Volume III, Number 3 - February 1988

NATIVE LANGUAGE EDUCATION in ONTARIO

SUMMER SCHOOL /88

Algonquian Language Teacher Certification:

Word has just reached the Native Language Office, that the Ministry of Colleges and Universities will once again be offering year one of their Native Language Teachers' Certification Program in the summer of 1988. In response to this information, Lakehead will now accept new applications to this program. Enclosed with this newsletter, continuing students will find a copy of the preliminary application form.

Summer Faculty /88

Staffing of our teaching team for summer /88 is partially complete. We're pleased to announce that the following teachers are planning to work with us this year: Lisa and Randy Valentine, Lena White, John O'Meara, Larry Beardy, Linda Shapiro, Michelle Stevens, Delores Wawia, Steve Chase, Charles (Chuck) Fiero, Dave Mancekivell and Lorraine McRae. A few others are undecided as yet, but we should be able to announce their names in the next newsletter.

"Institute" Courses

We're rather excited about the courses being offered for NLIP grads this summer. They are as follows:

John O'Meara will be teaching NL 2713, Algonquian Linguistics, a course that explores the various languages in the Algonquian family, their historical and geographical place, and the ways they are both similar to and different from one another. (Required: graduation from NLTC or NLIP or permission of instructor.)

Lisa Valentine is scheduled to teach NL 3251, Translation. This course will deal with the theory and practice of translation, particularly between English and Ojibwe or English and Cree, and work out some of the practical difficulties that may be encountered. (Required: graduation from NLTC or NLIP or permission of instructor.)

Note to AQ students: Either or both of these courses may be used as prerequisites for Algonquian AQ courses at levels 2 or 3.

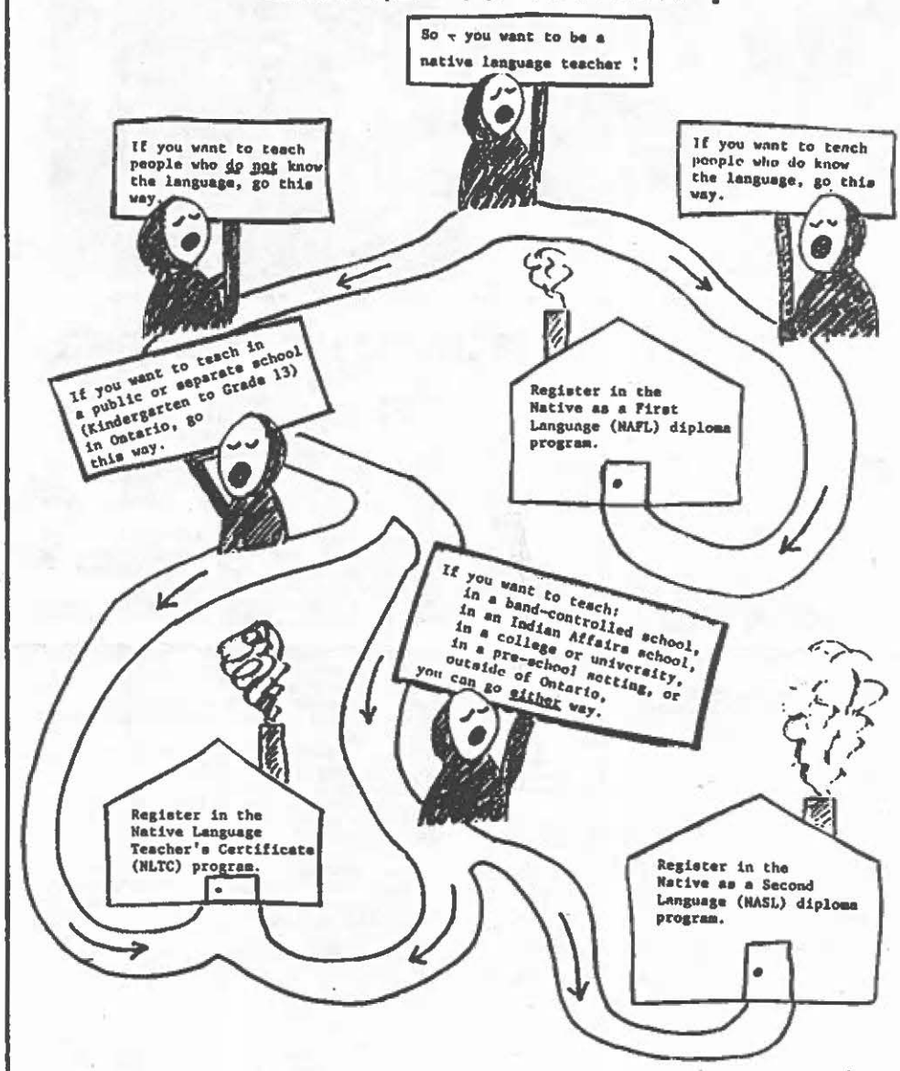
WEDDING BELLS

Two members of last summer's faculty are planning to be married this spring:

Steve Chase will marry Beth Clarkson on June 18th and Peter Seyffert and Ann Osborn are planning an April 9th wedding.

Congratulations and best wishes to both couples. We wish you honeymoons that are full of happiness, but not so long as to keep you from NLIP /88.

WELCOME TO N.L.I.P. !



Confused as to WHICH program you should enroll in at Lakehead University this coming summer? Steve Chase has tried to make it all very simple--just follow the road! (If you're still confused after studying this, phone our Native Language Office for more information.) Miikwehc, Steve!

ANNOUNCING

The Eighth Annual

INTERNATIONAL NATIVE AMERICAN LANGUAGE ISSUES INSTITUTE

June 8-11, 1988
Tempe Mission Palms Hotel
Tempe, Arizona

Call for papers and registration materials will be mailed in late January. For further information, contact:

Mrs. Kathryn S. Begaye
Indian Education Unit
Arizona Department of Education
1535 West Jefferson Street
Phoenix, Arizona 85007
(602) 255-4391 or toll-free in AZ: 1-800-352-4558

Mrs. Shirley Brown
Ms. Harlene Green
NALI Office
P. O. Box 963
Choctaw, Oklahoma 73020
(405) 769-4650 or 769-6125

Algonquian Conference. Interdisciplinary. Meets annually during the last weekend in October. 1988 meeting: Ottawa, Ontario. Contact: William Cowan, D of Linguistics, Carleton U, Ottawa, Canada K1S 5B6.

Papers of the Algonquian Conference. The papers of the 6th Algonquian Conference (1974) were published by the National Museum of Man, Ottawa; papers of the 7th and all subsequent conferences have been published by Carleton U Press. For prices and availability write: William Cowan, D of Linguistics, Carleton U, Ottawa, Canada K1S 5B6.

Algonquian and Iroquoian Linguistics. Newsletter. Four issues/year. $5/year (US dollars to US addresses). Editor: John Nichols, D of Native Studies, Argue 546, U of Manitoba, Winnipeg, Canada R3T 2N2.

Copied from THE PETERBOROUGH EXAMINER, 28/11/87

Bubbles Knott with her students: when I speak Ojibwa, my personality changes

Native children learning native Ojibwa

BY CECILY ROSS
Examiner Staff Writer

Twenty small children at Curve Lake School are learning about deer soup. Sitting cross legged on the floor, they stare intently at flip chart drawings of meat and vegetables.

Each item is labelled with a strange combination of vowels and consonants — zhagaangwizh, chiisens, waawaashkeshi, piniig.

One at a time the kindergarten and Grade 2 pupils point to the words and, in the soft gutteral Ojibwa that most were introduced to less than 12 weeks ago, they utter the incomprehensible sounds.

The children at the two-room native school north of Peterborough are learning to speak Ojibwa as part of a ministry of education pilot program that began in September.

Their teacher, Bubbles Knott, a soft-spoken middle-aged woman with short brown hair and an unassuming manner, says the language is difficult to teach.

Knott is a member of the last generation of native Canadians fluent in their native language. Sitting in the staff kitchen after the class, she speaks in a quiet, uncertain English about the speed with which the children are grasping the difficult language.

Knott contends native children have an inherent ability to learn Ojibwa, that they have a deep-seated familiarity with the tongue their grandfathers still speak.

The teacher believes that as the Curve Lake children are introduced to the ancient language they are forging an intangible link with their heritage.

"I have two separate personalities," she says, the words coming slowly. "My personality changes when I speak Ojibwa. I feel differently."

Wilma Jacobs is co-ordinating the native language program at Curve Lake School. At 31, although she understands Ojibwa, she speaks very little. But her parents do and Jacobs hopes her children will too.

Jacobs is firm in her belief that native language programs are a vital link with the past.

"The voice of our land is in our language," she says after listening to Knott. "That is why we must never lose our language. If we do we lose our connection with the land."

When Jacobs' parents were in school they were punished for speaking their native language, she said. The commonly held belief was that speaking Ojibwa would interfere with their ability to learn English.

Ken Licker, a native studies officer at the provincial ministry of education, said that prior to 1972 the government's philosophical approach to native education was characterized by a paternalistic desire to "assimilate" native populations.

Then in the early 1970s, when Jean Chretien was minister of Indian affairs, Canada's National Indian Brotherhood published a document entitled Indian Control of Indian Education.

Its authors stressed the importance of native language instruction for native children:

"Language... is the principal means by which the members of a society communicate and exchange information about culture. Native languages present an untold richness of the human spirit, built up piece by piece over thousands of years," the document stated.

With its emphasis on letting Indian people assume responsible for administering their own educational programs, the paper became the basis for a new policy on native education, Licker said. "Clearly assimilation wasn't working, so they abandoned it."

A school curriculum highlighting native heritage was developed and is now in place across the country. But "drastic action" was necessary to prevent native languages from dying out, Licker said.

"Unless we were willing to do something within five to 10 years there wouldn't be any point because the language concern wouldn't be there anymore."

Five years ago, the ministry began the complicated task of developing standardized written versions of the myriad dialects spoken by native Canadians.

Texts and materials had to be created from scratch and language education programs developed to train teachers.

Knott, already fluent, spent the last five summers in Thunder Bay learning to teach.

The pilot program began in native schools across the province last September. Native education committees have until September 1988 to fully implement the programs in junior kindergarten to Grade 4.

Native language programs will eventually be available right up to Grade 8, Licker said.

In the early grades, the program concentrates on oral language, but from Grade 4 to Grade 8 a full written curriculum will be included.

Developing the program has been a complicated and expensive task (about $200,000 for materials alone, Licker estimates.)

Dealing with language, particularly a strong oral tradition, is a very personal thing, the education officer said. "There are many vagaries. It has to be flexible."

Ojibwa is not the only language being taught in Ontario schools. Native children are learning to speak Cree, Mohawk, Oneida and Delaware, Licker said.

The language programs are not compulsory but an incentive grant of $200 for every student involved in the program is available to native education committees, Licker said.

John MacDonald, principal of Ridpath School in nearby Lakefield, is also principal at Curve Lake. (Indian bands in Ontario purchase educational services from local public school boards.) MacDonald is enthusiastic about the language program at Curve Lake.

Although he does not understand Ojibwa, he says he is impressed by the "spiritual quality" that Jacobs and Knott bring to the teaching of the language.

The children at Curve Lake school have been learning about traditional Indian seasons. September corresponds with "the harvest moon;" October is called "the falling leaves moon."

"This is the time of the freezing moon," Jacobs explains in a proud and reverent voice, "a time when the rivers and streams begin to freeze."

"Ojibwa is a rich language, a beautiful language," she goes onto say. "Heaven forbid if we should ever lose it."

Note: Anita (Bubbles) Knott (NLIP /85, NLTC /86) will be known to many of our readers as a summer associate teacher at Lakehead University.

BOOKS IN PRINT

Teaching the Indian Child: A Bilingual/Multicultural Approach. Edited by Jon Reyhner. Eastern Montana College, 1987. 280 pp. No price indicated. [Information for teachers of Native American students on bilingual education, the history of Indian education, curriculum, oral literature, and allied topics. The editor is Coordinator of the Title VII Indian Bilingual Teacher Training Program at E Montana College. Order from: Dr. Jon Reyhner, Division of Elementary & Secondary Education, E Montana College, Billings, MT 59101.]

SIL Publications in Linguistics. Grammars, dictionaries, and other materials on numerous American Indian languages, particularly C and S American languages, prepared by members of the Summer Institute of Linguistics. For a catalogue, write: SIL Bookstore, 7500 W Camp Wisdom Rd, Dallas, TX 75236.

Howard, Ray E. Ph.D., U of New Mexico, 1987. *Navajo Bilingual Education in Action, a Qualitative Study of Teachers at a BIA Bordertown School.* 290 pp. [Attitudes and methods of teachers at one Indian boarding school, located near but not on the Navajo reservation. DAI 48(5):1174-A.] [Order # DA 8718487]

Children of Cottonwood: Piety and Ceremonialism in Hopi Indian Puppetry. Armin W. Geertz and Michael Lomatuway'ma. U of Nebraska Press (American Tribal Religions series 12), 1987. 412 pp. $14.95 (paper) / $24.95 (cloth). [Hopis describe the mechanics, performance, and significance of puppet ceremonies in a number of texts, with Hopi and English on facing pages and extensive annotation by the compilers. Also included is a glossary of Hopi technical terms. Order from: U of Nebraska Press, 901 N 17th St, Lincoln, NB 68588-0520. Add $1.50 for shipping.]

ATTENTION ALL IROQUOIS!

- Three years ago, when the Native Language Teachers' Group was divided (Iroquois to UWO in London, Algonquian to Lakehead University in Thunder Bay) the calendared course descriptions for Iroquoian languages were "put on hold" by the Senate of Lakehead University. That is, it was agreed that the courses would not be taught nor would they be removed from the calendar for a three year period.
- That period is now completed, and Lakehead is once again examining the need for these courses. Courses that are not being used are usually removed from the calendar. Once courses are removed, it would be extremely difficult to reinstate them. These are "credit-bearing" courses, and should not be removed without due consideration being given to any possible implications of such a move.
- The Native Language Office at Lakehead is therefore going on notice by means of this newsletter announcement, that we are considering dropping the Iroquoian courses from our calendar. This is an open invitation to anyone who has advice or information on the subject, to write or phone us about it as soon as possible. We will take all comments into serious consideration as we make a final decision.

RESEARCH NOTES

The research project to study the Native Language Education needs of the reserves and reservations in the Lake-of-the-Woods area (see map) is now completed, and a copy of the final report on Canadian findings and recommendations has been sent to each participating band. The University of Minnesota at Duluth, who collaborated with Lakehead University in the study, is presently seeking funding to implement the recommended work, viz: production of videotaped Ojibwe language lessons geared to the family--lessons which the whole family can study together in their own home.

Part of the final report included a "Protocol" which is reproduced on the back of this page because of potential relevance to other similar projects in the future.

The Northern Nishnawbe Education Council (NNEC) and Wawatay Native Communications Society have, in collaboration with Lakehead University, just submitted a proposal for funding to develop distance education delivery of a four-credit university program in Native Languages to remote communities in Northern Ontario. If accepted, this project will enable university courses in Native Language studies (e.g. Al 1210, Al 1230, NL 3251) to be taught from a distance education centre at Lakehead University, and received by students in northern communities by means of telecommunications (teleconferencing, computers, videotapes, etc.). We are excited by the possibilities distance education raises, and anxiously await the end of March, when decisions on proposals should have been finalized.

IMPORTANT NOTICE

It should be carefully noted that any teacher (Native Language teacher or any other kind of teacher) who is offered a teaching position, and accepts the offer verbally, is considered to be bound to the agreement just as if a contract had been signed. Do not, therefore, enter into any verbal agreement to teach unless you fully intend to carry out the agreement.

IN THE BEGINNING--LANGUAGE

Condensed from an article by John Noble Wilford in "The Globe & Mail", Dec. 19, 1987, by George Onwuasoanya, Native Language Research Assistant.

In this article John Noble Wilford highlighted the fact that there has been some joint efforts by paleontologists, archeologists, linguists and others to discover human origins with a systematic analysis of the roots of the world's known languages so as to reconstruct the primordial language, the mother tongue of all humans, but this search has so far proved abortive, and over time languages have kept changing beyond easy recognition. A few linguistic experts firmly believe that by analyzing the evolution and approximate sound and meaning of certain words, they have reconstructed the basic vocabulary of a remote ancestral language that modern man has never heard or seen, which they call nostratic, a language spoken in Middle East between 20,000 and 12,000 years ago. It was from this language that many world languages evolved. From this technique, other linguists report to have reconstructed the root languages used by different peoples like the early Americans, and Indians. Based on this work, Vitaly V. Shevoroshkin a linguist of the University of Michigan is carrying out a research that can help him find the primordial language with the view that the ancestral language spoken 25,000 years ago could be of help to this discovery.

Such a search for relationships in language could be of much help to the larger study of human origins by anthropologists and the alike in their research on humans and their migration across continents.

Winfred P. Lehmann a retired professor of linguistics at Austin University, Texas said that through language study we can learn prehistory and people's culture. Lehmann is of the view that all languages were related 25,000 years ago but these conclusions were unconvincing.

Scholars of the 19th century made the first leap back of using the ancestral language in study of modern languages through comparison of the two languages from which they derived the root for languages.

Professor Dolgopolsky a soviet linguist, in 1983 examined 140 languages of Europe and Asia and by statistical methods identified and inventoried the 15 stablest meaning in some languages for examples, 1 - me, two - pair and so on. In this way, Soviet scholars established that nostratic for "1" was "mi" and for "me" was "mi-nv" etc. In a recent article on natural history magazine by Professor Ruhlen titled "A Guide to the World's Languages" published this year, he wrote: "There is strong evidence of three migrations in that each of the three new world families appears to be more closely related to language families in the old world than to either of the other two new world families.

GOOD NEWS FOR SYLLABICS USERS

Grant Stephenson is happy to announce that the syllabic template project is nearing completion.

Two years ago, Grant undertook a project to design and produce a clear plastic template (rather like a large ruler) with which one could make titles, signs and lettering in syllabics. After many, many difficulties and setbacks, the technical work has been completed, and the templates should soon be available for purchase.

Watch for information on cost and ordering in our next newsletter.

NATIVE LANGUAGE EDUCATION IN ONTARIO is an occasional Newsletter, published by the Native Language Office, Lakehead University, Thunder Bay, Ontario, P7B 5E1, and mailed without charge to students registered in the Native Language Instructors' Program at L.U.

(pertaining to the proposed pilot project "Using Technology to Facilitate the Acquisition of the Ojibwe Language within the Cultural Context of the Ojibwe Nation.")

I. Target Population (to whom is the learning material addressed?)

THE LEARNING MATERIAL IS TO BE DESIGNED FOR FAMILY UNIT GROUPS WITHIN THE DESIGNATED OJIBWE DIALECT AREA WHO WISH TO BEGIN OR CONTINUE THEIR ACQUISITION OF THE OJIBWE LANGUAGE AS A FAMILY PROJECT.

It may be that once developed, the material will prove useful to other groups or individuals as well (e.g. teacher trainees, and other students within the Human Service Professions, linguists, anthropologists, etc.). However, it is important that the primary target population be kept sharply in focus, not only to ensure its direct impact on this group, but also to prevent any possible bias being built in by adaptation to a spectator's point of view.

Implications for the developers:

(1) Topics and activities might be selected to reflect the interests, needs and capabilities of the whole family. For example, a dramatized segment might include an activity representing a fair cross-section of parents, grandparents, teenagers and young children, each taking a role appropriate to his/her own communicative reality (mealtime, a family outing, etc.). An activity segment might suggest language tasks that a father or mother could organize for the younger children in the family as "homework". In short, the family group should be learning to support each other's learning.

(2) Each lesson might contain material basic enough to get a beginner started in the language, and challenging enough to suggest to a semi-fluent speaker ways in which he/she can continue to learn and develop in the language.

(3) Dialect variation within the target area (see map) might be represented (perhaps dramatically, through visitors to the family, or instructionally as asides about alternate pronounciation) but the main dialect presented should reflect the normative (i.e. not the exotic or unusual) speech of the area.

II. Instructional Objectives (what are the lessons intended to accomplish?)

THE LEARNING MATERIAL IS INTENDED TO DEVELOP INCREMENTALLY THE LEARNERS' ABILITY TO UNDERSTAND AND SPEAK IN THE OJIBWE LANGUAGE, THROUGH BALANCED AND GROWING COMMUNICATIVE, LINGUISTIC AND CULTURAL COMPETENCIES.

There are three pitfalls into which the unwary curriculum developer tends to fall, that work against the objectives stated above. These are (a) talking about the language rather than providing instruction and practice in using the language, (b) similarily, talking about the culture instead of providing models of cultural behaviour that the learner can imitate*, and (c) stressing the learning of vocabulary without integrating it into phrases and sentences with implications for use in real conversations.

Implications for developers:

(1) Communicative competence implies that the language being taught will be useful in real-life situations, and will equip the learner to actually be able to communicate with Native monolinguals. Developers might start by asking themselves what people in such situations might really want to be able to say.

(2) Linguistic competence implies that the whole range of Ojibwe language structures be kept in view, and included, a few at a time, until all eventually are mastered by the Students. A linguistic consultant is indispensible in assisting with this aspect of the curriculum.

(3) Cultural competence implies that the learner will not merely learn to speak the language, but will at the same time be learning how to use the language in culturally appropriate ways, so that while talking Ojibwe, he/she will also be behaving in a proper Ojibwe way. Developers must use imagination and sensitivity to introduce elements of culture suitable to the age of the learner and the language he/she is learning to use at any given time.

III. Orthographic Standard (what writing system is to be used?)

It is not expected that there will be much emphasis on the written language because the instructional objectives already discussed stress the aural/oral aspects of language learning. However, it is important that any written material be presented in a consistant and widely accepted fashion. Therefore, THE ORTHOGRAPHY USED IN THIS PROJECT SHALL CONFORM TO THAT USED IN THE NATIVE LANGUAGE INSTRUCTORS' SCHOOL AT LAKEHEAD UNIVERSITY AND REFERRED TO BY THE RAINY RIVER COMMUNITY COLLEGE OJIBWE SPECIALIST PROGRAM AT THE "DOUBLE VOWELL" SYSTEM.

Implications for developers:

The Algonquian linguist at Lakehead University will be available to assist in matters pertaining to orthography, and will do the final edit of print material for publication throughout the project.

IV. Proportional Native Involvement (who will take part in the project?)

To the greatest possible extent, administrators of this project will ensure that BOTH AMERICAN AND CANADIAN NATIVE PEOPLES OF THE DESIGNATED DIALECT AREA WILL HAVE THE OPPORTUNITY TO PARTICIPATE ON A BASIS PROPORTIONATE TO THEIR POPULATIONS.

Implications for developers:

Keeping the bands and communities informed of the work, problems and accomplishments of the project team as it progresses in its work will give the area "ownership" of the project, and will not only provide a forum for potentially good suggestions from the field, but will also provide a climate of receptivity to the finished material at the conclusion of the project. A newsletter to bands and communities might be considered.

* It has correctly been noted that one cannot teach language without (automatically) teaching the culture. Unfortunately the reverse is is not true. All too often plans to teach language AND culture develop cultural lessons in some death but evolve to an almost total neglect of language teaching. Developers must be on guard against this phenomenon.

NOTICE BOARD

NATIVE LANGUAGES

LAKEHEAD UNIVERSITY. Applications are invited for a probationary (tenure track) appointment in Algonquian Language Studies, effective 1 July 1988. This position will be cross appointed to Education and Languages. Preference will be given to candidates holding a doctorate, with field-oriented studies concentrated in Alongquian linguistics. Candidates having an equivalent combination of academic credentials (a completed Master's degree in linguistics as a minimum) and strong field experience will be considered. A teaching certificate and relevant successful experience in Education would be an asset. The successful candidate should exhibit a record of research and scholarly activities, with an awareness of and sensitivity to the culture of Native people. Duties will include an appropriate combination of undergraduate and graduate teaching, research and scholarship in Native Languages and Native Teacher Education. Rank and salary will be commensurate with qualifications and experience. Send full curriculum vitae and the names of three referees to Dr. Dianne Common, Dean of Professional Studies, Lakehead University, THUNDER BAY, Ontario, P7B 5E1. In accordance with Canadian Immigration regulations this advertisement is directed to applications from Canadian citizens and permanent residents.

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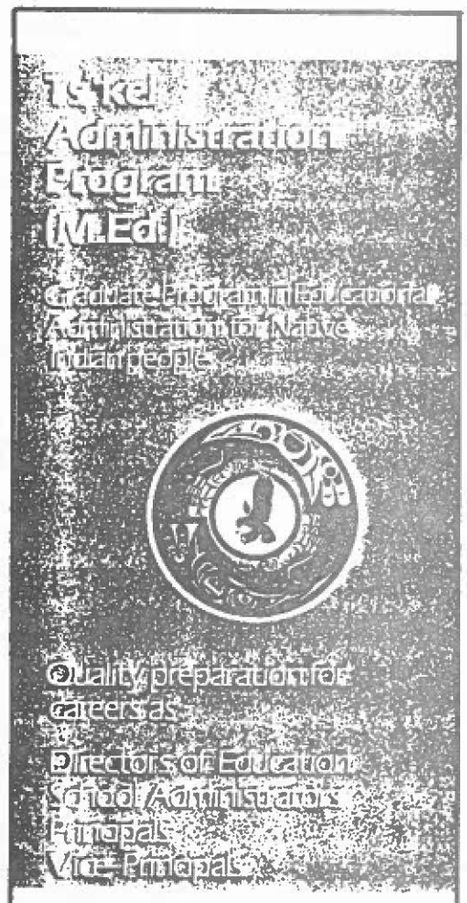
FOR FURTHER INFORMATION, CONTACT:
Distance Education Symposium Coordinator
Faculty of Education, Lakehead University
Thunder Bay, Ontario P7B 5E1
Telephone: (807) 343-8705

Teacher of Native as a Second Language--Iroquoian

Will be offered by
The Faculty of Education
University of Western Ontario, London
In July, 1988

If you are interested and would like more information please contact your Band office or Reg Henry, Six Nations Reserve 519-759-2650; or Del Wolsey, University of Western Ontario 519-661-3182.
Written inquiries may be forwarded to:

Del Wolsey, Coordinator,NLTC,
University of Western Ontario,
Faculty of Education,
1137 Western Road,
London, Ontario, N6G 1G7.



Prof. Verna J. Kirkness
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Faculty of Education
University of B.C.
Vancouver, B.C.
V6T 1Z5
Phone: (604) 228-5854
(604) 228-5240

kiskinahamawâkan-âcimowinisa / Student Stories.
Written by Cree-Speaking Students,
Edited, Translated and with a Glossary by Freda Ahenakew.
1986 [vii], 76 $ 7.50

[NB: for the monolingual edition, see Readers and Study Guides 4]

ORDERS SHOULD BE DIRECTED TO:

Voices of Rupert's Land
c/o Linguistics Department
University of Manitoba
WINNIPEG, Manitoba
R3T 2N2
C a n a d a

Chippewas of the Thames First Nation

ADMINISTRATION OFFICE
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POSITION AVAILABLE: Native Language Teacher

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Fluent Ojibwe Speaker.

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Linguistic training, some University training or equivalent.

To teach the Chippewa/Ojibwe dialect.

To teach pre-kindergarten to grade 8 students.

To work in conjunction with the classroom teachers in the teaching of the language.

Willingness to volunteer for extra-curricular activities.

Send Written Resume to:

CHIPPEWAS OF THE THAMES FIRST NATION
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MUNCEY, ONTARIO
NOL-1Y0

NATIVE LANGUAGE PROGRAMS
FACULTY OF EDUCATION

Lakehead University

Thunder Bay, Ontario, Canada Postal Code P7B 5E1

Students working toward their B.A. at Lakehead University may now work toward a "minor" in Native Language Studies. For concurrent B.A./B.Ed. students, and those B.A. students who plan to take a B.Ed. after they receive their B.A. degree, there may be interesting implications for their choice of "teachable subjects" at the Intermediate and Senior levels.

There are 2 routes to a minor in Native Language Studies:

1) for fluent speakers - these students would combine Algonquian courses (prefixed Al in the calendar) with Native Language courses (prefixed NL) to complete their minor.,

2) for non speakers and non-fluent speakers - these students would combine Ojibwe Language Courses (prefixed Oj) with Native Language Courses (prefixed NL).

For either route, the requirement for a minor in Native Languages is as follows:

> "An overall average of 60% or higher is required in the equivalent of 3 full courses beyond the first year level."

Students interested in pursuing a Native Language minor should identify themselves to the Coordinator of Native Languages during their first year of studies in order to plan course selection that will enable them to meet this requirement.

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Montreal, Quebec, Canada

First Term Courses:
July 4 - 21, 1988

Second Term Courses:
July 25 - August 11, 1988

TESL Canada Summer Forum:
July 22, 23, 24, 1988

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The courses given are from the B.Ed. TESL, the TESL Certificate, the Certificat d'enseignement du français langue seconde aux adultes, and from the M.A. in Applied Linguistics. For detailed information about programs, consult the Concordia calendars. Students from other universities should confirm with their home universities that course credits can be transferred to their programs.

COURSES INCLUDE:

Heritage Language Programs
Language in Native Education
Program Evaluation
Language Acquisition
Bilingual Education
Testing and Evaluation
Language and Content
Computer Assisted Language Learning and Teaching
Practicum in ESL
Methodology for ESL
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Introduction à la didactique, français langue seconde*

* Taught in French

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