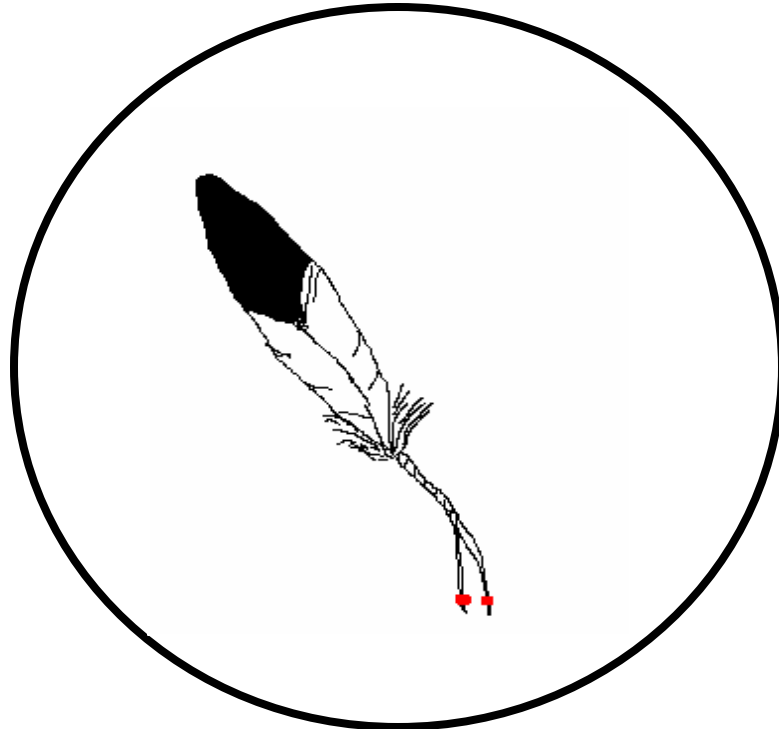# ABORIGINAL LITERACY AND LEARNING

Annotated Bibliography & Native Languages Reference Materials

Ontario Institute for Studies in Education/University of Toronto
TORONTO, ONTARIO
CANADA

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Aboriginal Literacy and Learning
Annotated Bibliography & Native Languages Reference Materials

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The logo is composed of an Eagle feather, symbolic of honour, respect and strength. The circle is symbolic of equality, unity courage and positive relationships. The Eagle flies high above the world and has the closest connection to the Creator, possessing a broad perspective of all life. The Eagle feather therefore represents a person's thoughts rising as high as the Eagle. The Eagle feather is honoured in Aboriginal communities across North America, as is the circle. This circle represents the equality of all people involved in the life-long process of Aboriginal literacy and learning.

Dedications and Acknowledgements

"Annotated bibliography and listings of Native language reference materials" is dedicated to the practitioners and co-ordinators involved in Native literacy in Ontario. Their commitment and dedication to this challenging area is exemplified by their tireless and selfless work that continues to provide empowerment to Native literacy learners in the province of Ontario.

Acknowledgements

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Introduction

This document, "Annotated Bibliography & References for Native Language" is part of the "Literacy and Aboriginal Peoples 'Best Practices' Native 'Literacy' and Learning" research project, which began in September 2001. The purpose of the annotated bibliography is to provide an inventory of the written resources available in the area of Native literacy for the province of Ontario.

The annotated bibliography is divided into three areas. The first section contains articles from journals, books and theses that discuss Native Literacy. The second section includes Curriculum guides, workbooks and other teaching material used in Native literacy programs. This section by no means lists all materials available as there are many documents produced in-house for a specific project, which may not be listed in any database or library. The final section is comprised of "Reports" written by government agencies, Native literacy programs and consultants in the field.

Native language reference materials provide listings of the dictionaries, workbooks and guides that promote literacy in Native languages. These are divided into two main family groups identified in Ontario: the Algonquian, and Iroquoian language families. The language dictionaries are not specific to Ontario dialects. Rather they are a compilation of language dictionaries for the Algonquian and Iroquoian language family. The Algonquian language family includes: Algonquin, Anishininiimawin (Oji Cree), Anishinaabemowin (Ojibway), Cree, Delaware, Nishnaabemwin, and Potowatomi. The Iroquoian language family includes: Cayuga, Mohawk, Oneida, Onondaga, Seneca, and Tuscarora. Please note for the Algonquian Native Language reference materials, no material for Potowatomi was found at this time. However under the "On-line References" there is a webpage listed for a Potowatomi Dictionary.

Annotated Bibliography

Articles and Theses

Anderson, K. (1989). Native Women and Literacy. <u>Canadian Womens Studies-Les Cahiers de la Femme, 10 (2&3),</u> 79-80.

This two-page journal article discusses Native women's literacy in Ontario. The article describes the need for statistics on Native literacy levels. In 1989, there were 25 Native-run literacy programs in Ontario, some of which operated out of Native women's centres. The article describes how difficult it is for Native women to enter into literacy programs: (1) many do not see the value of literacy programs because the women feel their main job is to take care of their husbands/partners and children; (2) women with children require childcare and transportation; (3) many women suffer from low self-esteem. The article describes several literacy programs in places such as London, Thunderbay, and Sault St. Marie. "If women are the true teachers of the next generations, it is important that their learning be supported as well, particularly if we want to see an improvement in Native Education and value of education in the future" (p. 80).

Antone, E. (1997). <u>In Search of Voice: A Collaborative Investigation on Learning Experiences of all Onyota'a:ka.</u> Toronto, ON: Unpublished Thesis-University of Toronto.

This study examines the learning experiences of participants from the Onyota'a:ka First Nations community located in southwestern Ontario. The theoretical framework for this investigation is Hunt's model of Research and Renewal based on the inside-out approach to psychology. Personal learning experience was the basis of this inquiry. Personal observations and the interviews of Onyota'a:ka community members indicated there were a number of occurrences where the voice of the people became silent because of their schooling experience. This silencing action was manifested in the suppression of the Onyota'a:ka language, the invalidation of the traditional cultural ways; the transformation of the mind through formal education; negation of traditional education; the undermining of traditional knowledge and values; and the lack of positive identity development. This study concludes that language and culture are intertwined and are very important to the Onyota'a:ka. It has also been found that a strong Native identity is imperative in order to sustain a balance between their society and the mainstream society. It is concluded that the Onyota'a:ka need a bilingual/bicultural type of education to make the circle complete**.**

Fedorick, J.A. (1989). Mother Tongue: Aboriginal Cultures and Languages. <u>Canadian Women's Studies-Les Cahiers de la Femme, 10 (2&3),</u> 69-71.

A three-page article introduces the Earth-tone North project. The article begins with the historical account of how the Ojibwe and Cree cultures changed in the past three hundred years. The story is a metaphor to describe the need for language retention. The author describes Aboriginal languages, "as not being noun based, but verb and adjective-based;

in other words, Aboriginal languages are (p. 70). The final two paragraphs describe the Earth-tones North project as a computer based program that will enable Native artists in remote northwestern Ontario to have an avenue available to promote their art.

George, P. (1994). Empowering People & Building Competent Communities. In Alpha Plus (Ed.), <u>Alpha 94: Literacy and Cultural Development Strategies in Rural Areas</u> (Chapter 15). Toronto, ON: Alpha Plus, Ontario Native Literacy Coalition.

This nineteen-page article describes the literacy process for Aboriginal peoples of Ontario. The author describes how literacy for Aboriginal people in Ontario involves the individual as well as the whole community. Literacy leads to development and empowerment, which contribute to self-determination. Once wards of the federal government, Aboriginal peoples are now assuming more control over their hard won affairs. Education, including literacy, is key to such control. Aboriginal literacy practitioners seek to "place education into culture" by using the holistic approach and by considering the elements of self, community, family, and the universe (worldview) during program development. George goes on to describe the Ontario Native Literacy Coalition (ONLC) as being comprised of 31 urban and reserve-based literacy projects. ONLC provides networking opportunities, training for Native literacy practitioners, culturally sensitive program materials, and advocacy on all levels. Literacy practitioners are from the home community and have knowledge of community members and culture, a sincere belief in the student, creative abilities, organizational skills, and deep commitment. Community coordinators recruit students, train tutors, develop or adapt materials to local situations, and raise funds. Because programs are community based and student centred, a variety of models have emerged, many of them involving cultural education and whole language approach. Fourteen projects include literacy in an Aboriginal language. Practitioners meet for a week every three months to take courses and visit successful programs. They identified the two most important courses in helping them enhance student self-esteem: the Healing Circle and the Prior Learning Assessment (a portfolio development process).

George, P., (n.d.) "The Holistic/Rainbow Approach to Aboriginal Literacy". Work in Progress. http://www.nald.ca/fulltext/abo-hol/contents.htm

In 1996, the author developed the Rainbow Approach to Literacy for a project sponsored by the Parkland Regional College, Yorkton, Saskatchewan, entitled *"Reaching the Rainbow"*. Aboriginal literacy practitioners from across Canada collaborated in the production of a multi-media kit on Aboriginal literacy. There was consensus that, in fact, there is Aboriginal literacies. The committee decided to use the rainbow, and to have each colour represent a different type of literacy.

In 1998 the National Aboriginal Design Committee (NADC) adapted the Rainbow Approach to Aboriginal Literacy for its logo and it also adapted its vision. The NADC orchestrated the first National Aboriginal Literacy Gathering (NALG) in Canada. The author, with NALG participants, documented actual literacy initiatives, noting how these

activities nurture and develop the spirit, heart, mind and body. She presents an exemplary model for each colour, and asked Literacy participants to suggest others.

Hare, J. (1995). <u>Meaning Attached to Literacy in a First Nation Community</u>. London, ON: Unpublished Masters Thesis-University of Western Ontario.

This study investigated the educational experiences of Native people in order to learn about meanings attached to literacy; how literacy is acquired; and how past educational experiences affect present literacy values, practices, and choices. "It is apparent from the literature surrounding literacy and acquisition of literacy that historical experiences, culture, and shifts in culture may cause differences in how literacy is acquired and the beliefs one forms about literacy."

The experience of Native people, who attended residential school, where the social, emotional, and physical conditions necessary for the development of literacy were devoid, was collected through a semi-structured interview. Interviews were also conducted with Native people who did not attend a residential school, but lived at home and attended school within the provincial system. The remarkably different experiences of these two groups were compared and contrasted as they relate to meanings Native people attach to literacy, how literacy was acquired, and how past experiences with literacy affect decisions Native people make about present literacy values, practices, and choices.

The study reveals literacy is valued for different purposes among those who attended residential school and those that lived at home and attended school within the provincial school system. Literacy for the five respondents was seen as important to economic well being, culture, and communications.

In addition, interviews revealed resurgence in the importance of literacy for Native people and the necessity for literacy skills in a changing world. Participants further expressed a sense of loss in not being able to speak the Ojibwe language. It was a connection to their culture that was missing. The meanings attached to literacy in this Native community contributed to a broader understanding of literacy for Aboriginal people.

Hill, D. (1999). <u>Holistic Learning: A model of education based on Aboriginal Cultural Philosophy.</u> Antigonish, NS: An unpublished thesis-St. Francis Xavier University.

This thesis was written for the Master of Adult Education. The thesis provides a historical background on Aboriginal cultural history. It follows an empirical approach to explain how, "a cultural philosophy becomes a powerful determinant of human action and interaction within the world" (p.26). Hill quotes many relevant writers with the facts on Aboriginal Cultural Philosophy. However, she does not discuss the relationship of their work to the background of that work or to current research and theory in terms of

meaning and implications. For example, she draws on the work of authors from non-Aboriginal walks of life and links their observations with Aboriginal Cultural Philosophy without acknowledging the cultural background of those writers. Kushner (p.32), for example is Hebrew and Jewish; Freire (p.33) is Brazilian and Portuguese. Although she writes, "I have attempted to move beyond my own ideological attachments in drawing the following conclusions and recommendations," Hill's work lacks a theoretical argument linking Kushner's and Friere's work with Ojibway (p. 24) cultural philosophy. Nonetheless, she 'recommends that adult educators endeavour to acquire a knowledge and understanding of the educational concepts necessary for facilitating not just traditional Aboriginal learning and teaching processes, but also the methods associated with other cultural experiences, particularly when working with culturally diverse groups of adult learners". Of importance, Hill quotes a journalist's comment with regard to First Nations Technical Institute (FNTI) Aboriginal approach to holistic education and its unique strength in helping Aboriginal people to understand themselves, others and the world around them.

McGregor-Pitawanakwat, M. (1989). Anishnawbe Language and Culture. Canadian Women's Studies-Les Cahiers de la Femme, 10 (2&3), 73.

A one page article describing the need for the Anishinawbe language in Birch Island to be taught to children since in the Anishinawbe language "many things can be explained in … but lose their meaning, colour, or humour by translating them into English". The article describes English being everywhere, in the radio, television, signs, billboards, newspapers and magazines therefore the child who goes to school will learn English. Thus it is important to have an immersion Anishinawbe School to ensure the language and culture is retained.

Simard, P. & Morley, D. (1991). Applying the Official Languages Act. Language and Society/Langue et Societe, 34, 33-37.

The article describes how David Morley, executive director of the Canada Employment and Immigration Commission for Ontario and Pierre Simard ensured compliance with both the spirit and the letter of the Official Language Acts. In "Regional News," brief reports of items relating to language and bilingualism policies in various provinces are reported. Benoit Legault, in the "The Linguistic Challenge Facing the Ontario Government, discusses expectations of the new Ontario government on the part of Franco-Ontarian militants." Policies regarding Aboriginal languages and the use of French and English are outlined.

Thun, M. (1992). The incipient obsolescence of polysynthesis: Cayuga in Ontario and Oklahoma. In Nancy C. Dorian (Ed.), <u>Investigating Obsolescence: Studies in Language Contraction and Death (pp. 24-57).</u> Cambridge, EN: Cambridge University Press.

The chapter discusses the vague historical circumstance that caused the split of Native American Cayuga-speaking peoples into two geographically distant groups; from the original location of Lake Cayuga in New York, the principal communities now exist in Ontario and Oklahoma. Slowly the language is being lost in Oklahoma. The two forms of Cayuga are compared, where in Oklahoma the language is mostly spoken at ceremonies, in terms of syntax and lexicon. In Oklahoma Cayuga has been influenced by other tribal tongues, including Shawnee and has also experienced a degree of vocabulary change. Relative morphology and phonology are also considered, wherein the most profound differences between Ontario and Oklahoma Cayuga are recorded. Language acquisition among the Cayuga is difficult to study given the infrequency of new learners, but an analogy is drawn to children learning the grammatically similar Mohawk. It is concluded that some of the arbitration in the Oklahoma version of Cayuga, e.g. the stress and metathesis patterns, have a synchronic reality. The most striking factor pointing toward a reduction of Oklahoma Cayuga is its lack of opportunity for expression given the rich and complex morphological Y phonological system it still contains.

Toohey, K. (1985). Northern Native Canadian language education. <u>La Revue Canadienne de Sociologie et d'Anthropologie/The Canadian Review of Sociology and Anthropology, 22(1)</u>, 93-101.

The article discusses the institution of English-only instruction in northern Canadian Native schools, coincident with increased federal government control of Native schooling and increased federal involvement in other areas of community life since the early 1950s. An appraisal of the English skills of students in attendance at a northern Ontario Native school in 1980 shows that the "English immersion" school program offered does not result in high levels of English proficiency. Native-language programs in northern Ontario receive little extra funding or institutional support and are not seen as central to the objectives of school instruction. Students attending schools in these communities are not served well in the area of language education in either language and this failure is important for any serious discussion of changing educational outcomes. There are 27 references listed.

Toohey, K. & Allen, P. (1985). Domain analysis and second-language instruction in Northern Ontario Native Communities. <u>Canadian Modern Language Review/La Revue Canadienne des Langues, 41(4)</u>, 652-688.

A discussion of the functions of English and Native language in northern Native communities in Canada shows that many such communities now operate bilingually. There now appears to be domain separation for the languages that might contribute to the maintenance of bilingualism within the communities. Second, majority language

instruction is discussed and it is argued that planning such instruction must take into account the present socio-linguistic situation in such communities.

This is an article, which describes a qualitative study concerning the dimensions of the education climate from the perspective of the Native adult learners in a Native employment preparation program. The questions related to learner milieu, dimensions of the cultural, social, and instructional environments, and learner outcomes were examined. The cultural environment emerged as the most influential factor contributing to a quality learning environment; the values, co-operation and supportive components were found influential in providing effective learning conditions.

Tremblay, P.C. & Taylor, M.C. (1998). Native learners' perceptions of educational climate in a Native employment preparation program. Adult Basic Education, 8(1), 30-46.

The body of the paper included a literature review, which had three components, these being: a) educational climate and adult education; b) literacy; c) Native literacy. The literature reviewed in each of the three components suggested that literacy from the learner's perspective has not been researched instead, research is focused on success or failure of programs. A conceptual framework comprised five dimensions (learner milieu, instructional environment, social environment, cultural environment, and learner outcomes). The methodology described a community-based program, which was chosen as the research site. Multiple data collection strategies were employed in the study, these being participant observation, focus groups, in-depth semi-structured interviews, and a document review of curriculum materials and program reports. The study concluded with implications for practitioners.

Williams, A. (1989). Maria Seymour: Native Language Instructors Program. Canadian Woman Studies/Les Cahiers de la Femme,10(2-3), 75-78.

This article is a four-page interview with Maria Seymour conducted by Alice Williams. Maria Seymour is one of the many Anishinaabeg who has been instrumental in the actualization of the Aboriginal languages being officially taught in the provincial schools in Ontario. A description is provided of the process that occurred in bringing Native languages into Ontario provincial curriculum. It 1973 a one-day workshop was held in Fort Frances to discuss the concerns about the loss of language. The article describes how many of the language instructors (Algonkian and Iroquian) were leaving because of feeling overwhelmed with lesson planning where there was no official education about the structure of the Native language. Language teaching was not a priority for many schools thus many instructors were paid minimal salary. In 1975 a second Native Language teacher's workshop in Couchiching Reserve, Ontario was held. In 1975 and 1976 two more workshops were held at Walpole Island, Ontario. At these meetings, discussions were concerned with how to structure lessons plans and how to incorporate English thinking into the Native Languages. In 1976, the Iroquian Language group moved into an office at University of Western Ontario and the Algonkian language group moved to Sudbury. In Sudbury a Native Language Instructors Program (NLIP) began

and after four years of studying students were not recognized as being accredited in language study under the Ministry of Education. This meant students were unable to teach an Aboriginal language in the school system. In 1978, the Ministry of Education accredited the program and the original people who took the course had to repeat the four-year program. The article concludes with Maria Seymour's' personal life and goal to build self-esteem for all Aboriginal peoples. She works tirelessly for her community and her grandchildren.

Curriculum Guides, Workbooks and Other Teaching Material

Akiwenzie-Damm, K. (1995). Wordskills for Native Learners. Toronto, ON: Ontario Native Literacy Coalition.

This intermediate workbook presents culturally appropriate literacy learning experiences, activities and games for Native learners by sharing stories, legends and Native teachings. The exercise and grammar concepts include adjectives, spelling, rhymes, verbs, nouns, antonyms, synonyms and punctuation.

Akiwenzie-Damm, K. and Halonen, D. (1997). Empowering the Spirit: Native Literacy Curriculum. Own Sound, ON: Ningwakwe Clearing House.

This curriculum was developed to assist Aboriginal [sic] literacy coordinators and tutors in providing culturally appropriate materials, and in using culturally appropriate methodologies in their work with Aboriginal [sic] learners at various age and levels of literacy. The project begins with a background and overview of the project's inception in January 1992. The curriculum materials have been devised to allow for flexibility so that they may be revised and adjusted to meet community needs in which Ontario Native Literacy Coalition programs are based. The program has identified and supports six curriculum principles, these being culturally focussed and appropriate, community based, learner centered, flexible, holistic, and experiential.

There are 30 lesson plans where lesson 1 to 10 are basic literacy skills, lesson 11 to 20 are intermediate literacy skills and lesson 21 to 30 are advanced literacy skills. Each lesson is formatted with a level, subject area, goals of the lesson, objectives, cultural concepts, cultural information, activities, and evaluation activities, materials required, resources to use, and who developed the lesson. The book makes it very clear that the cultural information presented in the lessons are not 'cultural teachings' nor are they intended to be used as a sole source for cultural teachings.

Akiwenzie-Damm, K. & Damm, J. (1998). The Illustrated History of the Chippewas of Nawash: Teachers Guide. Owen Sound, ON: Ningwakwe Clearing House.

A teacher's guide that accompanies the comic book "Illustrated History of the Chippewas of Nawash" written by Polly Keeshig-Tobias in 1996. It provides teachers with culturally appropriate materials, lesson plans, activities and methodologies for use with

intermediate learners. Twenty-one chapters include answers for questions raised in the comic book and a bibliography of the references used to compile the historical data.

Anderson, M. & Perrault, M. (1998). <u>A History of the Ojibwe People.</u> Owen Sound, ON: Ningwakwe Clearinghouse.

This Ojibwe Culture and Literacy Exercise Workbook was developed for adult learners. It contains basic information about the Ojibwe culture and lifestyles specific to the Rainy River District. The book contains recipes, Ojibwe words and stories, which were translated to the English language. There are various literacy exercises such as word finds, questions about history and other enrichment activities pertaining to the Ojibwe way of life.

Bannon, S., (2002). <u>Feathers of Freedom Adult Literacy Workbook</u>. Owen Sound, ON: Ningwakwe Learning Press.

The author states, "This workbook has been developed for Aboriginal learners who want to increase their communication skills in Reading and Comprehension, Writing and Grammar. The learning materials have been developed not only to enhance communication skills but also to enhance cultural identity and self-esteem. It may also be useful by learners in correctional literacy programs".

Bannon, S. (1996). <u>The Legend of the Sleeping Giant (Nanabijou).</u> Thunderbay, ON: Anishnawebe Skills Development Program.

This is a bilingual (Oji-Cree and English) story workbook that contains information about the local history and introduces Oji-Cree syllabics. There are three exercises included in the workbook.

Bannon, S. (1996). <u>The Legend of the Princess of the Mist</u>. Thunderbay, ON: Anishnawebe Skills Development Program.

This bilingual (Oji-Cree and English) story workbook contains information about the local history and introduces Oji-Cree syllabics. There are six exercises included in the workbook.

Borovoy, T., Lepine, R., Anderson, K. & MacDonald, J. (Eds.) (No date specified). <u>A Literacy Manual: Addressing the Barriers to Learning</u>. Toronto, ON: The Native Women's Resource Centre and Ministry of Education & Training and the National Literacy Secretariat.

This facilitator's manual is divided into thirty-nine sections for facilitator's use. Although not specified the manual is written using Ojibwe or Annishinabe spiritual rituals. The manual does not specify if facilitators are first trained in using the manual or how it is decided how or who can use the manual. The manual does not specify a time restriction although it does mention that each section cannot be timed, as some sections will take

longer. The facilitator's section is filled with logistics of running a literacy class such as how to set-up the room, planning and preparation, using handouts and so on. There are also sections that give descriptions of Aboriginal teaching and learning styles, such as the cycles of learning using the wheel, how to incorporate Aboriginal culture into the class by having a smudge in the classroom. There is a description of how to perform a smudge in FM-4 section. Following the facilitator's manual there eight modules with its own table of contents. The modules are 1) The healing journey; 2) Our history; 3) The path of healing; 4) Principles of empowerment; 5) Stress, time and self-care; 6) Goal Setting; 7) Communication Strategies; and 8) Assertiveness and aggressiveness. These modules are filled with information about each section and possible approaches to facilitate discussion within the group. Each module is anywhere from 24 pages to 40 pages in length.

Elliot, M., (2002). <u>Take It Away Bear Creek</u>. Owen Sound, ON: Ningwakwe Learning Press.

Young people struggle with alcohol, drugs, personal issues, education and self-identity. The Bear Creek Singers share their message of empowerment, pride, and identity, so they can leave a good trail for other youth to follow. This youthful magazine-style layout includes tons of photos and personal stories about this group of Aboriginal youth from the Sault Ste. Marie area.

Ferguson, P., (2003). <u>Fry Bread.</u> Owen Sound, ON: Ningwakwe Learning Press.

Dakota's friends had never seen frybread before. Dakota explains how it is made. Frybread, scone, bannock, or gullet, there are as many names for this tasty bread and there are many different ways to make it. This book written and illustrated by Ferguson Plain combines elements of his Ojibwe culture with realism and mysticism. This is shown in his drawing.

Gaikezheyongai, S., (2002). The Story of the Seven Fires: Video and Teacher's Manual. Owen Sound, ON: Ningwakwe Learning Press.

The Seven Fires teachings present a historical perspective on the evolution of relationships between the Aboriginal and the non-Aboriginal communities. This set includes a 1hour video of Sally's live presentation and a Teacher's Manual meant to enhance the listener's self-reflective learning process. It will have some teachings only alluded to or briefly seen in the video and suggest or prompt ideas and activities for further explorative learning.

George, S. (1996). <u>Through the Eyes of Our Elders Volume 1-3.</u> Saugeen, ON: Scroll Saugeen.

This is a three-volume set of spiral bound booklets, which were developed by the Saugeen Community's literacy program. Each booklet presents step-by-step directions to complete activities as, cooking bannock, quilting, quill basket making and so on. There

are photographs demonstrating the techniques on every page. These books are easy to read and the directions are very clear.

Gray, F. (1999). <u>How to Start a Native Literacy Program.</u> Owen Sound, ON: Ontario Native Literacy Coalition.

A resource manual that lay outs the steps in setting up literacy programs. The author tells us there are three main steps: a needs assessment, designing a relevant program to meet those needs and obtaining funding for the program. Gray indicates that Native literacy programs are based on two premises: literacy programs are part of a larger community and second the learner is the centre of the circle in Native literacy, therefore the program can be learner-centred.

Hamilton Regional Indian Centre. (1998). <u>Ten Legends Workbook: An Intermediate Workbook.</u> Owen Sound, ON: Ningwakwe Clearing House.

This 90-page workbook is written for literacy learners at the intermediate level. It enhances the work of the "l0 legends of the Iroquois and Ojibway" by Jim Tole in 1997. The workbook provides culturally relevant and appropriate literacy exercises and activities for Native learners.

Hawker, B. (2000). <u>Empowering the Learner: Native Literacy Workbook.</u> Owen Sound, ON: Ningwakwe Clearing House.

This general workbook has culturally based lessons and various tests to strengthen literacy skills. The workbook compliments the 1997 Native literacy curriculum "Empowering the Native Spirit" developed by K. Akiwenzie-Damm. and D.Halonen, D. The content of the culturally based lessons is meaningful and motivates interest for people wanting to be literate in both their culture and dominant literacy of reading and writing. The diversity of activities is challenging to the learner.

Hill, D. & George, P. (1996). <u>Native Learning Styles: An Assessment Tool.</u> Owen Sound: Ningwakwe Clearing House.

This is a 36-page booklet of information compiled from Ontario Native Literacy Coalition (ONLC) learning style assessment workshop held in August 1996. There are six chapters with an introduction. The introduction is information taken from Schlossberg, Lynch and Chickering, Jossey-Bass (1989) "Improving Higher Education Programs for Adults." The article suggests if adult learners discern concepts rather than content (meta-learning) in a college or university, "they will gain more than just facts" (p.2). The second chapter explains a motivational model by Don Groff, F.N.T.I., no date is specified as to when the model was created. Chapter two discusses a fundamental development circle without reference to its origin. This circle is described as four fundamental stages to learning-awareness, struggle, building and preservation. Chapter three is the longest chapter that dedicates itself to describing learning styles (mental, relational, physical and intuitive). There is also a learning style assessment test. Chapter

four, "Assessing Experiential Learning" builds on chapter three where questions in the beginning of this short section ask the reader to assess what they have learned from the previous piece. The chapter discusses the benefits of journal writing. The fifth section "Critical Reflection" describes what critical reflection is and provides a list of "reflective strategies". The final chapter offers effective examples of activities that incorporated learning style theories

Hill, K. (2001). <u>A Whole-System Approach to Designing and Developing Aboriginal Culture Based Literacy Curriculum Program Lesson Plans</u>. Toronto, ON: Ontario Native Literacy Coalition.

This manual is a guide for practitioners responsible in the development of contemporary curriculum for instruction in Aboriginal literacy programs. The manual is written in two parts, each aimed at specific tasks in curriculum design and development, or at a particular method of instruction. Part one outlines the process involved in the design of a First Nations' culture and community-based whole system approach to education. There are five sections. The first few sections in Part One concentrate on specific tasks such as writing from a First Nation community's world view and cultural values, education philosophy and goals. Later sections focus on the tasks of identifying, selecting and developing alternative core learning categories and content that are more appropriate to a culture-based education system. The final section in Part One provides suggestions for instructional processes, practices and evaluation methods that are appropriate to a culture-based system of education.

The focus of Part two is specifically on program planning utilizing Aboriginal authored literature to facilitate the learning of traditional world views, values, local Heritage Languages and the English Language. Included in this section are the basic steps involved in designing and developing culture and community-based literacy curriculum program lesson plans. Another section deals with a format for curriculum program lesson plans, explaining the components, to aid in the development of culturally appropriate lesson and/or projects. Finally, there is a sample that demonstrates the final lesson plan product.

Johnston, J. & Delorme, K. (1992). <u>The Elders of Neyaashiingaming: Chippewas of Nawash.</u> Chippewas of Nawash First Nation, ON: Ken-Dass-Win Communications.

This 148-page booklet presents local history based on testimony and experiences of Nawash community Elders. They describe their experiences with the land and education policy, which has changed the course of history. There are lots of black and white photographs.

Keeshig-Tobias, P. (1996). <u>The Illustrated History of the Chippewas of Nawash.</u> Chippewas of Nawash First Nation, ON: Chippewas of Nawash First Nation.

A comic book storyline that was developed to present locally specific historical facts about the territorial and fishing rights around the Owen Sound and Cape Croker areas. Included in the storyline are black and white photographs.

Lambton County Board of Education. (1988). <u>Ojibwe Language Curriculum</u>. Sarnia, ON: The Lambton County Board of Education.

This curriculum package was written for junior kindergarten to grade six. The curriculum aims to re-affirm and promote the relearning of traditions, customs, social structure, history, geography and arts of the local Ojibwe community, as well as other Native communities across North America. The Medicine Wheel is used to explain the way of life of Aboriginal people and their understanding of the universe. This curriculum document reviews language patterns, functions, and communicative concepts. It covers Algonquian grammatical term and includes an Ojibwe dictionary. Included are quotations from Elders in different communities. There are three sections in each unit: an introductory flow chart containing themes, goals, objectives, suggested learning experiences and a sub-theme; suggested teaching activities and resources; and additional sources. There is also a student evaluation section.

Lepine, R. (No Date). <u>Native Family Literacy-Reference Manual</u>. Toronto, ON: Native Women's Resource Centre and Ministry of Education and Training and the National Literacy Secretariat.

This is a sixty-two page manual with a table of contents listing thirteen sections. The first four sections are one page in length. These pages include definitions of Aboriginal literacy, family literacy and list twelve goals of family literacy. The manual offers nine reasons why there is a need for family literacy. The fifth topic, "Potential Barriers to Learning" begins with an introduction to barriers encountered by Aboriginal people and discussion about drug addiction, abuses (physical, sexual, emotional and mental) and homelessness/poverty). Following this there is a discussion regarding support requirements to address barriers and support for a holistic approach to literacy. This section gives an overview of suggestions to develop vibrant programs. The sixth subject matter is case studies or testimonials by learners to indicate the support for a family literacy program. There are four case studies. The next two sections are the how to sections, how to develop a family literacy program and activities to do in the program. The next four sections are lists; lists of resources, publishers and/or distributors of Native Literacy resources and Aboriginal literacy programs in Ontario. The final section gives examples of forms for use in a family literacy program, forms such as, learning record, training plan, and so on. There are a total of seven forms listed.

The manual does not indicate who it is written for, facilitator or learner nor does it indicate if the manual is to be used for urban or rural (First Nations communities, Métis) communities.

Lepine, R. & Downey, I. (1995). <u>Native Activity Workbook-Level 1.</u> Lovesick Lake, ON: Lovesick Lake Native Learning Centre.

This book provides activities designed to stimulate and educate both native and non-Native learners. There are legends, teachings and facts developed to enhance pride and interest in Native peoples. The book is written for adult literacy learners.

Lepine, R. & Downey, I. (1995). <u>Native Activity Workbook-Level 2.</u> Lovesick Lake, ON: Lovesick Lake Native Learning Centre.

This book builds on the "Native Activity Workbook-Level 1" by the same authors, Lepine and Downey (1995). This book also provides activities designed to stimulate and educate both Native and non-Native learners. There are legends, teachings and facts developed to enhance pride and interest in Native peoples. The book is written for adult literacy learners.

Native Women's Resource Centre of Toronto. (1998). <u>Bread and Grains of the Four Colours.</u> Owen Sound, ON: Ningwakwe Clearing House.

This cookbook which is a selection of recipes by First Nations peoples, is based on the Four Colours of Mother Earth. It includes chapters on breads, soups, main dishes, desserts, four colours teachings and a story of Native Bread. It is written for people who want to learn about the culture of food as it pertains to First Nations peoples in Ontario. As people learn about the recipes, their concept of self will be enhanced.

Native Women's Resource Centre of Toronto. (1995). <u>Arts and Crafts of the Northwest Coast First Nations People.</u> Toronto, ON: Native Women's Resource Centre of Toronto.

This is a literacy booklet that was prepared with three purposes in mind: to enrich the knowledge of the community of First Nations women about the artwork of the Northwest coast sisters and brothers; to offer suggestions for those who wish to fashion arts and crafts after one Aboriginal group of people; to provide an instructional literacy instrument for adult learners. There are vocabulary and definitions in brackets to help facilitate the learner to enrich their vocabulary and reading skills.

MacDonald, J., Ed. (2000). <u>Empowering the Learner: Native Literacy Workbook.</u> Owen Sound, ON: Ningwakwe Learning Press.

This is a basic level workbook that compliments the Native literacy curriculum "Empowering the Spirit" developed in 1997. The culturally based lesson strengthens and test literacy skills using content that is meaningful and interesting to the Native learner. Learners can work on lessons such as putting words in alphabetical order, finding the meaning of words by learning to use a dictionary, copying words that are in alphabetical order, and building their vocabulary.

Ningwakwe Learning Press. (2000). <u>Journeys of the Spirit: A Collection of Writings by Native Literacy Learners.</u> Owen Sound, ON: Ningwakwe Learning Press.

Journeys of the Spirit is an anthology of writings derived solely from Native learners in literacy programs from across Ontario. Topics of interest range from love and family to politics and learning. It is a collection of Learners' voices as shared through their stories, struggles, and triumphs. It is the wish of the author, Ningwakwe, that, "for each and every reader to have a love for learning rekindled and a passion re-ignited for the learning journey". Ningwakwe hopes the collection will enhance and promote a greater understanding of the issues facing Native people in contemporary society.

Ningwakwe Learning Press. (2000). <u>Word Skills for Native Learners.</u> Owen Sound, ON: Ningwakwe Learning Press.

A workbook that provides culturally relevant and appropriate literacy exercises and activities for intermediate level Native learners. The purpose of the workbook is to provide Native learners with literacy materials developed from a Native point of view, using culturally based approaches and content. Although the materials are based on cultural information and affirms cultural knowledge, it is not to be used as cultural teachings. It has been designed to provide learners with interesting and meaningful activities that strengthen and test their literacy skills. It is recommended that the workbook be used as one of part of a more comprehensive program eared to the individual learner's skills and abilities. Learners may work at their own pace or as directed by tutors or teachers.

Orzechowska, M. (Ed.). (1999). <u>The People We Are -Connecting the Past and the Present.</u> Owen Sound, ON: Ningwakwe Clearing House.

This book contains seven stories from Elders from the Sioux Lookout region. Many of the stories are in the original Ojibway language with a few stories translated into the English language. Each story was told to the author in storytelling format and written verbatim as the Elders told their stories.

Plain, T. & Doull, B. (1994). <u>Asblish-Enjibaayin: Chippewa of Sarnia Oral History Project.</u> Sarnia, ON: Chippewa of Sarnia Education Committee.

Four local Elders share there past experiences by describing community life, family values, traditions, activities and beliefs in this spiral-bound booklet. They also talk about visions of the future to enhance knowledge and pride through literacy. The text is supplemented with black and white photographs and line drawings.

Tabobondung, C. & Migwans, C. (1989). <u>Neem-Dah-"Let's Dance".</u> Toronto, ON: Native Women's Resource Centre of Toronto.

This is an adult literacy learner booklet that focuses on Native dancing that includes reading materials such as the origin of dances, meaning of the various dances, and so on. The material is presented in prose and poetry format. There are also illustrations of dancing outfits and learning activities.

Tole, J. (1997). <u>Ten Legends Workbook: Ojibway and Iroquois Legends.</u> Owen Sound, ON: Ningwakwe Clearing House.

This workbook focuses on the culture and legends of the Ojibway and Iroquois people of northern Ontario. The United Native Friendship Center Literacy Program in Owen Sound produced it.

It presents ten of the Ojibway and Iroquois legends with appropriate follow-up activities for beginning literacy learners. The same types of activities follow each story; specifically there are fill-in-the-blanks, vocabulary exercise, a word search, and a word jumble. The answer key for all of these exercises is included in the back of the book.

The legends were well received by all the students who reviewed them since they are stories that can be enjoyed by all ages. One student said, "My daughter would enjoy this. I'm going to read it to my kids." These stories are an appropriate resource to promote family literacy and cultural awareness. Many students wanted to know if there are other similar volumes written by other First Nation's groups across Canada.

Pinette, G., (2002). *Healthy Pregnancy Jenny's Story*. Owen Sound, ON: Ningwakwe Learning Press.
A young couple wants to have a baby. They knew that preparing for a healthy pregnancy is the first

Pinette, G., (2002). *Diabetes and Diet Kivan's Story*. Owen Sound, ON: Ningwakwe Learning Press.

Forty-year old Ivan has been diagnosed with diabetes. Ivan's success story is about his taking control of his illness.

Pinette, G., (2002). *Choosing Life: Bobby's Story*. Owen Sound, ON: Ningwakwe Learning Press.

This true to life story is about an Aboriginal youth struggling with his friend's suicide. It includes warning signs and what to do if you know someone is suicidal.

Reports

Anderson, D. (1995). <u>Native Literacy in Ontario: Areas for Development: A Discussion Paper for Ontario Aboriginal Communities</u> (Clearing House Report No. FL801105). Toronto, ON: Literacy and Basic Skills Section, Workplace Preparation Division, Ontario Training and Adjustment Board.

A forty-two-page report about the areas needing further development in provision of quality literacy services for Ontario's (Canada) Native populations. This report is based on site visits to Native Literacy programs, identifies seven key areas for change: strategic planning for program development and implementation and advocacy; program growth and administration;
Native languages;
teacher training;
curriculum development;
standards and accountability; and
partnerships in delivery of literacy services.
Each area is defined and described, and options for change are outlined for further discussion. In addition, literacy funding at the Ontario Training and Adjustment Board (OTAB) and the National Literacy Secretariat is described briefly. Appended materials include a list of OTAB-supported literacy programs, and a descriptive list of Aboriginal stakeholder groups. Contains 15 references.

Anderson, K., Blackwell, S. & Dornan, D. (2000). <u>Urban Aboriginal Child Poverty: A Status Report on Aboriginal Children and their Families in Ontario</u>. Toronto, ON: Ontario Federation of Indian Friendship Centres.

The report, which reflects the results of fifteen individual interviews and four focus groups, begins with a prologue of the history of Aboriginal Peoples in Ontario. Participants were asked to describe the "daily realities of Aboriginal child poverty" including services and service gaps. The interviews were taped, transcribed and coded. Statistical material and other literature are included as a complement to the qualitative research findings. "Aboriginal children have a history of over representation in the child welfare system – some reserves lost nearly an entire generation of their children during the 'sixties scoop.' Poverty breeds child welfare intervention, and for Aboriginal people, this is a particularly loaded experience. As one worker remarked, "Now they are taking our children away from us again. It is the same cycle, just a different approach." (p.29).

All the single parents interviewed were women. The issues they faced begin with self-care during pregnancy, breastfeeding and childcare. "The National Council on Welfare reports, "overwhelming evidence shows that babies born to poor mothers are the most likely to be deprived of this important start in life, either because their mothers did not have adequate information and personal supports, or because they had to wean their

babies too early because they were forced to return to work too soon"(p.33). Other problems cited by mothers include finding an affordable home, and managing a home, food preparation, transportation with children (particularly in winter) and shopping on a limited budget. These problems are related to the mothers' low language and numeric skills indirectly through their need for knowledge of life-management skills for the urban environment. Social programs do not seem to be able to solve these young mothers problems. What is missing in terms of traditional Aboriginal cultural literacy is the intergenerational extended family. Formal literacy, as was heard many times from practitioners in interviews and at the symposium, is only part of the picture in terms of understanding the meaning of "Aboriginal Literacy. Building friendships and cultural identities in communities can fill the gap – for example, between practitioners and learners, and between families such that literate families foster those who need to build literacy skills.

Burnaby, B. (1984). <u>Aboriginal Languages in Ontario</u>. Toronto, ON: Ministry of Education.

A sixty-eight document that contains appendices of Native language Advisory committee documents (1981, 1982) and submissions to the Ontario Royal Commission on the Northern environment (1978). The report is written in seven sections. Section one discusses terminology and the scope of the paper. The main characteristics of Ontario's Native languages, of which there are 10 associated with 2 language families, Algonquian and Iroquoian are described. The description includes the complexities of these languages and the differences between the two families. Maps show the distribution of various communities (Cree, Ojibwe, Potawatomi, Delaware, Iroquoian). Demographic information is provided, including the fact that 71% of Ontario status Indians are of Algonquian ancestry and 29% Iroquoian and that Ojibwe is the language with the most reported mother-tongue speakers. Patterns and the geography of language switching are also discussed. A section on literacy outlines the development of roman orthographies and syllabic writing system used among Cree and Ojibwe speakers. Excerpts from 19th century Mohawk and Cree Bible translations and a map showing communities using syllabics are given. Administrative structures relating to Native language development are described and objectives for Native language development are outlined.

A number of statements are given from such documents as the "Indian Control of Indian Education", by the National Indian Brotherhood, the "Ontario Task Force on the Education Needs of Native Peoples, 1976," and the Northern Native Languages Project report. Most recommendations proposed by Native groups focus on educational; general linguistic research and a program of Native language awareness are also advocated. Activities involving Native language use are described: in churches, Native religious practices, commerce, Telephone communications, broadcasting, newspapers, the Native Language Instructors' Program, adult language classes, translation and interpretation work, typewriters, Native cultural centers, and research.

Canada -Parliament House of Commons -Standing Committee on Aboriginal Affairs. (December, 1990). <u>You took my talk: Aboriginal Literacy and Empowerment: Fourth Report of the Standing Committee on Aboriginal Affairs</u> (Report: no.43 LAW). Ottawa, ON: Queen's Printer for Canada.

This fourth report is the written minutes of proceedings and evidence from the Standing Committee on Aboriginal Affairs (SCAA) in Canada. In this 139 page document SCAA reports a study of literacy of Native peoples in terms of Native languages, and the implications of literacy or the lack of literacy, for education, women, Elders, the family, economic development, government and politics. The Recommendations are written in Cree, Inuktitut and Ojibway. Included in the report is a bibliographical reference section.

Canadian Heritage and Department of Justice Canada. (1998) <u>New Canadian Perspectives: Annotated Language Laws of Canada – Constitutional Federal, Provincial and Territorial Laws</u>. Ottawa, ON:

A large report over 400 pages in length. In this text, "Official languages" refers to the languages of the Courts. Although the two Official languages of Canada are English and French, there is an official Aboriginal language that is the Territory of Nunavut. In general, Canadian Law provides for the rights of an accused to have a translator or interpreter present in court. The languages that are available for the accused tend to be in immigrant languages, such as Eastern European, European, African and so on. In many case Aboriginal translators or interpreters are generally not available. The book covers annotated laws for British Columbia, Alberta, Saskatchewan, Manitoba, Ontario, Northwest Territories, Prince Edward Island and Quebec.

In the British Colombia section the text makes reference to the "First Peoples' Heritage, Language and Culture Act, R.S.B.C. 1996, c. 147" in terms of providing for a corporation whose purposes and powers is "to support and advise ministries of government on initiatives, programs and services related to Native heritage, language and culture" (page. 226). Multiculturalism Acts (p. 232) or similar acts at provincial, territorial or federal levels, endanger the legal standing of Aboriginal Peoples as distinct within Canadian society. The same is true of all approaches to literacy that target populations by demographics based on age or social class alone. Manitoba, New Brunswick, Newfoundland, Nova Scotia, Ontario, Saskatchewan have similar laws. Ont ario also has a "French Languages Services Act, R.S.O. 1990, c. F.32" (p. 335-343). Appeals in Yukon with reference to other language acts (including the North West Territories Act) were dismissed in 1995 (p. 495). Yet the Yukon Act also states, "Nothing in this Part shall be construed as preventing the Commissioner, the Commissioner in Council or the Government of the Territory from granting rights in respect of, or providing services in English and French or any languages of the Aboriginal peoples of Canada . . ." (p. 499) Northwest Territories and Nunavut – "Chipewyan, Cree, Dogrib, English, French, Gwich'in, Inuktitut [includes Inuvialuktun and Innuinnaqtun] and Slavey are the official languages of the Territories. R.S.N.W.T. 1988, c. 56 (Supp.), s. 4." (p. 295).Quebec – The only provision found for using Aboriginal languages with regard to language laws is the "Cree Villages and the Naskapi Village Act, R.S.Q. c. V-5.1". This act provides for a French, Cree, Naskapi or English place name to be designated (p. 448).

Consulting and Audit Canada. (March 27, 1996). Needs Assessment for an Electronic Infrastructure for the Canadian Literacy Community. (http://www.nald.ca/nls/inpub/needs/TOFC.HTM).

This report was downloaded from the internet. It is a needs assessment for all of Canada. The information relevant for Ontario is Annex D, "First Nations Situation and Issues". This section five pages. A focus group was held in Ontario to gain knowledge of the unique needs and traditions of First Nations literacy. The report discusses problems that First Nation's literacy practitioners have when trying to run literacy programs from First Nations' communities. Problems such as curriculum not addressing First Nation's world view to lack of trained volunteers. There is also a section that discusses the technology situation and problems that occur when trying to conduct literacy programs in communities using technology. The reports ends with a message to NLS (Native Literacy Secretariat) that NLS, "recognize the reality of where the native community is at present and to allow them to progress and build on their own strength" (p. 5).

Gaikezheyongai, S. (December, 2000). Aboriginal-Enhanced Access to Native Learning: Final Report. Toronto, ON: A Literacy Project of The Native Women's Resource Centre and the National Literacy Secretariat Human Resources Development Canada.

A fifty-three page report written, "to develop strategies to build strong linkages and partnerships with other community stakeholders in the city of Toronto, Ontario to help increase the effectiveness of outreach efforts, while decreasing the cost per contact hour" (p. 5). The first portion of the report lists the project goals, methodology and background information which includes recommendations from previous Native literacy projects. The second half of the report discusses the findings of the report utilizing a circular framework. The framework begins with "The Eastern Door" (awareness and vision of Native Literacy), followed with "The Southern Door" (outreach and relationships), then "The Western Door" (knowledge and reasoning), and the next door is "The Northern Door" (program design and delivery issues). A 12-month community needs assessment undertaken by the Literacy Program of the Native Women's resource provided the information for the report.

There were ten points made for immediate recommendations ranging from agencies being provided with continued resources to continue inter-agency strategy and community wide partnerships to greater awareness to support Native literacy services in greater Toronto. For the long-term recommendations there were fourteen recommendations made. The first six recommendations deal with a steering committee being formed and the duties the steering committee will undertake. Recommendations seven and eight advocate a learning approach be used to help empower Aboriginal learners and to enhance Aboriginal learners' abilities to carry out their life roles and responsibilities. Recommendation ten proposes the action plan include provisions for a centrally located office in downtown Toronto. The final four recommendations (11 to 14) promote the roles and responsibilities of an Aboriginal support worker.

George, P. (1997). <u>Vision: Guiding Native literacy [Booklet].</u> Own Sound, ON: Ningwakwe Clearing House and Ministry of Education and Training Workplace preparation Branch and National Literacy Secretariat.

This is a forty-three-page report. There are three sections to the report: a) Setting the stage; b) Programs across Canada; c) What Native learners have to say about literacy. The report ends with two main points in the summary. The first feature is acknowledging the person coordinating a literacy program has a tremendous impact on programming. Second, the literacy program to be effective must have strong community support.

In setting the stage, George gives a historical account of Aboriginal literacy coming to the forefront with Canadian government when the United Nations Educational Scientific and Cultural Organization (UNESCO) declared 1990 as the "International Literacy Year". The reports explains the significance of seven in an Anishnawbe (Ojibway) tradition and questions if, "UNESCO ten-year plan give added visibility and resource to Native Literacy?" This section also discusses: what is Native literacy, characteristics of effective Native literacy programming (community-based and learner centered, holistic approach use, placing literacy into culture, using he dual forces of language and culture, development of materials and methodologies relevant to the learners lives, empowering the individual, and community development).

In the second section seven program described. Five programs from Ontario, one from Yukon Territory and one from British Columbia. In the final section, learners wrote letters about their participation in Native literacy programs. Other topics discussed in this section were: other community initiatives, further national initiatives, additional relevant activities and common issues and concerns.

Gray, F. (2000). <u>Practitioner Development Strategy.</u> Owen Sound, ON: Ontario Native Literacy Coalition.

A report written to answer the following question: 1. What are the core skills needed by a practitioner in the Native literacy field; 2. How are these skills acquired by individuals seeking to work in the Native literacy field; 3. How does the Native literacy field recognize the acquisition of these skills?

The strategy focused on the persons delivering literacy instructions to the learners in a literacy program. The report talks about core skills of Native groups and how they are acquired. Results of a survey on core skills are presented in the report.

Ministry of Education and Training. (1993). <u>Empowering the Spirit of the Native People: The Native Literacy Movement in Ontario.</u> Toronto, ON: Ministry of Education and Training.

A report that describes the partnership between the Literacy Branch and the Ontario

Native Literacy Coalition (ONLC) at the Ministry of Education and Training, the considerations in the ONLC mandate, and the specific projects which are funded through the Ontario Community Literacy Grants Program to promote literacy among Native Peoples. Major considerations which emerged as a result of a process of consultation are: training programs be accredited by post-secondary institutions; courses be Native-specific and designed in accordance with the expressed needs of the practitioners; and program delivery meet the needs of the working adult learners who are recipients of training.

Ministry of Education. (1989). <u>**Native Languages: A Support Document for the Teaching of Native Languages Resource Guide, Primary, Junior, Intermediate and Senior Divisions.**</u> **Toronto, ON: Ministry of Education and Training.**

A ninety-six-page document that supports the Native language as a second language (NSL) curriculum guides. Provides a background information on second-language teaching techniques and suggests teaching strategies and resources for Native Language teachers. Views communicative language approach as most applicable to the NSL program. Contains seven major sections; overview of language teaching methods (grammar-translation, audio-lingual, situational, and communicative methods); teaching the four languages skills (reading, writing, speaking, listening); teaching grammar; developing a theme; program and student evaluation; the NSL program in the context of the school and the community; and the development of resource materials. Includes bibliography of book and periodical references arrange by broad topic.

Ministry of Education. (1987). <u>**Native Languages-Part A: Policy and Program Considerations (Rev. Ed.).**</u>**Toronto, ON: Ministry of Education.**

A written document outlining guidelines for organizing courses in Native languages as a second language (NSL), primarily for Native students, but open to all. For kindergarten to grade twelve. Provides a rationale, program goals, and notes on student background, language variations, sex equity, and co-operative education. Outlines responsibilities for program development and delivery. Emphasizes listening and speaking skills in the primary and junior divisions, and reading and writing communication skills in intermediate and senior divisions. Describes programs and courses in terms of language skill objectives, course content, and planning units, credit courses in secondary schools, cross-curricular components, value education, and guidance and career opportunities. Suggests themes as; family, community, nature, communication, time and recreation. Also explores the teaching of culture, language patterns, communicative concepts, and language functions. Describes both student and program evaluation (including comprehensive checklist). Includes sample units and glossary.

Ministry of Education and Training. (1986). <u>**Ontario's NSL Program: Teaching and Learning a Native Language as a Second Language.**</u> **Toronto, ON: Ministry of Education.**

A sixteen page document that outlines the need for the new Native-as-a-Second-

Language (NSL) program to be implemented in the 1987-1988 school year in provincial and federal schools where fifteen or more students have requested instruction in a Native language and where a qualified Native-language teacher is available. Presents information regarding program rationale and description in sections that focus on: rationale, Native languages that will be taught, goals of NSL programs, how programs will be taught, expectations of student achievement, curriculum and teacher resource materials, program structure, teacher qualifications, timelines, and funding. A map showing Ontario Native communities and major linguistic families is included.

National Adult Literacy Database and Ontario Native Literacy Coalition. (No date specified). Aboriginal Literacy Overview (http://www.literacy.ca/litand/aborig/overview.htm).

A four-page document downloaded from the above cited web site. It begins by stating, "Aboriginal literacy is a complex issue involving the need to heal, to reclaim identity, language, culture and self-determination" (p.1). Several reports are mentioned and very briefly summarized in one to six sentences. The reports are: 1) Literacy for Metís People: A National Strategy, 2) Breaking the Chains: The First Nations Literacy and Self-determination, 3) In the Language of Literacy: A National Resource Directory of Aboriginal Literacy Organizations for International Literacy (1990). Following the reports a discussion of how the Ontario Native Literacy Coalition envision Native literacy is discussed. The four-page summary ends with statistics on Aboriginal People, such as education, employment, income and social issues.

Ontario Training and Adjustment Board. (1996). Aboriginal Language Standardization Project: Progress Report. Toronto, ON: Ontario Training and Adjustment Board.

A fifty-three page report intended to support the Assembly of First Nations' goal of establishing language standardization for written and oral language by approving terminology, developing dictionaries, and approving standard orthographies. Aboriginal people are seeking to define and implement culturally appropriate curriculum and teaching methods to promote literacy in Aboriginal languages as well as in French and English. This project has two streams; (1) supporting language conferences intended to establish consensus within an entire community regarding a standard written script and orthography, and (2) to develop modern dictionaries and grammars in order to promote standardization. The bilingual dictionaries will be written in two languages and offer the equivalent word or phrase in another language; usage's; and etymology. Outlines the government's role in this project including a discussion about the need for this to occur in Ontario specifically.

Ontario Workplace and Adjustment Board. (June, 1991). <u>Issues and Options in Adult Literacy: A National Symposium.</u> Toronto, ON: Ontario Workplace and Adjustment Board.

This document is a summary of the proceedings of a symposium that was attended by more than 100 adult literacy practitioners, researchers, and government officials in Ontario. The largest part of the document consists of summaries of the issues and policy/program options discussed in relation to the following aspects of adult literacy programming: program evaluation, recognition of learning, workplace/work force literacy, literacy and Aboriginal peoples, practitioner training and accreditation, literacy and the survival of cultural and linguistic minorities, volunteers in literacy, integration versus literacy and youth, and learner participation. The remainder of the document consists of the following: reports and recommendations regarding these aspects of adult literacy programming that were presented at the final plenary, the names/addresses of invited participants, and lists of French and English videotapes and scripts of roundtable discussions on issues in adult literacy.

Stanley, J. (1996). <u>Aboriginal Language Standardization Project: Progress Report.</u> (Report: FL8801133). Ottawa, ON: Queens Printer Press.

The 63-page report describe an Ontario project to establish standards for the written and oral language for Native peoples of Ontario. This includes two language families and 13 languages still present in the province. The project has two streams: (1) a series of language conferences intended to establish consensus within an entire community regarding standard written script and orthography, and (2) preparation and publication of bilingual dictionaries and reference grammars. The three conferences held to date are noted, targeted languages are listed, and issues in maintenance of geographically isolated languages are discussed briefly. The role of the Ontario government in language planning and in Indigenous language and heritage maintenance, revitalization, and awareness raising is also discussed. Appended materials include details of the individual language projects, Algonkian and Iroquoian language family charts, a list of Aboriginal languages and First Nations of Ontario, Native literacy program enrollments and contact persons, a list of Ontario centers for the study of Aboriginal languages, a list of Ontario schools offering Aboriginal languages as a regular subject, a list of Ontario school districts offering Native languages as a second language, and information on the reservation schools in which Aboriginal languages are taught.

Stricker, W. (2001). <u>Communication Strategy: First Report.</u> Toronto, ON: Ontario Native Literacy Coalition.

A twelve page report by Wanda Stricker the consultant. This is a first report for the Ontario Native Literacy Coalition Communication Strategy project, which was developed to target learners and encourage them to get involved in a Native literacy program. Includes a report on a booklet was developed which would target learners and encourage them to get involved in a Native Literacy program. Sticker also developed radio, TV and newspaper advertisements, posters, to be used to solicit volunteers, financial aid and learn

for Native literacy programs throughout Ontario. These advertisements are enclosed in the report.

Thompson, K., Jones, C. & Powell, P. (2000). <u>Common Assessment in the Native Literacy Field.</u> Niagara-on-the-Lake, ON: Ontario Native Literacy Coalition.

This is an eleven-page report that documents an "Assessment training" that occurred at Niagara-on-the Lake in November 2000. The document gives a copy of the pre-conference survey, summary of the pre-conference survey and common assessment final report. The survey examined 12 areas such as defining "common assessment"; comfort level using the learning outcomes; using other assessment tools; time constraints in using the and so on. Surveys were sent to 28 programs with 9 programs responding. Overall the participants indicated that a "Common Assessment", as they defined common assessment, was a worthy initiative, if it strives to accommodate the unique nature of each Native Literacy stream.

Turner, D. (2001, November). Oral Tradition and the Law. Paper presented at the Philosophy Department Speaker Series at the University of Toronto. Toronto, ON.

A three hour presentation by Dr. Turner focussed on the legal aspects of the 'spirit of the treaties' and the actuality of assimilative/indoctrinatory methods of teaching in the Euro-Canadian/American education mainstream model. Dr. Turner notes that while the legal purpose of RCAP was to affirm and support Aboriginal Peoples' right to self-determination in terms of education, language, culture and so on, there is a gap between the intent and the practice. At least part of this is due to a difference in terms of how language is used.

The major problem in terms of education, Dr. Turner notes, is "what do we do with our elders in such a setting." Although the theory of a dialogical relationship between Elder Teachings and formal education represents the ideal, in actual practice it appears that "Indigenous worldviews are incommensurate" with the non-Indigenous approach. Dr. Turner gave this example: "In the book 'The Raven Dancer' the dancer welcomes the soul of the raven … is this only a nostalgia for a lost age? Is there any connection?" So then, the point is whether there is any connection at all between Indigenous and Euro-Canadian approaches to rights, governance, etc. and understanding this is particularly important with regard to education in the context of this Native Literacy in Ontario Research study.

Some of the questions raised by Dr. Turner are similarly relevant and should perhaps be addressed in this or future research: "What is the role of Oral Tradition"; "What is the role of Indigenous way of life?"; "Ought Aboriginal peoples to abandon these arguments and embrace [the dominant approaches to] relationships?"; " Are there non-natives who have already thought of this or perhaps who are also thinking about this?"

He also cited what happened at the Canadian Philosophical Society's conference on Aboriginal Philosophy this year: some Elders stood up to speak and continued in their

Native languages without translation for the entire length of the presentation. The very graphic point made was that it is the English/French Euro-Canadian mainstream education that is uneducated in Native language and culture.

Wemigwans, J. (2001, July). <u>Sharing Methodologies and Resources & Communication Strategies</u> (Final Report of the Ontario Native Literacy Coalition's projects). Owen Sound, ON: Ontario Native Literacy Coalition.

The report "Sharing Methodologies and Resources" is prepared in two parts. The first part is forty pages which introduces the concept of holistic education and the Medicine Wheel as they relate to educational approaches. Holistic education is defined as programs that incorporate a culturally relevant and/or culture based approach to education. The approaches they discuss can be tied to the Literacy and Basic Skills system in Ontario, specifically, recognition of Adult Learning Strategy; learning outcomes, assessment, articulation and accreditation. The project gathered resources to be used by other practitioners who do not have time to research resources and methodologies. The resources they gathered were the Sto:olo Employment services in British Columbia, Four Worlds Development Institute, Red Willow Lodge, and Urban Circle Training Centre. Listing of common successful resources. There were no appendices in the first portion of the report although appendices were listed in the table of contents. The second portion, forty-six pages, of the report begins with the same information about what is holistic education and principles of the medicine wheel teachings. A discussion of the pedagogical practices of Aboriginal literacy programs was added. Otherwise, the same resources were presented to Sto:olo to Urban Circle Training Centre. The appendices, thirty-six pages, were included in this portion of the report.

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-This on-line resource has many of the Algonquian and Iroquoian references and also has samples of spoken languages.

Cayuga Language on line: http://www.ohwejagehka.com/cay-index.htm

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Ojibway-Cree Translation on Line: http://niikaan.fdl.cc.mn.us/anish/cgi-bin/tra.html

Overall Aboriginal Language Groups: http://turtleisland.Org/culture/culture-language.htm - This database gives languages in the Algonquian and Iroquoian Family groups. They also have samples of spoken languages (Indigenous Language Institute).

Overall Translation of the following languages: Cree, Seneca (Mingo Dialect), Ojibwe/Anishinaabe, Potawatomi: http://www-sci.lib.uci.edu/HSG/Language.html

Mohawk on-line: http://www.ohwejagehka.com/moh-body1.htm

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