NATIVE LANGUAGE EDUCATION IN ONTARIO

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NATIVE LANGUAGE EDUCATION IN ONTARIO is an occassional newsletter, published by the Native Language Office, Lakehead University, Thunder Bay, Ontario. P7B 5E1

Lakehead University
A Northern Vision

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NEWS FROM YOUR COORDINATOR

The new year is here, 1990! An exciting new decade with challenges and exciting innovations for Native language.

Ann Guthmann, the NLIP secretary for the past eight years, retired in December. Ann and her husband Hank are now both retired. They bought a new van, visited their children over Christmas and are presently travelling to exotic, sunny places. Unfortunately, Ann did not have enough room in her suitcase to fit me in. We will miss Ann, however, we will fondly remember her for her patience, flexibility, and many contributions to our program. Enjoy Ann!

Our new member in the NLIP office is Cheryl Kylander. Cheryl brings with her many years of experience coordinating programs at Old Fort William. She has written curriculum, provided workshops, and initiated the ongoing development of the Indian Encampment at the Fort. We welcome Cheryl to our NLIP family and hope she will stay with us for a long time.

We have had visitors visiting our program from Minnesota and Fort Smith, Northwest Territories. The people from Minnesota included: Rosemary Christensen, Lee Lundin, Steve Coutre, Billy Blackwell, and Ron Kelly, They came to find out about our Native Language Teaching Programs at Lakehead University. Lena White, John O'Meara, and Larry Beardy also kindly assisted in the workshops. The group went to Pic Mobert Reserve for a morning to observe Native Language. Many thanks to Jean Shawana, Ernestine Buswa, staff, and children for their hospitality during the visit. The visitors from Fort Smith include Alice Bolduc, Director of Native Teacher Training, Arctic College and Reiko Trudeau, Consultant, Ministry of Education. They were investigating the possibility of sending students to register in our methods and foundations courses. They have initiated a materials exchange. Thus, this summer, we will have some samples of how they teach Native language in the Northwest Territories.

Freda McDonald, Cheryl Kylander and I gave workshops at the Department of Indian Affairs Teachers Conference recently. Freda did a hands-on workshop on Native crafts. Cheryl and I did some planning sessions with the participants. We saw Cecilia and Linda there.

We have sent out the registration forms for NLIP 1990. It is essential to remind you to complete your medical forms and have a TB test as soon as possible. Two residence houses will be available to us again this summer along with five townhouses. When completing your residence forms, be sure to mark how many people need accommodations. The charge is per body, not per bed. The Native As A Second Language Summer School for children will be in operation this summer. There will also fe a Fun Camp available for the children.

We are applying for funding to construct a wigwam on campus. It will be constructed during the last week of the summer school as part of one of the workshops. Along with this, participants will have the opportunity to make a model of a wigwam to take home with them.

An International Conference on Native Language and Culture will be hosted by the Native Language Instructors' Program in May 1991. Mark your calendar and apply for funding to your board or band to attend. Also, I am anticipating may of you will present workshops and/or participate in the sharing sessions. I will have more details in the summer.

Keep sending in samples of your activities and lessons. In this newsletter, we include a coloring activity in syllabics by Judas Beaver. There are several articles on culture and how culture can be integrated into your program. As well, there is section on conferences regarding Native Language and Native Education.

Many of you may have some interest in purchasing supplies to provide some cultural activities for your students. I have included a source for purchasing such supplies. I hope this proves helpful to you. Until next time, Happy Teaching!

Barbara

NORTHERN HIDES INCORPORATED

C/O
RAMA MOCCASIN AND CRAFT SHOP
R.R.# 6, ORILLIA
ONTARIO, L3V 6H6

The following prices are available for direct orders from all native crafts people and native groups in Ontario:

Type of hide	Colour	Grade	Prices	Quantity	Cost
DEER	CREAM	GARMENT	$ 3.75 sq.ft.		
		CRAFT	$ 3.00 sq.ft.		
	OTHER COLOURS	GARMENT	$ 3.75 sq.ft.		
		CRAFT	$ 3.00 sq.ft.		
DEER SPLITS			$ 1.50 sq.ft.		
MOOSE	INDIAN CREAM or WHITE	GARMENT	$ 3.50 sq.ft.		
		CRAFT	$ 2.75 sq.ft.		
MOOSE SPLITS	INDIAN CREAM		$ 1.10 sq.ft.		
PACKING AND POSTAGE (4th class parcel post)			$13.00 per parcel (150-200 sq.ft.)		
Telephone orders: Orillia 705 326-1942 Toronto 416 977-6632		P.S.T. 8% or Band No.			
		Total Remittance:			

GRADES :
Garment quality has a minimum of holes or blemishes.
Craft quality is the same hide as garment quality except that some holes or blemishes are present. This quality is suitable for smaller craft work.

DELIVERY :
Name: .....
Address: .....
.....

PAYMENT METHOD
COD. Cheque Money Order
VISA
Account No.
Expiry Date: Signature:

PRICES EFFECTIVE DECEMBER 15,1989

NATIVE LANGUAGE PROGRAMS AT LAKEHEAD UNIVERSITY

Summer 1990

Native Language Programs

NLTC - NATIVE LANGUAGE TEACHERS' CERTIFICATION PROGRAM (July 5-August 1, 1990)
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 limited teacher certification in teaching an Algonquian language as a second language. The Ministry of Education issues a Permanent Letter of Standing upon successful completion of the program.

NLIP/NASL - NATIVE AS A SECOND LANGUAGE DIPLOMA PROGRAM (July 5-July 25, 1990)
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. Our-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.

NLIP/NAFL - NATIVE AS A FIRST LANGUAGE DIPLOMA PROGRAM (July 5-July 25, 1990)
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.

SPECIAL COURSES
These courses are for graduates of NLIP, or students with similar qualifications, who wish to pursue special studies within the program. (July 5 - July 25, 1990

Oj 1012 - Introduction to Ojibwe II
Development of conversational skills and practice in writing.
Cr 1010 - Introduction to Cree I
Introduction to basic Cree phonetics, grammar and conversation.
Cr 1012 - Introduction to Cree II
Development of conversational skills and practice in writing.
NL 3551 - Literature
Specific problems of extant literature or creative writing.
NL 3751 - Linguistics
Specific problems of theoretical or applied linguistics.
Ed 4744 - Native As A Second Language (Algonquian) - Part II
A consolidation and expansion of the work of Part I to develop and build on basic concepts and skills of teaching a Native language as a second language. An introduction to research skills in both Algonquian language and second language education will be included. A professional practicum will form part of the course.

SUMMER SCHOOL 1990: Times and Dates to Remember

Registration: Wednesday, July 4, 1990. Time: 10:00 a.m. - 12:00 noon in the Agora, University Centre. Bring your student card, TB test results and your tuition if you have not already paid it.

Orientation: Wednesday July 4, 1990. Time: 1:00 p.m. - 2:00 p.m. in the Lecture Theatre, Agora, University Centre. This will be a time for introduction of the faculty, organization of Student Council and discussion of program.

Tours: Wednesday July 4, 1990. Time: 10:00 a.m.- 12:00 p.m. and 3:00 p.m.- 4:30 p.m. They will begin from the Residence. Tours will include University Campus, Native Student Services, Bookshop, Field House Sports Complex and the Libraries. Libraries will offer short sessions on the use of computers to find resources.

Opening Ceremonies: Wednesday July 4, 1990. Time: 3:00 p.m. in the Bora Laskin Gymnasium. An opportunity to participate in a traditional Native Ceremony.

First Day of Classes: Thursday, July 5, 1990. Time: 8:30 a.m. - 4:45 p.m. in the Ryan Building and the Bora Laskin Building. If you have any banking or personal business to do, plan to arrive early, before your classes commence. Your classes are full of important studies. **Students will not be given time off. There will be no special exceptions for early departure.**

DID YOU KNOW?

Veronica Archibald is teaching NSL every day at Ecole Secondaire Cochrane High School in Cochrane, Ontario. Veronica is teaching students in Grades 9 and 10.

Cecile Wheesk is teaching Cree, Monday to Friday to students in Senior Kindergarten to Grade 8 at Bishop Belleau Separate School in Moosonee, Ontario.

Gull Bay School is fortunate to have Anette Kowtiash teaching everyday to their students in Senior Kindergarten to Grade 8.

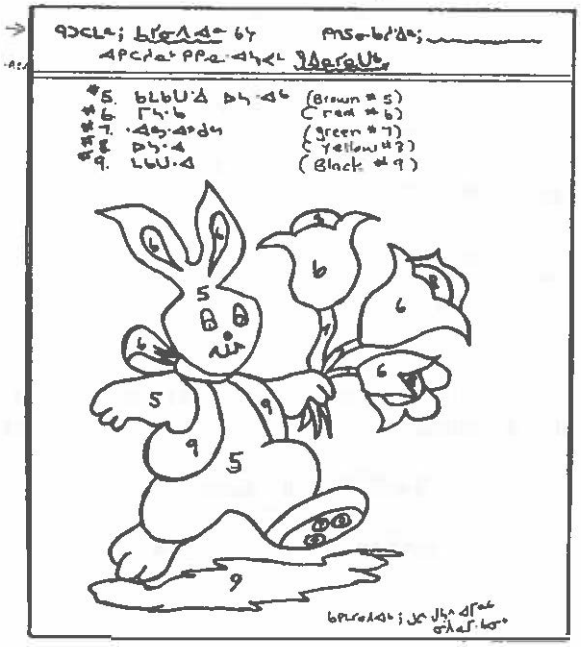
Simeon Nakoochee is teaching in two schools in Cochrane, Ontario. In the mornings from 900 a.m. to 1:30 p.m., Simeon is teaching Cree to grades 1 to 5 at G.H. Ferguson Public School. In the afternoons he teaches grades 6 to 8 at Commando Senior Public School. Junior and Senior Kindergarten classes are to commence after Christmas.

Wanda White teaches 2 days a week at George O'Neill Public School, Nipigon, Ontario. On Monday evenings Wanda teaches Grade 10 and Thursday evenings, Grade 9.

SHARING SECTION:

Judas J. Beaver has sent this in to share with fellow teachers. With Easter just around the corner, maybe you can use this in your classroom.

Colour and
Use Numbers



Judas was also kind enough to share some of his thoughts and suggestions on Native language teaching. He says...
"One of our problems in our teaching is not having our own classroom. The reason is that the work and drawings the students do cannot be shown in the class because there is no room or bulletin board for Native language classes. Another problem is that the Native language teacher has to carry his/her lessons, papers, etc. from class to class. There is no space for us.

How would you like to have a ...

ODAWEGIIZHIGAD
Buy - Sell - Trade Fair

To open Summer School 1990
Lakehead University
Participating students would bring their local Arts and Crafts.
If interested, call Violet Shawanda, New Credit Native Language Program.
R.R. #6 Hagersville, Ontario
N0A 1H0
ph. (416)768-3586
Best between 10:00 a.m. and 4:00 p.m.

The Fair could be one day, two days or one week. We could set up booths, teepees, or whatever. Please write or call soon. Thank you for your support.

Submitted by: Violet Shawanda

CONFERENCE NEWS

NATIVE AS A SECOND LANGUAGE
CURRICULUM CONFERENCE
April 4 - 6, 1990
Holiday Inn, Sudbury, Ontario

The purpose of the conference is to provide a forum for Native language teachers and educators to share second language teaching methods and curriculum resources. Teaching activities or workshops that highlight aspects of culture will be presented. This event will also strengthen our networking in Native language programming.

All Algonquian and Iroquoian language teachers are invited to attend. We also expect the participation of some interested school board personnel, pricipatls, education directors, coordinators and administrators of NSL programs.

For more information Contact: Lena White, Ministry of Education, 199 Larce St., 7th Floor, Sudbury, Ontario. P7E 5P9 Phone: (705)675-4436

AWASIS CONFERENCE '90
March 7, 8, 9
Saskatoon, Saskatchewan

KEYNOTE SPEAKERS:

Thursday, March 8
Garry Phillips
* author, 27 Ways to Imrove Classroom Instruction

Friday, March 9:
Nathan Mathew
* advisor t Indain Arrairs Band Schools Evaluation Project
* evaluator, Seabird Island Community School
* director and instructor

OTHER SESSIONS INCLUDE:

* Student retention, survival skills, motivational techniques, learning styles, Indian languages curricula, students recognition, Indian and Metis Education Branch and many more.

For more information Contact: AWASIS CONFERENCE "90 PHONE: 382-7558

The Tenth Annual International Native American Language Issues Institute (NALI) "Protecting, Preservation, and Promotion of Native Languages: How much will we leave for our children?" Holiday Inn West, Oklahoma City, OK, June 6-8, 1990. Pre-registraion is $90.00 (U.S. currency) per participant. This includes Institute sessions, Institute materials/handouts, exhibit opening, banquet, and the 1990 Institute proceedings. For registration forms write to NALI '90Planning Committee, P.O. Box 963, Chictaw, OK, 73020.

Fourth National Conference of the Canadian Council for Multicultural and Intercultural Education "Multicultural, Intercultural, and Race Relations Education Ottawa, Ontario, November 24-26, 1990.For registration form write to : Andre Jl Krawcxyk, Program Chair, Race Relations Consuttant, Vancouver School Board, 1595 West 10, Vancouver, B.C. V6T 1Z8

MODERN POW WOW DANCES REFLECT OLD WAYS

by: Heather Andrews

Dancing has been an important part of our culture for countless generations. Spectacular body movements and intricate footwork are deeply influenced by tradition.

The term pow wow actually refers to the coming together of the people. In the early days, families meeting after long separations during hunting season, would celebrate their reunion with song and dance. Similarly, today the people gather to hold modern versions of the early pow wows where traditional costumes, songs and dance steps tell stories from long ago.

One of the earliest dances, the War Dance, was performed by men ready to leave on a raid. Their resulting enthusiasm was further increased by the voices of the women who sang along, uttering war cries. Still a popular dance today, the War Dance was often a test of endurance, as the singing of different renditions of several songs caused the dancing to last indefinitely.

A similar celebration was held when the successful men returned to camp. With the Scalp Dance, however, the women did the dancing, with souvenirs of the raid held proudly aloft on sticks as the danced about. Basically a dance of victory, it was also a dance of mourning for those who did not return. A later, modern version, sometimes called a Round Dance, is still performed today.

Other dances include the Medicine Pipe Dance which celebrated the presentation of the sacred medicine bundles. Or dances for young boys, who drank love potions, or in another ceremonial dance, imitated the flight of the mosquito, one of many dances which have their origin in nature.

The most popular dance of our people of long ago, however, was the Sun Dance. Preparations began months in advance. A mid-summer celebration, a holy man or woman acted as sponsor and directed preparations. Praying, chanting and the burning of incense or sweet grasses, accompanied cooking, costume making and camp preparations for the many who would attend.

The purpose of the Sun Dance was to renew communion with the Great Spirit. Legend has it that directions for celebrating the Sun Dance were given to our ancestor Scarface. These included specific instructions for building the lodge, and conducting sacred rituals. Fasting, gift giving, and prayers of thanks were highlights of early Sun Dances.

Dancing was, and is a form of recreation, and when accompanied by a song often told a story. A good singer had to remember many songs, and offer them in a specific order. Songs invented to honour individual events were often retold around many different campfires.

The big drum of today was once a hollow log, or folded rawhide, beaten with a stick. Bells and rattles added pleasant sounds. Originally a bell was worn for each time a warrior had been wounded.

Today, Native people still enjoy dancing; indeed the art is enjoying a resurgence or popularity. Traditions have been modified to allow men and women to participate equally. The influence of the cultures of Irish, Scotch and French ancestors have been blended with the traditional Indian culture. Groups such as the Northern Lites Dancers, based in Kikino, Alberta, perform regularly to Native and non-Native audiences. Included in the their repertoire is the ever-popular Red River Jig, sometimes called the Metis National Anthem, originally performed by young men to attract the attention of a female admirer. The Duck Dance, Reel of Eight and Drops of Brandy are other specialties of the Northern Lites group. These traditional dances feature three or four couples performing intricate patterns requiring precise timing. Each dance is a salute to a celebration, such as births or weddings, or as in the case of the Duck Dance, the mating rituals of waterfowl are demonstrated.

Today, pow wows are held frequently throughout the year, and schools and friendship centres are encouraging dancers to learn the time-honored custom for performances and competitions. It is especially exciting to see the beautiful traditional costumes becoming more frequently worn. It seems certain this historical and significant pastime will remain an important part of our culture.

THE IMPORTANCE OF CULTURAL AND LANGUAGE EDUCATION

by Patrick Brady

The role of the Native language teacher is a very important one. Since many of the teachers in your schools are non-native, the Native language teacher is the person who the students will look to in order to learn about their own language and culture. Language and cultural education not only helps to preserve traditional Native culture, but also helps the students to better understand the other subjects they study as well.

Culture has been defined as the lifestyle shaped out of learning what works and what does not work for a group of people (Armstrong, 1987 p. 14). In order to ensure their survival, that group of people will pass that knowledge on to their children. The passing of knowledge from one generation to another creates a traditional culture which insures the healthy survival of the next generation. Before the invention of schools, education was a natural part of life that was carried out a part of the daily life of the culture.

Traditional education methods were very effective. It was carried out by the family or clan as part of the child's every day life. Educational activities were usually age-grouped as a child was not expected to complete tasks that were too difficult for him or her to handle. The motivation to do well came from the child's parents without having to compete with other children. Teaching methods included rituals, recreational activities and work experiences. Celebrations, songs and legends were important to the children's understanding of the use of the land as well as being a part of their spiritual and emotional well being. Without this cultural education, the group was in danger of losing its spiritual values which protected it from abuse of the environment, community, family and person.

Language is very important in preservation of culture and this is what makes the role of the Native language teacher so important. The language of a people is their way of teaching the next generation their history, culture, and spiritual values. If children do not understand and appreciate their language it will be difficult for them to maintain their culture in an ever shrinking world. With satellite television available in even the remotest of communities, the children are being exposed to more and more non-native languages and culture on a daily basis.

The Native language teacher is also important because they help their students to learn more in other school subjects as well. Most of the other subjects such as mathematics, science, social studies, etc., are taught in English and deal with ideas that come from other culture. In order to understand these ideas the children must translate them mentally from English into their own language. They also must compare new ideas to their own culture in order to understand the culture they are studying, This becomes very difficult if they do not have a strong command of their own language and a good understanding of their own culture. This make the fob of the Native language teacher very important indeed.

References:

Armstrong, Jeanette C. Traditional Indigenous Education: A Natural Process Canadian Journal of Education Vol.14 No.3 1987
Emerson, Larry W. Tradition, Change, Survival: Cognitive Learning Process, Culture and Education Canadian Journal of Native Education

INTEGRATING CULTURE INTO THE NATIVE LANGUAGE CURRICULUM

There are several reasons for integrating culture into the Native Language curriculum. It helps to validate the importance of the home culture and values by making that culture visible in the school setting. It serves to strengthen the self-esteem and motivation for each students. An Indian student can learn to live in the outside world, yet do so without rejecting the culture and heritage of parents and community.

The greatest stumbling block to genuine cultural integration is failure to plan a process for implementation that will continuously involve all those concerned. The following article offers some suggestions which may help teachers to be more creative in their approach to culture in the curriculum/

Culture themes should be chosen. Working as a group with other teacher, brainstorm all the possible lessons which could be generated around each theme. Some themes may include:

.Bear
.Four Seasons
.Pow Wow
.Reservation
.Wigwam

Using the theme Reservation, note all the possible topics or lessons which could be generated.

RESERVATION

HISTORY

- history of the reservation
- geography
- history of tribe(s) on the reservation
- festivals/celebrations
- population figures

SCIENCE

- animals natural to the reservation
- habitat of animals
- hunting and fishing practices
- industries on the reserve
- natural resources
- herbal and natural healing practices
- land formations on the reservation

READING/LANGUAGE ARTS

- read about resources on reservations
- write poems/stories about life on the reservation
- read about other tribes
- use some student writing to work on grammar
- vocabulary building
- spell names of different reservations
- determine origin to tribal/reservation names
- explore, discuss similarities/differences of languages on reservations
- identify key legends for each reservation
- dramatize different stories
- explore the use of sign language

PE/ART/MUSIC
- tribal dances
- games
- arts and crafts unique to the community
- instruments

MATH
- figure the distance from on reservation to another
- compare sizes of reservations
- population figures
- land area
- traditional types of measurement
- counting and place value
- figuring: numbers of kilometers for reads, numbers of telephone lines, catches of fish, amounts of water, longevity of average individual tribe member, birth/death rates, education levels*

POW WOW

HISTORY
- Costumes observed at different Pow Wows: grand entry, give aways, namings, honor songs, reverence for eagle feathers, specialty dances
- attendance at Pow Wows
- regions from where they come

SCIENCE
- use of animal parts on costumes
- preparing the grounds and environment
- seasons and relationships of celebrations
- gathering of things in nature (bones, shells, furs, etc.)
- tanning hides
- plants and herbs for ceremonies
- animal behaviors of dancers
- defining feathers and uses
- study sound: drum vibrations, songs

READING/LANGUAGE ARTS
- reading stories
- writing poems, reports, stories or personal experiences
- interviewing dancers and singers or significant individuals
- writing or reporting about Pow Wow events
- vocabulary
- grammar related to student writing
- researching celebrations in the area
- listening to sounds
- pictures to write about
- identify song types
- write to tribes
- make posters to advertise a Pow Wow

PE/ART/MUSIC
- making collages of Pow Wow events
- differences in drum groups
- compare/contrast tribal songs
- practice drumming and singing

- identify and describe different dance categories
- explore costuming: art work involved, materials needed, skills used, color combinations, significance of styles

MATH
- scoring for contest dancers
- place value of contest numbers
- numbers of tribes/dances
- estimating how to feed people
- figuring money in prizes and gifts
- stick games
- time\Indian time
- distance to travel to attend*

* These are only sample ideas.

Materials will be needed when teaching cultural themes. Identify the areas where materials are not available and need to be developed. Involve parents and staff to assist whenever possible. The librarian may have materials or know where to order the materials that are needed.

The use of Elders in the classroom can really make the curriculum come alive for students. Students also begin to see and appreciate the contributions which elders have to make. An elder may: teach students a particular skill, demonstrate a particular skill to the students, provide students with worthy adult role models, bring the community to the classroom, bring career information to the classroom, bring diversity to the classroom, respond to students interests or concerns. After a visit from an elder, schedule time to review with students what they have learned and to find out what they liked best about the visit. Encourage follow-up activities to be done the day after the visit. This activity should reinforce some of the same ideas or concepts learned. Perhaps students can write further questions, create thank you cards or send art work to the elder.

Cultural curriculum must reflect the cultures of the students and their communities. The materials must be authentic, relevant, complete and unbiased in content. The preparation to teach about culture should be a joint effort of teacher, librarians, parents, and the communities. The elders should be consulted to validate the accuracy of the content and invited to monitor the activities as they are recognized in their communities as the cultural authority.

NEW RELEASES

Manitoba Association for Native Languages, Inc. is pleased t announce that its new book "Anishinaabemodaa, Becoming a Successful Ojibwe Eavesdropper" is ready for distribution. It is a 160 page book with sixteen lessons which include a step-by-step explanation of the sounds and grammatical features of the Ojibwe language. Along with plenty of exercises and dialogues, there ia an 80 page Ojibwe/English and English/Ojibwe glossary to facilitate reference and further individual study. The cost is $7.50 and its accompanying cassette tape is $5.50. For further information, phone (204)943-3707 and ask for Noreen Phillips. The Cree version of the book is available as of late January, 1990.

Indian Government:Its Meaning in Practice (by Frank Cassidy and Robert L.Bish) In this important new book, Frank Cassidy and Robert L. Bish provide insights into the emerging nature of Indian government. While seeking a change in the basic design of Canadian federalism, Indian peoples and their governments have taken advantage of the possibilities in the current federal-provincial framework to realize and extend their vision of Indian government. Cassidy and Bish show how aboriginal rights can be integrated in a practical manner with the Canadian constitutional, federal system. The cost is $14.95 plus $3.00 mailing and handling fee. To order write to: The Institute for Research on Public Policy, 3771 Haro Road, Victoria, British Columbia, V8P 5C3

Discussion Paper Series on Aboriginal Peoples (by Frank Cassidy)
The following can be purchased for $5.00 each or $17.00 for the entire series. When ordering you must include $2.00 mailing and handling fee. To order write to: The Institute for Research on Public Policy, 3771 Haro Road, Victoria, British Columbia, V8P 5C3 and specify which articles below you want.

A. On the Inherent Jurisdiction of Indian Governments - An exploration of the basis, nature and implications of the argument for the inherent jurisdictional powers of Indian governments, concluding with an examination of the implications of this argument for those who make or seek to understand public policies concerning Indian governments.

B. Indian Status and Band Membership: Citizenship, Self-Government and the Revised Indian Act - An interpretation of the meaning of Indian status and band membership for Indian peoples as citizens of Canada and their own First Nations, an analysis of the effect of the 1985 revisions to the Indian Act on this issue and an exploration of these matters in light of the movement for Indian self-government.

C. Bill C-31 and Indian Self-Government - An examination of the 1985 amendments to the Indian Act, their influence on Indian peoples, their communities and governments, their implications for people who have been previously denied Indian status because of discriminatory provisions in the previous Act, and their effects on the growing movement for Indian self-governments.

D. Aboriginal Self-Government: Defining a Research Agenda - An analysis of much of the literature to date on aboriginal self-government and a projection of the areas where needed study remains, with a focus on the argument that further research must be based upon the needs, experiences and goals of aboriginal peoples and their governments.

After Native Claims? (by Frank Cassidy and Norman Dale) This volume is about transformations and resources. The authors look critically at the uncertainty surrounding comprehensive land claims in British Columbia and at the paths Native groups are taking in projects concerning fisheries, forestry and minerals. The analysis of these initiatives is aimed at bringing light to the critical and timely question: What might the future of resource use and management be like **After Native Claims?** To order write to: The Institute for Research on Public Policy, 3771 Haro Road, Victoria, British Columbia, V8P 5C3 The cost is $15.95 plus $3.00 mailing and handling fee.

FILMS

Title:Doctor, Lawyer, Indian Chief
Time: 28 min. 42 sec.
Catelogue # 1 0186 532
Distributer: National Film Board of Canada

This film is a thoughtful and hopeful documentary focusing on the lives of five Native women from across Canada. While they are of different ages and backgrounds, each one has achieved success in a different career. One is a minister in the Yukon legislature, another is the chief of her Band and the other is is a deck hand on a fishing boat. The remaining two are a lawyer and a doctor. Each woman tells how she got where she is today and talks about the importance of native culture, its values, arts, and spiritual beliefs and how these helped develope a sense of self.

Title: Cree Way
Catelogue 1 0177 155
Distributer: National Film Board of Canada

The pricipal of DIAND School at Rupert House, James Bay, developed a curriculum project using local people and local resources ie. folklore, artifacts

If you are interested in getting these films or any others from the National Film Board of Canada, here are the addresses. Choose whichever is closest to you.

Ontario:

Makenzie Building
1 Lombard Street
Toronto, Ontario
M5C 1R6
ph. (416)973-9093/9110

150 Kent Street, Suite 642
Ottawa, Ontario
K1A 0M9
ph. (613)996-4861

Government of Ontario Building
120 Clarence Street, Room 277
Kingston, Ontario
K7L 1X0
ph. (613)545-8056

659 King Street E., Suite 207
Kitchener, Ontario
N2G 2M4
ph. (519)743-4661

195 First Avenue West
North Bay, Ontario
P1B 3B8
ph. (705)472-4740

366 Oxford Street East
London, Ontario
N6A 1V7
ph. (519)679-4120

Prince Edward Island

202 Richmond Street
Charlottetown, P.E.I.
C1 1J2
ph. (902)368-4641