



Indigenous Language Teacher Training Program

Phase one Research Report



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Aboriginal Languages Strategy**

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Executive Summary

The report introduces all data gathered over the past nine months (July 2017 – March 2018) as part of the Manitoba Aboriginal Languages Strategy research into the development of an Indigenous Language Teacher Training Program for the province of Manitoba.

The report elaborates on the research methods and strategies used to acquire various sets of data gathered in Manitoba as well as during visits to programs of interest already running in other provinces.

The report aims to dutifully introduce and summarize key insights and points of interest found in the data. However it makes no attempt to present its findings as exhaustive. All raw data was submitted alongside the report in order to allow readers the opportunity to interpret the data and come to their own conclusions. In short, this report is meant to act like a companion guide to the data in order to provide initial thoughts and ideas that will hopefully spark further thought and discussion about the topic and challenges facing the future phases of the project.

Finally, recommendations and 'next steps' are suggested in the final section.

- Richard Laurin
Report Lead

"We all have to be teachers; there are no more students. We have to approach it in a way where we tell them all that they have a responsibility of teaching the language too. Otherwise we are going to lose it. If we have that hierarchy in our education system it's not going to work."

-Kevin Tacan, Brandon focus group

Purpose of Research

Throughout 2017, research was undertaken on behalf of the Manitoba Aboriginal Language Strategy as part of their desire to develop a Manitoba-wide Indigenous Languages Teachers Training program.

The mandate provided to the researchers stated that data be collected to assist in developing an effective Indigenous Language Teacher Training Program (ILTP) in Manitoba.

Research Ethics

Every effort was made to ensure interviews were conducted in a way that allowed the participants to speak freely. While it was necessary to guide conversations and provide moderate guidance at times, the researcher attempted to maintain a balanced tone in order not to sway or suggest they were looking for a particular answer to any question. The aim was to simply help participants clearly understand the questions. Many participants came into the interviews or group interviews with little to understanding of the project or what was expected of them.

Research Bias and Challenges

Below is a list of a few factors the believed to be worth considering when assessing the report:

- All research was conducted in English. The project made no effort to provide any Indigenous translators or support staff to ensure participants could receive all questions and openly answer in their language of choice.
- Researcher grew up in Southern Ontario. Although his time in Manitoba has been spent working directly with Indigenous organizations all across the province, regional, provincial and historical facts and realities are likely not as well understood compared to an individual who grew up in the Province.
- Researcher is not a trained teacher and has little understanding of the teaching profession in Manitoba. Experience developing educational kits for the Manitoba Museum has brought him into schools in Northern Manitoba, but this experience is introductory at best.
- Project was already underway when the final researcher (Richard Laurin) was brought on to complete the work started by Mallory Light. This meant that the group interviews and Algoma University visit were planned quickly in order to stay on schedule.

Methodology and Data Acquisition

Data Acquisition

A breakdown of the data acquisition process is as follows:

Program visits

Total visits: 2

Locations:

-Algoma University/ Shingwauk Kinooamaage Gamig (SKG), Sault St-Marie, ON.

- Canadian Indigenous Languages and Literacy Development Institute, University of Alberta, Edmonton, AB

One-on-one interviews¹

total interviews: 6

Administration: 2 (1 - Algoma University; 1 - Shingwauk Kinooamaage Gamig)

Faculty: 2

Students: 2

Group interviews

total group interviews: 4 (16 total participants)

Brandon: 5²

Moosehorn: 1

Thompson: 4

Winnipeg: 6

Participant aggregate:

Affiliations					
First Nations	12	Metis	3	Neither	1
Ages					
19 to 35	1	36 to 59	9	60+	6
Residential Schools Survivor					
Total	3				

1 At the time of writing, the report did not have any information to quantify how many interviews Mallory Light conducted during her CILLDI visit. The numbers only reflect interviews with Algoma University/Shingwauk Kinooamaage Gamig students, staff and faculty.

2 Donna Beach attended two group interviews, she is only counted as a participant in the Winnipeg session

Methodology

Data gathering breaks down into three categories: group interviews, program visits and interviews, and document analysis.

It is important to note that the initial project mandate anticipated running focus groups. Based on a short literature review by the researcher, it was decided to label these focus groups as group interviews instead. Group interviews differ from focus groups in that the moderator plays a more active role in asking specific questions and framing the nature of the discussion³.

Group interviews (focus groups)

The project called for four focus groups to be run across the province: Brandon (October 16), Moosehorn (October 23), Thompson (October 11) and Winnipeg (November 1). The research developed an email list of people of interest with the help of MALS staff and their partners. RSVP emails were sent out in early October. Participants were asked to fill out a Google form created to assist in organizing the events.

All group interviews lasted approximately two, to two and a half hours. Each group was asked a standard set of questions (Question list in Appendix). In some cases these questions were customized slightly to include or make reference to particular regional interests or concerns. This allowed the research to investigate each area within their respective historical and geographic contexts.

Group interviews were recorded using a TASCAM DR-07 recorder and later transcribed. Transcripts and audio files were submitted alongside this report to provide raw data in case further study/scrutiny of the raw data is required.

Program visits and interviews⁴

Program visits enables the research to visit campuses, meet directly with admin staff, professors, and students, as well as briefly observe classroom activities and

³ <http://ifg-rsmet.blogspot.ca/2010/11/difference-between-group-interviews-and.html>,
<https://www.differencebetween.com/difference-between-focus-group-and-vs-group-interview/>

⁴ *The visit to CILLDI was conducted by Mallory Light who left the project shortly thereafter. This final report takes the position that her approach to her program visit likely mirrors Richard Laurin's trip to visit the Anishinaabemowin program at Algoma University in Sault Ste-Marie.*

atmosphere. Interviews were conducted in an opportunistic fashion and were often not scheduled much in advance. A list of questions developed for Mallory's CILLDI visit was used during the Algoma U. visit. The questions were adjusted only slightly to reflect the new environmental and institutional contexts surrounding Algoma University and Shingwauk Kinoomaage Gamig (SKG).

All Algoma University interviews were recorded using a TASCAM DR-07 recorder and later transcribed. Transcripts and audio files were submitted alongside this report to provide raw data in case further study/scrutiny of the raw data is required.

Document Analysis

Only minimal work went towards gathering external documents for the purpose of project. The few documents acquired represent documents that speak to prior research on either current or past programs of a similar Indigenous language and/or teacher education. These were not actively sought but did help the researcher better understand the historical and contextual factors influencing programs visited and concerns raised by individuals through the interview and group interview events.

Research

CILLDI (pronounced 'sill-dee')

Mallory Light traveled to Edmonton in the summer of 2017 in order to visit the program. Mallory introduces the program by stating CILLDI is: “[i]nspired by the American Indian Language Development Institute at the University of Arizona”. She also notes the program is the result of “a joint venture between Indigenous language researchers and activists at the Universities of Alberta and Saskatchewan.”

Program History

- Established 2000
- Tri-faculty initiative Native Studies, Education, Arts
- Goal: language preservation, revitalization and student's and professional growth
- New courses offered yearly
- Growth based on student feedback

Program Options

- Community Linguist Certificate (CLC), certificate received after completing 6 core courses
- Certificate is typically obtained over a three-year period
- 2-tier approach to courses:
 - Community-based (on-demand)
 - Summer courses at U of Alberta
- Summer courses are built around a three-week intensive structure.

Student Data

- 2017 saw program grow to 90 students (due to funding increase)
- Historically, students were older women, uncertified teachers. Now, students are younger, less fluent and are “chosen” community language ambassadors.
- 80% new students are recruited by past students.
- Demographics:
 - 90/10 female/male
 - 60/40 AB/SK vs. Territories

- 75/25 fluent/learner language skills

Staffing

- 16 total staff: 1 admin assist (summer full-time), 1 director (part-time)
- 14 instructors - Instructors are 50/50 Indigenous/non-Indigenous
- Some CILLDI grads now instructors

Funding

- 2/3 students are on CILLDI bursaries.
 - Bursary covers tuition and 800\$ for housing.
- Other 1/3 acquire funding through their school district, band or other sources.
- The majority of students receive funding from at least two sources.

Pros and Cons of developing the Program in Partnership with a University

Pro – the Universities make the logistics of the program possible. They provide: classrooms, office space, internet, dormitories, admin support.

Pro – fundraising teams at universities support CILLDI fundraising.

Pro – the pride in developing and using Indigenous languages on university campus.

Con – the indigenous suspicion towards formal education programs (lingering residential school anxieties).

Con – organizational bureaucracy: issues with first language competencies and high school diplomas.

Mallory's full report can be found the in Appendix. A selection of report highlights are republished here to introduce some of her key findings.

“The overarching goal of CILLDI is to provide opportunities for those interested in the preservation and revitalization of Indigenous languages to extend their professional growth. “

“CILLDI offers community-based courses, primarily at the request of communities, as well as an annual summer institute. “

“To run a successful in-community course it is essential to have a reliable community point-person to help organize the logistics, and contact relevant actors. “

“After participating in a CILLDI community-based course many individuals go on to attend the CILLDI summer institute. “

“The most common profession amongst CILLDI students is education, but the program attracts others who work for culture and heritage programming, government, and more. Not all CILLDI students work directly in language instruction.”

“Today, there is a larger cohort of younger students, many of whom are not fluent in but are passionate about their language. These students have typically been selected by their community to take on the task of language preservation.”

“The option to apply through **Open Studies is essential to the CILLDI⁵** program's success – it reduces barriers that may inhibit or intimidate potential applicants.”

Anishinaabemowin Studies, Algoma University

The project traveled to Algoma University and Shingwauk Kinoomaage Gamig in Sault Ste-Marie, Ontario between September 26 – 30, 2017. The visit provided an opportunity to directly engage with students, faculty and administrators at the organizations. The aim of the trip was to gather information from a diverse cross section of the program in order to assess the program's strengths, weaknesses, challenges and future opportunities as a post-secondary model of Indigenous language education.

Six interviews were conducted during the trip. These provided an opportunity to speak directly to senior administrators at Algoma University and Shingwauk Kinoomaage Gamig, two students enrolled in Anishinabeemowin courses, and two faculty members that teach those classes. The interview audio and transcripts were submitted to MALS alongside this report. A list of the interview questions can be found in the Appendix (p.____).

The presentation of the interview data will follow a similar structure for all. A brief introduction of the interviewee will establish who they are and how this can help frame their responses and this report's later interpretation of the findings. Next, a broad summary of the significant talking points will convey the critical findings uncovered in the interview. Finally, a selection of quotes from the transcript are presented to emphasize the key insights of the interview.

5 Mallory's use of bold text.

1. Dr. Jerry Fontaine, Associate professor, Algoma University

Dr. Fontaine has a long history of First Nations activism and consultancy with a wide variety of groups and organizations. His convictions and abilities also led him in to politics where he has also acted as a chief. His academic career has been spent teaching at various post-secondary education institutions and sees him on several Ph. D Committees at the moment. In his interview, Dr. Fontaine presents his appointment at Algoma University was in part due to his desire to step away from politics.

Interview Summary

Broadly speaking, the interview with Dr Fontaine did not progress like the other interviews conducted with Algoma University participants. Dr Fontaine's background in activism, politics and governmental structures clearly defines much of how he approached most of the discussion. Nevertheless, his insights about his teaching philosophies and methodologies as well as his concerns over the organizational structures that frame Indigenous education are important.

Dr. Fontaine was sought out to join the Anishinaabemowin Program at Algoma University. As an academic, Dr Fontaine has serious concerns about the nature and approach many are taking to the "Indiginization" of the academy. From his point of view, any "Indiginization" that does not include meaningful integration of creation stories and the nuance of Indigenous languages seriously is missing the point and only serves to mask the misconceptions and misrepresentations already built into post-secondary institutions.

From a teaching point of view, it was very interesting to hear how he structured classroom groups and work based on a Midewew clan structure. He also spoke of his dislike of the hierarchical nature of Universities and suggested that he prefers to see everyone contribute to learning in his classes. In addition, he mentioned that land-based education is important in his approach to teaching. Unfortunately he did not elaborate much further on that topic.

Finally, he mentioned that he felt Manitoba was in a unique place to develop a strong ILTTP. Given the number of speakers in the province he felt the Province's post-secondary institutions should be more engaged in developing language degrees like the one at Algoma University. However he cautioned about any attempt to create a "one-size fits all" strategy or program, as that would overlook the important distinctions in the languages and creation stories that distinguish the various First Nations in the Province.

Select Quotes

“For me, you know, I am a language speaker. Language is pretty important from the perspective of, [...] talking to our worldview, discussion epistemology, ontology, and methodology. [...] Like for example, epistemology, (nanikidawenjegiwiw), I mean that's the literal translation for epistemology. (Inadizewin) is the literally Anishinaabe translation for ontology. (Azigeniminimebamizeg) is the literal translation for methodology. So, I, you know that's the foundation from which I began. “

“[...] the first year, the lower level of course. It is a large class, [...] so we sit as we would in a (Midewew) teaching lodge; we have students sitting according to clans. And within the clans each of the clans obviously has a responsibility. “

“The upper level course, the third year. [...] we talk about Anishinaabe epistemology, Anishinaabe ontology, Anishinaabe methodology. “

“One can be immersed in ceremony. One can be immersed in community. One can be immersed in language. That's the starting point. [...] For example we are trying to create, replicas, or in fact a mirror, well, from the university perspective, we're trying to mirror mainstream academia. It's never going to work. Politically, we try to mirror provincial, federal structures, it ain't gonna work. It simply isn't going to work.”

2. Patricia Ningewance-Nadeau, Associate Professor, Algoma University

“Ms. Ningewance has taught Introductory and Intermediate Ojibwe at the university level in Ontario and Manitoba for a combination of 19 years. She has also worked in Ojibwe language radio and television production.”⁶ During her interview, Ms Ningewance also mentioned her admiration and respect for rich Anishinaabemowin heritage in and around Sault Ste-Marie. She mentioned that her ultimate goal for the Anishinaabemowin program would be to provide an opportunity for students to achieve their post-secondary education goals, whatever the subject, fully in Anishinaabemowin.

Interview Summary

The interview with Ms Ningewance took place during one of her Intro Ojibwe classes. I was invited to join the course and Ms Ningewance ensured there would be time to conduct the interview during an independent study segment of the class. However, I was told that before we could have our interview, the class needed to practice

6 <http://www.patningewance.ca/index.htm>

discussing useful weather phrases. I was also expected to participate. It was clear from this classroom visit, that Ms. Ningewance prioritizes participation and teaching methods that stress conversational learning strategies and a safe and inviting learning environment. Elements that she discussed in our interview.

Speaking broadly, the interview with Ms Ningewance suggests her interest in teaching at Algoma University has much to do with the historical importance of the area for Anishinaabemowin. She also sees her role at the school as being part of a broader attempt at establishing a school where students can come to earn a post-secondary degree in a subject of their choice, all the while learning in Anishinaabemowin.

As for advice to MALS and this project, she simply suggested the program send additional researchers to observe and learn from her teaching methods. Her years of experience teaching the language have proven that careful attention to spelling and prioritizing conversational teaching methods are the most effective way to develop strong speakers within the structures of a post-secondary system.

Select Quotes

"I believe in teaching Ojibwe in Sault Ste-Marie. This where there is a lot of history and the language is spoken here very beautifully 150 years ago, even 100 years ago, even 50 years ago [...] it is very meaningful to be here to teach it to the students who come from here"

"I have gone through different approaches. Sometimes concentrating on grammar. Grammar is good because that is the foundation of the language that we speak. But more I have gone into developing activities where students talk to each other, that way they practice all the other skills: listening, comprehension, pronunciation, and lastly writing. "

"I do anything to facilitate conversation between the students."

"I always preach to my students if you can spell properly then you can pronounce properly. Therefore the meaning will be there. Because if you mispronounce a word because the word is spelled wrong, you can be saying something completely different than you intended."

"I would like the other course to be taught in the language, well after they finish this program, once they can understand and speak the language. I would like them to get other course taught like maybe: star knowledge, plant knowledge. Any other areas, history, to be taught in the language."

"I should be able to get my education, higher education, university education in my language and I was never able to get that."

3. Jesse, Student, Anishinaabemowin Studies, Algoma University

Jesse is a third year female student. She identifies as Anishinaabeg and she aspires to be an Anishinaabemowin language teacher in the future. She is original from the Sault Ste-Marie area. She mentioned that she was brought up with little knowledge of her culture, a critical factor in her decision to pursue the Anishinaabemowin program at Algoma University.

Interview Summary

The interview was prompted by Ms Ningewance. She knew the project was looking for students to interview and suggested I join her advanced class. This is where I was introduced to Jesse.

Jesse spoke candidly of her interest in reconnecting to her culture through Anishinaabemowin. She also was very clear in her future interest in passing on this knowledge. That said, it was clear that she had not thought much about this next step. It seemed like she was focused on being the best language student she could be and would worry about her teacher education afterwards. With regards to her interest or anticipated needs in such a program, it was clear that faculty and the quality of the education was tantamount. She mentioned that academic designations or high-ranking institutions would do little to sway how she would choose a program. She also would prioritize a program that specialized in Indigenous language teacher training. In addition, she would willingly travel for the program. How far she did not say, but it would likely depend on other factors like quality of faculty and type of program.

Select Quotes

“I grew up not knowing that part of my culture, so I feel like the language is integral to understanding it. And I also want to learn so I can go on to teach it and help keep it alive.”

“when I started, [...] it wasn't our professor [Ningewance], we had another one and his approach was both the structure of the language. So I learned a lot about, how it's put together, like reading it, writing it. And then Pat comes along and her [teaching method] really enables you to become a speaker, like she makes you talk. [...] I got the best of both worlds I think by having both of them.”

"I mean your never going to be a speaker if you don't speak. But you do need to understand the syntax of the language."

"I think I am lucky that I am able to attend this school and have the people and the teachers that I have. So I think that has been probably the biggest factors for me. Like I am very fortunate that I do."

(Richard) "what additional qualifications, or training would you expect from a teacher-training program like this"

(Jesse) "I don't know. Maybe like teaching strategies or like, curriculum structure, I don't know, something along that line."

4. Desire, Student, Social Work, Algoma University

Desire is a Social Studies student that identifies as a First Nation female between the ages of 19 and 35. She is from the Thunder Bay/Hearst regions of Northern Ontario and stated she has been affected by "inter-generational trauma" inflicted by Residential Schools. Her ultimate goal is to become a lawyer. Her interest in Social Work and the Anishinaabemowin courses relate to her desire to better understand and support marginalized groups and individuals in society. In addition to her professional aspirations, she also mentioned a strong familial connection to the language and her desire to be able to better understand her grandmothers and various ceremonies and pow wows.

Interview Summary

After interviewing Ms Ningewance during her Intro Ojibwe class, Desire was willing to stay a few minutes after class to answer a similar set of questions. Unlike Jesse, Desire does not intend to become an Indigenous language teacher. Nevertheless, Desire's did provide additional insight into what young, well educated First Nations individual deems important to their continued Indigenous language education. She echoed Jesse's statement that the quality of the education would be her primary concern over any institutional reputation or prestige. She was also very approving and impressed with the learning environments provided by the Anishinaabemowin program, highlighting her interest in the land-based learning opportunities available.

In short, Desire is not anticipating any future teacher training needs, however she mirrors many of Jesse's sentiments and suggests that students already enrolled in university programs are likely adept at finding multiple avenues for funding.

Select Quotes

“Well. I am not really in this program. [...] I am social work student. [...] I wanted to take it because my step dad is a language teacher and I go to a lot of ceremonies and I think it is a requirement to know at least some of the language. [...] My granny speaks Ojibwe, my step dad, and my grandmother. It goes through the family. I want to be able to understand them.”

“I think depending on where you are, it does not really matter you are still learning the language, [...] it does not necessarily have to be a university program. Also it depends too, like if your doing a program at the friendship center, are they doing tests, are they doing all the required stuff? Like how we are doing in class, because if so then it is just as equal and beneficial as a university program.”

5. Dr. Cecile Ross, Acting President and Vice-Chancellor, Algoma University

Dr. Ross is Algoma's current President and Vice-Chancellor. When not acting in this capacity for the University, she teaches French. She has previously held the role of President in years past which suggests her understanding of Algoma's partnership with SKG is extensive.

Interview Summary

Dr. Ross spoke passionately about the partnership between Algoma and SKG. It was clear that Algoma is invested in SKG's future success and aspires to continue their strong partnership regardless of how each institution changes and evolves in the short, medium and long-term.

Currently, the Anishinaabemowin and Anishinaabe Studies programs are running at a loss. Algoma uses their ability to access post-secondary education funding through the Ontario government as well as tuition fees to cover the costs of the program. The former being one of the critical financial challenges facing SKG currently. Because SKG is not yet recognized by the Province of Ontario as approved organization they cannot access this educational funding available to Algoma. Therefore, Algoma acquires the funding on the behalf of SKG and then channels it either directly to the organization or to hiring professors, funding students and administration fees. Dr Ross suggested that in order for the program to become financially sustainable, the program would have to grow by a factor of three. In other words, other more

profitable sections of the University make up the shortfall. Algoma feels compelled to continue supporting the program due to their obligations to the Shingwauk Education Trust and the partnership that has enabled Algoma University to establish and grow on the land they are now situated.

One of the biggest challenges facing the partnership surrounds accreditation and hiring practices for the faculty associated with the Anishinabeemowin and Anishinaabe Studies programs. Typically, universities require professors to have terminal degrees in their field of expertise to be acceptable applicants for tenure-track faculty positions. This is a very difficult proposition for teachers like Patricia Ningewance and other Indigenous language teachers, since there are currently no programs that offer such degrees. These requirements stem from the teacher unions overseeing the collective agreements across Ontario Universities. As a result their reluctance to adjust hiring practices often become barriers for the inclusion of faculty that may have become experts in a particular Indigenous language but have no formal academic training or degrees.

Dr Ross also spoke on the topic of Universities as potentially problematic environments for language learning. Speaking from her experience as a French professor, she notes that language fluency requires more hours than a university course typically requires from students. From her point of view, it is more effective to target young students and bring them up in immersive environments. In her opinion that is how you develop fluent language speakers. That said, universities do play a role in language education, but if fluency is the goal, there are arguably better strategies to achieve that than through post-secondary education.

Dr. Ross stated that Algoma is pleased to see SKG continue to grow and develop as an education organization and hopes the University can continue to be a significant partner in the process. As SKG builds their capacity to expand their facilities, access additional funding and support additional programs, Dr. Ross mentioned that Algoma University hopes their partnership might transition into a situation where SKG acts much like an affiliated college within the University's structure. However, their primary concern at the moment is supporting SKG in their delivery of their Anishinaabe programs and acquire Provincial accreditation in order to access additional post-secondary education funding.

Select Quotes

"It was, the program was originally Algoma University's; our Anishinaabemowin program. And Shingwauk Kinoomaage Gamig developed as an institution, and we agreed that they would take over the Anishinaabemowin program and Anishinaabe studies program. We are actually, as a matter of fact, still funding those programs, paying the professor. The professors are Algoma professors; the degree is an Algoma degree. But we're helping them develop capacity."

"Obviously we want to move to a relationship where they receive funding and the Ontario government seems ready to give them eventually this. They receive funding for the students, they can pay the professors, and we have a sharing agreement for services that we share. And that would be the model for colleges of other universities."

"when we moved here as a university, we weren't always here, we were up at another site. And when we moved here we took on really the moral trust obligation of this land, which was to be used for Anishinaabe education. So it's a very old relationship that dates right back to the start of this university. It's a very old relationship in the sense that the Children of Shingwauk Alumni who graduated from this Indian Residential School have shaped this development and have worked with us hand in hand. And it's a fairly old one in the sense that the trust was created a good 20 odd years ago as a way of recognizing the historic value of this land. As well we signed a covenant between the two, which is sort of our current moral obligation to each other to be partners and to sustain each other and to make sure as partners we help each other reach our goals."

"Part of the difficulty is that, in Ontario and probably across Canada, unions play an increasingly important role in who the faculty are. So our union and our collective agreement has language in it that just assumes that faculty that are hired as full time faculty will have terminal degrees in their field."

"The problem is of course, with the small enrollments in Anishinaabemowin and Anishinaabe studies we are losing money on it. So the university is doing this at a loss, because it is our core mission. But a start can't afford to do it at a loss because they don't have any cushion."

"So from a language teacher's point of view, university is really not the right place to do it. There are not enough hours; it's not intensive enough. From a students point of view they often want the credentials. And having the

credentials really gives them pride I think. So if it can be a blend of the two. So they'd get credentials through the university but there'd be summer camps and summer programs, and stay with an Ojibwe speaking Elder and sorts of things like that. then it might start to work."

"I think it's important to start with enough capacity. That's probably what's hindering SKG. They didn't start with enough capacity. We didn't have enough money, because we are so small, to really start them up with an oomph. They didn't get capacity from the government nor did they get it from their First Nations organization. So everything becomes so much more challenging if you don't have the capacity from the start. So I guess that would be my big lesson is to try and start the endeavor with as much money as you can cobble together so your starting with enough people and enough capacity that you don't run into this sort of long prolonged agonies.

6. Deanna Heyde, Chief Administrative Officer, Shingwauk Kinoomaage Gamig

Past Anishinaabemowin student. She now oversees the daily operations of the organization. It was during this interview that the project received a copy of *Investigating the Regional Labour Market for Indigenous Language Teachers, Administrators and Service Providers* (see section entitled "Document Analysis" on page ___).

Interview Summary

The interview with Deanna focused mainly on questions of the SKG's role in running the Anishinaabemowin and Anishinaabe Studies programs, their current work to expand the capacity of SKG as an educational institution program's and her own experience as a past student.

What stood out in the interview was Deanna's discussion surrounding the current push for the creation of an "Aboriginal institutes consortium" in the Province to ensure their unique needs and challenges are considered alongside the more traditional university and college educational institutions. Establishing such a consortium would enable Aboriginal institutions to present Elders and other experienced Indigenous language speakers as appropriate choices for faculty positions.

Deanna's comments on her own education at Shingwauk reinforce Dr Ross's comments about the challenges post-secondary institutions face when trying to develop fluency in students. Deanna says her time as a student has without a doubt deepened her understanding of Anishinaabemowin, but it was not sufficient to

create a sense of fluency. She is another example that Universities can help deepen a speaker's knowledge of a language, but cannot provide an appropriate environment to establish fluency.

Select Quotes

"[...] we have, because we have language programs but not enough speakers who are qualified to teach and become professor, basically most of them don't hold a PHD, or a masters, and are mostly Elders from communities, then they are not deemed qualified to teach in our classroom. So as part of this process, we would look at developing different pathways for those Elders to come and be able to do what they are needed to do as part of our community. So that's the move that we are having here in Ontario in establishing our own aboriginal institutes consortium. And then we would be also the third pillars within the education system across in Ontario."

"Well Shingwauk's vision is what we are really following, and what we are trying to bring alive. Because he wanted to see an institution where our people would learn both ways, you know the educational aspect but also not to forget who we are as Anishinaabeg people, combine those two so that we can live in both worlds, so to say."

"because they are faculty under Algoma University right now they have their own hiring process under their HR program. So there's a committee that's developed a hiring committee and out of the hiring committee Shingwauk is usually involved in that, we usually have 1 or 2 people that sit on the hiring committee, and then, because that bring a different aspect in to that, it bring the indigenous world-view into the interview. [...] the right people have to have the spiritual and cultural connection. And that's a huge piece. Even though you have PHD or masters if you don't have that piece it's going to be very difficult to teach students."

Manitoba Group Interviews

The four group interviews conducted across Manitoba represent a diverse group of individuals as well as ideas and concerns for future ILTP in the Province. During each session, it became clear that the discussions took a very regional perspective on the issues raised by the project's questions posed to the group. As a result, regional factors framing Indigenous language education are critical in interpreting the participant's responses. In other words, the report presents each group interview with a brief contextual introduction that helps frame the nature of the discussions and how this can inform the future phases of this project and it's need to be cognizant of the regional needs, challenges, strengths and weaknesses as it relates to establishing a provincial ILTP.

It is also important to note that the group interviews are presented in a chronological fashion below. Information gathered during the first two group interviews helped frame some of the later discussions about previous Indigenous teacher training programs in the province and how these might or might not be good templates for any future programs.

NOTE 1: This report did not undertake any significant regional research. All information below is directly pulled from the interviews. Further research into the histories, institutional resources, demographics, and other relevant support structures in key parts of the Province would be a great asset to the next phase(s) of the project.

NOTE 2: The descriptions below are meant as concise summaries of the group interviews. Given the conversational nature of the events, much of the nuance and information captured in these sessions is best understood by listening to the recorded audio or written transcripts. The information below is meant to act much like an executive summary of the event. Highlighting critical elements but in no way is equivalent to looking over the original data.

Thompson Group Interview, October 11, 2017

Participants

Ron Cook, BUNTEP graduate and Aboriginal Perspectives Consultant for Mystery Lake School division

David Swanson, (former) Superintendent at Frontier School Division for Area 5

Brenda Firman, Kenanow Faculty of Education, University College of the North

Lorie Henderson, Superintendent of Educational Services & Programming, Mystery Lake School Division

Regional Considerations

- University College of the North plays a leading role in education and more specifically, teacher education for Northern communities in Manitoba. Their Kenanow programs already provide an Ininiimowin teacher training certificate. The program takes roughly one year to complete. As for student numbers, 10 is the minimum they need to run the program.
- Brenda also mentioned there has always been interest in expanding the program to other languages. This gap in capacity might be where the ILTP program might be able to support UCN provide this sort of training in the Thompson area.

- UCN also has campuses in other Northern communities, however they routinely run into funding issues as they are not part of UCN's "core funding".

Concerns Raised

- The idea of a central or standardized approach to an ILTP was a concern for many in the group. Regional differences in geography, history, population size, languages, infrastructure and institutional resources are factors that make such a possibility virtually impossible.
- Ron raised the issue that the BUNTEP program seemed to only work for those who already had a strong grasp of the English language. Unfortunately, this also meant many of the strongest Indigenous language speakers never made it through the program and thus are not qualified to teach their language.
- Government funding for Indigenous language teacher education in the north is directed at the middle years program. For whatever reason, there is no funding to support early years. This was singled out as a significant gap in the teaching training infrastructure in the North.
- Staffing shortages in the Cree Bilingual school in the Mystery Lake School District.

Solutions Proposed

- Develop a rotating program where the ILTP is delivered in different communities on a regular basis. This would give the communities enough time to secure funding and the minimum number of students to ensure the program's sustainable year over year.
- Present Indigenous language instruction as a doorway to self-discovery, not simply an additional language course in school. This would mean adjusting teaching methodologies and developing curriculum that allowed for cross-subject teaching and activities.
- Develop immersion programs that allow students and teachers to live and breath the language.
- Try and retain locally trained teachers. They will have the local knowledge that will ensure the most appropriate content and methodologies for their own communities.
-

Future Challenges

- Provide opportunities for Northern Indigenous students to access post-secondary education as easily as Southern Manitobans.
- Ensure language speakers have pride in their language and develop institutions that support this feeling. Currently many still have anxiety about using Indigenous languages in and around Western-style institutions.
- Identifying and optimizing resources already in the communities.
- Establish new accreditation standards that respect and incorporate indigenous knowledge and perspectives. More over, ensure all related organizations (university councils, teacher associations, school boards, government ministries, Chief and Council) are on constant contact and work together to find a shared solution.

Brandon Group Interview, October 16, 2017

Participants

Kevin Tacan, Dakota language instructor, University of Brandon and Consultant for the Brandon School Division

Doris Pratt, Dakota Elder, translator and retired language instructor

Verna DeMontigny, Michif instructor and translator

Donna Beach, MFNERC researcher

Deanna Morriseau, Cree language instructor, Brandon School Division

Matthew Gustafson, Assistant Superintendent, Brandon School Division

Regional Considerations

- Brandon University's BUNTEP and PENT programs were discussed at length. It was clear that the University has played a key role developing language teachers for the Brandon area as well as many First Nations communities across Manitoba. The moderator tried to tease out the benefits and challenges these programs faced and why ultimately they disappeared.
- All participants in the group interview (except for Matthew) are language teachers. All also mentioned their family played a big role in passing on that knowledge to them. Clear evidence that language teachers greatly benefit

from learning their language young and as part of their domestic or extra-curricular surroundings.

- There was also mention that having various groups of individuals in classrooms made it very difficult to ensure all students were receiving adequate information. A challenge that clearly suggests ILTP needs to ensure teaching methods presented throughout the course include issues of teaching content to individuals who do not share cultural backgrounds and knowledge.
- Currently public school curriculum does not recognize Indigenous languages in the Brandon School Division. Any credit given is through a “special language” section of the curriculum.
- Unqualified language teachers are provided with temporary permits to let them teach indigenous languages in the Brandon school system. These permits however do not allow them to work towards a permanent position in the schools. This is a significant barrier to long-term and meaningful integration of these teachers into the school system.

Solutions Proposed

- There was mention that teaching resources can be very difficult to come by for Indigenous languages. One solution proposed would be to prioritize developing resources for ILTP and use that as an opportunity to teach the teachers how to effectively develop their own resources.
- Doris Pratt was actually part of the team that developed BUNTEP. It might be beneficial for the project to request an interview with her to better understand the program.
- Establish a land-based teacher training strategy to act as a model for teachers to bring into their classrooms after graduation.
- Revisiting BUNTEP and looking at relaunching a similar program.
- The presence of Dakota speakers and communities in the area add additional linguistic needs for any teacher education programs in the area. More specifically, it appears that there are voices in the Dakota community that raised concerns over Indigenous intellectual property rights surrounding the development and teaching of their language that were not raised in other communities and group interviews.

Future Challenges

- Establish a system where teachers granted temporary permits can work towards a permanent position in the schools.
- Developing “land-based” programs that recognize the growing urban nature of Indigenous lives and communities.
- Given the scale and demands a BUNTEP 2.0 would need, Provincial and even Federal money would to be acquired to secure the long-term sustainability of the program. A suggestion of looking to churches for additional funding as part of reconciliation might also be considered.

Moosehorn Group interview, October 23, 2017

NOTE: unfortunately, only one individual showed up for the group interview in Moosehorn. Based on the RSVPs received, we had anticipated around 5 individuals. As a result, this session ran much more like the one-on-one interviews conducted at Algoma University.

Participants

Maria Stag, she works to promote Indigenous languages in the Fairford area. She works in this capacity on behalf of the local Tribal Council.

Regional Considerations

- the area is sparsely populated and therefore delivering programs in a sustainable way will have many challenges. One factor that was singled out was transportation logistics between the various small communities. An element that would need to be well planned in order to gather enough students to justify providing a teacher training program in the area.
- Maria mentioned that her public education provided her with basic Cree language courses. However, it was only a 30 minute class and did not provide sufficient opportunity to immerse in the language.
- Maria's answers clearly suggest she is passionate about language promotion and preservation, however when asked about for her opinion on how to develop teacher training programs, it was clear this was not a topic she had considered much. In other words, it appears her role in the community as language advocate does not encompass training initiatives. This may suggest

there is an absence in teacher training program development in the community this project could help to fill.

Solutions Proposed

- Include Chief and Council and Elders from the surrounding communities in the teacher hiring process. This will secure community support and a verification process to ensure the program will satisfy the needs in the area.
- Maria also noted that language training should begin as soon as possible and should extend well beyond the classroom. In her opinion, this is critical to achieve a minimal level of immersion that is necessary for proper language acquisition and mastery. This is a long-term timeline but would certainly be a goal to help broaden the pool of eligible speakers for the ILTP.
- Maria is a PENT graduate. She spoke very highly of the program. More specifically, she went into detail on how the program was built to allow students to begin the program in their own community and then finish in Brandon as the course progressed. This staggered approach was welcomed by her and she mentioned that this was a successful model for many of the other students enrolled in the program.
- Another important factor in her success with PENT was the funding available through the program. She noted that students in her program were provided with financial assistance to help them cover living costs during their program.

Future Challenges

- Looking back on her experience with PENT, Maria noted that the biggest challenge with the program was getting instructors into communities. Based on the way the program was run, instructors needed to visit the communities for three or four weeks at a time. This sort of time commitment away from home likely made finding qualified instructors for the program exceedingly difficult. A challenge any future teacher training program will likely face if in-person instruction is required.

Winnipeg Group Interview, November 1, 2017

Participants

Aandeg Muldrew, sessional Anishinaabemowin instructor, University of Manitoba

Dr Cary Miller, Head of Department of Native Studies, University of Manitoba

Adele Ledoux, Indigenous research consultant for Frontier School Division

Donna Beach, MFNERC researcher

Rebecca Chartrand, E. D. Indigenous Studies, Red River College

Shane Bolstrom, Adult Ed. Teacher, Louis Riel Institute

Regional Considerations and Issues Raised

- Winnipeg has the most diverse population in the province. It also has the most institutional resources, it is the seat of government for the Province and also acts as a significant health centre for most of the Province. This puts Winnipeg in a unique position with regards to developing an ILTP, for good and bad reasons.
- Sometimes being recognized as a qualified language teacher is also about a sense of pride in the language and being acknowledged for that skill. This is a factor in the qualification process that should not be ignored.
- One individual raised the problem that leaving teacher accreditation solely up to communities and Chief and Council has sometimes led to family members of high ranking councilors receiving approval regardless of their skills. Something to keep in mind when developing an accreditation process.
- The wide range of language skill levels is a barrier for specialized training environments like universities. Keeping an open and inviting learning environment while still providing challenging course content is a real problem in more advance level language classes at the moment.

Solutions Proposed

- Adopted a similar accreditation model to the one used with trades teachers. If the individual is deemed to have sufficient knowledge to teach. Allow them to teach while also attending teacher training courses. This will provide them with

a path to become a fully accredited teacher while still allowing the school system to benefit from their knowledge.

- Accreditation by a panel of peers could also prove beneficial in the early stages of the ILTP development process. Ensuring there is a broad consensus with regards to the individual skill each instructor brings to the program.
- Proficiency exams to be eligible for ILTP to ensure there is a minimum standard all new students have.
- Assess the current needs of Language teachers across Manitoba's Schools. This can help localize the various needs and help develop regional plans.
- Re-imagine what a land-based education means within an urban context.
- The example of charter school in the United states was raised as a possible model to see how partnering with universities and other education institutions could lead to successful community-based and community-lead programs.
- Establishing two standards on the path towards teacher accreditation: language proficiency and teaching proficiency. Moreover, maybe these two things are not evaluated by the same group.
- Establish MALS as an accrediting body to provide a foundation for the accreditation process for the Province

Future Challenges

- Develop a system that allows both first language and second language speakers can progress towards qualification. The challenge is in how to address the different needs and capacities of these two paths.
- Using technology as a tool to link urban lived experience and land-based learning (ex: mapping technology that supports and Indigenous language). It was also notes that there are Federal grants can often be found to support such initiatives.
- Establish an agreement between all post-secondary education institutions whereby when one decides to run an Indigenous language class, all other schools are notified and their students are given access to attend. Successful completion of the course would also then be recognized by all schools. This could alleviate concerns over low student numbers and the challenge of paying for programs with so few potential students spread out across many institutions.

Document Analysis

During Algoma University / SKG trip a report was found called: *Investigating the Regional Labour Market for Indigenous Language Teachers, Administrators and Service Providers*, by Sean Meades and Deb Pine⁷. Published in 2016, the document seeks to better understand the labour market demands for Anishinaabemowin skills and how past students of Algoma U's Anishinaabemowin programs have fared in various sectors of the Canadian economy. The report did look at Indigenous language teaching and education as part of the report. The most significant insights presented in the report are republished below.

- The findings show that 57% of the Anishinaabemowin graduates found “work in the area called ‘education, law and social, community and government services⁸’” (p.19). Of which, 43% dealt directly with language teaching and promotion (p.19).
- Another interesting finding showed that 50% of graduates surveyed had gone on to receive additional B.Ed, M.Ed and language teaching certifications (p.19). In all, the report suggests “demand grows for language teachers at all ages and all proficiency levels” (p.22).

Preliminary Analyses

The data acquired for the report is diverse and represents voices from three Provinces. Participants represent a myriad of professions related to education at the primary, secondary and post-secondary levels. On a more personal level, the individuals also represent various First Nations, Métis and non-Indigenous histories and backgrounds.

The type of data gathered can be categorized primarily as qualitative data captured through individual and small-group interviews.

Program Visits

In order to assess the CILLDI and Algoma University/Shingwauk Kinoomaage Gamig programs, a comparative chart will establish difference and similarities identified in the programs.

Programs

7 A digital copy of the document was submitted to MALS along with this report.

8 An aggregate category of work defined by Statistics Canada.

CILLDI awards a Community Linguist Certificate.	SKG/ALGOMA awards a three-year Bachelor of Arts.
<ul style="list-style-type: none"> • Both take a minimum of three years to complete • Only CILLDI provides community courses • Both identify their primary goal as building stronger language speakers, and not specifically language teachers 	
Partnerships	
<p>Both programs operate through an arrangement between Universities and Indigenous educations organizations.</p> <p>+ Shared Admin and facility costs + Has fostered broader Indigenous - content in the Universities - Hiring processes / rules - Institutional legacy</p>	

Group Interviews

Preliminary analyses of the group interviews focused on the similarities and differences identified in the data. For data that is not easily integrated into a comparative model, a section for “general points” is also included.

Similarities	Differences
<ul style="list-style-type: none"> • All interested in land-based, but priority varied. • All agreed immersion in the language is critical for fluency. • Localized education/delivery was preferred. • Reluctant about potential compromises institutional partnerships might raise. 	<ul style="list-style-type: none"> • Given the small group sizes, answers from each event highlight the specializations, experiences and regional concerns of the individuals involved. • Regional experiences and histories with academic institutions framed feedback and suggestions provided.
Additional Points of Interest	
<ul style="list-style-type: none"> • Difficult to keep discussion on the topic of teacher training. Participants often moved conversation to elementary and high school classroom issues (teacher’s teaching vs. teaching teachers). • Many participants mentioned this was not the first time they were part of research on Indigenous language teacher training. You could tell they were somewhat skeptical how this research will success where earlier work failed. • Identity and place is fundamental to establishing a sense of pride and responsibility in (re)developing languages. 	

Data Summary

Looking at the data as a whole, there are a few patterns that emerge that may help guide the next phases of the project:

Accreditation

- For the students interviewed, they value quality over credentials when considering teacher-focused Indigenous language qualifications.
- Universities pose significant structural challenges to establishing a program that fully reflects the interests of an ILTP.
- School boards identified significant staffing challenges with respect to Indigenous language teachers.
- Virtually all participants mentioned that communities need to be directly involved in the development stages of the program.

Partnerships

- Partnerships are necessary. However, the challenge will be making sure the obligations created through a partnership always serve the program first.

Environment

- Full language immersion would be an essential aspect to developing strong language speakers in the medium and long-term.
- University is a very specialized environment. Not all learning methods can be accommodated. Acquiring fluency in a language in a university environment appears to be virtually impossible given the nature of the course structures it has traditionally provided to students.

Recommendations and Next Steps

- 1) Undertake in depth research into the former BUNTEP and current PENT programs. These appear to be historically successful models to use as foundations for future programs. The challenge might be assessing how various factors have changed and how the new program will need to reflect these new realities.
- 2) Identify and assess the needs of high school and new University students that are considering a career in Indigenous language education. None of the data gathered in this report reflects the needs and wants of the next generation of potential Indigenous language teachers
- 3) Determine what sort of accreditation would be needed to access post-secondary education funding in the province of Manitoba. The insights from the Algoma trip suggest other Indigenous education programs are keen to enter these funding circles.
- 4) Develop a short, medium and long-term strategic plans for an Indigenous Language Teacher Training Program. These plans should prioritize various objectives and goals that need to be addressed to ensure the program's success and sustainability over time. Possible priorities and strategic goals could be:
 - Staggered development (i.e. focus on one language first?);
 - rotating travel schedule for delivering the program in communities across the province;
 - Identify extra-curricular support mechanisms that would help extend the language learning opportunities outside of a formal classroom environment;
 - Develop a financial plan to help prioritize short and long-term funding needs and identify potential funders based on their interests in supporting an Indigenous language teacher training pilot program
- 5) Identify the gaps that exist between current education programs and the needs primary and secondary school have in delivering Indigenous language education cross the province. More specifically, find ways to ensure the ILTTP not only addresses these issues but is in constant contact with these schools in order to stay flexible to their changing demands.

- 6) Assess the pros and cons of establishing partnerships with universities and colleges in the province. This report presents various voices that presented good arguments both in favour and in opposition to such partnerships.
- 7) Determine if there is a way to establish training programs that support various levels of Indigenous language teacher training based on the fluency needs of the teaching environment. In other words, do all Indigenous language teachers need the same level of language expertise and accreditation? It appears that the data suggests there may be a way to accredit individuals for certain types of Indigenous language teaching based on their knowledge and expertise. This could potentially help alleviate any staffing shortages in the short and medium-term.

"...if you came to me and told me you were going to teach me Cree I would want to know why. [...] but if you came to me and taught me who I am, why is my language important, how it connects me to my culture, my land, my history, my family, then I'll be excited to learn."

-David Swanson (paraphrasing an Elder), Thompson focus group

Appendix

CILLDI Report

The Canadian Indigenous Languages and Literacy Institute (Mallory Light)

The Canadian Indigenous Languages and Literacy Institute, or CILLDI (pronounced 'sill-dee'), is in its eighteenth year of operation. Inspired by the American Indian Language Development Institute at the University of Arizona (to find out more about the CILLDI program visit: [HTTP://aildi.arizona.edu/](http://aildi.arizona.edu/)) CILLDI was developed as a joint venture between Indigenous language researchers and activists at the Universities of Alberta and Saskatchewan. Beginning with a single in-community Cree immersion class in 2000 CILLDI moved to the University of Alberta campus in 2003. The overarching goal of CILLDI is to provide opportunities for those interested in the preservation and revitalization of Indigenous languages to extend their professional growth.

CILLDI offers community-based courses, primarily at the request of communities, as well as an annual summer institute. These two offerings are reviewed in brief below, followed by a more in-depth description of the CILLDI courses, participants, and instructors, CILLDI's relationship with the University of Alberta, the factors contributing to CILLDI's success and the future of CILLDI. Note, that the majority of this information pertains to the CILLDI Summer Institute.

Community-Based Courses

CILLDI offers a limited number, dependent on funding, of community-based courses. To date, CILLDI has run four courses in Alberta and continues to field regular inquiries about this service from communities in Alberta, Saskatchewan and the North. In-community courses, taught by CILLDI instructors, are tailored to the community's needs and schedule. For example, the Language Policy and Planning for Indigenous Language communities (INT-D-311) course can be tailored to focus on the development of a community-specific plan and include relevant community political or administrative figures. To run a successful in-community course it is essential to have a reliable community point-person to help organize the logistics, and contact relevant actors.

Community-based courses offer individuals who cannot attend, or who are too intimidated to attend the three-week summer school an introduction to the CILLDI experience. After participating in a CILLDI community-based course many individuals go on to attend the CILLDI summer institute.

The CILLDI Summer Institute

Every year CILLDI facilitates a three-week intensive summer school in July. Divided into two one-and-a-half week blocks, students typically take two courses. Classes run Monday-Friday from 9:00 – 3:30 with scheduled breaks. In addition, CILLDI offers a free, optional computer literacy course the weekend before classes begin.

The summer school is held in July to accommodate participants, many of who are teachers. The courses are held over a three-week period based on student feedback – three weeks optimizes the intensity of the workload while also making it worthwhile for students to travel long distances to attend the institute. To reduce the time commitment required by instructors, courses are divided into two blocks (instead of running simultaneously over the three week period).

CILLDI Courses

CILLDI is a tri-faculty initiative, including the faculties of Arts, Education and Native Studies. Each CILLDI summer institute Native Studies offers one course – immersion Cree for adult beginners in which 7-10 students typically participate. No other language courses are offered because there are not enough CILLDI participants representing any other single language. The remaining courses are divided evenly between linguistics and elementary education. All CILLDI courses are University certified and **can count towards a** degree.

In 2017 thirteen classes were offered during the CILLDI summer institute, the largest number of courses ever offered. All CILLDI courses are focused on teaching applied, practical knowledge. The goal of the CILLDI summer institute is to equip students with tools that they can use immediately to preserve and revitalize their language in their community.

Typically the CILLDI summer institute offers the same core courses every year and innovates several new options to keep returning students interested. A complete list of the courses offered at the 2017 summer institute can be found at: <http://www.cilldi.ualberta.ca/2017%20SummerProgram.aspx>

Descriptions of each of the courses can be found in the University of Alberta course catalogue: <https://catalogue.ualberta.ca/Course>

Community Linguist Certificate

CILLDI students have the option of working towards a Community Linguist Certificate (CLC). To obtain a CLC students must complete 6 core courses. The courses needed to complete the CLC are offered every year.

The courses, generally completed over three summers in the following order, are:

(1) Intro to Linguistic Analysis for Indigenous Language Revitalization (LING 111)

Central concepts of linguistics; linguistic categories and structures (phonetics, phonology, morphology, syntax, semantics) with special attention to Canadian Indigenous languages.

(2) Phonetics of Indigenous Languages (LING 211)

Recognizing, transcribing, and producing speech sounds using the International Phonetic Alphabet; problems in phonetic analysis; elementary acoustic phonetics; techniques for describing the sound system of Canadian Indigenous languages.

(3) Morphosyntax of Indigenous Languages (LING 212)

Morphological structure and meaning in Canadian Indigenous languages, including how best to represent lexical meaning and form in a dictionary, how new words might be coined, and how these languages with their complex morphology and verb systems might be taught to adult learners.

(4) Sentence & Discourse Patterns of Indigenous Languages (LING 213)

Types of sentence and discourse patterns in Canadian Indigenous languages; attention to real language use across different genres (e.g. traditional stories, conversation, personal narratives, oratory and ceremony) so that CLC students can go on to collect and transcribe samples of language in context rather than word lists or sentences in isolation.

(5) Language Policy and Planning for Indigenous Language Communities

Language use and attitudes about language within the socio-cultural context of Canadian Indigenous communities. Addresses issues surrounding the health and survivability of Indigenous languages in different types of family, community, and school contexts. Special attention given to Indigenous language advocacy at the family, band, national, and international levels. Training in effective grant-writing techniques included.

(6) Technologies for Endangered Language Documentation

Provides Canadian Indigenous language speakers with the technical skills needed to digitally archive their languages in a database or on the web with text, sound, images, and video. These digital resources can be incorporated into interactive multimedia resources for access by community-based learners and second-language teachers.

The Participants

Typically 50-60 students participate in the CILLDI summer institute, but in 2017 an increase in the number of bursaries available led to an increase in the number of students to 90. Each year there is a waiting list of students willing to participate in the summer institute if more bursary money becomes available.

The most common profession amongst CILLDI students is education, but the program attracts others who work for culture and heritage programming, government, and more. Not all CILLDI students work directly in language instruction.

The age demographics of CILLDI students are changing. Until about 10 years ago CILLDI students were a fairly coherent group – the typical CILLDI student was a 40-50 year old woman, fluent in her language, that had been teaching in her local school uncertified with no support or resources. Today, there is a larger cohort of younger students, many of whom are not fluent in but are passionate about their language. These students have typically been selected by their community to take on the task of language preservation.

Basic Demographics

- 90% Female; 10% Male
- 60% from AB/SK; 40% from the Yukon and North West Territories
- 75% fluent/fairly fluent; 25% learners

Criteria for Admission

The vast majority of students apply to the CILLDI summer institute through University of Alberta Open Studies. Open Studies allows applicants to take university-level credit courses on a part-time basis without being admitted or committed to a degree or diploma program. The only requirement for a student to be accepted through Open Studies is a high school diploma, though the University of Alberta has made exceptions for CILLDI students that have not achieved a Grade 12 education. The option to apply through **Open Studies is essential to the CILLDI** program's success – it reduces barriers that may inhibit or intimidate potential applicants.

Funding for Students

CILLDI provides bursaries for approximately two-thirds of the summer institute participants. A CILLDI bursary covers the program tuition and fees in addition to \$800 for housing. The remaining third of participants obtain funding through their school district, band or another source. Some students receive funding from multiple sources – typically a combination of money from CILLDI and their band office. Very few CILLDI participants pay for the program themselves.

Recruitment

CILLDI relies primarily on word of mouth to increase student numbers. Approximately 80% of students are recruited by someone in their community that has participated in the CILLDI summer institute.

CILLDI also recruits through flyers mailed-out before Christmas to various communities, schools, band offices and more. All previous CILLDI summer institute participants also receive a mail-out. Finally, the program information is available on the CILLDI website.

Student Success

CILLDI strives to ensure the success of every student, while still offering a rigorous, university-level education. Few students fail a CILLDI course – the exceptions are students that have to return to their communities for unforeseen reasons during the summer institute. Those students generally return the following year to complete the course.

The high percentage of returning students is also indicative of program success – approximately 80% of participants return for a second year of courses. Approximately 60% of students return for three summers and complete the Community Linguist Certificate. Each summer CILLDI celebrates the graduation of 8-12 students from the CLC program.

The Instructors

In 2017 CILLDI employed 16 instructors, including the program director and one administrative staff-person. The director of CILLDI is a full-time professor in the department of linguistics at the University of Alberta; running CILLDI is his part-time job. The administrative staff person is full-time, but only works during the summer months. Ideally, CILLDI would have a full-time director and administrator, but funding is lacking.

The CILLDI instructors are divided evenly between Indigenous and non-Indigenous persons. The Indigenous staffs teach the Native Studies and Education courses, while the non-Indigenous staffs teach the linguistics courses. This breakdown is a result of the greater success of Indigenous persons in departments of education. The long-term goal is to have an all-Indigenous staff.

CILLDI instructors come from all over Canada and the United States because they share a strong belief in the program. The majority of the Indigenous staffs are employed otherwise in their communities year-round. Some of the Indigenous staffs are CILLDI graduates. The non-Indigenous instructors are professors, or retired professors from the Universities of Alberta, Calgary, Arizona, Hawaii and others. The vast majority of instructors are returning.

What Makes a Good CILLDI Instructor?

In addition to being technically qualified, CILLDI instructors share a number of qualities. The program director and instructors listed the following as essential qualifications:

Knowledgeable – a basic requirement of all instructors or professors, CILLDI instructors are exceptionally knowledgeable in their areas of expertise.

Responsive – CILLDI instructors are constantly calibrating their courses to meet their student's needs and abilities. The goal is always to help everyone succeed, while still ensuring that students are getting a rigorous, University-level education. For example, in the Technologies for Endangered Language

Documentation course the instructors are constantly revising the amount of time used for one-on-one instruction to accommodate the students varying levels of technological ability.

Attentive – CILLDI instructors are exceptionally good listeners. An important part of the student experience at CILLDI is the opportunity to share thoughts and emotions with a diverse group of peers. CILLDI instructors recognize the value of that sharing experience, and balance the need to meet course deadlines with the students need to communicate.

Supportive – CILLDI instructors support their students inside and outside of class. For many CILLDI participants the summer institute is their first experience with University education, and many require more assistance than a typical undergraduate student. Instructors may have to help students navigate the bureaucracy, find and utilize the library, acclimatize to campus life and more. Small class sizes are essential for allowing this type of one-on-one assistance.

Collegial – CILLDI instructors take the time to get to know their students and the knowledge and experience they have to offer to their courses. CILLDI instructor's willingness to treat their students as peers is essential to maintaining the welcoming and friendly CILLDI culture.

CILLDI Interns

Recognizing that students would benefit from extra one-on-one assistance, CILLDI began accepting interns in 2012. CILLDI interns, all volunteers, are primarily University of Alberta students but others have come from the University of Hawaii and other locations.

CILLDI interns primary purpose is to help the students, while also offering assistance to the instructors when needed. CILLDI interns are instructed on how to help students through problems, without doing the work for them. CILLDI interns are most often used by students as sounding boards; someone less intimidating than an instructor to talk a problem out with.

CILLDI and the University of Alberta

Partnering with the University of Alberta comes with a host of advantages and disadvantages. The disadvantages primarily result from the strictures of University bureaucracy. For example, prospective students filling out the Open Studies application form have been contacted by the Registrar's office and asked to sit English proficiency exams because they have listed an Indigenous language as their first language. Similar bureaucratic issues have arisen over applicants without a high school education, delays in funding from band offices or communities, course timelines and more. The frequency with which these issues arise has declined over the years, as knowledge of the CILLDI program has spread across campus, and the staffs have developed relationships with key administrators.

The advantages of partnering with the University of Alberta are primarily logistical. The University has all of the amenities needed to facilitate the CILLDI summer institute, including office space, classrooms, libraries, wireless internet, dormitories and more. The University also has the staff and structure to process contracts, admissions, payments and any other paperwork that may need to be processed. Finally, the University has a fundraising team that assists CILLDI in raising money for bursaries and program costs.

There are also more abstract advantages and disadvantages of a University partnership. Disadvantages relate to the negative associations many CILLDI students have with institutes of formal education. For example, some students have expressed concern that the style of the dormitories may serve as a trigger for traumatic memories of residential school. Advantages revolve around the same theme – for many CILLDI students, especially students that experienced residential school, the opportunity to use their language in a University setting is a point of pride and healing. There is also value associated with University credits – many CILLDI participants never dreamed they could achieve University education, and see it as a symbol of hope for future generations in their community.

What Makes CILLDI a Success?

The first year CILLDI operated it consisted of one community-based class. The small size was essential to the success of the program. Since then, the program has grown, in part as a result of the changing Canadian and Albertan context – the election of an NDP government in Alberta, the success of the Truth and Reconciliation Commission, the election of a Liberal Canadian government, growing public awareness of Indigenous issues in Canada, and more. These changes, combined with the University of Alberta's growing recognition of the benefits of the CILLDI program, has eased the funding challenge for CILLDI.

CILLDI approaches program growth step-wise, based on student feedback. The programs relatively small size allows staff to maintain open channels of communication with students, ensuring that they are meeting their needs. The small size also ensures that the program can remain flexible, constantly adjusting to the changing demographics and needs of students.

The most important factor contributing to CILLDI's success are its students and staff. CILLDI students are the programs best recruiters – approximately 80% of students attend because another student in their community has recruited them. Students continue to refer others because the classes are meeting their needs – they are relevant and practical, while still being rigorous. The commitment of the teaching and administrative staff, and friends in different parts of the University are also keys to program success.

The Future of CILLDI

The goal of the CILLDI director and staff is to grow the program – either through an expansion of the existing program at the University of Alberta or through the development of affiliated programs across Canada. Affiliated programs, with a shared vision, could have different areas of expertise creating a network of training centers. The ultimate goal is to make language revitalization programming available to anyone interested in or in need of tools to work in their community.

Contacts

List of individuals that might be worth reconnecting with in next phase:

Shingwauk Kinoomaage Gamig and Algoma University

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Red River College

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Further Research

Lakehead University

Native Teacher Education Program

<https://www.lakeheadu.ca/academics/other-programs/aboriginal-programs/native-teacher-education>

“The Native Teacher Education Program was created to increase the number of qualified Native teachers through innovative programming delivered on and off campus. We strongly believe that teachers who have an intimate understanding of Native traditions, heritage, psychology, way of life, and language are best able to create a learning environment suited to the habits and interests of the Native child.”

<http://csdc.lakeheadu.ca/Catalog/ViewCatalog.aspx?pageid=viewcatalog&catalogid=21&chapterid=3530&loadusercredits=True>

Native Language Instructors Program

<https://www.lakeheadu.ca/academics/other-programs/aboriginal-programs/native-language-instructors-program>

“The only program in Ontario with a mandate from the Ontario College of Teachers to provide teacher certification in Algonquian languages, Lakehead’s NLIP is dedicated to increasing the number of Native language teachers. Our students not only have the unique opportunity to gain the credentials to teach their language but also the means to emerge as leaders devoted to the survival of Native language and culture.”

Indigenous Language Teacher’s Certificate Program (ILTC)

<https://www.lakeheadu.ca/academics/departments/education/aboriginal-education/nlip/about-nlip/nltc-program>

“Our Indigenous Language Teacher’s Certification (ILTC) helps you to gain the knowledge, skills, and qualifications to teach an Algonquian language as a second language to students whose first language is English. This **three summer program** is a unique learning opportunity that offers language courses as well as courses in teaching methodology and pedagogy.

Once you complete the ILTC program, the Ontario College of Teachers will issue you an certificate allowing you to teach an Algonquian language as a second language to students in Kindergarten through Grade 12 in Ontario.”

Honours BEd (Aboriginal Education)

<http://navigator.lakeheadu.ca/~-/Catalog/ViewCatalog.aspx?pageid=viewcatalog&catalogid=20&topicgroupid=10008>

“The HBE (Aboriginal Education) P/J program prepares people of Aboriginal ancestry to become teachers with particular expertise to meet the needs of Aboriginal learners. Twenty full-course equivalents (20 FCEs) are required to complete the HBE (Aboriginal Education). The program emphasis is on teaching Aboriginal children, including the courses that constitute the program

of Professional Teacher Education. Graduates will be recommended to the Ontario College of Teachers for teacher certification at the Primary/Junior Division.”

University College of the North

Kenanow Bachelor of Education Programme

<https://www.ucn.ca/sites/academics/facultyeducation/programs/bacheloreducation/Pages/Kenanow-Bachelor-of-Education-Program.aspx>

“The Kenanow Bachelor of Education is a northern-based and Aboriginal-focused teacher education program. The program melds the wisdom and guidance provided by Elders in northern Manitoba with the certification standards and academic expectations of Manitoba Education and Advanced Learning. “

Brandon University

PENT, Brandon University

<https://www.brandonu.ca/pent/>

“PENT is a community-based teacher education program of the Faculty of Education of Brandon University. Students combine paraprofessional work in their community schools from September to April with courses at Brandon University from April to July. The new program of studies is the Brandon University After Degree B.A./B.Ed. program in either the early or middle years area. Student teaching is carried out during the school year in conjunction with paraprofessional work.”

contact

270-18th Street, Brandon, Manitoba R7A 6A9

Phone: (204) 727-7371 | | Fax: (204) 727-0942

Email: pent@brandonu.ca

Past Programs (Manitoba):

BUNTEP, Brandon University (ended 2012)

1) West Man Journal, Brandon University Northern Teacher Education Program (BUNTEP) shut down after 38 years of success, Chris Tataryn,

<http://www.westmanjournal.com/news/local-news/brandon-university-northern-teacher-education-program-buntep-shut-down-after-38-years-of-success-1.1410265> Posted: July 9, 2012 03:00 AM

2) Brandon Sun, *BUNTEP closure marks end of transition process*, Daniella Ponticelli,

<https://www.brandonsun.com/local/buntep-closure-marks-end-of-transition-process-160925865.html>

Posted: 06/30/2012 1:00 AM

Focus Group Questions

Thompson Version

INTRO (5-6 quick)

- Please introduce yourself and describe how you and/or the work relates to Indigenous language education in Thompson?
- How have you been influenced by indigenous language education?
- What does teacher training mean to you?
- How important do you feel access to an Indigenous Teacher Training Program is to Manitoba

CORE (4 questions)

optimizing access to Indigenous teacher training programs.

- If you were responsible for developing an ILTP, what would your priorities be?
- What are the important components to be included in an indigenous teacher training program.
- If land-based ed is brought us, ask: How much importance should be placed on establishing a land-based component to the ILTP?
- Should ILTP be developed in conjunction with a current B ed. program or developed independently?
 - What challenges can you foresee during the development process?
 - How would these differ in either the integrated or independent model?
- Who should be given the responsibility of teaching and certifying ILTP?
 - How do we find those individuals in the first place?

DEBRIEF (3 questions)

- In your opinion, how successful has the Kenanow Teacher Training program been?
- Hypothetically speaking, how would we expand the Kenanow model to adapt to other First Nation language training needs across the province?
- Where should teacher training programs be located? How would this support the program?

Brandon Version

INTRO (5-6 quick)

- Please introduce yourself and describe how you and/or the work relates to Indigenous language education in Brandon?
- How have you been influenced by indigenous language education?
- What does Indigenous language teacher training mean to you?
- How important do you feel access to an Indigenous Language Teacher Training Program is to Manitoba

CORE (4 questions)

optimizing access to Indigenous teacher training programs.

- If you were responsible for developing an ILTP, what would your priorities be?
- What are the important components to be included in an Indigenous Language Teacher Training program.
- How much importance should be placed on establishing a land-based component to the ILTP?
- Should ILTP be developed in conjunction with a current B ed. program or developed independently?
 - What challenges can you foresee during the development process?
 - How would these differ in either the integrated or independent model?
- Who should be given the responsibility of teaching and certifying ILTP?
 - How do we find those individuals in the first place?

DEBRIEF (3 questions)

- In your opinion, how successful was the BUNTEP Teacher Training program?
 - What were the reasons it was suspended?
 - What would it take to bring it back?
 - Would the program be a useful model to use in the development of a provincial approach to an Indigenous Language Teacher Training Program?
- Where should teacher training programs be located? How would this support the program?

NOTE: ILTP is a short-form I used to represent the Indigenous Languages Teacher Training program as the core of this research.

Interview Questions

Questions to Satisfy NIB Project Report Form:

- Do you identify as First Nations? Do you identify as Metis?
- In which age group do you fall: Under 18; 19-35; 36-59 or 60+
- Are you a residential school survivor?

Participant Questions:

- Where are you from?
- Which Indigenous language(s) do you speak, and how would you describe your fluency?
- Why did you decide to attend CILLDI?
- Are you working towards the Community Linguist Certificate? (If not, why not?)
- How would you describe the teaching methods employed by your instructors?
- What has been your favourite thing(s) about your experience at CILLDI?
- What would you change about the CILLDI program if you could?
- What are you planning to do with the knowledge you have gained through CILLDI?
- Do you plan to return next year? If not, why?

Director Questions:

- How do you advertise for CILLDI participants?
- What, if any, criteria do students have to meet to be admitted into CILLDI?
- What percentage of CILLDI students are fluent in an Indigenous language?
- What percentage of CILLDI students are U of A degree students versus Open Studies students?
- What percentage of students get funding to attend?
- Is CILLDI running at capacity?
- Why was the two-week, intensive structure of CILLDI decided on?

- What are the disadvantages/advantages of running the program over such a brief period?
- I know that CILLDI started out running in smaller communities before moving to the U of A. From your perspective, what are the advantages/disadvantages of running the program in communities versus running it at the U of A?
- On the website it says CILLDI delivers courses in 2 tiers - language specific language courses & cross-linguistic courses on language education - why does the organization feel it is important to offer courses in both tiers?
- What does CILLDI prepare its students to do in their communities?/Could you give me some examples of what CILLDI students have gone on to do in their communities?
- How many CILLDI instructors are there?
- How/from where do you recruit instructors for CILLDI?
- What qualities does the organization look for in potential instructors?
- As an organization does CILLDI ascribe to any particular teaching methods?
- What are some of the main challenges CILLDI faces?
- What is the future for CILLDI/How would you like to see the program grow or improve?
- Is there any other information you think it would be helpful for the Manitoba Aboriginal Languages Strategy to have?

Instructor Questions:

- Why did you decide to teach at CILLDI?
- What courses do you teach at CILLDI?
- How is your course structured?
- How would you describe your teaching methods?
- What do you expect students to get out of your class?
- Why do you think it's important to offer cross-linguistic classes on language education over or in addition to language specific courses?
- What advice would you give to an instructor trying to develop a course in this area?