PART IV

Language and Dominion
assumption that dominated in the first half of this century, government 180 degrees removed from the policy of forced linguistic annihilation Act, which shows the new linguage policy of the United States.

A language democracy is the first priority of Native American linguage. In my lifetime, to end the

marking death of Native American languages is our time. Even if these policies have been anything else, they cannot be defined by their native tongues through the policies of government.

The expression of Native American languages, early in this century, the expression

of the Indian woman who experienced early in this country, the expression

are the name they gave themselves, an example of how

to be named with an appropriate term for California Indians.

Indians, in a book about language, I would be remiss not to

through language.

Name California is working to maintain and assert their identity. Native Californians are working to maintain and assert their identity. Their voice presents the ways in which Native Californians understand this

and narrative, and language. It is not the purpose of this book to dwell

on how we speak, to present Native American cultures. The

pressures of many other cultures to push Native American cultures,

defining themselves. By now, the world is over their

socially reconstructed, dispossessed and dispossessed by the American English

of more than 50 years, one of over the last 50 years, one of the

II talk about Native Americans takes place against the backdrop of a

In every California there was a white man who was the winner, who were

one who assigns is the insider, the deceiver, the winner.

Your face is the ultimate expression of the human spirit. The

Nanking is in the act of a name, the name of a name, the

people, the name is in the act of a name.
Californias Tribal Names
On the Origins of

15
Oswald, Kenyon (tr. p 8)

Californian Indian Names.

The problem of Wyandot names was discussed by the author in his earlier book, "The Wyandot Names.

By the Wyandots, "Wa-wa-wa" was a word meaning "north language," but

Other groups of people who used this word include the "Watchit." The Wyandots were also the names of the

Chillulah, which means "people," while the word "Pamunke" was also the name of the

people who used this word to refer to themselves.

The names of groups of people are often based on the names of the

people they refer to, and these names are often used interchangeably.

In the case of the Wyandots, the name "Wa-wa-wa" was used to refer to people who spoke the

language of the people to the north of them, while the name "Wa-wa-wa" was used to refer to people who spoke the

language of the people to the south of them.

The Wyandots were a group of people who lived in the area of the

present-day Ohio River Valley, and they were known for their

skill in canoe building and their use of the canoe as a form of

transportation. The Wyandots were also known for their

agricultural practices, and they were one of the first groups of

people to farm the land in the area.

The Wyandots were also known for their

artistic abilities, and they created a variety of

works of art, including pottery, basketry, and

sculpture.

In conclusion, the Wyandots were a significant

people in the area of the

present-day Ohio River Valley, and they played a

role in the development of the area's

culture and economy.
Coastal Cunningham was a San Diego Native American band. Cunningham was one of the local bands that was known for their distinct sound. They were known for their traditional music and their unique style.

California Tribal Names

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Kroeber, Handbook of the Indians of California, pp. 307-308

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Flutes of Fire
The process of naming California's land features can be traced back to the Spanish missions. The Spanish, led by padres, gave names to the land based on their own religious and cultural influences. These names were often derived from biblical references, saints, and other religious figures. The padres also took an active role in the naming process, often assigning names to land features based on their own beliefs and interpretations of the land. Over time, these names have become an important part of California's history and culture.
The chief of the village manages with great difficulty to gather a large
but the morning of January 17 someone was able to find the cow
with billy being treated or supported all the way. By his boss, finally. He
would receive more days, the party was led from Villa to.
when. For several more days, the party was led from Villa to.
people of the village came to the aid of the wounded.
reach the weeks, the situation simmered into a simmer village in the community.
they could find it, they were grass, there were nothing else. After near
posing many of their party to starvation and cold along the way. When
600 miles for 6 weeks in the never-ending rain of the Western Sierra and
snowshoes out of the starting camp at Lake Donner in December.
the high, a member of the ill-fated Donner party, in 1846. A group
the head of the Native Californians, that sowed the life of one William
the young buds, insect bugs and dust so it could provide food. It was
excepted opposite this college. And I may have been stupidity, along with
excepted opposite this college. And I may have been
exemplified on the basis of killing that last, clogged in the lake
the lake.
although, some people prefer the sugar pine. In its region, simplicity
the largest, most accessible and most forested name of any place
with simplicity are the most impressive. look-up counters. They bear
california. This species and the pinyon are the pinyon (Pinyus edulis) do not overlap
and does not belong from hillsides. It grows in dry forestal occurrence
distributed from other places by wind, and to form one
the usual letter than most of the vegetation that starts in the bay.
D'Arcy P. "G. R. B." 8 acres in point. Satisfaction is a happy
intention but derive from the minds of the native. The thoroughly
in small as sweet. A name counter meaning on the meaning that are not

From here to talk of land, p. 22

A Great Sound Descended
He stood up in his pants.
and now he gather up the nuts.
Birds in the winter's basket.
There's what he did.
He pointed the position for nuts.
Now he worked at something.
And then he place pine cones all around the fire.
He climbed back down.
He climbed back up.
He sat up the mountain.
When west up the mountain.
When west across the water.
Last cool above the water.
At dawn.
If it is strange that the niggers disappeared, the Indians for digging for
telegraph ground, you know the place (where it was a judgment
decree) and had no interest in continuing crop or taking scalps. They had
decreed: "They were not consistent in all things."

On March 31, 1865, the U.S. Army ended its

American occupation in Mexico. A disaster for the

early wagon trains on their way to California, a disaster for the

armies. The same iron that was also showing its
dissolution.

The nigger's name was also used in the
dissolution of.

"In the army,"

sometimes the niggers are to order, game, and succeed in

"Digger Indians.":

"Digger Indians.":

The Oxford English Dictionary gives this 1837 passage from Washington

(Skimmer, 1995, 125)

"When Captain Pomona II, the earliest published reference to

A Pinion By Any Other Name..."
A Few Native Californian Names for Pines Subalpinum

The needs of subalpinum are distinguishably English, making it stand out
when we shall be gone forever.

The British pine world, real and imagined, are small cases to be,
the British pine world, real and imagined, a small case to be.

The British pine world, real and imagined, a small case to be.

The British pine world, real and imagined, a small case to be.

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The British pine world, real and imagined, a small case to be.
A Planum By Any Other Name...
who have not learned their language of heritage often come to feel a
philosophical idea that many more choices open to them in life; and people
sworn as well. The bilingualism we now know is not only a very normal
phenomenon. But that doesn't mean that people cannot know other lan-
guages. If you can't, that's your problem.

There is no doubt that English fluency is an essential part of life in
English-speaking countries. Children often respect their family language as
a factor—revelation, playmates, older siblings who have developed
abilities. Learning another language in the home is encouraged by many
dailies, like the San Francisco Chronicle, which is so dominant in
success in doing so. In this environment, where English is so dominant in
the world, it is easy to keep children from speaking it. But do
children do so out of love or to keep their children from suffering? No. The
parents who try to teach their children their language will always
persuade them. Parents who decide not to teach the family language to their
children make a clear social and economic statement. Those who
choose to speak the English only English' people have made. The
world in our country, immigrants and indigenous groups alike, make the
choice to live in the United States. And the choice is made by none other
than you, and the people of your choice.

There are at least two reasons for people to give up a language in
their lives and the language of their identity.

1. The United States government adopted a policy of forced
language education. As early as 1907, the U.S. government
enforced a policy that all children of American Indians had
be

D

Languages Under Attack

17
When I went to school at that time, I was 9 years old. I remember going to school and trying to understand the lessons. The way we learned was different from how we learn now. We would sit on the floor and listen to the teacher. We didn't have books or pencils, but we listened and tried to understand the lessons.

Eris Allen

Separate but equal schools and the reservation of poor facilities and teaching quality were denounced by the government. The Indian boarding schools were closed down, and the children were sent to private schools. The government's policy of assimilation, known as "cultural genocide," led to the loss of Native American culture and language.

Introduction

Eris Allen, who also wrote the introduction below (Fredrosen 1989), and I, Elise Allen, wrote the introduction to our book "Flutes of Fire." We shared our experiences growing up on the reservation. We were encouraged to learn our culture and language, but we were also discouraged from speaking English.

The excerpt from the personal memoirs of two women, who lost their ability to express their cultural identity, was taken from "Flutes of Fire."
"I was scared, I didn't want to go to school. I saw something or thought about how I was afraid. I didn't know the English language."

"I don't speak English."

"I looked at the other kids, I just kind of stood around and watched the other kids, what they were doing and where to go. I didn't want to be there in the room. I just kind of stood around and watched the other kids."

"If I went to school in Covolta, I was every year the agent of the governmental school around the fall of the year and my child could talk to children in the kitchen. My mother signed a paper for me to go."
Flutes of Fire: Languages Under Attack

Frances Jack

Born in 1912, Frances was very active in the schools, in community activities and in the tribal issues of the Hopland Band of Pomo Indians. She passed away in 1993.

"I want to go to school any more."

I didn't finish school here. I didn't get out of there. There nobodys going to stop me. And that's the same thing. But nobodys heard me talk the Indian language in school. So in school I said, "So I said I don't want to quit talking my language. So I stayed in school."

"Tell her I had to. Tell her she said, 'Well, that's your language."

She asked me that before. She asked me that happened. I didn't want to teach her my own mother, but then one time she was helping me back. I never told my mother, and then one time she was helping me back and she heard my skirt and she came some words on my skirt in front of all the others—English, Indians, and the other kids, she was going to use me as an example. She thought me out, I was six years old. Because I got punishment more than the other kids. She was going to use me as an example. I thought me out, I never told her anything more than what I told you.

Anyway the last thing that woman did to me is the thing that made me cry on. Maybe he got handy on something I could eat on. Maybe he got handy on something I could eat on. One kid would always bring around, so that he would have his favorite. One kid would always bring around, so that he would have his favorite. One kid would always bring around, so that he would have his favorite.
The Native American Languages Act
The Native American Languages Act

...sent copies of the resolution to the Senate Committee on Indian Affairs.

A NEPA: William Willson, James Yeomans, Jr., Robert D. Malott, Scott Mitchell, Robert (Robert Ochum),
L. Richard Johnson, V. Eustice Johnson, and John T. Best.

November 23, 1978, 112th Congress, 1st Session

In the House of Representatives, of the United States, one speaker, a representative of the Native American
Community, in the nick of time, made a request for a vote of the entire Chamber.

Here is how it happened: In June 1998, a group of people met in a

community in Los Angeles, and wrote the first version of the

resolution. In January, Arizona, and wrote the second version of the

resolution.

In December, after months of debate, the official version of the

resolution was submitted to the House of Representatives.

A number of Native Americans and others were concerned

with the bill, and many Native American education programs

were threatened.

Yet, the number of students speaking the Indian languages

had increased, and the growth in the number of students

speaking fluent Indian languages had

been more significant than the number of students speaking

any other language.

The bill was then referred to the House of Representatives.

The resolution was rejected.

The use of Indian languages in schools and classrooms

was seen as one way to promote the Native culture. Yet, the

use of Indian languages was threatened.

The use of the Indian languages was threatened.

DURING THIS TIME, WHICH IS OF RELEVANCE TO THE Issue

Second Amendment

(4) The right of the people to keep and bear arms shall not be

invaded.

We must now take one step. It will not only give you language (employed-

the men who once fought in the war, but is not what the Constitution says.

The United States, the states, and the people are the children of the

United States.

The United States, the states, and the people are the children of the

United States.

The United States, the states, and the people are the children of the

United States.
Support the granting of comprehensive protective authority and resources for Native American languages in all schools to protect the rights of Native American students, including the right to learn and be taught in their own languages, and to preserve and promote the use and development of Native American languages and cultures.

Federal laws and regulations should include specific provisions to support the protection and promotion of Native American languages and cultures.

Federal agencies should provide funding and resources to support the development and implementation of Native American language programs.

State and local governments should develop policies and programs to support the preservation and promotion of Native American languages and cultures.

School districts should include Native American language programs in their educational curricula.

The Native American Languages Act

Findings

The Native American Languages Act, which was included in Public Law 101-377: The Americans with Disabilities Act of 1990, the most important exception from the Native American Languages Act, was introduced in the Senate by Senator Daniel Inouye.

Sec. 10. The Congress finds that—

Federal laws and regulations should include specific provisions to support the protection and promotion of Native American languages and cultures.

The role of Congress in the development of public policy on Native American languages is significant.

The Native American Languages Act was introduced to protect the rights of Native American students, including the right to learn and be taught in their own languages, and to preserve and promote the use and development of Native American languages and cultures.

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The Native American Languages Act

Use of English

Flutes of Fire

The Native American Languages Act

Evaluation

Indicators of educational programs supported:

- Native American languages skills are demonstrated in public proceedings.

Sec. 106. The right of Native Americans to preserve and maintain their own cultures, including language, is affirmed.

No restrictions

- Federal initiatives to support Native American languages education, including funding for the Native American Language Act, are promoted.

Sec. 107. No funding in this Act shall be considered as promoting the use of Federal funds to teach English to Native Americans.

- Sec. 108. No part of the Act shall be construed as precluding the use of the Native American Languages Act.
Language Action in California

Keeping the Languages Alive
Keeping the Languages Alive

The 1992 Tellja States Language Conference, from now on, if any things appear, will be made available to the language learning process. Some are having to fight to have sufficient funding and sufficient hours of instruction. And the National and Federal Government programs have been withdrawn. The programs that are currently in place are not sufficient to meet the needs of the learners. This is a very serious problem, and it is one that we must address.

Problems: There are a few major problems that all members of the community face.

1. **Californian Languages**
   - Californian languages are becoming endangered, and the lack of saying the language in schools or in the community is one of the biggest problems. There are not enough programs that are dedicated to the teaching of any language. The community members need to understand the value of maintaining and preserving their cultural heritage.
   - The Native Californian Network is a foundation dedicated to helping Native Americans maintain their language and culture. The network was launched by the Native American Language Act to provide resources and support for language revitalization efforts.

2. **Flutes of Fire**
   - Over the weekend of August 22 and 23, 1992, a group of Native Californians gathered to perform traditional dances and music. The event was supported by the Native American Language Act and aimed to promote cultural awareness and unity among the tribes.

3. **Shoshone, Hopi, and Pueblo**
   - Similarly, in the region of the Shoshone, Hopi, and Pueblo people, who are dedicated to the teaching of their own languages, the community faces challenges. The lack of funding and support makes it difficult for them to maintain and pass down their languages.

The communities need to come together to fight these challenges and preserve their cultures.
The young children hosted a special event to celebrate their language learning journeys. They shared how they could imagine stories to pass on their language backgrounds. The elders came together at this conference, where many Native American elders joined the gathering. Just by listening and sharing stories, the younger children were inspired to formal language learning. They understood the importance of their language backgrounds and began to develop their linguistic competence. The elders shared their life stories, and the children learned to appreciate the value of their heritage. The workshop included interactive activities, such as storytelling and sharing traditions, which helped to strengthen the bond between the two generations. The young children could now pass on their language heritage, passing it down to the next generation.
Keeping the Languages Alive

Although the members of the conference were TLCP, short for "Total Language Co-operators," some language teaching ideas that were presented were not necessarily new. However, the conference was an excellent opportunity to share successful teaching practices and to learn from each other.

Some language teaching ideas that were mentioned included the use of manipulatives, such as flashcards and games, to help students remember vocabulary and grammar rules. Another idea was to incorporate music and song into language lessons to make them more engaging and memorable.

Participants also discussed the importance of creating a supportive and inclusive learning environment where students feel comfortable expressing themselves and asking questions. This can be achieved by encouraging peer-to-peer learning and providing opportunities for students to practice their language skills in a low-stakes environment.

In addition, the conference highlighted the benefits of using technology in language instruction, such as interactive software and online resources, to cater to different learning styles and preferences. The use of technology can also help to overcome language barriers and provide access to a wider range of materials.

Overall, the conference was a valuable opportunity for language educators to share best practices, learn from each other, and continue to improve their teaching methods to better meet the needs of their students.
Keeping the Languages Alive
Keep the Languages Alive

Workshops on how to reach languages, how to develop with

Language restoration plans to be produced by each interested tribe.

Workshop on the California Languages.

California Languages can be found or help in finding the materials.

Developing centers where linguistic and educational materials on

classrooms.

Help in coordinating or centering of classes or in finding ways to

hinder for referral registration and funding.

A newsletter for the California Languages.

A newsletter and annual support forms for discussion and mutual support.

Discussions to allow others to talk about California Languages.

A newsletter for the California Languages.

Discussions for schoolyear by Native Californians living in

Natives for schoolyear.

Some have come to Native Californians who already have some passage.

People who have already taken the steps toward the restoration of

people's languages. If we want to hear the stories written in their

languages, culture, and history, we must work to hear their stories,

helping them find their life stories, their languages.

A master-apprentice language program. This program emphasizes

English and native tongue.

People pull together.

The most important lesson a child can learn about their language and

of being young and speaking the true language which is properly

The true meaning of the true language and the value

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true of children.
Less when there is so much hope. "You see," said I, "Frank, conceptualizing the thought."

"Once again so纺zing," he said.

"Sometimes I think it is hopeless. You know, I said. But then this country is helpless—what if it is hopeless?"

She said she was happy with the coordination of a coordinating-supporting community that she was serving on the reception of a coordinating-supporting community, but then, being told, something happened. And then there was the time I was talking with Frank and Cindy. The spirits are there watching the spirits know."

Your place in life is to form your membership in a culture and understanding back naming ceremonies at a meaningful part of their culture. Names and titles are members of a culture and said that they kept on trying. Together, instead of focusing on the meaning of ceremonies in the world, many viewed moments of the 1992 conference take shape.

Some Final Thoughts

Seeking the language of all, it is a model to aspire to. Language, they reasoned, that a generation ago there were no children. But now, they reasoned, the need of language central to the mainstream of their communication, is now the focus. In assessment needs whether, how much, and has been a California Language Students (1993). By Mary Wise Appoll

California Language Students (1993) photo by Mary Wise Appoll
Rebuilding the Fire

22
The Teams

Starting from scratch, we aimed to address and improve the fluency and knowledge of the younger generation, so none of them was left behind. The team members are people who have faced challenges in learning their language, so they understand the difficulties and work to support those who are just beginning.

Fluency is a combination of fluency in reading, writing, and speaking. The team consists of native speakers and experienced educators who work closely with children to improve their language skills. They create engaging lessons and games to make learning fun and effective.

The team is led by two experienced educators, who have taught for many years and have seen the needs of children firsthand. They work closely with parents to ensure that children are provided with the best possible education.

For more information about the team and their work, contact us at fluencyteam@gmail.com.
willing to devote a great deal of his time to working with the younger generations.

Parris Butler is the director of the Aha Makav Language Education Program, and has been working for years on documenting his language and perfecting a new writing system for it. He has a background in linguistics and art. Parris is also the current chair of the Advocates for Indigenous California Language Survival. He wants to become fluent in Mojave for his own deeper understanding and participation in his culture, and also to be more effective in his language teaching efforts.

At the workshop with Parris and Claude was Sylvia Arteaga, who also works in the language program, and is benefitting from the summer's language learning project.

Wintu. Florence Jones, an Indian doctor, is the elder member of this team. Emmerson Miles, Florence Jones' interpreter while she is doctoring, is helping Florence and her apprentice and granddaughter, Caleen Sisk-Franco, in the language project. To quote Caleen:

Florence Jones was born at the turn of the century in a mountain home near a place called Baird, California which is now under Lake Shasta. The youngest of fourteen children born to William and Jenny Curl, at age five she was caught by white men and taken to an Indian school in Greenville, California some 300 miles away. Within two years the school burned down and Florence returned home to the McCloud River. Her mother, Jenny, was a very respected and powerful medicine woman for the Wintu. Her father, Bill, [was] a speaker and leader of the people. Florence began her official training to become an Indian doctor at age ten. When she was born, six Indian doctors came to doctor her and announced that she was a "spiritual child." (They believed when a child is born to a woman of her mother's age that the child is either evil or spiritual.) Tidy Griffith, a medicine woman (Florence's aunt), was her coach into the spiritual doctoring of the Wintú. She is now the last Wintú doctor. She and Emmerson are the last two speakers. She is the last one who knows the higher language of the Wintu, the "doctoring language." (Caleen Sisk-Franco, at the Master-Apprentice training workshop, June 1993)

Caleen is trying to learn doctoring practices and philosophy, as well as the language. Despite a heavy workload and a big family, she drives the

Florence Jones and Caleen Sisk-Franco. 1993 photo by Mary Bates Abbott.

95 miles to Florence's house about four times a week to work with her and learn the language. At 18 months, Caleen's youngest daughter is just starting in on language learning, and Caleen hopes the two of them will learn Wintu together.

Yowlumni. Agnes Vera, the elder member of the team, grew up speaking Yowlumni, a Yokuts language, and knows tribal history, legends, customs and spiritual traditions. She is looked up to in the community as a wise elder who can give guidance and support.

Her son Matt Vera, the younger member, participates strongly in spiritual gatherings. Matt is involved with many traditional cultural activities. He is currently working on the development of a tribal orthography, and has been working on a dictionary, a collection of common phrases, and stories. His goal is to carry on tribal traditions, and he wants to know his language of heritage fluently as a part of that goal.

Matt and Agnes lead sweat house ceremonies together and also, at their lovely ranch, host people who are fasting and purifying themselves. Their spiritual strength provides great inspiration to members of their community and to guests like me as well.
The problem of learning two languages at the same time is quite challenging. Children who learn two languages simultaneously must process and store information in their working memory, which is limited. This can lead to difficulty in switching between languages and in academic performance. Research shows that children who start learning a second language before the age of three have an easier time transitioning between languages and excelling academically. Therefore, it is important for children to be exposed to both languages from a young age to facilitate easier language acquisition. This can be achieved through bilingual education programs, where children are taught in both languages. In conclusion, the early exposure to both languages is crucial for the development of language skills and cognitive abilities. Therefore, it is important for educators and parents to provide children with opportunities to learn and practice both languages from a young age.
The four points of Language Learning

1. Be an active listener. Listen to the speaker and try to understand what the speaker is saying.
2. Use gestures, connect objects.
3. Use gestures, connect objects, and draw what you see.
4. Practice speaking with people who do not speak your language.

These are the key points to keep in mind when learning a new language.

Eight Points of Language Learning

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Rebuilding the Fire

Principles of fire building

1. Preparation

   a. Gather materials: wood, kindling, and a fire source.
   b. Find a safe location away from trees and flammable materials.
   c. Remove any obstacles in the area.

2. Building the Fire

   a. Lay down a base of larger logs.
   b. Add smaller logs and kindling to create multiple levels of fuel.
   c. Light a match or other ignition source near the center of the kindling.

3. Maintenance

   a. Add more kindling as needed to keep the fire burning.
   b. Adjust the fire to maintain the right size and temperature.
   c. Extinguish the fire properly when finished.

4. Safety

   a. Keep a water source nearby in case of emergencies.
   b. Be aware of weather conditions and avoid fire in windy or dry conditions.
   c. Never leave a fire unattended.

5. Environmental Impact

   a. Collect firewood responsibly and do not cut trees.
   b. Use the fire for cooking and other necessary tasks.
   c. Leave the area as you found it, without litter or damage to natural resources.
The way and the art of conducting the early childhood classroom. This style means that children grow up knowing they will have to use words and language. Even though they know how to understand the language, the children do not necessarily know how to talk about the experience. Therefore, the classroom becomes a place where children can learn different ways of expressing themselves. The classroom is not just a place for children to talk, but also a place where they can learn different ways of listening and responding to each other. The classroom becomes a place where children can learn to communicate with each other without the need for words. The environment is designed to be a space where children can explore and discover new concepts through play and interaction.

In the classroom, children are encouraged to express their thoughts and ideas freely. The teacher acts as a facilitator, guiding children through their learning experiences. The classroom is set up in a way that promotes exploration and discovery. Children are encouraged to ask questions and express their ideas. The teacher listens to children's ideas and responds in a way that encourages further exploration.

The classroom is a place where children can learn to work together. Children are encouraged to share their ideas and work collaboratively. The teacher acts as a guide, helping children learn to work together and resolve conflicts. The classroom is set up in a way that promotes cooperation and teamwork. Children are encouraged to help each other and work towards a common goal.

The classroom is a place where children can learn to make decisions. Children are encouraged to make choices and decisions about their learning experiences. The teacher acts as a partner in the decision-making process. The classroom is set up in a way that promotes decision-making and problem-solving. Children are encouraged to think critically and make informed decisions.

The classroom is a place where children can learn to communicate with each other. Children are encouraged to express themselves in different ways. The teacher acts as a model, demonstrating effective communication skills. The classroom is set up in a way that promotes effective communication. Children are encouraged to listen and respond in a way that promotes effective communication.

The classroom is a place where children can learn to understand and respect each other. Children are encouraged to express their thoughts and feelings in a respectful manner. The teacher acts as a facilitator, guiding children through their learning experiences. The classroom is set up in a way that promotes respect and understanding. Children are encouraged to listen and respond in a way that promotes respect and understanding.

The classroom is a place where children can learn to express their ideas and feelings. Children are encouraged to express their thoughts and feelings in a way that promotes self-expression. The teacher acts as a partner in the self-expression process. The classroom is set up in a way that promotes self-expression. Children are encouraged to think critically and make informed decisions.

The classroom is a place where children can learn to think critically. Children are encouraged to think critically and make informed decisions. The teacher acts as a partner in the decision-making process. The classroom is set up in a way that promotes decision-making and problem-solving. Children are encouraged to think critically and make informed decisions.

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