

NATIVE LANGUAGE EDUCATION IN ONTARIO

Anishinaabemowin gikinoo'amaadiiwigamig

$$\Delta\sigma_{\text{qVLD}} \cdot \rho\rho_{\text{qVLD}} \Delta L \Delta \cdot 6 \Gamma^6$$

N.L.I.P.


$$\Delta c^{\cdot} \cdot \Delta^a \rho^b \rho^c \Delta^d \Delta^e \Delta^f \Delta^g$$

Volume 12, No. 3
November, 2001

PLEASE NOTE:

Native Language Education in Ontario will now be published only two times a year.



**Volume 12, No. 3
November, 2001**

**General Editor:
Diane Maybee**

**Native Language Education in Ontario
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Coordinator's Message

Aanii/Boozhoo!

Aaniish naa? Gdoo-gchi kinoomaagem na go aanwi? Mii go pane ndamtaang kinoomaageng Anishnaabemowin. Znagaangzhem go memdige go naa nongo wii bmi zhitoong waa nokaazang kinoomaageng Anishnaabemowin. Mii dash go naa bemi piichtaaying gegii nwi.

How is everybody? I am sure you are all very busy teaching Anishnaabemowin? It is challenging and hard today to teach Anishnaabemowin when there are so few curriculum materials and resources out there for our native language classrooms. When we look back we can see how far we've come and see the amount of work our Native Language Instructors have produced! We just need to keep doing what we are doing with our Native languages.

We wish to extend our congratulations to all the students who successfully completed their program this past summer. Best wishes in your endeavors.

A reminder to the students who need to do their "teaching experience", if you have not yet made arrangements with a school, you should start seeking a placement soon. Don't forget to get your practice teaching forms filled in and signed by the appropriate school official and send the form in to the NLIP office.

Students who have already taken Year 4 should be certain to register and complete their assignments for ED 1599 Winter Practicum as soon as possible and send them in to the NLIP office in order to receive the Native As A Second Language Diploma at the Spring 2002 Convocation exercises. If you have any questions concerning your practicum, please to not hesitate to call.

Our planning is underway once again for the summer session 2002. Dates for the 2002 NLIP session are July 2 to July 26, 2002. Student evaluation of the program conducted in July 2001 indicated that students requested names and addresses and phone numbers of fellow NLIP students for sharing purposes. We are unable to provide these because of the Freedom of Information Act, which prevents us from divulging such information in this newsletter. Some preliminary information about courses and programs for summer is included in this newsletter.

We wish everyone a pleasant holiday during Christmas and the New Year!

Gdinmikaagoom Miinwaa! (Season's Greetings Once Again!)


Helen Wassegijig, Coordinator
Native Language Instructors' Program

NATIVE LANGUAGE PROGRAMS AT LAKEHEAD UNIVERSITY SUMMER 2002

NLTC - NATIVE LANGUAGE TEACHERS' CERTIFICATION PROGRAM (July 2 - 26)

This program is for students wishing to teach an Algonquian language as a second language in the province of Ontario. This is a three-summer program leading to teacher certification in teaching an Algonquian language as a second language. The Ontario College of Teachers issues a Certificate of Qualifications (Restricted) upon successful completion of the program. This program is four weeks in duration, which includes one week of workshops.

NASL - NATIVE AS A SECOND LANGUAGE DIPLOMA PROGRAM (July 8 - 26)

This program is for students wishing to teach Native as a second language. This is a four-summer program leading to a diploma for Native language instructors. The diploma, issued by Lakehead University, is for students concentrating in teaching Native as a second language. Out-of-province second language instructors usually choose this program. Graduates of NLTC may transfer into year four of this program after fulfilling the NLIP practicum requirement. This program is a three-week program and does not lead to Ministry Certification. (This program does not include the workshops from NLTC).

NAFL - NATIVE AS A FIRST LANGUAGE DIPLOMA PROGRAM (July 8 - 26)

This program is for students wishing to teach Native as a first language. This is a four-summer program leading to a diploma for Native language instructors. The diploma, issued by Lakehead University, is for students concentrating on syllabic literacy and Native language arts. This program is a three-week program and does not lead to Ministry Certificate. (This program does not include the workshops from NLTC).

ED 4743 ADDITIONAL QUALIFICATION-SPECIALIST IN NASL PART I (July 2 - 26)

SUMMER CREDIT COURSES IN LANGUAGES AND EDUCATION

OJIBWE 1010 Introduction to Ojibwe I (Severn Dialect)

Introduction to basic Ojibwe conversation, pronunciation, and grammar.

Time: 5:00 - 7:30 p.m. Monday thru Thursday

Date: July 2 - 22, 2002

OJIBWE 1012 Introduction to Ojibwe II (Severn Dialect)

Development of conversational skills and practice in writing.

Time: 5:00 - 7:30 p.m. Monday thru Thursday

Date: July 24 - August 14, 2002

CREE 1010 Introduction to Cree I

Introduction to basic Cree conversation, pronunciation, and grammar.

Time: 11:00 a.m. - 1:30 p.m. Monday thru Thursday

Date: July 2 - 22, 2002

CREE 1012 Introduction to Cree II

Development of conversational skills and practice in writing.

Time: 11:00 a.m. - 1:30 p.m. Monday thru Thursday

Date: July 24 - August 14, 2002

NL 2711 Introduction to Native American Linguistics

A survey of the native languages of North America

Time: 10:30 a.m. - 12:30 p.m.

Date: July 8 - July 26, 2002

NL 3551 Children's Literature

In response to issues of language teaching/learning pedagogy.
(as a language learning tool).

Time: 1:30 p.m. - 3:30 p.m.

Date: July 8 - July 26, 2002

OBITUARIES

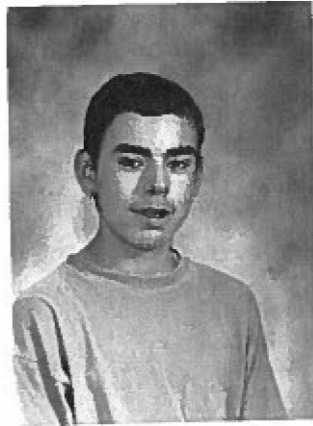


**Biidowe'aanmido-Kwe
GIZAAGIGOO
MAA PII KA WAABMIGOO
IN LOVING MEMORY**

**Lillian Roberta (Osawamick) Bourgeois
March 4, 1961 - March 01, 2001**

Lilly (Osawamick) Bourgeois, 3rd Degree Midewiwin kwe of the Bear Clan, passed away at Sunnybrook Health Science Centre, Toronto, on Thursday March 1, 2001 at the age of 39 years. Lilly was born in Little Current, daughter of John Osawamick and the late Florence (Neganigwane) Osawamick. Lilly was a teacher of the Ojibwe language in Peterborough for the past two years. She also enjoyed teaching traditional customs such as jingle dress dancing, drum making and strived for the wellness of all who knew her through health and fitness workshops. Lilly was the Chief Jingle Dress Dancer of the Three Fires Midewiwin Lodge.

Beloved wife of Paul Bourgeois of Peterborough. Dear mother of James (Giizhigaatemonidoinini), Alexander (Wassaygezick) and Marion (Pizhiiskwe). Loving sister of Barbara (Tom), Martina, Stan, Gert (Max), Bev (Louis), Pat, Ann-Marie (Patrick), Joseph (Clara), Darlene (Randy), Elizabeth (Gerard), Predeceased by a sister Jean and a brother Johnny, Dear niece of James (predeceased) wife Celina, Lavina (predeceased) husband John Lewis, Eva Cywink (husband Nick Predeceased), Jerome (predeceased) wife Thecla, Agnes Webkamigad husband Henry, Shirley Williams, Isadore wife Verna and Rosella Kinoshameg husband James all of Wikwemikong, Christine Osawamick and great uncle Hector Shigwadja. Also survived by many nieces and nephews. Friends were received at Wasse Abin High School, Wikwemikong on March 3, 2001. Funeral Service was held on Monday March 5, 2001 at Wasse Abin High School with Lee Staples officiating



IN LOVING MEMORY

Justin Thomas James Alexander Gunner

July 18, 1985 - October 03, 2000

Justin Gunner passed away at the Thunder Bay Regional Hospital, McKellar site on Tuesday October 03, 2000 at the tender age of 15 years. Justin was born and raised in Moose Factory, youngest son of N.L.I.P Administrative Assistant Diane Maybee (Phillip Nakogee) and oldest son to William Gunner (Sheila Wapachee) of Moose Factory. Justin relocated to Thunder Bay to attend High School in September 1999. Justin was a very unique individual who always had a heart for others and was not afraid to let people know how much they meant to him. All that came to know him during his short time with us sadly misses him.

Loving brother of Sean, Miranda and Dwayne, and stepbrothers Colin, Stephen and Michael. Proud uncle of Trae and Teara. Predeceased by his grandparents Alex and Clara Gunner. Also survived by his grandparents Raymond and Marion Maybee and several Aunts, Uncles, cousins, and several friends from Moose Factory and Thunder Bay.

Friends were received at Jenkins funeral home in Thunder Bay on Wednesday October 4, 2000. Funeral was held at the St. Thomas Anglican Church in Moose Factory on Sunday October 8, 2000 with Wayne Macintosh officiating.

REMEMBERING
Ellen (Cub-dee) Mathilda Migwans
nee Corbiere
November 16, 1941 - September 20, 2001

O Great Spirit
Whose breath gives life to the
world and whose
voice is heard in the soft breeze
We need your strength and wisdom
May we walk in Beauty
May our eyes ever behold the red
and purple sunset
Make us wise so that we may
understand what you have
hidden in every leaf and rock
Make us always ready to
come to you
with clean hands and straight eyes
so when life fades, as the fading
sunset our spirits
may come to you without shame.

IN LOVING MEMORY
Ellen (cub-dee) Mathilda Migwans

Predeceased by her parents Paul & Mabel Corbiere, husband Joseph Migwans, infant son Michael. Dear Friend of bill Ferguson of M'Chigeeng. Beloved mother of Fred (Leah), Sylvia (Bernard) Ense, Lealand, Russell (Beatrice) all of M'Chigeeng. Clyde (Colleen) of Wikwemikong, Lorraine of Sault Ste. Marie, Rhoda (Jeremy) Epp of Calgary, Joe (Marge) of Whitehorse. Loving grandmother of Ryan, Sage, Wasnode, Adam, Vince, Tashina, Marlon, Marshall, Nathan, Joseph, Jordan, Neil, Brooke and Russell Jr. Sadly missed by brothers and sisters Archie (Hilda) Corbiere, Alvin (Angeline) Corbiere, Veronica Corbiere, Shirley (Klaus) Kaiser, Nancy Corbiere (Eric), all of M'Chigeeng. Rosalind (Andrew) Shigwadjia of Orillia, George Corbiere of Orillia, Sylvia Shawanda (Edward) of Birch Island, Caroline Corbiere of Sudbury, Orien Corbiere of Thunder Bay. Remembered by many nieces, nephews and friends.

Friends were received September 21, 2001 at M'Chigeeng Community Complex. Funeral was held at the Immaculate Conception Catholic Church in M'Chigeeng with Father Foliot officiating.

ANNOUNCEMENTS

APPLICATIONS FOR THE 2002 SESSION OF THE
NATIVE LANGUAGE INSTRUCTORS' PROGRAM
AT
LAKEHEAD UNIVERSITY
ARE NOW AVAILABLE FOR NEW APPLICANTS

IF YOU HAVE NOT RECEIVED YOUR PACKAGE OR IF YOU
WOULD LIKE ADDITIONAL PACKAGES,
PLEASE CONTACT
DIANE MAYBEE
AT
(807) 343-8542

LAKEHEAD UNIVERSITY IS THE ONLY NATIVE LANGUAGE
TEACHER CERTIFICATION APPROVED BY THE MINISTRY OF
EDUCATION AND TRAINING FOR CERTIFICATION IN NATIVE AS
A SECOND LANGUAGE IN AN ALGONQUIAN LANGUAGE.

CERTIFICATION THROUGH THE ONTARIO COLLEGE OF
TEACHERS

NLTC GRADUATES

AT TIMES WE RECEIVE PHONE CALLS FROM VARIOUS SCHOOL
BOARDS WHO ARE LOOKING FOR NATIVE LANGUAGE GRADUATES FOR
POSSIBLE EMPLOYMENT BECAUSE OF THE FREEDOM OF
INFORMATION ACT WE CANNOT RELEASE ANY STUDENT NAMES
WHAT WE CAN DO THOUGH IS PASS THE INFORMATION ON TO THE
STUDENTS

IF YOU ARE INTERESTED IN RECEIVING INFORMATION ABOUT THE
VARIOUS POSITIONS
PLEASE CALL OR FAX THE NLIP OFFICE AND SUBMIT YOUR NAME AND
ADDRESS

A NOTE FROM THE
NATIVE LANGUAGE INSTRUCTORS' PROGRAM

If you are a recent NLIP Graduate and you would like to remain on our Newsletter mailing list, or you know someone who would like to receive this valuable resource, Please contact Diane Maybee at the N.L.I.P. office
At (807) 343-8198

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Bi weekly 800.00	Bi weekly 800.00
Monthly 1,400.00	Monthly 1,400.00

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Townhouses - storage in basement area. And so much more...

Centrally located to: Lakehead University, Canada Games Complex, Thunder Bay Community Auditorium, Thunder Bay Charity Casino, Confederation College, Superstore, Intercity Shopping Center.

For more information or for reservations
Call: 1-807-474-7472 or Fax: 1-807-345-6343

EMPLOYMENT OPPORTUNITY

NATIVE LANGUAGE INSTRUCTOR

AT

Awashaishuck

1296 Weston Road

Toronto, ON

M6M 4R3

Phone: (416) 242-1264

Fax: (416) 242-9929

Liz Hammond

Assistant Executive Director

C/o Anduhyaun Inc.

BOOK LAUNCHING

AT

WALPOLE ISLAND HERITAGE CENTRE

DECEMBER 20th, 2001

OF

**NISHNAABEMOWIN REFERENCE
GRAMMAR**

BY:

J. RANDOLPH VALENTINE

UNIVERSITY OF TORONTO PRESS

TO ALL NLIP/NLTC STUDENTS
THE OFFICE OF THE REGISTRAR WOULD LIKE THE NLIP
DEPARTMENT TO INFORM ALL OF OUR STUDENTS THAT
THEY WILL NO LONGER BE DISTRIBUTING ANY
OFFICIAL OR UNOFFICIAL TRANSCRIPTS
TO ANY STUDENTS UNTIL THEY
RECEIVE A FEE OF \$8.00
EFFECTIVE IMMEDIATELY STUDENTS WILL BE
RESPONSIBLE FOR RETREIVING THEIR MARKS FROM
THE OFFICE OF THE REGISTRAR

THE CONTACT NUMBER FOR
THE ONTARIO COLLEGE OF TEACHERS
HAS CHANGED TO (416) 961-8800 EXT. 330
IF YOU NEED TO INQUIRE ABOUT YOUR RECORDS WITH
THE ONTARIO COLLEGE OF TEACHERS
ANY ADDITIONAL QUESTIONS IN REGARDS TO THE PROGRAM
YOU CAN CONTACT THE NLIP OFFICE
DIANE MAYBEE (807) 343-8542 - (dmaybe@mist.lakeheadu.ca)
HELEN WASSEGIJIG (807) 343-8003 - (hwassegi@mercury.lakeheadu.ca)

Merry Christmas and Happy New Year to all Students and Staff of the Native Language Program.

The students that are returning to the Native Language Instructors' Program and if you are in the teaching field prepare your teaching materials. You can bring your materials, items, and objects for visual aids. This way you have your materials ready and lesson only to be written out. For the year two and three students that will be doing their practicum will be able to assist the year one students.

If anyone has questions or concerns for next year for the summer of July you can contact me at Constance Lake School. The phone number is (705) 463-4101 (leave a message and I will call you back after work at 3:30 p.m. or fax number (705) 463-4124.

If you have any suggestions please write them down!!

Have yourselves a Safe Holiday!!!

With Respect,

*Florrie Sutherland
Native Language Instructors' Program Staff*

UPDATE:

THE PROPOSED ONTARIO TEACHER QUALIFYING TEST AND YOU

If you recall, last July we mentioned that the Ontario Government wanted to pass legislation called the Quality in the Classroom Act that would require all new teachers seeking certification from the Ontario College of Teachers to take the "Ontario Teacher Qualifying Test". At that time we told you that we would update you on the situation if and when we heard anything. While the news is that there is no news, here is what we know so far.

According to Dr. Anthony Bartley, our Lakehead University Faculty of Education representative to the Ministry of Education meetings on Teacher Testing, there is not much to report because there has been a news blackout on this issue until the legislation is passed sometime in January of 2002. Dr. Bartley says, however, that the focus of testing will probably be on teachers seeking regular certification and not teachers applying for "restricted certificates" such as the ones for teaching the Native languages as a second language. But he goes on to warn that this is his opinion and that nothing has been said directly or officially to support or refute it. We have since learned from Lucy McCartney, an Ontario Ministry of Education (OME) employee who sits on the Ontario Teaching Testing Project Advisory Committee, that the bill is in its 3rd reading and testing will definitely take place in Spring 2002. McCartney also said that they have not yet defined which categories of student teachers the legislation will affect.

When we consulted with Keith Lickers, an Education Officer in the Curriculum and Assessment Policy Branch of the OME, he could not say whether or not NLIP students will have to take the test, but he did provide details on the test itself. Here is what he said:

ONTARIO TEACHER QUALIFYING TEST

IT'S PURPOSE:

It will test student teachers skills in classroom management, teacher strategies, and problem solving.

WHAT IT WILL INVOLVE:

It is a 3-hour test comprising scenario and multiple-choice questions. Test will be marked by Ontario teachers and faculty staff. The test is not focused on specific subjects.

WHAT HAS HAPPENED SO FAR:

It was pilot tested in October 2001 and will be field-tested with volunteers in December 2001 and January 2002. The first real tests will be administered April 27, 2002.

FOR MORE INFORMATION:

A backgrounder on the legislation is available at the Web site:

<http://mettowas21.edu.gov.on.ca/eng/document/nr/01.10/bg1015.html>

NATIVE LANGUAGE RESOURCES

Eshkintam Nishinaabemang Mzinagan

Introduction to Nishnaabemwin

Author: Professor Shirley Ida Williams

2001/2002

Native Studies Department
Trent University

NEW

Weshki-Bmaadzijig Ji-Noondmowaad

(a series of short stories by Andrew Medler in Anishnaabemowin)

Edited and Annotated

By: J. Randolph Valentine

NISHNAABEMWIN REFERENCE GRAMMAR

By: J. Randolph Valentine

University of Toronto Press

**Will also be
at the Book Launching
Walpole Island Heritage Centre
December 20th, 2001**

The Ontario Curriculum

Grades 1-8 Native Languages 2001

This publication is available on the Ministry of Education website
at
<http://www.edu.gov.on.ca>

The Ministry of Education is developing three Native Language resource guides on grammar for 1) Ojibwe and Cree Languages; 2) Delaware; and 3) three Iroquoian languages - Cayuga, Mohawk and Oneida.

The first two are virtually complete and ready for printing. The third is currently being developed. It is the intent of the Ministry to have them printed and distributed this school year.

The resource guides are supplementary and complementary to the Native Language policy documents for Grades 1 to 12 that have already been released to schools.

The resource guides are an effort by linguists and fluent speakers of the Native languages to produce a significant resource for language development. The Native language program, as outlined in the curriculum policy documents, focuses on the communicative aspect of language. Effective communication depends on accuracy and clarity of expression. Therefore, grammatical accuracy is emphasized which makes the new resource guides an important support of the program.

This project has presented a real challenge in that no grammar publications for any of the Native languages taught in Ontario are available - which partly explains why the project has been so long in development.

The release of these resource guides will complete the Native Language program as part of the new Ontario curriculum

IMMERSION PROGRAMS

Boozhoo aaniin, Sam Senecal ndiznikaaz, Bakting doonjibaa, Ojibwe Cultural Foundation naakiiyan as the Anishinaabemowin Program Director. I've spent the last six years employed by Sault College of Applied Arts and Technology as the Ojibwe Language Initiatives Coordinator.

My position is funded through INAC and is a partnership between Anishinaabemowin Teg Inc. and the Ojibwe Cultural Foundation.

My job duties at the Ojibwe Cultural Foundation will be to coordinate and implement Immersion programs for the OCF's 16 member First Nations. I will also be updating and implementing the language component of the OCF website. The address is www.ojibwe.on.ca but please be patient it's going to take a little time. I will also be planning and coordinating the annual language conference hosted by Anishinaabemowin Teg Inc. The tentative dates for the conference are **March 27 - April 1, 2002** and will take place at the **Vegas Kewadin Convention Center** located in **Sault Ste. Marie, Michigan**. So make plans and arrangements to attend this conference.

I can be reached through email sam.senecal@onlink.net or telephone (705) 377-4902 or fax (705) 377-5460.

Naahow, baa maa pii ga-gii-ginoomin miinwaa

IMMERSION WORKSHOPS

Approval to print from the Newsletter of the Walpole Island Heritage Centre.

Anishinaabemowin Program Up-date

(submitted by: Marcia Peters, Community Development Officer)

The Tuesday night Anishinaabemowin Language Classes are doing well. Our instructor Dorothy Cameron is receiving a warm welcome from the participants. Classes run from 6:00 to 8:00 p.m. at the Walpole Island Elementary School Library. Light refreshments are provided. Classes are FREE to all community members. Our average number of participants each week is 25-30 community members some parents are even bringing their children. Future plans are being made to offer a 2nd class for beginners only. Watch for more information about the "Beginners" class. Come join us!

Two Anishinaabemowin Immersion Workshops were held on Saturday October 27 and Sunday November 18, 2001 at the United Church Hall. The immersion workshops involve the recruitment of various experts in the language and also skilled artists, craftsmen, cooks, etc. leading the sessions. The Workshops provide hands-on activities and learning the Ojibwe words associated with that activity. October's topic was Halloween and November's topic was Quilting and Remembrance Day. The December Immersion Workshop will take place on Saturday December 15, 2001 with the topic of "Preparing Christmas Dinner". Workshops are free to all community members.

The Aamjiwnaang (Sarnia) First Nation has invited our community members out to their Anishinabe Language Class, which take place on Wednesday evenings from 6:30 to 8:30 p.m. at the Community Centre. Also, we are invited to their next Immersion program on January 18-20, 2002 at the Community Centre.

If you have any questions about any of the above, give me a call at (519) 627-6072, ext. 224 or email me at petersmk@kent.net
Miigwech

Coming soon to a Walpole Island Heritage Centre near you!

THOUSANDS OF YEARS IN THE MAKING

J. Randolph Valentine's

NISHNAABEMWIN REFERENCE GRAMMAR

University of Toronto Press

Watch for more info at the book launch Dec. 20th, 2001

A BLAST FROM THE PAST

SHARING SECTION

MONTHS OF THE YEAR: GIIZISOOG

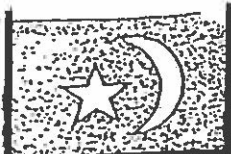
Words for these calendar expressions will differ according to a geographical area as they relate to seasons and activities of that location. There may be some variations in spelling. Write them that way they are expressed in your dialect and community usage. Here are some:

Manitoulin/Central Ontario	Southwestern Ontario	Northwestern Ontario <u>Lake of the Woods</u>
JAN. Mnidoo-giizis	Chi-biboon-giizis	Biji-biboon
FEB. Mkwa-giizis	Mkwa-giizis	Migizi-giizis
MAR. Naabdin-giizis	Ziisbaakodike-giizis	Aandego-giizis
APR. Poopoogami-giizis	Waawaaskone-giizis	Maango-giizis
MAY Nmebne-giizis	Gtige-giizis	Gitigewi-giizis
JUNE Waabgonii-giizis	Ode'mini-giizis	Ode'imini-giizis
JULY Miini-giizis	Miini-giizis	Aabita-niibini-giizis
AUG. Mnoomni-giizis	Datkaagminani-giizis	Miini-giizis
SEPT. Waababagaa-giizis	Mdaamnike-giizis	Waatebagaawi-giizis
OCT. Bnaakwii-giizis	Bnaakwii-giizis	Binaakwewi-giizis
NOV. Baashkaakodin-giizis	Gshkadni-giizis	Kashkadino-giizis
DEC. Mnidoo-giizoons	Shki-biboon-giizoons	Moojigiziwi-giizis
<i>by: Anishnaabe Language Teachers of Manitoulin & North Shore</i>	<i>Source: Walpole Island 1978 Calendar</i>	<i>by: Irene Scott Whitedog, Ontario</i>

THE "TEN COMMANDMENTS" FOR NATIVE LANGUAGE TEACHERS
THESE "COMMANDMENTS" WERE RECOVERED FROM OUR ARCHIVES
AND WE WOULD LIKE TO SHARE THEM WITH YOU:

1. Prepare your lessons well beforehand so you know exactly what to do and what to take with you.
2. Keep a daily record of your lessons.
3. Call the Principal in plenty of time if you are going to be absent or late.
4. Cause respect to fall upon your program in everything you do.
5. Don't waste class time in translating, or using English
6. Don't teach lists of words, teach whole ideas: sentences, paragraphs.
7. Don't concentrate on individual children while the rest of the class gets out of hand.
8. Don't gossip about any child, member of staff, or school policy.
9. Respect the principal, ask him or her for help and advice when you need it.
10. Teach your classes not only to know their language, but also to "love" it.

JANUARY



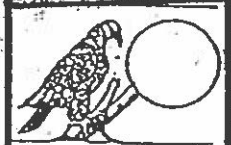
NATIVE CALENDAR (Cree)

WICKED MONTH

KISE PĒSIM

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FEBRUARY

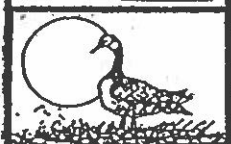


EAGLE MONTH

MIKISIW PĒSIM

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MARCH

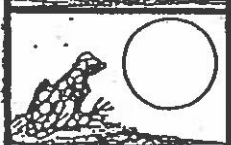


GOOSE MONTH

NISKI PĒSIM

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APRIL

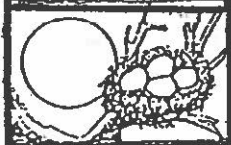


FROG MONTH

ĀYĒKI PĒSIM

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MAY

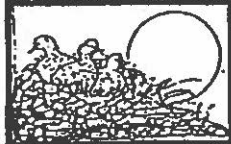


LAYING MONTH

PINIWĀWE PĒSIM

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JUNE

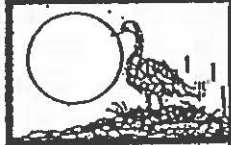


HATCHING MONTH

PĀKĀWE PĒSIM

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JULY



MOULTING MONTH

PUSKO PĒSIM

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AUGUST



FLYING MONTH

OHPĀHOO PĒSIM

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SEPTEMBER

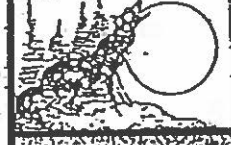


MATING MONTH

NOCHIHITOO PĒSIM

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OCTOBER



FREEZING MONTH

KUSKUTINO PĒSIM

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NOVENBER



FOGGY MONTH

YĒKOPĒW PĒSIM

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DECEMBER



DRIFTING MONTH

PAWĀSTUN PĒSIM

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LANGUAGE AND LEARNING REFLECTIONS

BY: Arnold p. Ingersoll, August 1992

The following essay is a reflection on the nature of language and the nature of the learner. In the process I collected on the experiences I have encountered throughout my lifetime and what I have had the pleasure of discovering in my linguistics classes at Lakehead University in the summer of 1992.

As an Ojibway from the Rama First Nation, I spent the first years of my life on an Indian reserve along with my own nationality. I can remember those days as a child with my family and community members speaking and playing in the native tongue. My grandmother would always speak to my brother and I using the Ojibwe language. She would use it in everyday life, with legends and stories during the winter months and before bedtime. To me, it was the most beautiful and descriptive language I had ever heard. I am sure that my person from another nationality would say the same thing about their language. Anyway, this would not be hard to understand as it is my first language and the only other language I had to compare it to was English, which I understand is a borrowed language.

It was not until the early sixties that I was ushered off to a non-native School and environment in the nearby town of Orillia, Ontario, which at the time had a population of about 13,000. I was not totally foreign to the new language, but now I was learning and doing everything in English for the better part of every day. Suddenly things were different, structured, not as much fun. Physical punishment was now the new way of doing business and it was not uncommon to see the native youngsters lined up outside the Principal's office waiting to get the strap for being ourselves. After a few years, I began to realize that we were using less and less of the Native language. It was not up until 1984 that we as a community started to do something about the problem by sending people to Lakehead University to receive some learning and training skills. I was the first person from our community to take the course. Then the following year, another three came as well, all of who are working with the language in some form or another today. There was and is a real feeling of loss of identity and heritage within us. I was one of those people who was genuinely concerned and who took a positive step to rejuvenate the language, not only by increasing any knowledge of the language, but by encouraging others to speak and learn to teach. Also, it was through my initiative that a language program was in the daycare center. I believed the language had to be protected from the outside world; it had to be pure again. I also knew that the words were different from how they must have been in the time of our forefathers. I felt those words had to be recaptured and preserved to rekindle our identity and pride. I always believed there was a proper way of using words. I knew not the evolutionary processes of languages. I did not want to share the language with other nationalities for fear of further loss and bastardization. I also believed that if I wasn't totally fluent with my first language, I would never be whole. I would feel awkward around the Elders and people who were well versed in the language and had a tendency to withdraw from a lengthy of full conversation. I knew there were other First Nations like the Cree, Micmac, and Mohawk, but I knew practically nothing of dialect. I believe dialect and the lack of its knowledge contributed to my feelings of inefficiency with the language. I used to believe that the language was dying.

I feel very fortunate to have been able to attend Lakehead University this year, predominantly because of my education in the Linguistics classes. Our instructor, Mr. R.M. Agnihotri, has opened my eyes and renewed my hope and faith that we as native people belong with our languages, will survive! Now I have a more positive and optimistic outlook for the future. I have learned to appreciate the finer points of the language and learner processes. Instead of isolating ourselves with the language from the outside world, I now believe that languages and people grow, learn and flourish from exposure to each other. The only things constant is "Change". New languages are coming into being all the time because of interaction. Our language will change but it will live on. I see now how languages are both highly structured and variable, and how with time and patience, any language can be broken down and understood. I have always heard that children can learn a new language faster than adults. Now I learn that both can learn equally as well and fast in regards to the structure and words, but when it comes to pronunciation, the children have a slight edge on adults. I am also aware of the influences that the geographical location and environment can have on a language. For instance, in Native country, if you live near a river, body of water or any Island, the language will have a lot of "shhh" sounds because of the water washing up against the shore line. If the Tribe is in the extreme north, then the language will be harsh like the weather. I used to think that linguistics knew several languages but now I am aware that it is a study of the structure and not the language itself. It is these kind of peoples that can preserve and enhance heritages. They can capture a language and record it on paper for the benefit of future generations and cultures. Some suggestions to ensure the continuity of the language was not to focus all our energies and efforts on the day-to-day fights like the realization of a language facility in the community, but rather to attack the Big Picture. Concentrate at the National level to have a Native language policy, fight for more capital and operational dollars, fight for equality. Go to the grass roots level - politicians, and have them lobby the governments for the community and its members. Have them institutionalized the language in the workplace and service centers, encourage them to use it in the Council and public meetings. We have also learned about the nature of the learner and the learning process. For example, we find in the learner that it is perfectly natural to make errors. In fact, this may ever be desirable as now there is a method of comparison between right and wrong, good or better. It is not a negative aspect of learner development it is what makes us human, approachable and unpredictable. Languages are what separate us from animals. For the longest time it was believed, maybe even before the manifestation of record keeping and language structure development, that the learner received comprehension and retentions through the five senses. This is what we are putting in, this is what will be learned. In fact, this theory holds true to this day. There have been numerous studies conducted by countless professionals and human behaviorists about the theories behind the learning process. Now we find out that the learner is at the center of the learning process and that there are several factors which influence his learning and what he learns. Society, for example, teaches in the language of the dominating majority, which, in Canada, is the English language. Social and economic conditions are also prevalent and contributing factors because not everyone can go to say Yale University, because of unwritten restrictions imposed by society. Maybe there are sociably acceptable criteria for entry or the restrictions may be confining because of financially embarrassing reasons. The individual may also have factors such as age, attitudinal problems, motivational deficiencies, linguistic sensitivities and attitudinal qualifications holding him back.

The teacher and the types of material used to teach also have a bearing on what the individual learns. Does the teacher have the qualifications, what sort of attitude does she display, is she linguistically sensitive, is she sensitive to cultural differences. Does she present materials that are interesting, pleasant and contributing to the creative instincts of the learner? What teaching style is being used in the classroom? Is it teaching style being used in the classroom? Is it Behaviorism?, where is it believed that the mind is a blank space to be filled? Is it the (L.A.D.), Language Acquisition Device, where the person is believed to be starting out knowing very little? Or is it through the General Cognitive Structures theory.

It was not until fairly recently that a new theory was conceived whereby it was believed that the child was born with the knowledge of a universal language, a sixth sense. They said that the infant's brain must be preprogrammed to a certain extent, it was not any empty basket as previously assumed.

To my thinking this is the most logical of the theories. I cannot believe that the brain is empty upon birth...I distinctly remember when my own son was born and how he reacted to his new environment. I could see the intelligence instantly. He felt the cold and reacted appropriately, he could not see clearly but he was able to focus on the overhead light. This was the first thing he saw in this life and for the longest time, for a period of about three years, he was still compelled by light and would look right into a burning light bulb. In my mind, I could make him out as saying, "Where the heck am I, what's happening, what's that?" I told his mother, he's a food one, Deb. I believe that a newborn is innate, meaning that both parents genetically transferred the preprogramming previously mentioned. It is quite conceivable to me that the chromosomes of the parents carry not the characteristics of the parents but also a kind of collective memory. This memory is then constantly developing in the ovary, in the womb and right on through the individual's lifetime. Even while the fetus is developing, it has the ability to comprehend the outside world through the five senses and analyze with the sixth. It can hear noises such as language while still in the womb and recognize the smell of its mother even when it is separated for periods of time. This is memory at work, analytical thinking. Furthermore, studies have shown that the human brain uses no more than 5 to 10 percent of its power. Why is this? It is protecting us from ourselves? Will there come a time when we no longer require a shell, and will the next form be energy matter? If the brain only used the 10 percent that we can measure, then surely the other 90 percent must be doing something. I refer to the unconscious of the sixth sense. I believe there is more going on that meets the eye and I will refer to it as "automatic learning" or self-preservation. Even during the silent years, from birth to say about three years, the individual is still learning and developing the confidence to try new things, like speech. Remember, you can learn more by listening all the time than you can be speaking all the time. Learning is more than a one way street, there are so many variables associated with it that no two people see the same thing exactly the same way.

In conclusion, I would say that any teaching professional that takes the time to understand his subject, his pupils' individuality, the external factors and the theories and learning techniques available to him, will do well in his or her chosen career.

WHAT IS EVALUATION

There have been many ideas shared and discussed, and methods developed on the topic of "Evaluation". The Ministry documents, Native Languages Guideline and Resource Guide - Support Document, provide detailed sections on evaluation. Still, we get questions on what is the best way to apply a method you select?

Following is another contribution made by Adrian Peetoom. Here is some information and citations made from his publication "RefleXions".

...you rely on what your own mind and heart - and the hearts and minds of your students - tell you ... what's going on in our program, on your profession, in your own professional life. Genuine evaluating is built right into classroom practice. The trick is to recognize when and what and how you and your students are evaluating.

Some thoughts to ponder:

- Evaluation is first and foremost a celebration of what learners have learned.
- Evaluation is a **process**, not a product.
- The purpose of evaluation is not to measure, but to **foster**.
- Evaluation depends on knowing the children and recognizing their gifts, learning styles and interests.
- It is what people do together for the purpose of helping learning along and building confidence in the learner.

The key to evaluation:

Students are totally involved in the process. There is only working with the students (and their parents) to discover...

- what they already know,
- what they still need to know, and
- how they can be helped to know.

Like learning, evaluation happens every moment...The trick is to become more specifically aware of and reflective about what you see, hear, feel, think, decide, so that each bit you learn about your students' learning from them or from your own observations, affects what you say and do next and builds towards your common learning goals. Evaluation isn't something you do to students; it's something you do with them on an ongoing basis.

Think of the on-going process as the "five R's":

- **Research: *What have we done?***
...when you gather information about what both you and the students did. You collect all kinds of data: about your instruction, the students' interactions, the process of their learning (observable behaviors), pieces of writing, completed tests, oral projects, drama, drawings, paintings, constructed models, audio and video tapes etc.
- **Reflection: *What have we learned?***
"What do we know?" - applies to you as well as the students. From the research information and the materials you've collected, you arrive at some tentative conclusions about the learning process; not only of what of learning, but also the why, when, how, and with whom...It's no longer simply what you value in your students' learning that's important, but what they value as well. Their own goals are what matter, and their recognition and understanding of how and how much they're moving toward those goals.
- **Response: *Where will we go from here?***
Each "evaluation" you and your students make as you reflect on the learning they and you have done points to new goals that build on what has already been learned.
- **Reporting: *What can we tell each other and others about our learning?***
-an ongoing sharing of thoughts and feelings about the process of learning and what is being learned. Also important is periodic communication between you and the parents - with the student - about what you saw, what you thought, what you wondered, what you decided.
- **Recording: *What learning can we record as completed?***
If the first four "steps" are in place and everyone has had an opportunity to contribute, then official records of your students' work and learning will be no big deal.

Thinking about learning:

Questions for evaluating yourself and your teaching...

1. What did the students learn?
2. What did I learn about them
3. What did I learn about my teaching?

Source: "Reflections" by Adrian Peetoom, pp. 156-173

Publisher: Scholastic Canada Ltd., 1992

(Information and citations from "Reflections" prepared by Lena Odjig White

RESOURCES

Ojibwe Cultural Foundation
P.O.Box 278
M"Chigeeng, Ontario
Manitoulin Island Canada POP 160
(705) 377-4902 Fax (705) 377-5460

NISHNAABEMWIN - NAADMAADWINAN

1. RESOURCE BOOKS FOR TEACHERS

- | | | |
|----|--|--------|
| a) | A Core Program for Grade Three (NSL) | \$8.95 |
| b) | Nishnaabemdaa Pane - Let's Talk Indian | 7.95 |
| c) | Anishnaabe Kinoomagewin | 25.00 |
| d) | Teachings of the Medicine Wheel
(Nishnaabe Bimaadziwin Kinoomaadwinan) | 25.00 |
| e) | Teachings of the Medicine Wheel (Junior)
(Nishnaabe Bimaadziwin Kinoomaadwinan) | 25.00 |
| f) | Teaching of the Medicine Wheel
Seatwork Activities | 25.00 |

2. AUDIO CASSETTES

- | | | |
|----|--|------|
| a) | Nishnaabemdaa (Let's Talk Indian) and Booklet (per lesson) | |
| | Lessons 1 - 20 Lessons 21 - 40 | 9.00 |
| b) | Nishnaabe Songs with Words | |

3. ANISHNAABE BIMADZIWIN

- | | | |
|----|----------------------------------|------|
| a) | The Indian Way - Booklet | 1.00 |
| | 10 Illustrations by: Leland Bell | 5.95 |

4. STORIES: OJIBWE/DAAWAA BOOKLETS

- | | |
|----|--|
| a) | Aweseehnuk (Wesiinhik Medwewechgejik) |
| b) | Ginwbeg (Gnebik Ezhi - Bmaadzit) |
| c) | Migizeehns Matigwokeeng Gazhuwebzit
(Mgizeegns Migwaakiing Gaa Zhiwebzit) |
| d) | Wabgunojeehns (Waabganoojiinhs) |
| e) | Nimkiin |

5. (1) LEGENDS: OJIBWE/DAAWAA BOOKLETS:

a)	Mkwa-e-Nji-Bookwaanwet	
	Why the bear has a short tail	\$2.75
b)	Naabaa - Chaa/Ice Monster	2.95
c)	Nimosh MiinwaaJidmooh/The dog and Squirrel	2.95
d)	Oodenawi Nozwinan Maanpi Mnidoo Mnising	
	(Some) Town Names on Manitoulin Island	2.95
e)	The Way It Was (English Only)	3.75
f)	How the Bees Got Their Stingers (English Only)	3.75
g)	Dbaajmowaahsan: Little Stories	2.95
h)	Mooz Gaa - Nji - Debnaat Eshikanan	
	Why The Moose Has Antlers	2.50
I)	Ko - Ko - Ko/The Owl	3.75

6. POSTERS:

**1-SEVEN GRANDFATHERS - SEVEN TRADITIONAL VALUES/TEACHING
by Leland Bell Set \$50.00 or individual prices as listed (Full Color)**

a)	Wisdom	\$10.00 (Poster) or 20.00 (Matted)
b)	Love	10.00 (Poster) or 20.00 (Matted)
c)	Honesty	10.00 (Poster) or 20.00 (Matted)
d)	Humility	10.00 (Poster) or 20.00 (Matted)
e)	Truth	10.00 (Poster) or 20.00 (Matted)
f)	Respect	OUT OF STOCK
g)	Bravery	OUT OF STOCK

2 - ENVIRONMENT SERIES - BY: IVAN SHAWANA

Per Set \$40.00 or individual prices as listed

a)	Medicine Wheel	\$10.00 (Poster) or \$20.00 (Matted)
b)	The Eighth Fire	10.00 (Poster) or 20.00 (Matted)
c)	Giving Thanks to Mother Earth	10.00 (Poster) or 20.00 (Matted)
d)	Vision of the Blue Man	10.00 (Poster) or 20.00 (Matted)
e)	Keeper of the Land	10.00 (Poster) or 20.00 (Matted)
f)	Seven Grandfathers	10.00 (Poster) or 20.00 (Matted)

3 - MORE POSTERS: BY BLAKE DEBASSIGE

a)	Accept One Another	\$6.00
b)	Breath of Our Grandfathers	6.00
c)	Respect for All Things In Life	6.00
d)	Respect - Honor of Our Life	6.00
e)	The Voice of the Land is in Our Language	6.00

4 - POSTERS - INDIAN SAYING & PHILOSOPHY: KEN ENSE

- | | | |
|----|--|------|
| a) | "Respect and Care For Your Elders" | 6.00 |
| b) | "Be Kind To Your Fellow Man" | 6.00 |
| c) | "Work Together in Harmony" | 6.00 |
| d) | "What You Are Born Into is What You Will Be" | 6.00 |
| e) | "Take Time and Think Carefully" | 6.00 |

TOTAL PACKAGE \$25.00

5 - MORE POSTERS: BY: LELAND BELL

- | | | |
|----|--|------|
| a) | A Child Will Lead the Way | 6.00 |
| b) | The Anishnabe Child is Born Into A Circle of Cultural Heritage.
The Circle Contains All Traditions, Laws, Duties and Hopes of a
People | |
| c) | Children of the Seventh Fires | |

**7. OJIBVE/ODAWA LANGUAGE LEARNING PACKAGES
\$3.00 EACH**

- | | | | |
|----|-----------------------------|----|--|
| a) | Action Words | l) | Meejim (Food) |
| b) | Gwiwnan (clothing) | m) | Minidoshenhsuk
(Insects) |
| c) | Ahmbe (Let's Go) | n) | Mtig (Trees) |
| d) | A Weewying (Body Parts) | o) | Ne Tow Ging (Vegetable) |
| e) | Bnesshiinhag (Birds) | p) | Nokaazwinun (Tools) |
| f) | En Dahng (Home) | q) | Okaanuk (Farm Animals) |
| g) | En Kum Gak (Geography) | r) | Wesiinhag (Animals) |
| h) | Eshimiihag (Transportation) | s) | Ah Peesh Gauzhigehns
(Where is Kitty?) |
| i) | Giigoohn (Fish) | t) | N'do O Demuk
Nengswewan Giz Jik
(Family) |
| j) | Kinomagegumig (School) | | |
| k) | Maanwang (Fruit) | | |
| k) | Maanwang (Fruit) | | |

8. COLOURING BOOKS:

- | | | |
|----|-------------------------------|--------|
| a) | Gdoodemnaanik (Clan Symbols) | \$2.95 |
| b) | Don Ense Colouring Books | |
| | Blank Edition | 2.50 |
| | English Edition | 2.50 |
| | Ojibwe Edition | 2.50 |
| c) | Mishibiniijima Colouring Bood | |
| d) | Ojibwe/Odawa Motifs | |

9. OTHER RESOURCES:

- | | | | |
|----|---|----------|-------|
| a) | Anishnaabe Artists and Their Art | Series 1 | 3.50 |
| | | Series 2 | 4.75 |
| b) | Ojibwe/Odawa People - Yesterday & Today | | |
| c) | Verb-O-Game | | |
| d) | 29 Language Flash Cards (per package) | | 11.25 |
| e) | 8 page Talking Book-Aapiish Gaazhenhs-Where is Kitty? | | 10.00 |
| f) | Art of Mishibinijima (8 1/2" x 11" Cards) (Package of 19) | | |

10. EXTRAS

- | | | | |
|----|--------------------------------|------------------------------------|--------|
| a) | Cook Books, Nishnaabe Delights | | \$1.75 |
| b) | Cards | Miigwech | 60 |
| | | Assorted By: S. Panamick | 60 |
| | | N.E.G. Cards By: Ken Ense | 1.50 |
| | | Dream catcher By: Daphne Odjig | 3.00 |
| | | Assorted Cards By: Leland Bell lg. | 3.00 |

- BOOKS THAT ARE AVAILABLE -

1. Touching the Serpent's Tail - By: Michael Robinson 14.95
2. The Earth & Dancing Man - By: Michael Robinson
3. Shingwauk's vision - A History of Native Residential Schools
By: J.R. Miller
4. The Chippewas of Lake Superior - By: Edmund Jefferson
Danzier, Jr.
5. As Long As This Land Shall Last - By: Rene' Fumoleau, OMI 5.95
6. First People/First Voices - Edited By: Penny Petrone 20.95
7. The Ojibwe of Southern Ontario - By: Peter S. Schmaiz
8. The Mishomis Book (The Voice of the Ojibwa)
By: Edward Benton - Banai 30.00
9. Black Elk's the Sacred Pipe
Recorded & Edited By: Joseph Epes Brown
10. The Star-Man - By: Basil Johnston
11. Ontario History - By: Ontario Historical Society
12. Canada's First Nation - By: Olive Patricia Dickson
13. Eastern Ojibway Dictionary - By: Richard A. Rhodes

14. Making It Their Own - Severn Ojibwe Communicative Practices
By: *Lisa Philips Valentine*
15. Walking in the Sacred Manner
By: *Mark St. Pierre and Tilda Long Soldier*
16. The Theft of the Spirit (A journey to Spiritual Healing)
By: *Carl A. Hammerschiag, M.D.*
17. History of the Ojibway People - By: *William W. Warren*
18. The Sacred Pipe - By: *Joseph Epes Brown*
19. Indian Oratory - By: *W. C. Vanderwerth/William R. Carmack*
20. Atlas of Great Lakes Indian History
By: *Helen Hornback Tanner/Miklos Pinther*
21. Skyscrapers Hide The Heavens - A History of Indian-White Relations
in Canada - By: *J.R. Miller*
22. Amerindian Rebirth - Reincarnation Belief Among North American
Indians & Inuit - Edited by *Antonia Mills & Richard Slobodin*
23. Voices of the Land - Document of the life histories & philosophies of
the Cree, Anishnabe & Iroquois Elders in Ontario/Ojibwe Cultural
Foundation 10.00

**Also available from the
Ojibwe Cultural Foundation**

CASSETTE'S & BOOKLETS AVAILABLE

Anishinaabemowin Beginning Odawa #2	20.50
Anishinaabemowin Beginning Odawa #3	20.50
Anishinaabemowin Advanced Odawa #1	20.50
Anishinaabemowin Advanced Odawa #2	20.50
Anishinaabemowin Advanced Odawa #3	20.50
Anishinaabemowin Advanced Odawa #5	20.50
Anishinaabemowin Advanced Odawa #6	20.50
Gaagiigidodaa (Let's Make Conversation)	30.00
Anishinaabemowin Pow-Wow Talk "Jiingtamog"	20.50
 Kidwenan	 16.99
(An Ojibwe language book with vocabulary and short sentence structure)	

OTHER BOOKS AVAILABLE

- | | | |
|----|---|-------|
| 1. | Ojibway Language Course Outline for Beginners
By: <i>Basil Johnston</i> | 10.00 |
| 2. | Quillwork - A traveling exhibition
<i>Organized By: The O.C.F. © '84</i> | 10.00 |
| 3. | The Healing Tradition Cross-Cultural
Insight (A Report) August 16 - 18, 1994 | 10.00 |
| 4. | Exploring Manitoulin
Third Edition By: <i>Shelley J. Pearen</i> | 22.95 |
| 5. | Wiigwaaskingaa (Land of Birch Trees)
Stories By: <i>Arthur J. McGregor</i> | |

NOTE:

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Occasionally errors occur when orders are processed. If you have received items in your shipment that you did not order, please follow the steps listed below:

- * All returns must include a copy of the invoice, for each item being returned.
- * Items must be in their original packaging.
- * Return must be made within 30 days of purchase.
- * State your reason for return.
- * All returns must be sent via Canada Post (C.O.D.'s not accepted).
- * Credit will be applied to customer account unless otherwise requested.

PLEASE REMEMBER:

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- * Do not send any other correspondence with your return. For your benefit, we suggest if value is over \$100, have parcel insured. We cannot compensate for parcels lost by Canada Post.
- * Please report damaged parcels immediately, and sign for as Damaged.

With your cooperation, we can ensure that credits are issued and any damaged items will be replaced. If you have further questions, please do not hesitate to call.

**OJIBWE CULTURAL FOUNDATION
P.O. Box 278
M'Chigeeng, Ontario POP 160**

NOTE: WEST BAY HAS BEEN CHANGED TO M'CHIGEENG

Did you know...

That Wanda White, former Coordinator for the NLI program, is supply teaching at Biinjitiwaabik Zaaging Anishnabek in MacDiarmid, ON POT 2B0. Wanda teaches Jk - Grade 8 - Special Ed & SK - Grade 8 - Ojibwe Language.

Gilbert Deschamps, a former NLIP student in 1991 just graduated with his Law Degree. Gilbert attended the University of British Columbia (UBC) in Vancouver and completed his final year at the University of Ottawa. He has yet to write his bar exam. CONGRATULATIONS GILBERT!!!

Mr. & Mrs. Brian Outinen who were united as ONE on November 17, 2001 in Sault Ste. Marie. Congratulations Brian & Michelle. .

Gary Hannam is the Principal at Manawaki Woodland School in Manawaki, Quebec.

The Education Libray in the Bora Laskin building donated 3 books in memory of Diane Maybee's late son Justin Gunner.

Romfield guide to birds of Ontario
598.09713 H83
By: Janice M. Hughes

History of the Native People of Canada Volume I & II
971.00497 W94 v.1, 2.
By: J.V. Wright

The books will remain in the Education Library for future reference.

We would really like to know what all our students & staff are up to these days. Drop us a line and let us know

Convocation May 2001



Mona Cormiere



Helen Wassegijig, Orien Corbiere & Susan Bebonang



Orien & sisters Sylvia, Nancy & Shirley

NLIP 2002 Potential Graduates





Year One



Year Two



Year Three



Institute



N.L.I.P Student Council



Tammy Noble & James Shawana

**Native Language Publications
available through the
Lakehead University Alumni Bookstore**

Introductory Ojibwe	\$54.95
Intermediate Ojibwe	\$54.95
Advanced Ojibwe	\$59.95
Anishinaabemodaa	\$19.95
Kedwenan: An Ojibwe language book	\$19.95
Eastern Ojibwe-Chippewa-Ottawa	\$54.95
Concise Dictionary of Minnesota Ojibwe	\$16.95
From our eyes: Learning from Indigenous	\$19.95
Funny, You don't look like one	\$14.95
Further Adventures of Blue-eyed Ojibway	\$15.95
Our Voices	\$29.95
Little Voice	\$ 9.95
A Long and Terrible Shadow	\$19.95
Weesquachak	\$18.95
Aboriginal Education	\$29.95
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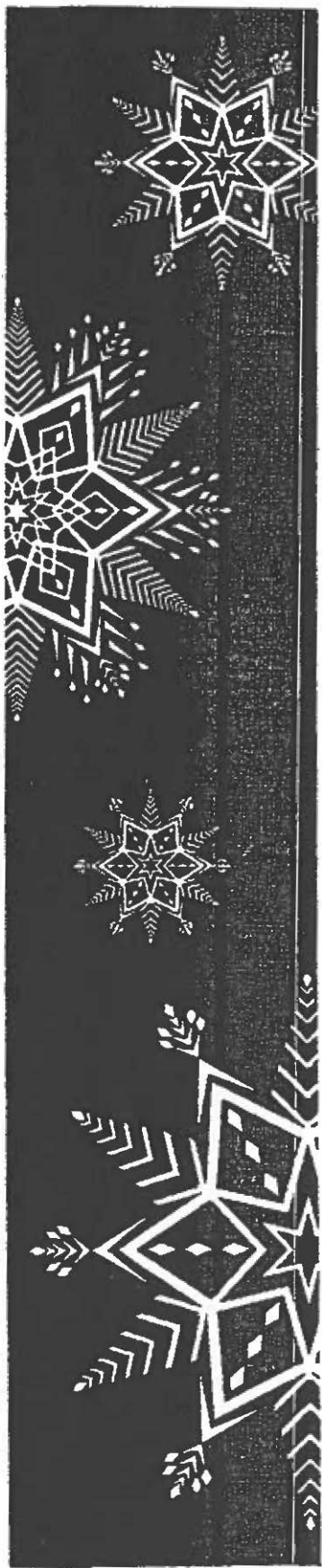
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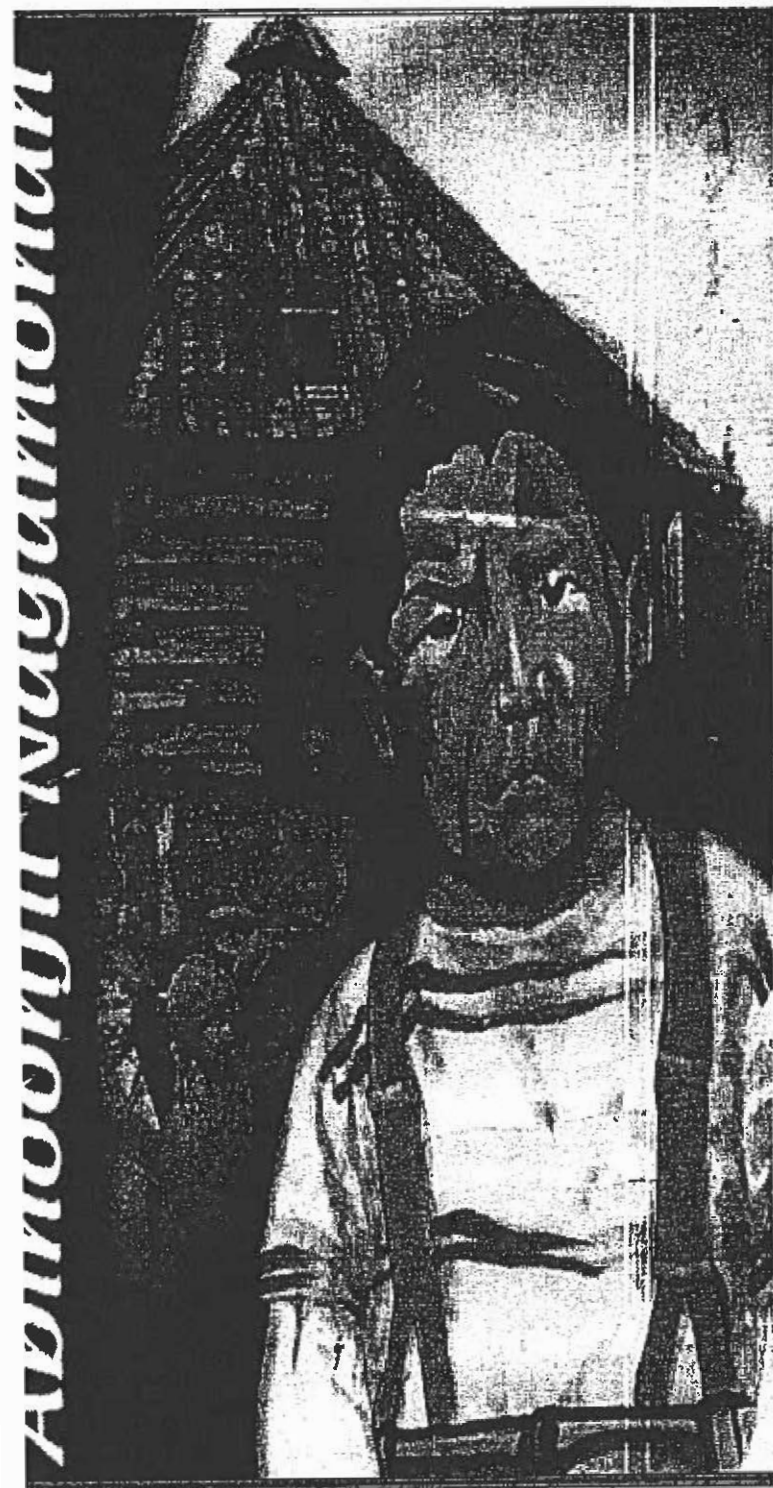
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