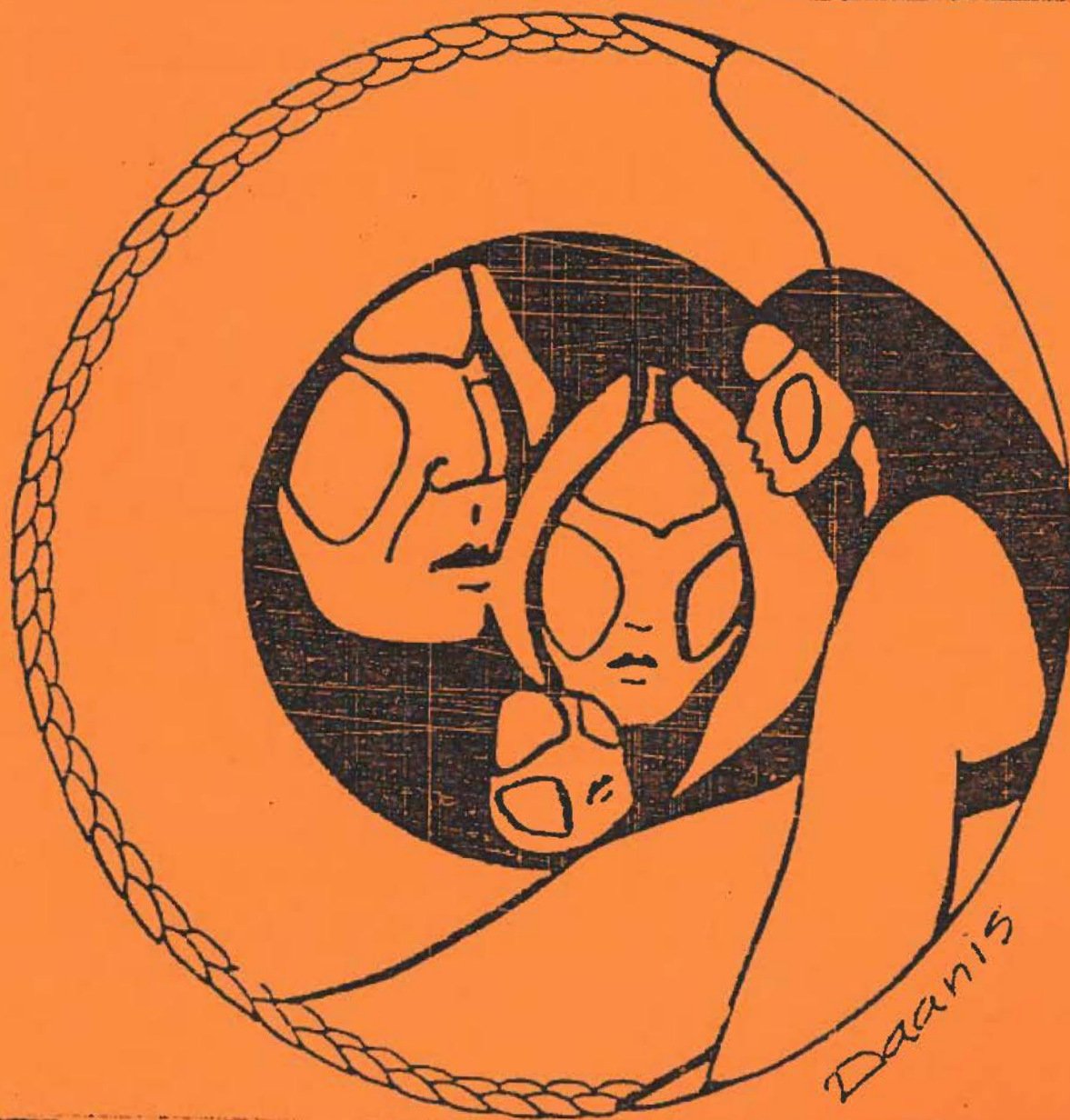
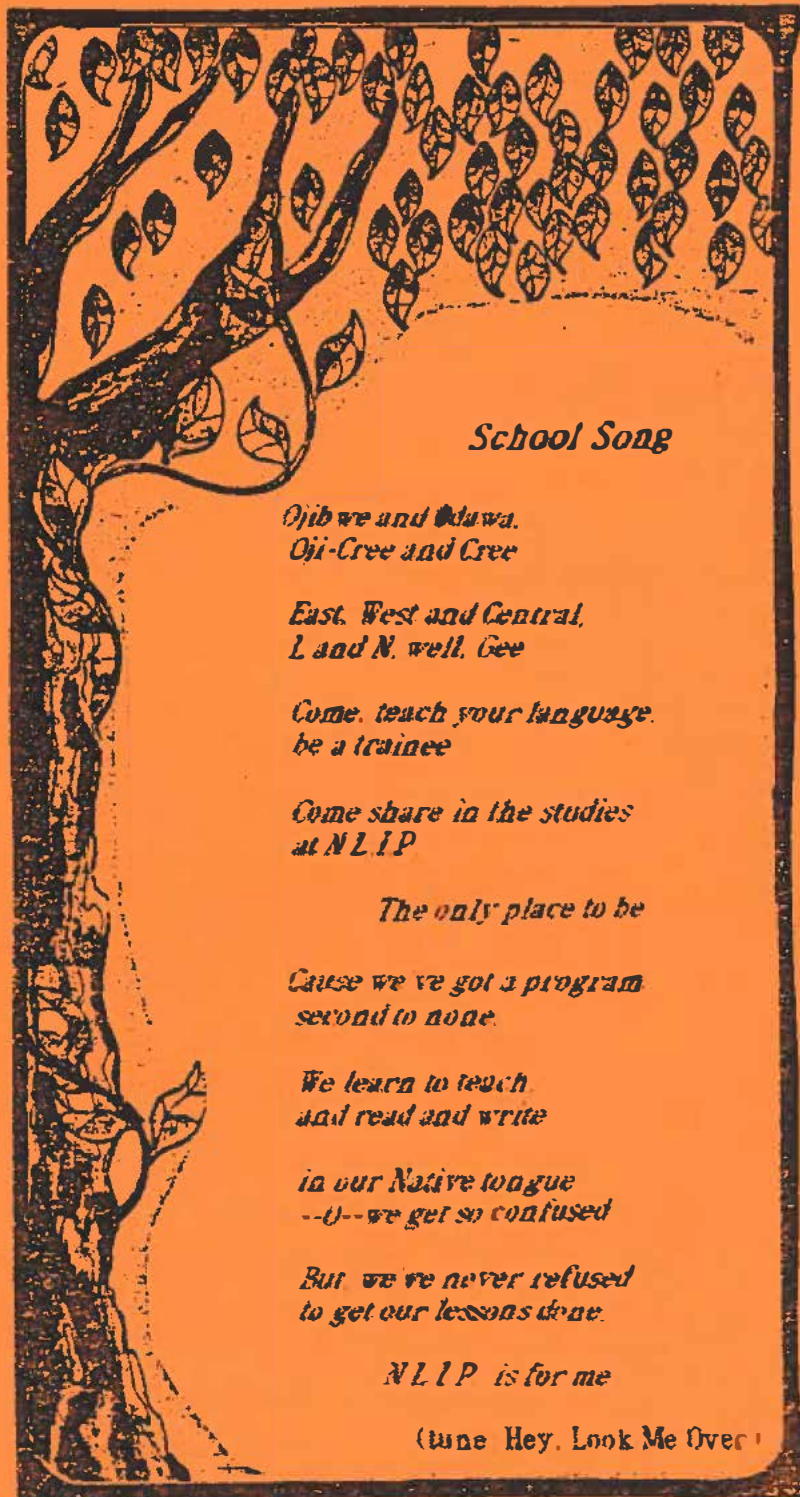


Lakehead University



NLTP

Summer 1989



School Song

*Ojibwe and Odawa,
Oji-Cree and Cree*

*East, West and Central,
L and N, well, Gee*

*Come, teach your language,
be a trainee*

*Come share in the studies
at NLIP*

The only place to be

*Cause we've got a program
second to none.*

*We learn to teach
and read and write*

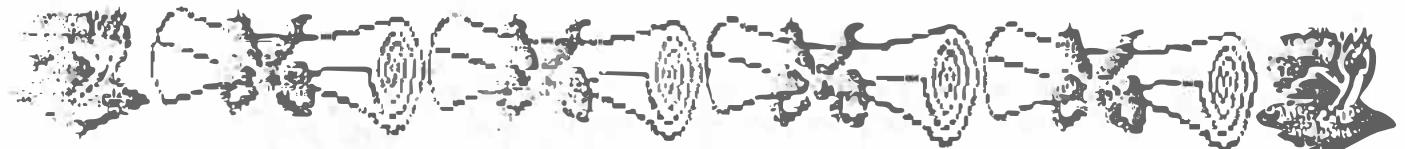
*in our Native tongue
--O--we get so confused*

*But we've never refused
to get our lessons done.*

NLIP is for me

(tune Hey, Look Me Over)

SPECIAL THANKS TO THE MANY CONTRIBUTORS
COMPILED BY: RETA SANDS
COMPUTER WORK BY: BRIAN MAZNEUSKI
ASSISTED BY: SHIRLEY WILLIAMS AND LENA WHITE



A HISTORY OF NLIP

NLTT (Native Language Teacher Training) began as an experimental program in Fort Frances, Ontario, in 1973. Within the next two years, it expanded and developed into what became I.A.B.'s - Ontario Regional NASL training program for Iroquoian and Algonquian second language teachers. In 1977, the first seven graduates received NLTT certification from the Minister of D.I.A.N.D. in Ottawa.

In 1978, a second experimental program was undertaken in Thunder Bay, to pilot the training program for teachers of Native Language Arts for "first language" communities.

In 1981, both programs (second language, and language arts) moved to Lakehead University, to become diploma programs of the Faculty of Education with the name changing to our present NLIP (Native Language Instructors' Program). The "Institute" began in 1980 as a directed studies program for NLTT/NLIP graduates, has also become part of University life, and "Institute" courses now are offered by Lakehead's Faculty of Arts.

In July, 1984, the Ministry of Education for the Province of Ontario, announced its new policy regarding Native Language Education. Through the winter of '84 and '85 Ministry officials met with Lakehead University personnel to establish a Native Language Teachers' "Certification" program leading to a letter of standing after 3 summers of work. In the summer of 1985, the first "certification" program began, with the Algonquian group continuing at Lakehead, and the Iroquoian group relocating at the University of Western Ontario.

July 1986 saw the first 23 students receive their permanent letter of standing from the Ontario Ministry of Education as certificated Algonquian Second Language teachers. In July, 1987, the first AQ course (level one) in Algonquian Second Language teaching was held at Lakehead for holders of an Ontario Teaching Certificate, with 9 teachers taking part. By 1987, enrolment in the various NLI programs had soared to 121.

NLIP, while now an established and well-regarded school, continues to grow in quality as each year the best suggestions of student body and faculty continue to shape the curriculum. Over the years, NLIP has come to enjoy a reputation for the quality of its training. Although designed and operated for Ontario's Native people, students from other parts of Canada and from the United States have come to us for training. We have appreciated the contribution they have made to our broadening understanding of Native Language Education.

It is our hope that both NLIP and the "Institute" will continue to grow and prosper and that they may become increasingly a source of practical assistance to Native Language Education in Ontario and beyond.



Since my recent arrival at Lakehead University, I have had a warm welcome from students, colleagues and residents of Thunder Bay. In every class I have observed, students were friendly, approachable and very willingly introduced themselves to me. Professors in the program are co-operative, experts in their field and sincerely concerned about the progress of their students. At this point, I must say, I am excited about the challenges this position has to offer. I thank you for your warm welcome and I am looking forward to working with each and everyone of you.

Barbara Toyé-Welsh
Barbara Toyé-Welsh



1989

*Thanks Gail,
from Michelle*

NLTT/NLIP GRADUATES

1977	Elda Antone Nelson Crawford Mercy Summers Dostator Reginald Henry Ruth Isaac Bessie Lazore Georgina Nicholas	Oneida Cayuga Oneida Cayuga Mohawk Mohawk Oneida	
1978	Lauretta Sands	Ojibwe	
1979	Rubina Naogizic Veronica Waboose Lena White	Ojibwe Ojibwe Ojibwe	
1980	Ralph Akiwenzl Beatrice Echum	Ojibwe Cree	
1981	Christine Baxter Norma Fox Frances Froman Angela Moore Violet Pitawanakwat Verna Shawkence	Ojibwe Ojibwe Cayuga Cree Ojibwe Ojibwe	
1982	Minnie Shutt Julianne Ominika	Cree Ojibwe	D. C.
1983	Margaret Gardner Modina McKay Elizabeth Francis Margaret Norris Mary McKay Sara Jane Kakegamic	Ojibwe Ojibwe (Cree) Mohawk Ojibwe Ojibwe (Cree) Ojibwe (Cree)	C. D. C. C. C. C.
1984	Margaret Gardner Margaret LaBillois Mildred Milllea Amos Chrisjohn Claudine John Anita Knott Rose Nadiwon Philomene Chegahno May Roy Mary Jane Okimaw Dorothy Friday Marge Henry Alvina Meekis Gladys Williams Anna Bella Solomon Mary Solomon	Ojibwe Micmac Micmac Oneida Ojibwe Ojibwe Ojibwe Ojibwe Odawa Cree Cree Cayuga Ojibwe Ojibwe Cree Cree	D. D. D. D. D. D. D. D. C. C. C. C. C. C. C. C.
1985	Genevieve McGinnis Kaspar Solomon Ella Whetung Beverly Wilson Cecilia Sugarhead	Ojibwe Ojibwe Ojibwe Ojibwe Ojibwe	D. D. D. D. D.

LU D. Diploma
at Spring
Convocation

NLTT C.
Certificate
- practicum

NLTT/NLIP GRADUATES

1986 First Grads to receive Permanent Letter of Standing
(i.e. teacher certification) in Native Language teaching:

Validation:

Christine Baxter	Ojibwe	C.
Philomene Chegahno	Ojibwe	C.
Beatrice Echum	Cree	C.
Margaret Gardner	Ojibwe	C.
Anita Knott	Ojibwe	C.
Genevieve McGinnis	Ojibwe	C.
Angela Moore	Cree	C.
Rose Nadiwon	Ojibwe	C.
Rubina Naogizic	Ojibwe	C.
Verna Shawkence	Ojibwe	C.
Minnie Shutt	Cree	C.
Veronica Waboose	Ojibwe	C.
Ella Whetung	Ojibwe	C.
Beverly Wilson	Ojibwe	C.

Three-Year Programme:

Doreen Hunter	Ojibwe	C.
Nancy Jones	Ojibwe	C.
Mary Jane King	Ojibwe	C.
Barbara McDonald	Ojibwe	C.
Bertha Metat	Cree	C.
Jane Moore	Cree	C.
Susan Sandau	Ojibwe	C.
Leonard Skye	Ojibwe	C.
Kalvin Ottertail	Ojibwe	C.

Convocation 1987:

NLIP Graduates from Fall 1986 and Spring 1987.
Those attending convocation ceremonies marked (*)

Amos Keeash	NAFL *	(Spring)
Donna Fiddler	NASL	(Spring)
Mary McKay	NAFL *	(Spring)
Evelyn Baxter	NAFL *	(Fall)
Nancy Jones	NASL	(Fall)
Susan Sandau	NASL	(Fall)

DEAN'S MEDAL - Evelyn Baxter



Convocation 1988

NLIP Graduates from Fall 1987.

Doris Fisher	NASL
Daisy Loon	NAFL

NLTC Graduates

Caroline Comegan
Lorraine Debassige
Nancy Debassige
Rhonda Doxtater
Donna Fiddler
Doris Fisher
Agnes Hunter
Virginia Jackpine
Linda King
Stella McLeod
Lorraine McRae
Theresa Memegos
Theresa Root Ritchie
Shirley Shilling
Irene Snache
Dianne Snake
Dorothy Wassegijig-Kennedy
Tom White

Convocation, Spring 1989

NLIP Graduate

Elsie Stoney	NASL	D.
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NLTC Graduates, Summer 1988

Nora Atlookan
Sharon Boissoneau
Joan Cameron
Ruben Cantin
Maryanne Endanawas
Bernice Greene
Nora Hiller
Frances Kaboni-Dowdall
Olive McGregor
Eleanor McLeod
Rita Root
Harriet Shabequay
Yvonne Smith
Mary Ann Trudeau
Pauline Williams



A Note from the Principal

This summer's Native Language School was quite a success. The NLTC students appreciated their practice teaching sessions being in the morning and provided some wonderful learning experiences for their students. Listening to the children after class, I was able to hear how much they were enjoying their summer school. Congratulations to everyone – associate teachers (Jean, Angela, Jackie, Lena, Jim, and Gary), ABQ students (Dawna, Violet, and Chris), "Captain Video" (Seth), and especially to you, the NLTC students. Keep up the good teaching!

Steve Chase

WESTERN OJIBWE STUDENTS

Marianne Bartolin
Jessica Faries
Heather Green
Stephanie Melnick
Devon Ottertail
Tony Traverse



Nathan Abotossaway
Kristy Baxter
Clayton Beaton
Katherine Bortolin
Cody Isaac
Joshua Katt
Randy Kline

CREE STUDENTS

Mark Abotossaway
Kirk Baxter
Leilani Beaton
Darryl Fisher
Kevin Nabigon
Lisa Osawamick
Timothy Tickner
Lillian Traverse

EASTERN OJIBWE STUDENTS

Shaun Kowliash
Charlotte MacDonald
Lindsay Melnick
Willow-Anne Nabigon
Charlene Ottertail
Paul Tickner

FAVOURITE SAYINGS OF...

--The Faculty--



Michelle Mocci: "Don't lose your pieces!"

Gary Hannam: "There was this professor at University. . ."

Dawna Leblanc: "Oh! Gross!"

Jackie Daigle: "Any questions?"

Sister Catherine Tekakwitha: "Understand? . . . That's O.K."

Jim Teskey: "Something that came out of the conversation. . . ."

"Give me a! M. Jackson!

Jean Shawana: "Not to worry."

Steve Chase: "The practicum schedule is done!"

John O'Meara: "Confusion is just a state of mind."

Ernestine Buswa: "BLA - A - A - SKIN! Age wisely!"

Charles Chuck Fiero: "Eschew obfuscation"
I love to pun. (Sorry about that!)

Reta Sands: "Let's practise some spelling."

Lena White: "Aanill Aaptish naa gepaanjiwiisniying?"

Barbara Toye-Welsh: "Is everything all right!"

Brian Maznevski: "I can do it on my computer."
-----Michelle-----

David Coombs: "Only \$14.00 a sweater!"



STUDENT COUNCIL

President.....Shirley Williams
Representatives...Julia Ann Rivers
Elvis DeBungee
Alex Jacobs

FAVOURITE SAYINGS OF...

--First Year NLTC--

Mary Allen: "Time goes fast!"
 Veronica Archibald: "Ho Whaa!"
 Cindy Atlookan: "Where is our room?"
 Rebecca Barnhart: "I don't know!"
 Wanda Baxter: "For sure!"
 Christie Ann Bernard: "Get out of town! Jokingly!"
 Lou Ann Bombay: "Yo, inaa!"
 Linda Gardner: "I have to call home."
 Theresa Hoy: "Nga - giziliyaabkage."
 Alex Jacobs: "We wiib! Aampiish mog'kisinin."
 Annette Kowtiash: "More homework!"
 Lydia Lennox: "A a - shiig - meena"
 Valda Lesperance: "Deadly!"
 Annie Loon: "Let's go!"
 June McInnis: "I started this too late in my life!"
 Myra Michano: "Nojiigo"
 Dorothy Nagotchi: "A zaama go!"
 Theresa Nakogee: "What time is it? STUDY TIME!!"
 Duncan Pegahmagabow: "Aambi!"
 Josephine Pitawanakwat: "Ambe na?"
 Mary Proszek: "Vo' iinaaban"
 Ruby Roy: "Gee! Too much homework!!"
 Tena Sault: "Darn Gone Dog"
 Rose Spence: "Let's go!"
 George Trudeau: "Kwetaanoyii"
 Pauline Wabano: "Yeah?"
 Cecile Wheesk: "br c"
 Cecile Whitefield: "Awe gee!" "Ah gee!"



Now!
 WHERE WERE WE?



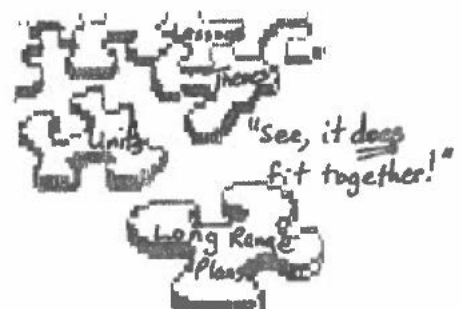
...the little beginners...
 A row of small stick figures, some standing and some falling, representing the "little beginners".

FAVOURITE SAYINGS OF...

--Second Year NLTC--

Elizabeth Achneepineskum: "Amlinaa!"
 Mary Beaver: "O'K"
 Patricia Big George: "I wish I had a job."
 Frances Boshkaykin: "Let's go to the Bingo."
 Sarah Chookomoolin: "Are you ready?"
 Charlotte Contin: "Oh! No!"
 Susan Corbiere: "Mina!"
 Elvis DeBungee: "Midimooye aambe!"
 Angelina Drake: "Are you here?" says NLIP.
 Helen Ferris: "Leave me alone!"
 Patricia Green: "Boozhkaglin"
 Joan Hendrick: "I can't do it! I want to go home."
 Ursula Jacko: "Aaniish epitchaag? Nziinkaag'bil."
 May Jamison: "Pizza!"
 Roseanne Kelly: "Maanoo (so let it be)"
 Andrea Kowtiash: "Aah' see"
 Joanne LaBelle: "Say that!"
 Alice MacDonald: "Not again!"
 Elizabeth McCoy: "Wish they would move the Bora Laskin."
 Evelyn McLeod: "What? No party!"
 Emma Meawasige: "Gwaatoanka mig epitchi jepiziyaanh!"
 Charlene Nahdee: "I'm just beat."
 Simeon Nakoochee: "The Natives are restless!"
 Martina Osawamick: "Ngo - pkwenaa!"
 Julia Ann Rivers: "Ever sad"
 Pius Roy: "Gambe, Evelyn!"
 Margaret Simon: "Aaniish ezhaa'yiin? Alaskal (Bora Laskin)"
 Annie Sutherland: "Mootii Ma"
 Russell Tabobandung: "Study Time!"
 Wanda White: "Is that right?"

R-RUSSEL!?!
 BROWN BEAR.
 BROWN BEAR.
 BROWN BEAR.
 10 TIMES.



FAVOURITE SAYINGS OF...

--Third Year NLTC--

Peter Beaucage: "Mii na wi. What's this?"
 Margaret Big George Stevens: "Wewitibi"
 Juliette Blackhawk: "I'm going to a Pow-wow this weekend."
 Janet Bruyere: "I see."
 Isabel Dube: "I must go to the Syllabics class."
 James Fox: "Aambel"
 Alex McKay: "Mamuska'ch"
 Ellen Migwans: "Ngii-bmipitiztgesh^{to}daadmi."
 Shirley Mishibinijima: "Shtaa - too - hoo!"
 Georgina Nahwegahbo: "Aanii go naa iidig!"
 Joan Noganosh: "I don't teach every day."
 Mary Otakwadiwan: "Esnaa ngii - zegiz."
 Barbara Peltier: "Isadore"
 Douglas Redsky: "We use 'p's' and 't's'.
 Elizabeth Roundhead: "tega"
 Evelyn Roy: "Pane go gii - bmissnagitigi^{to}idimi"
 Florrie Sutherland: "Let's go to the Pow-wow."



FAVOURITE SAYINGS

--NASL--

Eli Lorny Bob(3): "I'm late!"
 Caroline Comegan(4): "Pe Pi Po Pa"
 Nora Hiller(4): "Se Si So Sa"
 Margaret Jackson(1): "Baapnizwasgan mkade-aatig----mkade-kik"
 Leonard Nelson(2):
 Marjorie Nelson(2): "Bingo"
 Rita Root(4): "Syllabics - e i o a. Getting up too early. Bingo Na gelizhaa?"
 Yvonne Smith(4):
 Isadore Toulouse(3): "I keep forgetting!"
 Sylvia Traverse(2): "Don't worry! Be happy!"
 Shirley Williams(4): Looking for an "Uncle" for my nephews and neices!

FAVOURITE SAYINGS OF...

--NAFL--

Eileen Anderson(1): "Get away from me."
Mary Angees(1):
Clara Beardy(3): "Are you going to the Bingo?"
Judas Beaver(2): "I'm lonesome!"
Maria Gray(2): "I'd like to . . ."
Madeline Hookimaw(4): "How do you say this?"
Gladys Kakekayish(2): "She said that."
Bernice McKay(2): "You said that."
Martha Meekis(1): "Really!"
Dean Peters(1): "Ummm hum! What a brood!"
Sarah Jane Quisess(3): "I have to catch the bus now."
Jean Sainnawap(1): "I hate book reports and assignments."
Mary Shisheesh(1): "Bring me that."
Lias Yellowhead(4): "No! You just need to put an ending there?"

--The Institute--

Jezebel Beardy: "Is that right?"
Laura James: "Wanna go to the Education Library?"
Mary Jane King: "Where did you go?"
Alvira Meekis: "When is that due? Ask John O'Meara."
Linda Neshinapaise: "What do you call that?"
Randy Sawyer: "I don't know."
Cecilia Sugarhead: "It's hard transcribing word for word."

--AQ--

Chris Kakegamic: "Who's the best hockey player? Who am I?"
Dawna LeBlanc: "I am enjoying my class."
Violet Shawanda: "Are you ready? Aaniish ekidowood odooganing?"





"OTHER" FAVOURITE SAYINGS

- Richard Kakegamic:** "I don't know!"
Mary Sturgeon: "Wenesh maanda?"
LouAnne Bruyere: "Relax!"
Anne Fairbrother: "Let's go!"
Alice Shisheesh: "Bring me that!"
Lucille McKenzie: "ehe"
Leonard Nelson: "Is that it?"
Isadore Toulouse: " "
Florrie Sutherland: "Ke-sha-sta-tac-peww"



Aabiish
yaa yin
Zhaabdi-
sens?
Mesnin.



WE HAVE BORROWED THE ALPHABET FROM THE
NON-NATIVE SOCIETY. THEY ARE.....

I O U I C U D I A B I N G O
O O R C M P



Did You Know?



- On Tuesday, July 11th at 10:00 o'clock, Jean Shawana got a surprise Birthday Party. Cake was excellent, so was all the company.
- That all went well for the bonfire held on Friday, July 14th. Hot dogs, fried bannock, coffee, tea and hot chocolate were served. Thank you to all who helped and participated from the Student Council.
- That on Wednesday, July 19th, there was a potluck feast followed by a card game. There were twelve players playing \$1.00 each. Four played cribbage, four played euchre and four had "time out", then all rotated until winners were declared. Simeon and Theresa were the champions.
- That NLIP has two women chiefs enrolled, Joan Noganosh of Magnetawan First Nation, and Charlotte Contin of Henvey Inlet First Nation.
- That Native AA meetings were held Sunday nights at 8:00 p.m. at the Native Support Services beside the Matchbox.



That Film Night moved from the Native Support Services room to Dryden Lounge on Wednesdays. Thanks to David Coombs for making this possible—"Golden Child", "Teachers", "Nerds", "Billy Mills", etc.

THANKS SHIRTSALESMAN, KAIKO!

That NLIP T-shirts (\$12.00), sweatshirts (\$20.00), hats (\$5.00) were available in the colours: red, royal blue, grey, yellow and turquoise blue. The logo was made by Gail "Daanis" Isaac. The woman represents the Circle of Life, Mother Earth. She holds the sweetgrass, encircling the people. The sweetgrass, has renewed the strength of our ways, our traditions and our culture. The language is all of these - a soft voice, a sweet song, a unified rhythm of the Original Peoples - Anishnaabeg.

- That since last summer, five new portables have been added to the Faculty of Education, six new speed bumps, and a paved widened Balmoral short-cut. A new Northern Forest Biology Centre is being built next to the Library. To be available by next September are new brick apartments for "second year to graduating" students (four students per unit).
- That Beth and Steve Chase have a new baby daughter, Stephanie. Congratulations!
- That Mandy and Michelle Mocci celebrate their first happy wedding anniversary on July 22nd.



- That Randy and Lisa Valentine will be in London, Ontario. Lisa is teaching at the University of Western Ontario starting in September.
- That Practicum changed from last year's 7 - 9 p.m. to 8:30 - 11:30 a.m.
- That NLIP staff thanks Coordinator Barbara Toye-Welsh for the delicious soup and sandwich lunch in the Little Dining Room on July 13 and July 26.
- That Genevieve McGinnis, NSL Consultant for Fort Francis, Dr. Cecil King (University of Saskatchewan), Keith Lickers (Ministry of Education), and David Rydholm (Indian and Northern Affairs Canada) visited NLIP.
- On Friday, Will Pooley played a tape and video about "Outward Bounders" and their activities on Saturday, July 22nd. Participants were Mary, Violet, Barbara, Mary B., Charlotte, Simeon, Georgina, Elizabeth, Cecilia, Russell, Charlene, Kauko and Annie.
- That NLIP sympathies go to Rita Root and family on the sudden passing of Rita's son in a car accident.
- That the Fort William First Nation will be holding a Bazaar on July 29 (after 5 p.m. mass). They have a new priest and a wee altar girl. All welcome!
- That Delores Wawia held a Flea Market in the Dryden Lounge 5:30 - 7:30 on Sunday, July 23rd. She also had blanket dogs and coffee.
- That Delores Wawia, Gull Bay, taught "Teacher of Native Children" ED 4700. The class took a field trip and saw the sleeping giant, Quimet Canyon, Thunder Bay Native Museum, Squaw Bay, and Wenmagen Drug and Alcohol Treatment Centre. The class did their practicum at Heron Bay.
- That a majority of the students decided on a Traditional Feast and Graduation Banquet, Tuesday, July 25 at the Thunder Bay Indian Friendship Centre, 401 Cumberland Street at 6:00 p.m. Social at 8:00 p.m.
- That Brian Maznevski says, "Come and learn about word processing on a C64 computer at Bora Laskin, 7 to 8 p.m. (across from the Art room) starting Mon., July 24th. Good software. Paperback writer 64 is coming in.
- That Thunder Bay Art Gallery and Native Museum has black and white photographs titled, "Elders of the Anishnaabeg".



NLIP CULTURAL COMPONENT JULY 1989

This summer the NLIP program began with a Sweetgrass Ceremony at sunrise by Lake Tamblyn. The following Tuesday, July 11/89, Cultural Evening was held in Dryden House. Anishnaabe World View was discussed on video tape with Spiritual Elder, Ernest Tootosis. This was continued with more traditional teachings and the sharing of fasting and spiritual strength with Jean Shawanda.

On Thursday, July 13th, the legend "Mandamin" was seen. In the video, Zhomin's childhood upbringing which included such values, characteristics and traits as: respect, patience, self-determination, endurance, strength, and perseverance were emphasized and discussed, to apply to today's complex lifestyle.

On Tuesday, July 18th, we went out for a Nature Walk and talked about some teachings of local herbs and tobacco offering. This was followed by a talk from student faster Carol Ann Buswa who just returned from a trip to North Korea and participated in an International Student Conference/Festival. The highlight of this exciting trip was the acquaintance of her new friends from New Zealand, the Indigenous Aborigines. Their culture and concerns are very similar to our own First Nation's.

Students came to me for assistance with the cultural components of their lesson plans. It has been a pleasure working with the cultural aspects of the NLIP program.

Ernestine Buswa



Birch Island Elders Conference - August 7 - 12, 1989.
Included are Traditional medicinal workshops in Kaboni
facilitated by Sam Osawamick.

Indian and Inuit Conference - August 8 - 10, 1989,
at Wikwemikong. Topic: Native health Issues.

MANOO DA-ZHIWEBAD (WHATEVER WILL BE, WILL BE)

POW-WOW TRAILS '89

*****Mt. McKay - July 1 & 2*****

*****Red Lake, Minnesota - July 8 & 9*****

-10 drums

*****Gull Bay - July 15 & 16*****

-lots of jingle dresses for sale

-feast at the end of each day

*****Whitefish Bay Pow-wow - July 15 & 16*****

-lots of jingle and grass dancers

-4 traditional drums and 9 competition drums

-the last drum was from Oklahoma

-Canoe races, fish fry Sunday.

*****Walpole Island - July 15 & 16*****

-5 drums

-M.C, Dave White

-Pow-wow at Highbanks

*****Seine River Pow-wow - July 22 & 23*****

-13 drums

-it's a traditional pow-wow

-3 hour drive from Thunder Bay

*****Longlac Pow-wow - July 22 & 23*****

-second annual, traditional

*****Six Nations Pow-wow - July 22 & 23*****

-one of the largest competitions pow-wow in Ontario

*****Northwest Bay Pow-wow - July 29 & 30*****

-20 minutes north of Devlin, Hwy 613

*****Wikwemikong Indian Days - August 5, 6, & 7*****

-Manitoulin Island

-one of the largest pow-wows in Ontario

-ball games, art exhibition, and "Rez Sisters" playing

*****Eagle Lake Pow-wow - August 5 & 6*****

-Muncey

Big Grassy River Pow-wow - August 11, 12, & 13*

-south of Kenora

*****Grassy Narrows Pow-wow - August 18, 19, & 20*****

-80 km. north of Kenora

-follow Airport Rd from Kenora. Hwy 671

-(807-925-2201)

*****Leech Lake Reservation, Cass Lake, MN*****

"Wee-Gitchie-Ne-Me-E-Dim"

(Big Dance) September 1, 2, & 3

ANISHNAABEMOWIN TEACHERS ASSOCIATION

BACKGROUND:

In July 1988, a group of concerned Native language teachers held meetings to discuss strategies in getting recognition and support for Native language programs in the schools and for community-based programs.

On July 19, 1988, a **Steering Committee** was established. Members appointed were Russell Tabobandung (Parry Island), Ursula Souliere & Isadore Toulouse (Toronto), Olive McGregor (Birch Island), Bernice Green (Shoal Lake), Georgina Thompson (Sault Ste Marie), Juliette Blackhawk (Kenora) and Pauline Williams (Sarnia). Special thanks to Julia Ann Rivers who has been busy acting as Secretary for the Committee.

Those who have agreed to act as **resource people** for the ATA are: Barbara Nolan, Shirley Williams, Lena White and Georgina Nahwegahbo.

On July 27, 1988, an **ATA Executive** was elected, consisting of: Alex McKay as Chairperson, Georgina Thompson as Co-Chairperson and Isadore Toulouse as Secretary/Treasurer.

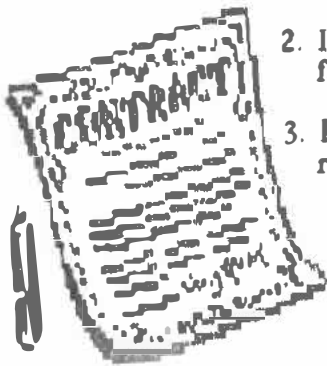
What has been accomplished since last summer is the development of a "draft" constitution and by-laws. Thanks to Ursula Jacko who volunteered to type the draft. The newly elected ATA Executive will review the draft for revisions to ensure the association's goals and objectives represent the Native language teachers' needs and aspirations.

NLTP - SUMMER 1989

On July 18, 1989, a meeting was held at Dryden House, Lakehead University. A **new ATA Executive** was elected and they are: Alex McKay as President, James Fox as Vice-President, Ursula Jacko as Treasurer and Rebecca Barnhart as Secretary. The Executive will have the responsibility of continuing to work on the formation of the association, and promoting the Anishnaabemowin Teachers' Association, so that the Native language teachers get the recognition they deserve.

In summary, expressed needs have been consistently the following:

1. Recognition of the Native language in the survival of our Native culture, and its role in the development of our Native communities;
2. Increased funding for salaries, instructional materials, equipment, and facilities;
3. Increased funding for development of curriculum and language learning resource materials;



4. Professional development for Native language teachers so that appropriate strategies in program and curriculum planning and development are utilized;
5. Promote networking among Native language teachers and programs for sharing of information;
6. Support in promoting community involvement;
7. Funding for language research projects to support development of curriculum materials;

The voice of the Native language teachers must be heard. Their role in keeping our ancestral languages alive must be recognized as a crucial one. Our culture will only survive if we take responsibility for ensuring its transmission. Through a living language, our Native people's goal to live a full and meaningful life with a strong sense of cultural identity will be achieved.

INVITATION TO ALL NATIVE LANGUAGE TEACHERS AND RESOURCE PEOPLE

If you're ever in the city of Sault Ste Marie, come to the Biidaajmaad Show. Give a language lesson or just an interview. The show first began production last year and has been a success ever since in the community. I get volunteers to run the equipment and arrange the interviews.

Our objectives as a Native organization are:

- 1. To provide a medium for Native peoples to promote and teach their culture, language, and traditions.**
- 2. To train students(Native) to work in the field of broadcasting. The students have come from as far as Winnum Lake. Your students were on T.V. doing the local native news.**
- 3. To provide a forum/focus to help build community ties. Presently I am fundraising for a video camera and equipment to go out on location to do the T.V. Show. If you have any ideas, please send them to:**



**BIIDAAJMAAD SHOW
JULIA ANN RIVERS ZIIBIINS
702 Second Line West #9
Sault Ste Marie, Ontario
P6C 2X9 705-945-6118**

Training native storytellers

Thurs. July 6, '89

BY H. J. KIRCHHOFF
The Globe and Mail

PENTICTON, B.C.

"NATIVE PEOPLE should be telling their own stories from their own perspectives," Jeannette Armstrong says.

With that in mind, Armstrong has become the director and one of the prime movers in the establishment of Penticton's En'owkin International School of Writing, the first credit-granting, creative-writing school in Canada (and probably in the world) to be run for and by native people.

The school will begin this September with 20 native students from across North America. It is a project of the En'owkin Centre — a native cultural and educational association run by the six bands of the Okanagan Nation — in conjunction with Okanagan College and the University of Victoria.

"We first had the idea for the writing school more than a few years ago," Armstrong says. "We were developing materials for curriculum projects — recording and translating native legends and producing histories of native peoples — and we discovered an almost complete lack of native writers. There were native materials being developed all over Canada, but mostly by non-native people. That is still the case."

"We felt that these projects should come from native people," she says. "The idea of the writing school is to develop and provide skilled native writers."

Armstrong, a dynamic 41-year-old artist and writer with a bachelor's degree in fine arts from the University of Victoria, was born on the Penticton Indian Reserve. She has worked for the En'owkin Centre since the early eighties, and has been its director since 1985.

She has written two children's books and one novel, *Slash* (published by Theytus Books in 1987), is dealing with a couple of publishers about a collection of her poetry, and is collaborating with Metis architect Douglas Cardinal on his biography.

After graduating from university in 1978, Armstrong returned to Penticton and went to work for the En'owkin Centre as a consultant, researcher and writer. She speaks the Okanagan language fluently.

Native subjects have been "hot" in recent years, with non-native-produced television, film and pub-

lishing projects galore. Armstrong sees the problem of non-natives writing on native subjects as one of both content and style.

"There is a real concern when I read this type of story that Canadian writers are myth-making in a new way," she says. "It is really disturbing. People who have no knowledge of native culture read these stories, which then become the basis for new stereotypes."

"It is incorrect to assume that this is a correct vision of native people. How could it be?"

Apart from the question of perspective, she says, the oral traditions of native cultures make native writing different in its own right. "In our culture there were storytellers, and I remember them, whose principal role was to just tell stories. The people knew and understood oral traditions. They were well-versed in storytelling."

"When I was at UVIC I sensed a real difference in context between my writing and other writing. I was aware of subtle differences."

These differences are primarily in pacing and rhythm, she says. "The whole difference is in the flow, the feeling of oral storytelling... Probably, unless you're raised in an oral culture, seeing the differences doesn't come easily."

"There are also differences in the use of metaphors, symbols and descriptors... In the number of layers to the story."

"One of the purposes of the school will be to discover what that pacing becomes in written language. Also, to gain some recognition of other forms that you don't see very often, of oratory as a literary form, for instance."

"When native people speak in oratory, they rely a great deal on the use of words and pacing to bring the audience to a high pitch. Some of the old oratory is like poetry. Much of it has been recorded, and I would like to use these as the basis for workshops."

"We are also looking into the writing of dramatic performances," Armstrong says. "There is a long tradition of native performance prior to European theatre. I would like to see people getting back to that."

The En'owkin school has already received applications from all over Canada and the United States. Applicants must pass standard college English entrance examinations, although, Armstrong says, an exception might be made "in the special case of a person with lim-

ited English, who was a brilliant storyteller."

A permanent staff member will be hired through the University of Victoria, and the centre will bring in native writers for workshops in a wide range of subjects, including native publishing and screenplay writing. The writing school will "purchase" two introductory courses, in creative writing and English, from Okanagan College, and all credits from the two-year program are transferable toward a fine arts degree at the University of Victoria.

The centre operates on a budget of \$62,000, provided primarily by the Department of Indian Affairs' post-secondary education program. Private donors have also helped: BC Tel and the Bronfman Foundation have kicked in \$5,000 each, and there have been smaller grants from the Koerner Foundation and the Writers Development Trust. Since the school will primarily use the facilities of the En'owkin Centre, there will be little in the way of overhead or rent.

"There has been a lot of intellectual and professional support for the school," Armstrong says. "A lot of good people are actively supportive, people who know who to talk to and what buttons to push."

Applicants are of two types, she says. "A number of them, mostly from the east, are established writers who want to get closer to native culture. And there are a number of new writers who are interested in developing writing skills."

Armstrong says she is "intrigued and excited" at the prospect of establishing something both necessary and unique.

"I want to see what's going to come out of it," she says. "I want to see what they produce."

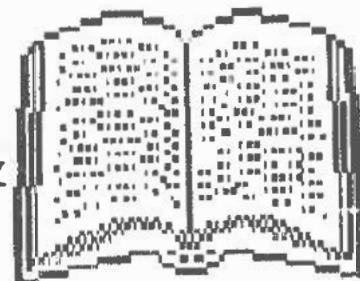
Teaching & learning shouldn't stop just because school is out!

IBKFN YAN July 7, '89

Okay, parents, now it's your turn to be the teacher, you have two months to make the grade!! Now that school is out for the summer, newspaper articles are encouraging parents to continue the learning process your child has become accustomed to, to keep your child's mind active and alert. Teaching and learning shouldn't stop just because school is out!! Plan activities to teach your child new skills, new games, now is an excellent opportunity to spend "quality" time with your kids, such activities needn't be costly. Get thinking....start teaching!

NATIVE LANGUAGE PUBLICATIONS AT LAKEHEAD UNIVERSITY

Thunder Bay, Ontario, May, 1989.



The Lakehead University Bookstore now stocks a large number of Native Language publications. These will be of interest to language learners, teachers, or anyone with an interest in Native Languages. Some of the Ojibwe and Cree publications currently available are listed here. For information about ordering and prices, telephone (807)-343-8589.

OJIBWE

Nookomis Gaa-inaajimotawid. What My Grandmother Told Me. Maude Kegg, and John Nichols, ed. 1983. St. Paul: Minnesota Archaeological Society.

Ojibwewi-ikidowinan. An Ojibwe Word Resource Book. John Nichols and Earl Nyholm editors. 1979. St. Paul: Minnesota Archaeological Society.

Oshkimasina'ilcan, KaaAnihsinaapemoomakahk. ("The New Testament in Northern Ojibwe/Saulteaux"). Toronto: Canadian Bible Society.

An Ojibwe Text Anthology. John Nichols, editor. 1988. London: University of Western Ontario.

"Statement made by the Indians": A Bilingual Petition of the Chippewas of Lake Superior, 1864. John Nichols, editor. 1988. London: University of Western Ontario.

Stories of Alice King of Parry Island Alice King. 1985. Native Languages Programme Department of Native Studies, University of Manitoba.

Stories of Andrew Medler from Bloomfield's Eastern Ojibwa. Andrew Medler. 1985. Native Languages Programme. Department of Native Studies, University of Manitoba.

Introductory Ojibwe (Severn Dialect). Part One. Mary Mitchell. 1988. Lakehead University Bookstore.

Anishinaabebii'gedaaa: Exercises in writing for speakers of Ojibwe. John Nichols. 1987. Native Languages Programme. Department of Native Studies. The University of Manitoba.

Nishnaabebii'gedaaa: Exercises in writing for speakers of Central Ojibwe and Odawa. John Nichols and Lena White. 1987. Native Languages Programme, Department of Native Studies. The University of Manitoba.

Stories of Sam Osawamick. Sam Osawamick. 1985. Native Languages Programme. Department of Native Studies, University of Manitoba.

Three stories from the Odawa Language Project. G. Piggott, ed. 1985. Native Languages Programme, Department of Native Studies. The University of Manitoba.

over...

Aapji Go Geget Ngii-yekdiyeibmi/Aapji Go Geget Ngii-ayekodiyeibimin. Ojibwa Stories by Students of the Native Language Instructors' Program. Lakehead University, Thunder Bay, Ontario. Randy Valentine and Lena White, editors. 1987. Lakehead University.

Ojibwa, Cree and Micmac Plays and Games in English and Vernacular. Lisa Valentine, ed. 1984. Lakehead University Bookstore.

Explore Ojibwe: a practical reference workbook for teachers. Lena White. 1987. Lakehead University.

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Ka-mnwendaagzimi, ka-dammi, ka-baami. A collection of language learning ideas taken from the newsletters published by the Walpole Island language centre. Lena White. 1988. Thunder Bay: Lakehead University.

Nahkawewin. Saulteaux (Ojibway Dialect of the Plains). Margaret Cote. 1985. Saskatchewan Indian Federated College.

A Saulteaux Phrase Book. Paul Voorhis. 1977. Brandon University.

Saulteaux Verb Book. Margaret Cote and T. Klokeid. 1985. Saskatchewan Indian Federated College.

CREE

Cree Language Structures: A Cree Approach. Ahenakew, Freda. 1987. Winnipeg: Pemmican Publications.

Pisiskiwakka-pikiskwecik. Told by L. Beady. Wolfart, H. C., ed. 1985. [monolingual edition] Algonquian and Iroquoian Linguistics, Memoirs, University of Manitoba, Winnipeg, Manitoba.

Pisiskiwak ka-pikiskwecik/Talking Animals. Told by L. Beady. Wolfart, H. C., ed. 1985. [bilingual edition]. Algonquian and Iroquoian Linguistics, Memoirs, University of Manitoba, Winnipeg, Manitoba.

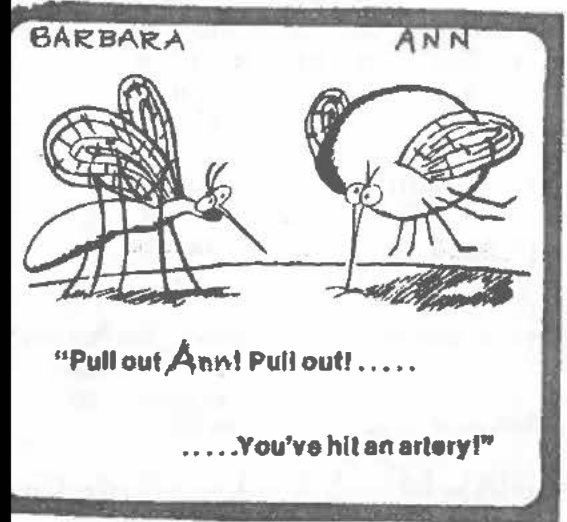
Spoken Cree. Revised Edition. Ellis, C. Douglas. 1983. Edmonton: Pica Pica Press.

Meet Cree: A guide to the Cree Language. Second edition. Wolfart, H. Christoph and Janet F. Carroll. 1981. Edmonton: University of Alberta Press.

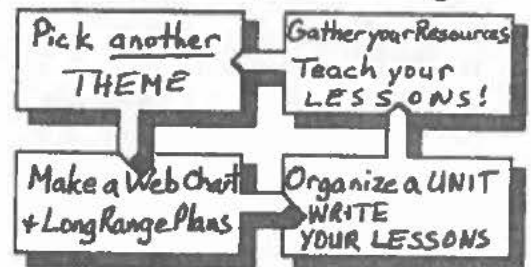
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All My Relations: *Sharing Native Values Through the Arts* 1988
Order from: CASNP, 16 Spadina Road, Toronto, Ontario M5A 2S7 \$9.00

The Grieving Indian paperback by George McPeck \$4.95
Intertribal Christian Communications (Canada) Inc., P. O. Box 3765,
Station B, Winnipeg, Manitoba R2W 3R6

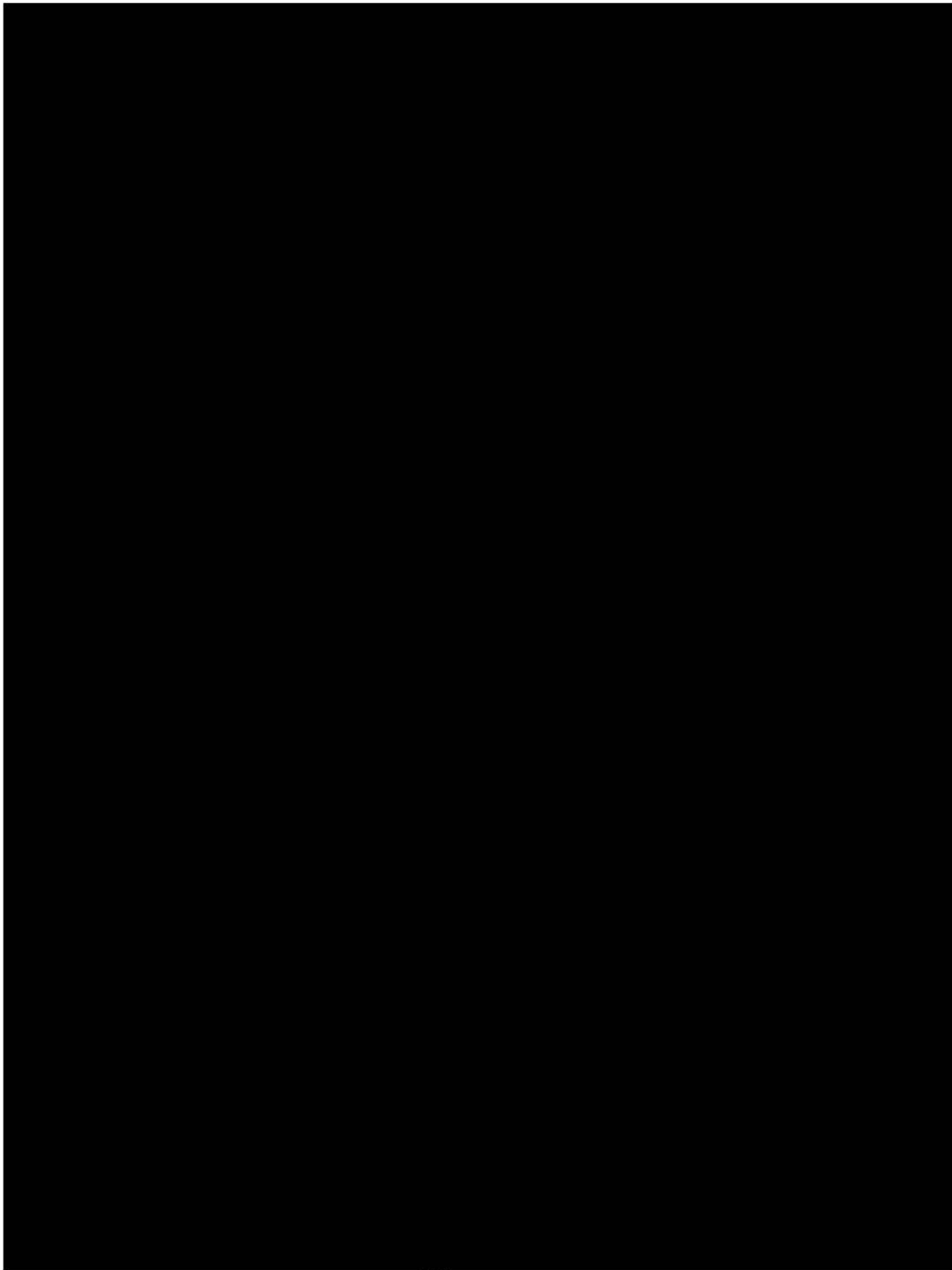


"Where do we begin?"

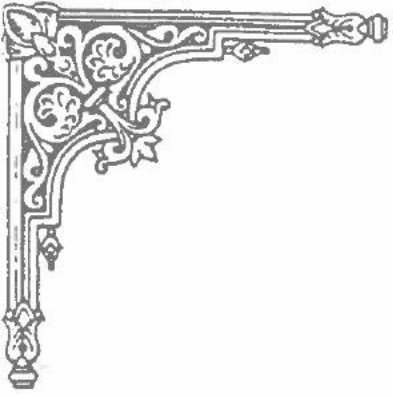


"When are we finished?"

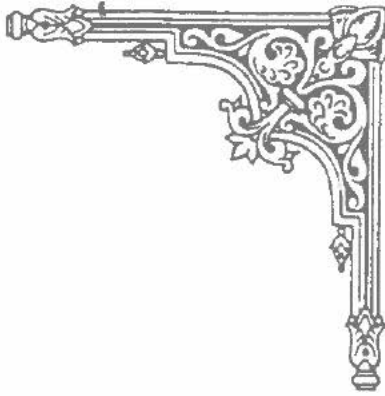




The first part of the paper discusses the importance of understanding the cultural context of the research. It highlights the need for researchers to be sensitive to the values and beliefs of the communities they are studying. This is particularly important in the field of education, where cultural differences can significantly impact learning outcomes. The paper then moves on to discuss the challenges of conducting research in culturally diverse settings. It notes that researchers often face difficulties in establishing rapport with participants and in interpreting their responses. To address these challenges, the paper suggests several strategies, including the use of local informants and the development of culturally appropriate research instruments. The final part of the paper discusses the importance of ethical considerations in cross-cultural research. It emphasizes the need for researchers to obtain informed consent from participants and to ensure that their research does not cause harm to the communities they are studying.



NOOZWINAN



AUTOGRAPHS



-24-

BIZARRO

by B.M.

DISCIPLINING A CHILD IS SIMPLY TOO MUCH
WORK, SO WE'VE DECIDED JUST TO LET
TEACHERS DO IT LATER...





George Trudeau
7/89



Paamaapii miinwaa ka waabmin...