

NATIVE LANGUAGE EDUCATION IN ONTARIO

Anishinaabemowin gikinoo'amaadiiwigamig

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N.L.I.P.


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Volume 10, No. 1
August 1994



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Volume 10, Number 1
August, 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:

Gmaamiikwenmigoom gii-bi-zhaayeg Lakehead wii-bi-skoonwiyeeg. Znagad go naangodnong memdige go naa Gchi-skoongamgong dbishko Lakehead University wii-bi-skoonwing. Gigashtoonaa dash wii go wii-zhichigeying wi, wii-naadmaadiying, wii-kinoomaadiying, miinwaa wii-aasgaabwitaadiying. Ezhi-kinoomaagoying go na wii-mno-gnawaabmaaying kina wiya bemaadzid zhinda gidkamig. Mii maanda Gzhemnido ezhi-ndawenmigoying.

We are very proud of you for coming to Lakehead to get your teacher education. It is not easy sometimes especially when you have to leave your home communities to come to Lakehead so that you can pursue your educational goals in Native language teaching. We have to continue supporting each other, helping each other, and sharing the traditional teachings and values which are inherent in our languages. We are reminded that we must have respect for every living being on Mother Earth. Our Creator put us here to live in harmony.

Thanks to the students who completed the NLIP evaluation forms. This year, 83 of the 149 students registered participated. We appreciate your ideas, suggestions, concerns and opinions you express. These will be taken into consideration for 1995 summer session.

Last year, your input made possible some changes and plans that were made. For instance, some of the changes and new activities were;

- more information on registration and orientation needs was included in the Student Handbook which was mailed out to the students upon acceptance;
- First Year students were able to observe the first lesson;
- Student Teaching Schedule was posted ahead of time;
- NLIP Student Counsellor and Residence Assistant introduced themselves to the classes during the first week;
- NLIP Student Council activities were planned in advance;
- more Elders' Sharing Circles were held;
- students were given opportunities to attend Sunrise Ceremonies.
- Practicum Teaching Handbook was revised as suggested; this was further revised to correspond to the new student teaching schedule.

I want to express my heartfelt thanks to all NLIP Faculty and Staff. Gchi-miigwech to the faculty. They always strive for excellence in education. Special thanks to Judy Turrie and Sonya Bruyere for their hard work, caring and support, and for the many overtime hours they put in to prepare for the summer session, and their continued hard work and dedication during the busy month of July which made possible another successful year. Special thanks also go to Florrie Sutherland for her well-organized activities in practicum planning which made it easier for everyone. Thanks to Karina Skov and her Odaminowin staff for their excellent efforts in meeting the needs of the Children's Program. And to Max Dokuchie and George Rusnak, their assistance and support was really appreciated. To our Video Specialist, Keith Clarke, thanks for the excellent promotional videotape on NLIP.

In the Spirit of our Native Languages!



Lena Odjig White, Coordinator

The following news article was taken from The Chronicle-Journal, Thunder Bay, Ontario July 27, 1994

Language root of native culture

University courses can help students heal themselves

BY LAURA BOAST

Like George Orwell, native language instructors believe that the way we talk affects the way we perceive ourselves and the world around us.

Language is political.

If native people can relearn their language, they can relearn their culture, says Lena Odjig White. White is the co-ordinator of the native language instructors' program at Lakehead University.

She says students in residential schools were forbidden from speaking native language. Now those students are adults, and many want to pass on the language they were denied.

"It's hard, because they have to relearn our traditions," says White. "We have to heal. But in healing the language, we heal ourselves, too."

White says native language courses at the university are therapeutic. Students help each other with work and are supportive of peers' efforts. Native traditions are incorporated into lessons on teaching.

"We have our own ways of teaching," says White.

She gives the example of the medicine wheel, with its message of holistic living and respecting the earth. A respect for the language itself is taught.

"Our language carries meaning," she says. "It is very descriptive."

For example, the Ojibwa word for sweetgrass is *wiingashk*, which means hair (wiin) of Mother Earth (ashk). The description conveys native attitudes toward nature - that the earth is alive.

Sandra Peltier, a consultant from the Indian Affairs-funded Woodland Cultural Centre, surveyed students who recently completed a summer term of language instruction at the university.

She says holistic thinking - for example, whole language is connected to nature is connected to tradition - is central to native culture.

Peltier notes that the Ministry of Education is catching on to the holistic philosophy with its Common Curriculum, a concept which incorporates English into geography classes and math into technology labs.

There are four basic language courses and two advanced courses in the native language program at Lakehead University, drawing a total of almost 150 students each session from 60 communities all over Ontario.

The languages taught fall into two linguistic categories: Algonquian (which includes Ojibwe, Ojicree, Cree and Algonkian) and Iroquoian (including Mohawk).

There is a demand for Native as a Second Language instructors. In Thunder Bay, NSL courses are offered at Northwood High School, St. Patrick High School and Our Lady of Charity.

The Ministry of Education mandates that schools must offer the program when over 16 students request it.

Textbook publishers are also recognizing the demand for NSL course materials, says Peltier, adding that it's high time.

"We're getting tired of cut and paste," she comments.

LISTENING

Listen

*When I ask you to listen to me and
you start giving me advice ...
you have not done what I asked.
When I ask you to listen to me and
you begin to tell me why I shouldn't
feel that way ...
you are trampling on my feelings.
When I ask you to listen to me and
you feel you have to do something
to solve my problems ...
you have failed me, strange as that may be.
Perhaps that's why prayer works for some people
Because
God is silent ...
He doesn't offer advice
or try to fix things.
He just listens and trusts you to work it
out for yourself.
So please, just listen and hear me.
And, if you want to talk, wait a few minutes
for your turn and
I promise
I will listen to you.*

Anonymous

Taken from the book Children in Crisis - Support for Teachers and Parents
by Fran Newman. Published by: Scholastic Canada Ltd.

OJIBWE LANGUAGE CURRICULUM

The Lambton County Board of Education has completed its Primary/Junior Ojibwe Language Curriculum. Jim Whitson, Ojibwe Writing Team Chairman has graciously shared with us their success in this curriculum project. The framework they have developed as described below was taken from "The Royal Commission On Aboriginal Peoples: A Time to Talk - A Time to Listen - THE RELATIONSHIP" presentation made at the Chippewas of Sarnia First Nation in May 1993.

The Framework

A. An Overview

Guidelines for course content and teaching activities/strategies were derived from (4) sources:

1. Elders representing the Chippewas of Sarnia and the Kettle and Stoney Point.
2. The Native Ojibwe Language teachers and the Native Education workers employed in the "tuition agreement" elementary and secondary schools.
3. The Ontario Ministry of Education Guideline "Teaching Native as a Second language" 1987.
4. The Lambton County Board of Education Policy "Education in the Primary and Junior Divisions".

B. The Theme Development Approach

There are six (6) themes designated by the Ontario Ministry of Education curriculum document "Native As a Second Language" 1987.

- | | |
|--------------|------------------|
| 1. Family | 4. Time |
| 2. Community | 5. Communication |
| 3. Nature | 6. Recreation |

C. Unit Development Within The Theme

1. The Primary Division Ojibwe Language Curriculum consists of sixteen (16) Units.
NOTE: Each unit contains many suggested teaching activities. Do not attempt to complete an entire unit before moving on to the next unit. It is expected that activities may be selected from the units over the four (4) year period that the children are in the Primary Division.
2. To assist in the selection of learning activities a "Suggested Lesson Plan" is included in the Introductory portion of the curriculum document.
3. A "Scope and Sequence" is contained within the Introductory portion of the curriculum document.

NOTE: There is no established order in which the units are to be taught. The teacher is the best judge of the interests and abilities the students possess and may select units to take advantage of the opportune moment. Each unit in the Junior Division is designed to continue the concepts developed in the Primary Division.

D. The Unit Design

The units consist of three (3) sections:

1. The Introductory Flow Chart containing:

- (a) Theme; Sub-theme; Unit
- (b) Goal
- (c) Objectives
- (d) Suggested Learning Experiences

Suggested Learning Experiences are listed under the various headings contained with the flow chart.

Suggested Teaching Activities and Resources:

Suggested teaching activities have been developed for each of the learning experiences presented by headings on the flow chart.

The order of the activity development proceeds with "Cultural Aspects" to "Math" and then "clockwise" concluding at "Environmental Experiences". Great care has been taken to ensure that the "Goal" and "Objectives" of each unit have been met.

The "References, Teacher Notes" portion of the "Suggested Teaching Activities and Resources" section has been included for the teacher to make notes as the activities are being taught/conducted.

- (e) A wide variety of teaching activities has been suggested in the hope that the learning styles, levels of ability and interests of the students can be met.

3. Resources

At the conclusion of each unit various sample outlines have been included for duplication if desired.

E. Suggested Teaching Activities - The Main Thrusts

The learning experiences and teaching activities were developed keeping in mind the need to:

1. capitalize on the children's first hand experiences so that they would be motivated to relate these experiences to others;
2. integrate subject areas so that the discoveries the children made and the knowledge they gained would be more meaningful to them; and
3. present new information to the children as it occurred within the regular classroom wherever possible.

F. Meeting the Needs - Some Implementation Strategies

In order to implement the main thrusts with any degree of success, the team approach within the school must be adopted, adapted and maintained. There must be two way communication between:

1. **the regular classroom teacher and the Ojibwe language teacher.** (The sharing of ideas and resources can be accommodated only if the language teacher and classroom teacher are aware of what is being studied.)
2. **the music teacher and the Ojibwe language teacher.** (Much of the Ojibwe language is introduced and taught to the children through song. The music teacher can share ideas with the language teacher. The possibility exists of extending some of these activities into the regular classroom music program for the benefit of all children.)
3. **the teacher-librarian and Ojibwe language teacher.** (Two way communication with the teacher-librarian serves two (2) very useful purposes. The teacher-librarian can assist with the acquisition of further resources and suggest ideas for presentation to the children and secondly be the catalyst for creating situations whereby Ojibwe language class activities can be integrated with regular classroom activities.
4. **the Native education assistant and the Ojibwe language teacher.** (Craft activities can be planned and carried out and extended into the regular class.)

G. The Primary/Junior Division Ojibwe Language Resource Kits

1. To assist with the implementation process, resources that have been considered to be essential in the teaching of the program have been provided.
2. Kits have been provided to each of the six (6) Elementary (tuition agreement) Schools. (Kettle Point Kindergarten, Forest Central, Forest Woodside, Devine Street, Lansdowne, and Queen Elizabeth II - Sarnia) A master copy is maintained at the Education Centre.

Metis trying to save traditional language

By Debora Lockyer
Windspeaker Staff Writer

The traditional Metis language of Michif is on the verge of extinction.

This unique and little known language is now under study by the Metis National Council which wants to reverse the pattern of assimilation by developing an action plan for Michif's survival.

Guy Freedman, director of special projects for the MNC, heads the study with the help of Canada's foremost expert on Michif, Audreen Hourie, the provincial education co-ordinator for the Manitoba Metis Federation.

The word Michif comes from an Indian pronunciation of the French word metis which means half-breed, said Freedman, a Metis from Northern Manitoba.

"Michif is essentially a mixture of French and Cree," he said. It is considered a rare phenomenon because the people that developed this language would have been completely bilingual.

The language is still used quite commonly in the U.S., primarily in North Dakota, said Freedman. But its usage is limited in Canada. In northern Alberta the language is called Metis cree. In the east, Ojibwa is incorporated into Michif.

In Canada, however, there are only a relative few who still speak the language, a fact Freedman finds discouraging.

"If you don't speak it, if you don't know about it, if you don't understand it and you can't find people who are able to talk it, it's not going to be around."

Freedman said he would like to see Native groups take a page from the notebook of the Inuit who are very successful in passing down their language to their children.

"By and large, they rely on Inuit specific programming. They get everything translated into Inuktitut. The parents still speak it to their kids. The kids, if they want to speak to their grandparents, have to speak it. A lot of Aboriginal groups could learn from that. Otherwise they are only going to be reading about it in history."

To further complicate matters for the study, Michif is not a written language. It causes problems for the whole Metis movement, Freedman said.

The report is to be done and submitted to the government by the end of the month. The report will be a combination of historical and practical information that may halt Michif's decline into oblivion.

*Taken from Canada's National Aboriginal News Publication:
Windspeaker, Vol. 12, No. 11, Page 2
August 15 - August 28, 1994*

EDUCATIONAL PROGRAM

"PARTNERS IN EDUCATION"

The Vision

Kikinoamatiwikamik

Wabauskang First Nation, the Red Lake Board of Education and the Township of Ear Falls are working in a partnership to offer unique educational and training services that will:

- assist Native students in acquiring the skills and training necessary to achieve success in today's world.
- develop and reinforce a positive awareness of Native culture and identity.
- meet Ministry of Education requirements.
- give students the opportunity to attend either a small high school or a larger high school.
- offer optional weekend cultural, athletic and educational experiences.
- provide strong links between the home and school experience.
- involve students in program and living decision making processes.
- strongly involve the area Native community in the program design and operation.

This unique program will accept approximately 20 - 30 high school students for the 1994-1995 school year.

Student Accommodations: Modern townhouses are grouped together and centrally located in Ear Falls. Each townhouse may house 5 - 6 students in single or shared units, which have 1-1/2 bathrooms, a livingroom and kitchen.

- * Students will eat in a central cafeteria.
- * Native houseparents will be assigned to a group of students to offer assistance and guidance in an environment conducive to healthy living and academic success.

Wabauskang First Nation is located 30 km south of Ear Falls on Wabauskang Lake.

Community of Ear Falls is located 100 km north of Vermillion Bay along Highway 105. Ear Falls has a population of approximately 1200.

If you are interested in receiving additional information, please contact:

Red Lake Board of Education
Telephone: 807-727-2676
Fax: 807-727-3335

Chukuni Community Futures
Telephone: 807-222-2069
Fax: 807-222-3147

Red Lake Indian Friendship Centre
Telephone: 807-727-2847
Fax: 807-727-3252

EVERYTHING HAS A TEACHING

Example:

“Stones / Rocks”

ACTIVITY:

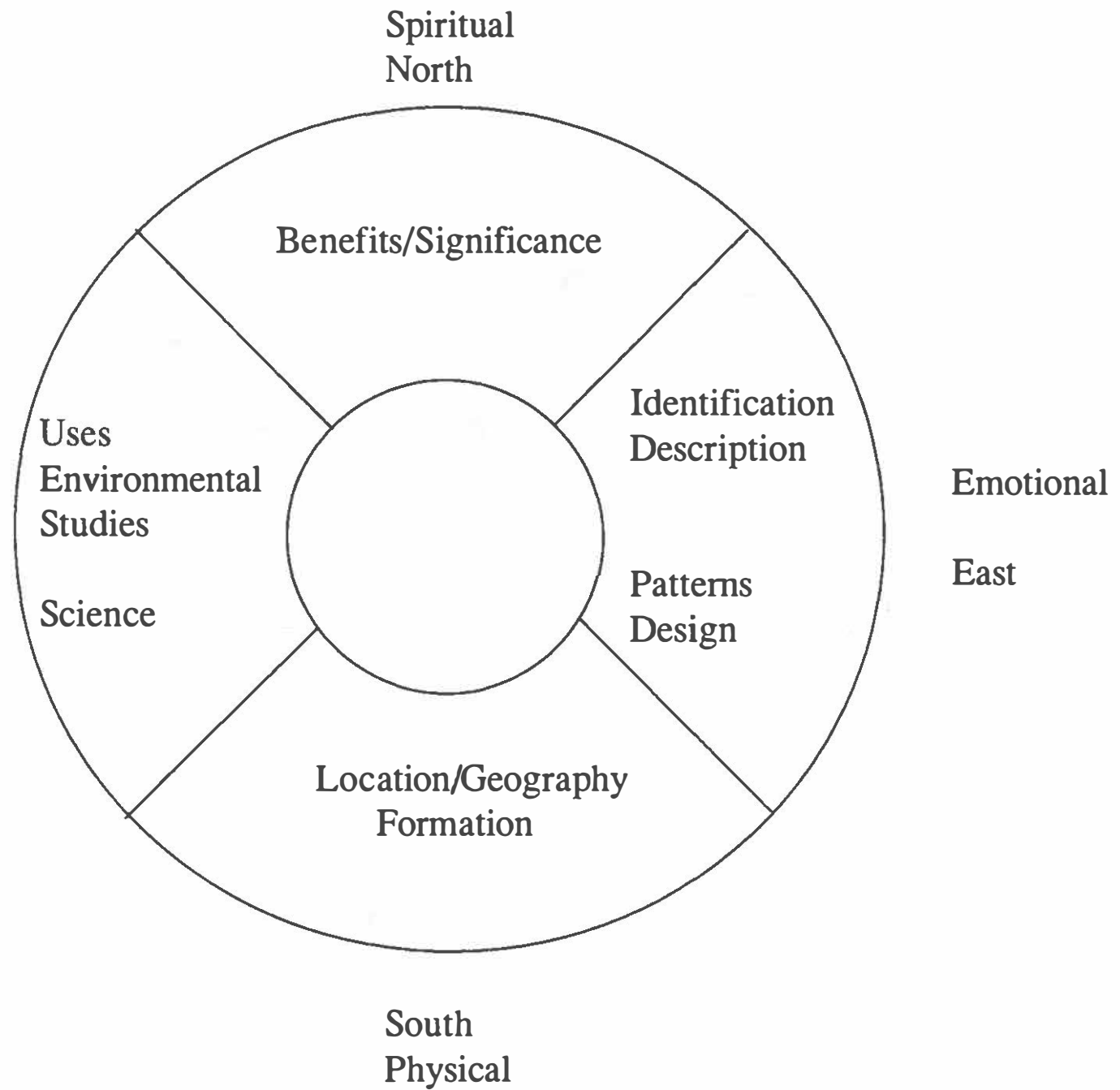
1. Each group is given an item of nature.
2. Each group asks questions about the item. List questions.
3. Answer questions. Every individual formulates his/her own answers, no formulated answer is wrong.
4. Apply what they have learned to a lesson plan. Sharing takes place by the teacher and students, incorporating a very important value of “SHARING”.

Misiniis:

- has many shapes and forms.
- it changes as you touch it, with the oils in your hands.
- wetting the stone induces more teachings.
- drying stages
- temperature
- why were rocks used for writing?
- weight - wet and dry.
- what kind of music can one or two make?
- how old is this stone?

Shared by: Rhonda Doxtater
Native Language Coordinator
Anishnaabe Kendaaswin Publishing
R. R. #1
Muncey, Ontario
N0L 1Y0

Phone: 519-289-2421
Fax: 519-289-5200



**Ken-Ta-Soo-Win:
Native Language Materials Database
Ojibway and Cree Cultural Centre
43 Balsam Street S.
Timmins, Ontario
P4N 2C7**

15 June 1994

Dear Friends:

Greetings from Timmins! Recently you received a binder entitled "Ken-Ta-Soo-Win: Native Language Materials Database." Only 200 copies of this valuable resource were produced. We would like the service to continue. The manner in which that happens is up to you. I'm writing to ask for three things:

Please respond to the questionnaire.

Please write a letter of support.

Please get the word out that a Native language materials database now exists.

Many people have expressed the need for this type of resource and now we have it. If you feel moved by it, write a review or call it to the attention of your colleagues and peers. You are welcome to share it, copy it, and to follow the classification structure so that things are consistent with other people working in the field.

As a key player in the advocacy of Native language and cultural preservation, your voice is critical. We need your feedback. Good or bad, we are open to a response from you. Without your support and concern this project will come to a close. Our languages are on the brink of extinction. Without a cohesive plan of action this will happen. We need some direction from the people.

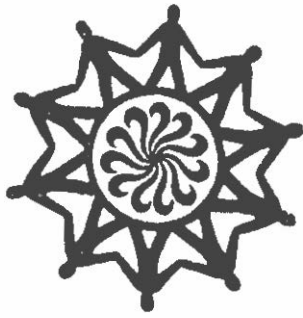
Our languages are irreplaceable. Only we, the people, are responsible for handing this gift to our children and guiding them to look at the future through our own eyes. Through our languages each individual Nation and Tribe has their own way of looking at our land, this world, and one another. This is our identity. We may feel that someone has taken that away, yet in reality only we are responsible for the care, attention and effort needed to bring the languages back.

Things are moving fast in this world. Each of the communities is at its own level and pace in keeping with the times. We would like to help make your work easier by providing this service. Let's work together to live out our common dream, the reawakening of our own Native languages for the children and for our future. I thank you for your time.

...And remember folks: *Exercise those languages!*

Ms. Jameson C. Brant

(Note: The deadline date for the questionnaire was June 30, 1994 therefore it is not included in this newsletter.) However, your letter of support would be appreciated.



Ken-Ta-Soo-Win: Native Language Materials Database August 1994 (Update)

The Ken-Ta-Soo-Win project has organized a collection of information on Native language teaching materials available in the province of Ontario. It was developed to speed up the location of these resources for people teaching, working, or studying in the field of Native languages. The information covers all Native language families, dialects, grade and proficiency levels.

This spring the database was printed as a directory-type binder with tabs to divide the information by language family. Copies were distributed to the Band operated schools, Federal and Provincial schools which offer Native language classes, Universities and the Cultural Centres of Ontario. Response was invited.

Reaction to the publication is excellent. Questionnaires returned, letters of support came in, and many new entries were called to our attention. Because the information covers all Native language families and dialects in Canada, we also received encouragement and materials from a few of the other provinces.

Since the printing we have over fifty requests for copies of this binder. We would like to supplement the pilot service area first and explore possibilities for national participation. An update of recent acquisitions is now in progress. Based on the suggestions from the field testing some technical adjustments are in order. In the mean time, if you are searching for language teaching materials please give us a call. Long range goals for the project include work toward customizing a Ken-Ta-Soo-Win diskette, and later conversion to IBM compatibility.

It is our hope that this project will create a broader awareness within the communities of the Cultural Centres' determination to preserve the Native languages. If you have Native language teaching materials that you would like to see registered in Ken-Ta-Soo-Win, please write or call. These entries will be included in our updates.

For information or to register materials, contact: Ms. Jameson C. Brant, Database Coordinator, Ojibway and Cree Cultural Centre, 43 Balsam Street South, Timmins, ON P4N 2C7 (705) 267-7911.

Anyone willing to share viewpoints concerning Wallace Strong's dissertation topic, "Can Non-Indian teachers teach Native American curriculum?", you are invited to respond to his letter below.

July 25, 1994

Wallace C. Strong
2442 Cerrillos Rd.
Suite 270
Santa Fe, NM 87505

Dear Native American Faculty, Students, Educators,

I'm interested in teacher training, especially, where teachers are taught to teach Native American curriculum.

If you are interested in sharing your work and research on this topic, I can be contacted at the University of Illinois at Urbana-Champaign. I'm completing my doctoral degree this year and teach in the Teacher Education Program. I taught elementary teachers last year and will continue teaching secondary teachers this year. I'm an enrolled member of the Yakama tribe of Washington State.

My dissertation topic is: Can Non-Indian teachers teach Native American curriculum? I will survey non-Indian teachers, Indian teachers and Indian students. I will take a random sample of Native American people, asking if Non-Indian teachers can teach Native American curriculum.

I'm interested in your own unique viewpoints regarding this question. I'm asking schools and colleges that have Indian teacher education programs and schools that teach Native American children, to assist me in my research.

Please feel free to contact me at the following addresses:

University of Illinois at Urbana-Champaign
314 Education Bldg.
1310 So. Sixth St.
Champaign, IL 61820-6990

E-Mail: wcstrong@uxa.cso.uiuc.edu

K.I.M.

Aboriginal Language Teaching Kits

- Easy to Teach, Easy to Learn
- Posters, Picture Cards, Story Sequence Frames, Game Cards, Audiocassettes and Instructional Manual
- Adaptable to all Aboriginal Dialects

To Order or Obtain Kits... Contact Mary Richard, Executive Director

Manitoba Association for Native Languages

119 Sutherland Avenue

Winnipeg, Manitoba

R2W 3C9

Tel. # (204) 943-3707

Price: **\$325.00** *plus GST*

An Overview of the K.I.M. kits...

The K.I.M. Aboriginal Language Teaching kits use word and picture association, games, stories and sing-alongs to teach our children their own language. The kits are adaptable to any dialect. K.I.M. kits are also expandable to incorporate new instructional materials.

Each K.I.M. kit contains...

- **Poster Charts**
 - 4 different types of colour posters covering different ideas or topics of interest.
Our children learn through word/picture association.
- **Picture Cards/covers**
 - 129 colour pictures covering all categories of the grammar system. The picture cards are divided into 12 units or themes covering topics our students are familiar with so that they can learn readily through word/picture association.
- **Lotto Cards**
 - 20 different coloured cards which make learning and word comprehension fun by playing a game.
The lotto cards resemble Bingo cards.
Rewards are given as our children learn to recognize words. An enjoyable experience for our children.
- **Story Sequence**
 - 5 enjoyable, colourful, story sequence frames with black and white stencils that allow our children to connect words and thoughts into a storyline.
- **Audiocassette**
 - Familiar songs performed in our Native languages. Our children learn by singing along to tunes they already know.
- **Teacher's Handbook**
 - A complete guide for teachers including suggestions on different and unique ways to use the kit.

NATIVE LANGUAGE RESOURCES

Rosemary Christensen, Curriculum Specialist, of Ojibwe Mekana of American Indian Associates Inc. Learning Research & Curriculum Materials Laboratory, sent the following information to share with the Ojibwe language teachers.

Language Material Providers:

- Anishinabe Wi Gamigong (The Indian Store)
1590 Mankato Mall, Mankato, MN. 56001
Tel. (507) 625-5017
- Jim Clark (and Rick Gresczyk)
2217 Bloomington Ave. S., Minneapolis, MN. 55404 - (Jim's h.)
* Tape and book available.
- News From Indian Country
Rt. 2, Box 2900-A, Hayward, WI. 54843
Tel. (715) 634-5226 / Fax (715) 634-3243
* Handles OM materials and 2 dictionaries.
- Ojibwe Mekana
1305 London Road, Duluth, MN. 55805
Tel. (218) 724-1291 or 724-0520 / Fax (218) 728-6815
* Products list available,
provides teacher training to language teachers.
- Larry 'Amik' Smallwood and Larry Aitken
Contact (Mr. Aitken) - Leech Lake Tribal College
Rt. 3, Box 100, Cass Lake, MN. 56633
Tel. (218) 335-2828
(Mr. Smallwood) - LCO School
Rt. 2, Box 2800, Hayward, WI. 54843
Tel. (715) 634-8924 / Fax 634-6058
* Tape and book available.
- Larry 'Amik' Smallwood and Julie Corbine
Contact: LCO School, Rt. 2, Box 2800, Hayward, WI. 54843
Tel. (715) 634-8924 / Fax (715) 634-6058
* Tape and book available.

If you want further information, contact or write to:

Rosemary Christensen
Curriculum Specialist
Ojibwe Mekana of American Indian Associates Inc.
Learning Research & Curriculum Materials Laboratory
1305 London Road
Duluth, Mn. 55805
Tel. (218) 724-1291 or 724-0520 / Fax (218) 728-6815

EARTHLORE

Native Language Communications

EARTHLORE is an Ottawa based company that specializes in designing and publishing high quality learning materials in Native languages. Earthlore provides assistance in the technology of publishing; to enable First Nations groups to develop their own learning materials in their own language, customized to meet the specific needs of a school board or organization.

Earthlore's purpose is to provide an introduction to the services that are available in the production of Native Language educational publications and assistance in preparing those publications. The essence of their approach is teamwork. Through a coordinated effort in working with boards of education and cultural centres, Earthlore will facilitate creative and entertaining solutions to specific needs and goals.

If you would like to learn more about developing printed educational materials in your language, or receive information about Earthlore, please contact or write to Anna Tyers or Don Runge.

Earthlore

Native Language Communications

68 Robertson Road, Suite 103

Nepean, Ontario

K2H 8P5

Tel. 613-596-6586

Fax 613-596-0502

RECENT PUBLICATIONS

Aboriginal Languages and Education: The Canadian Experience

Sonia Morris, Keith Mcleod, & Marcel Danesi (eds.). Mosaic Press, 1993. 140 pp.

No price indicated. (Collection of essays on Canadian Native language and English language education. Papers with Indian language relevance include:

Robert M. Leavitt, "Language and Cultural Content in Native Education" (1 - 16) (Maliseet examples); Catherine Littlejohn & Shirley Fredeed, "Indian Language Programs in Saskatchewan: A Survey" (57 - 84); and Mary Heit & Heather Blair, "Language Needs and Characteristics of Saskatchewan Indian and Metis Students: Implications for Educators" (103 - 128).

Order from: Mosaic Press
P. O. Box 1032
Oakville, Ontario L6J 5E9

A Computer-Generated Dictionary of Proto-Algonquian

John Hewson. Canadian Ethnology Service, Mercury Series, Paper 125. 281 pp.

No price indicated. (Over 4,000 reconstructions generated by computer programs from Bloomfield's Cree, Fox, Menominee and Ojibwe data.

Order from: Mail Order Services, Publishing Division
Canadian Museum of Civilization
100 Laurier St.
P. O. Box 3100, Station B
Hull, Quebec J8X 4H2

CONFERENCES

TREATY 7 EDUCATION - MOKAKIT CONFERENCE

"LIFELONG LEARNING: TOGETHER WE ASPIRE. TOGETHER WE ACHIEVE"

October 6, 7 and 8, 1994

Carriage House Inn
9030 Macleod Trail South
Calgary, Alberta

Purpose of the Conference is to share education ideas and issues with teachers, administrators, school boards, Elders, parents and community members.

For more information, contact:

Treaty 7 Education - Mokakit Conference 94 Planning Committee
P. O. Box 1099
Siksika, Alberta
T0J 3W0

Phone: 403-734-5220

Fax: 403-734-2505

ABORIGINAL PEOPLES' CONFERENCE

Sponsored by
Lakehead University, Department of Indigenous Learning

October 14, 15, and 16, 1994

Registration: \$125.00 (Cdn)

Flight Arrangements can be made with Marlin Travel 1-800-623-7709
Accommodations at Airline Motor Hotel (\$59.95/night/pp) 807-577-1181

Selection of topics include: Education, Literature, Philosophy, Wilderness and Tourism, Art, Tricksters, Politics, Economics, Wellness, Environment, Ethnic Fraud & Transcultural Literature, Health Care, Poetry and Residential Schools.

Contact: Lakehead University
Department of Indigenous Learning
955 Oliver Road
Thunder Bay, Ontario
P7B 5E1

Phone: 807-343-8085

Fax: 807-346-7757

CONFERENCES

26th ALGONQUIAN CONFERENCE

at the Charter House Hotel
Winnipeg, Manitoba

October 28, 29 and 30, 1994

Registration Fee: \$30.00 (Students \$25.00)

Contact: David H. Pentland, Dept. of Linguistics
University of Manitoba,
Winnipeg, Manitoba
R3T 2N2

Phone: 204-474-9596 Fax: 204-275-0846
e-mail: DAVID_PENTLAND@UMANITOBA.CA (internet)

2nd ANNUAL CRITICAL ISSUES IN FIRST NATIONS' EDUCATION CONFERENCE

Theme: Retrieving and Preserving First Nations' Languages and Cultures

November 3, 4, and 5, 1994

Registration Fee: \$250.00 + \$17.50 GST

at The Ontario Institute for Studies in Education (OISE)
252 Bloor Street West
Toronto, Ontario

This conference will be of particular interest to anyone involved in the provision of education to First Nations' Students.
The format includes plenary and keynote speakers, facilitated discussion groups, and concurrent sessions on various First Nations' languages and cultures.

For more information, contact:
The Ontario Council for Leadership in Educational Administration (OCLEA)
252 Bloor St. W., Suite 12-115
Toronto, Ontario
M5S 1V5

Phone: 416-944-2652 Fax: 416-944-3822

CONFERENCES

14th ANNUAL NATIVE AMERICAN LANGUAGE ISSUES INSTITUTE CONFERENCE NALI '94

**November 9, 10, 11 and 12, 1994
at Glorieta, New Mexico**

"SINGING WE COME: SHAPING OUR FUTURE THROUGH LANGUAGE AND SONG"

Theme: Creative approaches to the development, maintenance, and preservation of Native American languages through exploration of new and indigenous forms of language transmission through the traditional processes of song, stories, dance and oral histories and academic schooling models.

**For more information, contact The 1994 Official Host for NALI '94
Center for Research and Cultural Exchange
Institute of American Indian Arts
P. O. Box 20007
Santa Fe, New Mexico 87504**

**Phone: 800-313-5741 Fax: 505-988-6446
Phone: 505-988-6434**

NATIVE AS A SECOND LANGUAGE CONFERENCE FOR TEACHERS

**Sponsored by Chippewas of Rama First Nation and
The Simcoe County Board of Education**

**Friday, October 7, 1994 (one day only)
Registration Fee: \$25.00
to be held at Rama First Nation**

For more information, please contact:

**Gina Genno
Chippewas of Rama First Nation
P. O. Box 35
Rama, Ontario L0K 1T0
Phone: 705-325-3611**

**John Bearcroft
The Simcoe County Board of Educ.
Hwy. 26
Midhurst, Ontario L0L 1X0
Phone: 705-728-7570**

POW-WOWS / FESTIVALS

WAWASKINAGA 1ST ANNUAL COMPETITION POW-WOW

September 24 & 25, 1994

at Whitefish River First Nation
Birch Island, Ontario

Contact: Kiki McGregor: 705-285-0210 Collect Evenings
Leon or Patty Lightning: 705-285-0177

CURVE LAKE POW-WOW

Curve Lake, Ontario

September 24 - 25, 1994

Contact the Band Office: 705-675-8045

13TH ANNUAL NATIVE CULTURAL FESTIVAL

Hosted by the Native Friendship Centre of Montreal

October 1 & 2, 1994

at

Vanier College - Sports Complex
821 St. Croix Blvd.
Ville St. Laurent, Cote-Vertu Metro
Montreal, Que.

Contemporary Native Entertainers (Saturday)
Traditional Pow-wow (Sunday)

Contact: Jennifer LaBillois, Festival Coordinator
514-937-5338

7TH ANNUAL RAMA THANKSGIVING POW-WOW

Rama, Ontario

October 14 - 16, 1994

Contact: George St. Germaine: 705-325-3611

WAPISTAN
is Lawrence Martin

with special guest
Susan Aglukark Trio

at the Thunder Bay Community Auditorium
FRIDAY, SEPT. 16, - 8:00 P.M.

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This performance is a Lakehead University Dept. of Indigenous Learning
and Thunder Bay Community Auditorium co-presentation

The Native Language Instructors' Program
invites everyone to submit articles of interest
to be published in the
Native Language in Ontario Newsletter.

Short stories, poems, newspaper articles, book reviews,
resource listings, job postings, conference news, pow-wow
information and anything else that you may want to share with
others is welcome.

Send submissions to:

NLIP Newsletter
Lakehead University
955 Oliver Rd.
Thunder Bay, Ontario
P7B 5E1