



# The Spider's Web

ONTARIO NATIVE LITERACY COALITION NEWSLETTER

## Summer 2007

### NEWS FROM ONLC

#### Centra Trainings

Finally - trainings that showcase the expertise and excellence that exist in the Native stream!

On **Friday, June 1<sup>st</sup>**, Hazel Jordan from the Lovesick Lake Native Learning Centre shared her experiences of working in a rural program that is struggling for learners and resources. Sound familiar? We found out about some of the innovative and unique ideas Hazel has come up with to overcome problems with program location, transportation issues, infrastructure challenges, learner recruitment and retention and much more.

Hazel discussed some of the inventive strategies she has developed to mobilize literacy delivery in an isolated rural area and to develop partnerships in the community that can help pass along the message about her program.

Friday, **September 14<sup>th</sup>** is the day that Theresa Sims from the B.E.S.T. Native Program in Windsor shares her experience and insights about how to empower Native learners to successfully overcome seemingly overwhelming generational and systemic barriers to learning and how to help them overcome the pre-employment barriers so many have. Theresa works in

an urban environment that has lost thousands of jobs so she can also speak to the realities of trying to help people who have lost their jobs find a new employment path to retrain for.

Last, but most certainly not least, on **October 12<sup>th</sup>** Alesia Boyer from the Enijkendaasang Learning Centre in Blind River offers her session on the topic of how to take a learner's goals and, using common resources we all have access to, create a customized training plan for her/him.

Alesia will talk about how to work with learners to establish realistic goals and career paths that work with their gifts and interests. From there she will discuss how even small programs like hers can use some common resources that most programs have on their shelves to create customized training plans for learners. Along the way she'll also talk honestly about the challenges and pitfalls she has faced and share her first hand experience working in a small on-reserve program.

### Prizes for Centra participants!

At the end of each of the three Centra modules there will be an on-line draw for a **\$100 voucher** that your program can use to purchase new resources!

The draw for the first session will be announced at the Sept. 14 Centra meeting.



## Project Updates



### Building Our Capacity for Excellence

This is a celebratory Centra training series which features a number of best practices in Native literacy.

Hazel Jordan stepped into the limelight on June 1<sup>st</sup> with her information about recruiting learners. Her program, located in a rural area of Peterborough County, has experienced low numbers for a number of years resulting in a funding reduction. Hazel has taken this challenging situation and turned it into an opportunity for new outreach ideas that are showing slow yet positive referral response.

We also heard how Hazel has taken this slow time for learner activity to join an essential skills pilot project (Ontario Skills Passport) and other professional development activities such as learning how to become a Centra facilitator. As we heard from Michelle Eady at the ONLC conference, once you know how to facilitate training within the Centra environment the sky's the limit!

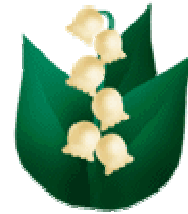
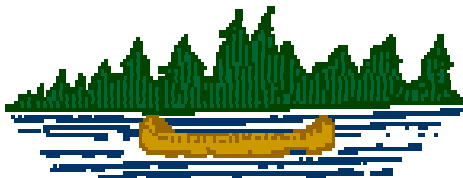
Over the summer the project team will continue to work on the development of the remaining two sessions. On September 14<sup>th</sup> Theresa Sims will walk us through the Employment Barriers of Aboriginal clients and at the final session on October 12<sup>th</sup> Alesia Boyer and Janice Gamble offer their session on how to take a learner's goals and, using common resources we all have access to, create a customized training plan for her/him.

Three great ideas. Three best practices.

The capacity for excellence is being built in many ways with this project but your participation is absolutely necessary for optimum results.

Register today by emailing Ellen Paterson at [onlc@aibn.on.ca](mailto:onlc@aibn.on.ca) and letting her know you're joining us online on September 14<sup>th</sup> and October 12<sup>th</sup> at 10:00 a.m.

**Pat Powell**



### Culturally Appropriate Native Literacy Programming

The primary goal of the ONLC's Culturally Appropriate Native Literacy Programming Project is to create a Practitioner Training Action Plan (PTAP).

First, a literature review was completed in April. Next, interviews were conducted with members of literacy organizations from across Canada (including, but not limited to, Carol Vandale, Elaine Cairns and Laureen Mackenzie whom I had the pleasure of meeting at the ONLC conference).

The discussions I had with these amazing and resourceful individuals were written up to spark discussion with the Native literacy practitioners who are working with me on this project. These energetic and talented people are: Dean McMahon, Jonathan Baum, Theresa Sims, Joe Jones and Bernice Ireland.

Our discussions to date have created an extensive list of training suggestions, and even more came out of the learner and practitioner surveys I have been conducting.

Thank you to everyone who participated in a survey, or who had learners participate in a survey for this project. We are now in the stages of summarizing the findings and preparing the draft PTAP, which will be sent to everyone for your feedback when it is finished.

This project could not happen without the help and support of those of you on the front line, so thank you all very much, and have a wonderful summer!

**Michelle Corneau**

### Native Family Literacy

The members of the Native Family Literacy working group are Cathy Noganosh, Crystal Kingston, Darlene King, Linda Wright, Lynn Mooney, and Ian Jacobsen from the Ontario Federation of Indian Friendship Centres.

This group is working on a definition of Native Family Literacy in Ontario, which will be ready to share soon.

The project Evaluator, Susan Taylor, and the Essential Skills Articulator, Rose Strohmaier, have just recently been hired.

The A-LAPS training which was done by Laureen MacKenzie and Elaine Cairns at our recent provincial conference provided programs with the A-LAPS manual and the knowledge of how it can be used and adapted for their own local needs.

Over the summer the working group will be reviewing the A-LAPS and Parenting After Violence materials to determine what changes, additions or deletions need to be made to make a comprehensive tool for Native programs in Ontario. Once this is done the materials will be articulated to the essential skills levels before being piloted in late 2007.

if you would be interested in being one of the pilot sites please give the ONLC a call.

*Marnie McIntosh*



## **Distance Essential Skills Training**

Sioux Hudson Literacy Council and the Good Learning Anywhere program have been successfully delivering literacy upgrading to the remote areas of Northern Ontario since January 2004 via the online synchronous platform CENTRA. In the Spring of 2007, ONLC and SHLC put in a proposal "... to develop and deliver an Essential Skills work module series that can be combined with existing LBS distance modules and those that will continue to be created, forming a core of distance learning materials deliverable to literacy organizations anywhere."

Our first order of business was to create the advisory group. This diverse group was created to "advise" on this project and has met 3 times via CENTRA. They have assisted with the review of possible curriculum, the development of marketing materials and creation of timelines

We are currently deciding on a curriculum for the Essential Skills online course. Once that decision has been made we will set it up for online delivery through CENTRA. Our goal is to have it completed for a pilot group in the fall of 2007.

The Good Learning Anywhere program currently offers the Empowerment Through Learning Series, which uses the KET pre-GED workbooks, and an English Primer course. We also created mentor training sessions to help mentors become familiar with CENTRA and how we use it in the e-channel delivery. Even if you have used CENTRA for an occasional meeting, this course will get you ready to introduce your learners to CENTRA! If you are interested in taking this session, please go to our website at [www.siouxhudsonliteracy.com](http://www.siouxhudsonliteracy.com) and fill out our registration form!

Your agency can become involved in e-channel learning! After many discussions with MTCU, it had been decided that although the learner is taking a course online, if the learner is sitting in YOUR centre – YOU get to count the contact hours! We have also found that an increase in contact hours also results from learners requesting help with homework given from our online courses!

For more information about our programs or to discuss how to get your program online contact us at 1 866 550 0697 or by email [lindaschaab@hotmail.com](mailto:lindaschaab@hotmail.com). We have brochures and posters that we can send to your agency for your information and to promote the upcoming series!

Look for Essential Skills online coming in Fall 2007!

*Linda Wright*

## **P.L.A.R.**

As you know the PLAR project was completed earlier this year but the ONLC received an invitation to present its project findings at the Adult Learning Knowledge Centre's 2007 National Symposium "The Right to Learn" in Halifax, Nova Scotia.

On Monday, June 11<sup>th</sup> ONLC presented its project findings to a group of 98 people from across Canada and as far away as Australia. They seemed to very interested in what we are doing and the session was very well received.

If anyone is interested in seeing the presentation please contact the ONLC office.

*Marnie McIntosh*



## ONLC's Annual Provincial Conference

This year's conference took place in North Bay from June 7 – 10. It was my first time helping to plan for something this big. I learned a lot, with plenty of help from Ellen and Marnie, since they have done this before.

I think our biggest success was having Don Burnstick give the Keynote address, an afternoon long workshop, and last but certainly not least was the comedy show on Fri. night at the North Bay Indian Friendship Centre. He is one funny redskin. It's been a long time since I laughed that hard, as those who were around me can probably attest!

Saturday night's entertainment was a Traditional Feast with dancing and drumming with it. I thought it was all excellent. When that Crow Hop came on, I could not help but get up and dance! I haven't danced without it being a competition for so long, I had almost forgotten how good it makes your spirit feel, not worrying about points and such things.

I also had a great time passing on my "gifts" of crafts to the learners. I felt that I really passed my teachings of the Medicine Wheel along. My hope is that the learners enjoyed themselves and took some of my teachings to their heart.

It was so exciting to meet all the practitioners and learners. I finally got a chance to put faces to names and voices! I felt that we all operated as a cohesive unit, to share and talk as only we can!

Meegwetch  
Pedobnoque "Poog" Shawbedees  
Reception ONLC



## ONLC Conference pictures



Intertribal Time at the North Bay Indian Friendship Centre!



Group photo of the Learners

For more pictures, please visit the  
ONLC Website

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

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## Conference Attendees Thoughts

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This year's ONLC conference was held at Canadore College in North Bay, Ontario, and it was repeatedly commented by returning practitioners that this was the best conference yet. Learners and new practitioners also commented that they thoroughly enjoyed the sessions and social activities... it must be said that a written evaluation cannot capture the spirit and energy that was present throughout the conference. Having attended ONLC conferences in the past, I can say that it is definitely feeling more and more like a unified Literacy Coalition.

\*\* Michelle Corneau, Conference Evaluator



# First Nations Teachings and Stories

The ONLC will devote a section of each newsletter to Native Teachings and stories to help share the Culture and beliefs.

Please feel free to share this with your learners and if you have any submissions in the future, do not hesitate to contact us.

Moons		Months
Ziisibaakadake giizis	Sugar moon	April
Nmebine giizis	Sucker moon	May
Waabgonii giizis	Blossom moon	June
Miin giizis	Berry moon	July
Mnoomni giizis	Rice moon	August
Waabagaa giizis	Changing leaves moon	September
Bnaakwii giizis	Falling leaves moon	October
Baashkaakodin giizis	Freezing moon	November
Manidoo giizisoonhs	Little spirit moon	December
Manidoo giizis	Spirit moon	January
Makwa giizis	Bear moon	February
Naabidin giizis	Snow crust moon	March
Bopogaame giizis	Broken snowshoe Moon	March/April



## THE SEVEN FIRES OR PROPHECIES OF THE ANISHINABE (OJIBWA)

Seven major Nee gawn na kayg (prophets) came to the Anishinabe. They came at a time when the people were living a full and peaceful life on the northeastern coast of North America. These prophets left the people with seven predictions of what the future would bring. Each of these prophecies was called a **fire** and each fire referred to a particular era of time that would come in the future. Thus, the teachings of the seven prophets are now called the Neesh wa swi ish ko day kawn (seven fires) of the Ojibwe.

The **First Fire** said to the people, "in the time of the first fire, the Anishinabe nation will rise up and follow the Sacred Shell of the Midewiwin Lodge. The Midewiwin lodge will serve as a rallying point for the people and its traditional ways will be the source of much strength.

The **Second Fire** said to the people, "you will know the second fire because at this time the nation will be camped by a large body of water. In this time the direction of the Sacred Shell will be lost. The Midewiwin will diminish in strength.

A boy will be born to point the way back to the traditional ways. He will show the direction to the stepping stones to the future of the Anishinabe people."

The **Third Fire** said to the people, "In the third fire, the Anishinabe will find the path to their chosen ground, a land in the west to which they must move their families. This will be the land where food grows on water."

The **Fourth Fire** was originally given to the people by two prophets. They came as one. They told of the coming of the light skinned race. One of the prophets said, "you will know the future of our people by what face the light skinned race wears. If they come wearing the face of nee kon nis i win (brotherhood), then there will come a time of wonderful change for generations to come. They will bring new knowledge and articles that can be joined with the knowledge of this country. In this way two nations will join to make a mighty nation. This new nation will be joined by two more so that the four will form the mightiest nation of all. You will know the face of brotherhood if the light skinned race comes carrying no weapons, if they come bearing only their knowledge and a handshake."

The **Other Fourth Fire** said, "Beware if the light skinned race comes wearing the face of ni boo win (Death). You must be careful because the face of brotherhood and the face of death look very much alike. If they come carrying a eapon...beware if they come in suffering...they could fool you. Their hearts

may be filled with greed for the riches of this land. If they are indeed your brothers, let them prove it. Do not accept them in total trust. You shall know that the face they wear is the one of death if the rivers run with poison and fish become unfit to eat. You shall know them by these many things.

The **Fifth Fire** said, "In the time of the fifth fire there will come a time of great struggle that will grip the lives of all Native people. At the waning of this fire there will come among the people one who holds a promise of great joy and salvation. If the people accept this promise of a new way and abandon the old teachings, then the struggle of the fifth fire will be with the people for many generations. The promise that comes will prove to be a false promise. All those who accept this promise will cause the near destruction of the people."

The **Sixth Fire** said, "in the time of the sixth fire it will be evident that the promise of the fifth fire came in a false way. Those deceived by this promise will take their children away from the teachings of the chi ah ya og (elders). Grandsons and granddaughters will turn against the elders. In this way the elders will lose their reason for living...they will lose their purpose in life. At this time a new sickness will come among the people. The balance of many people will be disturbed. The cup of life will almost be spilled. The cup of life will almost become the cup of grief.

The **Seventh Fire** that came to the people long ago was said to be different from the other prophets. He was young and had a strange light in his eyes. He said, "in the time of the seventh fire a osh ki bi ma di zeeg (new people) will emerge. They will retrace their steps to find what was left by the trail. Their steps will take them to the elders who they will ask to guide them on their journey. But many of the Elders will have fallen asleep. They will awaken to this new time with nothing to offer. Some of the Elders will be silent out of fear. Some of the elders will be silent because no one will ask anything of them. The new people will have to be careful in how they approach the Elders.

The task of the new people will not be easy. "If the new people will remain strong in their quest, the Waterdrum of the Midewiwin Lodge will again sound its voice. There will be a rebirth of the Anishinabe nation and a rekindling of old flames. The Sacred Fire will again be lit.

It is at this time that the light skinned race will be given a choice between two roads. If they choose the right road, then the seventh fire will light the eighth and final fire, an eternal fire of peace, love, brotherhood and sisterhood. If the light skinned race make the wrong choice of roads, then the destruction they brought with them in coming to this country will come back to them and cause much suffering and death to all the Earths people.

\*\*\*Taken from the Mishomis Book: The Voice of the Ojibway by Edward Benton Banai, Saint Paul, Minnesota, Indian Country Press, 1981



## **THE MONSTER BEAR (MOHAWK)**

A long time ago there was a Mohawk village of bark houses along the Oswego River. One day Mohawk hunters discovered the tracks of a Giant Bear. After that, they saw the tracks many times. Sometimes, the tracks would circle the Mohawk village. The animals began to disappear from the forests, and the Mohawks knew that the Giant Bear was killing and carrying off all the animals.

Because of the scarcity of food, famine came to the Mohawks. The meat racks were empty. The people were hungry. Starvation tempted them. One of the chiefs said, "We must kill this Giant Bear who is causing all our trouble." At once a party of warriors set out in search of the bear. They soon came across his tracks in the snow. They followed the bear tracks for many days. They finally came upon the huge beast. At once the air was filled with the arrows of the warriors. To the surprise and dismay of the Mohawks, the arrows failed to pierce the thick hide of the bear. Many broken arrows fell from his tough skin.

At last the angry bear turned and charged the hunters who fled but were soon overtaken. Most of them were killed. Only two hunters escaped and they returned to the village to tell the sad tale. The two hunters told the council of the Great Bear. They told what happened to the war party.

Party after party of warriors set out to destroy the Great Bear but they always failed. There were many battles fought between the bear and the warriors. Many warriors were slain.

As time went on, more and more deer vanished from the forest. The smoking racks were empty. The people became very thin because of the lack of food. Starvation caused many to become sick. The people were filled with fear and their hungry bodies crept close to the fire at night. They feared the Great Bear, whose giant tracks circled their town each night. They feared to leave their village because they could hear, coming from the darkness of the forest, the loud cough of the Great Bear.

One night three brothers each had a strange dream. On three successive nights, they had the same vision. They dreamed they tracked and killed the Great Bear. They said, "The dream must be true."

So, getting their weapons and scanty supply of food, they set out after the bear. In a little while, they came upon the tracks of the great beast. Quickly, they followed the trail, their arrows ready.

For many moons they followed the tracks of the bear across the Earth. The tracks led them to the end of the world. Looking ahead, they saw the giant beast leap from the earth into the heavens. The three hunters soon came to the jumping-off place. Without hesitation, the three of them followed the bear into the sky. There in the skies, you can see them chasing the bear during the long winter nights.

In the fall of the year, when the bear gets ready to sleep for the winter, the three hunters get near enough to shoot their arrows into his body. His dripping blood caused by the wounds from the arrows turn the autumn leaves red and yellow. But he always manages to escape from the hunters. For a time, after being wounded, he is invisible. He afterwards reappears.

When the Iroquois see the Great Dipper in the sky, they say, "See, the three hunters are still chasing the Great Bear!"

\*\*Taken from Indian Legends website



## Learners' Section

### *My Difficult Time*

The first reason why I attend in this program is to come and learn something. So far I enjoy doing math because it's easy at the beginning and I know it's going to get difficult. I like doing communications and other units.

I started having struggles in my attendance because of my personal problems. I have trouble sleeping, my muscles ache, my lower back is sore. During the day, I get tired easily and I can't concentrate very well. I have lower back pain and don't know if I am able to work again. I'd love to, but I find it hard to carry my garbage to the sidewalk. Bending is my other problem.

I also have a common law partner. She's a disabled lady, so that's why I had to go home for lunch, to check her out to see how she is doing. We have plumbing that is not in good working condition. We have to reach under the sink to turn on the water tap in our kitchen. I have been talking to our landlord about this matter, but he doesn't do much to help or fix it.

My goal is to find a paying or volunteer job. And from now on, I will try to be here everyday and study hard

Robert Nakochee  
Timmins Native Friendship Centre



### *Untitled*

I lived in Moosonee, Ontario most of my life. I just moved to Timmins about three years ago. I just had to get away from such a small town with all the alcohol and drug abuse. Alcohol and drug abuse was my downfall and also the reason I failed and dropped out of school, which was the Northern Lights Secondary School. After I moved out here, I started to settle down from drugs and alcohol. I am now in the LBS (Learning & Basic Skills) Program at the Timmins Native Friendship Centre. I've been doing pretty good for the past couple of years, but don't get to see much of my family though. I do visit them once or twice a year and give a few calls every week. I still have a long-life ahead of me and I can't predict the future, so I'll just wait and see what happens. I really doubt I'll become a millionaire, but I'll probably find a good paying job at the De Beers Victor Mine Project in a few years. In the meantime, I'll be studying hard and getting my grade 12 equivalency.

Student of the LBS Program  
Timmins Native Friendship Centre

## Trapped Phantom

You died.  
Patrol took your limp soul away.  
Your body stood like a statue.  
Your icy blue eyes stared into a mirror of a unending prison  
Causing you to fade into a ghost  
The ocean lost its sound.  
The sun lost its brightness.  
This is the cemented love  
The moon came your only guide  
I danced with midnight lovers as you try to find an embrace in the abyss.  
You searched for the sunrise  
I have no compass to find you  
Your harmony haunts me  
Crystals of the bearing of the sea stream farther away from the island I await  
I seek your love like birds that unite with their prey.  
A gorge sits on our path-tragedy.  
I long for you as the stars dance on the ocean looking for the abyss  
Leaves flutter on the island  
Your phantom love calls for me.  
I dance with the uninvited pirates.  
My soul is faint and putrid.  
I crumble like shattered stone  
Fear does not fail me.  
We swooned but froze on the canvass when you were taken  
As a prisoner of a stoned sphere of plain existence  
Iron bars of past sin splits us apart like a crushed seed.  
Let the enchantress-I, call you up from the grave of this timeless stoic dungeon.  
I lay with sounds of water drippings the seasons change like clockwork  
Hearing your echo Surrendering to me.  
I dance to a mournful violin when the pirates and maidens leave  
Being swallowed by the distance of the sea  
I am alone again  
Taking silver for a momentous marriage  
Has left me shrieking inside  
To be loved by you once more.  
A boundless allure-I seek you.  
I in the abyss search for you in the dungeons of time.  
I search for you-a trapped phantom.

Vanessa Hunter  
Native Women's Resource Centre

## My School

I come to school everyday 9:00 A.M. to 4:00 P.M. I do reading, spelling and fractions. I also started Healthy Active Living grade 11-open lessons 1-5. I am learning a lot from it. I also have a computer at home. It is not set up yet. I have a part missing. I know the basics about the computers. I still have a lot to learn about them. I enjoy attending classes here at the Indian Friendship Centre in Thunder Bay. I use the dictionary to learn how to spell new words. I hope my dream will come true one of these days and that is to go to university.

All the people here are easy to get along with. My teacher's name is Peter, and the tutors are Nancy and Lynn. I also had a teacher who got an award. Her name was Rita. She got an award for being the best teacher. Way to go Rita!

In my classroom, we have six big round tables and chairs. This is where the students do their work. The cook's name is Carole. She teaches the students how to cook. I really enjoy her cooking. Sometimes Gina, Mary, Jane and Eugene help her.

I come to school by transit bus everyday, Monday to Friday. I don't really like riding the bus, because the service is very poor some days. Some of the transit drivers are not very nice. They tend to get cranky at times. They should be more courteous towards their passengers, after all the passengers are their bread and butter. Without us passengers, they wouldn't have a job.

Another thing I don't like about coming to school is crossing the street. In a Driver's Handbook, it says the pedestrians have the right of way, when crossing the street. Where I get off the bus, to come to school, there is no cross walk. I have to try and cross the street without the lights. Cars do not slow down for anyone. They just drive fast and no consideration for people who have a hard time walking. This is quite hard for a man of my condition. I use a cane to walk, and I am not very fast. Some people may call this jaywalking, but the lights are about a quarter mile down the street for pedestrian crossing.

I can't get off way down there and, walk a quarter mile back towards my school.

I like going to school, but it's kind of difficult to get there everyday.

John Charles  
Anishnawbe Skills Development Program



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## Some Easy Recipes

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### Succotash

#### Ingredients

- 1/2 (small) Onion (cut fine)
- 1 (small piece) Salt Pork (optional)
- 1 16 oz can of Cream Corn
- 1 lb bag of (large) Lima beans,
- 2 tablespoons Butter
- 1/2 cup Sugar
- Salt & Pepper (season to taste)

#### Directions

Wash lima beans and place in a large (5qrt) pot. Add water(4 qrts), salt pork, butter, sugar, salt & pepper. Bring to a boil. Cook till beans are tender. Add cream corn and cook additional 5 minutes. Remove from heat and enjoy.

### Bannock Dawgs

#### Ingredients

- 4 cups flour
- oil or lard for frying
- 4 teaspoons of baking powder
- 2 teaspoons salt
- 2 cups water
- 18 wieners
- 18 slices of process cheese (better yet use shredded cheddar cheese... as much as you like)
- 1 cup chopped green onions
- mustard

#### Directions

Mix the first four ingredients to make the dough. Roll out the dough and let rest for 10 minutes. Cut the dough to fit the wieners. (While you are making the dawgs you can heat up the oil or lard.) Spread the dough with mustard.. Top with a wiener and some cheese and onions. Seal tightly (make sure they are sealed really well or they will make a mess in the oil) Fry until golden brown.

Note: Let these cool a bit before you eat or you WILL burn your lips!!!



## CIPMS and LSA Update

As you all know, the LBS field has been moving towards an overall performance management system for the past 6 years.

The IMS System was one of the first pieces that TCU put in place. The Learner Satisfaction survey was another part of the plan as were the program monitoring guidelines and program visit reports.

The ONLC is pleased with the process being used to introduce the next portion of this initiative. There is a real commitment between TCU and all the provincial LBS groups to communicate openly and work together closely to ensure this rolls out well and practitioners can understand and use it easily.

We all agreed that practitioner training is a key component of and the message has to be consistent across the province and across streams. Right now Community Literacy of Ontario (CLO) is developing the overall core CIPMS training. The four coalitions will be given this core training so we can each adapt it to meet the needs of our different communities and each stream will then be responsible for delivering the training to their programs.

Recently Ontario Literacy Coalition (OLC) began to develop a communication plan that will make sure the information and updates you get from us is consistent and coordinated with what the other coalitions are providing to their programs.

If we do our jobs well CIPMS will be introduced as a transparent and easy to use system focused on the reality of 'what is' and LBS funding will be based on a variety of performance measures, not just contact hours, with a new process that will actually reward programs for excellence and innovation.

### So what is LSA all about?

We know there is some confusion about Learner Skill Attainment and where it fits in. LSA is one part of the draft CIPMS measures but because it is such a large and important part it is often referred to as a separate thing and it will have its own training component.

Currently we report on learner skill attainment using the five LBS learner levels, but the assessment results we use are based on a wide variety of assessment tools. The new LSA framework will give us a more reliable and consistent way to assess learner progress. It will

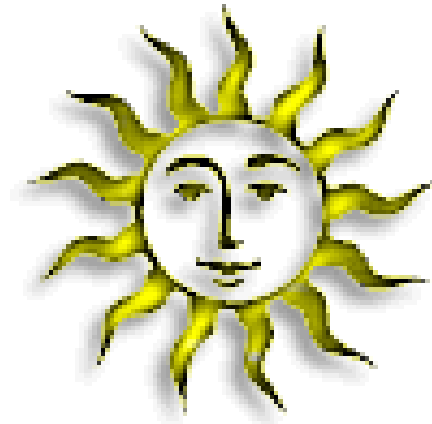
be very practical and will describe what a learner is able to do or where a learner is able to go at the completion of their training. This should be easier for the learners to understand and will also work for other key stakeholders like Apprenticeship, Job Connect and Ontario Works by clearly linking our LBS training to the models they use.

The new framework will look at reading text, document use and numeracy skills for five (5) goal paths. The current goal of further education will be divided into secondary school credit study and postsecondary education. Employment stays but Apprenticeship will be added and Foundations for Independence is the new term for Independence.

The framework will also look at the Essential Skills/IALS scales because they are nationally and internationally recognized they provide a common assessment language that should work for everyone.

Over the coming year work will continue on the draft LSA framework, core skills will be identified for all five transition paths and assessment tools will be selected/created and piloted.

There is still much to do but we're on the right track and will continue to keep you informed as the work progresses.



**Did you know...** that the Employment Ontario website has documents available in 25 languages including **Cree, Ojibwe, & Oji-Cree?**

Check it out at [www.edu.gov.on.ca](http://www.edu.gov.on.ca) today!

## Dates for Upcoming Regional Training Events

Please note the date changes for the CIPMS trainings

### EAST

*Trainings will be held in Peterborough*

**CIPMS: Feb. 28-Mar. 2, 2008**

**Learner Skills Attainment: Nov 22-25**

### SOUTH (Central)

*Trainings will be held in Sudbury*

**CIPMS: Mar. 20-23, 2008**

**Learner Skills Attainment: Nov 8-11**

### WEST

*Trainings will be held in London*

**CIPMS: Feb. 21-24, 2008**

**Learner Skills Attainment: Nov 15-18**

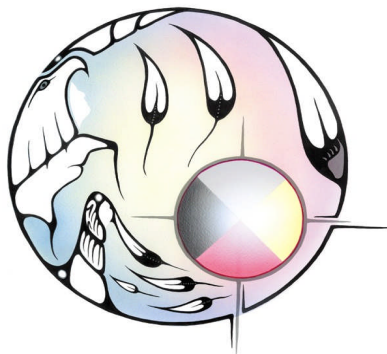
### NORTH

*Trainings will be held in Thunder Bay*

**CIPMS: Mar. 27-30, 2008**

**Learner Skills Attainment: Nov 1-4**

# Wishing everyone a safe and enjoyable Summer!!



## Ontario Native Literacy Coalition Board of Directors

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