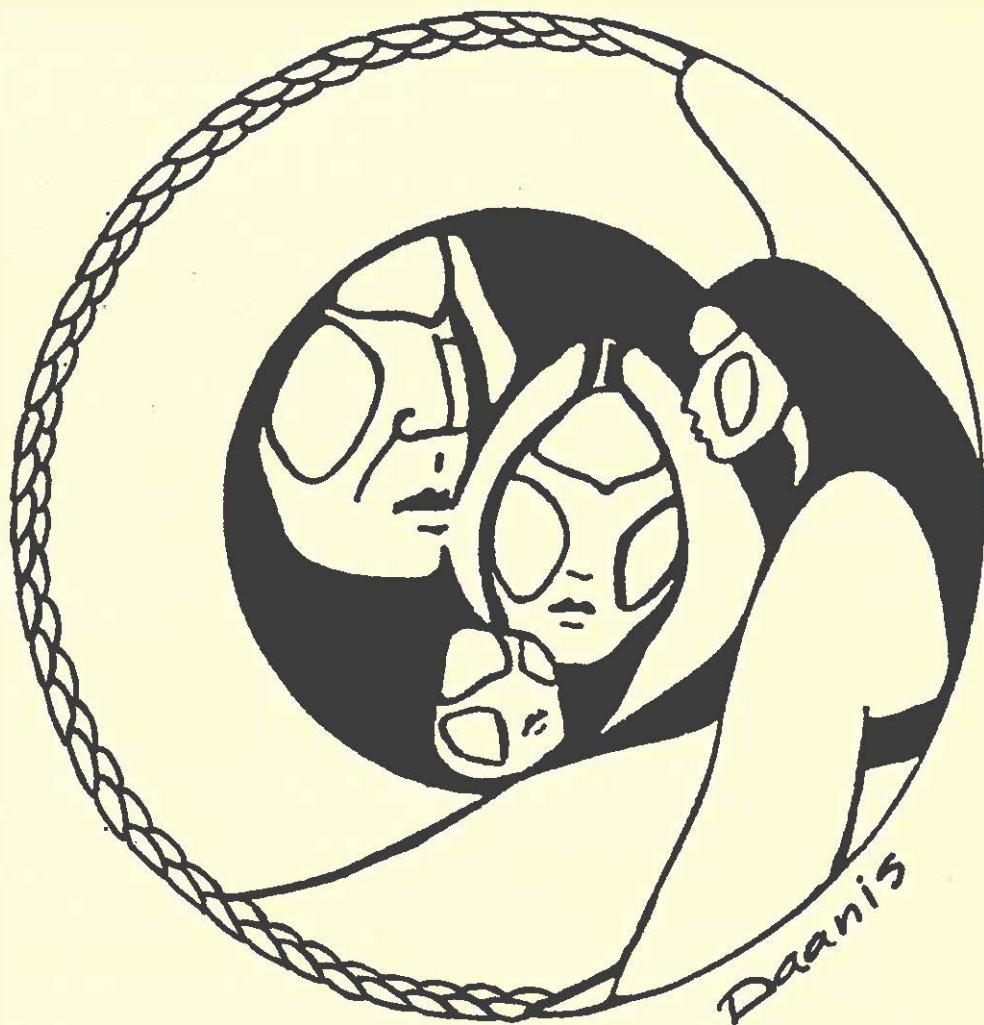
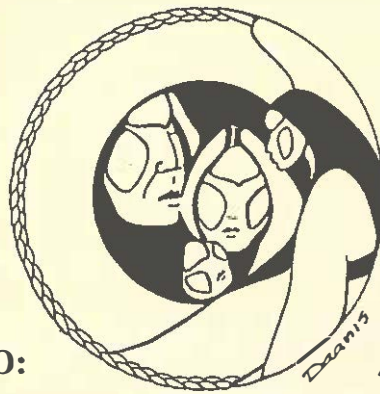


NATIVE LANGUAGE EDUCATION IN ONTARIO



Vol. 6, No. 3
FEBRUARY 1991



ABOUT OUR LOGO:

The woman represents the circle of Life, Mother Earth. She holds the sweetgrass, encircling the People. The sweetgrass has renewed the Strength of our Ways, our Traditions and our Culture. The language is all of these. The language - a soft voice, a sweet song - a unified rhythm of the Original Peoples, the Anishnabek.

ABOUT THE ARTIST:

Gail Bressette is a Chippewa - Pottawatomi artist from Kettle Point Reserve, Ontario. She is a self-taught artist who has been inspired to draw and paint for her children, to dedicate her work to her daughter and to Native women, the daughters of the First Nations, who have for centuries been the original artist of North America. She signed her work Daanis. Today she signs her work G. Bressette.

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Lakehead University
A Northern Vision

News From Your Coordinator

Now that the holidays are over, we begin a new year. I hope each and every one of you had a restful holiday with your family and friends. May you have a happy, healthy, and eventful 1991.

Plans for N.L.I.P. 1991 are underway and near completion. There will be a fourth year for the Diploma in Native As A First Language and Diploma in Native As A Second Language. Education 4745 - Native As A Second Language, Part III (Specialist) will be offered to those candidates that have successfully completed Part II.

The practica for NLTC will be offered in the morning. This provides students enrolled in the NLTC Program one hour a day for Teaching and/or planning. A timetable, including themes will be available in May. Summer school for children will begin at 8:30 a.m. and end at 11:30 a.m. Children from ages six years to thirteen years will be accepted in these classes. There is no registration fee required for children's classes.

During the fourth week, workshops will include: Material Development, Drama, Art, Native Crafts, Planning for Intermediate and Senior Levels. More information regarding content of these sessions will be included in our next Newsletter.

The dates for N.L.I.P. Summer School this year are July 4 - July 31, 1991. Registration will take place on July 3, 1991 from 10:00 a.m. to 2:00 p.m. in the Agora. There will be several orientation sessions planned for new and returning students, details soon!

Registration packages were mailed on January 15, 1991. In your registration package, there are many forms to complete. The deadline is May 15, 1991. Applications received after this date will only be considered if spaces are available. To avoid disappointment, start filling out your forms now!

John Rose, Director of Versa Foods, provided a pamphlet that has been included in your registration package. He has provided several options for you to choose from. Also, note the special packages available for children.

Ron Spina, Director of Residence, has confirmed N.L.I.P. will be provided with 3 houses in residence: Atikokan, Dryden, and Ear Falls plus 6 townhouses for faculty and staff. Send a cheque for \$25 to reserve the accommodation of your choice.

In April, I hope to start travelling to visit as many schools as time will allow. I am looking forward to visiting your classrooms. Some of you have written letters sharing some of your teaching ideas and seeking assistance for some of your concerns. There is a N.S.L. Conference in Sudbury from February 19 to 22, 1991. Do try to attend. This is an excellent opportunity for sharing ideas, discussion, and problem-solving.

May the Great Spirit guide you.



Barbara Toye-Welsh
Coordinator, NLIP

1991 N.L.I.P. NOTES

<u>Registration</u>	July 3, 1991 10:00 a.m. - 2:00 p.m.
NASL/NAFL	July 4 - July 24, 1991
NLTC	July 4 - July 31, 1991

NASL For Children	July 4 - July 24, 1991 8:30 a.m. - 11:30 a.m.
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Fun Camp for Children	Register on a weekly basis L.U. Fieldhouse
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Deadline for Applications:	NASL/NAFL/NLTC MAY 15, 1991
*Applications received after the deadline will only be considered if spaces are available.	

Year Four - NASL/NAFL	July 4 - July 24, 1991
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T.B. Tests	All NLTC students only
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IMPORTANT HEALTH ISSUES

by Patrick Brady

Immunization:

Vaccinations (needles or shots) are the best way to prevent children from getting a variety of diseases. While the vaccination itself causes temporary pain, avoiding them places the child in considerable danger from a variety of infectious diseases.

Measles, Mumps and Rubella (MMR Vaccine)

MMR should be given to children sometime after their first birthday. It can also be given to adults. MMR only needs to be given once. MMR may have some side effects but the risks of the side effects are much less than the risks of the diseases it prevents.

Tetanus, Diphtheria, Polio (TDP) Vaccine

Children usually get three needles for diphtheria, tetanus and polio in the first year and a fourth needle when they are 18 months old. A booster shot is usually given before children start school at four to six years of age. It is also given to children and adults over the age of seven who have not been immunized when they were children.

Haemophilus b Conjugate

This protects children from a very dangerous disease called meningitis. It is given once at the age of 18 months.

Pertussis (whooping cough)

A severe disease with serious complications, this disease often requires hospitalization. Immunization should begin at two months for infants and then again at four months and six months. Further immunization takes place at age 4-6 years and 14-16 years.

Otitis Media:

Hearing is one of the most important factors affecting a child's ability to develop good language skills. This is because nearly all learning activities in elementary school center on an adequate use of the language instruction and is completely dependent on the child having adequate hearing during instruction. It is also dependent on the child having adequate hearing from birth to three years of age. This is the time when the child's language foundation is being developed.

Otitis media, or middle ear infection is one of the most common of childhood illnesses. Without using technical medical terms, otitis media, can be described as a blockage of the eustachian tube which prevents middle ear ventilation and causes a build-up of mucous in the middle ear cavity. This results in interference with the processing of sound and causes problems in normal hearing and language development. This medical problem is particularly common during infancy and early childhood and can lead to learning problems when the child reaches school age.

A study was conducted by the Education Clinic, The University of Western Ontario, in sex federal schools (2 southern, 4 northern) and 739 children were treated to check for those whose hearing indicated: a) evidence of past infection, b) indication of current infection and; c) those whose ears and hearing was normal. Overall the results indicated that 23.34% of the children tested showed signs of current infection, 18.29% indicated past infection and 58.36% demonstrated hearing within the normal hearing range. The highest rates of current infection were found among children enrolled in grades Kindergarten through Grade 2. In other words, the highest rate of hearing impedance was among students who were in those grades when they are beginning to develop their formal language skills (both English and Native).

In order to provide effective remedial instruction to affected pupils, it is important to be able to recognize some of the signs which **may** indicate the presence of hearing impairment.

- | | |
|---|---|
| 1. Discharge from the ear canal. | 6. Difficulty following directions. |
| 2. Chronic respiratory infections. | 7. Uncooperative behaviour with peers or adults |
| 3. Constant runny nose | 8. High activity level |
| 4. Frequent head turning. | 9. Irritability |
| 5. Short attention span in grouped situations, yet not less so in one on one situations | |

Once a child is suspected of having possible hearing loss, the teacher or teachers' aide should bring the matter to the attention of the principal so that an appointment can be made with the appropriate authority for an individual hearing screening. However there are a number of classroom techniques that can be employed to provide a more suitable classroom environment for students whom may be affected by this problem.

1. Provide a separate quiet area for intensive verbal interaction.
2. When it is important for the child to hear verbal messages: a) be sure the child is attentive before you begin speaking; b) stand as close to the child as necessary; c) face the child to increase non-verbal information from the lips, facial expressions, and gestures; d) check to be sure the message has been received, repeat, rephrase or demonstrate if necessary.
3. Provide periods of intense, one-to-one language stimulation: reading aloud, verbal play or conversation, as part of the child's home and school education.

While these methods will make learning easier for those pupils who may have some degree of hearing impairment, the best policy is one of early detection. Discuss the matter with your principal and other staff so that your school can develop a policy of early identification.

"Language is our unique relationship to the Creator, our attitudes, beliefs, values, and fundamental notions of what is truth. Our languages are the cornerstone of who we are as People. Without our languages our cultures cannot survive.

Language is a community resource to be planned and developed at the community level. All languages are to accorded equal dignity and respect."

(Principles for Revitalization of First Nations Languages, Assembly of First Nations, 1990)

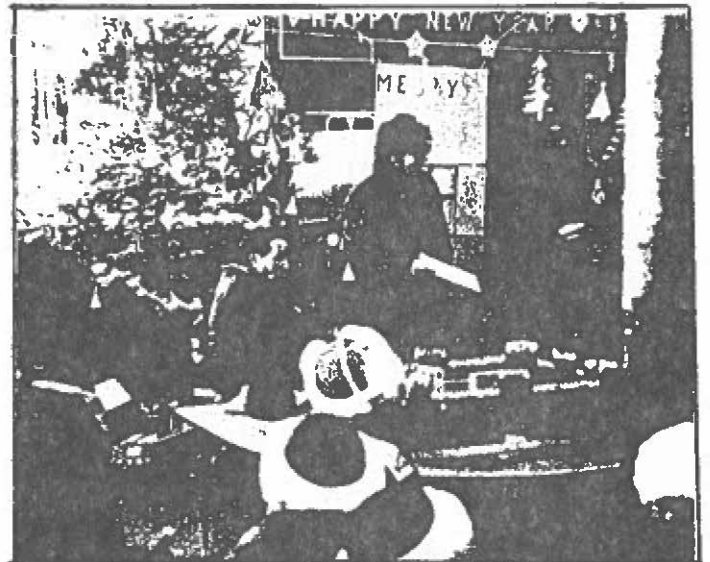
SUMMER BEAVER OJIBWE SCHOOL PROGRAM

Have you ever played "Pac Man"?
...without a video game?
...in the snow?
...as part of a Native language program?

That's what students in Summer Beaver were doing last December as part of their Ojibwe School program - at least that's what it looked like. The game is really a traditional winter activity played in a maze of pathways trampled in the snow, with one person trying to catch the others. Students were also outside snowboarding and playing "Go-Go Mish" (something like "Crack the Whip") during the 2 1/2 days of this special program.

Now in its second year, the Ojibwe School is proving to be a real success. Seven Native language teachers are responsible for the planning and teaching, which this year involved crafts (snowshoe making, log house construction), games (winter sports, syllabic fishing game, syllabic bingo), videotapes (including a production of an original puppet play), art activities (modeling and coloring Christmas scenes) and music (both traditional and original Christmas songs and carols). Mixed groups of students from kindergarten to grade eight moved from one classroom to the next through the day with older students helping the younger ones. The high school students assisted the classroom teachers and prepared lunch for everyone. On the final day which Christmas gifts were distributed. There was even a visit from Santa Claus!

Everyone, both students and teachers, enjoy these last days of school before Christmas. Ojibwe rang in the classrooms, along with Christmas music and a lot of laughter. Attendance and behaviour were both as close to perfect as anyone could ask for, perhaps because they were learning about things that are part of their everyday life, or things they had heard others talk about, and they were learning in their own language. What a "tradition-full" way of beginning the holiday season.



NASL **AQ PART II - PRESENTATION**

This is a presentation designed by Chris Kakegamic, Violet Pitawanakwat, Mary Lou Jahtail, Jeanne Grubin, Ron Odjig, Sandra Peltier, Ron Kelly, Violet Shawanda and Dawna LeBlanc, who were students just completing their second year AQ courses in Native As A Second Language at Lakehead University. It was presented at the Chiefs of Ontario Conference by Dawna LeBlanc.

In order to be able to take an AQ which means Additional Qualifications, a student must possess an Ontario Teaching Certificate. In other words, they must be qualified teachers with 1 year experience in a regular classroom. It is a three part program and if we attain the required marks we will be the first group in Ontario to receive the Native Language Specialist Certification. I said "if" because 18 completed Part 1 in 1987 and 88, 9 enrolled in Part 2 and if successful this summer, will go on to complete Part 3 and Certification. Once we receive our Certification, we will have the skill and the authority in the Native Language field to do several tasks as a Native Language Educational Specialist, for instance, develop Native language curriculum and material, develop in-school programs, evaluate and supervise Native language teachers and programs, liaise between bands and the different levels of government, develop and implement Professional Development Workshops for teachers, teach future Native language teachers...and the list goes on. In other words we are committed to the retention and maintenance of our respective Native languages and hence, our culture, which is why we are here today.

We have a great concern which I am sure is yours also. The children in our communities are losing their language fast, and once that is lost, so is the culture. More seriously the middle age parents are taking their language for granted and have ceased to use it as a functional language within the home and as a valuable form of communications in the community. Upon European contact, there were 53 distinct spoken languages in Canada, 28 of those are still in existence. Some of these languages only have a few fluent speakers, for instance, the Delaware have only 15 and there are others in a worse situation. It is predicted that if a drastic measure is not taken immediately to address this extinction, within 50 years there may be only three languages that will survive, Ojibwe, Cree and Oji-Cree. Dr. Cecil King once said that "if a Ukrainian or an Italian loses their language in Canada, they can return to their place of origin to get it back". We don't have a place to go back to, this is it. Once we lose the language, we lose our culture, our identity as a distinct people, and we become brown-skinned white men, not belonging anywhere, living in the fringes of someone else's distinct society.

We realize that you are involved in other priorities, and that often Native language is delegated to the back burner, not because you choose to but because other needs seem more critical than others, we would like you to consider the following suggestions:

- That you make Native language education a priority within the Native political organizations in order that your respective membership may also follow suit;
- That should your tribal membership purchase educational services from the province in the future, that you guarantee a clause in the agreement that would ensure the teaching of the local Native language and the hiring of Native teachers, either as regular classroom teachers or Native language teachers who would serve as role models for the Native children attending these provincial school;

- That you, the Chiefs of Ontario, support the Native Language Teachers Program currently hosted by Lakehead University and ensure its continuation through adequate financial support from the Federal government, and that the host university be accountable to the instruction of Native Language teachers and not linguists;

- That you be instrumental in the establishment of a Native Language Council of Ontario that would be responsible for the support and quality of Native Language initiatives in Ontario, not just in the local Native communities but in all areas, to standardize Native language curriculum, program evaluation and the instruction of Native language teachers.

We realize that this is a tall order but under the self-government concept, it would only be appropriate to establish a Native Language Educational Component, an arm in all Tribal Councils. This Native language component would ensure the establishment of a distinct society, a society of Native people speaking their own distinct local language dialects, a language that would ensure the continuation of a distinct culture.

Gehi-meegwech gii-bzindwiwig. Thank you for listening. I hope I have been able to convey the seriousness of the language situation and the concern that my fellow students share.

RESOLUTION 90/6 FIRST NATIONS LANGUAGE

WHEREAS, language is a fundamental part of our culture; and,
WHEREAS, WE, the Chiefs-in-Assembly must recognize the teaching our Native Language as an essential part of our educational system, be it the Algonquian or Iroquoian languages; and,

WHEREAS, through our language we maintain and enhance our identity and self-esteem as a distinct society, of the First Nations of this country;

THEREFORE BE IT RESOLVED, THAT the Chiefs-in-Assembly identify Native language retention and maintenance as a top priority; and,

BE IT FURTHER RESOLVED, that visible, moral and financial support in Native language education, be obtained and provided by the Chiefs in Ontario; and,

BE IT FINALLY RESOLVED, that the Chiefs-in-Assembly form a First Nations Language Council in Ontario comprising of Elders, Native language teachers and Native teachers who have or are completing their Native Language Specialist Certification.

MOVED BY:

**Chief Stewart Roy
West Bay First Nation**

Seconded by:

**Chief Charlotte Contin
Henvey Inlet First Nation**

...to maintain a spoken language a minimum of 5000 speakers are required
Statistics Canada projects that by the year 2000 not enough speakers will exist in
Cree and Ojibway to maintain those languages orally.

...Art Views Interview with Joy Asham Fedorick about the Earthtones
Project

Dream Longhouse For First Nations at UBC

The long-cherished dream of a First Nations longhouse on campus at UBC is scheduled to become reality in time for spring convocation, 1992.

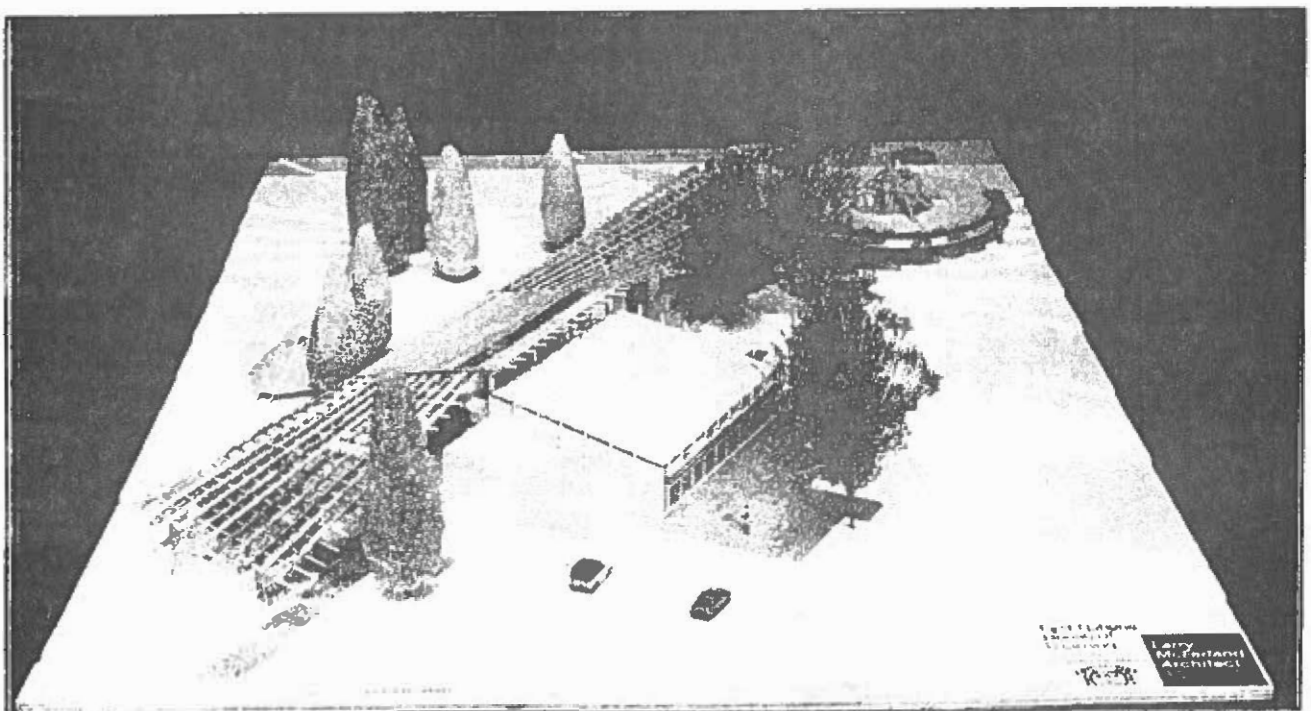
For Squamish elder Simon Baker, the answer comes easily when asked about the significance of a longhouse to First Nations students. "I don't want our grandchildren to go through what we went through," he says gently. For generations of First Nations students, education was a shattering experience that devastated their lives, degraded their values and all but destroyed their languages.

Once completed, the First Nations longhouse will be a powerful symbol to all First Nations people of a dramatic shift in Canadian attitudes. All projects cost money, and this one is no exception. Philanthropist Jack Bill's donation of \$1 million gave the First Nations longhouse its initial momentum. This donation will be matched by the provincial government. This leaves an additional \$2 million to be collected through fund raising. The total project is estimated to cost \$4 million.

A site has been chosen and Verna Kirkness, Director of the First Nations House of Learning, confirmed a design prepared by Larry McFarland Architects Ltd. had been tentatively approved, subject to review by the UBC Board of Governors.

The main interior requirements have been identified through a series of workshops involving First Nations elders, students, faculty, and staff. The actual design will attempt to blend acknowledgement of the Musqueam Coast Salish people, on whose traditional territory UBC sits, with elements of other B.C. First Nations who come to the University.

The final design will accommodate three sets of requirements: student services, administration services, and academic services. Student services will include components such as a Great Hall for public gatherings, day care facilities, a lounge, food preparation facilities, workrooms, and Elders' Hall and a Spirit Renewal Hall. The administration services will house First Nations Programs with allowance for future programs to be developed at UBC. Academic services are to include a library/resource centre, seminar rooms and offices for researchers and visiting instructors.



SEASONAL CRAFT IDEAS

Pussy Willow Painting

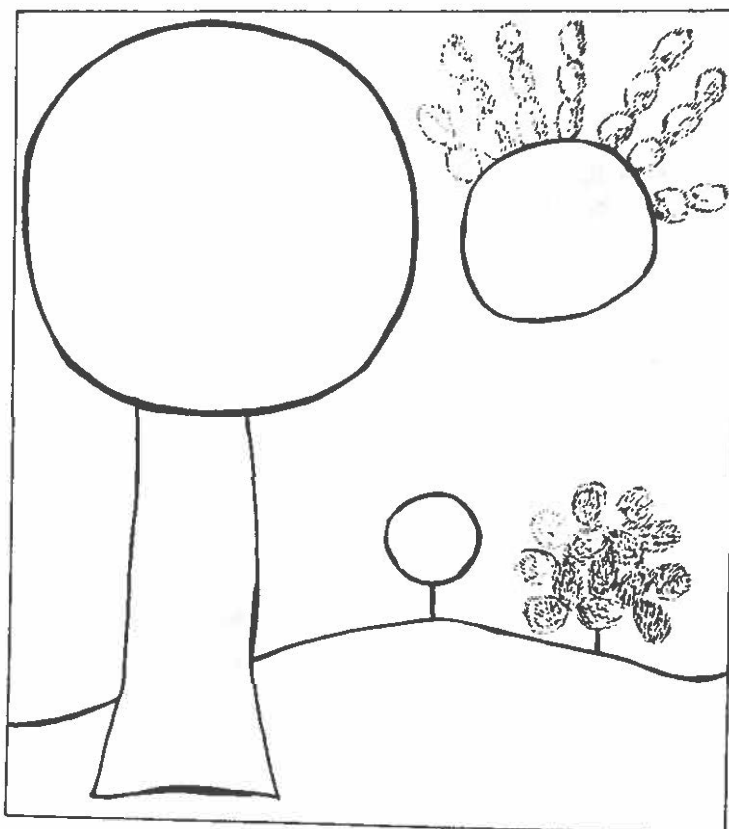
You know it's spring when you see pussy willows around. You can make a painting with buds of pussy willow branch.

What you need:

- . white drawing paper
- . pencil
- . colored felt-tipped markers or crayons
- . pussy willow buds
- . liquid white glue
- . paper cups
- . paint brush

What to do:

1. Draw a simple design on a piece of drawing paper with a pencil, see the example
2. Color the drawing. You can also make a drawing with pieces of colored construction paper cut into various shapes and pasted to the drawing paper.
3. Remove pussy willow buds from their branches.
4. Pour liquid white glue into a paper cup.
5. Paint an area on your picture with white glue.
6. Place pussy willow buds on the glued area.
7. Continue gluing pussy willow buds, wherever you want them on your picture.
8. Allow the pussy willow buds to dry.
9. The pussy willow buds can be tinted using colored felt-tipped markers.



A Spongy Valentine

Make a Valentine's Day treat for a special friend.

What to use:

- . small kitchen sponge
- . felt tip pen
- . scissors
- . poster paint
- . small dish
- . construction paper
(folded to make a card)

What to do:

1. Use a heart pattern or create one of your own to draw on the sponge with the felt tipped pen.
2. Cut out the shape.
3. Pour the paint into the dish and dip the sponge into the paint.
4. Press the shape onto the card in a design you like. You can make gift wrap paper this way too.



A loving Cup For Birds

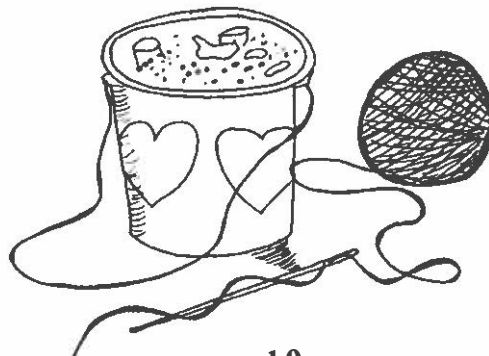
Make a special Valentine's Day treat for the birds.

What to use:

- . small paper cup
- . brightly colored yarn
- . darning needle
- . bird seed, peanut butter, crumb, suet, small chunks of cheese, popcorn, raisins, or other edibles

What to do:

1. Use the smallest paper cup you can find.
2. Thread the needle in your yarn.
3. Run the yarn through one side of the cup, pull up to form a handle, then pull it through the other side of the cup. Knot the ends of the yarn.
4. Fill the cup with goodies for the birds.
5. Hang the cup from a tree branch and wait for the birds to discover it.



CONFERENCES

"The Spirit of the New Dawn" Elders Conference Trent University, Peterborough, Ontario Feb. 15, 16, & 17, 1991

This years' theme symbolizes the strength that Native people are finding through identity and culture. Trent will invite 15-20 elders and traditional speakers from across Canada to share their knowledge and spiritual beliefs. This three-day celebration will involve sunrise ceremonies, workshops, drumming and dancing, socials and traditional dinner.

For more information contact the Native Studies Department at (705)748-1466 or Shirley Williams at (705)748-1543.

Native Language Conference Sheraton Caswell Inn Sudbury, Ontario Feb. 19, 20, 21, 22, 1991

Workshop Titles:

- Language Arts and the Native Language
- Classroom Management
- Native Story Telling by Elders
- Medicine Wheel and Its Value in the Language Classroom
- Language Evaluation Techniques
- Community Involvement in Promoting the Native Language
- Audio-Visual Equipment - Uses in the Classroom
- Native Teaching and Learning Styles
- Computers in the Native Language
- Story Writing Made Easy

Hands-On Workshops:

- Puppets
- Material Making
- Legends and Books
- Material Resource Sharing

For further information, please contact Mrs. Jeanne Grubin, Ojibwe Cultural Foundation, Excelsior P.O. West Bay, Ontario. P0P 1G0 ph. 1-705-377-4902.

RESOURCES

Assembly of First Nations: Another Step Towards Linguistics Justice



The Aboriginal Languages Steering Committee has released its latest research findings to further support the drive for a National Aboriginal Languages Policy and Foundation. The documents entitled Towards Linguistic Justice For First Nations. Highlights of this document cover a variety of data:

- a. international (aboriginal) language models
- b. language rights in Canada
- c. survey results conducted among 151 First Nations communities in Canada
- d. recommendations

This document is the third of a series of documents from the Assembly of First Nations that supports the development of a national Aboriginal Language Policy that will protect Canada's 53 languages.

Report - Tradition and Education: Towards A Vision of Our Future

Four in one: Declaration, Volume One, Volume Two, Executive Summary

Cost: \$50.00

Studies: The Aboriginal Language Policy Study, 1988;

The Aboriginal Language Policy Study Phase II;

Implementation Mechanism, December, 1991; Towards Linguistic Justice for First Nations, 1990

Cost: \$15.00 each

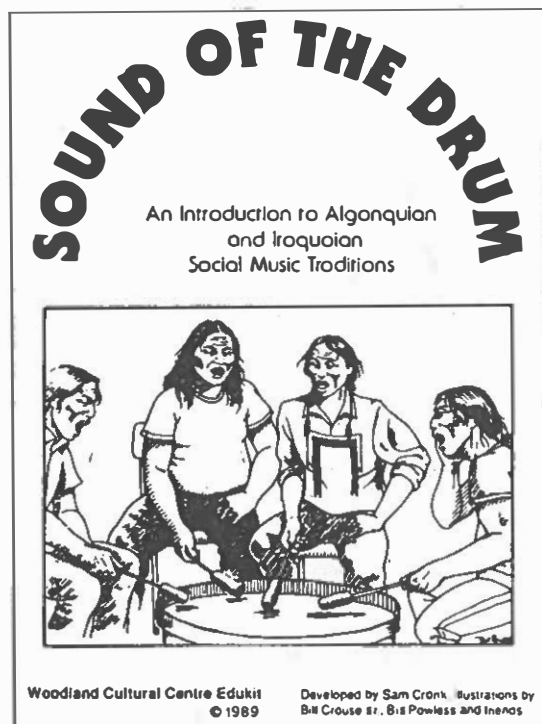
Calendar - Year-At-A-Glance Calendar

Cost: \$5.00

Write To: Assembly of First Nations

Head Office:
Territory of Akwesasne
Hamilton's Island
Summerstown, Ontario
K0C 2E0
Tel.: (613) 931-1012
Fax.: (613) 931-2438

Ottawa Office:
47 Clarence Street
Ottawa, Ontario
K1N 9K1
Tel.: (613) 236-0673
Fax.: (613) 238-5780



New Music resource available

"SOUND OF THE DRUM" INTRODUCES Iroquoian & Algonquian music traditions

The "Sound of the Drum" an educational kit about native music is available for loan to local teachers, groups and individuals. Developed by ethnomusicologist Sam Cronk this edu-kit creates an awareness of traditional social music of Algonquian and Iroquoian communities. The kit was developed to allow students a hands-on experience with music. Several musical instruments including a turtle rattle, cowhorn rattle, bark rattle, water drum and flute are part of the resources.

Supporting materials include a teacher's resource binder and booklet, a VHS video and two audio cassettes of pow wow and Iroquoian music.

Woodland Centre's receptionist, Deb Lickers is currently in charge

of this and other edu-kits. She reports that overall this music kit has been well received since January of this year. Individuals, schools and groups from the Centre's supporting bands may borrow this kit at no charge.

The regular fee for a two to three week loan is ten dollars. Most borrowers pick up and return the kit. However it can be shipped via courier. The borrower assumes responsibility for shipping charges.

One drawback of the kit is the bulky size of the storage case. If you wish to view the kit visit the Centre's educational resources area. To book this kit or any of the other edu-kits contact Deb Lickers, Woodland Cultural Centre, Mon. to Fri., 8:30-4:00, (519) 759-2650.

COMING TO THE CENTRE...

DENENDEH

A photographic exhibition
by Dorothy Chocolate
which documents the history
and culture of the
Dene Nation in the North-
west Territories.

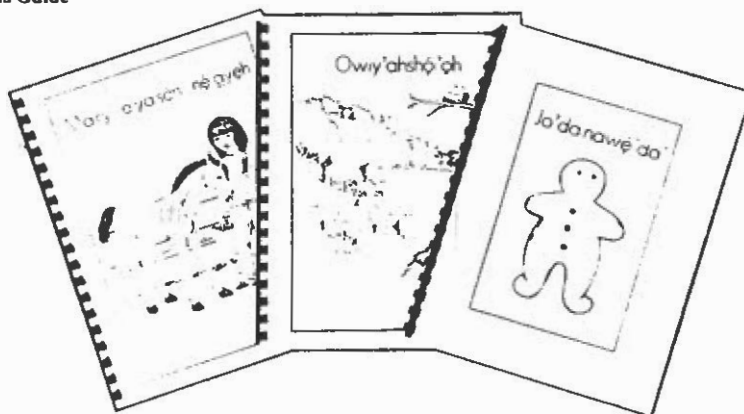
JULY 15 - SEPT. 14

SOUND OF THE DRUM

This exhibit will focus on
diverse forms of Iroquoian
and Algonquian social
music and dance in central
Canada presenting musical
instruments, performance
outfits and archival photography.

Sept. 16 - Dec. 16

**Language Study
and
Materials Guide**



Ogwehó-we - Māy' e-yasōh né-gyeh. 12 pp. **Jo'danawé'da.** 24 pp.
Owiy'ahshō'oh. 21 pp. **Odéhaot, Odráhgo-t, Ohji'gre'.** 8 pp. (not shown)
 \$2.50 ea. + postage and handling
 Write to: Woodland Cultural Centre,
 P.O. Box 1506, 184 Mohawk St., Brantford, ON N3T 5V6
 att.: Joan Greenbird
 or call: (519) 759-2650 fax: (519) 759-8912

Anishinaabeg - Ojibwe Language Patterns compiled by Jim Fox
 \$5.⁰⁰ea. If by mail add \$1.⁰⁰ (postage & handling)

Write to:
 New Credit Native Language Office
 R.R.# 6 Hagersville, ON
 N0A 1H0
 or call:
 (416) 768-3586

**Both - The Weather Book, Ravenlocks and the
 Three Bears, Nanabush and the Geese**
 A book of illustrations for which the student supplies
 the story. 18 1/2 x 12. 56 pp.
 Also available: **Forest Animals, Where's Kitty? The
 Morning Book.** Same format. 47 pp.
 \$20.⁰⁰ ea. + postage and handling
 Write to:

Sweetgrass First Nations Language Council Inc.
 c/o Woodland Cultural Centre,
 P.O. Box 1506,
 184 Mohawk St.,
 Brantford, ON
 N3T5V6
 or call: (519) 759-2650
 fax: (519) 759-8912



CASNP Resource/Reading List 1990



Books for Children and Elementary Schools

Picture Books • Legends • Fiction • Creativity •
People • Français

Teaching Resources

Curriculum • Film • Video • Kits • Music • Posters

Books for Youth and Adults

The Arts • Bibliography • Biography • Child Welfare
• Collections • Critiques • Drama • Education •
Environment, Science and Land • Fiction • Français
• General • Health, Food, Sports • Inuit • Law and
the Criminal Justice System • Legends and Stories •
Métis • Music • Native Languages • Perception •
Photography • Poetry • Reference
• Self-Determination • Spirituality • Women
• World Indigenous Peoples

Back of the Book

Native Periodicals • Native Publishers and Sources •
Other Publishers and Sources • French Publishers •
Other Periodicals • Audio-Visual Sources • Book
index by author • Book index by title
• Audio-visual index

Membership / Order Form

Number / Title

- ☐ **Resource/Reading List: Annotated Bibliography of Resources By and About Native People.** 160 p. 0-921425-03-1. \$15.00
- ☐ **All My Relations: Sharing Native Values Through the Arts.** Resource Kit for teachers and group leaders of K to gr. 8. Compiled by Catherine Verrall with Lenore Keeshig-Tobias. Coming in French. 117p. 0-921425-02-3. \$15.00
- ☐ **Indian Giver: A Legacy of North American Native Peoples.** by Warren Lowes. Co-pub. by CASNP and Theytus Books, P.O. Box 218 Penticton B.C. V2A 6H8 or CASNP. \$10.00
- ☐ **Indiens, Inuit, Métis.** by Hope MacLean. *French Language Kit* for junior level. 76p. 0-920162 10x \$8.00

☐ Add 7% GST if in effect.

☐ Please add for postage and handling: \$3.00 for first item (outside Canada \$4.00), .25 for each additional one.

Name _____ Date _____

Address _____ City _____

Code _____ tel. _____ Amount Enclosed _____

New Member? _____ Renewal? _____

Canadian Alliance in Solidarity with Native Peoples, P.O. Box 574 Stn. P., Toronto, Ontario M5S 2T1 (416) 363-4272

Number / Title

CASNP Bulletin:

- ☐ *Native Women* 1978\$1.25
- ☐ *Northern Ontario Kit* 1977\$1.25
- ☐ *Native Land Settlements* 1976\$1.25
- ☐ *Aboriginal Rights* 1976\$1.25
- ☐ *Northern Manitoba Flooding* 1974\$1.00
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