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ABSTRACT

This report provides an update on Ontario's Aboriginal Language Standardization Project at the 2-year mark. The project was designed to ensure the revitalization of Ontario's native aboriginal languages and to meet the needs of aboriginal populations in doing so. An introductory section recounts the project's origins. Subsequent sections address the following topics: the number of aboriginal languages in Ontario, and literacy status within each; language standardization and dialects; the standardization and codification objectives of the original project; the nature and status of aboriginal language literacy initiatives; the roles of Ontario government ministries in promoting aboriginal language maintenance; and the role and participation of the aboriginal peoples in this effort. Appended materials include information on the aboriginal languages and their distribution in Ontario, and listings of school-based and other aboriginal language and literacy programs in which the languages are either a subject or a medium of instruction. (MSE) (Adjunct ERIC Clearinghouse on Literacy Education)

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Ontario Training and Adjustment Board

Conseil ontarien de formation et d'adaptation de la main-d'œuvre

ABORIGINAL LANGUAGE STANDARDISATION PROJECT

PROGRESS REPORT

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Learning and Employment Preparation Branch
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Submitted by
John Stanley

Learning and Employment Preparation Branch
Ontario Training and Adjustment Board
March 1995

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I. Where Are We Now?

The Aboriginal Language Standardisation (ALS) Project is now two years old. The first ALS co-sponsorship agreement, for the Mohawk language standardisation conference, was signed in February 1993. Agreements have been concluded to carry out activities in most of the Aboriginal languages spoken in Ontario. This report gives an update of the ALS Project, informing funders, the Aboriginal language communities, and scholars about the project's achievements to date.

The objectives of the ALS project remain unchanged:

- To ensure the revitalisation of Ontario's Aboriginal languages; and
- To respond to the needs of Aboriginal peoples in Ontario in ensuring the survival and functional use of their language.

The Ontario Training and Adjustment Board (OTAB)[1] will assist and support Aboriginal peoples in Ontario, if they wish, to develop standard, literary forms for each of Ontario's thirteen Aboriginal languages. These standard forms are needed to prepare materials in these languages for use in adult literacy programs as well as in other educational services. The ALS Project does not support activities for dialects but only for entire languages.

Given its responsibility for adult literacy, OTAB has the lead in supporting the thirteen Aboriginal language communities in Ontario to standardise and codify their languages. However, the Ministry of Education and Training, the Ministry of Citizenship, the Ministry of Culture and Communications, and the Ontario Heritage Foundation have co-operated with OTAB in supporting these objectives .

The linguistic activities supported by this project have made Ontario a leader in the support and promotion of Aboriginal languages.

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[1] The Literacy Branch was transferred to the Ontario Training and Adjustment Board (OTAB) from the Ministry of Education and Training on October 1, 1993. OTAB is an agency of the Ministry of Education and Training. Responsibility for administering the Aboriginal Standardisation Project now rests with the Literacy Section, Learning and Employment Preparation Branch, OTAB.

II. Background

In November 1991, the Literacy Branch, Ministry of Education, sponsored a conference to discuss a policy framework for Ontario's literacy field. At that conference, the Native representatives proposed as a principle:

> We recognise the right of Ontarians to literacy education in a language of origin for Aboriginal peoples.

This proposal was accepted by all three cultural streams of Ontario's literacy field - Anglophone, Francophone, and Native - during consultations in 1993.

On June 15, 1994, OTAB's Board of Directors accepted the "Accountability Framework for the Adult Literacy Education System and Core Quality Standards for Programs." The Board thereby approved a commitment to provide literacy education in Aboriginal languages.

Canada's Native peoples believe strongly that it is their right to be literate in their own languages of origin as well as in English or French. Meeting the Aboriginal community's expressed need by affirming this right would be seen as governments' attempt to address decades of discrimination against, and destruction of, Aboriginal culture and languages.

Linguists tell us that language embodies and transmits culture. Canada's Native peoples therefore regard literacy in their languages of origin as crucial. However, most of Canada's Native people are not able to speak their language of origin. A large percentage of those who do speak the language are not able to read or write it.

Low literacy rates in Aboriginal languages among Native Ontarians also hampers the development of Ontario's Native cultures. Those working in the Ontario Native literacy field view literacy in Aboriginal languages as key to the revitalisation of Aboriginal culture. The literacy field also affirms the right of Aboriginal peoples to determine their own literacy needs and programs.

There is growing recognition on the part of Canada's literacy field that it is important to be literate in the first language literacy in order to become literate in Canada's official languages. For Native learners, it is important to develop literacy in their Native languages before beginning to learn to read and write in English or French. However, it is difficult to teach or to learn to read and write in a language which has no standard, literary form. Until a language has a standard form, it is difficult to develop educational materials or compile dictionaries and other basic linguistic tools. Standardisation - the process of developing a literary form of the language recognised and used throughout a language community - is the foundation for literacy in Aboriginal languages.

III. How Many Aboriginal Languages Are There in Ontario?

When the Native literacy stream raised the issue of literacy in Natiavae languages, Literacy Branch staff knew little about the Aboriginal languages in Ontario. To translate a policy into reality required researching the state of these languages, the education provided in them, and government policies towards them.

It was difficult to determine even the number of Aboriginal languages in Ontario. There are many languages which were once spoken but which died out in Ontario long ago, such as Huron, Tobacco, and Neutral. It was decided to focus only on those languages which still have a footing in Ontario today.

The Aboriginal languages which are the focus of the ALS Project are all in either the Algonkian or Iroquoian language families. Language families are groups of languages that are historically related and retain a common basis of grammar and vocabulary. However, Ontario's two Aboriginal language families are no more closely related to one another than French is to Arabic. (See Appendix 1 for language family tree.)

This wide difference between the two language families means that speakers of an Algonkian language have as much difficulty in communicating with speakers of an Iroquoian language as do speakers of English and Chinese, which also come from different language groups. Although some Native people know more than one language, there is no language common to all the Native peoples in Ontario. (See Appendices 2 and 3 for the relationship between Aboriginal language of origin and First Nations in Ontario.)

The Algonkian language family is the largest in Canada and the Algonkian languages are spoken throughout northern Ontario and most of southern Ontario. The Ontario home of the Iroquoian languages is in the southwestern region of the province, where the Iroquian people settled in the late eighteenth century.

There are thirteen languages identified for support under the Aboriginal Language Standardisation Project.

The Algonkian languages are:

- Algonquin[2]
- Delaware
- Ontario Cree
- Nishnaabemwin[3]
- Ojibway (Anishnaabemowin)
- Oji-cree (Anihshininiimowin)[4]
- Potawatomi.

The Iroquoian languages are:

- Mohawk
- Cayuga
- Oneida
- Onondaga
- Seneca
- Tuscarora.

This list was developed in consultation with linguists and Native speakers. However, it cannot be considered definitive, given the state of knowledge about Aboriginal languages in Ontario. Moreover, as Native peoples become more aware of the languages which they speak, attitudes may change.

Currently, many Aboriginal language speakers simply call the language which they speak "Indian," a legacy of the misunderstanding created when they were kept in ignorance about their linguistic heritage. Often there is no understanding of the difference between a lexicon and a dictionary. The terms "dialect" and "language" are sometimes used as synonyms.

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[2] Speakers of Algonquin at Golden Lake consider their language to be separate although linguists often consider it to be a dialect of Ojibway.

[3] "Nishnaabemwin" is the name give to their language by people from the Odawa and Chippewa communities. Sometimes this language is considered a dialect of Ojibway but given its distinct history of settlement in Ontario and the exclusive use of the Roman alphabet in the writing system, Nishnaabemwin is regarded as a distinct language. Prof. Randy Valentine, University of Wiconsin at Madison, estimates that there is a 40% overlap in vocabulary between Nishnaabemwin and Ojibway (Anishnaabemowin).

[4] Linguists often consider Oji-cree to be a dialect of Ojibway, calling it "Severn Valley Ojibway." However, given its exclusive use of the syllabic writing system and the feeling among speakers that they belong to a distinct language community, it has been treated as a separate language.

Among non-speakers, there is much ignorance: many are misled by the name Oji-cree and conclude that it is a combination of Ojibway and Cree, a kind of Esperanto of Northern Ontario! Few Ontarians are aware that Ontario's Aboriginal language heritage is so rich or that so many languages are still present in the province.

An indicator of the health of Aboriginal languages is the number of speakers. In 1971, 42% of Ontario's Aboriginal peoples reported an Aboriginal language as their mother tongue. In 1981, this figure had dropped to 15%. In 1971, 33% of the Aboriginal peoples in Ontario declared that an Aboriginal language was most often spoken in their home. In 1981, it was 12%. The 1986 census revealed that only 11% spoke an Aboriginal language. In 1991, the census reported that 4,375 Ontarians spoke Cree as a mother tongue and 11,205 spoke Ojibway as a mother tongue.[5] The switch from an Aboriginal language to English is most pronounced in southern Ontario. In far northern Aboriginal communities, language switching is less likely.

There has never been an Aboriginal languages census or survey in Ontario. Knowledge therefore varies, depending on the language. Generally, only minority languages with more than 5,000 speakers are considered to be safe from extinction. Based on Statistics Canada data, it is estimated that Cree, Ojibway, and Oji-Cree have more than 5,000 speakers and are therefore healthy.

The remaining languages face a difficult future and possible extinction. Mohawk may have more than 5,000 speakers but there are few people under 50 who are native speakers, which indicates that the language will be under serious pressure within a generation. Although from time to time, one hears claims of Potowatomi speakers on various First Nations territories in Ontario, it is probable that there are now no Potowatomi speakers left in the province.[6] There are a few Algonquin native speakers left at Maniwaki, Québec, but there are none left in Golden Lake, Ontario. There is a precise census of Cayuga speakers which indicates 137 native speakers. However, there are only estimates for the remaining Iroquoian languages. There appears to be no more than a hundred speakers of Oneida, forty speakers of Onondaga, five speakers of Ontario Delaware, five speakers of Seneca and only one speaker of Tuscarora left in Ontario.

Despite these small numbers, the ALS Project is addressing all the Aboriginal languages in Ontario. The high number of Native literacy programs which offer Aboriginal literacy was a strong incentive for OTAB to include all thirteen Aboriginal languages in the scope of this project. (For a list of OTAB-supported, Native literacy programs which offer Aboriginal language literacy, see Appendix 4.) The importance of all the Aboriginal languages to revitalising Native culture as well as the need to

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[5] However, many First Nations did not participate in the 1991 census. Consequently these numbers under-report the number of speakers.

[6] Potowatomi survives in Forest County, Wisconsin. However, there are probably fewer than 50 native speakers of Potowatomi in all of North America.

address a historical grievance identified by the Native peoples of Ontario means that OTAB is willing to support activities in all thirteen languages.

Ontario is not the only home of most of these languages. However, there are no speakers of Cayuga or Delaware anywhere else. The existence of speakers outside of Ontario means that the human and financial resources available for Aboriginal language activities is increased. However, for most language communities, the numbers outside of Ontario are also small. Given the past resettlement of Native North Americans, these communities are often scattered, from Oklahoma to Wisconsin, from Québec to Alberta.

This project offers a possible life line to Native language communities. However, its importance goes beyond the Aboriginal communities in Ontario. Aboriginal languages are a part of Ontario's heritage. For the world as a whole, the loss of Aboriginal languages is a permanent loss: there is no other repository of living speakers for North American Aboriginal languages anywhere else.

First Languagae Literacy

Research has demonstrated that literacy in one's first language helps in learning another language. First language learners are usually at the earliest stages of reading and writing in their first language and have difficulty deriving meaning from print in any language. They have little or no experience in an educational setting, have limited or no oral fluency in English or French, and have limited numeracy skills.

First language literacy acts as a bridge to English-as-a-Second-Language or Actualisation linguistique en français services. First language literacy classes present new concepts but in cultural contexts and oral languages that belong to the learners. Researchers recognise that skills are more easily learned in a first language and are transferrable to a second. Those who are literate in a non-official first language learn English or French more easily and more effectively than those who lack first language literacy. Furthermore, being literate in a first language allows Ontarians to participate more actively in their own cultural communities.

Adult learners whose first language is neither of Canada's Official Languages may develop literacy skills more effectively if they first increase and strengthen their literacy skills in their first language.

IV. What is Standardisation?

Standardisation is the process of developing a standard, literary form of a language. There are many ways to standardise a language:

- language academies or commissions;
- consensus based on field work; and
- conferences.

Each method has its own set of advantages and disadvantages. Academies or commissions are permanent, allowing for on-going activities and ensuring thoroughness but requiring a large financial commitment. Conferences are short-term and require much preparation but are cost-effective and can deal relatively quickly with the issues identified for discussion. Fieldwork allows for grassroots input but provides no definite forum for forging a consensus on what the rules will be across dialects.

Standard Forms

A standard form is usually the basis for a literary language which lets all speakers and readers understand everyone else who communicates in that language. For example, despite the many dialects of English, there is a standard, literary language which allows all English-speakers, regardless of dialect, to read or listen and understand what is being communicated, even though it is not in the individual's dialect.

The lack of a standard dialect allows for equal recognition and authority for all dialects, but it also creates difficulties in determining how to speak or write any text that is intended for everyone. The lack of a standard, written form means that the audience for any text is reduced. Publications may have to be written in numerous scripts, which creates an additional financial burden for publishing in Aboriginal languages.

People generally decide to standardise their language in order to:

- develop and enrich the language;
- promote literary talents in the language;
- publish books, magazines, pamphlets;
- establish the standards and rules of spelling and pronunciation;
- coin new words and terminologies in the language; and
- compile and publish a dictionary.

Dialects

Most of the languages native to Ontario have few speakers and are spoken in a small area. Most Ontario languages therefore do not have dialects. "Dialect" simply means "a form of speech peculiar to a particular region."[7] However, where there are a large number of speakers spread out over a wide area, dialects are a natural linguistic phenomenon. Given the importance of the oral linguistic tradition among all North American Native peoples, dialects are valued by speakers. Although some Native organisations have called for standardisation of the oral language, this goal is probably unrealistic and would be resented by many native speakers.

Standardisation does not mean the elimination of dialects. Inevitably, dialects are preserved in the family and in specific communities of speakers. In fact, dialects can often enrich the vocabulary of a standard form of the language. However, knowing only a dialect, particularly a dialect which is far removed from the standard, means that a speaker cannot communicate with members of the language community who know only another dialect.

It is important to understand that developing a standard form of the language will affect the dialects spoken and in fact may lead to a "standard" dialect, in addition to the existing dialects. Standard English, the "Queen's English," may be considered a dialect in itself. It derives its authority as a standard not because it is the most widely spoken dialect of English but because it can be widely understood in most other dialects and is used - and transmitted - by the political, religious, and educational elite, even when it may not be the dialect first learned.

For Cree, Ojibway, Oji-cree and Mohawk, there is no single dialect, pronunciation, grammar, or vocabulary which is universally accepted for broadcasting, publishing, or public speaking.

The place in which Aboriginal languages find themselves today is not unique. Revitalising any language requires modernising the vocabulary, publishing dictionaries, creating a standard writing system, and approving methods to incorporate new words into the language. The existence of modern dictionaries and grammars makes the work of standardisation much easier.

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[7] The Concise Oxford Dictionary, eighth edition (Oxford: Clarendon Press, 1990)

V. What is the Focus of the Aboriginal Language Standardisation Project?

Standardisation

When the project was first conceived, the key issue identified was standardising the written forms of the Aboriginal languages native to Ontario, under Stream A. Although there is emphasis on the oral tradition in Native culture, in fact all thirteen languages have written forms. The difficulty for those wishing to use the Native languages for written communication arises not from the lack of a written tradition, but rather from the many written forms for a language.

Dorothy Lazore, the Mohawk Language Standardisation Conference co-ordinator, identified at least five systems used to write the Mohawk language.[8] Ojibway has two completely different methods of writing: the Roman and Syllabic traditions.[9] Within each tradition, there are different writing systems. Cree uses only the syllabic tradition but there are two major writing systems based on this tradition.[10]

All of the Aboriginal languages present in Ontario have written forms: none exist only in an oral state. The question to be addressed in preserving and promoting Native languages is not whether these languages should have a written form but rather deciding which written form will serve as the standard.

Written forms were initially used for religious purposes: Bibles, prayer books, religious materials, and hymnals were the first products of writing in the Aboriginal languages. However, writing soon spread to letter-writing, last testaments, and even road signs. Today, written materials are especially needed in order to teach Native languages in community programs, schools, colleges, and universities. Writing, which was once used to introduce and assimilate Native peoples to European culture, has become a key tool in preserving and promoting Aboriginal languages.

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8 Dorothy Lazore, Mohawk Language Standardisation Project Report (1994)

9 The Roman alphabet is a result of contact with English and French cultures. The Syllabic writing system was developed in 1841, by James Evans, and is based on the short-hand system of writing. John Murdoch, "The spread of native literacy," **Native Education** (October 1985), p. 9.

10 These differing systems reflect the religious divisions - Roman Catholic and Anglican - within the Cree language community. The version of the Bible used by Roman Catholics uses a form of syllabics based on the Swampy dialect of Cree. The Anglican Bible uses a syllabic system based on the Moose dialect.

For this reason, Native organisations have long identified standardisation as a key issue on the Aboriginal political agenda. In 1972, the National Indian Brotherhood[11] in its report on Native education, **Indian Control of Indian Education**, identified language as key to cultural revitalisation:

> Language is the outward expression of an accumulation of learning and experience shared by a group of people over centuries of development. It is not simply a vocal symbol; it is a dynamic force which shapes the way a man [sic] looks at the world, his thinking about the world, and his philosophy of life. Knowing his maternal language helps a man to know himself; being proud of his language helps a man to be proud of himself.

In 1979, Pat Ningewance in a column in Wawatay News raised the issue of standardisation.[12] In 1981, the Native Language Advisory Committee outlined Aboriginal language needs: dictionaries, grammars, video and printed materials. In 1982, the Ontario Indian Education Council recommended that writing systems for Aboriginal languages should be standardised. This recommendation was echoed by the Assembly of First Nations in its 1990 report **Towards Linguistic Justice for First Nations**. The report called for "establishing standards for the written and oral languages by approving terminology, developing dictionaries, and approving standard orthographies.

Standardisation is therefore an issue identified by the Native community itself and recognised as fundamental in Native language development. However, within Ontario, there are only four language communities which were so large that a number of writing systems were in use simultaneously: Cree, Mohawk, Ojibway, and Oji-Cree. These are the language communities which need to develop a single standard, literary form. In order to support this need, OTAB has co-sponsored standardisation conferences in Mohawk and Ojibway to date.[13]

Cayuga is the only language in Ontario which developed a standard writing system on its own. Reg Henry, a community leader with linguistic training, developed a system which is acknowledged throughout the Cayuga language community. The Henry orthography is used for all materials written in Cayuga.[14]

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11 This organisation became the Assembly of First Nations.

12 "Linguist calls for standardized syllabic spelling," **Wawatay News**, June 1979, p. 7.

13 The Mohawk conference took place in August 1993. The Ojibway conference is scheduled for July 1996.

14 Despite its acceptance throughout the community, a Cayuga language teacher estimated that there are only five community members who know how to write using this system.

Although linguists have developed writing systems for some Native communities, these systems often remain unknown and unused beyond a narrow circle of writers. Given the emphasis on community development within the Native literacy field, community-based conferences were seen as the only effective instrument to reach agreement on a single writing system which would unite a language community and serve as the medium for all written communication. OTAB's experience with the Mohawk Language Standardisation Conference has reinforced this belief that community-based conferences offer the best way to reach agreement throughout a Native language community.

Codification

From the beginning of the ALS Project, codification was viewed as a distinct stream, Stream B. Codification involves developing the linguistic foundation for a language by publishing dictionaries and grammars which can be used to establish linguistic norms or to identify the range of possible forms used in a language. Given the perilous state of many of the Aboriginal languages in Ontario, codification has become the main emphasis of the project. To date, seven of the nine co-sponsorship agreements have focused on codification, supporting the development of bilingual dictionaries and reference grammars.

Lexicography, the art of dictionary writing, usually relies on existing written materials. However, for most of the languages native to Ontario, there are too few written materials available to use as the basis for a dictionary. Linguists have therefore relied on field research to collect words from oral usage. The oral tradition has therefore become the basis for most of the dictionaries co-sponsored by OTAB.

There are tremendous differences in the situation of Ontario's Aboriginal languages. Some languages have a large population base, others are near extinction. Some are relatively uniform while others have many dialects. Some already have modern dictionaries and grammars available, while others require much linguistic work.

The languages in which lexicons and various kinds of grammars existed prior to the ALS Project are:

- Algonquin;
- Cayuga;
- Mohawk;
- Ojibway;
- Oneida; and
- Seneca.

There is a clear need for modern dictionaries and grammars. Only Nishnaabemwin has a proper dictionary. This lack of written resources reflects the small number of linguists working in Ontario's Native languages and the marginal role which they occupy in Ontario colleges and universities. (For a list of colleges and universities which provide courses in Aboriginal languages, see Appendix 5.)

Although OTAB is open to proposals for monolingual dictionaries, there are no such dictionaries available in any language native to North America. Given the vast preponderance of native speakers of English among the Aboriginal population in Ontario, each co-sponsoring First Nation or Aboriginal organisation has chosen to develop a bilingual dictionary. Codification proposals in Cayuga, Delaware, Nishnaabemwin, Oji-Cree, Oneida, Onondaga, and Potowatomi have been supported by OTAB.

Within smaller language communities, the codification of the language leads to a standard, literary form of the written language.[15]

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[15] R.A. Singh, "Language Standardization and Lexicography" in E. Annemalai et al. **Language Planning**, (Honolulu: Institute of Culture and Communications, East-West Center, 1986).

VI. Literacy in Aboriginal Languages

When people learn to read and write in their own language, it helps them to be proud of their language, their culture and themselves. Literacy in Aboriginal languages can help Aboriginal peoples in Ontario to develop their communities instead of moving away from their people and their culture. As a result of assimilation into the English-speaking world, through residential schools, radio, and television, Ontario's Aboriginal languages are threatened with possible extinction.[16]

Often Native people were taught to read and write in a language that they did not know and understand. Many Native people have difficulty learning to read and write because they are learning a foreign language at the same time. Even today many never learn to read and write well. The rate of Aboriginal literacy is much lower than that of the general population.[17] Few learn to read and write with pleasure. Literacy programs in Aboriginal languages are needed for Aboriginal peoples in Ontario to become skilled readers and writers.[18]

Standardisation is essential for the promotion of literacy. Developing language and acquiring literacy can be linked in three steps:

1. Developing a standard form of the language which is easy to teach and to learn;

2. Establishing literacy classes in the new standard forms which will encourage people to write, using the new standards; and

3. Using learners' writing as texts for new learners, completing the cycle of language development.

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[16] Elizabeth A. Brandt and Vivian Ayoungman, "Language Renewal and Language Maintenance: A Practical Guide," **Canadian Journal of Native Education**, v.16, no.2 (1989), pp.47-49; R.C. Gagné, "The Maintenance of the Native Languages," in J.K. Chambers, **The Languages of Canada** (Montréal: Didier, 1979) p.119.

[17] **Native Network News**, March 1991.

[18] A group of residential school survivors sought a program to restore its lost culture and Cree language as part of its settlement. Darcy Menton, "Natives, church to discuss student abuse cases," **Toronto Star**, 28 March 1994, p.10. At a 1994 conference on sexual orientation, sponsored by the London Board of Education, the issue of Native language rights was even raised as an equity issue. Noel Gallagher and Mary-Jane Egan, "Delegates tackle sexual orientation," **London Free Press**, 15 March 1994, p.C3.

Literacy is more than learning to read and write at a basic level. This misunderstanding of literacy is common. However, OTAB sees literacy as the foundation for all learning. The OTAB Board of Directors has therefore approved a definition of literacy which is wide-ranging:

> Literacy is the ability to read, write, calculate, speak, and understand, as well as sign (for the Deaf) and communicate in other forms of language, according to need. It is a continuum of these skills necessary for everyday life in the home, at work, in education and in the community.

Moreover, how literacy skills are taught is an important element in promoting literacy. OTAB's Board of Directors also has defined literacy education.

> Literacy education is part of a process or cycle of lifelong learning, based on life experience, shared knowledge, and decision-making by learners supported by their instructors. Literacy education contributes to the development of self-knowledge and critical thinking skills. In turn, this development empowers individuals and communities.

Given these definitions, it is clear that literacy empowers the Native communities in Ontario as well as revitalises Aboriginal cultures. Moreover, literacy in Aboriginal languages is important in promoting cultural development.

Co-sponsorship agreements have been signed to date for activities in the following languages:

- Cayuga
- Delaware
- Mohawk
- Nishnaabemwin
- Ojibway (Anishnaabemowin)
- Ojicree (Anihshininiimowin)
- Oneida
- Onondaga
- Potowatomi

Following these charts, the project tasks and timelines will be found.

ALS Co-Sponsorship Agreements

Language:	Cayuga
Project: B-4-1	Bilingual Dictionary and Grammar
Date:	Co-sponsorship agreement signed 2 September 1993
Co-sponsor:	Six Nations of the Grand River [Council Resolution No. 14 - 28 June 1993] and Sweetgrass First Nations Language Council, Inc.
Project Co-ordinator:	Cindy John Linguistic advisors: Carrie Dyck and Mike Foster
OTAB Commitment:	$103,950
Expected Date of Completion:	Dictionary and Grammar - December 1995
Status:	Editorial and design team organised Dictionary: entry format identified and 4,000 words in data base (Goal is 5,000 entries.) Grammar: Wadewayesdanih is in computer; Carrie Dyck is preparing draft text.

Language:	Delaware
Project: B-1	Dictionary and Grammar
Date:	Co-sponsorship agreement signed 4 March 1993
Co-sponsor:	Delaware Nation Council and Lakehead University
Project Co-ordinator:	Prof. John O'Meara, Lakehead University, Thunder Bay, Ontario
OTAB Commitment:	$112,200
Expected Date of Completion:	Dictionary - 31 May 1994; Grammar - 31 May 1995
Status:	Dictionary manuscript approved by Delaware Nation Council and submitted to OTAB Publication contract signed with University of Toronto Press John O'Meara on sabbatical and working on grammar

Language:	Mohawk
Project: A-1	Mohawk Language Standardisation Conference
Date:	Co-sponsorship Agreement signed on 2 February 1993
Co-sponsor:	Tyendinaga Mohawk Territory; Mohawk Council of Ahkwesàhsne; Wahta Mohawk First Nation; and Six Nations of the Grand River
Project Co-ordinator:	Dorothy Lazore, Ahkwesàhsne
OTAB Commitment:	$103,000 (also CTR - $5,000 and CIT - $10,000)
Expected Date of Completion:	Conference took place from 17 to 20 August 1993
Status:	Conference Report being translated into Mohawk prior to submission to 5 co-sponsors

Language:	Nishnaabemwin (Odawa/Chippewa)
Project: B-3	Reference Grammar
Date:	Co-sponsorship Agreement signed on 17 December 1993
Co-sponsor:	Walpole Island First Nation
Project Co-ordinator:	Prof. Randy Valentine, University of Wisconsin at Madison
OTAB Commitment:	$51,700
Expected Date of Completion:	December 1995
Status:	Field work to collect data under way

Language:	Ojibway (Anishnaabemowin)
Project: A-2	Ojibway Language Standardisation Conference
Date:	Co-sponsorship agreement signed on 13 February 1995
Co-sponsor:	Lac Seul First Nation
Project Co-ordinator:	Pat Ningewance, Lac Seul First Nation
OTAB Commitment:	$250,000
Expected Date of Completion:	Conference to take place in July 1996
Status:	Agreement signed

Language:	Ojicree (Anihshininiimowin)
Project: B-2 B-7	Bilingual Dictionary Reference Grammar
Date:	Co-sponsorship agreement signed 9 March 1993 Co-sponsorship agreement signed 21 February 1994
Co-sponsor:	Northern Nishnawbe Education Council and Slate Falls District Area School Board
Project Co-ordinator:	Prof. John Nichols, University of Manitoba Winnipeg, Manitoba
OTAB Commitment:	Dictionary: $50,000 Grammar: $84,500
Expected Date of Completion:	Dictionary: March 1995 Grammar: December 1997
Status:	Dictionary: Field work completed; editing Grammar: Agreement signed

Language:	Oneida
Project: B-5	Dictionary and Grammar
Date:	Co-sponsorship agreement signed 3 December 1994
Co-sponsor:	Onyota'a:ka First Nation
Project Co-ordinator:	Prof. Karen Michelson, State University of New York at Buffalo, Buffalo, N.Y.
OTAB Commitment:	$68,200
Expected Date of Completion:	Dictionary and Grammar - December 31, 1997
Status:	co-sponsorship agreement signed

Language:	Onondaga
Project: B-6	Dictionary and Grammar
Date:	co-sponsorship agreement signed 23 January 1995
Co-sponsor:	Six Nations of the Grand River, and Woodland Cultural Centre
Project Co-ordinator:	Dr. Hanni Woodbury, Hannover, New Hampshire
OTAB Commitment:	$94,600
Expected Date of Completion:	Dictionary and Grammar - December 31, 1998
Status:	co-sponsorship agreement signed

Language:	Potowatomi
Project: B-4-2	Dictionary and Grammar
Date:	Co-sponsorship Agreement signed on 3 November 1993
Co-sponsor:	Walpole Island First Nation
Project Co-ordinator:	Prof. Richard Rhodes, University of California at Berkeley Laura Buszard-Welsher, Linguistic Researcher
OTAB Commitment:	$45,000
Expected Date of Completion:	September 1998
Status:	Agreement signed between Walpole Island and Hannahville Indian Community, Michigan Potowatomi Language Committee composed of: Hannahville Indian Community (Michigan); Huron Band Potowatomi (Michigan); Forest County Potowatomi (Wisconsin); Walpole Island First Nation (Ontario); Citizen Band Potowatomi (Oklahoma); Prairie Band Potowatomi (Kansas); Pokagon Band Potowatomi (Michigan) Field Work under way in Wisconsin

ALS Project Tasks

Languages	Standardisation Conference	Dictionary	Grammar	Materials Development	Terminology Committee
Algonquin		✖	✖		
Cayuga		●	●	✖	✖
Cree	✖	✖	✖	✖	✖
Delaware		✔	●	●	
Mohawk	✔	✖	✖	✖	✖
Nishaabemwin			●	✖	✖
Oji-Cree (Anihshininiimowin)		●	●	✖	✖
Ojibway (Anishinaabemowin)	●	✖	✖	✖	✖
Oneida		●	●	✖	✖
Onondaga		●	●	✖	
Potowatomi		●	●	✖	
Seneca		✖	✖	✖	
Tuscarora		✖	✖	✖	

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✔ Completed ● Funded ✖ Needed

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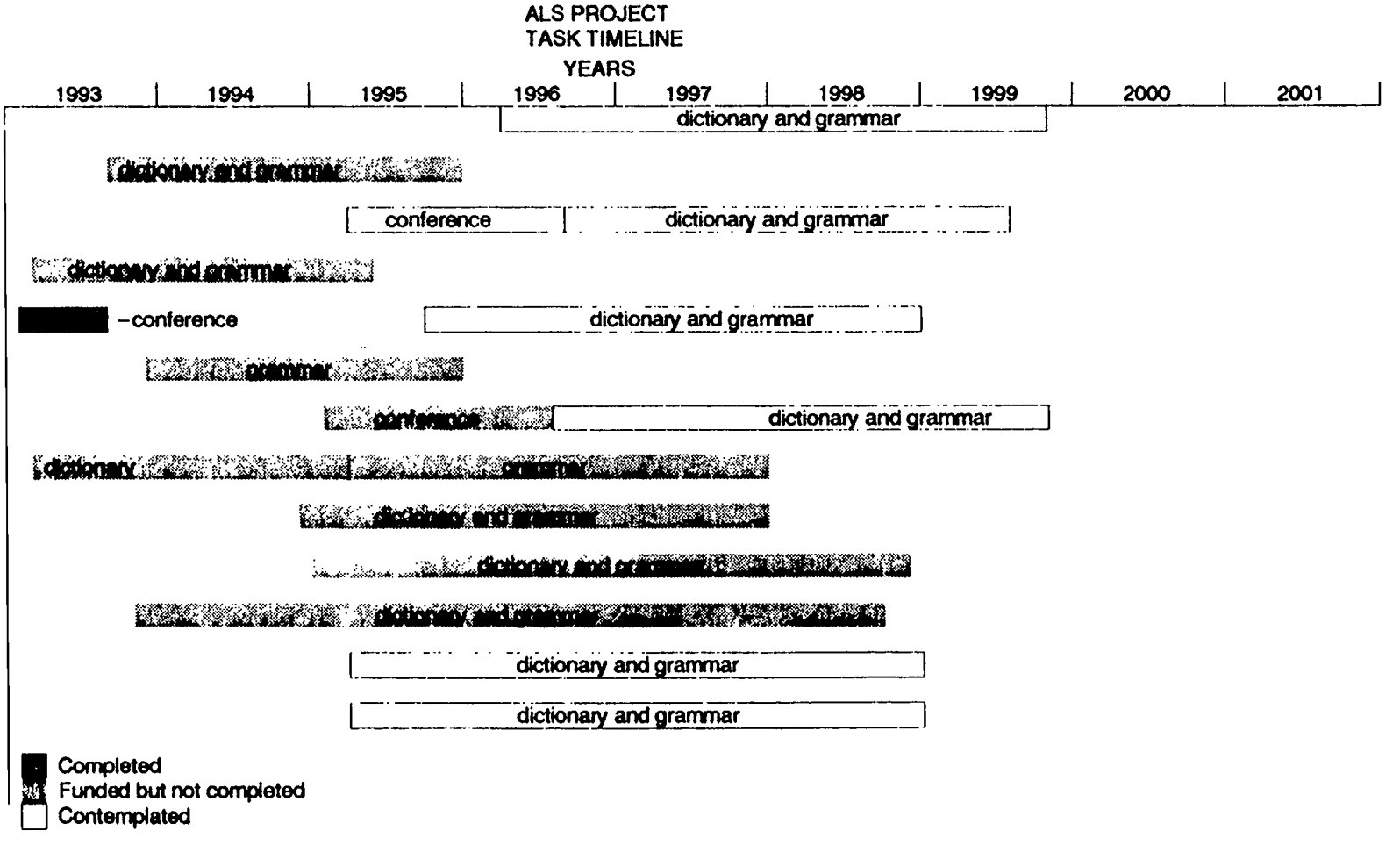

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VII. The Ontario Government and Aboriginal languages

Although there is no provincial policy governing the provision of services in Ontario's Aboriginal languages, the Ontario government supports initiatives in Aboriginal languages. OTAB's support for the ALS project is part of a provincial network of support for Ontario's Native language communities.

The Ministry of Education and Training (MET)

The Ministry of Education and Training views Aboriginal languages as legitimate and valid forms of communication, which are now threatened. Within MET, the Native Education Policy Unit is the focus for Native educational issues.

To address the concerns of the Aboriginal people of Ontario, many activities have been undertaken:

- a **Native-as-a-Second-Language (NSL) program** has been introduced in Ontario schools that will enable students, both Native and non-Native, to receive instruction of an Aboriginal language during the regular school day. Beginning in September 1995, school boards will be required to offer the NSL program if the parents of fifteeen or more students request NSL instruction and a qualified NSL teacher is available.

  The NSL program began as an optional program in September 1987. The decision to make the program compulsory reflects MET's acknowledgement that the ancestral languages of the Native people are in jeopardy and that schools have a role in ensuring their survival. The six languages to be taught are: Cayuga, Cree, Delaware, Mohawk, Ojibway, and Oneida. Native language credits can be offered instead of the compulsory French or English second language credits for a high school diploma. The ministry provides start-up and maintenance grants to school boards which offer this program.

- The NSL program is based on the curriculum guideline Native Languages, Part A: Policy and Program Consideration, 1987, which provides direction for the organisation of courses of study. A supplementary resources guide, Native Languages. A Support Document for the Teaching of Native Languages, 1989, has also been developed by the ministry. An information booklet for parents, Ontario's NSL Program: Teaching and Learning a Native Language as a Second Language, was prepared and distributed in 1987.

- Few text and student support materials exist to support the NSL program and the Native Languages guideline. The development of a Cree Syllabic Text Editor provides a vehicle for the development of Cree literacy skills and facilitates the production of print support materials. The program utilises both the Eastern and

Western syllabic formats for word processing as well as provides an aural component which enables the user to hear the individual sounds as each syllabic character appears on the computer screen. This novel activity incorporates Cree syllabics and the technology of contemporary computer software. Development costs were cost-shared between Indian and Northern Affairs Canada (INAC) and the then-Ministry of Education. The prototype was piloted in schools in First Nation communities along the west coast of James Bay as well as in elementary schools in Moosonee and Moose Factory. The completed software program is available to all publicly-funded schools in Ontario, schools administered by INAC, and schools in First Nation communities throughout Canada.

- A **Native Language Teacher's Certification Program** was established and the first session was offered during the summer 1985. This three-session program leads to the Permanent Letter of Standing certificate which qualifies holders to teach their language of specialisation in any elementary or secondary school in Ontario. The School of Education, Lakehead University, in Thunder Bay is the site for the Algonquian component of the program - Cree, Delaware, and Ojibway - and the Faculty of Education, Brock University, in St. Catharines is the site for the Iroquoian componer - Cayuga, Oneida and Mohawk.

- Three school boards teach Ojibway as a community language: Kilkenny Board of Education, Metro Separate School Board, and the Sault Ste. Marie District Roman Catholic School Board. In addition, the Sault Ste. Marie Board of Education teaches Ojibway as a regular subject. (For a list of schools in Ontario offering Aboriginal languages as a regular subject, see Appendix 6. For a list of Ontario school boards with Native languages as a second language program, see Appendix 7. For a list of schools on First Nations territories in Ontario offering Aboriginal languages, see Appendix 8.)

Other ministries

Within the Government of Ontario, the following ministries also have an interest in the ALS Project.

The **Ministry of Citizenship** (CIT), through the Native Community Branch, has provided support to the Mohawk Language Standardisation Conference.

The **Ministry of Culture and Communications** (MCC) also supported the Mohawk conference. Its agency, the **Ontario Heritage Foundation** (OHF), supports Aboriginal language projects.

The **Ontario Native Affairs Secretariat** (ONAS) has primary responsibility within the Ontario government for advocating on behalf of and co-ordinating Native issues across the Ontario government.

VIII. Aboriginal Control

The Aboriginal peoples in Ontario must have responsibility and control over any process of standardisation. OTAB encourages and financially supports the process of achieving a standard literary form. However, the decisions to be made are the responsibility of each Aboriginal language community and the First Nations. Only First Nations and Aboriginal organisations qualify for funding under this project.

OTAB has no preferences in deciding which dialect will become the standard, literary language. However, it is important for the future delivery of education in Aboriginal languages, that a literary standard be developed, as Native communities have themselves concluded.

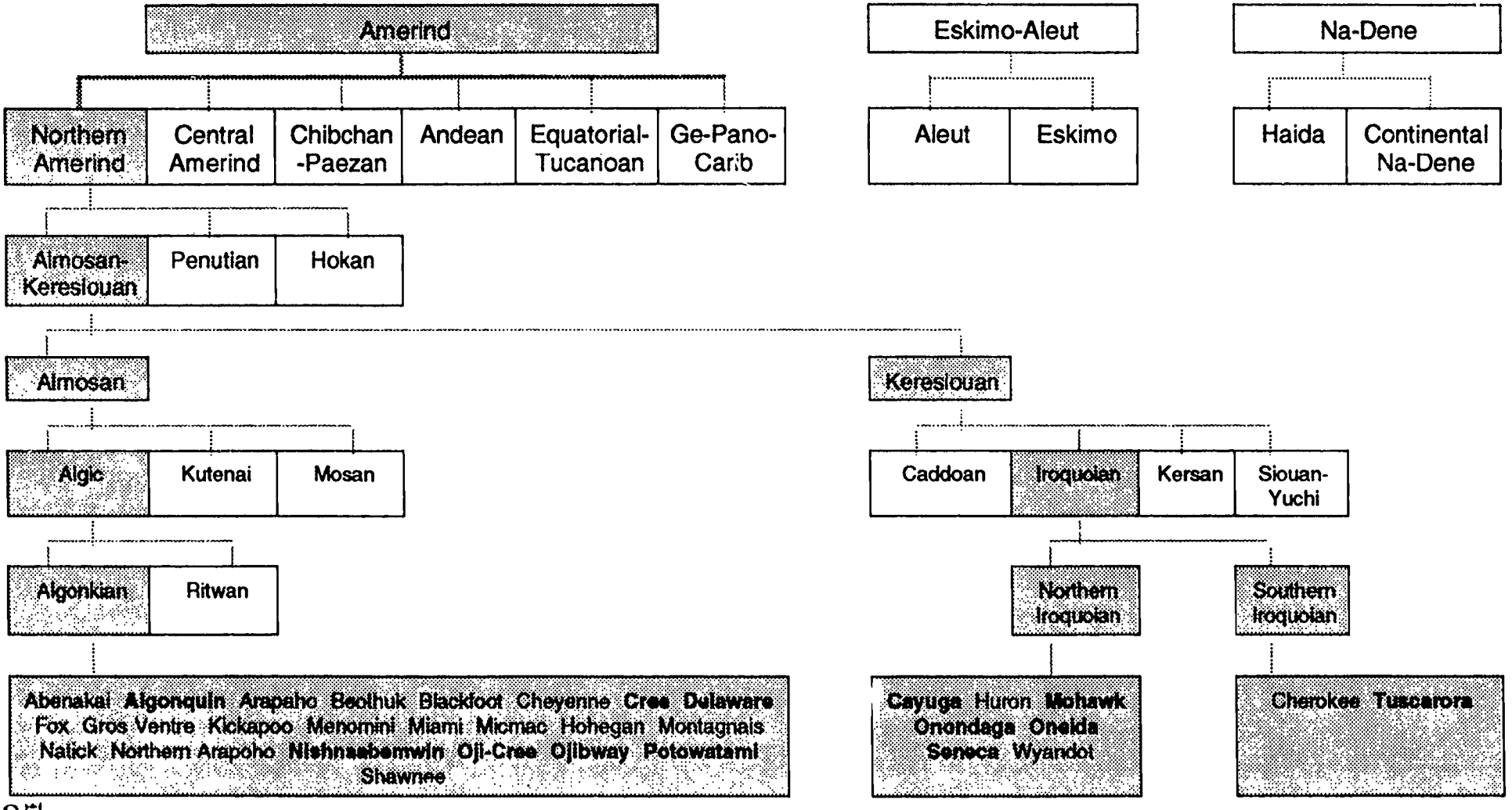
Ontario's greatest linguistic challenge is to ensure that its Aboriginal languages do not die. In order to bridge the traditional and modern worlds, these languages must survive.

OTAB has funded this project to meet the needs of the Native literacy programs which it supports but also as a demonstration of its commitment to training and education for all people in Ontario.

Appendices

APPENDIX 1

Native American Languages



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Languages native to Ontario are in Bold Type

Based on Joseph H. Greenberg: Language in the Americas (Stanford,California.: 1987) pp. 379-86.

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APPENDIX 2

Aboriginal Languages *and* First Nations of Ontario

	First Nation [1]	Population [2]	Aboriginal Languages Spoken [3]
1.	Alderville	239	Ojibway
2.	Aroland	285	Ojibway
3.	Attawapiskat	1,128	Cree
4.	Bearskin Lake	417	Oji-Cree
5.	Beausoleil	554	Ojibway
6.	Beaverhouse	200	Ojibway
7.	Big Grassy	163	Ojibway
8.	Big Island	61	Ojibway
9.	Big Trout	830	Oji-cree
10.	Brunswick House	114	Ojibway
11.	Caldwell	167	Potowatomi
12.	Cat Lake	426	Ojibway
13.	Chapleau Cree	223	Cree
14.	Chapleau Ojibway	25	Ojibway
15.	Chippewas of Georgina Island	142	Nishnaabemwin
16.	Chippewas of Kettle & Stony Point	798	Nishnaabemwin, Potowatomi
17.	Chippewas of Nawash	607	Nishnaabemwin
18.	Chippewas of Rama	442	Nishnaabemwin
19.	Chippewas of Samia	605	Nishnaabemwin, Potowatomi
20.	Chippewas of Saugeen	651	Nishnaabemwin
21.	Chippewas of The Thames	778	Nishnaabemwin
22.	Cockburn Island	75	Nishnaabemwin
23.	Constance Lake	730	Cree
24.	Couchiching	458	Ojibway

	First Nation [1]	Population [2]	Aboriginal Languages Spoken [3]
25.	Curve Lake	751	Ojibway
26.	Dalles	24	Ojibway
27.	Deer Lake	585	Oji-Cree
28.	Delaware of the Thames (Moravian)	360	Delaware
29.	Dokis	183	Ojibway
30.	Eabametoong (Fort Hope)	813	Ojibway
31.	Eagle Lake	159	Ojibway
32.	Fort Albany	850	Cree
33.	Fort Severn	305	Cree
34.	Fort William	506	Ojibway
35.	Garden River	901	Ojibway
36.	Ginoogaming	179	Ojibway
37.	Golden Lake, Algonquins of	329	Algonquin
38.	Grassy Narrows	525	Ojibway
39.	Gull Bay	336	Ojibway
40.	Henvey Inlet	135	Ojibway
41.	Homepayne	128	Ojibway
42.	Kasabonika Lake	527	Oji-Cree
43.	Kashechewan	1,180	Cree
44.	Kee Way Win	392	Oji-cree
45.	Kingfisher Lake	313	Oji-cree
46.	Lac Des Milles Lacs	344	Ojibway
47.	Lac La Croix	235	Ojibway
48.	Lac Seul	603	Ojibway
49.	Lake Nipigon Ojibway	115	Ojibway
50.	Lansdowne House	222	Ojibway
51.	Long Lake #58	321	Ojibway
52.	MacDowell Lake	17	Oji-cree
53.	Magnetawan	49	Ojibway
54.	Marten Falls (Ogoki Post)	201	Ojibway

	First Nation [1]	Population [2]	Aboriginal Languages Spoken [3]
55.	Matachewan	55	Ojibway
56.	Mattagami	116	Ojibway
57.	Michipicoten	52	Ojibway
58.	Mississauga #8	364	Ojibway
59.	Mississauga of the New Credit	627	Ojibway
60.	Mississauga of Scugog	21	Ojibway
61.	Mocreebec Indian Government	950	Cree
62.	Mohawk Council of Ahkwesahsne	8,500	Mohawk
63.	Mohawks of the Bay of Quinte (Tyendinaga)	1,831	Mohawk
64.	Moose Deer Point	88	Ojibway
65.	Moose Factory	1,214	Cree
66.	Munsee-Delaware	143	Delaware
67.	Muskrat Dam	220	Oji-Cree
68.	Naicatchewenin	186	Ojibway
69.	New Osnaburgh	728	Ojibway
70.	New Post	145	Cree
71.	New Slate Falls	98	Ojibway
72.	Nibinamik (Summer Beaver)	283	Ojibway
73.	Nicickousemenecaning	96	Ojibway
74.	Nipissing	539	Ojibway
75.	North Caribou Lake	577	Oji-Cree
76.	North Spirit Lake	218	Oji-cree
77.	Northwest Angle No. 33	131	Ojibway
78.	Northwest Angle No. 37	87	Ojibway
79.	Ojibways of Batchewana	446	Ojibway
80.	Ojibways of Hiawatha	139	Ojibway
81.	Ojibways of Onegaming	252	Ojibway
82.	Ojibways of Pic River	378	Ojibway
83.	Ojibways of Walpole Island	1,829	Ojibway, Pottawatomi

	First Nation [1]	Population [2]	Aboriginal Languages Spoken [3]
84.	Onye'A:KA (Oneida Nation of the Thames)	1,598	Oneida
85.	Pays Plat	78	Ojibway
86.	Pic Mobert	292	Ojibway
87.	Pikangikum	1,377	Ojibway
88.	Poplar Hill	233	Ojibway
89.	Rainy River	229	Ojibway
90.	Red Rock (Lake Helen)	193	Ojibway
91.	Rocky Bay	240	Ojibway
92.	Sachigo Lake	364	Oji-Cree
93.	Sagamok Anishnawbek (Spanish River)	993	Ojibway
94.	Sandpoint	107	Ojibway
95.	Sandy Lake	307	Oji-Cree
96.	Saugeen	128	Nishnaabemwin
97.	Seine River	273	Ojibway
98.	Serpent River	243	Ojibway
99.	Shawanaga	89	Ojibway
100.	Sheguiandah	99	Nishnaabemwin
101.	Sheshegwaning	119	Nishnaabemwin
102.	Shoal Lake No. 39	259	Ojibway
103.	Shoal Lake No. 40	146	Ojibway
104.	Six Nations of the Grand River	7,929	Mohawk, Oneida, Onondaga, Cayuga, Seneca, Tuscarora, Delaware
105.	Stanjikoming	20	Ojibway
106.	Sucker Creek	275	Nishnaabemwin
107.	Teme-Augama Anishnabai	120	Ojibway
108.	Thessalon	60	Ojibway
109.	Wabaseemoong (Islington)	698	Ojibway
110.	Wabauskang	127	Ojibway

	First Nation [1]	Population [2]	Aboriginal Languages Spoken [3]
111.	Wabigoon Lake	115	Ojibway
112.	Wahgoshig	49	Ojibway
113.	Wahnapitae	63	Ojibway
114.	Wahta Mohawk First Nation	123	Mohawk
115.	Wapekeka	249	Oji-cree
116.	Wasauksing (Parry Island)	259	Ojibway
117.	Washagamis Bay (Rat Portage)	233	Ojibway
118.	Washagamis Bay	120	Ojibway
119.	Wawakapewin	41	Oji-cree
120.	Webequie	491	Oji-Cree
121.	Weenusk (Peawanuck)	169	Cree
122.	West Bay	740	Nishnaabemwin
123.	Whitefish Bay	517	Ojibway
124.	Whitefish Lake	221	Ojibway, Nishnaabemwin
125.	Whitefish River	290	Ojibway
126.	Whitesand	265	Ojibway
127.	Wikwemikong Unceded	2,311	Ojibway, Nishnaabemwin
128.	Wunnumin Lake	370	Oji-Cree

Source: Ontario Native Affairs Secretariat

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1 Ontario Native Affairs Secretariat, July 1992

2 (only Native people living on the reserve or in the settlement) Indian Registration Program, Indian and Northern Affairs Canada, January 1991

3 Ontario Native Affairs Secretariat, **Akwesasne to Wunnumin Lake. Profile of Aboriginal Communities in Ontario, 1992.**

First Nations and Languages of Origin

LANGUAGE	NATION (listed alphabetically)											
Algonquin	Golden Lake, Algonquins of											
Cayuga	Six Nations of the Grand River											
Cree	Attawapiskat	Chapleau Cree	Constance Lake	Fort Severn	Fort Albany	Kashechewan	Mocreebec Indian Government	Moose Factory	New Post	Weenusk (Peawanuck)		
Delaware	Delaware of the Thames (Moravian)	Munsee-Delaware	Six Nations of the Grand River									
Mohawk	Mohawk Council of Ahkwesáhsne	Mohawks of the Bay of Quinte (Tyendinaga)	Six Nations of the Grand River	Wahta Mohawk First Nation								
Nishnaabemwin	Chippewas of Kettle & Stony Point	Chippewas of Georgina Island	Chippewas of Nawash	Chippewas of Rama	Chippewas of Sarnia	Chippewas of Saugeen	Chippewas of The Thames	Cockburn Island	Ojibways of Walpole Island	Sheguiandah	Sheshegwaning	Sucker Creek
	West Bay	Whitefish Lake	Whitefish River	Wikwemikong Unceded								
Oji-Cree (Anihshinlimowin)	Bearskin Lake	Big Trout	Deer Lake	Kasabonika Lake	Kee Way Win	Kingfisher Lake	MacDowell Lake	Muscrat Dam	North Spirit Lake	North Caribou Lake	Sachigo Lake	Sandy Lake
	Wapakeka	Wawakapewin	Webequie	Wunnumin Lake								
Ojibway (Anishinaabemowin)	Alderville	Aroland	Beausoleil	Beaver House	Big Island	Big Grassy	Brunswick House	Cat Lake	Chapleau Ojibway	Chippewas of Georgina Island	Chippewas of Kettle & Stony Point	Chippewas of Nawash
	Chippewas of Sarnia	Couchiching	Curve Lake	Dalles	Dokis	Eabametoong (Fort Hope)	Eagle Lake	Fort William	Garden River	Ginoogaming	Grassy Narrows	Gull Bay
	Henvey Inlet	Hornepayne	Lac Seul	Lac La Croix	Lac Des Milles Lacs	Lake Nipigon Ojibway	Lansdowne House	Long Lake #58	Magnetawana	Marten Falls (Ogoki Post)	Matachewan	Mattagamiten

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APPENDIX 3

LANGUAGE	NATION (listed alphabetically)											
Ojibway (con't)	Michipicoten	Mississauga #8	Mississauga of New Credit	Mississauga of Scugog	Moose Deer Point	Naicatchewenin	New Osnaburgh	New Slate Falls	Nibinamik (Summer Beaver)	Nicickouse-menecaning	Nipissing	Northwest Angle No. 37
	Northwest Angle No. 33	Ojibways of Batechewana	Ojibways of Hiawatha	Ojibways of Onegaming	Ojibways of Pic River	Ojibways of Walpole Island	Pays Plat	Pic Mobert	Pikangikum	Poplar Hill	Rainy River	Red Rock (Lake Helen)
	Rocky Bay	Sagamok Anishnawbek (Spanish River)	Sand Point	Seine River	Serpent River	Shawanaga	Shoal Lake No. 39	Shoal Lake No. 40	Stanjikoming	Teme-Augama Anishnabai	Thessalon	Wabaseemong (Islington)
	Wabauskang	Wabigom Lake	Wahgoshig	Wahnapitae	Wasauksing (Parry Island)	Washagamis Bay	Whitefish Bay	Whitefish Lake	Whitefish River	Whitesand	Wikwemikong Unceded	
Oneida	Onye'A:KA (Oneida Nation of the Thames)	Six Nations of the Grand River										
Onondaga	Six Nations of the Grand River											
Potowatomi	Caldwell	Chippewas of Sarnia	Chippewas of Kettle and Stoney Point	Ojibways of Walpole Island								
Seneca	Six Nations of the Grand River											
Tuscarora	Six Nations of the Grand River											

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APPENDIX 4

Aboriginal Language Training Provided in Native Literacy Programs

The Native literacy programs are divided into regions:	
1. Central	
Council Fire Native Cultural Centre, Toronto	Ojibway
Na-Me-Res (Native Men's Residence), Toronto	Ojibway
Chippewas of Rama First Nation, Rama, Ont.	Nishnaabemwin
2. Northern	
Mississauga Indian Reserve, Blind River, Ont.	Ojibway
United Native Friendship Centre, Fort Frances	Ojibway
Moosonee Friendship Centre, Moosonee	Cree
Anishnawbe Skills Development, Thunder Bay	Ojibway
Ojibway-Cree Cultural Centre	Ojibway, Cree
West Bay First Nation, West Bay, Ont.	Ojibway
3. Western	
Hamilton Regional Indian Centre, Hamilton	Ojibway, Cayuga, Mohawk
Ken-Dass-Win Communications, Wiarton, Ont.	Ojibway
P.E.N. Program, Windsor	Oneida, Mohawk, Nishnaabemwin
Niagara Regional Native Centre	Cayuga, Mohawk
S.C.R.O.L.L., Southampton	Ojibway

Centres for the Study of Aboriginal Languages

Brock University	Extradepartmental Studies (905) 688-5550	*Mohawk* (current, January 1995)
Cambrian College	Wabenode Institute, Nishnawbe Native Studies Department (705) 566-8101	*Ojibway* (current, September 1994)
Confederation College	Community Programs (807) 475-6110	*Ojibway* (current, January 1995)
Fanshawe College	University and College Entrance Program, Community Access Division (519) 452-4100	*Oneida, Ojibway* (September 1993/ January 1994)
Lakehead University	Native Languages Program and Native Language Instructors Program, School of Education (807) 343-8110	*Cree, Ojibway* (September 1990/ current, September 1994)
Laurentian University (University of Sudbury)	Native Studies Department (705) 673-5661	*Cree, Ojibway* (both current, September 1994)
Mohawk College	Continuing Education, Social Sciences Division (905) 575-1212	*Ojibway, Mohawk* (Spring 1993/ Winter 1993)
Northern College	Continuing Education Department (705) 235-3211	*Cree* (September 1993)
Sault College	Native Studies Department (705) 759-6774	*Ojibway* (Day - current, September 1994; Evening - January 1994)
Trent University	Native Studies Department (705) 748-1011	*Mohawk, Ojibway* (both current, Winter 1994)
University of Toronto	School of Continuing Education (416) 978-2400	*Ojibway* (current, September 1994)

University of Western Ontario	Centre for the Research and Teaching of Canadian Native Languages, Department of Anthropology (519) 679-2111, ext. 5042	*Mohawk* (current, Winter 1994)

In addition, many Aboriginal organisations, such as the Woodland Cultural Centre, Brantford, and the Wawatay Native Communications Society, Sioux Lookout, have been active in Aboriginal cultural and linguistic revitalisation.

APPENDIX 6

List of Schools in Ontario Offering Aboriginal Languages As a Regular Subject, September 1994

Board of Education	School Name	Language	Enrolment	Telephone #
Bruce County	Saugeen District Secondary School	Ojibway	36	(519) 832-2091
Cochrane Iroquois Falls/Black River Math	Ecole Secondaire Cochrane High School	Cree	12	(705) 272-4372
Fort Frances-Rainy River	Fort Frances High School	Ojibway	26	(807) 274-7747
Haldimand	Hagerville Secondary School	Mohawk Ojibway Cayuga	44 19 35	(905) 768-3318
	New Credit Elementary School	Ojibway	57	(905) 768-5385
Hastings County	Moira Secondary School	Mohawk	45	(613) 962-8668
James Bay Lowlands	Northern Lights	Cree	71	(705) 336-2901
Eabametoong Education Authority	John C Yesno Education Centre Elementary & Secondary	Ojibway	253	(807) 242-8421
Kenora	Beaver Brae Secondary School	Ojibway	50	(807) 468-6401
Lakehead District R.C. Separate School Board	St. Patrick Secondary School	Ojibway	15	(807) 623-5218
Lambton County	Alexander Mackenzie Secondary S. North Lambton Secondary School Sarnia Collegiate Insti. and Tech. St. Clair Secondary School	Ojibway Ojibway Ojibway Ojibway	12 20 6 5	(519) 542-5505 (519) 786-2166 (519) 336-6131 (519) 332-1140
London	Saunders Secondary School	Oneida Ojibway	24 20	(519) 472-1150
Manitoulin	Manitoulin Secondary School	Ojibway	62	(705) 377-5321

APPENDIX 6

Board of Education	School Name	Language	Enrolment	Telephone #
Moose Factory Island District School Area Board	Moose Factory Ministik	Cree	520	(705) 658-4535 (705) 658-4768
Moosonee District School Area Board	Moosonee Elementary	Cree	326	(705) 336-2365 (705) 336-2300
Moosonee Roman Catholic Separate School Board	Bishop Belleau	Cree	150	(705) 336-2619
Peterborough County	Lakefield District Secondary School	Ojibway	7	(705) 652-3333
Red Lake Board of Education	Red Lake Elementary School	Ojibway	56	(807) 727-2331 (807) 727-2676
Renfrew County Board of Education	St. James School	Algonquian	30	(613) 628-2927
Sault Ste Marie	White Pines Collegiate and VS	Ojibway	17	(705) 945-7181
Sudbury Board of Education	Sudbury Secondary School	Ojibway	30	(705) 674-7551
Stormont Dundas & Glengarry County	General Vanier Secondary School	Mohawk	60	(613) 933-5500
Timiskaming Board of Education	Laura McKenzie Learning Centre Elementary School	Ojibway	14	(705) 237-8982 (705) 647-7394
Northern Nishnawbe Education Council	Washa Distance Education Centre	Ojibway	8	(807) 737-1488
West Parry Sound	Parry Sound High School	Ojibway	55	(705) 746-5888
York Region	Sutton District High School	Ojibway	41	(905) 722-3281

VS - Vocational School

Source: Literacy Section, Learning and Employment Preparation Branch, Ontario Training and Adjustment Board

Ontario School Boards with Native Languages as a Second Language (Elementary and Secondary) 1994

Cree (5)	Ojibway (17)	Algonquian (1)	Mohawk (3)	Cayuga (1)	Oneida (1)
Cochrane Iroquois Falls/ Black River Math	Bruce County	Renfrew County Board of Education	Haldimand	Haldimand	London
James Bay Lowlands	Fort Frances - Rainy River		Hastings County		
Moose Factory Island District School Area Board	Halimand		Stormont Dundas & Glengarry County		
Moosonee District School Area Board	John C Yesno S				
Moosonee Roman Catholic Separate School Board	Kenora				
	Lakehead District				
	Lambton County				
	London				
	Manitoulin				
	Peterborough County				
	Red Lake Board of Education				
	Sault Ste Marie				

Cree (5)	Ojibway (17)	Algonquian (1)	Mohawk (3)	Cayuga (1)	Oneida (1)
	Sudbury Board of Education				
	Timiskaming Board of Education				
	Washa Distance Education Centre				
	West Parry Sound				
	York Region				

Source: Policy & Research Analysis Branch, Ministry of Education and Training

APPENDIX 8

Aboriginal Languages Taught in Schools on First Nations Territories In Ontario January 1995

School Names/Cities	Languages	Enrolment	Band	Band #
Cape Croker Senior School **Wiarton**	Ojibway	18	Nawash	122
Cape Croker Junior School **Wiarton**	Ojibway	66	Nawash	122
Standing Stone School **Southwold**	Oneida	200	Oneida R.R.	169
Quinte Mohawk **Deseronto**	Mohawk	260	Tyendinaga	164
Six Nations A **Ohsweken**	Mohawk	222	Six Nations	121
Six Nation B **Ohsweken**	Mohawk Cayuga	188	Six Nations	121
Emily C. General **Ohsweken**	Cayuga	194	Six Nations	121
J.C. Hill Elementary **Ohsweken**	Ojibway Mohawks Cayuga	253	Six Nations	121
Jamieson Elementary **Ohsweken**	none		Six Nations	121
Webequie Day School **Webequie**	Oji-Cree	144	Webequie	240
Lansdowne House Day **Lansdowne House**	Ojibway	56	Lansdowne	239
J.C. Yesno Elementary **Eabamet Lake**	Ojibway	277	Ebametoong	183
Henry Coaster **Ogoki Post**	Ojibway	45	Marten Falls	186
Christian Island Day **Penetang**	Ojibway	97	Beausoleil	141

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School Names/Cities	Languages	Enrolment	Band	Band #
Kettle Point School **Forest**	Ojibway	31	Kettle Point	171
Walpole Island Elemen. **Wallaceburg**	Ojibway	358	Walpole Island	170
Wasauksing Kinomaugewgamik **Parry Sound**	Ojibway	82	Perry Island	136
Sarnia Pre-Kindergarten **Sarnia**	Ojibway	9	Sarnia	172
Moraviantown Kindergarten **Thamesville**	Delaware	19	Moravian	167
Akwesasne Mohawk **Cornwall**	Mohawk	315	St. Regis	159
St. Regis Village Day **Cornwall**	Mohawk	87	St. Regis	159
Chenail Indian Day **Cornwall**	Mohawk	136	St. Regis	159
Curve Lake School **Curve Lake**	Ojibway	55	Curve Lake	161
Wiijinimbawyaang **Muncey**	Ojibway	131	Chipewas of the Thames	166
New Credit School **Hagersville**	Ojibway	66	New Credit	120
Muskegog Keewaytin Sch. **Peawanuck**	Cree	50	Winisk	146
J.R. Nakogee Elementary **Attawapiskat**	Cree	328	Attawapiskat	143
St. Anne's Elementary **Fort Albany**	Cree	204	Ft. Albany	142
St. Andrews **Kashechewan**	Cree	406	Kashechewan	243
Lakeview School **West Bay**	Ojibway	164	West Bay	181
Beedaban School **Massey**	Cree	147	Spanish River	136

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School Names/Cities	Languages	Enrolment	Band	Band #
Mattagami School **Gogama**	Ojibway	29	Mattagami	226
Shawonosowe Indian Day **Birch Island**	Ojibway	23	Birch Island	230
Pontiac School **Wikwemikong**	Ojibway	164	Wikiwenukang	175
St. Joseph's Anishnabek **Sheshegwaning**	Ojibway	13	Sheshegwaning	178
Wikwemikong Jr. School **Wikwemikong**	Ojlbway Odawa	210	Wikiwenukang	175
Dokis Indian Day School **Monetville**	Ojibway	16	Dokis	218
Onegaming Elementary **Nestor Falls**	Ojibway	76	Onegaming	131
Onegaming High School **Nestor Falls**	Ojibway	19	Onegaming	131
Islington School **Whitedog**	Ojibway	296	Islington	150
Wabshki-Penasi **Dinorwic**	Oji-Cree	33	Wabigoon	157
Saskatcheway Anishinabe **Grassy Narrows**	Ojibway	207	Grassy Narrows	149
Windigo Island School **Oak Island, Minn.**	Ojibway	6	N.W. Angle 37	152
Pic Day School **Heron Bay**	Ojibway	75	Pic Heron	192
David Kejick **Kejick**	Ojibway	80	Shoal Lake 39	154
Ojibway Heritage School **Kejick**	Ojibway	50	Shoal Lake 40	155
Bai-Bom-Beh-Anishinabe **Pawitik**		276	Whitefish	158
Northwest Angle School **Angle Inlet, Minn.**	Ojibway	15	N.W. Angle 33	151

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School Names/Cities	Languages	Enrolment	Band	Band #
Migisi Sah Gai Gun **Eagle River**	Ojibway	28	Eagle Lake	148
St. Kateri Tekawitha **Gull Bay**	Ojibway	76	Gull Bay	188
Pic Mobert School **Mobert**	Ojibway	75	Pic Mobert	195
Big Grassy School **Morson**	Ojibway	57	Big Grassy	124
Constance Lake Day **Calstock**	Cree	65	Constance	182
Eleazar Winter Memorial **Wapekeka**	Cree	68	Wapekeka	206
Michikan Lake School **Bearskin Lake**	Oji-Cree	106	Bearskin	216
Titotay School **Cat Lake**	Ojibway	117	Cat Lake	216
Aglace Chapman Educ. Centre **Big Trout Lake**	Cree	235	Big Trout Lake	209
Wasaho School **Fort Severn**	Cree	83	Ft. Severn	215
Sineonokway Native **Kasabonika**	Oji-Cree	151	Kasabonika	210
Mary Ann Aganash Memorial **Kingfisher**	Oji-Cree	81	Kingfisher	212
Samson Beardy Memorial **Muskrat Dam**	Oji-Cree	47	Muskrat Dam	213
Eenchokay Birchstick **Pikangikum**	Ojibway	516	Pikangikum	208
Martin McKay Memorial **Sachigo Lake**	Oji-Cree	83	Sachigo	214
Lydia L. Beardy School **Wunnumin Lake**	Oji-Cree	105	Wunnumin	217
White Pine Ridge Sch. **Lac Seul**	Ojibway	96	Lac Seul	205

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School Names/Cities	Languages	Enrolment	Band	Band #
Thomas Fiddler Memorial School **Sandy Lake**	Oji-Cree	494	Sandy Lake	211
David Meekis Memorial **Deer Lake**	Oji-Cree	182	Deer Lake	237
Victoria Linklater **North Spirit**	Cree	36	North Spirit	238
A. Scatch Memorial School **Poplar Hill**	Ojibway	81	Poplar Hill	236
Missabay Community **New Osnaburg**	Ojibway	121	Osnaburg	203
Native Sena **Weagamow Lake**	Oji-Cree	147	Caribou Lake	204
Georgina Island **Sutton West**	Ojibway	7	Chippewas of Georgina Island	138
Lac La Croix Elementary **Lac La Croix**	Ojibway	65	Lac La Croix	127
Lac La Croix High School **Lac La Croix**	Ojibway	9	Lac La Croix	127

Sch - School
Nat - National
Pt - Point

Source: **Literacy Section, Learning and Employment Preparation Branch, Ontario Training and Adjustment Board**