

Anishinaabemowin Immersion School, Feasibility Study

Final Report
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NAWEWIN

FEASIBILITY STUDY

This **feasibility study** is a tool that will be used to determine if an Anishnaabemowin Immersion Elementary School and Early Years Centre is feasible within the City of Peterborough. This study is designed to assist in the decision making process set out by the Nawewin Working Group.

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1.0 Preamble

In Canada, some would argue that the most dramatic impact of western culture on Anishinaabe people was the introduction of the Residential School system. This education system, by law, removed children from their homes and families. There was wide spread physical, mental, spiritual abuse and numerous deaths of children. The students were taught that their language, way of life and spiritual beliefs were heathen. These schools have been closed for a few decades now but the intergenerational impacts are still evident.

Indian Control of Indian Education has been the dream of Indigenous people since the advent of mainstream education systems. In 1972, a policy paper was written by the Nation Indian Brotherhood, which is now known as the Assembly of First Nations. This document still has merit today. Indigenous leaders continue to advocate for more control of the education of our children but this focus is primarily on reserve. With over 50% of the Indigenous population living off reserve more creative approaches must be sought to develop learning environments where Indigenous children can learn and celebrate their identity.

The AFN paper titled First Nation Control of First Nations Education stated, *“Unless a child learns about the forces which shape him: the history of his people, their values and customs, their language, he will never really know himself or his potential as a human being. Indian culture and values have a unique place in the history of mankind. The Indian child who learns about his heritage will be proud of it. The lessons he learns in school, his whole school experience, should reinforce & contribute to the image he has of himself as an Indian.”* Nawewin members believe the best way to shape a student to be proud of their identity and heritage is to create an immersion learning environment with Anishinaabe language and culture.

The Nawewin Working Group recognizes the current education system continues to negatively impact the transmission of language and cultural knowledge for Anishnaabe people. Within the city, in rural communities as well as on reserves, the language and culture is at risk. The 2013 First Nations, Métis, and Inuit Education: Overcoming Gaps in Provincially Funded Schools report (heretofore named as the Gallagher-Mackay report) states, “In Ontario, the vast majority (82%) of Aboriginal students attend publicly funded schools in Ontario school boards.” Yet the amount of language and culture offered at these schools is limited. If an Indigenous language class is offered in a school, students only have 20-40 minutes a day at the most to learn about their true identity.

In most Indigenous communities on and off reserve there are very few language speakers and even fewer people who know or practice their original cultural beliefs, and therefore more pressure is placed on community leaders with the knowledge and capacity to do something.

2.0 Introduction

The Anishinaabemowin language and culture is endangered. The Mississauga Ojibwe language dialect in the Kawartha area is almost extinct. A group of Anishinaabe people living within the Kawartha Lakes and surrounding area have come together to begin discussing the development of an Anishinaabemowin Immersion Elementary School and Early Years Centre within the City of Peterborough. This group of people have undertaken this work to protect and revitalize the language and way of life. This report will provide information to determine feasibility of this idea. It will examine others immersion/culture schools in Ontario, provide input from the local community and detailed information about exploring two options.

In Ontario, 82% of Aboriginal students attend publically funded schools, yet there are no language and culture schools off reserve. As well, language and culture programs on reserve are limited or non-existent. One might argue there is limited capacity to provide such an education. One might argue that Indigenous language and culture is not useful in the world today. In the 2014 article “A bilingual brain is prepped for more than just a second language” (ScienceNews.org, December, 2014), freelance science and medical writer Lisa Seachrist Chieu explains “*With the help of advanced imaging tools that reveal neural processes in specific brain structures, researchers are coalescing around the idea that fluency in more than one language heightens executive function — the ability to regulate and control cognitive processes....And, it turns out, language may have a stronger effect than education, socioeconomic status and participating in mentally taxing hobbies like playing music. Researchers at the University of Hyderabad, India, and the University of Edinburgh in Scotland demonstrated a similar bilingual advantage in the development of Alzheimer’s symptoms among subjects who were illiterate.*”

The reality is the current systems do not allow for such schools to exist. The oppression of Indigenous populations has limited the capacity to influence policy in this country. Also, the wealth of this country has been accrued at the expense of the original people of this land.

Colonization has significantly impacted the transmission of cultural knowledge. Throughout the education system only one side of Canada’s history is being told. Content is slowly being introduced in

schools but awareness is limited. Educators struggle to teach about cultural genocide in Canada, even as more steps are being taken to recognize Indigenous people as an integral part of the Canadian cultural, political, economic and social landscape. While these are laudable steps on the healing path for all Canadians, true healing will take place when Indigenous children can be educated in the languages of their ancestors, where their identities are valued, respected, and encouraged.

In the City

Some Indigenous communities are working towards cultural preservation. This report will highlight the efforts of two communities, namely M'Chigeeng First Nation on Manitoulin Island, and Akwewasne First Nation which straddles the Quebec, Ontario and New York State borders near Cornwall. Both communities offer immersion programs on reserve and are creating fluent speakers.

Religion and spiritual beliefs continue to impact discussions about cultural preservation. The efforts of early missionaries and settlers have turned many Indigenous leaders and community members against the preservation of original cultural beliefs. This reality impacts the ability of preservationists to influence decision makers to invest in initiatives such as the Nawewin enterprise. Priority is not given to language and cultural preservation due to limited resources and one could also make an argument for the fact in some communities the spiritual battle of acceptance is still being waged.

Most First Nation communities have tuition agreements with provincial school boards off reserve to provide education for their members living on reserve. Fees are charged a per capita amount per student within an individualized service agreements between the specific school board and the First Nation. All of the families living off reserve, which is over 50% of the Indigenous population, pay property taxes through their rent or home ownership. These taxes fund the provincial school system.

In the early stages of this initiative, the Working Group projected a three year plan which identifies the measurable targets needed to achieve opening the doors of an Anishinaabemowin Immersion Elementary School.

The plan forward:

- Year One (stage 1):
Conduct a feasibility study, engage the Aboriginal community support.

- Year Two (stage 2):
Develop business plan, strategic direction and gather resources.
- Stage Three (2016/2017 School Year)
Open the doors for an Anishinaabemowin Immersion Elementary School with an Early Years Learning Centre.

During the inaugural meeting of this initiative, it was acknowledged that three years is an ambitious goal. It would require a great deal of work and community support. As in life, the group agreed to take each day as it comes and strive towards the goals identified.

Anishinaabemowin Teg Inc. accepted funding from the Flanagan Foundation in the amount of \$50,000 to assist the Nawewin Working Group hire a consultant to coordinate the initiative, engage the community, gather research and write the feasibility study. This foundation has indicated potential support for the future upon receiving a copy of the feasibility study.

Within the catchment area of the Kawartha Lakes, a cultural school operated for a few years which started in 2002. Due to a variety of factors, it is no longer in operation, although the desire to further develop and maintain Indigenous cultural immersion educational programs remains strong. The idea of opening a learning environment inspired by Anishinaabe language and culture is an attainable goal, with dedication, determination and perseverance.

A variety of meetings with individuals who eventually became the board of directors of Nawewin took place at where everyone present agreed to move forward with a feasibility study. In particular, four cultural schools in Ontario would be examined to offer the board on-the-ground insight into the development of such a program with the Kawartha Lakes region. Engaging the local Anishinaabe people was also important to determine interest and the level of involvement of the community. It was agreed that contacting all local First Nation communities needed to be central to the process. As well, focus groups and surveys would be the main information-gathering tools used by Nawewin to determine community interest and needs.

This approach provides the community and Nawewin working group with a community-driven path to follow over the next few years. The impacts of colonization have devastated our communities and left our language and culture on the brink of extinction, adding yet further impetus to the feasibility study. This feasibility study will examine two options: A partnership with the Kawartha Pine Ridge District School Board, or the development of a private school. Kawartha Pine Ridge District School Board has a good working relationship with area First Nations and Metis communities, and is a the logical educational partner for this project, should the option of a stand-alone private school not be feasible.

The area in which the Anishinaabemowin Immersion Elementary School and Early Years Centre is proposed was home to one of the first Residential Schools. By developing an Anishinaabemowin Immersion school, Nawewin is therefore proposing a large step in the further healing of Indigenous and non-Indigenous peoples.

The 2013 People For Education report titled “First Nations, Metis and Inuit Education: Overcoming Gaps in Provincially Funded Schools” by Kelley Gallagher-Mackay et al. states:

“It is essential that the inherent and Treaty rights of First Nations learners to quality and relevant learning be supported and maintained while attending non-First Nations schools, as these Rights are portable. Provincial and territorial education systems must be accountable to First Nations governments, education authorities, parents, and caregivers for the learning outcomes of all First Nations learners attending their institutions. They also have a responsibility to provide quality, culturally-relevant learning opportunities for all First Nations learners enrolled in their learning institutions.”

“In 2007, the province introduced the First Nations, Métis, and Inuit Education Supplement. This funding is provided based on the numbers of Aboriginal students in a board and the numbers of students enrolled in Native Studies and Native Languages programs.¹⁹ The funding has increased from \$12 million in 2007/08, to \$43 million for 2013/14. However, even with the increase, the funding may significantly under estimate the numbers of Aboriginal students because it is based on 2006 Census data and fails to recognize the rapid growth in the population of young Aboriginal people. 2”

Any partnership forged must have Anishinaabe people making decisions on how our children will be educated in the language and culture. The Nawewin board will rely on Elders and Cultural Knowledge Keepers to guide us on the development of curriculum and pedagogy.

This area has four First Nation communities, a Metis community as well as several Aboriginal organizations, in addition to a significant urban Indigenous population and Trent University, world-renowned in Indigenous studies, making it a hub in Central Ontario for cultural revitalization.

2.1 Nawewin Mandate

Nawewin is the agreed upon name of this initiative. The pronunciation of this word may be understood if written as such, N-way-win. The simplest English translation is “the art of sound.” Nawewin was chosen to acknowledge the gift given to the people by the Creator. The teaching shared with the Working Group explained that our language is a gift. The sound we carry through our language was a gift from the Creator. The depth and knowledge of the culture is rooted in the language.

Nawewin is a group of Anishinaabe people and one non-Indigenous Graduate student researcher working together for the protection, preservation and revitalization of the Anishinaabemowin language and culture in the Kawartha Lakes Region. In the spring of 2014, the first meeting was called to discuss the possibility of opening of an Anishinaabemowin Immersion Elementary School and Early Years Learning Centre within the City of Peterborough. Those present recognized the value and importance of language preservation and agreed to continue to move forward together. The knowledge keepers include: Ojibwe /Odawa and Mississauga language teachers, an Ojibwe linguist along with other professionals dedicated to the Anishinaabe language. A group of community members came together in the hopes of creating a new space for children to learn Anishinaabemowin language and culture. The group created a mandate to oversee the development and administration of this initiative.

The mandate is as follows:

Nawewin will create a learning environment within the City of Peterborough where Anishinaabemowin language and culture will be practiced today and preserved for future generations.

2.2 Guiding Principles

Purpose of Group:

- To protect, preserve and revitalize the Anishinaabemowin language and culture.

- To provide guidance on a more in-depth understanding of Mino-Bmaadiziwin (Good Life).
- To give the language and culture to the next seven generations.
- To guide and direct the development of a teaching and learning philosophy for a school within the City of Peterborough
- To secure mutually beneficial partnerships

Goals of Group:

1. To administer projects that protect and revitalize Anishinaabemowin language & culture;
2. To oversee the development of the feasibility study;
3. To guide the direction of engaging the community;
4. To promote Anishinaabemowin & Culture;
5. To raise awareness of our own cultural history;
6. To provide guidance on a better understanding of Mino-Bmaadiziwin (Good Life).
7. To start an Anishinaabemowin (Ojibwe) Immersion & Culture Elementary School and Early Years Centre;

Throughout this initiative the working group members have considered the benefits of becoming a not-for-profit charitable organization. This is an extensive process which requires the development of by-laws, policies and procedures as well as numerous other legal mechanisms that are required under Canadian laws. All of these administrative processes will need to be developed and approved by or for the working group after the first year.

2.3 Research Methodology

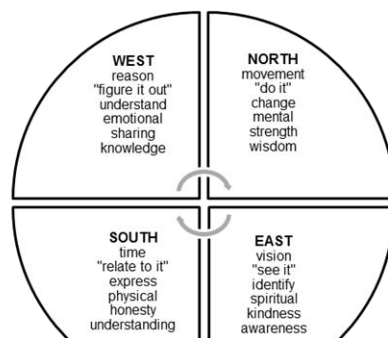
The information for this report was gathered through a variety of sources including interviews, existing language and curriculum resources, a literature review of relevant materials, internet research, questionnaires and focus groups. In the gathering of information, conversations would grow into more in-depth, providing insight and considerations for a school or learning centre of this nature.

Upon approaching the methodology of the research conducted, Dr. Nicole Bell's book "Just Do It: Providing Anishinaabe Culture-Based Education" (2006) has proven invaluable. Dr. Bell summarizes the philosophy of research methodology using the Medicine Wheel. The process described is based on cultural values and beliefs that clearly articulate the process that many researchers grapple with. It is fair to say that this ideology is also reflected in this report.

To complete the research process with integrity, the Anishinaabe researcher must implement every aspect of his/her being in the process. This requires that the researcher establish a spiritual, physical, emotional, and mental connection with the research being done. While it is not particularly difficult to imagine how a researcher might establish a mental connection to the research, it is more difficult for the conventional research community to imagine how a researcher might establish a spiritual, physical, and emotional connection. In fact, some schools of thought would argue that these connections would create researcher bias and therefore make the findings invalid. However, from an Anishinaabe perspective, research without a spiritual connection is a 'dead' piece of work - one which cannot provide much life to the people it should be serving. Research without a physical connection (a physical sacrifice or physical effort) produces 'shallow' understanding and analysis. Research without an emotional connection does not have a 'heart' which will have difficulty convincing the audience it is intended for and thus producing any significant change or betterment. It is thus imperative that the Anishinaabe researcher implement activities in his/her methodology that establishes him/herself in a balanced way at a personal level in relation to the topic being studied.(p.77)

Because Anishinaabe researchers are emotionally attached to the research they do, they engage in the research process with the hope that they can create some change. They are emotionally attached to the Aboriginal experience and therefore use their research skills to address their experiences and create positive change. (p78)

By implementing methods in the east that establish clear 'vision', a 'spiritual' connection, and 'kind' strategies, an 'awareness' with integrity will result (see figure 4). This awareness will in turn become an 'understanding' with integrity through methods which provide 'time' in which the Anishinaabe researcher can 'relate to' the research topic through 'expression' and a 'physical' connection. This understanding will become 'knowledge' through the 'reasoning' and 'figuring out' methods employed to establish an 'emotional' connection. True 'wisdom' is achieved through methods which 'move' the learning to a place of being able to create 'change' that is in the best interest of Anishinaabe people. While each quadrant has been addressed in isolation with each of its characteristics, and holistically with one comparative factor, Anishinaabe methodology as articulated by a Medicine Wheel is more interactive than that. There is a constant cross-over and interconnection going on all the time. The framework of a Medicine Wheel provides a visual for display and a path in its implementation for doing Anishinaabe research with integrity.(p79)



The Medicine Wheel teaches about continuous flow of energy within the circle. There is no beginning and no end. There are relationships between the North and the South, the East and West. As a researcher, the lens of hope is focusing within the information gathered. A dream such as this must be a shared vision. The community will benefit from coming under the same umbrella to preserve and pass along the language and culture of the ancestors.

The research conducted for this study has three main purposes:

- 1st To determine if there is enough community interest and support for this idea.
- 2nd To gather detailed qualitative data from the Anishinaabe community living in the Kawartha Lakes.
- 3rd To present information to assist the Board of Directors make decisions in the plan forward.

The data will be presented in a way that will allow the reader to draw individual conclusions.

Recommendations will be given as a potential path for the Working Group. All of the information will be made available to the working group as well as other interested stakeholders.

2.4 OPTIONS: Partnership or Private School:

Two options are being considered in this study: A partnership with the local public school board or to open a private school with an early years centre within the City of Peterborough. As of the completion of this report, it has not yet been determined which option will prove the most viable.

Education off-reserve is subject to provincial legislation. Schools that are situated on reserve follow federal policy and work closely with the province. Education funding is allocated through the Federal Government to First Nation communities in order to operate their own schools or pay local School Boards within the neighbouring municipality to provide education services to their on reserve members.

In this area, Curve Lake First Nation is the only reserve that operates a school. It provides education primarily in English for on-reserve members up to grade three. Later children are bused off the reserve to a

school within the KPRDSB. Hiawatha, Alderville and Scugog First Nations communities send their children to off-reserve schools.

This section will provide a brief background on each option. Information was gathered through discussions with representatives from the Ministry of Education, KPRDSB and internet research. In examining potential options, it is important to remember that this information is presented at this time in this moment. Significant effort must be embarked upon in order to pursue either option.

Dedication, commitment and expertise will be required to open an Anishinaabe Learning environment within the city. Within the Kawartha Lakes Region, there are talented knowledge keepers who are capable of creating a language and cultural immersion setting. This area has witnessed the successful implementation of a culture based school in 2002. The Anishinaabe Bimadaziwin Cultural Learning Centre opened in in Burleigh Falls, Ontario, one hour north of the city of Peterborough. As former principal spearheading the implementation of this school, Dr. Bell indicated support for the Nawewin study. Currently a professor at Trent University, her doctoral dissertation has been shared with this group in order to provide more insight, understanding and value of such a learning environment. More recruitment also needs to be done in order to establish a competent team to achieve significant results in a short time period.

Kawartha Pine Ridge District School Board

As noted on their website, the Kawartha Pine Ridge District School Board serves the Municipality of Clarington, Northumberland County and Peterborough County. The catchment area extends from the Kawarthas to the north, and south to Lake Ontario. Hastings County is the eastern border and the western border extends to the City of Kawartha Lakes and to the edge of the City of Oshawa. There are 76 elementary schools and 17 secondary schools, including three adult and alternative learning centres to serve urban and rural communities. In October 2012, this school board had 34,053 students where 2.2 % identified themselves as having First Nation, Métis or Inuit ancestry. This may indicate that there are approximately – 750 Indigenous students in this public school system, although relying only on self-identification does not always gather accurate information.

There are nine elementary schools with French Immersion programs where students start the program in Kindergarten. There are five elementary schools with Extended French; students start the Extended French program in Grade 5.

The most beneficial component of a relationship with the school board would be standardized funding as well as pre-existing infrastructure and services, specifically Human Resources, busing and insurance.

Nawewin contacted the KPRDSB First Nation Trustee, in the hopes of opening a dialogue regarding the concept of an immersion school. 2014 marks the end of a three year period where the First Nation seat on the school board transitions. With this school board, three First Nation communities: Alderville, Curve Lake and Hiawatha share the responsibility of determining the representative. The new trustee informed Nawewin that her mandate was to only advocate for the three First Nation communities in the area, and not the urban Indigenous population from other communities, nor any Metis communities. In the trustee's view, Language Immersion had not been expressed as a priority of any of the communities, so she was not moved to pursue it at this time. The advice provided was to get in touch with the Superintendent for Teaching and Learning Jennifer Leclerc, wherein an interview took place January 7, 2015.

Ms. Leclerc was interested in speaking about this initiative. She explained that the Board supports Aboriginal education through the provincial Aboriginal Framework Guide. She indicated that it is difficult for the Board to recruit qualified Ojibwe language teachers. New teachers must have the appropriate teachers college certification as well as fluency in the language. Ms. Leclerc's interest in this project seems very sincere. She was not sure how the Board would be able to support this initiative at this time since it is currently a research initiative. The KPRDSB has detailed requirements for potential partners outlined on their website. The school Board has numerous requests for partnerships. Groups must meet specific requirements to rent space and have detailed plans to forge any kind of partnership.

The working group has indicated the importance of autonomy in the approach, content and delivery of curriculum for an Immersion Program. During the interview with Ms. Leclerc, it was evident that a partnership with the Board would be subject to very specific Ministry of Education Ontario guidelines. She recommended the group contact Liz Bigwin with the Ministry of Education who is responsible for Aboriginal Education Department for this area. There is detailed policy on the Provincial government mandate on education, specific to Aboriginal Education. Much focus is placed on achievement. Nawewin feels that Indigenous students will achieve at higher rates in a setting that is culturally-based, where their specific needs are integrated into pedagogy, curriculum and environment. As a next step, Nawewin will undertake to open dialogue with Liz Bigwin at the Ministry of Education in order to determine what steps can be taken through that avenue.

Another piece of information that Ms. Leclerc shared was that the size of the school is something to consider. She stated that due to financial constraints the board is considering closing any school with less than 200 students. Bearing this in mind, the ability of the Nawewin to find over 200 students interested in an immersion program is highly unlikely. It would be of interest to examine how the French Immersion School and Extended French programs began, as well as the Peterborough French language school Monseigneur-Jamot, as the Nawewin project continues.

Other options may be explored if this is the path chosen. It would be of interest to communicate with a newly formed group within the city called Peterborough Inspired Education (PIE). This group has indicated an interest in working with our team to share a space – shared library, gymnasium, washrooms, etc. and Nawewin has extended communications to attend their meetings.

The Kawartha Pine Ridge District School Board (KPRDSB) offers Ojibwe language from Kindergarten to grade 12 in five schools. 20-40 minutes per day of Ojibwe language instruction is offered to students who attend the schools which are closest to the First Nation communities within the KPRDSB catchment area. This amount of time dedicated to Anishinaabemowin will not create fluent speakers.

Private School

Discussions have taken place about the importance and value of Anishinaabe philosophy intertwined into the transmission of knowledge. Simply translating and teaching mainstream curriculum is definitely not the intent of the school envisioned. Detailed discussion with language and knowledge keepers will continue to influence the description of this new learning environment.

Currently, within the province of Ontario, there are rules that govern learning environments. As stated in the Ministry of Education Policy Manual on Private School,

“While private schools operate independently of the Ministry, they do so within a framework of legislation and policy. It is the responsibility of the school principal to ensure that the applicable policies and procedures outlined --- are being followed and that the school is in compliance with all of its legislative requirements.(p.9)”

The Ontario Ministry of Education has clearly defined expectations of the responsibilities of operating a private school. They are not publically funded through provincial taxes. Students usually pay an enrollment

fee plus annual tuition fees, and schools supplement the balance through fundraising, private investors, and corporate sponsorship.

In the Kawartha Lakes Region one the most prestigious private schools exists. Lakefield College School has been in operation since 1879. The tuition costs \$30,200 annually for day school and \$53,950 - \$58,500 for boarding school. Bursaries are available for those who qualify. Pictures **in the website do not reflect any cultural diversity in the students this school attracts.**

One of the major benefits of working with a local school board is that there would be annual disbursements of funding rather than relying on parents to pay for tuition. Indigenous peoples are, on average, less financially secure than other Canadians, and the expectation that the target families for this program would be able to pay tuition fees is an unreasonable expectation.

3.1 Community Consultation

The four First Nation communities in the area were contacted by mail to inform and invite them to take part in the research Nawewin was undertaking. The First Nation communities were supportive of the idea of an Immersion School yet cautious of the impacts on their communities. Hiawatha First Nation was the only First Nation community to provide a written letter of support. Curve Lake First Nation met with working group members to discuss the project in more detail. The Chief, Education Counsellor and Cultural Coordinator agreed to bring information about the work to the following Chief and Council meeting. Two Alderville First Nation band members were former members of the Nawewin working group. They provided results of an Ojibwe Language Survey conducted in 2009. The current Graduate Student Researcher affiliated with the Feasibility Study has personal and professional ties to Alderville. She is non-Indigenous.

Anishinaabemowin has numerous dialects. In this area community members are very concerned about the losing the Mississauga dialect. There are only a few language speakers remaining in the community of Curve Lake. Chief Phillis Williams stated that the Elders of the community have expressed the importance of language restoration and want the leadership to protect the language. The Ojibwe language covers the greatest expanse of territory in the country. Some Anishinaabe Teachings talk about a great migration from the east. This teaching explains why there is a vast area where this linguistic grouping exists.

Anishinaabemowin is a verb-based language, vastly different from European noun-based languages. Nouns,

less than 10% of Anishinaabemowin, are derived from their appearance, function and purpose. Regardless of dialect, however, fluent speakers are able to understand each other from other regions. The deeply complex nature of Anishinaabemowin and its completely different structure from European languages lends also to the difficulty of acquiring any sort of language proficiency in a Core curriculum system as provided by public school boards.

Indigenous organizations within the City were contacted and informed about the research the working group was undertaking. Nijikiwendidaa Anishnaabekwewag Services Circle (NASC), Nogojiwanong Friendship Centre, Peterborough Native Learning Program (PNLP), Southern Ontario Aboriginal Diabetes Initiative (SOADI), Trent University Indigenous Studies and Fleming College Aboriginal Services. Each group was supportive in its own way by offering free meeting space, providing assistance, allowing research to be conducted during community events or simply sharing information with clients.

3.1 Trent Community-Based Research Centre

In 2015, Nawewin connected with Trent University's Community-Based Research Program; a program offered to Trent students and community partners, through the Trent Community Research Centre. This program provides a unique opportunity for students' to undertake a supervised research project in partnership with a local community organization. It offers students' on-the-job experience, community and professional networking opportunities, while they attain applied research experience, develop relevant skills and are able to learn and apply new approaches to gathering information under the guidance of a host organization. Participants of the Community-Based Research Program are provided the opportunity to give something back to the local community.

Nawewin was matched with current Masters of Sustainability Studies candidate, Samantha Cunningham, in April of 2015 when she responded to their recruitment posting on the TCRC website. After the initial meeting on April 16th, 2015, attended by Charlene Green, Primary Researcher of Nawewin, Todd Barr, TCRC representative, and Graduate Student, Samantha Cunningham- it was decided that a potential match was made. A faculty supervisor was secured: Dr. Nicole Bell-School of Education and Professional Learning-Trent University. On May 20th, 2015, Samantha Cunningham attended Nawewin's scheduled Board meeting and the motion was passed by the group that she would be accepted as a Graduate Student

Researcher for the Nawewin Board of Directors. A Project Agreement was drawn up between all of the parties involved.

Samantha Cunningham's thesis research focuses on Indigenous Language and Cultural Preservation and Youth Voice in language reclamation.

3.1 Community Engagement

The community organizations dedicated to servicing the Indigenous community are somewhat fragmented. In the past many of these organizations would come together to offer larger community events but this is not very frequent anymore.

The first community meeting took place on September 27, 2014. There was a low turnout due to a prior event at Del Crary Park. The power point presentation was distributed to the email list created of interested community members. Throughout December and January the majority of direct community research was gathered through questionnaires. Three types of questionnaires were developed: one for parents, one for community members and one for potential students. Nawewin began gathering surveys and interviewing key individuals in November 2014. The following is a list of community celebrations and meetings attended in order to pursue community research:

- Nogojiwanong Winter Solstice celebration on December 3, 2014
- Fleming College Year End Potluck and Social December 9, 2014
- Trent University Indigenous Studies Open House January 13, 2015
- Attempted to offer focus group at Curve Lake – unable to identify community contact
- Hosted Parent Focus Group at the Peterborough Family Resource Centre

Throughout the research period, 47 questionnaires were completed by parents, students and community members. The intent was to make the questionnaires available on the website but due to funding restraints, a website was not able to be established before the completion of this report, although it will be completed shortly. The families that did respond were able to provide direct input into some of the areas of learning for the new learning environment.

Future groups to be held will include:

- Parent/Youth Focus Group to be held at The Riverside Zoo: Fall 2015
- Follow-up Group to be held at a later date. Research methods and prompts to be informed by the previously gathered information from the fall 2015 group. As well, dissemination of results will be shared

3.1 Questionnaire Results for 2014 year

100% of respondents think Anishinaabemowin language and culture should be taught in elementary school.

Here are some of their reasons:

“Culture is very important to native people and it is hard to access the resources”

“This is the first language and culture of Canada and children should know their history/ancestry.”

“Yes because Anishinaabemowin should be taught in Anishinaabe territory.”

“Yes, to teach all students about different cultures”

“Yes, for relationships between Indigenous and non-Indigenous students.”

“Because you use to heal from it”

“Because some people are forgetting about their culture”

“Because I like it better than French”

78% of the respondents will be in or knows someone who will be in Elementary School in 2016/17.

Based on the parent and community member respondents the second most important thing to learn at school is to learn about their culture or other cultures. Learning new skills was the most important.

100% of the children asked believe that learning their language and culture is the most important thing to learn at school.

When asked to indicate other reasons why children should go to school, below are some of the comments:

“To learn about the culture of the place they live”

“To learn to cooperate with others”

“To learn more about themselves”

“To learn how to survive socially learning cultures and subcultures, social norms. Get educated”

“Cultural teachings”

“To be able to attain future employment”

94% of the respondents asked indicated they would bring their child to an Early Years Centre (0-6) with Anishinaabemowin language and culture?

83% of children said they participated in programs or activities to learn things about your culture or language. 33% of the children who responded **Did Not** know any of their language at all. 42% knew 1 or two words. One child stated they could have a conversation.

Below were indicated as Very Important to have a part of an Anishinaabe language and culture school:

Parents:

50% Full Immersion	56% Dancing	72% Right of Passage
44% Partial Immersion	56% Sweat Lodge	89% Elders/cultural people
50% Sound Based Learning	72% Sunrise Ceremonies	Others:
94% Storytelling	100% Talking Circles	Crafts
72% Drumming	67% Hunting Principles	Field Trips
67% Singing	72% Food Principles	Ensure Pride

Students:

33% Medicine Wheel Teachings	33% Sweat Lodge	42% Tracking
33% Storytelling	25% Sunrise Ceremonies	66% Elders/Cultural People
58% Drumming	50% Talking Circles	Other: Power Dancing,
58% Singing	50% Hunting Principles	Gymnastics*
58% Dancing	50% Food Principals	making bracelets

Community Members:

67% Full Immersion	73% Dancing	67% Right of Passage
40% Partial Immersion	47% Sweat Lodge	73% Elders/cultural people
87% Sound Based Learning	40% Sunrise Ceremonies	Others:
87% Storytelling	46% Talking Circles	Proper history of euro settlement
73% Drumming	40% Hunting Principles	Acting Club
73 % Singing	53% Food Principles	Tutoring, afterschool or before

100% of the respondents indicated that to learn about culture, songs, games, etc. was the most important reason to bring their children to an early years centre.

77% of respondents thought that if Anishnaabemowin Immersion is offered, is it important that the staff be a First Nations/Metis person:

“First Nations pride – seeing role models”

“They are the true knowledge keepers and have understanding of Native issues and concerns.”

“It should be taught by someone who practices it”

“So they can explain the cultural background from firsthand experience”

“Stronger knowledge and values of instructors”

“Must have native background”

Respondents were asked what kind of parent fees would be realistic for a school such as this:

53% checked under \$500

37% checked between \$501-1000

10% checked between \$1001-2000

93% of respondents think if an Anishinaabemowin School is offered it should be publically funded. Below is a list of some reasons:

“We pay taxes living off reserve so our kids should be able to learn about their heritage – this is our country. We have nowhere else to go”

“We must be able to educate our children through our style of learning”

“Precedence has already been set, I could choose to have taxes go to catholic school – why shouldn’t I have the option to choose to fund my own cultural education system; reflective of my values?”

“The government should make up for residential schools besides flat effect apology. If no inquiry have our school created.”

“Rights based just like French”

“Yes it should the gov’t took away our culture in schools they should replace”

“To honour the treaties”

“Yes because it is still education that is going to benefit the government in the long run”

“Many Native families will miss out if they have to pay”

“Catholic schools are funded so all schools should be too”

When asked about the type of mainstream programs/activities should be available at the Anishinaabemowin elementary school below is what was indicated as Very Important by the respondents:

Parents:

89% Parent Council
39% BBQ’s

89% Advisory Councils
89% Breakfast Club

72% Track & Field
55% Student Advocate

50% School Fundraisers
61% Playground Equipment

72% Afterschool Sports
39% Afterschool Clubs

55% Parent Advocate

Students:

42% Parent Council
33% BBQ's
50% School Fundraisers
75% Playground Equipment

33% Advisory Councils
50% Breakfast Club
58% Afterschool Sports
58% Afterschool Clubs

58% Track & Field
42% Student Advocate
33% Parent Advocate

Community Members:

53% Parent Council
20% BBQ's
53% School Fundraisers
47% Playground Equipment

53% Advisory Councils
53% Breakfast Club
47% Afterschool Sports
60% Afterschool Clubs

20% Track & Field
53% Student Advocate
47% Parent Advocate

Comments:

Student Advocate super important
Feasts
Field trips, pizza days – other foods (check King George structure)
This would be great for the community and our people
Dance
Track and Field
Music room, Art room, Theatre, Library, Language
Drama & Art
I want to be a good student and I love to help

Students were asked about characteristics of teachers Smart and Fun were the most important to them.

Summary of Alderville Survey

It is unclear how the surveys were administered but 118 were returned, 51 on reserve members and 67 off reserve members responded.

55% of respondents stated that the Ojibwe Language was important to them
66% of respondents want to become fluent speakers
64% stated they would be interested in taking Ojibwe Immersion Classes
67% want their children to be fluent in Ojibwe language

The results of the questionnaires are available for review upon request.

3.2 Focus Groups

Due to unforeseen circumstance the number of focus groups intended to be conducted was limited to three in the first year of the Study. One was with potential parents, another was with an Ojibwe language class and the third included members of the working group. All groups were very interested in seeing an Immersion School and Early Years Centre implemented. There were numerous questions about what the school would look like, where it would be located and what would be taught. The researcher explained that this was the beginning of an extensive process and would require ongoing input. All of the involvement would be valued and appreciated.

The focus groups were very informal, allowing participants to share their thoughts and opinions openly. A talking circle format was originally considered but it was unnecessary based on the environment of the meeting. Participants were invited to complete the questionnaires and provide any other information to be included in the final report.

- Parents wanted their children to have their language and culture with the capacity to compete in the way the world is today.
- Learning math, science and English were important
- Would like to see K-4 Full Immersion with transition years starting in grades 5 & 6 to prepare for mainstream school
- Would like to see a website developed to keep up to date on the progress
- Big – huge building with a centre teaching area that is round
- Provide bush craft teachings
- K-8 – Build a foundation of who they are, NOT – K-12 – it is too big
- Strict and formal – know who they are and Teach Ojibwe ONLY
- Math, English, Social
- Place of Ceremony
- Strong community and family
- Elders and kids – intergenerational learning
- Language nest idea – no grade or age separation
- Important for mainstream curriculum to have SOLID Anishinaabe world view
- Traditional skills as a basis for science, etc.

- School year calendar should be based on our way of life – Seasonal: winter/summer/fall/spring
- Clan and dodem style – should be perspective focused
- Circle School – open concept with green space with natural light
- Hunting break – not necessarily a summer vacation – different structure
- Wide Halls
- School calendar not focused on agricultural needs like current calendar – continuous learning throughout the seasons with breaks between.
- Curriculum integrating language across math and science.
- Language ALL THE TIME
- Caution on not being Exclusive – Immersion with integration – maybe two streams
- full immersion in JK and K – works best for younger ages
- EARTH based learning – closest link to traditional knowledge systems
- Find \$ - we must explore the public/corporate sector for making this dream a reality
- Consider student disabilities – Must have counsellors, ECE workers and Child and Youth Worker
- Building should be GREEN and sustainable and healthy
- Teach outdoors and health for wellness of students and staff
- Provide support for parents learning Anishinaabemowin
- Mississauga dialect is important focus for this area
- Building should have a big kitchen, space for drama, singing and computers
- Teaching material – Research USA School – Tony Troyer
- Building could have center rings – round house
- School system different – harvesting off the land, different holiday system and different breaks
- Come back to the land – more trees and natural spaces & gardens
- Children as helpers - shkabewis
- More of a community not just a school – strengthen community
- Create space for drama, piano, guitar, etc
- Ceremony cultural base

- Living on the land
- All year round school – 2 wks off seasonally
- All subjects – hands on – create objects to instill pride
- ANISHINAABEMOWIN will be the language taught. The Mississauga Dialect will be main focus Odawa-Ojibwe is predominantly taught now. The words are the same – it is the way in which we describe things that are different.
- From time to time invite other cultural guests to do presentation
- Focus on K-8 – Maybe future growth to older grades but not in the beginning
- Use grades 7 -8 as transitional years to help prepare students to entre mainstream classrooms

Overall the focus group and questionnaires provide interesting insight into the type of school and early years centre that could potentially be offered. A great deal of work will need to be done developing the pedagogy of the Nawewin School.

4.0 Background Information on Other Immersion Schools

The study examines three existing Immersion/Cultural schools in Ontario: Mnidoo Mnising Anishinabek Kinoomaage Gamig (MMAK), Akwesasne Freedom School and the Everlasting Tree School in Six Nations. Several attempts were made by researchers to connect with and include a case study of **First Nations School of Toronto** to no avail. Data was collected over the internet, an exploratory literature review, through site visits and interviews with staff. The goals of examining these schools are to highlight best practices, school structure, innovative educational methods and history.

In the Kawartha Lakes area, there are numerous examples of education facilities including three school boards, and a minimum of two private schools including Lakefield College School and Children's Montessori & Preparatory School (CMS). These education institutes could also provide some insight into the development of an immersion school in this area. Due to the limited amount of time available to the Nawewin research initiative, the particularities of these schools were not investigated, but could be considered as a possible site for research in future years.

4.1 Mnidoo Mnising Anishinabek Kinoomaage Gamig (MMAK)

This educational institute started in the fall of 2013 with 30 students for the inaugural Kindergarten intake.

They are governed by Kenjgewin Teg Educational Institute (KTEI) and received support and approval from KTEI Board of Directors and the United Chiefs and Councils of Mnidoo Mnising (UCCMM). Kenjgewin has a large staff and have been offering education services for over 20 years. They have a significant amount of expertise and capacity. Their mission statement is as follows: Kenjgewin Teg Educational Institute is dedicated to life-long learning by providing an Anishinabemowin community based-approach to education, training and business support services and opportunities, as stated on their website.

Mnidoo Mnising Anishinabek Kinoomaage Gamig (MMAK) is an Ojibwe Immersion school located in M'Chigeeng First Nation on Manitoulin Island. They are in their second year of operation with one JK and one SK classroom.

In the spring of 2013, there were 13 kindergarten students attending. Chief Joseph Hare stated “It is time for our children to live, learn and play in Ojibwe.” (Personal correspondence)

Some success factors include:

1. Parent involvement and commitment
2. Blending of Early Learning Kindergarten (ELK) pedagogy together with layers of Anishinaabemowin immersion language acquisition.
3. Curriculum covers six broad learning expectations in the areas of social/emotional development, language, mathematics, science & technology, health and physical education, and the arts.

This school is inspired by the ***Reggio Emilia Approach***.

Site Visit – Mnidoo Mnising Anishinabek Kinoomaage Gamig (MMAK) at M’Chigeeng Ontario
Shirley Williams & Charlene Green attended on January 15, 2015

The school is located in the Ojibwe Cultural Foundation building. Children arrive by bus and use the side entrance of the building. A fenced yard has a building structure that resembles horse stalls – seven. There are a few words on the structures all in Anishnaabemowin.

Inside the building the school has access to two teaching rooms, a kitchen, small hallway and a staff room. The space is very reflective of Anishinaabe learning with natural fibers, fabrics and pictures on display.

Number of children:

Kindergarten Class – 13 attending – instructor – Elaine Debassige

Language Nest – 8 attending under the age of 3

The children went to each of their classrooms – both Shirley and Charlene observed the Kindergarten class. The day began with students and teachers in a circle. Everyone smudged and a morning prayer was recited. The prayer was drafted by the Elders Council of Manitoulin Island. The school attempts to only use Anishinaabemowin. The children were speaking in English with each other as the day began. Following the prayer, teacher Elaine Debassige led the children to the calendar and talked about the day, month, and weather. She shifted to another group activity with pictures and sorting. Following that, all the children were asked individually what they wanted to do in the classroom and each identified the center with which

they wanted to participate, then went there for their own learning and private play while teachers circulated, talking to each child and assisting them in the language.

The following are point-form notes on the information gathered throughout the site visit at MMAK:

READING & WRITING – Double vowel system

Philosophy of learning – Follow the 7 Grandfather Teachings

Every Friday – Plants & Science

Language Nest – 3 days classroom & 2 days in Office – curriculum design

No required lesson plans – learning with flow of the day – Play based learning

Teacher's intent is to make learning fun and engaging.

Main Resource used by one instructor: "Natural Curiosity: Building Children's Understanding of the world through Environmental Inquiry" (The Laboratory School at the Dr. Eric Jackman Institute of Child Studies, 2011)

Uses Anishinaabemowin – To Ask 'I wonder' – encouraging creative thought.

Ministry Standards – following – Measurement, Math, Days of Week, etc. - ministry personnel has not evaluated

YARD – Large fenced in space with a couple of trees, play structure, stable style building with seven open stalls. Eco friendly focus with Grandfather Teachings listed

BEHAVIOUR – Teachers stated there are no behavioural problems in the school. Children get along well.

Parental Involvement - Fundraising, Snacks & volunteering when needed/available

VISITED KTEI – Kenjgewin Teg Educational Institute is the umbrella organization of the school. The executive director is recognized as the 'Principal'. The executive assistant provided us with numerous written resources:

- Anishinaabe Odziwin Shki Maajtaawin – Outlines intent mission etc. Excellent resource also included overall proficiency charts for evaluation
- KTEI newsletter – Highlight – cultural standards draft
- INFO Release – August 27, 2013 – Press Release – Evaluation of children's level of achievement
- Language Immersion & School Success: What Can I Expect for my Child? By Dr. Lindsay Morcom
- Detailed Description – Assessment & Evaluation Related
- Early Years Evaluation – Direct Assessment (EYE-DA)
- Ministry Kindergarten Expectation Summary

- Chart of Weekly Routine
- Literature Review of Immersion Programs – Dr. Brock Pitawanakwat pgs 48 – 65
- F.A.Q. May 23, 2013
- Kenjgewin – MMAK – PARENT HANDBOOK

REFLECTIONS:

The teacher of this classroom seems to be the main influence in the classroom. The relationships between adults and children was very respectful.

4.2 Akwesasne Freedom School

The Akwesasne Freedom School started in 1979 by Mohawk parents in Akwesasne First Nation near Cornwall, Ontario. This community straddles the three borders of Ontario, Quebec, and New York State. In 1985, it became a full-immersion curriculum. It is the belief of the school representatives that they are reversing the assimilation process.

Kanyen'keha (Mohawk) language and culture is taught from Pre-K to grade 9, in a year round school calendar focusing on ceremonies, songs, dances and traditional cultural practices.

Funding comes primarily from the parents. Tuition of \$1000 per family and fund raisers, including an annual quilt auction and chicken dinner, a survival race, concerts, lasagna suppers, car washes, and T-shirt sales, plus donations by individuals and foundations, in-kind donations by parents, the community, and friends covered much of school maintenance, special activities, and fund raising costs.

Some foundation of the curriculum is the Thanksgiving Address, which is central to Haudenosaunee culture. Science, social studies, health, language arts and mathematics are also centred on the Thanksgiving Address. These subjects are taught in a way that helps the students understand their own way of life from a physical, historical, economic and human perspective. Contemporary events are examined with a traditional point of view as a guide. Each area of the program consists of a scope of learning experiences, resources and materials required for each student to build knowledge and skills, as well as the ability to internalize the customs, patterns, language and attitudes necessary to practice traditional culture.

Site Visit – Akwesasne Freedom School at Akwesasne First Nation Located in Quebec with a mailing address in Rooseveltown, New York.

Liz Osawamick & Charlene Wynne attended on January 19th, 2015

The school is in New York State as Akwesasne First Nation straddles three borders Ontario, Quebec and New York State. The community does not recognize the jurisdiction of these borders but members speak with Border crossing guards if they have business on opposite sides of the border.

There are several buildings. The main school house grades k – 6, and there is a second building that has a language nest for 8-10 pre-school-aged children. A two story building has a classroom on the second floor where math and science are taught senior grades. This is the first year the school has begun teaching secondary courses, and so grade nine courses are currently being developed.

The school day begins with the reciting of the Thanksgiving Address in Mohawk. Students sit in the hallway on benches to mimic the longhouse with boys on one side and girls on the other. Also, students sit with their clans as they do in the longhouse. It was beautiful and encouraging to arrive at the school with a few young men at the entrance conversing in fluent Mohawk. The school does not provide busing.

READING & WRITING – is considered important but the main focus is speaking Mohawk with comprehension.

Ministry Standards – The school does not follow external evaluation systems. They have broken their classrooms up into three mixed-age groups based on beginning, continuing, and fluent comprehension of the Mohawk language rather than age as in the public school system.

PHILOSOPHY – The principal stated that this school is not about learning how to be a member of the colonial state. “We are teaching our students to be proud, fluent Mohawk people. If parents are looking for something else then this is not the place they should send their children.” (Personal communication)

School starts and ends each year in ceremony. Parents, teachers and the whole community are welcome to come and witness. Through this ceremony, parents ask teachers to nurture their child’s gives and teach them specific things. Teachers accept that responsibility during the ceremony.

YARD – Open space with a stage, garden, greenhouse. Eco friendly focus and hot lunch provided to all students.

BEHAVIOUR – Teachers stated there are no behavioural problems in the school. Children get along well. They are helpful and very respectful. After transitioning into other schools teacher and other education professionals comment on the good nature of the students from the Freedom School. In the past, it was frowned upon to come from the Mohawk School but today, transition is easier for the student. Teachers from the other schools are much more understanding and supportive, assisting students to understand English and the environment of the public school system.

Parental Involvement - Fundraising & volunteering when needed/available. Parents have a larger governance role of the school. **They informed this worker that starting and ending the school**

GOVERNANCE – The Akwesasne Mohawk Council are in essence the school directors

SCHOOL CALENDAR – Starts in August – Runs for 5 weeks with one week off and then cycle continues. In July the school is always closed.

VISITED – Mohawk Immersion School that has partnered or works with the school board. It is located in New York State but follows Ontario Ministry of Education guidelines.

4.3 The Everlasting Tree School

Skaronhese'ko:wa Tsyohterakentko:wa Tsi Yontaweya'tahkwa (The Everlasting Tree School) is a new school initiative founded in June 2010 by a group of parents and teachers at Six Nations reserve seeking a holistic experience in education grounded in Kanyen'keha (Mohawk language) and Rotinonhsonni culture to inspire life-long learning.

This school is inspired by the principles of ***The Waldorf Approach to education.***

The following information was shared with Nawewin prior to our June 17th site visit:

“Entewarihwahsere’ – Our Vision

Based upon our traditional teachings, Skaronhese'ko:wa Tsyohterakentko:wa Tsi Yontaweya'tahkwa will ensure that these values are incorporated into what we teach, how we teach, and how we govern the school:

- 1) Tetewatenonhwera:tonnyons – Be thankful, and express it daily and whenever the people gather for any event. We will help our children observe the Annual Cycle of Ceremonies.
- 2) Ka'nikonhri:yo – To keep the Good Mind. We will use the Good Mind in thought, word and action – show respect and fairness to all people.
- 3) Kanoronhkwatshera – To care and love one another. We will greet each other with kindness and thanksgiving. Be good to one another, and love each other as if members of one family. We will also teach our children how to take care of themselves as they grow up.
- 4) Tewatatkwenyenhstha' – To respect one another. Children are to be respected and be respectful of others. One way to show respect is to share the workload in all things, so we will emphasize sharing, cooperation and being helpful.
- 5) Tyohtkon sken:nen enkenhake – To be at peace always. We will help our children become peaceful in all their relationships.
- 6) Niyohaha:'a – Follow the Path of the Creator. The Creator set out a path for us to explore while here on earth. That path provides experiences that help us understand how the world works and our place within the world. We will help our children walk on the path of their ancestors to discover their own meaning.
- 7) Tyonhehkwen – To respect of Life Supporters. We are to cultivate the plants provided by the Sky Woman and the Skyholder. The Three Sisters are provided to sustain the people. They have a spiritual essence that will help nourish the people. Planting, cultivating, harvesting and preparing crops will be hard work, but if the people use a Good Mind, they will see a great harvest and be able to feed their families.
- 8) Ohen:ton entewahwatsirata:tye enyethiyanonhtonnyonhwe' - Consider the future generation. The people were warned that the lack of love will bring anxiety and sorrow to future generations. We will help our children have a positive outlook and be forward thinking, not caught in a troubled past.
- 9) Ken'taratatye' - To Live within Family Clans. The clans are the way to create social harmony and lift each other's minds in time of need. Our classrooms will be like family spaces in which we draw upon family relations to teach our children their responsibilities to the larger group.

10) Enyethi'nikonhrayentahten' - Love Children. We are to raise the children to respect this way of life. We will tell them the stories of what has taken place. Children will be made to feel welcomed to this world and our place of learning.

11) Atatkahritatshera' - Be Healthy. Our ceremonies are part of our health plan. We are to be respectful of the power of the medicine plants and use them properly. We will teach our children how to gather herbal medicines properly, with the expert guidance of knowledgeable practitioners.

With these values to guide us we will support our students and their caregivers to achieve increasingly higher levels of Kanyen'keha proficiency, and to pass this on to the coming generations.

Mission Statement - Entewa'nikonhrahkontahkhwen'

Through Kanyen'keha, we will foster and nurture in each child, the skills, knowledge and confidence to actualize his/her fullest human potential to strengthen our families, clans, community and nation.

Curriculum - Ne'e Ohen:ton Niwenhniseratennyon:ke - Look to the Future

When we look to the future...

We see our learners as Good-minded thinkers, who are self-reliant in their skills, inter-dependent, and responsible to others.

- * We will uplift their minds with creative thinking
- * We will renew their spirit with a deeper connection to the earth
- * We will strengthen their bodies with natural foods and medicines
- * We will assist them in building strong, healthy relationships with each other, their families, their community, other nations and with our Mother Earth.

The program at Skaronhese'ko:wa Tsyohterakentko:wa Tsi Yontaweya'tahkwa is unique learning experience unlike any other available within the community. Rotinonhson:ni teachings are incorporated into the Waldorf Education curriculum which inspires life-long learning using the body, mind, and spirit.

Immediately upon observing Waldorf Education in action, similarities to Rotinonhson:ni teachings and philosophies were apparent. Skaronhese'ko:wa Tsyohterakentko:wa Tsi Yontaweya'tahkwa honours their

Rotinonhson:ni heritage and therefore the program is based around our yearly cycle of ceremonies. The children are actively involved in the ceremonies as they unfold throughout the year.

Staff

Skaronhese'ko:wa Tsyohterakentko:wa Tsi Yontaweya'tahkwa currently employs four full time teachers. Our teachers each bring their own unique, skills, talents, and experience. They are active in our traditional ceremonies, and are raising their children to speak Kanyen'keha in the home. Our staff members hold B.A., B.Ed., M.Ed, and Ontario Teaching Certificates, and all are highly functional Kanyen'keha speakers. They are currently obtaining additional training in Waldorf Education.

Combined, our teachers and our board bring more than 40+ years of teaching experience from Early Childhood to University, both in mainstream and immersion classrooms.

Share the Journey

Skaronhese'ko:wa Tsyohterakentko:wa Tsi Yontaweya'tahkwa – The Everlasting Tree School invites you to share in this journey of education. We are seeking families who are actively involved in the continuation of Kanyen'keha and who desire a more holistic lifestyle based on Tsi Ni Yonkwariho:tens (Our Original Instructions, our knowledge, our ways).

We recognize that we are meant to live in community, sharing our culture and our lives. The Everlasting Tree School will enable us to do this through the education of our children.

At this time we are only accepting students between the ages of 4-6 for the upcoming school year.

Please note: Preference will be given to those students who have no prior formal education.

We will be updating our website in the coming weeks to include our enrolment process. If you are interested in receiving more information or scheduling a meeting please email us at info@everlastingtree.org.” This information was retrieved from the school website. Please see Sources for further details.

Site Visit- The Everlasting Tree School at Six Nations, Ontario. Charlene Green and Samantha Cunningham attended on June 17th, 2015. The school is located in a brand new building on the Six Nations Reserve in Ohsweken, Ontario. The main building is bright with many windows. Previously, the

school program was run in a cluster of yurts still located at the back of the property in close proximity to the nature trail. Staff suggested that although the building is new; it has an institutional feel. The staff admitted that they sometimes missed the circular shape and the close atmosphere provided by the yurts, and therefore they sometimes will run activities within the yurts.

Classrooms at The Everlasting Tree School are set up as per the Waldorf Approach. Within this approach an environment which nourishes the senses is of upmost importance. Within the Waldorf/Steiner approach to early childhood education and care, it is believed that child's own physical and sensory experience is connected to the child's early learning. Thus, everything that a child sees, hears, or touches has an effect on their learning. According to staff, many similarities can be drawn between this approach to learning and the traditional teachings about education and child rearing of the Haudenosaune People.

With the physical surroundings in mind, both the outdoor space and the indoor classrooms at *The Everlasting Tree School* integrate diverse elements within furnishings and décor, and outer materials to create a meaningful and balanced environment. The love, care and attention to detail which goes into furnishing a room using the Waldorf approach is experienced unconsciously by the child. The immediate environment should be one of nurturing. It is believed that through the meaningful physical environment and smooth transitions throughout the school day that children will gain a sense of security and confidence in the world. (Include proper citation here from [website: http://www.iaswece.org/waldorf_education/what_is.aspx](http://www.iaswece.org/waldorf_education/what_is.aspx))

Staff provided Charlene Green and Samantha Cunningham with a tour of the classrooms in order to display the Waldorf approach in action and to demonstrate the progression of the physical environment according to age groupings. The youngest children being largely protected by a homelike and secure atmosphere in the classroom. Soft colours and a “dreamlike” quality. As the students get older they are introduced to more “real word” surroundings. An example of this was the use of dream like colours, animals and materials in the younger classrooms, changing gradually to the use of real trees and realistic looking animals in the older classrooms. Upon opening, the school was only accepting students up to the age of six; however, at the time of the site visit staff shared that some of the students who were part of the foundational group have continued on this year and are projected to continue into next year. The staff admitted that they are working on a year by year basis to see what works and what does not, because they are trying an entirely different and innovative approach to education. Currently, teachers are adjusting the “Homeschooler Parent Curriculum” to suit their goals, their lesson plans and programming. The students’ language fluency

assessment and evaluation is loosely based on the ACTFL tool (American Council Teaching Foreign Languages) Curriculum is based on raising children to be socially aware and accepting individuals. As per Haudenosaune culture and teachings, children are being taught to live in the world as good human beings and not just citizens. The educators at the school create the teaching materials based on the traditional Haudenosaune teachings of the **Kanikonriio**: (The Good Mind), **Ohenten Kariwatekwen** (The Thanksgiving Address-an expression of the Haudenosaune worldview), **Gayanashagowa** (The Great Law of Peace) and the Longhouse Teachings.

It is projected that with future funding an outdoor classroom space is to be created. The school currently has a forest and nature trail, a large property, outdoor kilns and use of the yurts. Children go on nature walks everyday regardless of weather. The outdoor programming teaches students about seasonal cycles, about plants and wildlife that is indigenous to the surrounding area and ecological responsibility.

Governance of the school was largely based on a social enterprise “Hub” format. Teachers, funders, community, Elders and parents are all involved in how the school is run and involved in most of the decisions made. The educators at *The Everlasting Tree* were committed to creating innovative curriculum and programming that was appropriate and specific to each group of students according to age, ability, Mohawk culture, setting, environment, etc. The work in the classroom was creative and strengths-based. The combination of Haudenosaune teachings and the Waldorf/Steiner approach created a learning environment that was largely decolonized in nature.

- *Translations of the Haudenosaune Teachings are included in Kanyen'keha (Mohawk language)- the language that is taught at the Everlasting Tree School.*
- *Staff of The Everlasting Tree School suggested that the NAWEWIN Board of Directors research a potential contact Carrie Dyck. Ms. Dyck is a renowned linguist and the founder of “The Kyra Project”. Staff suggested that she would be a strong ally for the NAWEWIN Feasibility Study because of her language expertise and work with Immersion.*

4.4 Heritage Learning Garden

Site Visit: Experiential Learning Heritage Garden and Farm, Six Nations Reserve, Ohsweken, Ontario. Charlene Green and Samantha Cunningham attended on June 17th, 2015.

A former founding member of *The Everlasting Tree School* provided NAWEWIN researchers with an educational tour of the Heritage Learning Garden. The Learning Garden is an experiential learning program for Youth.

Some highlights of the program for potential and current students of the program:

- The sharing of traditional Haudenosaune Indigenous knowledge(s) regarding *companion planting*.
- The cultivation and growth of recovered seeds from an archeological site believed to be Haudenosaune dating back to the 1750's.
- Knowledge and nourishment regarding growing, harvesting and preparing traditional Indigenous foods.
- An example of the lack of breakage in familial planting. The Heritage Garden included a rare bean/maize-which was traditionally used to thicken soup prior to the arrival of settlers and flour.
- Displaying the importance of Indigenous ecological and location specific knowledge(s) to students of the garden.

4.5 First Nations School of Toronto (FNST)

Researchers were unable to connect with a point person at The First Nations School of Toronto (FNST) in order to conduct a site visit at this time.

The First Nations School of Toronto (FNST) is a complete elementary school, offering education from Junior Kindergarten to Grade 8 with an Aboriginal Head-start Program attached to the school and a daycare centre.

The average annual enrollment is 80 students per year and provides student transportation across the city. Students JK – grade 5 have busing and grades 6-8 are provided with public transit tokens.

Based on the website, the total preliminary School Budget 2014-2015 is \$26,278. This does not appear to include salaries or building expenses.

In early 1970's, First Nations School began as Wandering Spirit Survival School founded by a group of Ojibway parents. In 1977 it was incorporated into the Toronto Board of Education and designated an alternative school. In 1983, the school was recognized by the Board as a Cultural Survival School and renamed First Nations School of Toronto.

5.0 Partnerships

In order to operate an immersion school in the city it is essential to establish partnerships with likeminded organizations and individuals with capacity to support the ongoing development. Anishinaabemowin Teg Inc.

5.1 Anishinaabemowin Teg Inc.

Anishinaabemowin Teg supported this project by accepting foundation funding on behalf of the working group. Along with promoting the research conducted at the 2015 conference by inviting the Research/Coordinator to present findings of the researcher.

Anishinaabemowin Teg is a non-profit charitable corporation dedicated to the promotion and preservation of the Anishinaabemowin (Language) of the Anishinaabe (people) of the Great Lakes region.

In 1994, a group of Anishinaabe language speakers gathered to develop an organization through a conference. The first conference was in 1995 in which the first board came together to develop the organization's mandate. They developed policies and by-laws which formed the foundations of Anishinaabemowin Teg. The organization was incorporated October 24, 1995.

Each year, Anishinaabemowin Teg Inc. hosts its annual conference at the end of March in the Sault Ste. Marie area. The conference coincides with the Official Aboriginal Language Day which was declared by the Assembly of First Nations.

Declaration of National Aboriginal Language Day

Aboriginal Language is a birth right.

Language is essential to culture.

Aboriginal language is an asset.

Aboriginal control of language is essential.

Aboriginal languages are equal.

At each conference, the Board of Directors host their Annual General Meeting of members, and presents their annual language scholarships to elementary, secondary, and post-secondary students who have submitted an audio or video recording of themselves speaking Anishinaabemowin.

5.2 Niijkiwendidaa Anishnaabekwewag Services Circle (NASC)

One of the inaugural working group members was the executive director of NASC. She was very supportive in the beginning of the project. This organization allow the working group to meet at their office, assisted with disbursing funds until a business bank account was opened by the working group. They also provided a temporary mailing address. The executive director removed herself from the working group due to limited availability. She indicated she continues to support the work being done.

Niijkiwendidaa Anishnaabekwewag Services Circle is a registered charitable not-for-profit community based organization. Niijkiwendidaa has been operated by Anishnaabekwewag (Indigenous Women) for Anishnaabekwewag since 1992. NASC is the sole provider of counselling and healing services for Anishnaabekwewag and their families in the following geographical areas: the Counties of Peterborough, Haliburton, Northumberland, City of Kawartha Lakes and the Region of Durham.

The services that Niijkiwendidaa provides enables Anishnaabekwewag and their families who have been abused, are being abused or are at risk of being abused to heal, build healthy relationships, and a healthy community.

In providing counselling and healing services, NASC utilizes Traditional Indigenous Healing methods and contemporary Western counselling and healing practices. Foremost, NASC provides a cultural based approached and other appropriate methods to meet the needs of our clients.

5.3 Peterborough Family Resource Centre (PFRC)

In seeking community partners, Nawewin saw a clear fit with PFRC in order to begin offering some kind of programming for Anishinaabe families. In February 2015 a monthly 2 hour Anishinaabe Immersion Family Hub is offered at the main site of this organization. The PFRC offers free space, access to equipment and promotes the sessions. It is the hope to begin bringing families together who are interested in Anishinaabe Immersion.

PFRC is a non-profit, charitable organization and the designated Ontario Early Years Centre for the area. Led by a committed Board of Directors, the organization is the head administrative agency for the Student

Nutrition Program and the transfer payment agency with the Ontario Midwifery Program — both for Central Eastern Ontario. PFRC is funded by the Public Health Agency of Canada, the Ontario Ministry of Children and Youth Services, and United Way, Peterborough and District. The organization also receives a number of private donations.

Since its inception in 1983, PFRC has been committed to supporting families in an integrated way, by partnering with local organizations and agencies to meet their mandates.

5.4 Peterborough Inspired Education

The involvement with this group is limited but there is curiosity about potential working relationships in the future.

Peterborough Inspired Education began in January 2013 as group of parents interested in alternative educational options for our children- this group has since grown and evolved to include current projects such as the “Visioning Committee” meetings which include educators, parents and interested community partners and leaders committed to establishing a “barrier-free” alternative to elementary school in the City of Peterborough.

Nawewin board members Charlene Green and Samantha Cunningham attended one of these “Visioning Committee” meetings on May 21st, 2015. It proved to be very educational. The group has solid potential for working relationships in the future. There would need to be extensive networking and relationship building done between Nawewin and PIE to really establish what a working relationship would look like and deliverables for both groups. The original goal of the PIE initiative was to form a publicly funded alternative school in Peterborough, which focused on nature connection, social justice, community involvement, and decolonization, to ensure a holistic education is an option for all children in the Peterborough area. A sharing of the creation and design of the physical building and a potential sharing of the finished space between Nawewin and PIE was briefly discussed.

Peterborough Inspired Education members have some similar goals and ambitions regarding their vision for an alternative school regarding philosophy and curriculum format. They seemed open to discussing what

Nawewin Board of Directors is looking to accomplish with their school vision and initiative. Companion goals and initiatives were apparent for both organizations; however, discussions would have to take place regarding the differences for both organizations as well, to really uncover how a relationship might work, so that critical needs for both organizations are met.

5.5 Proposed partnerships – Trent University/Kawartha Pine Ridge DSB

Trent University Education and Indigenous studies would be fundamental partners to continue research on Anishinaabemowin culture and language to provide insight into valued teachable content. Discussions are underway with some key faculty members.

To date: Graduate Student Researcher, Samantha Cunningham (Trent University) who connected with Principal Researcher, Charlene Green (Nawewin Board of Directors) in April, 2015, through the Trent Community Research Centre's, "*Community-Based Research Program*" is affiliated with both the Sustainability Studies department and the Indigenous Studies department at Trent University through her research interests and Graduate Teaching Assistance-ship.

Samantha was also chosen by the Indigenous Studies department to be a council member and community liaison (Alderville First Nation) on the newly formed Project Advisory Council regarding the development of an Aboriginal Bachelor of Education program projected start date September, 2015. This program will place Indigenous language acquisition as foundational to the attainment of this degree. A concentration of credits in an Indigenous language will be required of all successful teacher candidates who complete the program. The University is only able to offer Oral Mohawk and Anishnaabemowin at this time. It is likely that the Aboriginal Bachelor of Education Program would lend their support to the NAWEWIN initiative.

As well, requests were made by Nawewin Board members last year, a renewed letter of request has been submitted to the Environmental Indigenous Studies department, Trent University, as of July 2015. These requests inquired about acquiring a letter of support from the Indigenous Environmental Studies department for the NAWEWIN initiative. We are waiting upon a reply.

Detailed partnerships must be negotiated as the communication develops. Currently, there are some very promising possibilities unfolding.

5.6 Dr. Eric Jackman Institute of Child Studies/ OISE Laboratory School

Nawewin board members Marjolaine LaPointe and Elizabeth Osawamick attended a variety of meetings and professional development sessions with staff and researchers from Jackman ICS/OISE (Ontario Institute for Studies in Education-University of Toronto). Vice-principal Richard Messina has agreed to explore the possibility of partnerships and information-sharing with Nawewin in the future, opening up potential avenues for professional learning and pedagogical development.

5.7 Local Area First Nation Communities

Nawewin board members have also networked with local First Nations in order to gain support for the urban Aboriginal population in the Peterborough and Kawartha Lakes area.

Charlene Green and Samantha Cunningham attended the Alderville First Nation Pow Wow on July 12th, 2015. A blanket dance was requested and Nawewin members shared a drum and song. Afterwards they presented goals, ambitions and background information regarding the Nawewin initiative to generate awareness and support.

6.0 Feasibility of Proposed Options

This feasibility study is an evaluation and analysis of an Anishnaabemowin Immersion Elementary School in the City of Peterborough. It is designed to assist in the decision making process for the Working Group overseeing the research. In pursuit of the best options, it has been decided to consider the options assuming the school is from grades K-8 with approximately 60 students with an Early Years Centre open two days a week for children and parents to learn Anishinaabemowin together.

Continued research will be sought throughout the second year of this initiative. Economic specialists were identified in the community and requests of support have been sent. It is with anticipation that this part of the feasibility study will be updated with their expertise and input.

	Option #1 Partnership with KPRDSB	Both	Option #2 Private School
Legal Feasibility	Must comply with School Board standards as set out but the Ministry. - Partnership agreement approved by the full Board	- Must maintain safe, secure learning environment. - Teaching staff - Ratios	Must comply with Ministry Standards and complete necessary requirements 12 months prior to operation. - Submit NOI & Fees
Operational Feasibility	- Minimum 200 students, although this could potentially be negotiated	- Must have liability insurance - Adequate indoor and	- Minimum 5 students - OSR Policies & Procedures - Regular reporting

		outdoor space with functional plumbing and heat.	
Technical Feasibility	Instructors must possess OCT qualifications	- Qualified teachers fluent in Anishinaabemowin	-Principal or Headmaster responsible for school. - Must recruit and maintain instructors capable of teaching in Anishinaabemowin
Economic	Based on registration and per-capita provincial funding	Economy is reflective in political climate in the country. Conservative government has cut considerable Aboriginal funding.	Seek funds from foundations and industrial sector to sustain ongoing funding
Financial Feasibility	- Partnership agreements would determine the financial feasibility	- Must find secure, multi-year funding	- Partnership agreements would determine the financial feasibility
Market Research Study & Analysis	To be completed in Year 2		

6.1 Legal Feasibility

As stated in the Private School Policy and Procedure manual of the Ontario Ministry of Education: While private schools operate independently of the Ministry, they do so within a framework of legislation and policy. It is the responsibility of the school principal to ensure that the applicable policies and procedures are being followed and that the school is in compliance with all of its legislative requirements.

Under subsection 1(1) of the *Education Act*², a private school is defined as:

“an institution at which instruction is provided at any time between the hours of 9 a.m. and 4 p.m. on any school day for five or more pupils who are of or over compulsory school age in any of the subjects of the elementary or secondary school courses of study...”

This definition sets out the basic criteria that a private school must meet in order to operate. All private schools in Ontario must be:

- ✓ providing instruction any time between 9 a.m. and 4 p.m.;
- ✓ on any school day;
- ✓ for five or more students;
- ✓ of compulsory school age;
- ✓ in any of the subjects of the elementary or secondary school courses of study

Private schools are required to submit a Notice to Operate (NOI) form by September 1 of each school year, as well as submit statistical information regarding enrolment, staff, courses of study and other information as and when required by the Minister.

The owner of a new school is required to submit a cheque for \$300.00 payable to the Minister of Finance. This one-time fee is non-refundable and must be submitted with the NOI. The \$300 NOI fee submitted with your first NOI is separate from the fees charged following the inspections that will be conducted on an ongoing, cyclical basis. Inspection fees are significantly higher and reflect the full cost to the Ministry of conducting inspections across the province.

The validation visit is unscheduled and is conducted Monday to Friday at any time between 9 a.m. and 4 p.m., at the address provided on the NOI. This visit will normally be conducted within the first 30 days after the school has begun operating, then upon validation, a BSID number will be issued.

6.2 Operational Feasibility: *Operational feasibility is a measure of how well a proposed system solves the problems, and takes advantage of the opportunities identified during scope definition and how it satisfies the requirements identified in the requirements analysis phase of system development. Define the urgency of the problem and the acceptability of any solution. (Systems Analysis and Design, S. Kumar, 2012)*

An Immersion school will develop students as a whole person. Anishinaabe people have been attending western based education systems since the early 1900's. The intent of the design of this school is to develop a philosophy of learning and teaching that encompasses cultural understanding with the ability to find success in the way the world is today. While graduation rates of Indigenous students are slowly rising, they are still far below Canadian averages. It is the opinion of the Nawewin project that the long-term economic impact of students relearning their Indigenous identity and language can have only positive effects on the economic impact of Indigenous students.

6.3 Technical Feasibility: *The technical feasibility assessment is focused on gaining an understanding of the present technical resources of the organization and their applicability to the expected needs of the proposed system. It is an evaluation of the hardware and software and how it meets the need of the proposed system. (as defined by Wikipedia)*

As explained earlier, the technical feasibility of this project would be greatly enhanced by a partnership with the Kawartha Pine-Ridge District School Board. Joining forces with other like-minded initiatives such as Peterborough Inspired Education would also greatly enhance the technical feasibility of this project. Undertaking this project as a private school endeavour entails a great deal more work without the physical and human resources that the public school board would be able to supply.

6.4 Economic Feasibility: *The purpose of the economic feasibility assessment is to determine the positive economic benefits to the organization that the proposed system will provide. It includes quantification and identification of all the benefits expected. This assessment typically involves a cost/ benefits analysis.* (as defined by Wikipedia)

Economy is defined as “the wealth and resources of a country or region, especially in terms of the production and consumption of goods and services and the careful management of available resources,” as per the Encyclopedia Britannica. For Indigenous people and communities, the economy is greatly impacted by the political climate of the times. Natural and human resources of the land are under the direct control of municipal, provincial, territorial and federal governments. It is these very governments that determine the best course of prosperity for the population. Ever since the Dominion of Canada was created, Indigenous people have been subject to rules and regulations imposed by the colonial government. The Indian Act and the Department of Aboriginal Affairs and Northern Development have great control over the priority of wealth and resource distribution.

Indigenous people negotiated treaties to share the land with the settlers in peace and friendship and for land use, alongside other benefits. A great deal of responsibility was given to the governments of the day to protect and preserve these rights. The written records kept by the government representatives are only small part of what was agreed upon in most treaties. Indigenous leaders across the country are continuously advocating for fair distribution of wealth and resources, with education as a key point of debate and discussion. A great deal of emphasis is placed on success rates of students in the current system. It is the belief of Nawewin representative that Indigenous thought belongs in the education system and to comprehend the depth the language must be the foundation. In order for Anishinaabe students to fully participate in the Canadian economic system, significant changes must be made to their education, and language revitalization is, in the opinion of Nawewin, a logical course to pursue those aims.

Some economists would argue that in order to have a productive economy it is essential to have a good education system. The Anishinaabemowin language initiative being proposed is very unique. The work in which this grassroots group is undertaking is to advocate for the implementation of an immersion language and culture school to exist within the City of Peterborough, wherein the local academic institutions have been working on the development and articulation of Indigenous thought. Trent University has the longest standing Indigenous Studies Department in North America, making Peterborough a prime location for partnering, similar to the way the Dr. Eric Jackman Institute for Child Studies is associated with OISE/University of Toronto. There are numerous Indigenous scholars in the area that could influence the development of a school and early years centre. The working group wants to channel the capacity of some of the scholars in the area to assist with the development, design and implementation of a School and Early years centre.

As evidenced by the socioeconomic status of Indigenous peoples, the wealth of this country is not shared with the First Peoples of this land. Many of the consumers of this Anishinaabemowin School will not have the financial resources to pay for this type of learning. Government funding, foundations and other fundraising avenues would need to be pursued to allow for the inclusion of families who need it or want it most.

As children begin to learn from a pride in the identity based environment, it is the belief of the Nawewin working group that this will impact their success in Canadian society as a whole.

From the Paul Martin Foundation website, *“According to the 2011 Canadian census, there are more than 1,400,000 Aboriginal People in Canada. The term Aboriginal comprises three culturally diverse groups of people: the First Nations, the Métis Nation and Inuit. They are the youngest and fastest growing segment of Canada’s population yet when compared to non-Aboriginal Canadians, they consistently have lower education levels and lower standards of living. The facts below reflect the challenges Aboriginal Canadians face, but by working together with Aboriginal leadership across the country these statistics can and are being changed.*

Aboriginal students tend to:

- *Have much higher levels of poverty and more special needs than non-Aboriginal students*
- *Be considered “at risk”*
- *Change schools frequently*

- *Have lower achievement levels*
- *Have less parental involvement*

1 in 3 Aboriginal persons has not completed high school.



There are more than 50 First Nations languages in Canada.

50+



Aboriginal children 14 and under make up 28% of the total Aboriginal population.



Only half of Canadians claim any understanding of Aboriginal issues.

The mainstream education system is missing something when educating Indigenous people.

6.5 Financial Feasibility - *In case of a new project, financial viability can be judged on the following parameters:*

- *Total estimated cost of the project*
- *Financing of the project in terms of its capital structure, debt equity ratio and promoter's share of total cost*
- *Existing investment by the promoter in any other business*
- *Projected cash flow and profitability*
- *Projected contribution of Indigenous graduates of the program into the local/provincial economy*

The financial viability of a project should provide the following information

- *Full details of the assets to be financed and how liquid those assets are.*
- *Rate of conversion to cash-liquidity (i.e. how easily can the various assets be converted to cash?).*
- *Project's funding potential and repayment terms.*
- *Sensitivity in the repayments capability to the following factors:*
 - *Time delays.*
 - *Mild slowing of sales.*
 - *Acute reduction/slowing of sales.*
 - *Small increase in cost.*
 - *Large increase in cost.*
 - *Adverse economic conditions.*

The plan set out by the Nawewin working group includes a three year plan. Each year more funding will be required to carry out the work needed to achieve positive results.

Year One	50,000
Year Two	160,000
Year Three	TBD
Year Four	TBD

Numerous funding sources will need to be approached and nurtured to determine interest in such an endeavour.

6.6 Market Research Study & Analysis - *This is one of the most important sections of the feasibility study as it examines the marketability of the product or services and convinces readers that there is a potential market for the product or services.[citation needed] If a significant market for the product or services cannot be established, then there is no project. Typically, market studies will assess the potential sales of the product, absorption and market capture rates and the project's timing. The feasibility study outputs the feasibility study report, a report detailing the evaluation criteria, the study findings, and the recommendations. (as defined by Wikipedia)*

The Indigenous population in the Kawartha Lakes Region and within the City of Peterborough is based on estimates. It is reflected in the number of people who may reside in homes provided by the Ontario Aboriginal Housing Corporation along with populations of the First Nation communities, and does not include homeowners. Statistics Canada only has regional data on Aboriginal population from 2006.

The Ontario Aboriginal Housing Corporation has over 130 homes that rent to Aboriginal families within the city. A second Aboriginal Housing Corporation outside of the city has approximately 100 homes rented to Indigenous peoples in the city of Peterborough.

Statistics Canada Reveals:

2006 – Peterborough Total Aboriginal Population - 3,580

Registered Indian - 1,970

Age characteristics of the Aboriginal identity population	Peterborough (CMA)			Ontario		
	Total	Male	Female	Total	Male	Female
Total Aboriginal identity population	3,580	1,745	1,835	242,490	117,585	124,905
0 to 4 years	220	125	90	19,810	10,155	9,660
5 to 9 years	290	145	145	21,075	10,690	10,385
10 to 14 years	345	155	185	23,435	11,840	11,595
15 to 19 years	315	175	135	22,340	11,600	10,735
20 to 24 years	275	145	130	18,535	8,925	9,610
25 to 29 years	240	105	135	17,015	7,850	9,170

Retrieved from Statistics Canada

Number of owned dwellings by Indigenous people in Peterborough – est. 1,185

Ontario was the province where the largest number of Aboriginal people lived, with 301,425, representing 21.5% of the total Aboriginal population.

The Aboriginal population is younger than the non-Aboriginal population.

Children aged 14 and under accounted for more than one-quarter (28.0%) of the Aboriginal population, compared with 16.5% among the non-Aboriginal population.

Additionally, Aboriginal youth aged 15 to 24 comprised 18.2% of the Aboriginal population, compared with 12.9% of the non-Aboriginal population.

Another third (34.4%) or 134,845 Aboriginal children in Ontario lived in a lone-parent family compared with 17.4% of non-Aboriginal children. Among both Aboriginal and non-Aboriginal children in lone-parent families, the majority lived with a female lone parent.

Of the roughly 30,000 children aged 14 and under in Canada who were in foster care, nearly half (48.1%) were Aboriginal children. In 2011, 14,225 or 3.6% of Aboriginal children were foster children, compared with 0.3% of non-Aboriginal children.

In 2011, 240,815 Aboriginal people, or 17.2% of the total Aboriginal population, reported that they were able to conduct a conversation in an Aboriginal language.

The Aboriginal population increased by 232,385 people, or 20.1% between 2006 and 2011, compared with 5.2% for the non-Aboriginal population.

First Nations Populations as noted on community or Aboriginal Affairs and Northern Development Canada websites:

Curve Lake population - Approximately 2,177 (1,409 off reserve and 768 on reserve)

Hiawatha population – Approximately 439 (238 off reserve and 201 on reserve)

Alderville Population – Approximately 1007 (694 off reserve and 313 on reserve)

Scugog Populations – Approximately 200 (153 off reserve and 47 on reserve)

There is a substantial Aboriginal population in and around the City of Peterborough. Numerous non-Indigenous allies have been established which in turn support the ongoing development of an Anishinaabemowin Immersion School.

7.0 Recommendations

The research conducted in the first year has indicated a substantial interest in proceeding with this initiative. Partnerships are expanding to potentially include Trent University and potentially a lab school. More discussions are underway which must be accompanied by a business plan to proceed.

- 1) Re-evaluate the initial three year plan of opening the school doors. The second year should continue to focus on community involvement and identifying families interested in attending.
- 2) Continue to explore real partnership with institutions, businesses and investors.
- 3) Bring the Anishinaabe population in and around the city together. The history of the area has caused fragmentation. As a Working Group / Board of Directors, work towards building a stronger sense of community which in turn will create a sense of belonging and pride for community members.
- 4) Be aware of the limitations of the current Aboriginal organizations within the city and surrounding communities. Always strive for transparency, inclusion and ingenuity.
- 5) Recruit other professionals in the region to support the development of the school and early years centre.
- 6) Work towards opening a not-for-profit charitable organization focused on Anishinaabe language preservation in the Peterborough area. Funding will need to be sought for special project funding and a bursary fund for student tuition fee.

8.0 Conclusions

The following Globe and Mail article titled “Rich Country, Poor Nations: Indigenous thought belongs in the classroom” former Prime Minister Paul Martin sums up the information and evidence gathered by this study eloquently:

“Wrong and repeated attempts to assimilate the First Nations, which is a root cause of so much of the poverty and missed opportunity we see today. From outlawing traditional ceremonies to the horrors of residential schools, the history of Canada is fraught with examples of a culturally genocidal dismissal of First Nations values and sense of worth, a policy of unconscionable discrimination that continues apace.

Can indigenous thought hold its own? Of course it can. Modern science and mathematics are an essential component of [I]ndigenous learning. However, unlike Western teaching, which compartmentalizes much knowledge, the indigenous approach, which is grounded in the links between all of existence, is more holistic. Or to come at it another way: Western thought often implies that we are above nature. Indigenous thought states that we are unequivocally a part of nature, which is one of the reasons indigenous thinkers have had trouble making themselves heard in so many debates, such as those focused on the environment.

In today’s Canada, no student who wants to succeed should have to leave their identity at the door when they walk into a classroom.”

A language is more than just a set of words, it is a complex and unique way of thinking. If language is akin to an iceberg, vocabulary and grammar are what is visible above the waterline. The larger part remains underneath in the form of worldview, neural pathways, and complex understandings of cultural and spiritual mores that cannot be taught in a Core curriculum setting. In order to fully revitalize Anishinaabemowin, immersion schools are without a doubt therefore the solution, which brings with it the added benefit of children spending longer in school, as they see themselves reflected in the curriculum, unlike in the current public school system.

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Appendix A – List of Active Members of Working Group

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3. Dorothy Taylor Curve Lake First Nation	32 Chemong Street South Curve Lake, ON K0L 1R0	h. 705-657-2074 c. 705-957-0102 dtaylor2074@gmail.com
4. Shirley Williams Elder/Ojibwe Linguist	Willington Street Peterborough, ON	705-741-8292 siwilliams@trentu.ca
5. Marjolaine LaPointe KPRDSB – Ojibwe Teacher	537 Sherbrooke Street Peterborough, ON K9J 2P4	705-559-2085 ishkenikeyaa@hotmail.com
6. Rae Gibeault First Nations Community Member Trent University – AC	73 Kent Street Peterborough, ON K9J 5B2	705-772-4396 rae_g@live.ca
7. Caleb Musgrave Hiawatha First Nation Trent University – Student	Hiawatha First Nation	1-307-763-7816 wabushcraft@hotmail.com
Service Contracts:		
Waasegabo Charlene Wynne Researcher/Coordinator	732 Chamberlain Street Peterborough, ON K9J 4M7	705-872-5408 giiwednongkwe@hotmail.com
Georgie Horton Graphic Designer	Monaghan Street – Apr 505 Peterborough, ON	

Appendix B – Budget

The following information is the interim financial report for this project.

FUNDERS			
Flanagan Foundation			
	<u>Account Name</u>	<u>Revenue</u>	<u>Expense</u>
Immersion School	Flanagan Foundation	50,00.00	
	City of Peterborough		
	Local Fundraising		
	Administrative Fee (A. Teg) - 12%		6,000
	Project Coordinator/Researcher		40,000
	Researcher - travel		2,000
	Printing		500
	Bank Fees & Other Administration		400
	Space Rental (Monthly meetings)		1,100
	Human Resource Activities		2,500
	Steering Committee – TRAVEL		5,000
	Elder Honorarium		5,000
		<u>50,000</u>	<u>62,600</u>
REVENUE minus			
EXPENSE			
		(12,600)	
Generated On: 16/06/2014			

Appendix C – Poster



NAWEWIN

Anishinaabemowin Immersion Elementary School
And Early Years Centre Working Group
in partnership with the Peterborough Family Resource Centre
presents...

**Ojibwe Community HUB
FAMILY PLAY TIME**

Once Monthly
DATE: 3rd Thursday of every month until summer
Feb 19, March 19, April 16, May 21, June 18
TIME: 4:00 – 6:00 PM
LOCATION: 201 Antrim Street – Large Play Room
Families welcome with children under 10

Working Group:
Shirley Williams
Liz Osawamick
Marjolaine LaPointe
Showna Smoke
Keith Montreuil
Rae Gibeault
Dorothy Taylor
Caleb Musgrave

Contact Person:
Charlene Wynne

NAWEWIN is a grassroots group of Anishinaabe people living in the Kawartha Lakes Region to work towards opening an Anishinaabemowin Immersion Elementary School & Early Years Centre within the City of Peterborough.

Our Goals:

Gather dedicated and talented Anishinaabe People:

- To protect, preserve and revitalize the Anishinaabemowin language and culture.
- To provide guidance on a more in-depth understanding of Mino-Bmaadiziwin (Good Life).
- To give our language and culture to the next seven generations.

For more information contact:

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Nawewin
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K9J 7Y8
giiwednongkwe@hotmail.com
or text @ 705-677-5484