



# The Spider's Web

ONTARIO NATIVE LITERACY COALITION NEWSLETTER

## Spring 2006



### FOUR DIRECTIONS SCHOLARSHIP AWARDS 2006

from [Chiefs-of-Ontario.org](http://Chiefs-of-Ontario.org) site

Four scholarships of **\$1000.00** each will be awarded annually to graduating aboriginal (Status, Non-status, Métis and Inuit) secondary school/adult students. These awards are administered by the Ontario Native Education Counseling Association.

#### CRITERIA

- Student of aboriginal ancestry graduating from an Ontario Secondary School with O.S.S.D of the current school year.
- Good academic standing throughout the school year.
- 75% overall average in graduating year
- Proceeding into a post-secondary institution in Ontario.
- Involvement in the community and/or school extra-curricular activities.
- Recommended by Secondary School, First Nation Community or Education Counsellor.
- Leadership qualities, dedication and good attendance.

#### APPLICATION PROCEDURE

- Application forms are available from a First Nation Education office, and Education Counsellor or from the ONECA office at (705) 692-2999

- Applications will only be processed after all of the following has been received.
- Final Transcripts.
- Letter of Recommendation.
- Copy of acceptance letter from post-secondary institution.
- Proof of Aboriginal Ancestry
- Copies of awards, diplomas or other supporting documents.
- Final Report Card.

#### SELECTION PROCEDURE

All applications will be reviewed by the Scholarship Committee and the Executive of the Ontario Native Education Counselling Association. Completed documentation **must be received by June 30, 2006 for final consideration.**

#### PRESENTATION OF AWARDS

The four scholarships will be forwarded to the recipients and special recognition will be given to the award winners in their community by their District Representative and Counsellor.

#### APPLICATION DEADLINE:

**June 30, 2006 @4:00 P.M.**

**Supporting Documents July 30, 2006**

The application form can be found online at <http://www.chiefs-of-ontario.org/education/docs> look for the Four Directions Scholarship application for 2006.

## New Native Resources at AlphaPlus from Michelle Corneau

Both of the following new resources are by the same author, Larry Loyie, with assistance from Constance Brissenden, illustrated by Heather D. Holmlund. Both could be used with learners in any literacy program. Larry Loyie is Cree from Slave Lake, Alberta, and at age ten he was placed in a residential school. He is the recipient of the 2001 Canada Post Literacy Award. For more info check out his site at: [www.firstnationswriter.com](http://www.firstnationswriter.com)

### As Long as the Rivers Flow

This book is just in its second printing, originally published in 2002. The story is autobiographical, documenting aspects of the author's traditional Cree life shortly before he and his siblings are taken to residential school. The focus is on the traditional life, and the story ends when they are en-route to the residential school. What makes this book especially interesting is that there is an epilogue that contains photographs of the actual people and talks about life in the residential school. The story is beautifully illustrated, and though font is large, there is on average quite a bit of text per page.

### The Gathering Tree

This is Loyie's new book, and our librarians just received an autographed copy at a conference last week. This is a unique story about HIV/Aids and is dedicated to "all Aboriginal people with Aids." It looks at illness from an Aboriginal perspective, but I think this would be a great resource in any literacy program. Helpful features of this book include a glossary at the back (with words like Prevention) and a study guide that has questions with answers and topics to discuss with learners.

#### Publisher:

*Groundwood Books, House of Anansi Press*

In friendship, Michelle



## Other Native Resources from AlphaPlus

### An Inuk boy becomes a hunter

John Igloliorte shares his experiences of the growing up and living in an Inuit community in northern Labrador through storytelling and illustrations.

*John Igloliorte.  
Halifax, N.S. : Nimbus, c1994*

Native General Collection 971.82004 I32 I32

### The Northern Edge study guide

This guide was produced for adult educators and adult learners. It offers learning activities for two stories from each of the first five issues of The Northern Edge, an on-line newspaper for adult learners. The learning activities focus primarily on vocabulary, language skills, questions and writing. Other learning activities explore different issues related to the story's topic.

NWT Literacy Council.  
Yellowknife, NWT : NWT Literacy Council [2005?]

Native General Collection 428.00715 N13



### Centra Training On-line

The first session of the Centra Phase II on-line training took place on Friday, February 24, 2006. Pat Powell, Peterborough Native Learning Program, developed and delivered the training, the first of six in 2006.

Dates for upcoming Centra sessions are:

Friday, March 31 <sup>st</sup>	Friday, April 28 <sup>th</sup>
Friday, May 26 <sup>th</sup>	Friday, June 23 <sup>rd</sup>
Friday, September 29 <sup>th</sup>	

All sessions will be held from 10:00 a.m. to 12:00 p.m.

For more information on these sessions, or to sign up as a participant, contact Ellen at the ONLC office 1-800-971-2255 or via email at [onlc@on.aibn.com](mailto:onlc@on.aibn.com).

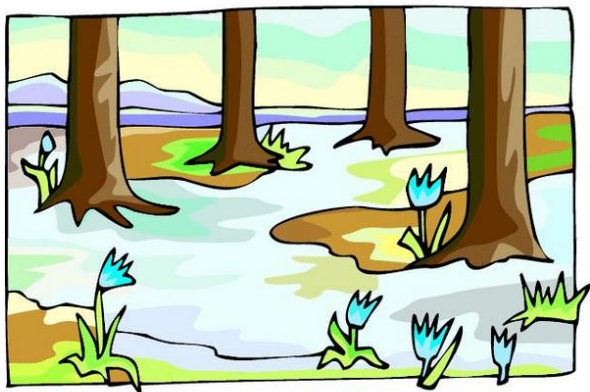
## ONLC Spring Conference Update

The Spring Conference for learners and practitioners will be held at Cambrian College in Sudbury this year, from June 1<sup>st</sup> to 4<sup>th</sup>.

As always this conference is free to one practitioner and one learner from each program. If others would like to attend they should contact Marnie at the ONLC office for details on the costs of meals and accommodation at the college.

The conference agenda was circulated to programs several weeks ago but if you did not receive it, or would like another copy, contact the ONLC office.

Most practitioners have sent in the name of the learner they are bringing but anyone who hasn't should do so as soon as possible. Cambrian College has two events booked in at the same time and we need to tell them how many rooms we need very soon.



### **Practitioner Submission** from Theresa Sims

I was talking to small group about writing a short story. The learners expressed their interest in my story. "You read our stories, I think we should be able to read one of yours." Well, once they read it, a discussion started about life on the REZ, off the Rez and how our families had traditions that they shared and continued to share.

Maybe you would like to print in the next newsletter, or just share with others. It was enjoyable for our group to share stories.

Yours in Unity,

Theresa Sims

## LOVE

When I think of love, I remember my family and the love that surrounded all the activities, events and even the material we used everyday. The first thing that comes to mind is when I was around three; it's cold in the house. You can feel the chill in the air when you poke your nose out from the layers of blankets.

There is the sound of my mother gliding across the floor. My mom always had a graceful flow of footsteps that were comforting to hear every morning. The door to the stove would creak open, a gentle rattle of the grate, to get the last embers of the fire to shine one more time as my mom would add some wood. There was always one hickory stick that was placed in the stove in the morning. The smell of hickory would fill the air. Soon we would smell the aroma of coffee. The air would warm and nudge us out of bed. The quilt I had on my bed was very special and I would always wrap it around me, as I would start my way into the kitchen. My Grandfather made the quilt you see many years before. He sat me down to tell me the story of the quilt. This section of blue, was squares of the suit he wore the day he married my Grandmother. There was a grey section, which was the suit he wore when each of his children was born. The suits may have been worn, but their use continued for many years. The flannel was from my grandmother's nightgowns and the trim of flannel was part of my Grandfather's work shirts. The buttons on each square were from the dress shirts my grandfather wore until they were too frayed to wear. The inside was stuffed with the shirts that no longer wearable by my grandfather. It was like wearing a hug from my grandparents every morning when I would trudge out to the kitchen. I had that quilt until one day the seams just seemed to fall apart and we could no longer sew it back together. It was placed in a box with a picture of my grandparents on top.

If it was Monday morning, you could smell the frybread cooking in the big cast iron frying pan. A little bacon fat was used to brown each side. Oatmeal was bubbling on the stove and the

## LOVE *continued*

smell of nutmeg would fill the air. We didn't have bacon very often, but the smell of the frybread cooking in the bacon fat was a delicious memory for me. We only had one bathroom and no hot water, so a pot of water would be boiling away. My brothers would scoop the water off the stove and add it to the basin on the kitchen sink to wash up. My oldest brother washed up first to get ready to go to high school. My other two brothers would generally fight and splash and see who could wash up the fastest, but mom would always do an inspection and direct them back to the basin to clean the areas they missed. I would have my bath after the boys were off to school. I was the only girl so I got to have my bath without sharing the basin.

Off to school my brothers went. Sometimes, we didn't have mitts for all, so socks were used to cover their hands. They would take them off before going into school. I guess they felt embarrassed about not having mitts. I always enjoyed wearing socks, because they were also my puppets that I could play with when I was outside making snowmen, tunnels and forts in the snow.

My mom would be humming during breakfast, and hesitate for a moment to give my brothers or me direction on what needed to be done before school. Soon as the door closed for the last time for my brothers, my mom would say to pick out something I would like to wear today. When I went to my bed, my quilt was already folded, and my undergarments were set out. All I had to do was pick a dress or pants and top for the day. By the time I brought my clothes back to the bathroom, the tub was full and ready for me to enjoy. My mom's voice, the beautiful songs she would sing, it warms my heart just to think of the love that surrounded me everyday.

My Dad worked shifts, 3 to 11, 11 to 7 or 7 to 3. Most of the activities during the day were quiet to let my Dad sleep. I would be outside in the afternoon for a couple hours. I liked to read and my mom was teaching me how to sound out words. My mom would start the

the laundry after my bath. Nothing was ever wasted. It was hot water and good to soak the clothes before putting them in the old ringer washer. I liked to wrestle with the clothes when they came in from the line still frozen, like cardboard people. My mom would laugh, and then say "its time to hang them up inside to warm up and dry. The fresh smell of outside would fill the senses and I would settle down to helping make supper. I would eat more than I actually helped. The carrots and celery would be my treat, or sometimes, if my mom was making a pie, I would eat the skins from the apples. The left over crust we would add some cinnamon and sugar and roll up for cinnamon rolls. They were our treat to share before my brothers came home. My mom would pour some coffee out into china cups; my coffee was more carnation canned milk than coffee. We would sit down at the kitchen table and enjoy our time together as the women of the family. I would lay down for a nap and curl up in my quilt. I would drift to sleep with the smell of my grandparents from my quilt and the humming or singing of my mom in the kitchen.

Warm and content, all the love in the world was there for me as I drifted off to sleep.



When the forest weeps, the Anishinabe who listens will look back at the years. In each generation of Ojibway there will be a person who will hear the si-si-gwa-d, who will listen and remember and pass it on to the children."

"Night Flying Woman"

## Aboriginal Writing Challenge

The Aboriginal Writing Challenge is a short story contest for Aboriginal Canadians (ages 14-18 and 19-29). The contest encourages participants to showcase their creative writing skills and explore their heritage. There are cash prizes for the top 10 submissions in each age category and a trip to Ottawa to be won. The first place winners will see their stories published in *The Beaver: Canada's History Magazine*.

Participants of Aboriginal decent (First Nations, Métis and Inuit) are invited to submit creative short stories that explore a moment in Aboriginal history. This could be an event of personal, regional or national significance. Submissions are judged by a group of esteemed Aboriginal authors and leaders including Tantoo Cardinal, Tomson Highway and Jose Kusagak.

Nicole Nicholas from Victoria B.C. placed first in the 2005 Aboriginal Writing Challenge with her compelling reinterpretation of the history of her Haida ancestors on the West Coast in *First Contact*.

The deadline for the Writing Challenge 2006 is

**May 6<sup>th</sup>**

Further information on submission guidelines and prizes can be found at [www.our-story.ca](http://www.our-story.ca)



**2005 First Place Winner Nichole Nicholas with her mother, Sharon Nicholas, and Canadian singer Susan Aglukark**

### Reminder:

Business Plans are due to the ministry by April 11<sup>th</sup>. Remember to include 2 signed copies of your Schedule 'B'.

## THE 7 SACRED TEACHINGS

The following material has been reproduced, with permission, from The Sharing Circle website [www.thesharingcircle.com](http://www.thesharingcircle.com)

We thank them for sharing this resource.

The traditional concepts of respect and sharing that form the foundation of the Aboriginal way of life are built around the seven natural laws, or sacred teachings. Each teaching honours one of the basic virtues intrinsic to a full and healthy life.

Each law is embodied by an animal to underscore the point that all actions and decisions made by man are manifest on a physical plain. The animal world taught man how to live close to the earth, and the connection that has been established between the animal world and that of man has instilled a respect for all life in those who follow the traditional Aboriginal way.



**LOVE – EAGLE**

To feel true love is to know the Creator. Therefore, it is expected that one's first love is to be the Great Spirit. He is considered the father of all children, and the giver of human life. Love given to the Great Spirit is expressed through love of oneself, and it is understood that if one cannot love oneself, it is impossible to love anyone else.

The Eagle was chosen by the Great Spirit to represent this law, as the Eagle can reach the highest out of all the creatures in bringing pure vision to the seeker. Though the purveyor of the greatest and most powerful medicine, love can also be the most elusive of the teachings, as it depends upon a world that acknowledges the importance of spirituality.



### **TRUTH – TURTLE**

To know truth is to know and understand all of the original laws as given by the Creator- and to remain faithful to them. It is said that in the beginning, when the Creator made man and gave him the seven sacred laws, the Grandmother Turtle was present to ensure that the laws would never be lost or forgotten. On the back of a Turtle are the 13 moon, each representing the truth of one cycle of the Earth's rotations around the sun. The 28 markings on her back represent the cycle of the moon and of a woman's body. The shell of the Turtle represents the body real events as created by the Higher Power, and serves as a reminder of the Creator's will and teachings.



### **COURAGE – BEAR**

The Bear provides many lessons in the way it lives, but courage is the most important teaching it offers. Though gentle by nature, the ferociousness of a mother Bear when one of her cubs is approached is the true definition of courage. To have the mental and moral strength to overcome fears that prevent us from living our true spirit as human beings is a great challenge that must be met with the same vigour and intensity as a mother Bear protecting her cub. Living of the heart and living of the spirit is difficult, but the Bear's example shows us how to face any danger to achieve these goals.



### **RESPECT – BUFFALO**

The Buffalo, through giving its life and sharing every part of its being, showed the deep respect it had for the people. No animal was more important to the existence of Indigenous families than this animal, and its gift provided shelter, clothing and utensils for daily living. Native people believed themselves to be true caretakers of the great herds, and developed a sustainable relationship with the Buffalo resulting in a relationship that was a true expression of respect.



### **HUMILITY – WOLF**

Recognizing and acknowledging that there is a higher power than man and it is known as the Creator is to be deemed truly humble. To express deference or submission to the Creator through the acceptance that all beings are equal is to capture the spirit of humility. The expression of this humility is manifested through the consideration of others before ourselves. In this way, the Wolf became the teacher of this lesson. He bows his head in the presence of others out of deference, and once hunted, will not take of the food until it can be shared with the pack. His lack of arrogance and respect for his community is a hard lesson, but integral in the Aboriginal way.



### HONESTY – SABLE

Long ago, there was a giant called Kitch-Sabe. Kitch-sabe walked among the people to remind them to be honest to the laws of the creator and honest to each other. The highest honour that could be bestowed upon an individual was the saying "There walks an honest man. He can be trusted." To be truly honest was to keep the promises one made to the Creator, to others and to oneself. The Elders would say, "Never try to be someone else; live true to your spirit, be honest to yourself and accept who you are the way the Creator made you."



### WISDOM – BEAVER

The building of a community is entirely dependent on gifts given to each member by the creator and how these gifts are used. The Beaver's example of using his sharp teeth for cutting trees and branches to build his dams and lodges expresses this teaching. If he did not use his teeth, the teeth would continue to grow until they became useless, ultimately making it impossible for him to sustain himself. The same can be said for human beings. One's spirit will grow weak if it is not fulfilling its use. When used properly however, these gifts contribute to the development of a peaceful and healthy community.

Check out our new website at

[www.onlc.ca](http://www.onlc.ca)

Official launch date is April 5<sup>th</sup> but improvements and new materials will continue to be added over the next few weeks and months.

We would love to have more material from programs, especially from learners, to make our next newsletter richer & more interesting.

We are offering a free draw for learners who submit materials for the newsletter.

All names go into a hat and just before the next issue of the Spider's Web is published a draw will be made for an ONLC sweatshirt.

The winning learner will be announced in the newsletter and their name will also be highlighted on our website!

Please send submissions to the ONLC prior to **June 15<sup>th</sup>** for the Summer 2006 issue of The Spider's Web.



*Wishing everyone a  
happy and joyous  
Easter!*

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The next time a dark rainy day comes  
along just remember that...

**'April showers bring May flowers!'**

