

Bskaabiidoodaa Gdanwewininaa

Let's bring back our language

Deshkan Ziibiing Anishinaabemowin Reclamation Strategy

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Produced and developed in partnership with Deshkan Ziibing membership and community
Anishinaabemowin support provided by Betsylee Kechego and Monty McGahey II
Authored by Dr. Eva Jewell, Deshkan Ziibiing Anishinaabekwe

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Introduction

In the past few decades, Deshkan Ziibiing has experienced a growing social movement of commitment to resurging Anishinaabe aadziwin, our Anishinaabe way of being (Jewell, 2018; Kechego, 2010). Throughout this time, Deshkan Ziibiing established its commitment to reclaiming Anishinaabemowin and Anishinaabe practices (e.g. ceremonial/spiritual work, cultural work, land-based activity) for future generations. Deshkan Ziibiing is also seriously committed to our responsibility as stewards of our lands, waters, and territories at large; a philosophy and stance intricately connected to the resurgence of Anishinaabe aadziwin and the reclamation of Anishinaabemowin.

It is no secret that Canada's destructive Federal Indian Policies have profoundly affected Indigenous Nations. Canada's aggressive assimilation plan resulted in the systemic dismantling and disempowerment of Indigenous Nations. Attacked were the heart of Indigenous Nations; the children who carry forth the sounds, philosophies, worldviews, and relationship to the land and waters for their peoples. Deshkan Ziibiing specifically experienced Canada's colonial violence through the Mount Elgin Indian Industrial School (among other such institutions aimed at removing the children in our community from their families). This is widely cited and understood in our community to be ground zero of the colonial impact to our Nation (Kechego, 2010, COTTFN, 2012a). Throughout the 20th century, Deshkan Ziibiing experienced a rapid decline in the use and transmission of Anishinaabemowin—due in part to many factors—not least of which being Canada's "cultural" genocide¹. According to the Community Story, Sarah Danforth, the last known speaker of our specific Deshkan Ziibiing dialect, passed in 1994 (COTTFN, 2012a). And so for a few years, it seemed that our Deshkan Ziibiing Anishinaabemowin went to sleep.

It is important that we take great care in describing the slumber of Anishinaabemowin in Deshkan Ziibiing. It is true that colonial violence is entirely to blame for the disruption to our Anishinaabe aadziwin. Yet, when we center trauma and damage as the defining purpose of our reclamation work, what can occur are unintended side effects: it casts Anishinaabe

¹ Canada claims its genocidal practices occur only as "cultural".

people as deficient and inauthentic² if we do not or cannot speak Anishinaabemowin, and it ignores the strength that powers our resurgence efforts today.

Tanana Athabaskan theorist Dian Million argues that when we describe our Nations as damaged and traumatized, we can unwittingly undermine our Nationhood. She warns that when trauma becomes our central identity, the Canadian state can and will justify a “therapeutic intervention” into our communities and claim that we are not capable of conducting our own affairs because we are damaged.

Luisefño philosopher Shelbi Nahwilet Meissner also points out that when we speak of our language as in danger of dying (a tactic some language activists employ to no doubt express the extreme urgency of learning the language) our reclamation efforts can become psychologically overwhelming for Indigenous youth who are ultimately responsible for taking up this important work (Meissner, 2018). In short, if we start from a place of damage, it can actually work against our well-intentioned resurgence efforts (Tuck, 2009) and dispel hope for the future of our Anishinaabe aadziwin.

This strategy is a refusal to accept that damage and deficit is our Nation’s story and language. Indeed, there have been many devoted Deshkan Ziibiing citizens who have taken up the profoundly important task of being knowers of Anishinaabe aadziwin, and their efforts guide niijaansinaanig, our children, toward a life of knowing Anishinaabe aadziwin.

From these seeds grows the movement **Bskaabiidoodaa Gdanwewininaa** (Let’s bring back our language). This term was first used in June 2017 at a Deshkan Ziibiing language engagement regarding the first kindergarten class of Anishinaabemowin immersion. It describes a nationwide mobilization that strategically considers the needs of Deshkan Ziibiing community members across all stages of life, and looks to a bright future where we hear, see, understand, and feel our Anishinaabe language and way of life on a daily basis. This strategy also culminates from and recognizes the immense work of many Deshkan Ziibiing Anishinaabeg (and Anishinaabeg from our sister Nations) who have dreamed and strategized the reclamation of our language into being.

² Pierre Trudeau once infamously stated to Indigenous leaders, “If you no longer speak your language and no longer practice your culture, then you have no right to demand Aboriginal rights from us because you are assimilated with the ruling power”, which is repeated ad nauseam in language reclamation work as a point of urgency for us to take up language learning. However, this is a deeply cruel and unworthy quote to continue perpetuating when we talk about our work of reclaiming Anishinaabemowin, as it a) victim blames Indigenous peoples and b) defines the terms of our authenticity from the gaze of the colonizer, the latter of which is possible only by first defining Anishinaabe peoples as deficient and damaged. It is a perfect example of why centering trauma is dangerous; and serves as a reminder that it is done so as a tactic by violent settler-colonial powers that have a vested interest in dispossessing us of our identities, land, and inherent rights.

This strategy emerges in 2019, the International Year of Indigenous Languages, as declared by the United Nations (United Nations, 2019). Further, it occurs at a time when the settler colonial state government of Canada has just passed Bill C-91, *An Act Respecting Indigenous Languages*, which intends to support and recognize “the efforts of Indigenous peoples to reclaim, revitalize, maintain and strengthen Indigenous languages” (2019, c. 23, s. 5 [b]).

Why Language Reclamation?

There are a few different ways to describe a movement of speaking Anishinaabemowin again in our community. Some common terms for this are language *revival*, *revitalization*, and *reclamation*, all of which can sometimes be used interchangeably in community to refer to our dedication to speaking Anishinaabemowin again. However, in this strategy, the term language **reclamation** is used purposefully.

Miami language scholar and activist Wesley Leonard describes *revitalization* as a “process focused on language itself wherein the goals and measures of a given effort revolve around variables such as the number of speakers” (2017). To Leonard, language *revitalization* often has goals that are framed by mainstream/Western ideas of fluency and how language ought to be spoken, taught, and defined in order for it to be considered “living”. In other words, *revitalization* can often have standards and interests not defined by our communities, whereas **reclamation** is more broadly defined as “a larger effort by a community to claim its **right** to speak a language and to set associated goals in response to community needs and perspectives. Reclamation is thus a type of decolonization” (2017, emphasis added).

For Anishinaabeg, we know that our language is intimately tied within our worldviews, our relationships, our philosophies, and our general way of life. Reclamation is a broader understanding of our language than is often characterized in linguistic disciplines. In this strategy, language is linked to land-based practice, our Anishinaabe customs, and our everyday community culture. Anishinaabemowin, in this way, is a way of life—and its forced removal from our peoples was a deliberate and political act on the part of the settler colonial state meant to sever our relationships to each other and to our lands. Thus, **Bskaabiidoodaa Gdanwewininaa** is **reclamation work**.

Being conscious about the way we describe our efforts, even in English, can provide us with greater clarity about our goals in our resurgence work. **Reclamation** is a purposeful description of our *right* to speak Anishinaabemowin, as well as a conscious term that describes our rights-based, sovereignty approach to Anishinaabemowin that is present throughout the foundational documents in Deshkan Ziibiing. This includes the 2018 Deshkan Ziibiing Anishinaabe Aki Chi-Inaakonigewin which is written in Anishinaabemowin (with English translation), as well as the 2010 Chippewas of the Thames Language Declaration, which are described further in the next section.

Supporting National Documents to Bskaabiidoodaa Gdanwewininaa

Deshkan Ziibiing Language Declaration

On March 31st 2010, the Chippewas of the Thames First Nation passed a Language Declaration outlining the Nation's commitment to reclaiming Anishinaabemowin. This strategy seeks to implement the vision, mission, and principles of the Deshkan Ziibiing Anishinaabemowin Declaration (Appendix A).

Deshkan Ziibiing Miinwaa Anishinaabemowin: Five-Year Strategic Plan for Anishinaabemowin

Authored in 2018 by the Culture, Language, and Heritage Department, the Five-year Strategic Plan provided an overview of community and relevant Statistics Canada language data, as well as several action items and timelines for Deshkan Ziibiing's language work. This reclamation strategy plan acknowledges the work of those individuals who have contributed to strategic planning and includes/expands on the concepts presented in the 2017 plan.

Anishinaabe Language Strategy

Authored by Deshkan Ziibiing Anishinaabekwe and Anishinaabemowin advocate/speaker Betsylee Kechego in 2010 and presented to Deshkan Ziibiing's Culture, Language, and Heritage Committee, the Anishinaabe Language Strategy provides a discussion of history and language in Deshkan Ziibiing, a comprehensive review of language in Deshkan Ziibiing, a Needs Assessment for language education, and an analysis of the impacts of colonization on language retention in Deshkan Ziibiing. This strategy includes the goals as well as the recommended improvements to community language culture made by Kechego.

Deshkan Ziibiing Anishinaabe Aki Chi-Inaakonigewin

On August 11th 2018, the Chippewas of the Thames First Nation ratified the Deshkan Ziibiing Anishinaabe Aki Chi-Inaakonigewin, the set of laws that govern our people and territory in our Anishinaabe aadziwin. This strategy roots the preamble and articles of our Chi-Inaakonigewin as its foundation.

Chippewas of the Thames First Nation Children's Agenda

On February 11th 1997, the Chippewas of the Thames First Nation signed a resolution adopting the Children's Agenda that declares the Nation's commitment to protection, justice, dignity, and wellbeing for children of Deshkan Ziibiing. Acknowledging that children have historically experienced the injustice of colonial violence through residential schools, and continue to be a marginalized group in an adult-centric mainstream society, this strategy implements principles of the Children's Agenda.

Chippewas of the Thames First Nation Community Story

In 2011, over 200 community members of Chippewas of the Thames First Nation gathered to give voice to the Community Story, a collective narrative that details what life is like in Deshkan Ziibiing. The Community Story is the informing document to the Nation's Comprehensive Community Plan. This strategy seeks to honour the voice of the many members who contributed to the Community Story.

Chippewas of the Thames First Nation Comprehensive Community Plan

In November 2012, the Chippewas of the Thames First Nation Council acknowledged the Comprehensive Community Plan (CCP) as a document that would guide the Nation's administrative and governance practices. This strategy utilizes a similar format and builds upon goals that are outlined in the CCP.

Supporting External Documents to Bskaabiidoodaa Gdanwewininaa

United Nations Declaration on the Rights of Indigenous Peoples

After many years of lobbying and advocacy on the part of global Indigenous peoples, in 2007 the United Nations adopted this declaration that acknowledges the unique rights, needs, and political status of Indigenous peoples around the world. While it was first described as only an "aspirational document" and "not legally binding" by the Conservative Government in 2010, it would later be officially adopted "without qualification" by the Liberal Government in 2016 (CBC, 2016). Article 13 (Appendix D) specifically outlines the Declaration's stance on Indigenous Languages.

Truth and Reconciliation Commission 94 Calls to Action

The Truth and Reconciliation Commission completed their final report in 2015. Emerging from the report are the 94 Calls to Action, which call on all sectors of mainstream society to meaningfully contribute to reconciliation. Action items 13 to 16 specifically deal with language reclamation (Appendix D).

An Act Respecting Indigenous Languages

Assented to June 21, 2019, the Act Respecting Indigenous Languages purports to activate Canada's commitment to supporting Indigenous peoples in the reclamation of their respective languages.

Making Bskaabiidoodaa Gdanwewininaa

This strategy makes use of two types of primary information: narrative and numerical information.

The narrative information was collected at two community engagements held in January and March 2019 specifically for this strategy. This strategy also features selected relevant numerical information from the 2016 COTTFN Governance Survey (collected by the Governance Committee), which is detailed in the following section.

Development

In this strategy there are several goals and initiatives for Anishinaabemowin reclamation based on the following:

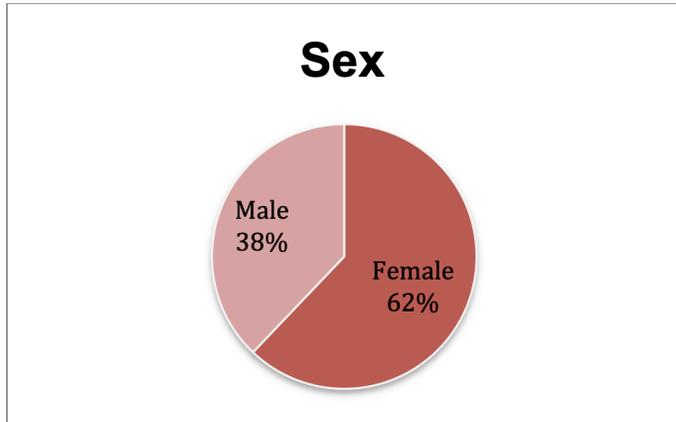
1. Through a selected literature review of existing documents supporting language reclamation in Deshkan Ziibing
2. Examination and analysis of relevant data from the 2016 COTTFN Governance Survey
3. Strategies derived from ideas and challenges presented in the community engagement data (Appendix B)
4. Goals that were set in the first draft of the language strategy entitled *Anishinaabemowin miinwaa Deshkan Ziibiing* developed by the Culture, Language, and Heritage department, as well as the *Anishinaabe Language Strategy* authored by Betsylee Kehego

In May 2019, a first draft of this strategy was distributed to a core group of Deshkan Ziibiing language and culture staff, educators, learners, leaders, and community members for their comments and feedback. At a meeting in June 2019, this core group provided feedback and edits to the document. This document would not have been possible without their support, participation, and overall valuable feedback. A final draft of the document was completed in July 2019.

2016 Governance Survey Data

The COTTFN Governance Committee distributed a survey in December 2016 that collected information regarding Anishinaabe Governance from on and off reserve members.

The survey was distributed on December 3rd, 2016 at the annual Christmas event that is widely attended by Deshkan Ziibiing members. All members who were 16 years of age or older were invited to participate in the survey, which took about 15 minutes to complete. Respondents were compensated \$10 for their time. There were 317 respondents to the survey, or about 10.9% of the total 2,908 members that were registered at the time of the survey (Jewell, 2018). This section features selected data snapshots about language use and engagement that were asked in the survey. Data tables can be found in Appendix C.

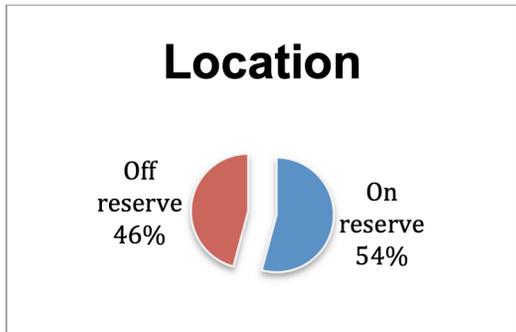


Sex	#	%
Female	141	62.1%
Male	86	37.9%

Approximate Ratio: 3:2

Figure 1: Sex of Survey Respondents

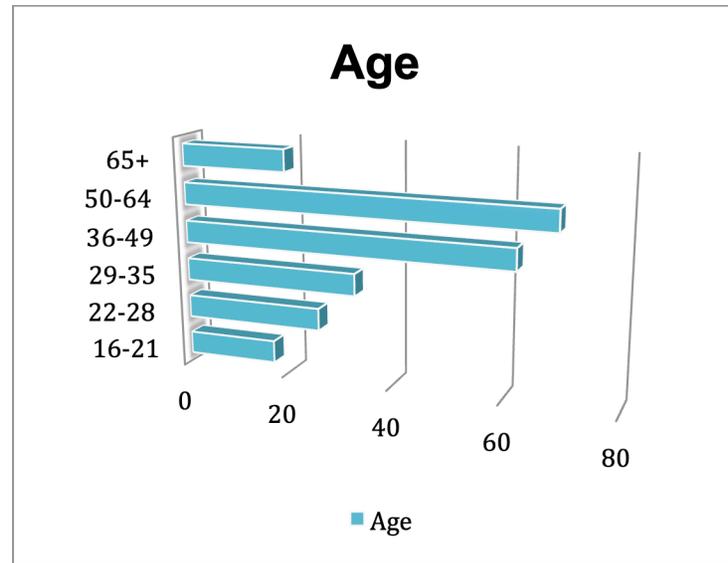
In these tables, we see that for every 3 female respondents, there are 2 male respondents. The average age of respondents was 44. More respondents reported living on reserve.



Location	#	%
On Reserve	123	54.2
Off Reserve	104	45.8

Approximate Ratio: 6:5

Figure 2: Location of Survey Respondents

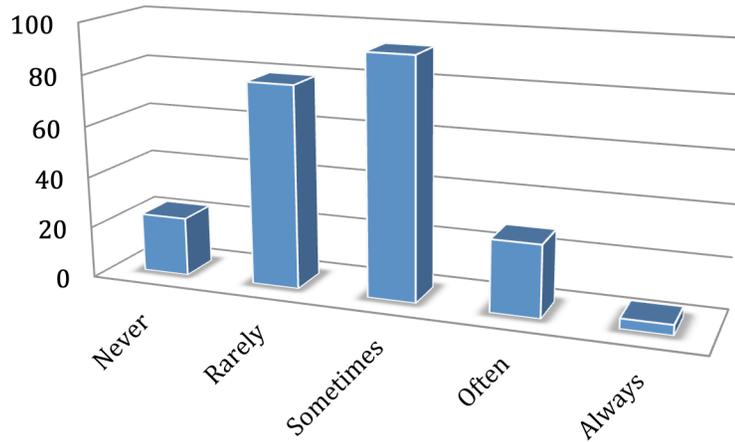


Age	#	%
16-21	17	7.5%
22-28	26	11.5%
29-35	33	14.5%
36-49	62	27.3%
50-64	69	30.4%
65+	20	8.8%

Mean age: 44

Figure 3: Age of Survey Respondents

Language Engagement



Language Engagement

	#	%
Never	23	10.1
Rarely	79	34.8
Sometimes	93	41.0
Often	28	12.3
Always	4	1.8

Mode response: Sometimes

Figure 4: Reported engagement with Indigenous Language

This table shows respondents' engagement with an Indigenous language. This question was inclusive of other languages since it is understood that many of our members may be culturally connected to neighbouring Nations (Lenni-Lenape, Oneida). This is a composite of the following three questions (found in Appendix C):

1. Do you speak an Indigenous language?
2. How often are you exposed to an Indigenous language inside your home?
3. How often are you exposed to an Indigenous language outside your home?

Just 32% of respondents reported that they engage with an Indigenous language often or always. Most respondents reported that they only engage language sometimes or rarely.

This table shows the respondents' reported Anishinaabe values, which is a composite of the following four questions:

1. How important is your clan to you?
2. How interested are you in learning about your clan?
3. How important are Anishinaabe values to you in your everyday life?
4. Scale of agreement: It is possible to use our Anishinaabe teachings as a foundation for governance.

Despite limited engagement with Indigenous languages, we see that members of Deshkan Ziibiing have reported high regard for Anishinaabe values and beliefs, with more than 89% stating that they are important to very important in their everyday lives.

A vast majority of respondents from Deshkan Ziibing have reported Anishinaabe ways of life and knowing are of high value in their lives. Interestingly, in an analysis of the Governance Survey data, it was found that 89% of respondents were moderately to very supportive of a governance structure that reflected an Anishinaabe dodem (clan) system—and that higher Anishinaabe values was the most significant predictor of support for a return to the dodem system (Jewell, 2018). In other words, the higher one's value is for Anishinaabe ways of life, the more likely they are going to support reclamation efforts.

Coupled with the data received from engagements in the community, community members and citizens of Deshkan Ziibing have clearly demonstrated their high values for Anishinaabe ways of life and their support for Anishinaabemowin reclamation.

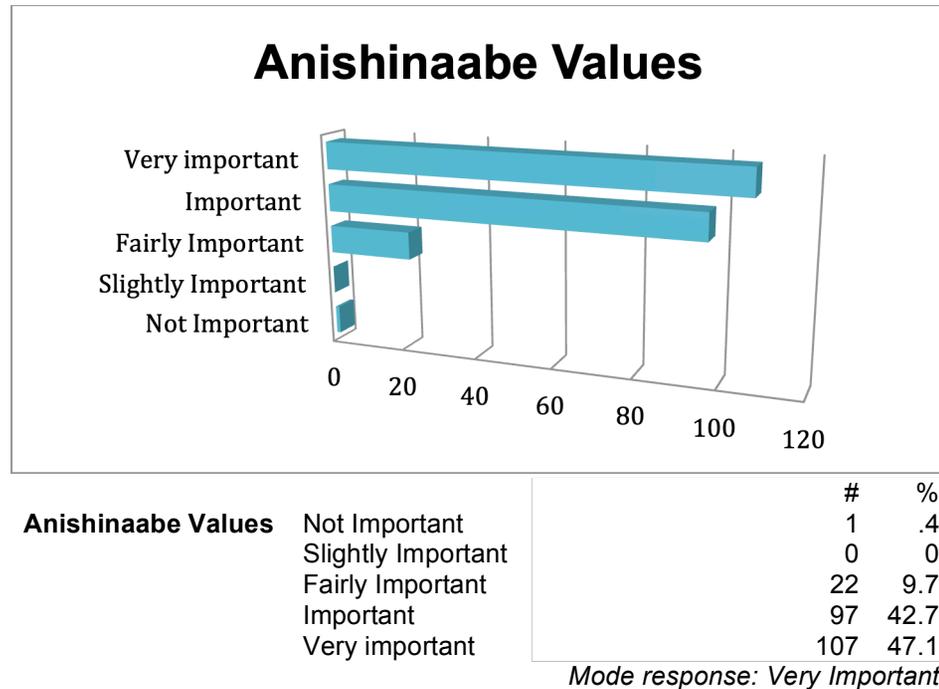


Figure 5: Reported Anishinaabe Values

Part 1: Gmaamwi-bi-bskaabiidooanaa Anishinaabemowin // Together we bring back Anishinaabemowin

Creating a culture of learning Anishinaabemowin

“We are committed to foster positive attitudes towards Anishinaabemowin and promote Anishinaabemowin use within the Chippewas of the Thames community and with the community members who may reside off reserve as a fundamental and critical component in maintaining and restoring our values and culture.” –COTTFN Language Declaration, adopted 2010

In order for us as a Nation to successfully reclaim Anishinaabemowin, we must create a community-wide culture of valuing our language. When the people are exposed to Anishinaabemowin and know the importance of Anishinaabemowin, they will be more likely to engage it, learn it, and speak it.

Strengths, Issues, and Visions

1. In the past decade, there has been a real effort on the part of community, administration, and leadership to enact community development through the 2012 Comprehensive Community Plan. This movement in Deshkan Ziibiing resulted in the creation of new departments such as Lands & Environment, Culture, Language, and Heritage, and the Justice Department, all of which are connected to our identity, rights, and Nationhood as Deshkan Ziibiing Anishinaabeg.
2. With community development came an emphasis on the part of administration and leadership to encourage community engagement and participation in the matters of Deshkan Ziibiing. Yet, participation in language reclamation still has to grow in order to reach our goals of fluency in Anishinaabemowin.
3. We need to find a way to get people involved in the reclamation of our language. It's happened before in the case of the community development movement, but how do we compel more people to want to learn the language?
4. Current language learners in the community are feeling as though the community-at-large does not have the same passion and concern for learning Anishinaabemowin.

5. The Residential Schools have had a deep psychological effect on our community that results in people thinking that Anishinaabemowin is not as useful to know as English.
6. Research states a) children who learn more than one language fare better academically and emotionally (Han, 2010) and b) cultural connection is vital to overall well-being for Indigenous peoples (Wexler, 2009) and has been correlated with lower youth suicide rates (Hallett, Chandler, & Lalonde, 2007). Yet, there is still doubt expressed in the community that creating an immersion program at Antler River Elementary School shouldn't happen because the language is "not important" or that children will not learn what they need to know to make it in mainstream society.
7. There is still a perception in the community that Antler River Elementary School is not academically "as good" as mainstream schools, and that enhancing Anishinaabemowin toward immersion would make the school worse.
8. Many feel as though learning the language is not considered a real, viable, career path.
9. Learners reported that Anishinaabemowin helps them create a sense of emotional value as well as a deeper cultural understanding that is important to their Deshkan Ziibiing identity and sense of belonging.
10. Anishinaabemowin learners in Deshkan Ziibiing sometimes feel discouraged because they feel alone or that what they are doing is not valued by community. Learners reported that if they were better supported by the community in terms of encouragement, recognition, and resources, the task of reclaiming language would not be so isolating.
11. In the past few years, there have been language events that have been successful and great spaces to share all that we have accomplished so far in Anishinaabemowin.
12. There are large annual events in Deshkan Ziibing that are widely attended by community such as Solidarity Day and the pow-wow—it is important that the language is present at these events to encourage Anishinaabemowin.
13. Deshkan Ziibing has an established sports culture that we can all take pride in. What if our families wanted to learn the language in the same way they encourage sports and extra-curricular activities?
14. Enji-Maajtaawaad, Antler River Elementary School, Paswe'aatigook, and the Culture, Language, and Heritage

department have all demonstrated efforts to reclaim Anishinaabemowin, but the community may not be aware of the successes because we generally struggle to communicate our wins.

15. Community needs to be better informed about the importance of our language and its continuation.

16. There is an established practice now of people introducing themselves in the language at community events, and this is good because it encourages us all to use the language. When the community sees our children at events using Anishinaabemowin, we are all proud of their accomplishment. It gives our Nation pride.

17. We have created immersion spaces in our early years centre, elementary school, and adult teacher program.

Goal #1:

Initiate an engaging and ongoing Anishinaabemowin movement in Deshkan Ziibiing that supports and fosters interest in language reclamation for all

Strategies:

1. Encourage and support Anishinaabemowin in the community through a concerted campaign that encourages everyday language use and phrases in public spaces that:
 - a. Direct a social media campaign across several platforms (Facebook, Instagram, Twitter, YouTube) that would heighten accessibility for all members, particularly off-reserve members
 - b. Produces community language initiatives in the form of activities, contests, and fundraisers (i.e. community game nights, regular bingo nights)
 - c. Creates incentives for learners and community learning (i.e. supplement travel bursaries for attendance at Anishinaabemowin gatherings)
2. Establish quarterly language events where achievements and growth in Anishinaabemowin are communicated and showcased. These language events can also be a venue to engage the community in identifying needs, new initiatives, and what is changing
3. Establish an annual or biennial language conference that engages and networks with the Anishinaabemowin reclamation efforts of our sister Nations
4. Create community language enhancement projects that provide incentives for businesses to feature the language in their spaces

5. Engage language teachers and learners to be present at all community events to use and encourage the language

Goal #2:

Address the psychological effects of colonization that have undermined perceptions of Anishinaabemowin

Strategies:

1. Develop an online Deshkan Ziibiing language support and cultural competency workshop that will be required for all those who work within Deshkan Ziibing, and open for community members to access
2. Develop a community education campaign that communicates the benefits of bilingualism and fluency in Anishinaabemowin
3. Citing current research that affirms culture as a vital part of holistic health for Indigenous peoples, insert an Anishinaabemowin awareness aspect to the existing health and social programming (i.e. Prenatal program, mental health support groups, youth groups) that communicates the importance of culture and language to overall well-being
4. Create policy acknowledging language learning as a valid volunteer commitment for anyone who needs to meet community service requirements (high school students, those who access community funding or social assistance, justice system requirements)
5. Create accessible, usable, community resources that will help in the normalization of Anishinaabemowin in everyday life (i.e. Book of baby names in Anishinaabemowin, a Deshkan Ziibing Anishinaabemowin slang book, Household Anishinaabemowin label kit)

Goal #3:

Connect Anishinaabemowin to all established and emerging community and land-based practices

Strategies:

1. With the help of each department, review all of COTTEN's established annual community events and create a language plan for all events (i.e. International women's day, round dance, sugar bush activities, spring fishing, Easter egg hunt, spring clean up, diva day, garden planning/planting, Mother's/Father's Day, Solidarity day,

- elections, pow-wow, harvest feast, orange shirt day, Halloween, Thanksgiving, Children's Christmas Party)
2. Engage learners and speakers of Anishinaabemowin to translate and communicate key phrases for release around each event as a part of their language projects

Part 2: Eniigaanzijig da-naadmaagewag // The leaders will help them

Governance & Administration

“We are committed to making our community’s Anishinaabe language a priority and affirm our unwavering determination and dedication to its use within the Chippewas of the Thames community.” –COTTFN Language Declaration, adopted 2010

A commitment to Anishinaabemowin in Deshkan Ziibiing will mean a concerted, sustained effort on the part of Leadership (Governance) and Administration that transcends current Indian Act election timelines and focuses on consistent, community-led language reclamation.

Strengths, Issues, and Visions

1. So far, we have passed important milestones such as declaring language a right for all children in the Children’s Agenda, adopting a formal Language Declaration in 2010, and ratifying our foundational Chi-inaakonigewin (constitution) in the language with an English translation. All of these are important resources to guide us as we move into direct action for our language.
2. Research shows that with heightened exposure to Indigenous language inside and outside of the home increases one’s value for it (Jewell, 2016). If we are going to increase the value for Anishinaabemowin in our community, we have to create more resources and opportunities for people to be exposed to it.
3. Many people have commented that the road signs in Anishinaabemowin that appear throughout the community are important learning tools. They also signal our commitment to language reclamation as a Nation. Learners and community members have suggested that there be more public signage that contain Anishinaabemowin, especially at main public spaces and at the reserve’s entrances/exits.
4. Several learners and community members have stated that Chippewas of the Thames First Nation should officially reclaim our original name, Deshkan Ziibiing Anishinaabeg.

5. Learners have said that having our own community-led language board/committee that focuses specifically on overseeing and guiding cultural and language resurgence in our Nation would be a major source of support for current Language staff.
6. Learners pointed out that there is a lot of pressure on current Language staff to perform administrative duties in addition to their huge task of guiding the immersion process and teaching the language. Administrative tasks should be reserved for specific administration staff who are hired to support language reclamation work.
7. Many learners expressed their frustration with the lack of space to gather and learn/speak the language. It is widely known that our current infrastructure is limited and to build any more spaces would be difficult, but the current spaces that exist for language is not conducive for the elders who come teach, or for larger groups of people for a sustained period of time.
8. There is a need for a major sustained support of language reclamation and its application in everyday life—from council, from community at large, and from the “powers that be” in administration, or the senior management who head up the Nation’s departments.
9. We can foresee that teachers are going to be in high demand. Board of Education could advocate and place efforts in recruitment to the language, as well as encourage attendance in language programs through scholarships and incentives.
10. The Leadership and Administration is seen as a major source of social influence in the community, since many of our members a) seek services or access programs there or b) are employed there or have family/friends employed there. Many learners and community members commented that language reclamation should not only be visible in public buildings and spaces, but also supported with clear, assertive action by our Nation’s leadership and administrative staff. In many ways, the culture of leadership and administration has to reflect value for Anishinaabemowin as a clear message of support to the community.

Goal #1:

Officially implement Article 2.1 of Chi-Inaakonigewin: “Niizhing ndinwemi maanpii Deshkan Ziibiing Anishinaabe Aki. Anishinaabemowin miinwa Zhaagnaashiimowin.” (The official languages of Deshkan Ziibiing Anishinaabe Aki are Anishinaabemowin and English)

Strategies:

1. Produce an Anishinaabemowin Act that codifies the Deshkan Ziiibing Language Declaration into Deshkan Ziiibing law that will go into effect on a specific date
2. Mandate and execute that Anishinaabemowin in the Fiero writing system (as per the Anishinaabemowin Declaration) be visible on signage in all public, Nation-funded spaces, as well as for all communication materials regarding events, programs, and services in the Nation
3. Develop a standard introduction protocol in Anishinaabemowin for any event hosted in the Nation, on behalf of the Nation, or representative of the Nation; and when possible, engage children, youth, and adult learners of the language to deliver these standard introduction protocols
4. As a preliminary step to changing the official name of Chippewas of the Thames First Nation to Deshkan Ziiibing, launch a community education campaign about the history of the name Deshkan Ziiibing

Goal #2:

Commit to meaningfully enhancing Anishinaabemowin resources in the Nation

Strategies:

1. Establish a long-term, multi-year funding agreement that allocates dollars to Anishinaabemowin Reclamation from COTTFN's budget and Own Source Revenue Ontario Lottery & Gaming (OLG), Big Bear Creek Community Development Fund, and Thunderbird Trust
2. Provide each department in the Nation with a line item in their budget for "language enhancement" that enables departments to access translation services and to change their name/accompanying materials to reflect Anishinaabemowin (i.e. Housing = Wiigwaaming Department)
3. Allocate a permanent, centralized, accessible space/building for Anishinaabemowin that can accommodate elders, adult immersion, and community courses
4. Appoint a new portfolio counsellor to Anishinaabemowin whose task is to assemble an Anishinaabemowin Advisory Council that consists of community members (on and off reserve) and an administrative staff person, the purpose of which is to
 - a. Guide the implementation of this strategy **Bskaabiidoodaa Gdanwewininaa**
 - b. Guide community campaigns and efforts for raising the visibility of Anishinaabemowin in Deshkan Ziiibing
 - c. Oversee the implementation of the Nation's Anishinaabemowin Act

Goal #3:

Establish Anishinaabemowin as a priority in all Governance and Administrative affairs

Strategies:

1. Amend the Comprehensive Community Plan to include an Anishinaabemowin chapter that adequately addresses planning needs for fluency
2. Amend the Leadership Manual to include statements outlining leadership commitments to Anishinaabemowin
3. Include a statement in the Oath of Office that requires commitment to language reclamation on the part of elected leadership
4. Adopt an HR policy that:
 - a. Mandates daily usage of Anishinaabemowin for all Nation's employees
 - b. Provides support to employees who are learners of the language
 - c. Provides workplace incentives and time for all employees to learn basic phrases in the language, and
 - d. Requires any new employee of COTTFN to commit to learning basic Anishinaabemowin as a condition of continued employment
5. Amend the COTTFN Business By-law to include incentives for businesses in the Nation to feature use of Anishinaabemowin
6. When applicable, require evidence of Anishinaabemowin inclusion and use as a requirement for all Own Source Revenue funding for individuals and groups
7. Engage the Nation's trusts (Big Bear Creek and Thunderbird) and the COTTFN Development Corporation on aligning policies to prioritize Anishinaabemowin reclamation, as well as possible collaborative strategies

Part 3: Enishnaabemjig // The people who speak Anishinaabemowin

Throughout the community

Our vision of the Deshkan Ziibiing community is where our people will once again speak and think in our language—Anishinaabemowin, now and on in the future as a fundamental basis of our spiritual, mental, emotional, physical, social and working lives—COTTFN Language Declaration, 2010

There is currently an established movement of reclaiming Anishinaabemowin in Deshkan Ziibiing that extends from early childhood education to adult immersion. This movement is vital to our Nation's fluency goals and must consistently be allocated resources, enhanced, reviewed, and adjusted as we grow in our practice of speaking Anishinaabemowin.

Strengths, Issues, and Visions

1. Right now the children in the Enji-Maajtaawaad program are learning everything that previous generations had up until High School.
2. Enji Maajtaawaad has made concerted effort to raise their staff capacity in the language by committing to learning 26 words/phrases/sentences per month. These 26 terms are reinforced throughout the day and by handouts, a quizlet, and a labeled environment. There are also language speakers who are present in all the classrooms to speak Anishinaabemowin to the children.
3. Seeing the language in the community—whether in the name of programs and services or on the stop signs—normalizes it for everyone.
4. The kids at Enji-Maajtaawaad and Antler River Elementary School are getting the language consistently and retain it faster than adults. As long as this keeps going, even though they're not fully immersed, they can still build on that foundation in immersion later in their lives.
5. Having a relationship-based and home environment is a very important part of transmitting the language. The parenting groups held by Enji-Maajtaawaad are widely attended and perceived to be an important resource for families to learn more language for use in the home.

6. Our children graduate from Antler River Elementary School with at least a beginner language speaking skill. However, they notice that the language teachers in their High Schools are not as proficient as the language teachers at ARES.
7. Paswe'atigook is an amazing development and many people are proud that a group of our people are dedicated to learn the language. However, some learners pointed out that while the immersion method is great, it would be helpful if there were community classes again.
8. Many learners pointed out that there was no space to speak the language, few language resources, not enough teachers, no one to talk to in the language, and that they lack confidence to speak in the community.
9. Learners in the community pointed out that language use has slowly evolved throughout the years. There are established terms in our community as a result—such as Mazinigan. We can hear the language at our pow-wow and events such as veteran's day, graduations, and celebrations. It gives us hope that we can once again speak Anishinaabemowin.
10. Paswe'atigook learners are feeling discouraged by the daunting task of language reclamation, and sometimes feel as though they are alone in their work. They need encouragement, recognition, and respect as the up and coming leaders of Anishinaabemowin in our community.
11. The amount of work there is to do in Anishinaabemowin reclamation far outstrips the amount of speakers that are in the community thus far. It is also increasingly difficult to find language speakers who are able to work for our Nation.
12. All of the current language speakers in the community together and have an inclusive policy regarding dialects. This approach accepts the diversity of ways to speak, and focuses on "just getting the language out there".
13. In order for the grandchildren of the child in immersion now to be considered a first language speaker, the "bubble" of language has to expand. We have to think seriously and creatively to reclaim our Anishinaabemowin.

14. The language can be heard daily at Antler River Elementary School, yet there is a perception and fear amongst the community of learners that teachers and staff at Antler River Elementary School will not support immersion programming—particularly the non-native teachers and staff.
15. Many adult learners reminisced on the evening language classes that were once held. They stated that these classes, with guests from Bkejwanong such as Jenny Blackbird and Eddie Taylor, were where the adults learned—such as through learning the language sound chart and active involvement in song and other activities.
16. There is a clear need for more curriculum around all aspects of Anishinaabe aadziwin for inclusion in Enji-Maajtaawaad, Antler River Elementary School, Youth programming, Adult language learning, and Paswe'aatigook

Enji-Maajtaawaad Early Years

Goal #1

To provide a nurturing, play-based environment rooted in the Anishinaabe language and cultural knowledge.

Strategies:

1. Building Anishinaabemowin capacity within the Early Years team using various approaches including:
 - a. Mastering “Monthly Language Sets” that consist of 20-26 commonly used phrases/sentences trending and replacing the use with Anishinaabemowin
 - b. Host “Lunch & Learns” twice a week that are scheduled from 12:30-2:30pm (during children’s rest time/and staff lunches) to review and practice monthly language sets and discuss implementation plans
 - c. Encouraging the online language learning tool Quizlet, that tracks all “monthly language sets” and progress being made individually
 - d. Monthly assessments and testing that includes one on one support and coaching and demonstrates progress being achieved by individuals. Incentives to be given at each quarter within the fiscal year.
2. Enhancing curriculum and pedagogy
 - a. Enji-Maajtaawaad Early Year’s approach to early learning enables them to recognize and act upon teachable moments in a way that fosters children’s exploration, play, and inquiry while using Anishinaabemowin. Educators are active participants, architects of the play space, observers, planners, reporters, collaborators, reflective practitioners, and co-learners.

- b. Seasonal and land-based activities in Anishinaabemowin will serve Enji-Maajtaawaad Early Years as a point of reference for sequenced language delivery and reinforced learning throughout the children's early learning experience.
- c. Publishing in-house language resources and progressively work towards transcribing all program administration, programming into Anishinaabemowin (e.g. parent handbook, sign in/out, learning stories, communication log, forms, etc.)

Goal #2:

Improve family support and involvement in all Anishinaabemowin programming.

Strategies:

1. The K'do Biskaabwidoonaa Nwewin Endaaying (Bringing Language Home) project aims to bridge the language-learning children receive at Enji-Maajtaawaad Early Years into the home.
 - a. All existing parenting programs and services promoting healthy childhood development will be infused with Anishinaabemowin.
 - b. Getziimag Maamwiziwin (EarlyON) will create community programs where parents and children can play and learn together. It will provide plenty of opportunities for community children aged 0-12yrs and their families.

Goal #3:

A cohesive approach to language learning and immersion is happening amongst Enji Maajtaawaad Early Years and Antler River Elementary School.

Strategies:

1. Create transition programming for incoming children to prepare parents for what's to come. Immersion will require commitment on the part of families-and this should be communicated and documented for enrolment at Enji-Maajtaawaad
2. Develop formal communication plans and evaluative resources for children at the childcare transitioning to Antler River Elementary.
3. Language speakers and program directors from Enji-Maajtaawaad Early Years and Antler River Elementary School will establish quarterly meetings each year to review and discuss strategies that are working well or where more support/focus is needed.

Deshkan Ziibiing Kinoomaagegamig (Antler River Elementary School)

Goal #1:

Support Antler River Elementary School's growing immersion goals

Strategies:

1. Enhance Professional Development days that:
 - a. Within the first year deliver workshops that communicate the urgency and importance of reclaiming Anishinaabemowin to Antler River Elementary School Staff. These workshops should work to provide in depth education about colonialism, while also garnering support for our Nation's reclamation goals
 - b. For the following years 2-5, develop a comprehensive language-learning plan for teachers at Antler River Elementary School that supports their learning of daily phrases in Anishinaabemowin that resembles the Enji-Maajtaawaad Early Years model.
2. Change the name of Antler River Elementary School to Deshkan Ziibiing Kinoomaagegamig

Goal #2:

Develop Deshkan Ziibiing-specific curriculum that fosters the knowledge needed for future generations to continue efforts of Anishinaabe citizenship and Anishinaabemowin reclamation

Strategies:

1. Create a curriculum-building workshop series that:
 - a. Builds capacity and skills in curriculum development within the community by engaging a curriculum development expert to transfer skills to a core team of writers/researchers from Deshkan Ziibiing
 - b. Pairs knowledgeable Deshkan Ziibiing members and other Anishinaabeg as content experts with writers/researchers of curriculum
2. Engage a concerted effort to developing custom curriculum for Antler River Elementary School on the topics of:
 - a. Deshkan Ziibiing history
 - b. Deshkan Ziibiing civics (Chi-inaakonigewin, dodem system governance, citizenship engagement, community participation)
 - c. Reclamation responsibilities and land-based knowledge

- d. Environmental protection and social justice
- e. Anishinaabe earth sciences
- 3. Create a Board of Education recognized and approved certification that
 - a. Formally acknowledges specialized skill and knowledge of Anishinaabe aadziwin and Anishinaabemowin for students graduating from Antler River Elementary School
 - b. Formally acknowledges specialized skill and knowledge of Anishinaabe aadziwin and Anishinaabemowin for teachers who engage Professional Development at Antler River Elementary School
 - c. Is conferred upon participants annually

Youth/Secondary School

Goal #1:

Greatly enhance resources and opportunities for Deshkan Ziibiing youth to engage in Anishinaabemowin reclamation

Strategies:

1. Citing the recent *An Act Respecting Indigenous Languages*, advocate for the enhancement of Anishinaabemowin courses in the high schools that serve our youth
2. Connect with youth groups of sister Waawaayatanong Nations (Aamjiwnaang, Bkejwanong, Aazhodenaa, Wiikwedong, Caldwell) to host the following gatherings on a rotating basis:
 - a. Anishinaabe sports league
 - b. Anishinaabemowin language and culture knowledge bowls
 - c. Mini-youth pow-wow & conference
3. Develop a youth immersion club and provide financial resources for youth to engage in Anishinaabemowin on a fun, social basis
4. Create an Anishinaabemowin Ambassador program for youth Anishinaabemowin advocacy that also serves to create and produce outreach to community (booths at community events, representation role at events)
5. During the summer employment program, engage students/youth in 1 paid day of cultural/language learning each week

Paswe'aatigook

Goal #1:

Engage Paswe'atigook immersion learners as respected community knowers in Anishinaabemowin who provide language expertise in their placements, role modeling for younger generations, and carriers of language leadership

Strategies:

1. As a part of their established practicum, place Paswe'atigook learners into community spaces as language ambassadors who:
 - a. Help with creating language resources for community events
 - b. Provide opening prayers, words, and introductions in the language for community events
2. Provide preliminary briefing and direction to staff who work with Paswe'atigook learners that clearly establishes their recognition as community language leaders

Goal #2:

Support the enhancement of recruitment and resources for Paswe'atigook

Strategies:

1. Ensure an accessible, adequate space is set aside for Paswe'atigook that can accommodate permanent learning
2. Increase the awareness of career possibilities in Anishinaabemowin to high school students via the Board of Education's Secondary School outreach program
3. Provide provisional housing or lodging for visiting Anishinaabemowin speakers in an effort to retain and accommodate language knowers. In the meantime, provide a comprehensive list of nearby accommodations and resources for visiting language knowers as a part of their orientation package
4. Continue to engage alum of Paswe'atigook in evaluation, development, and growth of the program

Post-Secondary

Goal #1:

Engage Deshkan Ziibing post-secondary scholars in Anishinaabemowin reclamation

Strategies:

1. With the consultation of current post-secondary students in COTTFN, develop an annual summer program that engages COTTFN secondary and post-secondary students in the following:
 - a. An employment program that tasks students with researching/applying for grant opportunities that will support culture and language;
 - b. Producing language resources such as signage, materials, and activities/curriculum for immersion activities;
2. Engage post-secondary students and offer research opportunities/topic suggestions to complete for their post-secondary course projects, papers, or placements with the agreement that this work will inform Anishinaabemowin reclamation in Deshkan Zibiing

Family & Community Life, On and Off Reserve

Goal #1:

Engage Deshkan Zibiing families and community in a series of programming designed to strengthen Anishinaabemowin through land-based and creative cultural activities

Strategies:

1. Reclaim and resurge land-based activities as opportunities to learn the language
 - a. Anishinaabe arts using land-based materials such as: basket making/traditional pottery
 - b. Traditional dyes and fibres
 - c. Traditional foods
 - d. Canoe making
 - e. Medicine gathering/making
 - f. Birch bark biting
 - g. Anishinaabe traditional games
2. Invest in a community recording studio to create Anishinaabemowin content (songs, advertisements, announcements) for social media, the upcoming Thunderbird Radio, and personal enrichment
3. Make programming available for all members to creatively engage in the language through poetry, skits, music, and other creative outputs. Showcase the content at quarterly language gatherings and on social media
4. Create an “Anishinaabemowin Laureate” fellowship that engages accomplished creative individuals and creative youth in a short-term residency to produce Anishinaabemowin content and engage community

Goal #2:

Enhance community language resources and communication for Deshkan Ziibiing

Strategies:

1. Amend the Human Resource strategy to include increases in language teachers as well as staff/contractors to develop curriculum and communications in Anishinaabemowin
2. Produce monthly language content for the Mazinigan
3. Produce a short podcast series for Anishinaabemowin in Deshkan Ziibiing
4. Create an Anishinaabemowin communication strategy that supports the use of Anishinaabemowin in all community programming
5. Develop COTTFFN specific resources in Anishinaabemowin for use in social media
6. Assist in providing Anishinaabemowin translations for the ARES, Enji-Maajtaawaad, and community calendars
7. Develop vocabulary sets and “phrase of the day” content for use on social media. This provides an opportunity for repetition and accompanying contests to engage community on how the phrase is used/practiced daily
8. Develop:
 - a. A beginner adult/elder-focused Anishinaabemowin class
 - b. A one hour immersion club

Epilogue

While language reclamation can be a daunting task, it is also important to recognize the strengths in our efforts. Anishinaabemowin is still a language that is spoken by thousands of people, and there is hope that it can be spoken again in our Nation with serious commitment. Much of the work as we begin is in a) establishing insistent, assertive policy reclamation efforts and funding commitment in our First Nation, b) normalizing Anishinaabemowin in our contemporary community culture, and c) creating resources for learning, and d) political advocacy for Anishinaabemowin.

There are many instances of Indigenous language reclamation efforts, and a few are presented here as an example. In 1970s Aotearoa (New Zealand), only 100 children could proficiently speak Te reo Māori (Māori language), and it was widely feared that the language would not be spoken again as a result of colonialism. Through an aggressive social campaign, early childhood education focus, and political commitment on the part of Māori and the mainstream New Zealand government, 125,000 people in Aotearoa now speak Te reo Māori. There are still many challenges that language activists in Aotearoa face, but the remarkable increase has now established a strong foundation for continued efforts (Albury, 2018). In Hawai'i, only a few hundred spoke 'ōlelo Hawai'i (Hawai'ian language) in the 1980s. After a modest language reclamation movement that began with just a handful of early childhood language nests, the movement grew rapidly. Today, there are tens of thousands of 'ōlelo Hawai'i speakers (Snyder-Frey, 2013). Like the Māori, Kanaka Maoli (Native Hawai'ians) still face many issues in their language reclamation efforts, but like the Māori, they have a strong foundation to guide them in their efforts.

Both language reclamation efforts described above began with serious commitment to early childhood immersion. In this way, Deshkan Ziibiing can also enjoy the return of Anishinaabemowin if we continue to invest in our children and community culture of learning.

It should be noted that no language reclamation movement is without its issues, as ongoing colonialism and its accompanying pressures to speak English will always present an issue to the livelihood of our marginalized languages. This is why Anishinaabemowin reclamation is a necessary companion to the resurgence of all aspects of Anishinaabe life.

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Appendix A: Deshkan Ziibiing Language Declaration

VISION

To have Anishinaabemwin as the common spoken language of Deshkan Ziibiing

MISSION STATEMENT

To develop, promote, and encourage language initiatives so that our community, our children and our children's-children will hear, learn and enjoy speaking our original language and honour our ancestors.

CHIPPEWAS OF THE THAMES LANGAGE DECLARATION

PREAMBLE

The Deshkan Ziibiing Anishinaabemowin Declaration affirms our belief in fundamental human rights and in the dignity of the Anishinaabeg. Whereas, the language of a distinct people is the key determinant for declaring sovereignty, Chippewas of the Thames First Nation recognizes the knowledge, worldview and ways of relating with all of creation are embedded in Anishinaabe language, thus the Anishinaabe language is a gift to be protected for future generations. Chippewa of the Thames is committed to ensure that our Anishinaabe language is paramount to nation building of the Chippewas of the Thames community.

Chippewa of the Thames First Nation acknowledge the impact that the residential school systems inflicted upon our people through assimilation and colonization of First Nations people across Turtle Island, by way of devaluing the children's first language, Anishinaabemowin. Recognizing the impact of these systems on our spirituality and first language that is being in our blood memory will be restored. Chippewas of the Thames also acknowledges the positive impact of individuals, families, clans, and nation leadership, in this post residential school era can have on changing how our children value their language. Through determination of individual members, families and nation government, we believe that one word, one phrase at a time in our language will help re-unite families, build strong community relationships and will reestablish our strong connection to land and provide a means of restoring our cultural values centered on the seven grandfather teachings.

Love, Humility, Respect, Bravery, Kindness, Truth, & Wisdom

Our vision of the Deshkan Ziiibiing community is where our people will once again speak and think in our language—Anishinaabemwin, now and on in the future as a fundamental basis of our spiritual, mental, emotional, physical, social and working lives.

PRINCIPLES

There, we the people of Deshkan Ziiibiing Territory are committed to build a community that maintains and speaks its Anishinaabe language and to develop, promote, and encourage language initiatives so that our community, our children and our children's children will hear, learn and enjoy speaking our original language and honour our ancestors and the wisdom rooted in Anishinaabemwin. We accept this responsibility by embracing the following principles:

1. We recognize that each Anishinaabe born into this world is gifted with Anishinaabemwin, and therefore the right to speak Anishinaabemwin is inherent with being Anishinaabe.
2. We are committed to making our community's Anishinaabe language a priority and affirm our unwavering determination and dedication to its use within the Chippewas of the Thames community.
3. We recognize Anishinaabe language revitalization is a common and shared responsibility that requires an integrated and balanced approach; and place emphasis on strengthening community cooperation across all sectors of our society and including all programs within and associated with Chippewa of the Thames.
4. We acknowledge and fully support the role of elders and fluent language speakers whose dialects and languages may be different from southwestern dialect.
5. We recognize the importance of having an understanding and appreciation of other languages and dialects so we may better understand our own dialect.
6. We will commit to build and maintain an ongoing resource of Anishinaabemwin that is of the southwestern dialect.
7. We welcome the efforts of the wide range of people that are assisting to revitalize Anishinaabemwin and increase its use within the Chippewas of the Thames community.
8. We will promote, nurture, and facilitation Anishinaabe language programs, policies, and initiatives within the Chippewas of the Thames and other Anishinaabe Nation communities that benefit all our members by providing the necessary resources to develop, participate in, and build partnerships, working relationships and alliances to preserve and enhance Anishinaabe language learning opportunities.
9. We actively support the use of Anishinaabemwin by all Chippewas of the Thames employess, agencies, and services within and around the community by establishing and maintaining learning centers that prepare learners linguistically and culturally for true Anishinaabe expression.
10. We fully support all employees, elected officials, and committess acquiring the necessary language training to learn and use Anishinaabemwin in the workplace.

11. We are committed to foster positive attitudes towards Anishinaabemwin and promote Anishinaabemwin use within the Chippewas of the Thames community and with the community members who may reside off reserve as a fundamental and critical component in maintaining and restoring our values and culture.
12. We recognize that we are Ojibway Anishinaabe/”Keepers of the faith” and the that term “Chippewa” is a non-Anishinaabe derivative of the word Ojibway; and that we are part of the Confederacy of the Three Fires Alonquian language family.
13. We reaffirm the need and urgency for taking a comprehensive and holistic approach to revitalizing Anishinaabemwin that work towards achievable, measurable, and timely targets; where progress is evaluated to ensure we are achieving results.
14. We are resolved in our commitments that practical action and the resouces needed are put in place to ensure real and measurable results.
15. We recognize the importance of reading and writing skills in modern day society where technology can be an important vehicle for language revitalization.
16. We acknowledge the needs of all our language learners. Where learning by hearing the language spoken fluently is not available to members, we will support and provide resources to support their learning.
17. We will not discriminate against fluent speakers who do not have teaching credentials and will develop a list of credible speakers. Until we establish a foundation of language dependency, our standards of teaching the language will change how we teach our children.
18. Thus we will use the Fiero writing system consistently throughout the community to create a consistent and continual familiarity of language and structure.
19. Finally, Anishinaabemwin immersion and fluency will be our long-term goal where Anishinaabemwin is our primary language.

Chief and Council of Chippewas of the Thames First Nation, Deshkan Ziibiing Territory on this 31st day of March, 2010.

Appendix B: Community Engagements

This Appendix features the methodologies used for this strategy's community engagements.

Engagement 1

Meeting with educators of Culture/Language in Deshkan Ziibiing, January 25th 2019

Objective: Engage with all language teachers, culture workers, and language-supporting administrative staff currently working across sectors in Deshkan Ziibiing for input into Bskaabiidoodaa Gdanwewininaa

Desire-based Past/Present/Future Exercise.

This session used Anishinaabe visiting methodology (Miner, 2018; Gaudet, 2019) in a desire-based framework (Tuck, 2009). This means that we gathered as a group, visited in a good way, shared our dibaajmowin (our truth and story), and talked about our hopes and dreams for Bskaabiidoodaa Gdanwewininaa.

Questions that were asked:

Introduction

- What do we hope to get out of our visit today?

Visioning

- What will Deshkan Ziibiing look/sound like when we've achieved our Anishinaabemowin and Anishinaabe aadziwin goals?
- What does it look like when future generations are fluent—i.e., what can we expect from the grandchildren of the babies currently in Enji-Maajtaawaad?

Where we are now

- What practices have we established for moving toward this goal?
- How do these practices need to expand to propel us to our goal?
- What new practices should we take up?
 - What resources do we need to access these practices?
- Who specifically needs to be involved to mobilize our strategy?
 - What do you envision their role would be?
- What do we need to consider about our community in our strategy?
 - In what ways do we have to meet/accommodate community to mobilize our strategy?
- What should we take into account in developing our strategy across the following sectors?
 - Early Years Centre, Family Strategy

- ARES, Family Strategy
- Secondary School, Family Strategy
- Post-Secondary School, Opportunities for students to do/engage/research
- Community Life, Broader community strategy
- How will we collaborate to mobilize our strategy?
- Where are our supports and opportunities to mobilize our strategy?
- What questions should we be asking community at the Anishinaabemowin Social on March 2nd?
- Is there anything else we need to know as we move forward in developing the strategy?

Engagement 2

Consultation with community at the Anishinaabemowin Social, March 2, 2019

Objective: Engage community in discussion about current Anishinaabemowin movement in Deshkan Ziibiing for input into Bskaabiidoodaa Gdanwewininaa

Anishinaabemowin Social.

At this community social event, we invited community, as well as all language learners and their families to share a mid-day meal and hear Rochelle Allan speak about her inspiring story of language reclamation in her home. We also engaged families on input into the strategy by asking the following questions:

1. How do we build language use in the community?
2. What are the challenges you face in learning the language?
3. What are some ways you can overcome these challenges?
4. What do you need that will help you learn the language?

Appendix C: Selected 2016 Governance Survey Data

Selected Respondent Characteristics			
Age		Frequency	Percent
Valid	16-25	41	12.9
	26-40	86	27.1
	41-64	146	46.1
	65+	40	12.6
	Total	313	98.7
Missing	(No response)	4	1.3
Total		317	100.0

Sex		Frequency	Percent
Valid	Female	198	62.5
	Male	116	36.6
	Total	314	99.1
Missing	(No response)	3	.9
Total		317	100.0

Location		Frequency	Percent
Valid	On Reserve	170	53.6
	Off Reserve	131	41.3
	Total	301	95.0
Missing	(No response)	16	5.0
Total		317	100.0

Do you speak or understand an Indigenous language?

		Frequency	Percent
Valid	Not at all	96	30.3
	Understand some but can't speak	71	22.4
	I speak a few words	117	36.9
	Able to read & write	13	4.1
	Moderately (conversational) or Very Well	12	3.8
	Total	309	97.5
Missing	(No response)	8	2.5
Total		317	100.0

How often are you exposed to language *inside* of your home?

		Frequency	Percent
Valid	Never	90	28.4
	Rarely	108	34.1
	Sometimes	81	25.6
	Often	23	7.3
	Very Often	8	2.5
	Total	310	97.8
Missing	(No response)	7	2.2
Total		317	100.0

How often are you exposed to language *outside* of your home?

		Frequency	Percent
Valid	Never	60	18.9
	Rarely	103	32.5
	Sometimes	102	32.2
	Often	39	12.3
	Very Often	6	1.9
	Total	310	97.8
Missing	(No response)	7	2.2
Total		317	100.0

How important would you say that Anishinaabe (Native) teachings and values are in your everyday life?

		Frequency	Percent
Valid	Not at all important	3	.9
	Somewhat unimportant	17	5.4
	Fairly Important	49	15.5
	Important	82	25.9
	Very important	160	50.5
	Total	311	98.1
Missing	(No response)	6	1.9
Total		317	100.0

Appendix D: Supporting External Articles

United Nations Declaration on the Rights of Indigenous Peoples, Article 13

1. Indigenous peoples have the right to revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures, and to designate and retain their own names for communities, places and persons.
2. States shall take effective measures to ensure that this right is protected and also to ensure that indigenous peoples can understand and be understood in political, legal and administrative proceedings, where necessary through the provision of interpretation or by other appropriate means.

Truth and Reconciliation Commission's 94 Calls to Action, Action Items 13-16

13. We call upon the federal government to acknowledge that Aboriginal rights include Aboriginal language rights.
14. We call upon the federal government to enact an Aboriginal Languages Act that incorporates the following principles:
 - i. Aboriginal languages are a fundamental and valued element of Canadian culture and society, and there is an urgency to preserve them.
 - ii. Aboriginal language rights are reinforced by the Treaties.
 - iii. The federal government has a responsibility to provide sufficient funds for Aboriginal-language revitalization and preservation.
 - iv. The preservation, revitalization, and strengthening of Aboriginal languages and cultures are best managed by Aboriginal people and communities.
 - v. Funding for Aboriginal language initiatives must reflect the diversity of Aboriginal languages.
15. We call upon the federal government to appoint, in consultation with Aboriginal groups, an Aboriginal Languages Commissioner. The commissioner should help promote Aboriginal languages and report on the adequacy of federal funding of Aboriginal-language initiatives.
16. We call upon post-secondary institutions to create university and college degree and diploma programs in Aboriginal languages.