

Recommendations from Monday's Break Away Sessions:

Each group was responsible for coming together and identifying the key barriers and challenges that are faced in communities attempting immersion education, and outlining possible solutions or ways of addressing these difficulties in order to succeed in revitalizing languages.

Group A was responsible for addressing how communities might overcome opposition or lack of interest in immersion education. Many problems were identified and recommendations were put forth: In order to empower and validate teaching one's own language, the community must be educated on the impact of colonization. The political leadership must play a major role and be committed to immersion education. There must also be a support group of like minded people created to ensure success in face of difficulties.

The establishment of a First Nations second language group was recommended. For example a language commission that would serve to represent different language groups within a certain territory. Also recommended was the establishment of a partnership with the Professional Teacher's Association in order to lobby for more support on a provincial level.

A further recommendation was to establish a long term language immersion education plan to clearly set out the goals needing to be met. Also important is awareness of possible funding resources available and to utilize these resources creatively to meet the needs of the community.

Stressed was the need to have administrative bodies in schools be supportive of immersion education in the Native language, otherwise these programs will not flourish. A related recommendation was to give the community in question ownership over the educational process and allow for their input. More specifically, elders need to be included in the process and their knowledge accessed. The reestablishment of the Native language to its rightful place in the community is a requirement. In other words, not simply in the schools, but to make use of the language in public places, in places of business, and so on.

Links need to be established between like minded people in one's own community, but also in other communities across the land. There should be a general promotion of immersion education as a useful and beneficial route to take when considering educational policies. Finally, it was recommended that the Assembly of First Nations include immersion education in the Native language as part of a separate and distinct agenda.

Group B was responsible for addressing what could be done to overcome the lack or shortage of curriculum materials in communities who are implementing immersion education. The main challenge in reference to this question was where will resources come from and what funds are available for curriculum development. How will the regional level assist school boards in gathering various materials for the classroom?

A recommendation put forth was to pool the resources that are available, but most importantly, the teachers and community members are capable of creating resources that are in the language of the community and tied to the practices and customs of the community and which are also fun for the children. The starting point for curriculum development should be the worldview of the community.

Other recommendations were to further learning and make use of technological resources, such as videos and recordings. Video conferencing would allow for exchange of projects between different schools. Also recommended was to establish a databank of resources that other

communities could access, and also the creation of folders that could be used in schools across the country which reflect a particular community's culture and way of life. A suggestion was made that perhaps the Assembly of First Nations could take the initiative for the printing of such folders.

Finally, it was recommended that educational assistants could be employed in classrooms to facilitate the delivery of curriculum to the children and that elders could play this role.

Group C identified barriers and challenges to the implementation of language programs in First Nations communities. The first point made was that the community itself can sometimes act as a barrier. More specifically, many times parents themselves are afraid that if their children go through immersion programming they will lack the skills required to pursue further education at a post secondary level. Also, when children are taught traditional beliefs in the classroom, many parents threaten to pull their children out because these beliefs are inconsistent with Christianity.

Aside from parents acting as barriers, leadership and many school administrators seem to have a differing focus and different priorities. These people all need to be educated on the importance of language to the community, and they should encourage language visibility and use in the community. The language should be encouraged in community meetings and functions.

An important point made was that First Nations require their own schools in order to ensure that language immersion education be truly successful. Language instruction for twenty minutes a day is simply not enough. Also required is a group of dedicated people who are willing to teach and accept the challenges. Elders should be recognized as certified educators and should not simply be used as disciplinarians or recess supervisors. This would require that First Nations assert their autonomy as separate and distinct governments.

Yet another recommendation put forth was the need for a scope and sequence in language programs. In other words, First Nation communities need to understand the difference between materials development and curriculum development in that curriculum refers to the whole language program from K-12, materials development is specific to the particular language being taught. Furthermore, many individuals have a want for language immersion education but they lack the knowledge to do so. Resources and knowledge should be made available to others who wish to begin immersion education. This is especially important considering federal and provincial governments will do everything in their power to ensure failure on the part of communities.

Of utmost importance is the need to retain the youth of a community and ensure that they are aware of the importance of preserving the language of a community. The general attitude that the language is not important and serves no purpose must be changed. The youth and the elders need to be brought together at every opportunity to practice the language to ensure continuity. The implementation of mentorship and apprenticeship programs was recommended to ensure that this happens. It was also noted that perhaps parents and children could be taught the language together, and that it is important to encourage and not to mock a language learner.

Group D was responsible for developing potential solutions to address the shortage of Native language speakers in many First Nation communities. A primary recommendation was to work with the youth, and firstly to ensure that they receive the best possible immersion education. This could be done by restricting the class sizes in schools to ensure that teachers are able to disseminate as much information as possible. Master apprentice programs should be implemented and reference could be given to Leanne Hinton's work on the revitalization of endangered

languages. Also recommended was the identification and recruitment of potential language teachers and their training in the needs of a particular community. This could be done by hiring future teachers first as teacher's aides, to enable them to be involved in the classroom as soon as possible. Also stressed was the importance of properly compensating teachers and elders for the time they invest. Specific individuals should be identified as responsible for seeking out and securing funds to do this.

Yet another recommendation was to build the infrastructure to allow the training of qualified language teachers. This could include implementing university programs that offer national credits. A very important point was to make a personal commitment to speaking the language and to maintain it against all odds and obstacles. This could be done by designing specific language programs to train the teachers to become speakers and specific programs to train elders on how to pass on the language. It was also stressed that support should be provided for all who want to learn the language. This support is financial, but also emotional and communal.

Another important suggestion was to implement activities in the community that support the learning of language. It is important to recognize that a language is tied to a culture and a culture, to a language. It is therefore crucial to engage in cultural activities and incorporate the language within these. The building of community awareness was recommended.

Finally, the development of multimedia resources such as CD ROMs, DVDs and videos to serve as language learning tools was proposed. In addition, the development of language dictionaries with audio and visuals to enable one to see and hear the language was determined to be useful. Also suggested was to make use of the internet to disseminate information to communities beyond local boundaries.

The final group, Group E was appointed to address the teacher training needs of First Nation communities. This group did recommend that language immersion teachers possess teaching certification, whether at a certificate level or university level. However, teachers who do not have this certification, such as many elders, should be recognized in some fashion and be allowed to continue to work within the classroom. Teachers should also be trained for the preschool level and language nests.

Another important recommendation was in regards to teachers who come into communities to provide language training. These teachers should firstly be fluent in the language of the community in which they are teaching, and they should also have knowledge of the cultural practices of the community. All aspects of language training and education should be under the jurisdiction of the community, at the local level. Specific support should be provided for children who have special needs and teachers should receive particular training to meet these needs. It was noted that there does exist funding through the Department of Indian Affairs, called the Capacity Building Fund, which provides support for children suffering from Fetal Alcohol Syndrome.

Recommendations from Tuesday's Break Away Sessions:

These sessions had as their aim the elaboration of strategies to effectively implement the recommendations advanced on the previous day. The participants separated again into five groups.

Group A had the task of addressing how to implement the strategies and recommendations at the national level. It was recommended that with any strategy put forth, the ideas should reflect the needs of communities at the local level. Also, available monies should firstly be directed towards the implementation of programs and services in communities and not for research studies. The funding available should be increased to equal that received by French immersion programs. In other words funding mechanisms should be fair and representative of First Nations needs. In addition, it was stressed that there is currently too much bureaucracy in place which leads to less efficiency in the provision of services and the access to funds. First Nations languages must be recognized on a national level through the implementation of federal legislation. Finally, funding for these languages should not be included under the mandate of Heritage Canada, as this department is responsible for minority languages within Canada. First Nations peoples are separate and distinct nations to which the federal government has fiduciary obligations and they should be recognized as such.

Group B was responsible for developing ideas on how to best implement strategies and recommendations at the regional level. It was recommended that in order to keep local communities up to date on events happening at the national level, a monthly newsletter should be released to the communities by regional offices across the country. Another suggestion was to reestablish First Nations' names for communities and landmarks. First Nations need to be provided with advisors, liaisons, and interpreters when dealing with health issues, legal issues, etc. Regional laws and policies should be developed to make language a fundamental component of these services and programming. There must also be a multi-year language action plan implemented at a regional level which includes follow-ups and the establishment of a Native language trust fund. This fund could be built up by adopting levies on gaming and on the sale of tobacco and gasoline in the communities.

Additionally, the regional level must lobby the Canadian government to support the Draft United Nations Declaration on the Rights of Indigenous Peoples which must include language and culture. Leaders should use their language when dealing with the Canadian government and have translation services available for both oral and written communications. This is especially important when elders are present as many are not well versed in English. Furthermore, monies need to be accessed to promote language immersion such as master apprentice programs. As well, language training should be made available for community members of all ages.

Group C attended to developing recommendations to properly implement strategies at the language group level, in other words, across provincial and international borders. Of primary focus was the need to eliminate the borders that separate different First Nations, promote isolation and inhibit the sharing of resources. Possible ways of doing this were to establish a central location to pool resources, to remember commonalities such as a shared history of colonization and build on these shared commonalities in order to allow respect for differences.

Practical solutions suggested were the holding of fasting camps to petition the aid of elders, that committed language speakers hold a sacred fire once a week across the country and make a tobacco offering for language revitalization. Also, to develop immersion camps strong in cultural values, to network with other immersion programs, and develop exchange programs. This is

something happening with Oneida from across Ontario, New York and Wisconsin, and has been very effective in building ties between communities.

Finally, the establishment of a North American First Nations language Day was recommended, as well as the use of theater to raise community awareness on language issues.

Group D developed recommendations on the implementation of language strategies at the community level, in communities with speakers under the age of 50. Numerous recommendations were developed, some of which included the execution of all practices in the languages. For example, marriages, anniversaries, rites of passage, cultural events such as pow wows and round dances (which could also serve as a means to revitalize songs and dances in the language), storytelling and festivals should all take place in the language.

In order to succeed in making community members fluent in the language many recommendations were put forth. Master apprentice programs, language and culture camps, language nests and language classes with paid participation would all be useful for training people in the language. Getting grandmothers together with grandchildren, and allowing youth who know the language to teach those younger was also recommended.

Within the community, all place names and geographic areas should be identified in the language. Community radio station and television should broadcast in the language. More time should be allocated to language in schools, but most importantly, the practice of the language should become part of the way of life and not solely relegated to within the educational system. The focus should be on preserving the language for the next generation. This could be done by documenting and recording elders (and properly compensating them), establishing a clearinghouse where the youth can access language resources, and through educations.

Group E addressed the implementation of strategies at the community level in communities with speaker who are mostly over the age of 60. Recommended firstly was the collection of stories, songs and legends from the elders, and the creation of resources to make available to the community. Also, the creation of mentoring programs between these elders and non-speakers, the use of elders in the classroom, and the inclusion of elders at every social event should be priorities. This could include having them say opening prayers, pledges and so on, allowing them to display their skills (for example carpentry or basket-making), and encouraging them not to translate into English.

Elders should be respected and recognized as valuable resources, and provided with a sense of purpose in the community. They should also be properly compensated for their help, and this financial aspect should be included as a budget item. This finalized the break away session reports.

Recommendations in Point Form:

Monday Breakaway Sessions on Overcoming the Barriers and Challenges:

Group A: To Address Opposition or Lack of Interest in Immersion

- To educate our people on the impact of colonization and how these destabilization factors - how do we empower and validate teaching our language?
- Political leadership has to play a major role and have to be committed.
- Use the children as proof that language can be learned. The member in our group spoke about bilingual education and she indicated that all the program did was make the children learn English better, rather than learning the Native language.
- Create a support group of like-minded people.
- Establish First Nations second language group, i.e., language commission representing the different language groups. Amos Key mentioned this recommendation. In Ontario, there are three large Native groups and this language commission will have representatives from each of the three.
- Establish partnership with professional teachers association to get more support from the province. This was also a recommendation made by Amos; he indicated the power that the professional teacher association has with the province.
- We need community planning, five year planning, ten-year planning. Where do we want to be in a certain number of years?
- Use sources of funding creatively, for example New Paths to cover meeting expenses.
- Funding sources need to be known, more communication between community agencies.
- All administration people need to be on board in supporting immersion. For example, in the case of a principle that doesn't support a program, the program will not flourish. What is the use of having an immersion program if an administrator does not support it at a particular school?
- More P. R. about immersion benefits, more networking between and among immersion centers for support and sharing success. For example, all the groups that are represented here, if there was more communication between and among us there would be more benefits collectively.
- Need to give community ownership. A person from Saskatchewan mentioned this one. He indicated that we need to get community support so that community members feel a part of the program and that they have their input into this program. With it, there will be more success.
- Reestablish language learning into its rightful place in the community. For example, use it in our public places, businesses etc. Make it part of the sacred laws of the community, learning the language should not be an option.

- Elders need to be part of the process. Their knowledge needs to be accessed.
- Recruit like-minded community members to work in immersion education. There was a person who is becoming a teacher from Prince Edward Island and she is very earnest and really wants to reestablish the language and I think recruiting people like this to be part of an immersion program would make it very successful.
- Influence the AFN to include immersion as a separate agenda item.

Group B: To Address Curriculum Needs, the Lack or Shortage of Curriculum Materials

- Get off your ass and make your own.
- Make or pool your resources to make use of other ideas from the regional level. We have questions as to how they will assist the school board gathering various materials in the classroom.
- Standardized curriculum resources such as videos and recording.
- The starting point is our own worldview.
- Replace TA's with elders.
- Put an EA in the classroom.
- Implement a databank of resources.
- Create folders to use across the country reflecting our culture. For example, a fishing unit that is done in BC and all the way across to NS. Have a standardized folder that we use in the classroom for all the First Nations in the community. These may be printed by AFN or someone who wants to take credit for that. Have something standardized where we are using the same thing across the country.
- Have consistency because a lot of the problems that we see with the materials that we create on our own is when the kids come to the classroom, they are receiving second class photocopied material and when they see these how do they feel when they come to your native language class, as opposed to going to the science class, math class where they have really nice glossy textbooks.
- Video conferencing, exchanging projects between schools.
- Use of technology, learn more about how to use technology and how it works.
- Writing workshops, for examples seasons from across the country, winter, spring, summer and fall and sharing those different seasons with one another.
- Stories, pictures that are relevant from the area, various animals that we have in our areas.
- Where will the money come from and what funds are available to do these kinds of things?
- Teachers are good at creating resources, staff often create curriculum in language as much as possible that is fun for the children.

- Use people in the community for videos and recordings.

Group C: Barriers in the Community to our Language Programs

- Parents are often afraid of immersion programming, that their children will grow up not having the skills to go on to university or post secondary institutions.

- We must remember that often the teachers get criticized for what they are doing. We hear terms like “You shouldn’t do that in the classroom”.

- When we try to teach our traditional stories, we have parents threatening to pull their students out because it is contrary to their Christian beliefs.

- The administrators themselves are a barrier, most are non First Nations people and non-speakers. The speakers in the school are not encouraged to talk in the language when they have that situation.

- Leadership is another barrier; most of our leaders need to be educated on the importance of language. We find they have a different focus and priorities. They must encourage making the language visible in the communities, things such as signs in the language.

- They should be encouraged to use the language in meetings and in other community functions like bingo.

- Schools themselves can serve a barrier because we do need our own schools.

- We need to get dedicated people who are willing to teach and accept the challenges.

- We need to address the critics.

- We need our own space. Many language teachers are going from classroom to classroom depending on the class they are doing while other teachers stay in their own room. Language teachers are running all over the classrooms.

- In the area of schools, instruction of the First Nations languages is often only twenty minutes, if you are lucky three times a week. It is not even two hours of schooling in the language.

- We need the recognition of elders as educators. We need to exert our autonomy. We are First Nation governments; let’s prove it by certifying elders as educators. We have to make sure that we don’t use the elders to be disciplinarians or recess supervisors. That is what is happening in the schools today.

- Levels of language; we need a scope and sequence in our language programs. We also need to understand the difference between materials development and curriculum. Curriculum talks about the whole language program from K-12, materials developments is specific to that particular language that you are doing.

- Imagine a language learner trying a word in their language and they get laughed at. We have to make sure we don’t laugh at them. Communication is important, if they are trying the language

and they make themselves understood, that is successful. It doesn't matter if they don't say it properly. Laughter can be a barrier to our language learning.

- We need to retrain our young people. I have heard young people say "Why should we learn our language, what good is it going to do us in this world?" We have to start explaining what it is we are to lose if we lose our language. The worldview behind many of our words, we need to teach them that and change those attitudes.

- Interested people have the want to but lack direction. Many communities are like that, there are many who want to start immersion programs, but they don't know where to go. We have to make those resources available for that.

- Lack of opportunity to take part in seasonal activities. Someone mentioned killing a moose and wanting to take his students out to partake in this very traditional community activity but the school administrator wouldn't let him go. We need to make it possible for them.

- Federal and provincial governments will do everything in their power to make sure we fail.

- Numbers of speakers vs. number of non-speakers. There are usually more non-speakers than speakers and we have to turn that around.

- Lack of continuity, in this area youth and elders need to be brought together at every opportunity to practice the language. We are talking about mentorship programs and apprenticeship programs going hand in hand.

- Television as an electronic babysitter and other media are a barrier to our language learning.

- Teach parents and children together, immersion is more than school.

- Create our own space and time for language use.

To sum up:

Educate all stakeholders on the importance of language, including children and clergy, teachers, government officials.

Develop ways of teaching traditional ways of knowing within your school curriculum, including our traditional stories.

Use the language in the community.

Create materials and curriculum.

Adopt successful models.

Teach adults and children together.

Evaluate yearly.

Group D: To Address the Shortage of Speakers

- Recruit potential teachers and groom them.
- We talked about looking at Leanne Hinton's book that she has written about master apprenticeship programs.
- Teachers need to work with small groups of students so that they disseminate all the information that they can.
- A very important point was to make a personal commitment to speak the language and to maintain that against all odds and obstacles. You could do that by designing specific language programs to train the teachers for them to become speakers, programs to train elders how to pass on the language.
- It is important to be able to pay the teachers and the elders for their good work.
- National credits; design university programs to teach your language.
- Hire emergent speakers as teacher aides.
- Build an infrastructure that will support a language teacher program.
- Develop multimedia CD ROMs that would be used as language aides.
- Look for the dollars to help to pay potential teachers and language learners.
- One young lady in our group made a wonderful suggestion. Community suppers that encourage songs and conversation and all the activities are done in the language. I think that is a great way to begin anything is to feed the people and to sit around and talk about the things you are doing and have fun. To be totally immersed that way is a good place to start.
- Find ways to build and motivate through ceremonial participation.
- Recognize that language is culture and culture is language. You can't have one without the other.
- Find ways to support the adults who want to take classes and want to learn. Sometimes support comes by money, but support comes by just being there and showing up too. We can accomplish things without the almighty dollar.
- We recognize that there were borders that once weren't there, into the United States. One might consider loosening up the immigration laws so that we can continue our languages across the borders.
- Use fluent speakers to generate CD ROMs, DVDs and videos for learning in school and or at home. Create dictionaries with audio and visuals so you can see and hear the language. Transcribe documents, documentaries, broadcasting and instruction using teleconferencing, or online web streaming.
- Build community awareness. Start small and take the communities that speak the same language and work together. There are dialect differences in various communities, don't let that become a

hurdle when someone doesn't have a language at all, that you are just going to have to bite the bullet and learn and keep speaking the language. Be willing to be flexible about learning other dialects. Don't let members be a road block, if you are saying you have to have twenty students to run a course or you aren't going to get money, just walk around it and do it another way.

-Squeak the wheel and bypass obstacles and don't wait for anything, just do it. Just speak your language every single moment you can do it.

- Treat speakers as national treasures and help look after them.

Group E: To Address Teacher Training Needs

- Our teachers should have teacher certification, whether it is a certificate or a bachelor of education. We felt that they needed to have that certification to teach.

- Teachers without certification, like our elders, should also be recognized and be able to help in the classroom and maybe that could be with team teaching.

- With native language certification, we could build on the natural skills of the teachers, whether they are elders, or other teachers coming in. They would be able to get a bachelor of education with specialization in native language.

- The teachers that are coming in should have training so they will come in from the culture and the language. The teacher should be taught to teach from the context of coming from within the community wherever they are working.

- Under local control or jurisdiction, that there are ways that you can hire elders to come in, to access funding for that. Teacher training should be done ourselves and we should help the teachers to think and to teach in their own language coming through themselves.

- Train the teachers to be immersion teachers, and part of that is to become fluent in the language first and allow them to have time for classroom observation in order to have their own methodology and curriculum and facilitators.

- The teachers in immersion need more than what is put out in regular teacher training programs, they need to be more specialized. The language teachers are not language teachers, but we can mentor them and encourage them maybe through an apprenticeship program.

- We need to recognize our own institutions that are out there and to support and respect all of our language speakers. To recognize both worlds, to have that respect for each side, because some are taught in the western way and our own way, but they both need to respect each other.

- Respect the culture that the child comes from, whatever they bring in to the classroom. To provide training for our special needs students, to provide our teachers with special training to know how to handle our special needs students.

- Recruit and mentor the natural teachers in the community. What was said there is that some people might want to teach, but they don't have the natural skill, or their gift might be in another area, but they still might want to teach. They need to be taught how to teach from the holistic way.

- Each First Nation could be recognized through certification, that our elders are our teachers and to not use them as recess supervisors or disciplinarians.

- Train teachers to teach at preschool level, like the language nest or head start programs. Set up certification programs that could recognize and respect the Native worldview and each First Nation needs to do their own part, but also have that recognition across the Nation.

Tuesday Breakaway Sessions - How to Implement Strategies and Recommendations:

Group A: Implementing Strategies and Recommendations at the National Level, First Nations Organizations

- Ideas should reflect local needs.
- Money for programs, not more studies. More money needs to go into programs not into more studies.
- Less bureaucracy and administration demand.
- National recognition by means of legislation.
- Evidence equivalent to French immersion. In other words, money that First Nations get should be equivalent to French immersion programs.
- The Aboriginal language initiative funding is too bureaucratic but must still be there to support non-school funding.
- Funding mechanism must be fair and representative of First Nations.
- Campaigns to raise positive image of First Nations languages.
- Legislation that gives Native languages same status as French.
- Use the languages in public places.
- More immersion programs as the best way to teach. It has been my experiences over the years that all the immersion language programs we have seem to better teach the languages.
- Strategies to recognize other cultural protections like the First Nations Confederacy of cultural and educational centers.
- Remove native languages from organizations like Heritage Canada, Multiculturalism. It seems everything that comes from Multiculturalism, treats Aboriginal peoples as another minority group. If it didn't come under Canada Heritage and came under another organization, then we could get the funding there.
- Create another standard to be included as the criteria for people that are trying to revive their language at a community level. I know it is possible to get federal funding and not be part of the political regimes in our community.

Group B: Implementing Strategies and Recommendations at the Regional level, First Nations Organizations

- We recommend a newsletter from the regional office.

- Official languages for each region for each individual first Nations. For example, at the Atlantic, Mi'gmaq and Maliseet, I think that is what we prefer.
- All employees should be speakers of the language within a certain time frame, five years is what we are looking at.
- Convert back to the First Nation names of communities, places, street names, etc.
- Introductions should be made in our First Nations languages.
- Language classes should be held during paid regular working hours, lunch and after-hours. I am sure they will certainly have a meeting on that.
- Translation should be held in all meetings, we should have signed labels in our language and interpretations.
- First Nations need advisors, liaisons, and interpreter, especially in legal issues such as medical health issues, in our courts, in our hospitals, and especially our doctor's office visits for our elders.
- Service in First Nations languages, political support for all teachers to learn First Nations languages as a criteria for employees, and willing to fully participate in cultural activities, drug and alcohol free.
- First Nation's citizens should be consulted on First Nation laws before they are passed.
- Separate political and administrative responsibilities is one of the recommendations.
- Develop regional laws, policies to make language as a fundamental component for all programming. Example: Nursery, preschool, daycare, early learning immersion.
- Communication from national to regional to local on the importance of language and culture; for example recovery, revival, maintenance, mandate and mentorship.
- On the regional level, a mandate for annual and multiyear language action plans, implementation and follow ups.
- Use training monies for language and programs. There are several programs through HRDC and your province to get monies.
- Master apprenticeship programs should be funded by HRDC.
- Language courses must be available as an option for all ages.
- Leaders must use their languages when meeting with other government and have interpreter services available. I think that is very important because not all our elders understand the English language and sometimes myself, I would rather hear it in my own language.
- Translation service for documents.

- Use languages at all times, for example, speeches, presentations, and negotiations. We need interpreters.
- Declaration of First Nation rights for language and culture/ local and regional lobby Canada to support draft UN Declarations on Rights on indigenous people, including language.
- Regional recognition awards for achievement.
- Leaders as role models must use languages at all times to promote the importance of language.
- Must have respect for local protocols.
- Communication strategies for indigenous rights for all First Nation groups.
- Regions should encourage percentage of gaming and other revenues to be redistributed for language immersion in First Nations.
- First Nations to adopt levies on sale of tobacco to support language programs. That is one of the most important because they are making a lot of revenue; there are some bands that are not even getting any tax returns, the taxes back to the people, same as with tobacco money. I know for certain that the monies that are earned for tobacco and gases today; there are some bands that are not even getting the money. Whoever owns those stores, it is negotiated between that individual and the band.
- Establish First Nation language trust funds.

Group C: Implementing Strategies and Recommendations at the Language group Level across Provincial and International Borders

- We thought there should be a central location to pool resources.
- There should be coordinated activities or events that bring various immersion groups or programs together. One suggestion was to eliminate the borders, more practically to eliminate the barriers that keep us from sharing the resources.
- Eliminate language cliques where groups work in isolation. We notice that this happens not just at the community level, but right to the top at our national organizations. Some of us belong to the First Nations Confederacy of Cultural Education Centers that also does work, we heard the report from the AFN, and those two groups don't seem to recognize each other either right down to the community level where you have different groups working beside each other and they don't recognize their work either.
- We need to have networking through our adult immersion programs, that's early years, elementary, junior high, high school, etc... Look at our commonalities not our differences. What can we build on? That will help us to respect each other's uniqueness.
- We need to heal our historical generational trauma of decolonization. We think that is part of what is wrong with us when we can't seem to share.

- Establish family immersion camps that are strong in cultural family values so those things would be promoted.
- Establish exchange programs. That is something interesting that is happening in our community right now. We have Wisconsin and in New York, who have Oneida speakers as well as in Ontario. We have Wisconsin visiting right now and they are going to take a group of eight young people back home with them. We just thought it is somebody different. Maybe we get tired of each other and don't want to listen to each other. It is more of an adventure to go to another community, so we thought that was a good recommendation to try.
- Hold fasting camps to petition our ancestors to help us. We had a raise your hand if you are a fluent speaker at our table and there were only four. We really do need help from our ancestors. We certainly can't do this work by ourselves.
- Establish a North American First Nations Language Day.
- Have committed language speakers hold a sacred fire once a week for tobacco offerings for language revitalization where native language will be used shared and taught. So that was a practical thing that we could do in our communities. Say every Sunday, or every Monday, have this fire where the speakers would come and anyone who wants to learn could come to that fire that day.
- Use theater to raise community awareness on language issues. Those were our recommendations.

Group D: Implementing Strategies and Recommendations at the Community Level in Communities with Speakers under the age of 50

- Grandmothers getting together with grandchildren one night each week.
- Community events in the language.
- Language classes with paid participation. Hold adult evening courses and children's classes.
- Address the orthography systems.
- Lead community buy in by band members, parents and community members.
- Language and culture camps.
- Decolonize or heal our languages, and this is the Eastern experience. Decolonize or heal our worldview by reintroducing or sparking the desire to relearn our languages.
- Collect data or surveys. In the east, examples the 14-25 age range groups desire the language so communities need to address that desire by implementing positive programming.
- Strike up a committee to examine language and do the follow up work.
- Teach in full sentences not just words.

- Language nests.
- Declare our languages as official languages in our First Nations communities.
- Celebrate marriage, anniversaries in the language.
- Revive rites of passage ceremonies in the language. The example given was the Apache experience.
- Heal our languages. Clarify the responsibility of the roles of men and women and the meaning of our words.
- Cite bits of history of language with local heroes.
- Identify place names and geographic areas with signage in the language.
- Community radio stations broadcasting in the language.
- Tap into elders for support and in developing a language strategy for your community.
- Educate the members about the importance of the language. This is where your elders give you the backup.
- Cultural and ceremonial events, for instance round dances. Pow wows and ceremonies. These are excellent events for language.
- Pow wow groups are a resource in revitalizing songs and dances. Developing networks between pow wow groups would be a positive step in the right direction.
- Teacher training for indigenous language speakers.
- More time allocated in schools for language classes.
- Requirements for teacher ages, that is to maintain speakers within the community.
- Adult immersion courses for community members and parents.
- More Brian Macdonald songs. His Cree songs are very successful.
- Stress the importance of speakers staying in the language. We can no longer accommodate non-speakers by having speakers switching into English to accommodate them.
- Target young people and motivate them with technology. They can help produce, in the production of multimedia resources in our languages.
- Use the internet to teach courses and establishing word banks.
- Utilize and recruit the grade twelve graduates who read and write in the language to teach younger children. This will help them develop speaking confidence.

- Promote the language where all teachers, speakers, and native language teachers are speaking the language throughout the day so it isn't just on the native language teachers' shoulders to teach the whole schools children.

- All leaders back up the teachers to teach the language, not just the language teacher.

-Funding support toward community language initiatives. For instance, have longhouse teaching in our own worldview and in our own languages.

- Recognition for speakers. Something that is visual.

- Family immersion, language nests.

- Role models who are language speakers to be honored and recognized.

- Honor the children who are fluent, to create poster children. Motivate other children to also want to speak.

- Channel the existing funds in ways that get the most or best outcomes in your communities.

- Saturday immersion in our homes for all age groups.

- All teachers to have one prep time accorded to sitting with an elder and talking to them about legends, or other things that they can use in their classrooms.

- Mandate that all teachers that teach in our schools that they must learn our nations' languages, and that should be a requirement in their contract.

- Language learning must be exciting and fun. By doing these other things we can make them exciting and fun as well and that includes making videos, having attention grabbing posters, computer games and elders traditional games.

- Language festivals where the community is doing story telling and doing drama, dance, song and also drumming.

- Adopt an elder program for the classroom where an elder can be brought in to celebrate that elders birthday and the elder can tell stories and then children can go to that elders home and have tea and listen to more stories, because elders are at home alone and they need the children to be around them as well.

- Establish contests. For instance public speaking, syllabics, family feud, arts.

- Since we are the next generation of elders, we must educate ourselves as much as we can.

- Document and tape elders and pay them well.

- Aboriginal knowledge lodge.

- Master apprentice programs.

- Grade 8 to 9 children go back to the community and teach what they have learned in the language.
- Elders, seniors, whatever we call them, they need to know that when we are calling on our language speakers we want our language speakers and not just elders. So we need to include all the people under fifty who may not be elders but who speak our language to be included in that phrase.
- Year round school similar to the Ahkwesahsne Freedom School that Dorothy talked about this morning.
- Network and link Algonquin language groups.
- Establishing a clearinghouse where young people can access our language resources.

Group E: Implementing Strategies and Recommendations at the Community Level in Communities with Speakers mostly over 60

- Collect stories from elders, and have media available. Create technical resources, video conferences.
- Create mentoring programs between elders and non-speakers.
- Use elders in team teaching situations in classrooms.
- Help students develop family trees with elder's assistance.
- Language circles with elders weekly, monthly, to coin new words. Also other information, customs stories and so on.
- Collect songs, legends from elders and record them on CD and use as resource.
- Use elders in teacher training and adult immersion.
- Invite elders for any social occasion.
- Compensate elders properly for their help, create this as a budget item.
- Recognize that elders do not know everything. They sometimes need to consult another elder.
- Invite elders to display specific skills. For example, carpentry or basket making.
- You sometimes need to assist by commentary, translation on what an elder is doing.
- Train elders not to translate as they are demonstrating a specific skill.
- Involve elders in social activities.
- Elevate the status of speakers by having them say opening prayers, pledges and so on.

- Do elder books on their stories, life and histories.
- Develop naturalness with elders' behaviors.
- Always have a camera or recording device to capture Kodak moments.
- Make elders aware of student, adult second language teaching skills.
- Involve elders to give them a sense of purpose in the community.
- Create elder centered activities and events.