

ASSEMBLY OF FIRST NATIONS

**FIRST NATIONS LANGUAGES INVENTORY OF FIRST NATIONS LANGUAGE COMMUNITY PROGRAMS AND RESOURCES BY
FIRST NATIONS REGIONS AND FEDERAL AGENCY - INCLUDING BEST PRACTICES**



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PREFACE

METHODOLOGY:

Katenies Research and Management Services was commissioned by the AFN to do a search of First Nation language community programs and resources in order to develop a listing of curriculum resources from regional programs, including select national and international language and cultural programs.

This was conducted via a summary search of what programs exist, what they encompass and where they are located. Best practices were also highlighted as part of this research.

The information summarized herein is organized by program, description, web source and bibliographic reference (where applicable). These data are provided as a regional, national and international snapshot based on INTERNET SOURCES ONLY.

SNAPSHOT AND SUMMARY OF FIRST NATION LANGUAGE PROGRAM INITIATIVES BY REGION

Province	Institution	Program	Web address/source	References
Alberta	Province of Alberta - Education	<p>Provincially developed language programs include optional programs in a wide variety of First Nations languages, including Blackfoot and Cree.</p> <ul style="list-style-type: none"> • Programs of Study • Learning and Teaching Resources • Assessment Materials for 9-year Programs • Aboriginal Language and Culture Resources <p>With the advice and input of First Nations and Métis Elders, community experts and teachers, Alberta Education has also developed a template to assist school authorities in the development of FNMI language and culture twelve-year (Kindergarten to Grade 12) course outlines. This template can be used and adapted as necessary so that a locally developed course outline meets the needs and requirements associated with the focus language and culture in the community.</p> <ul style="list-style-type: none"> • (FNMI) Language and Culture Twelve-year (Kindergarten to Grade 12) Template, 2010 (340 kb) • (FNMI) Language and Culture Twelve-year (Kindergarten to Grade 12) Template, 2010 	<p>http://education.alberta.ca/teachers/program/fnmi.aspx</p> <p>Language and culture template K-12 http://education.alberta.ca/media/6372781/fnmikto12lc.pdf</p>	<p>The Learning Languages in Alberta links provide further information about available supports for language programming:</p> <p>Aboriginal Language and Culture Resources Western and Northern Canadian Protocol (WNCP) Aboriginal Language and Culture Resources</p> <p>The following categories contain departmentally-approved resources that support Aboriginal languages and cultures.</p> <p><u>General</u> General Aboriginal language and culture resources approved by Alberta Education.</p> <p><u>Blackfoot</u> Blackfoot language and Blackfoot culture resources approved by Alberta Education.</p> <p><u>Cree</u> Cree language and Cree culture resources approved by Alberta Education.</p> <p>http://education.alberta.ca/teachers/program/fnmi/languages.aspx</p>

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Alberta	University of Alberta	<p>Miyo Wahkohtowin Community Education Authority (MWCEA) and Dr. Earle Waugh Dir. Center for Culture & Health Family Medicine, University of Alberta (U of A) are partnering to develop a web based interactive First Nations language portal with dictionary and curriculum based resources to further the development for Cree language in Canada. In addition to the collaboration with Dr. Waugh from the University of Alberta, the project secured the use of another dictionary from Professor Arok Wolvengrey of the First Nations University of Canada in Regina.</p> <p>Professor Wolvengrey has been instrumental in providing this project with linguistic and grammatical support for the Cree language and the different dialects. He is working on expanding his existing dictionary with additional contents and examples.</p> <p>The Cree Language Resource Project (CLRP) dictionary will have the ability to translate words from English to Cree in Syllabics and Roman Orthography (Cree written in English) with explanation of how it fits in a sentence. The translated word will be associated with a picture, sound and a video clip. The goal of the project is to promote the learning and preservation of the Cree language. The online dictionary will have the ability to accommodate different regional Cree dialects.</p> <p>In addition to translation function the system will allow the creation of flash cards and storyboard using the picture and the words (syllabics and English) from the database. Others features will be managed educational games such as word matching and puzzles. These games will have testing component to assess student learning. The system will include a database of Cree language lesson plans that will guide teachers in integrating First Nation Languages in the curriculum.</p>	<p>http://www.creedictionary.com/</p>	<p>Further resources on Cree language: http://www.creeculture.ca/content/index.php?q=node/56</p> <p>In many native cultures, the influence of non-native ways has eroded aboriginal languages to such an extent that entire languages have disappeared, passing on with the Elders as they do. In liyiyuuschii, the Cree language is very much alive: It is spoken by almost all 15,000. It is taught in local homes and schools, beginning in kindergarten. And, it is everywhere, on signs and banners, in books and films.</p> <p>Despite its relative health, however, the language is still threatened. For Cree society has been subjected to the same forces that have resulted in language loss in other communities: Residential schooling and the ensuing break between generations, economic change in the communities, and the lack of Cree terms for some of the newer aspects of Cree life all conspire to undermine the language.</p> <p>For access to more information on the Cree Language, including grammar, dictionaries, fonts and keyboards and other reference material, go to eastcree.org.</p>

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				<p>Cree language: http://www.atlas-ling.ca/#</p> <p>From the First Voices Web Site the following resource is available: http://www.firstvoices.com/en/index-canada-plain</p>
British Columbia	First Peoples' Heritage, Language and Culture Council	<p>The First Peoples' Heritage, Language and Culture Council (First Peoples' Council) is a provincial Crown Corporation dedicated to First Nations languages, arts and culture. Since its formation in 1990, the First Peoples' Council has distributed over \$21.5 million to communities to fund arts, language and culture projects.</p> <p>The Board and Advisory Committee of the First Peoples' Council consist of First Nations community representatives from across B.C.</p> <p>The First Peoples' Council Mandate, as laid out in the First Peoples' Council Act, is to:</p> <ul style="list-style-type: none"> • Preserve, restore and enhance First Nations' heritage, language and culture. • Increase understanding and sharing of knowledge, within both the First Nations and non-First Nations communities. • Heighten appreciation and acceptance of the wealth of cultural diversity among all British Columbians. • The First Peoples' Council monitors the status of B.C. First Nations languages, cultures, and arts, and facilitates and develops strategies that help First Nations communities recover and sustain their heritage. <p>The First Peoples' Council is committed to continuing to provide program coordination and funding for First Nations language and culture preservation and enhancement. The First Peoples' Council is also committed to providing communities with a high level of support and quality resources. Cultural heritage, and the living expression of our identities, is integral to the health of all members of our First</p>	<p>First Peoples' Heritage, Language and Culture Council. (2010). <i>Report on the status of B.C. First Nations Languages 2010</i>. Brentwood Bay, B.C.: First Peoples' Heritage, Language and Culture Council.</p> <p>This report may be retrieved from 1A Boat Ramp Road, Brentwood Bay, B.C. V8M 1N9.</p> <p>http://www.fphlcc.ca/language/language-report</p>	<p>Ongoing language revitalization projects include the following: Immersion Programming. This is the most successful method of creating more speakers and increasing the fluency of semi speakers of First Nations languages by providing them with opportunities to be immersed in the language through daily and traditional cultural activities.</p> <p>Pre-School Language Nest (immersion pre-school for very young children and parents)</p> <p>Master-Apprentice Program (one-on-one immersion program for learners committed to becoming fluent by intensively working with a fluent speaker)</p> <p>Language and Culture Immersion Camps (Opportunities for fluent speakers of First Nations languages to pass on their language and culture to younger generations)</p>

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		<p>Nations communities, as well as to the well-being of all British Columbians. (p. 2.)</p>		<p>through traditional cultural activities)</p> <p>Training and Certification. Developing programs for training and certifying First Nations language teachers and resource people in the community.</p> <p>Documentation of Language. Recording, documenting and preserving First Nation languages.</p> <p>Development of Resource Materials. Developing materials to increase languages use and proficiency.</p> <p>FirstVoices Development. Language archiving using FirstVoices.com technology.</p> <p>http://www.fphlcc.ca/language</p>
British Columbia	Early Childhood Indigenous Immersion Programs in B.C.	<p>The “Cseyseten” (language nest) at Adam’s Lake is conducted entirely in the Secwepemc language. This community used a fairly "traditional" language nest model taking children from 6 weeks to 5 years old (however, their youngest child at the time of the study was 2 years old). The children leave the program at 5 years of age and transition to the immersion school available in the community (if chosen by the parents). The program runs four days a week, 9 a.m. to 2:45 p.m., September to June each year. http://www.fphlcc.ca/language/publications</p> <p>The “Clao7alcw” (Raven’s Nest) program at Lil’wat Nation is conducted in the Lil’wat language. This community has taken a somewhat different</p>	<p>Onowa McIvor. (2006). <i>Language Nest Programs in B.C.: Early childhood immersion programs in two First Nations communities. Practical questions answered and guidelines offered.</i> First Peoples’ Heritage, Language and Culture Council. Inquiries may be directed to onowa@telus.net or info@fphlcc.ca</p>	<p>For a list of publications including a handbook for language and culture camps, a language toolkit, an arts & culture toolkit and a First Peoples’ Language Map of B.C. go to the following Web site address: http://www.fphlcc.ca/language/publications</p> <p>Also see the following url: http://www.fpcf.ca/index.html which indicates the following information:</p>

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		<p>approach. They did a one-time intake of 3-6 year olds who will move through the program together for four years with no new intakes. Therefore, they now have 5-8 year olds in the program, so it operates more like a one-room elementary immersion school. This program runs five days a week, approximately seven hours a day from September to June each year. (Extract from p. 8.)</p>		<p>The First Peoples' Cultural Foundation is a not-for-profit organization that generates support to raise awareness and funding for the revitalization of Aboriginal language and arts. The Foundation works with its sister organization, the First Peoples' Heritage, Language and Culture Council to ensure fair and equal access to arts, culture and language funding for communities across B.C.</p>
British Columbia	First Peoples' Heritage, Language and Culture Council	<p>FPHLCC Language Program Handbook</p> <p>This handbook was created by the First Peoples' Heritage, Language and Culture Council Language Program. First Peoples' Heritage, Language and Culture Council (FPHLCC) has strongly supported First Nations language and culture revitalization and maintenance projects in British Columbia (B.C.) since 1990. Language and cultural immersion has proven to be the most successful method for the transmission of language and culture from generation to generation. For this reason, language and culture immersion camps, where participants are surrounded by their traditional culture and language, are highly valued in B.C. First Nations communities.</p> <p>The Ministry of Aboriginal Relations and Reconciliation (MARR) and New Relationship Trust (NRT) provide support and funding, allowing FPHLCC to distribute language and culture immersion camp grants to many B.C. First Nations communities. In addition, FPHLCC provides ongoing support to communities with program planning, development and reporting.</p> <p>FPHLCC is working towards improving and making the language and culture immersion camp grant program more accessible for B.C. First</p>	<p>FPHLCC Language Program Handbook Development Team Xway'Waat (Deanna Daniels), Language Program Coordinator Hannah Amrhein, M.A. Applied Linguistics</p> <p>First Peoples' Heritage, Language & Culture Council. (n.d.). <i>Language and culture immersion programs: Handbook</i>. Brentwood Bay, B.C. For further information contact:</p> <p>First Peoples' Heritage, Language & Culture Council, 1A Boat Ramp Road, Brentwood Bay, B.C. V8M 1N9</p> <p>http://www.fphlcc.ca/language/publications</p>	<p>http://www.fphlcc.ca/language/publications</p>

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		<p>Nations communities. This handbook is intended to be a practical tool for elders, community members, teachers and anyone else involved in language and culture immersion camps. It includes tips for language teaching and learning, ideas for language immersion games and activities, as well as suggested language teaching methods. FPHLCC Language Program Handbook (page 1)</p>		
British Columbia	University of Northern B.C.	<p>First Nations Language Diploma Program http://www.unbc.ca/calendar/diplomas/first_nations.html#fnl</p> <p>The Diploma in First Nations Language offers a program that allows individuals to pursue their interests in First Nations language through a concentrated program of courses on a particular language.</p> <p>This diploma program is directed towards individuals who may not wish to commit to a full majors program in First Nations Studies, with the associated requirements of a Bachelor's degree. Persons of First Nations descent and people who are working in the area of aboriginal education will be especially interested in this shorter term program. The diploma program enhances public access to a university education with a course of study that allows flexibility in scheduling individual study programs, establishes a progression mechanism, and provides a short term exit or the option of continuing into other programs, including the Bachelor program.</p> <p>The diploma program is based on existing undergraduate courses with the addition of two additional levels of language courses (level 5 and 6) and two specific Advanced Immersion First Nations Language courses, which may be delivered through language mentoring.</p>	<p>First Nations Diploma Program: University of Northern BC 3333 University Way, Prince George, BC, Canada, V2N 4Z9 http://www.unbc.ca/calendar/diplomas/first_nations.html#fnl</p>	<p>Diploma Requirements</p> <p>Successful completion of 10 courses (30 credit hours):</p> <ul style="list-style-type: none"> • Six credit hours (two courses) of First Nations Language courses • Three credit hours (one course) of Introduction to Linguistics • Nine credit hours (three courses) in the structure of First Nations Languages • Six credit hours (two courses) of First Nations Language Mentoring/Advanced Immersion • Six credit hours (two courses) in First Nations Studies
Manitoba	Manitoba First Nations	<p>First Nations' Language Initiatives Assisting in the revitalization, preservation and promotion of First Nations languages.'</p>	The Manitoba First Nations Education Resource Centre (MFNERC),	The Manitoba First Nations Education Resource Centre (MFNERC), established in 1999, was given a

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		<p>In March 1999, the Assembly of Manitoba Chiefs conducted The Manitoba First Nation Languages Survey to determine the status of First Nation languages in 63 First Nation communities. The survey was developed and administered to Manitoba First Nation households and communities.</p> <p>The Assembly of Manitoba Chiefs passed a resolution in support of a First Nations Language Strategy. In the First Nations Language Strategy titled, "Angomizik Inwewin", five areas were identified to be the leading themes for First Nations Language Initiatives at the community level for Manitoba:</p> <ul style="list-style-type: none"> • Community Language Planning; • First Nations Language Curricula; • Community Language Programs and Services; • Certification and Training of Language Teachers and Instructors; • Ongoing and Consistent Language <p>Programming in Schools.</p> <p>With the mandate by First Nations Community Leaders, and its Language Strategy, which focuses on Language Immersion, community members aged from birth to 30 years of age are the target group. All five language groups of Manitoba are to produce fluent speakers by 2015.</p> <p>Collaborative efforts from the community, schools and leadership are necessary for the survival of the First Nation languages in Manitoba communities. First Nation organizations and government have recognized the survival of First Nation languages as a priority. After years of struggling with government and the need for recognition of First Nation languages, there is an agreement on the need for First Nation languages to be community based and community controlled. The time has come to implement past, present and future recommendations for revitalizing and maintaining First Nation languages.</p>	<p>http://www.mfnerc.org/index.php?option=com_content&task=category&sectionid=4&id=9&Itemid=110&Itemid=125</p>	<p>mandate by the Chiefs of Manitoba to provide second and third level education services to fifty-five First Nations schools in Manitoba.</p> <p>The Goal of the Manitoba First Nations Education Resource Centre as approved is:</p> <p>"To help First Nations improve education for all learners to achieve: mino-pimatisiwin (Cree/Ojibway/Oji-Cree)"</p> <p>"To help First Nations improve education for all learners to achieve: honso aynai (Dene)"</p> <p>"To help First Nations improve education for all learners to achieve: tokatakiya wichoni washte (Dakota)"</p> <p><u>Head Office</u> Swan Lake First Nation Unit 7, 4820 Portage Ave Winnipeg, MB R4H 1C8 Phone: 1-204-831-1224 Fax: 1-204-831-1301</p>

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		<p>First Nations' Language Education</p> <p>Support is critical for school-based language education programs and all community members must play a key role in language revitalization.</p> <p>Success in language programming in schools or in the community cannot be achieved without the support of the Elders and the community. Community members are to be actively involved in the planning, organization and implementation of all language programs.</p> <p>Successful programs that involve the community members, the parents and the Elders are built on extending the educational experience beyond the school and into the daily lives of the students.</p> <p>Community-based language programs will be an important part of a long-term strategy to revitalize languages.</p>		
Atlantic Canada	Atlantic Canada's First Nation Help Desk	<p>Atlantic Canada's "Aboriginal Language"</p> <p>This web site provides a useful language learning resource that includes language lessons, vocabulary, songs, books, posters, dictionary and prayers in select languages.</p>	<p>http://www.firstnationhelp.com/ali/ T</p> <p>This initiative was selected by AFN as a model project for Aboriginal Language Initiatives.</p>	<p>This is website is dedicated to all the elders and ancestors who dared to dream the dream of keeping our culture and language strong while taking control of our education, to all of those who work to make that dream come true, and to the children who will have to work even harder to make it come true for their children.</p> <p>It is a website that provides learning resources for languages through posters, songs, books, lessons and an on-line dictionary in Mi'kmaw.</p>

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Ontario	The Camp of the Ottertail Ojibwe Language Immersion Training	<p>The Camp of the Ottertail Ojibwe Language Immersion Training</p> <p>The Ojibwe language immersion camp has been in existence and operating since 1995 on the Nigigoonsiminikaaning First Nation. The first immersion camp originally began in the summer of 1988 as part of the Ojibwe Specialist Program at Rainy River Community College. It started as a summer language program and the site was located on an island on Rainy Lake called Olberholzter's island. The camp ran at that site for three summers and then expanded to reservations in Wisconsin and Minnesota. In 1995, the immersion camp found a permanent home on the Nigigoonsiminikaaning First Nation where it currently resides.</p> <p>The camp is intended for students of the Ojibwe language that would like to compliment their learning through the immersion experience. Ideally schools that teach the Ojibwe language is where the camp recruits from. Students from the Ojibwe language program at the University of Minnesota attend camp on a regular basis. It is part of their language learning to attend and the immersion experience provides the opportunity for an in-depth study of the language.</p> <p>There are four cultural camps throughout the year leading into a summer long immersion camp. The spring begins with a fasting retreat camp where individuals are taught the basics of going on a vision quest. The summer camp runs through the duration of the summer and these camps are a week long. The fall begins with a wild rice harvest camp and these usually run as long as the rice is harvestable. In the winter there is a storytelling camp and a trapping camp.</p> <p>The camp is located at the mouth of the Little Ottertail river in the Red Gut Bay part of Rainy Lake. It is on the Nigigoonsiminikaaning First Nation which is one of the twenty five bands of the Treaty Three territory that expands over 55,000 square miles. Geographically, it is situated in North Western Ontario adjacent to the province of Manitoba. Rainy Lake is a large lake that has the Canada and United States border running through the middle of the lake.</p>	<p>http://www.nigigoonsiminikaaning.ca/languagecamp.php</p> <p>The main contact person is Pebaamibines, Dennis Jones who is the Camp Director. His e-mail address is jones112@umn.edu In the summer he resides on the Nigigoonsiminikaaning First Nation and can be reached at 807-481-9925.</p> <p>During the school year he teaches at the University of Minnesota and his office number is 612 624-5738.</p>	<p>The goal is to revitalize the Ojibwe language and culture through immersion.</p> <p>Purposely there is no running water or electricity except solar energy, at the camp. Ojibwe language immersion education is most effective when there are no distractions from computers, phones or video games.</p> <p>The natural setting is conducive for quite reflection and looking inward to where the spirit of the language resides in all of us. It is in the genetic memory of the Anishinaabe that this camp hopes to regenerate in individuals; in essence to awaken the Anishinaabe within.</p> <p>The Seven Generation Education Institute and the Nigigoonsiminikaaning First Nation have a link to the camp on their main web page. Their address is 7generations.org and nigigoonsiminikaaning.ca</p>

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Ontario	Woodland Cultural Centre	<p>Woodland Cultural Centre First Nations Language Program –</p> <p>The Language program acts as an advisory role as well as a place for research on traditional knowledge and wisdom research which includes an extensive audio/CD collection of ceremonial tapes, collecting, transcribing and translating the funerary rituals of the Longhouse people, as well as continuing to work on the Moral Code of Handsome Lake.</p> <p>As well as the Language program delivery is undertaken by maintaining the historical collection which means duplicating and cataloguing the collection onto the latest technological mediums. The Language department in conjunction with the Sweetgrass First Nations Language Council Inc., host the annual Raising Our Voices Language Conference which looks at the best practices and retention of our First Nations languages.</p> <p>The latest project the Language program is working on in partnership with Memorial University of Newfoundland is Cayuga: <i>Our Oral Legacy</i> (COOL) a research project about the Cayuga language.</p>	<p>Woodland Cultural Centre P.O. Box 1506 184 Mohawk Street Brandford, ON N3T 5V6</p> <p>http://www.woodland-centre.on.ca/Contact.php</p>	<p>The Education Extension Officer provides requested information such as:</p> <ul style="list-style-type: none"> • Recommending First Nations resources for Teachers and Student research interests. • Reviewing texts for appropriate First Nations content. • Providing lists of First Nations educational Web Sites such as: <p><u>Woodland Cultural Centre Library Resources</u></p> <p><u>Indian and Northern Affairs Canada – Kid Stop Learning Centre</u></p> <p><u>Goodminds.com – First Nations Educational Resources</u></p>
Ontario	Ohwejagehka: Ha`degaenage	<p>Ohwejagehka: Ha`degaenage: is a nonprofit organization based on Six Nations of the Grand River in Ontario Canada that was established to help preserve and nurture the Iroquoian languages and songs (sourced from the adjacent link).</p> <p>The objective is to preserve the Ogwehoweh languages, songs and dances by the:</p> <ul style="list-style-type: none"> • Utilization of our living resources through audio recordings of speeches (ceremonial and social), social dance songs, and ceremonial songs (only when requested); • Restoration of previously recorded audio materials, such as those listed above; 	<p>Ohwejagehka: Ha`degaenage Ohwejagehka: Hadegaenage: R.R. #1 • 3134 Fourth Line Ohsweken, Ontario, Canada N0A 1M0</p> <p>http://www.ohwejagehka.com/</p>	<p>Click on the website Language section to hear sound samples and read words, then click on the language you would like to hear. You can also click on 2 additional sections, Fonts and Statistics.</p> <p>Languages include Mohawk, Cayuga, Oneida, Onondaga, Seneca, Tuscarora.</p>

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		<ul style="list-style-type: none"> • Development of audio and written lessons in all Six languages to preserve and encourage daily use of our unique mother tongues and to make the lessons accessible through various media forms such as the internet, cassettes and CD's; without our languages, we have no culture; and, • Provision of the recordings to everyone at minimal or no cost where possible 		
Quebec	Kanien'kehá:ka Onkwawén:na Raotitíóhkwa language and Cultural Center (KORLCC)	<p>KORLCC has the community mandate to develop, implement and deliver diverse language and cultural education programs, projects and services to safeguard the sustainability of Mohawk language and cultural traditions for the benefit of present and future generations.</p> <p>Kanien'kéha Language Programs Starting in 2002, the Kanien'kéha Ratiwennahní:rats Adult Immersion Program has offered community members an opportunity to reconnect to their language and culture</p> <p>In addition to Kanien'kéha Ratiwennahní:rats, KORLCC also offers community Kanien'kéha language enrichment classes. These classes are offered in both the Spring and Fall semesters.</p>	<p>Kanien'kehá:ka Onkwawén:na Raotitíóhkwa Language and Cultural Center was created to preserve and enrich the language and culture of the Kanien'kehá:ka (Mohawk) of Kahnawà:ke.</p> <p>The center is located in the Mohawk Territory of Kahnawà:ke south of Montreal, Canada.</p> <p>http://www.korkahnawake.org/</p>	<p>In addition to language resources there is a permanent exhibit that has been compiled to share the rich culture and history of the Kanien'kehá:ka with visitors from around the world.</p> <p>Beginning with the foundation of the Haudenosaunee Confederacy to the 1990 Oka Crisis, the permanent exhibit features key cultural and historical areas that describe the Kanien'kehá:ka.</p>
Saskatchewan	Onion Lake First Nation	<p>First Nations languages Immersion Program - Onion Lake First Nation:</p> <p>The aim behind this project is to provide a framework for teachers of First Nations' languages so that their own languages can be used in an immersion program. Each language group should be able to develop material in their own language and orthography following the outline provided in English. (Extracted from p. 5 <i>Curriculum Guide</i>.)</p> <p>The ultimate aim of the Cree Immersion language program in Onion</p>	<p>Onion Lake Education. (2005). <i>First Nations Languages Immersion Program. Curriculum guide: Introduction</i>. Saskatchewan: Gift of Language Project.</p> <p>Additional information may be obtained from the: Cree Immersion Team Onion Lake First Nation</p>	<p>Cree is one of three indigenous languages in Canada deemed likely to survive into the next century according to most experts. The other two languages are Inuktitut and Ojibway. More than half of aboriginal people now live in the city, making language retention harder. This website</p>

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		<p>Lake Cree Nation is to develop children’s abilities so they may fulfill their own aspirations, thereby making a positive contribution to their community and to society. Self-identity and pride correlates to achievement.</p> <p>It is therefore appropriate that community members have input into the development of the language program. Therefore, developers of first nation language and culture programs must draw resources available from the community, Elders, parents and other community agencies.</p> <p>The Cree language immersion program is intended primarily for community children, but does not exclude youth from other communities. This program also provides opportunities for parents who want to learn the Cree language and traditional teachings.</p> <p>Contemporary educators must look to the source -- Elders-- to determine the cultural content.</p> <p>A series of curriculum and resources are available for First Nations’ Language immersion programs from nursery school to grade 3 in the <i>Gift of language and culture</i> document.</p>	<p>P.O. Box 340 Onion Lake, SK S0M 2E0 1-888-344-8011 giftoflanguage@onionlake.ca www.onionlake.ca</p> <p>Gift of Language and Culture.(2007).<i>Gift of language and culture</i>. Onion Lake, Saskatchewan: Onion Lake Cree Curriculum Development.</p> <p>Additional information may be found at: The Gift of Language and Culture Onion Lake Cree Curriculum Development P.O. Box 340 Onion Lake, Saskatchewan S0M 2E0</p>	<p>examines the efforts on-reserve at Onion Lake Cree Nation to teach children Cree and looks at the challenges of implementing Cree bilingual programs at two schools in the city - a Catholic school, St. Frances Elementary School, and a public school, Confederation Park Elementary School, which are both in Saskatoon.</p> <p>Reviving the Cree language in Saskatchewan: http://creebeyondwords.com/?p=322</p> <p>Onion Lake case study: http://www.ccl-cca.ca/ccl/Reports/StateofAboriginalLearning/SALCaseStudiesStory2.html</p> <p>An additional resource is the: Cree Language teaching resources annotated bibliography http://www.ssdec.nt.ca/ablang/bibliography/pdf/Cree-Bibliography.pdf</p>
Saskatchewan	University of Regina	<p>First Nations Language Instructors Certificate program:</p> <p>This program, comprised of degree credit courses, provides training in First Nations Language instruction. It is designed for language instructors, teachers, and teachers' aides working in First Nations classrooms who are already fluent in a First Nations language with some literacy in the language as well. Students should also have some teaching experience and experience developing curriculum materials.</p>	<p>First Nations University of Canada. (2010). <i>Regina Campus, First Nations University of Canada</i>. Retrieved March 1, 2011 from http://www.firstnationsuniversity.ca/default.aspx?page=17 and</p> <p>University of Regina. (2011). <i>Centre for Continuing Education</i>. Retrieved March 1,</p>	<p>Further information can be found at the Department of Indian Languages, Literatures & Linguistics (DILLL), 1 First Nations Way, Regina, Saskatchewan S4S 7K2.</p> <p>The goal of the First Nations University of Canada’s Department of Indian Languages, Literatures and</p>

Province	Institution	Program	Web address/source	References
		<p>Additional requirements:</p> <p>Students must demonstrate competence in the target First Nations language they are teaching or plan to teach. In consultation with First Nations University of Canada, the Centre for Continuing Education will compile a list of people competent to examine the prospective students. Students will be given the name of the examiner for their particular language. The onus will be on the student to take the test and provide proof of competence when they register for the program.</p>	<p>2011 from http://www.uregina.ca/cce/index.shtml</p>	<p>Linguistics is to strengthen the First Nations' identity by ensuring the survival of the languages of Saskatchewan's First Nations. (Extract taken from Web site: http://www.firstnationsuniversity.ca/default.aspx?page=23)</p>
New Brunswick	St. Thomas University	<p>A new pilot program is taking place to revitalize Masiseet. This pilot programme on the value of adult immersion as a method of reversing language shift in a First Nations community recently received \$243,000 funding over three years from the Social Sciences and Humanities Research Council. It is being undertaken in partnership with the St. Mary's First Nation. The co-applicant is Gina Brooks, a Councillor from St. Mary's, and the collaborator is Donna Goodleaf, director of the Kanienkehaka Onkwawenna Raotiohkwa Cultural Center at Kahnawake, which has a very successful adult immersion programme.</p> <p>The early stages of the initiative will involve community planning, encouraging and training speakers of the language to become teachers in the program, capturing interviews with elders, preparing texts in the language, and studying other First Nations communities that have adult immersion programmes.</p> <p>From this starting point, the team will launch the full-time immersion classes for adults in the second year, focusing first on fluency and later on literacy. The final stage of the project will evaluate the success of this programme in creating new speakers and increasing the level of language use in the community.</p>	<p>St. Thomas University. (2010). <i>Schooling in the language – Dr. Andrea Bear Nicholas's programme to revitalize Maliseet</i>.</p> <p>Retrieved March 1, 2011 from http://w3.stu.ca/stu/news/news_view.aspx?id=146718</p>	<p>A variety of documentation is available through the Web site from the Department of Native Studies at St. Thomas University:</p> <p>http://www.nativestudies.org/works.html</p>




Province	Institution	Program	Web address/source	References
Yukon Territory	Yukon First Nations Language Proficiency Certificate Program (YFNLPCP)	<p>This program has been developed by the Yukon Department of Education First Nations Programs and Partnerships & Simon Fraser University Kamloops & supported by the Yukon First Nation Education Advisory Committee.</p> <p>The goal of the YFNLPCP is to create an awareness of Aboriginal language composition and structure, as well as develop strategies to strengthen language mastery. Through University courses and one on one language mentoring, with a language expert, participants gain valuable language skills and the knowledge base to develop their language speaking, reading, and writing abilities. Course requirements are met through a combination of courses, teaching assignments, and language mastery.</p>	<p>For further information contact Ruby Grant at the Department of Education by phone at 1-800661-0408 or by email ruby.grant@gov.yk.ca</p>	<p>Additional northern resources include an:</p> <p>Annotated Bibliography of Aboriginal Books for books for children, ages pre-school to 12 years, youth, ages 12 to 16 and adults, 16 and over</p> <p>http://www.nwt.literacy.ca/resources/biblio06/biblio06.pdf</p>
National organization	Canadian Council on Learning	<p><i>The state of aboriginal learning in Canada: A holistic approach to measuring success</i> presents a unique vision of learning that extends well beyond the classroom—encompassing learning from family, community, languages, traditions and cultures—and challenges years of negative stereotypes and bad-news stories.</p> <p>“As First Nations, Inuit and Métis learning experts have advocated for decades, the learning process for Aboriginal people is both lifelong and holistic—a reality that is finally represented in the pages of this report,”</p> <p>“This report is an important and valuable step forward because it recognizes that Aboriginal learning is about much more than just dropout rates.”</p> <p>The report finds that First Nations, Inuit and Métis learners display higher rates of volunteerism, informal learning (such as participation in clubs, sports, arts and music), and family and community involvement than non-Aboriginal Canadians. The report also shows that they are on equal footing with non-Aboriginal people when it comes to attainment rates in colleges and trade schools.</p>	<p>Canadian Council on Learning. (2009). <i>The state of aboriginal learning in Canada: A holistic approach to measuring success</i>. Ottawa: Canadian Council on Learning.</p> <p>http://www.ccl-cca.ca/ccl/Reports/StateofAboriginalLearning.html</p>	<p>This report examines the need for a holistic approach to learning. The report is organized as follows:</p> <p>Chapter 1 introduces the new, Holistic Lifelong Learning Measurement Framework used to measure the state of Aboriginal learning.</p> <p>Chapter 2 provides an in-depth look at the Sources and Domains of Knowledge that serve as important contributions to Aboriginal learning as a holistic, lifelong process.</p> <p>Chapter 3 provides an in-depth look at The Journey of Lifelong Learning that measures learning across the lifespan and in different environments such as</p>


Province	Institution	Program	Web address/source	References
				<p>school, home, community, work and the land.</p> <p>Chapter 4 provides concluding statements and an exploration of the road ahead. (Extract from p. 9 of the report.)</p>
INTERNATIONAL New Zealand	Te Whanake Resources: Maori language resources and shop	<p>The <i>Te Whanake</i> Māori language series has evolved out of the need for Māori language resources for adults that reflect modern methods of teaching second languages. The teaching methodology reflected in the textbooks and resources is based on the way learners in a natural bilingual situation learn their second language.</p> <p>The series contains a comprehensive set of Māori language learning textbooks, study guides, recorded audio and video listening and speaking exercises, teachers' manuals, and a Māori dictionary for learners and teachers that develops Māori language ability from beginner through to advanced levels.</p> <p>Other Maori resources include the following as per the following Web site: http://www.maorilanguage.net/resources/index.cfm</p> <p>Te Taura Whiri te Reo Maori – The Maori Language Commission. The Maori Language Commission was set up under the Māori Language Act 1987 to promote the use of Māori as a living language and as an ordinary means of communication.</p> <p><u>Mā Te Reo</u> - Mā Te Reo is a Government funded programme established by the Minister of Māori Affairs in 2001 to support projects, programmes and activities that contribute to local level Māori language regeneration.</p>	<p>http://www.tewhanake.maori.nz/home.cfm</p> <p>John Moorfield, BA (Auckland), MEd (Wales), LittD (Otago), RSA Cambridge CTEFLA, is the author of the <i>Te Whanake</i> series. He is currently a Professor in Māori Innovation and Development at Te Ara Poutama, the Faculty of Māori Development at Auckland University of Technology.</p> <p>Information retrieved March 1, 2011 from http://www.tewhanake.maori.nz/maori-author.cfm</p>	<p>http://www.maori.ac.nz/maori-courses-learn.html</p> <p>http://www.maorilanguage.net/index.cfm</p> <p>www.youtube.com/TalkMaori Te Taura Whiri Te Reo Māori</p> <p>Enhance your knowledge of the Māori language; explore Maori culture both past and the present.</p> <p>With a Māori-English book and 45 minute DVD, you can enrich and add some excitement to your learning, custom by custom.</p> <p>The DVD contains high quality footage of the content in the book, and explores the protocols of the marae, Maori carving, and Maori performing arts (Kapa Haka). In addition comes with a series of matching online activities which include interactive games, quizzes, and self-marking tests.</p>

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		<p><u>Korero Māori</u> - Te Taura Whiri i Te Reo Māori Language Gateway for all learners of Te Reo.</p> <p><u>Te Puni Kokiri</u> - the Government's principal adviser on Māori issues, their work aims to improve outcomes for Māori and ensure the quality of government services delivered to Māori.</p> <p><u>Te Māngai Paho</u> - a Crown Entity established to make funding available to the national network of Māori radio stations and for the production of Māori language television programmes, music CDs and videos.</p> <p><u>Te Kete Ipurangi</u> - a bilingual portal-plus web community which provides quality assured educational material for teachers, school managers, and the wider education community. It is an initiative of the Ministry of Education.</p> <p><u>The History of Māori Language</u> - from nzhistory.net.nz - The History Group of New Zealand Ministry of Culture and Heritage has created this informative website which has details on Māori Language week and other information.</p>		<p>http://www.maorilanguage.net/index.cfm</p> <p>Another excellent resource: http://www.maoridictionary.co.nz/</p>
INTERNATIONAL U.S.A.	Language program successes from Quebec, Arizona, New Zealand and Hawaii.	<p><u>Language program successes from Quebec, Arizona, New Zealand and Hawaii</u>. Is a description of four successful indigenous language programs by Dawn B. Stiles. The programs studied are: Cree Way project in Quebec; Hualapai in Arizona, Te Kohanga Reo in New Zealand, and Punana Leo in Hawaii'i.</p> <p>This paper compares Cree, Hualapai, Maori, and Hawaiian indigenous language programs and describes common components and problems of implementation. Characteristics shared by the four programs are discussed in regard to their implications for other language groups interested in implementing their own programs. The author concludes that successful programs need to link language and culture, need</p>	<p>Language program successes from Quebec, Arizona, New Zealand and Hawaii. http://jan.ucc.nau.edu/~jar/TIL_21.html</p> <p>This website also includes language resources information about upcoming conferences, status of languages, language revitalization and preservation, etc. http://jan.ucc.nau.edu/~jar/TIL.html</p>	<p>Excellent resources: Teaching Indigenous Languages website http://www2.nau.edu/jar/TIL.html</p> <p>Four Successful Indigenous Language Programs http://jan.ucc.nau.edu/~jar/TIL_21.html</p>

Province	Institution	Program	Web address/source	References
		written teaching materials, and need community support and parental involvement and that successful programs can fight gang activity, alcohol and drug abuse, and high dropout rates in indigenous communities.		
INTERNATIONAL	Resource Network for Linguistic Diversity	<p>Resource Network for Linguistic Diversity – Regional and International Capacity Development Programs</p> <p>There is a growing number of organisations providing professional training for language maintenance practitioners. This page lists both national and international training programs.</p> <p>The Documenting and Revitalizing Indigenous Languages (DRIL) Program has been created by RNL to support the long-term maintenance of Australian Aboriginal languages. DRIL offers a new training method to Aboriginal people who are working with their own language or who want to start working with their language.</p> <p>The Consortium on Training in Language Documentation and Conservation fosters collaboration among people who are engaged globally in training in language documentation and conservation.</p> <p>Australia Australian Language And Cultural Heritage, Pilbara TAFE, Port Hedland, Western Australia Batchelor Institute for Indigenous Tertiary Education, Northern Territory Certificate II in Aboriginal Language/s, TAFE NSW Documenting and Revitalizing Indigenous Languages, Resource Network for Linguistic Diversity Graduate Certificate, Graduate Diploma and Master of Indigenous Languages Education, Koori Centre, The University of Sydney</p> <p>Canada Canadian Indigenous Languages and Literacy Development Institute (CILLDI), University of Alberta</p>	<p>Resource Network for Linguistic Diversity PO Box 629 Elwood, Victoria 3184 Australia</p> <p>Email contact.rnld[@]gmail.com</p> <p>http://www.rnld.org/capacity_development</p>	<p>Bibliography of Research on Inuit, Yup'ik, Aleut and Saami Languages http://husky1.smu.ca/~stulloch/Publications.html</p> <p>Alaska Native Knowledge Network (2001). Guidelines for Strengthening Indigenous Languages. Alaska Native Knowledge Network. University of Alaska Fairbanks.</p> <p>Languages: Bilingualism or Language Shift?. Applied Psycholinguistics 28: 515–536. Available online at http://efolio.bu.edu/portfolio/GetFile?isNew=false&file=Allen+AppPsycholing+2007.pdf&length=124430&mime=application/pdf&uid=83</p> <p>Balanoff, H. and C. Chambers (2005). "Do My Literacies Count as Literacy? An Inquiry Into Inuinnaqtun Literacies in the Canadian North." <i>Literacies</i> 6: 18-20.</p> <p>Burnaby, B. and D. Philpott. (2007).</p>

Province	Institution	Program	Web address/source	References
		<p>Certificate in Aboriginal Language Revitalization, University of Victoria First Nations Languages Program (FNLG), University of British Columbia Native Language Instructors Program, Lakehead University, Thunder Bay, Ontario</p> <p>United States of America Advocates for Indigenous California Language Survival American Indian Language Development Institute (AILDI), University of Arizona Associate of Arts in Navajo Language, Center for Diné Studies, Arizona and New Mexico Breath of Life Workshop Certificate in Hawaiian Language, University of Hawai'i Hilo Certificate in Revitalizing Endangered Indigenous Languages (REIL), Portland State University Certificate in Revitalization of Endangered Languages and Cultures (CRELC), Center for American Indian Languages, University of Utah Dual Language and Immersion Education, University of Minnesota Indigenous Languages Institute (ILI) Language Documentation Training Center, University of Hawai'i Linguistic Society of America (LSA) Summer Institute MA stream in Language Documentation and Conservation, University of Hawai'i Navaho Language Academy Summer Linguistics Workshop, Arizona Northwest Indian Language Institute (NILI), University of Oregon Oklahoma Native Language Association (ONLA)</p>		<p>Innu Oral Traditions Meet Schooling: New Data on Outcomes. Journal of Multilingual and Multicultural Development 28(4): 270-289. Available online at http://hdl.handle.net/10315/1270.</p>
International USA	National Geographic Enduring Languages	<p>Enduring Voices – U.S. web based international language preservation. Excellent documentary on languages including global examples.</p> <p>Every 14 days a language dies. By 2100, more than half of the more than 7,000 languages spoken on Earth—many of them not yet recorded—may disappear, taking with them a wealth of knowledge about history, culture, the natural environment, and the human brain.</p>	<p>http://travel.nationalgeographic.com/travel/enduring-voices/</p>	<p>Valuable resources from this site include:</p>

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		<p>National Geographic's Enduring Voices Project (conducted in collaboration with the Living Tongues Institute for Endangered Languages) strives to preserve endangered languages by identifying language hotspots—the places on our planet with the most unique, poorly understood, or threatened indigenous languages—and documenting the languages and cultures within them.</p> <p>Much of what humans know about nature is encoded only in oral languages. Indigenous groups that have interacted closely with the natural world for thousands of years often have profound insights into local lands, plants, animals, and ecosystems—many still undocumented by science. Studying indigenous languages therefore benefits environmental understanding and conservation efforts.</p>		<ul style="list-style-type: none"> <li data-bbox="2150 316 2526 560">  <li data-bbox="2150 600 2526 893"> <p><u>Chile Expedition</u></p>  <li data-bbox="2150 933 2526 998"> <p><u>Seven Questions for K. David Harrison</u></p> <li data-bbox="2150 1039 2526 1104"> <p><u>Enduring Voices Launches YouTube Channel</u></p> <li data-bbox="2150 1120 2526 1356"> 

Province	Institution	Program	Web address/source	References
				<p><u>"Hidden" Language Found in India</u></p>  <p>•</p> <p><u>Gregory Anderson, Linguist</u></p>
International	UNESCO report <i>Learning & knowing in indigenous societies today.</i>	<p><i>Learning & knowing in indigenous societies today.</i></p> <p>This report discusses the difference between western styles of education and indigenous ways.</p> <p>Many indigenous communities are in a quandary. While formal education promises to open pathways to the material benefits of the Western world, at the same time it tends to be destructive to indigenous knowledge and worldviews.</p> <p>Furthermore, education curricula, designed for a mainstream and largely urban populace, may be of limited utility for remote rural communities where wage-earning jobs are few and far between. Indeed, acquiring indigenous knowledge of how to navigate and survive on the land, and how to use local resources to feed, clothe and provide for one's family, may be of much greater relevance for the contexts in which many indigenous groups continue to live today.</p> <p>Commendable efforts are being made to better align educational curricula with indigenous realities by incorporating local knowledge and</p>	<p>Bates, P, Chiba, M. Kube, S. & Nakashima, D. (Eds.) (2009). <i>Learning & knowing in indigenous societies today.</i> Paris: UNESCO. Retrieved March 1, 2011 from</p> <p>http://www.unesco.org/new/fileadmin/MUL_TIMEDIA/HQ/CLT/CLT/pdf/Publications/Learning&Knowing.pdf</p>	<p>The book is organised into three sections.</p> <p>The first addresses the link between indigenous knowledge and indigenous language, and explores the opportunities this interconnection provides for understanding and countering declines in both.</p> <p>The second section examines how the loss of indigenous knowledge due to insensitive school programmes may be countered by integrating indigenous knowledge and languages into school curricula.</p> <p>The third section explores the need for the revitalization of indigenous ways of learning, generally outside of</p>

Province	Institution	Program	Web address/source	References
		<p>language content, but the interrelationship and balance between the knowledge forms remains delicate. These issues, and attempts to address them, are explored within this volume.</p>		<p>a classroom environment, and how this may be practically viable in modern contexts.</p>

SUMMARY OF FIRST NATION LANGUAGE COMMUNITY PROGRAMS AND RESOURCES BY FEDERAL AGENCY

Federal Department	Program	Description	Language Specifics	Web Address/Source	Related References
Canadian Heritage	<p>See map in appendix for Friendship Centre Sites</p> <p>NAFC Board of Directors http://www.nafc.ca/PDF/AR%200809.pdf</p> <p>Vera Pawis Tabobondung <i>President</i> National Association of Friendship Centres 275 MacLaren Street Ottawa, Ontario K2P 0L9 Tel: (613) 563-4844 Fax: (613) 594-3428 email: nafcgen@nafc.ca</p> <p>Nelson Mayer <i>Vice-President</i> c/o Alberta Native Friendship Centres Association 10336-121 Street Edmonton, Alberta T5N 1K8 Tel: (780) 423-3138 Fax: (780) 425-6277 email: director@anfca.com</p> <p>Gordon King <i>Treasurer</i></p>	<p>National Association of Friendship Centres http://nafc.ca/history.htm</p> <p>The origin of today's "Friendship Centre" began in the mid-1950s as the number of Aboriginal people moving into larger urban areas increased. Aboriginal agencies emerged out of a clear need for specialized services to aid Aboriginal newcomers to the city.</p> <p>These agencies would provide referrals and offer counselling on matters of employment, housing, education, health and liaison with other community organizations.</p> <p>As the demand for services by urban and migrating First Nations, Inuit and Métis people increased so did the number of Friendship Centres. The nature of programming and services and critical need for more funding was quickly amplified.</p> <p>In the late sixties, Friendship Centres began to organize into Provincial/Territorial Association's (PTA's). In 1969, a steering committee of Friendship Centres was struck to examine the feasibility of establishing a national body to represent the growing number of</p>	<p>http://www.nafc.ca/PDF/AR%200809.pdf</p> <p>Friendship Centres core functions include a gathering place for peoples of similar cultures and or backgrounds; advocacy and referrals; community development to ensure access to a wide range of culturally sensitive services; a connection between reserve or rural community and urban areas; youth mentoring and leadership development.</p> <p>Aboriginal languages are an integral component of these services.</p>	<p>http://nafc.ca/history.htm</p> <p>Friendship Centres organize a variety of programming for Aboriginal people within their respective communities. These programs are made available to help Aboriginal people in many different areas. There are twelve different categories of programs: culture, family, youth, sports and recreation, language, justice, housing, health, education, employment, economic development and "other".</p> <p>The majority of programs in operation within Friendship Centres across the country are those involving health, family and youth initiatives. There are many types of these programs in operation nationally. Health programming (335 programs) includes a variety of activities and workshop activities that address many long and short term health related issues. These include, but are not</p>	<p>http://www.nafc.ca/PDF/AR%200809.pdf</p> <p>National Association of Friendship Centres Annual Report 2008-2009</p> <p>The National Association of Friendship Centres is a network of 127 urban Aboriginal service delivery providers.</p> <p>They have 120 local Friendship Centres and Provincial/Territorial Associations (PTAs) that help to assist local Friendship Centres in their service delivery activities.</p> <p>Their structure includes 7 PTAs and the Atlantic Friendship Centres as standalone bodies.</p>

Federal Department	Program	Description	Language Specifics	Web Address/Source	Related References
	<p>c/o Micmac Native Friendship Centre 2158 Gottingen Street Halifax, Nova Scotia B3K 3B4 Tel: (902) 420-1576 (Cell) (902) 229-4714 Fax: (902) 423-6130 email: gordonking700@hotmail.com</p> <p>Kama Steliga <i>Secretary</i> c/o BCAAFC - BC Association of Aboriginal Friendship Centres c/o 200 - 506 Fort Street Victoria, British Columbia V8W 1E6 Tel: (250) 388 - 5522 Fax: (250) 388 - 5502 email: ksteliga@bcaafc.com</p> <p>Christopher Sheppard <i>Youth Executive</i> c/o St. John's Native Friendship Centre 716 Water Street St. John's, Newfoundland A1C 1E1 Tel: (709) 726-5902 (709) 726 - 5970 Fax: (709) 726-3557 email: chrisgsheppard@hotmail.com chrissheppard@friendshipcentre.nf.net</p> <p>Roland Cotton <i>Alberta Representative</i></p>	<p>Friendship Centres.</p> <p>Until 1972, Friendship Centres were dependant, to a large degree, on individual volunteers and their ability to raise operating funds through various fund raising events, private donations and small grants from foundations and provincial and federal governments. Centres also began to evolve from the provision of referrals to the "front line" delivery of social services.</p> <p>In 1972 the government of Canada formally recognized the viability of Friendship Centres and implemented the Migrating Native Peoples Program (MNPP). In 1976, the government conducted an evaluation of the MNPP which revealed the vital role that Friendship Centres played in the communities they served and the wide base of the community support they had established.</p> <p>Friendship Centres were also able to utilize limited resources in a creative and flexible manner while remaining accountable to their communities. In spite of the many obstacles, Friendship Centres have continued to expand the programs and services offered to urban Aboriginal People.</p> <p>In 1983, the NAFC and the Department</p>		<p>limited to; lifelong care, drug and alcohol programs, healing and wellness, healthy babies, prenatal nutrition, fetal alcohol spectrum disorder (FASD), and mental health. Health oriented programming is important to the individuals who utilize the services and information provided.</p> <p>The second largest type of programming is the 179 family programs that take place across the country. Many of the family oriented programs that are run revolve around parenting and child care. Child development is a primary aspect of family programming that is offered in every Friendship Centre across Canada in some capacity. Parenting, nutrition workshops and daycare services are just a few of the many services provided under family programming initiatives across Canada.</p> <p>Finally, youth programming is the third largest aspect of Friendship Centres, offering 176 programs nationwide.</p>	

Federal Department	Program	Description	Language Specifics	Web Address/Source	Related References
	<p>504 - 17 Street Fort McLeod, Alberta T0L 0Z0 Tel: (403) 382-7667 Fax: (403) 553-4395 email: cottonho@telusplanet.net</p> <p>Wally Samuel <i>British Columbia Representative</i> 3568 – 7th Avenue Port Alberni, BC V9Y 4N4 Phone: (250) 724-5290 (h) (250) 731-7599 (c) Fax: (250) 723-1877 email: wally-samuel@telus.net</p> <p>Mark Fleming <i>Manitoba Representative</i> c/o Indian & Métis Friendship Centre Winnipeg 45 Robinson Street Winnipeg, MB R2W 5H5 Phone: (204) 795 – 0241 (c) (204) 589-4327 (w) Fax: (204) 582-8261 email: mffleming@mmf.mb.ca</p> <p>Joseph Morrison <i>Ontario Representative</i> c/o Ne-Chee Friendship Centre 1301 Railway Street Box 241</p>	<p>of the Secretary of State (DSOS) successfully negotiated the evolution of the MNPP to an enriched Native Friendship Centre Program (NFCP). This program, with a five year mandate, formally recognized "Friendship Centres as legitimate urban Native institutions responding to the needs of Native people." In 1988, the NFCP became the Aboriginal Friendship Centres Program (AFCP), which secured the status of permanent funding from DSOS.</p> <p>In 1988, the federal government established a permanent program—the Aboriginal Friendship Centre Program (AFCP). Because of the quality of services provided and the vital role they played in the communities they served, the Friendship Centres gained an increasingly positive reputation with the government as legitimate urban Native institutions responding to the needs of Aboriginal people.</p> <p>The funding relationship fundamentally changed in 1996, when the administrative responsibility for the AFCP was transferred from the Department of Canadian Heritage to the National Association of Friendship Centres (NAFC). This new agreement meant that all operational funding for the AFCP would be administered by the NAFC to the local Friendship Centres</p>		<p>The majority of youth initiatives across the country are the Cultural Connections for Aboriginal Youth (CCAY) programs provided by the NAFC through Canadian Heritage. There is also a large number of youth programming in Ontario by the Ontario Federation of Indian Friendship Centres (OFIFC) through the Ministry of Child and Youth Services that fund the Akwe:go and Wasa-Nabin programs.</p> <p>Approximately 2,292,081 total points of contact are projected to be made in 2010-2011</p> <p>http://nafc.ca/programs.htm</p>	

Federal Department	Program	Description	Language Specifics	Web Address/Source	Related References
	<p>Kenora, Ontario P9N 3X3 Tel: (807) 468-5440 Fax: (807) 468-5340 email:</p> <p>Ron Woytowich <i>Saskatchewan Representative</i> c/o Kikinahk Friendship Centre 320 Boardman Street La Ronge, Saskatchewan Tel: (306) 425-2051 Fax: (306) 425-3359 email: kikinahk@kikinahk.com</p> <p>Tina McNeill <i>Northern Representative</i> c/o Uncle Gabe's Friendship Centre Box 957 112 Conibear Street Fort Smith, Northwest Territories X0E 0P0 Tel: (867) 872-3004 Fax: (867) 872-5313 email: tmcneill@northwestel.net</p> <p>Michelle Kolla <i>Yukon Representative</i> Skookum Jim Friendship Centre 3159 - 3rd Avenue Whitehorse, Yukon Y1A 1G1 Tel: (867) 633-7680 Fax: (867) 668-4460</p>	<p>and the PTAs. This devolution signified a new era in Aboriginal/Government relations and, to this day, suggests a unique relationship with the Government of Canada. It notably demonstrated a commitment on behalf of the government to increase the capacity and sustainability of Aboriginal organizations.</p> <p>Today, over half of a century after the initial development of Friendship Centres in Canada, the Friendship Centre Movement has expanded and continues to offer the same essential programs and services to urban Aboriginal people across Canada. A total of 120 Friendship Centres are members of the National Association of Friendship Centres.</p> <p>The Friendship Centre Movement is unique in the broad spectrum of specialized services it provides to urban Aboriginal people across Canada. The provision of services currently offered at Friendship Centres is specialized and may include areas such as: Culture, Family, Youth, Sports and Recreation, Language, Justice, Housing, Health, Education, Employment, Economic Development and a variety of miscellaneous projects ranging from social activities to community building initiatives and special events.</p>			

Federal Department	Program	Description	Language Specifics	Web Address/Source	Related References																						
	<p>email: sifcexecutive@northwestel.net</p> <p>Dianne Reid <i>Quebec Representative</i> c/o Native Friendship Centre of Montreal 2001 boul St. Laurent Montreal, Québec H2X 2T3 Tel: (514) 499 - 1854 Fax: (514) 499 - 9436 email: hemera_musique@yahoo.fr</p> <p>Sherry Parsons <i>New Brunswick Representative</i> c/o Fredericton Native Friendship Centre 210 Brunswick Street Fredericton, New Brunswick E3B 1G9 Tel: (506) 459-5283 Fax: (506) 459-1756 email: fnfc2004@yahoo.ca</p> <p>Stanley Oliver <i>NF-LB Representative</i> c/o Labrador Friendship Centre 49 Grenfell Street Happy Valley-Goose Bay, Labrador A0P 1E0 Tel: (709) 896-8302 Fax: (709) 896-8731 email: soliver@lfchvgb.ca</p> <p>Ashlee Cochrane <i>Youth Representative</i></p>	<table border="1"> <tr> <td data-bbox="978 310 1051 347">1951</td> <td data-bbox="1059 310 1459 347">Friendship Centre established in Toronto, ON – North American Indian Club.</td> </tr> <tr> <td data-bbox="978 352 1051 389">1952</td> <td data-bbox="1059 352 1459 389">Friendship Centre established in Vancouver, BC – Coqualeetza Fellowship Club.</td> </tr> <tr> <td data-bbox="978 394 1051 431">1959</td> <td data-bbox="1059 394 1459 431">Friendship Centre established in Winnipeg, MB – Indian and Métis Friendship Centre.</td> </tr> <tr> <td data-bbox="978 436 1051 474">1968</td> <td data-bbox="1059 436 1459 474">26 Friendship Centres across Canada</td> </tr> <tr> <td data-bbox="978 479 1051 516">1969</td> <td data-bbox="1059 479 1459 516">Friendship Steering Committee established to examine the feasibility of a national body to represent Friendship Centres.</td> </tr> <tr> <td data-bbox="978 521 1051 558">1972</td> <td data-bbox="1059 521 1459 558">National Association of Friendship Centres is incorporated. Government of Canada implements the Migrating Native Peoples Programme (MNPP). 43 Friendship Centres across Canada.</td> </tr> <tr> <td data-bbox="978 563 1051 600">1983</td> <td data-bbox="1059 563 1459 600">The NAFC and the Department of the Secretary of State (DSOS) successfully negotiated the evolution of the MNPP to an enriched Native Friendship Centre Program (NFCP). 80 Friendship Centres across Canada</td> </tr> <tr> <td data-bbox="978 605 1051 643">1988</td> <td data-bbox="1059 605 1459 643">The NFCP became the Aboriginal Friendship Centre Program (AFCP), which secured the status of the permanent funding from DSOS.</td> </tr> <tr> <td data-bbox="978 647 1051 685">1996</td> <td data-bbox="1059 647 1459 685">The Department of Canadian Heritage (PCH), formerly DSOS, transfers administrative responsibility of the AFCP to the NAFC. 114 Friendship Centres across Canada.</td> </tr> <tr> <td data-bbox="978 690 1051 727">2001</td> <td data-bbox="1059 690 1459 727">The NAFC renews AFCP transfer agreement between PCH and NAFC.</td> </tr> <tr> <td data-bbox="978 732 1051 769">2010</td> <td data-bbox="1059 732 1459 769">117 Friendship Centres across Canada.</td> </tr> </table>	1951	Friendship Centre established in Toronto, ON – North American Indian Club.	1952	Friendship Centre established in Vancouver, BC – Coqualeetza Fellowship Club.	1959	Friendship Centre established in Winnipeg, MB – Indian and Métis Friendship Centre.	1968	26 Friendship Centres across Canada	1969	Friendship Steering Committee established to examine the feasibility of a national body to represent Friendship Centres.	1972	National Association of Friendship Centres is incorporated. Government of Canada implements the Migrating Native Peoples Programme (MNPP). 43 Friendship Centres across Canada.	1983	The NAFC and the Department of the Secretary of State (DSOS) successfully negotiated the evolution of the MNPP to an enriched Native Friendship Centre Program (NFCP). 80 Friendship Centres across Canada	1988	The NFCP became the Aboriginal Friendship Centre Program (AFCP), which secured the status of the permanent funding from DSOS.	1996	The Department of Canadian Heritage (PCH), formerly DSOS, transfers administrative responsibility of the AFCP to the NAFC. 114 Friendship Centres across Canada.	2001	The NAFC renews AFCP transfer agreement between PCH and NAFC.	2010	117 Friendship Centres across Canada.			
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	c/o United Native Friendship Centre 516 Portage Avenue Fort Frances, Ontario P9A 3N1 Tel: (807) 274 - 0561 (w) (807) 482 - 3886 (h) Fax: (807) 274 - 4110 email: ashleeno14@gmail.com				
Canadian Heritage (b)	Aboriginal Language Initiative – Aboriginal Peoples’ Program http://www.pch.gc.ca/eng/1267285112203/1268447263614	The objective of the Aboriginal Languages Initiative (ALI) is to support the preservation and revitalization of Aboriginal languages for the benefit of Aboriginal peoples and other Canadians. Expected results of the ALI program include: <ul style="list-style-type: none"> • Aboriginal people have access to community-based projects and activities that support the preservation and revitalization of Aboriginal languages and cultures; • Aboriginal communities are assisted in their efforts to enhance languages and cultures; and • Aboriginal languages and cultures are preserved and enhanced as living cultures. The Department of Canadian Heritage recognizes that initiatives that aim to preserve and revitalize Aboriginal languages must be flexible and	http://www.pch.gc.ca/en/1288031538016/1268447263614 Applications for funding from all eligible recipients must: <ul style="list-style-type: none"> • demonstrate that their project would support the objectives of the APP; • meet APP eligibility criteria as outlined in these Application Requirements for the programming element to which they are applying; • and provide details on the activities to be performed in pursuit of the objectives of the 	Canadian Heritage. (2010). <i>General application requirements: Aboriginal Peoples’ program</i> . Retrieved March 1, 2011 from http://www.pch.gc.ca/eng/1288031538016/1268447263614	Eligibility Eligible recipients include not-for-profit, democratically controlled: <ul style="list-style-type: none"> • Aboriginal organizations incorporated under Part II of the <i>Canada Corporations Act</i> or under corresponding provincial or territorial legislation; • independent Aboriginal community groups that include ad-hoc committees defined as a temporary committee set up to do a specific task, that is, not a permanent standing committee; • and where neither of the above exists, non-Aboriginal organizations in partnership with Aboriginal organizations or Aboriginal

Federal Department	Program	Description	Language Specifics	Web Address/Source	Related References
		<p>responsive to the broad range of community needs, goals, and priorities, and that a concentrated effort will be required to achieve the objective stated above.</p>	<p>APP.</p>		<p>advisory committees. For additional information on eligibility, refer to <u>Specific Programming Elements Application Requirements</u> for the specific programming element .</p>
<p>Health Canada</p>	<p>Aboriginal Head Start on Reserve FNIHB Regional Consultants (Program Officers) http://dsp-psd.pwgsc.gc.ca/collection_2009/sc-hc/H35-2-1-2003-1E.pdf</p> <p>ATLANTIC Donna Collins First Nations and Inuit Health Branch Health Canada 18th Floor, Maritime Centre 1505 Barrington Street Halifax, Nova Scotia, B3J 3Y6 h (902) 426-4118, Fax: 426-8675</p> <p>MANITOBA Mary L. Brown First Nations and Inuit Health Branch Health Canada Suite 300 391 York St. Winnipeg, Manitoba, R3C 4W1 h (204) 984-5173, Fax: 983-6018</p> <p>ONTARIO Cheryl Kylander First Nations Head Start</p>	<p>The Aboriginal Head Start On Reserve Program funds activities that support early intervention strategies to address the learning and developmental needs of young children living in First Nations communities. The goal is to support early child development strategies that are designed and controlled by communities.</p> <p>AHSOR Programming is centered around six components: education; health promotion; culture and language; nutrition; social support; and parental/family involvement.</p> <p>Children in the Aboriginal Head Start On Reserve Program gain opportunities to develop self-confidence, a greater desire for learning, and an excellent start in their journey towards becoming successful people.</p> <p>Parents, guardians and other family members are the most important teachers in a child's life. The Aboriginal Head Start On Reserve Program knows this and provides support. It helps</p>	<p>AHSOR Programming is centered around six components: education; health promotion; culture and language; nutrition; social support; and parental/family involvement..</p> <p>Through songs, stories and games in their First Nations language, children connect with their culture. Drummers, traditional dancers, story tellers and Elders from the community often share their knowledge and teachings with children.</p>	<p>See: http://www.hc-sc.gc.ca/fniah-spnia/famil/develop/ahsor-papa_intro-eng.php</p> <p>2000-2001 Annual Report Aboriginal Head Start On-Reserve (AHSOR) Program</p>	

Federal Department	Program	Description	Language Specifics	Web Address/Source	Related References
	<p>First Nations and Inuit Health Branch Health Canada 28 North Cumberland Street, 5th Floor Thunder Bay, Ontario, P7A 4K9 h (807) 343-5356, Fax: 344-6184</p> <p>Brenda Shawanda First Nations and Inuit Health Branch Health Canada 3rd Floor, Emerald Plaza 1547 Merivale Road Nepean, Ontario, K1A 0L3 h (613) 946-9744 Fax 952-7733</p> <p>SASKATCHEWAN Pat Thomson First Nations Inuit Health Branch Health Canada 1920 Broad Street 18th Floor Regina, Saskatchewan, S4P 3V2 h(306) 780-7449, Fax: (306) 780-6026</p> <p>ALBERTA Charlene Crowe AHS Coordinator First Nations and Inuit Health Branch Health Canada Suite 730, Canada Place 9700 Jasper Avenue Edmonton, Alberta, T5J 4C3 h (780) 495-6182, Fax: 495-7338</p> <p>QUEBEC Francine Morin</p>	<p>parents and other caregivers learn and improve skills that contribute to healthy child development. It also works with families to help strengthen family relationships.</p> <p>The Aboriginal Head Start On Reserve Program encourages parents, families and community members to play an important role in running the Program. The Program also builds relationships with other community programs and services so that children get the best care.</p> <p>November 2010</p> <p>Health Canada recognizes that strategic investments in a child's early years lead to greatly improved long-term health outcomes. They are working with First Nations partners and other stakeholders to build on the positive impact this program is having in First Nations communities, particularly on children's readiness to learn and First Nations language development.</p> <p>Health Canada provides \$59M annually to support over 9,000 children in over 300 Aboriginal Head Start programs in First Nations communities on reserve. In Budget 2010, the Aboriginal Head Start On Reserve Program received \$25 million in additional support to the</p>			

Federal Department	Program	Description	Language Specifics	Web Address/Source	Related References
	<p>First Nations and Inuit Health Branch Health Canada East Tower, 2nd Floor Guy Favreau Complex 200 René Lévesque Blvd. Montreal, Quebec, H2Z 1X4 h(514) 496-4687, Fax: 283-8067</p> <p>PACIFIC Christine Burgess First Nations and Inuit Health Branch Health Canada 5th Floor, Federal Tower 757 West Hastings St. Vancouver, British Columbia, V6C 3E4 h (604) 666-6919, Fax: 666-1690</p> <p>NATIONAL OFFICE Aboriginal Head Start On Reserve Program First Nations and Inuit Health Branch PL 1919 B Jeanne Mance Building Ottawa, Ontario K1A 0K9</p> <p>A/Program Manager Addie Pryce 613-957-3389</p> <p>Senior Program Officer Conrad Saulis 613-948-4371</p> <p>Program Officer Tracey Clark 613-954-7754</p>	<p>program over five years (2010-2015).</p> <p>Children in the Aboriginal Head Start Program gain opportunities to develop self-confidence, a greater desire for learning, and an excellent start in their journey towards becoming successful people.</p> <p>Parents, guardians and other family members are the most important teachers in a child's life. The Aboriginal Head Start Program knows this and provides support. It helps parents and other caregivers learn and improve skills that contribute to healthy child development. It also works with families to help strengthen family relationships.</p> <p>The Aboriginal Head Start On Reserve Program also offers various workshops for parents, as well as outreach services and home visits, to encourage parents and families to be involved in the program regularly.</p>			

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	<p>Program Officer Ruth Christmas 613-948-4625</p> <p>Administrative Assistant Tina Laurin 613-954-4201</p>				
Service Canada	Aboriginal Human Resources Development Strategy (AHRDS) First Nations and Inuit Child Care Initiative	<p>The First Nations and Inuit Child Care Initiative (FNICCI) provides access to quality child care services for First Nations and Inuit children whose parents are starting a new job or participating in a training program. The FNICCI is a component of the Aboriginal Skills and Employment Training Strategy (ASETS). NOTE: ASETS is the successor program to the Aboriginal Human Resources Development Strategy (AHRDS), which expired in March 2010.</p> <p>http://www.rhdcc-hrsdc.gc.ca/eng/employment/aboriginal_employment/childcare/initiative.shtml</p>	<p>The FNICCI is a \$50-million program that has supported over 8 500 child care spaces in 486 First Nations and Inuit communities across Canada. These spaces are available through your local Aboriginal Agreement Holder. Each Aboriginal Agreement Holder creates a program to best meet its clients' needs. In most cases, this will mean pre-school spaces; some Aboriginal Agreement holders also have after-school programs.</p> <p>Part of FNCCI program delivery includes Aboriginal language services.</p>	<p>http://www.hrsdc.gc.ca/eng/employment/aboriginal_employment/childcare/index.shtml</p>	

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<p>Indian and Northern Affairs Canada(INAC)</p>	<p>Cultural Educational Centres Program</p>	<p>Established in 1971, the Cultural/Education Centres Program (CECP) provides financial and other supportive assistance to First Nations, tribal/district councils, Inuit communities, and First Nation/Inuit non-profit corporations. With this assistance, programs and services are developed and delivered at the community level to “preserve, develop, and promote First Nations and Inuit culture and heritage.”¹</p> <p>Funding is provided by Indian and Northern Affairs Canada (INAC) under the program to cultural/education centres so that they may pursue any or all of the following objectives:</p> <ul style="list-style-type: none"> • to revive and develop traditional and contemporary cultural skills of First Nations people and Inuit; • to conduct and/or facilitate research in First Nations/Inuit heritage and culture; • to increase First Nations/Inuit knowledge and use of their traditional languages; • to develop First Nations/Inuit linguistic learning resources; • to develop and test culturally- 	<p>In all, 110 cultural/education centres receive funding to develop and operate cultural/educational programs for First Nations people and Inuit. Of the 110 centres, 15 are Inuit centres administered by INAC HQ, 40 are First Nations centres administered by INAC Regions, one (1) is an Inuit centre administered by an INAC Region, and 54 are First Nations centres administered by the FNCCEC.</p> <p>http://www.collectionscanada.gc.ca/webarchives/20071214020808/http://www.ainc-inac.gc.ca/pr/pub/ae/ev/03-01/03-01_e.pdf</p>	<p>http://www.collectionscanada.gc.ca/webarchives/20071214020808/http://www.ainc-inac.gc.ca/pr/pub/ae/ev/03-01/03-01_e.pdf</p> <p>Evaluation of the Cultural/Education Centres Program (CECP) Project 03/01 June 2005</p> <p>http://www.fnccec.com/main/aboutus.html</p>	<p>Aboriginal Languages in Canada’s Urban Areas: Characteristics, Considerations and Implications (PDF)</p> <p>This article provides a brief overview of the state of Aboriginal languages in Canada, contrasting the situation between Aboriginal communities (including reserves) and areas off reserve. This report provides for the first time the size, characteristics and composition of different Aboriginal languages for major cities across Canada. The research outlines the challenges faced by Aboriginal people in maintaining their language outside of their communities, and raises considerations for overcoming these challenges. The article concludes with implications concerning urban-based cultural and service delivery institutions, and the extension of First Nations administering services off reserve.</p> <p>http://www.collectionscanada.gc.ca/webarchives/20071115060523/http://www.policyresearch.gc.ca/doclib/aboriginalbook</p>

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		<p>oriented education curricula, methods, and materials for use by established and other programs;</p> <ul style="list-style-type: none"> • to promote cross-cultural awareness in mainstream education programs and institutions; • to develop and increase access to new and more accurate information about First Nations/Inuit heritage; and • to improve the opportunities for the public to become knowledgeable about, and sensitive to, the historical and current role of First Nations people/Inuit in Canada. <p>http://www.collectionscanada.gc.ca/webarchives/20071214020808/http://www.ainc-inac.gc.ca/pr/pub/ae/ev/03-01/03-01_e.pdf</p>			<p>e.pdf</p> <p>Indian and Northern Affairs Canada(INAC)</p>

NOTE:

The limitations of the information contained in this table are what is available in web based format. More programs likely exist than has been summarized herein but the limitations of this study are time and availability of information within the limited parameters of this research.

ABORIGINAL TECHNOLOGY & LEARNING BEST PRACTICES

Source: www.genesisgroup.ca/bundle_bestpractices.htm

The following is a verbatim extract of best practices in Aboriginal learning specific to languages :



One of the goals for our bundle is to identify Best Practices in the area of Aboriginal Technology & learning across Canada. The Best Practices that we have identified are using technology in various ways to have a positive impact on social, cultural and economic issues both in their communities and nationally. Our criteria used to evaluate our Best Practices examples were developed from an extensive literature review and with consideration for Aboriginal learning preferences as follows:

- There is local measurement and decision making.
- Learning is guided and directed by a vital and active community.
- Respect of the whole person who is part of family, community, and Nation is demonstrated.
- Holistic approach is used.
- Informal learning is valued over structured/formal learning.
- Exposure to culturally sensitive learning environments emphasizing pride, identity, Aboriginal language and cultural knowledge.
- Working with elders, language specialists, traditional teachers and parents.
- Storytelling is used.
- Innovative cultural programming.
- Access to local education rather than having to leave community and home.
- Relevance to work and application.
- Flexible and community based approaches.
- Blocked times of learning with acceptance of blocked time away from "School".
- Being able to maintain a work schedule while learning.
- Aboriginal teachers using Aboriginal language with a community focus (not canned or rote).
- The more Aboriginal Language speakers there are the more successful youth are at learning and practicing language.
- Bilingual learning - both English and Aboriginal experiences.
- Distinct language and culture classes.
- Family and community support is crucial.
- Family are the first teachers and the primary educators for sharing traditions and beliefs.
- A family engaged in the learning process as well as Chief and Council support.
- School administration must be approachable and continue to "reach out" to families even if the response is limited.
- Offer full participation in social, economic, political and education advancement.
- Activities that contribute to free choice of where to work and live.

The following criteria were used to determine our Best Practice examples:

1. Verify that the learning technology in the example functions in one or more of the following ways: as a tool for accessing formal education opportunities, as a place to maintain and revitalize cultures, to promote Aboriginal political goals and to promote intercultural dialogue with the mainstream community to build community and social well being
2. Aboriginal learners are benefiting from the learning technologies being used based of their communications and learning preferences.
3. Aboriginal people are utilizing the technology in a manner that suits their needs and empowers them.
4. Aboriginal learners are able to continuously benefit from their experience with information and other people in technological environments that routinely may include computers, Internet, instant communication and multimedia resources.
5. The example supports a multi dimensional view of learning by providing more than information and data alone.
6. Aboriginal youth who are open to the possibilities of e-learning are well represented in the example.
7. Elders have been involved in the development of learning materials used in the example.
8. The example delivers practical, employment-related skills to male in remote Aboriginal communities.
9. What does the learning technology enhance or intensify?
10. What does the technology render obsolete or displace?
11. What does the technology retrieve that was previously make obsolete?
12. Is the program restricted to "Aboriginal content"?
13. Does the program transmit elders' knowledge/indigenous knowledge?
14. Does the program transmit Aboriginal language/history/culture?
15. Are there personal stories of successful learning?
16. Is affordable and available in-home access to high-speed Internet available to Aboriginal learners?

BEST PRACTICES IN ABORIGINAL TECHNOLOGY & LEARNING ACROSS CANADA ABORIGINAL PORTAL CANADA (OTTAWA, ON - NATIONAL)

A portal is larger in scope than a site; it is a single window to on-line information and services of common interest. The information in this portal is organized and displayed from a user's point of view. The Aboriginal Canada Portal links to the following sites in an organized manner: National Aboriginal Organizations, 12 Federal Government departments with Aboriginal mandates, all Provincial Governments and organizations with Aboriginal responsibilities, as well as all related Aboriginal community information.

This website is a single window to Canadian Aboriginal on-line resources, contacts, information, and government programs and services. The portal offers ease of access and navigation to listings of Aboriginal associations, businesses, organizations, bands, communities, groups, news and peoples.

All Aboriginal stakeholders (Aboriginal peoples, organizations and government policy and program developers) may locate, discuss and share information, views, services, successes and issues amongst one another; and, act as a central gateway to increase the awareness of Aboriginal Peoples history, heritage, traditions and Aboriginal community successes among Aboriginal Peoples and non-Aboriginal Canadians.

<http://www.aboriginalcanada.gc.ca>

ABORIGINAL YOUTH NETWORK (EDMONTON, AB)

This youth centered website uses animation and sound clips to entice young Aboriginal people to connect to their culture, community and to explore who they are and may become. The website features blogs, message boards as well as information on health, careers, education and the latest events. In addition there are significant links to cultural sites and promotes traditional activities as "cool". There is an emphasis on Aboriginal pride and activism. A wide spectrum of personal success stories are brought forward. This website is truly interactive and offers the user many opportunities to express their thoughts on a broad spectrum of ideas. It appears that this website receives many visitors and contributors. This website is a gateway to other links that promote personal development and engagement in community events.

<http://www.ayn.ca>

FIRST VOICES (BRENTWOOD BAY, BC)

First Voices is a suite of web-based tools and services designed to support Aboriginal people engaged in language archiving, language teaching & culture revitalization. The First Voices Language Archive contains thousands of text entries in many diverse Aboriginal writing systems, enhanced with sounds, pictures and videos. A companion set of interactive online games is designed to present the archived First Voices language data in creative learning activities. Some language archives at First Voices are publicly accessible, while others are password protected at the request of the language community.

<http://www.firstvoices.ca>

KEEWAYTINOOK OKIMAKANAK (FORT SEVERN, ON)

Keewaytinook Okimakanak, which means Northern Chiefs in Oji-Cree, is a non-political Chiefs Council serving Deer Lake, Fort Severn, Keewaywin, McDowell Lake, North Spirit Lake and Poplar Hill First Nations. The organization is directed by the Chiefs of the member First Nations who form the Board of Directors.

Through its close awareness of community needs and its team approach, the Council advises and assists its member First Nations. The Council provides services in the areas of health, education, economic development, employment assistance, legal, public works, finance and administration, and computer communications (K-Net Services).

This website can assist Northern youth to strengthen their families and their community bonds as well as their linguistic and cultural knowledge, while completing their secondary school education at home. Secondary school course delivery via telecommunications capitalizes on the technological capabilities of the participating First Nations to ensure that our youth fully utilize *their* potential, and that of the technology available to us in the twenty-first century.

<http://www.knet.ca>

THE KTUNAXA FIRST NATION (CRANBROOK, BC)

The goals of the Ktunaxa Nation Council include preservation and promotion of Ktunaxa traditional knowledge, language and culture, community and social development and wellness, land and resource development, economic investment and self-government. The programs and services of the KNC and its affiliates are available to KNC member Bands, Nation members living on and off reserve, and to other status and non-status persons living within Ktunaxa Traditional Territory.

The Ktunaxa First Nation pursued the development of this broad band network initially to help preserve and sustain the Ktunaxa language however it has grown to a much larger project. The broadband network focus has expanded to pursue economic, educational and healthcare options that had never existed or were very difficult to access before. The Ktunaxa Nation will see benefits of broadband that will provide business and social opportunities that eluded these remote communities before.

<http://www.ktunaxa.org>

ATLANTIC CANADA'S FIRST NATION HELPDESK (MEMBERTOU, NS)

First Nation Help Desk is a Regional Management Organization located in Membertou, Nova Scotia. Like other First Nation RMOs across the country, it has an agreement through Industry Canada to deliver the First Nations SchoolNet Program (FNS). RMOs like First Nation Help Desk offer a localized approach to determining what First Nation schools and communities need. They work with other organizations-federal and provincial government, the private sector and Aboriginal groups-to pool resources, cut duplication and costs, and offer faster service.

Atlantic Canada's First Nation Helpdesk's goal is to offer career, educational and cultural opportunities to First Nations People. Mi'kmaw Kina'matnewey Atlantic Canada's First Nation Help Desk offers contests, video conference sites and archives, Aboriginal Language resources, digital video training, student news services, elder stories and Math Professional Development.

<http://firstnationhelp.com>

MI'GMAQ-MI'KMAP ONLINE TALKING DICTIONARY (LISTUGUJ, PQ)

The talking dictionary project is developing a 6,000+ word Internet resource for the Mi'gmaq/Mi'kmaq language. The site includes songs, stories, word by word and search functions.

Each word at the M'gmaq Online site includes:

- Mi'gmaq spelling for the word and sentence
- List of English glosses (meanings) and a translation for the word
- English translation for the sentence
- List of M'gmaq voiced files for word (different speakers) and sentence (one speaker)
- Plural spelling (nouns) or examples such as 1st person singular, 1st person plural (verbs)
- Part of speech
- Pronunciation help spelling
- Dialect
- Literal translations (where applicable)
- Notes on a word, e.g. variant spellings, borrowed word, cross-references
- Inclusion in Word by category list (semantic domains)
- Optional graphic

<http://www.mikmaqonline.org/default.html>

SUNCHILD E-LEARNING COMMUNITY (ROCKY MOUNTAIN HOUSE, AB)

Sunchild is an Alberta Learning accredited grade 7-12 private school - capable of operating within a work environment and in overseas locations. Sunchild's mandate is to provide high school education and post secondary entrance requirements via an online community that is dedicated to excellence in education. Since 2000, 9 corporations and 23 First Nation communities are involved with the Sunchild E-Learning Community.

The Sunchild model is based on teachers using synchronous technology to teach and interact with students. The Sunchild model is highly accountable. Sunchild is not correspondence materials, distance education materials or products that utilize these materials through a computer. The program is conducive to meeting the needs of marginalized students because it is accessible, responsive, flexible and respectful of cultural differences.

www.sccyber.net

KEEWAYTINOOK INTERNET HIGH SCHOOL

KiHS is an online program delivering grade 9 to 12 Ontario Ministry inspected credit courses to students in Ontario's northern communities. KiHS is into its 8th year of operation and the success has been continuing in the positive direction since the start. KiHS offers a full grade 9 and 10 program as well as courses in grade 11 English and Math, as well as Grade 12 English.

<http://kihs.knet.ca/drupal/>

