House of Commons | Chambre des communes

CANADA

Aboriginal Literacy and Empowerment

Standing Committee on Aboriginal Affairs

KEN HUGHES, M.P.
Chairperson

"YOU TOOK MY TALK"

"YOU TOOK MY TALK": ABORIGINAL LITERACY AND EMPOWERMENT

FOURTH REPORT
OF THE
STANDING COMMITTEE ON ABORIGINAL AFFAIRS

DECEMBER 1990

Cover:

Tribute to a Pathmaker
by Jane Ash Poitras

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by Martine Bresson

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Chairman: Ken Hughes, M.P.

CHAMBRE DES COMMUNES

Fascicule nº 43

Le jeudi 18 octobre 1990
Le lundi 22 octobre 1990
Le mercredi 24 octobre 1990
Le lundi 5 novembre 1990

Président: Ken Hughes, député

Minutes of Proceedings and Evidence of the Standing Committee on

Aboriginal Affairs

Procès-verbaux et témoignages du Comité permanent des

Affaires autochtones

RESPECTING:

In accordance with its mandate under Standing Order 108(2), a study on Literacy

INCLUDING:

The Fourth Report to the House

CONCERNANT:

En conformité avec son mandat en vertu de l'article 108(2) du Règlement, étude sur l'Alphabétisation

Y COMPRIS:

Le quatrième rapport à la Chambre

Second Session of the Thirty-fourth Parliament, 1989-90

Deuxième session de la trente-quatrième législature, 1989-1990

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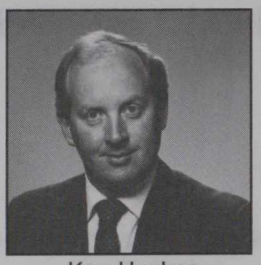

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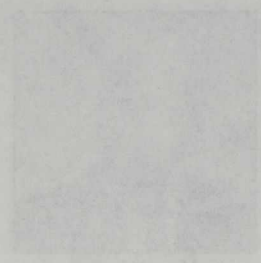

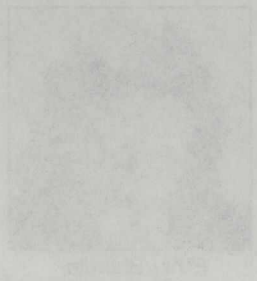

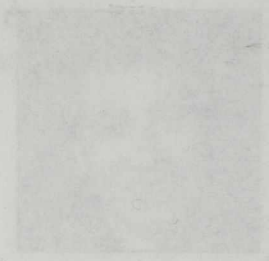

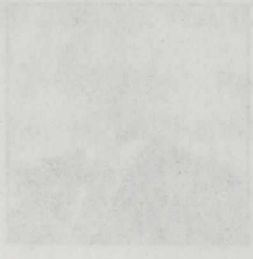

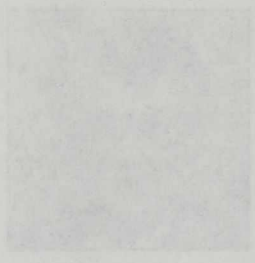

THE STANDING COMMITTEE ON ABORIGINAL AFFAIRS

has the honour to present its

FOURTH REPORT

In accordance with its mandate under Standing Order 108(2) and an Order of the Committee dated February 14, 1990, your Committee has considered and heard evidence relating to Literacy and reports its findings and recommendations.

The title of the Committee's Report is inspired by the following poem by Rita Joe entitled "I Lost My Talk," copyright Rita Joe, 1988, in *Song of Eskasoni*:

I lost my talk
The talk you took away.
When I was a little girl
at Shubenacadie School.

You snatched it away:
I speak like you
I think like you
I create like you
The scrambled ballad, about my word.

Two ways I talk
Both ways I say,
Your way is more powerful.

So gently I offer my hand and ask,
Let me find my talk
So I can teach you about me.

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PREFACE

During this Session of Parliament, the Standing Committee on Aboriginal Affairs of the House of Commons reported on the results of a series of general consultation meetings with national aboriginal peoples'[1] organizations. In the course of these consultation hearings, national organizations representing aboriginal people were invited to identify their major concerns and to comment on any matter relating to aboriginal affairs policy. A wide range of issues was raised, reflecting the many outstanding constitutional and legal issues affecting indigenous people and the continuing gap in socio-economic conditions between aboriginal communities and the rest of Canada. The Committee's last report[2] was intended to convey an urgent message that aboriginal affairs policy and the general situation of the aboriginal peoples in Canada are important issues of national concern. The Committee also suggested that there should be no delay in mounting a fullscale effort to improve the living condition of aboriginal people and to focus on the issue of self-government.

Following the consultation hearings, the Committee decided to study the issue of literacy as a short-term project before embarking on a major review of the land claims settlement process in the fall of 1990.

Public hearings on literacy were held from 26 April 1990 to 20 June 1990 in Ottawa, Vancouver, the Siksika Reserve (Alberta), Regina, Winnipeg and Halifax. A total of 68 submissions were received, the vast majority from aboriginal people and organizations (See Appendix A).

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(1) The Constitution of Canada defines ''aboriginal peoples'' as Indians, Inuit and Metis. ''Status Indians'' are indigenous people with legal status under the federal *Indian Act*. The term ''non-status Indians'' refers to persons who ethnically identify as Indian people but who for technical reasons do not fall within the definition of ''Indian'' under the *Indian Act*. The Inuit (once known as ''Eskimos'') are specifically excluded from the application of the *Indian Act*, although for the constitutional purpose of determining legislative jurisdiction, they are ''Indians'' within the meaning of s. 91(24) of the *Constitution Act*, 1867*. The term ''Metis'' usually refers to a person of mixed indigenous and non-indigenous ancestry, identifying with an indigenous culture distinct from those of ''Indians.''

(2) House of Commons, *Unfinished Business: An Agenda for All Canadians in the 1990s*, Second Report of the Standing Committee on Aboriginal Affairs, Second Session of the Thirty-fourth Parliament, 1989-90, March 1990.

FINDINGS AND RECOMMENDATIONS

Aboriginal Language and Mother Tongue Literacy Issues

Aboriginal languages are irreplaceable cultural resources that require protection and support. Literacy in aboriginal languages and in one or both of the official languages are of equal value and importance. Commitment and partnership at all levels of government combined with community leadership are essential to the achievement of literacy in aboriginal languages and official languages.

RECOMMENDATION 1

The Government of Canada, together with provincial and territorial governments, should support mother tongue literacy, and impress upon the Council of Ministers of Education the necessity and advantages of mother tongue literacy among all aboriginal peoples, whether school age or adults.

RECOMMENDATION 2

It is recommended that an institution or foundation be established with the goal of promoting the survival, development and use of aboriginal languages. All possible sources of support and activity should be encouraged.

RECOMMENDATION 3

It is recommended that the Government publish the aboriginal language version of self-government legislation along with the English and French versions.

Literacy and the Education System

Effective literacy achievement at the national and community level requires that literacy be valued for its own sake in any language. Literacy should be a lifelong experience beginning at home in the pre-school years, and continuing on to the school-age years and beyond into adult life.

RECOMMENDATION 4

The Department of Indian Affairs and Northern Development (DIAND) should take the initiative with the Council of Ministers of Education to establish a National Task Force on Aboriginal Education to recommend and encourage action regarding:

(a) the status of curricula at the elementary and secondary level in respect to aboriginal content in all subject areas, and taking into account such factors as quantity, quality, accuracy, stereotyping, etc.;

(b) the relationship between the use of culturally sensitive curricula and self-esteem among aboriginal students;

(c) funding a national conference of aboriginal youth to assess their school experiences, to identify positive initiatives and their cultural strengths and to recommend specific action to the Council of Ministers;

(d) the status of aboriginal language instruction;

(e) literacy levels among the aboriginal student population at representative grade levels compared to the non-aboriginal population;

(f) barriers to the employment of native teachers in all school systems and means of overcoming these barriers;

(g) accrediting within the school systems study of aboriginal languages.

RECOMMENDATION 5

The National Task Force on Aboriginal Education must include aboriginal representatives from relevant professions (i.e. teachers, linguists, aboriginal language specialists) as well as parents, students and other interested parties.

In several provinces, witnesses suggested that the Master Tuition Agreement (MTA) negotiation process was a key element of the education system from which they felt excluded. Witnesses also reported a lack of accountability for funds transfered under these agreements for the education of native students in provincial schools.

RECOMMENDATION 6

When negotiating Master Tuition Agreements, the federal government should act in a manner consistent with the fiduciary duty of Canada by:

(a) including appropriate and affected aboriginal representatives in the process;

(b) including the appropriate aboriginal representatives as consenting parties to the agreement and by including performance standards or other monitoring mechanisms as a term of such agreements.

RECOMMENDATION 7

The DIAND should publish an annual report on the MTA's that includes copies of all MTA's and an assessment of compliance with performance standards or other conditions.

Federal-Provincial Jurisdiction

Progress in improving aboriginal literacy has been hampered by jurisdictional debates between federal and provincial governments and interdepartmental disputes about responsibility for various sectors of the aboriginal population (e.g., on reserve, Inuit, Metis).

RECOMMENDATION 8

The Government of Canada and the Council of Ministers of Education together with representative aboriginal organizations through the National Task Force on Aboriginal Education, should make the resolution of jurisdictional difficulties in all areas of native literacy, a priority in promoting literacy in all aboriginal communities.

Ongoing Support and One-Window Funding For Native Literacy

Continuity and support of native literacy programs beyond International Literacy Year is essential but it is unclear within the framework of the federal government who has responsibility for delivery of native literacy services.

RECOMMENDATION 9

We recommend that the government undertake to clarify this and establish a "one-window" funding mechanism for native literacy programming.

RECOMMENDATION 10

In particular, the federal government, through a single agency and in collaboration with provincial governments and aboriginal peoples, should establish an aboriginal languages and literacy strategy board devoted to the preservation and promotion of aboriginal language and official language literacy (the "Strategy Board"). The primary mandate of the board should be to encourage communities to establish and pursue their own literacy goals and to develop strategies to assist aboriginal communities to achieve their literacy goals.

RECOMMENDATION 11

The Committee recommends that funding be provided on a long-term basis in order to ensure continuity of aboriginal literacy programs.

RECOMMENDATION 12

The Strategy Board should have policy and operational control of all funds allocated for aboriginal literacy and should be mandated to oversee the transfer of federal aboriginal language and literacy programs and monies to its management within two years. The Canadian Aboriginal Economic Development Strategy (CAEDS) board could be considered as a model.

Community-Based and Community-Controlled Native Literacy

The Committee was advised that programs for adult literacy will be most successful if they:

- are aboriginal controlled
- provide a holistic approach to literacy
- are learner-centred and community-based
- provide access to women, the disabled and persons in remote communities
- offer literacy instruction in aboriginal languages
- provide for both staff and volunteers
- use culturally sensitive materials.

RECOMMENDATION 13

The proposed Strategy Board should be given the mandate to ensure that literacy training and development programs are available to each aboriginal community (Indian reserves, Metis communities, etc.) where possible, in order to empower these communities to achieve their own literacy goals.

RECOMMENDATION 14

The Strategy Board, working with provincial and territorial governments, should be provided with sufficient scope to address the following issues:

- **curriculum development**
- **literacy worker networking and professional development**
- **student support (counselling services, child care, transportation, etc.)**
- **the need for both staff and volunteers**
- **libraries**
- **materials**
- **publishing**
- **linguistic research**
- **jurisdictional barriers to aboriginal literacy.**

Native Literacy Awareness Campaigns

Instilling motivation and self-confidence are essential prerequisites to the successful acquisition of literacy.

RECOMMENDATION 15

Literacy awareness campaigns aimed at, and controlled by, aboriginal peoples, should be established through cooperation of all sectors: public, private and volunteer. The Participaction initiative is one example of a way to approach this.

Prison and Urban Native Populations

The native population in prisons is one of the most needy in terms of literacy skills.

RECOMMENDATION 16

We recommend that the Correctional Service of Canada strengthen its literacy programs for the aboriginal inmate population.

The national network of Native Friendship Centres provides invaluable services to aboriginal people across the country in a wide range of areas including literacy.

RECOMMENDATION 17

Friendship centres should be considered a key element in the delivery of literacy programs to the urban aboriginal population.

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ᑲ ᐃᑕᓯᓇᐃᑲᓂᐧᐊᐠ ᙮

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ᑲ ᐃᔑ ᐊᔓᑕᒪᑐᒋᐠ ᓀᐢᑕ ᐧᐊᐧᐃᒋᐃᑐᒋᐠ ᐃᑕ ᑲ ᐃᔑ ᑕᐧᑕᔪᑲᐱᒋᐠ ᑭᒋ ᐅᑭᒪᐧᐊᐠ ᐅᑦᐊᐸᑎᓯᐧᐃᓂᐧᐊᐠ ᑲ ᐃᔑᓇᐢᑯᒥᑐᓇᓂᐧᐊᐠ ᓀᐢᑕ ᐧᐃᒣᐧᐃᑐᓇᓂᐧᐊᐠ ᑲᑕᐧᑕᔪᑲᐱᒋᐠ ᑭᒋ ᐅᑭᒪᐧᐊᐠ ᐁᐧᐃᒣᐧᐃᑯᒋᐠ ᐅ ᓂᑲᓂ ᐢᑕᒪᑫᐧᐊ ᐃᓂᓂᐧᐊ ᐅᑎ ᑭᒋ ᓇᑕᐧᐁᓂᑕᐧᑲᐣ ᑭᒋ ᐊᑎ ᑭᔑᑕᓂᐧᐊᑭᐸᐣ ᐁ ᓄᒋᑕᓂᐧᐊᑭ ᐅᐅ ᐃᓂᓂᐧᐊᓯᓇᐃᑫᐧᐃᓇ ᓀᐢᑕ ᐃᓂᓂᐧᐃ ᐃᔑᑭᐧᓭᐧᐃᓇ᙮

1. ᑲᓇᑕ ᑭᒋ ᐅᑭᒪ ᐁ ᐧᐃᒋᐃᑐᒋᐠ ᑲ ᐃᔑ ᐸᐱᐢᑭ ᑎᐯᐣᒋᑫᒋᐠ ᓀᐢᑕ ᑲ ᐃᔑ ᑎᐯᐣᑕᑭᐠ ᐊᐢᑭᓂ; ᓇᑕᐧᐁᓂᑕᑯᓯᐧᐊᐠ ᑭᒋ ᐧᐃᒋᐧᑕᒋᐠ ᐃᓂᓂᐧᐧᐊᓯᓇᐃᑫᐧᐃᓇ ᐃᓂᓂᒧᐧᐃ ᐃᔑᑭᐧᓭᐧᐃᓂᐠ, ᓀᐢᑕ ᑭᒋ ᔑᑭᒪᐧᐊᐢᐸᐣ ᐊᓂᐃ ᑲ ᓂᑲᓂᐢᑕᒥᓂᒋ ᐁ ᓄᒋᑕᓂᒋ ᑭᐢᑭᓄᐊ ᑫᐧᐃᓂᓂ; ᐁ ᑭᒋ ᐊᐸᑕᐠ ᐧᐃᓇ ᓀᐢᑕ ᐧᐃᒋᐃᑯᓇᓂᐧᐊᐠ ᑎᑎᓇᐧᐁ ᐃᔑᑭᐧᓭᐧᐃᐣ, ᑭᒋ ᐃᓂᓂᐧᐊᓯᓇᐃᑲᓂᐧᐊᐠ ᐃᑕ ᑲ ᐃᔑ ᑕᑕᔑᑫᒋᐠ ᐃᑭᑭᐧᐊᐠ, ᓀᐢᑕ ᐊᐧᐊᔑᔕᐠ ᑲ ᑭᓭᔭᐊᐧᐃᒋᐠ ᑭᒋ ᐊᐸᒋᑕᒋᐠ᙮

2. ᐧᐃᒋᑲᑌᐤ ᐁ ᐸᑯᐢᓂᒧᓇᓂᐧᐊᐠ ᑭᒋ ᐃᑕᐧᑲᐠ ᐃᑕ ᑫ ᐅᒋ ᒪᒋᑕᓂᐧᐊᐠ ᐁ ᓂᐸᐧᐃᑕᓂᐧᐊᐠ ᓂᑲᐣ ᐃᑌᑫ ᐁ ᐧᐃ ᑲᓇᐧᐁᐣᒋᑲᑌᐠ ᓀᐢᑕ ᓇᐦᑭᐸᓂᐧᑕᓂᐧᐊᐠ ᑭᒋ ᐊᑎ ᐊᐸᑕᑭ ᐃᓂᓂᒧᐧᐃ ᐃᔑᑭᐧᓭᐧᐃᓇ᙮ ᒥᓯᐧᐁ ᐱᑯ ᒋᑭ ᑐᒋᑲᑌᑭᐸᐣ ᐁ ᐧᐃᑕᑯᓂᑲᑌᐠ ᐃᓂᓂᒧᐧᐃᐣᑲᑕ ᐧᐃᒋᐧᑕᐸᐣ ᑭᒋ ᐅᑭᒪᐤ᙮

3. ᐧᐃᒋᑲᑌᐤ ᐁ ᐸᑯᐢᓂᒧᓇᓂᐧᐊᐠ ᑭᒋ ᐅᑭᒪᐤ ᑭᒋ ᑭᐢᑫᓂᑕᑯᑕᐢᐸᐣ ᐁ ᐊᐃᔑᑎᔕᐊᐠ ᐃᓂᓂᒧᐧᐃᓂᓂᐤ ᐁ ᐧᑫᐢᑲᓯᓇᐃᑲᑌᓂᐠ ᐁ ᐊᓂᒧᒋᑲᑌᑭ ᐃᓂᓂᐧᐃ ᑎᐯᓂᒥᑎᓯᐧᐃᐣ ᐅᓇᔓᐧᐁᐧᐃᐣ᙮ ᑲ ᐧᐁᒥᐢᑎᑯᔑᒧᒪᑲᓂᓂᑭ ᓀᐢᑕ ᑲ ᐅᐱᐢᑎᐧᑫᔭᒧᒪᑲᓂᓂᑭ

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ᑭᒋ ᑭᐊᐸᑕᐠ ᑭᒋ ᐊᑎ ᓇᑭᐸᓂᐠ ᐃᔑᑭᐧᓭᐧᐃᐣ ᓇᑕᐧᐁᓂᑕᐧᑲᐣ ᑭᒋ ᒥᓯᑌᐸᓂᐠ ᐃᑕ ᐱᑯ ᑕᐧᑕᔪᐠ ᑲ ᐃᔑ ᐊᐃᑕᒋᐠ ᐃᓂᓂᐧᐊᐠ᙮ ᓇᑕᐧᐁᓂᑕᐧᑲᐣ ᒪᓯᓇᐃᑫᐧᐃᐣ ᑭᒋ ᓂᑲᓄᐣᒋᑲᑌᐠ ᑭᒋ ᑭ ᑲᓇᐧᐁᐣᑕᐠ ᑲ ᐃᔑᑭᐧᓭᑦ ᐊᐧᐁᓇ᙮ ᐊᓂᒪ ᒫᑲ ᑲ ᐃᑕᓯᓇᐃᑫᒪᑲᐠ ᐃᔑᑭᐧᓭᐧᐃᐣ, ᐧᐃᑭᐠ, ᓀᐢᑕ ᒣᐧᑲᐠ ᐁ ᑭᐢᑭᓄᐊᒪᓯᑦ ᓀᐢᑕ ᐁ ᓭᔭᐊᐧᐃᑦ

4. ᐃᓂᓂᐧᐃ ᑭᒋᐅᑭᒪᐤ ᓀᐢᑕ ᑭᐧᐁᑎᓄᑕᐠ ᑲ ᑎᐯᐣᒋᑫᒋᐠ ᑲᑕ ᓄᒋᑕᐸᓂᐠ ᐅᒣᓂᐤ ᐁ ᐧᐃᒣᐧᐊᒋᐠ ᑭᒋ ᐅᑭᒪᐧᐊ ᑲᓄᒋᑕᓂᒋ ᑭᐢᑭᓄᐊᒪᑫᐧᐃᓂᓂᐤ, ᑭᒋ ᐅᓇᐢᑕᒋᐠ ᐊᑐᐢᑲᒼ ᑭᒋ ᐊᑎ ᒥᓯᑌᐸᓂᓂᐠ ᐃᓂᓂᐧᐃ ᑭᐢᑭᓄᐊᒪᑫᐧᐃᓂᓂᐤ, ᑭᒋ ᐧᐃᑕᒪᑫᒋᐠ ᓀᐢᑕ ᓯᑲᐢᑕᒋᐠ ᐅᐅ ᑫᐧᑲᓇ᙮
-ᐅᓇᔓᐧᐁᐧᐃᓇ ᐁ ᐅᓂᑎᑕᓂᐧᐊᐠ ᐃᓂᓂᒧᐧᐃᐣ, ᑭᐢᑭᓄᐊ ᑐᐧᐃᑲᒥᐧᑲ ᓀᐢᑕ ᑲ ᐃᐦᐸᑭ ᑭᐢᑭᓄᐊᒪᑐᐧᐃᑲᒥᐧᑲ ᑭᒋ ᐊᔑᒥᑎᑭ ᒥᓯᐧᐁ ᑫᐧᑲᓇ ᑫ ᑭᐢᑭᓄᐊ ᑲᓂᐧᐊᐧᑲᐸᐣ᙮ ᓀᐢᑕ ᑭᒋ ᒪᒣᒋᑭ ᐧᐃᒋᑲᑌᑭ ᑕᓂ ᐧᐊ ᐃᐧᑌᒪᑲᐠ ᐃᐧᑌᐧᐃᐣ ᐁ ᐃᓂᓂᒧᓇᓂᐧᐊᐠ, ᑲ ᐃᑕᑎᑭ, ᑲ ᐃᔑ ᑭᐢᑌᓂᑕᑯᐃᐧᐁᒪᑲᐠ ᐃᔑᑭᐧᓭᐧᐃᐣ, ᓀᐢᑕ ᒧᒋᒋ ᑲ ᐃᐧᑕᓂᐧᐊᐠ ᓀᐢᑕ ᐃᑎᑕᐧᑲᐠ ᐁ ᐧᑲᔭᐢᐧᑲᐢᑕᓂᐧᐊᐠ ᐁ ᐸᔭᐦᑌᐦᑕᑯᐦᑕᓂᐧᐊᐠ ᐃᑕ ᐁᔑᐊᔭᒥᐧᐊᑲᓂᐧᐊᐠ

- ᑭᒋ ᑭᒪᒥᔑᑐᑕᑐᒋᐠ ᓀᐢᑕ ᒪᒥᔑᑐᑕᓯᒋᐠ ᑲ ᐃᓂᓂᐧᐃ ᑭᐢᑭᓄᐊᒪᓯᒋᐠ ᓇᑕᐧᐁᓂᑕᐧᑲᐣ ᑭᒋ ᐧᐃᒋᐃᑯᒋᐠ ᑲ ᐃᑕᐢᑕᓂᐧᐊᓂᓂᑭ ᐃᓂᓂᐧᐊᑎᓯᐧᐃ ᑭᐢᑭᓄᐊᒪᑫᐧᐃᓇ ᑲ ᐅᓂᑎᑕᓂᐧᐊᓂᓂᑭ᙮

ᑭᒋ ᐸᑭᑎᓂᑦ ᔓᓂᔭᐣ ᓇᑭᐦᑲᑐᐧᐃᓂᐠ ᑲ ᐅᐦᑭ ᐱᒪᑎᓯᒋᐠ ᑭᒋ ᓂᓯᑕᐧᐃᓇᑭᐠ ᐁᔑᒪᐦᑲᐧᐃᓯ ᑲᓂᓂᐠ ᐁ ᓄᒋᑕᒋᐠ ᓀᐢᑕ ᐁ ᐱᒥᐧᐃᑕᒋᐠ ᐃᓂᓂᐧᐊᑎᓯᐧᐃ ᑭᐢᑭᓄᐊᒪᑫᐧᐃᓇ ᑭᒋ ᓄᐧᑲᓂᓂᑭ, ᓀᐢᑕ ᑭᒋ ᓇᑐᑕᒪᑦ ᑭᒋ ᐅᑭᒪᐤ ᐧᒣᒋ ᐊᓂᐃ ᑫᐧᑲᓇ ᑲ ᓇᑕᐧᐁᓂᑕᐧᑲᑭ ᐃᓂᓂᒧᐧᐃᓂᐠ᙮

- ᐧᒣᒋ ᑲ ᐃᑕᐢᑌᐠ ᐃᓂᓂᒧᐧᐃᐣ ᑭᒋ ᐃᔑ ᑭᐢᑭᓄᐊᒪᑲᓂᐧᐊᐠ᙮

ᑲ ᐃᔑᓇᐧᑲᐠ ᐱᑯ ᑲ ᐊᑎᑕᐢᑌᐠ ᑭᐢᑭᓄᐊᒪᑫᐧᐃᐣ ᐁᑎᐢᐱᒋᒋᐠ ᑲ ᑭᐢᑭᓄᐊᒪᓯᒋᐠ ᑲᑕ ᐃᔑᓇᑯᑕᓂᐧᐊᐣ, ᑲ ᐃᑕᐢᑕᓂᐧᐊᑭ ᐱᑯ ᑯᑕᑭᔭ ᑭᐢᑭᓄᐊᒪᑫᐧᐃᓇ ᐁᑲ ᑲ ᐃᓂᓂᐧᐃᒋᐠ ᐅᒋ᙮

- ᑲ ᑭᐱᐦᑲᑯᒋᐠ ᑭᒋ ᑭ ᐊᐸᒋᐃᒋᐠ ᐃᓂᓂᐧᐃ ᑭᐢᑭᓄᐊᒪᑫᓯᐧᐊᐠ ᒋᑐᑕᐧᑳᐸᐣ ᒥᓯᐧᐁ ᑲᑐᒋᑲᑌᐠ ᐁ ᑭᐢᑭᓄᐊᒪᑲᓂᐧᐊᐠ᙮ᐁ ᐊᑕᐧᐁᓂᒥᒋᐠ ᑲᑕ ᔕᐳᐦᑲᒧᐸᓂᐠ ᐅᐅ ᑲ ᑭᐱᐦᑲᑯᒋᐠ᙮

- ᒥ ᐅᒥ ᐊᑎ ᓇᑭᐸᓂᓂᒃ ᐅ ᑭᐢᑭᓄᐊᒪᔨᐧᐃᐣ ᑲ ᐃᓂᓂᐧᐃᑦ ᑭᒥ ᐊᓯᒥᒪᑲᒃ ᐃᓂᓂᒧᐧᐃᐣ ᐱᒥ ᑭᐢᑭᓄᐊᒪᑐᐧᐃᑲ ᒥᑯᒃ ᙮

5. ᑲ ᐃᓯᒪᒪᐧᐃ ᒪᓯᑕᓂᐧᐊᒃ ᐅᒪ ᐃᓂᓂᐧᐃ ᑭᐢᑭᓄᐊᒪᑫᐧᐃᐣ, ᐃᑌᓂᑕᐧᑲᐣ ᑭᒥ ᐊᓯᑕᐱᐧᐊᐢᐸᐣ ᑲ ᓂᐸᐧᐃ ᐢᑕᒪᑫᒥᒃ ᑭᒥ ᐸᔨᑯᐦᑕᐧᐊᐢᐸᐣ ᑭᒥ ᐊᑎ ᐃᑕᓂᒥ ᐅᐅ ᑐᐧᐃ ᐅ ᑭᐢᑭᓄᐊᒪᑫᔨᐧᐊ[ᑲ ᐃᓂᓂᐧᐃᓂᒥ] ᑲ ᓄᒥᑕᒥᒃ ᐃᓯᑭᐧᒍᐧᐃᓇ , ᑲ ᐧᒣᒧᒥ ᐃᓂᓂᒧᒥᒃ ᐅ ᑭᐢᑭᓄᐊᒪᑫᐧᐊᒃ ᐅ ᓂᑭᐃᑯᒪᐧᐊᒃ ᓀᐢᑕ ᑲ ᐃᓂᓂᒧᒥᒃ ᑲ ᑭᐢᑭᓄᐊᒪᔨᒥᒃ ᓀᐢᑕ ᑯᑕᑭᔭᒃ᙮

ᒥᒣᐧᑕᔦᒃ ᑲ ᐃᓯᐸᐯᐢᑭᒥ ᑎᐯᐣᑕᐧᑲᒃ ᑭᒥ ᐅᑭᒪᐧᐃ ᑎᐯᐣᒥᑫᐧᐃᐣ, ᑲ ᑭ ᐧᐊᐸᑕᑭᒃ ᐊᓂᒧᑕᐧᒪᒃ ᑲ ᐃᓯ ᓇᐢᑯᒥᑐᐧᐃ ᐸᑭᑎᓂᑦ ᓱᓂᔮᐣ ᐁ ᓂᑲᓀᐣᒥᑲᑌᒃ ᑲ ᐃᓯᒪᒪᐧᐊᐢᑌᒃ ᑭᐢᑭᓄᐊᒪᑫᐧᐃᐣ᙮ ᐅᑯ ᒪᑲ ᐁᑭ ᐃ5ᐣᑕᑭᒃ ᐅᑕᓇᒃ ᐁᐃᑌᓂᒥᐦᒥᒃ,ᓀᐢᑕ ᒪᑲ ᑎᐸᒥᒧᐧᐊᒃ ᐁ ᑭ ᐧᐊᐸᑕᑭᒃ ᐁᑲ ᐁ ᑎᐱ ᓇᑲᒥᐦᑕ ᓂᐧᐊᒃ ᑭᒥ ᑌᐱᐸᓂᑦ ᓱᓂᔮᐣ ᑕᐱᐦᑯᐠ ᑲᑭ ᐃᓯᓇᐢᑯᒥᑐᓇᓂᐧᐊᒃ ᑭᒥ ᐧᐃᓯᐦᑕᓂᐧᐊᒃ ᑭᐢᑭᓄᐊᒪᑫᐧᐃᐣ ᐃᓂᓂᐧᐃ ᐊᐧᐊᓯᓴᒃ ᑲ ᑭᐢᑭᓄᐊᒪᔨᒥᒃ ᐸᔨᐱᐣᒐᐢ ᑭᐢᑭᓄᐊᒪᑐᐧᐃᑲᒥᑯᐤ

6. ᐃᐢᐱ ᑲ ᓇᐢᑯᒥᑐᓇᓂᐧᐊᒃ ᑭᒥ ᐸᑭᑎᓂᑦ ᓱᓂᔮᐣ ᑲᓇᑕ ᑭᒥ ᐅᑭᒪᐤ ᑲᑕ ᐧᑲᔭᐢᑯᐸᓂᐧᑕᐸᐣ ᑫ ᐃᓯ ᒥᓄᐸᓂᓂᒃ ᐅᒣᓂᐤ ᓇᐢᑯᒥᑐᐧᐃᓂᓂᐤ᙮
ᑭᒥ ᐃᑕᐢᑕᓂᐧᐊᑭ ᐊᓂᐃ ᑫᐧᑲᓇ ᑲ ᐃᑌᐣᑕᐧᑲᑭ ᓀᐢᑕ ᑫ ᐧᐃᒥᐃᑯᒥᒃ ᐊᓂᑭ ᑲ ᐧᐃᒥᐃᐧᐁᒥᒃ ᑫ ᐃᑕ ᐢᑌᐧᑲᐸᐣ ᐅᐅ ᑭᐢᑭᓄᐊᒪᑫᐧᐃᓇ

ᐁ ᐊᓯᒥ ᐸᑭᑎᓇᑦ ᐃᓂᓂᐧᐊ ᑫ ᐧᐊᐧᐃᒥᐧᑕᓂᒥ ᑫ ᐃᓯᒥᓄᐸᓂᓂᒃ ᐅᒣᓂᐤ ᑭᐢᑭᓄᐊᒪᑫᐧᐃᓂᓂᐤ ᒧᓴᒃ ᑭᒥ ᐱᒧᐦᑌᒪᑲᓂᓂᒃ᙮

7. ᐃᓂᓂᐧᐃ ᑭᒥ ᐅᑭᒪᐤ ᑲᑕ ᐊᐃᓯᑎᓴᐊᒪᑫᐸᐣ ᑕᑐ ᐱᐳᐣ ᐁ ᒪᔨᓇᑌᓂᒃ ᑲ ᐃᐧᑕᓂᐧᐊᓂᓂᒃ ᐁ ᓇᐢᑯᒥ ᑐᐧᐃ ᐸᑭᑎᓂᑦ ᓱᓂᔮᐣ ᐅᒪ ᐅᒥ ᑭᐢᑭᓄᐊᒪᑫᐧᐃᐣ ᑲᑭ ᐃᓯ ᐸᑯᐢᓂᒧᓇᓂᐧᐊᒃ ᑭᒥ ᐃᓯᒥᓄᐸᓂᒃ ᑫ ᐃᑕᐢᑌᒃ ᓀᐢᑕ ᒪᑲ ᑫ ᐃᓯ ᓇᐃᐸᓂᒃ᙮
ᑲᓇᑕ ᑭᒥ ᐅᑭᒪᐤ ᓀᐢᑕ ᒪᑲ ᐧᐁᒥᐢᑎᑯᓯᐧᐃ ᑭᒥ ᐅᑭᒪᐤ ᑲ ᐃᓯ ᑭᒥᐧᑌᒥᒃ ᓄᐧᑲᐣ ᐁ ᓇ2ᑭᐸᓂᔦ ᐃᓂᓂᐧᐃ ᐃᓯᑭᐧᒍᐧᐃ ᐃᑕᔨᓇᐃᑫᐧᐃᐣ ᑲ ᑭ ᐃᓯ ᒪᒪᐧᐃ ᑭᒥᐧᑌᐧᐃ ᓇᐢᑯᒥᑐᒥᒃ ᑲᓇᑕ ᑭᒥ ᐅᑭᒪᐤ ᓀᐢᑕ ᐧᐁᒥᐢᑎᑯᓯᐧᐃ ᑭᒥ ᐅᑭᒪᐤ ᓀᐢᑕ ᑯᑕᑭᔭᒃ ᑲ ᑭ ᐧᐃᒥᐧᑕᒥᒃ ᐁ ᐊᓂᒧᑕᑭᒃ ᑭᒥ ᐅᑎᓇᒪᔨᒥᒃ ᐁ ᐱᒼᐸᓂᐧᑕᒥᒃ ᐅᒣᓂᐤ ᑭᐢᑭᓄᐊᒪᑫᐧᐃᓂᓂᐤ ᐃᓂᓂᐧᐊᒃ ᑲ ᐃᓯ ᐊᐃᑕᒥᒃ,ᐃᓂᓂᐧᐊᐢᑭᒃ, ᐊᐣᑭᒣᐧᐊᒃ, ᓀᐢᑕ ᒪᑲ ᐧᐁᒥᐢᑎᑯᓯᑲᓇᒃ᙮

8.ᑲᓇᑕ ᑭᒥ ᐅᑭᒪᐤ ᓀᐢᑕ ᑲ ᓂᑲᓂᐢᑕᑭᒃ ᐁᓄᒥᑕᒥᒃ ᑭᐢᑭᓄᐊᒪᑫᐧᐃᓂᓂᐤ ᒪᒪᐤ ᐁ ᑲᓇᐧᐊᐸᑕᑭᒃ ᐁ ᐊ ᔭᒥᑐᑕᑭᒃ ᑲ ᑭ ᐃᑕᐢᑕᓂᐧᐊᓂᓂᒃ ᐃᓂᓂᐧᐃ ᑭᐢᑭᓄᐊᒪᑫᐧᐃᓂᓂᐤ ᐁ ᐊᓂᒧᑕᑭᒃ ᑲᑕ ᓴᐳᐦᑕᑕᐸᓂᒃ ᑲ ᐃᓯ ᐊᓂᒥᐸᓂᒃ ᒥᔨᐧᐁ ᐱᑯ ᐅᒪ ᐃᓂᓂᐧᐃ ᐃᑕᔨᓇᐃᑫᐧᐃᐣ, ᐃᑕ ᐱᑯ ᑲ ᐃᓯᐊᐃᑕᒥᒃ ᐃᓂᓂᐧᐊᒃ ᑭᒥ ᐅᒥ ᐊᑎ ᓇᐦᑭᐸᓂᒃ ᓀᐢᑕ ᑭᓯᐸᓂᒃ ᐁ ᐊᐸᒥᑕᓂᐧᐊᒃ ᐃᓂᓂᐧᐊᔨᓇᐃᑫᐧᐃᐣ,ᐁ ᓂᑲᓀᓂᑕᐧᑲᒃ ᑲ ᐃᓯ ᐃᓂᓂᒧᓇᓂᐧᐊᒃ ᐃᓂᓂᐧᐊᐢᑭᒃ ᓀᐢᑕ ᑭᐢᑭᓄᐊᒪᑫᐧᐃᓂᒃ

9. ᑲᐧᑫᒥᒪᑲᓂᐧᐊᐣ ᑭᒥ ᐅᑭᒪᐤ ᑭᒥ ᓄᒥᑕᑦ ᑭᒥ ᐸᔭᐦᑌᓇᐧᑲᒃ ᐅᒪ ᐁ ᐅᓇᐢᑕᓂᐧᐊᒃ ᑫ ᐃᑕᐢᑌᒃ ᐁ ᐸᑭᑎᓂ2ᑦ ᓱᓂᔮᐣ ᐃᓂᓂᐧᐊᔨᓇᐃᑫᐧᐃᐣ ᐅᒥ ᐁ ᐅᓇᐢᑕᓂᐧᐊᒃ

10. ᒪᐧᐊᒃ ᒪᑲ ᑲᓇᑕ ᑭᒥ ᐅᑭᒪᐤ ᐁ ᐊᐸᒥᐊᑦ ᐯᔭᒃ ᑭᒥ ᐅᑭᒪ.ᐧ ᐁ ᐧᐃᒥᐃᑯᓂᒥ ᐧᐁᒥᐢᑎᑯᓯᐧᐃ ᑭᒥ ᐅᑭᒪᐧᐊ ᓀᐢᑕ ᐃᓂᓂᐧᐊ᙮ ᑲᑕ ᑲᓇᐧᐊᐸᑕᒧᐸᓂᒃ ᐃᓂᓂᐧᐃ ᐃᓯᑭᐧᒍᐧᐃᓇ ᓀᐢᑕ ᐃᓂᓂᐧᐊᔨᓇᐃᑫ ᑫ ᐃᑕᐢᑕᓂᐧᐊᓂᓂᐧᑲᐸᐣ ᐁ ᓇᑲᒥᑕᒥᒃ᙮ ᐧᑲᔭᐢᒃ ᐁ ᑎᐱᑐᑕᑭᒃ ᑭᒥ ᑕᓯᓀᐸᓂᒃ ᓀᐢᑕ ᑭᒥ ᐊᑎ ᓇᑭᐸᓂᒃ ᐃᓂᓂᐧᐃ ᐃᓯᑭᐧᒍᐧᐃᐣ, ᓀᐢᑕ ᑭᒥ ᑕᑯᓂᑲᑌᒃ ᐃᓂᓂ.ᐊᔨᓇᐃᑫᐧᐃᐣ ᓀᐢᑕ ᑭᒥ ᑕᓯᓀᐸᓂᒃ ᐃᓂᓂᐧᐃ ᐃᓯᑭᐧᒍᐧᐃᐣ ᑲ ᐃᓯ ᐱᒼᐸᓂᐧᑕᓂᐧᐊᒃ᙮ ᑲ ᓂᑲᓂᐢᑕᑭᒃ ᐅᒣᓂᐤ ᑲᑕ ᐃᓯ ᓯᑭᑫᒧᐸᓂᒃ ᐃᓂᓂᐧᐃ ᐃᑕᐧᐃᓂᒃ ᑭᒥ ᐅᓇᐢᑕᓂᐧᐊᓂᓂᒃ ᓀᐢᑕ ᑕᓯᓀᐸᓂᓂᒃ ᑎᐱᓇᐧᐁ ᐅᑦ ᐃᑕᔨᓇᐃᑫᐧᐃᓂᐧᐊᐤ ᐃᓂᓂᒧᐧᐃᓂᒃ ᓂᑲᐣ ᐁᑲᓇᐧᐊᐸᑕᑭᒃ ᓀᐢᑕ ᑭᒥ ᐊᑎ ᑲᐧᑫ ᓄᒥᑕᒥᒃ ᑲ ᐃᑕᐢᑌᓂᒃ ᐃᓂᓂᒧᐧᐃᓂᓂᐤ ᐁ ᐧᐊᐧᐃᒥᐊᒥᒃ ᐃᓂᓂᐧᐊ ᐅᑦ ᐃᑕᐧᐃᓂᓂᒃ ᓀᐢᑕ ᑭᒥ ᐊᑎ ᑲᐣᑭᐅᒪᑲᒃ ᐃᓂᓂᐧᐊᔨᓇᐃᑫᐧᐃᐣ ᓂᑲᐣ ᐃᑌᑫ᙮

11. ᑲ ᐧᐃᒋᐧᑕᒋᐦ ᑭᐦᑭᓂᒪᕐᐃᓂᓂᐤ ᐊᓇ ᓀᓂᖏᐧ ᐯᐃᐢᑕᑦ ᑕᒋᓱ ᑭᒋ ᓂᒋᐢᑕᓂᐧᐊᐦ ᐅᒪ ᐃᓂᓂᐧᐊᓯᐃᕐᐃᐧ ᐯ ᐅᓇᐦᑕᓂᐧᐊᐦ ᐯᑲ ᑭᒋ >ᓂᐸᓂᐦ

12. ᑲ ᐃᒋ ᐅᓇᓀᐧᐊᒋᑲᑌᑭ ᕐ ᑐᒋᑲᑌᑭᐸᐧ ᑲᑕ ᒥᐧᓇᒋᓂᐸᐧ ᑭᒋ ᐅᒋᑕᓂᐧᐊᐦ ᐅᓇᓀᐧᐯᐧᐃᐧ ᕐᑎᐃᐦᐸ ᓂᐧᑕᓂᐧᐊᑭᒋ ᒥᓂᐸᓂᑭ ᐃᑌᕐ ᕐ ᑐᒋᑲᑌᑭᐸᐧ ᐅᐅ ᐅᒋ ᐃᓂᓂᐧᐊᓯᐃᕐᐃᓇ ᕐᑭ ᐅᒋ ᓇᑲᑕᐧᐊᐸᒋᑦᑕ ᕐ ᐃᒋ ᐊᐸᒋᑎᓂᒉᑦᑕ ᐃᓂᓂᐧᐃ ᑭᒋᑦ ᐃᓂᓂᒧᐧᐃᓂᐦ ᐊᒋᑦ ᐃᓂᓂᐧᐊᓯᐃᕐᐃᓂᐦ , ᐱᓂᐦ ᓂᓀ ᐱᐳᓇᑲᕐ ᐃᐦᑯ ᑲᓇᑕᐦ ᒪᑲ ᑲ ᐅᒋᒪᑲᑭ ᐅᐅ ᐅᓇᓀᐧᐯᐧᐃᓇ ᐃᓂᓂᐦ ᐃᑌᕐ ᑲ ᐃᒋ ᑎᐯᐧᑕᐧᑲᑭ ᑭᒋ ᐯᐳᑯ ᓂᐸᐧᐃᒪᑲᐧᑲᐸᐧ

ᑲ ᐅᒋ ᑭᒋᐸᓂᐦ ᒪᐦᑲ ᑲ ᐃᒋᑕᒋᑲᓂᐧᐊᐦ ᓴᐦᑕ ᒪᑲ ᕐ ᐃᒋᒪᒋᓇᐸᓂᐧᑕᓂᐧᐊᑭᐸᐧ ᐅᒪ ᐃᓂᓂᐧᐊᓯᐃᕐᐃᓇᐧᐃᐧ

ᑲ ᒪᒋᐧᓇᓀᐧᐯᒋᐦ ᒪᑲ ᑭ ᔑᑭᒪᑲᓂᐧᐊᐧᓇᐦ ᐊᓂᓪᓂᐤ ᑭᖓᐊᐧᐃ ᐃᑕᓯᐃᕐᐃᓇᕐᐃᓂᓂᐤ ᒪᐧᐊᐦ ᕐᒋᐧᓇᑭᐸᐧ

- ᑭᐦᐱᐧ ᒪᒋᓄᐱᒋᑲᑌᐦ
- ᑭᑭᒋ ᒥᓂᑐᐱᓂᐧᐊᐦ ᑲ ᐃᒋ ᐊᕐᕐᐦ ᐃᓂᓂᐧᐊᓯᐃᕐᐃᓇᐧᐃᐧ
- ᑲ᙮ᐃᒋ ᑭᐦᑭᓄᒪᑲᓂᐧᐊᐦ ᑲ ᐃᒋᑕᒋᑲᓂᐧᐊᐦ
- ᕐᐧᑲᓇ ᑐᐦᑕ ᐧᐊᓇᐤ ᑲ ᐯᒋ ᐧᐊᐅᐸᒋᒋᐦ
- ᕮᑭᑎᓇᒧᐦ ᑭᒋ ᑭᐦᑭᓄᐊ ᑲᑲᓂᐧᐊᐦ
- ᓂ ᐃᓂᓂᐧᐊᓯᐃᕐᐃᓇᐧᐃᐧ ᐃᒋᑭᐧᓂᐧᐃᓇ
- ᐊᐸᒋᐧᑕᐦ ᐯ ᑭᐦᑭᓄᐊᒪᕐᐦᐦ ᐃᓂᓂᐧᐃ ᐃᒋᒋᕐᐧᐃᓂᐧᐊᐦ ᑲ ᐊᐃᓇᐸᑕᑭᑭ

13. ᑲ ᐃᒋ ᓇᓇᑐᑕᒪᕐᒋᐦ ᒪᑲ ᑲ ᐅᑕᐱᐧᐃᓂᐧᐃᓂᐧᐊᐦ ᑭᒋ ᐸᑭᑎᓇᐧᐊᐦᐸᐧ ᑲ ᓇᑐᑕᒪᕐᐦᐦᐸᐧ ᑭᒋ ᕐᒋᓇᐅᐧᐊᐦᐸᐧ ᐅᒪ ᑭᐦᑭᓄᒪᕐᐃᓂᐧᐃᓇᐧᐃᐧ ᐃᓂᓂᐧᐊᓯᐃᕐᐃᓂᐧᐃᓇᐧᐃᐧ ᑭᒋ ᐅᒋᐅᒪᒪᑲᑭᐸᐧ ᒥᒋᐧᐅ ᑲ ᐃᒋ ᐃᑕᒋᐦ ᐃᓂᓂᐧᐊᐧᐃᓂᐧᐊᐦ ᐃᓂᓂᐧᐊᐧᐃᑭᐦ ᐊᒋᐦ ᐧᐅᒥᐧᑎᑯᓯᑲᓇᐦ ᑭᒋ ᐃᑭᐯᐸᐧ ᑭᒋ ᐧᐃᑲᐧᐊᑎᑕᑭᐦ ᐃᑭᒋᐦ ᑲᑭᐧᑎᓇᐦ ᐊᐧᑕ ᑲ ᐃᒋ ᐊᐃᑕᓂᐧᐊᐦ ᑭᒋ ᐊᑎ ᑲᖓᑭᐅᒪᒪᐦᐦ ᐯ ᒪᒋᓇᐃᑲᑌᐧᐊᐦ×

14. ᑲ ᐃᒋ ᐅᓇᓀᐧᐊᒋᑲᑌᐦ ᕐ ᑐᒋᑲᑌᑭᐸᐧ ᐯ ᐊᐸᒋᐧᑕᐃᑭ ᐧᐃᑎᐧᑎᑯᓯᕐᐃ ᑭᒋ ᐅᑭᒪᐧ ᓴᐧᐊᐧᐃ ᑭᒋ ᐅᑭᒪᐧ ᑭᒋ ᐊᒋᑕᑭᐧᑕᒋᑲᑌᑭ ᐅᐅ ᕐᐧᑲᓇ ᑭᒋ ᒪᒋᓇᐃᑲᑌᑭ ᕐ ᐃᒋ ᑎᐱ ᐊᑲᐦᐧᕐ ᐊᑎ ᑐ ᑲᑲᑌᑭᐸᐧ ᑲ ᐃᒋ ᓇᑕᐧᐯᒋᒋᑲᑌᑭᐸᐧ×

- ᑲ ᐃᑕᐧᑐᓂᐧᐊᐦ ᑭᐧᑭᓂᐧᐊᑭᒪᕐᐃᓂᐧᐃᓇᐧᐃᐧ
- ᑲ ᒪᒋᓇᐃᑲᑭᐧ ᐅᑦ ᐊᐸᑎᒋᐧᐃᓂᐧᐃᐧ ᑲ ᐧᐊᐧᐃᓂᐧᐃᑕᒪᕐᐃᑭ ᑲ ᓂᑲᓄᓂᖏᑕᐧᑲᓂᐧᐃᓂᑭ ᐊᐸᑎᒋᐧᐃᓂᐧᐃᓇ
- ᕐ ᐃᒋ ᐧᐃᒋᖏᐃᑦ ᑲ ᑭᐧᑭᓂᐧᐊᑭᒪᒋᑦᐧᑲ ᒪᒋᓇᒋᐧᐅᐧᐊᐦ
- ᐧᐊᐧᐃᒋᓵ ᑲ ᓇᑲᒋᐊᒋᐦ
- ᐱᒋᐱᒋᐧᐃᓂᐧᐃᓇ
- ᑲ ᐊᐸᑎᒋᐧᐃᐦ ᕐᒋᐧᐃᐧᐊᐧᐃ ᑲᑲᓂᐧᐃᐧ ᑲ ᐊᐸᑎᒋᐧᐃᐦ
- ᒪᒋᓇᐃᑲᓇ ᑲ ᓇᑲᒋᐊᒋᐦ ᑲ ᐊᐸᐊᒋᐦ ᑭᒋ ᐅᒋ ᒥᓂᐸᓂᐧᐃᐦ ᑲ
- ᐧᐊᐧᐃᒋᓵ ᑲ ᐃᒋ ᐃᓇᐧᐯᐧᑕᐧᑲᑭᐸᐧ

ᐃᓂᓂᐧᐊᓯᐃᕐᐃᓂᓇ ᕐ ᐃᒋ ᐱᒪᐸᓂᐧᐊᓂᐧᐊᐧᐃᑲᐸᐧ ᑭᒋ ᐃᑕᐧᑐᓂᐧᐊᐦ ᐯ ᒪᐧᑲᐧᐃᓂᐧᐃᒪᑲᐦ ᑲ ᐧᐃᑕᒋᐦ ᑲᑲᓂᐧᐃᐦ ᑲ ᐊᐸᑎᒋᐧᐃᓂᐧᐃᐦ ᑭᒋ ᐅᒋ ᒥᓂᐸᓂᐦ ᑲ ᒋ ᑎᐱᐧᑕᐧᑲᑲᐦ ᐃᒋᓯᐃᕐᐃᓂᐧᐃᓇᐧᐃᐧ

15. ᐯ ᐧᐃ ᐱᒪᐸᓂᐧᐊᓂᐧᐊᐧᐃᐦ ᐯ ᓄᒋᑕᓂᐧᐊᑭᐦ ᐅᐅ ᐃᓂᓂᐧᐊᓯᐃᕐᐃᓇᐧᐃᓇ ᐃᑌᐧᑕᐧᑲᐧᑭ ᑭᒋ ᒥᒥᒥᓇᑭᐦ ᐧᐃᓇᐧᐊᐧᐃᑭ ᐃᓂᓂᐧᐊᐧᐃᐦ ᐯ ᐅᓇᐦᑕᓂᐧᐊᐦ ᐯ ᒪᒪᐧᐃᐧᐃᒋᒋᐦ ᒥᓂᐸᓂᐦ ᐯ ᓄᒋᑕᒋᐦ ᐅᒉᓂᐧ

ᒪᒪᑯ ᑲ ᓄᒋᑕσ•◁ᑦ ᓂᑦᑕ ᐱᑯ ∇ ᐯᖏᑯ ᓄᒋ"ᑕᑦ ◁•∇ᓇ ᓂᑦᑕ ᐱᑯ ᒧᑢ ᑲ ◁ᐸᑎᒋᑦᕽ ∇ •◁•ᐃᒋ
ᐃᑐᓇσ•◁ᑦ ∇ᑯᒪ ᐯᖏᑦ ᖁ•ᑲᑦ ᖃᑭ ᐅᒋ ◁ᑎ ᑐᒋᑲᑌᑦ ᐅᒪ

ᑭ•ᐸ•◁ᑲᓇᑦ ᓂᑦᑕ ᒣ•ᖁ ᐃᑕ•ᐃᑦ ᑲ ᐃᑕᒋᑦ ᐃσσ•◁ᑦ ∇ᑯ ᐅᑯ ᑲ ᐃᑕᒋᑦ ᑭᐸᐅᑐ•ᐃᑲᒥᑯᑦ ᒪ•◁ᑦ
ᓂᖏᑕ•∇σᑕ•ᑲᑦ ᑭᒋ ᑲᖁᑭᑕᒋᑦ ᑭᒋ ᐃσσ•◁ᒋᓇᐃᖃᒋᑦ

16. ᓇᑐᑕᒪ•◁ᑲσ•◁•ᓇᑦ ᑲ ᓇᑲᒋᑕᒋᑦ ᑭᐸᐅᑐ•ᐃᑲᒥ•ᑲ ᑭᒋ ᒪᖁᑲ•∇•ᑕᑭᑦ ∇ ᐸᑭᑎᓇᑭᑦ ᐃσσ•◁
•◁ᒋᓇᐃᖃ•ᐃᓇ ◁σᐃ ᐅᒋ ᐃσσ•◁ ᐃᑕ•ᐃσᑦ ᑲ ᐃᑕσᒋᕽ

ᑲ ᐃᒋ ◁ᐸᑎᒋᒋᑦ ᐃσσ•ᐃᑲᒥᑯᑫ ᓇᓇᑲᒋᑕ•◁ᑦ ᑲ ᑭᖁᑕᐸᑕσσᑭ •ᐃᒋᐃ•∇•ᐃᓇ ᐃσσ•◁ ᐅᒋ ᒥᒋ•∇
ᐅᒣσᑯ ◁ᖁᑭσᑯ ᑲ ᐃᒋ ᒪᒥᑎᑎ•ᐃᑦ ᓂᖁᑕ ◁ᒋᑦ ᐃσσ•◁ᒋᓇᐃᖃ•ᐃσσᑯ

17. ᐃσσ•ᐃᑲᒥ•ᑲ ᐃᑕ•ᐃσᑦ ᑲᑕ ᐃᒋᑲᓇ•◁ᐸᒋᑲᑌᐸσ ∇ ◁ᖃᒋᑦ ◁ᐸᑎᒋ•ᐃσσᑯ ᑭᒋ ᒥᒋᑌᐸσ•ᑕᒋᑦ ᐃσσ
•◁ᒋᓇᐃᖃ•ᐃᓇ ◁σᐃ ᐃσσ•◁ ᑲ ᐃᑕσᒋ ᐃᑕ•ᐃσᑦᕽ

ᖃᐅᔨᔭᐅᓂᑯᑦ ᐊᒻᒪᓗ ᐱᓕᕆᐊᕆᖁᔭᐅᔪᑦ

ᓄᓇᖃᖃᓯᒪᔪᑦ ᐅᖃᐅᓯᖏᑦ ᐊᒻᒪᓗ ᐅᖃᐅᓯᑐᖃᑎᒍᑦ ᑎᑦᑎᕋᓕᕆᓂᖅ ᐱᓕᕆᐊᕆᔭᐅᓂᖏᑦ

ᓄᓇᖃᖃᓯᒪᔪᑦ ᐅᖃᐅᓯᖏᑦ ᐊᒻᒪᓗ ᐊᓯᑦᔨᑕᐅᔪᓇᖏᑐᑦ ᐱᖁᓯᑐᖃᐃᑦ ᑲᒪᒋᔭᐅᑦᑎᐊᕆᐊᓕᑦ ᐊᒻᒪᓗ ᐃᑲᔪᖅᑕᐅᔭᕆᐊᓕᑦ. ᑎᑦᑎᕋᓕᕆᓂᖅ ᓄᓇᖃᖃᓯᒪᔪᑦ ᐅᖃᐅᓯᖏᑎᒍᑦ ᐊᒻᒪᓗ ᑲᕙᒪᑯᓐᓂᑦ ᐃᓕᓴᕆᔭᐅᓯᒪᔪᖅ ᐅᖃᐅᓯᖅ ᓇᓕᐊᑐᐃᓐᓇᖅ ᑕᒻᒪᕐᒥᒃᓗᓐᓂᑦ ᐊᑦᔨᒋᓐᓂᖃᕐᒪᑎᒃ ᐊᒻᒪᓗ ᐱᕕᒃᔪᐊᒃᒍᑦᓗᑎᒃ. ᐱᓕᕆᐊᖃᕈᒻᒪᓂᑯᑦ ᐊᒻᒪᓗ ᓴᓇᖃᑎᒋᓐᓂᑯᑦ ᑲᕙᒪᑯᓐᓂᑦ ᓇᓕᐊᓐᓂᑐᐃᓐᓇᖅ ᐊᑦᑕᐅᓯᐅᖏᓕᑦᓯᒪᒃᒪᑎᒃ ᓄᓇᓕᓐᓂᑦ ᓯᐳᒻᒧᐊᒃᑎᐅᔪᑎᑦᑐᑦ ᐱᕕᒃᔪᐊᒃᒍᒪᑦ ᐋᖅᑭᐅᒪᑦᑎᑦᑎᓂᐊᕐᓂᒧᑦ ᑎᑦᑎᕋᓕᕆᓂᕐᒥᒃ ᓄᓇᖃᖃᓯᒪᔪᑦ ᐅᖃᐅᓯᖏᓄᑦ ᐊᒻᒪᓗ ᑲᕙᒪᑯᓐᓂᑦ ᐃᓕᓴᕆᔭᐅᓯᒪᔪᑦ ᐅᖃᐅᓯᑦ.

1. ᑲᕙᒪᑯᑦ ᑲᓇᑕᒥ, ᐱᖃᑎᖃᑦᓗᑎᒃ ᓄᓇᓕᓐᓂᑦ ᐊᒻᒪᓗ ᓄᓇᑦᓯᐊᒻ ᑲᕙᒪᖏᓂᒃ, ᐃᖃᔪᑦᑐᐃᔭᕆᐊᖃᑦᐳᑦ ᐅᖃᐅᓯᑐᖃᐅᔪᓄᑦ ᑎᑦᑎᕋᓕᕆᓂᕐᒥᒃ, ᖃᐅᔨᑦᑎᑦᑎᓯᒪᓗᑎᒃᓗ ᒥᓂᓯᑕᐅᔪᓂᒃ ᐃᓕᓂᐊᑦᑐᓕᕆᔨᓄᑦ ᑲᑎᒪᔨᖏᓂᒃ ᐱᑦᑕᖃᕆᐊᖃᕐᓂᖓᓂᒃ ᐊᒻᒪᓗ ᐊᑦᑐᑦᑕᐅᔭᕆᐊᖃᕐᓂᖓᓂᒃ ᐅᖃᐅᓯᑐᖃᒻᒧᑦ ᑎᑦᑎᕋᓕᕆᓂᖅ ᓄᓇᖃᖃᓯᒪᔪᓕᒪᓄᑦ ᓇᐅᑯᑦᑐᐃᓐᓇᖅ ᐃᓕᓂᐊᑦᑐᒐᓗᐊᕈᓂ ᐃᓇᑐᐃᓇᐅᒐᓗᐊᕈᓂ.

2. ᐱᓕᕆᐊᕆᖁᔭᐅᒻᒪᑦ ᐅᐸᒃᖃᑦᑕᕐᕕᐅᔪᓄᑦ ᑮᓇᐅᔭᓕᐅᕐᑎᐅᓇᓯᐊᑦᑐᓄᑦᓗ ᐅᒻᒪᑦᑎᑦᑎᓇᖁᑦᑐᒥᑦ ᓄᐃᑦᑕᑦᑎᑦᑎᖁᑦᑐᒥᑦ ᐊᒻᒪᓗ ᐊᑦᑐᖁᑦᑐᒥᑦ ᓄᓇᖃᖃᓯᒪᔪᑦ ᐅᖃᐅᓯᖏᓂᒃ. ᖃᓄᑦᑐᐃᓇᓕᒪᖅ ᐃᑲᔪᕈᓇᑦᑐᓕᒪᖑᔪᑦ ᐃᓕᓯᑦᓯᑎᖁᑦᑐᒥᑦ ᐃᑲᔾᔪᕈᓇᕐᓂᖏᓂᒃ ᐊᒻᒪᓗ ᐱᓕᕆᑦᑎᑦᑎᔪᓇᕐᓂᖏᓂᒃ ᑕᒻᒪᑐᒧᖓ.

3. ᐱᓕᕆᐊᕆᖁᔭᐅᒻᒪᑦ ᑲᕙᒪᒃᑯᑦ ᐱᑦᑕᖃᓕᖁᑦᑐᒥᑦ ᓄᓇᖃᖃᓯᒪᔪᑦ ᐅᖃᐅᓯᖏᑦ ᐊᑦᑐᑦᑕᐅᑐᓂ ᒪᓕᒐᖑᓄᑦ ᓇᒻᒥᓂᖅ ᑲᕙᒪᖃᕐᓂᒧᑦ ᐃᓚᐅᖃᓯᐅᕐᔨᑐᑎᒃ ᖃᓗᓇᑎᑐᖑᔭᓂᒃ ᐊᒻᒪᓗ ᐅᐃᕕᑦᑐᓂᒃ.

ᑎᑦᑎᕋᓕᕆᓂᖅ ᐊᒻᒪᓗ ᐃᓕᓂᐊᕐᕕᓕᕆᓂᐅᔪᖅ

ᐊᖅᑭᐅᒻᒪᑦᑎᐊᑦᑐᒻᒥᒃ ᑎᑦᑎᕋᓕᕆᓂᕐᒥᒃ ᐊᖅᑭᐅᒪᔪᑦᑎᖃᑦᑐᑎᒃ ᑲᓇᑕᒧᑦ ᐊᒻᒪᓗ ᓄᓇᓕᓐᓄᑦ ᐱᑦᑕᖃᕆᐊᖃᕐᒪᑦ ᑎᑦᑎᕋᓕᕆᓂᖅ ᐱᓕᕆᐊᕆᔭᐅᑦᑎᐊᑦᑐᓂ ᖃᓄᑐᐃᓇᖅ ᐅᖃᐅᓯᖃᕋᑐᐊᖅᐸᑕ. ᑎᑦᑎᕋᓕᕆᓂᖅ ᐃᓄᓯᒧᑦ ᐊᑐᐊᓇᔭᐅᑐᓂ ᐊᖑᕿᒥᑦ ᐃᓕᓂᐊᓕᕈᓇᖅᑎᑦᑐᑦ ᐊᒻᒪᓗ ᑲᔪᓯᔭᐅᑐᓂ ᐃᓕᓂᐊᓕᕐᓂᖓᓄᑦ ᐃᓇᕈᕐᓂᖓᓄᑦ .

4. ᐃᓄᓕᕆᔨᑐᖃᒃᑯᑦ ᖃᐅᔨᓴᖃᑎᖃᕐᑐᐊᕐᐳᑦ ᑲᑦᑎᒪᔾᔨᑦᔪᐊᖑᔪᓗᑦ ᒥᓂᓯᑕᖑᓗᑦ ᐃᓕᓂᐊᑦᑐᓕᕆᔨᑯᑦ ᐊᖅᑭᒃᓯᖁᑦᑐᒥᑦ ᑲᓇᑕᒧᑦ ᖃᐅᔨᓴᕐᓂᐊᑦᑐᓂ ᓄᓇᖃᖃᓯᒪᔪᑦ ᐃᓕᓂᐊᕐᓂᖏᓂᒃ ᐱᓕᕆᑦᑎᑦᑎᔪᓇᕐᓂᐊᕐᒪᑕ ᐊᖅᑭᐅᒻᒪᑦᑎᑦᑎᖁᔨᔪᓇᕐᓂᐊᕐᒪᑕ ᐃᒻᒪᒃ:

ᐃ) ᖃᓄᐃᓕᖓᓂᖏᑦ ᐃᓕᓂᐊᕐᓂᐅᔪᑦ ᐃᓕᓂᐊᕐᕕᖁᓚᓂ ᐊᒻᒪᓗ ᓯᓚᑦᑐᓴᕐᕕᐅᔪᓂ ᓄᓇᖃᖃᓯᒪᔪᓄᑦᖑᒐᓗᐊᕐᒪᖑᑕ ᐃᓕᓂᐊᕐᑎᑦᑎᔪᑦᑎᒋᔭᖏᑦ ᑭᓯᑦᑐᐃᓇᒧᑦ, ᐊᒻᒪᓗ ᐱᓕᕆᐊᕆᔭᐅᑐᑎᒃ ᑕᒃᑯᓇᕐᑕᐅᑐᑎᒃ ᐃᓯᓂᖏᑦ, ᖃᓯᐅᓂᖏᑦ, ᐊᖅᑭᑦᑎᐊᕐᓯᒻᒪᔭᕆᐊᖃᕐᓂᖏᑦ, ᐊᑦᔨᓯᓯᒪᓂᖏᑦ, ᑕᒻᒪᑯᐊᕈᓗᔭᐃᑦ.;
ᐱ) ᖃᓄᐃᓕᖓᔪᓂᖏᓂᒃ ᐊᕐᔨᒋᓕᖓᔪᔭᓇᐊᖏᓂᒃ ᐱᖁᓯᑐᖃᑯᖓᔪᑦ ᐃᓕᓂᐊᕐᓂᒧᑦ ᐊᒻᒪᓗ ᓇᒻᒥᓂᓕᕆᔪᓂᖏᑦ ᓄᓇᖃᖃᓯᒪᔪᑦ ᐃᓕᓂᐊᑦᑐᑦ ᐃᓕᕋᑦᑕᑦᑕᖏᓄᑦ;
ᑎ) ᑮᓇᐅᔭᑦᑕᖃᖁᑦᑐᒍᒻ ᑲᓇᑕᒥ ᑲᑎᒪᕕᒃᔪᐊᕈᑦᑎᑲᕈᓇᖁᑦᑐᒥᑦ ᓄᓇᖃᖃᓯᒪᔪᑦ ᒪᒃᑯᒃᑐᖏᑦ ᑕᒃᑯᓇᖃᑎᒋᑦᑎᐊᕐᓂᐊᕐᒪᑕ ᐃᓕᓂᐊᕐᓂᓇᓕᐅᑦᑕᒥᓂᒃ. ᐃᓕᓯᑦᓯᔭᓇᕐᓂᐊᕐᒪᑕᓗ ᖃᐅᔨᓴᑦᑕᐅᔭᓇᕐᑐᓂ ᐊᖅᑭᐅᒻᒪᑦᑎᐊᕐᑐᓂ ᐊᒻᒪᓗ ᐱᖁᓯᑐᖃᖏᓗᑦ ᓴᖏᑦᑎᑎᔪᓇᕐᑎᐊᕐᕈᑦᑎᖏᓂᒃ

ᐊᒡᒪᓗ ᐱᓕᓀᐊᓀᐊᓯᐅᖅᑎᓂᒃ ᐅᖃᓕᓂᖅᑐᑦᓯᓚᑦᑎᐊᑦᑐᓂᒃ ᒥᓕᓴᐅᑕᐅᔪᓕᓂᒃ :
ᑭ) ᖃᓄᐃᓕᓂᔪᓂᖅ ᓄᓇᖃᖅᖢᓚᔪᓕᒃ ᐅᖃᐅᓴᖅᑕ ᐃᓕᓴᕐᓂᐊᑭᑕᐅᔪᓕᑦᑐᓂᒃ;
ᑭ) ᑎᑦᑎᑦᓀᓚᔪᑦ ᖃᑦᔨᓴᓂᓂᒃᓂᓄᓂᒃ ᓄᓇᖃᖅᖢᓚᔪᓕᒃᓄᓂᒃ ᐃᓕᓴᐅᐊᑦᑐᓄᓂᒃ ᐃᓕᓴᐅᐊᑦᓂᖅᑕ ᖃᔨᓴᓂᓂᒃ
ᑕᓐᓂᓇᑦᑐᓂᒃ ᓄᓇᖃᖅᓂᓂᖅᑐᑐᓂᒃ ᐃᓕᓴᐅᐊᑦᓂᖅᑕ ᖃᐅᔨᓕᓂᖅᑎᑎᑕᐊᖅᓂᒃ;
ᒥᑭ) ᐃᖅᑲᓇᕐᓂᐊᓕᖅᓂᐊᓕᕐᓂᑦᑐᓂᒃ ᓄᓇᖃᖅᖢᓚᔪᓕᒃ ᐃᓕᓴᐅᐊᑦᑐᓂᒃ ᓇᓕᓴᐅᓕᖅᑐᓂᒃ ᐃᓕᓴᐅᐊᑦᓂᖅᑕ
ᐊᑐᖅᑐᓂᒃ ᐊᑦᑕᐅᓂᖅᑐᓂᒃ ᐊᑦᑕᐅᓂᖅᑐᓂᒃ ᐃᓕᓴᐅᐊᑦᓂᖅᑕ ᓄᓇᖃᖅᖢᓚᔪᓕᒃ
ᐅᖃᐅᓴᖅᑐᓂᒃ.

5. ᑲᓇᑕᒥ ᖃᐅᔨᓴᖅᑎᐅᓕᒃ ᓄᓇᖃᖅᖢᓚᔪᓕᒃ ᐃᓕᓴᐅᐊᑦᓂᓕᓚᔪᖅᑐᓂᒃ ᐃᓕᓚᑲᓚᐊᖃᖅᓴᓂᒃ
ᓄᓇᖃᖅᖢᓚᔪᓕᒥᑦ ᐱᓕᓚᓚᐃᖅᑐᒥᑦ (ᓴᓐᓗ ᐃᓕᓴᓕᓚᔨᓂᒃ, ᐅᖃᐅᓴᓚᓚᔨᓂᒃ, ᓄᓇᖃᖅᖢᓚᔪᓕᒃ
ᐅᖃᐅᓴᖅᑐᓄᓂᒃ ᖃᐅᔨᒪᓴᖅᑎᐊᑦᑐᒥᑦ) ᐃᓕᓴᐅᓕᖅᑐᓗᓂᓗ ᐊᖏᔪᖃᖅᑐᒍᔪᓕᑦ, ᐃᓕᓴᐅᐊᑦᑐᓂᒃ ᐊᒡᒪᓗ ᐊᓴᖅᑐᓂᒃ
ᐱᓕᓀᓚᖃᖅᓴᓕᒫᑦ.

ᓄᓇᓕᑲᓴᓂᓂᒃ ᖃᐅᔨᔪᐅᖃᖅᑕᑦᑐᐃᓂᓂᐅᓕᐅᓕᒃᒪᑕ (Master Tuition Agreement)
ᐊᓂᑭᓂᔪᑕᐅᓕᖅᑐᓂᒃ ᐊᖏᖃᖅᑎᑭᒍᑕᐅᔪᓕᒃ ᖃᐅᔨᐃᓕᓴᐅᐊᑦᓂᓂᖅᖢᖃᖅᑐᓂᒃ ᒪᑦᑐᐃᓂᓴᔪᓕᓚᖅᑐᓂᒃ ᐃᓕᓴᐅᐊᑦᓂᐅᓕᔪᓚᒧᑦ
ᖃᐅᔨᒪᓪᓚᐅᓕᐅᓴᒪᓕᒃ ᐱᖃᓴᐅᔪᐅᓴᒪᖅᓂᓕᖅᓂᓂᒃ. ᐅᓂᓂᒃᑐᖃᓕᐅᓕᖅᓂᓂᒃ
ᑭᓇᐅᔪᓂᑕᑎᑕᐅᔪᓕᖅᑐᓇᓕᑐᓂᓂᒃ ᑕᓂᒥᑎᒍᓇᖃᖅᑐᓂᒃ ᐊᖏᖃᖅᑎᑭᒍᑕᐅᔪᓕᒃᓂᓂᒃ ᐃᓕᓴᐅᐊᑦᑎᓂᓕᕆᓚᐅᖅᑐᓄᓂᒃ
ᓄᓇᖃᖅᖢᓚᔪᓕᒃ ᓄᓇᓕᓂᒥᐅᑕᐅᔪᓕᑦ ᐃᓕᓴᐅᐊᑦᐃᖅᑐᓂᒃ.

6) ᐊᐃᔪᓕᑐᑎᓂᓗᒍ ᐊᖏᖃᖅᑎᑭᒍᑦ ᐊᑭᓕᓂᓚᐃᔪᓕᓇᖅᑐᒃ (Master Tuition Agreements). ᑲᓇᑕᐅᒪ ᑲᔪᒪᓂᖅᑐᑦ ᐊᖏᐅᒪᓕᕆᓚᐊᖃᖅᓂᖅᑐᓂᒃ ᒪᓕᓂᑎᑎᐊᑦᓗᑎᓂᒃ
ᐱᓕᓀᐊᓚᕆᓚᐊᖃᖅᑕᒥᓂᒃ ᑲᓇᑕᐅᒪ ᐱᓕᓀᔪᒃ ᐃᓐᒪᒃ.
ᐃ) ᐱᖃᓚᐅᑎᓗᒍ ᓇᒪᓇᓚᓚᒍ ᐊᒡᒪᓗ ᐊᑦᑐᓕᖅᓗᒍ ᓄᓇᖃᖅᖢᓚᔪᓕᒥᑎᑦᑎᓂᑕᐅᔪᓕᑦᑐᓂᒃ
ᐱᑭᐊᖅᓗᒍ;
ᐱ) ᐱᖃᓚᐅᑎᓪᓗᑦ ᐃᓕᐅᓕᓕᑐᒃ ᓄᓇᖃᖅᖢᓚᔪᓕᒥᑎᑦᑐᒃ ᐃᓚᒪᓕᐅᓕᕆᓚᐅᖅᑕᐅᔪᓕᑦᑐᓂᒃᓂᓂᒃ
ᐊᒡᒪᓗ ᐊᖏᖃᖅᑕᐅᔪᓕᓇᓕᓂᓂᒃ ᑕᑦᓚᒧᑎᒃ ᐊᖏᖃᖅᑎᑭᒍᑕᐅᔪᓕᒧᑦ ᐊᒡᒪᓗ ᐱᖃᓚᐅᖅᓚᐅᓕᓂᓂᒃ
ᖃᓄᐃᓕᓴᐅᑎᓂᑕᐅᓂᖅᑕ ᐊᖏᐅᒪᓕᑦᔪᑎᖏᓂᒃ, ᐅᕐᓂᓂᒃ, ᐊᓚᓚᓂᒃ, ᓄᓇᖃᖅᖢᓚᔪᓕᒃ
ᐊᖏᖃᖅᑎᑭᒍᑕᐅᔪᓕᑦᑐᓂᒃᓂᓗᓂᒃ ᐊᑭᓐᓇᐊᓕᒃ.

7. ᐃᓂᓕᓚᐅᑐᖃᑦ ᓴᖏᑦᑎᑦᑎᖃᑦᓗᑎᓂᒃ ᐊᕿᔪᑕᒪᓚᒧᑦ ᐅᓂᓂᖅᑐᓂᒃ ᐊᖏᖃᖅᑎᑭᒍᑕᐅᔪᓕᑦ ᒥᑦᓴᓂᒃ
ᑕᕿᓕᐅᖃᖅᑕᑦᓗᑎᓂᓗ ᐊᖏᖃᖅᑎᑭᒍᑕᐅᔪᓕᓂᒃ ᐊᒡᒪᓗ ᑕᐃᒪᐃᓐᓇᐅᔪᓕᑦᑎᑦᑎᓂᖅᑐᓂᒃ ᐅᕐᓂᓂᒃᓂᓂᒃ ᐊᑦᔪᓕᓂᒃ
ᐊᖏᑕᐅᔪᓕᑦᑐᓂᒃ ᐊᑦᑐᓇᐊᓕᒃ.

ᑲᓇᑕᒥ- ᓄᓇᓕᓂᔪᐊᖏᔪᓂᒃ ᒪᓕᓂᑎᑎᐊᑦᑐᓂᒃ ᓴᖏᓂᖃᖅᓴᓂᒃ
ᐊᖏᔪᓚᑦᓂᐊᔪᓕᑦᑐᓂᒃ ᐱᐅᔪᓚᑦᓂᖅᑐᒍᓗᒍ ᓄᓇᖃᖅᖢᓚᔪᓕᒃ ᑎᑎᕆᑦᓂᓂᒃᓂᓂᒃ ᒪᑦᑐᐃᓂᓴᔪᓕᓚᖅᑐᓂᒃᓂᒃ
ᒪᓕᓂᑎᑎᐊᑦᑐᓂᒃ ᓴᖏᓂᖃᖅᓴᓂᖃᖅᑎᑭᓂᑦᑎᓂᒃ ᐊᐅᑦᔨᕐᓂᓂᒃ, ᑲᓇᑕᒥ ᐊᖏᖃᖅᑎᑭᒍᑕᐅᔪᓕᒃ ᒪᓕᓂᑎᑎᐊᑦᑐᓂᒃ
ᐅᓂᓂᒃᑐᐅᑕᐃᐊᓂᓄᓂᒃ ᓄᓇᖃᖅᖢᓚᔪᓕᒃ (ᓴᓐᓗ ᓄᓇᕈᑎᑦᑐᐅᑕᐅᔪᓕᑦᑐᓂᒃ, ᐃᓄᐃᓂᒃ, ᐊᑦᓇᖅᓴᐃᓂᒃ)

8. ᑲᓇᑕᐅᒪ ᑲᔪᒪᓂᖅᑐᑦ ᐊᒡᒪᓗ ᑲᑎᒪᓂᓴᔪᐊᖏᔪᓂᒃ ᒥᓕᓴᐅᑕᐅᔪᓕᑦᑐᓂᒃᓂᓂᒃ ᐃᓕᓴᐅᐊᑦᑐᓂᕆᓚᐅᖅᓄᓂᒃ
ᑕᒪᒪᓂᑕᐃᓂᒃ ᐃᓕᓇᖅᑐᓂᒃᓂᓗ ᓄᓇᖃᖅᖢᓚᔪᓕᒥᑎᑦᓂᒪᓕᕆᓚᐅᖅᑕᐅᔪᓕᑦᑐᓂᒃ ᐊᐅᓚᓇᖅᑐᓂᒃ ᑲᓇᑕᒥ
ᒪᑦᑐᐃᓂᓴᔪᓕᓚᖅᑐᓂᒃᓂᓗ ᓄᓇᖃᖅᖢᓚᔪᓕᒃ ᐃᓕᓴᐅᐊᑦᓂᖅᑕ, ᐱᓯᓂᔾᔪᑎᑭᑎᓂᕐᓂᐅᑕᐅᔪᓕᑦᑐᓂᒃ ᒪᓕᓂᑎᑎᐊᑦᑐᓂᒃ
ᓴᖏᓂᖃᖅᓴᓂᒃ ᐃᓗᐊᓂᒃᑐᖃᓕᐅᓕᖅᑐᓂᒃ ᓄᓇᖃᖅᖢᓚᔪᓕᒃ ᑎᑎᕆᑦᓂᓂᒃᓂᑎᑭᒍᓂᒃ
ᓂᔾᓕᓂᐸᐅᑎᓂᓕᕆᓚᐊᖃᑎᓗᒍ ᑎᑎᕆᑦᓂᓂᒃᓂᒃ ᓄᓇᖃᖅᖢᓚᔪᓕᒃ ᓄᓇᓕᓂᒃᓂᒃ.

ᐃᖃᔪᖅᑕᐅᖏᓐᓇᕆᐊᖃᖅᓂᖓ ᐊᒻᒪᓗ ᐊᑕᐅᓯᐅᖓᓕᖓᔪᒥᑦ ᑮᓐᓇᐅᔭᖅᑕᕈᑕᐅᔪᓯᖅᒥᒃ ᓄᓐᓇᖃᖃᓯᒪᔪᑦ ᑎᑦᑎᕋᓪᓕᕆᓂᖓᓄᑦ

ᑲᔪᓯᓐᓇᖁᑦᓗᒍ ᐊᒻᒪᓗ ᐃᑲᔪᖅᑕᐅᖏᓐᓇᖁᑦᓗᒍ ᓄᓐᓇᖃᖃᓯᒪᔪᑦ ᑎᑦᑎᕋᓪᓕᕆᓐᓂᖓ ᓄᓐᓇᖅᔪᐊᒧᖓᖏᖃᓪᓗᐊᖅᐸᑦ ᑎᑦᑎᕋᓪᓕᕆᓐᓂᖅᒧᑦ ᐊᕋᒍᒋᔭᐅᕙᒃᑐᑦ ᓄᓐᓇᖅᔪᐊᒥᑦ ᐱᕕᒃᔪᐊᑦᒍᒐᓗᐊᖅᑎᑦᓗᒍ ᑐᑭᓯᓐᓇᑎᐊᖏᒪᑦᑕ ᑭᓯᐊᓂ ᑲᓐᓇᑕᐅᒻ ᑲᕙᒪᑯᖏᑦ ᑲᓄᐃᓪᓕᖓᑦᓚᓇᒋᐊᓐᓴᖏᓂᒃ ᑲᒫᖃᓇᐊᓕᐅᒐᓗᐊᑦ ᑎᑦᑎᕋᓕᕆᓂᖅᒧᑦ ᓄᓐᓇᖃᖃᓯᒪᔪᑦ ᐅᖃᐅᓯᖏᑎᒍᑦ.

9. ᐱᓪᓕᕆᐊᕆᖁᕙᕗᑦᓕ ᑲᕙᒪᑯᑦ ᑕᒻᒪᑐᒥᖓ ᑐᑭᓯᓐᓇᖅᓯᖅᑎᐊᖁᑦᓗᒋᑦ ᐊᒻᒪᓗ ᓴᖅᑭᑦᑎᓗᑎᒃ ᑮᓐᓇᐅᔭᓐᓂᒃ ᓄᓐᓇᖃᖃᓯᒪᔪᑦ ᑎᑦᑎᕋᓪᓕᕆᓂᖏᓄᑦ

10. ᐱᓪᓗᐊᖅᑐᒥᒃ, ᑲᓐᓇᑕᐅᒻ ᑲᕙᒪᒃᑯᖏᑦ, ᐊᑕᐅᓯᐅᓪᓕᖓᔪᒥᑦ ᐊᒻᒪᓗ ᑕᓐᓇᖃᑎᖃᖅᓗᑎᒃ ᐱᓪᓕᕆᖃᑎᖃᖅᓗᑎᒃ ᓄᓐᓇᓕᖅᔪᐊᓐᓂᑦ ᑲᕙᒪᒃᑯᖏᓂᒃ ᐊᒻᒪᓗ ᓄᓐᓇᖃᖃᓯᒪᔪᑦ, ᐊᕿᒃᓯᒋᐊᖃᖅᐳᑦ ᓄᓐᓇᖃᖃᓯᒪᔪᑦ ᐅᖃᐅᓯᖏᓂᒃ ᐊᒻᒪᓗ ᑎᑦᑎᕋᓪᓕᕆᓂᖏᑕ ᖃᓄᐃᓪᓕᐊᓂᖏᓂᒃ ᑲᑎᒪᔨᑕᖃᖅᑐᓐᓂ ᐱᓪᓕᕆᐊᖃᖅᓂᐊᖅᓗᑎᒃ ᐊᓯᐅᖅᔭᐃᖅᑎᖅᑎᓂᐊᖅᑐᓐᓂᒃ ᐊᒻᒪᓗ ᐊᖏᖅᓕᖅᑎᖅᑎᓇᓯᐊᖅᓂᐊᖅᑐᓐᓂᒃ ᓄᓐᓇᖃᖃᓯᒪᔪᑦ ᐅᖃᐅᓯᖏᓂᒃ ᐊᒻᒪᓗ ᑲᓐᓇᑕᐅᒻ ᐃᓪᓕᓴᕆᓯᒪᔭᖏᓂᒃ ᐅᖃᐅᓯᖏᓂᒃ ᑎᑦᑎᕋᓪᓕᕆᓂᐅᔪᓐᓂᒃ ("ᐊᕿᓯᐃᒪᔨᐅᔪᑦ ᑲᑎᒪᔨᑦ"). ᓯᐳᑦᓕᑦᐸᑦᓇᓐᓇᓯᐊᓇᐊᖃᑕᖏᓕ ᐱᓪᓕᕆᐊᕆᓐᓇᕆᐊᖃᑎᑦᓗᒋᑦ ᑲᑎᒪᔨᓐᓂᑦ ᓄᓐᓇᓕᐅᔪᑦ ᐊᕿᐅᒪᐃᓐᓇᕿᐊᖅᑎᑦᓗᒋᑦ ᐊᒻᒪᓗ ᑲᔪᓯᓐᓇᖅᓇᐊᖅᑎᑦᑐᑎᑦ ᑎᑦᑎᕋᖅᑯᑎᑐᖃᑎᒃ ᐊᒻᒪᓗ ᓴᖅᑭᑎᑦᑎᑐᑎᒃ ᖃᓄᐃᓪᓕᖁᔭᒥᒃᓂᒃ ᐃᑲᔪᖅᑎᓐᓂᐊᖅᑐᓐᓂᒃ ᓄᓐᓇᖃᖃᓯᒪᔪᑦ ᓄᓐᓇᓕᖏᓐᓂᒃ ᑎᑦᑎᕋᖅᑯᑎᑦᑎᒃ ᐊᕿᐅᒪᓂᓇᑯᔭᒥᒃᓄᒃ.

11. ᑲᑎᒪᔨᕋᒪᒃᒍᔪᑦ ᐱᓪᓕᕆᖁᔨᐳᑦ ᑮᓐᓇᐅᔭᖅᑕᖅᑎᖅᑎᖃᑕᖅᑐᑎᒃ ᐊᖁᓐᓂᖓᔪᒧᑦ ᑲᔪᓯᖅᑎᐊᖅᓂᐊᖅᒪᑦ ᓄᓐᓇᖃᖃᓯᒪᔪᑦ ᑎᑦᑎᕋᓕᕆᓂᕆᔭᖏᓄᑦ.

12. ᐊᕿᓯᐃᒪᔨᐅᔪᑦ ᑲᑎᒪᔨᑦ ᐊᑐᒐᖃᕆᐊᖃᖅᐳᑦ ᐊᒻᒪᓗ ᐊᐅᓪᓚᑦᑎᓐᓂᕆᔭᒥᒃᓄᑦ ᐊᕿᐅᒪᔪᑎᑲᕆᐊᖃᖅᐳᑦ ᑮᓐᓇᐅᔭᓕᒫᓐᓂᒃ ᑐᓐᓂᖁᑕᐅᓯᒪᔪᓐᓂᒃ ᓄᓐᓇᖃᖃᓯᒪᔪᑦ ᑎᑦᑎᕋᓪᓕᕆᓂᖏᓄᑦ ᐊᒻᒪᓗ ᐱᓪᓕᕆᐊᖃᑎᑕᐅᓪᓗᑎᑦ ᓄᑕᐅᖓᖅᓇᐊᖃᖅᓂᖏᓂᒃ ᑲᓐᓇᑕᐅᑦ ᓄᓐᓇᖃᖃᓯᒪᔪᑦ ᐅᖃᐅᓯᖏᑦ ᐊᒻᒪᓗ ᑎᑦᑎᕋᓂᓕᕆᔭᖏᑦ ᐊᒻᒪᓗᑕᐅᖅ ᑮᓐᓇᐅᔭᖁᑎᒋᔭᖏᑦ ᐊᐅᓪᓚᑕᐅᑦᑎᐊᓪᓕᓪᓗᑎᒃ ᐊᕋᒍᑦ ᒪᕈᑦ ᐱᔭᕆᓚᐅᖃᖅᑎᓐᓇᒋᑦ. ᑲᓐᓇᑕᐅᒻ ᓄᓐᓇᖃᖃᓯᒪᔪᑦ ᑮᓐᓇᐅᔭᓕᕆᔨᒋᔭᖏᑦ (CAEDS) ᑲᑎᒪᔨᖏᑦ ᑕᐅᑐᒃᑕᐅᖁᑦᓗᒋᑦ ᐃᓪᓕᐱᐅᓂᐊᖅᒪᑕ.

ᓄᓐᓇᓪᓕᒃᒥᑐᒥᒃ ᐊᒻᒪᓗ ᓄᓐᓇᓪᓕᒃᓂᑦ ᐊᐅᓪᓚᑕᐅᔪᒥᒃ ᓄᓐᓇᖃᖃᓯᒪᔪᑦ ᑎᑦᑎᕋᓪᓕᕆᓂᖏᑦ

ᑲᑎᒪᔨᕋᓚᑦ ᑐᓴᖅᑎᖅᑎᓯᒪᔭᖅᐳᑦ ᐃᓐᓇᐃᑦ ᑎᑦᑎᕋᓂᓕᕆᓂᖏᑦ ᐊᕿᐅᒪᔪᒪᓇᐊᑐᒐᔭᖅᐳᑦ ᐃᒪᐃᓪᓕᖓᒍᑎᑦ:

- ᓄᓐᓇᖃᖃᓯᒪᔪᓐᓂᑦ ᐊᐅᓪᓚᑕᐅᓪᓗᑎᒃ
- ᑐᓐᓂᓯᔪᓐᓇᖅᓗᑎᒃ ᐊᖏᓐᓂᖅᓴᐅᔪᒥᒃ ᑎᑦᑎᕋᓪᓕᕆᓐᓂᖅᒧᖓᔪᒥᒃ
- ᐃᓪᓕᓂᐊᖅᑐᓚᓐᓇᒻᒧᖓᓗᑎᒃ ᐊᒻᒪᓗ ᓄᓐᓇᓪᓕᓐᓂᖓᖓᓗᖅᑎᒃ
- ᑐᓐᓂᓯᔪᓐᓇᖅᓗᑎᒃ ᐊᖅᓇᓄᖓᔪᓐᓂᒃ, ᐃᓪᓕᖁᓯᖅᑐᒃᑐᓐᓄᑦ ᐊᒻᒪᓗ ᓄᓐᓇᓕᕋᓚᖅᒥᐅᑕᐅᔪᓐᓄᑦ
- ᐊᔪᕆᖅᓯᔨᖃᑕᖅᑐᑎᒃ ᑎᑦᑎᕋᑎᒍᑦ ᓄᓐᓇᖃᖃᓯᒪᔪᑦ ᐅᖃᐅᓯᖏᑦ ᒪᓪᓕᒃᑐᒋᑦ
- ᑐᓐᓂᓯᔪᓐᓇᖅᓗᑎᒃ ᐃᖃᓐᓇᐅᔭᖅᑎᐅᔪᓐᓇᖅᑐᓐᓂᒃ ᐊᒻᒪᓗ ᐃᑲᔪᕋᓯᐊᖅᑎᑐᐃᓐᓇᐅᔪᓐᓂᒃ
- ᐱᖁᓯᑐᖃᓄᖓᔪᓐᓂᒃ ᐊᑦᑐᑦᓗᑎᒃ.

13. ᐱᔪᒪᕙᐅᓯᒪᔪᖕ ᑲᑎᒪᔨᐅᓐᓂᖕ ᐊᕿᐅᒪᖅᑎᖅᑎᓂᖅᒧᑦ ᐱᓪᓕᕆᐊᖃᓕᖅᑎᑕᐅᓗᑎᑦ ᐊᖅᑐᖅᑕᐅᑎᖅᐊᖅᑎᖅᑎᓇᓯᐊᖅᑐᑎᑦ ᑎᑦᑎᕋᓪᓕᕆᓂᖅᒧᑦ ᐃᓪᓕᓂᐊᖅᓂᖕ ᐊᒻᒪᓗ ᐱᕈᖅᐸᖅᓕᐊᖅᑎᖅᑎᓇᓯᐊᖅᓂᖕ ᐱᑕᖃᖅᑎᑕᐅᖅᑎᐊᖅᑐᑎᑦ ᓄᓐᓇᖃᖃᓯᒪᔪᑦ ᓄᓐᓇᓪᓕᖏᓂ (ᐃᕿᓕᑦ ᓄᓐᓇᓕᕋᓚᖏᓂ, ᐊᑦᓚᖓᔪᑦ ᓄᓐᓇᓕᖏᓂ, ᑕᒻᒪᐃᓐᓂ.) ᐱᕈᒻᒪᖅᑎᐊᖅᓂᐊᖅᒪᑕ ᑕᒃᑯᐊ ᓄᓐᓇᓕᐅᔪᑦ ᓇᒻᒥᓂᖕ ᑎᑦᑎᕋᖁᑎᒥᓐᓂᒃ ᐊᑐᕈᒪᔭᒥᓐᓂᒃ.

14. ᐊᖏᐅᒪᑦᑎᑎᑦ ᑲᑎᒪᓕᐅᕐᓂᑦ, ᓴᓐᓇᖅᑐᖅᓯᓗᑎᑦ ᓄᓇᓕᓂᓪᓚᐃᔪᓂᒃᓂᕐᒥ ᐊᒻᒪᓗ ᓄᓇᕐᓯᐊᒥ ᑲᓇᕐᓂᖅᓯᒪᓂᖅ, ᐱᑕᖅᓂᑦᑎᓐᓄᑎᓗ ᐊᖏᐅᒪᑦᑎᐊᑦᑐᒥ ᑐᐸᓯᓇᑦᑎᐊᑦᑐᒥ ᐅᑯᓂᖅ ᐅᖅᐅᓯᖅᓂᕐᓴᑦᑎᑦ:

- ᐃᓕᓴᐃᑦᓂᓕᕆᓂᒪᓕᒧᑦ ᐱᔪᓐᓂᓕᐊᓂᖅ
- ᑎᑦᑎᕐᓂᓚᓂᓕ ᐃᖅᓇᐃᓕᖅᑎᑐ ᐅᖅᖅᑕᑦᑎᐅᓪᓕᐊᑦ ᐊᒻᒪᓗ ᐊᖏᐅᒪᑦᑎᑦᑎᓕᐅᓪᓕᐊᑦ
- ᐃᓕᓴᐃᑦᑐᑦᓂᓕᑦ ᐃᐅᔪᑦᓂᖅ (ᐅᖅᖅᑎᑎᒋᐊᖅᑎᒥᑦ, ᓄᑕᕐᑕᓚᓂᓂᒥᑦ, ᐃᖏᕐᕋᖅᑕᐅᑎᑦᑎᓂᓂᒥᑦ, ᑕᐅᓐᖅᖓ.)
- ᐃᖅᓇᐃᓕᓴᕐᑐᖅᓚᐊᖅᓂᖅᓂᓂᑦ ᐊᒻᒪᓗ ᐃᐅᔪᑐᐃᓐᓇᓕᒫᒪᔪᑦᑕᐅᖅᓚᐊᖅᓂᖅᓂᓂᑦ
- ᐅᖅᓯᒪᒐᓱᐊᔪᐊᓂᑦ
- ᐱᐊᔨᑎᒪᓕᖅᓂᑦ
- ᓴᓇᕐᑎᑦᑎᓐᓂᖅ ᑎᑦᑎᕐᓂᑦ
- ᐅᖅᐅᓯᓂᑦ ᖃᐅᔨᓴᓂᖅ
- ᒪᓂᕐᓂᑎᑯᑦ ᓴᖅᓂᖅᓂᕐᒥᓂᑦᑎᓂᖅᓂᑦ ᓄᓇᖅᖃᓯᒪᔪᑦ ᑎᑦᑎᕐᓂᓚᓂᖅᓂᑦ.

<u>ᓄᓇᖅᖃᓯᒪᔪᑦ ᑎᑦᑎᕐᓂᓚᓂᖅᓂᑦᓄᑦ ᖃᐅᔨᒪᑦᑎᑦᑎᓂᖅ ᑐᓴᐅᒪᓴᐅᑦᑎᑦᑎᓂᕐᓂᖅ</u>
ᐱᓕᓚᔪᒪᑦᑎᐊᑦᓂᖅ ᐊᒻᒪᓗ ᓇᑎᒥᓇᑐᓇᑦᓂ ᐊᔪᖅᓂᖅᓄᓇᕐᓚᐅᓚᐊᖅᑎᑐᓂᑦᓂᑦ, ᓇᒥᓂᖅᑕᑦ ᐱᐊᑦᔪᐊᓕᕆᓚᐅᖅᑎᑦᑎᓂᑦᑕᐅᓚᐊᖅᑎᑐᓂᑦᓂᖅ ᐊᑎᑦᑐᐅᖅᑎᑦᓂᖅ ᐊᒻᒪᓗ ᐃᓕᓴᐃᑦᑐᑦᓂᓕᕆᓚᐅᖅᑎᑦᑎᓂᑦᑕᐅᓚᐊᖅᑎᑐᓂᑦᓂᖅ .

15. ᑎᑦᑎᕐᓂᓚᓂᑦᓕᑦ ᖃᐅᔨᒪᑦᑎᑦᑎᓂᖅ ᑐᓴᐅᒪᓴᐅᑦᑎᑦᑎᓇᓕᐊᑦᓂᖅ ᑐᓴᕐᓴᑦ ᐊᒻᒪᓗ ᐊᐅᑦᓕᑕᐅᔪᖅ, ᓄᓇᖅᑎᖅᑐᑦᓂᑦ, ᓴᖅᑭᑎᑕᐅᓴᖅᓚᐊᖅᑎᖅᓴᖅ ᑐᓴᕐᓴᑦᑐᐃᓐᓇᖅᑎᑦᑎᓂᖅ ᑭᓄᑦᑐᐃᓐᓇᓄᑦ: ᓄᓇᓕᓕᒪᓂᑦ, ᐊᑦᑐᓂᖅᓴᐅᑦᓂᑦ ᐊᒻᒪᓗ ᑎᑦᓕᓴᐅᑦᑐᐃᓐᓇᓕᒫᓂᑦ. ᐃᓕᐅᐅᓂᐊᓂᖅᓂᑦ ᖃᐅᔨᓴᓇᐅᑕᐅᓂᓄᓕᕆᓂᑦ.

<u>ᐊᓂᓕᔨᓗᐃᑦᔪᐊᑦ ᐊᒻᒪᓗ ᖃᐅᓚᓂᑦᑎᐅᑕᐅᔪᑦ ᓄᓇᖅᖃᓯᒪᔪᑦ ᐅᓂᓕᓂᖅ</u>
ᓄᓇᖅᖃᓯᒪᔪᑦ ᐅᓂᓕᓂᖅ ᐊᒻᓂᓕᔨᓗᐃᑦᔪᐊᑦᑎᑐᑦ ᑎᑦᑎᕐᓚᓂᓂᑦᑕᕆᓚᐊᖅᑐᓂᑦᓂᖅᑐᑦ ᖃᐅᔨᓴᒪᓕᒫᑦᑎᐊᑦᓂᓄᓕᕆᓂᑦ ᐱᑕᖅᓚᐊᖅᑐᓂᑦᓂᖅᑐᑦ.

16. ᐱᓕᓚᔪᖅᑐᓂᕐᒧᑦ ᑲᓇᐃᒥ ᐊᓂᓕᔨᓗᐃᑦᔪᐊᓚᓂᐅᕐᓂᑦ ᓴᓐᑎᑎᑭᐊᓂᓗᑦ ᑎᑦᑎᕐᓂᓂᓚᓂᓚᑦᑐᑦ ᓄᓇᖅᖃᓯᒪᔪᑦ ᐊᒻᓂᓕᔨᓗᐃᑦᔪᐊᑦᑎᑐᑦ.

ᑲᓇᐃᒥ ᑐᓴᐅᒪᓚᑲᐃᕐᓂᑦ ᓄᓇᖅᖃᓯᒪᔪᑦ ᑲᑐᕐᖅᑎᑎᑦᑐᑦ ᐅᕙᑦᑕᐊᑎᑦᑎᐊᑦᓂᓗ ᑐᓂᓯᔪᑦᑐᑦ ᐃᓐᓇᐃᓐᓇᑦᑎᐊᑦᑐᒥ ᓄᓇᖅᖃᓯᒪᔪᑦ ᐱᖓᓱᐃᓐᓇᕐᓂᖅ ᑎᑦᑎᕐᓂᓚᓂᑦᑐᑦ.

17. ᓄᓇᖅᖃᓯᒪᔪᑦ ᑲᑐᕐᖅᑎᑎᑦᑐᑦ ᐅᕙᑦᑕᐊᑎᑦᑎᐊᑦᓂᓗ ᖃᐅᔨᓴᓇᓯᑎᖅᓚᐅᖅᑐᑦ ᖃᓄᖅ ᑎᑦᑎᕐᓂᓚᓂᕐᓂᑎᑦᑎᓂᕐᑭᓴᓇᓯᒪᓕᖅᓂᑦᑎᓂᖅᑐᑦ ᖃᐅᔨᓴᓇᐅᑕᐅᔪᑦᓂᓗ ᓄᓇᖅᖃᓯᒪᔪᑦᓂᓗ.

GII-MIKIGAADE AANI GAYE JI-IZHICHIGENG

Anishinaabe Inwewinan Dago Anishinaabebiiwigewin

Anishinaabe Inwewinan ji-gagwe ganwaabandamaang dago ji-gagwe ganawendaamaang. Daabishkoo mooniyaag inwewiniwaan gaa-ozhibii'igaadegin amii gaye, Anishinaabemowinan ji-gagwe maaji-ozhibii'aamaang. Gaa-niigaanitamwaad dago ogimaakaanag ji-maaji gagwe wiijiwidiwaad Anishinaabeg ji-maaji nita ozhibii'igewaad oni-inweniwaan dago Zhaaganaashiimowin.

1. Canada Gichi-Ogimaakaani Izhichigewin, dago odogimaamaa, ji-wiisokaazowaapan gegoo ji-doodamwaad, Anishinaabeg ji-maaji nitabii'igewaad. Bigo awiya gichi-ayaag apooshke abinoojiiyag.

2. Ikidom da'ashko gegoo jimaajitowaad ji-ganwaabanjigaadegin, ji-ganawenjigaadegin, dago ji-aabajitoong Anishinaabe Inwewinan. Bigo ji-izhi gashkitoong ji-aabajichigaadegin.

3. Ikidom Gichi-Ogimaakaanag onjida ji-Anishinaabebii'igewaapan ozhibii'aamwaad gegoo gaa-ezhichigewaad onji Anishinaabe ji-oko Bamenidiziwaad daabishkoo gaa-Memitigoozhiibii'aamwaad mooniyaa.

Ozhibii'igewin dago Gikino'amaage Izhichigewin

Ji-gichi inwenjigaadegin Anishinaabe Inwewinan giishpin nandawendamaang Anishinaabeg ji-nitabii'igewaad. Giishpin maaji-bii'igewaad awiyag endaawaad jibwaa apooshke gikino'amaa-windawaa amii igo minik ji-giizhigewaad nawaj odaabijiigonawaa ozhibii'igewaad.

4. Ongo Anishinaabe gaa-anokiitowaad ji-niigaanitamwaapan gegoo ji-gagwe izhichigeng Anishinaabeg ji-gikino'amaagewindawaa gwayag, amii ongoweg ogimaakaanag ji-ganwaabandamwaad;

a) Aaniin minik eyaamagak Anishinaabemowin dago Anishinaabe izhichigewin gikino'amaadewigamiganong, aani gaye daga ji--gwayagi gikino'amaagewaad Anishinaabe Obiimaadiziwiinawaa.

b) Ji-ganwaabanjigaadeg aaniin ezhi-gikino'amaagewaad aanind ini Anishinaabe izhichigewinan gaa-gichi inwendamwaad Anishinaabeg.

c) Ji-izhichigeng, mama'obiiwidiwaad ji-gagwejimaawaad ongowe ozhki-Anishinaabe aaniin wiinawaa enendamwaad gaa-gikino'aamwiindwaa, wegodogwen gaye nandawendamwaad ji-gikino'aamawiindawaa. Amii owe miinawaa bezhig ji-wiindamawiindawaa aanind gichi-ogimaakaanag imaa gaa-inanokiiwaad. Council of Ministers gaa-inaawaad.

d) Daga gwayag ji-gikino'amaageng Anishinaabe Inwewinan.

e) Ji-mikigaadeg aan ezhigaabwewaad Anishinaabe gikino'amwaaganag dago mooniyaa gikino'amwaaganag gaa-ozhibii'igewaad goda.

f) Ji-ganwaabandamwaad aanishiin wenji-anokiisawiindawaa Anishinaabe Gikino'amaageg miziwe.

g) Ji-agindaamwaapan awiya odaapinang Anishinaabe Inwewin.

5. Ongoweg gaawii-ganwaabandamwaad Anishinaabe gaa-gikino'amaa--wiindawaa ji-nanaandog inanokiiwaapan (daabishkoo: gikino'amaageg, gaa-nita Anishinaabebii'igewaad, Anishinaabe Inwewinan gaa-inanokiiwaad) apooshke ongo gaa-oniijaanisiwaad, gaa-gikino'amaawiindawaa bigo sago awiya noondewiiji'iwed.

Aanind omaa Kaanada-odaakiikaanensan ikidowag iwe Master Tuition Agreement gaa-izhinikaadamwaad gaawiin gwayag gii-onji dazhikigaademagasinoon amii gaa-onji niibowa awiya wiiji'iwesiwaad. Aanind gaye ikidowag gwayag gii-dibajimosiiwaad aan gaa-izhichigaanaawaad ini zhooniyaan gaa-aabajiwaad onji Anishinaabeg gaa-gikino'amaawiindawaa.

6. Apii gaa-dazhiikigaademagak iwe Master Tuition Agreement, amii ongowe Gichi-Ogimaakaanag jigii-izhichigewaad gwayag ji-naagaajichigaadenig, apooshke:

a) Anishinaabeg memindage ingiwe gaawii-izhichigaanindwaa gegoo onji i'iwe Master Tuition Agreement;

b) Noonde agwaamiziwag bakaan awiya gwayag ji-onji ganwaabandasiziinig iwe izhichigewin. Debinaak Anishinaabeg bagindindawaa ji-bamendamwaad dago ji-naagaajitowaad.

7. (DIAND) Amii ingi Gichi-Ogimaakaanag jigii-izhichigewaad ji-ozhibii'igaadenig wegonen gaagii-doodamwaad ango'aki ingi gaagii-dazhiikamwaad i'iwe MTA daga gwayag jigii-izhichigewaad.

Kaanada-Oda'akiikaanensan dago Bimenjigewin

Aandigo bezhigwan Anishinaabeg gii-bimi'awaawag ozhibii'igewaad ozaam ondamiziwag michi-dazhindamwaad daga awenen ji-onji ganwaabamawwaad Anishinaabe miziwe (da'ashkoo ishkoniganing, giiwetinong Inuit, Aabita-goozhaan).

8. Kaanada odogimaamaa dago gaa-niigaanitamwaad gikino'amaagewin dago miinawaa ongo anokaatamwaad Anishinaabe Gikino'amaagewin ji-maamiinidiwaad awenen waa-dazhiigaang wegonen miziwe aapiich michi-dazhindamwaad, nawaj daa-minoseni Anishinaabeg ji-gagwe-maaji-nita-ozhibii'igewaad.

Bezhigwan Ji-onji Wiiji'indawaa Daabida I'iwe Ji-ozhibii'igewaad

Bizhishig ji-gagwe wiisookaasowaapan Anishinaabe ji-nitabii'igeng ongo Gaa-niigaanitamwaad awashime aapiich eta iwe International Literacy Year gaa-ijigaadeg. Amii igo eta gaawiin mashi gikenjigaadesinoon awenen jigii-anokaadang.

9. Ndikidomin ongoweg Gichi-Ogimaakaanag ji-gwayagochigiiwaad awegwen wii-anokaadang dago bezhigwan ji-onji wiinji'indawaa daabishkoo zhooniyaan. Iwe onji ji-nitabii'igewaad awiyag.

10. Memindage inigwe Gichi-Ogimaag, ji-onashiwewaapan ngoji ji-ozhichigewaapan daabizhkoo"Strategy Board" ndizhinikaadaamin. Amii dash ingiwe wiinawaa ji-anokaadaamwaad ji-ganawendamang Anishinaabe Inwewinan dago aani gaye ji-izhi nitabii'igeyang. Amii dash mawaanj niigaan ji-atenig aaniin waa-izhi maajikamwaad gewiinawaa Anishinaabebii'igewin Anishinaabeg.

11. Ongo gaa-ganwaabandamwaad Committee inaawag, ikidowag ginwenzh ji-bamichigaadeg minik Anishinaabeg jinitabii'amwaad odinawewiniwaan.

12. Amii dash owe Strategy Board ozhitoowaapan ji-izhichigeng gwayag ji-onji aabajichigaazonid zhooniyaan iwe onji Anishinaabe ji-ozhibii'igewaad. Minik ji-booniseg iwe niizhwaa'aaki. Maagizhaa naabinootamwaad i'iwe Canadian Aboriginal Economic Development Strategy(CAEDS) gaagii-izhichigewaad wiinawaa.

Gaa-onjiwaad Dago Imaa Gaa-daawaad Anishinaabeg wiinawaa Naanaagajitowaad Anokiijigaadenig

Amii sa ikidom Anishinaabeg gaa-gikino'amaawindawaa ji-ozhibii'igewaad nawaj daaminose giishpin:

- Anishinaabeg bamendamwaad wiinawaa igo

- Gete gaagii-izhi gikino'amaagewaad ji-izhi gikino'amaageng

- ji-nigikendaasowaad dago ji-ondinamwaad gegoon wiinawaa igo imaa gaa-ayaawaad nitam gaawii-gikino'amaawiindawaa.

- ji-dago baakinamwaad ji-gikino'amaawaad ikwewa, gaa-maakizininid, apooshke ono waasekamig gaa-daanid.

- Gikino'amaagewaad ji-Anishinaabemowaad

- Gakina anokiiwaaganag imaa apooshke gaa-michi wiisookaazowaad.

- Gwayag Anishinaabe Izhichigewinan ji-gikino'amaageng

13. I'iwe "Strategy Board" Gaawii-ozhichigaadeg ji-indawaa gakina Anishinaabe ishkoniganan ji-wiiji'iwiindawaa gegoon ji-aabaajitowaad gewiinawaa ji-gikino'amaadiziwaad. Bigo sago imaa gaa-ayaawaad Anishinaabeg.

14. Miinawaa ingi, bebakaan ogimaakaanag waawiiji'iwidiwaad, ji-miinidawaa minik ji-ganwaabandamwaad ono:

- ozhibii'igaadegin gikino'amaagewinan
- awiyag ji-naaniigaanitamwaad anokiiwaaganag
- gikino'amaawaaganag ji-waawiiji'iwindawaa (ji-gaaganoonindawaa, ji-ganawaaswiindamewindawaa, aazhoog ji-ezhawaad, da'ashkoo)
- onjida gaye ji-ayaawaad anokiiwaaganag dago awiyag gaa-michi-wiisookaazowaad
- mazina'iganan gaaganwenjigaadegin
- ji-ozhitoong mazina'iganan ji-aabaajichigaadegin
- gaa-naagachitowaad ozhibii'igewinan ji-mazina'igewindawaa
- gaa-onji aginzowaad ogimaakaanag amii imaa wiinawaa ji-onji bammendamwaad

Ji-Wiindamaageng Nandawenjigaadeg Anishinaabe Inwewinan Ji-Maaji Bii'igaadegin

Aaniin ji-izhi wiindamawindawaag Anishinaabeg ji-noonde maaji-ozhibii'amwaad odinawewinawaa minik ji-nitabii'igewaad.

15. Ikidom Anishinaabeg ji-wiindamawiindawaa, wiinawaa igo ji-anokaadamwaad, gakina dash eta debinaak bangii wiiji'iwiwaad daabishkoo ongo gaa-znokiitowaad ogimaakaanaa gemaa apooshke ongowe gaa-anokiitomaasowaad. Maagizhaa amii eta ge-izhi minosegiban.

Gibo'odiwigamigong gaa-ayaawaad dago Oodenaang gaa-ayaawaad Anishinaabeg

Aanind mawaanj gezhkitoosigwaa ji-ozhibii'igewaad gibo'odiwigamigong ayaawag Anishinaabeg.

16. Ndikidomin ingiwe gaa-niigaanitamwaad gibo'odiwigamigoon nawaj geyaabi ji-gagwe wiiji'iwaad ji-ozhibii'igenid ini gagi-aadaakwanawaad.

Gonage ini Native Friendship Centres odaa-wiijiwigowaa miziwe jigagwe gikino'amaawaad Anishinaabe ji-ozhibii'igenid, memindage ingiwe ga-aadaadwanigaasowaad.

17. Apooshke ingiwe Anishinaabeg gaa-daawaad oodenaawaning Friendship Centre odaa-wiijiiwigonawaa.

CHAPTER 1

INTRODUCTION

> '' . . . illiteracy is often deeply rooted in prevailing social, cultural and economic conditions and closely related to poverty, disadvantage and exclusion. Hence the struggle for literacy is, at the same time, a struggle for development, justice, greater equality, respect of cultures and recognition of the human dignity of all and the claims of each to an economic, social and political stake in society and the fruits which derive therefrom. It is that which makes this struggle so difficult; it is also that which makes it so essential and worth while.'' (''Plan of Action to Eradicate Illiteracy by the Year 2000'' UNESCO Document 25c/71, General Conference, Twenty-fifth session, Paris, 1989, p. 4)

The United Nations General Assembly has proclaimed 1990 as International Literacy Year. The United Nations Educational, Scientific and Cultural Organization (UNESCO) has been assigned the role of leading preparations for the observance of the Year; having been involved in monitoring and studying the global status of literacy for over 40 years. UNESCO reports that in 1985, 899 million adults of the world's population were illiterate (more than a quarter of the adult population) and over 100 million primary school-age children in developing nations were not enrolled in school.[1] The proclamation of International Literacy Year is linked to UNESCO's call to formulate a Plan of Action to assist Member States to seriously reduce and ultimately eradicate illiteracy.

UNESCO has encouraged Member States to focus attention on those most in need: the ''poorest-of-the-poor,'' the imprisoned, women, the long-term unemployed and indigenous peoples. The International Literacy Year Secretariat (UNESCO), has recently undertaken a commitment to monitor and collect information on literacy issues as they affect indigenous peoples in industrialized countries.

The fact that 1990 is International Literacy Year has assisted in bringing this particular issue to the Committee's attention. More importantly, however, the Committee realizes that

(1) *1990: International Literacy Year (ILY)*, International Literacy Year Secretariat of UNESCO, Information Document, June 1989.

education is a fundamental concern of aboriginal people and that education is related to other major issues, such as economic development, self-government and quality of life in general. The Committee was also made aware of concerns respecting quality of elementary and secondary education in the course of an earlier study of postsecondary education funding for aboriginal people in Canada (August 1988).[2] Finally, it is clear for most people that literacy is a fundamental element of the education and basic skills required to enjoy any reasonable degree of quality of life in Canada today.

The United Nations and UNESCO regard International Literacy Year as a vehicle to encourage governments to examine and act on literacy issues, not as one-shot, one-year efforts that begin and end in 1990; but rather as part of ongoing commitments to seriously address literacy needs. The goal is to make literacy available to all who want it, and not simply as a means to an end but as a basic human right. Literacy is so essential in today's industrialized and technological world, that its presence or absence can make a critical difference in the opportunities available to individuals and communities.

International Literacy Year is also an opportunity to recognize the relevance of international experience. There is a body of international research on the educational benefits of mother tongue instruction. This experience is relevant to concerns in Canada about aboriginal language retention and the desire of many aboriginal people to offer aboriginal language instruction in federal, provincial and band-operated schools, and adult education and literacy programs.

A. Definitions of Literacy

Definitions of literacy are culturally relative and dependent upon the purpose of literacy for the population group or individual concerned. One authority has stated:

> ''Because literacy is a cultural phenomenon adequately defined and understood only within that culture in which it exists—it is not surprising that definitions of literacy may never be permanently fixed. Whether literacy includes computer skills, mental arithmetic or civic responsibility will depend on how the public and political leaders of each society define this most basic of skills.''
> (Daniel A. Wagner, ''Literacy and research: past, present and future,'' *Literacy Lessons*, Geneva: UNESCO, International Bureau of Education, 1990)

Throughout its 40 years of working in the literacy field, UNESCO has struggled with the issue of defining literacy. The organization has developed several definitions over the

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(2) House of Commons, *A Review of the Post-Secondary Student Assistance Program of the Department of Indian Affairs and Northern Development. First Report of the Standing Committee on Aboriginal Affairs*, Second Session of the Thirty-fourth Parliament, June 1989.

years, including definitions for the concepts of ''basic'' and ''functional'' literacy. These definitions are typically used for the narrow purpose of gathering statistics from Member States. However, UNESCO has been careful to stress that there is no universal concept of literacy in a cross-cultural and cross-national sense, and therefore attempts to rank countries according to statistical literacy rates are of little validity.

This being said, the Committee has reviewed some of the existing definitions of literacy. The 1978 UNESCO Guidelines on the Standardization of Educational Statistics offered the following definition of ''basic literacy'' which is usually equated with four years of elementary schooling: '' . . . a person is literate who can with understanding both read and write a short simple statement on his/her everyday life.''

More than a basic level of literacy is considered necessary to cope with the requirements of life in industrialized countries. The concept of ''functional literacy'' implies a higher than basic level of reading, writing and numeracy. Functional literacy is that degree of literacy sufficient to function effectively in a given society. Although there are other definitions, UNESCO defined the term in the following manner in 1978: ''A person is functionally literate who engages in all those activities in which literacy is required for effective functioning of his group and community and also for enabling him to continue to use reading, writing and calculation for his own and the community's development.''

Witnesses before the Committee invariably adopted a culturally relative and culturally relevant approach to the concept of literacy. For example, Ms. Johanna Faulk, of Winnipeg, Manitoba, a literacy worker with several years experience in the aboriginal community, stated that literacy can be defined only by the communities concerned according to their own purposes:

> ''People have their own purposes for literacy, and as long as it is a dominant value we have a moral responsibility to provide access, which is the main basis on which literacy should be offered . . . Whether literacy means more than reading or writing or means only reading and writing must be ascertained at the community level and dealt with. Individuals within each community have a different concept of literacy and we cannot be afraid of complexity. There is no one answer; we just have to listen.''
> (Minutes of Proceedings and Evidence, Issue No. 35:20)

Pauktuutit (Inuit Women's Association) in a written brief to the Committee was concerned that literacy statistics and definitions in Canada generally ignore aboriginal language literacy skills and other cultural factors such as literacy in both traditional and formal education; and literacy as it applies to employment in the subsistence and wage

economy. Pauktuutit stated: ''By redefining literacy in the context of the Inuit experience, the control and responsibility for alleviating illiteracy are put back in the hands of the people involved.''[3] The National Association of Friendship Centres stated:

> ''In its broadest sense, literacy is the way we communicate to our future generations and to our descendants. It is the medium through which we transmit our culture, our values, our hopes and our goals. Many cultures throughout history have accomplished this through some form of written materials. Other cultures, like the aboriginal peoples of North America, accomplish this through oral traditions of stories and legends. This oral tradition, is, in its own form, literacy.
> (Karen Collins, Minutes of Proceedings and Evidence, Issue No. 28:5)

Aboriginal people in Canada experience varying degrees of literacy and fluency in their own languages, and the official languages of English and French. As a brief from the Board of Edmonton Public Schools noted, native children have a range of language development needs. Some native children arrive at school speaking a native language fluently but do not speak English. Some have little or no knowledge of a native language, and limited English language development. Some have grown up in an environment where English (or French) and a native language are used and a mix of two or more languages are understood within their own linguistic community. Still others may have a level of fluency in English or French appropriate to their age and a desire to learn their native language. Since the definition of ''literacy'' is intertwined with the ''purpose'' of literacy, definitions of literacy among the aboriginal population may be region-specific, or community-specific as each group or community defines the literacy experience in a context relevant to its culture and goals.

While recognizing the scope for variation in definitions of functional literacy, UNESCO uses the attainment of grade 9 as the statistical standard for functional literacy. This measurement has been accepted by most industrialized nations, including Canada. The Council of Ministers of Education (Canada) has acknowledged that in this country there is some justification for this standard on the grounds that education is compulsory until the age of 16 and that there is a societal expectation that young people will complete grade 9 or 10 and be literate before leaving school. The Canadian Parliamentary Task Force on Employment Opportunities adopted the following definition of functional illiteracy: ''The functionally illiterate make up that part of the population 15 years and older, not attending school full-time and with a level of education less than grade nine.''

Literacy can encompass functional literacy (filling out a job application) to ''humane literacy'' (reading and comprehending poets and philosophers). Functional literacy usually means those day-to-day activities germane to survival in the environment in which the

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(3) *Submission to the Standing Committee on Aboriginal Affairs Concerning the Issue of Literacy*, Pauktuutit, Inuit Women's Association, 15 August 1990, p. 4.

individual lives. Jean Reston has commented on the literacy requirements of aboriginal people following a traditional hunting lifestyle:

> ''Even those wishing to pursue a traditional lifestyle are finding it increasingly difficult to manage with basic [literacy] skills. The trapper who once exchanged his furs for consumer goods, now needs to have a bank account and to submit licence and income tax forms.'' (''Literacy Needs in the Western Arctic,'' Presentation to the Circumpolar Conference on Literacy, April 1990, pp. 1-2)

''Humane literacy'' in the aboriginal context, can include oral tradition as well as literature. While there are increasing numbers of aboriginal poets, philosophers and literary writers, their works are often not easily available. An important means of promoting literacy in the aboriginal community is accordingly lost. Recent government reductions in funding to native media were viewed by many of the organizations appearing before the Committee as having a potentially negative impact on efforts to promote literacy in the aboriginal community. One of the prime motivators for acquiring literacy skills would appear to be availability of reading material relevant to one's life.

The status of aboriginal languages is intimately connected to literacy issues in the aboriginal community.Recent government studies have revealed that fifty of the existing fifty-three aboriginal languages in Canada are in serious danger of dying out without some significant intervention. Literacy may be relevant as a means of preserving and promoting these endangered languages and increasing self-esteem. Aboriginal language literacy may also create interest in acquiring literacy skills in English and French. James Arvaluk, addressing the Circumpolar Conference on Literacy, stated: '' . . . we must begin to view Inuktitut as an art form and as literature. This will guarantee that Inuktitut will be read for pleasure time and time again. If one is well read, she/he is able to articulate his point of view, feelings and emotions.'' **Research has shown rather conclusively that mother tongue language development can enhance second language acquisition: in other words, that literacy skills first learned in the mother tongue are transferable to second languages.**[4] **Language policy is therefore an integral part of the literacy issue in the indigenous community.**

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(4) For example, see:
(a) Coulmas, Florian, ed., *Linguistic Minorities and Literacy: Language Policy Issues in Developing Countries*, Berlin; New York; Amsterdam: Mouton, 1984;
(b) Danesi, Marcel, ''The Utilization of the Mother Tongue in the Educational Experience of the Minority-Language Child: A Synopsis of Research Findings,'' *Multiculturalism*, Vol. 11, No. 3, 1988, p. 6;
(c) Danesi, Marcel, ''Heritage Languages in Canadian Elementary Schools: An Educational Experiment Comes of Age,'' *Polyphony*, 11:49-55, 1989;
(d) Cummins, Jim, ''Ancestral-Language Maintenance: The Roles of School and Home,'' *Multiculturalism*, Vol. 14, No. 2, 1980, p. 23;
(e) Robinson, Clinton D.W., ''Literacy in Minority Languages: What Hope?'' in *Literacy Lessons*, Geneva: UNESCO, International Bureau of Education, 1990;
(f) Swartz, Beverly, ''Vernacular Literacy for Warlpiri Adults,'' in *Literacy in an Aboriginal Context*, Work Papers of SIL-AAB (Summer Institute of Linguistics, Australian Aborigines Branch), Series B, Vol. 6, Darwin, April 1981, pp. 101-113;
(g) Cree School Board/James Bobbish, *Mother Tongue Literacy: Indian Languages*, Presentation to Circompolar Conference on Literacy, Yellowknife, N.W.T., April 1990.

B. Literacy Statistics

Functional literacy is a culturally relative concept and literacy statistics based on grade level achievement are at best rough benchmarks. Recent studies in Canada on levels of literacy based on skills testing have not included aboriginal populations. Testimony before the Committee was divided on the issue of whether such studies are needed in the aboriginal community or whether financial resources should be devoted to delivering literacy programs. Certainly, governments should be concerned about whether proper resources and opportunities exist for people to acquire the levels of literacy they need. However, the Committee also sees a need for a more accurate picture of literacy achievement in the aboriginal community than bare statistics on grade level achievement. Grade level achievement figures may seriously underestimate the status of illiteracy because of the following factors: 1) loss of skills by those barely literate when leaving school; 2) the passing of some children to a higher grade despite the lack of the necessary skills (so-called "social passing"); 3) high rates of age-grade discrepancy in the aboriginal population (perhaps indicating difficulties in the acquisition of literacy skills).

While significant changes in education policy relating to aboriginal peoples have been made and appear to be having positive results across the country, further reform is required. Despite improvements in overall education levels, a serious education gap remains between the aboriginal and non-aboriginal population. Statistics recently reported by the federal government based on the 1986 Canadian census show the following percentages of aboriginal people over 15 years as not having any high school education:[5]

Status Indians (on-reserve)	45%
Status Indians (off-reserve)	24%
Inuit	53%
Metis	35%
Canada	17%

Census figures (1986) for persons over 15 having high school education (either some or graduating) also give a clue to the critical socio-economic condition of aboriginal people in Canada:[6]

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(5) These figures are taken from two federal publications: *Highlights of Aboriginal Conditions 1981-2001*, Part III Economic Conditions (1989), Indian and Northern Affairs Canada, p. 27; and *Census Canada 1986 Aboriginal Peoples Output Program* (1989), Statistics Canada, p. 14.

(6) *Ibid.*

Status Indians (on-reserve)	22%
Status Indians (off-reserve)	38%
Inuit (*with a certificate*)*	3%
Inuit (*without certificate*)	23%
Metis (*with a certificate*)	6%
Metis (*without certificate*)	39%
Canada	56%

* Note: ''with a certificate'' means graduating with a high school certificate.
''without certificate'' means attending high school without graduating.

The federal Department of Indian Affairs acknowledges the seriousness of these statistics but maintains that educational levels have been gradually rising over time. For example, by comparing the graduation rates for on-reserve (status Indian) students in the 1988/89 school year to the 1978/79 school year, the Department states that the percentage of students remaining in school to graduation (grade 12 or 13 depending on the province), has increased from 17.2% in 1978/79 to 44.4% in 1988/89.[7]

It is generally acknowledged that the trend in recent years to shift control over on-reserve schools to local administration has had a positive effect on reducing drop-out rates. However, the majority of reserves do not have their own high schools and the communities who made representations to the Committee generally reported drop-out rates in the range of 80 to 90% (e.g., Ms. Seaneen O'Rourke, Yellowhead Tribal Council, Issue No. 32:67; Ben Kawaguchi, Director of Education, Peigan Board of Education, Issue No. 32:54; Ms. Margaret WaterChief & Darlene Lauka, Old Sun Community College, Issue No. 32:19 & 22). Mr. Ben Kawaguchi, Director of Education, Peigan Board of Education stated:

> ''In a study conducted by my staff, we found that between 1974 and 1984 some 93% of our students withdrew from school before completing high school graduation requirements. In addition, we found that 75% of our students withdrew before completing grade 10, therefore indicating that the majority of our students may not have even completed a grade 9 equivalent education. Of the 7% who completed high school, only two students were able to complete basic university entrance requirements. The majority of students who completed high school had to go to basic upgrading before they were eligible to enter a post-secondary institution. During the ten year period from 1974 to 1984, there was no significant improvement in graduation or retention rates in schools.''
> (*Minutes of Proceedings and Evidence*, Issue No. 32:54)

(7) See Table 14 in *Basic Departmental Data—1989*, Indian and Northern Affairs Canada, 1989, p. 37.

The 1987 Southam News survey, *Broken Words*,[8] concluded that approximately one in every four Canadians is functionally illiterate. A Statistics Canada survey[9] concluded that 30% of Canadian high school graduates are functionally illiterate. Grade level achievements are the only national guide available to estimate the level of literacy skills among aboriginal people. **If the statistics on the non-aboriginal population are startling, the figures quoted above suggesting at least 45% of the on-reserve Indian population and over 50% of the Inuit population are functionally illiterate should provoke a sense of alarm.** (As mentioned above, these figures most likely underestimate the situation if other factors are taken into account such as loss of skills after leaving school and the passing of students who haven't achieved the grade level assigned.) The situation of Inuit people is particularly shocking, with 97% of the 1986 total adult population over the age of 15, without a high school certificate and only 0.2% achieving a university degree.

Illiteracy cuts across all sectors of society and is observable not only among the poor or indigenous populations. Thus, to the extent the education system is failing 25% of the Canadian population as the Southam survey suggests or 30% of high school graduates according to the Statistics Canada survey, it is also failing aboriginal people. **Tragically, testimony before the Committee suggests that deficiencies in the general education system in Canada, are further complicated in the case of aboriginal people by factors such as the continuing impact of the residential school experience, language issues, the lack of community-based high schools, and the lack of culturally relevant curriculum.**

In addition to very high drop-out rates, many communities reported that their children find they are a year or two behind when transferring to new education systems or when applying to colleges or universities. The disillusionment and sense of betrayal felt by students and parents in these circumstances must be great. Many aboriginal students who struggle to stick with a system ill-suited to their needs and values are rewarded with the discovery that their education is second-rate; and when it isn't, it is often assumed to be by employers and non-native institutions. These problems suggest that the education system is failing to provide equal opportunities to aboriginal people. The reasons for this situation are complex but a primary factor seems to be the lack of curricula properly acknowledging the existence and contribution of aboriginal cultures, (past and present), or conveying a positive image of aboriginal people and their cultures. This lack of native content (whether aboriginal language instruction or culturally relevant material in social studies and history

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(8) Peter Calamai, *Broken Words: Why Five Million Canadians are Illiterate*, A Special Southam Survey, Toronto: McLaren, Morris and Todd, 1987.

(9) Statistics Canada, *Survey of Literacy Skills Used in Daily Activities*, 1990.

courses), has created and maintained a low-level of self-esteem in many—perhaps the majority—of aboriginal students and has ultimately led to their abandonment of a school system that has effectively abandoned them.

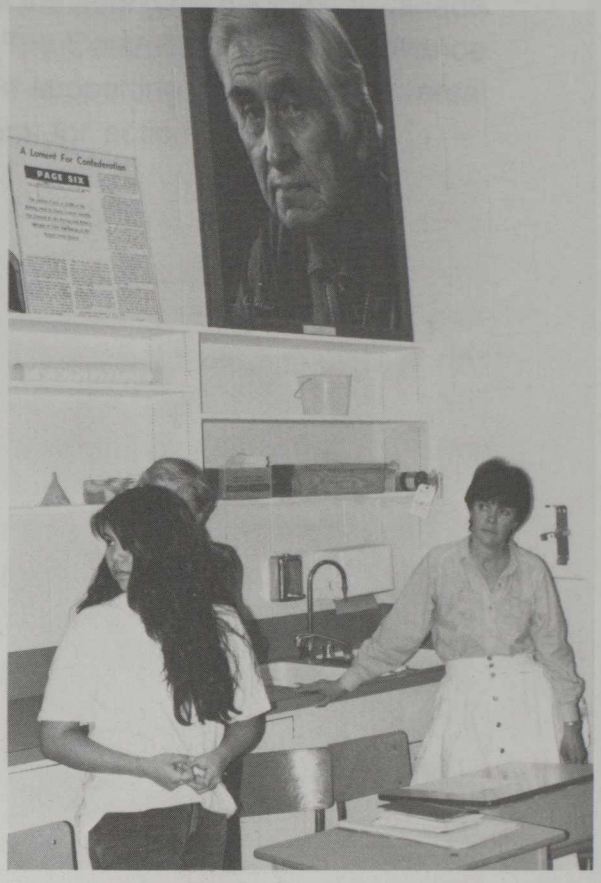
The recent focus on aboriginal peoples' literacy in Canada is bringing together a number of education issues such as the relationship of adult education to the quality of education at the elementary and secondary levels. Common themes are being revealed, such as aboriginal language retention, the relationship of culturally relevant curricula to self-esteem and educational achievements, the need for native control and an holistic approach to native literacy programming to take into account the larger socio-economic context within which aboriginal communities must deal with the problem of illiteracy.

Literacy skills, in aboriginal languages and English and French, are acquiring an increasing value in the aboriginal community and the commitment of aboriginal governments and educators to improving literacy skills is high. The current situation of relatively low grade level achievements could be turned around—if aboriginal communities were given greater control over the education of their children and adequate resources for the task. This is demonstrated by the existence of successful literacy programs run by aboriginal organizations, the growing number of locally controlled school boards, the considerable commitment and skill of aboriginal educators, by testimony before this Committee and by the little known history of aboriginal literacy. There have been success stories, past and present, and the difference between success and failure, can be attributed to whether or not the education system or literacy program in question has been controlled and guided by the community concerned or whether the introduction of literacy has been part of a larger process of cultural assimilation (whether overt or as an unintended by-product of the system). Success is also very much dependent upon adequate financial and human resources.

Aboriginal peoples' concerns about federal and provincial education systems are considerable and witnesses appearing before the Committee perceived a significant connection between high drop-out rates and the lack of appropriate and culturally relevant curricula: in particular, the lack of access to native language instruction and a failure to incorporate native perspectives in history and social studies courses.

Concerns were expressed by witnesses that Indian control over education is not as extensive as the Department has suggested; that ''devolution'' or the transfer of control over the administration of local education systems to interested reserve communities has not significantly reduced the power and influence of the Department of Indian Affairs; and that a pattern of centralized non-native policy making and control continues.

This report will focus on specific literacy concerns of the aboriginal peoples of Canada and will focus on the elements of successful programs. The Committee hopes to advance the discussion on the appropriate role of government in supporting the goal of universal literacy, by making some constructive recommendations for action.


A Lament For Confederation
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CHAPTER 2

LITERACY AND EDUCATION

> ''Education is the preparation and adaptation for a meaningful life in a changing world.''
> (Cynthia Bear, Minutes of Proceedings and Evidence, Issue No. 35:4)

> ''We think it important to note that native illiteracy at its inception is not the result of a cultural deficit. Rather, it is tied to the under-education or inadequate education of the native peoples of Canada. This historical legacy has imposed legal and political restrictions on native communities, which have created structural inequities in native education systems and resources. This means there is not equal access to equal resources, there are not culturally relevant materials—they are only beginning to be developed—there are not high schools on reserves, . . . Thus, native illiteracy and its causes deny the native people full and effective participation in society. Conversely, native literacy can only be achieved through the full and effective participation of the native people in the educational process and in the development of native literacy programs.''
> (Ms. Seaneen O'Rourke, Assistant to Director, Yellowhead Tribal Council, Minutes of Proceedings and Evidence, Issue No. 32:67)

A. Background

Opportunities for aboriginal people in Canada to have a role in the development of education policy in their communities, and to control school boards in their own communities, have existed for no more than fifteen years or so. The experience of aboriginal people with formal education, has too often been a painful one. The dominant society has attempted in the past to suppress aboriginal cultures and languages and there is a continuing neglect of the special cultural and educational needs of indigenous minorities. This experience is a serious indictment of aboriginal affairs policy in Canada. The low grade level achievements of the aboriginal population today reflect misguided philosophies of the past and present. Cultural assimilation is no longer a formal part of education policy today, but testimony before the Committee indicates a failure to accommodate the cultural requirements of aboriginal people. This means that **too often**

exposure to the Canadian public school system necessarily involves exposure to a process of cultural assimilation. This is not to say that aboriginal people do not regard themselves as Canadians or as having no values in common with other Canadians. Rather, it is to say that the existence of aboriginal cultures—''the aboriginal fact''—is not properly accounted for in the education system. The failure to do so sets in motion a culturally insensitive and therefore culturally assimilative system of education that produces feelings of extreme alienation, low self-esteem and an inability to relate to formal education as meaningful or useful. The Government of the Northwest Territories has identified as one of its major challenges in promoting literacy the need to develop ''a school system that is culture-based and student-centred, where aboriginal children experience success in a school environment that recognizes and enhances the native language and culture of the home and the community.'' (written brief to the Committee) Other governments and educational authorities in Canada are also beginning to recognize this need and some encouraging efforts are being made to develop appropriate education and language policies in consultation with aboriginal people. However, the testimony of aboriginal people suggested that because these efforts are new and not yet widespread, the aboriginal experience of formal education as an unwanted process of assimilation has not yet changed substantially.

The term ''cultural assimilation'' may seem a rather benign term to some. However, policies attempting to assimilate aboriginal people through the education system have had anything but a benign effect. The residential school system that existed from approximately the 1890's to the late 1960's, is the most obvious example. It was aptly described twenty years ago in a comparative study of education policy in Canada and Greenland, as a program of ''cultural replacement''. This term refers to the fact that the ultimate end of the education system during this period, was eradicating any trace of aboriginal language or culture in each aboriginal child exposed to the system. This goal was largely achieved. Children sent to residential schools returned home unable to communicate with their parents and grandparents—because of the loss of aboriginal language skills and the almost total disorientation of their cultural value system. Where the system failed to achieve its goal of total assimilation, many children ended up semi-lingual and without a firm cultural identity of any kind. The socio-cultural fall-out from this devastating policy is still very much in evidence and was referred to by most witnesses.

The Carrier-Sekani Tribal Council stated:

> ''Until the early 1970's most Carrier-Sekani schooling occurred through Indian residential schools operated by churches for the Department of Indian Affairs. Under the residential school system Carrier-Sekani students were subject to conditions that systematically undermined their capacity to benefit from the education system. These conditions included being separated from their parents, brothers and sisters for long periods of time, being cut

off from the tribal elders who are traditional teachers in the Carrier-Sekani way of life, suffering harsh physical and emotional punishment for speaking their own native language, being forced to learn curriculum in which the factor of Carrier-Sekani history, culture and values were either totally absent, fragmented or severely distorted; being confronted with culturally inappropriate role models and being deprived access to models of the healthy natural traditional Carrier-Sekani family. These conditions had a devastating impact on Carrier-Sekani family life and on the ability of Carrier-Sekani students to achieve their full potential in school.''
(Mr. Joseph P. Michell, Minutes of Proceedings and Evidence, Issue No. 30:5)

The Canadian system of residential schools was described in the following manner by Brandt and Hobart as it existed in the early 1960's in the Canadian Arctic:

''From the age of six, children are annually air-lifted from the little communities along the Arctic coast, with their warm, kinship-based interpersonal environments, to the large efficiency-oriented, understaffed, strange, impersonal surroundings of the residential school hostels. The large turnout at departure time in late summer is not to be explained by any wholesale or unqualified enthusiasm for sending children away on the part of parents, for in most settlements the choice is between residential education or none . . . Nor should the relatively small amount of crying and complaining by pupils in the presence of teachers and supervisors which our research disclosed be taken at face value. Parents, in accord with tradition, commonly counsel their children to contain their emotions lest they make the white people at school feel unhappy. Thus most of the school personnel mistake the rather mask-like smiling faces surrounding them as evidence of good adjustment on the part of the children of a supposedly innately cheerful and happy people. Significant symptoms of trauma of separation from family and familiar surroundings, such as bed-wetting, thumb-sucking, nightmares, excessive deep sleeping, and quiet crying in bed, either are explained away in folk-commonsense terms or go unremarked. And the emotional deprivation of Eskimo mothers of young children, out in the settlements, are entirely beyond the perception of the school personnel.''
(C.S. Brandt and C.W. Hobart, ''Sociocultural Conditions and Consequences of Native Education in the Arctic: A Cross-National Comparison,'' unpublished paper, no date)

By contrast, the earlier period of initial contact between Europeans and aboriginal people was often characterized by greater tolerance for aboriginal languages and less cultural interference (apart from persistent efforts at religious conversion). This period of contact occurred at different times across the country. It often involved informal systems of instruction in which the family and community were intimately involved. During this period, the purpose of introducing literacy was clearly Christian proselytizing. Where literacy was introduced with a minimal degree of cultural interference, it quickly and firmly took hold, to the point where literacy levels often exceeded those of the non-aboriginal settler population. Examples of highly successful efforts to introduce literacy to northern aboriginal peoples can be found in the histories of Labrador, Northern Ontario, the Maritimes and Greenland.

Inuit literacy in Labrador was introduced in the late 1700's by the Moravian Church as an essential tool of conversion and involved a minimum of cultural interference—an approach first used by the Moravians in Greenland. This approach was notable for its reliance on the Inuktut as the language of instruction for reading and writing and for learning academic subjects.

> ''The Moravian stations comprised a mission house, a school, a church and a store. Both adults and children attended the school, but the language of instruction was neither German nor English; Inuktut was first taught in the school at Nain in 1791, and in 1809 the first Labrador Inuit hymn book was printed. By 1826, the whole of the New Testament was available in the dialect and within fifteen years of that, practically all Moravian affiliated Inuit could read and write.''
> (Robin McGrath, ''The History of Inuit Literacy in Labrador,'' p. 2)

From 1771 until the 1900's when a cultural assimilationist trend began to take hold, literacy was a part of everyday Inuit life and there is evidence suggesting that the vast majority of the Inuit population of Labrador was literate. (McGrath) The spread of literacy was accomplished through Inuit religious teachers working with their own people and through schools established by the Moravians in their settlements. The entry of Labrador into Confederation, as a part of Newfoundland, led to a final stage of education as complete cultural assimilation, when formal education in the public school system ceased to occur in the mother tongue of the Inuit people. Literacy rates fell dramatically from this point.

The early literacy achievement of Inuit in Northern Labrador perhaps seems remarkable given the nomadic way of life of the Inuit that necessarily limited their access to formal schooling. However, adjustments to the school schedule were made to allow the Inuit to support themselves through traditional hunting pursuits, and a network of informal instruction by family members and community leaders was established. Literacy was quickly adopted for non-religious purposes as well. Letter writing, diaries and to a lesser extent books were produced by Inuit people throughout the eighteenth and nineteenth centuries. McGrath has addressed the question of why literacy so firmly took hold among a hunting people with little leisure time and little access to formal schools:

> ''At least part of the answer lies with the fact that teaching literacy was not seen as the prerogative of specialists but was seen as being a tool to everyday comfort and survival, much like the ability to use a gun or set a trap, a skill to be acquired from a parent, elder sibling or neighbour. Part of the answer also lies in the fact that for the Inuit, if not for the mixed blood Livyers [settlers], what formal education there was came in the mother tongue, Inuktut. The schools in Labrador taught children in Inuktut up until 1950, when confederation with Canada brought about political and educational change and English was forced on the communities, effectively barring Inuit from participating in the education process. Part of the answer may lie in the fact that with modern telecommunications, literacy is not essential to long distance communication, nor to entertainment, and while it is

essential to the acquisition of employment, it is not essential to survival.''
(McGrath, p. 8)

Social scientists Jo Anne Bennett and John Berry of Queen's University have studied the history and current status of literacy among the Cree of Northern Ontario. In a written presentation to this Committee, Bennett and Berry stated:

> ''At the turn of the century, the Cree-speaking people of Canada had what was arguably one of the highest literacy rates in the world. They read and wrote their own language in a syllabic script devised for them. Originally invented in the 1830's by the Methodist missionary James Evans, this form of writing spread by a process of person to person instruction, so that by the 1850's it was in wide use throughout the north. Oblate missionaries on the west coast of James Bay in 1851 reported that *all* adults were literate in ''a type of shorthand'' . . . . The success of the syllabic script, its rapid transmission and nearly total penetration of the Cree-speaking population took place without any of the pedagogical tools so familiar to the Euro-Canadian tradition: there were no schools, no teachers (in the specialized sense of the word), no standard writing materials and very little printed or written material to read.''

However, Bennett and Berry have concluded that contemporary use of syllabic script is on the decline, and will die out within the next generation, given current trends.

The Micmac people similarly experienced early success in literacy in their mother tongue, followed by a severe decline when the education system provided instruction in English only:

> At the turn of the century in Conne River, the majority of the people could read and write fluently in Micmac. They could speak Micmac; they could read Micmac. Around 1908, the education system started and demanded that the people begin to learn to read and write English, and of course you know the results. They did in fact then become illiterate both in Micmac and in English. Today, 99% of the people over the age of 40 can barely read and write, and I would say that 70% of the people under the age of 40 are reading and writing at a very elementary level.''
> (Edwina Wetzel, Minutes of Proceedings and Evidence, Issue No. 39:28)

A comparative study in the 1960's of education policy for Inuit in Greenland and Canada, characterized the Greenlandic system, under Danish administration as one of cultural continuity shifting in the 50's and 60's in the direction of cultural synthesis.

> ''For more than 200 years the Danes followed a policy which fostered the continuation of traditional Eskimo culture in Greenland in all major respects save religion. Schools were established widely in local communities. Teachers were recruited from the local population . . . the language of instruction and of the textbooks was Eskimo [sic]. The content of the curriculum had local relevance, and book learning was supplemented by practical training in traditional skills and crafts . . .''
> (C.S. Brandt and C.W. Hobart, ''Sociocultural Conditions and Consequences of Native Education in the Arctic: A Cross-National Comparison'')

By contrast, the Canadian system at the time of the Brandt and Hobart study was "in effect if not in expressed intention—one of cultural replacement, with only a few and scattered tendencies toward cultural synthesis". One of the results of the Danish/Greenlandic approach was "a high degree of maintenance of feelings of group self-esteem and a positive valuation of most aspects of traditional culture."

The residential school system was followed in the 1960's and 1970's, by a period in which the Department of Indian Affairs encouraged Indian student enrollment in provincial schools. To facilitate that enrollment, tuition and joint school agreements were entered into with provincial school boards, purportedly to meet the concerns of Indian parents about parity with provincial education standards. During this period, the Department of Indian Affairs also took over responsibility for reserve-based schools from religious orders. (Harvey McCue, Director General Education, Indian and Northern Affairs Canada, in Minutes of Proceedings and Evidence, Issue No. 29:6)

The Carrier-Sekani summarized their experience with the federally and provincially controlled systems as follows:

> "In the case of on-reserve schools, there has not been enough tactical support to provide quality education. In the case of off-reserve schools, these are designed primarily for non-native students and have not provided the learning environment based on recognition of unique learning styles, cultural background and personal abilities of native students. All too often, native students have been streamed into programs that fail to provide for their intellectual stimulation, cultural enrichment or personal growth."
> (Mr. Joseph P. Michell, Minutes of Proceedings and Evidence, Issue No.30:5)

> "As a result of being forced to accept school systems that were not designed for the success of native students many Carrier-Sekani have become totally alienated from the formal education system. They have not had the opportunity to become literate in their own language nor have they been given the type of schooling that would result in English literacy.
>
> The regular school system is often perceived as intimidating, beyond the control of native people, a place for confronting personal failure rather than success."
> (Dr. Doug Brown, Minutes of Proceedings and Evidence, Issue No. 30:6)

In the 1970's and 1980's, the Department of Indian Affairs accepted the principle of Indian control of Indian education, articulated by the National Indian Brotherhood in the 1972 policy statement, "Indian Control of Indian Education". The current policy phase has seen an increase in the take-over by Indian bands of school administrations at the elementary and secondary levels. (McCue, Minutes of Proceedings and Evidence, Issue No. 29:6) The Department in its evidence has suggested that Indian control over Indian education has increased and participation rates are also increasing. The Department's own evidence also reveals that despite improvements, the current situation is very far from

being acceptable: ''Regarding the attainment rates for Indian students, the majority of high school students are in provincial schools. The high school success of Indian students is improving, but is still less than 50%. In the age group 6 to 15 years the participation rate is near provincial levels, but reports on performance of that group continue to indicate serious problems.'' (McCue, Issue No. 29:7)

B. Literacy and the School

The problem of underachievement in schools in the form of school leavers and graduates with fragile literacy skills, is reflected in the statistics reviewed in the introduction to this report. A conservative estimate would be that at least half of the aboriginal population today has reading, writing and numeracy skills below a functional literacy level. A coordinated effort by all levels of government in the area of in-school remediation at the elementary and secondary levels and adult education seems to be required to deal with this serious literacy problem.

> ''There is no convincing argument or objective evidence that schooling, now that it is nearly universal, cannot, in principle, bring about adequate literacy. Conversely, there is no scientific basis for invalidating the political hypothesis behind universal education, that all segments of the population can, in theory, command language at a much higher level than they do now, and at levels which could effectively approximate an ideal of literacy.''
> (Leon Botstein, ''Damaged Literacy: Illiteracies and American Democracy'', *Daedalus*, 119:55-84 Spring 1990 at p. 57)

Universal education toward the goal of universal literacy does not mean that all children have the same needs, and must or should be taught in the same way. Not all methods of education are suitable to train all students. Different cultures have different ways of learning. It is important, therefore, to guard against the expectation that methods developed in one cultural milieu will be automatically effective when transposed to other settings.

Ms. Leslie Limage of the UNESCO International Literacy Year Secretariat made this point in the following way:

> ''Schools are based on the implicit assumption that all children are the same. Yet, we know this is not true; each child is unique. Schools usually work in the dominant languages of a society, but many of their students may speak minority languages at home or come from diverse cultural backgrounds. Thus, equal treatment will produce very unequal outcomes. One child is ready to master a particular learning task, but another needs remedial work before doing so. Yet, in some countries, the only form of remediation is grade repetition; another dose of what failed the first time.''
> (Leslie Limage, ''Illiteracy In Industrialized Countries: 10 Questions And Possible Answers'', UNESCO Backgrounder, 1990, p. 3)

The relative lack of curriculum relevant to native people and their culture, history, values or contemporary situation was the most common criticism of the

education system across Canada. Witnesses were of the view that correcting this deficiency could have a positive effect, without sacrificing educational standards, on a variety of problems evident in the aboriginal student population such as high drop-out and grade repetition rates.

Ms. Pam Heavyhead, a representative of the Blood Tribe Education Society, stated that curricula with native content should be provided as a matter of course to non-aboriginal students as well:

> ''We have been neighbours with the city of Lethbridge for the last 100 years. Their children know nothing about our children, our backgrounds, our histories, our tradition or our culture. There is nothing in the content of their curriculum . . . and that was a major concern I had, because we are not going away and neither are they. Even if we do not learn to live together in peace in our lifetimes, at least we should give our children that opportunity . . . There is no commitment from provincial boards of education to include any cultural or native content in social studies or in English.''
> (Minutes of Proceedings and Evidence, Issue No. 32:31-32)

Witnesses across Canada emphasized the importance of culturally relevant curricula as a means of improving the self-esteem of aboriginal students and as an absolutely essential area of improvement of the current educational system as it is applied to the aboriginal population. Despite this apparent consensus, decisions on the amount of native curricula necessary, should be made by the aboriginal communities and parents concerned. Some witnesses felt that the small amount of native curricula that does exist in provincial school systems, is, at best, superficial and inadequate to accomplish the objectives of raising students' self-esteem and motivating them to complete high school. Mr. Arshinoff of the Plains Indian Cultural Survival School (Calgary, Alberta) expressed concerns about creating separate schools for Indian students in urban areas with a high concentration of aboriginal people without at the same time ensuring high quality native curricula:

> ''If you have a school with the same kind of atmosphere and curriculum that is set in an urban setting, it only becomes a ghetto school. It becomes a place to which, when various teachers perhaps perceive some kid sitting at the back of the class to be somewhat of a problem, that native kid will be shipped off to. If that is what is going to develop, that city would be better off having no native school at all. So I think a true [cultural] survival school that starts from grade 1 should exist in all centres that have enough population.''
> (Minutes of Proceedings and Evidence, Issue No. 32:12)

Mr. Arshinoff's one recommendation to the Standing Committee on Aboriginal Affairs was that a fundamental change in attitude was required regarding the need for native content in school curricula:

> ''It is the attitude, the manner in which native education is perceived. It is not the money. In the short term to address native education properly would be more expensive, but in the long term it would not be any more expensive. It is no more expensive to develop a native

curriculum than it is to develop any other curriculum. So I think everything falls under the attitude of those who have authority to make the decisions.''
(Minutes of Proceedings and Evidence, Issue No. 32:16)

Across Canada, witnesses stated their belief that education policies continue to be developed without adequate participation and contribution of the aboriginal communities concerned. Because there is such great cultural and linguistic diversity among aboriginal communities in Canada, education policies must be flexible to meet their various needs. Accordingly, there is need for a systematic framework for the inclusion of aboriginal people as policymakers in the field of education across the country and there is a particular need for native language policies.

Provincial and territorial governments reported in written submissions to the Committee that some policies and programs have been established to address concerns such as native participation and curriculum in the provincial school systems. The Government of Alberta drew the Committee's attention to some of its policy statements in this area. In a March 1987 statement entitled *Native Education in Alberta's Schools*, the Department of Education states that it recognizes that ''native education must be attuned to the diverse needs, cultures, and lifestyles of Native students so that they can build on their self-esteem, and gain a better understanding of themselves through the study of their own heritages and cultures.'' The same document also states that native histories, cultures, and lifestyles must be included in the studies taken by all Alberta students and that opportunities are to be provided for all students to recognize and appreciate native cultures and their contributions to society.

The new Education Act in the Yukon Territory provides for the right of local native authorities to request the use of a native language as the language of instruction. The Act requires every school administration in consultation with local Indian education authorities to include in the school program, activities relevant to the culture, heritage, traditions and practices of the indigenous people served by the school.

A representative of the Peigan Board of Education spoke of the lack of culturally relevant textbooks and of the need for assessment tools appropriate for aboriginal children. He stated that ''resources must be identified to develop skilled teachers, materials and support networks that will promote the preservation of native languages.'' (Ben Kawaguchi, Minutes of Proceedings and Evidence, Issue No. 32:53) What is needed are textbooks developed ''by native people, edited by native people and published for native schools.'' (Ibid., 32:60) Witnesses called for the development of culturally appropriate and sensitive school curricula for all parts of the education system. This kind of material is required not just in aboriginal studies programs but in each subject and at all levels.

On-reserve native students currently attend one of the following educational institutions: federal, provincial, or band-operated schools. In 1988-89, the total number of these students was 85,582; 14,000 were attending federal schools, while nearly 41,000 were in provincial schools, and about 31,000 attended band-operated schools. (DIAND, *Basic Departmental Data—1989*, p. 43) Most native high school students attend provincial schools. (Harvey McCue, Minutes of Proceedings and Evidence, Issue No. 29:7)

During the last three decades, the number of on-reserve children enrolled in elementary and secondary schools has approximately doubled. (DIAND, *Basic Departmental Data—1989*, p. 34) Departmental data has shown the continuing improvement in the participation rate of Indian students. "In the previous five years the participation rate of Indian students aged 6 to 15 years has varied between 93% and 95%. The participation rate of 16-year-olds has increased from 72% in 1984 to 80% in 1989." (Harvey McCue, Minutes of Proceedings and Evidence, Issue No. 29:6)

Departmental data also indicates that Indian children have been increasingly successful in their schooling; the percentage in grade 12 or 13 after consecutive years of schooling increased from 3.4% in 1960-61 to 44.4% in 1988/89. (DIAND, *Basic Departmental Data—1989*, p. 36) In 1988-89, about 15,000 of the registered Indian population were enrolled in post-secondary institutions. (Ibid., p. 39) However, these rates are still significantly lower than national rates. Further, although educational levels are rising in the indigenous community, they are still largely outstripped by the ever-increasing educational requirements of the labour market.

In summary, although there is great variety in the educational experience and initiatives among Canada's aboriginal peoples, there are also problems and barriers to education that are common from coast to coast.

Many aboriginal students, for instance, live great distances from schools and this alone represents a serious barrier to education. Physical isolation and the lack of high schools on reserves are common problems in Canada. The lack of aboriginal teachers and of culturally relevant material also represent major obstacles to the progress of aboriginal students. Those with special individual needs have additional problems. The existing school system, for example, is said to have failed gifted students. (Makokis, Minutes of Proceedings and Evidence, Issue No. 32:79)

Overall, the most important issues witnesses have identified are the need for greater control by aboriginal people of their own education, and the need for aboriginal language instruction.

C. Aboriginal Language Education

Teaching aboriginal languages in school, particularly for children who speak an aboriginal language at home, is critical for the attainment of literacy and success in the school system. An experienced educator told the Committee that if children were to use their native tongue, a more positive self-image would develop and that in turn would facilitate the acquisition of literacy skills. (Edith Baker, Minutes of Proceedings and Evidence, Issue No. 30:60)

Today the aboriginal languages are being lost. "With this language loss, it is no wonder our Indian children have not done well in the public school system." (Christine Saulis, Minutes of Proceedings and Evidence, Issue No. 38:22) There is very little in the school system to give Indian children a sense of pride; they do not see themselves mirrored in this system. (Ibid.)

There is a need for funding aboriginal language initiatives such as school immersion programs and a need for technological instruments such as computers to develop, preserve and enhance aboriginal languages.

D. Distance Education

Distance education has been recommended by the Provincial Access Committee in British Columbia as "a potentially powerful approach to overcoming geographic and social barriers to accessing education." (Doug Brown, Minutes of Proceedings and Evidence, Issue No. 30:7) Using electronic means, distance education makes learning opportunities available to people almost anywhere. It allows for some flexibility in learning situations, rather than limiting training to the classroom setting and schedule.

E. Literacy and Life-long Education

Although the schools are of primary importance in the provision of education, the learning process continues past the school years. The notion of learning as a life-long endeavour is consistent with native traditions and the contemporary views of aboriginal people concerned with education issues. Cynthia Bear testified:

> "that type of progressive step-ladder approach to lifelong learning respects the child's first language, the native language. It respects traditional native education, traditions, history and values, while recognizing at the same time that we as native people must adapt to a changing world, which we in this country know is saturated with the English language. To support such a balanced view of traditional education and formal academic education, it is necessary to recognize the value of languages and their impact on one's ability to adapt to such a changing world."
> (Minutes of Proceedings and Evidence, Issue No. 35:5)

Edwina Wetzel of Conne River, Newfoundland, stated, "education does not start only when a child is six and end at sixteen: it must start as soon as the child is ready to learn and it must continue until the individual decides to stop learning." (Edwina Wetzel, Minutes of Proceedings and Evidence, Issue No. 39:29) To keep pace with developments in society, changing needs for education must be accommodated. The UNESCO International Literacy Year Secretariat has urged that literacy should be viewed as "an ongoing process, a life-long process, where every individual will have changing literacy needs according to age, context and environment." (Leslie Limage, Minutes of Proceedings and Evidence, Issue No. 25:10)

Adult literacy programs in Canada are provided by federal, provincial and sometimes local governments, and also by business and volunteers. Funding is often arranged on an ad hoc, cooperative basis between different levels of government, or with one or more governments supporting private, voluntary initiatives.

Some examples of these initiatives are projects in which federal and provincial government departments have cooperated in the area of literacy in aboriginal communities. One is the Labrador Community College in Newfoundland, "which together with the Inuit communities is developing a literacy program relevant to the Inuit culture and way of life. The program offers basic literacy instruction in Inuktitut and is an example of a local solution for a local need." (Catherine Lane, Minutes of Proceedings and Evidence, Issue No. 29:31) Other examples cited were in Manitoba, where the Frontier School Division "has joined with the aboriginal friendship centres and five reserves in the north of the province to look at literacy initiatives in the communities." (Ibid., 29:31)

A major problem identified in the field of adult literacy training is funding—both the inadequacy and the sometimes inappropriate methods of funding. One witness has described the difficulties of long-range planning for adult education programs when there is uncertainty about funding. He explained that the adult basic education program at Enowkin Centre, for example, "depends on an application each year, and we do not know whether we will get a start date in September, October, November, or the following May. We do not know how many seats we will be able to offer . . . There is definitely a problem in terms of an overall long-term plan." (Joseph P. Michell, Minutes of Proceedings and Evidence, Issue No. 30:50)

In addition to funding, the nature of the curricula offered is important. Mr. Howard Green, a special advisor to CEIC on aboriginal policies described the work being done by the Native Education Centre in Vancouver, one of the largest aboriginal-controlled education and training centres in Canada. The Centre has a program on native literacy which is carried out in conjunction with the Literacy Corps, an EIC program to train volunteer tutors. In addition, it runs a provincially funded, native adult basic education

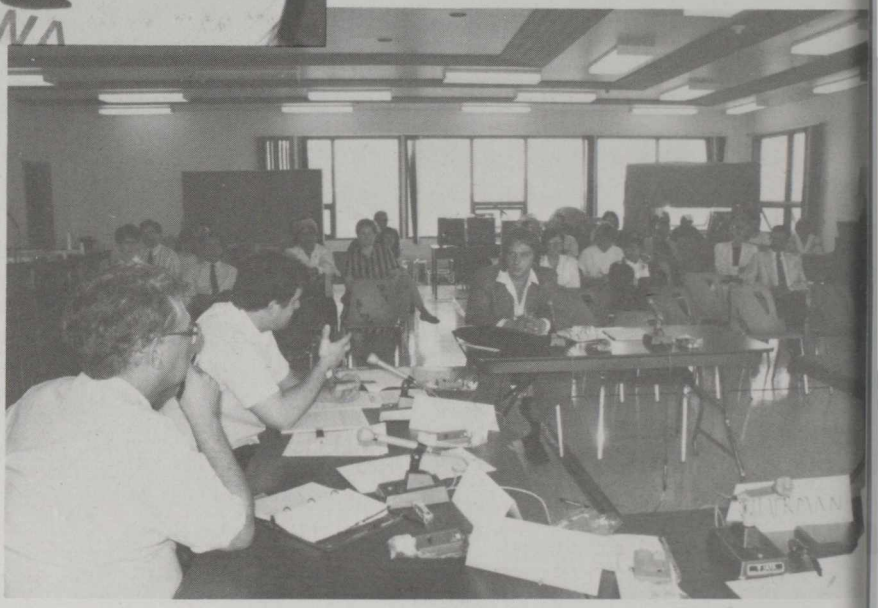
program with about 170 students. This witness stated, the ''curriculum has to have aboriginal culture . . . both material and non-material. I am talking about the values and beliefs of aboriginal people as being an essential part of that curriculum. It has to be experiential and it has to be activity oriented.'' (Ibid., 29:48) He advocated a holistic approach to literacy training, stating **"I do not think you can separate a literacy program or an education program or a skills training program from a community."** (Ibid., 29:49) Often, however, ''government programs and college programs . . . are really inflexible when it comes to what a community is going to do with education, with literacy, and with upgrading.'' (Ibid., 29:49) Flexibility, he stressed, is an essential ingredient of an effective program for aboriginal learners.

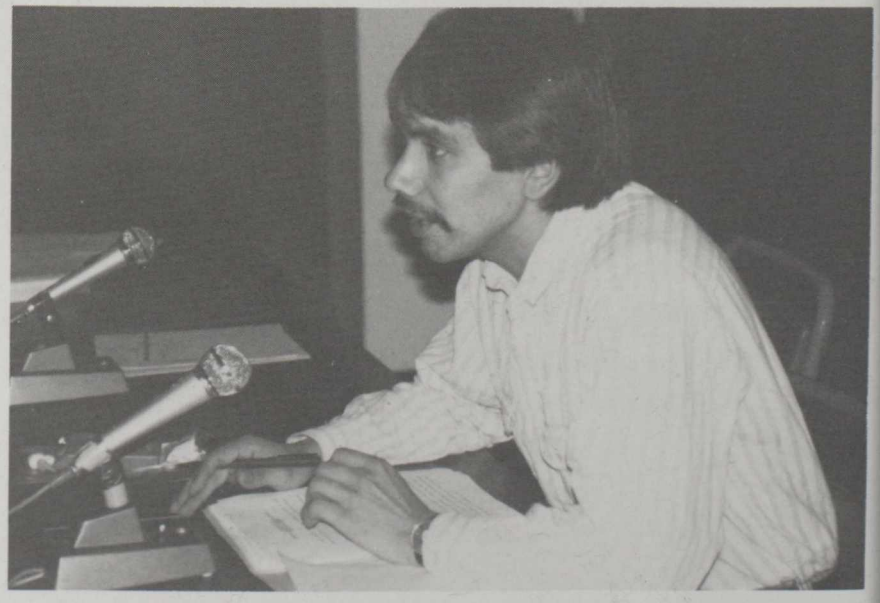
In addition to providing adequate funding in appropriate ways and curricula geared to aboriginal learners, for adult courses to be effective, it is also necessary to encourage and enable aboriginal people to participate in them. On behalf of his people, Chief Lawrence Paul has cautioned: ''We must ensure that the Micmac adults have the opportunity to take advantage of existing upgrading programs, whether they are situated at the community college level or provided by any of the voluntary literacy organizations.'' (Chief Lawrence Paul, Minutes of Proceedings and Evidence, Issue No. 39:38)

Computer-based systems are a new development in literacy training. Some witnesses were enthusiastic about the potential of computer-based literacy program, while others had serious reservations about their usefulness for the large proportion of aboriginal people lacking even basic literacy skills and about adapting their content to suit aboriginal communities (e.g. geographic place names, culturally relevant stories, etc.) With financial support from CEIC, the Micmac Native Learning Centre in Halifax offers an individualized program of academic upgrading, delivered by the PLATO computer. There are 24 native trainees over 19 years of age enrolled in the program and students are encouraged to speak the Micmac language in the classroom. The director of the Centre, Noel Knockwood has explained the success of the program: ''Computer-based education is very personalized and non-threatening. Students work on their own to complete lessons and the sense of shame for not knowing an answer is removed.'' (Noel Knockwood, quoted in Alison Piper, ed., Halifax's Micmac Native Learning Centre trains with PLATO computerbased learning system,'' Education and Training Services Update, Control Data Canada, Toronto 1990, p. 3) The primary criticism of computer-based literacy programs is that as pre-packaged programs they treat literacy as a commodity, as a package of skills that can be acquired independent of the learner's cultural background and socio-economic condition. In a written brief to the Committee Carmen Roderiguez, Literacy Consultant with the Native Adult Education Resource Centre (B.C.) stated:

> ''The use of pre-packaged literacy programs with Native adults poses the same problems that Toohey perceives at the base of the failure of the educational system: the transmission

of irrelevant, alienating knowledge in an ineffective, alienating manner. It is not surprising, then, that pre-packaged programs, whether print or computer-based, have proven highly unsuccessful in Native communities. What Native adults need in order to learn how to read and write for their own purposes and the purposes of their communities, is community-based, student-centered programs."





CHAPTER 3

SELF-ESTEEM: A FOUNDATION FOR LITERACY

Self-esteem arose as a theme throughout the Committee's hearings on literacy. The importance of student self-esteem as a fundamental component of the learning process was stressed by many. A positive self-image was regarded as a pre-requisite for the successful acquisition of literacy skills in any language. In general, most witnesses were of the opinion that aboriginal students often fail to thrive in the public education system because of numerous negative influences on their self-esteem, e.g., inappropriate curriculum and teaching methods, failure to use the mother tongue as a language of instruction, discrimination and poverty.

In particular, the inclusion of aboriginal perspectives in all aspects of curriculum was considered necessary to improve the self-esteem of aboriginal students. For example, Sala Padlayat of the Salluit Adult Education Centre spoke of her plans for an adult education program for the Kativik School Board, that would involve Inuktitut literacy and a program of Inuit studies:

> ''I am thinking of doing Inuit studies with the Inuit students... I would like to do all sorts of studies on their culture, geography, mathematics, and so on, in Inuktitut. I know they could understand it in another language if first they have seen it in their mother tongue. They would be able to transfer translations and interpretations in another language. It would be a lot easier for them. They would have more respect for themselves if they were strong in their mother tongue. It will take time to do a lot of different subjects, to develop these things, but it can be done.''
> (Minutes of Proceedings and Evidence, Issue No. 36:20.21)

In elementary and secondary education, many educators favour inclusion of specific content relevant to native people in each subject area, rather than restricting native content to a single course of native studies. For example, Kathy Knockwood of the Confederation of Mainland Micmacs stated:

''I am not particularly a proponent of native studies programs. What I think should happen is that in every subject area, where it is appropriate, there should be mention of Mi'kmaq history. There are books about Mi'kmaqs, written about or by Mi'kmaq people. I think Mi'kmaq people should be included in all subject areas, rather than ''a native studies course,'' because what usually happens is it becomes an optional course and none of the non-natives takes it and a lot of the natives do not take it.''
(Minutes of Proceedings and Evidence, Issue No. 38:39)

Jerry Arshinoff maintained that native content must be incorporated in school curriculum in a substantial way:

''Recently, books have been produced in Alberta for all students at all grade levels in social studies. Each different grade level deals with a different tribe or a different native community in Alberta. The effort is commendable. But I do not think the result is very commendable at all, because generally that curriculum deals with superficial issues. Medicine wheels, powwows, rodeos, and those kinds of things are discussed, but the real day-to-day issues that so many of the school-age youth face are not discussed at all. There is no mention of land claims issues, land claims settlements, welfare, economic opportunity or lack of it, educational opportunity or lack of it, alcoholism, drug abuse. There is no mention of anything that could be deemed political. I think that is a unique case in Canada among all people in education.''
(Minutes of Proceedings and Evidence, Issue No. 32:6)

Witnesses also maintained that incorporating native content specific to the local area in school curriculum (such as the local history of indigenous nations and aboriginal language instruction) was necessary to instill pride in native youth, not only as indigenous people but also as members of their specific nation and culture. Pam Heavyhead of the Blood Tribe Education Society said: ''There is a certain pride among the Blood native students when local history is taught about the Blood Tribe or the Peigan nation within the school.'' (Minutes of Proceedings and Evidence, Issue No. 32:35)

Clarence Smith, Director of Education, Eskasoni Reserve, emphasized the necessity of using an aboriginal language as the medium of instruction where this is the mother tongue of the students:

''Trying to replace the Mi'kmaq language with English does not create conditions for student success. Such an unreflective substitution without proper foundations impedes the full potential of each Mi'kmaq as a human being and destroys his or her self-confidence and initiative and prevents a full analysis of his or her cultural and economic existence.

We have witnessed this phenomenon in Eskasoni. Our own studies have shown that most students have a surface knowledge and control of the English language. They are able to use it for requesting, clarifying or socializing. As they proceed through different levels of schooling, they experience difficulty in understanding the complexities of decontextualized English. Textbooks and teacher lectures in English prove so difficult to understand that students cannot do the homework required of them, fall behind other students, and finally become so frustrated that they quit attending classes and drop out of school.''
(Minutes of Proceedings and Evidence, Issue No. 38:43)

Sala Padlayat, Director of the Salluit Adult Education Centre, also saw a relationship between mother tongue literacy and self-esteem:

> "I truly believe that my strength, my feeling of self-worth as an Inuk is in part because I had access to a form of communication, our written language, that is uniquely our own. It helped me to stand fast against attempts that were made, intentionally at one time, to erase our language and replace it first with English, then with French. So when I learned from your southern teachers it was a challenge, not a threat. It added to what I already was secure with instead of diminishing me. I was not afraid of new things. I can evaluate them and use or discard them, because I know who I am. I owe this, too, to my parents. They were strong in their ways and they passed them on to me.
>
> Not all of our young people are as fortunate to have the support I received from my family. When alien ways are pressed on them, they cannot differentiate between what is real and what is superficial, what is essential and what in reality is trivial. They are confused, lost, bitter, because they feel abandoned."
> (Minutes of Proceedings and Evidence, Issue No. 36:5)

Many witnesses felt that the education system should assist in the personal development of students by providing materials and instruction necessary to develop a knowledge of their history and culture, and to demonstrate that indigenous people can participate in all aspects of human endeavour (such as mathematics and science). Some witnesses remarked on the reluctance of native youth to identify themselves as Indians. Prior to the introduction of aboriginal language instruction at a New Brunswick elementary school, Christine Saulis described her students in the following way:

> "They had an awful attitude problem. Even when I would speak Maliseet to them, they would shy away or look like they could disappear. They did not want to be recognized as Indians or recognize anything Indian in the school. They did not want to accept anything at the school. It was almost like they were ashamed of being Indian in that environment. They did not want to take part in the school or any activities, not even in the gym or in choirs."
> (Minutes of Proceedings and Evidence, Issue No. 38:25)

Ms. Saulis found a dramatically positive shift in self-confidence and cultural pride among Maliseet students when given the opportunity to learn their own language in school:

> " . . . we had a play with Indian parts in it . . . and at the time we had a large number of students, but none of them would take the Indian parts. But the year I started the [Maliseet language] program, that same year we had a similar play and they all wanted to be the Indian in a play. They all wanted to dress the Indian in a play and take parts as Indians. It seemed that it just made us feel accepted in the school."
> (Minutes of Proceedings and Evidence, Issue No. 38:25)

Clarence Smith also reported increased self-esteem among Micmac children exposed to a Micmac education program:

> "We find that we are having success with our Mi'kmaq program. We do not teach just the language. We follow the whole-language approach and we integrate whatever history and

culture we can and at the same time teach the language. So as a result the kids are learning more about themselves, more about their history, from a different point of view. They seem to be more interested in school. It is another one of those programs that draws them. It makes them feel good. We are hoping it will keep them interested so they will do well in other subjects.''
(Minutes of Proceedings and Evidence, Issue No. 38:46)

The inclusion of a native perspective for the education of all Canadian students, whatever their heritage, was considered equally important:

''I have whole classes come into my classroom and I talk to whole classes of white and Indian children about our people, how they received the people when they came to this country and how they treated them, all these things. You can see that by end of your talk the Indian students in that group are 10 feet tall.''
(Christine Saulis, Minutes of Proceedings and Evidence, Issue No. 38:27)

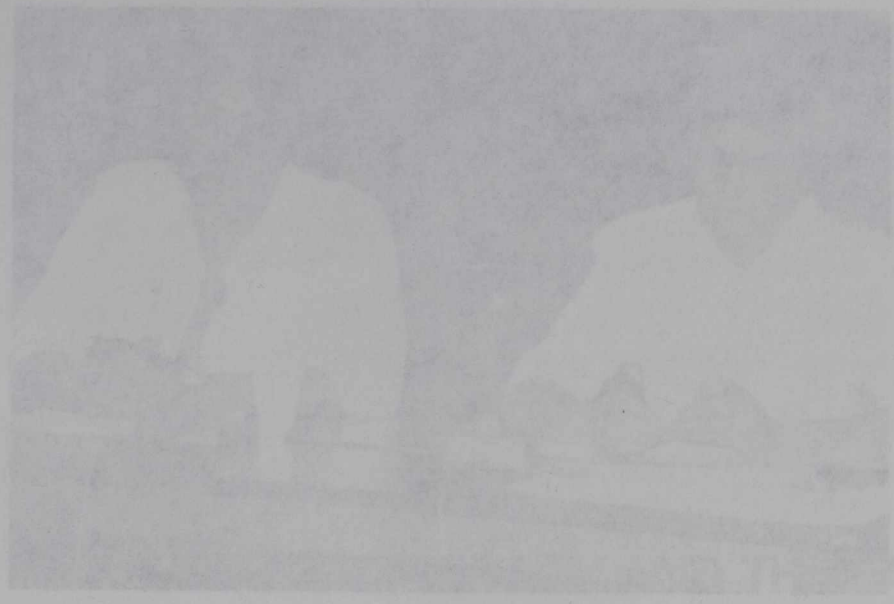
Chief Stewart Paul of the Tobique Nation eloquently stated the connection between native perspectives in curriculum and self-esteem:

'' . . . is it any wonder Indian illiteracy is a problem in New Brunswick? To become literate you must be motivated, yet how do you motivate a young Indian to read literature that reflects the values of a wealthy, middle-class society when he grows up in a culture of poverty? How do you motivate a young Indian person to take an interest in a provincial history that at best portrays native people as confrontational activists with nebulous rights, who live on squalid reserves and survive on welfare, or at worst describes them as innocent nature people who were tricked into being pawns in the colonial wars, who helped a few explorers and priests survive, who devastated their own society with alcohol, and who just disappeared into the mists of time?

Where are our heroes mentioned in the provincial history books? . . . What great anniversaries of Indian political or military victories are celebrated in our province? . . . you would search New Brunswick in vain for significant historical markers to the aboriginal past, while loyalist monuments and Acadian testaments abound. It is frustrating for me to see a farmer's cattle graze on a site that once entertained my people's most significant settlement, Ekpaak, a Maliseet political and military centre that thrived for more than half a century. But non-Indians do not know about these things and, frankly, do not care.

In ever so subtle ways, Indian children come to learn that the English language is the language of the oppressor, that provincial history is the history of the oppressor, that English literature is the literature of the oppressor. Young Indians do not openly hate these things, but they are at best apathetic about mastering non-Indian educational skills. Indian teachers are growing apathetic about teaching non-Indian educational skills. Lack of cooperation from non-Indian governments and educators, coupled with a perceived lack of sensitivity to Indian concerns on the part of non-Indians, has created a quiet backlash in Indian communities.

We are not cooperating with a provincial education system that is not attempting to accommodate our needs. Our own suffering and illiteracy are the price we are paying for all of this conflict.''
(Minutes of Proceedings and Evidence, Issue No. 38:60)



CHAPTER 4

LITERACY AND THE FAMILY

The historical record and witness testimony reveals that aboriginal people in Canada will quickly seize any genuine opportunity to become literate. Despite legitimate concerns about the impact of literacy on the ability to preserve and pass on the richness of indigenous oral traditions, literacy does not have to have a negative influence on aboriginal cultures.

Part of the process of examining literacy from an holistic perspective is a consideration of the role of the family in the promotion of literacy as a valuable skill and an activity with its own intrinsic value. The family is the primary medium of cultural continuity and an invaluable part of the social context in which literacy occurs. However, the philosophy of the old residential school system purposely excluded aboriginal families from the educational process. The explicit goal of the early residential school system was to supplant aboriginal cultural values with European ones in all aspects of life. Thus, indigenous children were physically removed from the influence of their parents and other relatives. While the residential school system has been terminated, the negative attitude toward formal education it engendered in generations of aboriginal people—many of whom are parents and grandparents today—is being passed on.

> "Residential schools were for the most part rife with oppression. Corporal punishments for the slightest infraction of behavioural rules and behaviour that was second nature for Indian and Inuit children who attended these schools, like speaking an aboriginal language, practising any aspect of the culture, was met with such savagery that the memory of these reprisals darken many an aboriginal life still today . . .
>
> Literacy experts agree that the attitudes and indifference of the education system are learned and shared between parent and child. It is likely therefore that a child will echo his or her parents' academic record and the residential school legacy alone could be a major

contributor to the high degree of illiteracy among my people, but there are many, many others.''

(Mr. Rob Belfry, Executive Director, National Aboriginal Communications Society, Minutes of Proceedings and Evidence, Issue No. 28:30-31)

Ms. Florence Gray, President of the Ontario Native Literacy Coalition, reported that as a literacy worker, she finds that aboriginal learners must overcome their negative expectations of formal education systems:

''They have been hearing for so long how bad it is. Many of our people went through the residential schools. If you talk to people who came out of there, they do not have any good memories about it. That is what they are passing on to their children. That is education again, and it is all lumped into one word. It is all education, and it is all those bad memories, those bad feelings.''

(Minutes of Proceedings and Evidence, Issue No. 26:27)

Witnesses before the Committee explained that aboriginal families and aboriginal people, are still being excluded from the educational system because of the lack of any significant aboriginal presence in curriculum or worse, the presence of inaccurate and stereotypical material. There is also a critical lack of role models by way of teachers of indigenous heritage. Neither students nor parents can relate to curriculum in these circumstances. **An implicit message is being conveyed that aboriginal people are not important, that they don't exist in the contemporary world because their faces are not to be found in textbooks, nor are their histories, cultures, values, collective knowledge or contemporary concerns discussed in any significant way.** This exclusion, intended or not, contributes to the alienation of aboriginal children and their families from the education system and from society as a whole. The current curriculum of most education systems in Canada may be no more relevant to aboriginal people and their everyday lives, than if it had been developed in Europe or Africa.

Aboriginal people are well aware of the value of basic and higher education. Their socio-economic condition reminds them of this everyday. However, they have been forced to struggle with education as defined by other people, with cultural assimilation and a systemic devaluing of their cultures through ethnocentric curricula.

Another alienating factor is that parents are often required to send their children off-reserve to predominately non-native provincially-run schools which may be some distance from the home community. This problem especially affects high school students, which may help explain the high drop-out rate at this level.

''When kids go off-reserve and go into other communities, parents are detached from the education of their children and are not involved in it. The classic problem that teachers from provincial schools present to me is that native parents do not come for parent-teacher interviews. This is part of the isolation that occurs between home and school. It is because the school is not in the community.''

(Mr. Ben Kawaguchi, Peigan Board of Education, Minutes of Proceedings and Evidence, Issue No. 32:57)

The process of cultural assimilation is not only damaging to self-esteem, it often fails to totally absorb the individual into the dominant culture. The result too often are individuals with no firm tie to any particular culture.

Shirley Fredeen said there needs to be a recognition that family life in aboriginal cultures has been disrupted along with oral traditions. (Minutes of Proceedings and Evidence, Issue No. 33:75) This cultural upheaval has had a negative impact on aboriginal languages, communities and families. Oral traditions were the traditional method of passing on language and how collective memory was maintained and passed on. Saving aboriginal languages requires reviving oral traditions as well as collecting history in written form. Fredeen said, ''In an oral tradition it is the collective memory of the culture, of the group'' and ''to lose a language is almost like collective amnesia.'' (Minutes of Proceedings and Evidence, Issue No. 33:75)

Parenting practices and the use of language in the home, therefore, are extremely influential, not only in the development of the world view and overall socialization of the child, but also in facilitating his or her adaptation to the more formal learning processes of reading and writing. Parents who read to their children, for example, encourage them to desire to read, a first step in becoming literate. Numerous studies have confirmed ''the importance of pre-school parent and child interaction, particularly in activities such as reading together for the development of cognitive and language skills later useful in achieving in the schools. (Thomas G. Sticht and Barbara A. MacDonald, ''Teach the Mother and Reach the Child: Literacy Across Generations,'' *Literacy Lessons*, Geneva: UNESCO, International Bureau of Education, 1990, p. 7)

The intergenerational effect of literacy is being recognized by governments and aboriginal people. Speaking to the Circumpolar Conference on Literacy in April 1990, the Minister of Education of the Northwest Territories commended the example of an elder from Hay River whose motivation for undertaking literacy studies was to be able to read to her grandchildren. Referring to the large proportion of young people in the growing population of the Northwest Territories, the Honourable Stephen Kakfwi stated: ''Many of our young adults are already parents of several children when they are in their early twenties. The implications of our demographics is that we need to experiment with 'family or intergenerational' literacy whereby young adults learn the importance of reading readiness activities for their pre-school children while taking upgrading themselves.'' This observation could well apply to the indigenous population as a whole, given the similar demographic situation to the Northwest Territories (38.5% of Canada's aboriginal

population was reported to be under the age of 15 in the 1986 census, compared to 38.8% for the Northwest Territories and 21.5% for the total Canadian population).

A. Women and Literacy

Women, particularly in their roles as mothers and by their example in seeking education, can be important influences on their children.

Some of the 29 aboriginal literacy projects in Ontario, are developed, controlled and delivered by aboriginal women through Native Women's Centres. However, in her article "Native Women and Literacy," Kim Anderson has noted that little has been written or documented on aboriginal women and literacy. (*Canadian Woman Studies*, Vol. 10, Nos. 2-3, 1989 at p. 79) and that "this is unfortunate, considering that literacy is a tool of empowerment, self-determination and independence . . . [and] in the future, it will become a necessity for survival." The 1986 Canadian census reveals that more aboriginal women than men have graduated high school and university although the rates for both women and men are still significantly lower than the all Canadian rate.

Florence Gray, President of the Ontario Native Literacy Coalition and Coordinator of the Sault Ste. Marie Native Friendship Centre Literacy Program said low self-esteem among aboriginal women is a problem. "In these programs, many native women are discovering a sense of self-worth and self-confidence through acquisition of literacy skills." Edwina Wetzel of the Conne River Indian Band in Newfoundland said that several women in that community returned to school to upgrade their education, once the Band assumed control over their own school board. The fact that they no longer had to leave the community to pursue their education was an important factor in their decision to return. (Minutes of Proceedings and Evidence, Issue No. 39:30) Kim Anderson notes that it is often difficult to get women with young children involved in native literacy programs:

> "With little provision for daycare, young mothers are eliminated from the programs when, in many cases, they are in great need of these skills. The basic needs of survival and childcare take priority, as well they should, but, without literacy skills, many women find themselves caught in a cycle of unemployment, unfulfillment and dependence."

Literacy workers have used the approach of bringing literacy programs to the home. A project of this type in the Arctic was a success from the learners' viewpoint. The Baker Lake Literacy Project was intended to target parents housebound due to childcare responsibilities. In Baker Lake, NWT, 88% of the population of 1,100 people are Inuit; at least 54% of whom have less than grade 9 education. Through a combination of home-based tutoring, group sessions with childcare provided and a learner network of support, the Baker Lake project, first established in February 1990 has already served to improve literacy skills and self-esteem and has built a support network for the women to

share their concerns and aspirations in other areas of life, thus breaking the isolation young mothers often feel in modern society. (Paper and Video Presentation to the Circumpolar Conference on Literacy, Yellowknife, April 1990, "A Community Approach To Family Literacy: The Baker Lake Literacy Project.")

B. The Role of Elders in Literacy

Feelings of isolation are also increasingly felt by elders in the aboriginal population. Traditionally, elders played a vital leadership role in passing on cultural traditions and knowledge. Living in closely knit extended families, they played a key role in passing on history, culture, language and skills to younger generations. More recently, their role is changing as the extended family disappears and elders are more isolated and have fewer and fewer opportunities to contribute to their grandchildrens' development. (James Arvaluk, Paper presented to the Circumpolar Conference on Literacy, Yellowknife, April 1990) Aravaluk has suggested that literacy could assist in re-establishing the leadership role of elders by documenting their knowledge, skills, stories, experiences and creative expression in the written form. Across the country, many aboriginal communities have initiated such projects to collect and document legends, stories, aboriginal language place names and other information that will otherwise be lost in a generation or two.

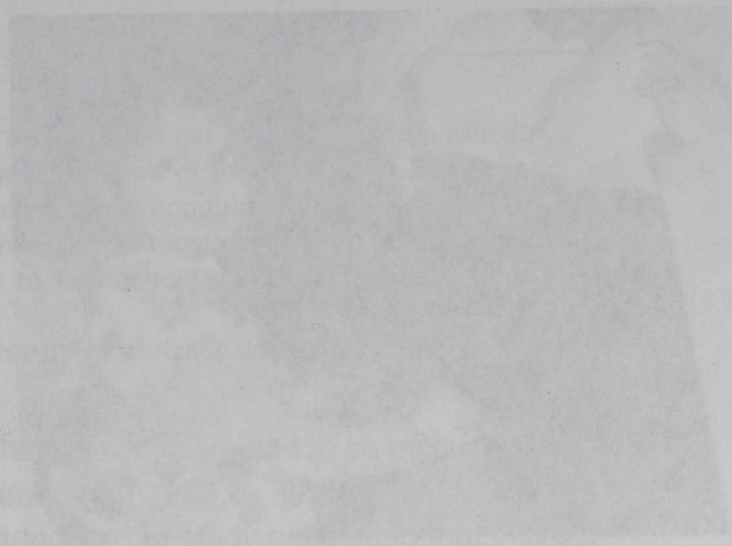
Above all, elders are the custodians of the many endangered aboriginal languages. Aboriginal communities across Canada hope that promoting literacy in aboriginal languages and capturing the knowledge of elders, will help to reverse the deteriorating state of these languages, as well as create a general interest in literacy. At least four of the existing fifty-three aboriginal languages have only one remaining and elderly speaker. In a news story focusing on Angela Sidney, then aged 87 and the last speaker of the Tagish language, journalist Ken McQueen of Southam News tells the ironic tale of how Ms. Sidney retained her fluency in her native tongue at the cost of a formal education: "Sidney recalled her one unhappy year at the Anglican residential school at Carcross, about 1912. 'I wasn't allowed to talk Indian. I wasn't allowed to talk to my own brother . . . you'd get punished, go to bed without eating or get spanked. That's the way the mission school was.'" Ms. Sidney has been interviewed by anthropologists and linguists over many years, has played a role in promoting native literacy and for her work, has been awarded the Order of Canada. But now, in McQueen's words, Tagish is a language waiting to die. "It is frozen on video and audio tape. Linguists have inadequately converted its skeleton into the roman alphabet. And some of its stories are translated into English. But Tagish truly lives in just one place: in the mind of a woman with no one to talk it to." (*The Ottawa Citizen*, September 16, 1989)

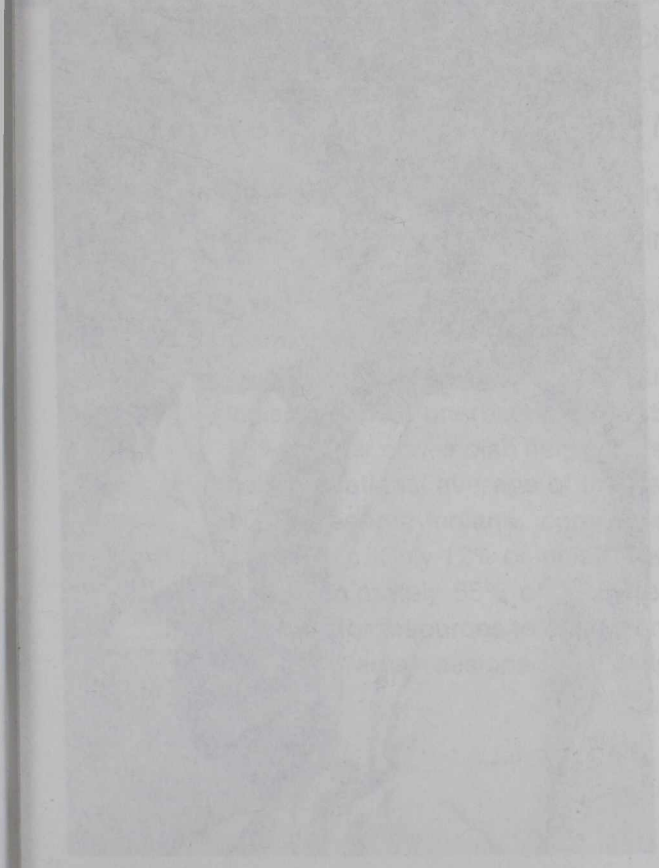
It is apparent that when the current generation of elders are gone, there will be a generation of elders in many communities who do not speak their native language with a

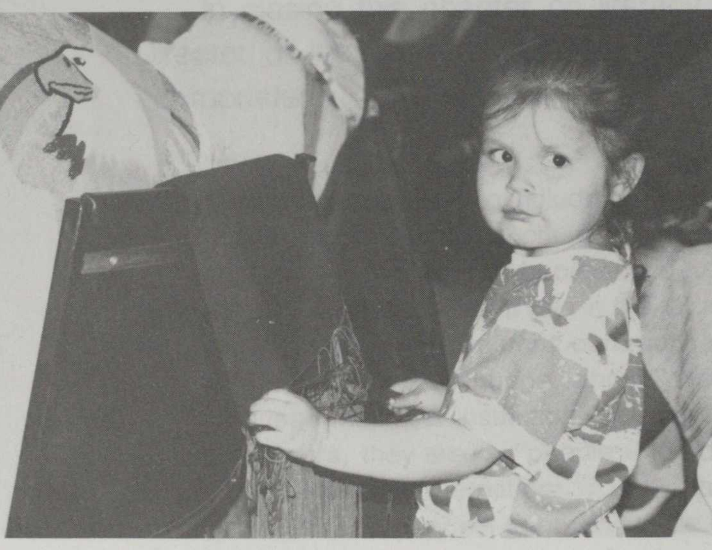
sufficient degree of fluency to pass it on to subsequent generations. Shirley Fredeen told the Committee that the elders must be involved because they are "the dictionaries, the encyclopaedias, the professors in the Indian culture". (Minutes of Proceedings and Evidence, Issue No. 33:82) In many communities, elders have been used as teachers of the language because they know the language, not because they know how to teach. It is just as important to give elders the skills they need to operate effectively in a classroom. (Minutes of Proceedings and Evidence, Issue No. 30:62-3, Ms. Baker) Witnesses testified that while the elders are the keepers of the language, there is a need for a concerted effort to record and write aboriginal languages; and the money to do so. (Clarence Smith, Minutes of Proceedings and Evidence, Issue No. 38:46-51)

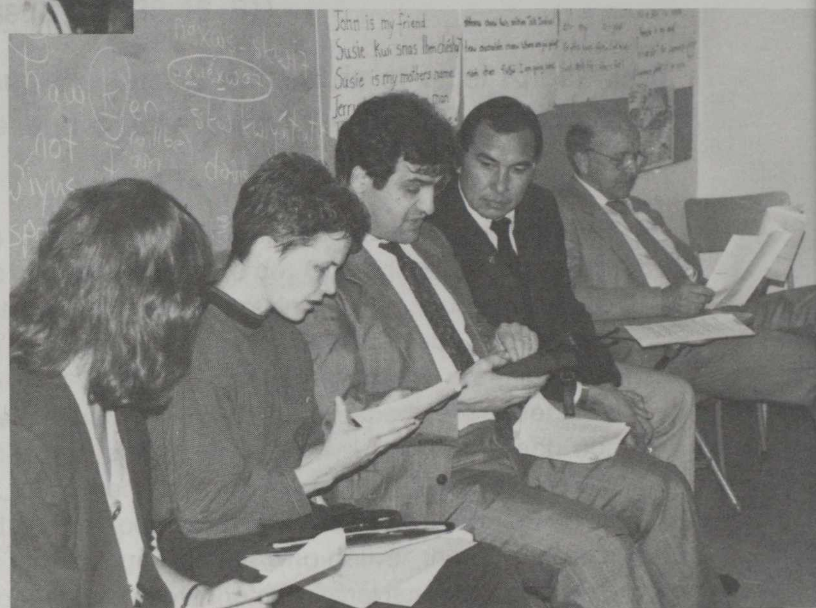
In closing this chapter on literacy and the family, the words of Noel Knockwood, Director of the Micmac Learning Centre and a Captain of the Micmac Nation seem appropriate:

> "Within our culture the respect of elders is foremost. In all our affairs it is usually the habit of the aboriginal people to include the elders no matter what we do. Our elders are important figures in the Christian churches because they are leaders in prayer. Our elders are important in our schools because we turn to them for advice and consultation. Our elders will play a very significant role in the future. All the political and administrative organizations on Micmac land have that common [denominator] where they respect the elders. In reference to our language, should there come a day when we will use and teach our language within our institutions of learning, our elders will be involved because they are our professors, they are our people who hold high respect amongst the young people and all individuals within the nation . . . it will be the younger people who deliver the educational packages, but they will get their advice from the elders in the aboriginal language because language is the transmission of culture."
> (Minutes of Proceedings and Evidence, Issue No. 38:14)








John is my friend
Susie is my mothers name

CHAPTER 5

LITERACY AND ECONOMIC DEVELOPMENT

> ''The problem of illiteracy . . . must be seen first and foremost in terms of inequalities; between individuals, between specific groups or categories of the population, between clearly defined areas within a given country and between countries themselves. These persistent inequalities and the resultant frustration engender tensions which in turn underlie conflicts, the more so in that unequal access to knowledge goes hand-in-hand with unequal access to well-being.''
> (Ali Hamadache, ''Literacy, human rights and peace'', International Bureau of Education, UNESCO, 1989)

The economic costs of illiteracy in Canada have been estimated to be more than four billion dollars per year, according to a study prepared in 1987 by Woods Gordon for the Canadian Business Task Force on Literacy. In addition, the study concluded that indirect costs such as increased work accidents, lost productivity, increased unemployment and training needs, is costing the country ten billion dollars per year. (UNESCO, *The Challenge: International Literacy News*, No.1, May 1989, p. 11)

The federal Department of Indian and Northern Affairs recently described Indian economic conditions in the following terms:

> ''There is a great disparity between the levels of Indian and non-Indian economic development in Canada today. Indian incomes remain substantially lower than those of neighbouring non-reserve individuals. According to the 1986 Census, nearly half (48%) of Indian incomes on-reserve in 1985 are from government transfer payments (compared to 28% of their non-Indian neighbours). The average income for Indians located on-reserve is half the national average of the general population. There is one Indian business for every 50 on-reserve Indians, compared to a national average of one business for every 30 Canadians. Only 12% of Indian businesses have existed for more than 10 years, compared to approximately 55% of all Canadian businesses. These conditions create a significant demand for resources to enable employment creation and business development as well as for programs designed to help labour market entrants and to provide income

maintenance.''
(Canada, *Main Estimates 1989-90, Part III—Expenditure Plan*, Indian and Northern Affairs at p. 2-23.)

It is clear in the testimony from the aboriginal community, that literacy is one of many interrelated challenges and problems that characterize the socio-economic situation of aboriginal people today and that literacy needs cannot be addressed independently from other concerns. A correlation between poverty and illiteracy is evident.

For example, census data for 1986 indicate that: 45% of the on-reserve Indian population and 53% of the Inuit population did not attend high school compared to 17% for Canada; and 57% of the on-reserve population was not in the labour force compared to 34% of the all Canada population. Aboriginal income levels remain one half to two-thirds that of non-aboriginal people and social assistance or welfare rates are more than twice the national average. (Native Employment and Training Working Group, Draft paper, *Pathways to Success: Aboriginal People And The Labour Force Development Strategy*, May 1990, p. 5.) On-reserve status Indians experienced overcrowded housing in 1986 at the rate of 26%, and Inuit at 31%. This compares to an all Canada rate of 2%. Infant mortality rates have decreased for aboriginal people since 1981 but are still more than twice the national average. Life expectancy for aboriginal people is approximately ten years less than the national average.

Chief Alan James Ross of Norway House, Manitoba commented on the connection of literacy needs to the larger socio-economic picture:

> ''I am quite certain it [illiteracy] is not only an education problem . . . . We have a high level of unemployment. We have a community lacking in basic infrastructures. We have a community lacking in all the good things or the fundamental things in life that other communities take for granted. These are absent in a community like Norway House. Nobody really seems to get too upset about it, because it has been like that for too long.
>
> All these are forces and factors and influences on kids, on parents, on the whole community in day-to-day life. They have an impact on everybody. It is not just education-related programs. A lot of this becomes very obvious and it becomes visible as the kids go through the higher levels of learning. Initially it does not really show, but as you get to junior high and into high school, and especially when you get out of the community, then you realize just what has really been happening. There are a number of forces, influences and factors that contribute to the visible result at the end of the educational system.''
> (Minutes of Proceedings and Evidence, Issue No. 35:34,42,43)

In British Columbia, Mr. Joe Michell of the Carrier-Sekani Tribal Council, reported that studies in recent years have revealed the connection between low education levels and poverty in the Carrier-Sekani population (composed of 13 bands and 14,000 people):

> ''We have found out, for example, that 73% of adults had less than grade 12 education and that 24% had grade 7 or less. About 42% of adults were either unemployed or employed

part-time. The Carrier-Sekani unemployment rate was three times the regional rate for the general population. Some 70% of housing was in disrepair and 44% were in bad condition. Overcrowded housing was and still is a serious problem on most reserves. Half of all families had an average annual family income of less than $10,000.

These findings reveal that for the Carrier-Sekani there is a close association between low educational achievement and poor living conditions. Because literacy skills are an essential feature of educational achievement, it is clear that low literacy levels are serious impediments to socio-economic progress for the Carrier-Sekani people.
(Minutes of Proceedings and Evidence, Issue No. 30:4,5)

Literacy workers appearing before the Committee frequently commented on the role of poverty and low self-esteem as barriers to educational achievement and the importance of instilling in aboriginal learners a feeling of empowerment, a sense of control over their lives as a starting point on the path to acquiring effective literacy skills and escaping poverty:

''The concerns that I have heard over and over again with all of these programs, communities and organizations, are concerns that are vital to the healing of First Nations people. **Because of our whole person approach,' maintaining a literacy program that effectively meets the needs of the native community requires commitment and partnership from all sectors.**

. . .

The individual more often than not is experiencing other issues with which he or she requires assistance: housing, employment, health, conflict with the law, or a relationship. **Again because these issues affect the self esteem and the level of literacy affects the self-esteem, the programs have found that they must have a large life skills component. They say that the common denominator of the individuals entering the program is that they want to feel better about themselves as a native person.** Much of that has been eroded by the educational system with its inappropriate teaching methods and curriculum.''
(Ms. Priscilla Hewitt, Minutes of Proceedings and Evidence, Issue No. 26:7, 8)

Ms. Florence Gray, President of the Ontario Native Literacy Coalition (a network of over 25 native literacy programs in Ontario), explained the connection between empowerment, self-esteem and literacy training, and the natural role aboriginal organizations can play in implementing a holistic approach:

''Our statement of philosophy is that many native people feel they have little control over the issues that affect their lives. As a result, they often lack the confidence to address these issues in a way that will make them increasingly independent. To increase the literacy skills of native individuals will lead to an increase in confidence to deal with these issues . . .

. . . I run a literacy program in Sault Ste. Marie, and when people come into the program they bring their problems with them. They say they come just to learn to read and write, but as you start working with them you find other problems they are dealing with and that they

have to deal with. For most of them it is really a crisis, I will say, and you have to deal with that problem first.

I work out of an Indian friendship centre, which is a social service sort of idea, and we have different staff members who deal with the court system, housing, whatever, and when they come into the literacy program, they sort of encompass all of that. You work with them and you try to show them how to deal with their problems first. They have to realize that they can deal with their problems, and then they are able to start learning English, math, or whatever. You have to deal with those immediate problems first and then work from there.'' (Minutes of Proceedings and Evidence, Issue No. 26:11, 14)

These observations are supported by international experience. In the UNESCO publication, ''Illiteracy and Poverty'' (*Literacy Lessons*, Geneva: UNESCO, International Bureau of Education, 1990), Malcolm S. Adiseshiah has stated there is a close connection between illiteracy and poverty at all levels: global, national and subnational and that empirical evidence shows a correlation between poverty and illiteracy. Although not a causal relationship, Adiseshiah says that **poverty reinforces illiteracy and illiteracy reinforces poverty.** To understand the relationship, he says, it is necessary to see illiteracy as part of the complex of deprivations and discriminations which have come to be termed 'the culture of poverty'. Studies in Latin America have shown a strong correlation between the type of housing and scholastic performance, and more generally between socio-economic status and scholastic performance. Other variables of scholastic performance are nutrition and family composition. (Juan Carlos Tedesco, ''Illiteracy and educational wastage in Latin America,'' *Literacy Lessons*, Geneva: UNESCO, International Bureau of Education, 1990)

It has also been noted that the multi-pronged nature of poverty has implications for literacy policies and programmes. **Isolated attacks against illiteracy through ad hoc programmes and efforts of voluntary agencies or governments are ''frustrating non-starters''** (Adiseshiah). In the developing world, it is now realized that the fight against illiteracy must be part of a multi-pronged fight against the multi-faceted nature of poverty, of which it is an integral part (Adiseshiah).

The holistic approach to literacy programming preferred by most Canadian aboriginal organizations reflects the fact that illiteracy is not a discrete problem, experienced separately from other problems such as poor housing, racism, or the impact of foreign cultures. Because the context of literacy programming is so important, it was the view of most witnesses that successful literacy programming has to be community based in its design and implementation, and learner specific in its goals, to have any hope of being accepted as valuable and relevant to the everyday life of the people concerned.

Literacy and Employment

The federal government appears interested in the connection between education and employment. In making a case for the connection between employment rates and educational levels, an Indian Affairs official stated:

> " . . . It is not just a matter of having less than grade 9; it is having less than high school. The ability to find jobs is really dramatically associated with education levels."
> (Testimony of Mike Simms, Director General, Policy Development, Economic Development, Indian and Northern Affairs Canada, Minutes of Proceedings and Evidence, Issue No. 29:21.)

Statistics prepared by Indian and Northern Affairs based on the 1986 Census show that for Indians on reserve, the percentage of persons unemployed is higher than it is for all Canadians in every age group and at every level of education. (See Appendix B—INAC Customized Data based on the 1986 Census)

The combined effect of a high growth rate in the aboriginal population (resulting in a very young population profile), a low literacy rate and increasing educational requirements in the labour market suggest that aboriginal employment rates will not significantly improve over the short term without some dramatic intervention.

> "The importance of literacy and academic upgrading as preparatory training for more specific labour market skills training is necessary for all Canadians and particularly for Aboriginal people. Between 1986 and the year 2000, 64% of the jobs created will require more than 17 years of education and training according to the federal government."
> (Native Employment and Training Working Group, *Pathways To Success: Aboriginal People and the Labour Force Development Strategy*, May 1990, at p. 20)

The need for an immediate government and community commitment to eradicating literacy and educational problems among aboriginal youth is obvious. Prospects for future employment and employability will otherwise be bleak. Each year, for the next decade, on average 6,000 aboriginal youth will reach working age. Given current trends, 30% (percent) would leave school at grade 9. If grade 9 is used as standard to measure literacy, aboriginal people are disproportionately less literate than other Canadians, and this continues to be reflected in the youth population. The impact of aboriginal youth literacy is reflected in their representation in the labour force. Indian youth between the ages of 16–34 in general have a labour participation rate of 30%. For aboriginal youth with less than Grade 9 the participation rate is 16%.

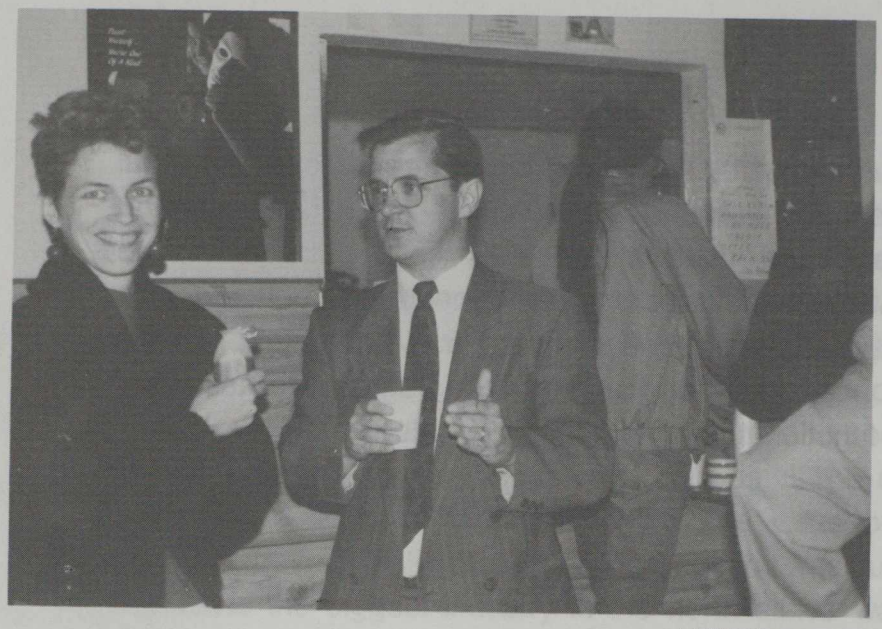
It is obvious that any labour force not adequately equipped to meet basic educational standards required for job entry will have greater dependency on welfare. The cost of illiteracy among the aboriginal population can be measured in part by the high cost of social assistance transfer programs. As many as 45.6% of the aboriginal population on

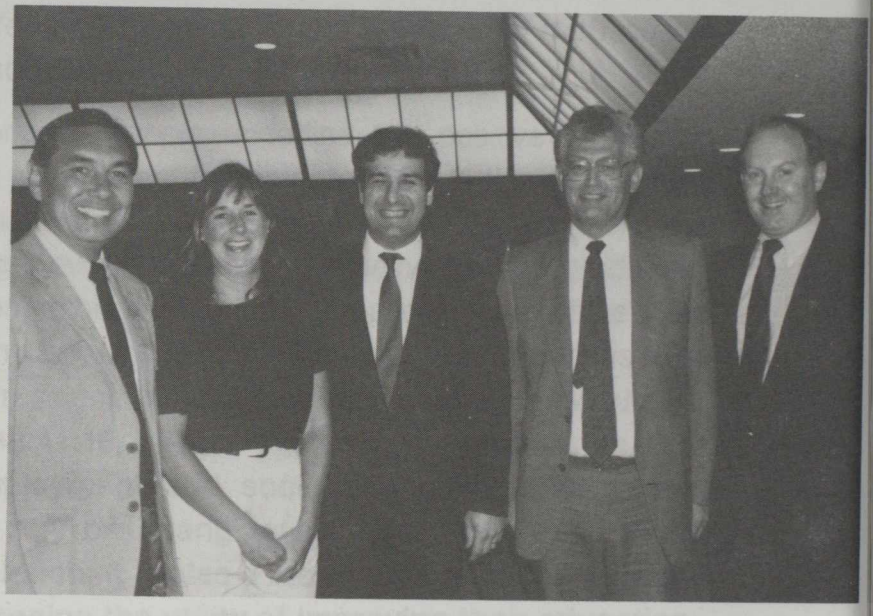
reserves depends upon social assistance, compared to a dependency rate of 19.4% among the non-aboriginal population off-reserve. Pauktuutit noted a direct correlation between the erosion of the northern economy based on trapping and the issue of literacy. (*Submission to the Standing Committee on Aboriginal Affairs Concerning the Issue of Literacy*, Pauktuutit/Inuit Women's Association, 15 August 1990) The collapse of the traditional economy based on hunting and trapping activities following the EEC seal pelt ban has also involved a high degree of cultural and social upheaval—increased drug and alcohol abuse, family violence, youth suicide. ''The direct relation between having the Inuit's economic base undermined and the issue of literacy is that in removing the stabilizing factor affecting the family unit, nothing was put in its place, except the trade off to perpetuate the biggest industry in the north called welfare or northern administration.'' (*Submission to the Standing Committee on Aboriginal Affairs Concerning the Issue of Literacy*, Pauktuutit/Inuit Women's Association, 15 August 1990, p. 10)

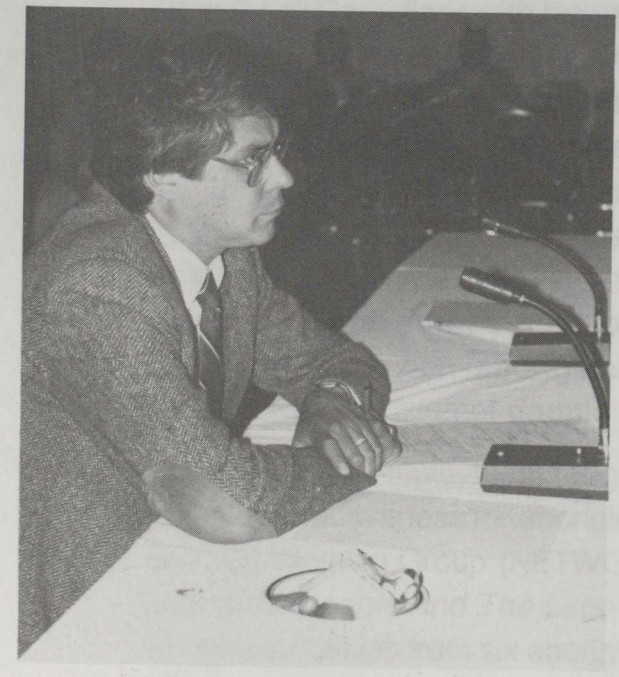
While employment rates for aboriginal people underline the positive correlation between employment and education, it is important to compare them to the employment rates for all Canadians with the same educational levels. Several witnesses spoke of racial discrimination experienced by the indigenous labour force including college graduates; and comparative employment rates seem to bear this out. As a representative of the Metis National Council stated before the Committee, ''education is fine, but opportunity has to go along with it'' (Mr. Larry Desmeules, President, Metis Association of Alberta, Minutes of Proceedings and Evidence, Issue No. 41:13). **Thus systemic discrimination is a post-literacy issue relevant to employment and socio-economic development goals, and one whose solution will rely on changing attitudes and employment practices in the non-aboriginal population. It is also a literacy issue to the extent it discourages aboriginal people from seeing the utility of improving their education.**

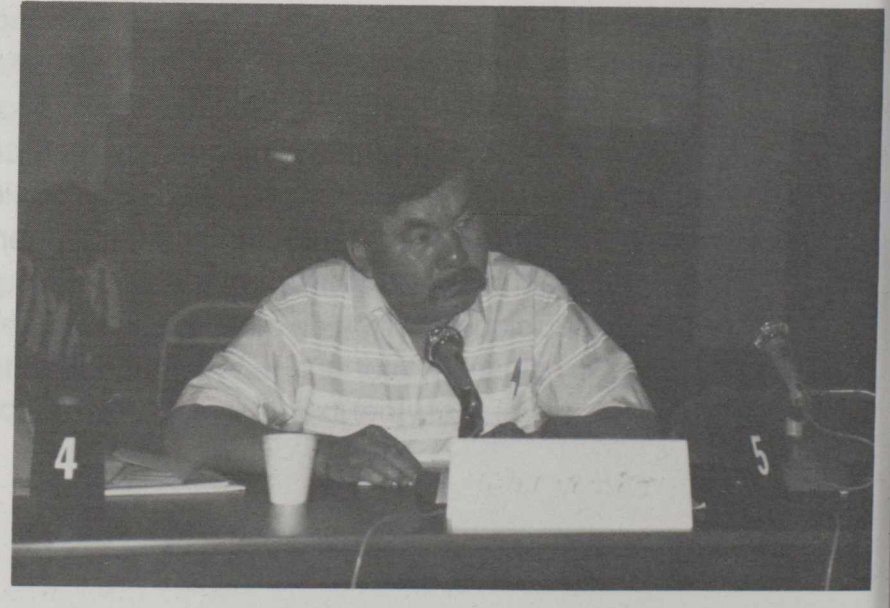
A study of employment programs of the Department of Employment and Immigration and their effectiveness for aboriginal people was carried out by the Native Employment and Training Working Group (NETWG) and reported on in May 1990 (*Pathways To Success: Aboriginal People And The Labour Force Development Strategy*). The NETWG consists of representatives from six aboriginal organizations, aboriginal training representatives and representatives from the Department of Employment and Immigration. The NETWG study identified a number of important facts and issues relevant to employment and literacy which bear repeating here: for example, that 5,000 aboriginal people must enter the paid labour force each year over the next five years in order to maintain the *current* unemployment rate for aboriginal people—a rate already double the national average and in some regions, five or six times higher than that for non-aboriginal people. Because the age structure of the aboriginal population is younger than the total Canadian population, the aboriginal population will experience growth over the next ten years in the number of

individuals who reach working age. At the same time given current trends of educational achievement, the number of aboriginal people who do not complete grade 12 is expected to increase over the next 20 years, particularly in areas of the country with large concentrations of aboriginal people. These statistics point out a need for urgent action in the field of literacy and academic upgrading for aboriginal people. Testimony before the Committee consistently revealed a need for ''basic upgrading'' programs to assist the many people of all ages without a functional level of literacy (grade 8 and lower).





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CHAPTER 6

LITERACY AND GOVERNMENT

"Illiteracy is seen to be an obstacle to the achievement of the principle of equality. . . . since it not only represents a violation of the individual's right to education but is also one of the main difficulties confronting the effective exercise of other human rights. Illiteracy is not only a breach of human dignity; it is also a factor undermining democracy and one of the primary causes of social exclusion."
(Ali Hamadache, "Literacy, human rights and peace," International Bureau of Education, UNESCO, 1989)

A. Literacy as a Human Right and a Means of Empowerment

The inalienable right of every human being to education is recognized in several international human rights documents including the United Nations Universal Declaration of Human Rights. The right to education is assumed to include a right to be literate. The only existing international human rights instrument specifically addressing the situation of indigenous people includes a number of principles relating to education, including the right of indigenous children to learn to read and write in their own indigenous language (Convention 107 of the International Labour Organization and a proposed revision of it—Convention 169—which has been adopted by the ILO but is not yet in force while it awaits ratification by a minimum number of Members).

Literacy in aboriginal languages, or in official languages, is a means of empowerment which necessarily broadens individual horizons. Literacy empowers the individual, and collectively may empower the community; by providing access to employment, economic development opportunities and the means to participate more fully in the political process.

B. Literacy and Indigenous Self-Government

"We have been denied the opportunity of exercising our human creativity in prescribing solutions for ourselves. Even today, despite the marginal and nominal relaxation of the

departmental powers, the federal government still retains control of authority and responsibility for all resources.

The ultimate result of this situation has been that the structures, planning, and other processes of our First Nations peoples have been forced into a mould of governmental systems of services and that our First Nations governments have essentially no real power to generate policies or programs for ourselves. On the contrary, we have been obliged to administer our own miseries.''
(Minutes of Proceedings and Evidence, Issue No. 35:50, Ms. Rebecca Ross of the Assembly of Manitoba Chiefs)

Education is one of many areas over which indigenous people seek control as a vehicle of self-government. Representatives of the Carrier-Sekani Tribal Council succinctly explained the connection between literacy, self-esteem and self-government:

''The single most important asset required to achieve literacy is a strong positive self-image rooted in a supportive home environment and a clear understanding of one's own cultural identity. For the Carrier-Sekani this requirement has been mostly missed for the past several generations because the Carrier-Sekani have not had control over their own education system.''
(Minutes of Proceedings and Evidence, Issue No. 30:5)

Witnesses as diverse as the Carrier-Sekani Tribal Council, the National Association of Friendship Centres, the Metis National Council and the Yellowhead Tribal Council, described the current policy environment as fragmented and primarily subject to non-native control:

''At present support for native education from the non-native government agencies is highly fragmented and subject to many bureaucratic constraints often imposed by non-native administrators who have little understanding of the needs of Carrier-Sekani communities. The education portfolio of the Tribal Council in partnership with the education and training agencies within our territory can best develop more effective systems for managing the support of native education services''
(Carrier-Sekani Tribal Council, Minutes of Proceedings and Evidence, Issue No. 30:9)

The Carrier-Sekani Tribal Council had harsh criticism for the Department's claims to devolving control over education to Indian communities:

''If you look at the band operated schools, devolution of schools to bands is not really devolution, it is downsizing. It is downsizing driving devolution. It is a policy of scorched earth. They give the schools to the bands but they do not give them enough resources [to run] the schools properly and those schools are preprogrammed for failure. And because they are all run as individual little atomized operations here and there scattered over the province, they are unable to capture the economies of scale that a larger more affiliated kind of organization might have.''
(Minutes of Proceedings and Evidence, Issue No. 30:15, Dr. Doug Brown)

The Metis National Council proposed a national aboriginal educational act as a vehicle of ensuring a satisfactory degree of native control and input. The proposed act would

require that all federal moneys designated for educational initiatives for aboriginal people, could not be expended unless the aboriginal people concerned had adequate involvement in the planning and development of the projects and continuing involvement in the operation and evaluation of projects. Failure to comply with these conditions would entail a loss of the funding. (Mr. Larry Desmeules, Minutes of Proceedings and Evidence, Issue No. 41:7)

The Carrier-Sekani envisioned native control in the area of education involving the establishment of "creative partnerships between First Nation agencies and non-native agencies" with a pooling of fragmented financial resources from various federal and provincial government sources into a regional Carrier-Sekani educational trust fund, controlled by the Carrier-Sekani Tribal Council, with a native education consortium to design policies and manage the fund resources. The role of the federal government in this partnership would be to ensure ongoing financial and technical resources are available to allow the Carrier-Sekani to design and implement their own educational policies. (Dr. Doug Brown, Minutes of Proceedings and Evidence, Issue No. 30:6-9)

Some witnesses insisted that the federal government was not getting value for the money it currently transfers to provinces under Master Tuition Agreements for the education of status Indian students. Mr. Bill Wilson recommended that these funds be given directly to the Indian governments in question, to allow them to negotiate agreements with the relevant school boards. Mr. Wilson stated that there is no native control unless Indian people have control of the money.

The observations regarding Indian education of the Special Committee on Indian Self-Government in its 1983 Report reflect many of the same concerns and issues heard by the Standing Committee in 1990. For example, the Standing Committee, like the Special Committee on Indian Self-Government, was informed that **aboriginal people have very little control in cases where funding is provided directly to provincial school boards and that the system of federal funding to provinces for Indian education by lump sum does not provide sufficient accountability.** It was also clear that devolution of administrative responsibility for delivering educational services on reserve was perceived as less than an adequate measure of "Indian control of Indian education."

C. Intergovernmental Jurisdictional Issues

Indigenous people expressed the view that efforts by the various government agencies involved in promoting literacy in the aboriginal community are fragmented and uncoordinated, particularly in the area of adult education. Federal and provincial departments, each wishing to control its own initiatives are collectively creating an ad hoc patchwork of literacy programming in the aboriginal community.

''The problem of literacy falls within the mandate of various government departments–education, advanced education, economic development, employment and training, Health and Welfare Canada, and the social service agencies. The consequence of the division of the responsibility of before–literacy programming is not an effective, multi–faceted, and integrated approach, rather it is a fragmented solution which fails to meet the needs of the native illiterate population.

Government agencies cannot segregate a specific need in native communities and accommodate it through one program effectively. In order to maximize the effectiveness of the literacy program, the efforts and expectations of the various agencies and departments affecting adult learners must complement one another.''
(Ms. Anita Arcand, Assistant to Director, Yellowhead Tribal Council, Minutes of Proceedings and Evidence, Issue No. 32:67–68)

In many areas including education, Metis people must deal with jurisdictional debates between different levels of government. These debates arise from the failure to resolve the constitutional question of whether ''Metis'' fall primarily within federal or provincial jurisdiction. The Metis National Council stated:

''It was not until 1954 that all Metis children in Saskatchewan had access to schooling. It is no surprise to us that 40.5% of Saskatchewan Metis people over 15 years of age responding to the 1986 census had less than grade 9 as their highest level of schooling and were thus labelled illiterate. Even in 1990, the Metis people are the only aboriginal people for whom there is no clear federal or provincial jurisdiction. The federal government maintains that Metis are under provincial jurisdiction, and the provincial government maintains that Metis are under the jurisdiction of the federal government. It is the position of the Metis National Council that the Metis fall within the federal jurisdiction under subsection 91(24) of the [Constitution Act, 1867].''
(Mr. Larry Desmeules, Metis National Council, Minutes of Proceedings and Evidence, Issue No. 41:6)

Status Indians and Inuit are generally regarded as a federal responsibility because of federal legislative power over ''Indians and Lands reserved for the Indians'' under s. 91(24) of the Constitution Act, 1867. On the subject of adult literacy programs however, status Indians and Inuit encounter the same jurisdictional debate usually applied to the Metis. The jurisdictional issue as it concerns the federal role in aboriginal literacy was well summarized in the draft study of the Native Employment and Training Working Group entitled ''Pathways To Success'' (at p. 19):

''Since literacy is an educational issue not a training one, the federal government maintains it is a provincial responsibility. Unfortunately, this position does not necessarily translate into further opportunities for Aboriginal people to take literacy training.

Other government departments have established small literacy related programs that assist in a limited way. Indian Affairs through the Indian Community Human Resource Development Strategy (ICHRS) allows on–reserve Aboriginal people to access or establish

> literacy training and the Secretary of State through its literacy advocacy program provides funding to the provinces for this purpose. These programs reach only a fraction of the number of people who need literacy training in order to enhance their potential labour market development. Opportunities for Aboriginal people to re-access the formal training system is lost and their human resource wealth negated.
>
> EIC [Employment and Immigration Canada] does provide some resources for literacy training through grants to volunteer and non-government organizations. The Literacy Corps program enables these groups to train volunteer tutors for youth in need of literacy skills. In 1989 $1 million was spent in this program out of the Canadian Job Strategies budget of $1.8 billion. There were 2 Aboriginal projects out of the 26 funded.''

The Working Group concluded that: ''A resolution of the debate over literacy training responsibility is needed quickly.'' The recommendations of the Manitoba Task Force on Literacy (April 1989) urged the provincial government to take initiatives to resolve with the federal government, jurisdictional problems in funding community-based literacy programs on-reserve; called on the federal government to recognize a funding responsibility in this area and encouraged the provincial government to fund and otherwise support literacy for all aboriginal people in Manitoba.

The Department of Indian Affairs is rather minimally involved in adult literacy programming and its effort is restricted to employment related initiatives aimed at those at or close to a functional literacy level. The Department of Employment and Immigration is involved in a similarly limited way. Since 1974, CEIC has, as a general rule, not provided any basic training for skills development at a level below grade 8. The Government of the Northwest Territories (GNWT) in a written submission to the Committee stated that federal cost-shared funding for job-training through the Canada Employment and Immigration Training Agreements and through the Canadian Job Strategies program are generally too short-term (on average 26 weeks) and limit the literacy or basic education component in the overall training program. The GNWT brief stated: ''In fact, these programs avoid low-level literacy and serve those closest to 'job-ready' status.'' Similar testimony across the country indicated that a large proportion of the aboriginal population in need of basic literacy training does not have access to programs geared to this level. A literacy coordinator with the Saskatchewan Institute of Applied Science and Technology stated that:

> ''Aboriginal people who enrol in adult basic education programs tend to be those who have English reading and writing skills beyond the basic literacy level. They are people who have become assimilated in the urban, [literate] culture or are in transition to assimilation . . . sponsorships are extremely limited for basic literacy students, as reading prerequisites at the Grade 5 to 6 level are required for completion of Grade 5-10 programs in the preferred time allocation.''
> (Presentation by Rosemary Sturge, Literacy Coordinator, Saskatchewan Institute of Applied Science and Technology, Wascana Campus, June 1990)

Officials appearing before the Committee characterized current efforts by Indian Affairs and the Department of Employment and Immigration as representing a holistic approach. However, federal programs ignore people (aboriginal and non-aboriginal) functioning below a grade 8 level. Peter Calamai, Editor of the Editorial Page of The Ottawa Citizen has referred to this type of approach as ''creaming the best and leaving the rest'' (presentation to Spotlight on Literacy Conference, Saskatoon Saskatchewan, May 1990). Witnesses also identified several specific populations requiring special attention by governments, educators and training organizations: urban aboriginal people, the disabled, and others.

D. Government Funding of Aboriginal Literacy Programs and Services

Overlapping jurisdictions and responsibilities have resulted in a fragmented and uncoordinated government approach to literacy in the aboriginal community. Witnesses spoke of the need for a ''one-window approach'' to funding of adult aboriginal literacy projects, allowing literacy workers and aboriginal communities to expend their energies on the business of promoting and developing literacy skills, rather than on bureaucratic paperchases. The jurisdictional debate seems also to have resulted in scarce and inadequate funding for aboriginal literacy projects relative to the need.

> ''The spotlight on literacy [in International Literacy Year] reveals the fact that native communities are attempting to address this issue with little or no programming dollars. The allocated funds have already been disbursed among the band programs, which have been set out in a pre-arranged, long-range plan, as DIAND [the Department of Indian and Northern Affairs] guidelines require.
>
> At the present time very little is available in the way of money for our programming for literacy training for natives.''
>
> ''Since the introduction of the Canadian Jobs Strategy in 1985, CEIC no longer carries the mandate to fund adult basic education. Literacy is viewed as an education matter and therefore, a provincial responsibility. On the other hand, native people fall within the federal responsibility.
>
> So to counteract this, DIAND, through the Indian Community Human Resource Strategy, has provided funds to native communities to enable them to support their members who are seeking to improve their literacy situation. But the key issue is limited funds for native people faced with this dilemma. To date, there is no available money for next fiscal year through this strategy.''
> (Ms. Anita Arcand, Assistant to Director, Yellowhead Tribal Council, Minutes of Proceedings and Evidence, Issue No. 32:68.)

Nevertheless, it must be acknowledged that some provinces, such as Ontario, appear to have seized the issue of aboriginal peoples' literacy and funded projects and have taken initiatives despite outstanding jurisdictional issues.

A major component of federal literacy funding is the special $110 million fund created in 1986 to be allocated over five years to projects across Canada. The National Literacy Program of the Department of the Secretary of State administers these funds which are to be applied to complement existing programs in other federal departments, provincial governments or non-governmental organizations or to fund research into new areas. Literacy Program funding is to be allocated to three key areas: support to the voluntary and non-governmental sectors; joint initiatives with the provinces; and the operation of the national literacy secretariat.

In a letter to the editor in the Ottawa Citizen of 20 April 1990, the Honourable Gerry Weiner stated that: ''The National Literacy Secretariat of Multiculturalism and Citizenship Canada has always recognized the very real concerns of the Aboriginal community with respect to literacy and has supported a cross-section of projects. This is done at various levels—provincial, regional or local—in partnership with provincial and territorial governments.'' Information supplied to the Committee suggested that a total of $1,837,434.00 over the years 1987 to 1990 had been directed to aboriginal literacy projects.

Witnesses before the Committee were of the view that gaining access to Literacy Secretariat funding was difficult because of the funding criteria imposed by the Department of Secretary of State.

In a written submission to the Committee, the Assembly of First Nations stated:

> ''The process for accessing funds through the NLS [National Literacy Secretariat] has been a continuing source of frustration for Aboriginal peoples due to the structure of the program and the partnership requirements. Many Aboriginal peoples/organizations refuse to approach the provinces because of the federal obligation to Aboriginal peoples, and those who do often get the run-around.''
> (*Addendum to Assembly of First Nations' Submission to the Standing Committee on Aboriginal Affairs Literacy Hearings*, August 1990)

The AFN also reported that it had been unsuccessful in attempts to secure funding for a policy development funding for national literacy strategies and ''consequently fundamental national research efforts are thwarted and our national Aboriginal organization has been discouraged to pursue any efforts under this program.''

The Department's publication ''Partnerships In Literacy: General Information'' states that applicants must show that other groups have not already tried the same idea and how the project will be financed once the demonstration project is completed. Further, the Literacy Secretariat will not fund provision of ongoing direct literacy services or projects requiring 100% funding. These criteria are consistent with the research oriented approach of the federal Literacy Secretariat but it also excludes the most useful of literacy efforts:

proven techniques delivered through ongoing programs. The insistence on identifying and securing other sources of funding, means that aboriginal groups are dependent upon the various criteria and respective priorities of a range of government entities from the Department of Indian Affairs to territorial and provincial departments of education.

In the view of many aboriginal organizations, lack of funding and the jurisdictional dispute between the federal and provincial governments is seriously hampering efforts to eradicate illiteracy among the aboriginal population. Ms. Margaret Waterchief, Chair of the Board, Old Sun Community College in Alberta testified that the college and its students are caught in a jurisdictional quagmire. She said, ''We have done everything we can to get funding. We have gone to the province, and they have told us that reserves are not their responsibility; this is a federal responsibility. Then we went to the Department of Indian Affairs, and so far they have told us they can give us funding for post-secondary education but not for up-grading.'' (Minutes of Proceedings and Evidence, Issue No. 32:21)

Karen Collins of the National Association of Friendship Centres said:

> ''Aboriginal peoples face enormous literacy problems. Their lack of literacy skills prevents them from contributing to their families, their communities and society in general. Most are doomed to a life of dead-end, low-paying jobs, if they get any jobs at all. Most will never break their dependency on the social welfare system unless they achieve some level of functional literacy. The sad fact is there is not nearly enough literacy and aboriginal language programs to address the overwhelming need. The reason is simple: money. There is not money to hire enough full-time teachers to work for literacy and aboriginal language programs. There is not enough money for materials, or to develop programs.'' (Minutes of Proceedings and Evidence, Issue No. 28:6)

Mr. Jake Bholat of Old Sun Community College stated that the criteria being used by Secretary of State in respect to applications from native reserves are completely irrelevant in most cases because funding only seems to be available for something very unique. Mr. Bholat said that after making a number of applications over the past two years on behalf of Old Sun Community College, that he has despaired of getting any funding from government for literacy. (Minutes of Proceedings and Evidence, Issue No. 32:23) Old Sun Community College provided the Committee with correspondence documenting its experience with the funding criteria of the National Literacy Secretariat. Correspondence from federal officials makes clear that Secretariat funds are not to be applied to the support of direct provision of literacy services unless the project proposal is ''unique, innovative or experimental,'' that is, as involving a unique method or experimental methodology. This means that in the provinces, the National Literacy Secretariat fund is strictly intended for research purposes and leaves any federal role for ongoing or direct literacy services for aboriginal people to the currently rather limited efforts of the Department of Indian Affairs and the Department of Employment and Immigration.

The Government of the Northwest Territories also identified a lack of adequate literacy funding and a need for a comprehensive system of adult literacy and upgrading programs that is responsive to the needs of the aboriginal population, particularly young adults.

> "There is a lack of adequate funding for classes that combine literacy, life skills and job preparation; the focus is on job preparation only. Often literacy classes are funded for short periods of time; this does not make it easy for learners to develop their literacy skills enough to become employable. There is insufficient program funding to meet the enormous need and demand. The financial support available for adult learners is inadequate, particularly for those with families to support and child care costs to pay . . . There is a great need to develop long-term commitment and strategies that take learners from basic literacy to employment."
> (*Literacy and Aboriginal People in the Northwest Territories*, A Brief submitted to the House of Commons Standing Committee on Aboriginal Affairs, Department of Education, Government of the Northwest Territories and Arctic College, July 1990, p. 5)

Many witnesses testified that literacy teachers in aboriginal programs spend a good deal of their time training volunteers, preparing literacy materials and trying to locate funds to run the program. Karen Collins of the National Association of Friendship Centres said, "It is an impossible task that is not made easier by the confusing and often conflicting policies of the funding agencies. While aboriginal people are generally a federal responsibility, the federal government says native literacy programs come under provincial jurisdiction. Neither level of government funds aboriginal language programs. The result is a hodge-podge of funding programs differing from province to province." (Minutes of Proceedings and Evidence, Issue No. 28:6)

Very few aboriginal literacy programs have a secure funding base. Ongoing funding commitments are needed to ensure the continuity required to make a lasting impact on the communities concerned. As the Government of the Northwest Territories noted in its written brief, there is no long-term, multi-year funding available and, consequently, the ability for comprehensive planning to address aboriginal literacy is severely impaired. Ms. Lorraine Fox explained that the demands of running a literacy and tutoring program out of the Native Education Centre in Vancouver have exhausted her. On the issue of funding, she stated:

> " I am a bit concerned because I seem to be wearing all the different hats for the native people in terms of literacy in my community. It is a very big job. It is a very daunting job. And one of the biggest hurdles or obstacles for me is funding. Every year our program receives funding from the Native Education Centre as well as a small grant from the federal government. When it is time for us to reapply for our grant, I am very nervous. I do the grant application. I go over it and over it to see that I have gotten it all right, that I have not omitted anything or I failed to include anything that should be there. Then I sit on pins and needles all that time, having no idea whether this year I will get funding."
> (Minutes of Proceedings and Evidence, Issue No. 30:42-43)

In the context of elementary and secondary education, Chief Stewart Paul of the Tobique Indian Nation in New Brunswick said aboriginal literacy problems arise not only from a lack of money and jurisdictional disputes. It is more fundamental than that, he said.

> **"There is a lack of commitment . . . on the part of non-Indian governments and society as a whole to enter into a sustained effort to address Indian literacy concerns in a culturally sensitive manner."**
>
> "Government and the teaching profession are doing little if anything to change these attitudes which are so prevalent in society and the education system. In fact, they are doing everything in their power to force Indian children to conform to a system that reflects white, middle class values, portrays Indians as prehistoric oddities, and then refuses to admit that there is any type of Indian education problem or crisis. Yet there is a crisis. The painful statistics are there for all of us to see."
> (Minutes of Proceedings and Evidence, Issue No. 38:57.59)

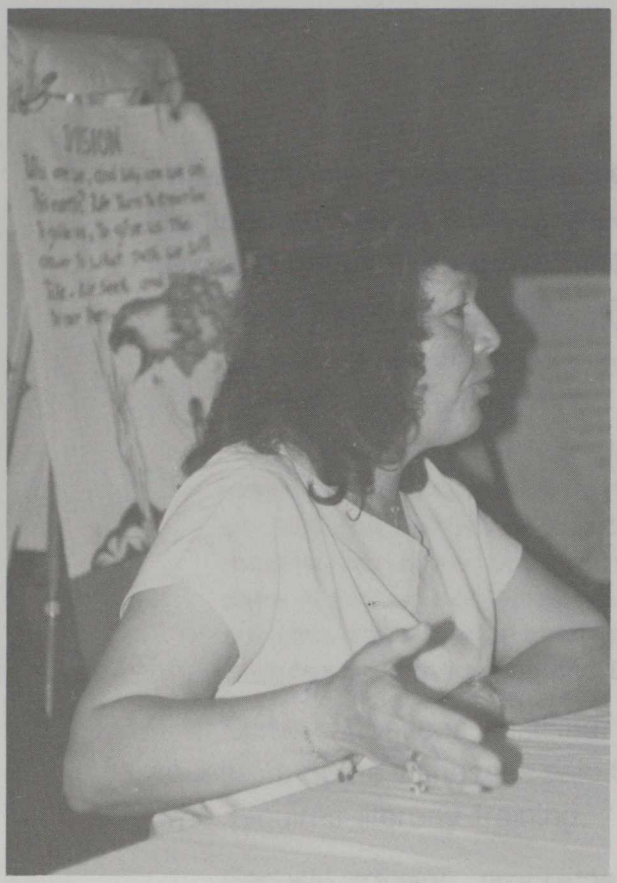
Some witnesses testified that program dollars were needed much more than research. Some witnesses said they could identify each individual within their communities who requires literacy training.

Federal training programs typically require the achievement of Grade 7 as a pre-requisite. Many aboriginal people do not have literacy skills equivalent to Grade 7 but they cannot enter regular elementary or high schools if they are over 20. Without jobs, education, skills, or training, these people exist on the fringes of Canadian society.

The stated funding criteria of the federal Literacy Secretariat also have been inconsistently applied. For example, witness testimony suggested that the federal Literacy Secretariat has a policy of not funding literacy projects in which the language of instruction is an aboriginal language; and has turned down all such applications but one on these grounds. (One group in Labrador succeeded in having such a funding application processed before this policy was developed.) The policy excluding native language literacy projects represents government decision-making that effectively defines literacy priorities *for* aboriginal communities.

The Committee also discovered an instance of funding, that deviated from several of the stated funding criteria of the federal Literacy Secretariat. The Columbia Training Centre in Alberta runs a literacy program for 30 native adults a year, which is designed to bring their reading level up to grade 9. According to the testimony of an employee of the Centre, this program has been funded for two consecutive years by Secretary of State as the sole funding source. The funding has been used to purchase computer hardware and software from the Computer Curriculum Centre in California to provide a computer-based literacy program that is not adapted to the native context or a Canadian context. The funding has also been used to pay fees charged to students by the Centre for entering the program as well as staff costs. According to witness testimony, the Centre is a profit-making entity,

that has received a third of a million dollars to date. This situation obviously conflicts with almost all of the stated criteria of the program. It is particularly unusual given that many of the aboriginal organizations appearing before the Committee have been rejected or have had great difficulty getting funding for non-profit, aboriginal-staffed programs that do not charge for their services.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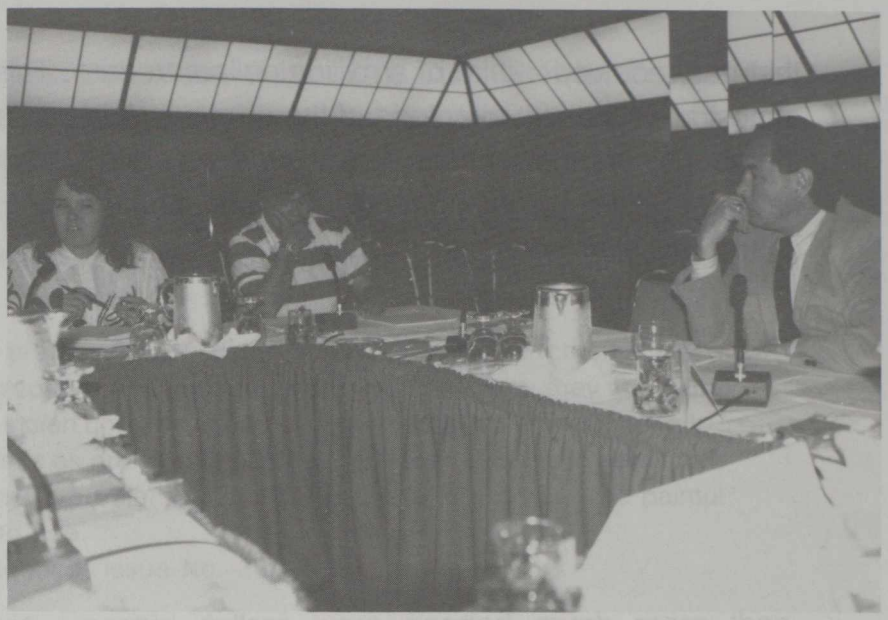
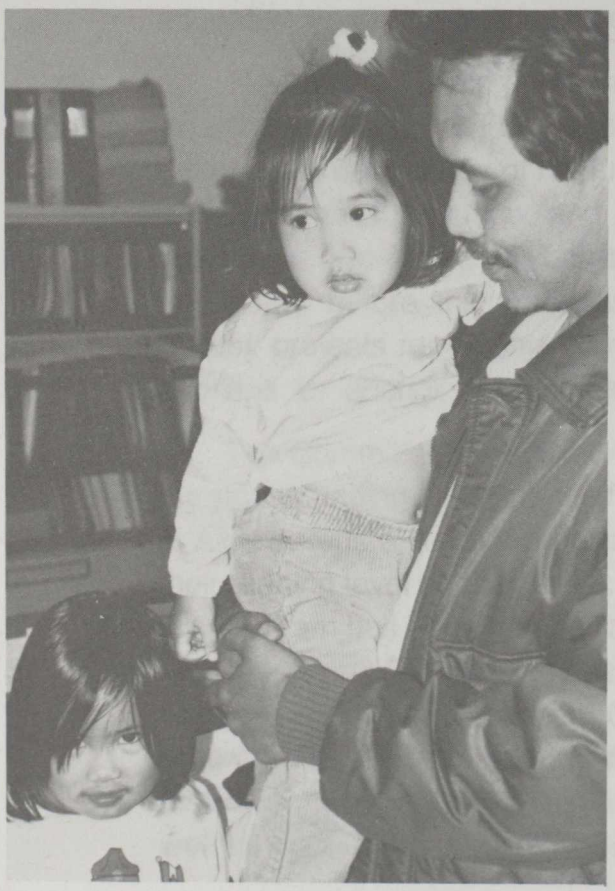




CHAPTER 7

EFFECTIVE ABORIGINAL LITERACY PROGRAMS

There was considerable consensus among aboriginal witness groups and literacy workers on the elements of successful literacy projects aimed at indigenous communities. Aboriginal literacy workers were also confident of their ability to assist indigenous learners to achieve their literacy goals, given the appropriate funding and policy support. In this section of the Report, the Committee will identify some of the many factors identified by aboriginal literacy workers and groups as contributing to success.

It is the view of literacy workers operating in a cross-cultural context, that literacy program objectives are best determined by the cultural community and the program participants concerned. Government policy respecting aboriginal literacy should therefore be flexible in its goals and should aim at providing real opportunities to aboriginal people to acquire literacy in a culturally sensitive and relevant manner.

> ''A native literacy program should be community based; that is, it should reflect the needs and aspirations of a native community. Therefore we recommend that funds be found and resources be assigned to native communities that will enable them to design and develop literacy programs and implement those programs in the delivery modes of their choice.'' (Ms. Seaneen O'Rourke, Assistant to Director, Yellowhead Tribal Council, Minutes of Proceedings and Evidence, Issue No. 32:69)

Any literacy policy relating to aboriginal peoples in Canada should acknowledge the right to acquire essential literacy skills in an environment that respects a person's cultural and linguistic heritage, as well as the individual's goals, aspirations and interests. A right to literacy in this context would include a recognition of the right of aboriginal peoples to learn in their mother tongue (defined to include the language of one's cultural community) as well as either of the official languages of Canada, English and French.

The Native Adult Education Resource Centre in Vancouver and several other witnesses referred to the draft recommendations of a national working group that was

working to develop a national literacy action plan for aboriginal peoples. The lead organization organizing this effort is the Saskatchewan Indian Institute of Technologies (SIIT). The working group, composed of organizations across the country involved in aboriginal literacy projects, had developed the following draft recommendations at the time of the committee's hearings. All of these recommendations were echoed in submissions across the country by native organizations and witnesses who appeared before the Standing Committee.

"The purpose of Native adult education programs should be to empower learners to take greater control of their lives and become more effective, self-realized individuals. Such programs tend to embody the following characteristics:

1. Programs are community based and community controlled.
2. Instruction stresses group interaction and cooperative learning.
3. In the case of literacy, instruction reflects a language experience/whole language approach and emphasizes the use of student-generated materials.
4. Student-centred approaches are used that include student input into program design and operation.
5. Life skills are incorporated into the program.
6. Teaching strategies are used that are consistent with the learner's cultural patterns and learning styles.
7. Program content is culturally appropriate, builds on student's cultural background, and promotes the development of self-esteem and a positive Native identity.
8. Sufficient counselling services are provided.
9. Programs accept and affirm the learner's language.
10. Program goals, methods, structure and content reflect the experience, needs and background of the learner.
11. Programs are linked to the overall economic, social, political and spiritual development of the community.
12. Instructors are culturally sensitive while being involved with and committed to the communities they serve.
13. Programs incorporate a strong cross-cultural component.

14. Programming is flexible enough to draw on the strengths of each learner and accommodate individual needs.

15. Students are prepared to function in both the Native and non-Native communities.''

Other components of successful community-based native literacy programs brought to the Committee's attention by the Native Adult Education Resource Centre include the following factors:

- goals reflect local realities
- instructional approaches reflect current research on reading and writing instruction
- outcomes benefit entire community
- learning activities built around local issues and problems
- language and activities are appropriate to the literacy level of students
- content is meaningful and relevant to learners
- facilities placed in the community
- instructors are committed to and involved with the community
- programs involve community as a resource
- programs are initiated by and are accountable to the community
- literacy instruction occurs within the context of overall community development plan
- uses methods and approaches appropriate to Native learners
- builds culture into program
- extends learning into the community
- stresses dialogue and interaction.

The Committee was made aware of a wide range of inspiring projects being run across the country. A few detailed examples of literacy initiatives are described here. There are many other projects of equal value across the country. The Native Adult Education Resource Centre described several of its projects which address aboriginal literacy issues in British Columbia. The Centre is in the process of completing Phase I of its

resource centre. A comprehensive library of books, periodicals, and documents on native adult education and related areas, will be available as a research centre for the centre's staff, researchers and other interested people. The Centre has developed a manual for educators working with native adult students with addiction problems and an eight-week program to train adult educators wishing to specialize in working with native adults (the Native Adult Instructor Diploma Program). With funding from the British Columbia Ministry of Advanced Education, the NAERC has developed a series of six video programs which examine, through interviews and actual classroom footage, instructional techniques and approaches that have proven effective with native adults (Effective Instruction of Native Adults Video Series).

The NAERC ran a pilot aboriginal language literacy program funded by the Northwest Territories Ministry of Education and centred in Snowdrift, NWT. This program was intended to address the literacy needs of Snowdrift, a community where Chipewyan is the mother tongue of virtually everybody but literacy instruction has been available almost exclusively in English. The NAERC reports that a comprehensive aboriginal language literacy training manual, based on the Snowdrift pilot, has been completed (the Chypewyan Literacy Program).

The Native Adult Education Resource Centre also conducted a workshop in January 1990, sponsored by the Adult Basic Education Social Studies Articulation Committee and the British Columbia Ministry of Advanced Education, which focussed on building native culture into the social studies classroom and on native teaching and learning styles. The NAERC had plans to complete by October 1990, a Native Literacy Manual. Funded by the British Columbia Ministry of Advanced Education and the federal Department of the Secretary of State, the manual is intended to:

- identify target groups among the native population and their literacy needs—explore, through interviews and questionnaires, the purpose of native literacy as perceived by the potential learners
- to survey and summarize existing native adult literacy programs
- to review effective literacy techniques for use with native adults
- to develop graded readings based on collected native language experience stories.

The Government of the Northwest Territories (GNWT) through the Department of Education and Arctic College have implemented a multi-faceted approach intended to address low literacy levels in the adult population and high drop-out rates in the school-age population. The Minister of Education announced a N.W.T. Literacy Strategy

in 1989 involving a number of initiatives such as community-based literacy programs, particularly for communities otherwise too small to warrant an adult learning centre and full-time adult education. Through Arctic College, residents working with an adult educator or literacy coordinator have designed literacy programs and projects meaningful to them in their daily work and living. Most programs have been bilingual and have produced community learning materials in two languages (English and an aboriginal language).

The GNWT reports that learner-produced materials have included subjects such as histories of a particular community or a recounting of traditional medicines or midwifery practices or a written account of the traditional ways of producing a Qamutiiq (sled). The NWT Literacy Strategy also encourages non-governmental involvement, such as voluntary organizations. A fund of $250,000 for this purpose has been "heavily oversubscribed," according to the GNWT. In Pelly Bay, more than twenty adults petitioned for a literacy program. The Community Education Council established a full-time, five day a week program that requires no student financial support. The program has had an average attendance of thirteen of the seventeen people registered and students have increased literacy and math levels by one or two grade equivalencies in one year.

CHAPTER 8

LITERACY AND LANGUAGE

> ''No matter how many speakers there are of a particular language, no matter how small the nation, these people have the right to their language and to have it survive and be carried on.''
> (Deborah Jacobs, Minutes of Proceedings and Evidence, Issue No. 30:71)

> ''Paradoxically, . . . oral cultures must interact with the printed word and the symbol, both for renewal and survival. Oral cultures are fast disappearing. Cultures can no longer be perpetuated through orality. Literacy is needed—literacy in the mother tongue, the most important instrument of ethnic and cultural pride and social solidarity. Through universalization of literacy, culture-making can be democratized. The new literate can participate, can contribute the best from their traditions and make it count.''
> (H.S. Bhola, p. 14, ''Literacy for Survival and for More Than Survival,'' *Literacy Lessons*, Geneva: UNESCO, International Bureau of Education, 1990)

Of the 53 aboriginal languages in Canada, the vast majority are at risk of extinction. A 1985 review of initiatives aimed at aboriginal language retention found that all regions except Quebec were experiencing an accelerated decline in aboriginal language use. Quebec was also found to be the only province where a substantial investment had been made in the human resource training and institutional infrastructure necessary for language research development and education. (Anatasia M. Shkilnyk, *Canada's Aboriginal Languages: An Overview of Current Activities in Language Retention*, Department of the Secretary of State, October 1985) Most regions were said to suffer from a lack of professional, financial and institutional networks of support for indigenous languages, as well as extreme fragmentation and duplication of effort.

Another government report concluded recently that aboriginal languages have survived despite intense pressure from Canada's official languages but that most of these languages are threatened with extinction and require assistance to prevent their disappearance. Some are already extinct. (Barbara Burnaby and Robert Beaujot, *The Use*

of Aboriginal Languages in Canada, Department of Secretary of State, October 1986) Bill Wilson, Vice-Chief, B.C., Assembly of First Nations said only 22 of the 27 B.C. aboriginal languages still exist. Today, for example, there is only one speaker left of the Comox language. "She can speak it but no one is going to understand her." (Minutes of Proceedings and Evidence, Issue No. 30:24)

Literacy programs focused solely on official or State languages (the "wider language of communication") may inadvertently aggravate the process of deterioration. The Department of the Secretary of State indicated the relationship of literacy campaigns to official language policy has not been studied in Canada. Knowledge about the effects of official language literacy programming on mother tongue literacy is therefore unknown.

Approximately 64% of countries in the world have more than six languages. There are between five and eight thousand languages in the world and the great majority of these are spoken by very small populations. (Florian Coulmas ed., *Linguistic Minorities and Literacy*, Berlin; Amsterdam; New York: Mouton, 1984, p. 8–10) Canada has 53 aboriginal languages, two official national languages and approximately 60 other ethnic languages. Canada would fall within the 18% of nations that have more than 50 living languages.

> " . . . when a society is denied full expression through the language which it uses naturally and its needs are instead sought to be met through a regulated or imposed language, then inequity sets on."
> (D.P. Pattanayak (India) as quoted in Clinton D.W. Robinson "Literacy in minority languages: what hope?", *Literacy Lessons*, Geneva: UNESCO, International Bureau of Education, 1990)

One authority has noted that language can be one of many factors (such as geographic isolation or lack of educational opportunity) contributing to the marginalization of minority groups from the mainstream of national life, socio-economic development and political power and that:

> "Whether a minority language is ignored or suppressed for the sake of national considerations, or whether it is, in spite of the best intentions, overshadowed by a language of wider communication, the language group finds itself in a disadvantaged position. By design or by neglect therefore, a language may be marginalized from the process of communication and this may compound the marginalization of the people themselves."
> (Clinton D.W. Robinson, "Literacy in minority languages: what hope?", *Literacy Lessons*, Geneva: UNESCO, International Bureau of Education, 1990)

This tendency towards marginalization of minority language speakers does not mean that the minority language should be abandoned as a barrier to socio-economic gains. To the contrary, aboriginal people appearing before the Committee clearly placed an equal importance on fluency and literacy in aboriginal languages as well as English and French, as a way of reversing the process of marginalization.

"We believe it is time for the governments to recognize our aboriginal languages as distinct to our First Nations in this country and accord our languages the respect they deserve. This process could begin by governments making a long-term commitment for community-based literacy programs in both the native language and English language and by supporting Bill C-269, an act to establish the Aboriginal Languages Foundation, which we believe strongly states our position for native language literacy."
(Ms. Cynthia Bear, Minutes of Proceedings and Evidence, Issue No. 35:5)

The dual forces of language and culture help communities sustain and maintain a strong identity. Through literacy and language an individual has an awareness and sense of self. Clarence Smith testified that "our freedom of thought is directly linked to our aboriginal language" and that aboriginal language programs increase self-esteem, dignity, and development of the human personality. (Minutes of Proceedings and Evidence, Issue No. 38:42,43) A language instructor from New Brunswick struggling to teach the Maliseet language with scarce resources and teaching aids, said her program for elementary students has had a significant impact on the students:

"This language program at South Devon has turned our Indian students around completely. From children that would not take part in anything at school—to children that are now fully involved in all school activities."
(Minutes of Proceedings and Evidence, Issue No. 38:23)

One of the most frequently quoted statements on the importance of aboriginal languages in Canada is the following observation by Eli Taylor as quoted by Anastasia Shkilnyk in *Canada's Aboriginal Languages: An Overview of Current Activities in Language Retention:*

"Our native language embodies a value system about how we ought to live and relate to each other . . . it gives a name to relations among kin, to roles and responsibilities among family members, to ties with the broader clan group . . . There are no English words for these relationships because your social and family life [are] different from ours. Now if you destroy our language, you not only break down these relationships, but you also destroy other aspects of our Indian way of life and culture, especially those that describe man's connection with nature, the Great Spirit and the order of things. Without our language we will cease to exist as a separate people."

An important connection exists between language policy and literacy. It is illustrated by the dilemma of finding an approach to eradicating official language illiteracy, while also protecting linguistic and cultural minorities such as aboriginal people with strong oral traditions and unwritten languages.

It has been observed that linguistic minorities with unwritten languages are typically disadvantaged when they are made the target of literacy campaigns in national or official languages. Becoming literate usually means becoming literate in a language other than the native language, because no literacy training is available in the native language. This puts

minority language groups at a further disadvantage relative to the respective majority because they have to learn the script and a new language on top of it:

> ''The question arises therefore, as to how this situation, which is typical of many countries, affects the social and economic chances of linguistic minorities on the one hand, and the status and development of minority languages, on the other hand. Are they affected by literacy campaigns in majority languages, and if so, in what way?''
> (Coulmas, p. 13)

Part of the problem is that literacy experts have not often looked at literacy as a linguistic problem:

> ''A review, for example, of a recent report of the International Council for Adult Education . . . about literacy campaigns reveals a striking ignorance about linguistic problems in general and those of minority languages in particular. These particular problems of linguistic minorities are thus, more often than not, largely neglected by those in charge of literacy campaigns. An indication of this neglect is that illiteracy statistics for individual countries are only rarely broken down according to the mother tongues of the population concerned.''
> (Coulmas, p. 8)

The educational advantages of providing literacy in the mother tongue is well-documented in scientific research around the world, and has been shown to be important to effective acquisition of literacy skills in a second language as well. Ms. Limage of the International Literacy Year Secretariat, in her appearance before the Standing Committee, stressed the importance of literacy in the mother tongue as well as the language ''of wider communication'':

> '' . . . what we have discovered in terms of research as far as language issues . . . in UNESCO, both in the developing world and industrialized countries, is that it is easier to learn to read and write in your mother tongue, your first language. It is also extremely important, however, to reach the language of greater communication, which is the language of empowerment in cross-national communication. But one without the other is insufficient. And UNESCO has, of course, gone on record as supporting education in the mother tongue as a basic human right along with access to the language of wider communication which is a language of greater empowerment.''
> (Minutes of Proceedings and Evidence of the Standing Committee on Aboriginal Affairs, Issue No. 25:9)

Cynthia Bear testified that it was important to be literate in both languages for training and employment opportunities, to improve communication between the young and the old, and to understand and be able to communicate with visitors who came from the outside in to visit the community. (Minutes of Proceedings and Evidence, Issue No. 35:7)

Several witnesses stressed the importance of utilizing the natural ability to transfer literacy skills acquired in one's mother tongue to a second language. Dr. Doug Brown in British Columbia testified:

> "In the case of literacy . . . the basic pedagogical principle we are trying to promote is moving from the known to the unknown: and moving from the known to the unknown means you become literate in your own language before you become literate in English. So we would like an opportunity for Carrier-Sekani people of all ages to become literate in their own language. We feel confident they would be able to transfer these literacy skills from learning their own language to being more literate in English."
> (Carrier-Sekani Tribal Council, Minutes of Proceedings and Evidence, Issue No. 30:20-21)

The Cree of Northern Quebec are implementing an education language policy based on the following principles: that oral mastery of one's mother tongue is necessary for literacy in the mother tongue, which in turn lays the necessary linguistic groundwork for effective acquisition of a second language literacy. International experience confirms this view, while recognizing there are exceptions. (Daniel A. Wagner, "Literacy and Research: Past, Present and Future," *Literacy Lessons*, Geneva: UNESCO, International Bureau of Education, 1990)

The Northwest Territories appears to be in the forefront of important government initiatives affecting the status of aboriginal languages. In addition to appointing a Task Force on Aboriginal Languages in 1986 and a Special Committee on Aboriginal Languages, the Legislative Assembly passed amendments to the territorial *Official Languages Act* to include aboriginal languages and to take other measures to promote their use. This legislation is expected to come into force in December 1990. Then, the official languages of the Territories will be Chipewyan, Cree, Dogrib, Gwich'in, Inuktitut, Slavey, as well as English and French. These languages will have equal status and equal rights and privileges regarding use in all institutions of the Legislative Assembly and the territorial government. A territorial Language Commissioner will consider which acts should be translated into official languages other than English and French. Another provision will guarantee the right of the public to communicate with the government and its agencies and to receive services in any of the official languages where there is a significant demand or where it is reasonable to expect the provision of government services in the language concerned. Further legislative reform is being considered. The Special Committee on Aboriginal Languages recommended that the Minister of Education be mandated to examine the inclusion of aboriginal language rights and make appropriate recommendations for amendments to the *Education Act.*

Aboriginal languages in Canada are thousands of years old but are now seriously endangered. Within a generation or two dozens of these languages may disappear without some immediate and significant intervention. Indian Affairs official Harvey McCue admitted that "[w]e know there are several areas in this country where some languages are indeed facing the possibility of complete disappearance." (Mr. Harvey McCue, Department of Indian and Northern Affairs, Minutes of Proceedings and Evidence, Issue No. 29:13)

Many aboriginal witnesses stated their belief that if nothing is done to assist in retention of aboriginal languages, they will disappear and with them a worldview: "if a language is lost here, it is lost from the face of the earth." (Minutes of Proceedings and Evidence, Fredeen, Issue No. 33:80; Leo Fox, Issue No. 32:33; Berthelette, Issue No. 28:16) "I feel we are losing our culture, our identity as Inuit people to be able to communicate in our own language." (Mr. Abraham Pone, Minutes of Proceedings and Evidence, Issue No. 39:6)

This would be a tragic loss for aboriginal speakers, nations, this society and the world. "Aboriginal languages exist nowhere else but here and if you lose them, you have lost everything, for not only the aboriginal people lose something, but the world as well, because world views are so different when a language is evolved from the land." (Mr. Hunka, Minutes of Proceedings and Evidence, Issue No. 38:15)

Ms. Chabot, Literacy Consultant, National Association of Friendship Centres stated that:

> Secretary of State did have a program for aboriginal language retention, but they have been cutting that program back almost every year since it was put in place, and it has gone to the point now that friendship centres cannot access any money from that program to set up aboriginal language programs. We are in that kind of difficulty of not having a source to fund maintaining our language.
> (Minutes of Proceedings and Evidence, Issue No. 28:20)

Ben Kawaguchi of the Peigan Board of Education said:

> "The cancellation of funding to aboriginal communication groups is another blow to the promotion of the use of native languages. Without promotion the once everyday language will give way to the main-stream languages, as we see with our younger children. Without everyday use the language will be retained by fewer and older people."
> (Mr. Ben Kawaguchi, Director of Education, Peigan School Board, Minutes of Proceedings and Evidence, Issue No. 32:52)

Indian news editor Doug Cuthand suggested that the cutbacks to the Native media would mean the death of his English/Cree publication.

> "[W]e are very concerned that there will be a very important linkage that will be lost with Indian people when that newspaper publishes for the last time. The really ironic thing is that our budget for the year from Secretary of State was $100,000. It is small change in terms of governments, I suppose, but for us it was our life blood . . . We see it is penny-wise and pound-foolish to cut off that funding."
> (Mr. Doug Cuthand, Minutes of Proceedings and Evidence, Issue No. 33:37)

Many organizations and literacy workers also objected to the cutbacks to the native press which helped to fill the vacuum of written materials in aboriginal languages for use in literacy and regular classes. Priscilla Hewitt said that aboriginal literacy programs found the native press an invaluable source of materials. (Ms. Priscilla Hewitt, Minutes of Proceedings and Evidence, Issue No. 26:9)

Diane Reid, President of the James Bay Cree Communications Society in a written submission described the importance of Cree language media in James Bay:

> ''In many Cree homes, very little written material is to be found. Most of our communities do not receive current newspapers or magazines. The James Bay Cree Communications Society would like to provide a magazine or newspaper in Cree, since that is often the only thing many Crees will read. In the meantime, radio and television [in Cree] can provide valuable information on current affairs, weather conditions, health, education and other issues.''

The protection of minority languages through a proposed *Heritages Languages Institute Act* has been a point of controversy in the indigenous community for its treatment of aboriginal languages as simply another series of minority languages.

Witnesses who testified on Bill C-37 before the Legislative Committee on the *Heritages Languages Institute Act*, commended the Government for its introduction but said aboriginal languages are not ''heritage languages.'' They requested that aboriginal languages be taken out of the bill before being passed by the House of Commons.

Ms. Catharine Lane of the Department of Secretary of State said the Minister was well aware of the wishes of aboriginal people, including the Assembly of First Nations, to have their languages excluded from the scope of Bill C-37 and their desire for a separate Aboriginal Languages Foundation. (Ms. Catharine Lane, Acting Assistant Under Secretary of State, Secretary of State Department, Minutes of Proceedings and Evidence, Issue No. 29:43) Ms. Lane said:

> ''The AFN [Assembly of First Nations] made him well aware of their desire to see the establishment of an aboriginal language foundation. We have, as you are probably aware, funded both the AFN and the Native Council of Canada to do studies on the establishment of an aboriginal language foundation. It is something we are still considering and we are still looking at. I think the minister indicated when he met with AFN that he would take this into account.''
> (Ms. Catharine Lane, Acting Assistant Under Secretary of State, Secretary of State Department, Minutes of Proceedings and Evidence, Issue No. 29:43)

Witnesses testified that contemporary school systems are having a negative impact on native language and culture:

> ''The legacy of language and cultural suppression in boarding schools has not changed significantly in public schools for Mi'kmaq language, culture and thought. They are all continually ignored.''
> (Mr. Clarence Smith, Minutes of Proceedings and Evidence, Issue No. 38:43)

The National Literacy Secretariat is primarily concerned with literacy in the official languages, although Dick Nolan of Secretary of State said his Department ''supports mother-tongue literacy.'' (Director General, National Literacy Secretariat Minutes of

Proceedings and Evidence, Issue No. 29:36) Yet the majority of aboriginal witnesses with aboriginal languages projects said they approached the Secretary of State Department for funding and were rejected. The one aboriginal language project fortunate to qualify prior to the criteria being developed, received one-time funding only. Jerome Berthelette said:

> '' . . . if we had the opportunity to structure literacy courses the way we want to, we would give priority to aboriginal languages. Our position is that the aboriginal languages in this country are as important as the English and French languages.''
> (Mr. Jerome Berthelette, Executive Director, National Association of Friendship Centres, Minutes of Proceedings and Evidence, Issue No. 28:21)

Mr. Abraham Pone said he would like to see aboriginal languages treated equally with official languages. (Minutes of Proceedings and Evidence, Issue No. 39:7) Diane Reid said ''[T]he Cree language should be recognized as an official language in Canada . . . I think as a Cree nation, not only in Canada but also in the province of Quebec and James Bay, we should be entitled to the same kind of support as French and English. Without entrenchment of our language rights corresponding to government support, literacy among Crees will continue to diminish.'' (Minutes of Proceedings and Evidence, Issue No. 41:30)

There is some debate about whether or not the achievement of literacy in English or French will lead to assimilation or empowerment of aboriginal individuals and collectives. Even in the absence of purposeful cultural interference, the introduction of literacy may interrupt the passing on of oral traditions from one generation to the next.

Some witnesses believe that literacy in a native language must not be viewed only as a vehicle for developing English/French literacy. For example, in a written submission, Betty Harnum of Yellowknife stated:

> ''Finally, it must be stressed that literacy in a native language must not be viewed as a vehicle for developing English/French literacy. It must be viewed as a goal in itself, and as the only desired form of literacy for some individuals. Some research has shown that trying to teach people to become literate in a second language, with which they are not familiar, before teaching literacy in the first language, can be detrimental to the learning process. We must be cautious that we do not insist on literacy as a vehicle of assimilation, but rather, as a method for individuals to seek knowledge and make informed choices.''

Very little is known about the consequences of literacy for unwritten languages and their speakers. (Coulmas, p. 14) Nevertheless virtually all aboriginal witnesses considered literacy in two or three languages (an aboriginal language and English/French) as desirable. Literacy in English and French is seen as opening doors to education and employment. Edwina Wetzel said:

> ''The majority of us we cannot go back and become literate in our own language, and the reality of our existence depends on our dealings with federal governments, with provincial governments, and with large corporations and businesses for equality, fairness and justice.

> We must become literate in English or French, . . . as well as maintain our own language for the purpose of retaining our culture, because we believe that language carries the soul of our culture.''
> (Ms. Edwina Wetzel, Minutes of Proceedings and Evidence, Issue No. 39:28)

Unfortunately, illiteracy in Canada's official languages is often the price aboriginal people pay to acquire and retain fluency and literacy in their own language. (Chief Lawrence Paul, Minutes of Proceedings and Evidence, Issue No. 39:36) Likewise, acquisition of English and French language skills, is often the death knell of the aboriginal language. As Doug Cuthand testified:

> ''In many homes now, the Indian language is not the first language. Everybody speaks English in the house. They watch TV in English. They listen to the radio in English. They are bombarded daily by the outside world, all in the English language. It is only in very isolated communities that the native languages are actually spoken on a daily basis. So that is a very serious concern to us. We could end up with Indian languages being like Latin: people know it in an academic sense, but they do not live it.''
> (Mr. Doug Cuthand, Minutes of Proceedings and Evidence, Issue No. 33:38)

Literacy in the aboriginal languages must begin early in the school system. ''It has been shown over and over again around the world that the school has a major part to play in maintaining minority language.'' (Ms. Shirley Fredeen, Minutes of Proceedings and Evidence, Issue No. 33:76) Department of Indian Affairs official Harvey McCue testified that:

> ''There is still, from my perspective, a considerable way to go yet before any clear consensus on the place of Indian languages in Indian schools emerges in the Indian community.''
> (Mr. Harvey McCue, Department of Indian and Northern Affairs, Minutes of Proceedings and Evidence, Issue No. 29:13)

However, a consensus at a national or provincial level is not necessarily required for the development of flexible language education policies to meet local priorities. There are encouraging signs of a growing awareness by federal and provincial governments of aboriginal language issues in the field of education. The question is whether current policies and programs are sufficient to ensure the reversal of the deteriorating state of aboriginal languages in Canada.

In some provinces (Manitoba, Saskatchewan, Alberta, British Columbia), high school credits earned in some aboriginal language classes may be applied toward a student's high school diploma. There is also an increasing pressure to have aboriginal language instruction accredited as fulfillment of a second language requirement in place of French at the option of the student. In British Columbia and the Maritimes, the Committee was told that for those aboriginal students already struggling with English language acquisition, compulsory French language instruction represented an additional educational

barrier. A 1988 policy statement of the Government of Alberta on language education policy focuses primarily on English and French but briefly refers to the importance of providing opportunities for aboriginal language instruction and opportunities to recognize and appreciate native cultures. (*Language Education Policy for Alberta*, November 1988).

The Native Education Guidelines of the B.C. Ministry of Education state a commitment to helping ensure that native children retain and preserve their linguistic and cultural heritage. B.C. schools with native students operating under the federal-provincial Master Tuition Agreement or Local Education Agreements are eligible for funding for the development of aboriginal language and culture programs. In British Columbia, the Provincial Advisory Committee on Post-Secondary Education for Native Learners recommended provincial funding of First Nations language trades training and the report of the Provincial Literacy Advisory Committee expressed support for government funding of aboriginal language programs including native language literacy. In addition, ten organizations in British Columbia provide native language teacher training at a post-secondary education level and for the past three years, the B.C. government has funded the Yinka Dene Language Institute for programs in teacher training.

The Government of Quebec has issued an aboriginal languages policy statement entitled *Safeguarding and Promoting Aboriginal Languages in Quebec*, which is based on three fundamental principles:

(1) the aboriginal nations are primarily responsible for the protection and development of their languages;
(2) the government recognizes it must support those who want to learn an aboriginal language;
(3) the government recognizes the equality of aboriginal languages by deeming all of them to be worthy of support and preservation, with priority to those still extant.

The policy also states 12 objectives for the Government of Quebec in working with the federal government and aboriginal peoples in this area:

(a) ensuring the survival in Quebec of the various aboriginal cultures;
(b) protecting and safeguarding the linguistic heritage of the aboriginal nations;
(c) facilitating the restoration of the aboriginal peoples' sense of belonging to their culture, through official recognition of the legitimacy and value of their mother tongue;
(d) laying the foundations of a cultural renewal and community solidarity;

(e) favouring the establishment of communications programs aimed at protecting and developing aboriginal languages (community radio, newspapers, videos and so on);
(f) supporting national agencies in their efforts to standardize vocabulary and spelling;
(g) encouraging the development of pedagogical tools for the various nations (programs, guides, teaching materials) that are relevant to the learning of aboriginal languages;
(h) supporting aboriginal authors who wish to write in their mother tongue;
(i) encouraging the training of interpreters, translators, writers and teachers of aboriginal languages;
(j) encouraging educational institutions to give courses to familiarize students with the languages and cultures of the aboriginal nations;
(k) supporting all the government agencies and bodies serving aboriginal peoples in their efforts to make their employees aware of the aboriginal language and culture;
(l) facilitating the collecting, recording and dissemination of oral history and legends in aboriginal languages.

Further, under the James Bay and Northern Quebec/Northeastern Quebec Agreements, the Cree, Inuit and Naskapi people of Northern Quebec hold special language education rights which are implemented by locally controlled school boards. Fifteen years ago, these groups were among the first aboriginal peoples to secure control over the school boards in their communities. Consequently, the Kativik School Board of the Inuit and the Cree School Board have both had time to develop, implement and refine their own approaches to language policy. Both Boards have policies recommending the native tongue as the exclusive language of instruction at least for the early primary years of schooling. The Kativik School Board states:

> ''[The language policy] is based on research done in minority education which indicates that early mother tongue literacy strengthens the child's self-identity and also facilitates later learning and thinking in both first and second languages. Moreover, the Board believes the school plays a very important role in the 'long-term maintenance and survival of the Inuttitut language.'''
> (*Program Development in Inuttitut, French, and English*, n.d., Kativik School Board)

The Cree School Board in Northern Quebec was established in 1978, and its language policy initially provided that English and French would be the languages of instruction. It was assumed that Cree language use was generally strong and would be taught at home. Parents believed children would learn English and French more easily the sooner they were

introduced and that English and French language skills would enhance job opportunities. Since then the Cree School Board has re-examined these assumptions:

> ''Today we are rudely awakening from these illusions. We are awakened by the fact that our children are not graduating in droves as we had hoped. We are awakened by the fact that the present use of Cree is not as stable as we had imagined it to be because of the multi-media blitz through the use of modern-day technology right into our communities and homes. We are aware of the fact that we cannot carry on with the full use of the curriculum that has been used to discredit our sense of identity and therefore maligned our ultimate purpose of preserving our language and our culture.''
> (Cree School Board/James Bobbish, *Presentation to the Circompolar Conference on Literacy*, Yellowknife, N.W.T., April 1990)

Following community consultations and research by the Board into the merits of mother tongue instruction, a global education plan was adopted in 1988 that promotes Cree as the primary language in the home before school and provides for Cree as the language of instruction for a significant portion of the elementary grades and to a lesser degree at the secondary level.

In the Yukon Territory, the Education Act allows the Minister of Education to authorize instruction of any part of the education program in aboriginal languages, upon the request of a school board, Council, school committee, Local Indian Education Authority (LIEA), or Yukon First Nation where there is no LIEA. The Act also imposes certain duties on the Minister regarding the development of necessary instructional materials and other matters relevant to aboriginal language instruction.

However, despite these encouraging policy initiatives, witnesses said greater financial resources are needed to provide instruction in aboriginal languages. It was suggested that funding ought to be designated by the federal government for aboriginal language and culture retention as it is for French language and that this would be consistent with s. 35 of the *Constitution Act, 1982*. (Mr. Keith Goulet, M.L.A., Saskatchewan, Minutes of Proceedings and Evidence, Issue No. 33:63)

It was further suggested that efforts must be made to hire qualified aboriginal language instructors and offer aboriginal language programming in the schools. Gary Baikie testified that Inuktitut in Labrador can only be offered in the school system to Grade 3 because of the lack of qualified teachers. (Minutes of Proceedings and Evidence, Issue No. 38:72) Ms. Baker testified ''Native language teachers work in isolation and develop their own materials almost on a day-to-day basis. They usually do not receive any help or training to develop materials that will motive their students. They do not receive any strategies for classroom management, many of them do not receive professional development. As a result, they lose interest and motivation to keep struggling to preserve their languages, even though

they know that the survival of the language depends upon their teaching it to their kids.'' (Minutes of Proceedings and Evidence, Issue No. 30:59)

Ms. Fern Thompson testified that in almost every native community someone is teaching a native language in the schools simply because they are fluent in the language themselves. But they are often frustrated because they do not know what to do; they know the language, but do not know what to do with it. (Minutes of Proceedings and Evidence, Issue No. 32:86)

From a policy perspective, aboriginal language use is now encouraged and some see a role for modern technology to help preserve and spark an interest in the languages. Bill Wilson testified that the cost of preserving and developing aboriginal languages on computer is $100,000. per language. For $2-$3 million, all of the languages of British Columbia could be put on computer. (Minutes of Proceedings and Evidence, Issue No. 30:29) Deborah Jacobs testified:

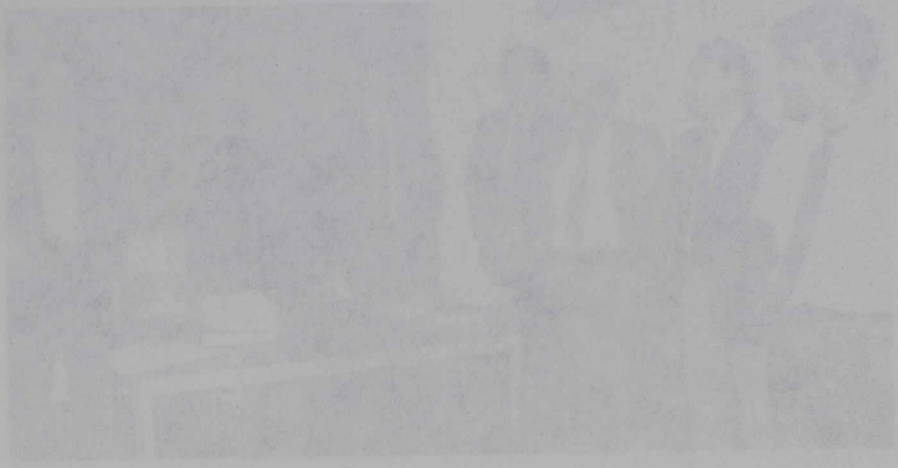
> '' . . . right now we are working on language videos for at-home use . . . We are using different kinds of strategies to look at exciting the people about the language. We encourage the use of the language within the political meetings. This has been a first for us at home this year when we have had the language within elections. We conducted the meetings firstly in the language and in the traditional way. We also offered free interpretation services to our potentially new political leaders.''
> (Director of Education, Squamish Indian Nation, Minutes of Proceedings and Evidence, Issue No. 30:67-68)

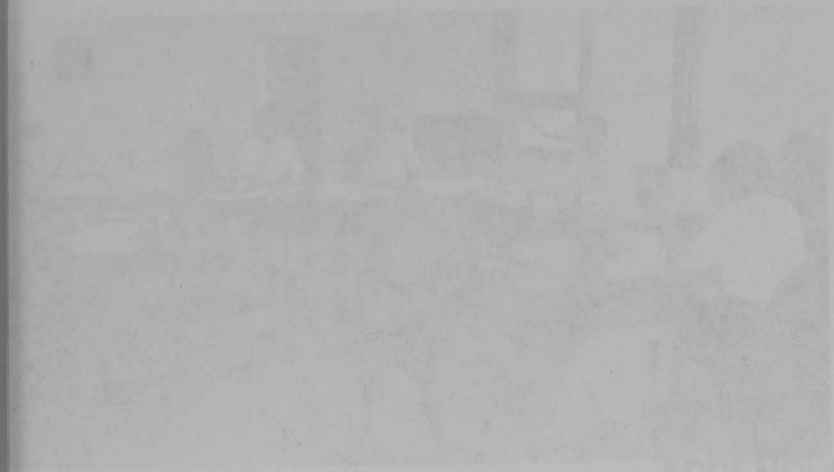
Pam Heavyhead testified that the Blackfoot of Alberta are looking to a computer program to retain and develop the Blackfoot language. Mr. Ben Kawaguchi of the Peigan Board of Education described a Blackfoot computer-based dictionary:

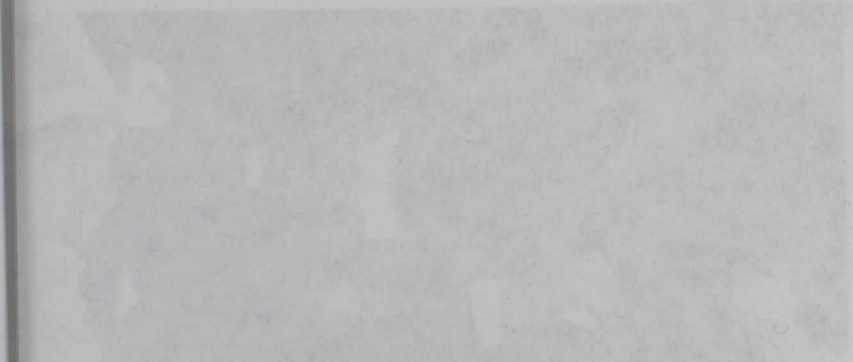
> ''The province was interested in it because the model we were proposing potentially could be a model for any language group: French, English, Cree, Chipewyan—anything. Any language group could take this model and develop their own language and put it in. The power of it was its flexibility. The teacher could limit the dictionary to words appropriate for the age group. So the kids would not see a 4,000-word dictionary; they might see a 150-word dictionary. Teachers could develop individual lesson plans and put them on a computer disk, and the kid could go to one of the computer stations in the school, plug it in, and practise his lesson. Hear the word, see the word, and practise the word. It is more efficient than a tape recorder, more flexible than a book . . . [The dictionary] is a massive project because we are not only taping the words; we are also going to be taping legends, incorporating legends into it. We are hoping to develop a whole series of multi-media tools for teachers to use, Sesame Street style media where kids can take a VHS tape and plug it into the machine and watch Blackfoot.''
> (Minutes of Proceedings and Evidence, Issue No. 32:64-65)

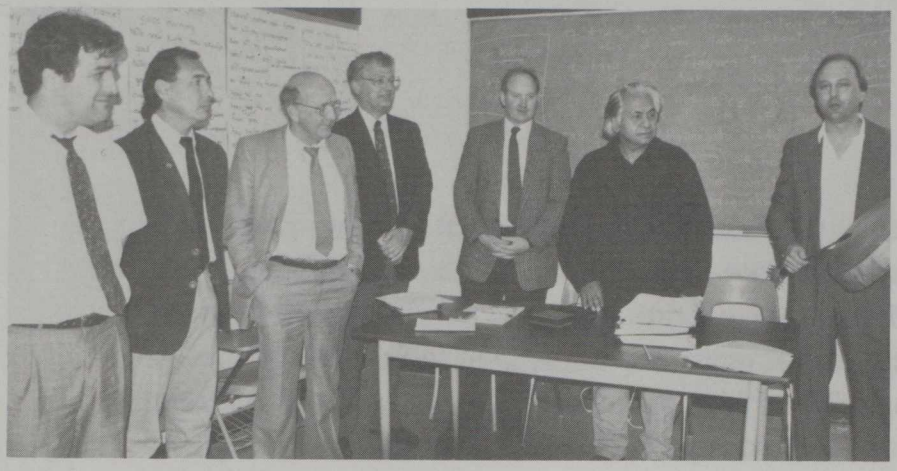
In short, testimony from aboriginal people and government revealed a high level of policy support for aboriginal language instruction. **There seems to be consensus that**

decisions on the language of instruction in school system should rest with the aboriginal communities concerned—whether through their own school boards or through negotiations with the appropriate provincially run school boards. It is also clear that aboriginal languages are regarded as essential to the survival of aboriginal cultures but it is less clear whether sufficient financial and human resources are being devoted to the task of reversing the precipitous downward trend of aboriginal language use. It is certainly the opinion of aboriginal representatives that sufficient resources are not available for this task.









APPENDIX A

List of Witnesses and Submissions

WITNESSES AT PUBLIC HEARINGS

Organizations and Individuals	Date	Issue
Alberta Native Literacy Committee Leona Shirt.	May 31, 1990	32
Assembly of First Nations Joe Hair, Deputy Chief, Grand Council; Ruth Norton, Principal, Mohawk Immersion School; Dorothy Lazore, Principal of the Mohawk Immersion School; Hazel Lazare, Chief, Band Council; Annette Jacobs, Curriculum Coordinator, Mohawk Immersion School; Jessica Hill, Director, Cultural Centre.	June 6, 1990	37
Assembly of Manitoba Chiefs Rebecca Ross.	June 2, 1990	35
Blood Tribe Educational Society Pam Heavyhead; Leo Fox.	May 31, 1990	32
Camosun College Adult Basic Education Edith Baker, Instructor, Program Head.	May 30, 1990	30
Canadian Commission for UNESCO Bradley Munro	April 26, 1990	25
Carrier Sekani Tribal Council Joseph P. Michell; Doug Brown, Education Supervisor.	May 30, 1990	30
Circle Project, Regina LiteracyProject, Prison Project, Women and Literacy Norma-Jean Dubray-Byrd, Project Manager.	June 1, 1990	33
Columbia Training Centre Wendy Russell.	May 31, 1990	32
Confederacy of Mainland MicMac Judy Bernard Julian, Educational Counsellor on the Afton Reserve.	June 13, 1990	38
Conne River Band Edwina Wetzel, Director of Education.	June 14, 1990	39
Cree School Board James Bobbish, Director of Education.	June 20, 1990	41
Cultural Education Centres Dr. Peter Christmas Dr. Paul Robinson, Coordinator, Atlantic Region from the Canada Council.	June 14, 1990	39
Department of Education Johanna Faulk, Co-ordinator, UNIAP, Red River Community College Gwen Merrick, Literacy Program Co-ordinator, Manitoba Literacy Office.	June 2, 1990	35

WRITTEN SUBMISSIONS RECEIVED

Alberta Department of Education

Arctic College
Office of the President

Arctic College
Department of Education

Bennett, Dr. Jo Anne and Dr. John Berry

British Columbia Department of Education

Caldwell First Nation

Coldwater Indian Reserve

Edmonton Public Schools

Fairview College

Government of the Northwest Territories

Harnum, Betty

Kolstee, Anton

Lilloet Tribal Council

Maliseet Nation at Tobique

Manitoba Department of Education

Mississauga First Nation

National Working Group on the Status of Disabled Natives

Native Council of Nova Scotia

Neoteric Educational Colleagues Incorporated

New Brunswick Department of Education

Newfoundland Department of Education

Northwest Regional College

Northwest Territories Culture and Communications

Northwest Territories Department of Education

Nova Scotia Department of Education

Ontario Department of Education

Pauktuutit (Inuit Women's Association)

Prince George Native Frienship Centre

Quebec Department of Education

Red Deer Native Friendship Society

Roderiguez, Carmen

Saddle Lake Tribal Administration

Sage Institute

Saskatchewan Department of Education

Saskatchewan Indian Cultural Centre

Saskatchewan Indian Languages Institute

Saulis, Christine

Shearwood, Perry

Woodstock Indian Community

APPENDIX B

INAC Data on Employment Rates and Education Levels

APPENDIX B —INAC (Indian and Northern Affairs Canada) Data on Education Levels and Employment Rates

Contents:

TABLE 1A: LABOUR FORCE ACTIVITY BY LEVEL OF EDUCATION
ALL CANADIANS, PERCENT BY AGE
(SOURCE: TABLE 3, INAC CUSTOMIZED 1986 CENSUS DATA)

Age Group	No Education	Less than Grade 9	Some High School	High School Diploma	Some Trade or College	College Diploma	Some University	University Degree	Total
Aged 15–24									
Employed	23.1	28.4	40.7	65.2	65.8	78.1	73.6	76.1	56.3
Unemployed	5.0	14.7	10.5	10.9	14.6	11.7	12.1	11.9	11.5
Not in LF	72.0	56.9	48.8	23.9	19.7	10.2	14.3	12.0	32.2
TOTAL	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Aged 25–34									
Employed	37.1	51.3	66.3	74.3	75.3	81.5	81.6	85.9	75.5
Unemployed	5.9	14.6	11.0	7.7	9.5	8.0	7.3	5.9	8.7
Not in LF	56.9	34.0	22.7	18.1	15.1	10.5	11.1	8.2	15.8
TOTAL	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Aged 35–44									
Employed	44.9	58.0	71.2	75.4	77.6	82.4	84.1	89.4	77.3
Unemployed	7.4	10.0	7.4	6.0	7.1	6.1	5.0	3.5	6.3
Not in LF	47.7	32.0	21.5	18.6	15.3	11.5	10.9	7.1	16.4
TOTAL	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Aged 45–64									
Employed	36.5	47.1	57.5	62.3	64.3	72.7	73.4	84.2	60.8
Unemployed	6.2	5.7	4.7	4.5	5.4	5.1	4.3	0.7	4.9
Not in LF	57.4	47.2	37.7	33.2	30.3	22.2	22.3	13.2	34.3
TOTAL	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Aged 65 +									
Employed	2.8	6.0	7.9	9.7	9.5	11.7	14.8	24.7	8.5
Unemployed	0.5	0.4	0.4	0.5	0.5	0.5	0.5	0.5	0.4
Not in LF	96.7	93.7	91.7	89.8	90.0	87.8	84.7	74.8	91.1
TOTAL	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Total aged 15 +									
Employed	21.8	34.1	50.1	65.0	65.3	74.2	74.2	82.3	59.6
Unemployed	3.7	5.6	7.7	7.1	8.9	6.9	7.1	4.7	6.9
Not in LF	74.5	60.3	42.2	27.8	25.8	18.9	18.7	12.9	33.5
TOTAL	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0

TABLE 1B: LABOUR FORCE ACTIVITY BY LEVEL OF EDUCATION INDIANS ON-RESERVE, PERCENT BY AGE (SOURCE: TABLE 3, INAC CUSTOMIZED 1986 CENSUS DATA)

Age Group	No Education	Less than Grade 9	Some High School	High School Diploma	Some Trade or College	College Diploma	Some University	University Degree	Total
Aged 15–24									
Employed	6.6	10.8	14.7	32.4	33.2	45.3	44.0	58.3	17.2
Unemployed	3.3	14.4	16.5	22.1	27.2	27.9	23.4	25.0	17.2
Not in LF	86.9	74.8	68.8	45.8	39.6	26.4	32.6	16.7	65.6
TOTAL	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Aged 25–34									
Employed	15.8	26.9	37.0	52.9	44.5	57.2	60.7	81.8	40.1
Unemployed	8.8	20.0	19.9	16.4	21.7	23.4	16.2	9.1	19.9
Not in LF	73.7	53.0	43.2	30.2	33.8	19.4	22.8	9.1	39.9
TOTAL	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Aged 35–44									
Employed	18.9	30.9	45.6	63.0	53.2	63.9	70.3	78.9	44.6
Unemployed	9.1	16.0	17.0	12.0	17.7	17.3	13.3	12.3	15.9
Not in LF	71.2	53.1	37.5	26.0	29.1	18.8	16.4	8.8	39.5
TOTAL	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Aged 45–64									
Employed	16.5	27.6	39.6	55.6	46.7	58.6	64.1	81.0	31.0
Unemployed	7.2	10.4	11.4	4.4	12.4	13.6	7.8	--	10.0
Not in LF	76.4	62.1	49.2	40.0	41.0	27.9	26.6	14.3	59.0
TOTAL	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Aged 65 +									
Employed	1.8	4.1	8.9	--	15.4	14.3	--	--	30.2
Unemployed	0.5	1.0	--	--	--	--	--	--	16.2
Not in LF	97.8	94.9	88.9	85.7	84.6	85.7	90.9	50.0	53.3
TOTAL	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Total aged 15 +									
Employed	10.7	20.5	25.7	44.1	42.2	56.4	59.4	78.3	28.2
Unemployed	4.7	13.1	16.9	17.8	21.8	20.3	16.1	11.2	15.1
Not in LF	84.6	66.4	57.4	38.2	36.0	23.2	24.8	11.2	56.7
TOTAL	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0

TABLE 1C: LABOUR FORCE ACTIVITY BY LEVEL OF EDUCATION INDIANS OFF-RESERVE, PERCENT BY AGE (SOURCE: TABLE 3, INAC CUSTOMIZED 1986 CENSUS DATA)

Age Group	No Education	Less than Grade 9	Some High School	High School Diploma	Some Trade or College	College Diploma	Some University	University Degree	Total
Aged 15–24									
Employed	11.1	12.8	21.6	41.8	42.7	52.4	48.3	81.0	27.6
Unemployed	--	18.5	18.7	18.4	20.6	21.6	20.4	9.5	19.0
Not in LF	81.5	68.6	59.6	39.6	37.0	26.0	31.3	--	53.4
TOTAL	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Aged 25–34									
Employed	11.1	25.7	37.9	53.9	38.4	59.8	56.9	66.4	44.4
Unemployed	--	21.9	20.6	15.4	23.2	19.5	17.8	11.8	19.9
Not in LF	77.8	52.1	41.4	30.7	37.9	20.7	25.1	21.8	35.7
TOTAL	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Aged 35–44									
Employed	32.1	28.3	46.1	57.4	52.0	65.1	63.0	84.2	50.3
Unemployed	7.1	15.9	19.5	14.8	15.3	15.9	15.3	7.4	16.2
Not in LF	64.3	55.8	34.2	27.8	32.2	19.0	21.8	7.4	33.5
TOTAL	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Aged 45–64									
Employed	17.9	27.3	40.7	55.8	45.8	71.9	70.7	81.3	38.2
Unemployed	--	9.4	11.2	11.6	14.6	7.5	8.0	--	9.2
Not in LF	77.8	63.4	48.1	32.6	39.6	20.6	20.0	12.5	52.6
TOTAL	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Aged 65 +									
Employed	--	2.5	--	--	--	30.0	--	--	3.2
Unemployed	--	5.0	--	--	--	--	--	--	1.6
Not in LF	98.3	94.6	98.0	60.0	83.3	70.0	100.0	--	95.2
TOTAL	100.0	100.0	100.0	100.0	100.0	100.0	100.0	---	100.0
Total aged 15 +									
Employed	12.5	21.2	30.0	48.5	42.7	60.8	56.9	76.0	36.8
Unemployed	4.0	14.4	18.6	16.6	20.1	17.5	17.2	9.7	16.8
Not in LF	83.9	64.4	51.4	34.9	37.2	21.6	25.9	14.2	46.4
TOTAL	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0

Table 1D: Percentage of Registered Indian and General Populations with Less than Grade 9 Education, Canada, Provinces/Territories, 1986

Province / Territory	Percentage of Population[2] with Less than Grade 9 Education[3]				
	Registered Indian Population				
	On Reserve	Off Reserve	Total	General Population[4]	Pop. Near Reserves[5]
Nova Scotia and Newfoundland	38.5	22.2	34.9	20.7	32.5
New-Brunswick and P.E.I.	36.0	28.7	34.4	23.2	30.6
Quebec	50.7	28.4	46.2	23.8	34.5
Ontario	35.5	21.4	29.1	14.5	22.6
Manitoba	52.7	27.7	44.2	17.4	29.9
Saskatchewan	51.0	29.0	43.1	18.4	27.2
Alberta	44.9	19.8	35.1	10.6	15.5
British-Columbia	35.6	22.5	29.8	11.1	13.7
Yukon	44.4	28.4	35.8	7.6	17.3
NWT	65.4	44.3	60.5	28.8	21.5
Canada	44.7	24.4	37.2	17.1	25.8

1. Caution: the reader should refer to the Methodology Section.
2. Populations 15 years of age and over.
3. For statistical purposes, less than grade 9 education is used as a proxy of functional illeteracy.
4. Refers to the total population (15+) of the specified geographical area less registered Indians.
5. Refers to the total population (15+) of comparison communities near reserves within the specified geographical area.

Source: INAC customized data based on 1986 Census of Canada.

Prepared by Quantitative Analysis and Socio-demographic Research, Finance and Professional Services, INAC, 1989.

TOTAL CANADIAN INUIT PEOPLE

TABLE 1E: LABOUR FORCE ACTIVITY BY AGE AND HIGHEST LEVEL OF SCHOOLING (INAC CUSTOMIZED 1986 CENSUS DATA)

Age Group	No Education	Grades 1 to 8	Grades 9 to 13	High School Diploma	Any Trade or College	College Diploma	Any University	University Degree	Total
Aged 15–24									
Employed	15	630	895	240	410	235	125	25	2575
Unemployed	10	565	495	80	125	75	40	0	1390
Not in LF	80	2105	1710	140	190	45	55	10	4335
TOTAL	105	3300	3100	460	725	355	220	35	8300
Aged 25–34									
Employed	30	710	695	190	710	520	225	55	3135
Unemployed	30	320	225	35	210	130	15	0	965
Not in LF	75	670	335	50	155	85	40	20	1430
TOTAL	135	1700	1255	275	1075	735	280	75	5530
Aged 35–44									
Employed	220	610	230	120	460	355	140	15	2150
Unemployed	80	195	70	0	70	50	0	0	465
Not in LF	265	475	135	15	115	80	25	0	1110
TOTAL	565	1280	435	135	645	485	165	15	3725
Aged 45–64									
Employed	630	320	90	40	210	150	55	20	1515
Unemployed	180	80	15	0	35	25	0	0	335
Not in LF	1195	430	60	0	80	45	0	0	1810
TOTAL	2005	830	165	40	325	220	55	20	3660
Aged 65 +									
Employed	45	0	0	0	10	0	0	0	55
Unemployed	0	0	0	0	0	0	0	0	0
Not in LF	590	110	40	0	20	10	15	0	785
TOTAL	635	110	40	0	30	10	15	0	840
Total age 15 +									
Employed	945	2275	1920	595	1800	1265	545	115	9460
Unemployed	300	1165	810	125	440	275	65	0	3180
Not in LF	2195	3790	2280	215	560	275	140	40	9495
TOTAL	3440	7230	5010	935	2800	1815	750	155	22135

TOTAL CANADIAN INUIT PEOPLE

TABLE 1E: LABOUR FORCE ACTIVITY BY AGE AND HIGHEST LEVEL OF SCHOOLING (INAC CUSTOMIZED 1986 CENSUS DATA)

Age Group	No Education	Grades 1 to 8	Grades 9 to 13	High School Diploma	Any Trade or College	College Diploma	Any University	University Degree	Total
Aged 15–24									
Employed	0.58%	24.47%	34.76%	9.32%	15.92%	9.13%	4.85%	0.97%	100.00%
Unemployed	0.72%	40.65%	35.61%	5.76%	8.99%	5.40%	2.88%	0.00%	100.00%
Not in LF	1.89%	48.56%	39.45%	3.23%	4.38%	1.04%	1.27%	0.23%	100.00%
TOTAL	1.27%	39.76%	37.35%	5.54%	8.73%	4.28%	2.65%	0.42%	100.00%
Aged 25–34									
Employed	0.96%	22.65%	22.17%	6.06%	22.65%	16.59%	7.18%	1.75%	100.00%
Unemployed	3.11%	33.16%	23.32%	3.63%	21.76%	13.47%	1.55%	0.00%	100.00%
Not in LF	5.24%	46.85%	23.43%	3.50%	10.84%	5.94%	2.80%	1.40%	100.00%
TOTAL	2.44%	30.74%	22.69%	4.97%	19.44%	13.29%	5.06%	1.36%	100.00%
Aged 35–44									
Employed	10.23%	28.37%	10.70%	5.58%	21.40%	16.51%	6.51%	0.70%	100.00%
Unemployed	17.20%	41.94%	15.05%	0.00%	15.05%	10.75%	0.00%	0.00%	100.00%
Not in LF	23.87%	42.79%	12.16%	1.35%	10.36%	7.21%	2.25%	0.00%	100.00%
TOTAL	15.17%	34.36%	11.68%	3.62%	17.32%	13.02%	4.43%	0.40%	100.00%
Aged 45–64									
Employed	41.58%	21.12%	5.94%	2.64%	13.86%	9.90%	3.63%	1.32%	100.00%
Unemployed	53.73%	23.88%	4.48%	0.00%	10.45%	7.46%	0.00%	0.00%	100.00%
Not in LF	66.02%	23.76%	3.31%	0.00%	4.42%	2.49%	0.00%	0.00%	100.00%
TOTAL	54.78%	22.68%	4.51%	1.09%	8.88%	6.01%	1.50%	0.55%	100.00%
Aged 65 +									
Employed	81.82%	0.00%	0.00%	0.00%	18.18%	0.00%	0.00%	0.00%	100.00%
Unemployed	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	100.00%
Not in LF	75.16%	14.01%	5.10%	0.00%	2.55%	1.27%	1.91%	0.00%	100.00%
TOTAL	75.60%	13.10%	4.76%	0.00%	3.57%	1.19%	1.79%	0.00%	100.00%
Total age 15 +									
Employed	9.99%	24.05%	20.30%	6.29%	19.03%	13.37%	5.76%	1.22%	100.00%
Unemployed	9.43%	36.64%	25.47%	3.93%	13.84%	8.65%	2.04%	0.00%	100.00%
Not in LF	23.12%	39.92%	24.01%	2.26%	5.90%	2.90%	1.47%	0.42%	100.00%
TOTAL	15.54%	32.66%	22.63%	4.22%	12.65%	8.20%	3.39%	0.70%	100.00%

TABLE 1E NOTES

(p. 99)

Data Source: INAC Customized Data based on the 1986 Census of Canada, Quantitative Analysis and Socio-Demographic Research, 1989.

Cells contain the proportion of the total Canadian Inuit population 15 years of age and older. As the 1986 Census did not ask respondent whether they were attending school at the time of enumeration, these proportions include attending students.

(p. 100)

Data Source: INAC Customized Data based on the 1986 Census of Canada, Quantitative Analysis and Socio-Demographic Research, 1989.

Labour Force Activity Rates can be calculated as follows:

Participation Rate = Number in the Labour Force/ Total Population
Employment Rate = Number Employed/ Total Population
Unemployment Rate = Number Unemployed/ Labour Force Population

Labour Force refers to those 15 years of age or older, excluding inmates and other institutional residents, who in the week prior to enumeration were either employed or unemployed (looking for work, expecting work, or laid off).

While sucess in the labour force tends to increase with the level of education, the nature of the relationship between these variables remains unclear. Higher education might increase the probability of gaining employment. Alternatively, both higher education and employment might be the result of any number of other variables, including motivation and cultural values.

Table 1F: Indian Students: Age-Grade Distribution

Normally, a student progresses at the rate of one grade per year, so that a student entering grade 1 at age six would enter grade 12 at age 17. The extent of delayed progress is referred to as ''age-grade discrepancy'' and can be illustrated in age-grade distribution tables.

Age-Grade Distribution, Grades 1 - 12, 1988-89

ÂGE	Gr.1	2	3	4	5	6	7	8	9	10	11	12
4	26	0	0	0	0	0	0	0	0	0	0	0
5	1807	13	0	0	0	0	0	0	0	0	0	0
6	4795	1236	11	0	0	0	0	0	0	0	0	0
7	1112	4020	1057	10	0	0	0	0	0	0	0	0
8	187	1457	3467	889	20	0	0	0	0	0	0	0
9	60	312	1427	3304	835	20	0	0	0	0	0	0
10	22	82	399	1593	2891	733	13	0	0	0	0	0
11	8	28	112	561	1548	2736	615	48	0	0	0	0
12	2	8	28	192	611	1646	2131	924	29	0	0	0
13	0	2	17	62	220	745	1512	2345	587	32	0	0
14	0	0	6	24	75	260	748	1725	1871	538	20	0
15	0	0	0	9	33	92	310	920	1639	1578	415	23
16	0	0	0	0	8	35	133	417	986	1405	1223	293
17	0	0	0	0	0	7	23	155	433	986	1087	912
18	0	0	0	0	0	0	11	57	174	496	715	855
19	0	0	0	0	0	0	0	12	66	237	367	502
20	0	0	0	0	0	0	0	6	29	117	148	284
21	0	0	0	0	0	0	0	0	26	145	156	301

The age-grade distribution table for 1988-89 shows the age distribution of students in each grade. For example, in grade 2 there are 1236 six year olds, 4020 seven years olds and 1457 eight year olds.

The shaded cells in the table indicate the students who are in a position to enter grade 12 no later than age 19 (no more than two years behind the ''normal'' rate of progress).

However, if the numbers in the shaded cells are expressed as a percentage of the total enrolment, it will be found that only 82 percent of the students are in a position to enter grade 12 by age 19.

Such a percentage can be calculated for each year, each region and each school type. It is simply a way of comparing data from year to year and is referred to in the following table and graphs as the ''age-grade index''.

APPENDIX C

Articles 26, 27 and 28 of I.L.O. Convention 169 (Indigenous and Tribal Peoples)

The Indigenous and Tribal Peoples Convention, 1989 of the International Labour Organization, (not yet in force) provides in Part VI, Article 26:

> "Measures shall be taken to ensure that members of the peoples concerned have the opportunity to acquire education at all levels on at least an equal footing with the rest of the national community."

Article 27 of I.L.O. Convention 169 states that:

> "1. Education programmes and services for the people concerned shall be developed and implemented in co-operation with them to address their special needs, and shall incorporate their histories, their knowledge and technologies, their value systems and their further social, economic and cultural aspirations.
>
> 2. The competent authority shall ensure the training of members of these peoples and their involvement in the formulation and implementation of education programmes, with a view to the progressive transfer of responsibility for the conduct of these programmes to these peoples as appropriate.
>
> 3. In addition, governments shall recognize the right of these people to establish their own educational institutions and facilities, provided that such institutions meet minimum standards established by the competent authority in consultation with these peoples. Appropriate resources shall be provided for this purpose."

Article 28 states:

> "1. Children belonging to the peoples concerned shall, wherever practicable, be taught to read and write in their own indigenous language or in the language most commonly used by the group to which they belong. When this is not practicable, the competent authorities shall undertake consultations with these peoples with a view to the adoption of measures to achieve this objective.
>
> 2. Adequate measures shall be taken to ensure that these peoples have the opportunity to attain fluency in the national language or in one of the official languages of the country.
>
> 3. Measures shall be taken to preserve and promote the development and practice of the indigenous languages of the peoples concerned."

APPENDIX D

Aboriginal Language Speakers (Secretary of State)

Aboriginal Languages in Canada

Linguistic Group	Language/Dialect	Population	No. of Speakers
Algonkian/Algonquin	Abenakis	694	10
	Algonkin/Algonquin	4,648	---
	Blackfoot	9,875	4,000
	Cree	92,664	55,000
	Delaware	999	10
	Malecite	2,176	1,200
	Micmac	11,525	4,000
	Montagnais/Naskapi	7,376	5,000
	Ojibway	62,545	30,000
	Ottawa/Outaouais	1,874	---
	Potawatomi	998	100
		195,374	**99,320**
Athapaskan	Beaver	998	300
	Carrier	5,504	5,000
	Chilcotin	1,700	1,000
	Chipewyan	6,419	5,000
	Dogrib	1,565	800
	Han	---	10
	Hare	896	600
	Kaska	---	300
	Kutchin	1,201	500
	Loucheux	1,399	---
	Nahani	1,305	---
	Sarcee	613	10
	Sekani	586	500
	Slave	4,081	2,000
	Tagish	---	5

Aboriginal Languages in Canada

Linguistic Group	Language/Dialect	Population	No. of Speakers
Athapaskan (cont.)	Tutchone	---	1,000
	Tahltan	793	1,000
	Yellowknife	597	---
		27,657	**18,025**
Haida	Haida	**1,560**	**225**
Iroquoian	Cayuga	2,718	360
	Huron	1,205	---
	Mohawk	16,640	2,000
	Oneida	3,260	200
	Onondaga	597	100
	Seneca	365	25
	Tuscarora	841	7
		25,626	**2,692**
Kootenayan	Kootenay	**446**	**200**
Salishan	Bella Coola	730	200
	Comas	900	400
	Cowichan	7,118	---
	Halkomelem	---	500
	Lillooet	2,961	200
	Ntlakyapamuk	3,023	---
	Okanagan	1,753	100
	Puntlatch	49	---
	Seechelt	585	10
	Semiahmoo	25	---
	Shuswap	4,347	2,000
	Songish	1,418	---
	Squamish	1,430	10
	Straits	---	30

Aboriginal Languages in Canada

Linguistic Group	Language/Dialect	Population	No. of Speakers
Salishan (cont.)	Thompson	---	1,000
		24,339	**4,450**
Sioux	Assiniboine	1,376	---
	Dakota	6,335	5,000
	Sioux	182	---
		7,893	**5,000**
Tlingit	Tagish	582	---
	Tlingit	---	500
		582	**500**
Tsimshian	Gitksan	3,149	1,500
	Niska	2,893	---
	Tsimshian	3,452	2,005
		9,494	**3,505**
Wakashan	Haisla	989	500
	Heiltsuk	1,424	300
	Kwakiutl/Kwakwala	3,155	1,000
	Nitinat	---	60
	Nootka	4,175	1,500
		9,743	**3,360**
Eskimo-Alieut	Inuktitut	**22,000**	**16,000**
	TOTAL	**324,654**	**153,277**

NATIVE LANGUAGES			CHANCES OF SURVIVAL		
LANGUAGE	FAMILY	NO. OF SPEAKERS	EXCELLENT	ENDANGERED	VERGE OF EXTINCTION
Abenaki	Algonquin 1	10			X
Beaver	Athapaskan 2	300			X
Bella Coola	Salishan 7	200			X
Black Foot	Algonquin 1	4,000		X	
Carrier	Athapaskan 2	5,000		X	
Cayuga	Iroquoian 5	360			X
Chilcotin	Athapaskan 2	1,000			X
Chipewyan	Athapaskan 2	5,000		X	
Comox	Salishan 7	400			X
Cree	Algonquin 1	55,000	X		
Dakota	Siouan 8	5,000		X	
Deleware	Algonquin 1	10			X
Dogrib	Athapaskan 2	800			X
Haida	Haida 4	225			X
Haisla	Wakashan 11	500			X
Halkomelem	Saliswan 7	500			X
Han	Athapaskan 2	10			X
Hare	Athapaskan 2	600			X
Heiltsuk	Wakashan 11	300			X
Inuktitut	Esquimo–Alieut 3	16,000	X		
Kaska	Athapaskan 2	300			X
Kutchin	Athapaskan 2	500			X
Kutenai	Kutenai 6	200			X
Kwakwala	Wakashan 11	1,000			X
Lillooet	Salishan 7	200			X
Malicite	Algonquin 1	1,200			X
Micmac	Algonquin 1	4,000		X	
Montagnais–Naskapi	Algonquin 1	5,000		X	
Mohawk	Iroquoian 5	2,000			X

Nitinat	Wakashan	11	60			X
Nootka	Wakashan	11	1,500			X
Nass-Gitksan	Tsimshian	10	1,500		X	
Ojibway	Algonquin	1	30,000	X		
Okanagan	Salishan	7	100			X
Oheida	Iroquoian	5	200			X
Ononoaga	Iroquoian	5	100			X
Potawatomi	Algonquin	1	100			X
Sarce	Athapaskan	2	10			X
Sechelt	Salishan	7	10			X
Sekani	Athapaskan	2	500			X
Seneca	Iroquoian	5	25			X
Slave	Athapaskan	2	2,000			X
Shuswap	Salishan	7	2,000			X
Squamish	Salishan	7	10			X
Straits	Salishan	7	30			X
Tagish	Athapaskan	2	5			X
Tahltan	Athapaskan	2	1,000			X
Tlingit	Tlingit	9	500			X
Thompson	Salishan	7	1,000			X
Tsimshan (Southern)	Tsimshian	10	5			X
Tsimshan (Coastal)	Tsimshian	10	2,000			X
Tuscarora	Iroquoian	5	7			X
Tutchone	Athapaskan	2	1,000			X

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RECOMMENDATIONS OF WITNESSES

APPENDIX E

RECOMMENDATIONS OF WITNESSES

ALBERTA NATIVE LITERACY COMMITTEE

Recommends:

- That to see improvement in the native education, in the value of education, in the future there is a requirement for programs that address the needs, the interests and the learning styles of aboriginal peoples. We need on-site child care programs to enable women to attend literacy and upgrading programs. Mother tongue literacy is very important, as are the production of materials and publications with native perspective and a resource collection of native materials in a first-class library.
- That education must be sold as a good experience to natives. That the team approach be used to literacy: a team on native curriculum development; a team on native culture; a team on economic development. The team would be a group of people with a range of expertise.
- That training certificates be made available for volunteer tutors of native career counsellors. A measurement or early assessment is needed for an indication of progress. Success could mean that the student's goals are achieved.
- That there is a need for the formation of a native literacy workers' network and a network for the learners. Adults, parents, must be encouraged to learn and to support their children's learning.
- That native literacy awards for recognition and praise should be given, because we have a high turnover of native literacy coordinators. Evaluation techniques also need to be addressed.
- That elementary and secondary schools should have materials included in their curriculum to expose students to a wide range of occupational choices, be they in band administration or in the mainstream of society.
- That adult literacy in upgrading must be adequately funded until regular school success if comparable to that on and off reserve.
- That a framework be developed for recruiting, placement and after-care for learners.
- That a long-term strategic plan be developed for native literacy, including formation of regional advisory committees and a five-year comprehensive plan.
- That long-term guaranteed funding commitments be negotiated, perhaps including an MOU with federal and provincial counterparts. An example is working with potential funders, such as Secretary of State.

- That the formation of a native literacy association of which the intent and purpose is to improve the economic circumstances of Indian people residing in Alberta through the development of literacy programs by working closely with the provinces, the private sector, and voluntary associations to ensure that native Albertans have access to literacy skills to enable Indian participation in the Alberta economy. I feel this formation is most important.

ASSEMBLY OF FIRST NATIONS

Recommends:

- That negotiations be entered upon expeditiously between the Assembly of First Nations and the Secretary of State Literacy Program in order to establish a distinctive aboriginal program; that once the terms and conditions are established, the Secretary of State and the Assembly of First Nations establish an aboriginal literacy review and an allocation committee charged with responsibility to administer aboriginal component funds.

- That the Government of Canada make provision for community participative research and a systematic effort to fulfil the potential of distance teaching as a means of aboriginal literacy development; and further, that such effort take into account the promise of a mobile literacy program that can be taken directly into communities and homes. Pre-school child care and literacy needs would benefit from language immersion at the community level.

- That careful consideration and reasonable support be given to Bill C-269, An Act to establish the Aboriginal Languages Foundation. If the deep-rooted and widespread problem of aboriginal illiteracy is to be eradicated, it is clear that proper scope and place must be accorded to the broader and more basic issue of aboriginal language maintenance and development.

- That the committee forward a communication to the International Development Research Centre requesting its assistance in examining various models of developing world literacy efforts that link first and second languages. This internationally based research should essentially focus on the methods, tools, and processes that could be utilized in effecting the transition of learners from aboriginal language literacy to English or French literacy or both.

- That a special subcommittee of this larger standing committee be struck to examine and make specific recommendations on the question of federal operational and developmental funding for aboriginal media, insitutions, and entities, namely radio,

TV, and print. Aboriginal organizations, educators, and an adequate sampling of community-level people should be consulted in this investigation.

- That the Committee recommend that the Assembly of First Nations be accorded sufficient means to launch an independent study on strategic requisites for addressing the aboriginal literacy issue; and further, that the results of this study be directed principally to this Committee, to be used in the international development and articulation of a formal posture on the issue and to be tabled with the committee.

- That literacy—basic skills—upgrading provisions in the full range of DIAND and CEIC programs be appropriately modified to extend such basic training to unemployed and underemployed aboriginal young and older adults; that eligibility be determined by the Assembly of First Nations in conjunction with our communities; further, that study be given to make such programs more directly accessible to remote aboriginal communities.

- That federal government support be initiated through the Literacy Program of Secretary of State to fund an aboriginal language and literacy conference in order to take direction from the community chiefs, elders, and language and literacy experts for the purpose of developing more completely a national literacy for First Nations program.

- That the federal government provide funding for the establishment of a National Aboriginal Literacy Secretariat (NALS), which is independent of government, and would have a mandate to eradicate illiteracy among the Aboriginal population of Canada by the year 2000. The NALS would have a two-fold mandate: to preserve and promote aboriginal language literacy, and promote literacy in the two state languages, English and French, among the aboriginal peoples.

- That the mandate, mission, goals, objectives and operational guidelines of the NALS are to be established in meaningful consultation and dialogue with aboriginal representative organizations. A technical working group of aboriginal literacy specialists would act in an advisory capacity to the aboriginal leadership.

- That the annual budget of the NALS for a period of 10 years would be $22 million per year.

- That the federal government set aside $110 million over five years, or $220 million over 10 years to promote literacy in the state languages among aboriginal peoples from pre-kindergarten to basic adult education. This is to be combined with a commitment to eradicate illiteracy among the adult aboriginal population within a

decade, while improving the quality of education for all aboriginal students from pre-kindergarten to university.

- That until NALS development, the National Literacy Secretariat make moneys available directly to all aboriginal organizations. Projects addressing aboriginal literacy issues which may have a national application, should be undertaken with and through appropriate national aboriginal organizations. Projects of local or regional scope should be undertaken with and through appropriate community and/or regional aboriginal governments.

- That the federal government set aside $200 million over the next 10 years to preserve, develop, and enhance the use of aboriginal languages. The federal government is to set aside $5 million per year for 10 years to re-establish and re-activate the native news media in southern Canada including the native newspapers which were formerly funded. It would also provide funds to establish native newspapers in Ontario, N.B., Nfld., P.E.I., Quebec, and other parts of Canada not previously served by this media.

- That there be a national conference on aboriginal literacy, and the formation of a national Aboriginal Languages Foundation.

CARRIER-SEKANI TRIBAL COUNCIL

Recommends:

- That there be recognition of joint jurisdiction and that joint jurisdiction has to be exercised under one umbrella, the umbrella of aboriginal governments working in partnership with non-aboriginal governments.

CONFEDERACY OF MAINLAND MICMACS

Recommends:

- That the jurisdiction of literacy education for Mi'kmaq people be defined.

- That there be a task force developed to determine the literacy needs of Micmac communities, in both Mi'kmaq and English.

- That moneys be made available for the development of curricula material in Mi'kmaq language, in history and culturally relevant materials for inclusion in all subject area, and to be developed by Mi'kmaq people.

CONNE RIVER INDIAN BAND

Recommends:

- That education must be seen as a whole process from beginning to end whether you are a young child or an adult.
- That there must be support services in place through special education teachers, librarians and counsellors to prevent frustration and disillusionment that leads to dropouts.
- That there must be local control and adequate funding from the Department of Indian Affairs for all areas of education: regular, upgrading and post-secondary.
- That there should be adequate facilities and inviting pleasant environments for education to take place so that students are not "turned off" when they first enter our doors.
- That native language and native curriculum materials should be a part of educational programs at all levels to enhance and promote the positive image of the student to give him/her their place in the scheme of things as well as play an important role in retention of his/her native culture.

CULTURAL STUDIES, MICMAC ASSOCIATION FOR

Recommends:

- That the Standing Committee look into Cultural Education Centres with a view to expanding the program to include capital expenditures.
- That the Standing Committee look into matriculation requirements in Nova Scotia, and requirement for the French language as it impacts on aboriginal language development in Nova Scotia.
- That there is a need for an Indian Education Task Force in Nova Scotia.
- That the provincial Minister of Education appoint one Micmac appointee to each school board which has Micmac students.

DEPARTMENT OF COMMUNICATIONS, GOVERNMENT OF THE NORTHWEST TERRITORIES

Recommends:

- That funding must be allocated for the training of native language specialists and teachers, and for the retraining of literate speakers who will have to revise their writing

habits because of the standardization of native orthographies; that community literacy workshops be funded, and that literacy workshops be held during working hours for government employees; and that a compulsory native language literacy component be included in adult education.

- That the publication of reference materials such as dictionaries and teaching grammars are required in order to promote and use the standard orthographies. There must be funding in place for the development of native language curriculum materials for the primary and secondary levels, and funds available for the revision of existing materials in the standard orthographies. Regional resource centres with permanent coordinators and support staff must be established to deliver literacy training and to make reference and teaching materials available to aid in the promotion of literacy.
- That provision must be made for native languages to be taught as second languages to adults and children who do not speak these languages as a first language. This instruction must include literacy training using the standard orthographies. These programs could be delivered through the school and adult education systems already in place.
- That funding must be allocated for further linguistic research on matters such as dialect differences, the speech of elders, and first language acquisition. Training in linguistics is necessary for native language specialists in order to accurately and efficiently develop reference and teaching materials.
- That all places which have traditional native names should be renamed in the native language, and spelled in the standard orthography. All signs should be revised to reflect standard orthographies. The traditional place names and standard spellings should be officially recognized by the territorial and federal governments.
- That artists and writers in the communities should be employed to develop material using the standard orthographies. The literary achievements of native people must be recognized to encourage the publication of a variety of printed material.
- That financial support for native newspapers is vital in the process of encouraging native language literacy. Funding to native communications must be continued at a level which will allow native newspapers to survive and continue to be the voice of native peoples.
- That native language symbols should be evaluated with reference to a standard computer encoding format. The ISO coding should be critically evaluated by native language specialists, educators and linguists, and a standard adopted by all computer programmers.

- That the standard orthographies must receive official recognition which should include the sole use of the standard orthographies in the schools and in all government publications which are disseminated in a native language.

DEPARTMENT OF EDUCATION, GOVERNMENT OF THE NORTHWEST TERRITORIES

Recommends:

- That the Government of Canada make an ongoing commitment to a national literacy initiative and continue to provide cost-shared funding with the provinces and territories for literacy programs, beyond the current five-year program administered through the National Literacy Secretariat. Within the context of an ongoing national commitment, the Government of Canada should encourage multi-year, cost-shared funding agreements between the National Literacy Secretariat and the provinces.
- That the Government of Canada redesign the current literacy initiative delivered through the National Literacy Secretariat, in order to allow for federal cost-shared contributions in support of direct service delivery a well as the current components of the program.
- That the Government of Canada through the National Literacy Secretariat undertake a national public awareness campaign that promotes education as a positive undertaking for individuals and communities and that such a campaign be sensitive and appropriate to the daily lives of aboriginal people in Canada.
- That the Government of Canada through programs and services offered through Canada Employment and Immigration and funding made available through the Employability Enhancement Accord with the provinces and territories, strengthen and enhance initiatives leading to literacy. This support must recognize the need for low level literacy training combined with life skills and commit to long-term funding for the individual if required. It must recognize that some individuals may require five or more years to become truly literate and subsequently employable.
- That the Government of Canada through the Canada Assistance Plan enhance current measures and provide special incentives to promote literacy and support social assistance recipients to increase their literacy levels. Such measures could include incentives to go to school while on social assistance and financial assistance to offset costs associated with learning, such as child care, books, supplies and clothing.
- That the Government of Canada recognize the eight official languages within the Northwest Territories and the importance of programs that support the maintenance of aboriginal language development and use.

- That the Government of Canada negotiate with the Government of the Northwest Territories a renewal of the Aboriginal Languages Enhancement Agreement.

THE ENVIRONMENTAL MEDIATION AND ARBITRATION GROUP

Recommends:

- That the mediation process be applied to the literacy issue, because this topic is of crucial importance.

ISLAND LAKE TRIBAL COUNCIL

Recommends:

- That governments recognize mother-tongue literacy as a need in the aboriginal community that is as important as official language literacy.
- That the federal and provincial governments identify community-based, learner-centred literacy programming for aboriginal people as a priority for funding, with a long-term commitment.
- That literacy researchers, instructors, and curriculum material developers for aboriginal literacy programs be fluent and literate in the learners' first language.
- That the federal and provincial governments support Bill C-269, the *Aboriginal Languages Foundation Act*.

JAMES BAY CREE COMMUNICATIONS SOCIETY

Recommends:

- That intensive efforts must be made by the government not to regress but increase the funding provisions for native communications as a whole.
- That the Cree language should be recognized as an official language in Canada. Without any entrenchment of our language rights, literacy among Crees will continue to diminish.

McDONOUGH, ALEXA, Leader, NDP-N.S.

Recommends:

- That the federal decision to terminate funding to the *MicMac News* and Native Communications Program be reviewed. The *MicMac News* played an important role

in combatting illiteracy among the aboriginal population, and cultural illiteracy among the non-Native population of Nova Scotia.

METIS NATIONAL COUNCIL

Recommends:

- That the Government enact the following:

  An Aboriginal Education Act
  This Act of Parliament would state:

  (1) that the Government of Canada accepts the UNESCO position that literacy is a basic human right, accessible to everyone;
  (2) that the Government of Canada accepts that the Aboriginal peoples of this country have not been served well by the educational institutions of the country;
  (3) that the Government of Canada has, since 1972, had as its policy, Indian Control of Indian Education;
  (4) that the Government of Canada supports the evolution of Aboriginal Control of Aboriginal Education among the Metis, Indian and Inuit peoples;
  (5) that the Government of Canada promotes the development of Aboriginal Educational Institutions;
  (6) that the Government of Canada accepts the urgency of changes in the educational services offered to the Aboriginal peoples to meet the challenges of the 21st century.

MICMAC FIRST NATION

Recommends:

- That we need programs that are sensitive and aware of our needs—the method of instruction must be aware of the subtle differences that exist between the native and non-native communities.

- That we have long been aware that the employment opportunities for the native people are not at par with the rest of society. This issue must be addressed—we must educate ourselves with the differences between facts and myths about the Native people. These are differences that may be a means of enriching a working environment, rather than the basis for prejudice.

- That we must ensure that the Micmac adults have the opportunity to take advantage of existing upgrading programs, whether they are situated at the community college level, or provided by any of the volunteer literacy organizations.

- That governments provide funds for actual program delivery, otherwise there will be a large segment of the Micmac population unable to take advantage of such programs. The needs of the single parents, individuals who have no access to transportation, as well as the needs of the employee who wishes to take advantage of literacy programs must always be recognized and supported.

MICMAC GRAND COUNCIL

Recommends:

- That the First Nations Aboriginal People do not want to be included in Bill C-37 and want support for Bill C-269, An Act to establish the Aboriginal Languages Foundation.

MICMAC NATIVE LEARNING CENTRE

Recommends:

- That the First Nations aboriginal people do not want to be included in Bill C-37 and want support for Bill C-269, An Act to establish the Aboriginal Languages Foundation.
- That the Ministry of the Secretary of State immediately reinstate all funding for the aboriginal news media.

MORNING STAR—THE INDIAN EMPLOYMENT AGENCY

Recommends:

- That an issue that needs to be looked at is Indian control of employment services.
- That there be an appointment made of an Indian commissioner at the Public Service Commission. I believe you have somebody who represents the visible minorities, as well as a woman commissioner, but there is no one there to represent aboriginal people. The federal government has a major impact on our lives, and I believe that would be a significant statement to status Indians across the country.
- That an aboriginal employment advisory board be established.

NATIONAL ABORIGINAL NETWORK ON DISABILITY

Recommends:

- That all activities related to literacy for native people must be directed by and must meaningfully involve aboriginal people with disabilities.

- That all activities must build on the capacity of aboriginal people with disabilities to contribute to their society.
- That all activities should be undertaken in collaboration with governments, aboriginal political organizations, non-aboriginal consumer groups and the private sector. These activities should be based on genuine partnerships with disabled aboriginal people and conducted in a legal, financial and ethical sense as a relationship between equals.
- That all activities must serve to empower aboriginal people with disabilities individually and collectively through improved skills and knowledge, through more effective organization to increase their influence over the policies, programs and services which affect their lives.
- That all activities should respect the regional and cultural diversity of aboriginal people in Canada without compromising their sense of autonomy and their desire for self-determination.

NATIONAL ASSOCIATION OF FRIENDSHIP CENTRES

Recommends:

- That there must be adequate funding for two full-time employees for each native literacy program.
- That there must be funds dedicated to the development of culturally relevant materials for native literacy programs at all three levels, local, regional and national.
- That there must be some means to coordinate projects, exchange materials and generate ideas for the development of culturally relevant materials at the regional level through regular conferences or meetings.
- That there must be increased funding to native literacy projects to allow: (1) the projects to purchase the learning materials required to meet the needs of the learner; (2) the development of new materials and/or the adaptation of existing material; (3) adequate staffing of literacy projects; and (4) project staff to communicate with each other on a regular basis to share information and resources.
- That the Committee make a recommendation that the government reinstate funding to native newspapers at least until such time as a planned withdrawal can be made where the newspapers will not fold.
- That the Department of Indian Affairs work to allow more bands and more Inuit communities to control education and curriculum for their students because that is the

only way you will ever get past this cultural impasse that our people feel every time they sit down with a history book and read that Adam Dallard fought off 1,000 savages with only six of his buddies.

- That a funding program involving the friendship centres be established.
- An expansion of existing programs: permanent funding; more staff; qualified native staff; more culturally relevant learning material; time to adapt learning material or adapt existing material; a lending library for learners; more life skills materials; computers and regular upgrading of computer hardware and software; a training program for staff; better and larger facilities; a promotions advertising budget; volunteer tutors; and financial support for learners.
- That the Committee look at the mandate of the National Literacy Secretariat in terms of their funding, what they are prepared to fund, and what they are interested in funding because that has implications for the National Association Friendship Centres.

NATIVE COUNCIL OF CANADA

Recommends:

- That given the literacy program is intended to promote the two official languages, English and French, the issue of the aboriginal mother tongue has to be taken into consideration. We think it is the responsibility of this Committee because presumably it is the only committee that is addressing aboriginal concerns in the context of literacy. That it be brought to the attention of those outside the field of aboriginal concerns that this situation is a fact. So the mistakes of the past in terms of misapplication of these and similar programs are not repeated.

NATIVE COUNCIL OF NOVA SCOTIA

Recommends:

- That the Standing Committee let us know how we can send out a message to all those persons within your government who we should approach to learn how we can best slow the assault on our language from outside until such time as our numbers of speakers increase.
- That the government enact a short clear two-page bill as follows:

Title Page:

Bill C-1990

An Act to show respect to the Aboriginal Peoples of Canada, their cultures and their Languages.

Second Page:

Her Majesty by and with the advice and consent of the Senate and House of Commons of Canada enacts as follows:

1. This Act may be cited as the Respect for Aboriginal Peoples' Cultures and their Languages.

2. In this Act:
   Aboriginal Peoples' culture and languages means the cultures and 53 Aboriginal Languages spoken by the Aboriginal Peoples of the 11 indigenous language families present in Canada.

3. In pursuance of the international standards for the protection and promotion of the cultural and language rights of indigenous peoples, the Government of Canada acknowledges to show respect to the right of Aboriginal Peoples in Canada to protect, promote and develop their own cultures and languages for now and future generations.

NATIVE EDUCATION CENTRE

Recommends:

- That literacy councils should be established on most Indian reserves.
- That the priority for literacy should be mother-tongue literacy.
- That literacy plans should be localized. One national plan will not work.
- That native literacy should be advocated in and promoted in schools and on reserves and in schools such as ours that are attended by native students. Native literacy should be included in discussions about native training and native education.
- That native people should be recruited as trainers and facilitators for native education and training programs.
- That native literacy should include skills development in communication and organizational management as well as life skills.

- That native tutors are needed for native students already enrolled in community colleges and post-secondary facilities.

- That funds be handed over to native communities so they can design their own programs. Native people should be given at least the power to empower themselves and to formulate their own literacy plans that would be unique to their areas.

NEWFOUNDLAND-LABRADOR LITERACY COALITION

Recommends:

- That resource centres be available with aboriginal language translation services.

NORWAY HOUSE INDIAN BAND

Recommends:

- That the Government of Canada, through the appropriate departments, continue to support and adequately fund the four pilot Native Employment Placement Centres for a minimum of five years.

- That the Government of Canada, through the appropriate departments, allocate adequate funds for an extensive and vigorous evaluation of these pilot projects.

- That the Government of Canada, through the appropriate departments, support native communities and/or organizations to not only evaluate the Pathfinder Learning System but other programs and systems, and other curricular materials and pedagogical techniques on literacy upgrading that is sensitive to the Indian reality.

- That the Government of Canada, in cooperation with appropriate provincial government departments, support native communities and/or organizations to incorporate the findings emanating from the above three recommendations into existing programs.

- That the Government of Canada, through the appropriate departments support research and program strategies for integrating the above described functional literacy components into school-to-work transition programs and other pre-employment services.

- That the Government of Canada, through the appropriate departments recognize in the development of literacy policy and programming the fundamental ingredient of functional literacy as described above.

- That the Government of Canada as well as appropriate provincial agencies support a comprehensive process of curriculum reform that will result in the creation of new curricula for our schools that is based on the assumptions and perspectives of the Aboriginal peoples.

- That the Government of Canada endorse and financially support the community-based initiatives, such as Norway House is presently attempting to undertake, that will ensure a more culturally valid educational system and at the same time strengthen school-community relations.

- That the Government of Canada support the development and integration of Native Studies programs into various subject areas of the school curriculum not only in Aboriginal communities but for all Canadians.

- That the Government of Canada use the appropriate provincial departments to recognize the importance of mother tongue for Aboriginal peoples and to incorporate bilingual educational systems in those communities so desirous.

ONTARIO NATIVE LITERACY COALITION

Recommends:

- That the Ontario Native Literacy Coalition propose the following in an attempt to better meet the needs of native literacy programming in the province of Ontario:

  — provision for adequate funding for aboriginal language instruction through the Literacy Branch;

  — recognition of the basic human right retained by aboriginal peoples to maintain their languages;

  — recognition as First Nations, and as such our languages must have the same status as English and French;

  — recognition of the fact that the culture cannot be separated from the language;

  — accessibility to aboriginal language instruction should be on equal par with delivery of English and French, and policies should be developed to ensure the same;

  — levels of funding need to be increased and ensured to meet the additional costs involved in literacy delivery to outlying areas, off-site instruction and maintaining the flexibility inherent to a learner-centred approach;

— adequate funding to support comparable and equitable program salaries in an effort to combat high staff turnover;

— adequate funding to provide for the appropriate level of human resources in staffing community-based programs;

— provision for native-specific professional development;

— insurance that as the need for increased numbers of community-based native programs develops, adequate funding will be in place. Because aboriginal peoples have the highest illiteracy rates in English of any other group in the province, it is necessary to address that inequity;

— a recognition of, and support for, the diversity in aboriginal cultures and regional differences;

— a recognition that to native peoples, literacy is not seen as basic reading and writing, but as one of the tools in the healing process of First Nations peoples;

— a recognition that our youth are our future, and as such deserve support in the educational system;

— a recognition that adequate financial resources is a beginning. There must also be a commitment from government to educate themselves regarding aboriginal issues, not by continuing to coerce western values and methods, but rather to gain an understanding of the native traditions.

PAUKTUUTIT—INUIT WOMEN'S ASSOCIATION

Recommends:

- That the Inuit Women's Association (IWA) be assigned the task of conducting a base line study on the literacy and educational levels concerning their regions and communities.
- That either the departments of Secretary of State, Indian and Northern Affairs or Canada Employment and Immigration fund the above study. Also that the IWA be allowed to design a literacy training program specific to Inuit context.
- That teacher training and material development be provided in all levels of the educational system to ensure that course content and materials are culturally appropriate.
- That an increase in the Inuit Women's Association core funding budget be increased to carry on the provision of services of which the Inuit community greatly benefits from.

- That serious consideration be given to establishing schools up to the grade 12 level in the home community.
- That a 10-year literacy action plan be developed and approved for the Inuit, with a budget of $60 million.
- That a language action plan complement the literacy one with a budget of $50 million over 10 years. This will help to further entrench the survival of the Inuktitut languages.
- That Inuit control of Inuit Education be the main goal of the Inuit concerning education of their children.

PEIGAN BOARD OF EDUCATION

Recommends:

- That native languages be taught in the schools and resources be identified to develop skilled teachers, materials, and support networks that will promote the preservation of native languages.
- That the Committee examine the cultural and native language curriculum expenditures of the Department of Indian Affairs and ask them to allocate more resources to the preservation of native languages.
- That the Committee require the Department of Indian Affairs to develop a curriculum development branch service by contracting with regional native organizations. It is not recommended that this program be delivered by the department but rather by native people.
- That the Committee require the Department of Indian Affairs to provide capital funding and core funding so that native communities could offer a broad range of courses from basic literacy to personal development to employment training.
- That native people living on reserve be permitted to continue receiving social assistance while attending the on-reserve institutions, and that the cost of the programming be pooled into a new fund for all adult education.
- That native communities be given funding to develop and maintain their own adult education programs in accordance with priorities they set for their own communities. These funds would currently include the Post-School Assistance Program, the Occupational Skills Training funds, and C.E.C.-designated resources.
- That the Committee examine the counselling services that are being made available to native communities, and require the Department of Indian Affairs to improve

resourcing for social development programs. Successful development models will come from native people and native organizations.

- That the Department of Indian Affairs develop demonstration project funding that will encourage model solutions for other communities to implement. Further to this, the Department of Indian Affairs should take responsibility in making other native communities aware of successful projects, and encourage and support implementation of these projects into other communities.
- That we should not restrict the use of adult training funds but rather pool these funds and make a more effective use of the resources according to aboriginal needs.

QU'APPELLE VALLEY FRIENDSHIP CENTRE

Recommends:

- That there must be increased and ongoing funding to native literacy projects to allow:

  1. Adequate paid staffing of native literacy projects to move away from the volunteerism aspect of the projects, as they are much appreciated and not the solution to the problem, and are limited in their activities to projects mainly for social and economic reasons.
  2. More native staff, doing things for native people that they may become and viewed as role models.
  3. Language retention and bilingual staff.
  4. Comfortable and familiar settings, private homes, reserves, Friendship Centres, native institutions (e.g., S.I.F.C.; G.D.I.) and other native training institutions.

SASKATCHEWAN ADULT BASIC EDUCATION AND NORTHWEST REGIONAL COLLEGE

Recommends:

- That a curriculum committee be set up to study the needs of adults, particularly native adults and to draw up curriculum and study materials.
- That there be an ongoing, continuous system of support.
- That the Indian community take possession of the literacy program and have ownership of resources and materials, including the development of materials, the content of materials that positively reflect Indian values and experiences.

- That literacy training include other activities that contribute to human development: sports activities, arts, crafts, music, drumming, dancing, etc. These activities, along with literacy skills, will help to ensure that the needs of the whole person are met—physical, mental, emotional and spiritual.
- That community leaders actively support literacy initiatives.
- That literacy materials, where possible, present information focusing on profession, careers, trades and jobs.
- That literacy material include content that portrays Indian people as positive role models in government, sports, education, entertainment and the various professions.
- That materials and activities provide an opportunity to involve all aspects of thinking skills, memory and creativity.

SASKATCHEWAN INDIAN FEDERATED COLLEGE

Recommends:

- That there needs to be an ongoing, continuous system of support.
- That the Indian community takes possession of the literacy program and has ownership of resources and materials including:

  i) development of materials;

  ii) content of materials;

  materials that positively reflect Indian values and life experiences.
- That literacy training include other activities which contribute to human development—sports, arts and crafts, music/drumming, dance. These activities, along with literacy skills will help ensure the development of wholesome thinking and wholesome attitudes and will help to ensure that the needs of the whole person are met—physical, mental, emotional and spiritual.
- That community leaders actively support the literacy initiatives.
- That literacy materials, where possible, present information that focuses on professions, careers, trades, and jobs.
- That literacy materials include content which portrays Indian people as positive role models—in government, sports, education, entertainment and the professions.

- That materials and activities provide an opportunity to involve all aspects of thinking skills, memory and creativity.

SASKATCHEWAN INDIAN INSTITUTE OF TECHNOLOGIES

Recommends:

- That the principles underlying the actions and the goals to be reached must originate from the community. Professional people say that the community must own the solution to make it work. The community must start from where they are and move ahead. Programs in the past have tended to be narrowly defined and typically imposed from outside the communities.

- That the resources to do what needs to be done must be accessible to the community on an ongoing basis. Literacy needs are not able to be solved by a project—a long-term approach is needed.

- That the communities must be able to control their programs. They must be able to exercise choice at all stages of the process. They must be able to decide what kind of programming is needed. They must be able to decide what partnerships they need to make it work. They must be able to decide who will do the instruction.

- That the operational aspects of literacy programming must not be limited. They must be able to implement multiple solutions. They must have the fullest range of tools to meet the needs of the learners. Some learners need academic credentials while others need basic reading and writing skills.

- That the curriculum must be relevant to community circumstances. The creation of local curriculum components is one element. Literacy in their own first language is another.

- That the instructional staff must be appropriately trained. Professional accreditation is not enough. Training specific to our needs is necessary.

- That the learners need to have a full range of support to enable them to accomplish their personal literacy goals. To some this means counselling and to others it may mean tutoring, child care, transportation, etc.

- That the communities must be able to link their initiative to the larger processes. We can see links to the school system, to the social development system, to community workplaces, and to other communities. Literacy is an integral part of the overall community development process.

SQUAMISH NATION EDUCATION

Recommends:

- That First Nations peoples across the country are opposed to the inclusion of aboriginal languages within the heritage language bill.

VANCOUVER INDIAN CENTRE SOCIETY

Recommends:

- That there should be panels of all native organizations in the area around a friendship centre.
- That proper literacy programs be established within the native community to enhance social and linguistic backgrounds.
- That a network be developed amongst native organizations for provincial and federal school systems.

WAWATAY NATIVE COMMUNICATIONS SOCIETY

Recommends:

- That the federal government keep emphasizing native literacy programs in three different ways: English as a first language, for native people who do not speak their native language; English as a second language for those who are literate only in their own language; and of course native language as a first language.
- That the government must reinstate Native Communications Program funds to all native communication societies across Canada as soon as possible so they can provide literacy materials, news and information to native people.
- That the government must make the retention of native language a priority, and encourage the use of it before the languages are gone forever.

WHYCOCOMAGH BAND

Recommends:

- That Canada should ratify the International Labour Organization 169 because article 28 says: "Children ... shall whenever practical be taught to read and write in their own

indigenous language or in the language most commonly used by the group to which they belong.''

YELLOWHEAD TRIBAL COUNCIL

Recommends:

- That native literacy program should be community based; that is, it should reflect the needs and aspirations of a native community. Therefore we recommend that funds be found and resources be assigned to native communities that will enable them to design and develop literacy programs and implement those programs in the delivery modes of their own choice.
- That adult basic literacy should move away from dependence on volunteerism, it should be established as an integral part of adult basic education and it should be funded equally and without discrimination. All native or First Nations groups should have the option of multiple solutions to barriers.
- That learning to learn programming should be made available to all First Nations communities throughout Canada.
- That physical facilities to house adult learning and literacy programs be considered in short- and long-term plans of First Nations communities. The problem is that often there is no place; even if you have the money for a literacy program, there is no place to put it.
- That the literacy action planning process be undertaken without prejudice to existing fiduciary obligations of the federal government to the treaty of nations of Canada.
- That total cultural, spiritual, intellectual, emotional and physical aspects of human development be considered in all programs in the delivery of all literacy programs. Often, for example, counselling has to be provided.
- That literacy must be accountable and responsive to community needs and desires, then be developed as an integral component of a larger community development process.
- That communities be supported in the rejuvenation of First Nations languages as part of the literacy process and that First Nations language literacy issues and dual-language approaches be considered and explored.
- That a long-term financial support strategy be secured and a commitment from the federal, provincial and territorial governments ensure the continuity of the

implementation of First Nations literacy programming. Illiteracy is an ongoing problem. It cannot have short-term solutions. The programming to deal with it has to be ongoing.

- That literacy policies must address the systemic barriers to literacy. In terms of funding, we recommend that funding agencies of all levels of government that are tangential to native education and to the development of programs that in any way touch upon the problem of native illiteracy coordinate their efforts to stop this fragmentation of resources and that funding criteria change to accommodate the literacy needs of the native people.

- That in order to support communities in the rejuvenation of First Nations languages as part of the literacy process, First Nations language literacy issues and dual-language approaches be considered and explored.

- That it be recognized that all First Nations groups have the options of multiple solutions to barriers which will be unique to each community literacy program.

REQUEST FOR GOVERNMENT RESPONSE

Pursuant to Standing Order 109, your Committee requests that the Government table a comprehensive response to the Report within 150 days.

A copy of relevant Minutes of Proceedings and Evidence of the Standing Committee on Aboriginal Affairs (Issues Nos. 25, 26, 28, 29, 30, 32, 33, 35, 36, 37, 38, 39, 40 and 41 which includes this Report) is tabled.

Respectfully submitted,

Ken Hughes,
Chairperson

MINUTES OF PROCEEDINGS

THURSDAY, OCTOBER 18, 1990
(60)

[*Translation*]

The Standing Committee on Aboriginal Affairs met *in camera* at 3:40 o'clock p.m. this day, in Room 112-N, Center Block, the Chairman, Ken Hughes, presiding.

Members of the Committee present: Ken Hughes, Allan Koury, Robert Nault and Stanley Wilbee.

Acting Members present: Derek Lee for Ethel Blondin; Larry Schneider for Wilton Littlechild.

In attendance: *From the Research Branch of the Library of Parliament*: Wendy Moss and Teressa Nahanee, Research Officers.

In accordance with its mandate under Standing Order 108(2), the Committee resumed consideration of its draft report on literacy and discussed its future business.

It was agreed,—That

- 3,000 extra copies of the Second Report to the House be printed in English, and
- 1,000 extra copies of the same Report be printed in French.

Concerning Report on Literacy, it was agreed,—That

- photo laboratory costs incurred in the preparation of the report be paid out of the Committee budget;
- the clerk of the Committee be authorized to spend an amount not exceeding $3,000 and make the necessary arrangements for making up the cover;
- 8,000 copies of the Fourth Report be printed in English and 2,000 copies in French;
- services of a French editor be retained for a total amount not exceeding $4,000;
- services of translators be retained to translate into Cree, Ojibway and Inuktitut languages, the recommendations of the Report, for an amount not exceeding $2,500;

At 4:20 o'clock p.m., the Committee adjourned to the call of the Chair.

MONDAY, OCTOBER 22, 1990
(61)

The Standing Committee on Aboriginal Affairs met *in camera* at 3:50 o'clock p.m. this day, in Room 208, West Block, the Chairman, Ken Hughes, presiding.

Members of the Committee present: Ethel Blondin, Ken Hughes and Robert E. Skelly.

In attendance: *From the Research Branch of the Library of Parliament*: Wendy Moss and Teressa Nahanee, Research Officers.

In accordance with its mandate under Standing Order 108(2), the Committee met to discuss its future business.

In response to the Order of Reference from the House this day, a work plan will be elaborated and presented at the next meeting, on October 24.

The Committee resumed consideration of its draft report on literacy.

At 6:30 o'clock p.m., the Committee adjourned to the call of the Chair.

WEDNESDAY, OCTOBER 24, 1990
(62)

The Standing Committee on Aboriginal Affairs met *in camera* at 3:44 o'clock p.m. this day, in Room 208, West Block, the Chairman, Ken Hughes, presiding.

Members of the Committee present: Ethel Blondin, Ken Hughes, Robert E. Skelly and Stanley Wilbee.

Acting Members present: Hon. Jean Charest for Allan Koury; Doug Fee for Gabriel Desjardins.

In attendance: *From the Research Branch of the Library of Parliament*: Wendy Moss and Teressa Nahanee, Research Officers.

In accordance with its mandate under Standing Order 108(2), the Committee resumed consideration of its draft report on literacy.

At 5:16 o'clock p.m., the Committee adjourned to the call of the Chair.

MONDAY, NOVEMBER 5, 1990
(63)

The Standing Committee on Aboriginal Affairs met *in camera* at 7:22 o'clock p.m. this day, in Room 208, West Block, the Chairman, Ken Hughes, presiding.

Members of the Committee present: Ethel Blondin, Ken Hughes, Wilton Littlechild, Robert E. Skelly and Stanley Wilbee.

Acting Members present: Hon. Jean Charest for Gabriel Desjardins; Ricardo Lopez for Allan Koury.

In attendance: *From the Research Branch of the Library of Parliament*: Wendy Moss, Research Officer.

In accordance with its mandate under Standing Order 108(2), the Committee resumed consideration of its draft report on literacy.

It was agreed,—That the title of the report be ''You Took My Talk: Aboriginal Literacy And Empowerment''.

Ordered,—That the chairman be authorized to make the necessary editorial and typographical corrections to improve understanding without changing substance of the report.

Ordered,—That pursuant to Standing Order 109, the Committee request the government to table a comprehensive response to the report within 150 days.

The Committee considered the Order of Reference from the House in relation to summer events at Oka.

It was agreed,—That a draft study be presented by the members of the Opposition.

It was agreed,—That the contract with Teressa Nahanee be extended until November 30, 1990.

At 10:13 o'clock p.m., the Committee adjourned to the call of the Chair.

Martine Bresson
Clerk of the Committee