is no NSL from junior kindergarten to grade eight. To make it happen, if 15 names are submitted to a Board, the Board must offer NSL. There are many communities in Ontario that do not have NSL programs. It is your chance to make a difference! Collect the names, submit them to a board. Become a member of a curriculum committee. Participate in Parent-Teacher groups. Volunteer to share a special part of your culture. Encourage your Chief and Council to actively participate in NSL. Invite elders to share their special knowledge and skills. Seek linguistic justice together!

In this issue, there is some information about the sessions at the NLP and NALI Conferences. Annette Kowtiash has generously submitted several teaching ideas. For the winter months, teaching ideas are included in Winter Approaches and the Warriors of the Rainbow. For Christmas, some crafts and recipes to try. Reta Sands submitted the Article on Mohawk Immersion. The Resources Section lists many resources available from the Yinka Dene Institute and Pacific Educational Press. Lastly, a request from Green Teacher. Do share your experiences, ideas, photos regarding Mother Earth, your environment.

Have a great holiday season and a blessed Christmas with your friends and families.

Yours,



Barbara

A REVIEW OF THE NLP CONFERENCE

**11-14 September 1991, held at the
University of Capetown
South Africa**

The Conference on Democratic Approaches to Language Planning and Standardization was part of a national initiative to involve community, labour and professional organizations in the debate over a language policy for a democratic South Africa. The goal of the conference was for the participants to define the relationship between democracy and language policy/planning. From this understanding the conference participants drafted proposals to outline a plan of action on the language question.

The Political and Historical Context

Throughout Africa post-colonial governments have, with few exceptions, adopted the language of the colonial administration to carry out the affairs of the state. It has been frequently noted by writers, academics and activists that such policies have resulted in the effective disenfranchisement of the bulk of the population by placing linguistic barriers in the way of active popular involvement in the political process.

These linguistic barriers do not just affect the political system, they also pre-select who is likely to participate in the upper echelons of the educational system, the economy, the judiciary and other influential sectors, including trade unions.

On his recent visit to South Africa, exiled Kenyan writer Ngugi wa Thiong'o pointed out that if we ignore even the smallest of languages then we are saying that the experience of the speakers of that language is irrelevant to our society. Such attitudes are antithetical to building a participatory democracy.

The South Africa Task

The intention is to make South Africa a truly non-racial and democratic society with an enabling political system. Participants must look beyond the question of universal adult franchise to other structural impediments which might frustrate equal access to participation in the political, intellectual and economic spheres.

Although it is the task of political parties to ensure implementation of policy proposals, it is the belief of the National Language Project that there needs to be a broad process of conscientisation and consultation to mandate, motivate and carry through the eventual policy decisions.

During the conference, participants were asked to examine ways of enhancing the democratic process through language planning and standardization.

Highlights of Presentations

Dr. Herbert Chimhundu, chair of African Languages Department at the University of Zimbabwe presented a paper on Standard Shona: Myth and Reality. He looked at the difference between natural and planned influences on Standard Shona which has emerged from the various regional dialects.

Dr. Roma Kant Agnihotri, lecturer in linguistics at the University of Delhi, presented a workshop on Language in Education: Multilingual Perspectives. He demonstrated a technique for children to analyze a language through play. Using a list of common classroom objects, children discover plural forms and make sense of spelling irregularities. It is an alternative to memorizing grammar and structural rules of a language.

Reverend Dean Masher from a seTswana speaking part of South Africa shared his experiences of language planning with Estonians. The Estonian case was of particular interest because of the tensions between the official use of Russian and the nationalist adherence to Estonian, a non-slavic language. He expressed interest in receiving print resources in syllabics.

A REVIEW OF THE NALI CONFERENCE

22-25 September, 1991

Prince George, B.C.

The Yinka Dene Language Institute coordinated the 11th Annual International Conference on Native American Language Issues. NALI's primary goal is to protect, preserve, and promote the indigenous languages of the Americas. The conference was designed to bring together traditional language practitioners and language professionals with a focus on the need to balance the demands of modern education with the wisdom of traditional ways of teaching and the richness of the indigenous languages and cultures of Americas.

Highlights of Presentations

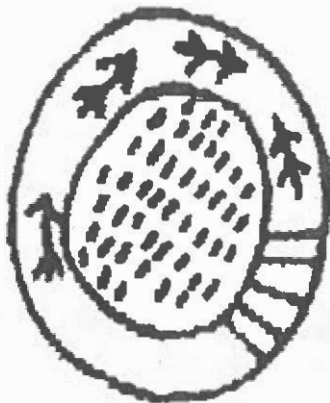
Professor Timoti Karetu from the University of Waikato in Hamilton, New Zealand shared information on Maori language development. The Maori Language Commission's aims are: to contribute to New Zealand society where the Maori and English languages share equal legal status, where New Zealanders are free to use either Maori or English in all public contexts and to promote and maintain the Maori language as a living language so that it is used as an everyday means of communications. He emphasized the importance of Maori speakers teaching Maori people throughout the education system.

Dr. Michael Krauss, Director of the Alaska Native Language Centre, at the University of Alaska was concerned with World Language Endangerment and the Future of Native North American Languages. His research reported the world has about 6,000 languages and a large proportion of these are more than "merely endangered", but are no longer spoken by the children, a disaster for the world far worse than the threat to the natural world in the mere endangerment of animal species. In North America (USA and Canada) the situation is graver than the world average, as 80% (149 of 187 languages still surviving) are no longer spoken by children, and in Alaska and Northern Canada the rate is 90%. Linguists and Native language speakers must work together to document the languages and to develop school and community programs that will support the life of those languages still spoken by children and revitalize those that are not, with plans appropriate for North American communities.

Terry Klokeid, Associate Professor of Linguistics, Saskatchewan Indian Federated College, focused on Evaluation of Native Language Acquisition and Learning Activities. This presentation outlined an evaluation method based on theories of language universal and language acquisition with a model drawn from business system analysis. Three types of approaches were shared: Adventure games as a language acquisition activity, Language Discovery as a language learning activity, and Parallel Structural Analyses as a learning process based in both competence and awareness. Cree language materials were used to demonstrate the approaches. The availability and extent of computer based resources for language acquisition and learning concluded this presentation.

Teressa Nahanee, Consultant with the Assembly of First Nations, presented Aboriginal Language Rights in Canada. The right to communicate tradition, history, beliefs, and world-view in aboriginal languages is recognized in international law as a fundamental human right which attaches to individuals. In International and Canadian Law there is absolute recognition of linguistic minority rights for which Aboriginal people qualify. The intention of this presentation was to outline the nature of this argue for the entrenchment of this language right in Canada Law - federally, provincially/territorially. It is a right inherent in S. 35(1) of the Constitution Act, 1982 and should be entrenched explicitly in the next round of constitutional talks. The information presented was intended to lay the legal foundation for future language legal actions against the Government of Canada, and possibly the Churches. The information was linked to the aboriginal Languages Act of Canada, a bill developed and proposed by the Assembly of First Nations which Ruth Norton, Director, Education Secretarial, AFN addressed. She provided the findings of the published report Towards Linguistic Justice For First Nations. Then, provided ideas on how to present the findings to the communities, how to elicit feedback, and how to begin the implementation process involving community people, Elders, and leadership. The plan of action was for participants to sign the "Aboriginal Language Petition" and encourage people in all communities across Canada to support this national strategy on revitalization of Aboriginal Languages.

Dr. William Wilson, Director of Hawaiian Studies, the University of Hawi'i at Hilo provided information on a 45 credit B.A. program in Hawaiian Studies taught through the medium of Hawaiian. The program has the largest number of declared majors of any Humanities major at UH-Hilo and is the most developed program in a specific indigenous language of the United States. Students in the program are of Hawaiian ancestry and typically of Hawai'i Creole English home language background. The students have as their goal the pursuit of an education certificate and employment in newly established Hawaiian Medium/Immersion Programs.



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N. A. L. I. Institute

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The Native American Language Issues Institute (NALI) is a non-profit organization established to examine Native language and cultural concerns, exchange ideas and provide direction for continual development, education, and research of Native language and cultural issues in the Americas. NALI sponsors an Annual Institute designed to bring together traditional language practitioners and language professionals with a focus on the need to balance the demands of modern education with the wisdom of traditional ways of teaching and the richness of the indigenous languages and cultures of the Americas.

SHARING IDEAS

Winter approaches

This teaching unit illustrates some of the ways winter themes can be used to encourage young children to respect all of nature's living things.

by Barbara Toye-Welsh

THIS UNIT of work is designed to enhance the skills of communication and research. The unit includes both introductory activities and many that require little supervision by the teacher. The activities could be arranged in learning centres or as independent activities in the classroom. Through these activities, children will examine, confirm, and extend familiar information while acquiring new ideas.

To introduce the children to this unit, have students sit in a circle on the floor. Ask them to close their eyes and prepare for a journey. This exercise prepares the children to be lead on an imaginary journey. The children are encouraged to share their ideas after the exercise, but must be quiet during the imaginary journey.

Imagine you are a pine cone ... a great pine cone at the top of a large, large, tree. You are at the top of a high hill ... above the river. What is below you? Look down, down, to the valley below. Now you can see the valley stretching for a long, long, distance. What can you see? Look! Way down there, there are some animal tracks. Look closer to see what they look like. Look in front of you, to your left ... to your right. Turn around, what is behind you? What sounds do you hear? What scents do you smell? Focus your eyes on one object or thing. Look at it carefully. What colour is it? Size? Shape? Texture? Taste? Smell? You are back on your tree on a high hill. Look at the snowflake on the branch near you. What shape is it? Keep your eyes closed and look at the snowflake. Look at the valley below. How does it look? Now, open your eyes and come back to this room.

Discuss the feelings of being a pine cone. Then invite children to share their visual experiences. This exercise stimulates children to be receptive to nature and fosters admiration for the natural world.

Field Trip

THIS FIELD trip takes a maximum of ten minutes. Have children work in pairs. Tell children you will read a list of



Illustration by Thunder Bay artist Daanis or Gail Bressette/Isaac depicts the child, in the environment, in the circle of learning.

items once. They have to remember the items, find as many as they can, and return to the classroom in ten minutes. On returning to the class, count the items. Discuss what was found, variations in the items, what was plentiful, and what was difficult to find. Have children share other observations. Then, have children make a collage of their items.

LIST: 2 pine cones, 1 berry, 1 dried flower, 2 pine needles, 1 pebble, 1 twig, 2 leaves ... (Note: This list may have to be adapted to reflect the availability of items in your geographical area.)

Snowflakes

- ☐ Draw a snowflake. Cut out and make a snowflake-shaped booklet.
- ☐ Write SNOW at the top of the first page. Write as many words as you know to describe snow.
- ☐ Write a poem with the word snow. Such as ...

SPECIAL REPORT: Native people's perspectives for Canadian education

S now gently covers the earth
N ever the same pattern
O nly one of each
W inter wonderland

- ☐ The Inuit have many words for snow in their language. Why do they need so many words? Go to the library and find some books on the Inuit. Find out why the Inuit have so many words for snow. Try to find some examples of the words. Write what they mean.
- ☐ You are visiting a country that does not have snow. A new friend you have met wants you to describe snow. Draw a series of a cartoons to illustrate how you would do this. Have fun!

for a walk. In a notepad, draw pictures of the tracks you observe. Label them.

- ☐ Make a poster of the tracks to illustrate your observations.
- ☐ Make tracks! Put a cardboard collar around the track. Spray the track with a fine mist of water. Let it freeze. Mix some plaster of paris in a paper cup. Carefully and quickly pour the plaster into the frozen track. When the plaster hardens, remove it carefully. You should have a permanent mould of a track. Make a label. Find out some information about your bird or animal: color, size, habitat, enemies, and the food it eats. Display your track and information in your classroom.

Snow Sports

- ☐ Make a list of snow sports. From your list, choose five sports. Beside each sport, list the equipment you need. Describe how the sport is played. Tell the rules of the game. Put a star beside each sport you have tried.
- ☐ Choose one sport on your list and write a history of it. Draw some pictures.
- ☐ Choose one of the following ways to present your information: booklet, poster, tape recording, drama, cartoon, or some other way.

Native people have made great contributions to the world; their respect and understanding for nature creates a balance for all living things. By being encouraged to consult elders for information, children will gain a special understanding of nature, global peace and harmony.

A hunting we will go

- ☐ Choose an animal that is hunted for food, such as a moose, deer, or a bear.
- ☐ Draw a picture of your animal.
- ☐ From every body part, draw a line and write what that body part is used for. Remember, Native people make use of the whole animal. For example, the hides are used for clothing, shelter, decoration, and laces. Look in the library for information. Talk to a Native elder and

ask for more information.

- ☐ What materials from your animal can be used to make a craft? Write directions on how to make something from your animal. Draw a picture of what it looks like.
- ☐ Write a recipe. There are many cookbooks in your library to refer to. Be sure to consult your parents, grandparents, or another person in the community for information about a recipe. Create a delicious dish.

Snow Tracks

- ☐ Find an area near your home, school, or community where you can see animal or bird tracks in the snow. Go



Source: Green Teacher, February 1991

IN SUMMARY, these activities illustrate some of the possibilities for a winter theme. Native people have made great contributions to the world; their respect and understanding for nature creates a balance for all living things. By being encouraged to consult elders for information, children will gain a special understanding of nature, global peace and harmony. Activities in which children are listening, speaking, reading, writing, and thinking provide opportunities for the children to collaborate and the teacher to become a facilitator.

Barbara Toye-Welsh is the Coordinator of the Native Language Instructor Program at Lakehead University in Thunder Bay, Ontario and a regional editor for *Green Teacher*.

The Warriors of the Rainbow

Two teachers introduce their Native-inspired student environmental club.

by Carmel Preyra and Roberta Oswald

THIS PAST FALL we attended a global education conference and realized the need to infuse a new set of concepts into the regular curriculum. Instead of forming a regular student environmental group, the idea of the Warriors of the Rainbow club seemed to be a more exciting way to begin.

The "warriorship" here does not refer to making war on others. Aggression is a source of our personal and environmental problems, not a solution. Here the word "warrior" is taken from the Tibetan word "pawo," which literally means "one who is brave." Warriorship in this context is the tradition of human bravery, or the tradition of fearlessness. The North American Native people have such a tradition.

The Warriors of the Rainbow Club evolved from a Native legend which symbolized not only Native people but all people of the earth. Warriors of the Rainbow are those young and old who work towards effecting personal and environmental change through love, caring, understanding and compassion. The keys to action lie in knowledge, personal experience, you the individual and sharing.

The following is a brief description of the legend:

THE OLD woman sat under the shade of the cottonwood tree by the creek and nodded, her head dozing a little. She was so very old that the wrinkles made little fine ridges all over her face and her eyes seemed hidden among the ridges like springs lost in the desert. But when a sand lizard ran among the folds of skin, her eyes were bright and glowed with life like two points of black desert opal sparkling in the sun. Now, Jim, a boy of twelve summers, wandered down the creek, looked straight into her eyes and said, "I want to ask a question. Why did our grandfather in the sky allow the white men to take our land and let such sad things happen to our people?"

Eyes of Fire, as she had been called, became still as a desert fox crouched at a hold of a kangaroo rat. "You are the first to ask that question," she whispered. "The Heart of all Beings sent them because the white men came from a land

where only white men lived and it was necessary for them to come to this place where they would learn about other races and learn to live with them, and that one day, when the Indians got their old spirit back again, they would teach the white men to really love one another and how to love all people.

When the Earth has been ravaged and the animals are dying, a tribe of people from all races, creeds, and colours will put their faith in deeds, not words, to make the land green again. They shall be known as the Warriors of the Rainbow. Protectors of the Environment.

- Hopi prophesy

"Now, because the Indians were humbled and made poor by the white man's conquest, they have been cleansed of all selfish pride. They are ready for a great awakening and they will awaken others. In their dreams the old ones saw that Indians would go through a very bad time, that they would lose their spirit, that they would be split up into different kinds of religion of the white men. Like the white men, they would try to find what these strange people called success. But one day the Indians would begin to wake up, the old ones told me. They would see that

those white people who chased after personal pleasure left behind the truly important things in life. The Indians would see that their people in the old days were in tune with something far more wonderful, the Spirit of Life."

As she stopped talking, they saw a great rainbow flaming across the sky where a thunderstorm had passed. "The rainbow is a sign from Him who is in all things," said the old, wise one. "It is a sign of union of all peoples like one big family. Go to the mountain, child of my flesh, and learn to be a Warrior of the Rainbow, for it is only by spreading love and joy to others that hate in this world can be changed to understanding and kindness, and war and destruction shall end!"

IN OUR CLASS, this story generated much discussion; parallels were drawn between the colours of the rainbow and the many nations of the earth. Students recognized that rainbows appear after a storm or a period of great turmoil and that the rainbow spans the sky protecting those under its arch. This rainbow seemed a fitting symbol for our environmental club. Students quickly divided themselves into groups, each exploring and developing a different area of interest:

- designing a logo to represent the club;
- writing a pledge to be read at meetings;

- deciding on what action the group would take at school, at home, and at the municipal level;
- developing a Coat of Arms for the club;
- producing a newsletter to deal with environmental issues;
- planning the initiation ceremony.

STUDENTS FELT that they had to test themselves, find their spirits and take action in order to be called a Warrior of the Rainbow. They wanted an outward sign of their inner commitment. Each student would have to earn a string of beads by doing a particular task to get each colour. Each bead would be ceremoniously presented as the task was com-

pleted until a rainbow of eight beads had been accumulated and strung on a leather thong. This necklace would be worn as a sign that they were Warriors of the Rainbow. (See below for the student handout "How To Earn Your Beads".)

While our club is only a few months old now, the kids (and their teachers) are well on their way to earning our beads and still keen to show our new commitment to the earth.

Carmel Preyra and Roberta Oswald are elementary teachers in Toronto, Ontario.

How to earn your beads

COLOUR	KIND	HOW TO EARN THE BEAD
PURPLE	COURAGE	Making a change in yourself, your feelings, your attitudes: become a leader, start your own environmental club at school, clean your area of garbage, teach others about respecting nature, write poetry expressing how you feel about world problems
BLUE	APPRECIATION	Minimum six hours spent in parks or natural areas, resulting in understanding Nature more; report or poems or story about your experiences, observations, feelings—can include Earth sport activities (cross country skiing, bicycling, snowshoeing).
GREEN	PLANET CHANGE	Setting up a compost in home or school, starting a wild garden, raising seedlings & planting trees, removing toxins from home, replacing with safe cleaners.
YELLOW	ACTION	Letter-writing to MPs, MPPs regarding an earth issue. Changing family shopping habits to green, a school involvement projects (garbage-less lunch, buying rainforest).
ORANGE	PEACE/HUMANITY	Action towards helping people, clothes or food collection, visiting the elderly, doing something for others, stopping fights in school.
RED	PASSION	Take on something with all your heart: you decide what this is and act on it
BLACK	KNOWLEDGE	A report in detail on an earth issue: acid rain, global warming, ozone, nuclear issue, habitat destruction, endangered species, hunger, recycling, pollution, native people, population, ways to help the earth, etc. Products can be essay, comic book, photo journal, story, poems
WHITE	SHARING	Similar to above, resulting in a display for school or library that many can enjoy (like a science fair project or bulletin board display).

Note: much effort needs to be placed to earn a bead. You must provide proof of commitment, either by a report, a project, a witness or letter from parent or teacher, or copy of your actions.

FOREST IDEAS

by Annette Kowtiash

To Begin...

1. I wrote a book about Forest Animals. Each page had one picture, the name of the animal, and what the animal does.
2. From the pictures in the book, I made a set of:
 - individual pictures 8 1/2" x 11"
 - flash cards
 - action cards
 - noun cards

ACTIVITY ONE: The Missing Letter

Materials: Forest Book
Flash Cards
Picture Sheets

Then:

1. Read the story in Ojibwe.
2. Ask Questions: What is this? What is he doing?
3. Give each child four pieces of writing paper. The paper will have a picture of an animal and the Ojibwe word. It will have the first letter of the action word. The children will fill in the missing letters

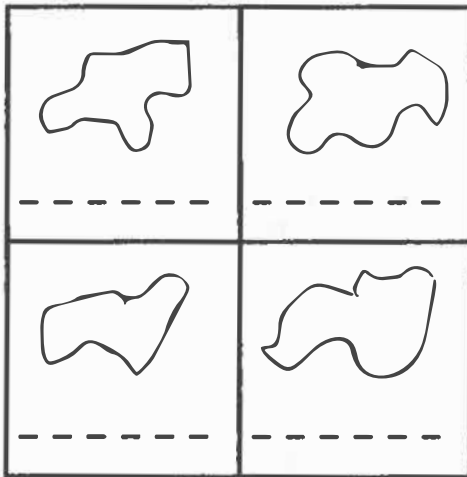
 bear	 deer	 fox	 rabbit
Mukwa n _ _ _ _	Waawaashkeshi m _ _ _ _	Waagosh w _ _ _ _	Waaboos b _ _ _ _

Activity Two: Donut Discussion

1. Have the children form two circles, an inside circle and an outside circle.
 2. Have a whole group discussion about the four animals - bear, deer, fox and rabbit. What do they eat, drink? Where do they sleep?
 3. Children from the outside circle choose a person from the inside circle for a partner.
 4. The children from the outside circle tell their partner about the subject of the animal - What does it do? Where does it live? The inner circle children listen.
 5. The circle continues to change as the outside circle changes partners after each sharing.
6. The inner circle changes places with the outside circle.
 7. Now, the outside circle has a chance to discuss information about the animals. The partners sit and listen.

Activity Three: Forest Animals

1. Give each student a blank piece of paper.
2. Have students fold the paper into 4 parts.
3. Show a picture of a forest animal.
4. Students draw pictures and word of animal beneath.

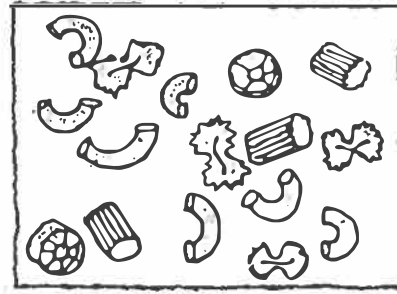


*Students can also write about the animal, what it does, where it lives, a recipe, crafts made from the animal, etc. on the back of the sheet.

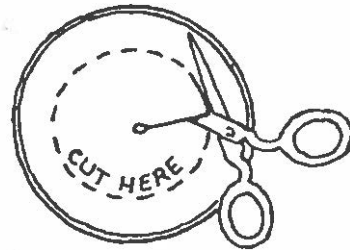
This section needs your help!!! Do you have an idea, game, song, puzzle, craft, recipe, story, riddle, poem, to share? Do you have some work your students have done?

Pasta Wreath

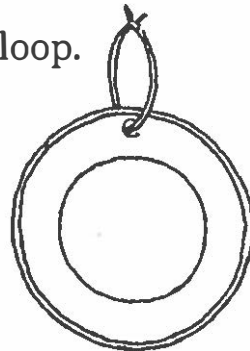
1. Dye some raw pasta in food coloring.
Let it dry on paper.



2. Cut the center out of a paper plate.



3. Punch a hole in the plate rim.
Put a string through the hole.
Tie the string to make a loop.

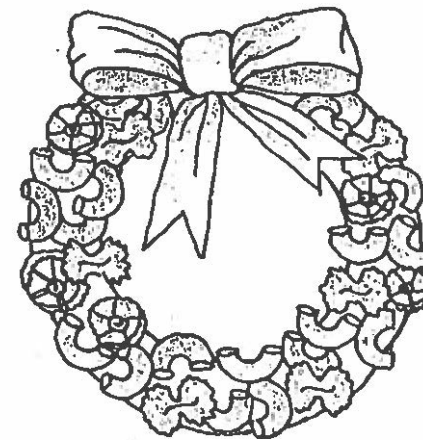


4. Mix flour and water to make a sticky paste.
Cover one side of the plate rim with paste.

5. Cover the paste with colored pasta. Let it dry.

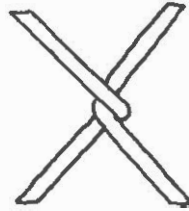


6. Glue on a ribbon bow.

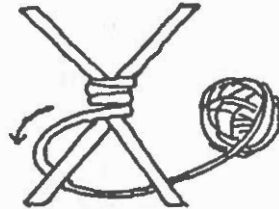


Yarn Roundabouts

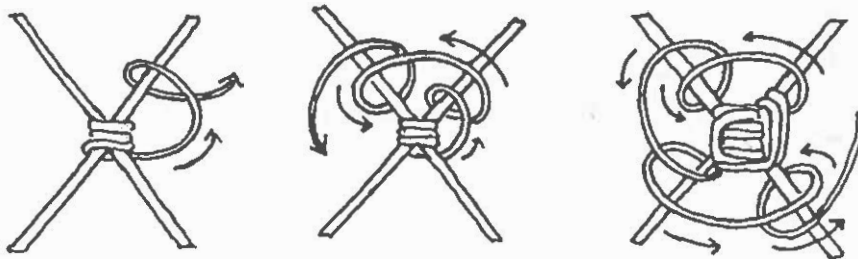
1. Cut a pipe cleaner in half.
Twist the pieces together.



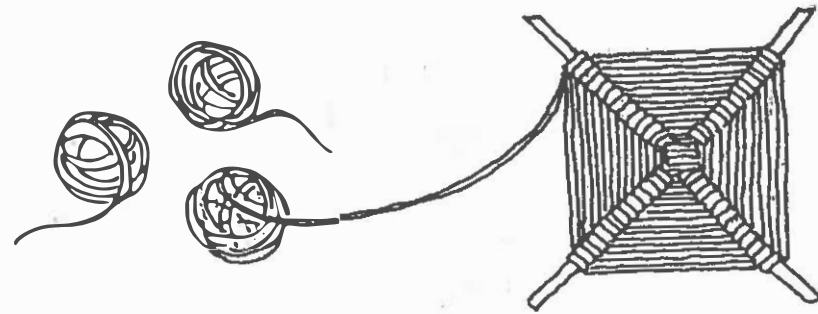
2. Tie a piece of yarn
to the center.
Wrap yarn
around the center.
to cover it.



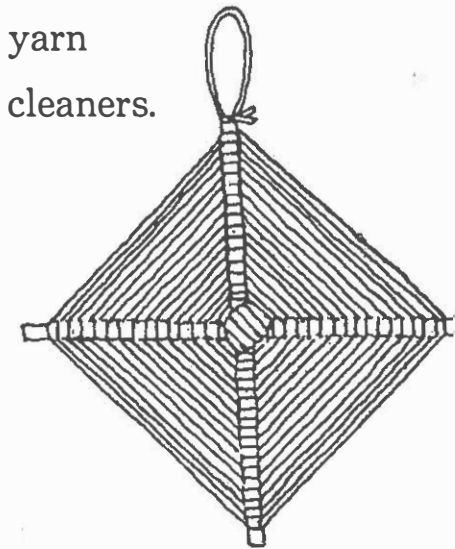
3. Then wrap yarn over, around,
and under each pipe cleaner.



4. To use another color,
tie the ends of the yarn together.
Wind until the pipe cleaners
are almost covered.



5. Tie the end of the yarn
to one of the pipe cleaners.
Then tie again
to make a loop.

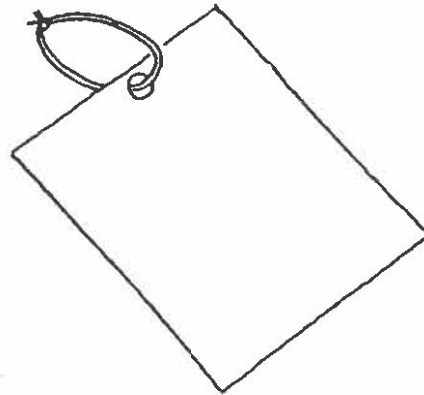
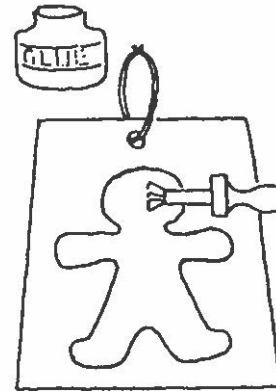


Eggshell Pictures

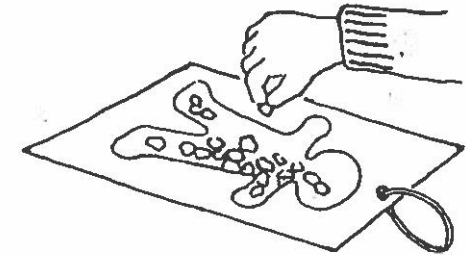
1. Dye some eggshells with food coloring. Let them dry. Break them into small pieces.



2. Punch a hole in the top of a piece of cardboard. Put a string through the hole. Tie the string to make a loop.



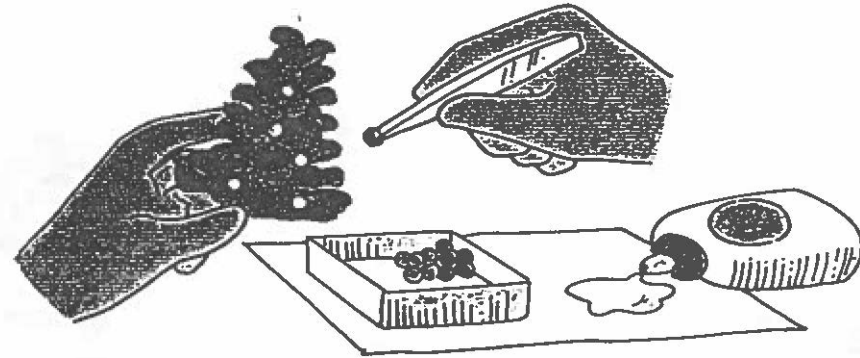
3. Draw a picture on the cardboard. Put glue on the picture. "Paint" it with eggshells.



PINE-CONE CHRISTMAS TREE

Here's what you do:

- 1 Decorate the pine cone. Use beads, sequins, red hots, or silver dragees. If you like, use them all. Glue them in place.
(Note: Use a tweezer—it will make the job easier.)



Here's what you need:

Pine cone

Beads

Sequins

Red hots

Dragees

Silver foil

Gold or silver star

Glue

Talcum powder

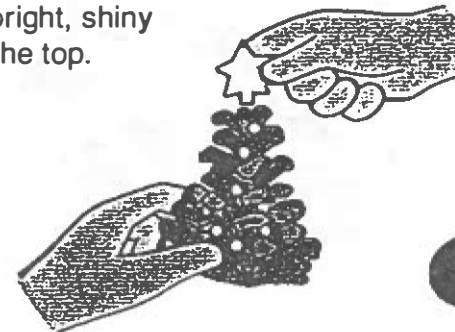
Tweezer

Cotton

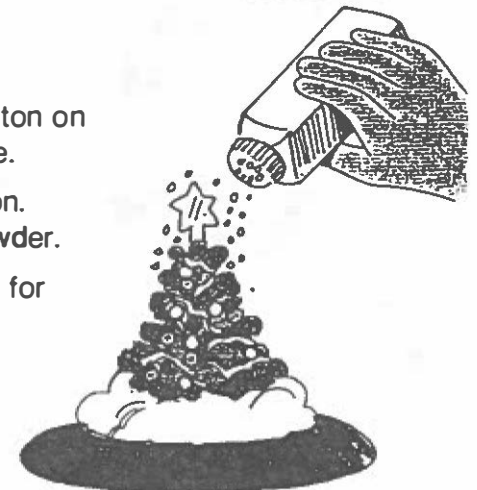


Silver doily or red paper plate

- 2 Weave a few strands of silver foil through the petals.
- 3 Glue a bright, shiny star on the top.

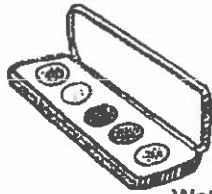


- 4 Put a mound of snowy, white cotton on a silver doily or a red paper plate.
- 5 Place the pine cone on the cotton. Sprinkle it lightly with talcum powder.
- 6 Stand it on a shelf or small table for everyone to admire!





Batch of Kooky Clay

Water-base
paints

UUUU

Paper clips



Paintbrush



Glue

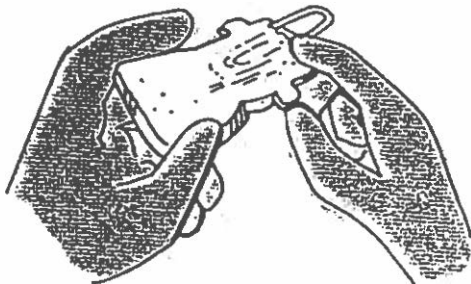
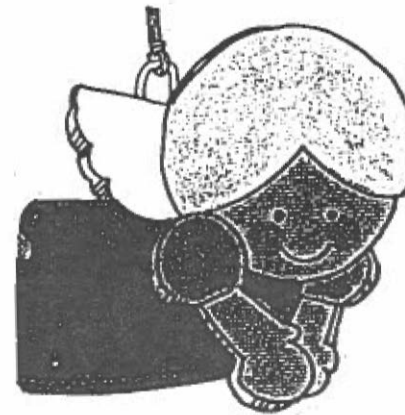
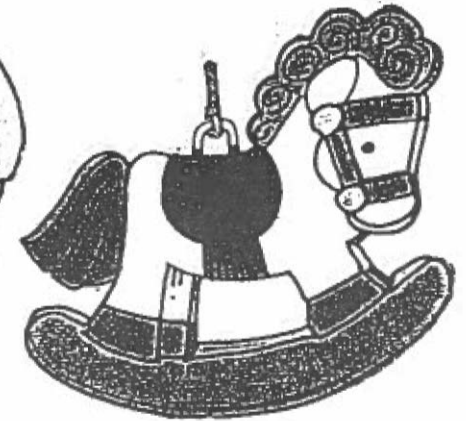
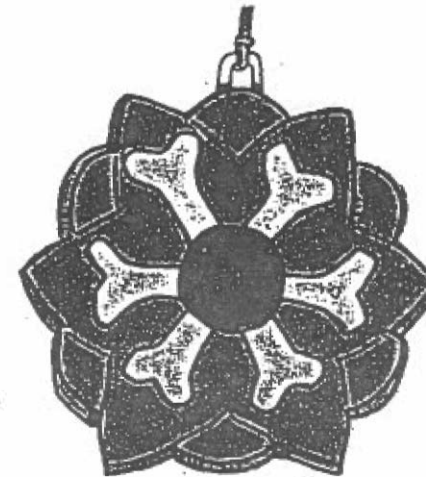


Colored yarn

Paper stars,
sequins,
glitter

Clear nail polish

- 1 Make simple figures with Kooky Clay. Keep the figures small, so they will dry evenly. (Note: If you like, roll out the clay on wax paper. Use cookie cutters to make the shapes you want.)
- 2 While the ornaments are still soft, press a paper clip into the top of each one. Make sure the top of the clip sticks out over the top of the figure.
- 3 Let the figures dry for 2 or 3 days.
- 4 Color them with paint. When they are dry, brush them with a coat of clear nail polish. Decorate them with paper stars, sequins, glitter, or anything else you can think of.
- 5 String colored yarn through the paper-clip loops, and hang the ornaments from the Christmas tree.



Here are
some figures
you may
want to try.



RECIPES FOR CHRISTMAS

ROAST DUCK WITH WILD RICE CASSEROLE

2 strips bacon
2 wild ducks
1 celery stalk, cut in half
2 small onions
2 cups water

Wash ducks in cold water and pat dry. Put 1/2 piece of celery and 1 onion in every duck cavity. Place ducks in roasting pan, breast side up. Pour in cold water and place bacon strips over ducks. Cover and bake at 350 F until meat is tender; about 1 1/2 hours. Remove bacon strips and brown ducks. Remove ducks from pan and keep in a warm place.

1 tomato, peeled and chopped
1/4 lb. wild rice
1/2 cup bacon, diced
1/4 cup green onions, sliced

1/4 cup of mushrooms
salt and pepper
1 tsp. garlic powder
parmesan cheese

Wash rice in cold water. Drain. Put rice into a saucepan, cover with water and bring to a boil. Reduce heat and simmer for 60 minutes. Drain. Saute Bacon, green onions and mushrooms for 5 minutes. Put rice in a casserole dish and stir in tomatoes, garlic powder and bacon mixture. Season with salt and pepper. Sprinkle cheese over the casserole and bake for 20 minutes at 300 F. Serve with the ducks.

STUFFED WILD GOOSE

1 wild goose, dressed
1/2 cup salad oil
salt and pepper to taste
1/4 cup flour
1 tsp tarragon

1/2 tsp. thyme
6 strips bacon
1 cup marjorine, melted
1 tsp salt

DRESSING:

6 large potatoes, cooked
and mashed
2 tbsp. marjorine
1 large onion, chopped
2 stalks celery, chopped fine

6 slices bread, crumbled
2 eggs, beaten
1 tbsp. poultry seasoning
1 tsp. salt
1/2 tsp. pepper

Combine all the ingredients for stuffing and mix thoroughly. Place goose in a roasting pan and lightly pack stuffing into cavity. Sew the opening or skewer it closed. Rub bird with salad oil. Combine flour, salt, pepper, tarragon, and thyme. Sprinkle mixture over the bird. Lay bacon slices over the bird. Roast at 300 F allowing 30 minutes per pound. Baste frequently. Remove bacon slices 10 to 15 minutes before removing bird from the oven, to allow breast of the bird to brown.

BACON CORNBREAD

1 1/3 cups flour
1 cup cornmeal
1/2 tsp cup sugar
1 1/2 tsp. baking powder
1/2 tsp. baking soda
1 tsp salt

1 egg, beaten
1 1/2 cups evaporated milk
4 tsp. vinegar
1/3 cup melted butter
bacon drippings
8 slices cooked bacon, crumbled

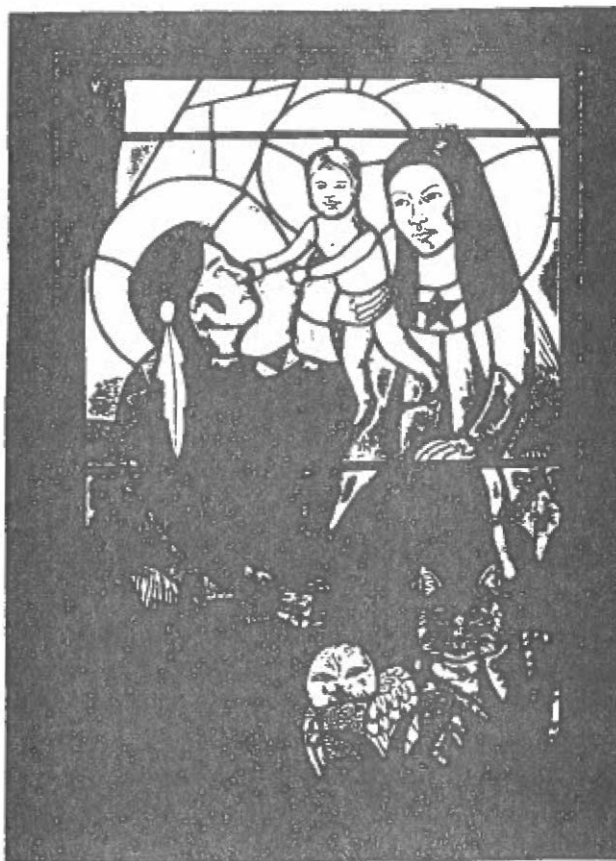
Combine flour, cornmeal, sugar, baking powder, baking soda, salt and crumbled bacon. In a separate bowl combine egg, evaporated milk and bacon drippings. Add to flour mixture and stir just until moistened. Pour into greased 8 inch square pan. Bake at 350 F for 40 to 50 minutes.

To Serve: Serve warm with maple syrup.

TAFFY

750 ml white sugar
120 ml vinegar
120ml water
30ml butter

Mix the ingredients and bring them to a boil in a big pot. After about ten minutes of boiling the taffy, test it by dropping a spoonful into cold water. Probably the taffy will only dissolve and make the water muddy but it may already form soft little balls. The longer you cook it, the harder it will be when it is cooled. It is just ready for pulling if the syrup forms a hard ball when thrown into cold water.



MUSIC IN OUR LIVES

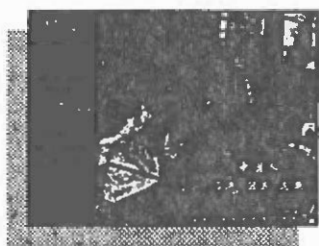


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Guide paper 44 pp. \$10.00 Audio Tape \$8.00 Slides \$22.00 Complete Set \$32.00 1980
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ISLAND FUN (Grade 1C)

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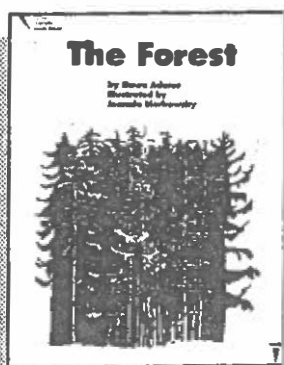
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A story about a young Halda boy having fun during a typical day on the Queen Charlotte Islands.

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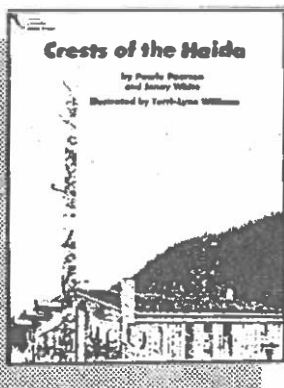
illustrated by Arlene Erlandson

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RAVEN AND THE MOON AND THE OYSTERCATCHER (Grade 3B)

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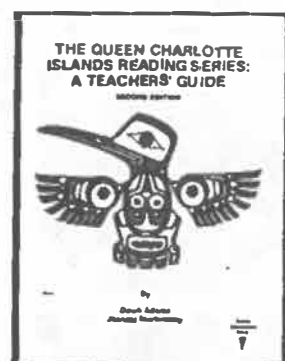
illustrated by Maureen Yeltatzie

Two legends from the Haida past are included in this reader. The first tells how Raven stole the moon and lit up the night sky. The second tells how the oystercatcher got his red bill and white legs.

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Paper 194 pp. \$20.00

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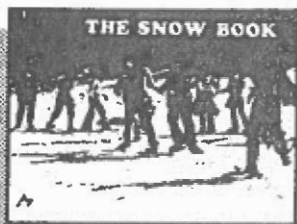
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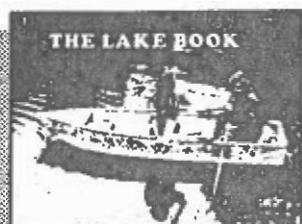
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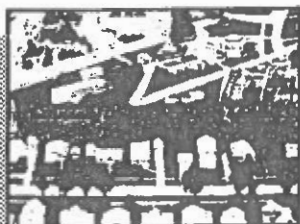
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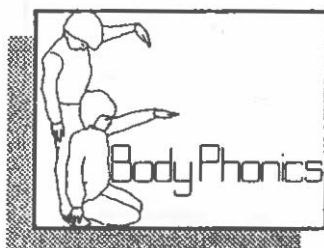
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Mohawk immersion school boosts fight to save identity

Stories by Alexander Norris

Montreal Gazette

MONTREAL — Dorothy Lazore chuckles when recalling how she learned to speak the language of her people.

It was 1955 and she was seven years old. Lazore had just arrived with her family on the Akwesasne Mohawk reserve after spending her early childhood among non-aboriginals.

But in Akwesasne, she was an outcast: Mohawk was the only language of the schoolyard and she couldn't speak a word of it.

"None of the kids would talk to me — I had no friends," Lazore recalled in an interview. "I cried and cried when I got home from school. I begged my mother to teach me Mohawk. And she did."

Today, at 43, the soft-spoken Lazore has become the world's foremost expert in the Mohawk language.

And she'll readily admit that the schoolyard problems she encountered three decades ago — when "almost everybody" spoke Mohawk — would be unheard of today.

Despite ground-breaking initiatives to preserve the language, only about half of North America's 30,000 Mohawks still speak it, Lazore said, with the vast majority of Mohawks aged 20 to 40 speaking only English.

But activists like Lazore have had some successes in putting a small dent into that trend.

A Mohawk immersion school set up in Kahnawake in 1981 — the first of its kind in Canada — has seen hundreds of young natives learn the language of their grandparents.

Today, the school has 240 enrolled pupils — the highest number ever.

By Grade 4, they begin taking 20 per cent of their course work in English.

By Grade 6, 60 per cent of the material is taught in English and French.

At Kahnawake's Survival School — the reserve high school set up in 1979 — pupils must pass their Mohawk language course to graduate.

And a specially developed Mohawk curriculum, along with the more than 170 titles that have been translated into the language, have also served as models for other aboriginal peoples who are trying to save their languages in the face of assimilation by English-speaking society.

Indian nations from the Cayuga of Ontario to the Bella Bella of British Columbia — along with aboriginal peoples as far away as Hawaii — have developed teaching methods based on Kahnawake's model.

Hazel Lazore, an elected band councillor who worked with Lazore to help found Kahnawake's Karonhianonha immersion school, is one grandparent who's experienced a personal benefit from the program.

"I failed my own children because I didn't pass our language on to them," Lazore said in an interview. "But now, at least, I can speak with my grandchildren."

LAZORE SAYS she was inspired to set up the immersion school after hearing of aboriginal groups in the United States that lost land claims — partly because of evidence introduced in court that their languages had died out.

"Once you lose your language, you lose your identity," she said. "That's why those people lost their lands."

Lazore said Québec's Charter of the French Language, introduced by a Parti Québécois government in 1977, also prodded Mohawks into working to save their language.

"Here we were losing our language and they were trying to force us to learn French," Lazore said. "It got us thinking. We have French people, Italians, Chinese and Japanese in Canada. If they lose their languages, they can go back to their own countries and relearn them. But we Mohawks can only count on ourselves. We have nowhere else to go."

Before the arrival of white settlers, pictographs were used to record Mohawk legends, but generally, stories were passed on orally from one generation to the next.

It wasn't until the 1600s — when Jesuit missionaries came into contact with Mohawks, learned their language and used letters of the Roman alphabet to record it — that the language developed a modern, written form.

McGill University psychology professor Fred Genesee, an expert in second-language immersion programs who helped set up and evaluate Kahnawake's immersion school, said local Mohawks were particularly well positioned to develop their own language-immersion program in the 1980s.

That's because they could draw on a vast body of local expertise — particularly the French-immersion programs developed for Québec anglophones in the 1960s.

Thanks in part to its linguistic duality, Genesee said, Montreal has become recognized as a world centre of expertise in second-language immersion training.

Genesee said he has been impressed with the learning achievements of Mohawk-immersion students in Kahnawake.

Lazore sees language instruction as a key to renewing the spiritual and cultural values of Mohawks.

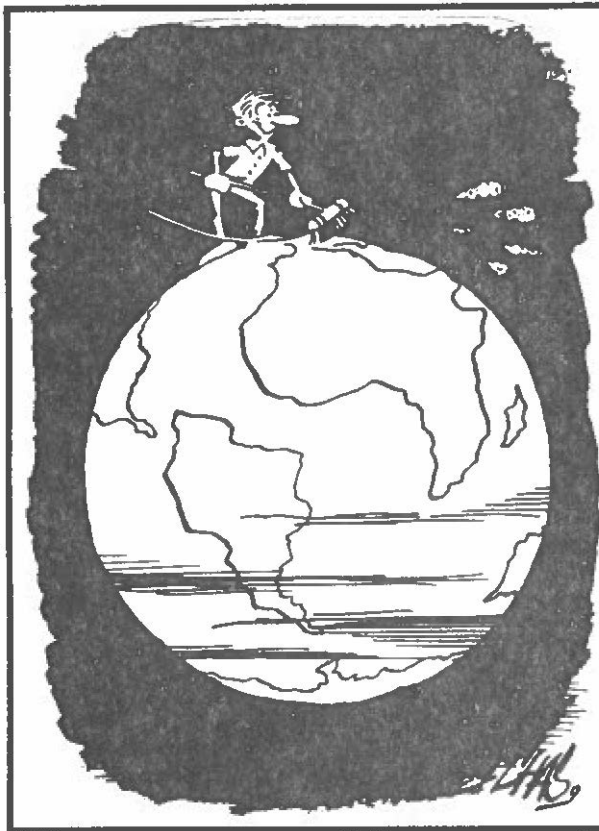
"What else do we have in this modern age to identify ourselves as natives?" she asked.

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