

National Friendship Centre Survey

Aboriginal Language Programs

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This Strategy was commissioned by



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National Friendship Centre Survey of Aboriginal Language Programs

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“Language is our unique relationship to the Creator, our attitudes, beliefs, values and fundamental notions of what is truth. Our Languages are the corner stone of who we are as a People. Without our Languages our cultures cannot survive.”

(Towards Linguistic Justice for First Nations, Assembly of First Nations: Principles for Revitalization of First Nations Languages, September 1990)

“The threat of their languages disappearing means that Aboriginal people's distinctive world view, the wisdom of their ancestors and their ways of being human could vanish as well.”

Report of the Royal Commission on Aboriginal Peoples, 1996

“Canada’s Aboriginal languages are among the most endangered in the world.”

Atlas of the World’s Languages in Danger of Disappearing
Ed. Stephen A. Wurm, Paris, p.23, UNESCO 1996

1. Introduction

In January 2007, the National Association of Friendship Centres (NAFC) commissioned a survey of NAFC member centres and an analytical report supporting Aboriginal language programming strategies in the Friendship Centre movement. This document provides relevant background information, a summary and analysis of the survey results, and recommendations based on the survey results and analysis. Attachments to the report include copies of the survey questions as well as a detailed breakdown of the survey response data and a bibliography.

This document can form the basis for a strategy addressing the urgent issue of language loss among urban First Nations, Métis and Inuit communities. The background and bibliography sections of the report provide a framework for understanding and interpreting the data collected through the survey, and the analysis and recommendations suggest approaches that can be implemented in a manner that is coordinated with other stakeholders. However, it is important to note that the document can only be useful for these purposes if a significant increase in the overall level of support for Aboriginal languages is implemented. Otherwise, this survey and report only provide a snapshot of a dire situation that appears likely to get worse if it continues to be neglected.

1.1 Why a survey?

There are several reasons for taking some time to look at Aboriginal language programs in the Friendship Centre movement:

- The high number of First Nations, Inuit and Métis peoples living in urban centres (In 2001, almost half (49%) of the Aboriginal population lived in urban areas);¹
- The fact that many of the services to these urban Aboriginal communities are provided through Friendship Centres;
- The need for a better picture of what is going on in Aboriginal language revitalization for urban Aboriginal peoples;
- The need for a clear strategy addressing Aboriginal language revitalization in Friendship Centres and urban areas.

¹ Statistics Canada data on Aboriginal Peoples, 2001 census (2006 census results not available at the time of this report – however, the overall trend based on previous census reports has been a slow but steady increase in the movement of Aboriginal peoples to urban centres).

1.2 Objectives

The NAFC Aboriginal Language Services Survey was developed with the following objectives in mind:

Assess Community Need

Assess the need for Aboriginal language programs and services in Friendship Centres, looking at languages, community demand, and client demographic profiles.

Assess Programs

Assess the state of Aboriginal language programs and services in Friendship Centres and their communities, considering resources and community and agency capacities.

Analyze Practice

Analyze the kinds of Aboriginal language programs and services provided, in themselves and in relation to other community and Friendship Centre programs, and considering what constitutes best practices.

Support a Strategic Network

Generate discussion among Friendship Centres and other stakeholders in Aboriginal languages revitalization, and begin to collect a list of Friendship Centre contacts for Aboriginal language programming (people deemed appropriate by Friendship Centre management).

1.3 Methodology

The survey was developed with broad direction from NAFC management and based on background research to frame and understand the issues (see Background, section 2, and Bibliography, Appendix 6.4 to this report). Questions in the survey were based on the survey objectives listed above. The aim of the survey was to receive one (1) completed survey only from each of the NAFC's 116 member Friendship Centres, exploring the current situation in the Friendship Centre as well as areas of interest for the future. The questions were a combination of multiple choice and open-ended questions. Given the relatively small size of the group being surveyed (116), many open-ended questions and opportunities to elaborate with comments were offered in the survey. The survey questions are listed in Appendix 6.1.

Most of the surveys were conducted on-line through e-mail, using [Survey Monkey.com](https://www.surveymonkey.com). The wording of the survey used plain language, and made the

assumption that respondents had at least a Grade 10 reading and writing level. All invitations to complete the survey, as well as the survey questionnaire itself, were provided in French and English for Friendship Centres in Quebec (recognizing that Aboriginal communities in that province may prefer to communicate in one or both of the official languages of Canada). The e-mail letter that went out to Friendship Centres with the survey is in Appendix 6.2.

Protocol for consulting the communities through this survey balanced the need to gather information with the needs and limitations of the communities themselves. With this in mind, Friendship Centres were excluded from the survey after 4 contact attempts by e-mail and telephone, for the following reasons:

- Limited time frame for conducting the survey (approximately 6 weeks);
- The principle of not wanting to bother staff busy with higher priorities;
- Recognition of and respect for a perceived level of community frustration with being “over-surveyed” and “under-resourced.”

All 116 NAFC member Friendship Centres were contacted by e-mail, but only 15 replied within the first week. Follow up telephone calls and further e-mails were made to the remaining 101 Friendship Centres, and over the following 5 1/2 weeks, another 44 surveys were completed and submitted. In all, 60 out of 116 Friendship Centres (52%) completed the survey questionnaire. Of these, 57 completed the survey online and three faxed the questionnaire in.

Given the small sample size of the respondent group (60), some of the data may not be statistically stable; for example, it is not possible to say with certainty whether an additional twenty or thirty respondents would have significantly altered the results in some areas or not. It is possible that non-respondents to this survey have various characteristics distinguishing them from those who did respond, and which would affect their perspectives and capacity in relation to Aboriginal language program delivery. However, many of the patterns that emerged from the relatively small group surveyed did conform for the most part to information gleaned through background research and the experience of the researchers in the field of off reserve Aboriginal community development. Analysis of the data has therefore been closely linked with information that is broadly known about urban Aboriginal program delivery contexts in Friendship Centres, and about the state of Aboriginal languages revitalization in general. The reliability of patterns, priorities and strategic issues raised in this report are thus supported through both the survey responses as well as the broader community background analysis.

2. Background

2.1 Language Health

The health of Aboriginal languages across Canada varies, although it can definitely be said that all of them are at risk to varying degrees, when compared with a language like French, which not only flourishes in Canada, but also in countries around the world. Depending on the level of language health, linguists may classify Aboriginal languages as anything from dead to flourishing. Programs for languages that are dead or critical (nearing extinction) obviously require a different approach than those in a healthier state. Languages that are dead or in a critical state require a focus on *revival*: bringing the language back to life through instruction to non-speakers; efforts supporting healthier languages are described as language *revitalization*, which involve strategies engaging learners along a broad continuum of language capacity. For simplicity's sake, this document generally refers to revitalization, but means to include revival efforts in this term wherever it is used.

The crisis in Aboriginal languages in Canada has resulted in large part from deliberate action; Aboriginal language use was generally forbidden in church- and government-run residential schools to which Aboriginal children were sent from the 1880s to the 1970s. Recently, however, many Aboriginal communities have sought to counteract the loss of their ancestral languages. With the help of government agencies, museums, and universities, they have launched programs to retain and promote their languages and cultures. As a result of this renaissance movement, some languages (such as T_inlhqot'ín, Ktunaxa, and Secwepemc) have seen the establishment of a writing system, and others have become part of school curricula or even a medium of instruction in lower grades. The long-term effect of this effort on the survival of Aboriginal languages remains to be seen. Several of Canada's Aboriginal languages –notably Cree, Ojibwe, Inuktitut and Dene - remain relatively healthy.

2.2 Why Language Revitalization?

Aboriginal languages are generally regarded by non-Aboriginal Canada as exotic and inconsequential, if they even enter the public imagination; the original languages of the country are rarely understood as containing any value to existence and survival in the contemporary world. While Canadian policies that actively sought for many generations to exterminate Aboriginal languages and cultures have officially receded, those policies have had harsh effects, and no significant coordinated efforts have been made by Canada or the provinces to address the situation. It is a testament to Aboriginal peoples that so many of their languages have survived into the 21st century. Unfortunately, Aboriginal

languages continue to be treated by most Canadian legislators and policy makers merely as interesting remnants of a bygone time, part of Canada's "cultural heritage" (at best), or, at worst, as barriers to employment or education, to be overcome and left behind.

In reality, the case for stabilizing and revitalizing Aboriginal languages is grounded in a wide variety of compelling reasons that relate to many modern issues, from improving the overall health of the social and cultural fabric of Canada to the revival and protection of global ecosystems. Aboriginal languages are important to biodiversity in Canada, and are often tied to place – providing an important sense of history and identity for individuals and for the country as a whole. Some reasons for revitalizing Aboriginal languages are outlined below, borrowed from a national report by Canada's Task Force on Aboriginal Languages and Cultures (TFALC).² These claims are not merely heartfelt statements from Aboriginal language advocates; they are supported by numerous research documents from around the world, as documented by the task force. Based on these well-documented arguments, there are three broad reasons for supporting Aboriginal language revitalization:

- Aboriginal communities benefit;
- The world benefits; and,
- Aboriginal languages revitalization is consistent with Provincial, Federal, Aboriginal, and International government policies.

Aboriginal learners benefit

Aboriginal communities are healing from multi-generational assaults on their cultures, and language retention and recovery is an inextricable part of the healing process. Aboriginal learning in any cultural context is compromised where consideration of cultural loss is not accommodated. As articulated by TFALC Chair Ron Ignace, Aboriginal peoples "are living the legacy of generations of cultural and social genocide... pervasively shaped by the government's agenda of Indian Residential Schools."

"In these schools sustained by the Canadian State, our languages were literally beaten out of three or more generations of our children. Addressing the Residential School legacy involves not only addressing individual psychological trauma, but significantly involves bettering our communities and Nations by restoring languages that were beaten out of us."³

² Towards a New Beginning: A Foundational Report for a Strategy to Revitalize First Nation, Inuit and Metis Languages and Cultures, Task Force on Aboriginal Languages and Cultures, 2005.

³ Ron Ignace, Chair, TFALC, open letter to Heritage Minister, 2006.

These words are not just about justice; they refer to best practices in learning that have positive impacts on a wide range of social indicators. For example, it has been demonstrated that Indigenous cultural and linguistic continuity have a positive impact on the health of Aboriginal peoples, even contributing to a reduction in suicide among Aboriginal youth.⁴ It is worth noting that, from an aboriginal adult learner's perspective, loss of language and culture is very likely to have had an enormous negative impact on their educational history, even if they are one or more generations removed from the traumas of residential school experience.

Research shows that bilingualism and immersion in Aboriginal languages significantly enhances the intellectual abilities of Aboriginal children. Aboriginal languages contain a wealth of traditional knowledge that is of enormous benefit to the modern world, supporting sophisticated thought processes that are holistic and integrated. The case is already being made that Aboriginal peoples learning in their own languages are reinforcing intellectual capacities that equip them for success in any context. Aboriginal language and cultural immersion schools operating outside the jurisdiction of provincial and federal authorities are already outstripping "official" schools in student attendance and success rates. *"From the vantage point of allowing our people and communities to step up to the huge gap in schooling and education, there is every reason to sustain our languages."*⁵

For example, the Ongwehonwe territories of Akwesasne, Six Nations and Oneida in Southern Ontario have private immersion schools and have been tracking the progress of their students over the years. The stats show the track record of the immersion students is unparalleled in any school system. The schools have the highest retention rate of students in Aboriginal and non-Aboriginal schools. Only 1% of graduates are on Social Assistance, and most students are going on to post-secondary school and doing well there.⁶ These achievements are in stark contrast to the poor achievement records of Aboriginal students in federally and provincially funded schools. Proponents of the private immersion schools aver that the students coming from these learning environments have high levels of self-esteem and self-sufficiency, and that if they do need to catch up in English, they have the confidence to seek tutorials and other resources to get the necessary equivalency. All this is especially startling when one considers that the facilities and funding levels for these K-12 immersion environments are much more limited than in federally or provincially funded schools. The school in Oneida was physically built by parents of the children, with their own hands and resources, and no support from any level of government – although INAC later came in with some funding support once the viability and vitality of the school began to crystallize.

⁴ Cultural Continuity as a Hedge against Suicide in Canada's First Nations, Chandler & Lalonde, UBC, 1998.

⁵ Ron Ignace, Chair, TFALC, open letter to Heritage Minister, 2006.

⁶ Based on meetings with representatives of immersion schools in Oneida and Six Nations.

The world benefits

Aboriginal peoples are not the only ones who stand to benefit from the revitalization of their languages. As stated in the TFALC Report, *“Indigenous languages are store-houses of peoples’ intellectual heritage; they provide clues to the maintenance of ecosystems over many thousands of years; they provide clues to the ways in which the people who sustain their language arrive at intellectual and practical solutions to managing their social lives and environments, thus offering solutions to global problems. Losing indigenous languages amounts to losing the ability to arrive at much called for solutions to global, national and regional problems.”*⁷

For example, traditional Aboriginal knowledge of regional ecosystems is based on much more than the completely imaginary brutish, random wandering existence of savage “hunter-gatherers” represented in widely used Canadian textbooks (often written by award-winning historians, no less). Rather, these knowledge systems reflect thousands of years of rotating harvests and ecosystem management practices that relied on intimate, detailed and scientific knowledge (based on empirical observation), as well as holistically trained minds requiring specific modes of intuition relating to the natural world. Environmental science is increasingly recognizing the crucial role of Indigenous knowledge to biodiversity⁸ around the planet. Some Aboriginal Elders still hold much knowledge related to the fluctuations (and disappearance) of various life forms – knowledge that modern scientists might take decades or longer to gather; however, much of this knowledge is embedded in Aboriginal languages and in danger of being lost. With the rapid rise of environmental issues as a public concern, governments are beginning to examine how the environment and conservation is being taught in provincial schools.⁹ If Aboriginal learners are supported in the recovery of Indigenous languages and knowledge, there is much to be gained for all societies living on this continent; learning models may be developed that demonstrate how Aboriginal societies are integral to the inculcation of knowledge essential to our survival.

The environment is only the most topical area where Aboriginal thought can be of use in the modern world. Indigenous languages inherently contain and reflect a broad range of sophisticated metaphysical, medicinal, mathematical and spiritual forms of knowledge, as well as social values and democratic political models that modern industrial societies have long forgotten - and, it might well be argued, are desperately in need of today.

⁷ Ron Ignace, Chair, TFALC, open letter to Heritage Minister, 2006.

⁸ Biodiversity is the variation of taxonomic life forms within a given ecosystem, biome or for the entire Earth. Biodiversity is often a measure of the health of biological systems to indicate the degree to which the aggregate of historical species are viable versus extinct.

⁹ “Province Looking as New Ways to Teach Students about the Environment,” News, Release, Ontario Ministry of The Environment.

It is supported by Government Policies

Only English and French are recognized as official languages of Canada, and Canada shows no signs of changing its legislative approach to Aboriginal languages in the near future (although Aboriginal peoples and their allies are gradually moving toward making a legal case for the constitutional right to educate their children in their own languages at public expense¹⁰). However, there are numerous federal policies and national precedents clearly recognizing the importance of Indigenous languages in Canada. The 1972 National Indian Brotherhood document, “Indian Control of Indian Education,” clearly states the primary importance of language and culture in First Nations education:

“What we want for our children can be summarized very briefly: (i) to reinforce their Indian identity (ii) to provide the training necessary for making a good living in modern society. We want education to give our children a strong sense of identity with confidence in their personal worth and ability.”¹¹

The government of Canada adopted this document in 1973, committing themselves to the principle of ensuring the reinforcement and recovery of First Nations identity through education – and language and culture are at the core of First Nations identities. The higher courts agree that Aboriginal oral traditions and languages are recognized in treaties with First Nations and entrenched in section 35 of the *Constitution Act, 1982*, which recognizes “the existing aboriginal and treaty rights of the aboriginal peoples of Canada.” Aboriginal rights include “practices, customs and traditions integral to the distinctive cultures of aboriginal peoples,” as upheld by the Supreme Court of Canada in the *Van der Peet* case, and the legitimacy of Indigenous oral tradition was upheld by the Supreme Court of Canada in *Delgamuukw, 1997*.

Furthermore, while the Official Languages Act continues to neglect Aboriginal languages for the time being, the government of Canada has various departmental policies supporting Aboriginal language revitalization. For example, First Nations languages are contemplated under the 1987 funding formula for First Nations schools, although the formula is far from satisfactory from a First Nations’ perspective.¹² In addition, the Indian Residential schools Resolution recognizes the damage caused by Canada’s historic assault on Aboriginal languages and cultures by tearing children from their communities and placing them in residential schools. The federal government has also developed

¹⁰ Canada's Native Languages: Wrongs from the Past, Rights for the Future? _____ David Leitch, presented at the conference First Nations, First Thoughts, University of Edinburgh, Center for Canadian Studies, 5-6 May 2005.

¹¹ (National Indian Brotherhood, “Indian Control of Indian Education: Policy Paper Presented to the Minister of Indian Affairs and Northern Development, pp 1, Ottawa, 1973).

¹² The funding formula lists First Nations languages in the same category as special education. The Assembly of First Nations notes that the actual funding under the formula has been subject to a 2% cap on expenditure growth since 1996, limiting the programming options of schools.

an Aboriginal Languages Initiative through Heritage Canada and Territorial Languages Accords with the Territories supporting the provision of services in their original languages. These Territorial Languages Accords are based on a recognition of the official language status of Aboriginal languages within the Territories, and on the assertion by the territories to Canada of the need for services in these languages (Chipewyan, Cree, Dogrib, English, French, Gwich'in, Inuktitut [including Inuvialuktun and Innuinnaqtun] and Slavey are the official languages of the Territories).¹³ The above are just a few of the various federal policy developments recognizing the importance of Aboriginal languages and cultures.

Aboriginal Governments

First Nations have been taking steps to remedy the official neglect of their languages independently of Canadian legislative or constitutional processes. For example, the Anishinabek Nation, comprised of 42 Anishinabek (Ojibway) communities in Ontario, passed a resolution in June 2006 declaring Anishinaabemowin its official language. In spite of comprehensive, systematic efforts on the part of past Canadian and British colonial governments to extinguish all traces of Aboriginal languages, cultures and polities, it is now widely recognized that Aboriginal peoples have continued to persist as distinct nations. Aboriginal representative bodies consistently assert the need for sovereignty in all their own affairs, and the trend in recent decades of Aboriginal peoples to assert their rights as nations continues to grow. Resolutions such as the one passed by the Anishinabek Nation may well become the trend for First Nations across the country.

Internationally

The maintenance and revitalization of indigenous languages has been advanced by the United Nations in numerous covenants, declarations and publications. As a signatory to the international *Convention on Biological Diversity*, Canada is obligated to preserve traditional Indigenous knowledge. The evolving domestic and international law on traditional knowledge supports the recommendation that Canada work collaboratively with Aboriginal peoples to develop better traditional knowledge protection and benefit-sharing measures. According to Indigenous leaders and UN policies, Canada is remiss in not abiding by principles of Human Rights in relation to Aboriginal peoples, and is failing to live up to its moral and legal role in supporting the United Nations work.¹⁴

¹³ New Canadian Perspectives: Annotated Language Laws of Canada – Constitutional Federal, Provincial and Territorial Laws, Canadian Heritage and Department of Justice Canada, Ottawa, ON, 1998

¹⁴ Towards a New Beginning: A Foundational Report for a Strategy to Revitalize First Nation, Inuit and Metis Languages and Cultures, Task Force on Aboriginal Languages and Cultures, 2005.

2.3 Delivery Resources and Contexts

Resources supporting Aboriginal language revitalization are extremely limited, and Aboriginal language communities continue to be frustrated by dismal levels of funding support and inertia from all levels of government. In 2006, the federal government cut funding previously designated for Aboriginal language revitalization efforts by 120 million dollars.

Key federal funding sources include Indian and Northern Affairs Canada (INAC) and the Department of Canadian Heritage (PCH). At the provincial level, school boards support accredited Aboriginal language programming for a limited number of students, and some post-secondary institutions offer teacher training as well as language instruction. In addition to these key sources, Aboriginal communities are constantly struggling to find creative ways of supporting Aboriginal language programming wherever they can; for example, some pre-school programs in community centres include Aboriginal language instruction, or healing dollars may sometimes be utilized in holistic ways that include the use of Aboriginal languages.

Aboriginal language programming may be supported in four broad contexts: reserve-based schools, off-reserve schools, community organizations and post-secondary institutions. Some programs appear in two contexts through partnerships (e.g., Native Alternative Secondary Schools are supported through Provincially funded school boards but are sometimes hosted in Aboriginal community organizations such as Native Friendship Centres).

Reserve-based Schools

Reserve-based schools supported through the department of Indian and Northern Affairs Canada (INAC) still tend to hold classes predominately in English, with Aboriginal languages generally being supported as an additional course, through a “Native-as-a-Second-Language” (NSL) model based on the provincial curriculum. Some Aboriginal language immersion and “50/50” (bilingual) schools have been developed in Six Nations, Akwesasne and Oneida, started privately by community members at their own expense. It is worth noting that *the private immersion schools are claiming the lowest dropout rates in the province (for both Aboriginal and non-Aboriginal schools) and high post-secondary and employment success rates for their graduates.*¹⁵ Aboriginal language proponents consulted in this research consistently asserted the need for more immersion and bilingual learning environments at all levels.

¹⁵ Based on personal interviews with Cayuga and Oneida leaders involved in supporting the schools on Six Nations and Oneida reserves in South Western Ontario.

Off Reserve Schools

For off-reserve students, options are more limited. Provincial governments may support limited learning of Aboriginal languages at various levels, where a critical mass of students request the program and a qualified teacher can be found. These classes may exist, for example, in areas where Aboriginal students who have some degree of knowledge of their language attend High School at an off-reserve location near their community (which may only have elementary school facilities).

Larger urban environments with significant off-reserve populations may also have schools with Aboriginal language classes; however, Aboriginal people living in urban areas tend to be widely dispersed, and even in neighbourhoods where enough Aboriginal students can be found, students may not all originate from the same language group. No immersion programs appear to be supported in off-reserve settings.

Community Organizations

This broad category includes Aboriginal Cultural organizations, Friendship Centres, and other service organizations working with Aboriginal people. This category of agency may be found on or off-reserve. These organizations serve community members of all age groups, including pre-school, children, youth, and adults. Just a few examples:

- Friendship Centre partnerships with school boards support Native Alternative Secondary Schools in various locations (mostly Friendship Centres), and these schools may include Aboriginal language classes;
- Many Aboriginal Head Start programs supported through Health Canada provide Aboriginal language instruction for pre-school children;
- Cultural Centres are supported for Aboriginal language program delivery through the Aboriginal Languages Initiative (ALI) of Canadian Heritage.

Post-Secondary Institutions

Post-Secondary institutions (Colleges, Universities and Aboriginal institutes) are involved in Aboriginal language instruction as well as teacher training and accreditation and materials development. Some universities also provide degree programs that focus on Aboriginal teacher training (without a specific focus on Aboriginal languages).

The Lack of a Broadly Supported Strategy

Any Aboriginal language strategy for Friendship Centres will succeed only if it is coordinated with key government and community agencies that have a stake in Aboriginal language revitalization. While comprehensive Aboriginal language policy reviews and delivery frameworks at various levels of government cannot currently be expected, there are nevertheless a variety of institutions and jurisdictions involved in setting policy and supporting programs that relate, or could be related, to Aboriginal language revitalization - although many of these links may initially be very tenuous.

Unfortunately, because Aboriginal languages do not have official language status in Canada, neither the federal nor the provincial governments have broad or coordinated policy frameworks for protecting or supporting them. While some relevant policies do exist in a number of government agencies, there is nowhere near the level of widespread systemic support accorded to the French language. Aboriginal governments and communities rely so heavily on funding from non-Aboriginal government sources that it is very difficult for them to build up systemic institutional momentum around Aboriginal languages. Aboriginal and Canadian governments are hamstrung in their ability to support Aboriginal language revitalization, being so dependent on and entrenched in funding “silos” that have diverse and unrelated systemic requirements and little or no focus on Aboriginal language programs and services.

The Need for Coordination of Federal Services

First Nations consistently describe frustration with a lack of coordination between government departments. In the language revitalization movement, the various interrelated language activities are forced to relate to independent and distinct accountability requirements of INAC, DCH and other federal departments rather than being based upon community realities and needs. Given the frustration in First Nations, Inuit and Métis communities with inadequate levels of support and the maze of diverse bureaucracies, it will be important to coordinate provincial and federal initiatives supporting Aboriginal languages in the future. One very recent development in the Federal government is the movement to consolidate services developed through various bureaucracies. For example, First Nations School Net was recently moved from Industry Canada to INAC, and there appears to be a movement to consolidate Aboriginal community programs across the various federal departments even further.

3. Survey Results¹⁶

3.1 By Region and Contact (Questions 1 and 2)

Out of 116 Friendship Centres contacted, 57 responded to the survey online and 3 responded by fax, totaling 60, or 52% of NAFC member Centres. Participation in the survey across the Provinces and Territories ranged from 29% in Quebec to 73% in Manitoba. 70% of respondents (42) were Executive Directors, and only 1 language instructor was a respondent to the survey. Most of the rest (23%) were various types of program coordinators and workers or administrative staff.

Province/ Territory	Total Responses	% of Total	Total FC's
Atlantic Provinces	(3 in region)	60%	(5 in region)
Newfoundland/ Labrador	1		2
Prince Edward Island	0		1
Nova Scotia	1		1
New Brunswick	1		1
Quebec	2	29%	7
Ontario	10	36%	28
Manitoba	8	73%	11
Saskatchewan	8	67%	12
Alberta	11	55%	20
British Columbia	11	46%	24
Territories	(6 in region)	67%	(9 in region)
Yukon	1		1
North West Territories	4		7
Nunavut	1		1
Anonymous	1		
Total	60	52%	116

Respondent Title	Total	% of Total
Executive Director	42	70%
Other Admin (Finance/ Office/ community relations Manager)	3	5%
Program Manager/ Director/ Coordinator (includes Youth, ECE, etc.)	9	15%
Cultural Worker	2	3%
Language Teacher	1	2%
Not given	3	5%
Total	60	100%

¹⁶ The results of the survey summarized here are given in more detail in Appendix 6.3 to this document.

3.2 By Regional Languages (Question 3)

The table below shows the first three languages, in order of priority, spoken in the regions served by the respondent Friendship Centres. The researchers have tried to reflect as much as possible the way in which languages and dialects were identified by the respondents (see Appendix 6.3 for a more detailed breakdown), rather than according to “proper” linguistic categories. For example, some “languages” identified below might be properly termed “language families”, and may include dialects of a language or even distinct languages that are related but not always mutually intelligible to speakers. At the same time, attempts were made to sort responses according to generally accepted classification systems where possible. For example, many respondents used variants on names of languages, and these were placed as accurately as possible in relation to other terms; respondents identified languages belonging to the Dakota, or Siouan, language family by various terms, including “Stoney.” To a greater or lesser extent, these languages are mutually intelligible, or at least related, and were placed in the same category. A similar sorting process was used with languages and dialects that fall into the category broadly known as “Dene”, and with a few others. In a few other cases, related languages have been kept in separate categories, as with Mohawk and Cayuga. It is recognized that individual speakers of the languages and linguists may well have different ways of interpreting and classifying the languages; however, anyone familiar in a general way with the languages and language families will be able to see how the particular languages and dialects broken down below relate to generally accepted classifications, and should be able to interpret the distribution of languages through the chart below.

Language	Total	1	2	3
Cree ¹⁷	34	19	12	4
Dene ¹⁸	19	5	9	5
Ojibway ¹⁹	15	8	4	3
Salishan ²⁰	10	4	3	3
Michif	10	1	3	6
Oji-Cree	8	2	2	4
Saulteaux ²¹	7	2	4	1

¹⁷ “Cree” includes various dialects (woodland, swampy and plains Cree were specifically identified in the survey, although most respondents did not identify dialect).

¹⁸ The dialects of the Dene language were identified by some respondents (including Slavey, South Slavey, Chipewyan, Beaver and Dobrib/ Tlicho), but most simply stated, “Dene.”

¹⁹ As with Cree, there are various dialects of Ojibwe – respondents generally just stated “ Ojibwe”, although one specified “Plains Ojibwe, which is also sometimes known as Saulteaux.”

²⁰ Salishan languages identified included Coast and Interior Salish, including St’at’imc, Okanagan/ Nsyilxcen, Cenchothin (Sishiati?) Hulkamenum (Halq’emeylem) and Lekwungen. Many of these are distinct languages rather than dialects.

²¹ Saulteaux is also sometimes known as Plains Ojibwe, and the Saulteaux and Ojibwe languages are very closely related; however, Saulteaux has been kept as a separate category, since respondents and community members see it as such.

Inuktitut	4	1	1	2
Innu ²²	4	1	2	1
Carrier	3	1	1	1
Mohawk	3	1	2	
Dakota/ Nakota ²³	3		1	2
Algonquin	2	1	1	
Tutchone ²⁴	2		1	1
Mi'kmaq	2	2		
Chilcotin	2	1	1	
Blackfoot	2	2		
Wakashan ²⁵	2	1		1
Shuswap	1			1
Cayuga	1		1	
Maliseet	1		1	
Nisga'a	1		1	
Tsimshian	1	1		
Gitxsan	1	1		
Tagish	1	1		
Wet'suweten	1		1	
Gwich'in	1		1	
English ²⁶	4	3		1
French	1	1		

3.3 Language Program Provision (Questions 4 & 5)

Of the programs responding to the survey, 33% (20) said they did provide Aboriginal language programming, and 67% (40) said they did not.

Of those who did not provide any Aboriginal language programming, most (74)% stated it was due to lack of resources, 10% stated it was due to lack of interest, and 46% gave another reason. Other reasons given fell mostly into the following categories:

- Shortage of Elders/ Instructors
- Lack of funding
- Language services are provided through another agency, such as an elementary or secondary school, or a college.

²² Dialects identified included Innu Eimen and "Montagnais."

²³ Dialects of this language identified included Dakota and Assiniboine/ Stoney (Nakota)

²⁴ Tutchone includes northern and Southern Tutchone.

²⁵ Kwak'wala and Haisla were the 2 languages identified in this family. For the purposes of a broad overview, they have been placed together; however, in reality, they may be less closely related to one another than other languages that have been kept separate here (such as Ojibwe and Saulteaux).

²⁶ A few respondents included Canada's official languages – some of these appeared to be considering the need for instruction in these languages for Aboriginal language speakers.

3.4 Program Type and Funding (Questions 6 & 7)²⁷

The number of responses given for program type and funding source was higher than the actual number of respondents stating their centre had programs. This appears to be partially explained by the fact that some respondents (who had stated they had no language programs) described activities in response to Questions 6 and 7 that were not language programs but were integrating Aboriginal languages into various other activities, such as community gatherings or other types of programs. In some other cases, respondents described several programs involving Aboriginal languages within one Friendship Centre.

Responses given regarding types of Aboriginal language programs and their funding sources were very varied. Respondents stated that Aboriginal language programs in their Friendship Centres (where they did exist) were provided through the following types of programs:

- Pre-School - 15
- Youth - 5
- General Language Instruction (not age-specific) - 28

Languages taught in the programs were given as follows:

- Cree (12)
- Dene or Slavey (2)
- Inuktitut (2)
- Algonquin (1)
- Mohawk (1)
- Mi'kmaq (1)
- Ojibway (6)
- Shuswap (1)
- Chilcotin (1)
- Dakota (1)
- Okanagan (1)
- Michif (2)
- Saulteaux (1)
- St'at'imc (1)
- Tsimshian (1)
- Nisga'a (1)
- Gitksan (1)

²⁷ Not all respondents appear to have understood that they should proceed from question 5 to question 24 if their Friendship Centre had no Aboriginal language program. This may account for many of the responses that appear to be misinterpretations of questions 6 to 23. It is not clear whether all respondents were aware that questions 6 – 23 referred only to Centres with existing Aboriginal language programs. Also, a few respondents appear to have interpreted “Aboriginal language programs” loosely as any service provided in an Aboriginal language, rather than Aboriginal language revitalization activities.

Respondents gave the following as funding sources for their Aboriginal language programming:

- Health Canada (Aboriginal Head Start Program) (11)
- Heritage Canada (UMAYC – Urban Multipurpose Aboriginal Youth Centres Program) (5)
- Provincial Grants (Saskatchewan Cultural Grants, Alberta Aboriginal Affairs, Aboriginal and Northern Affairs Manitoba) (4)
- Heritage Canada (Aboriginal Languages Initiative) (2)
- Fundraising (Bingo) (2)
- Charge for the language classes (1)
- Community Access Program for Children (1)
- “Various” (1)
- No funding (Volunteer instructors, no budget for materials) (3)

Aboriginal Head Start is one of the only consistent programs accessible to Friendship Centres that supports Aboriginal language programming.

3.5 Curriculum Materials (Question 8)

Most respondents with Aboriginal language programs (88%) stated that they did use some form of written materials in their Aboriginal language programming. Most of the programs (84%) used materials developed locally by the teacher (worksheets, handouts, adapted materials, etc.), while some (24%) used materials developed externally (e.g., published materials). Many of those who had some access to published materials were also using locally developed resources as well.

Again, with this question, the number of respondents (25) was greater than the number who stated that they had an Aboriginal language program (20).

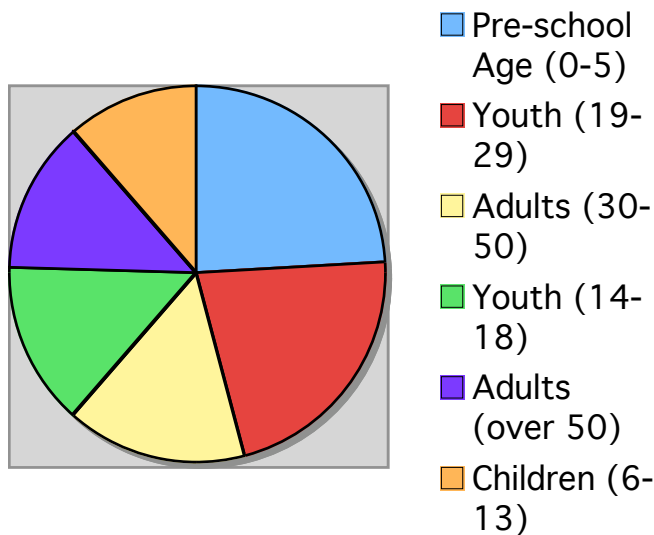
3.6 Best Practices (Question 9)

Almost none of the respondents were able to offer examples of best practices through their Aboriginal language programs. Most simply stated “no” to this area, with a few elaborating that their Aboriginal language programming was too new, too unstructured, or too unstable to be able to develop into anything that could serve as an example of best practice in Aboriginal language delivery for other Friendship Centres. The few respondents that did try to respond to this area shared the need to work at integrating the various age levels (pre-school, elementary/ secondary, youth, adults and elders) and stressed the importance of partnerships with various funding sources and agencies (Head Start programs, school systems, cultural programs, and services to elders). One respondent

expressed an interest in the language nest model (which was given as an example in the question). Another suggested immersion days, language labels on items in the environment and integrating conversation in the language into everyday activities. Elders' camps were also suggested.

3.7 Learner Age Range (Question 10)

17 respondents stated that learners in their Aboriginal language programs were in the pre-school age range (0-5 years); this age range was followed by youth aged 19-29 (15 respondents), adults aged 30-50 (11 respondents), youth aged 14-18 (10 respondents), adults over 50 (9 respondents), and children aged 6-13 (8 respondents).



Many respondents gave more than one age group. Nine (9) respondents who stated that they had no Aboriginal language programming responded to this question, while several who did claim to have Aboriginal language programs skipped the question. Some respondents appear to have included services in the language to older adults as Aboriginal language programming (that is, providing services in the person's Aboriginal language rather than teaching them the language).

3.8 Number of Learners (Question 11)

The claims for numbers of Aboriginal language clients served per year varied widely, although most responses fell into a range of 21 - 100 clients (13 out of 26 respondents). A surprising number of respondents claimed large numbers of Aboriginal language clients, with 9 claiming over 100, and 5 of these claiming over 1,000 clients. Responses claiming Aboriginal language clients in the

thousands appear to have been a result of misinterpreting the question or estimating every brief contact in the language with clients as an individual client served through Aboriginal language programming. A smaller number of responses claimed less than 20 Aboriginal language clients per year (5 respondents).

3.9 Priority Programs (Question 12)

By far the most common program given as a priority for Aboriginal language programming was pre-school, with most of these being the Head Start program. Other areas given as priorities for Aboriginal language programming were, in order of priority: cultural programs, elementary school aged children, (employment) training, personal interest/ growth, secondary school aged youth, adult literacy, post-secondary, and adult upgrading.

At first glance, employment training appears to be an odd priority area for Aboriginal language programming, especially since it comes before programs for youth and adults in the community; however, several respondents rating this area highly shared that there was a demand for Aboriginal language training for police and social services workers working in the Aboriginal community, while others stated that they wanted to have Friendship Centre staff trained to speak an Aboriginal language.

Some respondents indicated that Aboriginal language programming aimed at elementary and secondary school-aged children were only lower priorities because they were being addressed to some extent through the school system.

3.10 Accreditation (Questions 13 & 14)

Most (26 out of 28, or 93%) of the respondents stated that their program was not accredited through the local school system, with only 2 (7%) sharing that their program was. Both accredited programs stated that the program was offered through an alternative secondary school in partnership with the local school board.

3.11 Client Characteristics (Questions 15, 16 & 17)

Respondents estimated Friendship Centre Clients to be most likely to have never or almost never been exposed to their Aboriginal language (53% of clients). 21% of clients were estimated to be able to speak and understand the language at a basic level and have limited exposure and usage in the community; 15% were estimated to be able to speak and understand the language at an intermediate to advanced level with more frequent exposure and usage in the community; and

13% were estimated to have had the language and lost it. A few respondents checked more than one category.

Some respondents reported back on this question even though their centre had no Aboriginal language programs, so some of these estimates include Friendship Centre clients in general, rather than Aboriginal language learners. The relatively high number of fluency and usage might be partially explained as a result of respondents including clients whose needs were related to having English as a second language.

When asked to describe a typical client in their Aboriginal language program, respondents most commonly described small children in Early Childhood Education programs. Most of these were described as having little to no previous exposure to, or ability in, the language. Pre-schoolers were followed by: youth and young adults (most apparently reached through youth programs without a specific Aboriginal language focus); adults of all ages, with either personal cultural interest or employment related reasons (Friendship Centre staff/ police/ community workers, etc.); and, young families. Very little mention was made of elementary school aged children.

Where level of ability in the language was given, almost all narrative responses in this section referred to a very basic level, usually learning a few words and phrases with the aim of having a simple conversation. Where activity levels/ commitment to learning were described, most respondents referred to sporadic, unstructured activities that are highly unlikely result in any significant ability to converse in the language at even the simplest level. For example, one respondent described typical Aboriginal language learners in the following manner:

“Aboriginal youth who attend traditional cultural programs such as On the Land camps... get exposed to Slavey language words while doing the traditional programming.”

A few respondents pointed out the difficulties learners had in practicing and retaining the language in the community, due to a lack of consistent commitment across the various age groups and community contexts. For example, one respondent pointed out a “generation gap”:

“Grandparents are fluent with the language. Children understand basic words. Grandchildren have minimal contact with the language.”

Another respondent described the unlikelihood of a typical learner practicing the language outside of the language class, since it was not practiced in the home or other community contexts, while a few mentioned the fact that many of the pre-school children’s parents were young and single, with limited or no ability to speak the language themselves.

3.12 Success Factors (Question 18)

A number of respondents appeared to be struggling to describe aspects of their Aboriginal language program they considered successful. Some gave only one or two-word responses, such as “revival” and “verbal and oral”; two respondents even stated there was nothing they could say at this time. Where successes were described, many respondents referred to achievements that would be taken completely for granted in the delivery of English and French programs - for example, the simple fact of *having* a certified language instructor, or “hearing the pre-K and high school (students) practicing the words they’ve been taught.” Some respondents’ success indicators would even be considered completely unacceptable in English or French program delivery contexts; one respondent cited a successful aspect of their program as follows: “children leave Head Start knowing basic commands, numbers, family members... ready for the next step, if it were to be offered in the schools.”

A number of success indicators given in these narrative responses had to do broadly with the revival of language and culture. A few also referred to high retention rates, and some of the Head Start programs were cited as making a significant contribution to the children’s improved rate of success in school.

3.13 Challenges (Question 19)

Not surprisingly, almost all of the respondents citing challenges (28) gave lack of funding or low funding levels as the main challenge to providing Aboriginal language programs. Of the remaining respondents, lack of funding was usually an indirect factor, since all but one cited a lack of trained teachers or relevant materials. One respondent pointed out the high level of paperwork required in relation to miniscule grant amounts awarded (“a couple of thousand dollars”). Another response provided a particularly stark example of the lack of respect afforded to Aboriginal languages by Canada:

“Not enough funding we have bingo funds for now to pay the teacher but cannot pay for anything else we have not had a bingo since June 2006 so when our funds run out we will have no money for a language program.”

The level of programming referred to here is, of course, only occasional.

The only response that was not related to funding referred to the low numbers of people in the area with a working knowledge of the language.

3.14 Program Resources (Questions 20 to 23)

Many respondents actually cited a *lack of resources* when asked a straightforward question: What resources exist to support the Aboriginal language programs that you run? One described a lack of trained teachers; another said “no supports”; another, “making do with what we have”; another stated, “not many really – just our determination that our program be bi-lingual.” At least seven of the 26 respondents to this question gave some similar kind of response listing what was missing rather than what they had. A number of others cited volunteers as their primary resource, while others simply gave answers related to determination and supportive environments (physical space, “eagerness to adapt to the situation”, etc.). Less than half (11) mentioned a trained teacher or elder. Many referred to programs not specifically designed to support Aboriginal language programming, mainly Head Start and UMAC.

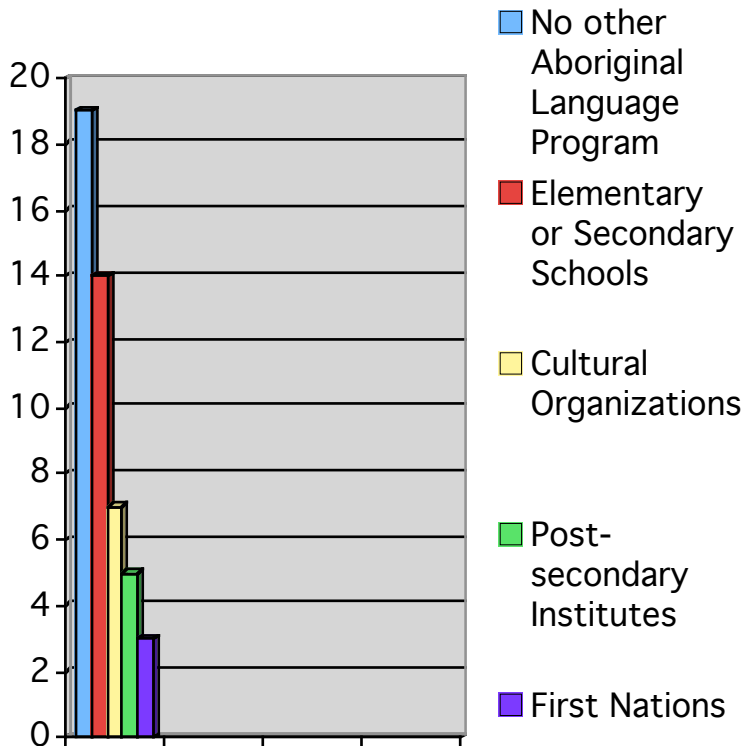
When asked directly whether they had adequate resources to support their programming, 74% respondents stated “no” and 26% said “yes.” This apparent discrepancy with the widespread lack of funding and resources may be explained by the fact that 7 respondents to this question previously stated that they had no Aboriginal language program, and could have interpreted the question as referring to their programs in general. Another explanation might be that most of the respondents who replied “yes” to this question had pre-school funds and focused on small children only in the language activity. A few respondents who replied that they had enough funds had partnerships with or funding from another agency, such as a provincial ministry or school board.

When asked about what resources they would like to have available to support their language programming, respondents typically mentioned: more funding for all age groups; the ability to hire teachers - or where there were teachers, the ability to bring them in more often; learning materials for all ages; physical space, including office space for teachers as well as classroom space; support for program coordination for innovative activities like the language nest model; and, honoraria for elders. When asked about additional language resources that existed in the Friendship Centre, many respondents reiterated that there was a lack of funding, while others mentioned modest resources (dictionaries were mentioned several times, as well as other resources such as tapes or books; speakers in the community were also mentioned).

3.15 Other Community Programs (Questions 24 & 25)

Questions related to other programs in the community were intended for all respondents regardless of whether or not they had an Aboriginal language program in their Friendship Centre. Respondents were asked what other language programs existed in their community outside the Friendship Centre, and whether there were opportunities to work with these programs through the Friendship Centre. There were 50 respondents to these questions.

19 respondents stated that there were no other Aboriginal language programs offered anywhere in their community (three of these respondents mentioned English, French and Spanish language classes). Another 14 respondents mentioned classes offered through elementary or secondary schools, although some of these appeared to be delivered only sporadically. 7 respondents mentioned Aboriginal cultural organizations of some kind; 5 mentioned local post secondary institutions, 2 of which were Aboriginal Post Secondary Institutes; 3 mentioned nearby First Nations; and several appeared to be unsure whether any Aboriginal language services were offered outside the Friendship Centre.



Very little was suggested by respondents in the way of opportunities to work with other Aboriginal language service providers. 24 respondents had no suggestions in this area. Most of the rest suggested areas they would be willing to explore but seemed unsure about how to go about it (“At this point there may be opportunities if we had the resources to work with”). A few mentioned that sharing of space, materials and transportation could happen and one mentioned that they would consider sharing teachers, although others were quite clear that they did not have any resources to share. Respondents who did seem ready to share their own resources mostly seemed to be referring to providing space at the Friendship Centre for the provision of Aboriginal language programming through some other source. Some wrote about sharing program resources in general with the broader community (not specifically Aboriginal language programs). 2 respondents mentioned that they shared costs in delivering some programs with nearby First Nations, although they also appeared to include

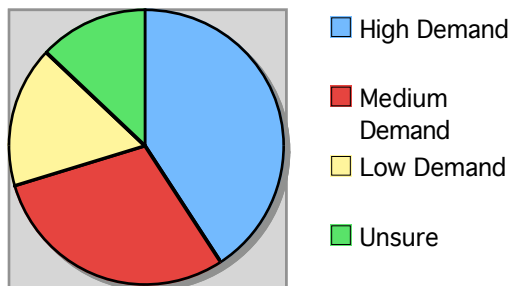
various cultural programs that were not specifically devoted to Aboriginal language instruction. While a few seemed open to sharing resources and working with partners, others were explicit about the lack of resources and even cynical about the concept of “partnership” as a way for governments to avoid fiduciary responsibilities related to education.

3.16 Past Programs (Questions 26& 27)

59% (29) of 49 respondents stated that there had been Aboriginal language programs at their Friendship Centre in the past that had been discontinued, while 27% said there had not, while 14% didn't know. Of those who had had previous programs discontinued, 21 stated that it was due to lack of funding (2 of these mentioned short-term funding and one that disproportionate red tape was an issue), 4 due to lack of teachers, 3 due to lack of interest, 2 due to administrative dysfunction, and 2 did not know (some respondents gave several reasons). One respondent stated the provision of services through the local school board as the reason for discontinuing their own Aboriginal language class.

3.17 Overall Demand (Question 28)

There were 50 responses to the question asking for a description of the overall demand for Aboriginal language training in the community served by the Friendship Centre, and many of these respondents shared comments as well. 22 respondents (44%) estimated that the demand for Aboriginal language services was high; 16 respondents (32%) estimated the demand level as “medium”; 9 respondents (18%) gave the demand level as “low”; and 7 (14%) were unsure. (Several respondents included two levels, mostly “medium” and “high.”)



Different respondents seem to have interpreted the question quite differently; some seemed to be sharing their personal perception of need while others focused on demand among community members. In particular, many respondents claiming a high level of interest in their communities tended to be focused on a personal feeling of urgency related to language loss among the youth, while many of those perceiving a low demand noted a lack of interest

among youth. Many others perceiving a medium to high level of demand in the community seemed to be reflecting on demand among adults, including non-Aboriginal adults or adults engaged in hospital, police or other social service jobs. One respondent framed the issue of demand in a way that might explain the seemingly conflicted perceptions of demand levels for Aboriginal language programs in Friendship Centres:

“Medium. People are interested to learn the language – however, as they are located in an urban area they would have difficulty practicing this skill. Overall, due to that fact I think it is on a lot of our clients’ “to do” list, but definitely not a priority.”

3.18 Overall Resource Availability (Question 29)

Overall, 85% of respondents (41 out of 48) felt that the resources available for Aboriginal language programs in their community did not meet community demand, while 15% felt resources did meet community demand. While this question was intended to gauge resources versus demand in the whole community (not just the Friendship Centre), it may be that some respondents interpreted this question to refer to their “Friendship Centre” community only.

3.19 General Comments (Question 30)

18 respondents took the opportunity to add additional comments at the end of the questionnaire. All of these without exception expressed the need for more funding and other resources, and most stressed the importance of supporting language revitalization efforts in off-reserve settings at this critical juncture in history, many stating that if more is not done, the languages will definitely be lost. Many reiterated the demand as being there as well, with only one of the respondents expressing doubt about interest levels (saying there are only a “select few” interested).

4. Analysis

This section provides analytical commentary on survey responses as summarized in the previous section, identifying strategic issues and priorities implied by the data collected.

4.1 Response Levels/ Respondents

The 52% response rate to the survey was low, given the efforts that were made to contact all Friendship Centres and invite their participation. In addition to the original e-mail invitation, which only resulted in 15 responses, follow up phone calls were made to all remaining centres, and in some cases up to 4 calls were made before it was decided to abandon efforts to solicit responses from the 48% of Friendship Centres that had not responded to the original invitation within 6 weeks. As explained in the Introduction this document, the time frame of the survey, as well as the desire to respect that Friendship Centres may have clear reasons for not responding to the survey, led the researchers to stop soliciting responses after 60 respondents.

It is worth noting that, in the experience of the researchers, Aboriginal community members often express frustration with the level of attention (and resources) devoted to surveying and analyzing their communities and the relatively low level of resources committed to supporting programs and services. This frustration was made evident by some of the respondents and non-respondents during the survey process, and may be part of the reason for the relatively low response to the survey. Aboriginal communities in general are burdened with a wide array of overwhelming bureaucratic requirements. As the federal Auditor-General pointed out in her 2002 report, First Nations communities on average are held to 168 reports per year, or three per week. While the researchers are not aware of any relevant data regarding funding structures for off-reserve communities, administrative burdens are, in our experience, similarly onerous for Friendship Centres, relative to the size of the given agency. These kinds of requirements, even where they are tenable from a capacity standpoint, draw limited community workers and resources away from working at grassroots program development. Administrators are forced to deal with a variety of independent and diverse funding systems, which are rarely well coordinated across the various levels of government providing the funds. With funding levels for Aboriginal languages so low, it is perhaps not surprising that soliciting responses to the survey proved to be so difficult.

The fact that most respondents were Executive Directors may simply be a result of how the surveys were distributed, since most contacts on the list used were for Executive Directors. However, respondents were encouraged to enlist appropriate personnel to complete the survey, i.e., someone who has some level

of responsibility for linguistic/ cultural programming and could act as a contact for further networking. Only one language teacher responded to the survey, which supports the information gathered from respondents indicating a shortage of resources and teachers. It also seems likely that many of those involved in linguistic programming at Friendship Centres, where such programming does exist, are only available on a temporary or sporadic basis. This would indicate that *there may be a need to build a stronger network of Aboriginal language service providers or individuals interested in language revitalization to facilitate the sharing of common resources, approaches and training; however, supporting such a network would only make sense if there were a significant increase in resources supporting service provision at the ground level.*

4.2 Languages and Territories

The breakdown of languages in the territories served by respondent Friendship Centres roughly reflects language distribution as mapped out through Canadian government surveys (INAC and Statistics Canada) and defined through linguistic studies. For example, Cree is by far the most predominant language, followed by Ojibwe and related languages (Oji-Cree, Saukteaux) and Dene languages, while languages in B.C. tend to have less speakers and territorial coverage. Two exceptions are notable here: in comparison with the broad distribution of languages according to territory and speaker population, Friendship Centres appear to have a very high perception of the Michif (Métis) language as a territorial language, and a very low concentration of Inuktitut (Inuit) language as a perceived language of the region served. This does not mean that there are more urban speakers of Michif than Inuktitut; Inuktitut is a thriving language in comparison to Michif, which is endangered. However, from an urban perspective, Friendship Centres are much more likely to be located in regions that are traditionally seen as Métis (mostly stretching between Northwestern Ontario all the way across the prairie provinces to parts of B.C.) than in remote Inuit territories.

The broad similarity between general studies and this one in the distribution of Aboriginal languages and language families means that *Friendship Centre strategies for language revitalization activity can, for the most part, be closely linked with strategies identified through First Nation, Inuit and Métis communities in general.* The report of the Task Force on Aboriginal Languages and Cultures (TFALC) and its recommendations are likely to apply in many respects to an Aboriginal language revitalization strategy for Friendship Centres. The recommendations of the Task Force on Aboriginal Languages and Cultures in relation to different approaches for thriving versus endangered languages, for example, probably also apply to Friendship Centre movement.

There is a higher incidence of diverse languages from across the country occurring in large urban centres; that is, some urban centres such as Ottawa or

Toronto have more clients whose Aboriginal language originates in territories outside of their province. However, respondents generally indicated that priority languages were those that corresponded to the traditional Indigenous territories in which the Friendship Centre was located - and respected the need to support these territorial languages. This makes sense especially when one considers the difficulties of providing Language revitalization activities in one or two languages or dialects that may be close to the Friendship Centre. *It seems to be clear from the results that any strategic development in Friendship Centre movement will probably closely reflect the distribution of languages according to territory, and that any language revitalization activities or resources for Aboriginal peoples far from home territories will need to link in some way with the region where that language is based.* This approach might be modified to accommodate urban centres with a “critical mass” of people from outside the region (for example, where Inuit people are concentrated in places like Montreal or Ottawa), but again, this could only realistically be done if significant increases in support were to be provided by all levels of government for Aboriginal language revitalization.

4.3 Program Funding

In general Aboriginal language revitalization programs in Friendship Centres are marginal. Even where programming is provided, it often appears to be sporadic, with little chance of contributing in any significant way to the revitalization or even preservation of the languages. In fact, Friendship Centre programs as they currently exist for the most part will contribute to a slim awareness of basic conversational skills at best, and do very little if anything to slow down the erosion of fluency and language retention in Aboriginal communities overall. While the will to work for language revitalization appears to exist in spirit among many community members, the resources simply do not.

The general lack of support for Aboriginal language revitalization across the country is even more evident in Friendship Centres and the communities they serve. For example, while Aboriginal Language Initiative (ALI) funding as distributed through regional Aboriginal bodies does reach some Friendship Centres, there ultimately seems to be not much ALI funding reaching Friendship Centres (only two or three respondents gave funding sources that might be tied back to ALI as a source, citing regional Aboriginal cultural agencies as funding sources). This is not surprising, since ALI funds are so limited, with about 5 million dollars per year being dedicated to all Aboriginal languages across the whole country. The most common source of support given for Aboriginal language programs in Friendship Centres was the Aboriginal Head Start Initiative (Health Canada), followed by Urban Aboriginal Multi-Purpose Youth Centres (Heritage Canada). The actual level of Aboriginal language programming provided through these programs is hard to gauge, since the programs, while supportive of language and cultural activities, are not exclusively devoted to supporting the languages, and include other priorities, such as general academic

or economic success. After these sources, a mishmash of funding appears to be patched together by Friendship Centres based on wherever they can find the money (including some provincial grants, community bingos, voluntarism and so on). A few programs appeared to have relatively stable (albeit limited) resources devoted specifically to instruction in the languages – most notably those Friendship Centres who had alternative school partnerships with local school boards. However, most Aboriginal language programming provided through Friendship Centres appears to be defined by adapting various funding sources through creative administration, rather than having access to funding designated to Aboriginal language revitalization.

“We really do not have sources of funding, we just allocate program dollars to the languages. Our local city department allocates \$3,000 to help cover the cost of a language program.”

It is not surprising to find that respondents with Aboriginal language “programs” are in reality providing activities that are unlikely to have any significant impact. Some were quite explicit about this:

We do have a person who is certified and she comes in once a year to hold a language class for us.

Analyzing this situation is simple. Appropriate supports for Aboriginal language learning in Friendship Centres simply do not exist, just as they do not exist in Canada at any level. *The recommendations made through the Task Force on Aboriginal Languages and Cultures need to be supported, or Aboriginal languages will continue to decline in Canada, regardless of whether the context is on or off-reserve.*

4.4 Friendship Centre Language Programs

Languages Served

Aboriginal language programs provided through Friendship Centres roughly reflect the languages and territories described in (4.2) above, with Cree being by far the most common language provided, followed by Ojibwe and then a variety of other languages. In this regard, a Friendship Centre strategy could correspond in many ways to the TFALC strategy, if it were to be initiated. For example, urban strategies for addressing languages that are relatively thriving, such as Cree, might have more in common with First Nation-based approaches for Cree than strategies addressing endangered languages in other urban centres. (One difference might be that off-reserve contexts are less likely to provide opportunities for broader exposure to the language). However, this presupposes a level of support that allows communities the luxury of building bridges between on and off-reserve services, which is difficult when both are

struggling with inadequate resources. At any rate, it will be important not to re-invent the wheel, and to look to how TFALC recommendations are developed and implemented (if they ever are) before addressing areas that are not addressed through initiatives driven by the TFALC report. If TFALC recommendations are initiated at some time in the future, the Friendship Centre movement may want to address the unique priorities identified in (4.2) above, namely the lower numbers of Inuit clientele and the higher numbers of Métis clients in Friendship Centres relative to actual numbers of speakers overall. However, the results of this survey cannot provide a complete picture of the actual trends or needs related to Michif, Inuktitut or any other Aboriginal language in Friendship Centres. While the TFALC report recommends greater (Aboriginal controlled) study of linguistic needs and patterns across the country, this recommendation is rooted in an overall set of recommendations that assumes a vastly improved level of support for Aboriginal languages that does not exist. At any rate, further assessment or study in this direction from a centralized Canadian national perspective (especially spending inordinate amounts of funding to build up expensive federal bureaucracies) is inadvisable. Friendship Centres and their communities are the best judges of what is needed. The best solution to assessing how languages are ultimately prioritized would be to allow *local autonomy in decision-making regarding Friendship Centre language programming*.

Curriculum Materials

Responses regarding curriculum materials indicate that this is another area where resources are limited. While most respondents stated that they used some form of written materials, most of these materials were developed by the teacher rather than externally through a publisher or distributor. This reflects trends already known to exist in First Nations communities, where many teachers are still very often forced to piece teaching resources together with whatever materials they may have at hand, for lack of a broadly implemented strategy for materials development. Written forms of the various Aboriginal languages have improved and become more standardized over the years, although ideally more support could be provided to the further development of standardization (this refers to standardizing orthographies for the purposes of literacy, rather than standardizing various dialects of the languages themselves). However, lack of standardization is not the primary issue in relation to the lack of materials. Many Aboriginal language speakers and teachers stand ready to develop resources (and others are known to have materials warehoused), but no supports exist for publishing and distributing these materials.

For Friendship Centres, unique strategies could be developed to improve materials supporting language use in everyday urban situations, such as taking the bus, giving or getting directions, etc. – although this may not be a high priority, since many of the most common conversational topics (family, food, etc.)

will be common regardless of location. As with so many other areas of development, the recommendations made in the TFALC report regarding materials development would, if implemented, serve language program development in Friendship Centres very well. Materials developed supporting Aboriginal language revitalization efforts can have broad application with proper teacher training (another area that requires more support).

Best Practices/ Success

Responses related specifically to best practice and success were limited, and reflected the overall low level of development in the provision of Aboriginal language programs. The fact that many respondents simply stated “no” to the request for examples of best practice says much in itself. Many Friendship Centres may be waiting for some sign of hope or leadership at a national level in the creation of a supportive environment, especially in the form of resources. However, some ideas were shared that could contribute to the further development of a best practice strategies, such as immersion days and Elders’ camps, for example. Perhaps the most important suggestion in relation to best practices was a consistent implication throughout the survey that all age levels and areas of programming needed to be engaged in language revitalization in order to have the best impact. *It might be that the most significant role to be played by Friendship Centres in language revitalization is not in the provision of classroom training, but rather the development of models that link different programs, and are community-wide and family centred.* For example, Friendship Centres could focus on programming that builds confidence in young parents as participants in their child’s education by combining language revitalization efforts across programs for youth and pre-schoolers (or elementary children), and building in the participation of Elders and speakers who bring a strong cultural perspective to parenting and family responsibility. Responses to other questions also provided clues to what might be good examples of best practice. On-the-land programs were mentioned several times by respondents, for example. *Best practices demonstration projects that are community based but shared regionally and nationally should be a high priority, since such projects are likely to provide more immediate impact than strictly academic and statistical research.*

Accreditation

The low level of accreditation for Aboriginal language learning could be broadly interpreted in two ways: firstly, that Aboriginal languages need more “official” status in order for them to be respected and for quality training to be provided; and secondly, that Friendship Centres may be more naturally inclined to act as supports (and/ or lobbies) for local education systems rather than providing accreditation themselves - with some notable exceptions (where positive partnerships with local school boards can be developed).

4.5 Program Clients/ Learners

Age Ranges

The heavier emphasis on pre-school aged children and young adults (19-29) as clients served in programs could mean several things: it probably reflects the reliance on Aboriginal Head Start and UMAC programs in the Friendship Centre movement; it certainly reflects the general concern that the languages are being lost in the younger generations; and, it shows that Friendship Centres are filling gaps not addressed in public school systems (elementary and high school aged children were somewhat less likely to be language program clients, and some respondents stated that the children and teens were receiving language instruction through the school system). The fact that adults as a group were more likely to be clients than youth could also indicate how some Friendship Centres are focused on addressing the needs of community members not in school; it could also reflect a tendency in youth to be more concerned with finding their place in a broader society that places little (if any) value on Aboriginal languages, or that the gravity of cultural loss becomes more evident as we become older. Ultimately, the responses could have various meanings, including misinterpretation of the question (some respondents to the question regarding client age ranges had previously stated they had no language program). *At any rate, a number of respondents expressed a need to reach across age groups and span the “generation gap”, and this would seem to be an approach that holds much promise in a movement whose purpose includes the provision of a variety of services that often place it at the centre of urban Aboriginal development and identity.* This multi-generational approach was supported by respondents who shared that their numbers reached into the “thousands”; what they appeared to be saying was that their larger community events were used to practice and encourage the use of the languages in ways that could be seen and appreciated by family members of all ages.

Other Client Characteristics

The fact that clients were more likely to be drawn to language programming through cultural programs of various kinds (versus upgrading, for example) could mean that many clients are searching for a stronger sense of personal identity and even healing from cultural loss; or, it could simply be that Friendship Centres fill gaps not provided through other agencies. However, the wide variety of learners included categories of learner that were not anticipated. For example, some clients and potential clients were listed as program and social service workers of various kinds whose interests were related to better performing their duties in the community; others were speakers of Aboriginal languages who wanted more advanced levels of language training, or who simply needed assistance in the language. *As with other response areas, the wide diversity of clients indicates the need for holistic models that help integrate language revitalization activities across whole communities.*

It is difficult to gauge fluency levels of clients in Friendship Centres, since fluency may be interpreted in different ways, and no significant studies appear to be available on the subject, especially in relation to comparing on and off-reserve populations.²⁸ The general indication that fluency and usage of the languages is low was not surprising, especially since the clients were weighted more heavily in younger age groups. *It may be that Friendship Centres will need to play a role in improving the perceived value of learning the languages among youth, since a number of respondents indicated that youth were difficult to interest in the languages.* This role could tie in with the work of the NAFC Aboriginal Youth Council, who in 2006 identified “Health and Culture” as one of their top priorities.

4.6 Other Community Programs

38% of respondents stated that there were no other Aboriginal language programs offered in their communities. These respondents included many Friendship Centres who had no programs themselves. Given that many of those who stated they had programs were only able to offer very limited programming, and that the programs offered outside of Friendship Centres were also limited to certain demographic groups, it seems fair to conclude that the overall level of Aboriginal language revitalization activities off-reserves and in urban centres is very low. This means that, for the 49% of Aboriginal people who live away from First Nations communities, opportunities for learning the language are poor, and may in many cases be simply unavailable.

The willingness of many Friendship Centres to work with other partners, combined with the general lack of ideas about how to do it, reflects the overall lack of Aboriginal language training available to urban Aboriginal people in general, as well as the lack of specific resources in Friendship Centres. Of course, as reflected one comment, “partnerships” have come to mean doing extra work for less resources in conditions that would be rejected out of hand by Francophone communities. The fact that 60% of respondents knew of Aboriginal language programs in their communities that had been discontinued also refers back mainly to the lack of any significant level of resources and commitment from Canadian governments. Several mentions were made of high demands on agencies for paperwork and lowered administration fees (and functional capacity of Friendship Centres) in relation to small grant amounts.

²⁸ Statistics Canada data listings related to fluency in Aboriginal languages appear to be primarily designed and organized according to categories that are ultimately irrelevant to Aboriginal planning needs (e.g., by province, federal electoral district, etc., or with sampling techniques and data based on questions designed from non-Aboriginal perspectives). This irrelevance (not to mention costs associated with accessing detailed data) may be one reason why Statistics Canada continues to experience non-participation of various First Nation territories in the Canadian Census process.

5. Summary

5.1 Recommendations

The following recommendations for Aboriginal language program development in Friendship Centres are based on the research and data collected through this survey and listed in order of priority:

1. Implement TFALC recommendations

The recommendations of the Task Force on Aboriginal Languages and Cultures (TFALC) might be adapted in some respects to ensure that urban Aboriginal peoples are an essential part of language revitalization efforts across the country. However, in general it can safely be said that with almost no exceptions, all data collected through this survey, as well as our background research, leads us to recommendations and conclusions that are pretty much identical to the 25 recommendations arrived at by the TFALC in 2006, and which remain unfulfilled and in question to this day.

2. Increase ALI funds to include Urban Centres

There can be no question that a significant increase in support for Aboriginal language revitalization in Canada's urban centres is long overdue. This could be achieved by designating a fund through the Aboriginal Languages Initiative, until TFALC's recommendations begin to be addressed, at which time the proposed endowments/ agencies should take urban needs into consideration. However, *this does not mean that ALI funds can or should be taken away from funding sources designated for distribution through First Nations, Inuit and Métis agencies representing the homelands of those groups*, since these funding levels are nowhere near the levels they should be. First of all, many First Nations-based ALI funding distributors should be credited with providing the level of support to off-reserve communities that they have, given the pressures that exist on them through their own constituencies. Secondly, any repositioning of existing funds would be divisive for Aboriginal communities across the country.

That being said: at the very least, additional funds need to be found immediately to reflect the 49% of Aboriginal people living in urban areas, over and above what is already available and distributed through ALI – *this means an increase of nearly 100%*. An urban strategy led by Friendship Centres, but including other partners, should be engaged in the distribution of these funds.

3. Allow for Localized Decision-making

The above recommendation for a broad urban ALI initiative does not and should not necessitate a huge administrative burden or expense for either Heritage Canada or the NAFC. In fact, very few parameters should be set and overseen from Ottawa at a level of program/ project definition and monitoring. Of course, funds need to be centrally monitored for the assurance of good general financial management and accountability, and reports on activities and innovations need to be submitted and analyzed. However, centralized strategies for language revitalization at the program level make no sense, given the diversity of languages and limited resources – as well as the notorious tendency of central administrative bureaucracies to dampen creativity and create unnecessarily complicated processes that make no sense at the community level. Aboriginal language experts interviewed during the research for this survey were explicitly frustrated about what they perceived to be a bureaucracy that is increasing its own resources at a time of cutbacks to the communities. Aboriginal communities know what they need, and should be given the opportunity to build it, and then demonstrate how and why it worked or didn't work. They do not need additional administrative burdens beyond basic accountability measures.

4. Support Holistic Program Development

Friendship Centres can and should be an essential part of revitalizing Aboriginal languages in Canada, and their role in this process should go well beyond the classroom. While many Friendship Centres may not be the main source of classroom language learning (at least, in communities where other sources such as schools and post-secondary institutes are able to provide classroom activities), it is widely known that language revitalization needs to be supported by holistic, community wide activities that include whole families and broader social contexts. The NAFC and provincial Friendship Centre associations should be supported in developing unique strategies and models that can support language revitalization in community and family environments where opportunities to speak and hear the languages are more limited.

5. Support Demonstration Projects

A fund should be designated to support research and development projects addressing areas such as: best practices, delivery models, materials/ curriculum development, shared pilot project models, and so on, linking with other relevant programs (such as family programming) and best practices such as “On-the-land” programs, singing, theater and so on. This recommendation ties in closely with recommendation 4 above regarding holistic approaches.

6. Build a Network

Ultimately a network is important to generate discussion among Friendship Centres on Aboriginal languages revitalization. It seems clear from this survey that many providers of Aboriginal language services are struggling in isolation from one another. The NAFC and its member centres can and should take a leadership role in building a network of diverse stakeholders in urban Aboriginal language revitalization. NAFC and its membership already have a network in place, and an excellent strategy for building youth leadership and participation in urban Aboriginal community development. Unfortunately, one of the aims of this survey – to gather a list of frontline leaders and specialists in urban cultural and linguistic programming - met with limited success (see part 4.1 of this report). However, the NAFC's existing network could be augmented through a national project or series of phased projects aimed at building on the limited contacts and awareness raised through the process of conducting this survey. This approach does not need to be expensive. It could, for example, phase in the development of a network by bringing in interested community members and tagging meetings with them onto existing NAFC AGMs every year, and building an on-line database and network that gradually identifies and adds new partners. However this priority area is addressed, it should be cost-effective and add value to the "horizontal" linkage of existing resources (including those developed on-reserve) as a way of building in new resources targeted at the local level. A national network should be a relatively minor cost in comparison to any resources allocated to grassroots delivery; any resources devoted to language revitalization should not become "top-heavy."

7. Coordinate Research

If there is an area where partnerships need to be emphasized this is it. From a grassroots level, this is a lower priority area, although it does need to be addressed. However, given the low response level to this survey, and the difficulty in eliciting responses from the community, it is clear that simply surveying the communities is an ineffective approach. It has been explained in the analysis of survey responses why the low response levels are understandable from an Aboriginal community perspective. If Aboriginal language research is to be conducted in relation to delivery in Friendship Centre contexts, any such research must make sense at a community level.

Linkages should be made through the network recommended above with the work of linguists in universities and the development of Aboriginal research institutions. For example, the research requirements related to developing urban Aboriginal language services through Friendship Centres can and should be tied in with the Canadian Council on Learning's Aboriginal Learning Knowledge Centre, which has Aboriginal Language Learning as one of its key Theme areas

for supported research. Academics should be encouraged to submit to sources like SSHRC (Social Sciences and Humanities Research Council) to develop partnerships with Friendship Centres that support community-based, *action oriented research* (versus “ivory tower” data collection). Finally, the point needs to be made that extra money should not be wasted on augmenting Statistics Canada’s budget and census to improve the focus on Aboriginal communities, since this expensive, heavily centralized body and process continue to be poorly received by many Aboriginal communities and has demonstrated little understanding of community based perspective in its gargantuan undertakings.

5.2 Conclusion

The limited overall availability of funds for Aboriginal language revitalization is a national disgrace. Based on the data gathered through this survey, Aboriginal language programs in Friendship Centres are based not on community need, but rather on what can be patched together from various sources. This might work (although it still shouldn’t be the case, as pointed out by one respondent below) if Aboriginal languages were much better supported and there were a continuum of service across age categories and demographic groups. Unfortunately, the languages are badly neglected by Canadian federal, provincial and municipal levels of government, and this appears to result in a disconnected and uncoordinated use of funds where they do actually exist. Few if any communities appear to have access to resources that would support language revitalization across various age groups, and it seems likely that where programming does exist, it is fairly typical of Aboriginal language programming across the country: infrequent classes, low pay, untrained teachers, poor materials, and so on.

Everything would require resourcing; as you well know, all of our Aboriginal organizations are overwhelmed with requests to partner and share expertise, when in the non-Aboriginal communities people and spaces are paid for.

The high overall demand for Aboriginal language programs amongst community members includes all demographic groups, including professionals who see a need to be able to speak the language to provide essential services such as police and hospital work, as well as other social services, including child welfare. And yet, while obscure (and even irrelevant) provincial and federal government employees are able to access extensive training resources in an official language that is not theirs (and which they may only rarely if ever use) for months at a time while remaining on the payroll, dedicated Aboriginal administrators have been known to take leaves of absence and pay through their own pockets just to gain a functional level in their own mother tongue. Of course, this option is not available to the vast majority of Aboriginal community members.

The researchers cannot emphasize enough the tangible frustration at the community level that was evident in conducting background research in preparation for this survey, and in the actual process of conducting the survey itself. Friendship Centres and the communities they serve already know what they want in Aboriginal language programs and how they might set about achieving it; they simply need the resources and supports made available to develop and implement locally appropriate strategies.

There is no delicate way to put it: after decades of deliberately working to destroy the only languages that are unique to this country, Canada has neglected - and continues to neglect – the possibility of supporting the revitalization of these languages, and even, in many cases, their very survival. The level of funding currently committed to Aboriginal language revitalization in Canada is almost meaningless, and certainly comes nowhere near to matching the high level of commitment and desperation among Indigenous linguistic communities. If Canada were to quadruple its current levels of funding for Aboriginal languages, it would not be anywhere near enough. If this statement seems outrageous, consider that Heritage grants in 2005 to Canadian Ballet companies alone, and not including any other forms of dance (\$5,735,420) exceeded grants to all Aboriginal peoples across the country through the Aboriginal Languages Initiative (\$4,968,668) by \$766,752. This means that Canada sees one specific art form created exclusively in Europe (and most of the works derived from it, along with many of the maestros invited to conduct the orchestras supporting it) as more significant to the “Heritage of Canada” than all the original languages of the land, many of which are on the verge of extinction, and which contain knowledge that is unique and indigenous to Canada and found nowhere else in the world. Of course, these figures on the ballet don’t begin to account for the funds allocated to similar exclusively European art forms such as opera and symphonic music. No doubt the value placed by Canada on various forms of entertainment that are exclusively European in origin is much, much higher once these other pillars of Canada’s “heritage” are taken into account.

The Department of Canadian Heritage states on its web site that, “The Government of Canada is committed to the preservation, revitalization and promotion of Canada’s Aboriginal languages and cultures.”

If Canada is to truly meet this commitment, Aboriginal languages need to be recognized and respected by Canada at a level that begins to approach that of the official languages. This status would need to change regionally based on linguistic territory, of course; no one is suggesting that Mi’kmaq become an official language of the Yukon. Until this level of recognition and respect is accorded to Indigenous peoples of Canada, the erosion and extinction of many of the First languages of the country seems likely to continue unabated, in spite of the best efforts of the many speakers and community members who are struggling to retain the richness and essence of their national being for future generations.

APPENDIX 6.1 - SURVEY QUESTIONS

Thank you for taking the time to fill out this survey questionnaire. Please try to fill as many areas as you can. Some of the questions give you an option to write your views briefly in a text box. While it may not be possible for you to fill in all these areas, we welcome any extra input. The results of this survey will be made available in a report from the NAFC, and used to help the Friendship Centre movement create effective strategies for Aboriginal Language program development.

1. Please give the name and region of your Friendship Centre below:

Friendship Centre: _____
Province/Territory: _____

2. Please provide the name, position and email address of a staff member who can act as a contact for Aboriginal languages and/or culture:

Name:
Position:
Email Address:

3. What are the top 3 Aboriginal languages that exist in the territories/ region served by your Friendship Centre?

A) _____
B) _____
C) _____

4. Does your Friendship Centre currently provide any Aboriginal Language programming?

Yes _____ (proceed to question 6)
No _____ (proceed to question 5)

5. If no Aboriginal language programs are offered, why?

Lack of interest _____
Lack of resources _____
Don't know _____
Other (Please specify) _____

Please move on to questions 24 to 29 (questions 6 – 23 are for Friendship Centres with existing Aboriginal Language programs).

6. What Aboriginal language programs exist at your Friendship Centre? Please include program name(s), if applicable (e.g., Headstart, Alternative School, Cultural program, etc.) and language(s) taught.

Program Name(s): _____
 Language(s) taught: _____

7. What is (are) the main funding source(s) for Aboriginal Language programming in your Friendship Centre?

8. Are written materials used in the program, and if so, how are they made available?

- _____ (Written materials not used)
 _____ Curriculum/ readings locally developed by teacher (e.g., worksheets/ handouts, adapted materials, etc.)
 _____ Curriculum developed externally (e.g., published Workbooks, exercises from outside sources)
 _____ Other (please specify)

9. Does your Friendship Centre have any programs that could serve as an example of best practices in Aboriginal Language delivery for other Friendship Centres? Examples might include whole family models, partnerships with school boards, Language Nests, or other innovative models (Language Nests are centres that immerse young children in language and culture within a nurturing and protective environment). Please provide a brief description below.

10. What age group(s) does your program serve? Please check all that apply:

- 0-5 6-13 14-18
 19-29 30-50 50+

11. How many Aboriginal language clients does your Friendship Centre serve in a year? If you do not know the exact number, please estimate to the best of your ability.

12. What area of Aboriginal language programming would you describe as a priority to your Friendship Centre? Please rate each area according to priority (1 = top priority and 5 = low priority)

Headstart/other pre-school	_____	Post-secondary	_____
Elementary	_____	Adult literacy	_____
Secondary	_____	Adult upgrading	_____
Cultural	_____	Training	_____
Personal interest/ growth	_____	Other (describe)	_____

13. Are the programs offered through your Friendship Centre accredited through the school system?

Yes _____

No _____

14. If your answer in the previous question was yes, please briefly describe the arrangement below, including the grade level and the accrediting institution.

15. What levels of language ability/ exposure do learners have in your program? Please *check all boxes that apply*.

People who have never or almost never been exposed to the language

People who had the language but have lost it

People who speak and understand the language at a basic level and have some limited exposure/ usage in the family/ community.

People who speak and understand the language at an intermediate to more advanced level and may have more frequent exposure and usage in their family or community.

16. For the previous question please try to assign a percentage to each category. For example, if approximately 50% of learners in the program have never been exposed to the language, type "50." We recognize that you may not have time to poll your learners and that these numbers will likely be rough estimates.

People who have never or almost never been exposed to the language

People who had the language but have lost it

People who speak and understand the language at a basic level and have limited exposure/usage in the family/community

People who speak and understand the language at an intermediate to advanced level and may have more frequent exposure/usage in the family/community

17. Provide a brief description of a typical Aboriginal language learner attending a program at your Friendship Centre. Please do not provide any actual names.

18. What aspects of your Aboriginal language program(s) do you consider a success?

19. What types of challenges do you face (e.g., low funding levels, lack of trained teachers, lack of materials/ space, low interest levels, etc.)? Please describe briefly below.

20. What resources exist to support the Aboriginal language program(s) that you run? (For example, trained teachers, curriculum materials, physical space, and so on). Please elaborate.

21. Do you feel you have adequate resources to support your programming?

Yes No

22. What additional resources would you like to have available to support your language programming?

23. What additional language resources does your Friendship Centre have available for Aboriginal language learners?

Previous Friendship Centre Programs and other Community Programs

24. What language programs exist in your community outside of the Friendship Centre, if any? Please describe them briefly below.

25. Are there opportunities to work with these other programs through the Friendship Centre? If so, please describe (sharing space, teachers, etc.).

26. Have there been any Aboriginal language programs at your Friendship Centre in the past that have been discontinued?

No _____ Yes _____ Don't Know _____

27. If your answer was yes to the previous question, please explain to the best of your ability why the program was discontinued:

28. How would you describe the overall demand in your community (the region served by your Friendship Centre) for Aboriginal language training (e.g., high, medium, low)? Feel free to explain your answer briefly.

29. Overall, do you feel the resources available for Aboriginal language programs in your community meet community demand?

Yes No

30. If you have any other comments you would like to add, please feel free to enter them below:

Thank you for your time.

APPENDIX 6.2 - COVER LETTER

The invitation to participate in the survey was sent by e-mail to Executive Directors at all NAFC member Friendship Centres across Canada (French versions were also provided in Quebec), as follows:

Greetings:

The National Association of Friendship Centres (NAFC) has directed Invert Media to conduct a national survey on Aboriginal language programs in Friendship Centres and the communities they serve. The purpose of this survey is to support the further development of community based strategies for Aboriginal Language program development.

We hope to receive one completed survey from every member of the NAFC. You may wish to fill out the survey as Executive Director of your Centre, or you may have a language or other cultural program worker who could complete it on behalf of your agency. The survey is designed to be used by all agencies regardless of whether or not they have Aboriginal language programs. We appreciate any time you or staff in your organization take to fill out and submit the survey, although completing the survey shouldn't take too long (we estimate up to an hour, depending on how much you want to write in some of the answer areas). The results of this survey will be made available in a report from the NAFC.

The survey can be opened by clicking on the link below, and filled out and submitted by following the on-line instructions. If you forward this e-mail to another person, they should be able to open the link as well. Invert Media will follow up with a phone call in the next few days to ensure that you have received this e-mail and try to answer any questions you may have. You can also contact us at (416) 530-2752, or reply to this e-mail.

In the territorial language of our company Directorship, Meegwetch (Thank you).

Invert Media

APPENDIX 6.3 – DETAILED SURVEY RESPONSES

1. Please give the name and region of your Friendship Centre below. (Respondents organized by Region)
2. Please Provide the name, position and e-mail address of a staff member who can act as a contact for Aboriginal languages and/ or culture.

#	Question 1	Question 2
	Newfoundland and Labrador	(1 respondent)
58	Labrador Friendship Centre	Caroline Semigak, Inuit Cultural Worker, icw@nf.aibn.com
	Nova Scotia	(1 respondent)
39	Mi'kmaq Native Friendship Centre	Nathan William Sack, Regional Desk, Nathan_sack@hotmail.com
	New Brunswick	(1 respondent)
52	Fredericton Native Friendship Centre	Tamara Sanifas, E.D. fnfc2004@yahoo.ca
	Quebec	(2 respondents)
22	Cree Indian Centre of Chibougamau	Jo-Ann Toulouse, E.D. cicc.director@lino.com
32	Quebec	Carl Thibodeau, Gestionnaire des Programmes, caaqcarl@bellnet.ca
	Ontario	(10 respondents)
54	Fort Erie Native Friendship Centre	Jackie Poulin, E.D. jpoulin@fenfc.org
20	Kapuskasing Indian Friendship Centre	Joanne Wynne, Cree Teacher
4	Katarokwi	Mitchell Shewell, Program Coordinator ahws@kos.net
2	Nechee	Name not given adminnfc@kmts.ca
55	Nishnawbe-Gamik Friendship Centre	Teddy McLaren, E.D. ahws@ngfc.on.ca
35	North Bay	Roland Peltier, E.D. director@nbifc.org
8	Odawa Native Friendship Centre	Jerry Lanouette, E.D. executive.director@odawa.on.ca
31	Red Lake Indian Friendship Centre	Monique Tougas, Acting Director friends@goredlake.com
		Terri Lynn Coulis, Interim Management

57	The Indian Friendship Centre in Sault Ste. Marie	Team, aexedir@ssmifc.ca
37	Timmins Native Friendship Centre	Veronica Nicholson, E.D. vnicholson@nti.sympatico.ca
	Manitoba	(8 respondents)
11	Brandon	John Belanger, Program Coordinator, bfcyouth@mts.net
23	Dauphin Friendship Centre	Barb St. Goddard, Director of Development, dfcexec@mts.net
9	Flin Flon Indian-Metis Friendship Association Inc.	April Head-Nickel, Community Youth Resource Centre Coordinator, ffcyrcc@mts.net
38	Ma-Mow-We-Tak Friendship Centre, Inc.	Anita Campbell, E.D. acampbell@mamowwetak.mb.ca
21	Riverton and District Friendship Centre	Not given rdfc@mts.net
19	Selkirk Friendship Centre	Mark Mostowy, E.D. edsfc@mts.net
36	Swan River Friendship Centre	Elbert Chartrand, E.D. srfc@mts.net
53	The Pas Friendship Centre, Inc.	Tracy Lowe, Finance Officer tdlowe@mts.net
	Saskatchewan	(8 respondents)
14	Buffalo Narrows Friendship Centre, Inc.	Estelle Laliberte, E.D. bnfc@sasktel.net
6	BIMFC	Jackie Kennedy, E.D. nbimfc@sasktel.net
28	Ile a la Crosse	Myra Malboeuf, E.D. llex.friendctr.inc@sasktel.net
29	Kikinahk Friendship Centre La Ronge	Ron Woytowich, E.D. kikinahk@kikinahk.com
40	Moose Mountain Friendship Centre	Laurie Bigstone, E.D. moosemntfc@sasktel.net
27	Qu'Appelle Valley Friendship Centre	Rob Donison, E.D. rdonison@qvfc.ca
34	Saskatoon Indian and Metis Friendship Centre	May Henderson, E.D. executivedirector_SIMFC@shaw.ca
41	Yorkton Friendship Centre	Darlene Langan, E.D. ryderanton@hotmail.com
	Alberta	(11 respondents)
45	Aboriginal Friendship Centre of Calgary	Jason Brown, CEO/ CFO jbrown@afcc.ca

1	Athabasca Native Friendship Centre Society	Penny Van Vliet, E.D. afncs@telusplanet.net
51	Bonnyville Canadian Native Friendship Centre	Vern John, Program Coordinator bcnfcpc@incentre.net
12	Cold Lake Native Friendship Centre	Agnes Gendron, E.D. coldl1@telus.net
44	Edson	Joan Turner, Cultural Facilitator efc99@telus.net
46	High Prairie Native Friendship Centre	Sally Hamelin, Office Manager sallygee@telus.net
16	Hinton Friendship Centre Society	Yvonne Oshanyk, E.D. yoshanyk@telus.net
13	Lac La Biche Canadian Friendship Centre	Donna Webster, E.D. ed@nativefriendship.ca
48	Napi Friendship Association Centre	Twylla Smith, E.D. twylla97@hotmail.com
50	Nistawoyou Association Friendship Centre	Ryan Derange, Program Coordinator, chiefgitz@hotmail.com
26	Sagitawa	Dixie L. Kohut, E.D. Dixie-Sagitawa@telus.net
	BC	(10 Respondents)
10	Cariboo Friendship Centre	Brenda Stella, ECE cariboo.lmlcece@shawcable.com
15	Dze L K'ant Friendship Centre	Annette, E.D. morgan_mayner@hotmail.com
18	Fort St. John Friendship Centre Society	Maxine Mease, Program Director, friendship@solarwinds.com
59	Kelowna Friendship Centre	Edna M Terbaslet, E.D. executivedirector@kfs.bc.ca
33	Kermode Friendship Society	Arleen Thomas, E.D. arleen-kfs@telus.net
25	Lillooet Friendship Centre Society	Kama Steliga, E.D. kamas@cablelan.net
43	Quesnel Tillicum Society	Cindy Lepetich, Asst E.D. cindy.lepetich@qncf.bc.ca
24	Vancouver Aboriginal Friendship Centre	Susan Tatoosh, Interim E.D. executivedirector@vafcs.org
42	Victoria Native Friendship Centre	Leslie McGarry, Culture % Community Relations Manager leslie@vnfc.ca
30	Wachiay Friendship Centre	Alison Trenholm, E.D. wachiayexec@telus.net
		Linda Ashdown, E.D.

60	Fort Nelson Aboriginal Friendship Society	friendshipsociety@northwestel.net
	Nunavut	(1 respondent)
7	Pulaarvik Kablu Friendship Centre	George Dunkerley, E.D. execdir_pkfc@netkaster.ca
	NWT	(4 respondents)
5	Dehcho Friendship Centre	Aaron McNab, E.D. dehchofc@northwestel.net
56	Ingamo Hall	Susan Ross, E.D. of Programs susan@ingamo.ca
49	Rae-Edzo Friendship Centre	Violet Camsell-Blondin, E.D. friend_ship@airware.ca
47	The Tree of Peace Friendship Centre	Joe LeMouel, E.D. treepeace@theedge.ca
	Yukon	(1 respondent)
17	Skookum Jim Friendship Centre	Michelle Kolla, E.D. sjfcexecutive@northwestel.net
	Anonymous	(1 respondent)
3	1 survey submitted anonymously (no region or name of Centre given)	Anonymous
	TOTAL RESPONDENTS	60 (52% response)

3. What are the top 3 Aboriginal languages that exist in the territories/ region served by your Friendship Centre?

Respondent #	Priority 1	Priority 2	Priority 3
1	Cree	-	-
2	Ojibway	Oji-Cree	-
3	-	-	-
4	Ojibway	Mohawk	-
5	Dene/ Slavey	South Slavey	-
6	(English)	Cree	(French)
7	Inuktitut	-	-
8	Algonquin	Mohawk	Ojibway
9	Cree	-	-
10	Chilcotin	Carrier	Shuswap
11	Ojibway	Cree	Dakota
12	Dene	Cree	-
13	Cree	-	-
14	English	Michif	Dene
15	Gitxsan	Wet'suweten	Carrier
16	Saulteaux	Cree	-
17	Tagish	Southern Tutchone	Northern Tutchone

18	Cree	Dene	-
19	Ojibwe	Cree	-
20	Cree	Ojibway	Oji-Cree
21	Saulteaux	Oji-Cree	-
22	Cree	Algonquin	Montagnais (Innu)
23	Ojibwe	Saulteaux	Michif
24	Coast Salish	Metis (Michif)	Interior Salish
25	St'at'imc	-	-
26	Woodland Cree	Dene	-
27	Cree	Saulteaux	Dakota
28	Michif	Cree	Dene
29	Cree	Dene	Michif
30	Kwak'wala	Coast Salish	Cree
31	Oji-Cree	Ojibway	Cree
32	(French)	Innu	(English)
33	Tsimshian	Nisga'a	Haisla
34	Cree	Saulteaux	Michif
35	Ojibway	Cree	Oji-Cree
36	Ojibway	Cree	Michif
37	Cree	Ojibway	Oji-Cree
38	Cree (Swampy)	Dene	Plains Cree/ Ojibwe
39	Mi'kmaq	Innu	Inuktitut
40	Cree	Assiniboine	Saulteaux
41	Cree	Michif	-
42	Hulkamenum	Cenchothin	Lekwagun
43	Carrier	Chilcotin	Metis (Michif)
44	Cree	Saulteaux	-
45	Blackfoot	Cree	Michif
46	Cree	Chipewyan	Dene
47	Dogrib	Chipewyan	Slavey
48	Blackfoot	Cree	Stoney (Assiniboine)
49	Tlicho	-	-
50	Cree	Dene	-
51	Cree	Chipewyan	-
52	Mi'kmaq	Maliseet	-
53	Cree	Sioux (Dakota)	Inuit
54	Mohawk	Cayuga	Ojibway
55	Oji-Cree	Ojibway	Cree
56	(English)	Gwich'in	Inuvialuit
57	Ojibwe	Cree	Oji-Cree
58	Okanagan/ Nsyilxcen	-	-
59	Innu Eimen	Inuktitut	
60	Slavey	Cree	Beaver

4. Does your Friendship Centre currently provide any Aboriginal language programming?

Response	Number	%
Yes	20	33%
No	40	67%
Total	60	100%

5. If no Aboriginal language programs are offered, why?

Response	Number	%
Lack of Interest	4	10%
Lack of Resources	31	74%
Don't Know	0	0%
Other (please specify)*	19	46%
Total Respondents	42	100%
No Response	18	

*** Other reasons given:**

- We have partnered with another group to offer a pilot language program but it was not a language from the local community. We offered a four day introductory course for the Kwakwaka'wakw people and the Kwakwala language.
- Carrier language offered in all high schools and some elementary schools in district.
- All of the above
- Our centre is new and developing. We have language programs identified as required by our community, but currently stabilization and development is our primary focus. We do partner with another agency to deliver language retention programs. Secondary issue is lack of sustainable funding for pure language initiative. There is seed funding and project specific funding, but ongoing sustainable funding is hard to come by and since Calgary has many Aboriginal agencies funders perceive this as duplication of services.
- We had a Dogrib Language Program up until last summer, but due to lack of interest it was discontinued.
- Currently no funds to access any language study course.
- The program returned back to Tlicho Community Services Agency, who looked after the program before.
- Difficult to get instructors, especially for Dene.
- We don't have the funds to offer the program of language sharing that we have offered two years ago.
- Lack of participation due to time commitments from the youth. We are looking at holding an On the Land program and incorporate both the Gwich'in and Inuvialuit languages as a beginner program to learn some of the basic and easier topics.
- Parce que la plupart des intervenants sont des Wendat, alors que 80% de la clientele sont des Innu.
- No specific programming offered – current language programming is unstructured and integrated in youth cultural activities.
- We teach language at pre-school level only
- Difficulties in finding instructors
- Language classes are provided by Aboriginal Language Services as Yukon College and by Kwanlin Dun First Nation within the city. Would provide language classes if the First Nation no longer provided the service.
- At this time it is taught in our high school but we are looking at also offering an evening program. This course in school is a credit option.
- Short to mid-term project
- Lack of funding and resources
- Broad based community members, few Elders and teachers to speak and teach the language, however the songs are kept alive.

6. **What Aboriginal Language programs exist at your Friendship Centre? Please include program name(s), if applicable (e.g., Headstart, Alternative School, Cultural Program, etc.) and languages taught.**
7. **What is (are) the main funding source(s) for Aboriginal language programming in your Friendship Centre?**

#	Program name (6)	Languages taught (6)	Funding Source (7)
1	Language Instruction	Cree	We can only have Cree lessons when we find a facilitator. We do have a person who is certified and she comes in once a year to hold a language class for us. We charge for the class so that we can pay her wages.
5	UMAYC	Dene or Slavey	UMAYC program – integration of traditional cultural activities that incorporate language components
7	Rankin Inlet Preschool	Inuktitut	Community Access Program for Children (CAPC)
8	Aboriginal Head Start, Alternate High School	Depends on free resources (Algonquin/ Cree/ Mohawk/ Ojibway)	None (all done voluntarily)
9	Sweetgrass, Head Start, Introduction to Conversational Cree Course	Cree	Health Canada, Aboriginal and Northern Affairs Manitoba
10	Headstart	Shuswap, Chilcotin	Public Health Agency of Canada
11	Head Start, Kokum's Daycare, Aboriginal Youth Activity Centre	Cree, Ojibway, Dakota, Michif	We really do not have sources of funding, we just allocate program dollars to the languages. Our local city department allocates \$3,000 to help cover the cost of a language program.
13			NAFC/ Alberta Aboriginal Affairs
14	Cree Lessons	Cree	Government of Saskatchewan, Saskatchewan Cultural Grants
16	Headstart	Saulteaux, Cree	Public Health Agency of Canada. We have applied for funding grants on a couple of occasions; however, we were turned down (too many applications and not enough funding to go around).
19	Headstart	Ojibwe	Public Health Agency of Canada
20	Sweetgrass	Cree	The main funding is the Sweetgrass program
23	Headstart	Ojibwe	Health Canada – Headstart programs
25	Cultural Program and Language Instruction for	St'at'imc	Supported through Upper St'at'imc Language, Culture, and Education Society funding for staff and community language lessons. Culture program supported through various funding.

	staff and community		
26	Languages	Cree	Funding received from the province of Alberta – Department of Aboriginal Affairs and Northern Development
27	Language Retention Workshops for Urban Aboriginal Youth	Cree	UMAYC – Heritage Canada
28	Headstart and UMAC	Michif	Aboriginal Headstart and UMAC
29	Headstart, Special Events (Aboriginal Day, etc.)	Cree	Part of the Headstart Program for children aged 3 and 4...Self funded for special events.
33	Headstart	Tshimshian, Nisga'a, Gitksan	Public Health Agency of Canada – Headstart Program
38	Aboriginal Headstart Language Program	Swampy Cree, Dene, Plains Cree	Aboriginal Headstart funding through Health Canada. This is the only language program that we have been able to secure funding for. We have tried to access other federal funding to deliver language programs in our city, but were unsuccessful.
39	Mi'kmaq Language	Mi'kmaq	Aboriginal Language Initiative, Canadian Heritage
40	Interactive Language Program	Cree	Fundraising
54	Headstart	Cayuga/Ojibway	Aboriginal Headstart
57	Ojibwe Language Class, Akwe: go	Ojibwe	Ojibwe language class is funded by money raised through bingo, Akwe: go pays for the children's classes out of their program dollars
58	Aboriginal Headstart	Inuktitut	Irajuttiget funding
59	Pre-School	Okanagan, very basic	Volunteers – no funding

8. Are written materials used in the program, and if so, how are they made available?

Response	Number	%
Written Materials not used	3	12%
Curriculum materials locally developed by teacher (e.g., worksheets/handouts, adapted materials, etc.)*	21	84%
Curriculum materials developed externally (e.g., published workbooks, exercises from outside sources)*	6	24%

Other (Please Specify)**	5	20%
Total Responses	25	100%
No Response	35	

* Some respondents checked off both the 2nd and 3rd responses.

** "Other" responses were:

- Some cultural personnel may have info and worksheets on specific activities but otherwise just show how to spell the word being taught.
- Mostly what is acquired from community members and surrounding communities
- Some curriculum purchased
- Computer based interactive self learned CD's
- Our Language teacher is actually a retired Ojibway teacher so she has many resources
- Okanagan Elder volunteers time – everything at this time is orally taught

9. Does your Friendship Centre have any programs that could serve as an example of best practices in Aboriginal language delivery for other Friendship Centres? Please provide a brief description below

- No
- No. Current programming too unstructured
- Our Alternate high school, in partnership with our youth program and the Ottawa Carleton board of Education Aboriginal Head Start
- No. Just our Headstart program (Little Moccasins Learning Centre)
- No
- Not right now
- No, but language nests sound very interesting
- We have started this program and we hope to get annual funding so we can expand our teachings within a school setting at our Centre. At this time this program is a teen and adult program, but we would love to integrate the younger children.
- St'at'imc language has been an accredited program within our elementary and high school system for several years – this has assisted in the development of other language opportunities in the community and at the Friendship Centre. Immersion days, language labels and visuals on items and conversational language within everyday activities.
- No
- At this time we are working with the preschool children 4 times per week; partnering with the school in their annual michif festival; community partnering for Aboriginal day and Louis Riel Day; and having a youth outdoor wellness conference each year and incorporating an elders camp to demonstrate cultural activities and language.
- Our Headstart is funded by Public Health Agency of Canada, and by the Northern Lights School Division. Our Headstart program is topped up to 60 children by the division so that all children in the community can share in our pre-school, which includes Cree language training. Our family Service Program also provides services to Cree including Income Tax, Old Age supplement, Court Services, etc.
- No
- No, the current language program we deliver is only targeted to 3-5 year olds in our Aboriginal Head Start Program.
- Our language program is fairly new, and we have not got to the point to begin

- innovative curriculum development.
- No
- Not at this time.

10. What age group does your program serve? Please check all that apply.

Age Range	Response Total	Response %
0-5	17	65%
6-13	8	31%
14-18	10	38%
19-29	15	58%
30-50	11	42%
50+	9	35%
Total	26	100%
Skipped this question	43	

9 respondents who stated they had no language programs (“no” to question 4) responded to this question.

11. How many Aboriginal language clients does your Friendship Centre serve in a year? If you do not know the exact number, please estimate to the best of your ability.

Number of clients	Response Total	Response %
0-9	0	0%
10-20	5	19%
21-40	6	23%
41-100	7	27%
101-500	3	12%
501- 1000	1	4%
1000 – 5,000	3	12%
Over 5,000	2	8%
Total Respondents	26*	100%
Skipped this question	34	

* One respondent gave two numbers

12. What area of Aboriginal language programming would you describe as a priority to your Friendship Centre? Please rate each area according to priority (1= top priority and 5 = low priority)

Program	1	2	3	4	5
Headstart/ other pre-school	20	2			1
Elementary	13	3	3	1	2

Secondary	7	6	2	3	3
Post-Secondary	4	4	7	1	4
Adult Literacy	5	2	8	2	3
Adult upgrading	4	1	8	2	4
Cultural	17	5	2	1	1
Training	12	3	4	2	2
Personal Interest/ Growth	10	5	5	1	2
Total respondents					29
Skipped this question					31

13. Are the programs offered through your Friendship Centre accredited through the school system?

Response	Response Total	Response %
Yes	2	7%
No	26	93%
Total Respondents	28	100%
Skipped this question	33	

14. If your answer was yes in the previous question, please briefly describe the arrangement below, including the grade level and the accrediting institution.

- Alternate High School is board sanctioned.
- Alternative Secondary School

15. What levels of language ability/ exposure do learners have in your program? Please check all boxes that apply.

16. For the previous question please try to assign a percentage to each category. For example, if approximately 50% of learners in the program have never been exposed to the language, type "50." We recognize that you may not have time to poll your learners and that these numbers will likely be rough estimates.

Response (15/ 16)	Total (15)	% (15)	Avg % (16)
People who have never or almost never been exposed to the language	18	67%	53%
People who had the language but have lost it	10	37%	13%
People who speak and understand the language at a basic level and have limited exposure/ usage in the community	10	37%	21%
People who speak and understand the language at an intermediate to advanced level and may have more frequent exposure and usage in the community	7	30%	15%
Total Respondents	27		26
(Skipped this question)	33		34

17. Provide a brief description of a typical Aboriginal language learner attending a program at your Friendship Centre. Please do not provide any actual names.

1. Attend class twice a week or a whole week-end. Interested because they are going to university and are in Native Studies.
2. Aboriginal youth who attend traditional cultural programs such as on land camps, sewing and will get exposed to Slavey language words while doing the traditional programming.
3. All 4 year olds.
4. Usually in a small social setting where the kids practice with each other, or in hearing the elders talk the language.
5. Generation gap – Grandparents are fluent with the language. Children understand basic words. Grandchildren have minimal contact with the language.
6. Children ages 3-5.
7. Four-year-old child at head start with no knowledge of the language. A two-year-old child in our daycare that already can count to 10 in the Cree language. Youth attending weekly classes at the centre.
8. A young lady about age 37, who is just a beginner. It is tough to learn the language because it is not being spoken at home. The only language lessons here in Buffalo Narrows are what is taught in school; however, not in the home, so it is a challenge to learn or retain.
9. Single moms, single fathers, young families.
10. Ages 3-4 years – head start student may or may not have been exposed to an aboriginal language (about 50% of the children). May have heard an Aboriginal language from an older family or acquaintance, or at an aboriginal function. About 15% of the children have been raised with the Saulteaux language. Most of this group understands the language, however few speak it. They all begin head Start speaking English.
11. Children aged 3 and 4 (head Start) and staff that are working at the Program.
12. The average are middle aged and would like to learn the language for personal interests. The others are also middle aged but would like to learn the language so they can provide better service to the Aboriginal community at their work place (Police Officers).
13. Ages 3 and 4 in a Head Start program.
14. The project currently provides for instruction 2 hours a week at a formal level and opportunities are built in throughout the week or practice, exposure, etc. Mostly staff attending at this time, but a few drop ins.
15. Someone who works with aboriginal clients and wants to have a conversation with their client. Hello, how are you? What is your name? My name is.... Learn the numbers, months and days of the year.
16. (X) is a Cree youth from Thunderchild First Nation who speaks basic Cree and we are trying to encourage him to continue in his language development/ retention, even to the point where he could be a mentor to other youth and children. Most other youth who are attending the drop-in programming at the centre have little exposure to languages other than English, so we are trying to encourage them to learn a Native language and practice it enough where they are able to maintain it.
17. Age 3 or 4 attending the pre-school. May or may not have the language spoken at home, even though the child is aboriginal.
18. Pre-school children – 3 and 4 year olds.
19. They are 3-5 year olds who attend our aboriginal Head Start program: New

beginnings – the Connection for Aboriginal Children. Majority of which come from young, single parents who have limited to no ability to speak or understand their aboriginal language themselves.

20. Here in Nova Scotia the Aboriginal population is still very connected to the reserves unlike other various parts of Canada. Therefore, many of our clients have retained much of their culture, teachings, and even managed to keep some Aboriginal language skill.
21. Youth who attend day camps are given the opportunity to use the software and learn as a group. These youth are ages 6-12 years of age and generally have no understanding of the language beyond a few words.
22. Most of the aboriginal language learners attending programs are through the ages of 2-5 attending Head start and 6-10 attending the Aboriginal Family Support Program. In the past, we have offered Ojibway classes; however, lack of funding is a barrier.
23. Age 25-60, both male and female, living on a fixed income, are status and have had very little exposure to the language.
24. This person is interested in learning basic words and phrases of the language as an introduction to the language.
25. Young, eager to learn, picks up the sounds quite easily. Very fluid with sounds.

18. What aspects of your Aboriginal language program(s) do you consider a success?

1. Just the fact that our student retention is high, they complete the classes. They also pass their written and oral exams.
2. Youth that can say the words taught in the unstructured programming.
3. Teachers from elementary school have told us that they can tell which students have been through our program.
4. Hearing the pre K and high school practicing the words they've been taught.
5. Revival.
6. Bringing in elders to assist in teaching language and culture providing handouts and visual learning tools teaching language and culture on a daily basis to the children – they thoroughly enjoy the learning.
7. Speaking the basics of the language after a few months in the Head Start program or after six months in the daycare.
8. None right now, we are just trying to get it off the ground.
9. Children leave Head Start knowing basic commands, numbers, family members etc., in Saulteaux and Cree. Ready for the next step if it were to be offered in the schools.
10. To have our children speak, understand and recognize the Ojibway language they are learning.
11. We are just starting this program. The first session will end at the end of March therefore I cannot comment on this until a survey is filled out by the students.
12. The only part that we do is the Head Start program and this is done well.
13. Formalized for staff and that we are able to support staff by providing the time and space for them to do it within the work day. Spontaneous recognition of how we can incorporate language into our daily activities, interactions, and formal work.
14. The entire program is a success. Our mandate is the preservation of the aboriginal culture and understanding. Language is a huge part of both.
15. That we have introduced some youth to the basics in the past and are in a position to be able to help continue this development.
16. Being able to speak and understand the Michif language.

17. The response from the odd parent that suggests that their child knows more Cree now than the parent does.
18. Children are introduced to the language.
19. That we are providing access to young children to learn about their language and culture, who are proud of their heritage and that positive feedback that we receive from the elementary schools when they refer to our children as “the New Beginnings kids” makes our program a huge success, as they do have that “head start” in school.
20. Verbal and oral.
21. Learning from computers. Many young participants are very comfortable and respond well to learning in this way.
22. Aboriginal head Start and aboriginal family support program implementation with children.
23. The fact that we do have a certified Ojibwe language teacher.
24. The children at the AHS can recite phrases, prayers and words. Adult learners share their knowledge with the children.
25. Young ones adapting and sharing with anyone who is interested.

19. What types of challenges do you face? (e.g., low funding levels, lack of trained teachers, lack of materials/ space, low interest levels, etc.) Please describe briefly below.

1. Lack of funding. Lack of kick back to Friendship Centre to even cover the cost of cleaning.
2. Very few people in the area have a working knowledge of a language.
3. 1 - No funding available that is easily accessible. Too much paperwork with a low admin fee to access a couple of thousand dollars from the GNWT department of education, Culture and Employment. 2 – lack of people with traditional languages who are able to participate in the outh activities program and lack of time/ commitment from people with traditio language.
4. Trained teachers.
5. Trained teachers. Confidence and comfort level to speak the language.
6. Low funding levels – we could do so much more if we had the resources to provide honoraria to elders to participate in a much more effective and respectful way, also to have resources to be able to have regular classes to teach language – we have the space but not the resources.
7. Funding levels – we have no dollars allocated. Materials. Space.
8. Lack of teachers.
9. Funding.
10. Low funding levels. Not seen as a priority. Lack of trained teachers – when we met with the school we suggested that a Cree speaking person could teach without a teacher’s degree. They are looking at some possibilities.
11. Low funding and lack of trained teachers.
12. The biggest challenge is funding. We have a great teacher, a school room atmosphere and the material is not a problem to order.
13. There is a great deal of interest and potential for Cree language courses in Chibougamau but trained teachers are already in demand within communities and schools. That, combined with no current funding sources makes it difficult to create a course to respond to demand.
14. We would like to offer language program but because of lack of funding are unable to

- do so!!!! Lack of trained instructors/ teachers to teach the language.
15. All of the above. The urban aboriginal community has so many challenges in survival in the city, they come to the Friendship Centre to keep in touch with their cultural roots. We have two family nights per week that are focused on keeping the traditional song and dance alive. It is difficult to capture the interest of the youth in the urban area to participate in learning their language.
 16. Funding is the biggest issue.
 17. Number 1 challenge is low funding levels. Currently have a respected elder as our teacher.
 18. Teachers who are available on a consistent basis in the evenings.
 19. Lack of funding and teachers, that is, if needing a degree.
 20. Lack of funding to keep trained teachers. Our teachers receive a lot less money than others, and will go to the Band school for employment for more money and for tax free status. We are always competing (and always will).
 21. In order for our children to regain the language of their forefathers, they need to be completely immersed in a community where the language is spoken at all times. This means that adults need to learn the language along with their children in order to speak to them on a daily basis.
 22. All that you have described, there is limited to no aboriginal language programs available in our community, no formal/ accredited course or program, no funding, no trained language teachers, etc., etc.
 23. Low funding will always be a challenge when working within a non-profit organization. Aside from that, there is no major problems we face.
 24. Lack of trained teachers as well as new materials to continue training.
 25. Lack of funding, lack of trained teachers, lack of material, and lack of space.
 26. Not enough funding we have bingo funds for now to pay the teacher but cannot pay for anything else we have not had a bingo since June 2006 so when our funds run out we will have no money for a language program.
 27. We receive the funding year to year so we never know if it will continue.
 28. No funding, no curriculum materials readily available, challenge of transportation.
 29. No funding, lack of trained teachers.

20. What resources exist to support the aboriginal language program(s) that you run? (For example, trained teachers, curriculum materials, physical space, and so on). Please elaborate.

1. We do not have a trained teacher in the area and so can only hold classes when she is available. Physical space is not a problem. We lack staff to clean the building after classes. The curriculum belongs to the teacher.
2. Volunteers – when we can recruit them.
3. No supports.
4. Not many really – just our determination that our program be bi-lingual.
5. Curriculum materials, physical space and volunteers from the community.
6. Supportive environment.
7. We have the physical space, we don't have any other resources to support an Aboriginal language program.
8. We have partnered with the City of Brandon to cost share the cultural language program for our youth to drop in.
9. All but teacher.
10. We do not have trained teachers. Most staff have Early Childhood Development

level 1-3. We do not have a language curriculum, however follow the themes of seasons, family, etc. in teachings.

11. We have a person that comes in from Winnipeg to teach our children. She does bring her own materials that we copy and/or use with the children. She is in high demand and when situations arise and she is not able to attend then our children miss the language class and/or staff do their best to substitute.
12. We are located in a school therefore we have more than enough space. Our teacher is fluent in Cree and is very resourceful in attaining any materials she needs. We would love to see more of the Social Service Workers of our area take part in this program to better serve their clients.
13. Trained teachers to teach the language.
14. We have trained teachers (BCTF accredited), fluent elders, teachers with respect to culture, context, history – this is critical as well, we have accredited program to borrow from, resources, and immersion opportunities.
15. Resources: Elder as teacher, curriculum materials, Cree dictionary, physical space, funding, office supplies, hospitality supplies.
16. UMAC – Urban Aboriginal Multi-Purpose Youth Centre – funding is the only source of funding we have to be able to continue this development.
17. Elders, materials and space
18. We have teachers with B.Eds, appropriate cultural materials, lots of classroom space, and we have elders available to come in and work with the children also.
19. Trained teachers, curriculum materials, physical space in the AHS program.
20. Those items that are funded under the Aboriginal Head Start program, such as salaries, supplies, materials, space, etc.
21. We have trained teachers, linguist that specialized in Mi'kmaq language, whom has also developed curriculum material. Most of his curriculum is used in universities that offer Mi'kmaq language.
22. Interactive CD's containing various dialects of Cree and other languages. Computers with speakers.
23. Teachers and interest.
24. We have trained teachers in our area, as well the IFC in SSM has space to hold classes.
25. We have a teacher, fluent in the language. We have materials developed in the local area as well as resources developed by the teacher.
26. Eagerness to adapt to the situation, i.e., Elders, physical space – making do with what we have. Interest from the young ones to learn.

21. Do you feel you have adequate resources to support your programming?

Response	Response total	Response %
Yes	7	26%
No	20	74%
Total Respondents	27	
Skipped this question	33	

22. What additional resources would you like to have available to support your language programming?

23. What additional language resources does your Friendship Centre have available for Aboriginal language learners?

#	Response – 22	Response – 23
1	An on-site program that would pay our teacher to remain in the area full-time.	None
5	Specific programming available with access to funds that will cover trainers fees for the year; program resource materials; facility space rentals; admin fees, etc.	Access to outdated material from education dept. workbooks, dictionaries, etc.
7	-	Cultural Youth program for youth aged 14-29
8	A full time language resources coordinator	Books from surrounding First Nations Communities
9	Materials	
10	Funding to provide honoraria to elders to secure a language teacher/s to secure the library/ teaching tools	Just the physical space
11	More money to offer the program to more learners; money to pay the instructors.	We have the language videos available so the students can see the elders speaking the language
16	Resources for children, adults beyond the Head start program, staff, curriculum, materials would top the list.	We have Cree and Sauteaux dictionaries
19	More teacher that are available for days and evening so we could offer the language classes to others in our community	We would like to upgrade our computers and software in order to try Aboriginal languages over the internet.
20	More government funding as the Aboriginals are the fastest growing culture in our area and I feel that to better serve our people we need to teach the Social Service Workers the languages. The Ontario Police, the Children's Aid workers and all other agencies that support our people should be able to better communicate with their clients.	We hope to get funds to provide a library full of books including any self help books, regular reading material in the Cree and Ojibwe language.
22	>	Cree language manual available in French.
23	Funding so that we can provide language to other age groups.	
25	Would love to have the resources (funding) to support an on-going language nest program at the Friendship Centre that would piggyback with our cooking fun for families program. This is an opportunity to move toward the creation	Tapes, books, primers, visuals, etc.

	of a full immersion cooking and family support program for parents and toddlers. Funding for language teacher/ facilitator/ Elder honorarium to support sustainable efforts.	
26	More funding so we could offer program more than twice per year!	Cree dictionary, written materials, pictures.
27	Funding for a regular Cree teacher/ mentor for the youth and other ages of Aboriginal people in the community.	Some books, Cree dictionaries, etc.
28	Funding	
29	Long term funding to provide FREE Cree language training to anyone interested in the community. That would mean being able to hire a teacher on a full time basis.	Detailed previously.
30		2 years ago, we received funding from First People's Heritage, Language and Cultural Foundation to produce a book in the Kwak'wala language, as well as an interactive CD to accompany the book. The book was distributed throughout the community for use as a language resource.
32		N/A
33	We have applied for new funding to develop our "First Words" language books for pre-school in the AHS program. The four languages will be Tsimshian, Nisga'a, Haisla, and Gitksan.	None.
34		Free Cree Classes offered 4 months of the year through UMAC when funding is available.
35		We do not have any resources at this time but we do promote speaking the language on an on-going basis with the clients that understand and speak the language, and we also speak to any visitors that enter our facility in the language.
37		School District Board Ontario North East offers Cree language for students in Grades 4, 5, 6. This is offered every other to three years. However, this is a huge void for many of adults who want to learn the Cree language.
38	I would like additional resources to enhance and expand the existing language program we currently offer, to include the elementary, secondary, post-secondary, adult education/ literacy	

	programs, etc. so that it is available to everyone that would like to retain, learn and teach the languages.	
39	More available funding. At this time, there is only one initiative that will cover expenses directly for a Mi'kmaq language course.	Adult learning program, library, staff that can fluently speak Mi'kmaq, and through our other various programs we also provide a wide network support service.
40	Project updated CD's, knowledgeable, trained staff.	None
41		None
42		We have identified people in the community who are fluent speakers of their respective languages and are often referred to for translation. These resource people are not necessarily limited to the local community. In the Capital Region, we have speakers from all three First Nations on Vancouver Island. We also have other community members from various first Nations within the province.
43		Our library at the Friendship Centre and our local Aboriginal Education office have books written in the Carrier language by local people as well as a Carrier dictionary.
44		Dr. Ann Anderson tapes, language books.
45		Referral and limited selection of print material.
46		List of Cree speaking Elders who are willing to teach.
47		No other resources available.
48		Nothing at the moment. I am researching different avenues to try and get a program started.
49		No funding for any additional language resource for the centre.
51		Minimal resource material available.
52		We have language tapes and the chance to learn from hearing our clients and members at different events and activities.
53		None at the present.
54	Funding, Material, curriculum and space.	N/A.
55		None
56		We have elders who are willing to teach the youth. We find that giving some sort of incentive for the youth to

		partake in this type of program will have to be beneficial to them, such as learning their aboriginal language, so as not to lose their identity. We also have some pamphlets and videos of their aboriginal language, which is always made available to them.
57	Money to pay a teacher and buy resources or pay for supplies	Some books and videos.
58	Physical space is always an issue. Both office space for the teacher as well as space to hold the adults' classes.	
59	Funding through cultural/ language source to provide language classes throughout interactive programs like pre-school, Turtle Huddle, Residential school program, Youth programs, cultural night, etc.	Elders, Existing programs where language classes could be integrated into.
60	Cultural	

24. What language programs exist in your community outside of the Friendship Centre, if any? Please describe them briefly below.

25. Are there opportunities to work with these other programs through the Friendship Centre? If so, please describe (sharing space, teachers, etc.)

#	Responses - 24	Responses - 25
1	English as a Second Language at the Word Works Literacy centre	Yes, we refer clients to them
2	GNWT department of Education Culture and Employment – in school language class – community language classes – other language programming etc. – Dehcho First Nations – language programming for various bands local band office – provides traditional language programming.	Currently work with band office to cost share with traditional programming activities.
3	none	
8	None that are funded.	Yes, by setting up within existing classroom, the need for a language coordinator is paramount in delivering this within the centre.
9	School – basic Cree language	Share resources
10	None that I know of.	None that I know of.
11	The local Manitoba Metis Federation offers Michif classes.	While they are running Michif classes we do not. We work with them so that we do not duplicate classes.
12	FCSS Spanish	Lack of funding from the city.

13		Friendship Centre currently provides a youth program, tobacco reduction and a parent-link centre. Lots of opportunity to share programming content, especially if it is culturally specific.
14	Cree in school, Grade K to 12.	No
15	Wetsuweten Language Classes Wed night 20 minutes away.	Yes –Space, transportation.
16	None	
17		Yes, we would partner if requested. However, funding has been provided to the First Nation who provide language classes for all Yukon First Nation Languages.
19	None to my knowledge	
20	Northern College teaches French and English but no Aboriginal Languages.	
22	The local school board gave an evening semester of Cree with our help to find a teaching resource. The course stopped after a single semester because there was no longer an available instructor.	
23	None for any of the Aboriginal languages.	N/A
24	The Native Education College provides language instruction through volunteers that come into the College over lunch hour. They also have an in-house cultural singing group that encourages public participation. They call on the local Bands to lead every occasion/celebration in the language of the host nations. They also have an Elders Council that provides guidance around protocol and language.	Everything would require resourcing; as you well know, all of our Aboriginal organizations are overwhelmed with requests to partner and share expertise, when in the non-aboriginal communities people and spaces are paid for.
25	Language classes throughout communities (on and off reserve) are available but are at a course cost.	Yes, we already have a partnership with the program.
26	Adult Literacy Spanish language French language.	We have not worked with these other programs in the past but could share physical space.
27	None.	
28	At the local school	Evening programs and space sharing.
29	La Ronge Indian Band. They have a wonderful site: http://www.giftoflanguageandculture.ca// Also Northlands College, and the local high school which also provides instruction as a community school.	Yes, but we don't have enough space in our Centre. Twenty thousand square feet of building here is only 1/2 of what we need.
30	I am not aware of language programs in	

	the Comox valley. There have been Kwak'wala and Coast Salish language classes held at the North Island College as part of the Cultural and Language Teachers training Program. There is Kwak'wala and Homalco (Salish) languages available in schools in Campbell River, but there is not a language program in the Comox Valley School District.	
31	Ojibway is taught in the Red Lake Madsen and Ear Falls Public Schools. The Ojibway program in the local high school is currently not being offered due to a lack of qualified teachers. Recruitment at the high school level is difficult as it is a part time position.	Work with two public schools, one transition high school, one Catholic school, and the local high school in various capacities. Our current relationship has us utilizing space and equipment and working directly with children and youth.
32	N/A.	N/ A.
33	Nisga'a language through music at the Terrace Nisga'a Society.	Sharing space and teachers. Secure funding to purchase resource language materials.
34	Saskatchewan Indian Cultural College.	Yes – resource people, books.
35	Unaware at this time, just recently started this position and am starting to network with other Aboriginal agencies and the neighbouring first nations.	At this point there may be opportunities if we had the resources to work with.
36	None except French immersion in the schools.	
37	School District Board offers Cree language for Grades 4-6.	Absolutely, we can provide the space. We also access to resources from the Ojibway Cree Cultural Centre. Qualified teachers who teach the Cree language.
38	There used to be conversational Cree classes offered both by the Friendship Centre and the School District, but due to lack of funding and teachers, this is no longer available.	N/A.
39	We are located downtown Halifax, Nova Scotia. Therefore I'm certain there's a course offered in many languages.	Always, as we are well aware that creating partnerships is vital for any program to become sustainable.
40	None Known.	N/A
41	None.	Yes, we have space and would be able to provide teachers if funding was available.
43	The local North Cariboo Metis Association offers language programs. As stated before the Carrier language is taught in most of our schools within the district.	The Friendship Centre has a rep on the local Aboriginal Education Department. This group is involved with school trustees. The Carrier language teacher at both of our local high schools is the chairperson of our Board of Directors.

44	1 Cree class being offered at the school right now.	
45	Too many to list.	Yes and we currently are.
46	Local Schools have Cree classes as part of their curriculum.	We have the space if teachers are willing to come in and do classes in the evenings.
47	There are Dogrib classes in two of the local schools.	No. There was an article in the local newspaper that one of the schools wanted to offer a Dogrib Language Program but lacked the dollars. We contacted them and advised them that we would make our program available to their students, however, they declined.
48	We are currently situated within the Blackfoot territory and that is the most prominent language in Southern Alberta.	Yes I believe that working with both our youth and elders we can work some kind of program out.
49	Dogrib Language Committee who provides funding to support community proposals.	They have their office space and office support. The only way to get funds from them is to apply for language program.
50	Multicultural Association has classes in Cree, French, and Spanish. Keyano college has advertised Dene classes, but they have difficulty getting instructors, too.	We are hoping to extend some of our Aboriginal cultural programming to include languages.
51	No available programs, minor Cree language offered in schools.	Yes, we can provide suitable resource personnel and space.
52	The local universities offer language classes.	We have clients and members of the Centre attending those 2 schools. They help promote our services and the Friendship Centre movement.
53	There is a conversational Cree course that is offered by the University College of the North.	This option has not been explored.
54	No other language classes for Aboriginal language.	N/A
55	Confederation College language courses when demanded with interest of 10 people or more – Juliette Blackhawk – not sure where she gets funding; Wawatay Native communications – translates for their newspaper.	Language teachers may be considered to do language teachings with Anookeewin Employment Service-workshops – when requested.
56	Other organizations offer On the Land and incorporate an Aboriginal language component to it, as a mandatory for the youth to try to speak and learn. Aboriginal languages are taught in the elementary school and is a program that is benefiting the younger kids.	Yes, we can always contact the schools to offer space as an in-kind contribution and get the older youth involved by participating.

57	Ojibwe Language is taught in some elementary and secondary schools, both public and separate boards, as well as Sault College and Algoma University.	No.
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26. Have there been any Aboriginal language programs at your Friendship Centre in the past that have been discontinued?

Responses	Total Responses	Response %
No	13	27%
Yes	29	59%
Don't Know	7	14%
Total Respondents	49	100%
Skipped this question	10	

27. If your answer was yes to the previous question, please explain to the best of your ability why the program was discontinued:

1. Too much red tape for GNWT – Dept ECE to access funds (max \$5,000) not enough admin fee (5%) to cover proposal development, reporting, organizing, etc. of projects.
2. No funding, hard to keep volunteers motivated and committed.
3. Lack of funding (late 80's to early 90's).
4. Funding source was a grant with no follow up funding.
5. Lack of interest back in 2002.
6. We have taught basic level Cree lessons. We used fundraised dollars and offered them once per week for 4 months. It was discontinued because of funding issues.
7. Lack of funding.
8. The program ran for a period of time until the funding for a teacher ran out. Funding seems to be the biggest hurdle any Friendship Centre have to deal with.
9. Lack of teaching resource.
10. The lack of funding to carry out the program and lack of qualified instructors.
11. Lack of funding to continue.
12. The development of a book in the Kwak'wala Language was a short-term project. We do not have the financial resources to initiate on-going language classes.
13. Adult language classes were offered, however, with no funding we were unable to continue.
14. No Teacher or budget.
15. Not aware of why the language program was discontinued.
16. Lack of resources – we relied on volunteers and they get tired after a while.
17. Lack of funding, space and teachers.
18. Lack of available funding.
19. The program was discontinued when our local school district offered Carrier language classes in school.
20. The previous Centre went under.
21. Lack of interest.

22. Again, due to lack of interest.
23. The funds ran out.
24. The program was administered by the Rae-Edzo Friendship Centre – however, the committee members decided to take back the program due to inability to properly administer the program.
25. Funding and health of instructor.
26. The language sharing program that we offered ended due to lack of funding.
27. Li'l Beavers program and a youth program with a curriculum implemented twice per week. (Li'l Beavers was discontinued by Ontario govt. in 1990's).
28. Not sure why it was discontinued.
29. Funding ran out.

28. How would you describe the overall demand in your community (the region served by your Friendship Centre) for Aboriginal language training (e.g., high, medium, low). Feel free to explain your answer briefly.

#	Response
1	High. We have a demand for Cree language lessons. We have the Athabasca University in our community and there are always inquiries.
3	Current demand is low. Youth access to traditional cultural programming has low participation rates - community focus on skills development and job training.
4	Low demand
7	Medium at best. Schools try but little interest from students. Everyone wants their kids to learn language but few support programs designed to help them learn.
8	High demand, many community members constantly ask for resources or people who will teach them.
9	Medium.
10	I would have to say Medium right now. We have other such programs such as our head start that would benefit from a language program – I think that the children would love to learn their language.
11	We have a medium demand. We just began the youth language class and we already see the numbers are lower than what we expected.
12	High, area is at a critical state of being lost.
14	Low.
15	High.
16	Medium
17	Not sure. No request has been made of the Centre.
19	In my opinion it would be low.
20	This is the first time we have this program since I work here and the awareness is increasing. WE have had many inquiries from the police and we are starting to get some from the Social Service groups. We hope to give another beginners class after March and hope the student ratio will climb.
22	Medium- high. There is potential to develop a language and cultural immersion or “refresher” for Native community members and their children as well as introductory courses for non-Natives looking to improve their communication skills with the native community.
23	High. We have requests almost on a daily basis for classes or instruction in an Aboriginal language.

24	Medium. If the resources were in place it would be well received by our daycare and our Elders group. I believe there would be interest from adults as well. But there is such a broad array of language requirements in the urban area. It would be an asset to our Friendship Centre if we could start small and expand with each success.
25	High – Individuals have identified culture and language as a high priority to sustained health across the life span – information from a community development project incorporating a population health perspective and development of an Aboriginal Health and Wellness plan.
26	High. We keep the class numbers low (maximum 10 people) and could offer more than 2 classes (8 sessions at 2 hours per session) per year. Do not have the funds available to offer more than twice per year.
27	The youth at least are very interested in learning and using Cree – even youth that are of other tribal descent.
28	Medium
29	High
30	We have a culturally diverse Aboriginal population. There has been and continues to be interest expressed by community members that they would like an opportunity to learn their language. If we were in a position to offer language classes in Kwak'wala, Salish and Cree, I anticipate that the interest in participating would be high.
31	Demand would be medium to high – however, funding for these programs and recruitment of a qualified language teacher is next to impossible unless they are able to secure full time employment.
32	Aucune recherche a ete faite donc nous n'avons pas de banque de clientele possible at d'information sur la necessite en matiere de programmes linguistiques.
33	High. In order to retain the culture. The language must be revived, as it is one of the most important aspects of culture.
34	Low – Friendship Centre has tried to offer Aboriginal languages but there seems to be no interest in the younger generation – they are losing their aboriginal language.
35	A lot of the youth want to learn the language as the people back home who are of the same age group speak fluently in the language.
36	If the program existed I am sure that people would take advantage of it. Young people today speak no aboriginal language at all.
37	We often get calls from people in the community who want to learn the Cree language.
38	Medium to high – because the Burntwood region covers such a large percentage of the northern portion of Manitoba, traveling becomes quite difficult at times. Within the city of Thompson, however, there was a high demand on individuals wanting to learn the language as part of their positions or wanting to learn more about the culture.
39	Medium. People are interested to learn the language – however, as they are located in an urban area they would have difficulty practicing this skill. Overall, due to that fact I think it is on a lot of our clients' "to do" list, but definitely not a priority.
40	Medium. There is definitely interest and this is not just limited to the Aboriginal population. Local service providers have also expressed interest.
41	Very high – all of our youth are losing their language; if not learned it will gradually be lost to us.
43	Medium – the schools cover the school age children but we have nothing to cover anyone who is out of school.

44	Low.
45	Please see the 2003 ANFCA community needs analysis. If you contact Adrian or I we can send you a copy.
46	Medium.
47	It would actually be quite low. People are always contacting our Centre requesting that we offer a Dogrib language program but when we do, they are contacted and don't show up.
48	The people are asking for it as well as the non-Aboriginal residents.
49	High – as the Tlicho Government encourages the promotion of language, culture and traditional values in the community.
50	To the best of our knowledge, demand seems to be low, although the local schools do include aboriginal languages in their curriculum
51	High, community members who are employed in hospitals and social assistance departments want some instruction for use in dealing with elders and other aboriginal people.
52	There is a high need for language training and sharing. Urban Aboriginal people want to be able to understand and speak their own languages.
53	I feel the demand is high. For the simple reason of aboriginal language is being lost. A lot of the middle aged and youth do not know how to speak their language. I also think that some would feel more comfortable in a Friendship Centre setting rather than in a college or university.
54	High
55	Medium – need language for life long care programs, reception, clients that come from the north who need to ask for resources but may feel there is a language barrier.
56	I feel that the demand is high, but again, our youth need to make a commitment to learn about their culture and make an effort to try to continue to speak their language.
57	Medium

29. Overall, do you feel the resources available for Aboriginal language programs in your community meet community demand?

Response	Response total	Response %
Yes	7	15%
No	41	85%
Total Respondents	48	100%
Skipped this question	12	

30. If you have any other comments you would like to add, please feel free to enter them below:

#	Response
8	If this need for a languages program continues to be ignored the languages of the Aboriginal, Metis and Inuit peoples will be lost and hard to reclaim. Meegwetch.
10	We have a number of children and/ or youth programs that would benefit greatly if funding were available to bring in a language program.
11	Funding levels have to be brought in line with the need so that we do not lose the languages.
12	Funding seems to go only to major cities; smaller cities with aboriginal populations are very often overlooked. We think the population of urban aboriginals have close roots to their community, socially and distance wise; therefore a better chance of language learning and desire. Fund the smaller centres that do not have to compete with big city life.
14	Resources are very limited, but so is interest. There is only a select few who are interested in learning the language.
16	Trying to get Aboriginal language programs in this Friendship Centre has been an uphill battle; however, we feel that it is needed as most of the young people are losing their language.
24	I feel there should be resources in place for language instruction as that is where the greatest need is at this point in our history. We need to have the language passed on in such a way that it can be taught in a manner that will preserve it, through whatever medium is necessary. Thank you for the opportunity to participate in this important survey.
26	More funding is needed in order to offer more classes. Currently our elder/ teacher does one eight week session starting in may and the other session starts in October. Could offer 4 classes per year. Two beginner and two advanced.
27	We are pleased to have Heritage Canada's support for this development through Friendship Centres UMAC programming. UMAC should be more closely tied to the Friendship Centre movement to ensure that Friendship Centres are able to maintain this important programming.
30	Resources for language programs, seem to be more readily available for First Nations. It has been a challenge for the Friendship Centre to access funding for on-going language preservation activities.
31	Language classes have been offered through various venues such as our Centre, Adult Learning Centre, etc., however, these have all been short term programs based on the availability of funds.
35	I hope that the NAFC can come up in their lobbying efforts to access funding for such a program. We need to preserve our language and pass it on. I would rather see our people acculturate rather than get assimilated by the dominant society.
37	An aboriginal language would benefit the FC clientele greatly. I often hear that not given the opportunity to learn their first language is the greatest void in their culture because of the residential school system.
38	In essence, the city of Thompson does not have an aboriginal language program that is available for community members, period. Individuals are having to go south to learn the language at the post secondary institutions located in Winnipeg, which places added cost on all involved. Aboriginal languages is definitely an area that would greatly benefit, not only the aboriginal population but the non-aboriginal population as well.
48	I believe that each Friendship Centre needs to have an ongoing language aspect for its own community. With some communities completely losing their language

	and culture its important not to let go and to get all from our elders that we can.
49	I inquired about the possibility of administering the program again, however, I told the Tlicho community Services is now providing administrative services. No doubt the service is much needed.
51	We feel that more resources should be available to all aboriginal organizations in Canada, at no cost to the organization. Many people would like some form of instruction but do not have the financial resources to pay for the necessary resource material. Our previous program had some resources however we had to purchase Introductory Level handbooks which were inadequate because they were in a different dialect.
54	Identified needs; funding, space and resources.

APPENDIX 6.4 - BIBLIOGRAPHY

The following material and online resources were consulted in the research and development of this document. Some of these documents and links should prove useful in further project development/ service delivery and policy evolution in this area.

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Internet Links

- <http://www.ccl-cca.ca/CCL/AboutCCL/KnowledgeCentres/AboriginalLearning/> - Canadian Council on Learning, Aboriginal Learning Knowledge Centre
- www.fpcf.ca - First Peoples' Cultural Foundation
- www.firstvoices.com - a group of web-based tools and services designed to support Aboriginal people engaged in language archiving, language teaching & culture revitalization.
- <http://www.fnccec.com/> - First Nations Confederacy of Cultural Centres (FNCCEC)
- ien@listserv.oise.utoronto.ca - Indigenous Educator's Network
- www.native-languages.org - General Resource site for Indigenous Languages across North America
- <http://www.knet.ca/dictionary.html>
- <http://www.rosettastone.com/en/angered-languages>