

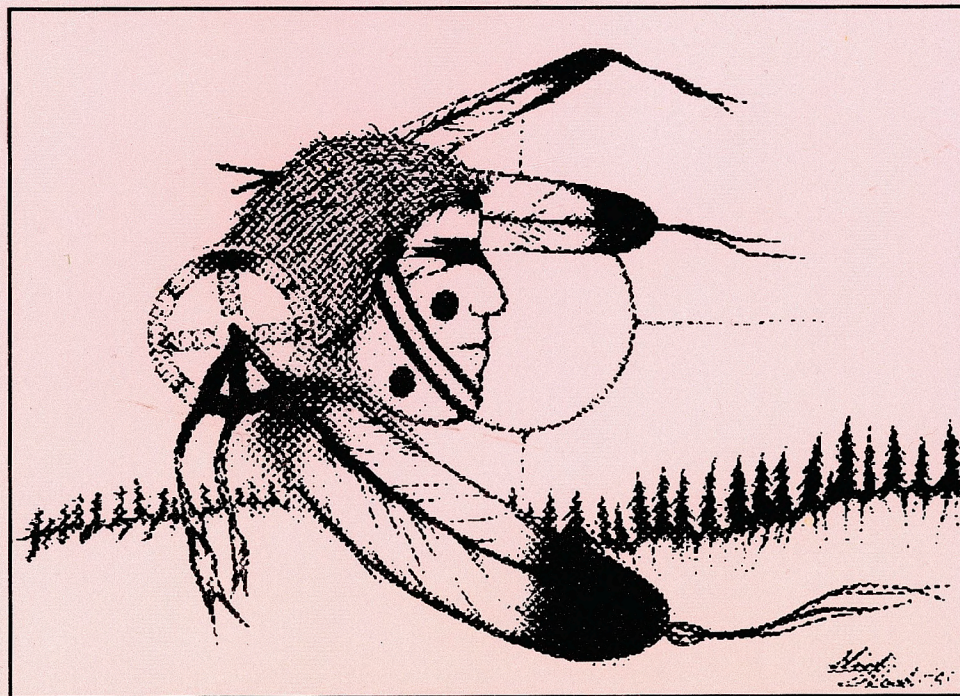
**Indian and Northern Affairs
Ontario Region**

SOCIAL STUDIES K TO 9

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Indian and Northern Affairs Canada
Ontario Region

SOCIAL STUDIES
KINDERGARTEN TO GRADE NINE
A CURRICULUM GUIDELINE
FOR
TEACHERS OF NATIVE STUDENTS



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Teacher manual
and guide
to Native and Non-Native
schools

Indian and Northern Affairs Canada
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SOCIAL STUDIES
KINDERGARTEN TO GRADE NINE
CURRICULUM GUIDELINE
FOR
TEACHERS OF NATIVE STUDENTS
BACKGROUND & OVERVIEW

INTRODUCTION

Social Studies is the study of people and their relationships with each other and their environment. Through Social Studies, students become aware of the past, understand the present and plan for the future. They begin to understand the issues dominating news coverage today. Students learn to participate responsibly in the ever-changing environments of their community, their country and their world.

This guideline has been developed to assist teachers of Native¹ students in providing Social Studies education at the elementary level, Kindergarten to Grade Nine.

RATIONALE

Social Studies for Native students can be the context within which they can become familiar with their unique situation. This document represents an attempt to look at history on this continent from a Native point of view.

For the teacher of Native students, Social Studies is both a challenge and a responsibility. The challenge is to present complex, sensitive and relevant material in a way which helps students to understand the realities of their past and present while maintaining a positive outlook for the future.

The responsibility is to help students to discover what role their people, and themselves as individuals, should play in the future development of the community, the country and the world.. A clear sense of personal and social identity, and an understanding of the interaction of cultures will help Native students to assess the impact of the coming of the Europeans and of often rapid social, economic and technological change on Native societies. Students need a clear conceptual framework within which they can develop the skills to make wise decisions for the future.

The history of Canada begins with the Native peoples. Their adaptation to widely different Canadian environments gave rise to diverse and rich cultures. These cultures influenced and were influenced, often drastically, by the coming of people from other parts of the world. An exploration of the development and contributions of Native societies within Canada is central to an understanding of the social fabric of this country.

¹ In this document, the term "Native" is used, rather than "Aboriginal" or "First Nation". Teachers may wish to substitute whichever term is preferred in their community.

Social Studies serves the needs of Native students when it takes place in a learning climate of inquiry, personal participation, discussion and consensus-building. Such a teaching approach will foster a sense of individual self-worth, independence and a spirit of cooperation as well as contribute to academic success.

Students will grow to understand the interdependence of all living things. They will examine the creativity of humans in developing means to survive in different environments. Students will learn how communities are organized, and how cultures change as they interact with others. Students will recognize the impact of technology today, and other forces of change.

Social Studies for Native students should present a model for personal growth, community understanding and a global perspective; it should foster the development of values, skills and attitudes within a framework which will help to prepare students for the 21st Century.

LOCAL NEEDS

Teachers of Native students teach in a variety of school settings: First Nation, federal, provincial; rural, urban, isolated; large single grade schools and small multi-grade schools.

This guideline outlines concepts, skills and attitudes. In lesson and unit development there is a need for District and local adaptation to meet the diversity of the teaching situations in Ontario. Where necessary:

- curriculum committees may want to adapt the program, particularly for multi-graded classroom use;
- curriculum committees may modify topics, develop units and lessons and acquire or create relevant resource materials;
- teachers will adapt topics and plan units and lessons to meet the needs of their particular students.

CURRICULUM PRINCIPLES

This guideline incorporates four curriculum principles:

1. It meets community needs by emphasizing individual responsibility for the welfare of the community as a whole.
2. It meets individual student needs for self-esteem, freedom, creativity, interpersonal communications and self-expression.
3. It encourages the development of cognitive and language skills through a variety of classroom methodologies and techniques.
4. It focuses on the acquisition of knowledge and understanding of concepts.

Social Studies is an introduction to the social science disciplines taught at the secondary and post-secondary level: History, Sociology, Civics, Archaeology, Economics, Geography, Ethnology, Law, Anthropology, Political Science and Native Studies.

AIMS

The purpose of the Social Studies program for Native students is to develop:

- a sense of personal identity and self-esteem through an awareness of family, community and cultural histories;
- a value system based upon respect and appreciation for oneself, others and the environment;
- a knowledge of Social Studies concepts appropriate to age and maturity level;
- skills fundamental to learning, living with others and living in an interdependent world.

CONSIDERATIONS IN TEACHING NATIVE STUDENTS

1. A SENSE OF IDENTITY

We want education to give our children a strong sense of identity, with a confidence in their personal worth and ability...

Indian Control of Indian Education, 1972

A strong sense of identity depends upon knowing oneself and one's role in the community and in the world. Teachers can assist students in gaining this knowledge by beginning with and extending the child's experiences, by developing children-centred activities, by using local resource people and by helping children investigate and understand their history and the contribution of Native people to Canadian society.

Emotional well-being depends upon feelings of self-worth, accomplishment and confidence. Teachers can promote these feelings through realistic expectations, positive reinforcement, a stimulating classroom environment, appropriate teaching methods and relevant content and activities. In school, the teacher's acceptance of each child is central to the child's sense of personal worth.

2. THE DEVELOPMENT OF THE WHOLE CHILD

It is not the brains that matter most but that which guides them -- the character, the heart, general qualities, progressive ideas.

Feodor Dostoyevsky

To achieve harmony, well-being and balance, communities encourage the development of the whole child -- spiritually as well as emotionally, physically, aesthetically and intellectually. Communities vary as to how they want schools to contribute to the spiritual development of their children. The school staff will want to work with community leaders to discuss and plan this contribution.

An on-going evaluation system, one that monitors all aspects of the child's growth, must be developed.

3. PROGRAM RELEVANCE

Strong cultural values, First Nations identity in students, and mainstream academic and technical education are not incompatible or contradictory, but in fact the former enhances one's capacity to deal with and master the latter. With a solid grounding in one's own culture and positive identity, students become much higher achievers in all areas of education and life.

Assembly of First Nations

Tradition and Education:

Towards a Vision of Our Future

1988. Vol. 1, P.73.

The school must be an extension of the home and community. Teachers can ease the transition to what may appear to be an alien environment to some Native children, by developing relevant programs that build on the child's previous experiences. Throughout the primary and junior divisions, content, teaching methods and activities must incorporate and extend the experiences of the child, the child's family, community, environment and culture.

4. LEARNING AND TEACHING STYLES

The teacher must address a wide variety of learning styles in the classroom. Learning style refers to the way in which a student learns, as opposed to learning ability which refers to the rate at which a student learns. Research in the area of learning styles of Native children is controversial. Some research suggests that many Native students have visual and manipulative learning strengths and prefer new materials to be introduced with an overview that presents the key concepts, and allows the learner to define them in her or his own terms, through personal experience. Teaching is more effective when teaching styles match learning styles. Learning is improved if new material is introduced in the student's primary learning style and reinforced through a variety of teaching strategies. Teachers can also help children expand their range of learning styles. Perhaps the most important point to bear in mind: All children are teachable.

In order to meet different learning styles, teachers can use a wide variety of teaching strategies by:

- introducing units of study globally;
- introducing role-play and drama;
- using games and activities to practise skills;
- developing learning centres;
- incorporating hands-on experiences;
- using audio-visual equipment and aids;
- using concrete materials;
- bringing in outside resource people;
- providing opportunities for individual learning and study;
- utilizing volunteers;
- using peer tutoring and teaching;
- utilizing individual and group work approaches;
- utilizing computers;
- providing positive reinforcement;
- providing for review and reinforcement;
- setting short term, challenging and achievable goals so progress can be monitored;
- providing outdoor education;
- using a whole language approach.

Children are naturally active learners. The model of teaching in which students are regarded as empty vessels to be filled up with "facts" transmitted by the teacher, destroys natural curiosity. The transmission method primarily develops the skill of recall and does not encourage critical thinking, problem solving or decision making. In Social Studies it is especially important for the teacher to be a facilitator and guide of a process of learning which encourages enquiry and participation.

Field trips enhance the Social Studies program. The curriculum comes alive with visits to homes, elders, stores, churches, the nursing station, clinics, places of work and places of historical interest. Activities to examine and map geographic land features and the community enrich the program.

5. LANGUAGE DIFFERENCES

All languages have their own way of describing, interpreting or explaining events.

Values and world view are inherent in a language and are, to some extent, culture-specific. Teachers must be sensitive to cultural differences and recognize and value other ways of looking at and living in the world.

English as the Second Language or Dialect

The Social Studies program may be taught in the Native language or English.

Respect for Native languages and the use of them in the school is an important element in fostering the children's self-confidence.

For some Native students, the first language of the home community is a Native language; English is their second language, and may be the main or only language of instruction.

For many of those students who do speak English in the home, the English taught and used in the school is a second dialect. Their first dialect is not wrong or substandard, but the children will need guidance in adding a second dialect, the English of the school, and in learning the situations where each dialect is most appropriate.

People are often judged in society by the way they use language. Inappropriate assumptions about intelligence, professional aptitude, family background and social standing are often made of people who speak English as a second language, or speak a non-standard dialect of English.

Teachers who are aware of the linguistic differences between the first language and English, or between first and second dialects of English, and the impact of these differences on student speech, can better adapt their lessons to meet student needs.

Where necessary, ESL/ESD (English as a Second Language/English as a Second Dialect) methodologies must be integrated throughout the Social Studies program to ensure understanding, particularly at the primary level, and to teach fluency. Language is learned best in real and relevant situations, rather than ones which are artificial.

Refer to the ESL/D Support Document for additional information.

Language Fluency

Native cultures, with their rich oral tradition, recognize that speech has power. The ability to speak well is highly respected. Since history was passed on orally from generation to generation, accuracy and total recall were required. Young people were identified and selected for training as storytellers and historians.

The Social Studies program can provide opportunities for the practice of effective public speaking and the development of eloquence. The school is responsible for teaching students to express themselves clearly, coherently and fluently. It should be remembered that second language learners will often transfer the first language intonation, stress and grammatical structure, especially in the early stages of learning a new language. With early learners it is best for teachers to concentrate less on the form than on the intent of the communication.

Pace of Conversation/Delayed Response

The pace of conversation varies between and within languages. This is often the result of how language is used. Algonquian and Iroquoian language speakers pause longer between utterances than English speakers.

Native language speakers recognize that words have power. Their words are chosen carefully with thought given to the consequences of their speech. Traditionally, one person spoke until she or he indicated that she or he was finished: the listener waited and did not interrupt.

In ESL situations, students may delay response to questions, interpreting the question in the Native language, thinking about it, formulating a response and interpreting that response in English. As facility develops, children learn to think in the second language.

In general, the communication style of Native students is reflective and thoughtful, not impulsive and "think-out-loud". Response time is slower and the error rate is lower. Therefore, do not expect immediate answers and provide more time in brainstorming activities. In Native cultures, silence itself is socially acceptable.

Questioning

The use of questions for communication or learning varies between cultures. Teachers must consider cultural norms when choosing teaching strategies. For example, in northern Native communities, the use of indirect questions directed to the whole class or a group may be necessary, because direct questions to individual students may not get a response. Students can be encouraged to elaborate on their responses and to ask questions themselves.

Communicating Through an Intermediary

Some students and parents make requests through an intermediary. New teachers are sometimes surprised when Mary says, "Emily wants an atlas", or "James needs a notebook". Teachers must be aware of and accept different communication patterns. Sensitivity is needed when explaining and teaching behaviours appropriate to the use of English in various contexts.

Body Language

Gestures, the amount and kind of touching, and the distance between individuals when communicating vary between cultures. Because of these differences, teachers may misinterpret behaviour. For a northern Algonquian child to look downward while being spoken to by an adult is a gesture of respect. In Native communities pointing may be done with the lips rather than the hands. Approval, understanding and enthusiasm may be more subtly conveyed than is normal with a non-native student.

Social interaction patterns are culture-specific. At the intermediate level, teachers may want to discuss these differences with the students.

6. TRADITIONAL EDUCATION

A special relationship exists between Native peoples and the land. In traditional cultures the planet is personified as Mother Earth, caring for and providing for her children. Each one of us is dependent upon the earth and its gifts. The land is not owned; it cannot be divided, parcelled, traded, bought or sold. Traditionally, children were taught to respect the earth and all living things and to live in harmony with the environment. Material possessions are a means to survival, not an end. People are more important than possessions.

With regard to the family, many communities adhere to the traditional extended family – the grandparents who carry the wisdom of the past and the wisdom gathered within their own experience, along with aunts, uncles, cousins, clan members, etc. are all members of the large family and family ties are strong. Children may be brought up by someone other than their actual mother or father. The family is the centre of the social structure. Individual desires, ambitions and needs may be superseded by family needs. Family survival ensures community and cultural survival.

Other communities or families therein follow the nuclear family concept – the father, mother and children, and usually to a large extent the grandparents, constitute the family. Still other communities follow a combination of the extended and nuclear family concepts.

Discuss with community members their concept of the family, and how they feel that concept ought to be presented in the curriculum.

In any case, children are very important members of the family and community. They represent the future. Respect the innate dignity of the child, and remember that yelling is an embarrassing loss of control which denies that dignity. Sarcasm is not an acceptable form of discipline. Traditionally, teasing was used to counteract an inflated sense of self-importance.

Children are expected to learn and to direct their own learning. Self-discipline is encouraged. Adults provide opportunities to learn and provide guidance without coercion. The responsibility for learning is with the child. This teaching philosophy corresponds with the approach to teaching in which children are active learners and teachers are facilitators in helping the child develop self-direction.

For many Native parents, the education of their children in traditional activities, such as maple sugaring, trapping and rice harvesting, is very important. As a result, students may be absent from school for extended periods of time. Teachers and schools must adapt their programs to accommodate and utilize this aspect of the child's education.

7. GEOGRAPHIC ISOLATION

Students living on geographically isolated or small reserves may not have community resources such as newspapers, magazines, libraries, bookstores, museums and audio-visual centres. There may be less exposure to current events. The Social Studies program, therefore, has a responsibility to introduce current events to the students, particularly those which are locally relevant.

8. OTITIS MEDIA

Otitis Media, or middle-ear infection, is one of the most common illnesses among Native children. Teachers must be aware of this and the educational implications resulting from even a very mild hearing loss.

A high rate of infection in infancy and the early school years may limit, to some degree, language development, acquisition and use. Teaching methodologies that emphasize visual and manipulative techniques are recommended, with less emphasis on auditory or phonetic methods since they are often ineffective for Otitis Media students.

Refer to the Otitis Media section in the Appendix for further information.

LANGUAGE ACROSS THE CURRICULUM

Students must understand that reading, writing, listening, and speaking... are not subjects in the curriculum, but processes that they use in combination to explore and to extend their abilities to think, to learn and to communicate.

Ministry of Education, Province of Ontario, English, Intermediate and Senior Division, 1987

Opportunities for developing language proficiency can be an integral component of every subject. As well, each subject area has its own vocabulary and its own ways of expression and thought to be mastered.

PROGRAM INTEGRATION

Many primary level teachers are accustomed to integrating studies that pertain to various subject areas such as language arts, art, math, science and social studies within one theme or topic. Such integration is a continuation of the children's pre-school experience, and as well, helps them organize and apply knowledge and concepts.

Integration of subject areas is possible to some degree at all grade levels. For instance, a social studies reading might be the text for language arts or activities in social studies might involve math or science.

STUDENTS WITH SPECIAL NEEDS

All children need opportunities to explore the world around them. They need opportunities for movement and play. All children have individual needs that must be addressed by the teachers.

Some exceptional children require more opportunities for independent exploration or creative work. Their strengths can become both a personal and a social resource within the school. Some children with learning disabilities require a Social Studies program that is totally experiential. When a child meets too many frustrating situations or experiences too much failure, behavioural problems such as short attention span, distractibility, withdrawal or aggression result. The teacher can assist these students by emphasizing their strengths during group work and focusing on problem areas when working with them individually.

Enrichment activities must be provided to retain the interest of all students.

SKILLS, ATTITUDES AND VALUES

CONTENT AND CONCEPTS

The following pages outline the content of the social studies courses for kindergarten to grade nine. The subject matter has been chosen so that each year builds on a background of knowledge and experience. The themes and topics are interrelated.

Content is not an end in itself; it is the context in which to foster positive values and attitudes, including a positive self-concept, to develop social skills and the ability to think and solve problems, to understand concepts, such as "community" and "interdependence".

The concepts are further explored and reinforced in the context of major themes, such as the similarities and differences among cultures, the impact of technologies, the use and abuse of power and, above all, the recurring theme of change and adjustment. In each grade, the thematic approach allows for the integration of different subject areas.

Each grade outline is preceded with an overview intended to help teachers to understand the affective as well as the cognitive objectives and to make their own decisions as to how to use the content to achieve them.

ATTITUDES AND VALUES

When First Nations children come to school, they have already developed certain attitudes and habits which are based on experiences in the family. School programs which are influenced by these values are compatible with the First nation's culture and are an extension of the informal education which parents give their children at home. The parents emphasize the values of:

- *self-reliance*
- *respect for personal freedom*
- *generosity*
- *respect for nature*
- *wisdom*

Assembly of First Nations
Tradition and Education:
Towards a Vision of Our Future
1988. Vol. 1, P.71.

Social Studies, like all studies of people, gives the student an opportunity to explore human values, measure them against her or his own experience and develop a set of personal values. Consideration for values and attitudes will be an important aspect of every unit developed from this guideline. Students need many opportunities to recognize and articulate their own values and those of others.

In considering the values to be encouraged, it is important to recognize the key value that characterizes Native peoples and its implication for their perspective on the world. The key value is harmony, or wholeness, a sense of the integration of humans with nature and of individuals within the larger human community.

Since harmony implies that all life is interdependent, it follows that:

- all living creatures and all the resources of the earth are worthy of respect;
- all humans are of equal value;
- "property" cannot be individually owned by right but is the heritage of all.

In Social Studies for Native students, this core value of harmony is reflected in values and attitudes which can be measured in the classroom; they include:

- a sense of the need for conservation;
- a sense of community;
- a moral or ethical sense.

Key Attitudes and Values

- a perception of self-worth;
- respect for others;
- a sense of compassion;
- a concern for justice;
- personal honesty;
- responsibility in social interactions and towards the environment.

SOCIAL SKILLS

A creative social studies program for Native students is an ideal context for encouraging values and attitudes, not only through the content but through the process of learning social studies. It demands a climate of learning in which students are free to question, to set evaluation criteria, to work individually or in groups, to take responsibility for learning, to assign work among themselves, to contribute to the successful group study, to work cooperatively on group presentations.

Students should understand their role in such a process of inquiry and decision-making. In particular, they can identify and discuss the need for:

1. **Cooperating** -living in harmony with others,
 -working with others in a group,
 -sharing resources fairly;
2. **Self-reliance** -taking personal responsibility for learning and
 behaviour;
3. **Participating** -taking part in discussions and activities,
 -practising informed involvement in social issues;
4. **Persevering** -completing tasks with fortitude and determination;
5. **Self-discipline** -reflecting on and determining appropriate
 behaviour;
6. **Leadership** -listening to and acting on behalf of others,
 -working for the welfare of others,
 -nurturing the growth of others,
 -wise decision-making,
 -influencing and directing the course of events;
7. **Resolving
conflict** -reaching consensus,
 -tact and diplomacy in dealing with conflict mediation,
 -compromise and conciliation in reaching agreement.

COGNITIVE SKILLS

Even small children make inferences, follow sequences, evaluate and note main ideas. Thinking is a unitary or holistic activity in which all processes act together.

Thomas G. Devine
Teaching Reading Comprehension:
From Theory to Practice
Allyn and Bacon, Inc., 1986.

Cognitive and social skills are, to some extent, acquired and used by children before they enter the school system. They are integrated with one another in the context of all learning. It is the responsibility of the teacher to build on and extend these skills.

This social studies guideline is designed to facilitate a process of student inquiry, discovery, discussion and decision-making. This participatory learning approach will foster key cognitive and social skills.

The social skills have been chosen to encourage the development of human beings who can live with others in an interdependent world. The cognitive skills develop critical thinking and problem solving. Children explore new ideas, discover for themselves patterns, relationships, concepts and insights into how the world functions and apply these to their daily lives.

Social studies is the ideal context for the development and practice of skills needed for life in an increasingly interdependent world.

These can be summarized under five major headings as encouraging students' ability to:

1. Identify the key questions of a study

- to ask, formulate and evaluate questions which focus on the main aspects of the study so as to develop a framework for investigation;

2. Undertake relevant research

- to find information from a variety of sources that will begin to address the identified questions
- to distinguish between primary and secondary data and discard irrelevant information
- to use the senses to observe, identify, describe, compare and classify information
- to use a number of research techniques to recognize information from a wide range of sources relevant to their study
- to organize and categorize information so as to support hypotheses or illustrate themes;
- to order events sequentially;

3. Assess information for bias

- to recognize bias in information by assessing its validity against their own experience and that of others,
- to verify information by checking it for accuracy and reliability,
- to distinguish fact from fiction;

4. Synthesize information

- to interpret data by discovering relationships and patterns among sets of information;
- to develop informed opinions and a personal perspective on the issue, to think critically in synthesizing and evaluating information, theories and hypotheses;
- to weigh evidence;
- to infer conclusions that explain observations;
- to develop a point of view;

5. Defend conclusions

- to present findings in a clear and interesting way;
- to defend view-points and conclusions;
- to share ideas and information through a variety of forms;
- to predict events based on experiences, observations and information;
- to examine alternatives, weigh consequences and suggest a framework for decision-making.

EVALUATION

The purpose of evaluation is to improve teaching and learning. Evaluation is a continuous and integral part of the teaching-learning process. One cannot evaluate the program, the teacher, the student or the teaching approach in isolation.

Evaluating the program involves examining the established goals of the program and their relevance to the needs of the students. Are the concepts, skills and values to be explored appropriate? Do the activities promote the attitudinal objectives? Does the chosen content allow the development of concepts?

Evaluating the student involves ongoing assessment of progress and needs, strengths and weaknesses. Precise and accurate information is important to parents and students. Students ask themselves, "Where am I? Where am I going? What do I need to learn to get there?" Students gradually assume the responsibility of self-evaluation and setting personal goals. When tests are used, those that demand thinking on the part of students, and not simply a display of memory, are much preferable.

Evaluating the teaching approach involves examining the general methodology, the specific strategies and the learning materials in relationship to the goals of the program. Teachers must ask, "Why am I doing this? Why this way? What is the effect of what I am doing on my students?" and "Is what I am doing addressing the learning styles of my students?"

Students need to be aware of the standards and techniques of the evaluation methods. It is important in a process of student inquiry and group presentation that students themselves participate in setting the standards for group interaction and for excellence in presentation. The whole class ought to evaluate each group presentation according to agreed criteria.

Evaluation is a cooperative and comprehensive process that provides the information for changes in curriculum content, program materials, teaching methodology, student learning experiences and student achievement.

PROGRAM
KINDERGARTEN TO GRADE NINE
COURSE OUTLINE

The Social Studies program is divided into four parts to allow for maximum integration of concepts and information. (The development of geographical concepts and skills that is included in the Program section of this document does not usually appear in this outline). There is a Resources section at the end of the document which lists materials, mainly books, for use at all grade levels.

PART 1 WHO WE ARE

Kindergarten Who We Are

Grade One Who We Are

PART 2 PEOPLE IN COMMUNITIES

Grade Two Exploring Our Communities

Grade Three The First Peoples of Canada

Grade Four Communities Around the World

PART 3 LEARNING FROM THE PAST

Grade Five The World of the Past

Grade Six Interaction and Change in North America

Grade Seven The Times of the Treaties

PART 4 PRESENT REALITIES, FUTURE DIRECTIONS

Grade Eight Native Peoples in Canada Today

Grade Nine The Global Community: Trends to the 21st Century

PART 1 - KINDERGARTEN AND GRADE 1

KINDERGARTEN

WHO WE ARE

OVERVIEW

For the kindergarten child, it is important to concentrate on language development, using the context of self, family and friends, explored through stories, through art, games, discussion and play as much as by "social studies".

Topic One: We Are The Same and Different

Topic Two: We Have Feelings

Topic Three: We Have Families and Friends

Topic Four: What We Need

The key ideas are:

- children are all alike, but each child is unique in some ways and each child is important;
- children are more similar than different;
- among our similarities are shared needs, for food, shelter, clothing, etc. and for other people.

CONTENT SUMMARY

Topic One: We Are The Same and Different

- children have similar bodies;
- bodies differ in size, height, colour;
- we are all alike, but in some ways we are different

Topic Two: We Have Feelings

- all children sometimes feel happy, sad, angry;
- feelings change;
- children differ in likes/dislikes.

Topic Three: We Have Families and Friends

- children have families;
- families differ in size, membership and name;
- children have friends; families and friends share, help, play together;
- each child is important;
- each child has special gifts.

Topic Four: What We Need:

- we share needs; we all need to eat, drink, have a place to live;
- where we live is our home;
- homes have places to cook, eat, visit and sleep;
- homes differ in site, size and material.

GRADE ONE

WHO WE ARE

OVERVIEW

In the first grade, children are exploring their relationships with family members and with each other and their role within the family and within the school.

Topic One: We Have Families

The key ideas are:

- people who live together are a family;
- a family can spread over many houses;
- all family relations are important;
- each family is unique with its own values and rules;
- family members can support each other and contribute to the family;
- children are important members of a family;
- families change through marriage, birth, death.

Topic Two: We Go To School

The key ideas are:

- school is an important part of any community;
- school helps children learn.

CONTENT SUMMARY

Topic One: We Have Families

- family members help, work, share, play, learn;
- families have rules;
- families change over time with birth, death, marriage and movement;
- families have customs.

Topic Two: We Go To School

- in school children learn new things, help, share, work and play;
- in school, children make new friends;
- schools have rules.

PART 2 – GRADES 2, 3 AND 4

GRADE TWO

EXPLORING OUR COMMUNITIES

OVERVIEW

In grade two, students become more aware of their community as a whole, beyond their immediate and extended families. They are able to explore the importance of various community members and the roles they play in the community, and can apply what they have learned to other communities.

Topic One: Exploring our Community

The key ideas are:

- many families make up a community;
- families in communities support each other but also can have differing interests;
- in a community, the work people do contributes to the good of the community;
- families change.

Topic Two: (Optional) Exploring Another Community

The key idea is:

- that communities are more similar than different.

CONTENT SUMMARY

Topic One: People in the Community

- each family is unique and important to the community;
- families live together in communities;
- in a community many people do different kinds of work; play different roles;
- sometimes families have to resolve differences or conflict;
- a community is people cooperating.

Topic Two: (Optional) Another Community

- communities are more similar than different;
- learning about another community helps us to understand our own.

GRADE THREE

THE FIRST PEOPLES OF CANADA

OVERVIEW

By grade three, students have a sense of themselves, as individuals, and of their roles within their own community. Now the concept of "community" can be explored as a specific study and as an introduction to the study of any community, past or present.

Students discuss common human needs and define a community as people cooperating to solve these needs. Students use their understanding of how a community is organized to explore how original Native communities developed in different Canadian environments.

Topic One: What is a Community?

The key ideas are:

- the elements that make up the natural environment are interdependent;
- human communities depend on the natural environment for survival: air to breathe, food and water, and resources for shelter and other basic needs;
- people, in communities, cooperate with their environment to solve their common basic needs and develop a shared way of life or culture;
- communities are more similar than different.

Topic Two: The Environmental Regions of Canada

The key ideas are:

- Canada is made up of different environments;
- each environmental region has distinct environmental features.

Topic Three: The First Peoples of Canada

The key ideas are:

- original communities cooperated with their environment to survive;
- these communities developed unique skills and technology, economic systems, arts and language, beliefs, systems of government.

Topic Four: Communities in Change

The key ideas are:

- life today is very different from what it was in the days of the original communities;
- some things have not changed;
- the future of the community.

CONTENT SUMMARY

Topic One: What is a Community?

- understand the meaning of the word "community";
- a community is people sharing a place, a time and methods of survival;
- over time, communities develop their own means of communication and language, beliefs, work, art and games, laws and rules.
- define universal concepts such as:
 - technology (tools to help humans do work and skills to use them);
 - law and government (rules and leadership);
 - economic systems (skills, commodities for trade, what is valued as wealth);
 - values, beliefs and attitudes towards nature, ideas as to what is good and what is unacceptable behaviour, beliefs as to the creation of the world;
 - communication (verbal and other media).
- students find examples of the concepts in their own experience
- the main features of the environment in which their community is sited;
- how this environment influences the way of life of people in the community, in kinds of housing, sources and kinds of food, kinds of work, ways of expressing themselves, beliefs, rules, leadership, etc.

Topic Two: The Environmental Regions of Canada

Introduction: The Natural Environment

- the main elements of what constitutes a natural environment, air, land and water;
- humans, like other living creatures, depend on these elements for survival: air to breathe, soil and water to grow food; plants and other living things;
- Canada has six main environmental regions: Atlantic, Canadian Shield, Prairies, Western Mountains and Valleys, and the Far North;
- the main environmental features of each region: climate, terrain, soil, water, plant and animal life.

Topic Three: The First Peoples of Canada

- the first peoples in these different environmental regions, in different ways, interacted with their environment to find food, shelter and other means of survival;
- these communities developed their own forms of communication, beliefs, economic systems and technology and attitudes towards nature and each other;
- these early communities can be identified by broad regional similarities in some aspects of the way of life.

Topic Four: Communities in Change

- developments in technology and economic systems cause changes in communities;
- some things -- beliefs, values -- are links with the past.

GRADE FOUR

COMMUNITIES AROUND THE WORLD

OVERVIEW

In this grade, students build on their knowledge of how human communities are organized in order to study other communities in different environments of the world.

Topic One: The Earth

The key idea is:

- the earth has major environmental regions.

Topic Two: Communities Around the World

The key ideas are:

- the interactions of people with their different environments, to a large extent, account for differences in the ways the original communities met their basic needs;
- these communities have survived and flourished in different environments and, over centuries, developed unique cultures;
- life in these communities has many similarities to life in the students' own community, and the need to adapt to various environments helps to account for the differences.

CONTENT SUMMARY

Topic One: The Earth

- the relationship of the earth to the sun;
- the major climatic zones of the earth and their relationship to the equator;
- the chief environmental features of these zones;
- the location of major environmental regions: Arctic areas, desert regions, rainforests, oceans and the chief characteristics of each as habitat for plant and animal life.

Topic Two: Communities Around the World

- students select present-day communities from different regions of the world: rainforest; desert; mountain; island; and extrapolate ideas as to how people in these communities might meet basic needs of shelter, food, etc., and the kinds of technology, communications and belief systems they might develop.
- students then undertake research to confirm or modify their assumptions and to develop presentations of their findings.

- students identify similarities and account for some differences in the ways of life in these communities and their own.
- if an urban community is not studied above, students may select an urban community and examine aspects of life in a city.

PART 3 – GRADES 5, 6 AND 7

GRADE FIVE

THE WORLD OF THE PAST

OVERVIEW

In this grade, students will explore aspects of human development from pre-historic times to the growth of communities in different parts of the world before the 15th Century and the changes after that time resulting from interactions of different cultures. Students will understand some of the ways in which all societies are organized, especially governmental and economic structures, and examine concepts and themes such as human rights and the use and misuse of power both within a society and in the relationships between one society and another.

Topic One: Oceans and Continents

The key idea is:

- the world's land mass is divided into continents.

Topic Two: Early Societies and Beyond

The key ideas are:

- according to current scientific theory, all people originated from common ancestors;
- people survived and changed according to their ability to adapt and their success in obtaining food.
- societies of different kinds developed as a result of human choice and environment;
- many societies developed in different parts of the world, in Africa, Asia, the Americas and Europe, and that these had basic similarities as well as differences in ways of life and values.
- some societies grew in power by subjugating their neighbours

Topic Three: The Changing World

The key ideas are:

- in the search for new trading routes, Europeans spread out across the world and claimed other occupied lands as their own.
- Europeans made their homes in the lands they claimed and destroyed or drastically changed aboriginal cultures, and were themselves changed.

CONTENT SUMMARY

Topic One: Oceans and Continents

- aspects of the topography of the continents.

Topic Two: Early Societies and Beyond

- the choices and changes involved in the beginning of agriculture;
- many years ago people in different parts of the world lived in different kinds of societies and developed governments, economics, laws and beliefs;
- many such societies grew and maintained themselves by conquering and absorbing neighbouring societies and developing their territory into empires;
- some aspects of life in these societies.

Topic Three: The Changing World

- in the 15th Century Europe had developed a rich trade with the Orient in silks and spices which was interrupted by warfare that cut the trading routes;
- in the search for new trading routes to the Orient, Europeans spread out across the world and encountered other lands and peoples;
- Europeans claimed other lands as their own and altered the civilizations of Natives in the Americas;
- Europeans made their homes in many of the lands they had claimed and established colonies, many of which lasted for over 400 years.

GRADE SIX

INTERACTION AND CHANGE IN NORTH AMERICA

OVERVIEW

In this grade, students begin to explore the history of Canada from the Native perspective. The study covers the interaction of Native communities with the new settlers from Europe, uses the fur trade as a case study to illustrate some key ideas, and explores the beginnings of the relationship with Canadian governments that continues to have a profound effect on Native life.

Topic One: Patterns of Settlement

The key ideas are:

- in North America, as elsewhere in the world, Europeans claimed ownership of the lands of Native peoples and caused vast, and often wrenching changes in their traditional ways of life;
- Native people interacted with and influenced the new settlers.

Topic Two: The Fur Trade

The key idea is:

- Native communities had established trading relationships and economic structures and values which were affected by different economic values and trading priorities of the Europeans.

Topic Three: Native Communities and Upper Canada

The key ideas are:

- Native communities played a significant role in the development of Canada by their participation in the War of 1812;
- traditions and structures of government and decision-making, developed by original native societies, were very different from those of the settlers;
- Native people were not included in the legislation that marked the formation of Canada as a nation.

CONTENT SUMMARY

Topic One: Patterns of Settlement

- some of the patterns of settlement by the French, Spanish and British in North America;
- attitudes of the first settlers to the land and peoples of North America;
- the ties of the first settlers to Europe and the degree of support given to the new settlers by their homeland;
- some of the interactions among original Native communities and the new settlers.

Topic Two: The Fur Trade

- traditional trading patterns established by the Native peoples and some of the key tribes involved;
- the economic importance of the beaver and other furs in European societies;
- the role of Native people, coureur de bois, voyageurs, merchants, etc. in the fur trade;
- the rivalry and conflict between British and French over fur trade and in response to European wars;
- the role of Native people in this rivalry;
- the changes in relationships between Native communities as trade rivalries grew.

Topic Three: Native Communities and Upper Canada

- the causes of the American revolution and patterns of Loyalist settlement in Canada;
- the political division of Canada into Upper and Lower;
- laws and negotiations for the relocation of Native peoples in Upper Canada;
- attitudes and reactions of Native peoples;
- Native leadership;
- the different systems of government and authority in Native and white societies, different systems of decision-making, different attitudes to the land, different technology.
- major events of the war of 1812 and the significance of the Native peoples' role on the Niagara and Detroit frontiers;
- the relationship between Native peoples and the government of Canada between 1840 and 1876;
- the relocation of Native peoples in Ontario before the passing of the Indian Act, 1876;
- the terms of the Indian Act, 1876.

GRADE SEVEN

THE TIMES OF THE TREATIES

OVERVIEW

In this grade, the study of the Native experience in Canada explores the effects of immigration on original Native communities in the Prairies in the late 19th Century and early 20th Century, and will allow students to develop viewpoints on the role assigned to Native peoples within the Canadian society.

Topic One: The Times of the Treaties

The key ideas are:

- to ensure the security of the western prairies and for economic development, the Canadian government encouraged massive immigration of European people onto the prairies without regard to the rights of the original Native peoples;
- the reserve system brought about a period of social decline in Native communities;
- Natives and Europeans differed in what they conceived the treaties to mean;
- some First Nations did not sign treaties and therefore did not give up claim to land.

Topic Two: Forces of Assimilation

The key idea is:

- education and schooling for Native peoples was designed to integrate Native people into the larger Canadian society.

Topic Three: Challenge to Societies

The key ideas is:

- the Riel Rebellions are a context for exploring some key themes and events in Native history of the late 19th Century and illustrate interactions among Native peoples, the Métis and the Canadian government.

CONTENT SUMMARY

Topic One: The Times of the Treaties

- the effect on Native peoples of the opening up of prairie lands to immigrants;
- the system of allocation of prairie lands to immigrants;
- the terms of a typical Treaty, from Native and government perspectives and the rights granted to some Native peoples;
- the process of securing "treaties" to segregate Native communities onto reserves;
- the effects of the reserve system on the original Native societies, and on the environment;
- the roles of surveyors, missionaries, Northwest Mounted Police, the military and traders and their interactions with Native peoples;
- patterns of European settlement in the Prairies;
- the development of Métis societies;

Topic Two: Forces of Assimilation

- the context for the development of policies on Native education;
- the assumptions and provisions of the Indian Act;
- the implementation of education policies and their effects on Native students and on Native society;
- residential schools: location, staffing, etc.;
- the curriculum for assimilation, especially religion and language;
- effects of schooling on Native children and communities.

Topic Three: Challenge to Societies

- aspects of the Riel Rebellions from the Native perspective.
- the causes of the Riel Rebellions;
- the role of the surveyors;
- aspects of the lives of Native and Métis people;
- the significance of the disappearance of the bison;
- the beginnings of the Riel Rebellions;
- the Battle of Batoche and other events;
- the role of the Métis people, Native leaders, Louis Riel, the Northwest Mounted Police, Sir John A. MacDonald.

PART 4 – GRADES 8 AND 9

GRADE EIGHT

NATIVE PEOPLES IN CANADA TODAY

OVERVIEW

In this study students will examine aspects of present day realities of life for Native people in Canada and the challenges and decisions facing Native peoples in the future.

The key ideas are:

- the importance of issues such as self-government, Native education, and the justice system to Native identity;
- the negotiation of Native land claims and rights poses both opportunities and challenges for Native peoples in Canada;
- Native communities have a right to participate in and contribute to the future Canadian society;
- key values of Native peoples will sustain them in developing a sense of identity as individuals and as members of the local and global community.

CONTENT SUMMARY

Students discuss aspects of personal and Native identity today to reach decisions on distinct values that must be preserved, cultural traditions that must be fostered and negative trends that must be reversed.

Unit One: Government and Law

- structure of Canadian government and processes of political decision-making;
- structures of traditional and current First Nation governments and leadership;
- aspects of the legal system that affect Native individuals.

Unit Two: Issues of Sovereignty and Nationhood

- Treaty Rights;
- examples of negotiations between Native peoples and government, centred on land claims and Native sovereignty.

Unit Three: Social and Economic Issues

- some demographic realities of Canada's Native peoples;
- selected issues of concern such as employment and housing;
- contributions by Natives to Canadian society and the world.

GRADE NINE

THE GLOBAL COMMUNITY: TRENDS TO THE 21ST CENTURY

OVERVIEW

In the closing years of the 20th Century, the global community is moving from the era of rapid economic development based on industrial growth to a new age characterized by increasing interdependence, unprecedented technological innovation and the search for a new relationship with the planetary environment.

Traditional Native interactions with the environment have always been sustainable. Native values have much to contribute to the national and global agenda for a renewed respect for the environment and for social order. This course encourages students to use Native value systems as the context in which to examine and evaluate some of the major changes in the world's political, social and economic structures from the end of World War II to the present.

CONTENT SUMMARY

Unit One: International Relations: The Search for Peace

- Topics:**
1. History of Conflict
 2. The United Nations
 3. The Cold War
 4. The Emergence of the Third World
 5. The Global Village
 6. New Alliances

Unit Two: Trading Relationships: Making a Living in the Global Community

- Topics:**
1. Trading Relationships before World War II
 2. Setting the Terms of World Trade
 3. Trade and Poverty
 4. Trading Relationships Today

Unit Three: Sustaining the Environment

- Topics:**
1. Signs of Environmental Stress
 2. The Response of the Global Community
 3. The Search for Sustainable Development

APPENDICES

APPENDICES

- 1. Development Stages of Children**
- 2. The Research Project**
- 3. Evaluation of the Program of Instruction**
- 4. Guard Against Stereotyping Native Learning Style**
- 5. Prevalence of Otitis Media in Cree and Ojibway School Children in Six Ontario Communities**
- 6. Special Education in the Ontario Region**
- 7. The Direction of Native Education**
- 8. Safety**

APPENDIX 1

DEVELOPMENT STAGES OF CHILDREN

Teachers must consider student development and interest when selecting materials, methods and activities. Classroom activities must be appropriate to the maturity level of the student. For this reason, some of the general physical, emotional, social and intellectual characteristics typical of students in the Primary and Junior divisions are provided. However, it needs to be noted that not all children will share the characteristics of their age group: some children will share characteristics with a younger or older group. Some implications for the classroom, based on these characteristics, are provided on the following pages to assist in planning. Both the characteristics and implications are based on the observations of experienced teachers and parents. It should always be remembered that home and societal values will be reflected in children's behaviour.

Children do not develop at a steady rate physically, emotionally, or intellectually. For example, intellectually, they learn rapidly, reach a plateau, sometimes regress, then spurt ahead again. By recognizing these variations, the teacher can help each child learn at his or her own pace.

Learning progresses from play experiences with concrete objects, through semi-concrete pictures, to semi-abstract symbols, and finally, to abstract thinking.

Some children will reach the level of abstract reasoning before the end of the Junior division. For many children at this age, however, reasoning remains concrete and practical and confined to specific relationships that involve no more than two variables at a time. The use of concrete material is important throughout the elementary grades.

"It should be remembered that even for children capable of abstract thought, concrete experiences are the best foundation for developing in depth understanding, skills, and attitudes."

Ministry of Education, Province of
Ontario Science In The Primary and
Junior Divisions, 1983

Characteristics of Four to Six Year Old Children

Physical

- need physical activity but tire easily
- short attention span unless physically absorbed
- girls are better coordinated than boys
- fine motor skills may be less developed than gross motor skills

Social/Moral

- reflect family and school behaviours and attitudes
- modest
- begin to play with others and share
- think in absolutes -- right/wrong
- unable to appreciate a different viewpoint
- may have first contact with peer group
- may take time to feel comfortable in new situations

Emotional

- egocentric
- open, trusting, dependable
- require security
- may like to perform and be admired
- pay more attention to adults than to peers
- may use silence in a traditional way
- may be reserved with strangers

Intellectual

- like to be read to by others
- enjoy hearing some stories repeatedly
- like to imitate roles
- like to pretend
- like to comment on, ask questions about, and tell stories
- tend to see one variable at a time, ignoring others
- have to do things to know what happens
- interpret things that look different to be different
- continue to acquire new language and to develop facility in communicating

Implications for the Classroom

- provide clear, consistent expectations and routines
- provide praise and reinforcement
- introduce to working independently
- introduce to working in groups
- reinforce sharing and co-operation
- provide active and quiet periods
- create a stimulating classroom environment
- introduce one activity at a time
- allow time for the children to feel comfortable in the classroom and with materials
- introduce activity centres with clearly established routines
- provide opportunities to explore, imitate
- let children see, then do
- provide opportunities for repetition
- play games
- use stories to generate questioning and story telling
- go on field trips
- make use of play acting, puppets and drama
- provide frequent opportunities for listening and speaking
- read to children daily
- repeat favourite stories
- provide blocks, simple puzzles
- plan lessons and activities so they do not exceed twenty minutes

Characteristics of Six to Eight Year Old Children

Physical

- enjoy activities involving whole body
- enjoy rhythmic activities
- need a balance of activities including quiet periods
- fine motor skills may be less developed than gross motor skills

Social/Moral

- are inquisitive about their own bodies and those of others
- may gang up on one child verbally or physically, or ignore that child
- segregate themselves by sex
- play happily away from home
- choose a best friend
- expand concepts of good and bad to ideas such as helping or hurting, fair or unfair
- may enjoy speaking in front of groups in a familiar setting
- can help at home
- eight year olds are more self-assured and more peer-oriented
- eight year olds begin making evaluations about right or wrong

Emotional

- need to be valued and approved, first by adults, later by peers
- extremely vulnerable to criticism
- cannot accept failure or loss of prestige gracefully
- begin to read, write and understand concepts of measurement
- enjoy books, picture magazines, audio tapes, video tapes
- enjoy independently organized games and activities
- like to sing
- like computers and learning how to use them
- enjoy field trips
- are curious
- like teacher to take part in their games and activities
- begin to learn from mistakes
- like to catch teacher in error
- begin to see possible results of their actions
- notice more than one variable
- solve problems unsystematically
- begin to form logical conclusions based on evidence
- can explain ideas in terms of concrete evidence
- enjoy silly jokes

Implications for the Classroom

- allow each child to experience success
- clearly identify acceptable behaviour
- avoid good/bad, right/wrong judgements
- provide positive reinforcement
- provide clear and consistent expectations and routines
- be fair and consistent
- do not make promises you cannot keep
- admit when you are wrong
- provide well-labelled, interesting, attractive and stimulating activity centres
- encourage independent work skills
- promote cooperative group work
- avoid win/lose situations
- use manipulative activities
- join in activities; allow students to assume the role of teacher
- provide opportunities to explore problems in real situations
- put problems in concrete terms where doing can support thinking
- use lots of variety in materials, aids and methods
- present concepts in a variety of ways
- incorporate fun things in activities
- introduce moral values; puns and riddles; logic-oriented activities and games; computers
- continue to provide frequent opportunities for listening and speaking

Characteristics of Eight to Ten Year Old Children

Physical

- are more competitive as a group than as individuals
- develop fine motor coordination
- have a longer attention span

Social/Moral

- are co-operative, dependable, pleasant
- are willing to accept adult values
- segregate according to sex when choosing groups
- begin to discuss and evaluate teachers and parents
- are sensitive to peer pressure
- are developing a sense of privacy which may result in conflict
- adopt heroes and heroines
- can develop tolerance, honesty, justice and concern for the rights of others

Emotional

- peer group importance increases
- have paradoxical emotional needs; i.e., belonging and independence, security and new experience

Intellectual

- may read more than at any other time
- need opportunities for self-expression
- are interested in factual accounts
- can plan ahead and approach problems systematically
- may enjoy story writing, keeping diaries, song writing

Implications for the Classroom

- create supportive atmosphere in which the child can experience success
- help students plan their own small group activities
- be less directly involved in group activities
- allow pupil independence in forming groups

- involve students in developing classroom rules and routines
- establish student responsibilities
- encourage class planning of special events
- use simulations that resemble games
- play group games
- utilize dramatization
- allow lots of opportunity to practice skills
- encourage creativity
- assist the students in planning and carrying out research activities or methods of problem solving
- have discussions where pupil opinion varies
- encourage personal journals
- introduce Native role models and heroes
- begin project work and research
- use computers and audio-visual equipment individually
- provide opportunities for presenting group work to whole class
- provide opportunities for helping younger students

Characteristics of Ten to Twelve Year Old Children

Physical

- experience sudden spurts of physical growth
- are in the pre-pubescent to pubescent stages
- may lack physical coordination

Social/Moral

- are developing social skills
- may experience change in attitudes and be less co-operative due to physical changes
- experience conflicts between values of parents and peers
- work better in groups; develop team spirit
- experience loneliness
- early maturing girls and late maturing boys encounter difficulties in relationships with peers
- will submerge personal ego for good of group
- begin to critically assess own activities
- have a desire for self-reliance
- are idealistic
- are capable of critical evaluation of another's work
- experience positive and negative peer group pressure
- have firm ideas about honesty, work, social responsibility, simple justice and sportsmanship
- begin to feel real concern for others
- important to dress and look like peer group
- begin to recognize social differences and family affiliations

Emotional

- experience moodiness related to preoccupation with physical changes
- experience frustrations, rapid mood changes
- have difficulty accepting criticism due to uncertainty and insecurity
- react to criticism and feelings are easily hurt
- feel that autonomy is an important goal

Intellectual

- begin to use simple logical problem solving
- are increasingly aware of issues in the world beyond their community but often lack experience and knowledge to deal with them
- reading is still a major interest
- exhibit a wide range of abilities, below/above grade level
- are developing a more sophisticated sense of humour
- like to express their thoughts and feelings in diaries, poetry and letters
- develop and use concrete models
- have increasing need for and use of measurement and recording
- can measure time intervals but have little understanding of continuity of time
- continue to need visual and concrete experiences to understand

Implications for the Classroom

- be conscious of physical changes
- help students develop leadership roles
- allow for less teacher direction of group
- provide many opportunities for student organization and planning
- be conscious of behaviour patterns and try to understand student's point of view
- recognize boy-girl interactions and help with interpersonal relationship problem solving
- discuss how to handle peer pressure
- continue to introduce Native role models and heroes
- emphasize sportsmanship
- talk about feelings
- discuss values
- introduce careers
- may individualize parts of the program
- have confidence in students -- be optimistic about student capabilities
- provide opportunities for expression of individual points of view
- provide variety in reading materials
- encourage use of library and other community resources
- allow for divergence in interest in activities
- introduce students to changes which will occur during adolescence

APPENDIX 2

THE RESEARCH PROJECT

When assigning student projects the teacher must:

1. ensure that the books and other resource materials to do the project are available in the school or community;
2. identify the research and library skills required;
3. teach any necessary research skills within the context of the project;
4. provide charts or hand-outs that clearly describe the project requirements and criteria for the students;
5. assist students in organizing the task -- develop a work plan with assigned responsibilities in a time frame;
6. monitor students' understanding and accomplishment of the task;
7. encourage students to write in their own words;
8. assist students in planning their presentation;
9. encourage students to perform to the best of their ability;
10. consolidate information and synthesize the class presentations;
11. through class questioning consolidate the main ideas presented in the project and relate them to the ongoing program.

APPENDIX 3

EVALUATION OF THE PROGRAM OF INSTRUCTION

In order to evaluate a program of instruction, the following should be considered:

- the right of a student to express an idea or value which is different from that of other students or the teacher;
- encouraging students to search out the origin of their ideas and practices;
- emphasis on how children extrapolate ideas rather than the number of facts known;
- helping children clarify their responses rather than having them declared right or wrong by the teacher;
- making children feel that they are worthwhile individuals;
- using a wide variety of resources and materials;
- the teacher is a continuous learner along with the students;
- organizing instruction around specific objectives;
- teaching methods focus on the students and not the teacher;
- the children in the class are aware that the teacher does not know all the answers;
- the teacher reads current professional literature;
- teaching children individually, in small groups and in large groups;
- familiarity with the cultural background of the students;
- utilizing community resources in achieving program objectives;
- regularly scheduling social studies instruction in all grades

Evaluation of Audio-Visual Material

Effective evaluation:

- decide the purpose for using audio-visual materials;
- acquire materials from reputable educational sources;
- review materials, if possible with a committee of teachers;
- record initial appraisal of material;
- involve students and teachers in the evaluation of materials;
- record the evaluation and set-up a simple retrieval system.

Evaluation criteria:

- is the factual material accurate and up-to-date?
- is the material free from propaganda, advertising, undesirable bias?
- is the material free or inexpensive and readily available?
- is the comprehension level and length appropriate for the intended group?
- is the material in good taste, avoiding vulgarity, stereotyping and ridicule?
- is the material attractive, interesting and stimulating?
- is the material usable by the students as well as by the teacher?
- is the material relevant to the program?
- is the material racist?
- does the material promote cultural understanding?

Adapted from: Department of Education,
Province of Saskatchewan, **Health
Curriculum Guideline**, 1977

APPENDIX 4

GUARD AGAINST STEREOTYPING NATIVE LEARNING STYLE

If one is aware of different learning styles, planning lesson delivery and classroom learning activities to accommodate learning styles will, research suggests, help students achieve more; perhaps there is another danger hidden in the exclusive use of such strategies. Could it be that the exclusive use of an aptitude-treatment interaction (ATI)* approach may actually contribute to forcing our Native students into another stereotypic posture (i.e., "Natives are non-verbal and visual, so don't expect anything from them verbally.")? Perhaps it would be more effective to do something like the following:

1. Teach to their learning styles when presenting new concepts.
2. When new concepts are learned and students are comfortable with the concept, present it in a different learning style.
3. Present lessons in the Native child's learning style at least 65 per cent of the time.
4. Present lessons in different learning styles at least 25 per cent to 35 per cent of the time, so that the Native student will not only learn but continue to grow and stretch.
5. Present learning activities and tests in the preferred learning style and in a different learning style.
6. Have a repertoire of different teaching strategies for different subject areas.

* Educational literature contains a number of references to the process of teaching to the student's learning strengths. Applied here, it means fitting the instruction to the real nature of the Native learning, rather than to make the Native learning fit a preconceived curricular structure. This approach opens the door to recognizing individual differences and behavioural learning styles.

APPENDIX 5

PREVALENCE OF OTTIS MEDIA IN CREE AND OJIBWAY SCHOOL CHILDREN IN SIX ONTARIO COMMUNITIES

Otitis media, or middle ear infection, is recognized as one of the most common childhood illnesses. It is generally thought, at present, that occlusion of the eustachian tube, which inhibits middle ear ventilation and prevents drainage, is a precipitating condition, causing inflammation and a build-up of mucous secretions in the middle ear cavity. Infection in the area may be caused by a number of organisms, streptococcus pneumoniae and hemophilus influenza being the most common (Howie, 1972). These usually enter through the eustachian tube. Incidence of otitis media is most extreme in infancy and early childhood, when the eustachian tube is shorter, wider and in a more horizontal position, and the small muscles which control the opening of the tube are less efficient in function, leaving the eustachian tubes and the middle ear open to the invasion of infection-producing organisms. The susceptibility of young children and infants to middle ear infection, and the concomitant interference with the processing of sound, presents a barrier to normal hearing and language development.

Effects of the disease on hearing range from fluctuating hearing levels with mild infrequent attacks to damage to the ear drum and bones of the middle ear or even sensorineural loss, in severe and chronic cases. [Since hearing is vital to language learning, particularly in the critical years of language and speech development (birth to three and one-half years), the early onset of otitis media presents a major threat to normal language development (Dale, 1972).] Other effects, such as impaired verbal intellectual development (Howie, 1975; Zinkus & Gottlieb, 1980) and educational difficulties (Zinkus, Gottlieb and Shapiro, 1978) have been noted.

At the Educational Clinic, The University of Western Ontario, the authors noted a high incidence (about 38 per cent) of severe and early ear infections, upper respiratory problems, and allergies among children referred as having moderate and severe school learning problems in language areas, particularly word recognition and spelling. When the authors began a developmental project in a Federal school for Native children, a similar pattern was noted with over 52 per cent of the children referred for difficulty in word recognition and spelling having a history of chronic middle ear infection and respiratory ailments. Native children, especially those living on reserve lands, have been noted as scoring lower on reading tests than children of the majority population (Tomusiak, 1983). A set of reasons for this, often strongly adhered to by teachers and authors, is that lower reading and spelling performance is the result of living in isolated areas, having a first language other than English, and having a different cultural and experiential background.

However, a high incidence of middle ear disease among Native children has also been noted: for a comprehensive discussion of otitis media and its educational sequelae in Native children, see McShane (1982).

The authors were interested in examining the incidence of otitis media in Native schools, because it was believed that it might be a significant factor affecting language development, and one susceptible to early intervention and/or modified teaching techniques.

Method

School children attending Federal reserve schools in two southern Ontario and four northern Ontario communities were tested by a registered audiologist who was widely experienced in working with children. Testing was carried out in June in three schools, October in two, and April in one. The children were in grades Kindergarten to eight with a small group of day-care children, where such a facility existed. The age range was three to 16 years. A total of 739, or all children at school, were tested using an electroacoustic tympanometer (impedance bridge) with a printer attached so that record cards could be examined at a later date. The audiologist sorted the record cards into three categories -- those with present serious or purulent otitis media, those for whom compliance readings showed evidence of past infections, and those whose ears and hearing were normal.

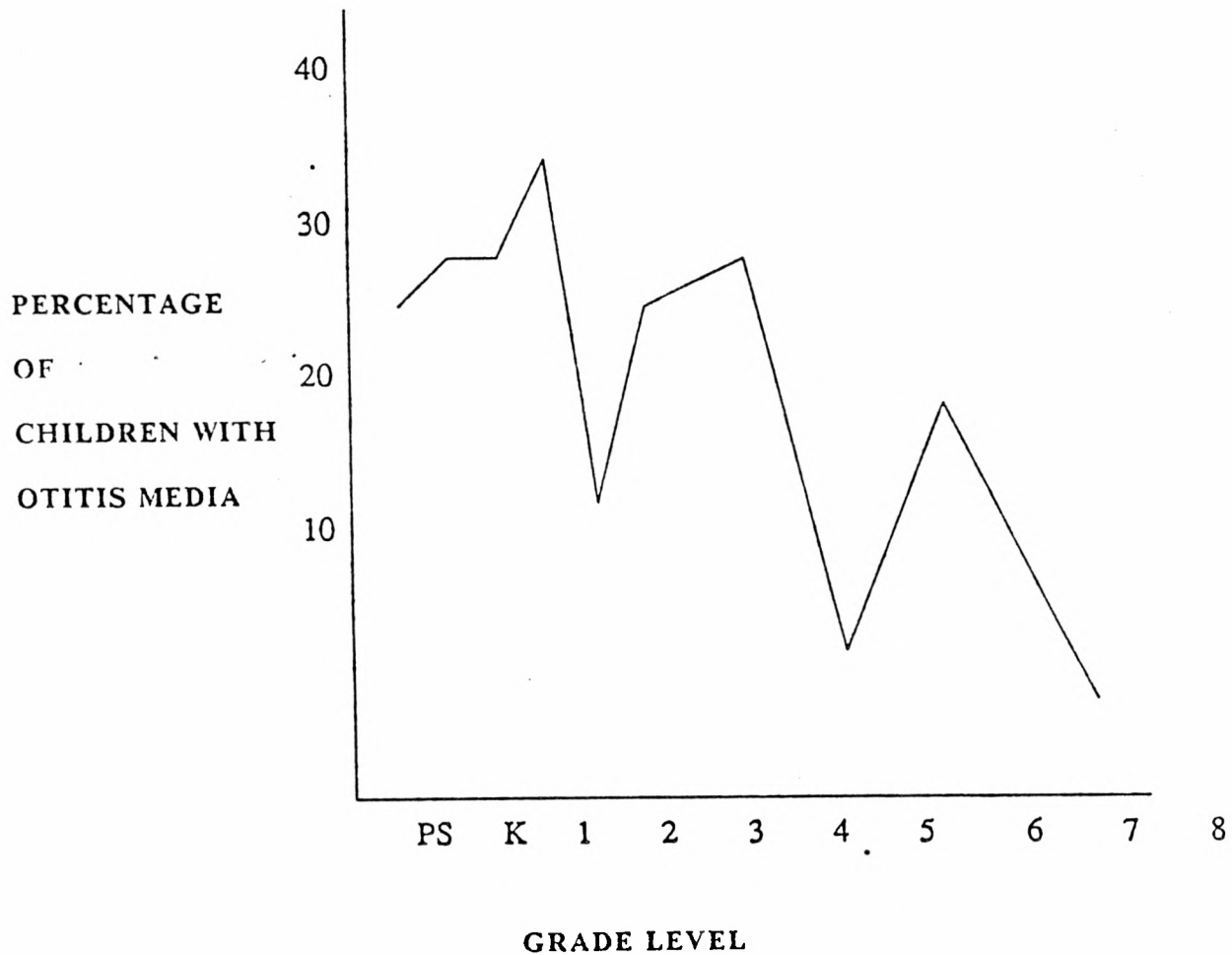
Discussion

As was mentioned earlier, young children are more prone to middle ear infections and this was so in the group studied. This is presented in graph form (below), and is consistent with data reported by Howie, 1975.

It is important to note that the percentage of children with present and past otitis media was 40.7 per cent. In other words, only 60 per cent of the group tested were free of signs of otitis media in active or passive forms. The reasons for this high incidence in Native children are unclear. McShane (1982) presents a digest of studies in which genetic, cultural, socio-economic, climatic, and child-rearing practices are cited. It should also be noted that the time of year in which screening was carried out does not seem to be a factor in the incidence rate.

From the educator's point of view, it is important to note that if the rate of otitis media infections is higher and remains high in the early school years, language development, and acquisition and use, will be limited to some degree in a large percentage of Native children, especially if an auditory or phonetic method of teaching is used. Teaching methods and programmes which put less emphasis on auditory skills must be developed.

While otitis media may be regarded as a largely medical problem, it is being recognized that long term effects of an educational and social nature are concomitant. The teachers in reserve schools are in a good position to observe and refer children having ear infection, and also to have an influence on community awareness and understanding of this serious problem.



Percentage by grade, of children with active otitis media, N = 739.

Source: WESDIAND Project Report, 1985; Appendix G
Wm. A. Scaldwell and Janet E. Frames Educational Clinic
University of Western Ontario

APPENDIX 6

SPECIAL EDUCATION IN THE ONTARIO REGION

Excerpt from, "Ontario Region Special Education Handbook 1986"

What is Special Education?

Special Education is primarily a refinement of existing education programs offered to children. The refinement ensures that the needs of each child are adequately met and that children are placed in programs which permit them to reach their fullest potential.

Special Education is a process which involves continuous assessment and evaluation of every child's progress, including an annual review of the suitability of the child's placement.

Special Education is part of the regular school program and, as such, the primary responsibility for meeting the needs of all children rests with the classroom teacher.

Fundamental Principles

The Special Education Program is based upon the following fundamental principles:

1. The enhancement of a positive self-concept within a child is paramount in the educational program.
2. Parents and communities must be given the opportunity to participate fully in the educational process.
3. The primary responsibility for the student's educational program rests with the classroom teacher.
4. The best placement for a child is the least restrictive placement which will meet the student's needs.
5. Mainstreaming is the ideal outcome of the Special Education Program.
6. Assessment of children is an ongoing, continuous process that is carried out by a multidisciplinary team.

7. The purpose of assessment is to provide data which will give sufficient information to permit program development and thus better meet the needs of children.
8. Programming should be based upon a reasonable balance of building on strengths and remediating weaknesses.
9. Identification of children for Special Education Programs is based upon comprehensive, ongoing assessment of children throughout their school years.
10. Benefit to the child shall be the primary consideration for placement.

How do the Principles Apply?

The best possible place for the majority of children to learn effectively is in the regular classroom, with a teacher who has an accurate picture of each child's learning characteristics. Accordingly, the Department can best support improved programs for children by helping the teachers to teach more effectively and adapt programs to meet individual needs. Improved training of teachers in our schools through the support of Special Education personnel, will provide improvements in the quality of instruction to all children and reduce the incidence of inappropriate placement of children in "Special Classes".

Accurate, ongoing assessment of all children will result in a greater body of information from which teachers may work to modify programs. The central purpose of assessment is that of identifying program deficits, not that of identifying problem children!

Delivery of Services

Exceptional Children . . . Who is Considered Exceptional?

An exceptional child is one whose school and/or physical performance, in relation to the norms of the age group and the child's community, is exceptional in one or more of the following areas:

- a. behavioural
- b. communication
- c. intellectual
- d. physical
- e. situational

to such a degree that the needs of the child can only be met by special programming. The decision as to whether or not a child is exceptional is made by the School Identification, Placement and Review Committee.

It cannot be over-emphasized that the child's school performance must be fairly compared with the norms of the child's age group and with the rest of the children in the community.

To clarify this point, if we had a child in a school whose reading was felt to be poor, the school Principal would have an assessment done. The child's performance would be reviewed in relation to the performance of the children in the same age/class placement in the child's home community. The child's performance **cannot be compared only** to the normative data provided by the middle-class white student population used as a sample by the company or individual who developed the test.

As a further example, should a school determine that 35 per cent of the children in the school are reading at least two and one-half years behind the mean score on a group assessment test of reading skills (Company's normative data), the District Superintendent and the Principal should carefully evaluate the program being taught compared with the criteria being assessed through the test. This type of result might more properly identify that there is a severe problem with the program being taught, or that the test is inappropriate for use in the school. Children identified by using such a test would not necessarily be exceptional in comparison with the rest of the student population of the community.

The decision as to whether a child is exceptional, and requires special programming, is made after considering all assessment data and the teachers' comments and observations. Only a small percentage of the students in a school will actually be "exceptional" in comparison with the other children from the school community.

Wm. A. Scaldwell and Janet E. Frame,
Educational Clinic, The University of
Western Ontario

APPENDIX 7

THE DIRECTION OF NATIVE EDUCATION

Culture, Content and Container

. . . Product and process are two different things. White culture teaches us to evaluate or judge by production. If the number of logs in the timber industry drops, something is wrong. But we cannot judge our children's achievement by the number of baskets they make or the salaries they can earn. Beware that you do not end up only looking at the end of a process. Life itself is the journeying, not the destination. The things that have traditionally been done within the tribes are: training process -- the sweatlodge; old fashioned methods of hunting and fishing; story-telling; Native dancing -- all these teach discipline, teach an attitude towards the Earth Mother, and an understanding of what our place is with all our relations. In short, the old ways teach us our purpose of being. White society has always shied away from understanding the purpose of life in terms of the everyday person. The business of life is life. The traditional Native way maintains and renews life. This is the focus of ceremonies, public renewals not only of our own lives, but the renewal of the Earth Mother's life. White people use terms like "ecosystem" or "biosphere" as a limited way of understanding what we mean when we speak of the Earth. But they only look around them. Thus it is all right to pollute one stream, because the majority of people don't live near there; it is all right to build a nuclear plant in a desert because few people (besides Natives) live there. When you understand that all of our lives are only a small part of a greater life -- the Earth herself, your attitude changes. You take a larger view -- see with the eyes of an eagle, like our old people tell us. When you destroy life, it is like throwing a stone into a pond. The ripples cannot be stopped. To pollute or dam a stream destroys a salmon run, and will therefore change the lifestyle of a people where culture, economy, and religion are based on salmon. What we call "witch-fires", the nuclear energy with which the Whites play in the interest of economy, cannot be made safe, but only buried. If we see the Earth as a living body, we can understand that putting poison within any part of that body will eventually infect the whole.

. . . Your question determines the answer. I think it's funny that Hollywood has stereotyped us as always asking, "how"? It is White people that ask, "how?". It is a White way of education that has led us back to our old people, where armed with a microphone, we ask, "how?". "How were canoes made?" "How did you catch the salmon in those days?" "How were names given?" "How?" is unimportant to the question "why?". "Why?" will always give you "how?" somewhere down the line. When we mistake product for process we ask, "how?". For children to see their own families go out to fish using an aluminum or fibreglass boat with an outboard motor, being taught how to build a canoe. However, it is relevant to ask, "Why did our people build a canoe the way they did?" There were spiritual

relationships in choosing a tree, in gathering bark and wood. Not everyone was necessarily meant to be a canoe maker. The painted and carved symbols on the canoes of certain coastal Native people all had meaning. To teach a child the relationships between human and forest, carver and wood, human and water, human and fish, is what is important, and not testing a child on knowing what kind of wood was used or how long canoes were.

by Terry Tafoya

This paper was presented at the 12th General Assembly of the Union of British Columbia Indian Chiefs, September, 1980.

APPENDIX 8

SAFETY

- Teachers are legally responsible for the supervision of their students during school hours.
- The teacher must be aware of potential risks; practice and promote safety procedures; and be properly prepared to deal with accidents.
- Teachers must be aware of and follow school safety procedures.

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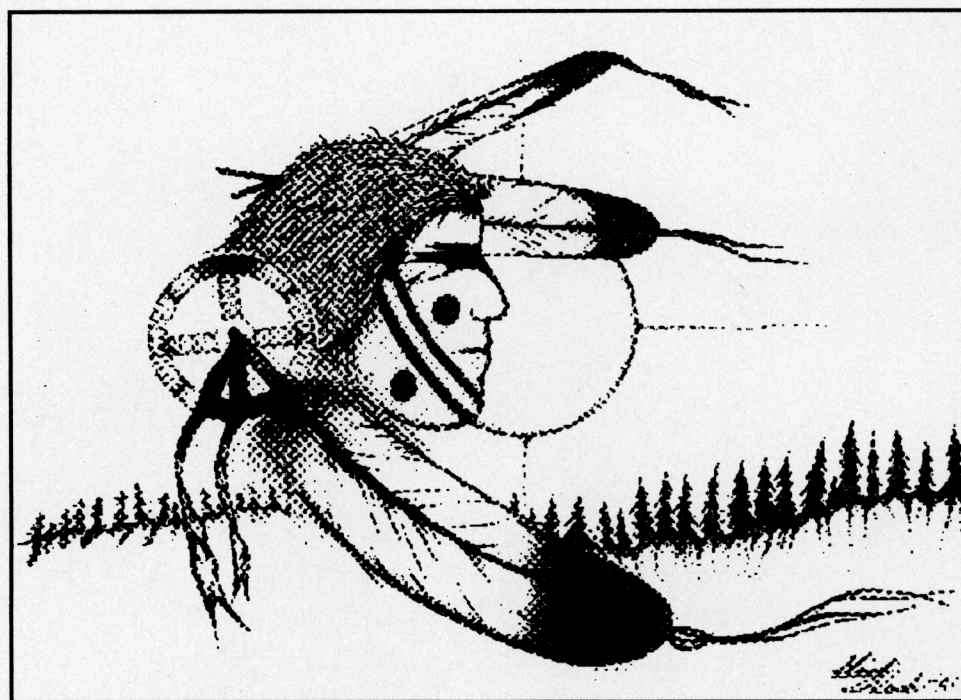
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Indian and Northern Affairs Canada
Ontario Region

SUGGESTIONS

SUGGESTIONS FOR TEACHING THE SOCIAL STUDIES PROGRAM

Kindergarten to Grade Nine



**SUGGESTIONS FOR TEACHING
THE SOCIAL STUDIES PROGRAM**

Kindergarten to Grade Nine

Indian and Northern Affairs
Ontario Region

INTRODUCTION

Social Studies is the study of people and their relationships with each other and their environment. Through Social Studies, students become aware of the past, understand the present and plan for the future. They begin to understand the issues dominating news coverage today. Students learn to participate responsibly in the ever-changing environments of their community, their country and their world.

This guideline has been developed to assist teachers of Native students in providing Social Studies education at the Kindergarten to Grade Nine levels.

Teachers of Native students teach in a variety of school settings: First Nation, federal, provincial; rural, urban, isolated; large single-grade schools and small multi-grade schools. Teachers using this guide will adjust their program to suit the particular needs of their students.



Social Studies for Native students can be the context within which they can become familiar with their unique situation.

For the teacher of Native students, Social Studies is both a challenge and a responsibility. The challenge is to present complex, sensitive and relevant material in a way which helps students to understand the realities of their past and present while maintaining a positive outlook for the future.

The responsibility is to help students to discover what role their people, and themselves as individuals, should play in the future development of the country. A clear sense of personal and social identity, and an understanding of the interaction of cultures will help Native students to assess the impact of the coming of the Europeans and of rapid social, economic and technological change on Native societies. Students need a clear conceptual framework within which they can develop the skills to make wise decisions for the future.

The history of Canada begins with the Native peoples. Their adaptation to widely different Canadian environments gave rise to diverse and rich cultures. These cultures influenced and were influenced by the coming of people from other parts of the world. An exploration of the development and contributions of Native societies is central to an understanding of the social fabric of Canada.

Social Studies serves the needs of Native students when it takes place in a learning climate of inquiry, personal participation, discussion and consensus-building. Such a teaching approach will foster a sense of individual self-worth, independence and a spirit of cooperation as well as contribute to academic success.

Students will grow to understand the interdependence of all living things. They will examine the creativity of humans in developing means to survive in different environments. Students will learn how communities are organized, and how cultures change as they interact with others. Students will recognize the impact of technology and the forces of change.

Social Studies for Native students should present a model for personal growth, community understanding and a global perspective; it should foster the development of values, skills and attitudes within a framework which will help to prepare students for the 21st Century.

The Social Studies program may be taught in the students' first or second language.

NOTES ON USING THESE TEACHERS' GUIDES

The teaching approach suggested in these guides is designed to encourage the development of a wide range of student skills and values. Often the suggested teaching methodology will vary to suit the content and/or to concentrate on one or more specific skills. For example, the teacher may be asked, in early grades particularly, to set the context of a topic through story-telling and questions: in others, the teacher will simply introduce the basic information in the most interesting way possible.

The Organization of the Guidelines

From Grade Two on, each topic is organized under a number of headings.

Context: The basic background facts to introduce the topic. The teacher will decide how to interpret them, to adapt them for their students and ways of presenting them. Resources for illustrating and developing these contexts are listed in the Resource Section.

Suggested Activities: A range of research activities which can be allocated to individuals or groups of students or assigned by the teacher to the whole class.

Group Study: The whole class explores a central theme of key importance through group work; each group focuses on different aspects of the theme.

Summarizing: Suggested activities to reinforce the essential facts of a study and to put key concepts or values into a context for discussion and decision-making.

Reinforcing Cognitive Skills

A successful social studies program will involve a wide range of skills, including cognitive skills. Students need to be able to focus on the main elements of an inquiry, to define key ideas and concepts in their own terms, to find information that is relevant to their inquiry, to organize information for comparison and decision-making, and to find effective ways to communicate their findings.

Activities to strengthen these skills are an important part of any curriculum, especially Social Studies. Brainstorming a list of questions that can be asked about a scene in a photograph, short "pro and con" discussions among students about any topic, and writing précis versions of texts are only a few of the possible activities.

One of the difficulties students face is organizing the flow of information, selecting what is relevant to the task. Learning to develop an organizing chart will help students to practice key cognitive skills as well as help the teacher to assess each student's growth in increasingly complex cognitive processes. Examples of organizers appear throughout.

Teachers will also find occasional suggestions on the integration of other subject areas with social studies activities. Teachers themselves will no doubt find many more opportunities for integrating social studies with science, art, math, language arts, etc., thus helping students organize and apply what they learn.

Preparing for group work

In group activities students must cooperate in planning research and presentations. They will learn to respect each other and to depend on their fellow students for the excellence of the group presentation.

At or near the beginning of each school year from Grade Two on, therefore, have students discuss how a group study should operate, what to expect of each other and what constitutes excellence in a presentation. Display the ideas in the classroom throughout the year; review them from time to time, and, if necessary, amend them by class vote. Students should understand that, in undertaking a group study, they are to:

- discuss the task to ensure that they all understand it and what is expected of them;
- agree on sources of information;
- divide up the work fairly;
- hold regular meetings to discuss progress, methods of presentation.

Help students understand that an interesting presentation will involve not only written work, but can include drawings, maps and charts, poetry, simulation and three-dimensional models. Have students share in the evaluation of presentations; criteria for excellence can be agreed on at the beginning of the year and include such factors as clarity, accuracy, interest and originality, the ability of the group to stimulate discussion and to answer questions effectively.

Students need to be evaluated on how they participate in groups as well as the quality of the presentation. During presentations, students should take notes, if appropriate, and should be assessed on the thoughtfulness of their evaluation. After each presentation, the teacher should test the absorption of knowledge by all students through techniques such as general discussion, consensus building, etc.

The Importance of Current Events

Students listen to adults, watch television and read newspapers. Daily news and/or important events in the community are the ideal context for Social Studies, if the interest of the students is engaged. History, politics, geography, economics and aspects of human behaviour can all be studied in an immediate context. Major world or national events should be discussed at once so that students can express opinions, share ideas or anxieties and put the sometimes puzzling, and perhaps frightening world into a more manageable context.

Often, the degree of interest of the students or the importance of the subject will lead to more in-depth exploration and related teaching. Starting in Grade One, make current events a part of every school day with students taking turns to summarize the main items of the day which are of interest. Items which relate to Native life and, especially, those which can be used to supplement or illustrate topics in these guidelines can be identified by the teacher and students.

Children in younger grades might enjoy presenting news as television announcers or in other interesting ways.

Geography

The geographic knowledge and skills to be *introduced* at each level are included in the Learning Objectives outlined at the beginning of each grade. In Kindergarten through Grade 5, there are suggestions for activities to deal with many of the skills and concepts, usually within the given topics for the grade level. It is recommended that teachers refer to the list of knowledge and skills and decide if they wish to develop further activities to practice geographical terms and concepts. For the Grade 6 level, teachers will decide on the references and activities needed to introduce and practice the knowledge and skills listed.

Depending on the resources used, schools may wish to make adjustments in the grade allocations for the various geographical skills and concepts.

Refer to the guidelines for environmental science to ensure comprehensive coverage of some of the geographical objectives. Opportunities for integrating the environmental science curriculum with these social studies guidelines have been indicated. Teachers may want to integrate other subject areas with geographic studies – math, art, etc.

Many geographical ideas can be explored within the local community. All students, particularly those at the junior and intermediate levels, can make their own enquiries into local problems and issues involving geographical ideas such as the need for a new road or baseball diamond or airport, and the planning and consultations necessary in such changes in land use. The community can also serve for the introduction or later development of such studies as the physical landscape and mapping.

For Grades 7, 8 and 9, this guideline provides no outline for geography. Instead it is recommended that teachers follow the curriculum guidelines of the Ontario Ministry of Education. See their documents for Geography at the Intermediate and Senior Divisions, 1988, as follows:

- Part A: Policy and Program Expectations
- Part B: Planning at the Local Level
- Part C: The Intermediate Division Program

The Ministry recommends Patterns in Physical Geography and Patterns in Human Geography at the Grades 7 and 8 levels respectively (the order in which the two are studied can be reversed, although the original order is preferred). At the Grade 9 and 10 levels they recommend the Geography of Canada, and the Geography of Europe and Asia, in whatever order schools prefer.

RESOURCES

The Resources section lists books that would be useful at all grade levels.

For the studies of various societies in Grades 3, 4 and 5, some references have been listed in the resources, but many more are available, or will soon be available as publishers try to meet the growing demands of teachers for books suitable for student research.

When materials that students can read on a topic are not available, it is recommended that teachers select materials listed in the resources, or those from other sources, and adapt them to the reading levels of their students.

KINDERGARTEN TO GRADE NINE

COURSE OUTLINE

The Social Studies program is divided into four parts to allow for maximum integration of concepts and information.

PART 1 WHO WE ARE

Kindergarten and Grade One

PART 2 PEOPLE IN COMMUNITIES

Grade Two Exploring Our Communities
Grade Three The First Peoples of Canada
Grade Four Communities Around the World

PART 3 LEARNING FROM THE PAST

Grade Five The World of the Past
Grade Six Interaction and Change in North America
Grade Seven The Times of the Treaties

PART 4 PRESENT REALITIES, FUTURE DIRECTIONS

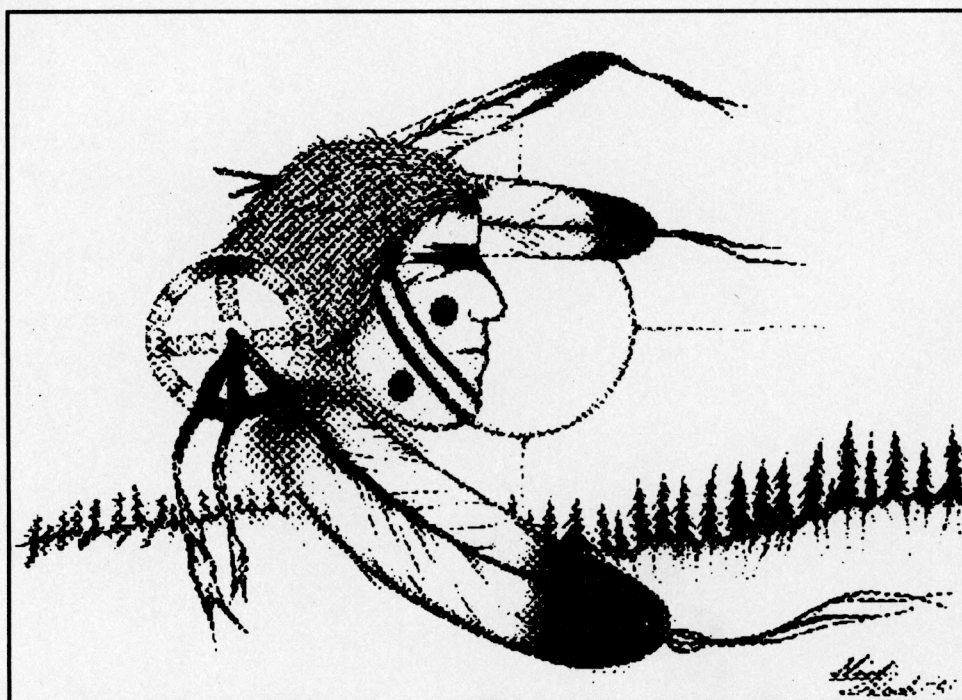
Grade Eight Native Peoples in Canada Today
Grade Nine The Global Community: Trends to the 21st Century

Indian and Northern Affairs Canada
Ontario Region

PART 1

PART 1: WHO WE ARE

Kindergarten and Grade One



PART 1: WHO WE ARE

Kindergarten and Grade One

PART ONE: WHO WE ARE

INTRODUCTION

Children begin to acquire and use cognitive and social skills in the context of their everyday experience before they enter the school system. The school can build on these skills and help the child extend them.

Young children have to make adjustments to the school environment. In these early years, language and social skills go hand-in-hand in the development of the whole child. The exploration of concepts and the nurturing of values and skills are the focus of the curriculum. Social studies is, therefore, not presented as a separate subject area in kindergarten and grade one. Its objectives will be achieved by participatory activities related to self, family, community and aspects of the children's environment.

The children in both grades explore one major theme, **Who We Are**. In kindergarten, the children will have one, totally integrated program. In grade one, the social studies theme can be integrated with language arts (or language development) along with science, mathematics and other subjects as much as possible. Some specific skills related to geography, environmental studies and history are suggested. These skills, introduced in kindergarten, should be reviewed and reinforced before new skills are introduced in Grade One.

The development of the child includes the integration of spiritual, emotional, physical, aesthetical and intellectual aspects. Since communities vary in the way in which they wish the school to approach the spiritual element, the school staff will want to consult and plan with them in this respect.

Children need to be exposed to literature, their own and that of other cultures (including historical literature). It includes both oral and written materials -- legends, folk tales, biographies, myths, historical adventure stories including elders' recollections, hero and heroine tales of legend and history. These stories may be told and read to, and discussed with the children by teachers and community members, and told and read by the children themselves, once they are able.

NOTE: Legends include myths which many people believe to be true or to be based on historical events. Legends serve many purposes. They can give explanations for natural phenomena. Legends can teach lessons about how people should treat each other, and about their place in the natural world. They provide great listening and reading enjoyment. Legends also give spiritual and religious guidance. Because of their spiritual and moral significance to Native people, it would be incorrect and disrespectful to speak of them as make-believe, fantasy or fairy tales.

Success in the social studies program at this early level, depends less on guidelines than on the teacher's understanding of the needs, interests and abilities of the students.

The Topics are:

Who We Are

What We Need

Who We Need

KINDERGARTEN

WHO WE ARE

LEARNING OBJECTIVES

KNOWLEDGE

Students should understand:

- we are all alike but each of us is unique in some ways;
- each of us is important;
- we have similar bodies;
- we look different from each other;
- we sometimes feel happy, sad, angry . . .;
- we have families and friends;
- we all need food, clothing, a place to live;
- we need friends, family.

SKILLS

Students should be able to:

- ask relevant questions;
- summarize information from pictures and stories;
- develop a sense of time measured in days of the week;
- develop a sense of the immediate past and future;
- recognize and model different shapes: circle, square, cube;
- recognize differences in size;
- distinguish directions left/right from a personal perspective;
- measure distance by using fingers, hands, steps, etc.

VALUES AND ATTITUDES

Students should develop:

- a sense of self-worth;
- a sense of sharing commonalities with others, yet of being unique;
- a sense of belonging;
- respect for the rights of others.

TEACHING APPROACH

It is emphasized that the best way to explore these concepts in the early years is through listening to stories that expand on the themes, through discussion and sharing ideas, through modelling and drawing, etc. The CIRCLE program for this level suggests activities about the family. Consult the health guidelines for activities related to parts of the body. The activities suggested below are designed to focus on and reinforce the concepts and are only starting points to be adapted and expanded as the teacher and students decide.

WHO WE ARE

1. We are the Same and Different

Draw enough stick figures on the board to represent all the children. Put their names underneath the figures.

Discuss that we all look the same on the board.

What are some of the ways we look the same? Accept suggestions from the children: we all have heads, arms, feet, etc..

What are some of the ways we are different? Accept as many ideas as possible: we are different (hair length, size, weight, voice, etc.)

We like (dislike) different things.

Summarizing

We are all alike but in some ways we are different.

Reinforcing Activities

Help the children to print their names.

Make mobiles of their names.

Display photographs of the children with their names printed underneath.

Ask the children to tell the story of themselves ("All About Me"): their likes, dislikes, family, friends, etc. Record their stories in a booklet.

When reading stories about children, ask the children to describe the characters, identify how the characters are similar to and different from other characters in the story, and themselves.

2. We Have Feelings

Start a story and let the children contribute their ideas. "One day a little girl/boy went for a walk. She/he was feeling . . . , (hungry; sad,happy) so she/he . . .".

Explore what "to feel" means, i.e., to feel a pain or an ache; the feel of wind, grass, snow.

Discuss that some feelings are inside and ask the children for ideas about what feeling "sad" or "happy" is like. Draw happy and sad faces on the board to illustrate.

Discuss that everyone feels happy, sad or afraid sometimes.

Have a discussion, in pairs, about some of the things that make us feel happy, sad and afraid.

Discuss that feelings can change but it is important to try to have good feelings, to be a happy person, not to be afraid, and to know that being sad or being afraid won't last long.

3. We Have Families and Friends

NOTE: See the remarks on the family under Traditional Education in the Background and Overview section of this document. Teachers should consult with the community as to the local conception of the family, and how they want the topic of families treated in the classroom.

Draw an outline of a house. Ask the children who lives in it and list their ideas (mother, father, sisters, brothers, grandparents, aunts, uncles, cousins, etc.).

Discuss what role they play in their family.

In pairs, or individually, children can draw or model their own home, family members and dictate their names and descriptions for the teacher to print underneath or print them themselves.

NOTE: Teach the science curriculum and discuss that animals also have families.

Exchange ideas about family pets and what they need and what role they play in the family.

Discuss the word "friend".

Start a story and let the children contribute ideas. Let them decide which ideas are best. "Tim was five years old. He was feeling lonely. He wished he had a friend. Then Tim met a They began to play. Now Tim was"

List the things we do with our friends.

Discuss that sometimes friends quarrel. With friends, quarrels do not last long.

Draw pictures of friends playing.

Read stories about families and friends.

4. What We Need

Start a story and let the children suggest as many ideas as possible to fill in the gaps (food, clothing, sleep, a place to live, care, etc.). "One day a baby was born. The baby was a boy/girl. The baby was named Mother gave the baby some Then the baby needed some"

Summarizing

We all need food, clothing, a place to live.

In pairs, children could exchange ideas about:

- their favourite foods;
- what they like to wear (their favourite clothes: hat, shoes,);
- draw or describe their house; "In my house there is a place to (eat, sleep, visit, etc.)".
- draw or describe "my favourite place";

With the children, plan a meal for two people. Make sure that everything is good to eat and that some food comes from the soil, some from creatures living on the land, some from water. Ask parents for a sample of different kinds of food. Have the children describe the colour, texture and taste of each.

NOTE: The health curriculum on food and nutrition can be used in this context.

Introducing Skills in Geography

size	Use building blocks or other objects to explore differences in size; change size by adding and subtracting.
distance	Using hands or other non-standard measurements, note the difference in size of chairs, tables, etc.
shape	Draw circles, squares; with modelling clay make a round ball, a square block, etc..
direction	Practice left-hand, right-hand uses, and moving in those directions. (Who sits on my left? in front? behind? on my right?)
scale	Make plasticine models of houses, stores, classroom, etc.. Illustrate ideas of small, smaller, big, bigger.

NOTE: The science curriculum explores the seasons and changes of weather.

Read stories about the seasons and seasonal activities.
Read poems about rain, snow, etc..

Introducing Skills in History

Let the children finish sentences such as the following:

- Now I am in
- When I woke up, I
- Yesterday, I
- Tomorrow, I

Ask the children to bring in a story (and/or photographs) of the past from a family member.

Read stories about children in past times.

Teach the days of the week and begin a class diary, recording the most important events:
"On Monday we".

Invite members of the community and other teachers to share stories of their past.

GRADE ONE

WHO WE ARE

LEARNING OBJECTIVES

KNOWLEDGE

Students should understand:

We Have Families

- family members help, work, share, play, learn;
- families have rules;
- families change over time with birth, death, marriage, moving;
- families have customs.

We Go To School

- in school, children learn to help, share, work and play;
- children make new friends;
- schools have rules.

SKILLS

Students should be able to:

- develop simple charts for organizing information;
- expand understanding of time: before/after, days of the week, names of the months (in order);
- arrange personal experiences in time sequence;
- understand that small objects can represent large ones;
- understand that reality can be represented by symbols;
- make three-dimensional models of classroom, school area;

- locate familiar places in school and community;
- understand simple features of a teacher-made large-scale community map with pictorial symbols;
- draw or model features of the environment and the community;
- understand and use directional terms such as left, right, below, above, between;
- measure and compare objects of different size in terms such as bigger, smaller;
- estimate, measure and compare distances via terms such as nearer, longer, using different methods: pacing, string, etc.

VALUES AND ATTITUDES

Students should develop:

- a sense of self-worth and personal identity;
- an appreciation for the role of family members and other people in their own lives;
- an understanding of the uniqueness of their family and its supporting role;
- an appreciation for the need to participate in the family and in the school;
- an understanding of the need for appropriate rules;
- respect for the rights of others;
- an appreciation of the value of different kinds of work;
- an understanding of the interconnectedness of people in a community;
- a sense of pride in being part of the Native community.

TEACHING APPROACH

As in kindergarten, the best way to explore these concepts in the early years is through listening to stories that expand on the themes, through discussion and sharing ideas, through writing and drawing. Some activities in the CIRCLE program for this grade focus on the themes of family and school. The activities suggested below are only starting points to be adapted and expanded as the teacher and students decide.

1. We Have Families

NOTE: See the remarks on the family under Traditional Educaion in the Background and Overview section of this document. Consult with the community as to the local conception of the family, and how they want the topic of families treated in the classroom.

Tell a story such as the following. (Let the children suggest words to fill in the gaps. List as many ideas as possible.) "A new baby is a lot of fun but a lot of work. A baby needs . . ." (food, clothing, love, etc.). Who gives the baby what he/she needs? List family members (father, mother, sisters, aunts, uncles, grandparents, etc.) and suggest what they might each do to help the baby.

Summarize

We all have families, and families help each other. We need our families.

Suggested Activities

In pairs, children share information about their families, who are the family members, what work does each do in the house and/or out of the house? What activities does the family do together? Be sensitive to single parent situations.

The children can draw pictures of their family members.

Share information and make an "Our Families" display around the room with photographs and drawings of family members.

Discuss that families are the same in many ways. In some ways they are different. Discuss some of the similarities and differences.

Families have different rules. Are there family rules about bedtime, chores, etc.? Discuss the reasons for family rules.

Families have different customs. What special things do you do in your family in the different seasons of the year?

Summarize

Develop a list of what makes families important.

Discuss that families are important, but families need other people, too. Here are some of them. Guess who they are. (Develop riddles such as the following. Ask the children to suggest answers. Accept different ideas.)

- I take care of you when you are ill. Who am I?
- I go out on the land and set traps. Who am I?
- I sell flour and soap and other things. Who am I?
- I know a lot about long ago. Who am I?

Ask the children to make up their own riddles to show the roles of people in the community.

2. We Go To School

Begin a story. Ask the children to fill in the blanks and expand the story. "Tim was six years old. It was his first day at school. He was feeling . . . His big sister told him, "You will like school because school is where we . . ." (learn things, work, play, read, etc.).

Ask: Who are the people we need in school? Invite questions about your role as the teacher. Ask the principal, the caretaker, other teachers to visit the classroom and discuss their roles OR have the children develop some questions and interview the people involved. The children can then present a report of "The People in our School".

Discuss some school rules. What are they for? How are they different from rules at home?

Introducing Skills in Geography

Reinforce Kindergarten activities and expand.

- direction Develop activities to explore left, right, above, below, before, beside, beneath, behind, near, far. Practice these concepts by describing the location of objects and people in class or in photographs. These direction terms can also be used in the context of art the children do.
- size Describe what it is like to wear clothes that are too large or too small or just the right size; the difficulties of being a giant or a dinosaur; make giant steps; read stories about a giant or dinosaur.
- mapping Make a 3-dimensional model of the classroom using plasticine, Lego, etc. to represent various tables, chairs, etc. Have the children draw pictures or make plasticine models of community buildings and physical features
- Draw a large square on the board to represent the walls of the classroom. Ask how we show desks, tables; where should they be inside the square? Show other, simple maps. Let the children make a map of their classroom on a large paper on the floor. Cut out shapes for tables and other objects and paste them down.
- scale Why do our shapes have to be smaller than the real things? How small should we make our plasticine desks? How large can we make them? Experiment. What size is "just right"?
- symbols Explain that the cut-outs are **symbols** of real things. How can we show windows and the door(s)? How can we show the corridor outside? Why can't we show the whole school on our map?

NOTE: The science curriculum explores the differences and similarities among animals, plants and humans, seasonal changes, yearly cycle, measurement of time, day, seasons, year.

Develop a class calendar to record date, temperature, weather.

Introducing Skills in History

Develop discussions around such topics as:

"Last week, the most interesting day was . . ."

"In the winter, last year, we . . ."

Bring in pictures of babies, children, adults to show growth.

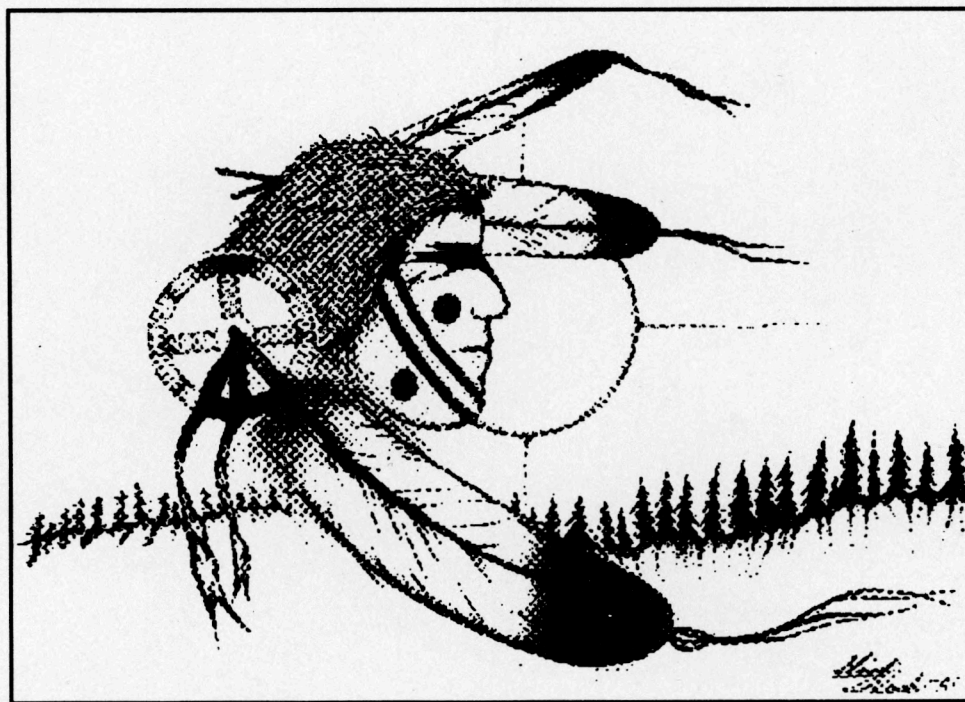
Develop lists of family and community activities under seasonal headings.

PART 2: PEOPLE IN COMMUNITIES

Grade 2 Exploring Our Communities

Grade 3 The First Peoples of Canada

Grade 4 Communities Around the World



PART 2: PEOPLE IN COMMUNITIES

Grade 2 Exploring Our Communities

Grade 3 The First Peoples of Canada

Grade 4 Communities Around the World

PART 2

PEOPLE IN COMMUNITIES

INTRODUCTION

We live in a shrinking and rapidly changing world. One of the urgent general objectives of education, therefore, must be to give today's students some understanding of the ways humans interact with each other and with their natural environment.

For young children, this means understanding their own community and their own place within it, and seeing that what they have learned is true of other communities, and of other children of different cultures. Respect for other cultures comes from a recognition of shared human experiences, and a perception that there are logical reasons for differences.

For the teacher, it means planning learning experiences that allow free discussion of the complex elements of human society, centred on a clear framework of learning which allows concepts to be explored through ways that make sense to the children. *How* this happens in the classroom is as important as the topic itself -- for it is in the sharing of experiences, ideas and feelings, hopes and concerns, that children learn who they are and to respect each other.

In this section of the Social Studies program, students will be introduced to concepts such as community, technology, leadership, consensus, the land, and to values such as sharing, conservation, respect for others and honesty. Grade Two students are introduced to these concepts through the study of their local community. The Grade Three course explores these concepts in the context of original Native Communities of Canada. Grade Four looks at different communities throughout the world.

GRADE TWO

EXPLORING OUR COMMUNITIES

GRADE TWO

EXPLORING OUR COMMUNITIES

In this grade, students will explore aspects of their own neighbourhood and community, especially the roles of community members and the ways in which they cooperate to provide a community life.

With the teacher's help, they will plan and undertake the study themselves.

A community study is an ideal way to introduce, informally and simply, important skills, such as organizing a study, focusing on specific topics, formulating relevant questions, undertaking research and cooperating to present findings.

It must be emphasized that, in Grade Two, young children are only beginning to learn to work together. The success of group study, at this level, will depend on careful planning by the teacher, on the simplicity and shortness of the questions children choose for research and on how well they understand what they are expected to do.

In effect, there are six parts to their activity:

1. organizing the study;
2. planning in the group;
3. focusing on the questions for research;
4. research: finding the information;
5. synthesizing and presenting the results;
6. evaluation.

The topics are:

- (1) Exploring Our Community
- (2) Exploring Another Community (optional)

LEARNING OBJECTIVES

KNOWLEDGE

Students should understand:

- aspects of the community they live in;
- the roles of the people with whom they share it.

SKILLS

Students should be able to:

- develop simple charts to organize studies;
- formulate questions to focus the study;
- identify sources of information;
- conduct brief interviews and summarize findings;
- understand the use of a library;
- use photographs or texts as resources;
- present findings in a variety of ways;
- agree on criteria for good work and presentation;
- develop a simple model and then a map of their community (and/or specific neighbourhoods, if applicable) using symbols and directions and trying to make different things "the right size" in relation to each other;
- use symbols to convey information on a map;
- distinguish directions in terms of cardinal points;
- understand that a map legend helps to make and interpret a map, and to follow a route on it;

- develop a simple legend using own symbols to represent things on the map;
- understand colours as symbols for land and water;
- develop a two-dimensional map of the classroom, the way to the principal's office and other points in the school;
- read simple maps for information;
- compare simple maps with actual landscape;
- locate own community on a map of Canada.

ATTITUDES AND VALUES

Students should develop:

- self-worth;
- sense of personal identity;
- pride in their own community;
- an appreciation for the contributions people make to community life;
- a sense of the value of all work;
- an understanding of their own role in the community;
- a willingness to cooperate with others.

TEACHING APPROACH

(1) EXPLORING OUR COMMUNITY

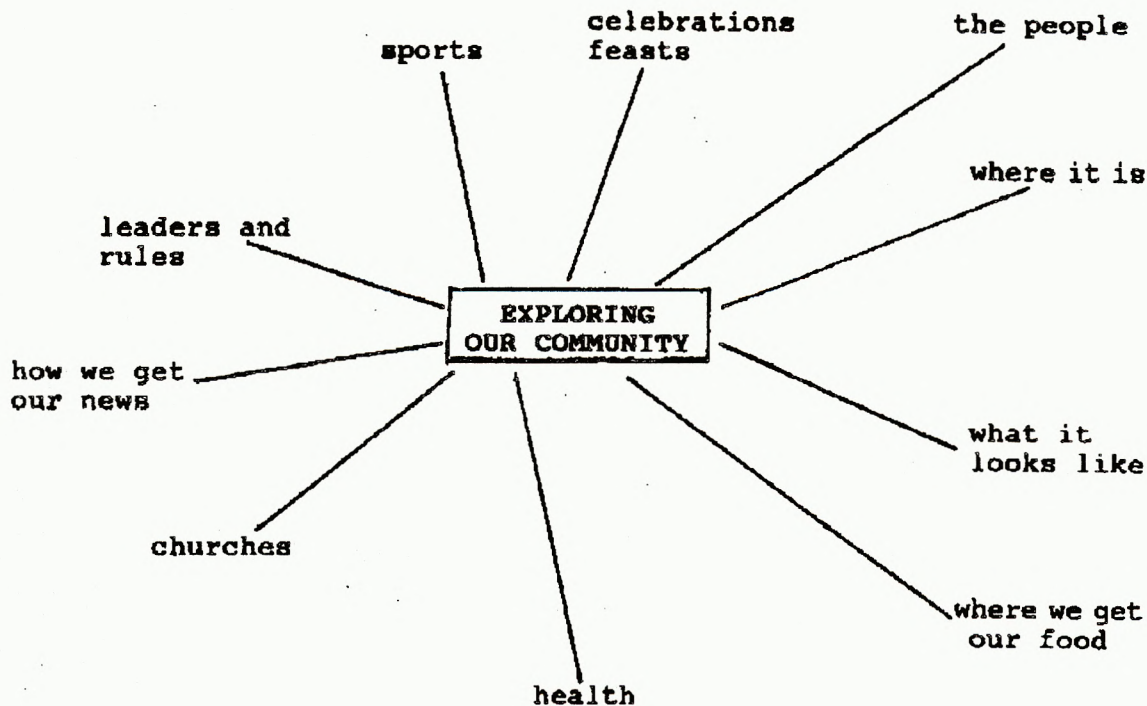
Context

Our families are neighbours. They live close to each other, in the same neighbourhood. Our neighbourhood is a community.

Is there more than one neighbourhood in our community?

Organizing the Study

Help the children to develop a list of what they need to find out about their community. A good way is through a "web" organizer as shown below. Let the children suggest the topic headings.



List the students' suggestions for ways in which the headings can be expanded.

We live in (name of community).

- Where is it?
-location
- What does it look like?
-size, buildings, environment, rivers, lakes, trees
- How do the people make their living?
-what kinds of jobs do most people do?
-some descriptions of some jobs
- Who are our leaders?
-elders, band council, chief
- Where do we get our food?
-stores, off the land, water, farms
- What do the people do for celebration and relaxation?
-feasts, visits, skidoos, boats, movies, TV, dances
- How do we keep healthy?
-home diet and daily living, clinic, nurses, dentists, doctors, hospitals, etc.
- Transportation
-roads, airlines, skidoos, buses, cars, railways
- Communication
-telephone, radio, newspapers, fax, books, library, TV
- Who makes the rules/laws?
-band council, police

Planning in the Group

1. When the children have listed as many topics and examples as they can think of, assign topics to groups of at least two students (the "making a living" section will need more).

In groups, have students:

- Discuss and list what they need to find out about their topic.
 - Decide where to go for information, who to talk to.
 - Agree on ways of presenting information (written descriptions, drawings, recorded interviews, etc.).
 - Agree on who does what and when.
2. Take the class on a walk around the neighbourhood or community so that students understand the boundaries.
 3. Help the children to formulate a few good questions for their interviews. For example:
 - (name), what do you do?
 - Why is it done?
 - How do you do it?
 - Why is it done that way?
 - Who do you do it with?
 - What do you like about your work?
 - Is your job hard? Why?

Tell the students to discuss the study with their family and that, if they want to interview people (e.g., elders, band constable, nurse, trapper) it is polite to arrange the visit beforehand.

NOTE: The study can be done during class time, with teachers and parents helping, or after school in company with friends or family. Interviews can also be carried out by telephone.

Synthesizing the Information

When the children have collected their information, help them to pick out:

- a. the most interesting facts they have collected, and
- b. their own impressions or opinions.

Now they are ready to prepare their presentations.

Presentations

The presentations will be short. Have each student in a group participate in the presentation to the best of her or his ability. (Some students will find it easy to talk to the class, others may prefer to help by displaying work or by answering questions.)

Evaluation

When the groups present their findings, the rest of the class should:

- listen carefully;
- remember important or interesting facts;
- ask questions if more information is needed;
- comment on interesting points about the presentation;
- politely suggest possible improvements.

Summarizing

Display the community study around the classroom and in the community.

Members of the community could be invited in to give more information.

Have the children pick out two or three of the most important or interesting facts from each presentation. To help students to categorize information, use summarizing headings to list the children's ideas, such as:

- Our Community: The Place
- The Work We Do
- How We Help Each Other

(2) (Optional) EXPLORING ANOTHER COMMUNITY

Depending on the interests and abilities of the students, and on available resources, choose another community for study. It could be in Ontario, but need not be; it could be anywhere in the world. The choice will depend largely on the availability of information on the community.

Discuss that, unlike the study of their own community, students must get their information from sources other than, or in addition to, interviews. They can use books, pictures, letters, or interviews with visitors from the community or with local people who have visited the community.

NOTE: This is a good time to teach library skills and simple research activities. Help students, in groups or individually, with research skills. Discuss that information can come from pictures as well as written material.

- What facts are important?
- What is interesting and should be included in the presentation?
- What can be left out? (Why?)
- What can you tell from photographs?

Related activities in language arts can be used to practice and reinforce these skills.

Summarizing

After the study of another community, hold a class discussion on:

- What are the similarities with their own community?
- What are the chief differences?
- What are some reasons for differences?

Geography

Within the community study, or as an accompanying project, have the class make a model (plasticine, clay, papier maché, Lego, etc.) of all or part of the community, and then, using the model as a basis, make a map of the community. The other geography skills listed under Learning Objectives in the introductory part of this grade level can be practised within this same community study context.

GRADE THREE

THE FIRST PEOPLES OF CANADA

GRADE THREE

THE FIRST PEOPLES OF CANADA

In the early years, students learned much about their own lives and how to organize the study of their own and other communities. In Grade Three, they explore the concept of "community" as an organizing idea to describe how people, in groups, interact with their environment and with each other and cooperate in creating a unique way of life.

The students will first define the term "community", using their own experience and sharing ideas to reach a common understanding of this fundamental concept. Secondly, they will apply what they have learned to the study of some original Native communities of Canada. Thirdly, the students will examine the concept of change as they explore the contrasts between life in their community now and in past days of the first peoples.

The topics are:

- (1) What is a Community?**
- (2) The Environmental Regions of Canada**
- (3) The First Peoples of Canada**
- (4) Communities in Change**

LEARNING OBJECTIVES

KNOWLEDGE

The students should understand:

- that the elements that make up the natural environment are interdependent;
- that human communities depend on the natural environment for survival: air to breathe, food and water, and resources for shelter and other basic needs;
- that physical features affect the choice of location;
- that people, in communities, cooperate with their environment to solve their common basic needs and to develop a shared way of life or culture;
- communities are more similar than different;
- the major environmental regions of Canada;
- the main environmental features of each (mountains, plains, forests, etc.);
- that the original Native communities cooperated with their environment;
- that these communities developed unique skills and technology, economic systems, arts and language, beliefs, systems of government;
- that, like people, communities change;
- change happens through new ideas, new technologies;
- develop more specific vocabulary in geography: mountain, forest, plain, river, lake, pond, stream, hill, road, highway, village, town, city, island.

SKILLS

Students should be able to:

- develop simple charts to organize and compare information;
- understand the use of simple graphs and tables as a way of displaying variables;

- make simple "large-scale" time-lines showing historical periods and events;
- develop the ability to visualize past events and experiences;
- use different sources for research, e.g., books, photographs, people;
- extrapolate information from different sources;
- recognize that long distances are measured in kilometres;
- compare relative distances from own community to places studied, using travel time between places and kilometres as measures of comparison;
- read and interpret map symbols that represent places, boundaries and distances;
- read and interpret simple map legends on different kinds of maps;
- relate direction to cardinal points and orient maps correctly;
- use simple geographic coordinates or grid system to describe location;
- read simple topographical maps to distinguish major environmental features, cities and towns, lakes and rivers, main transportation routes;
- develop a simple topographical map using symbols;
- compare photos or models with maps of the same area;
- identify the globe as a model of the earth;
- understand the difference between maps and globes and be able to use either as a source of information;
- locate Canada on world map or globe;
- locate own community on a map or globe in relation to others in Ontario and Canada;
- locate environmental regions of Canada, the provinces, territories and their capitals on map;
- locate communities/areas studied on map.

VALUES AND ATTITUDES

Students should develop:

- a sense of self-worth;
- pride in their Native heritage;
- respect for the achievements of Native ancestors;
- willingness to cooperate with and to have respect for others;
- an understanding of the forces of change.

TEACHING APPROACH

(1) WHAT IS A COMMUNITY?

Context

The word "community" means "having in common, sharing". A community is people sharing a place and a time.

NOTE: Review with students the web organizer from the study of their own community in Grade Two and understand that all communities can be studied in the same way.



Discuss and define each of the main terms so that students understand what technology, law, government, economic systems, values, are. For example:

technology: tools and machines that help us do work, axe, bulldozer, pen, computer, etc.

economic systems: the work people do, what they produce, what they sell and buy, what value these things have, what form of payment is used, etc.

As they discuss the terms, explore examples of each in their own community. Write a class definition of each on flip chart paper and display them around the room. The children could explain these concepts in depth through creative writing and art.

NOTE: This discussion can be closely integrated with the science curriculum for Grade Three, especially "Communities of Organisms".

(2) THE ENVIRONMENTAL REGIONS OF CANADA

NOTE: Like "community", the word "environment" is a key concept which is important for students to understand. Explore the meaning of the word through a variety of activities such as the following.

Context

Environment means our surroundings.

Our environment here in class is made of up things -- desks, walls, books, etc. -- and people, air, light and sound.

If we move our desks or turn the lights on or off, our environment changes. When we leave the classroom, we are in another environment. (Let the children describe the environment outside the classroom.)

What is our environment when we are playing in the school yard? Accept ideas, such as cement, gravel, people, noise. Include weather, trees, bushes, etc.

Part of our environment is made by humans -- either other people or what humans have made. Part of our environment comes from nature.

What makes up the natural environment? List ideas from the students on the board or use a web organizer. For example:

- air
- terrain: mountains, hills, plains, forests, rock, soil;
- water: lakes, rivers, ponds, springs;
- vegetation: trees, plants;
- wildlife: birds, animals, fish;
- weather: snow, rain, temperature.

Ask the students to describe features of the natural environment of their community and its surrounding area (or go on nature walks to identify various features, vegetation, etc.).

Summarize

Our community is a region of . . . (forests, farmlands, lakes, etc.).

Discuss ways in which people change the natural environment.

Explore the idea, "our community depends on the environment".

Activities based on current environmental issues that have local impact can be planned.

Class Activity: The "Survival Game".

Imagine that there are no houses, stores or roads in our community. Where we live is wilderness. We are wearing the clothes we have on now, but we have nothing else. How will we survive? (Develop a list of questions, such as: What will we eat? How will we get food? How will we cook the food? How will we light a fire? How will we keep warm? What will we do for shelter, in winter and in summer? What will we use for clothing?)

In pairs or groups, or as a class, let the students suggest as many ideas as possible to answer the questions.

NOTE: Invite elders, experienced hunters or trappers to discuss survival skills and reinforce the idea of our dependence on our environment.

Context

Canada is a land of very different environments.

Here are some of them. (Draw a large outline map of Canada on the board. Indicate north, south, east, west. Shade the ocean with blue-coloured chalk.)

On the western coast, there are great forests. (What symbols can we use for trees?)

And a long range of mountains that we call the "Rockies". (What symbols can we use for mountains?)

To the east of the mountains are huge, flat grasslands -- the plains. (Use coloured chalk to indicate this area.) The prairies have very few trees.

East of the plains is a region of woodlands and rolling, fertile meadows. Use symbols and coloured chalk to indicate these.

The area where many in Ontario live and for a long way in each direction, is a region of ancient rock, probably the oldest rock in the world, called the Canadian Shield. Here there are trees and small shrubs and many lakes.

To the north, where it is very cold and no trees can grow, is a region of snow and ice and short summers, called the Arctic.

Reinforcing Activity

Distribute blank maps of Canada. Let the children develop their own simple topographical map and develop legends to explain the symbols. Use an atlas to find the names of major rivers, lakes, bays, etc. and insert them on their maps.

(3) THE FIRST PEOPLES OF CANADA

NOTE: Although no specific period of history is mentioned, the intent is for students to understand how Native communities lived prior to the coming of Europeans. In initial discussions with students be sure that they understand this.

Context

The first people to live in Canada, lived in different ways in their different environments. The first communities, like all communities, had many similarities. They depended on their environment for food, shelter, clothing and means of travel. The differences among them came from what their different environments offered them. (For review, ask the students to fill in the blanks with as many details as possible.)

The people of the west coast lived in a region of

The people on the plains lived in a region of

The people in the woodlands lived in a region of

The people of the farmlands lived in a region of

The people on the Canadian Shield lived in a region of . . .

The people in the north lived in a region of . . .

Group Study

Divide the class into six groups. Each group will develop presentations on aspects of the lives of the original Native peoples in one of the major environmental regions. Items to investigate could include food, shelter, clothing, tools, beliefs/religion, government/leadership, ways of communicating, travel, daily life/work, etc.

NOTE: Review the procedures and expectations for a group study (see the Program Introduction section).

Agree on the time-frame for the study.

During the group research, the teacher can help students:

- to identify what is expected;
- to find and use resources;
- to reinforce research skills;
- to use creativity in presentations.

The group presentations can integrate art and music.

After the presentations and evaluations, the students group work could be displayed around the class, school or community. Give all the groups time to study the other presentations.

Invite members of the community to add their information and perspectives.

Summarizing Activities

As a class, in groups or individually, ask students to look for the similarities and differences in the ways of life of the first peoples.

Choose four or five themes, such as the kinds of food, tools and weapons, ways of communicating, shelter, clothing, relationship to the land and use of it. Help the children to develop a simple organizing chart to show the chief comparisons. An example of an organizing chart is shown on the next page.

COMPARISON CHART

	Environment	Food	Shelter	Clothing	Communications
West Coast					
Plains					
Woodlands					
Farmlands					
Shield					
North					

NOTE: Teachers may add to or change the areas compared to include items such as language, government, relationship to the land, etc.

(4) COMMUNITIES IN CHANGE

Context

Life today is very different from the days of forty to sixty years ago. Some things have not changed.

Invite parents, elders or other members of the community to share memories of the past and to reflect on the changes. Use a chart like that below to organize ideas about some of the changes. Let the students suggest headings and sub-headings for comparison. For example:

	Then	Now
Food - kinds of food - where it comes from - how we cook it		
Housing - materials - design		
Clothes - materials - design		
Communication		
Leadership		
Beliefs		

What has changed? What has remained the same? (values, social structure, leadership). Summarize the main differences.

What changes would elders and students like to see in the community in the long and short term, and how could they be brought about?

Geography

The geographical knowledge and skills that are listed in the Learning Objectives in the introductory pages of this grade level can for the most part be covered within the studies of the Environmental Regions of Canada and the First Peoples of Canada. Teachers can review the list of Learning Objectives to pinpoint any knowledge or skills that they feel deserve further attention.

GRADE FOUR

COMMUNITIES AROUND THE WORLD

GRADE FOUR

COMMUNITIES AROUND THE WORLD

In this grade, students will look at the global environment as the home or habitat of life. Beginning with the formation of the earth, and its structure, students will explore the main features of the Earth's environment in a way which leads them to discover the concept of environmental interconnectedness. Teachers may wish to integrate some of these topics with science curriculum studies.

In exploring how different communities around the world have used their environment to create different cultures, students will understand the interconnectedness of humans and the similarities and differences in the ways in which they interact with the different environments of the Earth.

Students will undertake research, individually or in groups, into a range of subjects related to the main topic. The constant review and reinforcement of group work and research skills are important.

The topics are:

- (1) The Earth**
- (2) Communities Around the World**

LEARNING OBJECTIVES

KNOWLEDGE

Students should understand:

- aspects of the structure of the earth;
- the relationship of the earth to the sun and its effects on climate and vegetation;
- life in selected communities in different parts of the world.
- the importance of climate, vegetation and other environmental features to human life for such things as food, clothing, shelter, transportation, etc.;
- specific geographic terms such as delta, bay, island, peninsula, gulf, desert, tundra, upstream/downstream, river mouth, river source, canal, dam, coastline, shore, capital city, border, boundary, urban/rural, etc.

SKILLS

Students should be able to:

- use simple organizers to focus the study or to compare.
- read a variety of maps of different scales, legends and themes (e.g. natural resources) to extract information;
- make simple sketch maps from observation;
- understand the use of colour on maps and globes for political divisions;
- use maps to compute distances;
- locate places studied on a map or globe relative to the location of Canada;
- infer where people may live from map data;
- understand the relationship between climate and elevation;

- understand the terms: equator, north and south pole, climate zones, latitude and locate them on a globe and map;
- understand the general climatic conditions of communities in different climate zones;
- use a compass.

VALUES AND ATTITUDES

Students should develop:

- a sense of their self-worth;
- a willingness to cooperate with and have respect for others;
- a pride in their Native heritage.
- a sense of community with other Native people in different parts of the world.

TEACHING APPROACH

(1) THE EARTH

1. The Structure of the Earth

Context

The Earth is a solid sphere. If we could slice it in half, we could see that the earth is built up of layers; molten rock at the core (magma) to the thin outer shell, which is what we live on. The Earth is surrounded by a layer of atmosphere, which is the air we breathe.

There are many theories about how the Earth began. Scientists say the Earth began as a ball of gases which gradually cooled. First the oceans were formed. Then as cooling went on, rock was formed, the Earth's skin or crust. The constant cooling caused great cracks, throwing up massive rock structures which we call mountains.

Even today, the Earth is changing.

Suggested Activities

NOTE: These are separate activities that can each be allocated to individuals, small groups or to the whole class, rather than a class study of a major theme undertaken through a group approach (such as the study of the First Peoples of Canada in Grade Three).

- Find out what scientists say about the way the Earth was formed. (The reading and discussion of traditional creation stories is found at the Grade 5 level of this guideline. Teachers may wish to arrange with the Grade 5 teacher to deal with some or all of them here).
- Describe the major time zones in the history of the earth. Include a brief explanation of changes in the Earth's environment.
- Draw a diagram or construct a model showing the structure of the earth.
- Find out about volcanoes. Construct a model and describe how it works.

- Discover the age of dinosaurs. Working within a group, prepare a model of an environment in which dinosaurs lived. After research, describe some of the different kinds of dinosaurs. Describe some theories which explain why they became extinct.
- Find out about the Ice Age and explain the influence of the retreating ice on the topography of the Northern Hemisphere.
- During the northern ice ages, regions near the equator had hundreds of years of rainfall. Write a paragraph explaining what kind of environment this created.

2. Night and Day

Context

We live in daylight and in darkness. A day has 24 hours.

Using a globe, show the tilt of the earth on its axis, an imaginary line through the centre. With a stationary flashlight, slowly turn the globe to show changing light and shade.

NOTE: See also the science curriculum, Grade Four: Solar System.

Suggested Class Activities

- Brainstorm the words describing the times of the day, e.g., dawn, mid-day, noon, dusk, twilight, midnight, etc..
- Construct a sundial in the school yard and record changing shadows in the morning and afternoon.
- Review 24 hours in a day, the number of minutes in an hour. What time on the clock is 22:00 hours, 13:00 hours, 20:20 hours?

3. The Seasons of the Year

Context

Times of the year are divided into winter, summer, spring and fall. The seasons influence how we live. Seasons are caused by the movement of the Earth around the sun. The Earth rotates around the sun and takes 365 days to complete the rotation.

Suggested Class Activities and Discussion

- With the students, move the globe around a fixed flashlight to demonstrate parts of the world in light and shade, summer, winter, spring and autumn.
- Discuss which months represent each of the seasons in different parts of Canada; which parts of the world have winter during our summer.
- Review the division of the year into months; the number of days in each month, hours in a day, etc.
- Research various calendars developed by first nations in North America.
- In which months of the year do the following occur: moose hunting, trapping, planting, harvesting?
- Why does February sometimes have 29 days?

4. Major Climate Zones

Context

The tilt of the earth means that part of the earth is closest to the sun and is the hottest area. The poles, furthest away are coldest. The regions nearest the sun are close to the equator, an imaginary line around the centre of the earth. The further from the equator, the colder the climate becomes. The areas between the equator and the poles are moderate or temperate zones.

- In which climate zone is Canada located?
- How does this affect our climate?

- Where is the "land of the midnight sun" and how does it get its name?
- What is the difference between climate and weather?

Context

The region closest to the equator has hot weather all year round, even in winter. In summer, it is extremely hot and the great heat causes heavy rainfall. Instead of winter and summer, the people talk about the dry and the wet seasons. Because of the rain and the heat, there is a wide variety of rich vegetation. In this region there are tropical rain forests. There is no snow, except in the mountain regions.

- Why does great heat cause rainfall?
- What kind of animals would not like to live near the equator?
- What vegetation would you expect to see in the polar regions?
- What might summers and winters be like at the poles?
- What animals would you expect to find there?

5. Latitude

Context

The distance from the equator to the poles is measured by imaginary lines around the earth, called lines of latitude.

With the students, use a globe or maps to measure the distance between lines of latitude.

- What lines of latitude does Canada fall between?
- What lines of latitude does Ontario fall between?
- How many lines of latitude are shown on the map?
- Describe the different climate zones by latitude.
- Calculate roughly the latitude of your community. Which countries, cities, communities lie along the same line of latitude across the globe?

Summarizing

- The climate is dictated first by the latitude -- the distance from the direct rays of the sun at any time of the year.
- The climate zones have a range of temperatures for the seasons and an average amount of rain and snow (precipitation).
- To a large extent temperature and precipitation affect the kind of vegetation and wildlife.
- The weather is the temporary state of the atmosphere at any given time.

Suggested Activities

- Brainstorm all the words describing weather that you can think of.
- Write a poem or story or paint a picture describing your favourite weather and your least favourite weather and show how weather can affect the way you live and the way you feel.
- Find the names of countries situated along the equator, along latitude 26 degrees south, and latitude 35 degrees north.
- What other communities are along your community's line of latitude?
- Design some bar graphs of precipitation levels and temperature levels for a week (or a month or year). For example, for the next week, note the outside temperature at mid-day and design a graph to show the change in temperature during the week.
- Activities with respect to current world or local environmental issues can be done.

(2) COMMUNITIES AROUND THE WORLD

1. Creating a Community

Class Activity

This activity is designed to reinforce ideas about how people use the environment both to survive and to create an acceptable standard of living. It also helps students to review the social elements that make up a community and the roles that people play within the community.

On drawing paper, ask students to draw an island of any shape. Give it an irregular coastline, two rivers, at least one lake, a small mountain range, areas suitable for farming, etc., forests. The students name their island, plan where to put a village, name the rivers, lakes, inlet, bays, mountains, peninsulas, etc..

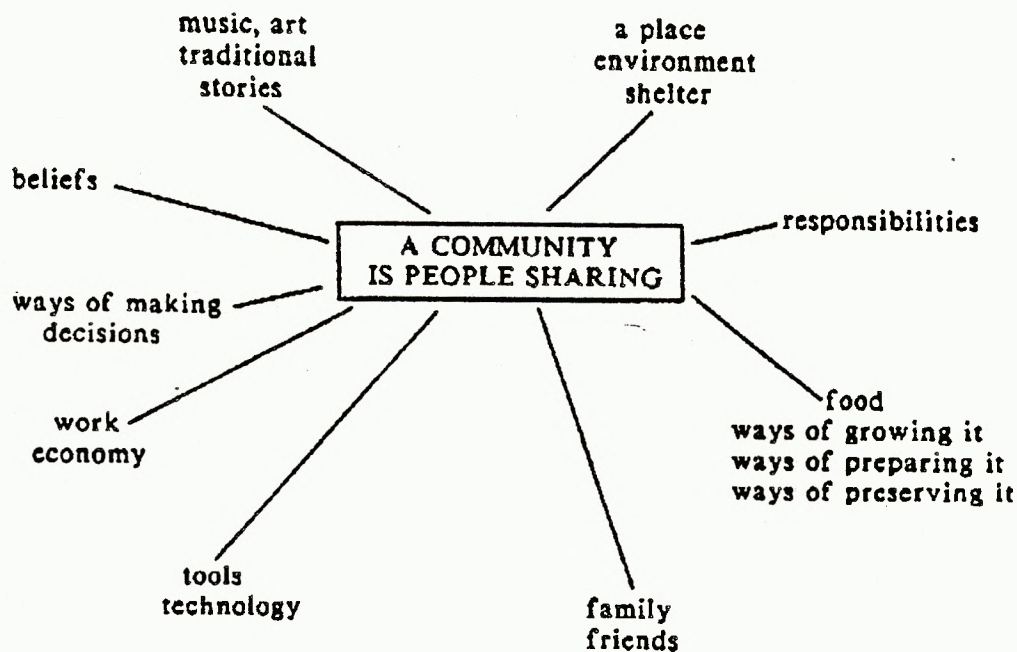
Write a description of the people who live there including some of the main characters. Show how the people make their living, where they get their food, etc.

2. Communities in Particular Environments

Divide the class into groups and assign each the study of a present-day community in one of the following environmental areas. Some example communities are listed, but there are many other possible choices throughout the world:

- farmland (e.g., southern Ontario)
- desert (e.g., Bedouin in North Africa; south-west United States)
- mountain (e.g., people of the Altiplano in Peru; Switzerland; Alberta)
- rainforest (e.g., people of the Amazon; British Columbia)
- grasslands (e.g., Canadian prairies; Argentina; Masai in East Africa)
- tundra (e.g., Inuit or others in northern Canada; Laplanders)

NOTE: Review expectations for group work, presentations and evaluation. Review the organizational chart shown below that appeared in the Grade Three community study.



Students will describe:

1. The environment, whether it is a rainforest, desert, etc. and placing it in terms of latitude on a map;
2. The natural resources which the people depend on for their shelter, food, etc.;
3. Aspects of the way of life of the community: food, shelter, clothing, transportation, how they make a living, recreation, legends, beliefs, communications, etc.

Students might wish to explore issues such as environmental change or stress brought about by technology; or other changes in society, for example, poverty or unemployment and the factors that have brought them about.

Students should understand that their presentations can include drawings, painting, models, diagrams, maps, as well as written presentations.

The presentations should be evaluated by the students as well as by the teacher. See the Program Introduction section for notes on group study.

Summarizing

Have the students display their work and give all students time to study each group's presentation.

In groups, students should categorize information under headings, such as:

- main foods around the world;
- different means of transportation;
- games around the world;
- some traditional stories from different countries;
- similarities and differences with their own community.
- attitude to the Earth – land, water, etc.
- environmental problems

Students should discuss similarities and differences between the way people in different communities live, and life in their own community. What are the reasons for the differences between communities?

Let the students discuss the topic, "Are people everywhere more similar than different?" They should give reasons from the study for their opinions.

NOTE: If an urban community is not studied above teachers might wish to have all students or a group of them research and report on aspects of life in a city.

Geography

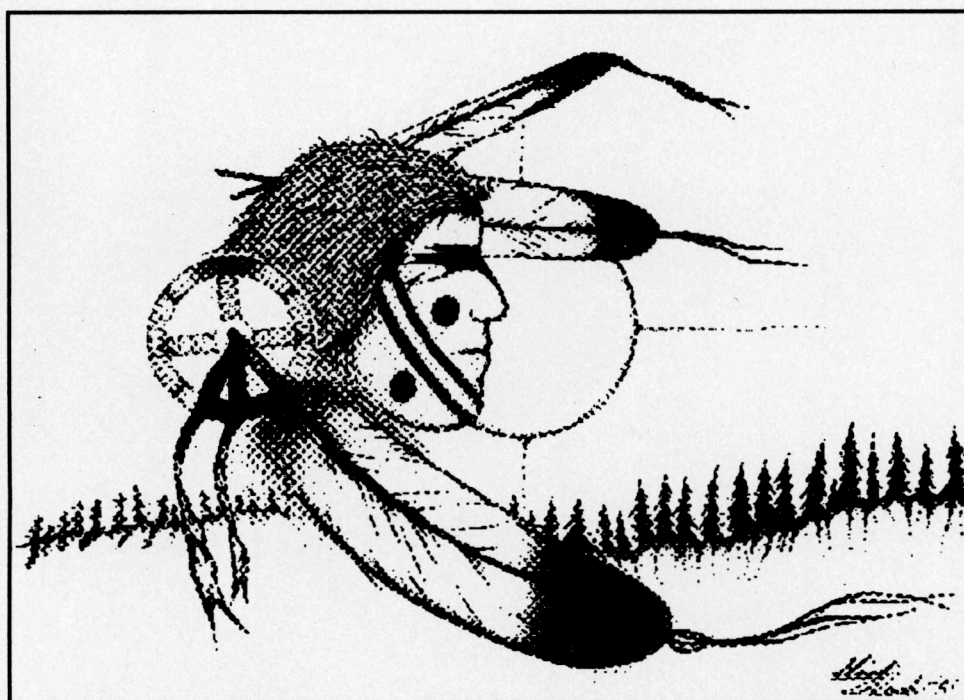
The geographical knowledge and skills that are listed in the Learning Objectives in the introductory pages of this section can for the most part be covered within the studies of The Earth and Communities Around The World. Teachers can review the list to decide on any skills or knowledge to which they wish to give further attention.

PART 3: LEARNING FROM THE PAST

Grade 5 The World of the Past

Grade 6 Interaction and Change in North America

Grade 7 The Times of the Treaties



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PART 3

LEARNING FROM THE PAST

INTRODUCTION

This section of the Social Studies program uses a historical perspective to explore human experiences. It is important, therefore, for students to discuss how historians gather their information and the ways in which they interpret it. In this course students themselves will be acting as historians.

Students need to understand, for instance, that historians must gather their information about the past from a variety of sources: from archaeologists and scientists; from traditional stories; from the spoken word and writings of people who were taking part in the events of the past or who were closer in time to the events. They must then interpret this information to give as truthful a picture as possible.

As well, all writers, whether they are describing the ancient city of the Aztecs from an "eye-witness" point of view, like some of the Spanish soldiers, or writing about it today, interpret what they have seen and learned from the perspective of their own beliefs and experiences and, often, of their own culture.

When reading history, students themselves must try to interpret the facts presented and to assess the viewpoint of the historian. Students should learn to weigh evidence from a variety of sources and, if possible, to develop their own interpretation and to test it against other information. Because of this, oral history is extremely important. Native students will find that their elders will have detailed memories which have been handed down over generations and this form of history is as valid as that of history books, and often more so.

The approach to the study of the past found in this section of the social studies curriculum focuses less on chronological events (although they are important) than on significant themes and on activities which allow students to explore these themes in detail through a variety of techniques.

GRADE FIVE

THE WORLD OF THE PAST

GRADE FIVE

THE WORLD OF THE PAST

In previous grades, students have learned to explore their own and other communities and to see how people interact with their environment and with each other to create distinct ways of life.

This study explores the development of ancient societies in different parts of the world. Students will learn the similarities that marked cultural development and will discover reasons for differences. In the process, they will define and explore some universal ideas that shape life in any society such as government, social organizations, trade, technology, law, economic values and human rights. The study examines changes that took place when some ancient societies encountered European cultures.

The topics are:

- (1) Oceans and Continents**
- (2) Early Societies and Beyond**
- (3) The Changing World**

LEARNING OBJECTIVES

KNOWLEDGE

Students should understand:

- aspects of the topography of the continents;
- changes that came about with the development of agriculture;
- the significance of food surplus and the accumulation of wealth in influencing the direction of development of societies;
- the development of societies in Africa, Asia, the Americas and in Europe.
- the changes brought about by European expansion in the 15th and 16th Centuries.

SKILLS

Students should be able to:

- define and apply terms such as "economic systems", "social structure";
- visualize and describe events and experiences of the past from evidence found in research;
- develop charts or other devices to organize a study, to compare different societies.
- understand the meaning of A.D. and B.C as a historical divider;
- understand the division of time into centuries;
- develop a simple time-line to show the growth of the various societies studied to show their growth and decline;
- use maps and globes to explain geographic setting of historical and current events;
- name and locate continents, major oceans and major seas on a map or globe;
- relate location of continents to latitude;

- understand the effects of climate on location;
- understand the relationship between latitude and climate;
- understand the relationship between climate and vegetation;
- read different maps as sources of topographical information;
- gather information about the same area using two or more different maps;
- understand the terms "relief" and "elevation" and how each is marked on maps;
- understand and use standardized map symbols;
- use number and letter coordinates to locate places on a map;
- compare maps of different scale;
- compute distances between points using map scale.

VALUES AND ATTITUDES

Students should develop:

- a sense of self-worth;
- the ability to cooperate in groups;
- gain an understanding of the ingenuity of human achievements such as shelter/housing, appropriate technology;
- develop sensitivity to and understanding of concepts such as power, wealth, private vs. communal property, conquest of nature vs harmony with nature, human rights.

TEACHING APPROACH

(1) OCEANS AND CONTINENTS

NOTE: A more in-depth understanding of world geography is important as a background to the study of the growth of societies in different parts of the world, as well as to understand the geography of European expansion.

Context

Our planet consists mostly of water -- oceans and seas. The chief land masses we see are called continents.

- Show the oceans and major seas and name them.
- Show and name the continents.
- Have students locate them on the globe and in atlas.
- Introduce or review the position of the equator and lines of latitude, the climate zones (from Grade Four). Ask students to suggest which continents or parts of continents lie in the major climate zones and to make predictions about climate and vegetation.

Review

- Distribute blank maps of the world: students test their knowledge by filling in the names of the continents and oceans. Discover and name major-seas. Put in the lines of latitude.

Group Activity

Divide the class into six groups.

Each group chooses one of the continents (North America, South America, Europe, Asia, Africa, Australia) and undertakes research to describe the major environmental features of each. Ask students to illustrate their findings with drawings, models, photographs, maps for presentation to the rest of the class.

(2) EARLY SOCIETIES AND BEYOND

Context

We have discovered what we know about early human life by finding artifacts, bones, bits of tools and other clues. The first humans hunted for food, discovered fire, made tools. They ate meat, wild berries and plants.

Suggested Activities

- Read and discuss several different creation stories, including those of Native societies and the Judeo-Christian, and discuss the similarities among them.
- Discuss the meaning of the word "mystery" and write a short story or poem to illustrate what a mystery is.
- Explore some of the stages in human development in the scientific theory of evolution. Teachers may want to consult with the community to get their opinions on how to approach this theory.
- Discuss what archaeology is and how archaeologists work.
- Write a story or play about "The Day They Discovered Fire", or "The First Boat".

Context

We know that there were humans mentally and physically like us 20 to 40 thousand years ago. They were foragers – nomadic people who hunted and gathered their food.

At the end of the last glacial age about 10 to 12 thousand years ago, there were considerable climate changes in various regions of the world. These were a major factor in bringing about "complex foraging" by some of these early societies; their environment was such that ample food resources were available for gathering in one area. Thus, while remaining hunters and gatherers, they were able to establish permanent settlements. Consequences of this situation that would be characteristic of most of the yet-to-come agricultural societies appeared: with ample food around, the population grew and people were able to stockpile surplus resources; wealth accumulated; social classes and differences of status based on the control of these resources developed.

Such expanding populations cannot forever be sustained by the limited resources of nature. About 10 thousand years ago, their own expanding use of the resources and a second climate change which restricted the natural growth of previously abundant foods, forced those complex foragers that we have records of, to choose between a start on agriculture or a return to simple foraging. They knew of the way of life and society that each type offered them, including differing relationships to the land and to each other. Some choose one, some the other. There were still others who mixed the two.

Thus, for some, there came agriculture, the cultivation of plants for food. Although much of the documentation of its origin is based on the Middle East, we know that it arose in different parts of the world – the Americas, the Middle and Far East – at approximately the same time. With the coming of agriculture, the processes mentioned above that began with complex foraging found a base from which they would eventually expand vastly in environments that were physically and culturally suitable – permanent settlements and growth in population, surpluses of resources which resulted in social classes and more or less permanent differences of status based on the control of surpluses or accumulated wealth.

These settlements became steadily larger and were eventually to lead to cities and industrialization and to the types of society found in much of the world today with a complex technology and continual expansion.

NOTE: Teachers may have noticed that the word "civilization" has seldom been used in this document to denote a society, community or culture. The word "civilized" is generally now used to refer to reasonable or decent behaviour, and conversely "uncivilized" describes boorish behaviour with "civilization" generally used to refer to any society or cultural group.

All too often, however, the meanings of "civilized" and "civilization" contain within them the mistaken and dangerous notion that those societies that went the route of agriculture and eventually developed cities represented an evolutionary advance in the human brain. Thus those who did not cultivate plants and eventually build cities, and create industrial technology and book literacy, either because they were not in an environment that made it possible, or even though within such an environment, choose not to, were somehow less than human, or at the very least "less advanced humans". (The words "city" and "civilization" have the same Latin root).

As was mentioned above, the modern human existed at least 10 to 20 thousand years prior to the start of agriculture. The choice between agriculture and simple foraging involved important considerations for those in a position to make the choice, but it involved no change or difference, in comparison with all other humans, in either the brains or the bodies of those who made the choice.

We **do not** recommend that teachers avoid the words "civilization", "civilized" and "uncivilized" with their students. The confusions and errors that their use can generate should definitely be discussed with students.

NOTE: *Many Natives do not accept the Bering Strait theory – the notion that the ancestors of today's Natives of the Americas originated in Asia, and crossed into the Americas about 25 thousand years ago when there was a land bridge (Beringia) where the waters of the Bering Strait are now found.*

Suggested Activities

- Discuss why a surplus of food would allow populations to grow. Why might it result in social rankings? Why would agriculture lead to towns and cities, and not just larger agricultural areas?
- Plan an early hunting/foraging settlement and one of an early farming village. Paint a picture or build a model of your plan.
- Write a story about a day in the life of the people who lived in a foraging community or in a farming community.
- Discuss the farming versus simple foraging choices that a "complex foraging" family might have had to make. As a follow-up or option students could write a play about a "complex foraging" family that must decide whether to grow crops or become simple foragers with half of the family wanting to live as hunters and gatherers and the others trying to persuade them to stay.
- Compare words needed by people in hunting/gathering communities with those needed by people in an agricultural community.
- Compare the mathematical and geographical skills that early farmers would need with those needed by early hunter/foragers. How would their tools differ?
- Find or write a song or chant suitable for hunting; for fishing; for planting and harvesting.

NOTE: *The following activity may have religious connotations and will require prior approval by the community elders.*

- Discuss with the elders in the community the significance of herbs and grasses. Discover which herbs and grasses might be used for healing and curing illnesses.

Context

Some early agricultural societies developed complex technologies which enabled them to build roads and cities. Their government, laws, trading and communication and social systems became even more complex. Their values changed as their technology distanced them from nature.

Discussion

- What is technology?
- How does technology distance people from nature?
- Discuss the difference between respect for nature and control of nature.
- What technologies do we have now that distance us from nature?
- What technologies help us to live in harmony with nature?
- Does a telephone help or hinder your conversation with a friend?
- Is the snowmobile a benefit to people? To the land? What are the advantages of a dog-sled?
- Does television distance us from nature? Explain.

Group Study

Divide the class into groups. Each group selects one of the societies listed below (generally referred to as "ancient societies" or "pre-contact societies"), and undertake research to develop a group presentation to the rest of the class. Study of societies in the Americas should be of a period prior to the coming of the Europeans. (Students might study in more depth a North American society already studied in Grade 3, or their own society). The class need not study all the groups. You might substitute other societies of similar eras for which you have resource materials.

Anasazi

Aztec

China (A.D. 25)

Egypt (about 1380 B.C.)

Greece (500 B.C.)

Haida

Indus Valley (2500 B.C.)

Inuit

Maori

Masai

NOTE: Review the class criteria for working in groups and their agreement on how to evaluate each other's presentations. As part of the presentations, encourage students to paint or build models of one of the living areas, encampments, cities, etc. of their society.

Presentations would describe the society in terms of:

1. **The Environment:** Describe the main features of the territory. What was the climate like?
2. **History:** When did the society exist? Why were the people there and where did they come from?
3. **Government and Law:** Who ruled and how were the rulers chosen? What were some rules that governed the society and how were they arrived at? In what ways were the rules enforced? Who made the decisions?
4. **Communication:** How did the people communicate? Was there a written language? Was it necessary to write? Did all the people know how to read and write? What other communications techniques did they use?
5. **Food:** What foods were eaten? How did the people get food? How was it shared? How was it distributed?
6. **Economic Systems:** What was valued as wealth? What commodities did they trade and with whom? What did they use for money?
7. **Technology:** What tools and/or machines did they develop? How were they used?
8. **Religion:** What did the people believe? What were some of their religious ceremonies?
9. **Human Rights:** Did all the people enjoy a fair share of food and wealth? Were the people treated justly?
10. **Knowledge:** What did the society achieve in art, buildings, hunting or farming technique, science, governance, to make this society memorable today?
11. **Time:** How did they measure time -- seasons, noons, minutes, hours, days, weeks, months, years?
12. **Attitude to Land and Nature:** Was land considered a communal trust or was it privately owned? What was the relationship of the people to the land, or to the Earth?

Summarizing Activity

After the presentations and evaluations, display the group work. Have students compare the similarities and differences among the societies studied using headings such as:

- their economic structures;
- law;
- government;
- technology;
- religion;
- the lives of ordinary people.

Help the students to develop charts for organization and comparison.

Discuss

- What role did technology play in the development of these societies?
- Was technology, in the long run, a benefit to all the people or just a few?
- How does technology affect the lives of present hunter and gatherer societies?

(3) THE CHANGING WORLD

Context

At the end of the 15th Century, the continent of Europe was divided into many different states. Most of them were small and weak; the most powerful were Spain and France. The people of Europe were constantly at war with one another as their rulers fought for possession of territory or for more power. Although there were towns and cities scattered across the continent, most of Europe was farmland and forests and most of the people were peasants whose lives were ruled over by kings, aristocrats and religious leaders.

The chief trade between countries was in agricultural goods and commodities such as leather and wine. There was a small but very rich trade in silks and spices from the mysterious land of Cathay (China) in the far east. In the 15th Century this trade was stopped because the chief trading routes across Europe to China were cut by war. Europeans decided to try to find other routes to the east.

- The Portuguese sailed around the coast of Africa toward India.
- The Spanish sailed west to what is now known as the Caribbean and south to Mexico and Peru.
- England and France went west and north to the coast of North America.

NOTE: *Teachers may want to relate this topic to information gathered on the first topic, "Oceans and Continents".*

Activities

- Discuss what life was like in a medieval village in England or on a farm in France or Spain.
- Find out about early navigation.
- Trace the routes of Europeans in search of a new way to the Orient.

The Aztecs and the Spanish

Context

Wherever the Europeans landed, they claimed the territory, occupied by others, for their homeland and changed the lives of the people they encountered, and were themselves changed. One example is the story of the Spanish and the Aztec people.

Class Study

The students, individually or in pairs, are to conduct research to develop a brief outline of the events that followed the landing of Cortez and his Spanish soldiers and their interactions with the Aztecs. Their research should include answers to the following questions:

- Why did Cortez make his voyage?
- What did the Spanish find?
- What were their attitudes towards the Aztecs? Why?

- What did the Aztecs think about the Spanish when they first met them?
- What did they not know about the Spanish?
- What were the main events leading to the death of Montezuma?
- What happened to the Aztec civilization?
- When the class research is complete, the teacher synthesizes the class findings by outlining on a flip chart or blackboard the key points which the students put forward to tell the story of the Aztecs and the Spanish.

The class discusses:

- Why did the Aztecs fail to destroy the Spanish?
- Why did Cortez destroy the Aztec city?
- What different values did the Europeans and the Aztecs have?

Suggested Activities

- Develop a simulation about Montezuma meeting Cortez just before Montezuma is murdered. After research, write roles for Montezuma, Aztec priests and warriors, and Cortez, Spanish priests and soldiers.
- Cortez is on trial today for crimes against the Aztecs. Prepare a case for the prosecution, and for the defence. Hold a mock trial in which the class is the jury.

Summarizing Activities and Discussion

- There have been many changes over the last centuries, but some things are much the same. Many of the changes have come about because of growth in technology and science. What are some of the things that we take for granted today which would have surprised the ancient Greeks or the Aztecs?
- Would you have liked to live in any of the societies we have studied or do you prefer life in the 20th Century? List reasons for your answer. Debate the idea that our century is the best time in history.

- Plan and create posters to show what improvements we can make for the 21st Century.
- Collect and discuss stories from newspapers, television and radio which show "we have progressed", or that we have not.
- Discuss the processes involved in racism, prejudice and notions of superiority and inferiority in connection with the coming of the Europeans and their claims on the lands of Native peoples.

Geography

The geographical knowledge and skills that are listed in the Learning Objectives in the introductory pages of this Grade 5 section can to a large degree be covered within the various Grade 5 topics. Teachers will want to review that list so as to select any skills or knowledge to which they wish to give further attention.

GRADE SIX

**INTERACTION AND CHANGE IN
NORTH AMERICA**

GRADE SIX

INTERACTION AND CHANGE IN NORTH AMERICA

In this grade, students begin to explore the history of Canada from the Native perspective. The study covers the interaction of Native communities with the settlers from Europe and uses the fur trade as a case study to illustrate some key ideas. The last topic explores the beginnings of the relationship with Canadian governments that has influenced Native life.

The topics are:

- (1) Patterns of Settlement**
- (2) The Fur Trade**
- (3) Native Communities and Upper Canada**

LEARNING OBJECTIVES

KNOWLEDGE

Students should understand:

- some of the interactions between the original Native communities and the Europeans;
- some of the patterns of settlement by the French and British in North America;
- traditional trading patterns established by the Native peoples and some of the key tribes involved;
- the economic importance of the beaver and other furs in European societies;
- the role of Native people, coureurs de bois, voyageurs, merchants, etc. in the fur trade;
- the rivalry and conflict between British and French over fur trade and in response to European wars;
- the role of Native people in this rivalry;
- the changes in relationships between Native communities as trade rivalries grew;
- the causes of the American revolution and patterns of Loyalist settlement in Canada;
- the political division of Canada into Upper and Lower;
- the relocation of Native peoples in Upper Canada;
- Native leadership;
- the different systems of government and authority in Native and white societies, different systems of decision-making, different attitudes to the land and technology;
- major events of the war of 1812 and the significance of the Native peoples' role on the Niagara and Detroit frontiers;
- the relationship between Native peoples and the government of Canada between 1840 and 1876;
- the terms of the Indian Act, 1876.

SKILLS

Students should be able to:

- develop hypotheses and test them through historical evidence, e.g., the attitudes of the first European settlers to the land;
- organize a study and focus on the main elements of inquiry;
- use a range of source material, textual, visual and human resources;
- assess bias in viewpoints of historical and other sources;
- develop organizing charts for comparative purposes and weigh evidence to reach conclusions;
- use note-taking strategies;
- relate current events to location on map or globe;
- develop maps to illustrate historical events, such as patterns of European settlement, the expansion of the fur trade;
- give possible geographical reasons for the location of European settlements and trade routes;
- infer people's activities from physical environment and latitude;
- understand longitude, Prime Meridian, eastern and western hemispheres, northern and southern hemisphere;
- recognize that when the globe's surface is transferred to a flat surface, distortions occur;
- use latitude and longitude in locating places on maps and globes;
- locate International Date Line on maps and globes;
- compute time needed to travel between places on a map or globe;
- estimate and calculate distances in kilometres;
- understand colour contour and relief maps;

- recognize there are many kinds of maps for different purposes, and choose best map(s) for a specific purpose;
- make a regional map to show various features;
- understand and make special purpose maps such as climate, population, resources;
- make simple approximately scaled maps;
- locate on map local, provincial and territorial boundaries.

VALUES AND ATTITUDES

Students should develop:

- self-worth and personal identity;
- an understanding of the forces of cultural interaction;
- an empathy for the struggles of early Native communities to maintain cultural identity;
- a willingness to consider more than one point of view.

TEACHING APPROACH

NOTE: Grade 6 presents a number of opportunities to teach and practice note-taking. Where feasible, have students make notes of main facts. Assess the notes afterwards to help students with this important research skill.

(1) PATTERNS OF SETTLEMENT

Context

By the middle of the 17th Century the voyages of Columbus, Cabot and Cartier had shown that a continent stood in the path of Europeans seeking new trade routes to the Orient. France, Spain and Britain sent settlers to North America. The French explored along the St. Lawrence where Cartier had made short voyages. The British settled further south in what is now known as Virginia and Maryland.

The Native peoples of the areas where the Europeans settled included the Huron and the tribes of the Iroquois Nation.

The first European settler of New France was Samuel de Champlain, who established a base in the present city of Quebec. The Huron asked Champlain for help in their fight with the Iroquois. In taking their part, Champlain earned the enmity of the Iroquois for the young settlement of New France.

Further south, the first British settlers quickly established farms and villages and a friendly relationship with the Native peoples.

Review

- Which countries did Columbus, Cabot and Cartier represent?
- Where did their voyages lead them?
- What were the French and British hoping to find?
- Discover the names of other Native groups affected by the early Europeans.

Suggested Activities

NOTE: These activities may be assigned for class study, or allocated among five groups.

- Develop a map showing where the Iroquois and Huron lived. Compare the ways of life of the Huron and the Iroquois in terms of meeting basic needs (food, shelter) their beliefs, values, how they defended themselves, government.
- Discover what happened to the Beothuk and other Native communities who encountered the first Europeans in Canada.
- Indicate early settlement areas of British and French and show how the two groups expanded their territory over the next century.
- Prepare an account of the life of Champlain in Canada and evaluate his influence.
- Develop an account of the French community at Quebec around 1700: its architecture, government, agriculture and religion. Compare the Native communities with the French in the same terms; describe what they learned from each other.

NOTE: Teachers may want to review and expand on the study of geographical areas of Canada done in Grade 3.

Summarizing

- What was the difference between the British and French in their attitudes to and treatment of the Native peoples? Why?
- What were some of the attitudes of Native peoples to the two European groups? Why did these attitudes develop?
- What did Native peoples and Europeans learn from each other?

NOTE: Teachers may optionally add Spanish patterns of settlement in the Americas and the historical development of same.

(2) THE FUR TRADE

Context

Long before the arrival of Europeans, the various Native communities of North America had traded with each other.

When the first European fishermen came to fish off the coast of Newfoundland, they soon began to trade with the Native peoples who lived there. The value, in Europe, of the furs that the Native people offered in trade was quickly apparent to Europeans. Beaver fur was especially valuable. Beaver hats for men were the fashion in Europe and beaver quickly became the main commodity in trade. The Native people, in return, received iron cooking pots, blankets and guns.



In the community of New France, along the St. Lawrence River; fur trading soon became more important than farming. Native communities, especially the Huron, brought furs to the traders at Quebec. When the beaver became trapped out, the Huron guided the French fur traders to other tribes further inland. The Iroquois, who traded in furs with the British to the south, often ambushed the Huron and French fur canoes. Conflict between Native communities for possession of the fur trade, and between the settlement of New France and the Iroquois increased.



For the British settlers, the fur trade was more peaceful but not quite as valuable. The best beaver furs were those found in the colder North. The British established fur trading posts on Hudson's Bay. The Hudson's Bay Company established its own forts deeper into the west and north of Canada. In 1670, with no consultation with Native peoples, the Company was granted rights of trade over a vast territory known as Rupert's Land. Now other Native groups could trade with the British of the Hudson's Bay Company and many who had supplied the French found the Hudson's Bay forts closer and easier for travel.

To the growing rivalry of the Native groups was now added the struggle between Europeans to acquire the sole right to and possession of the fur trade.

Suggested Activities

- Describe trading relationships among Native peoples in Canada before the arrival of the Europeans, including the means of transportation among groups, the commodities exchanged, the value set on commodities.
- Prepare a presentation about the value placed on different furs at the trading posts. Describe Native trapping techniques. Find the change in beaver population caused by the fur trade.
- Report on Native alliances with Europeans and the role played by Native peoples in the struggle between British and French.
- Prepare a report entitled, "A Day in the Life of . . . (a Huron family, a coureur de bois, voyageur, fur trader or another)".
- Discuss the changes in Native ways of life caused by the pursuit of the beaver and European trading goods such as metal cooking pots, the rifle, changes in trapping and hunting techniques.
- Discuss the impact of European diseases on the Native people.
- Describe life inside and outside a trading post and fort, using drawings and/or models.
- Map the spread of the fur forts across Canada and the Native peoples who then came in contact with Europeans.
- Draw a map plotting the route of a fur brigade from Quebec City to the Great Lakes.
- Sketch the early history of the Hudson's Bay Company and other fur trading companies.
- Prepare a timeline showing the main events of the battle between the British and French for North America, including the involvement of Native groups in each event.

Summarizing

- Discuss the idea that the relationship of the Iroquois to the settlement of New France contributed as much to the defeat of the French in North America as the British military strength.

- Discuss the effect of conflicting values, for example, Native harmony with nature and the European control of nature, on the traditional ways of life.
- One change in the Native way of life was brought about by the European's use of alcohol as a trading commodity. What effects did this have on Native people who were unaccustomed to alcohol?

(3) NATIVE COMMUNITIES AND UPPER CANADA

Context

By the end of the 18th Century, the demand for furs in Europe had decreased and the supply of furs in Canada had diminished as the beaver was trapped out over thousands of hectares. But the rivalry between the French and the British, fuelled by wars in Europe between France and England, became a struggle not just for the fur trade but for possession of the actual territory claimed by each group. The final battle was won by the British in 1767.



Now the British laid claim to Canada as well as the settlements of New England. The French Canadian way of life continued within the borders of a territory called Lower Canada. The British mainly occupied Upper Canada. New immigrants arrived to clear land and open it up for farming.

Apart from a few settlements on the west coast, most of the rest of the country, known as Rupert's land, was in the hands of the Hudson's Bay Company. Many Native communities were allocated lands in Upper Canada. The systems of British government and law were strange to Native peoples, whose tradition of government was by consensus. Just as strange to the Native peoples was the European notion of the ownership of land.

Among the Native groups, as always, leadership came from the people and from those individuals recognized as judicious and wise by the people. These individuals negotiated with the British for the well-being of their people.



In 1776, The British colonists to the south rebelled against the British government. They succeeded in winning their freedom and established a separate country. Thousands of British subjects who did not want to live in the new republic of the United States streamed north into Canada and settled from Nova Scotia to Upper Canada. The growth in non-Native population and the desire to more effectively govern what was now a wide-spread population,

led to a British restructuring of Canadian territory and government. Confederation, in 1867, divided Canada into Ontario and Quebec and created the new provinces of New Brunswick, Nova Scotia and Prince Edward Island.

Suggested Activities

- Develop a time line showing the changing political structure of Canada from 1767 to 1876 and some of the main events during this time that affected Native people.
- Survey the effects of relocation on Native people, especially in terms of the changes from their original ways of life.
- Document the story of Joseph Brant (or another Native leader);
 - Why was he a leader?
 - What benefits did his leadership bring to his people?
 - How did he negotiate with the British?
- Compare aspects of life in a European community in Upper Canada with life in a Native community. What were the attitudes of some of the immigrants, especially after 1840, to Native people?
- Document the invasion of Canada in 1812 and write a description from the Native perspective of one or more of the battles, showing how the Native people took part and why.
- What is the British North America Act (BNA Act)? What was its importance to Native people, and to non-Native people, and why?
- What role, if any, was assigned to the Native peoples in the British North America Act of 1867? What might have been the Native peoples' reaction to the development of the government of Canada?
- Examine some of the terms of the Indian Act, 1876. What were the motives behind it? What was it trying to do? What attitudes towards Native people does it imply? What effects did it have on Native Peoples?

Summarizing

1. Why did Native peoples ally themselves with warring Europeans?
2. Summarize the changes in the lives of Native people from 1776 to 1876.
3. Were Native peoples treated with justice and equality during this time? Give reasons for your answer.

Geography

Refer to the Learning Objectives in the beginning pages of this Grade 6 section. Some of the Skills that pertain to geography can be dealt with in the context of the various topics studied, but for the most part teachers will want to make use of references listed in the Resources section.

GRADE SEVEN

THE TIMES OF THE TREATIES

GRADE SEVEN

THE TIMES OF THE TREATIES

In this grade, students continue to explore aspects of Canadian history from a Native perspective, in particular, the Native experience in Western Canada, including their interactions with Canadian legal and government authorities, and the changes brought about by European immigration.

Students consider some of the realities of Native life during this period through two major case studies, Native education and the events, causes and effects of the Riel Rebellions.

The topics are:

- (1) The Times of the Treaties**
- (2) Forces of Assimilation**
- (3) Challenge to Societies**

Optional additional topic:

Interaction of Natives and settlers in the United States

LEARNING OBJECTIVES

KNOWLEDGE

Students should understand:

- the effect on Native peoples of the opening up of prairie lands to immigrants;
- the terms of a typical Treaty, from Native and government perspectives and the rights granted by treaties;
- the effects of the reserve system on the original Native societies and on the environment;
- the roles of surveyors, missionaries, Northwest Mounted Police, traders, and their interactions with Native peoples;
- the implementation and effects of education policies on Native students and on Native society;
- residential schools: location, staffing, curriculum;
- the development of Métis societies;
- the Battle of Batoche and other events of the Riel Rebellions; the role of the Métis people, Native leaders, Louis Riel, the surveyors, the military, the Northwest Mounted Police, Sir John A. MacDonald.

COGNITIVE SKILLS

Students should be able to:

- understand historical periods;
- use more than one source for research into historical events;
- distinguish fact and opinion;
- recognize bias, propaganda;

- draw inferences, make generalizations and reach tentative conclusions from evidence;
- use charts or other devices to organize a study, display comparisons, etc.

NOTE: See the Program Introduction section with regard to the Geography curriculum.

VALUES AND ATTITUDES

Students should develop:

- a sense of self-worth;
- respect for differences in cultural heritages;
- awareness of the nature of social change;
- willingness to analyze assumptions and attitudes of cultural "superiority" and "equality";
- appreciation of the struggles of Native peoples to understand another world view and to maintain their own, and pride in their success;
- appreciation for the effects of the exchange among Native societies and European settlers.

TEACHING APPROACH

(1) THE TIMES OF THE TREATIES

Context

By the middle of the 19th Century, immigration had begun to fill up the lands of Ontario that were viable for agriculture. On the west coast, settlements on Vancouver Island and the mainland had grown up to exploit the forests and oceans. The Native peoples of the region, such as the Haida, the Kwakiutl and Tsimshian, felt the influence of the Europeans as had the Native peoples in the east.

On the Prairies, early settlements, mostly of Scottish people, were established in spite of the hostility of the fur traders, who ruled Rupert's Land. The Red River settlement, founded in 1814 by Selkirk, grew slowly.



After Confederation, the government of Canada claimed Rupert's Land from the Hudson Bay Company. In 1871 the settlements on the west coast agreed to join Confederation, provided a railway was built to unite west and east. The Canadian Pacific Railway slowly extended across the western territories, eventually linking the country from coast to coast. With the railway, came more immigration. At the invitation of the Canadian government, wave after wave of new immigrants from Europe settled across the Prairies.

By treaties, The Native people were assigned territories, reserves.

Group Study

- Describe the patterns of European settlement on the west coast.
- Develop a description of the life in a Haida or other West Coast Native society and the influence of Europeans. How were Europeans affected by the Native people?
- Review in depth two or three Prairies Native communities, such as the Blackfoot, Cree, Peigan, showing the similarities and some of the differences in their ways of life and how they traded with each other.
- Trace the changes in the buffalo hunt from the times before horses until the extinction of the buffalo herds in the beginning of the 20th Century.

- Make a chart showing patterns of white immigration onto the Prairies up to the 1920s and the main areas of white settlement.
- Document and discuss the spread of European diseases amongst the Native peoples of Canada. Include the effect of the many deaths on the self-confidence of the Natives.
- Describe the events leading up to the signing of a typical treaty. Look at some of its provisions and show what changes the Native peoples had to make to their way of life, what rights they were given and how these were guaranteed. Discuss whether treaties meant the same thing to both Natives and non-Natives.

Teachers and students may want to focus on a treaty or treaties that affected their community.

- Develop a simulation around the negotiations and the signing of a treaty. Include government officials, Native leaders, Métis, traders, Northwest Mounted Police, and some new immigrants.
- Select one of the cities of the Prairies, Winnipeg, Calgary, Saskatoon, and trace its development from Native times to the present. Show what happened to the surrounding Native communities as the cities grew and exerted an urban influence.
- Describe Native life on a reserve around the turn of the Century. What were the effects of the reserve system on Native societies?
- Tell the story of the building of the railway and assess its influence on the course of Native history.
- Document the development of the Northwest Mounted Police and their interactions with Native peoples.
- Write a brief essay on one or both of the following topics:
 - What choice did Native people have in the treaty-making process?
 - What role did the following have in Native decisions about treaties: European diseases, missionaries, alcohol, trade goods?

(2) THE FORCES OF ASSIMILATION

Context

During this period, an attempt was made to assimilate the Native peoples into the white Canadian society by such measures as an enforced educational policy in which Native children were removed from their communities to be taught the language and the values of the British.

Group Study

- What are some of the general purposes of education? Describe how Native peoples traditionally educated their children. What skills and values did they think were important to pass onto the next generation?
- What was the purpose of education for white people? What skills and information did the whites think were important for students to learn in Canada around 1900?
- Describe a typical missionary school for Native children. Why was it run the way it was? What were Native children taught? What was important for the missionary school to teach?
- What were the differences between the beliefs or religion that Native children learned at home and at the mission schools? What were the similarities? How might schools run by the church have altered the Native student's ideas of his/her role in the community and in Nature?

Summarize

- Compare schooling of today with that of 40 to 100 years ago. What has improved, what has changed, what has not changed, and what improvements could be made?
- What opportunities are open to Native students in education today? Does the educational system now serve the needs of Native people? Explain.

(3) CHALLENGE TO SOCIETIES

Context

In the 1870s, the people of the Red River settlements wanted a recognition of their rights. Their request to the Government of Canada was ignored. When the government wanted to claim the land from the Hudson's Bay Company, they sent surveyors into the Red River area, often onto the farms of the Métis people. In 1880, a Métis uprising was led by Louis Riel, but was defeated. Seven years later another uprising brought Louis Riel back into leadership. This time some Native communities, led by Poundmaker and Crowfoot, joined in. A short but bitter war followed. Riel was put on trial, and eventually executed.

Group Study

- Write a play about the confrontation between Riel and Scott.
- Make drawings showing the Battle of Batoche.
- Discuss: Why did Sir John A. MacDonald make the decisions he did?
- Document the life of Louis Riel. Why was he so respected by the Métis? How was he portrayed by the government, textbooks, the media, etc. until the 1980s and why is his death seen as significant today?
- What effects did the crushing of the Riel Rebellions have on Native history for the next 50 years?

Optional Activities

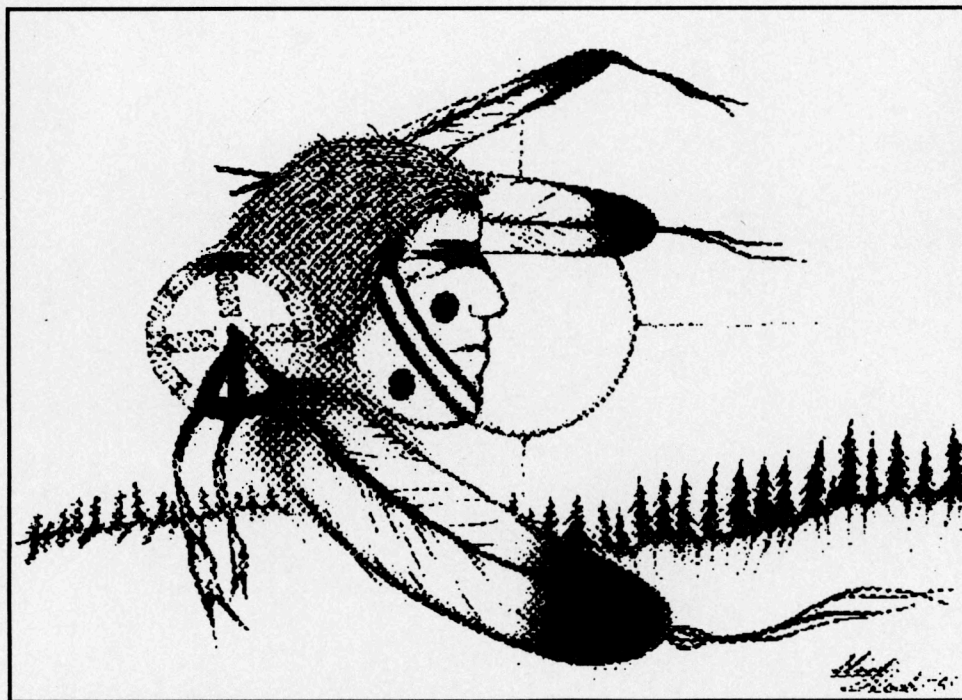
1. Examine the effects on Native people of the expanding settlement of "pioneers" as they moved into the mid-west United States in the 19th Century.
2. Describe the efforts of Native people to resist the take-over of their lands in the United States. Explain the significance of Wounded Knee, Trail of Tears, Custer's Last Stand, "broken promises, broken treaties".
3. Compare the relationship of Native peoples with the European immigrants, in the United States and in Canada in the late 19th Century.

**Indian and Northern Affairs Canada
Ontario Region**

PART 4
**PRESENT REALITIES, FUTURE
DIRECTIONS**

Grade 8 Native Peoples in Canada Today

Grade 9 The Global Community: Trends to the 21st Century



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**PRESENT REALITIES, FUTURE
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PART 4

PRESENT REALITIES, FUTURE DIRECTIONS

INTRODUCTION

Part 4 of the Social Studies course explores issues concerning the Native peoples in Canada and issues that characterize today's global community. In these two grades, students can apply the skills that they have practised in previous studies. They will organize their own study to focus on identified questions, select relevant information so as to prepare informed responses and presentations, assess bias, form their own conclusions and defend them.

The resource material for these two grades is designed to facilitate this focus on skills. The format of individual readings, from a range of sources rather than a set text, allows teacher and students maximum flexibility: readings may be photocopied for the whole class, members of a group, or assigned for individual use. The readings are selected to present information clearly, and to stimulate thought and discussion. The format allows for easy updating of material. This can be done in part through student research as an integral part of the Social Studies program.

The reading level should suit average grade eight students, with some guidance in vocabulary. Many of these readings cover complex ideas and teacher guidance is important in leading discussion. Suggested questions are designed to help the student to analyze and synthesize the content.

The teaching approach suggested in this guide is only one way in which the readings can be used.

NOTE: Every reasonable effort has been made to get reprint permission, where necessary, from authors or publishers of documents printed in Grades 8 and 9. Omissions that might have been made are regretted, and will be corrected in future printings if the relevant information becomes available.

GRADE EIGHT

**NATIVE PEOPLES
IN CANADA TODAY**

TEACHER'S GUIDE

GRADE EIGHT

NATIVE PEOPLES IN CANADA TODAY

In this grade, students explore issues that challenge Native peoples in Canada today and affect aspects of their community life. To understand the complexities of the Native negotiations for self-government and land claims, and the values at stake in Native perceptions of aboriginal rights, a clear understanding both of the Native concept of government and decision-making and the Canadian system, with which it must interact, is important.

Central to this interaction are definitions of key words and terms which may be differently interpreted by Native and non-Native peoples. The perception of the meaning of terms such as "nation" and "sovereignty" is often the essence of division, and the context for negotiation. Some terms as defined by Native peoples have been included at the end of this Grade 8 teacher guide as a resource for teacher and students to help them to reach definitions. A glossary of terms, as they were defined by Constitutional experts of the Royal Commission on Canadian Unity in 1979 has also been included to help reach balanced definitions. Although the language level may preclude their use as student readings, teachers will want to decide on definitions in their own words before discussing these terms with students.

The teaching approach in this guideline focuses on skills, and uses content as a context for student discussion and decision-making. Case studies are given as a means of clarifying the complexities of the issues through actual examples.

Teachers can look at these resources as a flexible "textbook" which can be used in a variety of ways, kept up to date, and expanded as the issues evolve. Teachers can use other readings or viewings from newspapers, magazines, books, TV, etc. to illustrate or describe the same issues, or other issues considered more appropriate. The documents can serve as part of a language arts program, focusing on skills of reading, comprehension and vocabulary development.

It is suggested that enough copies of the readings are made at the beginning of each year to provide a set for each student as they are assigned. Encourage students to develop a binder for documents as they are assigned, and for their completed work.

NOTE: *With regard to geography, see the section on same in the Program Introduction section.*

COURSE OUTLINE

Unit I Government and Law

Introduction: Defining Terms

Topic 1. First Nations Perspective

Topic 2. Canadian Government

Topic 3. Intergovernmental Relations

Unit II Issues of Sovereignty and Nationhood

Topic 1. Treaty Rights

Topic 2. The Demand for Self-Government

Topic 3. Land Claims

Unit III Social and Economic Issues

Topic 1. Population of Native Peoples

Topic 2. Realities of Life for Native Peoples

Topic 3. Case Studies in Decision-Making

Topic 4. Contribution of Native Peoples

LEARNING OBJECTIVES

KNOWLEDGE

Students should understand:

- traditional concepts of Native leadership and decision-making;
- forms of Native institutions and organizations;
- the structure and operation of the Canadian parliamentary system of government;
- the processes by which Canadian laws are made and implemented;
- the rights of Native peoples under historic treaties and agreements;
- the ways in which these rights have been applied and the basis of present negotiations of Native rights;
- facts about the process and status of land claims agreements;
- some social and economic statistics which describe life for many Native peoples today.

SKILLS

Students should be able to:

- explore and formulate definitions of terms such as "sovereignty" and "nationhood";
- identify major questions and sub-questions to focus the organization of a study;
- analyze content to extract facts, identify bias and extrapolate related questions;
- synthesize findings from a variety of sources to develop personal conclusions;
- present an issue from more than one perspective;
- test and defend conclusions and amend them in the light of further information.

VALUES AND ATTITUDES

Students should develop:

- a sense of self-worth;
- a pride in traditional concepts that govern Native life;
- a concern for others;
- a commitment to a positive contribution to society;
- a perception of the value of the Native heritage within Canada.
- an understanding and appreciation of different points of view;

SUGGESTED TEACHING APPROACH

It is suggested that the three units of this Grade Eight course be approached differently.

In Unit I, "Government and Law", the teacher distributes each document in turn to all students and leads discussion of its content.

In Unit II, "Issues of Sovereignty and Nationhood", the students divide into three groups, each with its own set of research documents. Each group prepares a presentation to answer questions related to the topic. Questions are included on each document to help clarify the meaning, and for in-depth analysis.

In Unit III, "Economic and Social Issues", students can work independently, in pairs or in groups to answer one of several research challenges.

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NOTE: The approach outlined here is only one way of teaching this course and using these documents. Students and teachers may wish to find other approaches or modify those in this guide. For example, teachers may decide to have the whole class work on each topic, using the same readings, rather than the group approach suggested for Units II and III. It should also be noted that, although the documents are edited to be brief and clear, ample time should be allowed for students to read, consult dictionaries and ask for clarification of meaning.

Students may find that documents other than those assigned to their group will help to enrich their presentation. They can be encouraged to develop their own resource material from newspapers, library, community sources, etc.

UNIT I GOVERNMENT AND LAW

Introduction: Defining Terms

Students and teacher together explore key terms, such as "country", "state", "sovereignty", "nation" and "government" and reach a general consensus as to their meaning. Display the class definitions prominently. The following are some suggested basic definitions.

- *A COUNTRY is an area of land defined on a map by political boundaries.*
- *A STATE is the political organization accepted by its people and by other states as having the right, through its government, to set laws; the responsibility of maintaining order; the responsibility of advancing the economic well-being of the people; the right to negotiate with other states; the responsibility of protecting its citizens, its territory and resources; the right to wage war.*
- *SOVEREIGNTY is the undisputed right of a state to the territory within its borders, and the right to make decisions which affect the land and its resources. Sovereignty is a word which originated in Europe centuries ago to describe the rights and territories and powers of the monarch or sovereign. In Canada, the power of sovereignty rests with the people.*
- *A NATION is people living within a country or state who feel themselves to be part of a wider community with a shared heritage, language, etc.*

Suggested Summarizing Activity

Write a paragraph, using all of these words to show their meaning and to describe the relationship of the Native peoples to Canada. For example:

"We First Nations are nations of Native peoples. We share a country – Canada – with others who make up the Canadian nation. Canada is a state with a system of government and laws for its citizens. Our First Nations have their own traditions of government and law."

Class Discussion

- What is a government?
- What is the role of a government in a state?
- What are the responsibilities of a government to the people and of the people to the government?

UNIT I GOVERNMENT AND LAW

Topic 1. First Nations Perspective (Documents 1 - 10)

Context

The challenge is to see how Canada and Native peoples can live together in harmony. We need to understand each other's tradition and values, understand the similarities, and respect our differences in our ideas of government and law-making, so that we can negotiate together.

Suggestions for Class Discussion

Distribute document #1, "Preamble to the Charter of the Assembly of First Nations". Allow ample time for reading and clarification.

The Assembly of First Nations is the largest representative organization of Native peoples in Canada. The Charter, from which these sentences are taken, was drawn up by consensus in 1985. According to this Charter:

- Where does Native government originate?
- Who makes the laws for Native peoples?
- What are "rights"?
- What are some of the responsibilities given to Native peoples by the Creator?
- Has the Creator given similar rights and responsibilities to other peoples of the world?
- Do other nations have the right to self determination? (See the reference to the United Nations Charter of Rights in the glossary.)
- What are international treaty rights?
- Canada, as a state, enters into treaties with other states. Can a "nation" enter into international treaties? What international agreements can be reached, with whom? Are these treaties binding on states? Should they be?

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Distribute document #2: "Government by Consensus Rather Than the Rule of the Majority."

- What does "democracy" mean? Can you think of examples of governments which are not democratic?
- Define "consensus" and "majority rule". What is the difference between them? Give examples of decision-making by each system.
- Summarize the Native tradition of decision-making.
- Why would the Canadian government want to encourage Native peoples to conduct meetings and arrive at decisions by majority rule?
- Should a dissenting minority accept the decisions of the majority?
- Develop a comparative chart to show the chief advantages and any disadvantages of each method of decision-making.
- Why would majority rule not work for the Dene?



Distribute documents #3 and #4: "Case Study: The Iroquois Confederacy".

- Who are members of the Iroquois Confederacy? How many tribes or nations? How many clans?
- Summarize their system of decision-making. How are all the people represented? What happens to the views of a dissenting minority?
- How does this system of decision-making fit with the philosophy of the Assembly of First Nations Charter? (Document #1).
- Research and report on aspects of the traditional system of government in one or more other Native communities, e.g. the clan system.



Distribute documents #5, 6, 7, 8, 9 and 10, "Description of The Assembly of First Nations", "Band Councils", "Indian Bands", "Tribal Councils", "Indian Organizations and Institutions" and "Directory of Indian and Related Organizations".

- Using these and other resources, write a brief (one paragraph) report on one of the following Native institutions:

The Assembly of First Nations
Band Councils
Indian Bands
Tribal Councils. -

- Describe their roles, how they originated, how they get operating funds, and how they represent the views of the people.
- Explore the work of one of the Native organizations in or near your community.

Suggested Summarizing Activities

Invite elders and other decision-makers into the class to discuss how government works in your community. What are the roles of women and children and elders in decision-making?

Write a short essay or story showing how decision-making by consensus can work in the family, in the classroom.

UNIT I GOVERNMENT AND LAW

Topic 2. Canadian Government (Documents 11 - 20)

Context

Because Canada was once part of the British Empire, the Canadian government and laws are based on the traditional British system. In British history, the monarch was the ruler and the parliamentary system evolved to reduce the monarch's absolute powers and to allow the participation of the people. Today the parliamentary system in Canada is very different from the one Canada inherited as a colony of Britain.

Class Discussion

Distribute document #11, "The Evolution of Canadian Government".

- In the government of Upper Canada, 1841, who had power?
- Were the people represented in government?
- How did they express their opinions?
- Explain the difference between representative government and responsible government. Do these words apply to the Native concept of government? Explain.

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Distribute reading #12, "Today's Parliamentary System" and #13, "Parliamentary Decision-Making".

- Describe how the Canadian parliamentary system works. What is the difference between the executive and the legislature? What is the link between them?
- In the Canadian Parliament:
 - who makes decisions?
 - how are they responsible for the decisions made?
 - how are the views of the people represented?

- Compare the way passage of legislation which makes decisions into laws, with the decision-making process of the Native peoples in the examples given.



Distribute document #14, "The Participation of the People".

- Canadians who have the right to vote (are "enfranchised") elect a member of a political party who wants to represent their community and/or riding in parliament. How does this system allow people to make their views known?
- Is the member obliged to represent their views even if his or her party holds an opposing view?
- Are there similarities in the way Native people participate in decision-making? What are the differences?
- Would decision-making by consensus work in the Canadian Parliamentary system? Explain.



Distribute document #15, "Voting Rights of Native People".

- Why have Native peoples not always had full voting rights in Canada?
- Do you agree with the 1963 statement of the International Committee of Mohawk Arts and Traditions or do you feel that there are advantages to participating in both kinds of decision-making? Discuss.



Distribute document #16, "Federal and Provincial Powers".

- In the "division of powers" between the federal government and the provincial governments, different responsibilities have been clearly defined. Where do the chief interests of Native people lie?
- What responsibilities for Native peoples are held by the provinces?
- Much of the political history of Canada has been concerned with the shifting power between the federal and provincial governments. What do you know about the Meech Lake Accord? How might this have altered the relationship between the federal and provincial powers?
- Can this federal/provincial decision-making be compared with the operation of the Iroquois decision-making process? How? Why not?



Distribute Document #17, "The Canadian Judicial System".

- Why are courts and judges needed in Canada?
- What are their responsibilities?
- How can they do their job in an impartial manner (separate from pressure by political parties)?
- Who acts as law makers and judges for Native peoples?



Distribute document #18, "Proposals for a Native Justice System" and #19, "Native Justice of the Peace Program".

- Why is a Native judicial system seen to be important?
- How might it work?
- What different approaches might there be to the treatment of Native criminal offenders?
- By whose laws would they be judged?
- How would the Native and Canadian justice systems interact?
- What is the role of a Justice of the Peace? Why is it important to encourage Native people to become Justices of the Peace?
- Why is "legal education" important for all Native people?



Distribute documents #20 and #21, "Rights of Citizenship" and "Native Rights Under the Charter of Rights and Freedoms"

- What is the difference between "rights" and "freedoms"?
- Compare this Charter with the Preamble to the Charter of First Nations (document #1). What are some of the similarities? Explain some of the differences.
- Is the Charter of Rights and Freedoms important to Native Peoples? Explain your answer.
- Why is Article #25 significant (document #21)?
- Rights imply responsibilities: what responsibilities do people have under this Charter?

Summarizing Activities

- Invite a Native lawyer or a Native Justice of the Peace or Native court worker into your classroom to discuss questions of law relating to Native peoples and the implications of a Native system of justice.
- Write to or interview a Native person who belongs to a Native political organization, asking for her or his views on Native and Canadian decision-making processes.
- Research how elections are done on Native reserves: hereditary/custom/Indian Act. Discuss the advantages and disadvantages of each.
- Write a brief essay on how you, as a Native person, might choose to run as a candidate for Canadian federal or provincial office. Explain which party you would choose and why, your motives for running for office, and how you feel you could best serve the needs of your community.

UNIT I GOVERNMENT AND LAW

Topic 3. Inter-governmental Relations (Documents 22 - 25)

Context

Historically, the political relationship between Native peoples and the Canadian government began in 1763 after the British took control of North America. Since then, the relationship has been defined by a series of major pieces of legislation by which the Canadian government has sought to define the status of Native peoples within Canada. Today, when Native peoples are negotiating their future within Canada, it is important to understand the laws and the historical interactions between governments.

Distribute document #22, "An Overview of Some Major Treaties and Legislation".

- What are the two major Acts of Parliament which define the responsibility of the Canadian government towards Native peoples?
- Summarize the intent of the Royal Proclamation (document #27), the British North America Act (the Constitution Act, 1867) and the Indian Act (document #23).
- Have any other responsibilities or treaties been added to this 1980 overview?

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Distribute document #23, "Measures of Control: the Indian Act of 1876 and its Amendments".

- What is the difference between status and non-status Indians?
- Summarize the intent of the Indian Act 1876. Why were amendments made?
- What were the effects on Indian people of some of the successive amendments to the Indian Act 1876?

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Distribute document #24, "Changes to the Indian Act, 1986".

- What is the difference in intent between these new amendments and the amendments described in document #23? What may have helped to bring this change?
- Do changes to the Indian Act change the role of Native peoples within Canada? Discuss.



Distribute document #25, "The Role of the Canadian Government in Native Affairs".

- Sum up the chief responsibilities of the Canadian Government to Native peoples.
- What, if any, are the responsibilities of the provinces?

UNIT II

ISSUES OF SOVEREIGNTY AND NATIONHOOD

In this unit, it is suggested that students work in three groups to prepare presentations on one of the three topics. Each topic has its own set of resource documents; each document has questions to help the students to analyze the content. Encourage students to look for other resources in the library, newspapers or in their community to enrich their presentations.

Have students meet in groups to assess and discuss the assigned questions, change them or suggest others. Students should agree on the allocation of work among themselves.

Allow three to six periods for the preparation of the presentations. Presentations and class discussion may take two to three periods.

Questions to guide the presentations are as follows:

Topic 1: Treaty Rights (Documents 26 – 31)

- What was the intent of the Royal Proclamation?
- Is it really significant in negotiating treaty rights today?
- What were the perceptions of Native leaders when they signed the original treaties? How can you prove what you say?
- What were the main reasons for, and the intent behind, the original treaties from the Canadian perspective? How do you prove this assumption?
- Why is the protection of treaty rights important to Native peoples? How does the case study of the Lubicon prove the point? What other examples can be added?

Topic 2: The Demand for Self-Government (Documents 32 – 42)

- Discuss the difference between treaty rights and the inherent right to self-government.
- Why is the concept of sovereignty central to self-government?
- Why is self-government important in the view of many Native peoples?

- What is the position of Canada's federal and provincial governments with regard to Native self-government? Explain their perspectives.
- What are some ideas for the ways self-government can work within the Canadian society?

Topic 3: Land Claims (Documents 43 – 54)

- What kinds of land claims are there?
- Why are land claims legitimate?
- What are the chief elements of land claims that need the most careful negotiation?
- What can Native people contribute to Canada as a whole by taking possession of land?

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Summarizing Activities

After the presentations, the whole class discusses and tries to reach consensus on the following questions:

- What are the main arguments for self-government?
- Can self-government be achieved without ownership of land?
- What are the chief factors that are presented on the side of Canadian governments opposed to self-government, and on the side of the First Nations in their demand for self-government?
- (optional) Develop a plan for a new constitution and management plan for an imaginary territory in Middle Ontario.

UNIT III

SOCIAL AND ECONOMIC ISSUES

In this unit, students can work individually, in pairs or in groups to develop a brief presentation on one of a number of topics. The documents provided for Unit III are intended only to stimulate further research. For Topics One and Two students need to bear in mind the differences in the life of Native peoples depending on where they live – physical environment, urban/rural, north/south, plains/coastal, etc. The topics and activities are:

Topic 1. Population of Native Peoples (Document 55)

Prepare a presentation (maps, charts or any other format) to show the population distribution of Native peoples in Canada, and the names and location of major Native communities across the country. Give more details about Native peoples in Ontario.

Topic 2. Realities of Life for Native Peoples (Documents 56 – 68)

Give a brief account of aspects of the life of Native people as compared to that of non-Native people in Canada in terms of:

- education;
- employment;
- health;
- housing;
- life of women;
- elderly;
- child care;
- loss of traditions.

Carry out a survey of your own community to expand your report, and/or for purposes of comparison with Native groups mentioned in the documents. Discuss possible solutions to problems.

Topic 3. Case Studies in Decision-Making (Documents 69 – 79)

Give a brief report of either the events at Oka or the dispute at Akwesasne. Outline: the causes of the dispute; the main people involved; the facts as seen by all sides of the dispute; your own opinion, with reasons, on what should have been, or should be the outcome.

Topic 4. Contribution of Native Peoples (Document 80)

- (1) Present an account of contributions to the world by Natives of the Americas.

References:

(a) *Indian Givers* by Jack Weatherford;

(b) *Indian Giver: A Legacy of North American Native Peoples* by Warren Lowes.

- (2) Present an account of Native contributions to Canadian society in: the arts; sports; - science and medicine; law and politics; community service; business.

GRADE EIGHT

NATIVE PEOPLES IN CANADA TODAY RESOURCE DOCUMENTS

UNIT I GOVERNMENT AND LAW

Topic 1. First Nations Perspective (10 documents)

1. Preamble to the Charter of the Assemble of First Nations (AFN)
2. Government by Consensus rather than the Rule of the Majority
3. Case Study: The Iroquois Confederacy (1)
4. Case Study: The Iroquois Confederacy (2) (chart)
5. Description of the Assembly of First Nations
6. Band Councils
7. Indian Bands (map)
8. Tribal Councils
9. Indian Organizations and Institutions
10. Directory of Indian and Related Organizations

Topic 2. Canadian Government (11 documents)

11. The Evolution of Canadian Government
12. Today's Parliamentary System (chart)
13. Making the Laws (chart)
14. The Participation of the People
15. Voting Rights of Native Peoples
16. Federal and Provincial Powers
17. The Canadian Judicial System
18. Proposals for a Native Justice System
19. Native Justice of the Peace Program
20. Rights of Citizenship
21. Native Rights Under the Charter of Rights and Freedoms

Topic 3. Inter-government Relations (4 documents)

22. An Overview of Some Major Treaties and Legislation
23. Measures of Control: The Indian Act of 1876 and its Amendments
24. Changes to the Indian Act, 1986
25. The Role of the Canadian Government in Native Affairs

UNIT II ISSUES OF SOVEREIGNTY AND NATIONHOOD

Topic 1. Treaty Rights (6 documents)

26. A Historical Overview
27. The Royal Proclamation: 1763
28. A Nation-to-Nation Relationship
29. Treaties Between Equals?
30. Supreme Court Upholds 230-Year-Old Treaty
31. Case Study: The Lubicon Cree

Topic 2. The Demand for Self-Government (11 documents)

32. The Two-Row Wampum
33. Native Peoples' Perspective: The Idea of Sovereignty
34. Canadian Government Perspective
35. Self-Government: An Inherent Right?
36. The First Ministers' Conference: The Last Chance?
37. Canadian Public Supports Native Self-Government
38. The Vision of Self-Determination
39. Ontario Supports Self-Government (1)
40. Ontario Supports Self-Government (2)
41. Mississauga and Chippewa Nations: Framework for Self-Government
42. The Sechelt Band: Benefits of Self-Government

Topic 3. Land Claims (12 documents)

43. Comprehensive and Specific Claims
44. Criteria for Government Acceptance of Comprehensive Claims
45. Comprehensive Claim Settlements
46. Specific Claims: Criteria for Compensation
47. Land Claims: A Slow Process of Settlement
48. The Future of the North
49. The Move to Self-Government in the North
50. The Principals of Self-Government for the Eastern Arctic
51. The Nunavut Agreement
52. Nunavut: A Symbol of Hope
53. The Extinguishment Policy
54. Canada Called Leader in Native Self-Rule

UNIT III SOCIAL AND ECONOMIC ISSUES (26 documents)

Topic 1. Population of Native Peoples

- 55. Population Distribution

Topic 2. Realities of Life for Native Peoples (13 Documents)

- 56. Census Facts
- 57. Education
- 58. Housing
- 59. Employment Rates for Native Peoples and for Canadians in General (Chart)
- 60. Average Annual Incomes of Native Peoples and Canadians in General (Chart)
- 61. Disparities Between Native Canadians and Non-Native Canadians: A Summary
- 62. Time to Relearn Traditional Practices
- 63. Labrador Women Define Their Own Health Issues
- 64. Solving Problems of Child Care
- 65. The Loss of Traditions
- 66. Helping Elders to Play an Important Role
- 67. Dealing with Substance Abuse
- 68. Beating Alcohol Abuse

Topic 3. Case Studies in Decision-Making (11 Documents)

- 69. Oka: An Overview
- 70. Oka: Comprehensive and Specific Claims Rejected
- 71. Oka: Chiefs Appeal for Peace
- 72. Oka: Negotiations Stumble over Sovereignty Issue
- 73. Oka: A White Reaction to Native Claims of Sovereignty and Self-Government
- 74. Akwesasne: An Overview
- 75. Akwesasne: Gambling and Sovereignty (1)
- 76. Akwesasne: Gambling and Sovereignty (2)
- 77. Akwesasne: The Will of the People?
- 78. Akwesasne: The Need for Laws and Judicial Structure
- 79. Akwesasne: Mohawk Nation Council of Chiefs Proclamation

Topic 4. Contribution of Native Peoples

- 80. The Contributions of Individual Native People

GLOSSARY OF TERMS
ASSEMBLY OF FIRST NATIONS

Aboriginal Rights

An inherent and original right possessed individually or collectively by aboriginal or indigenous people. Such a right cannot be granted by a government, but it can be recognized.

Aboriginal Title

An aboriginal right to ownership of lands and resources.

Contingent Right

A so-called "right" that depends upon the happening of some event, before it becomes a real right enforceable in the courts.

Entrenchment

Putting into the Constitution words which cannot be changed by a simple majority vote in Parliament.

Inherent Right

A fundamental natural right, originating within those who possess it; such a right is not created by law, but it may be legally recognized.

Right

An entitlement which can be legally asserted, individually or collectively, and which can also be transferred or surrendered by the "owner".

Self-Government

The capacity to pass laws over territory and citizens without being subject to outside authority.

Treaty Right

A right, either recognized, or created by a treaty between a First Nation and the Crown.

Justiciable

A matter appropriate for court review; a right to self-government entrenched in the Constitution would be justiciable, i.e. enforceable through the courts.

GLOSSARY OF TERMS

THE ROYAL COMMISSION ON CANADIAN UNITY

Government

As an activity, government is the continuous exercise of political power and authority in a society.

As an organization, the government is the collection of agencies that exercise competence in the state and also the group of individuals who operate these agencies at any given time.

Modern government is usually subdivided into "branches" or "functions": the legislative, which makes the laws, the executive, which implements their provisions and most often also prepares them, and the judiciary, which interprets them and adjudicates the disputes they occasion. The public service is now often accepted as a fourth branch: it provides expert advice to the executive branch.

Within a federal system such as Canada's, political power and authority are exercised by a number of governments, central, provincial and municipal, the latter coming under the jurisdiction of the provincial governments.

Rights

A right is a claim possessed by a person or group of persons and protected by law. Such a right implies a corresponding obligation by other citizens and the state to respect that right. Citizens as members of a state, therefore, have both rights and duties.

Individual Rights

Individual rights are those belonging to all individuals in a state regardless of their membership in a group or community within the state. Examples are the right of free expression and the right of association.

Collective Rights

Collective rights are essentially of two types. The first are rights which can be claimed by an individual because of his membership in an identifiable group. An example of this type are the school rights of religious groups protected by the BNA Act.

A second type of collective rights are those which apply only to collectivities as a whole. An individual cannot claim these rights . . . but may claim them on behalf of a collectivity. An example would be the right to strike.

Classification of Human Rights

Fundamental rights have been classified into at least four groups by most authors. The four groups usually advanced are:

- political rights: traditionally including freedom of association, assembly, expression, the press, conscience and religion;
- legal rights: including equality before the law, due process of law, freedom from arbitrary arrest, right to a fair hearing, access to counsel;
- economic rights: including the right to own property and the right not to be deprived of property without due compensation, freedom of contract, the right to withhold one's labour; and
- egalitarian rights: including the right to employment, to education, and so on, without discrimination on the basis of race, colour, sex, creed or economic circumstances.

Often added to these categories are minority rights, linguistic rights and social rights. There is a growing tendency in the world to consider as social rights the enjoyment of economic security, equality of opportunity and fair distribution of wealth.

In Canada, fundamental rights are defined by the British North America Act (The Constitution Act), by the Canadian Bill of Rights and by a number of other federal and provincial statutes.

Constitutional Entrenchment of Fundamental Rights

The entrenchment of rights and freedoms involves placing them beyond the ordinary reach of a government or legislature by incorporating them in a part of the constitution which, to be changed, would require a special amendment procedure which is more difficult than the simple passage of an act of the legislature. Such a procedure may require a special majority in the legislature, participation or ratification by other orders of government, or the consent of the electorate by way of a referendum.

Law

The preamble of the British North America Act states that our constitution is "similar in principle to that in the United Kingdom" and the courts have declared that in Canada, as in the United Kingdom, the "rule of law" applies.

The rule of law means that everyone is subject to the law. Political leaders are under the same obligation as anyone else to abide by the law. Neither the government, nor public servants, nor police officers are entitled to wield arbitrary power over any citizen.

Nation and National Community

Nation and state are often used interchangeably. For example, we say "the United Nations" to describe what is an association of states. But in textbooks on law, political science and sociology, whether French or English, a nation is most often defined as a form of community which can be perceived independently of any particular political embodiment. For instance, it has often been said that a Jewish nation existed before the foundation of the state of Israel. . . Thus, if a nation can exist without a state and if a state can serve more than one nation, it is necessary to distinguish between the two concepts.

A nation is a community of persons bound together by a sense of solidarity and wishing to perpetuate this solidarity through some political means. Contributing to this solidarity are common "objective" factors such as history, territory, race, ethnicity, culture, language, religion and customs, and common "subjective" factors such as the consciousness of a distinct identity, an awareness of common interests, and a consequent willingness to live together. Because of the existence of such factors, there is a special relationship among members of a nation which enables them to cooperate politically more easily among themselves than with outsiders.

Some authors have defined a nation in terms of language and culture, some in terms of a common heritage, some in terms of territory (the homeland), some in terms of a prior political organization and some in terms of common aims. The main reason for these and other interpretations of the word nation is simply that national communities are, in fact, not formed according to any particular model, but by different combinations of objective and subjective factors. That is why it is often said that a nation exists when a large organized group of persons, having in common a number of factors, thinks of itself as a nation.

How do nations relate to states? Some national communities are the product of pre-existing states; some establish their own distinct states; some live, for a variety of reasons, together with other linguistic, cultural, ethnic and national communities, in single states, often organized under federal principles. Some of the largest states of the world are in the latter group, as is Canada.

. . . A problem in the debate on the future of Canada is that of reconciling differing concepts of nationhood held by different groups in the country.

Nationality

While nationality in its original sense defines the status of an individual as a member of a nation, its most common use today is as synonymous with citizenship. It indicates the legal status of the individual in relation to the state to which he or she belongs by birth or naturalization. That status confers rights, imposes duties and requires allegiance on the part of the citizen, and in return obliges the state to protect the citizen.

Nationalism

Nationalism identifies the nation as the primary political value. At least five meanings of the term can be distinguished: (1) a sentiment of loyalty to a nation; (2) an attitude attaching high importance to the distinctive characteristics of a nation; (3) a tendency to consider exclusively the interests of one's own nation, especially in cases where these compete with the interests of other nations; (4) a doctrine maintaining that national cultures should be preserved and (5) a political and anthropological theory asserting that mankind is naturally divided into nations, that there are determinate criteria for identifying a nation and recognizing its members, and that each nation is entitled to a government of its own.

The Self-Determination of Peoples

The last meaning is associated with the principle of nationality formulated in the eighteenth and nineteenth centuries to justify the right of national communities to establish, if they so wished, their own national states.

The principle was written into the Charter of the United Nations as "the right of self-determination of peoples". (It is generally recognized that the term "people" in this context includes the term "nation".)

The charter says in Article 1: "The purposes of the United Nations are. . . to develop friendly relations among nations based on respect for the principle of equal rights and self-determination of peoples." But as other declarations and resolutions of the United Nations demonstrate, the principle of self-determination, as a concept applying to relations between states, is not an unqualified one.

The principle of self-determination has been invoked by the Parti Québécois to claim a sovereign status for "the people" of Quebec. Some Acadians and Native peoples have invoked it to claim a revised political status for themselves within Canada.

Sovereignty

The distinguishing element of the state, as the paramount form of modern and contemporary political organization, is its sovereignty.

After a long evolution, beginning at the end of medieval times, sovereignty came to mean the right of the government of a state to decide in the final recourse, internally and externally, on the direction to give to its own collective actions, a right generally considered to be absolute in legal terms. In order to implement this right, the government of a state has a monopoly of the instruments of coercion, for example, the enforcement of laws and regulations by the use of the army and the police.

A debate over the ultimate holder of sovereignty also went on for centuries. Did it belong to the king, to Parliament, to the people, to the state itself, or to the government of the state? Different aspects of sovereignty were assigned to the various claimants at different times and places in history.

The concept of sovereignty in its absolutist form raised a particular problem in the case of federal states. Could sovereignty, the ultimate and supreme authority, be divided? It is now generally accepted that in such systems sovereignty is divided in a single state between the two orders of government which, in turn, claim sovereignty in the areas of activity allocated to them by the constitution.

Observers have often noted that, in practice, sovereignty, however useful as a legal concept, was necessarily limited. The growth in our times of interdependence among states and among individuals and groups across state borders, has made this practical limitation more and more obvious. The progress of technology and its consequences, for example, on communications, the extraordinary development of foreign trade and multi-national business corporations, the increasing preoccupation of world opinion with the protection of human rights and of the environment everywhere, the world-wide concern about nuclear war, are only a few factors that have brought about a decline in the rigid classical distinction between internal and external affairs, and a consequent decline in the ability of states to exercise complete sovereignty. The growing number of world institutions and international conventions is but one illustration of this trend.

GRADE EIGHT

NATIVE PEOPLES IN CANADA TODAY

UNIT I
GOVERNMENT AND LAW

Introduction: DEFINING TERMS

Topic 1. FIRST NATIONS PERSPECTIVE

Topic 2. CANADIAN GOVERNMENT

Topic 3. INTERGOVERNMENTAL RELATIONS

**PREAMBLE TO THE CHARTER OF THE ASSEMBLY OF
FIRST NATIONS (AFN)**

PREAMBLE

**WE THE CHIEFS OF THE INDIAN FIRST NATIONS IN CANADA HAVING
DECLARED:**

That our peoples are the original peoples of this land having been put here by the Creator;

That the Creator gave us laws that govern all our relationships for us to live in harmony with nature and mankind;

That the laws of the Creator defined our rights and responsibilities;

That the Creator gave us our spiritual beliefs, our languages, our cultures, and a place on Mother Earth which provided us with all our needs;

That we have maintained our freedom, our languages, and our traditions from time immemorial;

That we continue to exercise the rights and fulfil the responsibilities and obligations given to us by the Creator for the land upon which we were placed;

That the Creator has given us the right to govern ourselves and the right to self-determination;

That the rights and responsibilities given to us by the Creator cannot be altered or taken away by any other nation;

That our aboriginal title, aboriginal rights and international treaty rights exist and are recognized by international law;

That the Royal Proclamation of 7 October 1763 is binding on both the Crowns of the United Kingdom and of Canada;

That the Constitution of Canada protects our aboriginal title, aboriginal rights (both collective and individual) and international treaty rights;

That our governmental powers and responsibilities exist; and

That our nations are part of the international community . . .

** Adopted by consensus or general agreement of the Chiefs and their duly accredited representatives of the First Nations present at the VIth annual Assembly of First Nations held in Vancouver, British Columbia, on July 31, 1985.*

GOVERNMENT BY CONSENSUS RATHER THAN THE RULE OF THE MAJORITY

In the following excerpt George Erasmus, National Chief of the Assembly of First Nations, describes the First Nation tradition of consensual decision-making and contrasts it with the concept of majority rule.

. . . The Dene, and most of the Native people of North America, come from a background where democracy and the rights of both the individual and the collective are held in high esteem. Our people made decisions in open meetings; everyone took part, and you worked toward consensus. If consensus meant working at it for three days a week for a couple of years, then that's what happened.

The other interesting thing about this style of leadership is that there's no such thing as polling the people, then going the way the winds of change are going. You don't have the opportunity as a leader to sit back and listen and decide to jump in and look as if you are in the majority.

In our system, leaders begin the discussion, and the circle gets bigger and bigger. So you have tribal leaders, family leaders, community spokespersons, all speaking. People are encouraged to speak, even if they are going to say exactly the same thing as the person who spoke just ahead of them. I watched this process of consensus building, and when I became of age to be a leader -- and the community started forcing me into a leadership position fairly quickly in my life -- I had that to draw on.

. . . When I was elected President of the Dene Nation, it was at the time when the territorial government had just moved from Ottawa to the North. The government was trying to instill in the Native people, both the Inuit and the Dene, a system of government. They went to great pains to hire social activists, agents of change, who would come among us to teach us the ABC's of conducting meetings and how to arrive at a decision. And, of course, what they were applying was the concept by which the majority rules -- never mind about the minority. You give somebody over there a few moments to debate one side of the issue, somebody else will argue against it, and then a vote is called. Forget about the people who didn't speak and have not had an opportunity to build consensus.

The government had the resources to put this new system of decision making in place, but we had to try to dismantle it and show that the ways that work for the Dene are our own traditional ways.

Native people are forever trying to preserve their own traditions and values and systems of decision making, and yet be practical and business-like and get things done -- there is a mixture of both. Since I have been National Chief, we have not yet run across a single issue where consensus was not achieved. We do everything we can to try and arrive at some kind of consensus on each question.

*George Erasmus,
National Chief, Assembly of First Nations,
in conversation with Alan Saunders,
Canadian Business Review
The Conference Board of Canada, Summer 1989*

CASE STUDY: THE IROQUOIS CONFEDERACY (1)

The Traditional System of Hereditary Chiefs of Kanesatake

The Iroquois Confederacy originally consisted of five Iroquois nations similar to each other in culture and language. These five were the Mohawk, the Seneca, the Cayuga, the Oneida and the Onondaga. A sixth Iroquois nation, the Tuscarora, was permitted to join in 1710. Today the Confederacy is referred to as the "Six Nations".

All of the Confederacy chiefs were men, but they were chosen (and could be removed) by women at council meetings. The office of Confederacy chief was hereditary within clans. Within each such clan, the chief matron, in consultation with other clan women at a council meeting, named the chief from among the clan members. Once elected, a Confederacy chief held office for life, unless he was removed for a serious offence or became too ill to hold office.

While the power to make decisions as chiefs gave men an important role, the power to name and remove Confederacy chiefs gave women an important role in Iroquois political life also. Thus, the political organization took account of men, women, clans and the tribe. . . .

The Confederacy Council consisted of 50 chiefs. There were nine chiefs from the Mohawk tribe: three from the Turtle Clan, three from the Bear Clan, and three from the Wolf Clan. Among the Mohawks, the Turtle Clan was esteemed the most noble, the Bear Clan and then the Wolf Clan. This traditional system has been revised and modernized to meet with the needs of the current members of the community of Kanesatake. But the installation method of a chief and the duties of clan mothers are still the same.

The Hereditary Council of Kanesatake consists of eight council chiefs and a Grand Chief who is from the Turtle Clan. Chiefs and clan mothers can be deposed for a number of reasons including: being too ill to carry out the duties of office, being found guilty of a criminal offence, non-attendance at clan or council meetings, or refusal to obey clan members. A similar traditional system is in operation within the communities of Akwesasne and Kahnawake.

*Information,
Mohawk Band Government,
INAC, July 1990*

CASE STUDY: THE IROQUOIS CONFEDERACY (2)

A Model for the United States

Whereas the original framers of the Constitution, including, most notably, George Washington and Benjamin Franklin, are known to have greatly admired the concepts of the Six Nation of the Iroquois Confederacy;

Whereas the confederation of the original Thirteen Colonies into one republic was influenced by the political system developed by the Iroquois Confederacy as were many of the democratic principles which were incorporated into the Constitution itself;

Whereas, since the formation of the United States, the Congress has recognized the sovereign status of Indian tribes and has, through the exercise of powers reserved to the Federal Government in the Commerce Clause of the Constitution (article I, section 2, clause 3), dealt with Indian tribes on a government-to-government basis and has, through the treaty clause (article II, section 2, clause 2) entered into three hundred and seventy treaties with Indian tribal Nations;

Whereas, from the first treaty entered into with an Indian Nation, the treaty with the Delaware Indians of September 17, 1778, the Congress has assumed a trust responsibility and obligation to Indian tribes and their members;

Whereas this trust responsibility calls for Congress to "exercise the utmost good faith in dealings with Indians" as provided for in the Northwest Ordinance of 1787 (1 Statute 50); and

Whereas the judicial system of the United States has consistently recognized and reaffirmed this special relationship: Now, therefore, it is resolved by the House of Representatives (the Senate concurring), that:

1. the Congress, on the occasion of the two hundredth anniversary of the signing of the United States Constitution, acknowledges the contribution made by the Iroquois Confederacy and other Indian Nations to the formation and development of the United States;
2. the Congress also hereby reaffirms the constitutionally recognized government-to-government relationship with Indian tribes which has been the cornerstone of the Nation's official Indian policy;

3. The Congress specifically acknowledges and reaffirms the trust responsibility and obligation of the United States Government to Indian tribes, including Alaska Natives, for their preservation, protection and enhancement, including the provision of health, education, social and economic assistance programs as necessary and including the duty to assist tribes in their performance of governmental responsibility to provide for the social and economic well-being of their members and to preserve tribal cultural identity and heritage; and
4. the Congress also acknowledges the need to exercise the utmost good faith in upholding its treaties with the various tribes, as the tribes understood them to be, and the duty of a great Nation to uphold the legal and moral obligations for the benefit of all its citizens so that they and their posterity may also continue to enjoy the rights they have enshrined in the United States Constitution for time immemorial.

Attest:

Clerk of the House of Representatives

Attest:

Secretary of the Senate

Agreed to October 21, 1988, One Hundredth Congress of the United States of America at the second session, begun and held at the City of Washington on Monday, January 25, 1988.

*United States Information Service,
United States Embassy, Ottawa*

DESCRIPTION OF THE ASSEMBLY OF FIRST NATIONS

The Assembly of First Nations (AFN) is the national representative organization of the First Nations in Canada. Its Secretariat, the National Indian Brotherhood (NIB), is located on the Territory of Akwesasne, Hamilton's Island, Summerstown, Ontario, with a branch office in Ottawa.

The AFN/NIB is structured so as to present the views of the various First Nations through their leaders in areas such as Aboriginal and Treaty Rights, Economic Development, Education, Housing, Health, Social Services, Land Claims and other issues of common concern which arise from time to time.

The Chiefs of the First Nations have met at least once annually since 1982 to set national policy and direction. The main spokesperson and leader of the AFN is the National Chief, Ovide Mercredi. The National Chief is elected every three years by the Chiefs-in-Assembly. The basic unit of the First Nations is the Band, of which there are 576 across Canada.

The AFN receives most of its operating funds at this time from the Federal Government and functions on an annual budget of three to four million dollars.

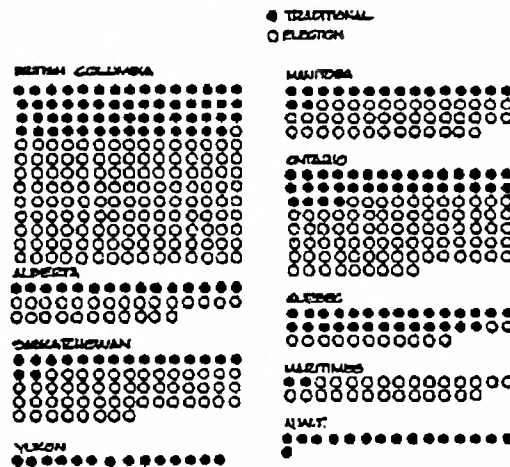
Every three to four months a smaller, but nationally representative body of First Nation leaders, the Confederacy of Nations, meets to set on-going direction. Regional Vice-Chiefs, selected periodically by the Chiefs in their respective regions, along with the National Chief, form the Executive Committee of the AFN which ensures the efficient fulfilment of direction.

Information Sheet,
THE ASSEMBLY OF FIRST NATIONS.

BAND COUNCILS

NUMBER OF BANDS AND METHOD OF COUNCIL SELECTION

NUMBERS OF BANDS AND METHOD OF COUNCIL SELECTION



The band council is the community institution identified in the 1951 Indian Act to assume responsibility for local administration. Band councils have been operating for some time in one form or another but, as Hawthorn noted:

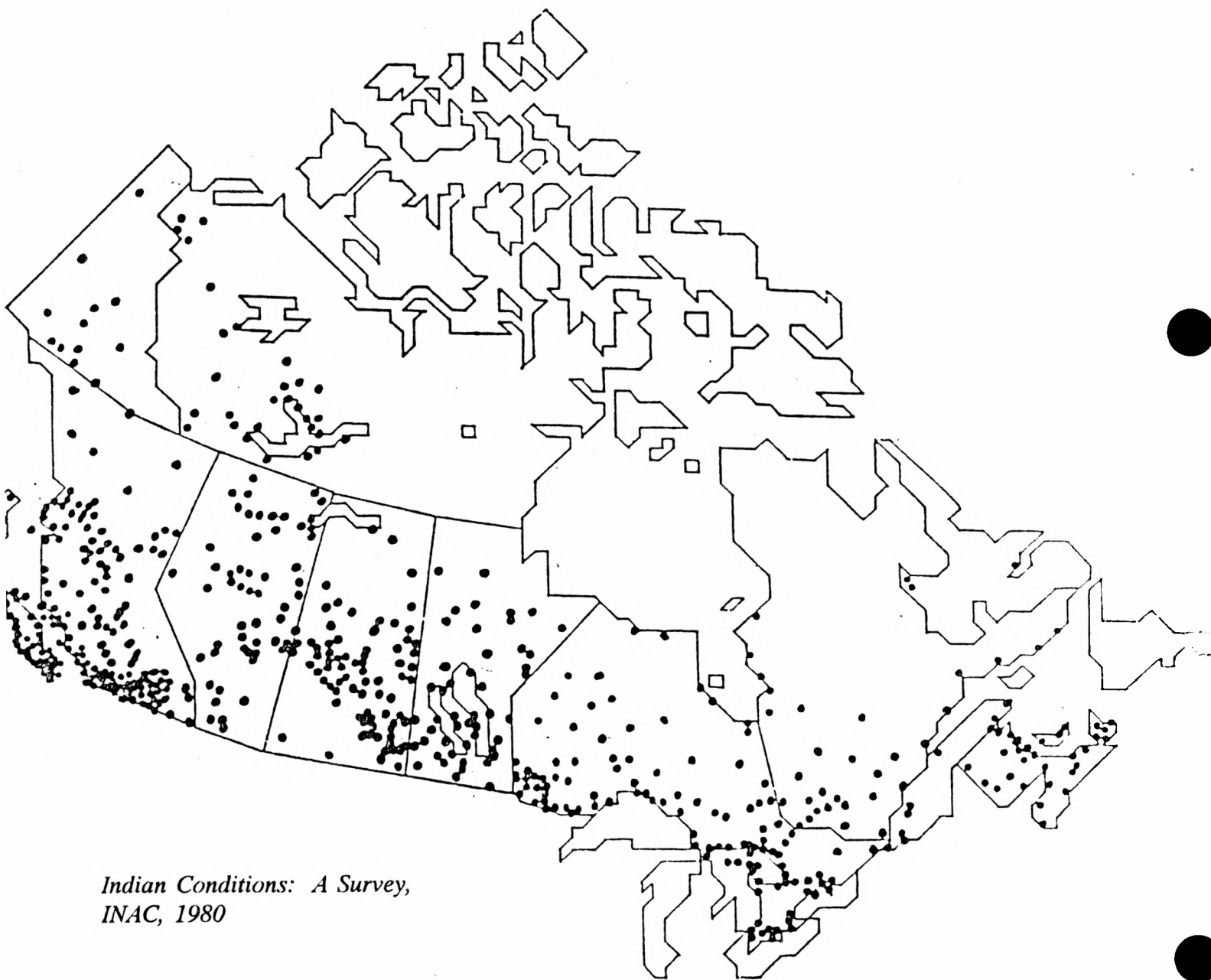
... the band council device was not a spontaneous creation of the Indians, but one introduced from the outside.....

Band councils are either selected by "tradition" or, under terms of the Indian Act, by election. The Hawthorn report found that since conditions for increased Indian administrative responsibility were introduced in the 1951 Indian Act, there had been a gradual shift from traditional selection to an elective system. Since 1966, there has been a modest shift of about five percent of the bands, mainly in Ontario and Manitoba, back to traditional selection.

Indian Conditions: A Survey,
MINISTER OF INDIAN AFFAIRS AND NORTHERN DEVELOPMENT, 1980

INDIAN BANDS

Approximately 2,250 parcels of reserve land are divided among Canada's 580 Indian bands.
(The Canadian Indian, INAC, 1980).



Indian Conditions: A Survey,
INAC, 1980

TRIBAL COUNCILS

For some Indian people, the tribal council is an historical unit of Indian government that existed at the time the Europeans arrived in the New World. For others, it is a unit created by the Indian governments. In both instances, tribal councils are formed by a group of bands coming together for common purposes but retaining individual band authority.

Tribal council activities vary from one part of Canada to another. Some councils are mainly administrative bodies, providing clerical, administrative and technical assistance to member bands. Other councils are service-oriented, delivering services such as policing, education and family services. This is the case in Manitoba, but a council is also seen as playing a role in the development of self-government:

The uniting of bands to form tribal councils is oriented toward attaining the goal of local government, self-determination and independence, each focusing on slightly different program areas to reach these goals. These new organizations have an entirely different emphasis from past Indian organizations. Tribal councils are programmatic, not political. Working from the principle that there is strength in unity, tribal councils act from the premise that the bands are primary sources of authority; thus tribal councils are given direction from representatives of their member bands. (Dakota Ojibway Tribal Council, Special 2:81)

In British Columbia, by contrast, tribal councils are viewed as political units providing support to chiefs and councils in their political activities . . .

*Indian Self-Government in Canada,
Report of the Special Committee,
HOUSE OF COMMONS, October, 1983*

INDIAN ORGANIZATIONS AND INSTITUTIONS

Assembly of First Nations

In the first half of this century several factors worked against the establishment of national Indian organizations. These included Indian poverty and adult illiteracy, geographic dispersal, isolation of Indian communities, linguistic diversity and the absence of a shared second language, interference by Indian agents or the RCMP, a DIAND requirement that all grievances be routed through the local Indian agent and a section in the Indian Act (1927) prohibiting political organizing.

Several early organizations faltered because of government suppression or interference or as a result of internal divisions. In 1968, the National Indian Brotherhood (NIB) was established as a federation of provincial and territorial organizations; with no representation from chiefs or band councils, it had no direct link with bands.

At the end of the 1970s, changes in the NIB structure were sought to give chiefs more direct control over national policies and to create an organization that would strengthen traditional Indian governments and respect the diversity of each Indian nation, while at the same time, encouraging mutual support for common goals

On April 20, 1982, the Chiefs adopted a new structure, developed over the previous two years by an interim body that included the NIB Executive Council. The new structure, called The Assembly of First Nations, enables the Chiefs to participate in developing and establishing policy at the national level. The NIB corporate structure was retained for legal purposes, but the Assembly did not incorporate under Canadian law.

Coalition of First Nations

The Coalition of First Nations, representing people from bands in British Columbia, Alberta, Manitoba, Quebec and the Maritimes, was formed in Winnipeg during a two-day meeting on March 10-11, 1983, by bands that had withdrawn from the Assembly of First Nations because they disagreed with its decision to participate in the First Ministers' Conference of March 15-16, 1983. It maintained that discussions relating to aboriginal and treaty rights should be between Canada and the First Nations and should not involve the provinces.

Native Council of Canada

The Native Council of Canada (NCC) was established in 1970 to provide a national voice for Métis and non-status Indians in Canada. Earlier this year (1983) the Métis organizations of western Canada broke away and formed their own organization, the Métis National Council.

Native Women's Association of Canada

Representing status Indian, non-status Indian, Métis and Inuit women, the Native Women's Association of Canada (NWAC) is the national organization representing and speaking on behalf of native women's organizations in each province and the two territories.

The NWAC lobbies for change on a number of fronts, including the following:

- elimination of discriminatory provisions in the Indian Act and reinstatement of those individuals who lost Indian status due to these provisions;
- provision of an equality rights clause in the aboriginal and treaty rights section of the Constitution to ensure that aboriginal peoples do not suffer discrimination in the future;
- employment and training, cultural, social, and economic development, and health needs of Native women; and
- child welfare.

Other First Nations Units

Indian people have also joined together to form units based on treaty areas or geographic regions. In addition, bands unite to form education, economic development or agricultural councils, and national bodies have been formed to support cultural centres.

*Indian Self-Government In Canada,
Report of the Special Committee,
HOUSE OF COMMONS, October, 1983*

DIRECTORY OF INDIAN AND RELATED ORGANIZATIONS

Assembly of First Nations
47 Clarence Street
Suite 300, Atrium Building
Ottawa, Ontario K1N 9K1
(613) 236-0673

Union of British Columbia
Indian Chiefs
440 West Hastings Street
Vancouver, British Columbia
V6B 1L1
(604) 684-0231

Federation of Saskatchewan
Indian Nations
1100 1st Avenue East
Prince Albert, Saskatchewan
S6V 2A7
(306) 764-3411

Association of Iroquois
and Allied Indians
920 Commissioners Road East
London, Ontario N5Z 3J1
(519) 681-3551

Union of Ontario Indians
2nd Floor
27 Queen Street East
Toronto, Ontario M5C 1R2
(416) 366-3527

Conseil Attikamek-Montagnais
80 Boulevard Bastien
Village des Hurons
Lorette, Quebec G0A 4V0
(418) 842-0277

Prairie Treaty Nations Alliance
(Prairie Regional Council)
11630 Kingsway Avenue
Edmonton, Alberta T5G 0X5
(403) 452-4330

Indian Association of Alberta
11630 Kingsway Avenue
Edmonton, Alberta T5G 0X5
(403) 452-4330

First Nations Confederacy
274 Garry Street
Winnipeg, Manitoba R3C 1H3
(204) 994-8245

Grand Council Treaty No. 3
P.O. Box 1720
Kenora, Ontario P9N 3X7
(807) 548-4215

Confederacy of Indians of Quebec
P.O. Box 443
Restigouche, Quebec G0C 2R0
(418) 788-5336

Grand Council of the Crees
1500 Sullivan Road
Val d'Or, Quebec J9P 1M1
(819) 825-3402

Union of New Brunswick Indians
35 Dedam Street
Fredericton, New Brunswick
E3A 2V2
(506) 472-6281

Union of Nova Scotia Indians
P.O. Box 961
Sydney, Nova Scotia B1P 6J4
(902) 539-4107

Dene Nation
P.O. Box 2338
Yellowknife,
Northwest Territories X1A 2P7
(403) 873-4081

Council for Yukon Indians
22 Nisutlin Drive
Whitehorse, Yukon Territory
Y1A 2S5
(403) 667-7631

National Indian Arts and
Crafts Corporation
141 Laurier Avenue West
Suite 604
Ottawa, Ontario K1P 5J3
(613) 232-3436



Native Council of Canada
450 Rideau Street
4th Floor
Ottawa, Ontario K1N 5Z4
(613) 238-3511

Métis Association of the
Northwest Territories
P.O. Box 1375
Yellowknife
Northwest Territories
X0E 1H0
(403) 873-3505

United Native Nations
1682 West 7th Avenue
Suite 300
Vancouver, British Columbia
V6J 4S6
(604) 732-1202

Native Women's Association
of Canada
195-A Bank Street
Ottawa, Ontario K2P 1W7
(613) 236-6057

*The Canadian Indian,
INAC, 1990*

THE EVOLUTION OF CANADIAN GOVERNMENT

Hundreds of years before Europeans came to this country the Iroquois Indians ruled themselves by a system of democratic, representative government. Chieftains chosen for each clan met in a tribal council; all the tribal councils chose representatives from among their members to form the Grand Council which had authority over all the tribes. It took the Europeans in Canada over a hundred years to gain as much say in their own government as the Iroquois had enjoyed for centuries.

The French, who were the Europeans first to settle the country, had no such system. The peasants served and were served by the local seigneur, who owed his allegiance in a direct line to the King of France. The British, with their long tradition of Parliamentary Government, of power gradually taken from the monarchy and given to the people through their representatives in Parliament, won control of the land in 1763. But they were limited in population to the young settlements in Newfoundland and Nova Scotia (where the first elected Assembly opened in 1758), and except for instituting English Criminal Law, they made no attempt to change any of the traditional institutions of the French people.

Then in 1776 the British Colonies to the south declared their Independence and set up a Republic. Thousands of people of British descent, loyal to the British Crown and Government, streamed north looking for new lands and the old familiar system of government.

Many of the Loyalists settled in Nova Scotia; thousands of them along the St. Lawrence and in roughly the area we now call Southern Ontario. The British Government, faced with Loyalist demands for their own system of government, called the old French settlement the Province of Lower Canada and the new, mostly Loyalist settlement, the Province of Upper Canada. They gave each Province its own separate but identical government, consisting of a Governor, to represent the monarch, a Legislative Council appointed by the Governor, and a Legislative Assembly elected by the people. Since the Council was appointed, many of its members for their lifetimes, it did not have to account for its actions and decisions to the Assembly, the elected representatives. Thus the mass of the people had no control over the decisions of their government. Neither, in fact, did the Council, since the Governors of both Provinces each chose a smaller group of men from its ranks to "advise" him, and these were the real rulers. This group in Lower Canada was known as the "Chateau Clique". In Upper Canada its members were taken from the "Family Compact", an influential ruling class of sincere, often able, but short-sighted men, frightened of "democracy" as seen in action in the

American Revolution, and fiercely loyal to all British institutions without regard to the different circumstances of a new young country. They were deaf to appeals for reasonable reform from the elected Assemblies.

Trouble was inevitable, and it came in 1837 in rebellions inspired in Lower Canada by Louis Papineau, and in Upper Canada by William Lyon Mackenzie. The rebellions failed, but they captured the attention of England, still smarting under the loss of her American Colonies. The British Government sent out Lord Durham to try to diagnose the ills of the country, and he drew up a Report which called for a union of the two provinces, and Responsible Government, in which the voice of the people could be heard.

In 1841 the Provinces were united into one, called Canada; and a new, more representative but not yet responsible government formed in which the Council was made up of men who had the respect and confidence of the Assembly. Responsible Government came in 1849 --- a system in which the Council, (known today as the cabinet), was chosen from the ranks of the strongest political group in the Assembly, and had to submit all its legislation to the Assembly for approval.

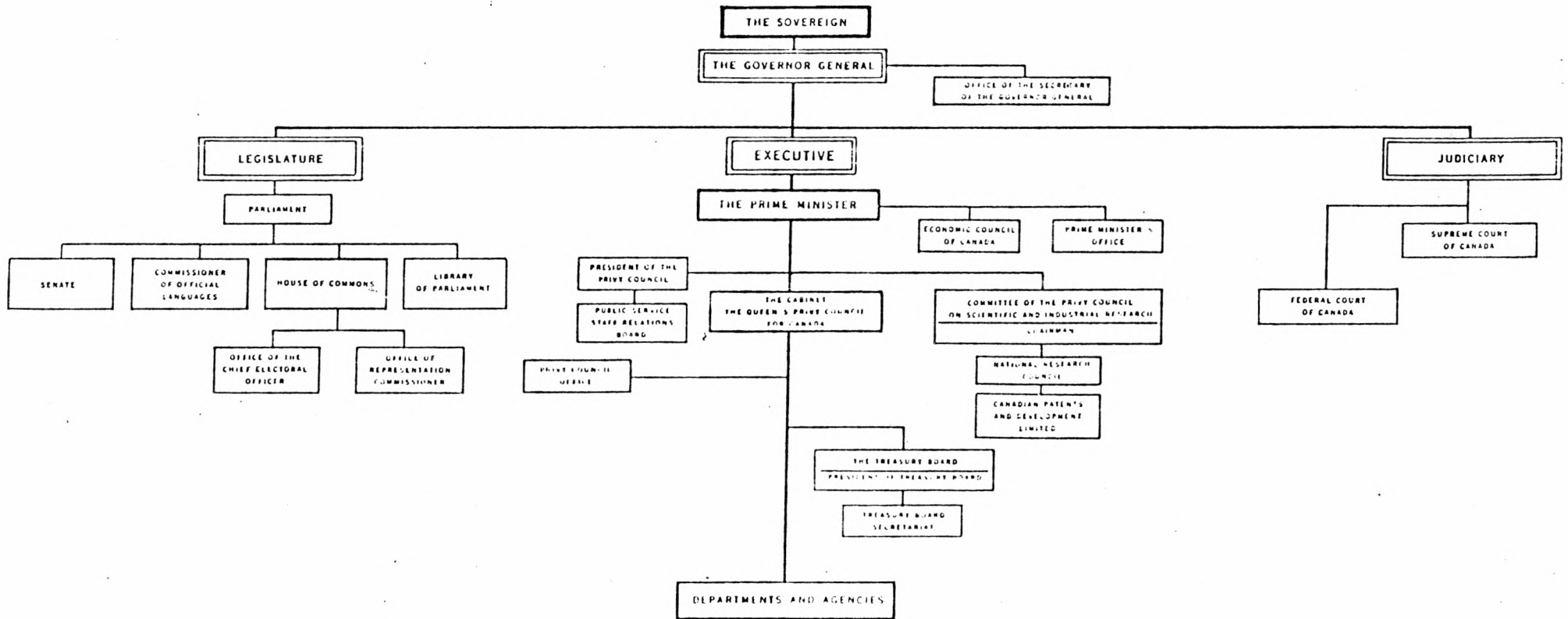
In 1867 Canada joined with Nova Scotia and New Brunswick to form one country. The former Provinces of Upper and Lower Canada separated again to become Ontario and Quebec. The British Parliament passed the British North America Act, setting the rules for this new confederation of separate provinces within one country, called Canada.

In the years that followed, other provinces, each with its own distinct differences in population, geography and political needs, were formed and joined Confederation. Canada grew to maturity, slowly gaining control of her own affairs in domestic government and gently shuffling off the guiding hand of the parent government, keeping the heritage of Crown and Parliamentary system. Today, Canada has a unique federal, parliamentary system.

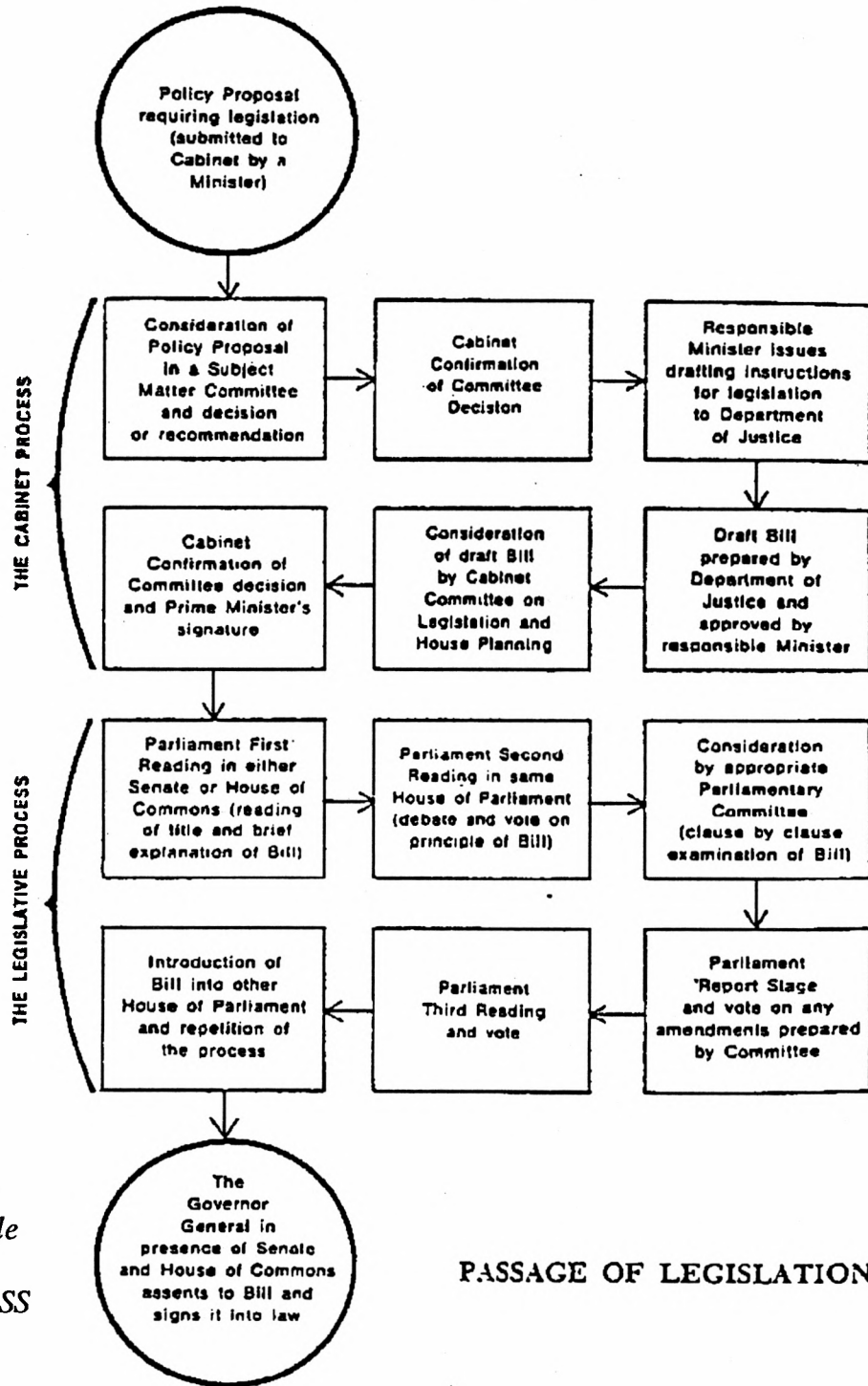
Politics Are People,
by Moyra Tooke,
TEACHERS PRESS, Ottawa, 1974.

TODAY'S PARLIAMENTARY SYSTEM

THE GOVERNMENT OF CANADA



MAKING THE LAWS



Politics Are People
by Moyra Tooke
TEACHERS' PRESS
Ottawa, 1974

PASSAGE OF LEGISLATION

THE PARTICIPATION OF THE PEOPLE

Canada is divided at present into 295 electoral districts, or Ridings, each represented by one member in the federal parliament. Each Province is divided into provincial Ridings which elect one member to the provincial legislature. Thus the same area will be part of both a federal and provincial Riding, and, though with different boundaries, will have both a federal and a provincial party Riding organization. When elections are called the organization nominates its candidate and goes into high gear for the campaign to get him or her elected.

Political parties are essential to a parliamentary system of government. They provide ideas that people can accept or reject in an election, they force government to improve its legislation, and they provide the candidates for public office.

Parties come into being to answer the needs of people, but if they are to survive they must change in character and policy as the original needs are answered. The Cooperative Commonwealth Federation party in the 1930s, for instance, had a definite social-democratic platform which was not acceptable to most Canadian voters. When it merged into the New Democratic party in 1961 the policy drew much closer to that of the two major parties and the NDP has won more popular support federally as well as winning power in several provinces.

Party policy must take a stand on new issues, offer creative solutions to problems that affect us all, try to satisfy the wishes of as many people as possible. In a country as large and diverse as Canada with its great differences in language, economics, ethnic backgrounds, this is not easy. It is impossible for one party to satisfy the needs of all Canadians. Moreover, the issues are not as clear-cut as they were in the days before Confederation because most Canadians tend to agree on the whole on really basic issues -- Canadian unity, for example, or full employment. The major parties therefore are very close in their basic policies. It is on their approach to specific temporary issues, and on the quality of their leadership and candidates, that Canadian parties usually win or lose power.

*Politics Are People, by Moyra Tooke,
TEACHERS' PRESS, Ottawa, 1974*

VOTING RIGHTS OF NATIVE PEOPLES

ATTAINMENT BY NATIVE PEOPLES OF FULL VOTING RIGHTS

British Columbia	1949	Nova Scotia	Always
Alberta	1965	New Brunswick	1963
Saskatchewan	1960	Prince Edward Island	1963
Manitoba	1952	North West Territories	Always
Ontario	1954	Yukon	1960
Quebec	1969	Canada	1960

Historically, Indians have not had full voting rights in Canada and the provinces, due to lack of consensus on the compatibility of Indian status with voting rights. As a result, the majority of Indians were either restricted by legislation from voting in Canada and the Provinces, or had conditions placed on their eligibility to vote.

All provinces have now extended full voting rights to Indians, most doing so since World War II, and the last in 1969. Federal voting rights were extended in 1960.

Indian reaction to full enfranchisement was mixed. As an example, opposition was voiced by the International Committee of Mohawk Arts and Traditions in 1963:

When the Indians vote, they can no longer be a Sovereign Nation, as they automatically become Canadian citizens and British subjects . . .

Indian Conditions: A Survey,
by Minister of Indian Affairs and Northern Development,
OTTAWA, 1980

FEDERAL AND PROVINCIAL POWERS

In 1867, Ontario, Quebec, New Brunswick and Nova Scotia joined together to form one country, called Canada. The original act of union was called the British North America Act 1867. It is now called the Constitution Act, 1867. This Act formally established a federal system of government and it also formally provided that the monarch of Great Britain was to be the chief executive and head of state of Canada.

A federal system meant that legislative jurisdiction over Canada was to be divided between the federal Parliament and each of the provincial legislatures. The federal Parliament was given power "to make laws for the peace, order and good government of Canada," with the exception of those "classes of subjects . . . assigned exclusively to the legislatures of the provinces."

Examples of some of these exclusive provincial powers are the following: direct taxation within the province for provincial purposes; natural resources belonging to the province; the establishment of charitable and municipal institutions; local works and undertakings (with certain exceptions); the incorporation of provincial companies; the solemnization of marriage; property and civil rights in the province; the establishment of courts and the administration of justice; fines and penalties for the non-observance of provincial laws; and generally all matters of a merely local or private nature in the province. Education is also a matter of exclusive provincial jurisdiction, subject to certain rights of the Protestant and Roman Catholic minorities in any province.

Under the Constitution Act, 1867, any power not exclusively identified as a provincial power belongs to the federal Parliament. Examples of such powers are set out in the constitution and include the following: public debt and property; the regulation of trade and commerce; unemployment insurance; the raising of money by any mode or system of taxation; the borrowing of money on the public credit; postal service; the census and statistics; national defence; navigation and shipping; fisheries; currency and carriage; banking; interest; bills of exchange; bankruptcy; patents; copyrights; Indian lands; weights and measures; marriage and divorce; the Criminal law, except the constitution of the courts but including procedure in criminal matters.

By permission Borealis Press Ltd.,
from *How Parliament Works*, 3rd edition, 1990, pp. 2-3
by John Bejerimi.

THE CANADIAN JUDICIAL SYSTEM

Canada has a judicial system in which generally the same courts interpret both central and provincial laws. Within that system there are two levels of courts. The federal courts are created by federal statutes and the judges are appointed by the governor general on the recommendation of the cabinet. The provincial courts are established by the provincial legislatures. However, the judges of the higher provincial courts are appointed by the governor general, on the recommendation of the central cabinet and not by the provincial executives as is the case for other provincial courts.

The Supreme Court is the final general court of appeal for Canada and the cornerstone of our judicial system. Appeals from lower courts, generally speaking, are heard by leave (permission) of the Court and not as a matter of right. The Supreme Court exercises the function of ultimate judicial review in cases relating to the interpretation of the constitution and in references (requests for opinions on constitutional validity) from central and provincial executives.

The British North America Act (now The Constitution Act of 1867) provided for the establishment of a general court of appeal for Canada. The Parliament of Canada established such a court by statute in 1875. Consequently, in Canada, unlike the United States where the existence of the Supreme Court is constitutionally guaranteed, Parliament can amend at will the constitution of the Supreme Court and, in theory, could even abolish it.

Under the Supreme Court Act, the nine judges of that Court are appointed by the governor general on the recommendation of the cabinet. The selection of the chief justice is, by virtue of a decision of cabinet, the prerogative of the prime minister. . . .

PROVINCIAL COURTS

Provincial legislatures have jurisdiction in civil law, in civil procedure and in the administration of justice, civil and criminal. Criminal law and criminal procedure are the responsibility of Parliament. The provincial legislatures may establish provincial courts of civil and criminal jurisdiction.

Courts in the provinces range from lower courts of specialized jurisdiction, such as small claims courts, sessions of the peace, provincial, county and district courts, to a superior court which has a general jurisdiction (also called Supreme Court) and to a court of appeal, the highest in a province.

INDEPENDENCE OF THE JUDICIARY

As provided by the Constitution Act, 1867 for the judges of the superior courts, and by ordinary legislation for all other federally appointed judges, a judge may be removed only by the governor general on an address from both central houses.

*Coming To Terms: The Words of the Debate,
The Task Force on Canadian Unity,
MINISTER OF SUPPLY AND SERVICES CANADA, February, 1979*

PROPOSALS FOR A NATIVE JUSTICE SYSTEM

... For quite some time we have been suggesting that the Canadian justice system needs major improvement. We think changes can be made to improve the Canadian justice system, but they would not be enough. We think that there has to be an independent justice system for First Nations.

Like the United States and Greenland, we need a justice system controlled by First Nations. We need tribal courts, our own judicial system, our own enforcement, our own police and our own governments with our own laws. We don't think for a minute that a native justice system means that people will get off scot-free. We are firmly convinced that when someone has broken the law of a community and that individual goes before a jury of peers, he or she will be held much more accountable than is the case now. The reality for Native people now is that the Canadian justice system is considered a hostile, outside system that has no bearing on the individual's standing in the community.

Over the last few years in Canada, events such as the Donald Marshall inquiry and the inquiry into justice in Manitoba have revealed that the justice system is failing Canadian native people. The kind of structural changes that are needed can only come about by supporting a native justice system that is part of native self-government. And the sooner the Canadian government assists the First Nations in this direction, the sooner native people will start taking laws seriously and taking courts seriously. This, in turn, will bring down the high costs of the justice system.

*George Erasmus, National Chief, Assembly of First Nations
in conversation with Alan Saunders,
Canadian Business Review
The Conference Board of Canada, Summer 1989*

NATIVE JUSTICE OF THE PEACE PROGRAM

In 1984, the Ontario Native Justice of the Peace Program was established as a joint effort between the Attorney General and the Chief Judge of the Criminal Division of the Provincial Court in response to a lack of active, well-trained Native justices across the Province of Ontario. The program is responsible for the recruitment, pre-appointment qualifying training, selection, and appointment of fifteen additional Native justices of the peace in the past five years.

Through this program, the first four full-time presiding Native justices of the peace in Ontario (and perhaps anywhere in Canada) have been appointed. These aboriginal justices are based in Kenora, Thunder Bay, and Cochrane (the first full-time justice of the peace of aboriginal ancestry in Thunder Bay resigned and has been replaced by another Native person).

The full-time salaried presiding justices of the peace are regularly conducting trials for provincial offenses and certain offenses pursuant to federal statutes such as the Indian Act. They also discharge a variety of functions including: the issuing of search warrants; receiving and swearing information and deciding whether criminal proceedings should be undertaken; swearing affidavits of service and subpoenas; and conducting bail hearings. Finally, they are increasingly involved in public legal education activities with community groups and schools and Native awareness training with justice personnel.

Under this program, eleven more part-time, non-presiding Native justices of the peace have been appointed in Attawapiskat, Moosonee, Longlac, Bearskin Lake, Armstrong, Osnaburgh, Wawa, Horenepayne, West Bay, Weagamow Lake, and Spanish River. Unfortunately, the justices in Bearskin Lake and Longlac resigned for personal reasons. The justice of the peace in Osnaburgh has not completed her apprenticeship program and has not yet been sworn in. The justices of the peace in Wawa and Armstrong have finished their apprenticeships and have now been sworn in; the justice in Armstrong, however, is inactive at present because he is an elected member of a school board. Native justices of the peace in Horenepayne, Weagamow Lake, Moosonee and Spanish River are currently undergoing apprenticeship training. The native justice of the peace in West Bay is attending university in Thunder Bay.

Native candidates are in the final stages of consideration for possible appointment to three full-time justice of the peace positions based in Sault St. Marie, London and Brantford and five part-time positions located in Couchiching Reserve/Fort Frances, Mississauga Reserve/Blind River, Grassy Narrows Reserve, Walpole Island Reserve, and Cape Croker Reserve/Wiarton.

Over 200 Native individuals have applied for position through this program. Over 150 applicants have been personally interviewed, and a total of fifty-two native candidates for various justice of the peace positions have attended seven pre-appointment qualifying training courses. Although not all participants become justices of the peace, they return to their communities with an enhanced understanding of the justice process and become an important resource for the justice system and their own people. The courses have a definite spin-off benefit in terms of public legal education.

Assessments for the need for Native justices of the peace have been completed in the districts of Kenora, Rainy River, Thunder Bay, Algoma, and Manitoulin, the Counties of Grey and Bruce and the Golden Horseshoe and Southwestern Ontario regions. More than 500 Indian band leaders, representatives of aboriginal organizations and justice officials have been interviewed so far in the course of regional needs assessments. Assessments of the need for Native justices of the peace are now being conducted in the Districts of Sudbury, Nipissing, and Timiskaming, and may result in the creation of additional positions. Areas which will be the subject of future needs assessments include Metropolitan Toronto, Southeastern Ontario, and Central Ontario.

*Native Justice of the Peace Program Growing,
by Brad Thompson,
ABORIGINAL VOICE, Summer 1989*

RIGHTS OF CITIZENSHIP

The Charter of Rights and Freedoms

The rights of Canadian citizens are set down in the Canadian Charter of Rights and Freedoms, which was attached to the Canadian Constitution when the British North America Act, 1867, became the Constitution Act in 1982. Some important rights are the following:

Whereas Canada is founded upon principles that recognize the supremacy of God and the rule of law:

Guarantee of Rights and Freedoms

1. The Canadian Charter of Rights and Freedoms guarantees the rights and freedoms set out in it subject only to such reasonable limits prescribed by law as can be demonstrably justified in a free and democratic society.

Fundamental Freedoms

2. Everyone has the following fundamental freedoms: (a) freedom of conscience and religion; (b) freedom of thought, belief, opinion and expression, including freedom of the press and other media of communication; (c) freedom of peaceful assembly; and (d) freedom of association.

Democratic Rights

3. Every citizen of Canada has the right to vote in an election of members of the House of Commons or of a legislative assembly and to be qualified for membership therein.

Legal Rights

7. Everyone has the right to life, liberty and security of the person and the right not to be deprived thereof except in accordance with the principles of fundamental justice.

8. Everyone has the right to be secure against unreasonable search or seizure.
9. Everyone has the right not to be arbitrarily detained or imprisoned.
10. Everyone has the right on arrest or detention (a) to be informed promptly of the reasons therefor; (b) to retain and instruct counsel without delay and to be informed of the right; and (c) to have the validity of the detention determined by way of habeas corpus and to be released if the detention is not lawful.

Equality Rights

15. (1) Every individual is equal before and under the law and has the right to the equal protection and equal benefit of the law without discrimination and, in particular without discrimination based on race, national or ethnic origin, colour, religion, sex, age, or mental or physical disability.

NATIVE RIGHTS UNDER THE CHARTER OF RIGHTS AND FREEDOMS

General

25. The guarantee in this Charter of certain rights and freedoms shall not be construed so as to abrogate or derogate from any aboriginal treaty or other rights or freedoms that pertain to the aboriginal peoples of Canada including (a) any rights or freedoms that have been recognized by the Royal Proclamation of October 7, 1763; and (b) any rights or freedoms that may be acquired by the aboriginal peoples of Canada by way of land claims settlement.
26. The guarantee in this Charter of certain rights and freedoms shall not be construed as denying the existence of any other rights or freedoms that exist in Canada.
27. This Charter shall be interpreted in a manner consistent with the preservation and enhancement of the multicultural heritage of Canadians . . .

Recognition of existing aboriginal and treaty rights

35. (1) The existing aboriginal and treaty rights of the aboriginal peoples of Canada are hereby recognized and affirmed.
- (2) In this Act, "aboriginal peoples of Canada" includes the Indian, Inuit, and Métis peoples of Canada.
- (3) For greater certainty, in subsection (1) "treaty rights" includes rights that now exist by way of land claims agreements or may be so acquired.
- (4) Notwithstanding any other provision of this Act, the aboriginal and treaty rights referred to in subsection (1) are guaranteed equally to male and female persons.

AN OVERVIEW
OF SOME
MAJOR TREATIES AND LEGISLATION

PURPOSE

FEATURES

IMPLICATIONS

BRITISH NORTH AMERICA ACT, 1867 (now the CONSTITUTION ACT)

To formally codify structure of Canadian federalism.

To assign to federal and provincial governments legislative competence over certain subject matters.

Section 91(24) assigns legislative competence over subject matter "Indians and lands reserved for Indians" to the federal government.

Section 92 assigns matters of local or private nature and other subjects such as "property and civil rights" which might affect Indians to provincial governments.

Section 91(24) allocates the capacity to legislate concerning Indians and their status and rights and the management of Indian lands; it permits the federal governments to legislate but does not require it; it does not assign financial responsibility for Indians.

INDIAN ACT, 1876

To exercise federal legislative competence over B.N.A. 91(24) subject matter "Indians and lands reserved for Indians" by codifying certain rights and obligations of status Indians and setting up land management systems.

Limited in application: deals only with status Indians, Governor-in-Council may declare parts inapplicable to any Indian, education sections inapplicable to off-reserve Indians, sections dealing with descent of property, wills intestacy, mental incompetence and guardianship inapplicable to off-reserve Indians unless minister otherwise orders.

Defines Indians and provides for registration, deals with possession, management of reserve lands, surrenders, estates, wills, band council powers, taxation, application of provincial legislation, liquor, education.

Though does not exhaust constitutional potential, Act remains a principal determinant of Indian rights.

Is reserve-oriented, therefore of limited implication for off-reserve Indians.

Act revised 1986.

Governor-in-Council and ministerial powers formidable, half the Act provisions begin at their discretion.

ROYAL PROCLAMATION, 1763

Established a framework for peaceful expansion and a workable civil government in the newly acquired territories of Canada.

Established four new governments, a legal system and a fundamental Indian policy.

Nullified Indian claim to sovereignty and independent status.

Reserved certain lands to Indians on which Indians not disturbed in possession; Indians held personal and usufructuary rights to land.

NUMBERED TREATIES 1871-1921

Recorded agreements made between the Indians and British or Canadian Governments to surrender or extinguish Indian land title that was required for expansion or settlement.

Indians agreed to release rights in land to crown.

Crown agreed to provide cash settlements and/or annual payments, certain educational rights, reserves for the exclusive use and occupation of traditional hunting and fishing rights.

Circumstances existing at the time of signing treaties have led to disagreements between signatory parties over the interpretation of treaty terms and rights and obligations arising thereunder.

Courts hold that federal, but not provincial, legislation is subject to treaty terms.

NOTE:

1. Natural Resource Transfer Agreement with the prairie provinces transferred crown lands but protected Indian gathering rights and allowed for the satisfaction of unmet treaty land rights.
2. Terms of Union, British Columbia, pledged the federal government to continue British Columbia policy towards Indians after union.
3. Migratory Birds Act overrides Indian hunting rights as guaranteed in the treaties.
4. Provincial Game Acts create ambiguities with regard to Indian hunting and fishing rights.

Indian Conditions: A Survey,
MINISTER OF INDIAN AFFAIRS AND NORTHERN DEVELOPMENT, 1980

Intergovernmental Relations**MEASURES OF CONTROL:****THE INDIAN ACT OF 1876 AND ITS AMENDMENTS**

In 1876 the Canadian Parliament passed its first consolidated Indian Act. Although there have been several major revisions, many of its provisions remain to this day.

Consolidating all previous legislation with a host of new regulations, the Indian Act gave great powers to government to control Indians living on reserves.

It was during this period that the distinction between "status" and "non-status" Indians was first formulated. (Status Indians are those who are registered with the federal government as Indians according to the terms of the Indian Act. Non-status Indians are those who are not registered.) An Indian woman who married a non-Indian, for example, was no longer considered to be an Indian within the meaning of the act. Nor were her children. The reverse situation did not hold true, however, and it became possible for non-Indian women marrying Indian men to gain actual Indian status. This blatant discrimination against Indian women lasted for nearly 100 years, until long overdue amendments to the Indian Act were passed in 1986.

Government control extended to Indian reserve lands. The act of 1876 explicitly forbade the selling, alienation or leasing of any Indian reserve land unless it was first surrendered or leased to the Crown. By an 1889 amendment, the government assumed greater control over land. This amendment was drafted specifically to permit the federal government to override any band's reluctance to have its land leased.

Nor did this uniform system take into account the great diversity of Indian people and cultures, particularly those accustomed to hereditary chieftainship.

The concept of enfranchisement (giving the right to vote) was a key provision of the act, the government's ultimate aim still being the total assimilation of Canada's Indian population. Very few Indians opted to become enfranchised, however, and an 1880 amendment declared that any Indian obtaining a university degree would be automatically enfranchised. A 1933 amendment took enforced enfranchisement even further. By that amendment the government was empowered to order the enfranchisement of Indians meeting the qualifications set out in the act, even without the request of the individuals concerned.

There were still other outstanding examples of how government sought to keep the Indian in a state of wardship, regulating all aspects of existence on and off the reserve. One was the amendment of 1884 banning the celebration of the potlatch on the grounds that it was a corrupt and destructive ceremony. Not dropped from the books until 1951, this amendment resulted in many Indians going to jail. The government ban did not take into account that the potlatch was the social and cultural heart of the Pacific Coast Indians.

In 1927 yet another new restriction was put into place. In response to the Nishga Indians' pursuit of a land claim, the government passed an amendment forbidding anyone from raising money among Indians for the purpose of pursuing any claim "without the consent of the Superintendent General [of Indian Affairs] expressed in writing."

Thus, through many ways and means, the Indian Act deprived the Indian people of power and kept them locked in a state of dependency.

The Canadian Indian,
MINISTER OF INDIAN AFFAIRS AND NORTHERN DEVELOPMENT, 1990

Intergovernmental Relations**CHANGES TO THE INDIAN ACT, 1986****Three Fundamental Principles**

In amending the Indian Act the government's objective was to see that three fundamental principles were respected:

- one, that all discrimination be removed from the Indian Act;
- two, that Indian status within the meaning of the Indian Act and band membership rights be restored to persons who had lost them;
- and three, that Indian bands have the right to control their own membership.

Removal of Discrimination from the Act

In the past, the Indian Act discriminated against Indian women on the basis of sex and marital status. For example, an Indian woman who married a non-Indian automatically lost her status under the Act, and she lost her band membership. She could not pass status under the Act on to her children. This was not true for Indian men, whose children received status; the Indian Act also conferred status under the Act to their wives.

With the passage of Bill C-31, sexual discrimination has been removed entirely from the Indian Act.

Restoration of Status and Band Membership

Women and any of their children who had status and band membership and who lost status and band membership because of sexual discrimination are now eligible to have their status and band membership restored. The children of those entitled to restoration of rights are eligible for first time registration of status.

Band Control of Membership

The registration of a person's status under the Act by the federal government used to give them band membership automatically, and Indian bands themselves had no statutory role in determining who was recognized as a member of their own band. Amendments to the Indian Act have changed that. Indian bands may determine their own membership, if they wish, in accordance with their own membership rules as long as those rules are approved by a majority of band electors.

Elimination of Enfranchisement

All forms of enfranchisement have been eliminated from the Indian Act by the passage of Bill C-31. Persons who were enfranchised under S. 109(1) of the Indian Act for any reason -- for instance, those who gave up status and their band membership for the right to vote or to join the armed forces, are now eligible to have their status restored. Their children are also eligible to be registered as persons with status within the meaning of the Act.

*Changes to the Indian Act,
INAC, 1986*

Intergovernmental Relations

THE ROLE OF THE CANADIAN GOVERNMENT IN NATIVE AFFAIRS

Government's relationship with Indians is defined by treaties and agreements between specific groups of Indians and the government. The British North America Act (now the Constitution Act, 1867) gives the federal government the capacity to make legislation concerning Indians and Indian lands. The Indian Act is the major legislation through which the federal government exercises its legislative competence.

The constitutional limit to federal responsibility for Indians is in some respects open to debate, but its basic roles, established either by practice, law or treaties, are to:

- define who is entitled to be registered as a Status Indian
- define the rights and obligations of Status Indians
- legislate for the management of Indian lands
- cover the costs of obligations specified in treaties, such as annuities
- define the responsibilities and obligations of chiefs and band councils.

As a matter of practice, but not of legal obligation, the federal government has also assumed the cost of:

- elementary and secondary education
- common physical facilities on reserve lands such as roads, bridges, water and sewer systems, flood control, fencing, etc.
- health services and welfare for the indigent.

Indians take the view that most services are provided to Indians as a matter of right that has been established formally or informally through treaties.

Indian Conditions: A Survey,
MINISTER OF INDIAN AFFAIRS AND NORTHERN DEVELOPMENT, 1980

UNIT II
**ISSUES OF SOVEREIGNTY
AND NATIONHOOD**

Topic 1. TREATY RIGHTS

Topic 2. THE DEMAND FOR SELF-GOVERNMENT

Topic 3. LAND CLAIMS

UNIT II

ISSUES OF SOVEREIGNTY AND NATIONHOOD

Topic 1. Treaty Rights

The legal context which governs relationships between Native peoples and the Canadian society are the treaties by which early British and Canadian law makers sought to define the Native role. When Great Britain won control of the land from France in 1763, the British crown clearly proclaimed an intent to protect the rights and territories of the aboriginal peoples. The treaties were drawn up in an attempt to clear these entitlements and to free the land for European settlement. The treaties are legal documents and they were agreed to by Native peoples and are, in that sense, apparently binding. What is at issue is to what extent the first treaty-makers were really fulfilling the intent of the Royal Proclamation of 1763, on the one hand, and the real intent and assumptions made by Native leaders, on the other. For Native peoples, fundamental questions centre on protecting their rights under the ancient treaties while, at the same time, negotiating for a totally new relationship based on equality, self-government and reclamation of the land.

The questions are:

- *What was the intent of the Royal Proclamation?*
- *Is it really significant in negotiating treaty rights today?*
- *What were the perceptions of Native leaders when they signed the original treaties? How can you prove what you say?*
- *What were the main reasons for and the intent behind the original treaties from the Canadian perspective? How do you prove this assumption?*
- *Why is the protection of treaty rights important to Native people? How does the case study of the Lubicon prove the point? What other examples can be added?*

A HISTORICAL OVERVIEW

When Montreal fell to the British in 1760, ending French rule in Canada, the articles of capitulation stated that the former Indian allies of the French should be neither penalized nor disturbed in their possession of lands.

Three years later, in the Royal Proclamation setting out the boundaries of the newly-acquired province of Quebec and those of the American colonies, Indian rights were more clearly defined. The proclamation specifically declared a huge area of the country between the Mississippi and the Appalachians to be "Indian territory". Purchases or settlements of that land were strictly forbidden without special "leave and licence" obtained from the Crown.

During the American Revolution and later again in the War of 1812, the British sought Indian aid against American troops. Indian forces under commanders like Joseph Brant (Thayendanega) and Tecumseh played a significant role in the military defence of Canada.

INDIAN RIGHTS

After the American Revolution, the Royal Proclamation of 1763 ceased to have any bearing on relations between Indians and Americans. In Canada, however, the proclamation had established a framework for undertaking any future settlements of Indian lands. Thereafter, it was accepted policy that while title to the land mass of Canada was vested in the Crown, the indigenous peoples maintained an underlying title to use and occupy the land. No settlement of land could be undertaken, therefore, until the Indian rights had been surrendered in negotiation between the Crown and Indian occupants.

Between 1763 and 1800, 24 treaties were signed with different groups of Indians, most of them covering the fertile agricultural lands along the north shore of Lake Ontario. The Indians involved did not initiate these treaties, nor did they greatly influence the terms. The objective was simply to clear the land of the Indian title acknowledged in the Royal Proclamation.

At first, lump sum cash payments were made for these land surrenders. Later, however, the Crown undertook to set aside reserves and provide annuities and other benefits for the Indian people surrendering title to their land.

The general European belief was that Indian hunters and gatherers failed to realize the full potential of the land. Some settlers assumed that because the Indians did not cultivate the land, they placed no value on it.

*The Canadian Indian,
Minister of Indian Affairs and Northern Development, 1990*

1. What was the first legal agreement affecting the Native peoples?
2. Who were the "former Indian allies" of the French?
3. Read document #27, The Royal Proclamation: 1763. Why is paragraph #3 important to understanding the reasons for treaty-making?
4. What were Indian Rights under the Royal Proclamation?
5. This reading is from a publication by the Department of Indian Affairs and Northern Development. Why might such a document have been written?

THE ROYAL PROCLAMATION: 1763

. . . And whereas it is just and reasonable, and essential to our Interest, and the Security of our Colonies, that the several Nations or Tribes of Indians with whom We are connected, and who live under our Protection, should not be molested or disturbed in the Possession of such Parts of Our Dominions and Territories as, not having been ceded to or purchased by Us, are reserved to them, or any of them, as their Hunting Grounds -- We do therefore; with the Advice of our Privy Council, declare it to be our Royal Will and Pleasure, that no Governor or Commander in Chief in any of our Colonies of Quebec, East Florida, or West Florida, do presume, upon any Pretence whatever, to grant Warrants of Survey, or pass any Patents for Lands beyond the Bounds of their respective Governments, as described in their Commissions; as also that no Governor or Commander in Chief in any of our other Colonies or Plantations in America do presume for the present, and until our further Pleasure be known, to grant Warrants of Survey, or pass Patents for any Lands beyond the Heads or Sources of any of the Rivers which fall into the Atlantic Ocean from the West and North West, or upon any Lands whatever, which, not having been ceded to or purchased by Us as aforesaid, are reserved to the said Indians, or any of them.

And We do further declare it to be Our Royal Will and Pleasure, for the present as aforesaid, to reserve under our Sovereignty, Protection, and Dominion, for the use of the said Indians, all the Lands and Territories not included within the Limits of Our said Three new Governments, or within the Limits of the Territory granted to the Hudson's Bay Company, as also all the Lands and Territories lying to the Westward of the Sources of the Rivers which fall into the Sea from the West and North West as aforesaid.

And We do hereby strictly forbid, on Pain of our Displeasure, all our loving Subjects from making any Purchases or Settlements whatever, or taking Possession of any of the Lands above reserved, without our especial leave and Licence for that Purpose first obtained.

And whereas great Frauds and Abuses have been committed in purchasing Lands of the Indians, to the great Prejudice of our Interests, and to the great Dissatisfaction of the said Indians; In order, therefore, to prevent such Irregularities for the future, and to the end that the Indians may be convinced of our Justice and determined Resolution to remove all reasonable Cause of Discontent, We do, with the Advice of our Privy Council strictly enjoin and require, that no private Person do presume to make any purchase from the said Indians of any Lands reserved to the said Indians, within those parts of our colonies where, We have thought proper to allow Settlement; but that, if at any Time any of the Said Indians should be

inclined to dispose of the said Lands, the same shall be Purchased only for Us, in our Name, at some public Meeting or Assembly of the said Indians, to be held for that Purpose by the Governor or Commander in Chief of our Colony respectively within which they shall lie.

*The Royal Proclamation,
by The King, George R.,
October 7, 1763*

1. The third paragraph of this excerpt is very important to understanding present claims of Native peoples. Write it in your own words.
2. Find and record other key phrases.

A NATION-TO-NATION RELATIONSHIP

We found that our ancestors' understanding of what their treaty was about was not in tune with the understanding of what the treaty was about from the Crown's side. The understanding that our ancestors had when signing their treaty was that it was a document of co-existence. It certainly was not the surrender of our lands and our resources. In many cases all the settlers were asking for were six inches of soil to farm and for permission to use the land . . .

Our treaties were made with the Crown in right of Britain and they were made very explicitly, too, on the understanding that the Crown in the right of Britain was to protect Indian lands and Indian peoples from incursions by settlers and from acts of vandalism by settlers. That can be translated into "a fiduciary trusteeship", whatever you want to call it, but it was in many of our peoples' minds a sovereign relationship, a nation-to-nation relationship. Many of our people have had bad experiences over the years in dealing with some provincial governments because it appears that some provincial governments have tended to act against the best interests of our peoples and the federal government was there to protect our peoples from "hungry" provincial governments. That is why our peoples are reluctant to contemplate entering into treaty negotiations on self-government with certain provincial governments, why they are looking at the traditional linkage between the British Crown and themselves as nations under sub-section 91(24). I feel that there is much room for us all to move forward to settle outstanding grievances that must be settled in the process. Of course, we will work that out in time. . .

In areas where there is no treaty, we anticipate that there may be a need for the provincial government to be involved in those negotiations. In areas where there are no "valid" treaties that had our "true and formal consent", we feel that the land was not properly purchased or taken by that treaty; that it was a peace and friendship treaty, and we maintain ownership and jurisdiction over those lands . . .

Teme-Augama Anishnabai, Ontario,
in *Our Land, Our Government, Our Heritage, Our Future*,
by Chief Gary Potts,
ASSEMBLY OF FIRST NATIONS, 1986

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1. List the arguments made by Chief Gary Potts concerning the intent of the Native peoples who signed the first treaties.
 2. Why do Native people not want to negotiate treaty rights with provincial governments?

TREATIES BETWEEN EQUALS?

. . . Many Supreme Court cases in the United States have recognized the sovereignty of Native tribes, based on United States treaties. The language of these treaties is the same language used in other international treaties from those times. These are treaties between states and between nations. We believe that is the status of our treaties. We are firmly convinced that when the European people first came to this continent, they were treating us as equals because they really had no choice.

It's been very difficult to get the Canadian government to recognize that they have any responsibility for pre-Confederation treaties which were, by and large, with Great Britain.

Even when we take those treaties to court and are successful, the Canadian government doesn't abide by them. The Supreme Court may recognize our rights to own land, to hunt, trap, and fish, and it may throw out provincial authority; yet, the provincial government continues to enforce its statutes.

So, we've been pushing very hard for an international study into treaties between indigenous nations and states, because we think that's the only way we're going to get any kind of recognition.

*George Erasmus,
National Chief, Assembly of First Nations,
in conversation with Alan Saunders,
Canadian Business Review
The Conference Board of Canada, Summer 1989*

-
1. What might be the difference between treaties made before Confederation (1867) and those made after?
 2. Why is the distinction important today?
 3. Treaties are usually made between countries, i.e., sovereign states. Why is George Erasmus interested in exploring treaties between nations and states?

SUPREME COURT UPHOLDS 230 YEAR-OLD TREATY

Indian treaty rights have been strengthened by a major ruling in the Supreme Court of Canada.

The Court ruled unanimously on 24 May 1990 that a 230-year-old treaty between the British Government of Quebec and the Huron First Nation is still valid. The ruling, agreed to by all nine Supreme Court justices, reinforces treaty rights across the country. The case involves four brothers from the Huron First Nation. One of the four is Konrad Sioui, AFN regional chief (for Quebec). The Sioui brothers were charged with illegal camping, woodcutting and fire-making in a provincial park in 1982. They argued that they were practising their traditional customs as guaranteed in the 1760 treaty.

In its 56-page ruling, the Court ruled in favour of the Sioui brothers on three main points:

- that the 1760 agreement between the Hurons and the British was a valid treaty;
- that the treaty was still in effect; and
- that the Sioui brothers cannot be prosecuted for their actions in 1982 under the provincial Parks Act.

Konrad Sioui called the decision a "historical and memorable day" for the Sioui brothers and all the First Nations of Canada. "It's one of the best days of our life and we now feel liberated from a great load," he said. "Finally we can walk on our land with our living to suffer from the general application of laws which deny our specificity as distinct Nations."

The decision was also cheered by AFN National Chief George Erasmus, who said he was "extremely delighted" with the ruling. "The Court has confirmed what First Nations have said all along -- we are distinct within Canada," he said. "The unanimous Sioui decision shows clearly that the Supreme Court is comfortable with the notion of our nationhood. And they went a step further by suggesting that our treaties cannot be altered or extinguished without our consent."

"A treaty cannot be extinguished without the consent of the Indians concerned," the Court said. "Since the Hurons had the capacity to enter into a treaty with the British, therefore, they must be the only ones who could give the necessary consent to its extinguishment." The court case centred on whether the 1760 agreement was a legitimate treaty. The document, little more than 100 words long, was not actually signed by the Hurons. (The Court said that Indian signatures on a treaty are not absolutely necessary since "formalities are of secondary importance.")

In making its judgment, the Court said it was guided by recent court rulings in favour of Indian treaty rights. . . . "We should adopt a broad and generous interpretation of what constitutes a treaty," the Court said. The Court also noted that it was guided by the principle that any uncertainties involving a treaty should be resolved in favour of the Indians. . . .

THE HURON TREATY

These are to certify that the Chief of the Huron Tribe of Indians, having come to me in the name of His Nation, to submit to His Britannick Majesty, and make peace, has been received under my protection, with his whole Tribe; and henceforth no English officer or party is to molest, or interrupt them in returning to their Settlement at Lorette; and they are received upon the same terms with the Canadians, being allowed the free exercise of their religion, their customs, and liberty of trading with the English: -- recommending it to the Officers commanding the Posts, to treat them kindly.

Given under my hand at Longueil, this 5th day of September, 1760.

*By the Genl's Command, Ja. Murray
John Cosnan
Adjut. Genl.*

*Assembly of First Nations Bulletin,
May-June, 1990*

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1. Why is this court case extremely important for Native peoples?
 2. In what ways does the ruling of the Court agree with the Royal Proclamation of 1763?
 3. In what ways might this ruling affect Native peoples in other parts of Canada?

CASE STUDY: THE LUBICON CREE

The surprise of bulldozers breaking the early morning stillness was really no surprise. Unlike other Indian groups in the country, the Lubicon Cree were never allotted a reserve of land that might serve as a buffer to an influx of new-comers into the band's hunting and trapping territory. The federal government promised them a reserve 45 years ago but broke its promise. It was, then, with no title, no special rights and no protection that the band watched as oil companies began exploring the area in the 1950's. In the 1960's, the oil company interest intensified, and in the late 1970's, a gravel highway was bulldozed 70 miles (approx. 110 km.) east from Peace River to the settlement of Little Buffalo, where most of the 350 Lubicon Cree and three Métis families now live. By 1980, the boom was on: 30 new wells were drilled that year, more than 40 the following year, more than 100 the year after that. The huge hunting and trapping territory where the Lubicon Cree had prospered undisturbed for generations was virtually floating on oil. Thousands of square kilometres of rolling bush country -- once the domain of abundant moose, marten, fisher, lynx and beaver -- were uprooted by the work of 10 major oil companies. Dozens of crews bulldozed roads, cleared work sites, installed pumps, built pipelines and, in the process, opened the region to commercial loggers and sports hunters. By last December, the invasion was nearly complete, penetrating as far as . . . the northern limit of the territory, 70 miles (approx. 110 km.) north of Little Buffalo.

Faced with the destruction of their way of life, . . . the band has gone to court. They are seeking environmental control over 8,500 square miles (approx. 22,000 sq. km.) of territory, hoping to limit oil development to a level where hunting and trapping might continue. Also, they claim a 69-square-mile (approx. 180 sq. km.) reserve, with mineral rights, for the band's exclusive use. So far the band's efforts have brought them only hardship.

The Alberta government, currently grossing more than \$1.2 million a day on royalties from the Lubicons' 500-square-mile (approx. 1,300 sq. km.) traditional territory, is not prepared to limit the boom. It is not, in fact, prepared even to yield the 69 square miles (approx. 180 sq. km.) -- and its royalties -- that the band claims for a reserve. Alberta, the Cree believe, wants all the land and all the royalties.

The Lubicon Cree face annihilation. Their game is disappearing, their social structure is crumbling, their houses and corrals are threatened with demolition. Yet it would be easy to save the Lubicon Cree. All that is needed is determination by the

federal government to act out of . . . "a sense of social justice." The federal government has the authority to negotiate a land settlement with the band and to demand that the province honour the agreement. That would not mean that oil development must cease, only that it proceed at a more modest level, where trapping and oil interests could co-exist as they did prior to 1980.

The band is not likely to want to live exclusively by hunting and trapping forever. What is important is to protect hunting and trapping now, for the old men who cannot change, and to ensure that hunting and trapping continue on some level to enable future generations to supplement their diet and incomes. The transition to a life based on wage jobs takes at least three generations, anthropologists say, if a people are to retain their basic sense of identity. Eventually, the band will want to see the oil under its reserve lands developed. Having the mineral rights means that the band could prosper, perhaps even make millions of dollars a year until the resource is exhausted in 20 or 30 years. Properly managed, that money would enable the band to build schools and technical colleges, hire good teachers, become trained in rewarding jobs, establish businesses and become partners with the oil companies. Judging from experiences elsewhere in the country, the process would likely not be easy, but the possibilities exist.

Last Stand of the Lubicon,

by John Goddard,

EQUINOX, May/June 1985

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1. This document is an example of how the treaty rights of one community of Native peoples have been over-ridden. Why were the Lubicon Cree, in Alberta, unprotected against commercial development?
 2. Summarize the problem faced by the Lubicon since the 1960s.
 3. What do the Lubicon want?
 4. What would help them to attain it?

UNIT II

ISSUES OF SOVEREIGNTY AND NATIONHOOD

Topic 2. The Demand for Self-Government

For many years, some Native peoples have been putting forward the arguments for self-government and self-determination. This involves two complex elements. The first is that the legal status of Native peoples under the treaties should be challenged because, at present, Native peoples come under the jurisdiction of the state and government of Canada. Only by defining the Native peoples as having equal sovereign status with European settlers of the 18th Century can Native peoples legally hope to negotiate this claim. The second is to define what self-government might mean: the role of independent people within the larger Canadian society and what this will mean, in the long run, for aboriginal and treaty rights, which many Native peoples wish to maintain and defend.

The chief forum for the negotiations about self-government and the status of Native peoples within Canada has been a series of conferences between Native leaders, the Prime Minister and the leaders of the ten provinces. Between 1983 and 1987 there was a series of such meetings. These "First Ministers" conferences, as such meetings are called, were held to clarify the place of Native peoples in Canada's new Constitution. At the 1983 First Ministers' Conference on Aboriginal Matters, the Constitution was amended to deal with the application of gender-equality on aboriginal rights and the protection of the terms of land claims agreements. Other Conferences, in 1984, 1985 and 1987, focused on the recognition of the right of aboriginal peoples to self-government. Native leaders wanted the right to self-government to be written into the Constitution (entrenched) so that it would be protected by law. A number of provinces insisted that the right to self-government be set out in separate agreements after a series of negotiations. Native leaders, however, argued that Native peoples possess an "inherent" right to self-government: that right does not need to be negotiated or defined before being protected in the Constitution. The negotiating process has broken down.

The questions are:

1. *Why is the concept of sovereignty central to self-government?*
2. *Why is self-government important in the view of many Native peoples?*
3. *What is the position of Canada's federal and provincial governments with regard to Native self-government? Explain their perspectives.*
4. *What are some ideas for the ways self-government can work within the Canadian society?*

THE TWO-ROW WAMPUM

When the Haudenosaunee first came into contact with the European nations, treaties of peace and friendship were made. Each was symbolized by the Gus-Wen-Tah or Two-Row Wampum. There is a bed of white wampum which symbolizes the purity of the agreement. There are two rows of purple, and those two rows have the spirit of your ancestors and mine. There are three beads of wampum separating the two rows and they symbolize peace, friendship and respect.

These two rows will symbolize two paths or two vessels, travelling down the same river together. One, a birch bark canoe, will be for the Indian people, their laws, their customs and their ways. The other, a ship, will be for the white people and their laws, their customs and their ways. We shall each travel the river together, side by side, but in our own boat. Neither of us will try to steer the other's vessel.

Excerpted from presentations to the Special Committee by the Haudenosaunee Confederacy and from Wampum Belts by Tehanetorens

Report of the Special Committee on Indian Self-Government, 1983

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1. Describe or draw the Two-Row Wampum.
 2. This symbolized the Native attitude to the Europeans. How might the Europeans have symbolized the relationship?

NATIVE PEOPLES' PERSPECTIVE:

The Idea of Sovereignty

When we express the notions of sovereignty or sovereign title to our lands we emphasise that, prior to 1763, at 1763, and up to today, the chain of sovereign existence of our peoples has been unbroken; it continues now, comes to us from the past and it will continue in the future. The intervention of settlement in this country these past three to four centuries has not broken that sovereign existence of our peoples. Our point of departure lies in our basic understanding that we have no other way to relate to Canada except as sovereign peoples. That is where we start from; that is what we intend to protect; that is what we intend to exercise for all time.

We appreciate that the Canadian public and delegates at the constitution talks may be frightened by the word "sovereignty" and that it may be perceived as our drive for power. But, if we look at sections 91 and 92 of the Canadian Constitution, we are looking at a sharing of power between two levels of government.

Our intention is not to have entrenched in the Constitution an Indian sovereignty that places aboriginal peoples above federal and provincial sovereignty. That would be difficult to achieve.

But equally, we do not see that this constitutional process is to result in federal and provincial sovereignty above Indian self-government. That would be a federal/ provincial override and federal/ provincial imposition on who we are as aboriginal peoples and what we perceive to be our sovereignty in this country. That to us is unacceptable. We do not see that as a primary goal of the constitutional process.

Balance of Authority

What we want to have seriously discussed is a balance; not having aboriginal sovereignty above Canada and not having federal/provincial authority above us, but striking a balance so that what we end up with is a federal/provincial level of government and aboriginal government enshrined in the highest law of the land.

No Threat to Canada

We are not a threat to Canada. What we propose to deal with in terms of sovereignty is a balancing effort. Having reached that agreement, we propose a method to deal with the details about how each First Nation, how each aboriginal group in this country shall build a relationship between aboriginal self-government and federal/provincial governments. In this constitutional process, what we are really thinking about is the long-term survival of the aboriginal peoples of this country. That can be achieved only in one way: by recognizing our inherent right to govern ourselves, and our ownership and jurisdiction over our traditional lands and resources.

What Sovereignty Means

Our people are saying to us that, at no point in time, was there ever any First Nation leader since the settlement of this great country who relinquished what we hold to be our very essence. We use the word "sovereignty" because it is an English word that we find to best describe our very existence on our land. It means that we exist, we survive, we have our own cultures, we have our own languages, we have our own religions. It also means that we relate to our neighbours, our other nations, and that we strike arrangements with them. So when we advance the word, (sovereignty) we are using a foreign language to describe our notion of where we are coming from, that prior to settlement by Europeans, we did own the land, we did exercise jurisdiction over the land. When Europeans stepped upon the soil of this land, they did not see 560 Indian bands confined to small portions of their traditional lands. They saw Indian peoples, First Nations, exercising sovereignty over those lands. The constitution process is not an exercise for Canada to grant or delegate power to us but rather to recognize our sovereignty as it always has been.

*Our Land, Our Government, Our Heritage, Our Future,
Squamish Nation,
by Chief Joe Mathias,
AFN Vice-Chief for British Columbia,
March, 1986*

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1. Summarize the author's arguments in the first paragraph. Is the word "sovereignty" a good word in this context?
 2. Why might the constitutional delegates be "frightened by the word sovereignty"?
 3. How do Native peoples use the word "sovereignty", according to this author?
 4. Is it important for the Native claim to self-government to be recognized in the Canadian constitution? Explain.

CANADIAN GOVERNMENT PERSPECTIVE

The Canadian government's position on aboriginal self-government was set out prior to the fourth (and last) First Ministers' Conference on Aboriginal Matters, March, 1987, in an information packet released for the conference.

For Canada's aboriginal peoples -- Indian, Inuit and Métis -- self-government answers two deeply-felt needs: to regain control over the management of matters that directly affect them and to preserve their cultural identity.

Before Europeans settled in Canada, aboriginal peoples were self-governing. Colonial regimes, however, reduced much of the authority of aboriginal political systems. With the proclamation of Indian lands legislation in 1868 and the first Indian Act in 1876, the Superintendent-General of Indian Affairs assumed further control over Indians and their lands. Although this control has been gradually eased over recent decades, Canada's aboriginal peoples are seeking to regain full responsibility for their own affairs.

Today, aboriginal peoples claim self-government as a right and seek to give it effect within the framework of the Canadian constitution. In their view, aboriginal self-government is necessary for the achievement of the changes that they desire, and constitutional recognition is required to protect their special rights from administrative and legislative action.

The federal government believes that aboriginal peoples should have institutions of self-government that meet their unique requirements. This belief reflects a recognition that self-government in various forms is a basic element of our democratic system. From federal and provincial governments to village, town and city councils and regional governments, Canadians operate an array of forms of government. As Prime Minister Mulroney said at the 1985 First Ministers' Conference (FMC):

In Canada, we assume that we can participate in the charting of our destinies, in determining how we are represented, in holding our representatives accountable. But the Indians, Inuit and Métis peoples do not feel they have the same degree of participation.

Acknowledging the emphasis aboriginal peoples place on constitutional entrenchment of their special rights, the Prime Minister declared that constitutional protection would establish "an unbreakable social contract between aboriginal peoples and their governments".

Aboriginal Self-Government: What It Means,
INDIAN AND NORTHERN AFFAIRS CANADA, March, 1987

-
1. Is the Canadian government's assessment of the needs of Native peoples accurate?
 2. In paragraph #3, is the Canadian government expressing its own viewpoint in presenting the aboriginal peoples' view?
 3. Are "the institutions of self-government" the same as full self-determination? That is, is Native self-government similar to the government of a town or city?

SELF-GOVERNMENT: AN INHERENT RIGHT?

First Nation peoples assert that they have an inherent right to govern themselves: that it is a right which cannot be created, taken away, or granted conditionally.

As Indian First Nations we have an inherent right to govern ourselves.

We had this right from time immemorial (i.e., centuries before the arrival of the Europeans) and this right exists today.

Neither the Crown in right of the United Kingdom nor of Canada delegated the right to be self-governing to the First Nations. It existed long before Canada was itself a nation.

The inherent right of North American Indians to sovereignty was first recognised by the Two-Row Wampum in 1650, and, later, by the Royal Proclamation of 1763 which speaks of, "The several Nations or Tribes of Indians with whom We are connected . . ." and by subsequent treaties. The purpose of that Proclamation and the treaties was not to give rights to the First Nations but to give rights to the European settlers.

In the United States, the Supreme Court, in the case of *Worcester v. Georgia* (1832), recognised Indian sovereignty. It declared,

" . . . The several Indian nations (are) distinct political communities, having territorial boundaries, within which their authority is exclusive, and have a right to all lands within those boundaries, which is not only acknowledged, but guaranteed by the United States . . . Indian nations had always been considered as distinct, independent political communities, retaining their original rights, as the undisputed possessors of the soil from time immemorial . . ."

This ruling applies persuasively in respect of the First Nations of Canada. Its premise remains the same in international and constitutional law.

Our First Nations' ability to continue to govern ourselves is a prime element of our existing sovereignty.

Long, long before European settlers arrived in what is now Canada, each First Nation had its own system of government and many had written Constitutions. (Indeed, the Constitution of the United States itself was based upon the centuries-old Constitution of the Iroquois Confederacy).

We have had our lands taken away and our authority suppressed by arbitrary actions of successive non-Indian governments over the past four hundred years; but our rights remain intact and can only be legally extinguished by our own consent.

We have the right to determine who our citizens are. This right is central to the existence of First Nations as distinct political communities.

This situation must be explicitly reflected in the Constitution of Canada if co-existence, and mutual respect, are to be meaningful. Anything less amounts to the perpetuation of colonialism or assimilation.

*Our Land, Our Government, Our Heritage, Our Future,
ASSEMBLY OF FIRST NATIONS, May, 1986*

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1. Summarize the arguments of this document.
 2. What is an "inherent" right and why is the Assembly of First Nations insisting on it?
 3. Can rights be given to one group of people by another?

THE FIRST MINISTERS' CONFERENCE: THE LAST CHANCE?

Native groups across Canada reacted to the failure of the 1987 First Ministers' Conference with disappointment and frustration.

It was an exercise in futility. Hopes for an agreement were always slim. Yet, it is a national disgrace that after five years the drive to negotiate a better constitutional deal for Canada's aboriginal people ended in failure.

Could it have been otherwise? Not a chance. As the old war-horse of constitutional negotiations, David Ahenakew of the Assembly of First Nations declared from the starting gate in 1982: "This is your forum, not ours."

What the Native peoples were finding out though, through five years of tense negotiation, is that the federal/provincial conference is everybody's forum, and it's nobody's forum: it's a dead end.

As Tony Penikett, government leader in the Yukon put it: "What we had here in the last few days was a meeting of bodies, but not of minds."

Despite all the talk, meetings, proposals, public demonstrations and legal opinions of the past five years, nothing has changed.

The difference between what Native peoples are demanding and what the first ministers are prepared to concede are virtually irreconcilable.

The aboriginal leaders sought a constitutional amendment that would give explicit recognition to an inherent right to self-government. Details could be worked out later.

But most premiers were reluctant to do that until the details of each self-government agreement were spelled out. Otherwise, they argued, the courts -- rather than the politicians -- would end up defining self-government.

Both the federal and provincial governments want to ensure that they don't concede a right that will come out of their tax coffers or infringe on the existing division of powers, land and resource control.

The majority of provincial premiers, even those considered by national Native leaders to be on-side, have clearly signalled they will not accept "nation-like" status for Indians, nor even "province-like" status.

And, stripped of all its high sounding rhetoric, the federal Government's basic model for self-government is that of municipal status, within the Canadian federalism.

When Pierre Trudeau became Prime Minister, he offered the Native peoples full rights of citizenship and invited them to join the mainstream of Canadian society. They turned him down cold.

Now, some 20 years later, Ottawa is offering a deal that involves a semblance of sovereignty and a degree of separateness. Yet the intent is the same as it was in the Trudeau era. Only the method has changed.

Yes, the constitutional failure is a defeat for Native peoples, but it is also a defeat for all Canadians. It reveals the true limits of the Canadian conscience and the Canadian imagination.

True, Prime Minister Mulroney and the premiers have promised to keep the doors open for further talks on aboriginal self-government. But, of course, then -- whenever "then" might be -- the urgency will be gone. . . .

A National Disgrace,
by Brian Douglas,
MICMAC NEWS, April, 1987
Native Communications Society of Nova Scotia
P. O. Box 344
Sydney, Nova Scotia, B1P 6H2

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1. Why were the First Ministers' Conferences "an exercise in futility"?
 2. List the frustrations of the Native peoples.
 3. List the frustrations of the First Ministers.
 4. How could self-government be a burden on governments' tax coffers?
 5. How might it affect "the existing division of powers, land and resource control"?
 6. Sum up the dilemma.

CANADIAN PUBLIC SUPPORTS

NATIVE SELF-GOVERNMENT

Canadians feel that aboriginal self-government needs to be entrenched in the Constitution, according to a poll commissioned by the Inuit Committee on National Issues, which was made public yesterday. The poll by Decima Research Ltd. also says Canadians expect their governments to reach an agreement with Native people to entrench aboriginal self-government. "We've been trying to tell governments for years that we had solid support with ordinary Canadians," said John Amagoalik, co-chairman of the Inuit Committee on National Issues.

George Erasmus, National Chief of the Assembly of First Nations, also was pleased by the results. "It certainly is good news," he said. "Canadians are not afraid of aboriginal people having an inherent right to self-government."

The poll surveyed 1,750 Canadians between February 17 and 20 (1987) to produce a regionally weighted sample of 1,312 which, according to Decima, gives results accurate within 2.7 percentage points 95 per cent of the time. Of those polled, 61 per cent said they support the idea that aboriginal people should have the right to govern themselves -- a figure that increased as they were questioned further on what this might involve. "As we went through the process of the interview, we repeated a similar question near the end," said Ian McKinnon, president of Decima. "The support went from 61 per cent to 73 per cent through the course of the interview." He said that 84 per cent of those polled feel it is very or somewhat important to reach an agreement on self-government. "They don't view it as a crisis, but they do view it as an important issue."

Mr. McKinnon said that this was what surprised him most in the poll because, in many cases, people who are polled change their minds as they think more about the detailed implications of an issue. "Often support drops as you raise possible implications," he said. "Here, the reverse happened. The more information was provided (about aboriginal self-government), the greater the support was. The more people know about the issue, the higher the level of support."

"However, in the poll on Native issues, 77 per cent of those surveyed feel that aboriginal self-government should be entrenched in the Constitution, and 84 per cent expect their government to come to some sort of agreement with Native people. About two-thirds of those polled support aboriginal peoples having control over education, the power to determine health and social service needs, control over hunting, fishing and other renewable resources on aboriginal land, and control over transportation, roads, sewers, and zoning for land development. But only 42 per cent feel that aboriginal people should have the right to tax themselves. A slim majority -- 52 per cent -- feel more comfortable with a flexible model of self-government, with the powers to be negotiated in a forum somewhere between the powers of a province and those of municipality.

Entrenched Self-Government for Natives Favoured in Poll,
by Graham Fraser,
THE GLOBE AND MAIL, March 10, 1987

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1. Why is this good news for Native peoples? If Canadians were not in support of aboriginal self-government, would this influence politicians?
 2. Summarize the support for Native control in certain areas.
 3. Why is support for the right of Native peoples to tax themselves low?
 4. Why is the "flexible model of self-government" more acceptable? Is this acceptable to the majority of Native peoples?
 5. What value do you think polls have?

THE VISION OF SELF-DETERMINATION

As people of the First Nations of Canada we have a vision of the sort of country we want to live in and to build in collaboration with other Canadians. It is certainly not the sort of country we have now, one in which our people have been relegated to the lowest rung on the ladder of Canadian society; suffer the worst conditions of life, the lowest incomes, the poorest education and health; and can envision only the most depressing of futures for our children.

We do believe, however, that our situation can be turned around. We believe not only that we can rescue ourselves from these depressing conditions, but that, in the process, we can contribute enormously to the health, effectiveness, and decency of Canada, benefiting every person who lives in this country.

To do so we have to go back to the agreement made in the Two-Row Wampum Treaty signed between First Nations and the newly arrived Europeans in 1664. All across North America today First Nations share a common perception of what was then agreed: we would allow Europeans to stay among us and use a certain amount of our land, while in our own lands we would continue to exercise our own laws and maintain our own institutions and systems of government.

We all believe that the vision is still very possible today, that as First Nations we should have our own governments with jurisdiction over our own lands and people. We should decide about and benefit from the type of development we want in our own territories, not have such development forced on us to serve outside interests. We should have tribal courts run by our own people. We should administer our own child-care and social services. We should take control over our own education, as we have already begun to do.

. . . In our vision of a better Canada, the federal government would continue to act as trustee, safeguarding the spirit and intent of the treaties and of past undertakings. Our problem has been that the federal government has largely abrogated that role. Yet, the continuing validity of that original Royal Proclamation has recently been reaffirmed in the justice system, and the proclamation itself included in the new Canadian Constitution.

We have been pressing for this model of a revised government structure for a long time, but so far without success. Perhaps most Canadians do not realize that it already exists in the United States, where some eighty cases involving aboriginal sovereignty issues arising out of the treaties have been fought up to the level of the Supreme Court. . . .

In deciding these cases, the United States courts have more or less recognized that First Nations' sovereignty survived the treaty-making process, and they have granted to First Nations a large degree of internal self-determination within what they call "Indian country". This country has been identified as the reserve lands set out in the treaties, whether or not those reserves were later broken into residential plots and sold to non-natives. In fact, there are reserves in the United States where the majority of residents are non-natives, but the tribal governments have their own courts, environmental-protection laws, police forces, child and educational legislation, and powers of taxation over everyone who lives within their jurisdiction. In short, in recent decades, the tribal governments in the United States have come to be recognized as having virtual parity of powers with the fifty state governments, and are included whenever a new federal-state relationship is being formulated.

While we do not wish to duplicate the United States system completely, we look to it as proof that the self-government proposals we have been trying to persuade Canadians to accept, can, and do work without detriment to the national governmental fabric, an absurd claim made often by our detractors.

We are keenly aware that the system we propose is not without the potential for problems; however, we believe that our interests and those of the people we live among are similar. We know that, in the modern world, no man, no race, no group or nation, is an island. Our vision of a better Canada rests on a foundation of co-operation among peoples.

*Twenty Years of Disappointed Hopes,
The Introduction to Drumbeat: Anger and Renewal in Indian Country,
by George Erasmus,
ASSEMBLY OF FIRST NATIONS, 1989*

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1. Summarize the reasons for the belief that self-government is necessary.
 2. List what self-government would mean and the role of the federal government.
 3. Why is the example of inter-government relations in the United States important to the case made by Canadian Native groups?
 4. Why would the writer not wish to duplicate the American system completely?

ONTARIO SUPPORTS SELF-GOVERNMENT (1)

The Province of Ontario released its "Guidelines for the Negotiation of Aboriginal Self-Government" on December 14, 1989 with a series of briefings and a statement by the Minister Responsible for Native Affairs, Ian Scott, in the Legislature. OMAA President Charles Recollet viewed the Minister's statement to the Legislature from the Member's Gallery.*

According to Mr. Scott:

- "Ontario is committed to negotiating self-government with aboriginal communities in the province in order to establish new programs, policies or laws to enable those aboriginal communities to exercise greater control over their affairs.
- Ontario will require, as a condition of involvement, federal government participation.
- Aboriginal self-government negotiations will be conducted without regard to aboriginal and treaty rights, land claims, or constitutional discussions.
- Ontario is willing to participate in the negotiation of aboriginal constitutional matters.
- Ontario is prepared to negotiate joint management arrangements with on-reserve and Crown-land communities for certain Crown lands and natural resources, as well as forms of access to certain Crown lands and natural resources.
- Ontario will honour its commitments to non-Natives using Crown land and natural resources. The province is committed to public consultation on self-government agreements.
- Among Ontario's objectives in the negotiations is the protection of the environment and the conservation of the land and natural resource base of the province.
- The self-government arrangements that are negotiated will vary according to the type of community involved. Negotiations with First Nations may result in legislative responsibilities on reserves. Negotiations with communities in urban centres may result in the development of Native-controlled institutions to provide services to aboriginal peoples.
- All agreements negotiated by Ontario must be approved by the Ontario Cabinet".

After reviewing Ontario's proposal Mr. Recollet wrote to Minister Scott requesting further definition of a number of items contained in the detailed text of the Guidelines. Such specific issues include the province's use of such terms as "community", "exercise of sovereign powers", definition of the word "Indians", clarification of what will and will not be defined by the provinces as "self-government issues", "urban centres", and the distinction between "administrative" and "governing" powers exercised under self-government agreements.

One of the primary points brought forward in OMAA's response to the Guidelines is that the provincial document appears to foresee fundamental differences between the jurisdictions of Aboriginal governments on reserves and those living off currently existing reserves. OMAA has stated its belief that there is "no practical or legal basis for such a decision".

Province Releases Draft Guidelines for Negotiation of Aboriginal Self-government, ABORIGINAL VOICE, Winter 1990

* Mr. Scott has been replaced by Bud Wildman.

ONTARIO SUPPORTS SELF-GOVERNMENT (2)

Following the election of an NDP government in Ontario in September 1990, comments by new provincial leader Bob Rae and federal Indian Affairs Minister Tom Siddon seemed to indicate a new acceptance of Native self-government.

An apparent "100-year leap in (federal) policy" Wednesday could be the start of true self-government for Natives, says a top Aboriginal leader. George Erasmus, head of the Assembly of First Nations, said comments by Indian Affairs Minister Tom Siddon and Ontario Premier Bob Rae raise hopes that Native self-government could become a reality.

Rae told a Native Affairs Conference Tuesday that Ontario is prepared to move ahead with self-government. Siddon added his endorsement during a briefing with journalists Wednesday.

Both men said sovereignty does not mean "total independence" from Canada, but Siddon said aboriginal governments with provincial-style powers are possible. Siddon even referred to the United States as an "acceptable model." Some Indian bands there have considerable power, including their own courts. Siddon said Ontario can create aboriginal governments with provincial powers if it chooses. And, in a change from the federal position, he said an amendment to the Constitution to allow such powers may not be necessary.

Provincial powers, such as jurisdiction over land and natural resources and hunting and fishing are spelled out in the Constitution and cannot be changed without the consent of other provinces, said Siddon. "But if a particular premier came and said I really want to create sovereign enclaves to the level of equivalent provincial power, I suppose it would be their right to bring that kind of proposal to us".

"It sounds like Siddon has taken a 100-year leap in policy," said Erasmus. "If they are really prepared to recognize inherent self-government ... we're prepared to sit down and make that work".

"Even if we work here in Ontario first and move ahead in a big way in a few years, it will mean something very, very significant because Ontario is **the** province in Canada," he said. "We have well over a third of the Canadian population here."

Natives Praise 100-Year Policy Leap,
by Sherri Barron,
THE OTTAWA CITIZEN, October 4, 1990

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1. Why is it important that the province of Ontario is prepared to support self-Government for Native peoples?
 2. What are some of Ontario's objectives?
 3. How will Native peoples contribute to the protection of the environment and to land conservation?
 4. Pick out four of the most important statements by Mr. Scott and explain what they mean.
 5. Could you help define the terms Mr. Recollet asked about? (See Document #39)
 6. Why would the government see a difference between self-government on reserves and self-government among Native peoples who live elsewhere?
 7. Are communities in urban centres being offered self-government?
 8. In document #40, Mr. Siddon claims that aboriginal governments with provincial-style powers are possible. Summarize what those powers are. (See document #16).
 9. How would Native communities, with these powers, cooperate or interact with the Ontario government and people?
 10. Are Native peoples being offered jurisdiction over land and natural resources in Ontario?
 11. Will self-government work without jurisdiction over land?

MISSISSAUGA AND CHIPPEWA NATIONS:

Framework for Self-Government

Following the failure of the First Ministers' Conference in 1987, bands are pursuing self-government on an individual basis. As of July 1989, a total of 122 proposals were submitted by Indian bands to achieve self-government: the Sechelt band (British Columbia) and the James Bay Cree were the only bands to reach self-government but two proposals involving seven bands were in the final stages prior to legislation in Parliament. Over 70 proposals are presently at various stages of negotiation, involving a total of 190 bands. On June 19, 1990 the United Indian Councils of the Mississauga and Chippewa Nations celebrated the signing of a Self-Government Framework Agreement with the federal government.

The United Indian Councils seeks to be recognized by law and to obtain the status of a natural person. All of the individual First Nations composing the United Indian Councils would, in their corporate persona, have the same rights and privileges as the United Indian Councils entity.

The communities seek a two-tiered government where the United Indian Councils would enhance and complement the authority of its member First Nations. The United Indian Councils would have the delegated power to act in any area or on any matter within the jurisdiction of its First Nations with the consent of all. There would be an umbrella constitution applying to the United Indian Councils and individual constitutions for each of the First Nations.

The proposal indicated the individual First Nation constitutions would make provisions for democratic procedures to govern the election of Chiefs and Councillors. The umbrella constitution would make provisions for democratic procedures to elect First Nation representation on the United Indian Councils.

The United Indian Councils would be accountable to its citizens as well as to Canada for federal funds received. The United Indian Councils is seeking to expand its taxation authority to implement direct and indirect taxes and to control transferable corporate tax benefits and exemptions.

Although land title would remain with the Crown, each First Nation would assume management and control of its lands. The United Indian Councils wishes to negotiate an off-reserve co-management regime with affected parties, specifically the provincial government.

*Summary of the Framework Agreement,
(attached to) Communique,
INAC, June, 1990*

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1. Explain how the Mississauga and Chippewa Nations propose to govern themselves.
 2. Is this proposal similar to the Canadian parliamentary system or to government by consensus?
 3. Is the United Indian Councils insisting on ownership of land as part of self-government?

THE SECHELT BAND:

Benefits of Self-Government

The Sechelt Band in British Columbia is one First Nation that has successfully negotiated self-government. . . . The Sechelt band numbers 600 people on 31 separate parcels of land.

. . . The Sechelt drafted their own self-government legislation in February, 1983, and submitted it to Ottawa.

An important part of self-government for the Sechelt Indians means the right to hold title to their reserves so they can develop their economy without the need for federal approval. Development schemes totalling nearly half a million dollars have sat on hold and others totalling in the millions could be financed if title on band land was established and venture capital was available. If they had title, the Sechelt could make their own commitments with developers, and they would be free of a government regulation that says land which is alienated from a reserve must revert to the crown when a lease expires. The band council insisted that the land revert to the band when the lease expires, after however many years.

Standing as a symbol of frustration are the concrete foundations of houses that were never built. They were to be the second phase of a development that would have seen the homes constructed on the reserve and leased to non-natives. With the first phase, there was no problem. The federal government agreed to have the land revert back to the band after leases expired. But with the second phase, Ottawa inexplicably ruled that the land would go back to the Crown.

This has put the project on hold, along with others which would lead to economic independence such as hotel-marina and cultural-educational complexes.

Seeking Independence -- the Sechelt Band's Formula for Development,
by Mark Rogers,
CROSSWORLD, Summer/ Fall, 1985

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1. What does self-government for the Sechelt Band mean?
 2. Why is there a government regulation insisting on the land reverting to the crown (see Documents #26 and #27.)? What do you think? Explain.

UNIT II

ISSUES OF SOVEREIGNTY AND NATIONHOOD

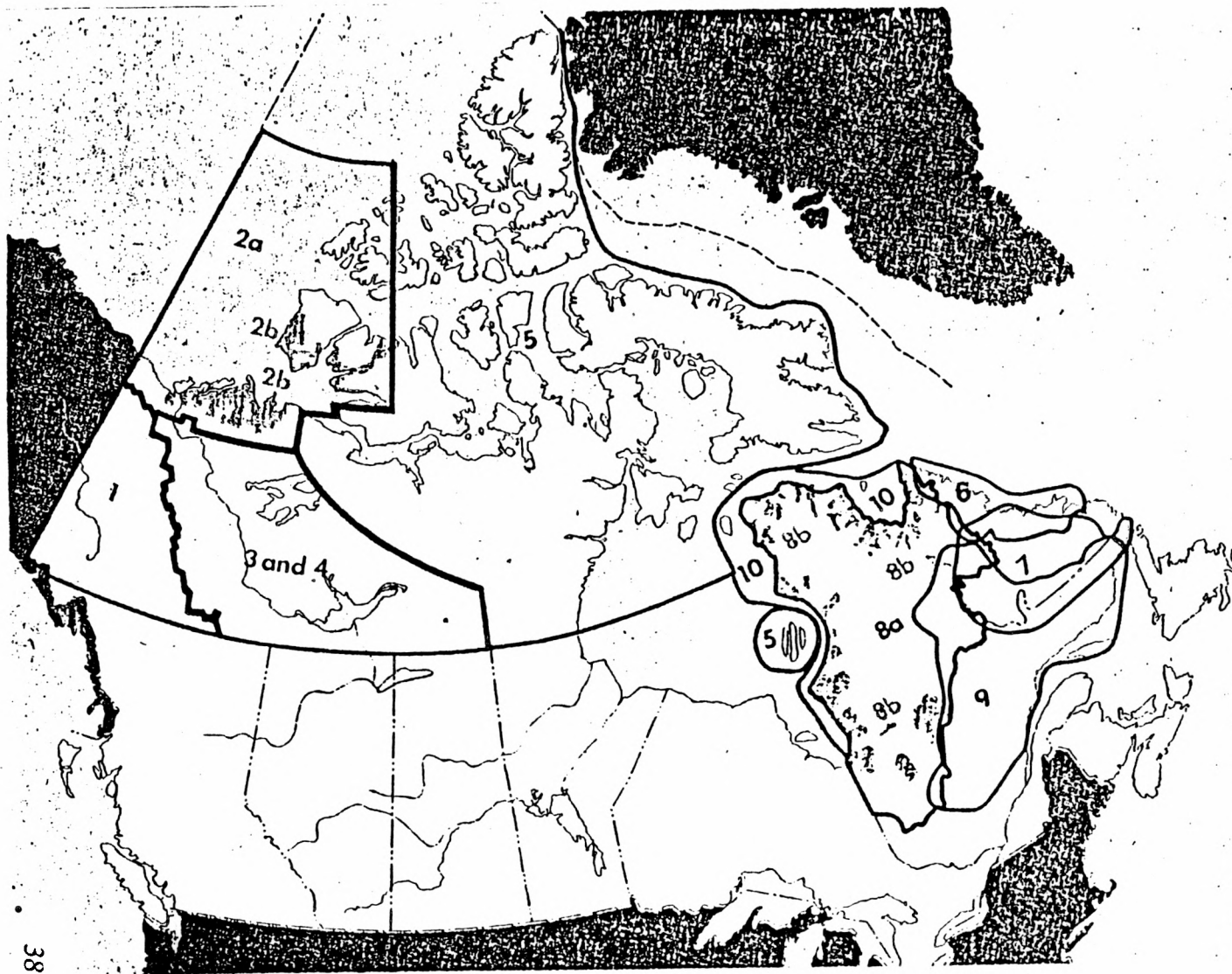
Topic 3. Land Claims

A major part of the search of Native peoples to define their status in Canada and to ensure the survival of their way of life is negotiating the return of lands owned before the arrival of Europeans. While this movement has been sympathetically received, in fact encouraged, by the federal government, there are many obvious difficulties. Who owns the rights to mine and develop mineral resources, for example? Would ownership of land mean sovereignty for Native communities involved and would this mean that part of Canada would be separate and divided from the rest? What would be the rights of non-Native people living within the settlement areas? The questions are so complex, and affect provincial governments and rights as well as federal responsibilities that, of necessity, settlement of land claims is very slow.

Some of the larger settlements have happened in Canada's North, now the latest region targeted for resource development. The nature of some settlements already negotiated and the Native peoples' proposals for the future of the land claimed, are worth examining.

The questions are:

- 1. What kinds of land claims are there?*
- 2. Why are land claims legitimate?*
- 3. What are the chief elements of land claims that need the most careful negotiation?*
- 4. What can Native people contribute to Canada as a whole by taking possession of land?*



Land claims cover most of northern Canada. Except for the James Bay Territory and the Inuvialuit Settlement Region (where lands have been selected under finalized agreements), the outlined areas on the map represent only approximate boundaries of the areas on which claims have been made.

1. Council for Yukon Indians.
- 2a. Inuvialuit Settlement Region.
- 2b. Land areas selected by the Inuvialuit.
3. Dene Nation.
4. Métis Association of the Northwest Territories.
5. Tungavik Federation of Nunavut.
6. Labrador Inuit Association.
7. Naskapi-Montagnais Innu Association.
- 8a. James Bay Territory: James Bay and Northern Quebec Agreement and Northeastern Quebec Agreement (Grand Council of the Crees of Quebec and the Northern Quebec Inuit Association; Naskapis of Schefferville).
- 8b. Land areas selected by the Crees, Inuit of Quebec and Naskapis of Schefferville pursuant to the James Bay and Northern Quebec Agreement.
9. Conseil Attikomek-Montagnais.
10. Offshore Islands.

COURTESY OF INDIAN AND NORTHERN AFFAIRS

COMPREHENSIVE AND SPECIFIC CLAIMS

The Canadian government negotiates two types of land claims: comprehensive claims and specific claims.

Comprehensive claims are based on traditional Native use and occupancy of land. Such claims arise in those parts of Canada where the Native title has not previously been dealt with by treaty or other means. These areas include Yukon, Labrador, most of British Columbia, northern Quebec and the Northwest Territories. The claims are termed "comprehensive" because of their wide scope. Comprehensive claims encompass such elements as land title, fishing and trapping rights, financial compensation and other economic and social benefits.

Specific claims, on the other hand, deal with specific grievances that Indians may have regarding the fulfilment of treaties. Specific claims also cover grievances arising out of the administration of Indian lands and other assets under the Indian Act.

*The Canadian Indian,
DEPARTMENT OF INDIAN AFFAIRS AND NORTHERN DEVELOPMENT, 1990*

-
1. Briefly explain the difference between comprehensive and specific land claims.
 2. What claims can most Native communities in Ontario make?

**CRITERIA FOR GOVERNMENT ACCEPTANCE
OF COMPREHENSIVE CLAIMS**

- The claimant group is and has historically been an organized society able to exercise authority over human use of the land;
- The claimant group has occupied the claimed territory since time immemorial. Their use and occupancy of the land must have been an established fact prior to European arrival;
- The group historically occupied and used the land essentially to the exclusion of other aboriginal people;
- The claimant group can demonstrate that many of its members continue to follow traditional pursuits within the claim area;
- The claimant group's aboriginal rights to use the resources have not been extinguished by treaty or other direct actions of the Crown.

If the statement of claim meets these criteria, the claim is placed on the list awaiting negotiation. Because the negotiations are extremely important and require large commitments of resources and much direct ministerial attention, the number of claims that the federal government actively negotiates at one time has been limited to six.

Information,

*Department of Indian Affairs and Northern Development Land Claim Policy,
INAC, July 1990*

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1. Using document #45, why would the Native communities involved in these agreements, meet the criteria for comprehensive claims explained in this document?

COMPREHENSIVE CLAIM SETTLEMENTS

Three comprehensive claim settlements have been reached since the federal government's policy of negotiation was announced in 1973:

- the James Bay and Northern Quebec Agreement (1975);
- the Northeastern Quebec Agreement (1978); and
- the Inuvialuit Final Agreement (1984).

Final agreements, which are subject to ratification by all parties, have been initialled in 1990 with:

- the Dene and Métis of the Mackenzie Valley, Northwest Territories; and
- the Council of Yukon Indians.

An Agreement-in-Principle -- which essentially contains all of the features of a proposed final settlement package -- was signed in April 1990 with the Tungavik Federation of Nunavut (Central and Eastern Arctic).

The claims of the following Native groups are also currently under active negotiation:

- Nisga'a of northern British Columbia (Framework Agreement signed in September 1989);
- the Conseil des Atikamekw et des Montagnais in Quebec (Framework Agreement signed in June 1988);
- the Labrador Inuit Association (Framework Agreement arrived at in May 1990).

A further 19 claims, all in British Columbia, have been accepted for negotiation by the federal government.

*Information,
Department of Indian Affairs and Northern Development Land Claim Policy,
INAC, July 1990*

-
1. Use a map of Canada to get a rough estimate of the extent of these land claims.
 2. Why do you think agreements have been mostly made with the communities in the North and why have so many been accepted for negotiation in British Columbia?

SPECIFIC CLAIMS: CRITERIA FOR COMPENSATION

The following criteria shall govern the determination of specific claims compensation:

- 1) As a general rule, a claimant band shall be compensated for the loss it has incurred and the damages it has suffered as a consequence of the breach by the federal government of its lawful obligations. This compensation will be based on legal principles.
- 2) Where a claimant band can establish that certain of its reserve lands were taken or damaged under legal authority, but that no compensation was ever paid, the band shall be compensated by the payment of the value of these lands at the time of the taking or the amount of the damage done, whichever is the case.
- 3)
 - (i) Where a claimant band can establish that certain of its reserve lands were never lawfully surrendered, or otherwise taken under legal authority, the band shall be compensated either by the return of these lands or by payment of the current, unimproved value of the lands.
 - (ii) Compensation may include an amount based on the loss of use of the lands in question, where it can be established that the claimants did in fact suffer such a loss. In every case the loss shall be the net loss.
- 4) Compensation shall not include any additional amount based on "special value to owner", unless it can be established that the land in question had a special economic value to the claimant band, over and above its market value.
- 5) Compensation shall not include any additional amount for the forcible taking of land.

Outstanding Business: A Native Claims Policy,
DEPARTMENT OF INDIAN AFFAIRS AND NORTHERN DEVELOPMENT, 1982

-
1. Explain the five criteria in your own words.
 2. How does the government try to protect itself from excessive claims for compensation?

LAND CLAIMS: A SLOW PROCESS OF SETTLEMENT

. . . As of March (1990), 578 specific claims have been filed. The Indian Affairs Department says 205 "have been resolved" and 275 are in various stages of review and negotiation.

Of the 98 remaining, 55 are being reassessed by the Indian claimants, 21 are suspended and 22 are under litigation.

However, of the 205 in the resolved category, only 44 have ended in settlements, while 44 have been rejected, 69 have been referred to another administrative process for redress and Ottawa has "closed the file" on 48.

Specific claims settlements have resulted in \$105.2 million in federal compensation. \$37.4 million from various provincial governments and the return of 57,488 hectares to Indians.

It includes \$18.8 million to the Saskatchewan White Bear band for "fraud in the surrender and sale" of land by Government officials and \$11.5 million to the Sarcee Indians for the lease of land for an Alberta weapons range by the armed forces.

The three comprehensive claims signed are with the James Bay Cree (1975), the Northeastern Quebec Inuit (1978) and the 2,500 Inuvialuit in the Western Arctic (1984).

Final agreements have been initialled with the Dene and Métis of the Northwest Territories, and the Council of Yukon Indians. However, the Dene and Métis recently refused to ratify the agreement, rejecting a clause that they say would extinguish treaty and aboriginal rights upheld by a Supreme Court of Canada decision in June.

An agreement in principle for the largest settlement on record was signed in April with Inuit of the Central and Eastern Arctic.

Negotiations are in progress with the Labrador Inuit, the Montagnais in Quebec and the Nishga Indians of British Columbia whose court case over the Nass valley led to the historic 1973 supreme court decision which triggered the claims process.

Seventeen of the 19 claims on the waiting list are all in British Columbia where for decades the provincial government refused to recognize aboriginal rights in British Columbia,

arguing that they were extinguished before British Columbia entered confederation. This week British Columbia said it would recognize "certain aboriginal rights and interests," but it still left the issue uncertain.

Five claims, including the Mohawks of Quebec, have been rejected. Eleven claims are under review, including that of the Golden Lake Algonquins who are asserting rights to land that includes the Parliament buildings.

Only 44 Claims Settled Out of Hundreds,
by Rudy Platiel,
Native Affairs Reporter,
THE GLOBE AND MAIL, July, 1990

-
1. Give some examples of reasons for specific land claim settlements.
 2. In your own words, explain what is meant when aboriginal rights are extinguished.

THE FUTURE OF THE NORTH

Canada's North is not only part of the country's territory, but part of the essential image of Canada in the minds of Canadians -- Native and non-Native. The visions of the north are set out in this excerpt from the Berger Report.

The industrial system is now impinging on the northern Native people. History and perceived economic necessity have brought the white and the Native societies into contact on our northern frontier, a frontier occupied from time out of mind by the Native people.

White people, in general, are driven by economic and social values that are very different from those that motivate Native society. White people have always regarded the North as a land rich in desirable commodities: first furs, then gold and uranium and now oil and gas. The white man, therefore, has progressively encroached upon the land and life of the Dene and the Inuit to secure for himself those commodities that he believes the Native people leave unused or under-used.

In all the years of contact between the two societies, the white man still sees the North from his own point of view, and he still wishes to conquer the frozen and waste spaces that he sees, with roads, mines, drilling rigs, gas wells and pipelines. He dreams of the technological conquest of the northern frontier.

The Dene and Inuit see their land as unbounded in its ability to fulfil their deepest needs. They see moose, herds of caribou and rivers and lakes teeming with fish. To them the frozen sea does not cover riches, nor is it an obstacle to shipping, but it is a storehouse from which they can take what they need: fish, seals, walrus and whales. The Native's preferences and aspirations are formed by his way of looking at the North. Even though many Dene and Inuit have adopted southern dress and speak English, they retain their own ways of thinking about the land and the environment and their own idea of man's destiny in the North.

It has been difficult for the Native people to convince us that their preferences and aspirations are real and worthy of our respect. Deeply rooted conceptions underlie the responses that have revealed themselves in the dealings of Europeans with aboriginal groups throughout the world . . .

Hence many southerners -- including policy-makers and administrators -- arrive at a moral imperative to bring industrial development to the frontier.

It is for reasons of this nature that the oil and gas companies and the pipeline companies are convinced that their activities will greatly benefit the people of the North. The representatives of the companies regard their presence in the North as benign. They are, therefore, shocked and disbelieving when Native people suggest the contrary: they attribute any negative response to their proposals to ignorance or sometimes to the influence of white advisers on the Native organizations.

Those who represent the industrial system have a complete and entire commitment to it, as a way of life and as a source of income. This is so whether we are public servants, representing a government whose goals are based on ideas of growth and expansion, or executives and workers in the oil and gas industry.

Seasonal employment that oil and gas exploration offers in the Mackenzie Delta has become an important source of income to many Inuit. Yet that does not mean that they -- any more than the Dene -- are prepared to give up their claim to the land. If our specialized vision of progress prevails, it is likely to prevail with indifference to -- or even in defiance of -- Native aspirations as they have been expressed to this Inquiry.

*Northern Frontier, Northern Homeland,
The Report of the MacKenzie Valley Pipeline Inquiry: Vol.1,
by Mr. Justice Thomas R. Berger,
MINISTRY OF SUPPLY AND SERVICES, 1977*

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1. This document represents the views of a man who led an enquiry into the development of the North. Find the main points which, in his view, represent the differences in the Native and non-Native perceptions of the North.
 2. Why do southerners see industrial development in the North as "a moral imperative"?

THE MOVE TO SELF-GOVERNMENT IN THE NORTH

From the beginning, Great Britain recognized the rights of Native people to their traditional lands. To maintain good relations with Native people (who greatly outnumbered the settlers) a Royal Proclamation of 1763 reserved land for Indians and stated that where land was required for further settlement it should be purchased. This procedure for the purchase of Indian land was the basis for treaties. Native people have had to make way for the settlement of agricultural lands in the west. Later it was expected that they would make way for industrial development in the North.

In 1973, the federal government, wishing to clear the way for oil and gas development in the North, and also to improve the position of Native people in Canada, announced a new policy that would review the fairness of past treaties and settle modern day treaties ("land claims settlements") in those areas where none had been signed. The federal approach was to compensate Native peoples for their traditional use and occupancy of land by giving them outright ownership of some land, exclusive hunting privileges over extensive areas, cash compensation and various other benefits that would protect and promote Native cultural interests. They did not, however, include government structures and functions as a negotiable part of land claims.

Native people formed organizations to pursue these claims. The Dene Nation evolved out of the Indian Brotherhood of the Northwest Territories; the Métis Association is a political lobby group representing approximately 5,000 Métis; the Inuit Tapirisat of Canada (ITC) is the national organization of over 25,000 Inuit in the Northwest Territories, northern Quebec and Labrador; the Committee for Original Peoples Entitlement (COPE) represents the Inuvialuit (Western Arctic Inuit) of the Beaufort Sea, an area dramatically affected by oil exploration and the first area in the Northwest Territories to settle a comprehensive land claims settlement.

Each group, as they pursued a land claims settlement, looked for ways in which they could begin to manage their own affairs without interference from non-Natives and in a way that protected their particular cultures. This, they felt, was their right, a right to "self-government" or "self-determination". The public government system that was operating in the Northwest Territories at that time, in spite of its reforms and its Native majority, was not considered adequate. Instead the Native people have proposed a restructuring of the

political institutions of the Northwest Territories. Together with the land claims, this restructuring would establish in law and in fact that the North is their homeland and they have the right under the Canadian Constitution to shape their own future.

by Barbara Heidenreich
for The Common Heritage Program
1986

1. In this author's view, what is the reason behind government willingness to negotiate land claims in the North?
2. What are some of the attractions of the North for some southerners?

THE PRINCIPLES OF SELF-GOVERNMENT FOR THE EASTERN ARCTIC

During the First Ministers Conference on the Constitution, March 1983, the Inuit presented a short paper on self-government. They listed various principles, and these may be worth restating here:

- 1) The maximum Inuit design and management of public services which affect them, including participation in programmes and policy making which significantly affect their regions;
- 2) Genuine political representation in provincial and territorial legislatures and the federal Parliament, and in official bodies which make decisions affecting Inuit;
- 3) Recognition of the Inuit use and occupation of lands, waters and resources which are the underpinning of the Inuit economy and way of life, and the establishment of clear Inuit rights in respect of these so that Inuit may ensure their own collective survival;
- 4) Access to adequate revenues to enable public bodies in the Inuit homeland to carry out their tasks;
- 5) Access to an economic base for the future, and protection of existing economic resources (e.g., wildlife);
- 6) Structures of government and other public institutions in the Inuit homeland which reflect and provide for the special needs and circumstances of Inuit and their culture, and with full protection for the rights and aspirations of non-Inuit residents in the area.

The process the Inuit have selected to achieve these principles is simple. Divide the Northwest Territories along a boundary that places all the Inuit in a single territory. Because they would be an overwhelming majority in this territory they would have, in effect, self-government.

To protect the Inuit language (Inuktitut), the NCF desires:

- that Inuktitut be an official language of Nunavut and that all public services be available in Inuktitut, and that public bodies including courts and the legislature operate in Inuktitut as freely as in English;
- that French and English enjoy equal status as official Nunavut languages wherever numbers of one or other national official language group warrants, including use as a language of education.

Inuit turn to the formal justice system less often than other people, preferring their own traditional methods of working out disputes within their social system. The Nunavut Constitution would recognize Inuit customary law. This would accommodate such questions as Inuit adoptions, which differ greatly in style with adoptions through the general Canadian legal system.

Control by Nunavut residents over decision-making in important areas of their lives is a key element of Nunavut social policy. Programs can then be adapted to meet the needs and cultural values of the people. *Building Nunavut*, the working document that describes the Nunavut Constitution, recommends:

- that a Nunavut government have all the powers in a social policy of any Canadian provincial jurisdiction with special and early attention to powers in respect of health services, housing, manpower labour relations and social services.

A particular problem viewed by all Native northerners is the extremely large proportion of the population which is transient or short term. These short term residents have the potential to run the government and institute changes before they fully understand how the North operates. Nor do they have to live with the changes as they often move on to other job opportunities. While the Canadian Charter of Rights ensures all Canadians have the right to vote, the NCF endorses a three-year residency requirement for voting.

These are some of the key elements that would ensure that the Inuit of Nunavut, once it is created, would maintain their culture and rights as aboriginal people. It does require, in order to work, some sort of boundary that ensures that the Inuit are a majority of the population.

by Barbara Heidenreich
for The Common Heritage Program
1986

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1. Briefly summarize what you think are the main points of the Inuit proposal for self-government.
 2. Why is the preservation of the Inuit language important?
 3. Are the self-government proposals workable within the Canadian society?

THE NUNAVUT AGREEMENT

The Agreement-In-Principle on the land claim of the Tungarik Federation of Nunavut, which was reached in 1990, gives the Inuit people of the eastern Northwest Territories new control over their natural resources for both traditional and economic Purposes.

This Article (5.2.1) recognizes and reflects the following principles:

- (a) Inuit are traditional and current users of wildlife;
- (b) The legal rights of Inuit to harvest wildlife flow from their traditional and current use;
- (c) The Inuit population is steadily increasing;
- (d) A long-term, healthy, renewable resource economy is both viable and desirable;
- (e) There is need for an effective system of wildlife management that complements Inuit harvesting rights and priorities;
- (f) There is a need for systems of wildlife management and land management that provide optimum protection to the renewable resource economy;
- (g) The wildlife management system and the exercise of Inuit harvesting rights are governed by and subject to the principles of conservation;
- (h) There is a need for an effective role for Inuit in all aspects of wildlife management, including research; and
- (i) Government retains the ultimate responsibility for wildlife management.

Agreement-in-Principle Between the Inuit of the Nunavut Settlement Area and Her Majesty In Right of Canada,

The Tungavik Federation of Nunavut and the Honourable Tom Siddon, P.C., M.P., Minister of Indian Affairs and Northern Development, OTTAWA, 1990

-
1. Wildlife is the major natural resource of the Inuit people. Why are the Inuit specifically qualified to manage the wildlife resource?

NUNAVUT: A SYMBOL OF HOPE

On January 15, 1987, an historic agreement was reached between the Nunavut Constitutional Forum (NCF) and the Western Constitutional Forum (WCF) on the proposed division of the Northwest Territories. John Amagoalik, chairman of the Nunavut Constitutional Forum, recently described what the creation of Nunavut represents to the world in general, and Canada's Native peoples in particular.

What Canadians often see only as a minor issue in their North is a very big and exciting issue to others. What foreigners see so clearly is that in Canada a minority people whose lands have been taken by settlers and incorporated in a modern state are now being given the chance to reclaim both their lands and their rights to live full, free lives. Canada alone of the countries of the world has re-opened and re-examined its occupation of territory and been daring enough to make a fair settlement with the original people living there.

Important as Nunavut undoubtedly is to Canada in the world -- as a symbol of hope and of good race relations -- there are two very important national considerations which need to be emphasized.

First of all, there is this elusive question of *Arctic Sovereignty*. That phrase is in danger of being used for all kinds of purposes. But whatever it means, it means the exercise of Canadian jurisdiction fully and fairly in the northern and remote parts of Canada as well as in the large cities. It means that Canada is really in charge of its own territory, and that Canadian laws and regulations are being followed and are capable of being enforced. In Canada that means a vigorous national government regulating ocean shipping and pollution, for instance. It also means a local or provincial-type government through which local people can manage their lives according to regional custom, needs and culture. Until Nunavut has its own government, however, it is only part of the larger limbo of the Northwest Territories. The needs of Nunavut villages and families have little chance within that large Yellowknife-centered territory, and indeed, the Dene and Métis have little chance either.

Please remember that. Nunavut is not simply a solution for Eastern Arctic Inuit. By dividing the Northwest Territories we are creating the opportunity for two new governments in the North. The people in the western Northwest Territories, be they Dene, Métis, white or Inuvialuit, are also creating new institutions which will bring government fairly and

sensitively to Native people for the first time. Division is not a tearing apart of something fine and complete; rather, it is a rejection of an unsatisfactory status quo. The Yellowknife government has never worked for Native people. Nunavut and a new western government will.

The second point I want you to think about is self-government for aboriginal people. There is much frustration across Canada among Indians, Métis and Inuit because the constitutional process has not accomplished more to bring self-government. Many people blame governments, or blame the white man, or blame the peaceful processes by which their leaders are trying to bring about change. Creation of Nunavut is a powerful symbol of hope to such people. The willingness of Canadians and their governments to accommodate Native needs through Nunavut shows that self-government is possible. Each area and each people has its own needs across Canada, and I am not saying that Nunavut is a model for everyone. But Nunavut is a model for showing how governments and Native people can work together and find solutions. And it is a model of how governments need not fear the desire of Native people to better their lives. That hope must be alive for Native people everywhere or else, in the despair of their local villages, they will turn away from relations with Canada and from respect for Canadian law and government. Equally, I hope that those provincial governments which fear their Native residents and which refuse to consider self-government see that Native self-government is a progressive thing which promotes development, not merely a Native plot to undermine established white values.

*Remarks by John Amagoalik,
Chairman, Nunavut Constitutional Forum,
to the Standing Committee of the House of Commons on Indian and Northern Affairs,
February 17, 1987*

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1. This document expresses the perception of the Inuit Chairman of the Nunavut Constitutional Forum. Summarize his perceptions of the value of the northern land claims settlement for Canada and for all Native people in the North.

THE EXTINGUISHMENT POLICY

Dene Case Study

While the Inuit in the Eastern Arctic reached agreement with government, the Native communities in the Western Arctic rejected the offer for a land claim settlement.

Last winter, leaders among the Dene/Métis beat the drums in loud support of the final land claim agreement, effectively drowning out the voices opposed to the deal.

But during the present Dene/Métis joint assemblies, as people study the deal and realize they neither understand it much nor like it, the voices of opposition rise to such great heights it seems even a general vote on the land claim is in jeopardy.

Those who have difficulty understanding why such an attractive package of \$500 million dollars and stated political and hunting privileges should be rejected by the Dene/Métis need look no further than what happened with Canada and Meech Lake.

Meech Lake was symbolic of the view that Canada is a nation with two founding peoples -- English and French. But another equally powerful view holds that Canada is ten provinces and two territories populated by many cultures. The first view was rejected along with Meech Lake and the future will speak to the second view.

The Dene/Métis land claim is again a conflict of views. The federal government view is that aboriginal people must sell their rights as the first Canadians, before those rights have even been recognized, in return for money and privileges. Remember what parents tell their naughty children about privileges?

The Dene/Métis say privileges are not an acceptable substitute for aboriginal rights that have always existed, despite being ignored by a supposedly law-abiding government.

Recent supreme court decisions have shown the law recognizes and responds to aboriginal rights as a legal concept, which understandably increases the determination of Dene/Métis not to give those rights up just as they are about to win them legally.

The land claim process has been going for almost 20 years at a cost of millions of dollars. It appears in great danger of going to waste. To avoid such a pitiful result, the federal government must now make a move on its position demanding extinguishment of aboriginal rights in the land claim.

The extinguishment clause must be removed. Once this is done, the Dene/Métis may be much more inclined to sign. All the years of costly negotiations will not be wasted, and development can go ahead in a mutually agreeable fashion, which everybody wants.

Extinguish Rights Clause,
by Bruce Valpy,
NEWS/NORTH, July 16, 1990

-
1. While Nunavut was created from the Eastern Arctic settlement, the Native people of the Western Arctic also reached land claim agreement with the federal government. What were the terms of this "attractive package"?
 2. Why have the Dene and Métis peoples refused the agreement at this late stage?
 3. On what basis is the federal government maintaining its claim for extinguishment of aboriginal rights?
 4. What might be the future of the Western Arctic if a land claim agreement is not signed?

CANADA CALLED LEADER IN NATIVE SELF-RULE

Fresh from a one-man review of the now-troubled 1971 Alaska Native land settlement, Thomas Berger says Canada is leading the world in its move toward recognizing self-government for its Native people.

Mr. Berger, the former British Columbia judge who toured Alaska Native communities with a sleeping bag to carry out his review, said the 1971 deal shows that any attempt at a settlement that tries to squeeze Natives into non-Native concepts will not work.

A decade ago, Mr. Berger headed a commission into the proposed Mackenzie Valley pipeline in Canada's Northwest Territories. As he was being interviewed yesterday in Toronto, his former legal counsel on the pipeline commission, Ontario Attorney-General Ian Scott, was 20 blocks away, drafting a political agreement with the province's Indian leaders to negotiate self-government.

The Alaska settlement -- comprising nearly \$1-billion and about 17.8 million hectares of land -- was considered at the time to be the most generous in United States history.

But Mr. Berger said his recent book, *Village Journey*, the hard-cover version of his Alaska commission report, shows that Alaska Natives now feel cheated. Many are disenfranchised while many of the Native corporations are in trouble and there is a danger that some of the land will be lost.

He said the problem is that the United States Congress was opposed to the concept of self-government. It extinguished aboriginal rights and required Natives to develop institutions similar to those of the non-Native society.

The result was that Native people ended as mere shareholders in Native corporations that controlled the ancestral lands.

"It was a well-intentioned attempt to integrate Native people into the institutions of mainstream America, but it hasn't worked," Mr. Berger said.

In extinguishing aboriginal rights, Congress "underestimated the tenacity of Native culture and the desire for Native self-government . . . which has now re-emerged."

In his report, Mr. Berger recommends that Native "shareholders" be allowed to return ownership of the land to tribal governments -- or federal -- and that Alaska native villages be allowed to assert their "Native sovereignty".

He said in the interview that he presented his Alaska report to several key figures in the United States House of Representatives. "There is concern about the Alaska settlement", he said, "and I think, in the end, Congress will very likely adopt my recommendations".

Mr. Berger said the Native drive for self-determination is not restricted to Canada or the United States but has become a world-wide movement, emerging in such countries as Norway, Australia and even Japan, where the Government has set up a commission to examine aboriginal claims of the Ainu people.

He said Canada is "offering leadership in this area" and at this point the Alaska Natives are looking "with envy on what has been achieved in Canada".

Canada Called Leader in Native Self-rule,
by Rudy Platiel,
THE GLOBE AND MAIL, December 3, 1985

-
1. This 1985 document compares the relationship between Canadian Native communities and government with that in the United States, specifically Alaska. Sum up the dilemma of the Alaskan Native people arising from the 1971 land claims settlement.
 2. Why is self-determination an important part of a successful land claims settlement?

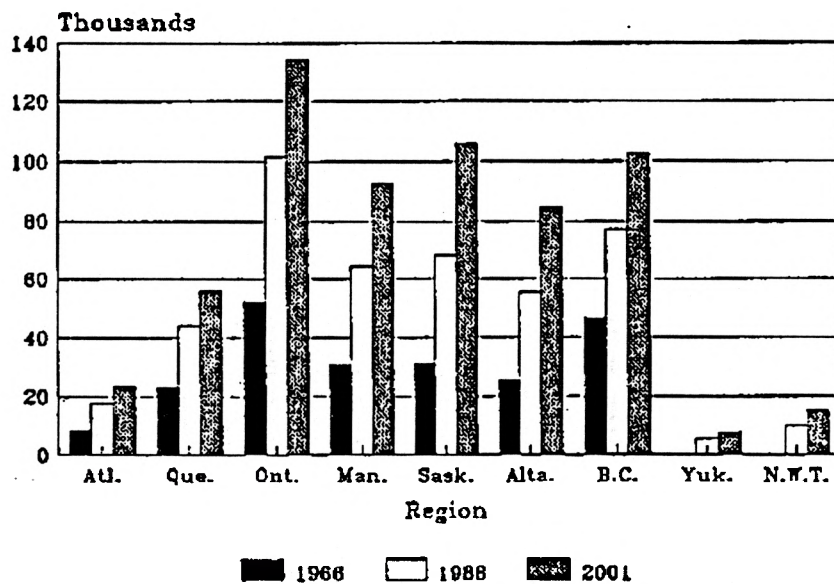
UNIT III
SOCIAL AND ECONOMIC ISSUES

POPULATION OF NATIVE PEOPLES
REALITIES OF LIFE FOR NATIVE PEOPLES
CASE STUDIES IN DECISION-MAKING
CONTRIBUTION OF NATIVE PEOPLES

POPULATION DISTRIBUTION

In 1988, 23 per cent of the total Indian population was located in Ontario, the largest proportion of all regions. Slightly over one per cent of the population was in the Yukon.

REGISTERED INDIAN POPULATION BY REGION



*Basic Departmental Data, 1989
INAC, December, 1989*

CENSUS FACTS

According to the 1986 Census:

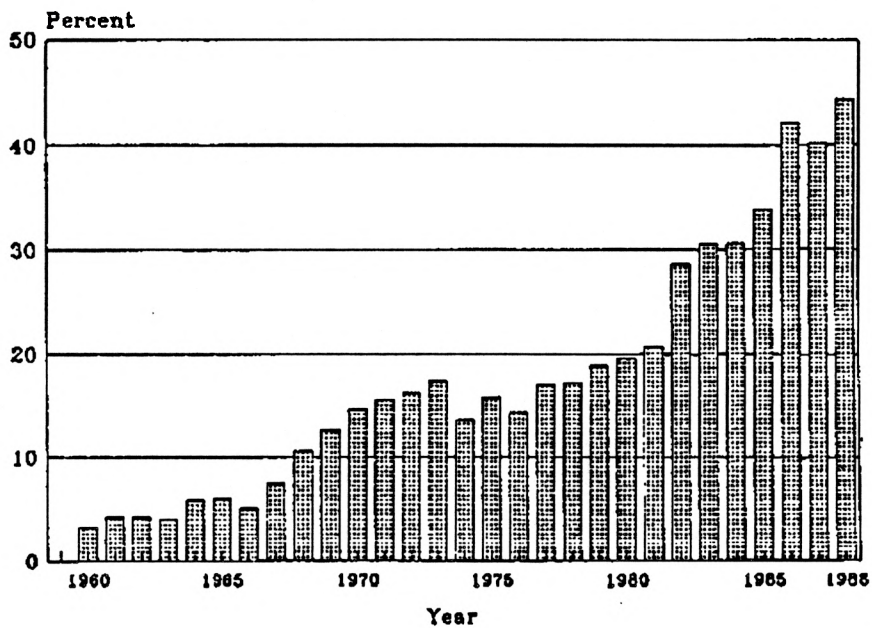
- Registered Indians comprise almost two-fifths of the seven hundred thousand people with aboriginal origins in Canada.
- Registered Indians comprise approximately one per cent of the total Canadian population.
- Slightly over three-fifths of registered Indians live on-reserve.
- There are more Indian females than males living off-reserve.
- Indian census families tend to be larger than all other census families.
- Nearly two-fifths of Indians 15 years and over have less than grade nine education.
- Slightly over a quarter of Indians 15 years of age and over have at least high school education.
- Slightly less than a third of Indians 15 years of age and over are employed.
- Fishing, trapping, forestry and other related primary occupations are twice as common among Indians as in the general population.
- Average Indian incomes are half those of the general population.
- Employment is the major source of income for half of Indians. Over two-fifths of Indians have government transfer payments as their major source of income.
- One-fifth of Indian dwellings have more than one person per room.
- Almost one-quarter of Indian dwellings lack a central heating system.

*Executive Summary,
1986 Census Highlights on Registered Indians: Annotated Tables,
INAC, 1989*

EDUCATION

Indian children are increasingly successful in their schooling. The percentage of Indian children who are in grade XII or XIII after consecutive years of schooling has increased from 3.4 per cent in 1960/61 to 44.4 per cent in 1988/89.

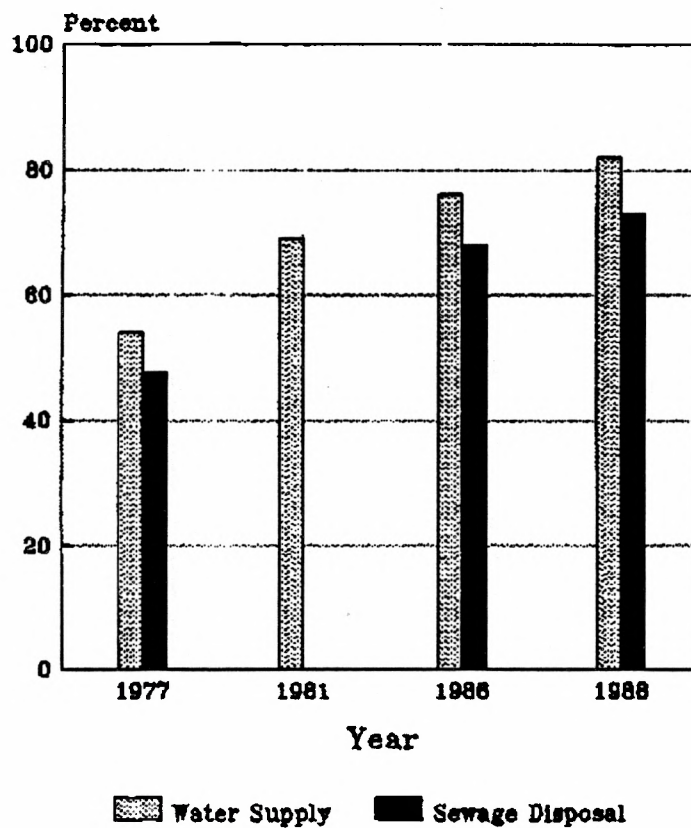
**ON-RESERVE STUDENTS REMAINING UNTIL GRADE XII OR XIII
FOR CONSECUTIVE YEARS OF SCHOOLING**



*Basic Departmental Data, 1989
INAC, December, 1989*

HOUSING

In 1988, eight out of 10 dwellings on-reserve had adequate water supply compared to slightly over half in 1977. The proportion of dwellings with adequate sewage disposal also increased considerably from 47 per cent in 1977 to 72 per cent in 1988.



*Basic Departmental Data, 1989
INAC, December, 1989*

**EMPLOYMENT RATES FOR NATIVE PEOPLES
 AND FOR CANADIANS IN GENERAL**

Province /Territory	Employment Rate ¹			
	Registered Indian Population			General Population ²
	On Reserve	Off Reserve	Total	
Nova Scotia and Newfoundland	22.7	48.9	28.5	49.8
New Brunswick and Prince Edward Island	24.5	28.9	25.5	51.4
Quebec	25.2	41.1	28.4	54.7
Ontario	36.7	48.2	41.9	64.4
Manitoba	23.7	32.4	26.7	62.5
Saskatchewan	24.2	29.7	26.1	62.6
Alberta	28.1	35.6	31.0	65.9
British Columbia	30.4	31.2	30.8	57.5
Yukon	33.2	42.9	38.4	72.7
North West Territories	31.4	42.8	33.9	64.1
<u>CANADA</u>	<u>28.2</u>	<u>36.8</u>	<u>31.4</u>	<u>59.8</u>

1. Employed as a percentage of populations 15 years of age and over. The reader should not consider the residual as a proxy of the unemployment rate.
2. Refers to the total population (15+) of the specified geographical area less registered Indians.

*1986 Census Highlights on Registered Indians: Annotated Tables,
 INAC, 1989*

**AVERAGE ANNUAL INCOMES OF NATIVE PEOPLES
 AND CANADIANS IN GENERAL.**

Province/ Territory	Average Individual Income ¹			
	Registered Indian Population			General Population ²
	On Reserve	Off Reserve	Total	
Nova Scotia and Newfoundland	\$7 900	\$11 200	\$8 800	\$15 400
New Brunswick and Prince Edward Island	\$7 500	\$9 600	\$8 000	\$14 700
Quebec	\$9 900	\$13 400	\$10 700	\$17 100
Ontario	\$10 100	\$12 400	\$11 200	\$19 500
Manitoba	\$8 200	\$9 700	\$8 700	\$17 000
Saskatchewan	\$8 600	\$9 700	\$9 000	\$17 000
Alberta	\$9 300	\$10 300	\$9 700	\$19 800
British Columbia	\$9 800	\$10 800	\$10 200	\$18 700
Yukon	\$8 200	\$10 800	\$9 600	\$20 600
North West Territories	\$9 300	\$13 200	\$10 200	\$21 400
<u>CANADA</u>	<u>\$9 300</u>	<u>\$11 000</u>	<u>\$9 900</u>	<u>\$18 200</u>

1. Population 15 years and over who received income during 1985.

2. Refers to the total population (15+) of the specified geographical area less registered Indians.

1986 Census Highlights on Registered Indians: Annotated Tables, INAC, 1989

**DISPARITIES BETWEEN NATIVE CANADIANS
AND NON-NATIVE CANADIANS:
A SUMMARY**

- Life expectancy of male and female Indians will be over eight years lower than their Canadian counterparts in 1991.
- Indian infant mortality rates are more than double the Canadian rate (17.2 compared to 7.9 per 1000 babies).
- Violent deaths in First Nation communities are nearly three times the national average (157 compared to 54.3 per 100,000 population).
- The people with the lowest average personal income (\$9,300) are reserve Indians, one-half of the Canadian average (\$18,200).
- Over-crowding in reserve homes (about 30 per cent) has risen to sixteen times the Canadian rate (1.8 per cent).
- Nearly 40 per cent of reserve homes have no central heating, compared to only five per cent of Canadian homes.
- Indian children are four times more likely than Canadian children to be in the care of child welfare agencies.
- Functional illiteracy (those people with less than a grade nine education) for First Nations is 45 per cent or two-and-a-half times the Canadian rate of 17 per cent.

The Budget in Grief,
ASSEMBLY OF FIRST NATIONS, March 15, 1990

TIME TO RELEARN TRADITIONAL PRACTICES

"For centuries, communal living was our way of life. We were a sharing society -- sharing the food from the hunt, the land, our lodgings and the governing of the community. The community worked together, sharing thoughts, confusions, dreams and visions". (Helen Shilling, *The Ojibway People's Struggle for Survival*)

In today's society -- even in our Native communities -- this type of decision-making is the exception. There is probably little demand for it, since Canadians, in general, are used to the idea of someone else making decisions on their behalf -- the courts, the government, the board, the president of the Local, and so on. The benefits of individual community members (aside from those elected to represent the population) are seldom realized, and most communities do not have a process in place for such involvement. Also, involvement often results in a more complicated and lengthy decision-making process which forces most people to throw their hands up in dismay.

Often it seems that those who complain most get the most of whatever there is to be had -- service, money, attention. If we don't want to be the "squeaky wheel" we may indeed be left out of the picture entirely. With a history of being silenced, in one way or another, the Native community has adapted very well to keeping its mouth shut about social, economic and political conditions of its people.

Unfortunately, people have to relearn traditional practices. They are nothing more than a demonstration of democracy in action. This is the traditional way of the Aboriginal community. Such involvement ensured the survival of a people who depended on each other. What a lovely thought! Surely we can come to appreciate such insight into community spirit. Perhaps when it is our time to get involved we won't find ourselves saying, "Oh, oh, . . . it's spring again!"

Oh, Oh, . . . Its Spring Again,
by Alfred Aquilina,
ABORIGINAL VOICE, Spring, 1990

LABRADOR WOMEN DEFINE THEIR OWN HEALTH ISSUES

The Women's Health Education Project of Newfoundland and Labrador has conducted a survey to help mature women define their most important health issues.

. . . The results of the survey revealed a fairly comprehensive analysis of the health issues in this province. For example, in Labrador, women identified mental health, stress and depression as major issues. Related to this, they identified problems of alcoholism, teenage vandalism, wife/child abuse, prescription of tranquilizers, isolation and loss of faith in the system. They also spoke of the strain from unemployment and low income, plus crowded and unsanitary housing. There were more problems: lack of counselling services, no outlets and no one to confide in, and no birthing facilities in clinics.

The women were lacking recreational facilities and activities. Working mothers wrote of also being responsible for housework and coping with all the family problems, changing lifestyles and culture, etc.. One woman wrote: "We are told that our problems are women's problems, and if we ignore them they will go away."

Other major issues identified were water, sewage and garbage disposal, housing and access to/quality of medical services. Women communicated to us that they did not feel competent to define their health problems. However, the picture they drew, through the survey, illustrated a good understanding of the health status of their communities . . .

. . . The immediate causes or consequences of the central issue (i.e., stress) were identified and these themes were further broken down. Lines or arrows were drawn to make connections where appropriate. For example, women might identify changing lifestyles as a major cause of stress and would go on to discuss this theme, citing such things as: the effects of television, resettlement, dependency on outside services, loss of dignity, the role of the church, the social services, alcoholism, UIC, changing diets, etc.. One of these might serve as an anchor for further analysis: changing diets could lead to a discussion on nutrition and food availability, access to information, the fisheries, the loss of gardening skills, services provided by the store, etc.. A closer look at the issue of dependency on outside services could lead to identification of these services, problems associated with them and the ramifications of dependency.

The session ended with brainstorming on solutions to identified problems. For example, a lack of community participation in decision-making could be an identified problem and the group would discuss how to tackle the vicious circle of powerlessness.

Labrador Women Define Their Own Health Issues,
by Camille Fouillard,
CROSSWORLD, Summer/ Fall, 1985

SOLVING PROBLEMS OF CHILD CARE

The First Nations Child Care Inquiry held hearings in Montreal, Winnipeg and Vancouver during the month of March. The inquiry was to hear from people who are concerned about child care issues in our communities and how we deal with them. The following brief was delivered in Winnipeg on March 14, by Lillian Sanderson on behalf of the La Ronge Native Women's Council.

Native children face the most difficulties and hardships and no government systems have responded to their needs. Child care is just one of the many issues facing our children. As Native people, we have a history of cultural breakdown and as a result, there are social, economic and cultural difficulties. Our children have felt the effects of alcoholism and poverty. They have also suffered a loss of identity.

Our children are also suffering from other conditions such as fetal alcohol syndrome, child abuse, family violence, and poverty. There are often no programs or support services available to help children cope with these.

Our people are often caught between two worlds -- modern day developments occur and our people are left. Many want to retain traditional ways but this sometimes seems impossible. Many of our people do not have the education or background to compete in the non-Native world and yet must do so. Traditions sometimes seem hard to retain in a society where these are not valued or recognized. Parents are caught in a situation where they must make choices for their children and it is difficult to choose a modern day lifestyle over a traditional one.

Native operated and controlled day cares are almost non-existent. Some communities have established these but have been unable to maintain operations due to funding and administration.

... Children within the school system face racism and discrimination and, for various reasons, they do not have a positive identity about their people and their background. Day care can provide cultural programming which would not only benefit our Native children but help deal with the negative attitudes of non-Natives. As well, the curriculum within the school system must be changed to reflect the positive contributions Native people have made in shaping Canadian society.

We need more Native social workers and professionals in the social services system. We have many white social workers who feel the removal of the child from the family is the only answer. Other alternatives within the community and extended families are not prioritized. If a child enters the social services system, he or she has little or no chance of ever escaping this system and, ultimately, many of our people end up in jails and prisons. Our youth, the forgotten ones, are a prime example of this system.

Tansi Netotimuk,

by Lillian Saunderson,

ABORIGINAL WOMEN'S COUNCIL OF SASKATCHEWAN, April/ May, 1989

THE LOSS OF TRADITIONS

Jerry Sillett has a problem. The 66-year-old Inuk elder from the Labrador village of Nain speaks only Inuktitut. Almost all of the young Inuit who live along the northern Labrador coast speak only English. As Mr. Sillett trudged down a snowy street at nightfall, hauling a sled loaded with two pails of water from an open well, young people aboard snowmobiles whizzed by him without so much as a sideways glance.

"The young people and the old people don't communicate. They hardly understand each other," Mr. Sillett said through interpreter Martin Jararusie, one of a small group of middle-aged Inuit fluent in both Inuktitut and English.

"In the old days, the elders ran everything," Mr. Sillett said, waving his hand dramatically. "Now, nothing is coming the way it should. The Inuit are trying to follow the example of the white man, and that worries me. They are trying to be white people."

Amos Fox, 21, said Mr. Sillett is right, but the young Inuit do not know what to do about it. He said he is embarrassed to admit that when he sees elders such as Mr. Sillett he can say little more than "Hi" to them. "It's a language problem. The other part of it is the traditions," Mr. Fox said. "Young people are trying too hard to be white. Me too."

Although he can speak just a smattering of Inuktitut, Mr. Fox said he loves aspects of the traditional Inuit life, such as seal hunting, and is fairly adept in the bush or on the pack ice that crowds the northern Labrador coast from December until July.

This cannot be said of many young Inuit. Wilhelmina Onalik, who lives nearby in Makkovik, said she has no idea how to live on the land and prefers eating beef and chicken to wild meat. The 25-year-old mother of two giggled when she said her favourite pastime was watching game shows and all-star wrestling on television.

Mr. Fox, after describing boredom, alcoholism and a general lack of purpose among his young friends and neighbours, suggested that the time may have come for the Inuit to try "the old ways" again.

Inuit have lived at Nain since the Moravian Church established a mission here in 1771. More arrived in the late 1950s when, to save money, several Moravian missions further up the coast were closed by the federal and Newfoundland governments. Today, about 800 of Nain's 1,000 residents are Inuit. The rest are whites, known as "kablunaangajuit" in a reference to the thick eyebrows of Caucasians. Several thousand more Labrador Inuit live by or near the Labrador Sea in communities such as Rigolet, Hopedale and Postville.

The Labrador Inuit Association is trying to help restore the Inuktitut language along the harsh, sparsely settled coast where the world's southernmost Inuit have lived for thousands of years. "I'm surprised we still have a language," said William Andersen, president of the association. "Our culture has really taken a beating. We don't have the drum dancing or traditional cultural activities of other Inuit communities," such as those in the High Arctic and Central Arctic.

The Moravians are often blamed for the loss of Inuit culture and religion in Labrador. The church viewed Inuit practices as pagan. However, Mr. Andersen said the Moravian missionaries were also to be thanked for having kept Inuktitut alive by preaching and teaching in that language.

When Labrador joined Confederation as part of Newfoundland in 1949 and schooling became a government responsibility, instruction in Inuktitut was forbidden. When television came to Labrador a few years ago, Inuktitut slipped badly. "We're gradually switching this around by reintroducing it in the elementary schools," Mr. Andersen said. Inuit children in kindergarten through Grade 2 can now enroll in Inuktitut language immersion programs.

Fran Williams, 46, said her people have slowly come to realize "that as responsible citizens, we must teach our children the language or it will be lost." Although it does not happen nearly often enough, she said, it is "a joy to hear a young child speaking Inuktitut."

Mrs. Williams is the director of the OKalaKatiget Society, which runs a regional radio service in Inuktitut and English. She speaks both languages well. So does Christine Bailie, a 59-year-old grandmother of mixed ancestry who often interprets in court and leads Moravian church gatherings. "Things have changed too fast for the people here and they're doing things they never did before, like drinking," Mrs. Bailie said. "At one time, I felt free and happy to visit any Inuk, Now, I'm afraid to go into an Inuk home because they might be drunk."

Young Natives Losing Link to "Old Ways"
Matthew Fisher
THE GLOBE AND MAIL, December 3, 1990

HELPING ELDERS TO PLAY AN IMPORTANT ROLE

Indian and Métis elders in Saskatchewan face some of the poorest social and economic conditions of all our people and these are well documented in the recent report by the Saskatchewan Seniors Provincial Council. Hopefully this report will be heeded by government.

Entitled "A Study of the Unmet Needs of Off-Reserve Indian and Métis Elderly in Saskatchewan", the report outlined the social, economic and health needs of elders. The results were rather bleak -- many of our elders live in poverty with limited access to services and sometimes without family or social support.

The Report noted that it was difficult to differentiate between the needs of elders and the needs of children and youth. Many of elders surveyed indicated their concern for the young people -- this selfless attitude and concern for others is what makes our old people elders. Very often, they are more concerned about the well-being of their families and communities than they are about themselves.

Some of the concerns of the elderly included culture and language retention, alcohol and drug treatment, protection services and homes for abused children. They expressed concern about the future of children and youth and would like to see programming in place to help.

Elders are a valuable resource and the Seniors Council points this out in their report. They have suggested ways for the elders to share traditions and values with younger people through school programming and other methods. Story-telling and oral sessions in libraries were suggested as was including the study of Native languages and cultures in the core curriculum.

Another need outlined by the Council is that of elders accessing services. Many are unaware of the programs and funding available and the committee recommended that elders be provided with orientation services when they come to the urban centres.

The lack of financial security of the elders was also mentioned. Very few have pensions benefits or income from investments. As a result, many have limited incomes and are forced to live in poverty. The Council also noted that many elders were not aware of their eligibility for services and income support programs. The Saskatchewan Senior Citizen's Provincial Council is to be commended for its work in identifying the needs of our elderly. Hopefully the major Aboriginal organizations will join the Council in advocating for improvements. Our elders, many of whom have faced personal challenges and hardships in their lives, deserve to be treated with dignity and respect and should not have to face further hardships. The Council also pointed out that elders are a valuable resource and provide an important link to our culture and language . . .

Elders Play Important Role,

by Donna Pinay,

ABORIGINAL WOMEN'S COUNCIL OF SASKATCHEWAN, January, 1990

DEALING WITH SUBSTANCE ABUSE

The community of Ehattesaht is one of 13 tribes comprising the Nuu-chah-nulth Nation and it is situated on the northwest coast of Vancouver Island near the tiny town of Zeballos.

Many of the youth go to elementary and high school in Campbell River which is about a four-hour drive away.

Last summer the youth of Ehattesaht decided to participate in Kla-how-ya Wilderness Trails as a way to battle drug and alcohol abuse in order to recreate the family unit in their community.

The youth found that by being placed under constructive stress with other youth they learned the skills to relate and communicate with each other. And this helped them cope with challenges in their lives.

The project began with three of the older youths being trained as leaders. One of these youth leaders, Victoria Smith, 25, says, "One of our goals was to reach the summit of Slate Mountain, 2650 metres above sea level. As a group we knew it would be a difficult task. Personally I wondered if I could do it.

"It took all I had physically, mentally, spiritually, and emotionally. It was impossible to accomplish this task in one day but by taking one step at a time, resting along the way, sharing my frustrations with my teammates and praying, I accomplished my goals . . ."

Agatha John, who is 23 and was also trained as a youth leader, says, "During our Leadership Trails I learned many valuable teachings that have helped me now and will help me later too. Just to work alongside two of my co-workers as we did the hiking, swimming, rappelling, rock climbing and many other activities really showed me what unity means."

"I also had a chance to start trusting, which for me is a big step forward. I believe our best initiative test was the four metre wall. We all made it over because of unity. To survive in the wilderness, how to ask for help when it's needed, proper hygiene in the bush, unity, how to trust and our spiritual part looked after too; these are the main teachings I learned. This program gave me a chance to see our area's beauty. The main thing I had to remind myself of during this was that I was not with all adults who wanted to work together but with youth. I had to be patient, understanding to their needs, willing to listen and, most

of all, I had to not overreact. I had to learn how to work with other leaders and be an example for the youth in the program. To me this was one of the best summers that I have had and I'm very glad I was able to join in for this fun and learning experience. Since I did the program, my self esteem is higher and I plan on taking the teachings I learned and using them in my everyday life."

Victoria Smith says one of the benefits the Kla-How-Ya Wilderness Trails program had for the youth group was that they experienced "getting high" naturally. She says, "three of the teenage youth made very distinct choices to lead "cleaner" lives and they are still abiding by their own choices."

As a group the Ehattesaht youth say this program presented them with challenges to overcome their own fears. They also learned about the choice of accepting what the people around them have to offer and how these choices affect the people around them. Everyone in the group had the opportunity to be a leader for a day and this, the Ehattesaht youth say, required trust, patience and love. They say these are basics for life that they became aware of and practiced on a day-to-day basis during the 14 days of challenges they faced in the wilderness.

The three young leaders are presently operating "Whit Wock Adventures Ltd." which is a tourism business they started out of the inspiration they received from the last summer's mountain climbing experience. "Whit Wock Adventures Ltd.," offers ocean canoe adventures in traditional Nuu-chah-nulth dugouts on the west coast of Vancouver Island. They hope to present to other people the kind of awakening experience they had. Their "Whit Wock Adventures" brochure contains an alluring request: "Allow us to show you another way of life -- the Ehattesaht way of life. Take this time to make a difference in your life's outlook. It will make an unforgettable mark in your memory."

*Youth Scale New Heights of Accomplishment,
by Kerrie Charnley,
Ehattesaht Band,
Special Report on National Drug Strategy Youth Program,
KAHTOU, August 2, 1990*

BEATING ALCOHOL ABUSE

"Sobriety is more than just not drinking," says Felix Lockhart. As chief of the Snowdrift band, Lockhart knows that lesson first hand. He first began receiving treatment for his own alcoholism in 1985, and since that time has struggled to lead his band on the road towards sobriety.

The turning point for Lockhart came in 1986 when two young people from Snowdrift were killed in a snowmobile accident that involved alcohol. "It shook up the whole community. The hurt was there and there was a feeling that there was a need for change," recalls the 41-year-old chief. But while the incident was traumatizing, the abuse of alcohol and drugs continued in the community. "It was not just drinking and using drugs, but a whole way of life," says Lockhart.

The chief believed that the band council had to set an example. Last October, Lockhart and the whole council went into treatment together at the Stoney Medicine Lodge in Morley, just outside of Calgary. "We had a certain amount of responsibility to the community," explained Lockhart. "We were trying to get support for sobriety, but some of us on council were still drinking. It may be the first time ever that a whole band council sought treatment," says Lockhart.

Lockhart and seven others from the community were recently invited to attend Alaska's annual Tanana Chief's Conference of four to five hundred people from 200 Alaskan Native communities. Snowdrift was the only community outside Alaska asked to participate. Lockhart says the conference helped many leaders, including himself, to share their stories of coming to grips with alcohol problems and how to find a sense of healing through sobriety and going back to traditional Native values.

Alcoholism is still a battle in Snowdrift but he believes his community of 300 is slowly moving towards a life of sobriety. "Alcohol and drug abuse is a big killer. We lose our spirituality and that's strongly connected to the land. Right now we're giving ourselves permission to be sober and feel the honour and pride of maintaining our language and way of life. Through sobriety, we're regaining our culture. It gives us hope," said Lockhart.

*Snowdrift Beating Booze, by Gary Gee,
NEWS/NORTH, July 3, 1990*

OKA: AN OVERVIEW

For three months in 1990, from July 11th to September 26th, a stand-off between Mohawk warriors and Quebec police (and later the Canadian army) at Kanesatake and Khanawake in Quebec, threw the country into a state of turmoil. Canadians all across the country were shocked to see Mohawk warriors patrolling barricades with machine guns, the army conducting a military operation against them, and mob violence.

The crisis had a simple beginning: in March, a group of Mohawks from Kanesatake erected a barricade on a little-used dirt road, in order to protest plans by the town of Oka to clear some land to expand a golf course. The Mohawks claimed the land as their original reserve. Quebec police attempted to remove the barricade in July and were repulsed by well-armed Mohawk warriors. One Quebec police officer was killed in the confrontation. The police and the government were never, during the summer, able to say whether it was a Mohawk or police bullet that had killed the police officer.

For the rest of the summer the police and the army kept Kanesatake surrounded and under siege, demanding that the Mohawks give up their weapons and cooperate in a criminal investigation into the death of the policeman. The tense negotiations were clouded in confusion with accusations, denials, and counter-accusations that no-one ever seemed able to prove or disprove. Mohawks claimed they had broken no laws; Quebec police claimed they fired no shots when they attempted to remove the barricade.

Native peoples across the country erected barricades of their own in support of the besieged Mohawks at Kanesatake. The army took up a position at another of these barricades at Khanawake, also in Quebec. Negotiations between the Quebec government and Native leaders repeatedly ended in failure. The federal government offered to buy the disputed land for the Mohawks at Kanesatake, but by this time the crisis had grown to encompass demands for Native self-government and recognition of Native sovereignty.

Much of what happened at Oka remains shrouded in mystery. Throughout the stand-off the federal government seemed to many Canadians to be neglecting its responsibility by not taking a more active role in negotiating a peaceful settlement. The Quebec government broke off negotiations several times, complaining that the Native leaders were intransigent or not the proper representatives. In August, Quebec Premier Robert Bourassa rejected a key Native demand that the Sûreté du Québec be kept out of the surrender of the Kanesatake Mohawks and subsequent criminal proceedings. The Mohawks feared reprisals from the Sûreté du Québec for the death of the police officer.

In the end the Kanesatake Mohawks were forced to surrender on September 26th but the effects of their actions will be felt for a long time. The events at Oka raised questions about Native sovereignty, self-government, and relationship to federal laws and institutions that demand serious and careful consideration.

*by Ron Elliott,
for The Common Heritage Program
October 1990*

OKA:

Comprehensive and Specific Claims Rejected

In January 1975, the Mohawks of Kanesatake, in conjunction with the bands of Kahnawake and Akwesasne, presented a joint claim to the federal and Quebec governments asserting aboriginal title to lands along the St. Lawrence and Ottawa Rivers in southern Quebec. This claim included the Seigneury of the Lac-des-Deux-Montagnes that had been granted to the Seminary of St-Sulpice by the King of France in 1717.

After careful review of the supporting documentation and a historical and legal review of the situation, the claim was rejected by the Minister of Indian Affairs and Northern Development in May 1975. Rejection of the claim was based on the following points:

- the Mohawks could not assert aboriginal title as they had not maintained possession of the land since time immemorial. The land had been alternately and concurrently occupied by the Nipissing, Algonquin and Iroquois;
- any aboriginal title that may have existed had been extinguished first by the Kings of France with respect to the land grants made by them, including the seigniorial grant to the Seminary of St-Sulpice, and by the British Crown through the granting of title to others when lands were opened to settlement;
- Mohawk presence in the region did not pre-date European presence; the Mohawks came to settle at Oka only after the Mission was established in 1721; and
- the judicial Committee of the Privy Council had dealt with their claim in 1912.

The Kanesatake claims do not fit the established criteria for comprehensive land claims, since the Mohawks first settled at Oka in the 18th century after Europeans had already settled there. They do not fit the criteria for specific claims either since the courts have decided there is no strict legal basis for them. Nevertheless the federal government has recognized that there is an historical basis for Mohawk claims related to land grants in the 18th Century and has tried to find ways to resolve them.

Interspersed among the Kanesatake lands are lands now belonging to the non-natives of the municipality of Oka and the parish. The pattern of landholding would have made sensible community development difficult, and there were, of course, other frictions that developed from time to time.



The Mohawks also submitted a specific claim in June 1977, which was ultimately rejected in October 1986. The Department of Justice advised that a lawful obligation on the part of the federal government did not exist. However, in a letter to the band informing them that no outstanding lawful obligation on the part of Canada existed, then-Minister of Indian Affairs Bill McKnight undertook a federal willingness to consider proposals for alternative means of redress of the Kanesatake band's grievance. For example, in 1989 the federal government offered a land reunification package to the band whereby all band members might live together on nearby federal land. The most recent alternative suggestion made by the federal government was the possibility that the Government of Canada might buy the land at the centre of the dispute between Kanesatake Mohawks and the Oka Village Council.

*Information,
An Overview of the Oka Issue,
INAC, July, 1990*

OKA:

Chiefs Appeal For Peace

Ontario's Native leaders called for compromise to bring a peaceful ending to an armed standoff between Oka Mohawks and police Thursday, the final day of conference at the Fort William Reserve.

"It is time to re-establish a relationship of peaceful coexistence," said First Nations' Ontario Regional Chief Gordon Peters, one of 14 aboriginal leaders at the three-day meeting in the Northern Ontario city of Thunder Bay.

But Peters said Oka Mohawks have proven Canada's Natives are no longer willing to negotiate on land claims from a position of weakness. "We're not talking about land claims any longer . . . where the federal government is judge and jury. Those days . . . are past," he said.

Quebec provincial police and armed Mohawks at Oka have been in a tense standoff in a dispute over land slated for a municipal golf course since police tried to storm their barricades July 11. One officer was killed. After a sunrise pipe ceremony Thursday, about 300 Natives marched a two-kilometre route through Thunder Bay, demanding greater sovereignty and signalling solidarity with the Oka Mohawks.

The Natives slowed traffic but drew waves from motorists during the peaceful demonstration along highways 11, 17 and 61. Peters said Indian bands from across North America are headed next for a Peace and Justice Caravan at Oka on Sunday. Demonstrators will be kept at least three kilometres away from barricades on the Kanestake reserve, he said.

"We have no intention of confronting police or going to the barricades," said Chief Gary Potts of Bear Island Lake reserve, east of Parry Sound. "We have to let people know what's going on so they are not shocked every time we stand up for our rights."

"The federal government has shown disrespect toward Natives by allowing the Oka standoff to continue," Potts said. "The federal government has a responsibility to ensure the honour is maintained that our ancestors treated Europeans with when they arrived here 375 years ago," he said.

"We've kept this honour all these years and become part of the unique character of Canada, but governments haven't held up their end of the bargain."

*Ontario Chiefs Urge Compromise for Peace,
The Canadian Press,
July, 1990*

OKA:

Negotiations Stumble Over Sovereignty Issue

Negotiations to end the stand-off between Mohawks and the army at Kanesatake and Khanewake, stumbled over Native claims of sovereignty. A federal negotiator claimed that "no responsible government could ever concede" political sovereignty to the Mohawk community.

Throughout the disputes at Chateaugay and Oka, Quebec, the single issue that created the strongest disagreement during negotiations was the Mohawks' insistence upon political sovereignty. A Mohawk spokesman summed up their position: "You keep your laws, ways and traditions, and we will keep ours." Federal negotiator Bernard Roy said that was a demand for "what no responsible government could ever concede: that Canadian laws no longer apply to them and that the Mohawk community be recognized as a separate nation-state." But many Natives said that there is justification for the Mohawk claim that they never formally surrendered their independence.

Mohawk history is replete with evidence of a sophisticated and deeply rooted political system. Historians have traced the origins of the Six Nation Iroquois Confederacy -- which includes the Mohawks -- back over 1,000 years. At the heart of the confederacy was a system of representation based on family and community consensus that predated European democracies by centuries. As well, an unwritten constitution called the Great Law of Peace governed relations among individuals, families and communities.

In the Mohawk view, 18th-century peace treaties signed with a succession of European settlers were alliances between independent nations -- not documents of surrender. Last week, Mohawk negotiators observed that those agreements were symbolized among Natives in "the Two-Row Wampum," a belt of white beadwork bordered with two parallel strips of purple. According to the Mohawks, the wampum symbolized the path of two canoes -- representing the allied European and Iroquois nations -- each pursuing its independent course while "respecting each other's sovereignty."

Others challenge that interpretation. Bryan Schwartz, who teaches constitutional law at the University of Manitoba, said, "It is almost impossible to get people to agree on what the historical record states -- and the implications." Schwartz added that Native claims to sovereignty are compromised by Indian's acceptance of federal subsidies. Not even all

Indians share the Iroquois view. Observed Sakej Henderson, an American Chickasaw Indian who met his Canadian Micmac wife while studying at Harvard University: "The Mohawks want to be sovereign. No one knows what that means. The Micmacs do not want to be sovereign. They want to be integrated into federalism." Last week, it remained clear that the conflicting visions of Native sovereignty were far from being reconciled.

Clashing Views of Sovereignty,
by Nancy Wood,
MACLEAN'S, September, 1990

OKA:

**A White Reaction to Native Claims of
Sovereignty and Self-Government**

The following excerpt from a column which appeared in Maclean's magazine, demonstrates how white Canadians are confused by the idea of Native sovereignty and fearful of the country being "carved up" -- despite being willing to grant Natives control over their own affairs as representatives of a "distinct society".

. . . No one knows exactly how Indian sovereignty would work. One straightforward explanation was offered to The Ottawa Citizen last week by Brian Maracle, who comes from the Six Nations reserve near Brantford, Ontario. He said that the Mohawks would turn Akwesasne into an independent nation similar to such small European states as Liechtenstein and Monaco. Akwesasne could then generate revenue from tourism and the sale of postage stamps and, as a duty-free zone, become a centre for international banking.

Great stuff. But if we accept Indian aspirations for sovereignty and hand back their 2,234 reserves -- not to mention satisfying all of their many other land claims -- that would create 2,234 Monacos across the country, carving huge, irregular holes into the Canada we know and love. It would leave us looking like a giant slab of Swiss cheese.

That kind of airy speculation doesn't help resolve the current impasse, but it does explain why negotiating with the Mohawks has been so difficult. "They demanded what no responsible government could ever concede: that Canadian laws no longer apply to them and that the Mohawks' community be recognized as a separate nation-state," said Bernard Roy, the chief federal negotiator.

According to the Mohawks, that would include the right to enter into free trade arrangements with other countries, exemption from Canadian personal, corporate and sales taxes and the right to levy tariffs on all goods and services passing through their territory . . .

The Indian sovereignty issue is much more than a debating point. It's the agonized cry of a society grown desperate by its inability to gain a meaningful place on the national agenda. That, in the end, will be the legacy of Oka. The economic plight and social status of our 466,337 Indians can no longer be ignored. According to the Assembly of First Nations, 62 per cent of reserve Indians and 58 per cent of those who have left are on welfare;

family income on reserves (at \$10,382 a year) is just over half the Canadian average. Native unemployment rates are running between 70 and 90 per cent, and the suicide of young males is five times the white equivalent. Nearly half of reserve homes still don't have central heating.

Self-government may not cure those human atrocities, but the Indians know that it was our government that caused them. They no longer are willing to remain wards of the state and will not agree to any deal that treats them like naughty children who can be pacified with lollipops. Still, the prospect for Indian sovereignty has never been bleaker. Repeated attempts at federal-provincial conferences since 1984 have failed to produce any agreement to entrench aboriginal self-government in the Constitution. The death of the Meech Lake accord, so fiercely supported by Elijah Harper, now means that Quebec is not coming back to the table and virtually no progress can be achieved towards Indian independence without unanimous provincial consent.

Another way to go is for Canadian companies to sponsor joint ventures with Indian bands, using their land base to give them equity participation and other benefits in future developments. George Whitman, a Victoria-based management consultant, is working with Markborough Properties, the real estate arm of Thomson empire, and a local Indian band to build a shopping centre in British Columbia.

The Indian cry for sovereignty means that they want, above all, to preserve their distinct society. Whether this means that they will also opt out of Canada depends on whether we can bring them into the mainstream of the Canadian economy.

The next move is ours.

To Indians, Land Is Not Real Estate,
by Peter C. Newman,
MACLEAN'S, September, 1990

AKWESASNE: AN OVERVIEW

Akwesasne is an Iroquois community which straddles the Canada/ United States border at Quebec. In the past few years high-stake bingo halls, gambling casinos and the sale of tax-free cigarettes bought in the United States and sold in Canada have brought increased prosperity and independence to at least some members of the community. The activities have also led to violence, however, as some members of the community are opposed to the business operations which they see as illegal and the proliferation of heavily-armed Mohawk warriors who police them.

The community has become deeply split. Those who oppose the illegal business ventures are known as "anti-warriors", "anti-gambling" groups or simply "Antis". The "Antis" believe that the casinos and bingo halls, which cater to non-natives from outside Akwesasne, have led to a moral decline in the community which is a threat to their children. The supporters of the warriors argue that the gambling ventures bring in much-needed money and give the community autonomy. The pro-gambling, pro-warrior groups claim they are defending Native sovereignty. In March, 1990, the "Antis" tried to oppose the gambling operations peacefully by erecting blockades to non-native traffic at the two entrances to the community in New York state. On the nights of April 24th and 25th the people at the barricade had fire-bombs thrown at them and were fired upon with automatic weapons. 2,300 people subsequently fled the community. Members of both the pro-gambling and anti-gambling factions have been killed in the fighting for control over the reservation.

The ongoing conflict at Akwesasne raises many questions about Native sovereignty, self-government, and the direction economic development projects should take. Are the warriors really defending Native sovereignty? Or are they, as their opponents say, just defending the wealth of a few and actually violating Native sovereignty? What responsibilities come with self-government? What relationship should Native communities have to the laws and police forces of the countries they are in?

*by Ron Elliott,
for The Common Heritage Program
October, 1990*

AKWESASNE:

Gambling and Sovereignty (1)

The entrepreneurs launched casino gambling in defiance of the state and federal governments, testing the water, trying to see how far they could go. They dared the state to tax them, dared the state to arrest them, defied the federal government to seize their slot machines or to shut down their gambling operations.

When Mohawk governments tried to regulate them, the same entrepreneurs defied those governments too, thus crippling the effective exercise of Mohawk sovereignty. Entrepreneurs in this environment will constantly push against the limits of what they can get away with. Common sense reveals that if Mohawk sovereignty is invaded, it is invaded because some people defied the law of the governments and provoked the invasion. The very people who have provoked the situation, the entrepreneurs, knew the situation beforehand. They invoke the sovereignty of the Mohawk nation, but they are a version of the Minutemen and the Mafia wrapped up into one. If and when the federal or state government enters Mohawk territory it will be because of this provocation which is done, not as an act of a Mohawk government, but in actual defiance of all Mohawk governance.

Common sense dictates that the gambling operators are the greatest threat to Mohawk sovereignty. Modern definitions of sovereignty hold that sovereignty is derived from the consent of the people. That is why governments represent sovereignty, not businesses. If individuals take actions that threaten the right of the people to exercise control over what happens in their country, the people, through their governments, have the right, according to just about everybody's laws, to do whatever they must, including destroying the entrepreneurs businesses and banishing the individuals from the country. It is not an invasion of sovereignty, but an exercise of sovereignty, for a government to seek assistance of another government to exercise its will. Governments do it all the time. Check out the Philippines in December (1989).

Then there is the question of to whom the profits of things like gambling and sale of gasoline belong. Everyone agrees the profits exist because Mohawk sovereignty exists. Mohawk sovereignty lies in the Mohawk people. Logic would have it that the profits belong to the Mohawk people. Have the Mohawk people elected to provide a few individuals with

the privilege of enriching themselves with these profits at the expense of all Mohawks? Defence of Mohawk sovereignty requires an exercise of common sense. The first order of business is: whose will prevails? Is it the will of the vast majority of the people, or the will of the few? The answer to that question will inform us of the quality of the sovereignty of the Mohawk Nation. That, and common sense.

*Sovereignty and Common Sense,
by Oren Lyons and John Mohawk,
AKWESASNE NOTES, Late Spring, 1990*

AKWESASNE:

Gambling and Sovereignty (2)

The Onondaga Council of Chiefs issue this communique on sovereignty because the word has been invoked in the current situation in Akwesasne and because the Council of Chiefs at Akwesasne have requested a statement and because a request for legal clarification of treaty law was requested by a representative of the gambling establishments. Sovereignty lies with the people. Guyanahgawah, The Great Law of Peace states: Issues affecting the Nation or Nations must come before the people and there must be an unanimous decision by the Council of Chiefs before an issue can be sanctioned.

Every person has a right to peace and tranquillity on his or her lands. The Haudenosaunee Lands are lands held in common, one of the few places left in Indian country exercising the aboriginal right. Therefore, consent of all the people is required before changes can occur that will affect the lives of the people. There are questions that must be answered by the gambling casino owners, including high stakes bingo.

Do they have outside non-Indian business partnerships? If they do, and they did not get the consent of the Council of Chiefs, then they themselves have violated the sovereignty of the Mohawk people by bringing into sovereign Mohawk territory non-Indian people as business partners.

Are the revenues taken off the Mohawk Nation territories without the consent of the Mohawk Nation? Then, Mohawk sovereignty is being violated again by non-Indians and their Indian partners. There should be an accounting of these revenues to the people.

The sovereignty of the Mohawk people is being violated every day by the invasion of non-Indian people crossing Mohawk boundary lines to take part in illegal gambling activities on Mohawk Nation territories, also violating the laws of the Mohawk Nation and the Haudenosaunee.

The answers to these questions are important because Iroquois territories are under ancient law, and if these laws are being violated by a handful of people for personal gain, then positive action must be taken to protect the interests of the people. The Longhouse

people are bound by our law and Akwesasne is part of the Haudenosaunee, "The people of the Longhouse". We support the Mohawk Nations' efforts to bring controls and peace to their territories.

We also understand that the development of gambling enterprises were authorized and unilateral actions were taken by individuals to take advantage of the sovereign status of Indian lands.

Because sovereignty lies with the people, then consent must be obtained from every Mohawk citizen, or their actions begin to destroy our sovereignty.

We have witnessed the corruption of young people by these businesses in all Haudenosaunee territories. Money and jobs seem to be the criteria for individuals while huge personal fortunes are accrued by the partnerships of the gambling casinos without accounting to the people or the governing bodies of the Haudenosaunee territories.

. . . These businesses have corrupted our people and we are appalled at the Longhouse people who have become part of these activities. They have thrown aside the values of our ancient confederacy for personal gain.

It is inappropriate and misleading to designate oneself as a sovereign force for the people without the consent of the people . . .

The arguments of sovereignty from these people are specious considering the conduct of their gambling "business" leaders. Further, these people are not shielded by the sovereignty of the Mohawk Nation or the Haudenosaunee in courts of law because they did not have the sanction of the Nations to act on their behalf.

There are young people armed with automatic and semi-automatic weapons and they appear as a security force for individual casino owners. We believe that the militarization of these enclaves challenges good government by the leaders of the community. What we see are our youths being deluded into thinking that they are defending sovereignty when in fact they are protecting the financial interests of a few casino owners and their non-Indian partners.

The issue as it appears to us is not sovereignty but the use of every Mohawk's sovereignty to benefit a few. The issue is: What direction are the Mohawk people going to take for their future?

*Da-Nay-To, Ononadaga Nation,
The Ononadaga Council Chiefs Memorandum on Tribal Sovereignty,
AKWESASNE NOTES, Late Spring, 1990*

AKWESASNE:

The Will of the People?

I realize how unpopular the idea of compromise is to people who have invested so much either in support of or opposition to the gaming, but both sides have powerful and important arguments in support of their positions. There are so many issues to be discussed and deliberated that it is not possible to do more than list them here. The pro-gaming argument proposes that the prosperity offered by gaming revenues can stimulate business and create jobs and investments among a population which needs jobs and that this process can create real choices and therefore real power for the Mohawk Nation. The anti-gaming argument says that the cost in terms of quality of life is too high, that there are too many iniquities in the way things have been organized, and that the moral fabric of the Nation is too compromised by it. Once all of the discussion about who did what to whom and whose personality is more flawed is put aside, an observer can see that neither side is absolutely right or absolutely wrong. The Akwesasne Mohawk community is going to have to make some choices among a difficult set of options.

The issue of sovereignty is about the question of the will of the Mohawk Nation, and in this issue it is a political question, a question of preferences, not a legal issue. The exercise of Mohawk sovereignty involves the question of whether the community's will can prevail, but what is the community's will? There is only one way to find out. Guns won't help, but ballots will.

The Akwesasne people need to conduct a spirited but restrained and fair contest during which all of the arguments on all sides are posed. . . . Do the people of Akwesasne want commercial gaming in their community, or not? If the answer is yes, do they want privately owned gaming, or publicly owned gaming? Do they support casino gaming, or just bingo?

On the issue of sovereignty, it matters much less what the answers are than that answers are reached and that all sides work to respect the answers. If the Akwesasne community votes to shut down all the gaming, even the owners must abide by the decision. If the community decides to accept some or all forms of gaming, the most avid anti-gaming groups must accept the decision. If the community votes for something in between, (votes yes to bingo, no to casino gaming), their will must prevail. Otherwise there is and can be no Mohawk sovereignty. There can only be competing groups of individuals who are ultimately hostile to the will of the whole and, inadvertently, to the sovereignty of the whole.

Sovereignty and Common Sense: Part II,
by John C. Mohawk,
AKWESASNE NOTES, Early Summer, 1990

AKWESASNE:

The Need for Laws and Judicial Structure

While we have been trying to cope with the imposition of Canadian authority on one side of our territory, and American on the other, our people on the American side have enjoyed what our First Nations leaders in Canada have always wished they could exercise -- sovereignty, tested through the courts and protected by the Constitution. They have self-government in its widest meaning. The New York and United States federal authorities cannot come in and dictate laws, except for reasons of national security or extreme emergency. But what we have seen in their experience is that if you do not have a judicial structure, a police force, a judge to impose your laws, you can develop an outlaw state. Thus, on the United States side of our territory, gambling, bingo, and slot-machine syndicates have developed, and outside investors are making big money, with a few Mohawk merchants taking advantage of the community -- because there is no judicial code.

Smuggling is promoted as economic development, and leaders who have worked for unity among the three councils are branded "sell-outs." Mohawk authority is deemed important by the community, but many of the controls and regulations are refused. Sovereignty will slip through our fingers, and it will be only a matter of time before the collective rights of all Mohawks are lost forever. It would take a lot for our people to wake up and see what we are doing to ourselves. Without laws and judicial structure, some of our people have become rich at the expense of the community. We have to decide what is legally and morally acceptable among the types of economic-development ventures that are brought in from the outside.

An Unbroken Assertion of Sovereignty,
by Grand Chief Michael Mitchell,
Mohawk Council of Akwesasne,
in Drumbeat: Anger and Renewal in Indian Country,
ASSEMBLY OF FIRST NATIONS, 1989

AKWESASNE:

Mohawk Nation Council of Chiefs Proclamation

The Mohawk Nation Council of Chiefs at Akwesasne is charged with the responsibility of protecting its ancient government, the Akwesasne community and its Mohawk people. The Mohawk Nation Council finds that the MSSF who also call themselves the warriors are a lawless and terrorist cult who act as the protectorates of many illegal and deviant activities within the Akwesasne community.

We find their repeated acts treasonous, seditious and defiant of our ancient government. The Mohawk Nation Council of Chiefs demands that all individuals who are participating in the outlaw warrior cult cease and desist association and activities with said warrior cult immediately.

Our charges are as follows:

- 1) Under the Grand Council edict such warrior cult activity is illegal.
- 2) The Mohawk Nation has never sanctioned or hired the services of said warrior cult.
- 3) The doctrine of said warrior cult has twisted and manipulated the principles of the Great Law to support destructive activity.
- 4) Said warrior group has demonstrated anarchist behaviour and recognizes no government leadership within Akwesasne or the Confederacy
- 9) Said warrior cult have misled and seduced individuals into a doctrine of hate which has divided families, turned children against parents, brother against brother, Mohawk against Mohawk
- 18) Individuals of said warrior group have disrupted Grand Council meetings and diverted their attention away from urgent issues of the Haudenosaunee people

- 21) Said warrior cult practices treasonous activities aimed at the destruction of the Mohawk Nation government and have engaged in seditious acts aimed at discrediting and overthrowing the Mohawk Nation government and have elevated leadership within their cult to usurp the powers of the Mohawk Nation's leadership.
- 22) Said warrior cult has perpetuated a state of unbalance, discord and disharmony in which the community cannot function effectively or productively.

Individuals who wish to return to the circle of the Confederacy under the Great Law must do so immediately. Due to the severity of crimes committed by the warrior cult and its individual cult members, the Mohawk Nation hereby delivers this one notice only.

We urge individuals who have association with the warrior cult to rethink their motives, principles, present alliances, and future as contributing member to this community.

*SS Blasted by Mohawk Nation,
AKWESASNE NOTES, Late Spring, 1990*

**THE CONTRIBUTIONS OF INDIVIDUAL
NATIVE PEOPLE**

THE CONTRIBUTIONS OF INDIVIDUAL NATIVE PEOPLE

Many Native Canadians, very successful in their chosen fields, contribute to Native community development and express their unique heritage. Some of them are mentioned below, but there are many others. Students might wish to gather information on such people as Don Ryan, Konrad Sioui, Garry Farmer, Steve Collins, Phil Fontaine, Kahn-Tineta Horn, Harry Laforme, Bernard Ominayak, George Armstrong, Bill Reid, and John Kim Bell. They could do biographical studies of Natives of the past as well. Students might also add information to the outlines provided below.

Percy Barnaby is the president of Abenaki Computer Enterprises Ltd., a company that has worked with 400 of Canada's 596 Indian bands. Barnaby, a Micmac Indian who was born on the Eelground Reserve in New Brunswick, learned about computers when he became an air traffic controller after joining the Canadian Armed Forces.

Barnaby has managed Abenaki Computers, with his wife Carol since 1983. He says it's important for Indian youngsters to have roots well-established and be proud of those roots before they set goals. Many Native young people move to cities and try to lose their culture, turning to drugs and alcohol. They need to be proud of their Indian heritage and they will discover other people will respond to that pride.

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Kathy Bird is a nurse originally from the Norway House Indian Reserve in northern Manitoba. Today she is a Nurse in Charge at the Peguis Reserve Health Centre, Hodgson, Manitoba where she enjoys working among aboriginal people. She likes the work because she feels she is doing something positive for Indian people. Bird decided to become a nurse following a stint as a dental assistant. She decided to take a Registered Nurse Diploma because she didn't see very many Native people working as public health nurses and she believed it was important to have Native people in these positions.



Ethel Blondin, a Slavey born in Fort Norman, has a bachelor of education degree from the University of Alberta and has teaching certificates for Alberta and the Northwest Territories. Blondin was elected to Parliament in 1988 as the Liberal member for the Western Arctic, and is the Liberal aboriginal affairs critic in Parliament. She is a major figure in the struggle for Native rights in Canada.



Nora Bothwell, is Chief of the Alderville First Nation, a community of Mississauga Indians on Rice Lake in southeastern Ontario. Bothwell, the single mother of two, says post-secondary education was the key that helped her prepare to work for change on her reserve. At a Native Studies university program at Trent University in Peterborough she met other Native students from across Canada, and it made her realize problems on her reserve were like those of students on other reserves. University training prepared her to plan, research and delegate responsibility, and gave her the confidence to run for chief.



Billy Diamond is Chief of the Waskaganish community in Quebec. When he was 21 years old, he was one of the leaders in the Cree battle against Quebec's James Bay Hydro project, and won a \$225-million land claims settlement in 1975. He founded Air Creebec and has built it into a major regional air carrier. He is an influential political and business adviser to Natives across Canada.



Georges Erasmus is past National Chief of the Assembly of First Nations, the political voice for Canada's 500,000 status Indians. A Dene, born in Fort Rae, Northwest Territories, he is the eldest of twelve children. Erasmus became the leader of the Indian Brotherhood of the NWT (later called the Dene Nation) in 1976. He was elected National Chief of the Assembly of First Nations in 1985. Erasmus has always been an outspoken advocate of aboriginal rights and Native self-government. He is a member of the Order of Canada, and in 1989, was awarded an Honorary Degree of Doctorate of Laws at Queens University. He is a member of the Royal Commission on Aboriginal Peoples which was initiated in 1991.



Jean Goodwill decided to become a nurse following her own hospitalization as a teenager. A former president of the Indian and Inuit Nurses of Canada, Goodwill trained at Holy Family Hospital in Prince Albert, Saskatchewan and worked for two years on-reserve. Goodwill became increasingly involved in aboriginal organizations and then became the Executive Director of the Winnipeg Indian and Métis Friendship Centre.

From there she moved to Ottawa and began to work with the World Council of Indigenous People. In 1978 she became a special advisor on Native Affairs for then Minister of Health and Welfare, Monique Bégin. Goodwill remains involved in nursing and has also edited a book, *Speaking Together* and assisted in the production of the National Film Board Film, *Mother of Many Children*.



Graham Greene is an Oneida Indian from the Six Nations Reserve near Brantford, Ontario. Greene co-starred in the 1990 Oscar-winning movie, *Dances With Wolves* with Kevin Costner. In the movie Greene played Kicking Bird, a Sioux medicine man in South Dakota in the 1860's. He has since appeared in further movies. Greene has also toured with Tompson Highway's play *Dry Lips Oughta Move to Kapuskasing* and has appeared on television programs like *Street Legal*, CBC's *Spirit Bay* and 9B, *Murder Sees the Light* and *The Great Detective*.



Elijah Harper is the New Democratic MLA for Rupertsland in Manitoba. Harper, who was raised on a northern trapline by his grandparents, used parliamentary procedure to stop passage of the Meech Lake Constitutional Accord in June 1990, because of its failure to recognize the rights of Native people. Harper, an Ojibwa from Red Sucker Lake, Manitoba, served as chief of the Red Sucker Lake band in the 1970s before entering provincial politics. During the 1980s Harper served as Provincial Minister of Indian Affairs in the Manitoba NDP government of Howard Pawley. Many Canadians were unhappy with the Meech Lake Accord and Native Canadians were especially angered because Quebec was recognized as a distinct society but Native people got no recognition in the Constitution.

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Tompson Highway is the artistic director of Native Earth Performing Arts Company. Highway's plays about reserve life are *The Rez Sisters* and *Dry Lips Oughta Move to Kapuskasing*. A Cree Indian, Highway was born on his father's trapline at Marie Lake in Northern Manitoba. He grew up on the Brochet Reserve, the second youngest of 12 children and attended residential school in nearby The Pas. Highway remembers residential school as "a dark landscape" from which many Native people emerged only to sink into lives of alcohol-related violence and suicide. Highway's love of music helped him get through.

The writer, who has two university degrees, almost became a concert pianist at 23, but didn't take that path because he wanted to work for Indian people. Highway writes to express the anger and frustration of situations like residential school but also to break through the stereotypes many Canadians have of Native people. Highway, who did not speak fluent English until his mid-teens, received the Dora Mavor Moore Award in 1986/1987 for the best new play of the year in Canada. *Dry Lips Oughta Move to Kapuskasing* won four Dora Awards in 1989.

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Joseph Jacobs carved the ancient Iroquois wizard wearing a crown of snakes, in the Centre Block of Canada's Parliament Buildings. Born on the Six Nations Reserve near Brantford, Ontario, Jacobs is a Cayuga. His carving is world renowned and his work has been recognized with an honorary degree from Trent University and an award from the Schoharie Museum of the Iroquois Indians in Schoharie, New York.

Jacobs didn't set out to be a world-famous carver. He worked as a construction worker until he was 45 and a severe fall forced him into convalescence. Then he began to carve seriously about the myths that he had ignored as a child. He believes his carving skill is a "gift from God" and his purpose is to express Iroquois mythology using that gift.

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Roberta Jamieson is Ontario's ombudsman. Jamieson is a Mohawk from the Six Nations Reserve. She decided early in life that she wanted to reverse Indian poverty, suicide, alcoholism and illiteracy, and transform it into self-sufficiency, happiness, health and responsibility. Originally, Jamieson planned to become a doctor, and enrolled as pre-med student at McGill University, in Montreal. That was the early 1970s, during the development of the James Bay hydro-electric project, and Jamieson was so affected by the battle, she switched studies in order to fight for aboriginal rights. Jamieson attended law school at University of Western Ontario and in 1976 became the first Native woman in Canada to receive a Bachelor of Law Degree.

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Angelique Merasty is one of the very few persons in Canada to carry on the craft of birch bark biting. A tradition of Woodland Indians, birch bark biting is carried out the same way children make snowflakes with paper. Merasty, who learned the craft from her mother, bites intricate pictures of flowers, insects and animals. The birch bark should be about 10 layers thick and is folded before it is bitten. Merasty lives at Beaver Lake in Northern Saskatchewan.

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Ovide Mercredi was elected Grand Chief of the Assembly of First Nations in 1991. He practised law in The Pas and became involved in Native constitutional issues in 1983. He was a commissioner on the Manitoba Human Rights Commission, Director of the Assembly of Manitoba Chiefs and then Manitoba Regional Chief of the AFN. He has been very prominent as a spokesperson for the Natives during the constitutional discussions of 1991/92.



Dr. Louis Montour is one of a growing number of Native doctors. Dr. Montour, a Mohawk born on the Kahnawake Reserve near Montreal, says he decided to be a doctor in Grade 10 because he knew all the answers in biology class. Dr. Montour, who attended McGill University and has had a medical practice on the Kahnawake Reserve since 1981, says he believes Native doctors bring a more "holistic" approach to health that contrasts the "high technology" emphasis of modern medicine.

Dr. Montour believes there have not been more aboriginal doctors because the competitive spirit needed to get into a med-school is not part of the aboriginal value system. "You don't have mothers whispering in your ear from birth to be a doctor, lawyer, engineer," he says. His advice to young people is to find things they enjoy doing and learn to do them well. Then they will be successful in their chosen vocation.



Ted Moses attended Ryerson Institute in Toronto and McGill University to study business administration. Moses was one of the leaders in the Crees' fight against Quebec's James Bay Hydro project. He was a major mover in the Cree accomplishment of becoming the first aboriginal group in North America to obtain non-government status at the United Nations.



Ted Nolan knows all about the bright lights of professional sports. An Ojibwa Indian from the Garden River Indian Reserve near Sault Ste. Marie, Nolan became a successful hockey player for both the Detroit Red Wings and Pittsburgh Penguins. But leaving his reserve to live in Kenora, Ontario was a rude awakening to life off the reserve, and sometimes he found the transition so difficult he wanted to quit. He remembers crying each night and wanting to leave the team because he missed people back home. Nolan, who speaks to Native children across Ontario, explains the experience to encourage children to stick to their goals to succeed in things they enjoy.

Nolan's NHL career ended because of injury, but today he coaches the Sault Ste. Marie Greyhounds of the Ontario Hockey League, and works as a band councillor on his home reserve.

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Joe Norton, a former construction worker who has been elected grand chief five times at Kahnawake, was a voice of restraint in the Oka crisis of 1990. He has tried for a long time to bring back traditional Mohawk government at Kahnawake, and has worked hard to unify those who support the elected council, those who support the traditional confederacy chiefs, and those who support the Mohawk Warrior Society.

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Alanis Obomsawim spent the first nine years of her life on the Odanak Reserve, northeast of Montreal. Obomsawim is the filmmaker of a 1988 NFB production *No Address*, about the swelling ranks of homeless people in Montreal, many of them Native Canadians. Obomsawim, who started acting about 30 years ago, also appears frequently on *Sesame Street* and writes children's songs.

Obomsawim has produced other films for the National Film Board including *Christmas at Moose Factory*, (1971); *Mother of Many Children*, (1977); *Amisk*, (1977); *Incident at Restigouche*, (1984); *Richard Cardinal -- Cry From the Diary of a Métis Child*, (1986); and *Poundmaker's Lodge -- a Healing Place*, (1987).

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Roger Obonsawin runs a Toronto management consulting firm, Obonsawin-Irwin Consulting, that specializes in working with aboriginal people. Born in Sudbury, Ontario, Obonsawin is a status member of the Abenaki Indian Nation from the Odanak Reserve in Quebec.

He studied Social Services at Ryerson Polytechnical Institute in Toronto, and worked with non-profit Native organizations for about 15 years before trying his hand at business. When he entered the business world in 1981, Obonsawin discovered he had to adapt to unfamiliar values. "What I've found most difficult was the aggressiveness and discipline required for operating a business." Today he works in two cultures.



Jane Ash Poitras of Fort Chipewyan, Alberta is being hailed as part of a new generation of world renowned Indian artists. Poitras, who holds three university degrees, says her prints and paintings reflect Cree Indian life today and try to break down some of the "noble savage" stereotypes about Indian people. As a child, Poitras was adopted by an elderly German woman who found her living as a six-year-old street urchin in Edmonton. Poitras' own mother had died of tuberculosis.

Poitras grew up hiding her Indian roots, enrolled at university, and became a commercial microbiologist. But in 1977 she decided to trace her past, and returned to Fort Chipewyan to relearn to speak Cree and to live. She had always loved to draw, and returning to Fort Chipewyan signalled the beginning of her professional artistic career.



In 1988 **Eileen Powless** became the first Dene Indian woman to become a lawyer. Born in Fort Franklin, Northwest Territories, Powless explains she wanted to become a lawyer so she could help Native people. The second of eight children, Powless completed an undergraduate degree in science at University of Alberta in 1982, and received a law degree from College of Law, University of Saskatchewan in 1987. Now she works in a practice where many of her clients are Native people. Powless says there is a new generation of aboriginal people who want to work for reform, and many return to their communities to work for change.



Robbie Robertson is a world-famous rock singer who played backup guitar for Bob Dylan as a member of *The Band*. In 1988 Robertson started a solo musical career and won further acclaim for music that explores his Indian ancestry in songs like *Showdown at Big Sky*, *Hells Half Acre*, and *Broken Arrow*. Although Robertson grew up off-reserve, his mother is a Mohawk from the Six Nations reserve near Brantford, Ontario. In 1989 Robertson's first solo album won the Canadian Juno Award for Best Album.

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Mary Simon was born in northern Quebec. She was Inuit spokesperson at constitutional talks on Native rights during the 1980s. Simon is President of the International Circumpolar Conference, an organization that represents Inuit from Canada, Alaska and Greenland on international issues affecting the Arctic.

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Bill Wilson is a member of the Kwakiutl Nation of British Columbia. He has a law degree from the University of British Columbia. Wilson has long been a forceful and articulate spokesperson for Natives and Native organizations at local, provincial and national levels.

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15. Roger Obonsawin profile based on:

Telephone interview.

16. Dr. Louis Montour profile based on:

Telephone Interview.

*"Canada's Native MDs: Small in Number, Big on Helping Their Community",
Canadian Medical Association Journal, (Vol. 142, no. 1, Jan. 1, 1990) pp.52-54.*

17. Kathy Bird and Jean Goodwill profiles based on:

Canadian Women's Studies, Summer and Fall, 1989. pp.121-123.

18. Ted Nolan interview based on:

Fisher, Matthew, *"Nolan Tired of Hearing 'the same old bull'", The Globe and Mail,*
(Nov. 6, 1990.) p.12.

GRADE NINE
THE GLOBAL COMMUNITY
TRENDS TO THE 21ST CENTURY

TEACHER'S GUIDE

GRADE NINE
THE GLOBAL COMMUNITY
TRENDS TO THE 21ST CENTURY

Foreword

This last decade of the 20th century has been called the most critical in human history. The global community is undergoing profound and rapid social and economic transformation and facing the challenge of cooperation for the preservation of the global environment.

The early decades of the 21st century, in which today's grade nine students will live, will be characterized by increasing interdependence, accelerating change and the shock of the adjustments needed for sustainable development.

This course attempts to clarify key aspects of life in the global community in this process of transition. Students will explore three major areas of change that are affecting the world community, Canada, and their own lives: political change in international relations, focused on the global search for peace; economic changes in trading relationships which have given rise to increasing disparities which must be overcome in the 21st century; the changes in assumptions and behaviour needed to restore and sustain the planetary environment.

The course for grade nine students is not intended to be an exhaustive study of world history or global economics since 1945. The course is a survey, a context for examining key changes that have taken place in this half of the century and for identifying possible trends to the future.

The format of the unit is designed to allow teachers and students to explore facts and issues in a step-by-step process, first through a brief over-view and second, more in depth, through related activities and selected documents and other resources. Specialist teachers are encouraged to design their own units to augment the material.

Although each of the three units constitutes a separate study, the content of the course is inter-related and moves towards a single outcome, the search for peace and sustainability that is now concentrating the attention and energies of the global community. This search will demand the participation of all people and a new emphasis on the values of Native tradition and culture.

NOTE: *With regard to geography, see the section on same in the Program Introduction section.*

Course Outline

Introduction

Unit I International Relations: The Search for Peace

Introduction to the Unit

- Topic One: History of Conflict
- Topic Two: The United Nations
- Topic Three: The Cold War
- Topic Four: The Emergence of the Third World
- Topic Five: The Global Village
- Topic Six: New Alliances

Unit II Trading Relationships: Making a Living in the Global Community

Introduction to the Unit

- Topic One: Trading Relationships before World War II
- Topic Two: Setting the Terms of World Trade
- Topic Three: Trade and Poverty
- Topic Four: Trading Relationships Today

Unit III Sustaining the Environment

Introduction to the Unit

- Topic One: Signs of Environmental Stress
- Topic Two: The Global Response
- Topic Three: The Search for Sustainable Development

TEACHING APPROACH

This course organizes complex information to provide clear contexts for learning. The format encourages a wide range of skills, including the ability to synthesize information from a wide range of sources, to identify and assess causes, to extrapolate implications, to predict probabilities and to set personal and community priorities for solutions.

Three units focus on the three major trends which will dictate the quality of life in the 21st century: International Relations; Trading Relationships; and Sustaining the Environment.

Introduction

Each unit begins with a general introduction to allow teachers and students to define terms, to explore the concept from their own experience, and to place it, if feasible, in the context of the Native perception. The introductions (in boldface) are only suggestions for the context which teachers might like to use.

The opportunity for reflection is very important in that this course, although the content touches on history, social studies and political and environmental science, is about values, choices, participation and commitment to a common future.

Topic Background

Each topic is put in context with a "Topic Background" in the Student Resources. Each student is given a copy. Allow time for careful reading and for summarizing the main points. Photocopy the form "Student Notes" to be found at the end of this Teacher's Guide, and provide copies of it to students so they can summarize the main points of each topic background. Questions are suggested on the Topic Background so that students are prepared to enter into class discussion of the topic content. It should be stressed that the format allows teachers and students the utmost flexibility in use, and that all suggestions for discussion and for student activities are suggestions only: teachers and students will find many other ways of exploring and presenting aspects of life in the Global Community.

It is recommended that a review of group study and research skills should take place at the beginning of the year. Students' research and presentations are an important part of this course.

Suggested Activities

These are designed for more in-depth exploration of the content and to expand the related learning. They are not intended to be comprehensive and teachers and students may change them or add others which are more appropriate.

Student Resources

Many activities will require information from libraries -- encyclopedia and books on specific topics (such as wars of this century). Documents are selected to supplement other resources and to enrich discussion. Where it is appropriate, interviews with people in the community will provide excellent resource material.

Teachers should look on the resources in this unit as a flexible "textbook", which can be used in a variety of ways, kept up-to-date and expanded as the issues evolve. The documents can serve as part of a language arts program, focusing on skills of reading, comprehension, synthesis and vocabulary development.

It is suggested that enough copies of the documents are made at the beginning of each year to provide a set for each students as the topic activity is assigned. Students should be encouraged to keep and maintain a binder for the documents as they are assigned and for their own completed work.

LEARNING OBJECTIVES

Knowledge Objectives

Students should understand:

Unit I International Relations: The Search for Peace

- the distinction between nation and state, particularly the nature of sovereignty;
- the meaning of terms such as democracy, communism, socialism and capitalism;
- aspects of state power and international relations before and at the end of World War II;
- the intent behind the establishment of the United Nations and some of its structures and activities;
- aspects of the Cold War;
- the emergence of the "Third World" and some of the resulting changes in international relations;
- factors that have led to changes in the concept of state sovereignty;
- the importance of human rights as a factor in international relations;
- some of the forces that affect international relations today, including the end of the Cold War.

Unit II Trends in Economic Development: Patterns of Trade

- the meaning of terms, such as resources, surplus, imports, exports, balance of trade, etc., and concepts, such as work, wealth and poverty;
- financial realities, such as credit, debt, interest and exchange rates;
- some of the factors which contribute to a strong or a vulnerable national economy;
- the intent of the Bretton Woods Agreements and aspects of the resulting global financial and trading structures;

- the realities of economic life in the emerging countries of the "Third World";
- the main elements that constitute the "gap" between North and South;
- some of the new realities of world trade including new trading blocs, the Canadian–United States Free Trade Agreement, etc..

Unit III Sustaining the Environment

- key environmental concepts such as biosphere, ecosystem, etc. and the interconnectedness of ecosystems;
- the realities of present environmental stress through specific examples, such as deforestation, etc.;
- that environmental problems have their causes in human activity and solutions result from changes in human attitudes and actions;
- some aspects of the global response to environmental crises, such as the World Conservation Strategies, the Brundtland Commission, the Canadian Green Plan, etc.;
- the significance of the idea of "sustainable development" for the future, and the different interpretations given to it.

Skills Objectives

Students should be able to:

- identify key questions to focus on a study;
- participate in discussions and contribute to definitions;
- develop charts, maps, chronologies, etc., to illustrate written events;
- undertake research from a variety of sources;
- summarize facts, and extrapolate related information;
- develop organizers, such as web charts or comparative charts, where appropriate;

- participate effectively as a member of a group in the preparation and presentation of a study;
- project a series of alternatives and set priorities for desired outcomes;
- develop proposals designed to effect a process of change.

Values

Students should develop:

- an appreciation and deeper understanding of Native perceptions and values concerning such concepts as community, governance, economic development and relationship to nature;
- an understanding of the basic needs of all peoples and societies;
- sympathy for the desire of people to attain an improving standard of life;
- a concern for inequities in a system that fosters widening disparities within the global community;
- an appreciation of the positive changes that seem to offer prospects for world peace;
- a commitment to the resolution of conflict by peaceful negotiations;
- a concern for the stresses on the planetary, national and local environments and commitment to participate in solutions;
- a sense of hope and challenge for the 21st century.

INTRODUCTION TO THE COURSE

The class should review and define a "community" as people sharing a place and time, etc.. Use a web chart to lead students through the definition and suggest some examples from their own community of the various characteristics.

Discuss that when people in a community *share* aspects of life, they are also *cooperating* in developing their way of life. People in the community are *interdependent*.

Discuss that the title of this course is "the global community". What is the environment the world's people share and what are some of the needs that they have in common? In what ways should people in the global community cooperate? What does interdependence mean in global terms?

Suggested Activities

Class Activity

Write essays, poems or produce posters, etc., to illustrate hopes for the world in the 21st Century for:

- individuals;
- the local community;
- Canada;
- the global community.

Display this work throughout the course. Explain that students might like to update or revise their work after the course is over.

UNIT I
INTERNATIONAL RELATIONS

The Search for Peace

TOPICS

History of Conflict

The United Nations

The Cold War

The Emergence of the Third World

The Global Village

New Alliances

International Relations

Introduction to the Unit

The ways in which countries -- nation-states -- act towards each other, decides whether there will be peace or conflict. One of the most important trends in the last half of this century has been the changes that have taken place in the ideas of what a "country" is and what it can do and, therefore, the ways countries relate to each other. To understand these changes, we need to know what the original idea of the nation-state was, to see the distinction between "country", "nation" and "state".

Suggestions for discussion

Request definitions for "country", "nation" and "state" and discuss answers to arrive at a class definition of each. (The definition of these terms was discussed in Unit One of Grade Eight). Definitions should contain most of the following elements:

A nation is people living within a country or state who feel themselves to be part of a wider community with a shared heritage, language, etc.

A country is a territory, marked off from others by lines on a map. More than that, a country is people, communities, who together claim the territory as their homeland, share a historical experience of life, and see themselves as belonging to a distinct nation.

A country is also a state, the political organization accepted by its people and by other states as having sovereignty; the right, through its government, to set laws; the responsibility to maintain order; the responsibility to advance the economic well-being of the nation; the right to negotiate with other states; the responsibility to protect its citizens, its territory and resources; the right to wage war.

What borders mark off the territory of the country of Canada? What borders are shared?

What nations share the territory and historical experience of Canada?

How do Native people view themselves within the country of Canada?

What is "sovereignty"?

Why must state sovereignty be recognized by its people and other states before it is legitimate?

Give examples of how Canada, the state, exercises its rights. Who gives Canada the right to wage war?

If Canadians do not agree with the way the government of Canada exercises the rights they have been given, what can the people do about it? Is this true in every country?

International Relations

Topic One: History of Conflict

Distribute the topic background and reading #1 to each student. Allow time for reading and thought. Discuss, using the suggested questions or any others.

Suggested Related Activities

In groups

1. After research, prepare a short presentation on one of the following empires:
 - Aztec
 - Roman
 - British
2. After research, prepare a presentation on one of the following: World War I, World War II, the Korean War or the Vietnamese War.

Show:

- which states were involved;
- some of the main causes of the war;
- some of the main events;
- some of the results.

Be prepared to discuss:

- could the war have been avoided?
- which side do you think was "in the right"? Explain;
- summarize the Canadian participation in the war.

Summarizing Discussion

1. Several countries are now able to build a nuclear bomb. Is it their sovereign right to do so or should other countries take action to force the country to disarm? If so, how?
2. Is there such a thing as a "just war"?
3. What is peace? Develop a list of ideas and illustrate with posters, essays, etc., the class's definition of "peace".

International Relations

Topic Two: The United Nations

Distribute the topic background and reading #2 to each student. Allow time for reading and thought. Discuss, using the suggested questions or any others.

Suggested Related Activities

Whole Class

1. Prepare a general presentation about the United Nations: use readings #3 and #4 and any other resources. The presentation should illustrate or describe the structure of the United Nations, the roles of the Security Council and the General Assembly, how the United Nations make decisions on matters of international importance, such as keeping the peace.

In Groups

1. Select one or more of the United Nations agencies and give an account of its purpose and the ways in which it carries out its work.

Summarizing Discussion

Is the United Nations necessary? Explain.

International Relations

Topic Three: The Cold War

Distribute the topic background reading #5 to each student. Allow time for reading and thought. Discuss, using the suggested questions or any others.

Suggested Related Activities

In groups

1. Prepare a presentation on the Cold War. The Cold War was a confrontation between the political ideologies of communism and democracy and the economic systems of free enterprise capitalism and communist centrally planned economies.
 - a. After research, write a brief definition of all these terms. Give some examples which illustrate the main differences between the political and the economic theories of the East and West blocs (or develop a comparative organizer to highlight the main differences).
 - b. Explain why each side in the Cold War believed that their system of government and economics to be the best, and the other's a threat.

Summarizing Discussion

Read aloud (or have a student read) the "Berlin Airlift" (reading #6).

1. Discuss what the incident of the Berlin Airlift shows about the relations between the two Super Powers in the Cold War.
2. Why would the Soviets wish to "spread communism"? Why would the United States, Britain and their Allies wish to prevent them, and to spread capitalism instead?

International Relations

Topic Four: The Emergence of the Third World

Distribute the topic background and reading #7 to each student. Allow time for reading and thought. Discuss, using the suggested questions or any others.

Suggested Related Activities

In groups

1. Trace or draw two large outline maps of the world. Using readings #1 and #7 and any other resources, prepare two political maps showing the nation-states:
 - before World War II;
 - after 1984.

International Relations

Topic Five: The Global Village

Distribute the topic background to each student. Allow time for reading and thought. Discuss, using the suggested questions or any others.

Suggested Related Activities

In Groups

1. After research, develop a brief presentation on one of the following or any other you can think of. Explain how it contributes to the idea of the global village. Show some of the benefits and disadvantages of each:
 - jet plane travel;
 - satellite telecommunications technology;
 - multinational businesses;
 - the computer;
 - space travel.

Whole Class

Distribute copies of readings #8 to #11 to all the students.

1. Prepare a presentation on human rights, including answers to the following:
 - What are rights?
 - What are some of the clauses in the United Nations Charter of Human Rights that affect Native people?
 - How does the Charter of Human Rights affect international relations?
 - Can the United Nations force a country to respect the rights of its citizens? If so, how?

How many of the rights of indigenous people are accorded to Native people in Canada?

2. Develop a class charter of rights for students, including:
 - individual rights
 - rights as a student;

Develop a charter of rights for teachers.

International Relations

Topic Six: New Alliances

Distribute the topic background and readings #12 to #14 to each student. Allow time for reading and thought. Discuss, using the suggested questions or any others.

Suggested Related Activities

1. In the 21st Century, when countries of the world interact with each other, should it be as:
 - separate nation-states?
 - members of a large, regional alliance?
 - members of a global community with one world government?

Discuss and defend your preferred option.

Take a class vote to see which is the most popular option.

UNIT II

TRADING RELATIONSHIPS

Making a Living in the Global Community

TOPICS

Trading Relationships before World War II

Setting the Terms of World Trade

Trade and Poverty

Trading Relationships Today

Trading Relationships

Introduction to the Unit

In the context of a market economy, people make their living through trade. They trade work and skills for money, and exchange money for goods and services.



Countries, too, make their living through trade. Income from exports pays for goods they cannot produce themselves and for the costs of running the country. Many claim that the more exports, the more jobs and the better standard of living, and that a healthy trade equals a strong national economy. What a country can offer for sale depends, first, on its natural resources, and second, on how they have been developed.



In today's world of global trading relationships, not all countries are able to make a living. Most of the world's countries are poor and if present trends continue, will become poorer. Peace and sustainable development in the 21st Century depend on a fairer sharing of the Earth's wealth.

Suggestions for discussion

1. What are some examples of ways in which you trade?
2. What is the difference between doing work and having a job?
3. What kind of work is done without payment?
4. What rewards are there for such unpaid work?
5. Is all work of equal value?
6. What are imports and exports?
7. What is meant by "balance of trade"?
8. Suggest some of the costs of running a country.
9. Why do exports create jobs?
10. What is "standard of living"? Does it always depend on money or are there other factors?
11. Some countries or societies labelled "poor" or "underdeveloped" did not feel themselves to be so prior to the arrival of western market economy ideas. What is meant by "quality of life"?
12. Why are natural resources, such as good agricultural land, moderate climate, plentiful water, etc., important to a country's ability to develop economically?
13. What other resources does a country need to develop industrially and to produce manufactured goods for export?

Suggested Related Activities

1. Draw up a personal or family budget, showing income, expenses and balance.

2. Develop a local community economic profile, including:

- the kinds of jobs available;
- the cost of some basic goods, housing, and services;
- the level of employment and/or unemployment;
- some of the causes of unemployment.

What suggestions are there to improve economic growth in your community?

What protection does the community offer for those who are unemployed, or those who are unable to work for reasons of age or health?

Write a brief assessment of the standard of living in your community. What non-financial factors should be taken into account, e.g., environment, recreation and health facilities, etc..

3. Using maps or other resources develop a list of ten to fifteen countries which, you feel, have a disadvantage in trade because of geographical factors.

Trading Relationships

Topic One: Trading Relationships before World War II

Distribute the topic background to each student. Allow time for reading and thought. Discuss, using the suggested questions or any others.

Suggested Related Activities

In Groups

1. After research, develop a brief presentation on one of the following:
 - trading relationships among the original Native peoples in Canada;
 - trade among the ancient kingdoms of Africa;
 - trading patterns in the Middle Ages, especially between the Orient and Europe;
 - the importance of Venice and Alexandria in the Middle Ages.
2. Using readings #15 and #16, write a brief report describing what colonialism was and some of its effects on colonized countries. What benefits, if any, did colonialism bring to the colonized people?
3. Prepare a presentation on the Industrial Revolution in England, illustrating some of the causes and some of the changes it made in communities in England.
4. Develop a presentation on one of the following changes in England in the Industrial Revolution:
 - the invention of steam;
 - the first railway;
 - the start of the factory system;
 - the growth of cities.

Trading Relationships

Topic Two: Setting the Terms of World Trade

Distribute the topic background to each student. Allow time for reading and thought. Discuss, using the suggested questions or any others.

Suggested Related Activities

Distribute readings #17 to #20.

1. Prepare a point-form summary of the role and activities of the IMF, the World Bank, GATT, and UNCTAD.
2. Use readings #21 and #22, and write to or visit a bank as sources of information to prepare the following brief reports:
 - prepare a list of the major world currencies and find out their present value in American dollars;
 - find out why the world's currencies are assessed against American dollars;
 - find out who sets the rate of exchange for the world's currencies;
 - discover what makes a nation's currency strong or "hard";
 - find out about "credit" and "debt";
 - discover how interest rates affect the cost of borrowing;
 - define "inflation", "recession", "depression".

Trading Relationships

Topic Three: Trade and Poverty

Distribute the topic background to each student. Allow time for reading and thought. Discuss, using the suggested questions or any others.

Suggested Related Activities

1. Using the Development Map and readings #23 to #29, develop a presentation to show some of the disparities between life in a third world country and in non-third world countries in terms of per capita income, life expectancy, literacy, etc.. Trace the relationship between environment and commodities for export. What are the chief needs of the country as shown by their imports.
2. Select any of the case studies of the colonized countries (readings #24 to #29) and prepare a brief report showing:
 - when and how it was colonized;
 - some of the effects of colonialism;
 - some of the events in achieving independence;
 - some hopes for the future of the new nation.
3. Using readings #30 to #32, describe the fluctuations in prices in commodities of developing countries in the 1970s and 1980s.
4. Using readings #33 and #34, write a brief report on multinationals, their role in the world trading systems and some of their influence in developing countries. Discuss whether the power of multinational should be controlled by governments.
5. Read "Trade, Food and Hunger", (reading #35) and discuss, using the questions provided and any others.

Trading Relationships

Topic Four: Trading Relationships Today

Distribute the topic background and readings #36 to #38 to each student. Allow time for reading and thought. Discuss, using suggested questions or any others.

Suggested Related Activities

1. Using reading #36, develop an economic profile of Canada which includes information on the following:
 - What are Canada's chief natural resources and how do they contribute to a healthy economy?
 - What are some of Canada's chief exports a) of primary products and b) of manufactured goods?
 - What are some imports?
 - Who are Canada's chief trading partners?
2. (Reading #37) Explain some of the details of the Free Trade Agreement between Canada and the United States. Why do some Canadian politicians want to abolish the Free Trade Agreement? What do you think?

Summarizing Discussion

1. (Reading #38) Many countries protect their own industries from competition from foreign goods by "protectionism", that is, by imposing import duties and other tariffs which increase the price of the import when it reaches the market.
 - Is this a necessary policy, or should all countries have free trade?
 - What countries would feel the advantage of free trade?
 - What would be some disadvantages?

After discussion, take a class vote on the question.

Summarizing Activity

Prepare a publicity campaign with the objective of eliminating waste in energy and/or food.

UNIT III
SUSTAINING THE ENVIRONMENT

TOPICS

Signs of Environmental Stress

The Response of the Global Community

The Search for Sustainable Development

Sustaining the Environment

Introduction to the Unit

Of the three major trends to the 21st Century, the most urgent is the drive to rescue, conserve and preserve the environment.

Solutions to environmental problems begin with learning what caused them, and the political and economic changes that will have to be made if the planet is to survive.

Native peoples have traditionally lived in harmony with their environment. In the search for sustainability, Native peoples will have a crucial contribution to make.

Suggestions for Discussion

What does "in harmony" with the environment mean?

What are some ways in which Native peoples have lived in harmony with the environment?

What different attitudes towards the environment have traditionally been held by industrialized peoples?

What kinds of activities have contributed to global, national and local environmental stress?

Should Native peoples make a "crucial contribution"? Why? How?

Suggested Class Activity

Through drawings, paintings, poems, essays or songs, illustrate "people and environment in harmony".

Sustaining the Environment

Although this unit is divided into three sections, the content is treated as a single unit. The activities suggested on this page will relate to each of the three sections: each activity is a major class study. Distribute the topic background and reading #39 to each student. Allow time for reading and thought. Discuss, using the suggested questions or any others.

Suggested Related Activities

1. Using readings #40 and #41, write a brief report on some general signs of environmental stress and some of the basic causes.
2. In groups, using readings #42 to #66 and any other resources, develop a report on one of the following environmental issues:
 - destruction of rainforests;
 - the loss of soil and agricultural land in Canada;
 - acid rain;
 - freshwater.

In each case explain the issue and why it is a matter of national or global concern. List the main causes and solutions that are being suggested at the international and national level. Suggest solutions of your own. What changes would they involve in the policies and actions of governments and people?

3. In groups, using readings #67 to #71 and any other resources, develop a definition of "sustainable development". Outline the Native perspective on sustainable development.

Summarizing Discussion

1. The Native peoples have always practised sustainable development. What do industrialized societies need to learn from Native peoples in attitudes and values, practices and policies?

Summarizing Activities

1. Students should review their work, undertaken in the introduction to the course, to illustrate their hopes for the 21st century. Through posters, art work, essays, etc., illustrate a world of the 21st century which has achieved peace, economic justice and a sustainable relationship with the environment.

The Global Community

Summary of Students' Resources

Unit I: International Relations

1. The Sovereign States Before World War II
2. Preamble to the Charter of the United Nations
3. The United Nations System
4. The United Nations: Programs, Performance and Progress
5. How the Nations Line Up . . . in This Divided World
6. The Berlin Airlift
7. New States in the Post-war Period
8. What are Human Rights? What is the Universal Declaration of Human Rights?
9. What Rights are Proclaimed in the Universal Declaration?
10. Human Rights and International Relations
11. What About the Rights of Indigenous Peoples?
12. International Alliances
13. International Relations in the 21st Century: The Role of the United Nations is Key
14. International Relations in the 21st Century: The Slow Progression to Peace.

Unit II: Trading Relationships

15. Some Effects of the Colonial Era (1)
16. Some Effects of the Colonial Era (2) Changes in Agricultural Patterns
17. Establishing Control of Money Flows
18. The International Monetary Fund (IMF)
19. The World Bank
20. Regulating Commodity Prices: The Roles of GATT and UNCTAD
21. Money: Currency for Trade
22. Trade and the Flow of Currencies
23. Some of the Emerging Countries
24. Country Profile: Zimbabwe
25. Country Profile: Cote d'Ivoire
26. Country Profile: Republic of Cameroon
27. Country Profile: Sudan
28. Country Profile: Bangladesh
29. Country Profile: India
30. The Declining Values of Commodities
31. Fluctuating Prices and Declining Values
32. Commodity Prices and Tariff Barriers

33. Commodity Control (1): Multinationals
34. Commodity Control (2)
35. Trade, Food and Hunger: Ethiopian Case Study
36. Canada and International Trade
37. United States and Canada: Free Trade
38. Globalization: Trade in the Future?

Unit III: Sustaining the Environment

39. Relationship to the Land
40. Signals of Environmental Stress
41. The Earth's Vital Signs
42. Deforestation
43. Deforestation: Global Survey: The Rate of Destruction
44. Deforestation (Chart)
45. Deforestation: The Global Heritage
46. Deforestation: Loss of Indigenous Cultures
47. Deforestation: The International Tropical Timber Organization
48. Forests: Canada's Most Valuable Resource
49. The Loss of Soil in Canada
50. Agricultural Land in Canada
51. The Pressures of Economic Growth on Agricultural Land in Canada
52. Causes of Soil Loss: Economic Pressures on Farmers
53. Freshwater
54. The Water Cycle: From Prehistoric Times to the Present
55. The World's Freshwater Supply
56. The Uneven Distribution of the World's Freshwater
57. The Expanding Demands on Freshwater
58. Looking Ahead: Declining Freshwater Resources?
59. Water in Canada: An Increasingly Scarce Resource
60. Protecting Water Quality in Canada: The Sustainable Development Approach
61. Acid Rain
62. What is Acid Rain?
63. The Transport of Acid Rain
64. The Effects of Acid Rain on Lakes and Trees
65. The International Issue (1)
66. The International Issue (2) Annual Sulphur Exchange in Selected Countries
67. The Global Response to Environmental Stress
68. What is Sustainable Development?
69. Sustainable Development: Changes in Society's Values
70. Toward A Sustainable 21st Century
71. The Contribution of Indigenous Peoples to Sustainable Development

Student Notes

Name _____

Unit # _____

Topic _____

List, as briefly as possible, the main ideas in this Topic Background.

Sum up the chief point(s) being made.

GRADE NINE

**THE GLOBAL COMMUNITY:
TRENDS TO THE 21ST CENTURY**

UNIT I
INTERNATIONAL RELATIONS

TOPICS

- 1. History of Conflict**
- 2. The United Nations**
- 3. The Cold War**
- 4. The Emergence of the Third World**
- 5. The Global Village**
- 6. New Alliances**

HISTORY OF CONFLICT

The progress of the human community has been marked by conflict and war. In the earliest days communities, tribes and dynasties fought each other for territory, trading routes and the right to rule. When the nation-state came into being in Europe in the 17th and 18th Centuries, wars were fought between countries and governments but most of the causes of the wars were unchanged.

For centuries, international relations were negotiations between governments of states, based on the idea that war was the accepted, final resort to settle disputes. States, therefore, sought territory and economic wealth to become a great Power, able to defend itself or to negotiate from strength. Some European Powers, such as Britain, were Empires with "possessions" or "colonies" in different parts of the world.

Alliances between countries were to maintain "a balance of power", to threaten or defeat a real or potential enemy. Peace often depended on maintaining this delicate balance of power. Peace was often only a short interval between wars.

The Second World War was the last between the traditional great Powers of sovereign states. The War, which began in 1939, was fought by Britain, the Dominions, France and later, the Soviet Union and United States on one side, and Germany, Italy and Japan on the other. When it ended in 1945, over 30 million people, civilians as well as military, had been killed and most of the countries of Europe were left in ruins.

During this war, a new and terrible weapon was developed. The nuclear bomb changed the idea that war was the final way to settle disputes among nation-states. The nuclear bomb was dropped by the Allies on Japan in 1945 and that country instantly surrendered. The threat of nuclear weapons, which can annihilate the global community, has made open global warfare unacceptable to nation-states.

Be prepared to discuss:

1. Before World War II, seven countries were listed (reading #1) as "great Powers". What do you think made them great? What was meant by a secondary or minor Power?
2. What nation-states on today's map are not present in this list? Why? What is an "Empire"?
3. What have been some of the main reasons for war among states? Give some examples.
4. Is war inevitable? How should it be avoided?
5. What is peace? Discuss and develop a class definition.

History of Conflict

THE SOVEREIGN STATES

Before World War II

Within each category, states are ranked by population

GREAT POWERS

Soviet Union
United States
Japan
Germany
Great Britain
France
Italy

BRITISH DOMINIONS

India
Canada
South Africa
Australia
Irish Free State
New Zealand
Newfoundland

SECONDARY POWERS

China
Poland
Romania
Czechoslovakia
Yugoslavia

Siam
Abyssinia
Brazil
Spain
Mexico

Egypt
Turkey
Argentina
Persia

MINOR POWERS

Hungary
Columbia
Afghanistan
Sweden
Chile
Finland
Venezuela
Norway
Lithuania
Uruguay
Dominican Republic
Honduras
Oman
Iceland

Belgium
Austria
Portugal
Bulgaria
Saudi Arabia
Cuba
Bolivia
Ecuador
Haiti
Latvia
Estonia
Paraguay
Costa Rica

Netherlands
Greece
Peru
Nepal
Switzerland
Denmark
Iraq
Liberia
Guatemala
Salvador
Albania
Nicaragua
Panama

International Politics
by Frederick L. Schuman
MCGRAW-HILL BOOK COMPANY, New York, 1933

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THE UNITED NATIONS

After World War II, the victorious powers and their allies wanted to make sure that there would never be another world war. A new way of conducting international relations was necessary, especially in a nuclear age. They wanted to establish a global forum, a meeting place where countries could come together to talk, share and, it was hoped, to resolve their conflicts without resort to war.

Delegates from fifty nations came to San Francisco to discuss how to keep peace in the world. In the summer of 1945, they signed the Charter of the United Nations.

Each member-state has one vote in the General Assembly, a sort of international parliament. A smaller Security Council meets continuously and is responsible for dealing with any disturbances that threaten the peace. It consists of five permanent members -- China, France, the Soviet Union (now Russia), the United Kingdom and the United States -- and ten others elected by the General Assembly for terms of two years. If one nation attacks another, the Security Council may ask the countries of the world to stop talking and trading with the aggressor. It may even organize a peace-keeping force, with United Nations member-states supplying armed troops to serve on it.

The United Nations carries out other important activities through its agencies, such as the Educational, Scientific and Cultural Organization (UNESCO), the High Commission for Refugees (UNHCR) and the Environment Program (UNEP). Other departments of the United Nations were created to encourage trade and to deal with many other matters that require nations to get along with one another.

In theory, the United Nations is an impressive structure but, as it turned out, it has often been weak. The United Nations is supported by donations from its member-states but has never had enough money to allow it to keep a permanent peace-keeping force, and it has been difficult for it to stand up to aggressor nations. This has been particularly true if the offending party was one of the five permanent members of the Security Council. These members must all agree to any actions taken, and they can, therefore, veto any resolutions from the Council which may be against their own interests. Often the Council has been helpless to act while one of its members has committed an offence against the United Nations Charter.

Be prepared to discuss:

1. What is a forum?
2. Sum up the objectives of the United Nations as found in the Charter.
3. Why would states believe the United Nations might promote peace?

The United Nations

**PREAMBLE TO THE CHARTER OF THE
UNITED NATIONS**

The Preamble to the United Nations Charter expresses the ideals and the common aims of all the peoples whose Governments joined together to form the United Nations:

We the peoples of the United Nations determined

TO SAVE succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind, and

TO REAFFIRM faith in fundamental human rights, in dignity and worth of the human person, in the equal rights of men and women and of nations large and small, and

TO ESTABLISH conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained, and

TO PROMOTE social progress and better standards of life in larger freedom.

And for these ends

TO PRACTICE tolerance and live together in peace with one another as good neighbours, and

TO UNITE our strength to maintain international peace and security, and

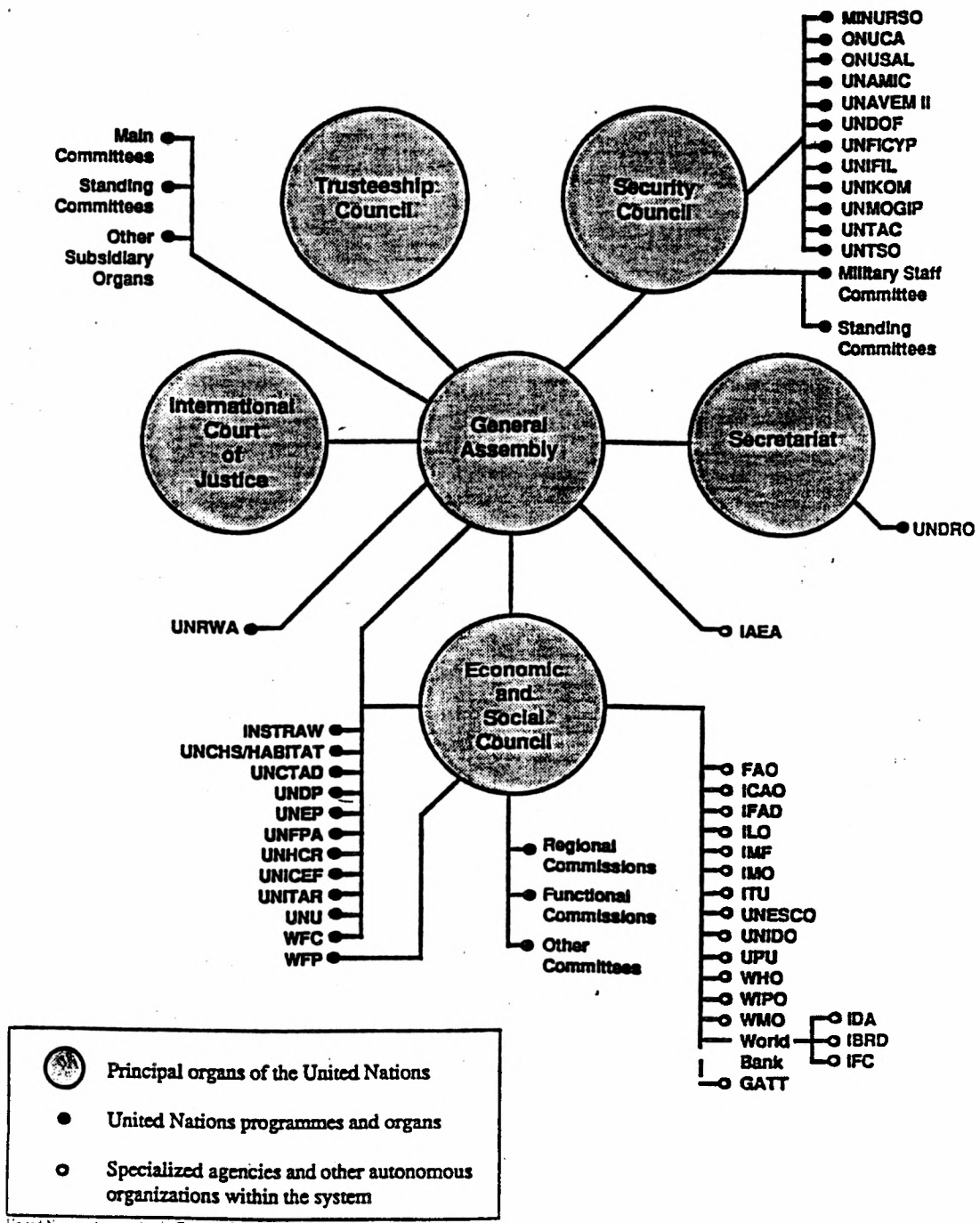
TO ENSURE, by the acceptance of principles and the institution of methods, that armed force shall not be used, save in the common interest, and

TO EMPLOY international machinery for the promotion of the economic and social advancement of all peoples, . . .

Signed by 50 nations on June 26, 1945,
Ratified on October 24, 1945

The United Nations

THE UNITED NATIONS SYSTEM



THE UNITED NATIONS SYSTEM

Glossary of United Nations Acronyms

FAO	Food and Agriculture Organization	UNFPA	United Nations Population Fund
GATT	General Agreement on Tariffs and Trade	UNHCR	Office of the U.N. High Commissioner for Refugees
IAEA	International Atomic Energy Agency	UNICEF	United Nations Children's Fund
IBRD	International Bank for Reconstruction and Develop.	UNIDO	U.N. Industrial Development Organization
ICAO	International Civil Aviation Organization	UNIFIL	United Nations Interim Force in Lebanon
IDA	International Development Association	UNIKOM	U.N. Iraq-Kuwait Observation Mission
IFAD	International Fund for Agricultural Development	UNITAR	U.N. Institute for Training and Research
IFC	International Finance Corporation	UNMOGIP	U.N. Military Observer Group in India and Pakistan
ILO	International Labour Organization	UNRWA	U.N. Relief and Works Agency for Palestine Refugees in the Near East
IMF	International Monetary Fund	UNTAC	U.N. Transitional Authority in Cambodia
IMO	International Maritime Organization	UNTSO	U.N. Truce Supervision Organization
INSTRAW	International Research and Training Institute for the Advancement of Women	UNU	United Nations University
ITU	International Telecommunications Union	UPU	United Postal Union
MINORSO	U.N. Mission for the Referendum in Western Sahara	WFC	World Food Council
ONUSCA	United Nations Observer Group in Central America	WFP	World Food Program
ONUSAL	United Nations Observer Mission in El Salvador	WHO	World Health Organization
UNAMIC	United Nations Advance Mission in Cambodia	WIPO	World Intellectual Property Organization
UNAVEM II	United Nations Angola Verification Mission II	WMO	World Meteorological Organization
UNCHS/HABITAT	United Nations Care for Human Settlements	FUNCTIONAL COMMISSIONS:	
UNCTAD	U.N. Conference on Trade and Development	- Commission on Human Rights	
UNDOF	United Nations Disengagement Observer Force	- Commission on Narcotic Drugs	
UNDP	United Nations Development Programme	- Commission for Social Development	
UNDRO	Office of the U.N. Disaster Relief Co-ordinator	- Commission on the Status of Women	
UNEP	United Nations Environment Programme	- Population Commission	
UNESCO	U.N. Educational, Scientific, & Cultural Organiz.	- Statistical Commission	
UNFICYP	United Nations Peace-keeping Force in Cyprus	REGIONAL COMMISSISONS:	
		- Economic Commission for Africa (ECA)	
		- Economic Commission for Europe (ECE)	
		- Econ. Comm. for Latin America & Carribean (ECLAC)	
		- Econ. & Social Comm. for Asia & the Pacific (ESCAP)	
		- Econ. & Social Comm. for Western Asia (ESCWA)	

The United Nations**THE UNITED NATIONS
PROGRAMS, PERFORMANCE AND PROGRESS**

Hundreds of pages would be required to list the thousands of programs in every part of the world in which the United Nations system engages. That is manifestly impossible here, so we will confine ourselves to a few of the typical activities of some of the related parts of that broad-based organization, ranging from help to individuals to economic assistance to nations. For example:

...every day the safety of travellers in many parts of the world is protected by the International Civil Aviation Organization and the World Meteorological Organization.

...due to worldwide World Health Organization campaigns, smallpox, malaria, tuberculosis, leprosy and yaws have almost been wiped out around the globe.

...the United Nations Division on Narcotic Drugs is working closely with INTERPOL, the international police, to curb the sale of addictive drugs.

...the flu shots taken regularly by millions of people around the world are partly the result of the World Health Organization's epidemic warning system.

...daily the United Nations' Weather Watch issues 100 000 reports, based on data from satellites, land and sea stations, and sounding stations around the globe.

...quietly and unbeknown to most people, the Universal Postal Union aids daily in the worldwide distribution of mail.

...whenever a major disaster occurs in any part of the world, the United Nations Disaster Relief Office mobilizes for action.

...millions of children in many parts of the globe are aided annually through the efforts of the United Nations Childrens Fund.

...a cleaner environment in different parts of the world is the result of the actions of the United Nations Environment Program.

...every day thousands of refugees in different parts of our planet are assisted by the work of the United Nations High Commissioner for Refugees and the staff of that organization.

...continuously the United Nations is working to bring about accords between nations in such places as Africa, the Middle East, and the former country of Yugoslavia.

...a massive effort is under way in nearly every part of the globe to aid the developing nations to build roads and dams, factories and bridges, and develop communications systems, through loans and other forms of aid from the world Bank and its affiliated organizations, as well as other parts of the United Nations system.

...new developments in agriculture are being devised and information about them disseminated by the Food and Agriculture Organization of the United Nations.

...effective ideas for the training of teachers, the construction of buildings and curricula, and the uses of radio and television in schools are being shared at educational conferences of many kinds, called by the United Nations Educational, Scientific and Cultural Organization.

...through its mammoth Development Program (UNDP) the United Nations and its related agencies are carrying on over 8 000 projects, with special emphasis upon projects in countries suffering from the lowest per capita income.

Catching Up With a Changing World,
by Leonard S. Kenworthy,
WORLD AFFAIRS MATERIALS, n.d.

THE COLD WAR

Although the United Nations was a forum to promote peace, the threat of another world war, more terrible than any before because of the possibility of nuclear annihilation, continued to hang over the global community. After the War, the Soviets refused to leave some of the countries they had occupied and tried to shut the Western Allies out of Berlin, the capital city of Germany. A wall was built by the Soviets to divide the communist east Berlin from west Berlin. For over 40 years, an atmosphere of tension and suspicion dominated international relations in the global community.

The two super powers and their allies competed in developing and storing huge supplies of both conventional and nuclear weapons. Millions of dollars were spent on armaments. The world lived on the brink of nuclear disaster. This so-called Cold War went on for 40 years -- two enemies standing nose-to-nose but never striking a blow.

In 1949, twelve western nations, including Canada and the United States, created the North Atlantic Treaty Organization (NATO). Members agreed to try to settle disputes by peaceful means but, at the same time, to arm themselves for defence. Any attack on one member would be resisted by all members.

In 1955, the Soviet Union and its closest European neighbours formed the Warsaw Pact which provided for a united military command of all their forces in case of attack from the West. The division between the East and West was called the "Iron Curtain".

Be prepared to discuss:

1. What was the Cold War? What were some of the countries on either side?
2. How did the Cold War prevent the United Nations from being effective, especially in the Security Council?
3. Why did hostile relations between East and West never come to actual war?

The Cold War**HOW THE NATIONS LINE UP
IN THIS DIVIDED WORLD****Western Bloc**

Canada
United States
Costa Rica
El Salvador
Guatemala
Honduras
Mexico
Nicaragua
Panama
Haiti & Dominican
Republic
Argentina
Bolivia
Brazil
Chile
Colombia
Ecuador
Paraguay
Peru
Uruguay
Venezuela
Iceland
Norway
United Kingdom
Belgium
Denmark
France
Italy
Netherlands
Portugal
Spain

Non-Aligned Nations

Cuba
Sweden
Finland
Iceland
Switzerland
Austria
Yugoslavia
Cyprus
Egypt } formerly United
Syria } Arab Republic
Iraq
Israel
Jordan
Kuwait
Lebanon
Saudi Arabia
Yemen
Cameroon
Central African Republic
Chad
Congo (Brazzaville)
Congo (Leopoldville)
Dahomey
Ethiopia
Gabon
Ghana
Guinea
Cote d'Ivoire
Liberia
Libya
Malagasy (Madagascar)

Communist Bloc

Albania
Bulgaria
Czechoslovakia
East Germany
Hungary
Poland
Romania
Soviet Union
(Commonwealth of
Independent States)
China
North Viet Nam
Mongolia
North Korea

Western Bloc

West Germany
Greece
Turkey
Iran
South Africa
Pakistan, East (Bangladesh)
Pakistan
Thailand
South Viet Nam
South Korea
Japan
Nationalist China
(Taiwan)
Philippines
Australia
New Zealand

Non-Aligned Nations

Mali
Mauritania
Morocco
Niger
Nigeria
Senegal
Sierra Leone
Somalia
Sudan
Tanganyika (Tanzania)
Togo
Tunisia
Upper Volta
Afghanistan
Bhutan
Ceylon
India
Nepal
Burma
Cambodia
Laos
Malaysia
Indonesia

Communist Bloc

Newspaper Enterprise Assoc. Inc.
PUBLIC ARCHIVES CANADA, 1961

The Cold War

THE BERLIN AIRLIFT

After World War II, Germany was divided into "zones" to be governed by the victorious allies, the United States, Great Britain, the Soviet Union and, later, France. The capital, Berlin, was in the Soviet zone. By agreement, Berlin was to be governed by a committee representing all the Allies and the city was to be kept open to access from the military zones of Britain, France and the United States. But the Soviets wanted to keep control of Berlin and began to close off the roads and railways which led to the city, deliberately stopping traffic for "security searches". The conflict for control of Berlin was really about the Soviet desire to infiltrate further into the countries of Europe. A war of nerves began, one of several incidents in the Cold War.

March, 1948: The Cold War was heating up and access to Berlin became its most reliable thermometer. Disturbed over almost daily incidents instigated by the Soviets to rattle at the city's fragile road and rail supply lines to the West, the Pentagon high command summoned General Clay (United States Commander in Germany) to a secret transatlantic teletype conference. Washington suggested it was time to evacuate American military families. Clay's telecom response was crisp: "Withdrawal of dependents from Berlin would create hysteria ... This condition would spread in Europe and increase Communist political strength everywhere ... " No dependents were moved. The Russians turned up the heat.

March 31: The Soviet Military Administration ordered that all Western military trains to Berlin would be boarded and checked by its soldiers. Clay telexed the Pentagon: "We cannot permit our military trains to be entered. ...to do so would be inconsistent with free and unrestricted access in Berlin...". The Pentagon responded that a firm stand by Clay could lead to war. Clay telexed back: "I do not believe this means war ... Please understand we are not carrying a chip on our shoulder and will shoot only for self-protection." Military train traffic ceased; no trains were better than harassed trains.

April 2: In a further teleconference, the Pentagon told Clay that it was coming under increasing pressure to take American families out of Berlin. Clay telexed: "Evacuation . . . is, to me, almost unthinkable. Our women and children can take it." The women and children stayed.

April 10: The Soviets, having just prohibited civilian passenger trains from leaving Berlin, Washington telexed that it was again reviewing whether the city should be abandoned altogether. Clay telexed: "We have lost Czechoslovakia ... When Berlin falls, Western Germany will be next. If we mean ... to hold Europe against Communism we must not budge."

June 24: All remaining rail traffic between Berlin and the West was closed by the Soviets at 6:00 am, "because of technical difficulties". A total blockade of two million West Berliners was on. Food stocks would last thirty-six days. Acting on his own, General Clay ordered all available C-47 two-engine transport planes ... to start transporting food and fuel to the besieged city. The airlift was on.

June 25: At the next teleconference, the Pentagon again urged caution upon Clay. Should dependents be evacuated after all? The General responded: "I still do not believe that our dependents should be evacuated. Once again, we have to sweat it out, come what may ... We do not expect armed conflict ... Nevertheless, we cannot be run over and a firm position always induces some risk."

June 28: At a secret White House meeting, President Truman shortened debate at the outset by quickly announcing the first pivotal postwar decision on Berlin. Regardless of any Soviet action, there would be no discussion about the American commitment to the city: "We are going to stay. Period." The President also approved deploying two groups of B-29 Superfortress bombers to Europe. Everyone present understood the intended implication of the move, which was carefully leaked to the press. The B-29 was the only American plane able to carry the atomic bomb, on which the nation still held a monopoly. Everyone also understood that demobilization after 1945 had weakened conventional forces so severely that no military gesture (and no airlift) would carry credibility for the Soviets unless backed up by the bomb...

September 13: Fearful of a Soviet tank attack on Western Europe, the United States was quietly organizing for war. Secretary Forrestal ... asked President Truman whether he would consent to drop the A-bomb in case of such an assault. The President said he prayed that he would never have to make such a decision, but that if it became necessary ... he would do so.

Late September: Clay remained convinced that his airlift had outwitted the Soviets, but Tempelhof Airport in downtown Berlin, hemmed in by apartmenthouses and often inaccessible during central Europe's winter fogs, could not handle the subway-like shuttle traffic of up to one thousand flights operated by the combined American and British air forces. Clay ordered construction of a larger, new airport at Tegel in the French sector. His engineers reported the new base would be ready in March (1949).

Winter 1948 – 1949: Berliners were living largely on dried potatoes, dried eggs and dried milk. Electricity was turned on only a few hours in late evening. Gasoline was not sold for private cars. Public transport stopped at 6:00 pm. School classes met in three shifts. Offices and factories were unheated.

April 15 – 16, 1949: The airlift set a record. Nearly 13,000 metric tons of food and fuel arrived in 3,946 starts and takeoffs -- one every 22 seconds. But unemployment had risen to 17 per cent of the labour force.

May 4: After eleven months, 277,728 flights and 78 accidental deaths, it was announced in Washington that the blockade was over.

Wall: The Inside Story of Divided Berlin, by Peter Wyden,
(c) 1989 by Peter H. Wyden, Inc.

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THE EMERGENCE OF THE THIRD WORLD

In the 1960s and 1970s, a new force, a "Third World" entered on the scene of international relations.

During World War II, some of the people colonized by European Powers had begun to set in motion the actions needed to obtain their freedom and their own nationhood. Within two decades, sometimes through violent revolution, sometimes peacefully, one after another of the colonized territories won freedom and became new nation-states. The days of the empires were over.

In the next decades, nearly 100 new countries appeared on the world map and joined the United Nations. Many of the new nations refused to ally themselves with either the East or the West Blocs, preferring to be "non-aligned".

The needs of these new nation-states were not so much for power, but for their own survival: the need to establish a stable government and to develop plans for the best way to provide a better standard of living for their people.

To the East-West division of the global community there was now added a new division between the industrialized countries of the North and those of the emerging, mostly agricultural, former colonies in the South.

Be Prepared to discuss:

1. What is meant by the Third World?
2. How would countries of the Third World change discussion at the General Assembly?
3. Many Third World countries, although "non-aligned", in fact became friendly to one side or the other. How would countries of the East or West blocs try to influence the new states?

The Emergence of the Third World

NEW STATES IN THE POST-WAR PERIOD

Year	Date	No.	Country	Year	Date	No.	Country
1943	Nov. 22	1	Labanon		Aug. 31	49	Trinidad and Tobago
1944	Jan. 1	2	Syna		Oct. 9	50	Uganda
	June 17	3	Iceland	1963	Dec. 12	51	Kenya
1946	Mar. 22	4	Jordan	1964	July 6	52	Malawi
	July 4	5	Philippines		Sept. 21	53	Malta
1947	Aug. 14	6	Pakistan		Oct. 24	54	Zambia
	Aug. 15	7	India	1965	Feb. 18	55	Gambia, The
1948	Jan. 4	8	Burma		July 26	56	Maldives
	Feb. 4	9	Sri Lanka		Aug. 9	57	Singapore
	May 15	10	Israel	1966	May 26	58	Guyana
	Aug. 15	11	Korea		Sept. 30	59	Botswana
1949	Mar. 8	12	Vietnam		Oct. 4	60	Lesotho
	July 19	13	Laos		Nov. 30	61	Barbados
	Nov. 8	14	Cambodia (Kampuchea)	1967	Nov. 30	62	Yemen (Aden)
	Dec. 28	15	Indonesia	1968	Jan. 31	63	Nauru
1951	Dec. 24	16	Libya		Mar. 12	64	Mauntius
1956	Jan. 1	17	Sudan		Sept. 6	65	Swaziland
	Mar. 2	18	Morocco		Oct. 12	66	Equatonal Guinea
	Mar. 20	19	Tunisia	1970	June 4	67	Tonga
1957	Mar. 6	20	Ghana		Oct. 10	68	Fiji
	Aug. 31	21	Malaysia	1971	Aug. 14	69	Bahrain
1958	Oct. 2	22	Guinea		Sept. 3	70	Qatar
1960	Jan. 1	23	Cameroon		Dec. 2	71	United Arab Emirates
	Apr. 27	24	Togo	1972	Apr. 4	72	Bangladesh
	June 27	25	Madagascar	1973	July 10	73	Bahamas, The
	June 30	28	Zaire	1974	Feb. 7	74	Grenada
	July 1	27	Somalia		Sept. 10	75	Guinea-Bissau
	Aug. 1	28	Benin	1975	June 25	76	Mozambique
	Aug. 3	29	Niger		July 5	77	Cape Verde
	Aug. 5	30	Burkina Faso (was Upper Volta)		July 12	78	Sao Tome and Principe
	Aug. 7	31	Côte d'Ivoire		Sept. 18	79	Papua New Guinea
	Aug. 11	32	Chad		Nov. 11	80	Angola
	Aug. 13	33	Central African Republic		Nov. 25	81	Sunname
	Aug. 15	34	Congo		Dec. 31	82	Comoros
	Aug. 18	35	Cyprus	1976	June 28	83	Seychelles
	Aug. 17	36	Gabon	1977	June 27	84	Djibouti
	Aug. 20	37	Senegal	1978	July 7	85	Solomon Islands
	Sept. 22	38	Mali		Oct. 1	86	Tuvalu
	Oct. 1	39	Nigeria		Nov. 3	87	Dominica
	Nov. 28	40	Mauritania	1979	Feb. 22	88	Saint Lucia
1961	Apr. 27	41	Sierra Leone		July 12	89	Kiribati
	June 19	42	Kuwait		Oct. 27	90	Saint Vincent and the Grenadines
	Dec. 9	43	Tanzania	1980	Apr. 18	91	Zimbabwe
1962	Jan. 1	44	Western Samoa		July 30	92	Vanuatu
	July 1	45	Burundi	1981	Sept. 21	93	Belize
	July 1	46	Rwanda		Nov. 1	94	Antigua and Barbuda
	July 5	47	Algeria	1983	Sept. 19	95	Saint Christopher and Nevis
	Aug. 6	48	Jamaica	1984	Jan. 1	96	Brunei

Countries of the World and Their Leaders Yearbook 1988,
by Frank E. Bair, editor,
GALE RESEARCH COMPANY, Michigan, 1988

THE GLOBAL VILLAGE

After World War II, in spite of the divisions of the global community into East and West, North and South, there were many changes which began to draw the global community together and break down the traditional isolation of nation-states.

Because the terrible threat of nuclear weapons ruled out war as a final solution, one of the traditional reasons for the existence of the nation-state had been removed. The United Nations was providing a new forum for international relations, taking the place of the old state-to-state diplomacy.

Other trends were changing the traditional idea of state sovereignty. One of these was the rapid growth of communications technology. Satellite, television and radio spread ideas and cultures to every corner of the world. Multinational businesses, with head-quarters usually in Europe or the United States, spread their activities across the world and helped to internationalize the world of trade. Computers made it possible to create instant global financial exchange. Another trend was the recognition that environmental problems, such as acid rain, and social problems, such as the mass movements of refugees from one country to another, made national borders irrelevant.

Countries were learning that they had to cooperate to solve global problems and, in doing so, had to give up some of their old ideas of sovereignty.

Yet another trend was the increasing attention given to human rights as a way of judging the performance of state governments. Within the United Nations Charter of Human Rights, governments with a record of harshness to their own citizens could be censored. The Charter and other international agreements made countries take concern for the well-being of the global community as well as for their own citizens.

The action of governments has begun to be affected by the rising participation of the public demanding a voice in the decisions for social action and environmental policies. In the face of planetary threats, the voice of governments is no longer enough. Increasingly scientists, medical experts, business people, environmentalists, as well as representatives of government, meet in international conferences to address specific issues of common concern and try to find solutions. The members of the global community, recognizing global interdependence, are learning to communicate and cooperate for the common good.

Be prepared to discuss:

1. Why did the nuclear bomb help to change the idea of state sovereignty?
2. List the trends that are helping to break down the barriers of state borders. Add any others you can think of.
3. What common problems and concerns are forcing cooperation in the global community?
4. Why does the increasing participation of people, other than politicians, change the ideas of state sovereignty? Is this trend important for reaching peace in the 21st Century? Explain.

The Global Village**WHAT ARE HUMAN RIGHTS?**

Human rights could be generally defined as those rights which are inherent in our nature and without which we cannot live as human beings.

Human rights and fundamental freedoms allow us to fully develop and use our human qualities, our intelligence, our talents and our conscience and to satisfy our spiritual and other needs. They are based on the increasing demand for a life in which the inherent dignity and worth of each human being will receive respect and protection.

The denial of human rights and fundamental freedoms not only is an individual and personal tragedy, but also creates conditions of social and political unrest, sowing the seeds of violence and conflict within and between societies and nations. As the first sentence of the Universal Declaration of Human Rights states, respect for human rights and human dignity "is the foundation of freedom, justice and peace in the world".

• • •

**WHAT IS THE UNIVERSAL DECLARATION
OF HUMAN RIGHTS?**

The Universal Declaration of Human Rights is the basic international pronouncement of the inalienable and inviolable rights of all members of the human family.

The Declaration was proclaimed in a resolution of the General Assembly on December 10, 1948 as the "common standard of achievement for all peoples and all nations" in respect for human rights. It lists numerous rights -- civil, political, economic, social and cultural -- to which people everywhere are entitled.

Originally, the Universal Declaration was conceived of as a statement of objectives to be achieved by Governments and, as such, was not part of binding international law. However, the fact that it has been accepted by so many States has given it considerable moral weight. Its provisions have been cited as the justification for numerous United Nations

actions, and have inspired or been used in many international conventions. In 1968, the United Nations International Conference on Human Rights agreed that the Declaration "constitutes an obligation for the members of the international community". The Declaration has also exercised a significant influence on national constitutions, on national laws and, in some cases, on court decisions.

Human Rights,
Questions and Answers,
UNITED NATIONS, 1987

The Global Village**WHAT RIGHTS ARE PROCLAIMED IN THE UNIVERSAL DECLARATION?**

The first two articles of the Universal Declaration emphasize that all human beings, without distinction, are born free and equal in dignity and rights, and set out the basic principles of equality and non-discrimination in the enjoyment of human rights and fundamental freedoms.

The next 19 articles deal with the civil and political rights to which all human beings are entitled. These include the rights to:

- life, liberty and security of person;
- freedom from slavery and servitude;
- freedom from torture and cruel, inhumane or degrading treatment or punishment;
- recognition as a person before the law;
- equal protection of the law;
- an effective judicial remedy for violations of human rights;
- freedom from arbitrary arrest, detention or exile;
- a fair trial and public hearing by an independent and impartial tribunal;
- the presumption of innocence until guilt has been proved;
- debarment from conviction for an act which was not a penal offence at the time it was committed;
- freedom from arbitrary interference with privacy, family, home or correspondence;
- freedom of movement and residence, including the right to leave one's country and return to it;
- asylum;
- a nationality;
- contract a marriage and found a family;
- own property;
- freedom of thought, conscience and religion;
- freedom of opinion and expression;
- freedom of peaceful assembly and association;
- participation in the government of one's country;
- equal access to public service in one's country;

The next seven articles (22 to 28) deal with economic, social and cultural rights, including the right to:

- social security;
- work and free choice of employment;
- equal pay for equal work;
- just and favourable remuneration ensuring an existence worthy of human dignity;
- form and join trade unions;
- rest and leisure;
- a standard of living adequate for health and well-being (including food, clothing, housing and medical care);
- right to security in the event of unemployment, sickness, disability, widowhood, old age or other circumstances beyond one's control;
- protection of motherhood and childhood;
- education, with parents having a prior right to choose their children's type of education;
- participation in the cultural life of one's community;
- protection of the moral and material interests resulting from one's authorship of scientific, literary or artistic productions.

Article 29 says that everyone has duties to the community, in which alone the free and full development of one's personality is possible. It adds that, in the exercise of his or her rights and freedoms, everyone shall be subject only to the limitations that have been established by law to secure due recognition and respect for the rights and freedoms of others. . . . These rights and freedoms may not be exercised contrary to the purposes and principles of the United Nations. The final article states that nothing in the Declaration may be interpreted as implying for any State, group or person a right to do anything aimed at destroying the rights and freedoms set out in the Declaration.

Human Rights,
Questions and Answers,
UNITED NATIONS, 1987

The Global Village**HUMAN RIGHTS AND INTERNATIONAL RELATIONS**

For decades the Universal Declaration of Human Rights, which was proclaimed by the fledgling United Nations on December 10, 1948, remained more an ideal than a policy for action. Today, however, human rights considerations are influencing international relations. This article was written before the break-up of the Soviet Union in 1991 and other important political developments in eastern Europe.

Recent years have seen an extraordinary development in world affairs, one largely anticipated. That is the growth and acceptance of human rights as an international standard for the behaviour of governments. The idea has become so much a part of our outlook that we forget how novel it is. Not so long ago the Soviet Union insisted that the way it treated its citizens was none of the world's business. Tyrannies of the right took the same position. And the United States' government was reluctant to make human rights a consistent thread in its diplomacy.

President Reagan, as he came to office in 1981, nominated as Assistant Secretary of State for Human Rights a man who did not believe in his job. Ernest Lefever said: "The United States government has no responsibility -- and certainly no authority -- to promote human rights in other sovereign states." He wanted to protest communist cruelties but not those carried out by "friendly" governments. Today, no president would denigrate the role of human rights ... Torture, arbitrary imprisonment and killing by the state are unacceptable everywhere.

The most dramatic developments have come in Mikhail Gorbachev's Soviet Union. Who could have guessed that a Soviet leader would stand before the United Nations and call for enforcement of human rights agreements by the World Court? That hundreds of Soviet political prisoners would be released? That Andrei Sakharov would be able to speak out, in Moscow and New York, against policies of his government?

Of course Utopia has not arrived in the Soviet Union or elsewhere. Soviet labour camps still hold people condemned for their religious or political beliefs and expression. Laws remain on the books that allow criminal punishment of dissenters and forced

confinement in psychiatric hospitals. Worse repression continues in some countries of Eastern Europe, notably Romania and Czechoslovakia.

Elsewhere in the world there are unspeakable horrors. Amnesty International reported recently that there has been a wave of political executions in Iran, with 300 deaths confirmed and the total probably running into the thousands.

... What has changed is that the world notices such cruelties. It has become more difficult for governments to carry them out in silence, in secret ...

That is a profound change. Governments on the whole do not like international attention focused on their violations of human rights. To avoid it they may moderate their harshness ...

World No Longer Ignores Brutality by States,
by Anthony Lewis,
THE OTTAWA CITIZEN, January 2, 1989
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The Global Village

WHAT ABOUT THE RIGHTS OF INDIGENOUS PEOPLES?

Since the 1970s the Sub-commission on Prevention of Discrimination and Protection of Minorities has paid growing attention to the rights of indigenous peoples. The Sub-commission in 1970 commissioned a complete and comprehensive study of the problem of discrimination against indigenous populations, and it considered the study's conclusions, proposals and recommendations in 1983 and 1984.

A working group on indigenous populations was set up by the Sub-commission in 1982 in order to review developments pertaining to the promotion and protection of the human rights of indigenous peoples and to give attention to the evolution of international standards concerning those rights. The group has recognized the need to deal urgently with cases of physical destruction of indigenous communities (genocide) and with cases of destruction of indigenous cultures (ethnocide). In 1983 the group established a plan of action listing areas for consideration in the future.

The working group is unique among United Nations human rights organizations in that it has decided not only to hear evidence from governments, specialized agencies and accredited non-governmental organizations, but also to receive representatives of indigenous populations from any part of the world.

In 1983 the General Assembly called for the recognition of the following basic rights of indigenous populations:

- to call themselves by their proper name and to express freely their own identity;
- to have official status and to form their own representative organizations;
- to maintain, within the areas where they live, traditional economic structures and way of life; this should in no way affect their right to participate freely on an equal basis in the economic, social and political development of the country;
- to maintain and use their own language, wherever possible, for education and administration;
- to enjoy freedom of religion and belief;
- to have access to land and natural resources, particularly in the light of the fundamental importance of rights to land and natural resources to their traditions and aspirations; and

- to structure, conduct and control their own educational systems.

In 1985 the United Nations established a voluntary fund to provide financial assistance to representatives of indigenous populations to enable them to meet with the working group.

Human Rights,
Questions and Answers,
UNITED NATIONS, 1987

NEW ALLIANCES

In 1989, the Iron Curtain was lifted and the Cold War began to come to an end. The Berlin Wall, perhaps the last symbol of the traditional nation–state confrontation was broken down. For the first time, the global community seems free of the fear of a nuclear war.

The Soviet Union is now breaking up into nation–states and trying to find a new cooperation in a commonwealth. Whether these nation–states will revert to the isolationism of earlier days or whether their cooperation in the new commonwealth will create an alliance for peace in the 21st Century is a question for the future.

Nation–states across the world are coming together in new political and economic alliances which are breaking down the borders and hostilities between countries, many of whom have been traditional enemies. The European Economic Community was started in 1958 and plans call for a common passport and a common currency in 1992. Other alliances are bringing together separate states in Africa and in Latin America to share common concerns. In the Middle East, an area of generations of conflict and small–scale war, two enemies, the Palestinians and the Israelis, are trying to negotiate a peaceful way of co–existing within the same territory.



The map of the world is changing every day and more nations enter the forum of the United Nations. However, conflict is not over. Wars of nationalism in the Middle East, and the former Yugoslavia and elsewhere continue to be fought. However, the new realities of global interdependence, the need to preserve and sustain one earth, provide a different context for international relations than has ever existed before. The world increasingly searches for peace and sustainability by increasing the influence of the United Nations. Perhaps in this forum for cooperation lies the promise of the new international relations for the 21st Century.

Be prepared to discuss:

1. Is there a better chance for world peace in larger global alliances, like the EEC, rather than in the separate nation–states that existed before World War II? Explain.
2. If present trends in international relations continue, is the nation–state obsolete? Is the world moving towards a single world government?

INTERNATIONAL ALLIANCES

DATE	PLACE	ORGANIZATION AND FOUNDING MEMBERS	ADDITIONAL MEMBERS AND DATES OF JOINING
1945	Cairo, Egypt	League of Arab States: Egypt, Iraq, Lebanon, Saudi Arabia, Syria, Jordan, North Yemen (as Yemen Arab Republic), Representatives of Palestine Arabs	Lybia (1953), Sudan (1956), Tunisia and Morocco (1958), Kuwait (1961), Algeria (1962), Yemen People's Democratic Republic (1968), United Arab Emirates, Oman, Qatar and Bahrain (1971), Mauritania (1973), Somalia (1974), Djibouti (1977)
1948	Geneva	The General Agreement on Tariffs and Trade (GATT): signed by 23 countries which, among them, accounted for four-fifths of world trade.	There are now 96 contracting countries.
1948	Washington	The Organization of American States (OAS): 33 permanent members (Cuba was excluded in 1962)	Canada (1990), Belize and Guyana (1991)
1949	Washington	North Atlantic Treaty Organization (NATO): founded by Belgium, Canada, Denmark, Iceland, Italy, Luxembourg, The Netherlands, Norway, Portugal, the United Kingdom, and the United States. France is associated with NATO for some purposes.	Turkey (1951), Greece (1951), West Germany (1955), Spain (1981)

1957	Rome, Italy	The Treaty of Rome was signed by France, West Germany, Italy, Belgium, the Netherlands and Luxembourg creating the European Economic Community (EEC)	United Kingdom (1973), Ireland (1973), Denmark (1973), Greece (1981), Spain (1986), Portugal (1986)
1960	Bagdad, Iraq	The Organization of Petroleum Exporting Countries (OPEC) was founded by Iran, Iraq, Kuwait, Saudi Arabia and Venezuela	Qatar (1961), Libya (1962), Indonesia (1962), Abu Dhabi (1967), United Arab Emirates (UAE) (1967), Algeria (1969), Nigeria (1971), Ecuador (1973), Gabon (1975)
1961	Paris	The Organization For Economic Cooperation and Development (OECD). Formally established, replacing the OEEC	
1963	Addis Ababa	The Organization of African Unity (OAU) Charter was signed by the heads of 32 countries including Algeria, Burundi, Cameroon, Central African Republic, Congo (Brazzaville and Leopoldville, now Zaire), Chad, Dahomey (now Benin), Ethiopia, Gabon, Ghana, Guinea, Ivory Coast, Liberia, Libya, Madagascar, Mali, Mauritania, Morocco, Niger, Nigeria, Rwanda, Senegal, Sierra Leone, Togo, United Arab Republic (Egypt), Upper Volta (now Burkina Faso)	Now 51 members.
1964	Algeria	The Group of 77 established by a Joint Declaration of the 77 Developing countries	Over 100 members

1967	Bangkok	The Association of South East Asian Nations (ASEAN) was founded by Indonesia, Malaysia, the Philippines, Singapore and Thailand.	Brunei (1984), Papua New Guinea (has observer status)
1973	Chaugaremes, Trinidad and Tobago	The Caribbean Community and Common Market (CARICOM) was formed as a successor to the Caribbean Free Trade Association that had been founded in 1968 by Antigua, Barbados, Guyana, Jamaica, and Trinidad and Tobago. Other founding members were Antigua and Barbuda, Dominica, Grenada, Montserrat, Saint Kitts-Nevis, Saint Lucia and Saint Vincent	Dominican Republic (Limited Observer Status), Haiti (Limited Observer Status)
1980	Montevideo, Uruguay	The Latin American Integration Association (LAIA) replaced the Latin American Free Trade Association (LAFTA) that had been formed on February 18, 1960. The founding members were Argentina, Brazil, Mexico, Uruguay, Venezuela, Bolivia, Ecuador and Paraguay.	Cuba (Granted Observer Status in 1986)
1991	Minsk, Byelorussia	The Commonwealth of Independent States (CIS) was founded by Russia, Ukraine, Byelorussia, Kazakhstan.	

Compiled from a variety of sources,
THE COMMON HERITAGE PROGRAMME, 1992

New Alliances

**INTERNATIONAL RELATIONS
IN THE 21ST CENTURY****The Role of the United Nations is Key**

In a year of amazing international change, the rebirth of the United Nations comes high on a list of memorable events. For decades it had been written off as a serious instrument of global peace-keeping. It was, in the words of one regretful official, unable to do anything except "tiptoe around the Cold War". The failure was hardly its fault (although it suited the interests of conservative critics to pretend so). Founded on the assumption of an essential unity of purpose between the five permanent members -- and particularly the top two -- it could not function effectively in conditions of painful disunity. To say that it was "irrelevant" to solving super power conflict was merely to note that the super powers had determined that it should be so. If it became a "talking shop" for the Third World, as its western critics charged, this was partly because it was condemned to talk and not to act.

Any doubts that today the United Nations is back on centre stage in what could prove the biggest crisis since 1945 are daily being dispelled in New York. The Presidents or Foreign Ministers of all the great powers have felt obliged to attend the routinely derided -- in previous years -- opening of the General Assembly. What they have been saying, these past few days, matters. But perhaps one contribution matters most. Eduard Shevardnadze set out the message in coloured lights over the East River. The Soviet Foreign Minister got his headlines for approving the use of force against Iraq: but, in history, his energetic appeal for a United Nations with greatly enhanced powers to deal not just with Gulf crisis but with a wider range in the future may have more durable significance. It is true that a waning super power has a special interest in promoting the importance of an international forum where it still plays a special role. But Mr. Shevardnadze goes further, making detailed proposals to revive the Security Council's Military Staff Committee and to give teeth to its peace-keeping operations. At the least, his proposal confronts us with the need to pay more than pious respect to the concept of a supra-national United Nations force, which the realities of the Cold War always saved us from having to take too seriously.

The United Nations, according to President Mitterrand of France, in his speech to the General Assembly, is "unfolding itself before our eyes...as true judge, setting forth the law and endeavouring to enforce it, thereby fulfilling the mission assigned to it by the San Francisco Charter." Is it? Should it? In this particular crisis, the West has been quite happy to accept the Five* as the diplomatic arbiters of international action, but such an arrangement easily appears one-sided to the majority who have no, or little, say. Yet what sort of arrangement could be devised which would allow a broader but still effective consensus for international action? The future of an enhanced United Nations authority in the long-term may depend upon whether it can succeed in preventing what Mr. Shevardnadze calls the new "poverty curtain" between North and South from replacing the old Iron Curtain between East and West. A successful global strategy for development through the United Nations' agencies might be the price to pay -- a very worthwhile one -- for acceptance of a greater political role.

These are issues for public debate of equal interest and urgency with the Gulf and the future of Europe. Support for the United Nations still has to be mobilized against those who regard it as an optional extra when it votes the right way. Mr. Shevardnadze also spoke in New York of the need for states to agree in times of crisis "to delegate a portion of their sovereign rights (to the United Nations) and to entrust it with performing certain tasks in the interests of the majority". This too is a great conceptual leap -- not least for Moscow itself -- before which sovereign states are bound to hesitate. Yet neither is it wholly unfamiliar in a world where regional organizations have begun to cross national frontiers. It may be the only way to tackle the new global problems of the 21st Century, as well as coping with those left over from our own.

The United Nations is the Fulcrum,
MANCHESTER GUARDIAN WEEKLY, October 14, 1990

* The five permanent members of the Security Council

New Alliances

INTERNATIONAL RELATIONS IN THE 21ST CENTURY

The Slow Progression to Peace

The lights of progress flicker and grow dim from time to time, but as one studies the historical evolution of ideas, there can be little doubt that the general trend illuminates a brighter future...Sovereignty is being replaced by a determination to find solutions to problems that are now recognized to be the legitimate concern of the entire family of nations.

In only the past quarter of a century the world has witnessed the dissolution of a colonial system that carried within it the seeds of its own destruction. This major upheaval of international society brought many new states into being, eliminated the automatic majorities formerly commanded by the western world and fragmented the structure of the United Nations. Within the newly developing nations, rival religious, ethnic, political or regional factions fought to obtain power or control. They demanded a more equitable share of the bounty enjoyed by the developed world. Their political allegiances became the target of competing social systems -- one stressing the civil and political rights of individual freedom, and the other focusing on economic stability and the security of the state.

Both super powers, the Soviet Union and the United States, sought a world order based on their own models. It is not surprising that in the search for accommodation, there have been pitfalls and setbacks. International society is still an undeveloped community, and it is moving slowly along its difficult and winding road...

As we scan the horizon in the fields of economics, human rights and law, significant progress is clearly visible. The worst excesses of laissez-faire economics have gradually been reduced. Many states now tax a portion of private and corporate wealth, according to ability to pay, for the common welfare. The dispute is not whether there should be state controls but the extent of those controls.

A multitude of international agencies have been created to cope with the economic needs of the underdeveloped regions. The efforts to deal with the world's monetary system, development loans, transfer of technology, the conduct of multinational corporations, the elimination of trade barriers, and the creation of norms of economic behaviour, reflect the growing movement to cooperation among states.

International economic problems are far from being resolved, but they are increasingly being dealt with on a worldwide basis. The distribution of natural and national resources is no longer a matter of purely domestic concern. It is increasingly being recognized that no nation can be an economic entity unto itself and that it must act in concert with other countries if it is to enhance the interests of its own people.

The Coming of International Law and Order,
by Benjamin Ferencz, 1980.
From the publication *The Whole Earth Papers #14*
Global Education Associates
475 Riverside Dr., Ste. 456
New York, N. Y. 10115

UNIT II

TRADING RELATIONSHIPS

Making a Living in the Global Community

TOPICS

- 1. Trading Relationships Before World War II**
- 2. Setting the Terms of World Trade**
- 3. Trade and Poverty**
- 4. Trading Relationships Today**

TRADING RELATIONSHIPS BEFORE WORLD WAR II

Trade is a necessary exchange among peoples. From the earliest times, people have traded work and skills and the products of their labour to earn the necessities of life and a satisfactory standard of living.

Communities, too, traded their surplus with others: farming communities, for example, exchanged their surplus grain and vegetables for the meat and milk of nomadic herders.

In the Middle Ages, traders travelled across the then known world, even as far away as the Orient, to bring silks and spices to Europe. Trade was a link of mutual benefit between different cultures, spreading new ideas as well as new commodities.

In the 15th and 16th Centuries, explorers from Spain, Holland, England and France, searching for new trading routes to the Orient, discovered what they thought of as "new" territories in the Caribbean, South America, Africa, North America and Asia and claimed possession for their "mother-countries".

European settlers, who followed the explorers, took over the best of the land and exploited the agricultural and mineral resources, using the original peoples in the new "colonies" as cheap labour. By the 19th Century, the colonial era was at its height and the products of the colonized countries enriched the colonizing countries. When the Industrial Revolution began in Europe, the new factories needed more and more raw materials from the colonies. The colonies became a "forced market" for the manufactured goods Europe could now export.

World War II (1939–1945) was the beginning of the end of the colonial era. Although the peoples of the British Empire, for instance, fought on the side of Britain, internal revolutions were already beginning in India and elsewhere. By the end of the War, a weakened and exhausted Europe could not for long resist the forces that led to the break-up of the empires.

Be prepared to discuss:

1. Why is trade a "necessary exchange among people"?
2. What were the assumptions of European explorers?
3. Which were the chief colonizing nations?
4. Why was the Industrial Revolution a "revolution"?
5. What were some major changes caused by the Industrial Revolution?

Before World War II**SOME EFFECTS OF THE COLONIAL ERA (1)**

Europeans' prime motive for colonization was to exploit the natural resources of the colonies and gain raw materials for their industries; to expand their own markets for manufactured goods; and to use the plentiful supplies of land and labour to grow the crops they needed. While critics admit that many who served in the colonies sincerely wished to help, they maintain that the systems they imposed often had the opposite effect.

In many colonies the European administration persuaded local people to change from growing food crops to growing the cash crops the colonial powers wanted (such as cotton, rubber or sugar). This reduced their self-sufficiency and left them vulnerable to food shortages. There had been times of drought and low productivity before but, with so much of their land given over to cash crops, people no longer had the resources to survive them.

By selling their own manufactured goods, the colonialists destroyed some traditional industries, such as the Indian textile business. They left many countries with economies dependent on just one or two exports. This means that these countries are very vulnerable to price fluctuations in the world market for their goods.

To some people the country boundaries themselves are one of the most damaging of colonial legacies, since they were often imposed by the European powers on the basis on their own political considerations and not on ethnic, regional or historical ones. These arbitrary boundaries have been blamed for much of the political instability and civil wars that have plagued some Third World countries since independence.

Many smaller countries would benefit from greater cooperation with their neighbours, yet colonial history has linked poorer countries with richer ones rather than with each other, particularly in trade and communications. The rich have the capital, expertise and equipment the poor need, and are their main markets.

The Colonial Connection,
Rich World, Poor World,
MACDONALD & CO., 1985

Before World War II**SOME EFFECTS OF THE COLONIAL ERA (2)****Changes in Agricultural Patterns**

A paradox haunts much of the Third World: the very people who produce most of the world's subsistence food are themselves the most common victims of malnutrition and starvation. Villages surrounded by lush fields and advanced irrigation systems may harbour as many hungry people as villages on the edge of the desert.

What brings about this mismatch between resources and people? In part, it is the heritage of the past four centuries of European and North American colonial rule which built giant overseas fortunes out of resources previously used to feed people. Land that grew rice was taken for sugar; land that grew corn was used instead for cotton; and the very people who cultivated tubers in Africa were taken an ocean away. Everywhere food patterns were altered, often dramatically, almost always for the worse.

One of the most important changes to take place in the staple diets of the Third World peoples was the introduction of grains into areas previously dominated by root crops. Grains are more easily stored, traded and transported. True, root crops like manioc, cassava and yam are low in protein, but most root-growing peoples also kept pigs or hunted to obtain their animal protein and fats. And, despite their lower protein content, root crops were more reliable to grow on a year-to-year basis than grains. So, ironically, periodic famine can follow the introduction of seemingly more nutritious staple crops -- as has happened in the Pacific Islands, for instance.

The consequences in Brazil were devastating for local food growing; land was stripped of its trees, soil was deprived of nutrients, wild-life variety was destroyed and local populations were forbidden from planting fruit trees by sugar barons determined to keep every square metre of land available for the profitable sweet cane. While sugar production in Brazil increased from just over 900 tonnes in 1560 to more than three and a half million tonnes in 1946, the diet of the sugar workers in the villages of Brazil's northeast went into decline, with 75 percent of the population estimated to be malnourished by the 1970s.

... In the West African Sahel, yet another specific set of events illustrates the same general process. Here, French colonialism forcibly introduced peanuts, rubber and cotton into areas that had once been given over almost entirely to the time-honoured traditional foods of millet and sorghum. By the 1930s the lack of staple food production had grown so severe that African farmers were in danger of not producing enough to keep themselves and their urban counterparts alive. Growing concerned, the French rulers decided to import rice from their Indochina colonies to their African ones. Today, many Africans are so used to rice -- much of which still has to be imported -- that the fate of a government can depend on its ability to supply the grain. It is a sad irony that rice -- needing so much water -- has replaced millet and sorghum -- both relatively drought-resistant -- in the diets of people in one of the most drought-ridden areas in the world ...

by Dick Franke,
THE NEW INTERNATIONALIST, May 1984

SETTING THE TERMS OF WORLD TRADE

At the end of World War II the countries of Europe, both the victors and the defeated, were economically exhausted. Japan, who had waged war against the United States, was also defeated and at the end of her resources. The United States, their economy swollen by an enormous war production, was the richest and most powerful nation in the world.

In 1944, the United States, Great Britain and some victorious allies (but not the Soviet Union) met to try to restore order to world trade and financial systems. At Bretton Woods (in the United States), they established a number of international financial and trading institutions which are of great importance to the global community.

The International Monetary Fund (IMF), was created to regulate the world's monetary system, to set the rate of exchange for the different currencies and to control a fund of money made up of contributions from member-states.

The World Bank was established with funds contributed from the founding nations. Its purpose was to lend money to member-countries for reconstruction after the war, or for the development of new industrial enterprises.

In 1947, an organization, GATT (General Agreement on Tariff and Trade), with some of the industrialized trading nations as members, was established as a means of setting prices on the world market for commodities offered for sale, from tin and sugar to oil and grain.

In this way, a small number of countries, representing the trading and financial power of the post-war world, effectively took control over the world's financial and trading arrangements.

The Bretton Woods Agreement was signed in the days before the colonial era came to an end. The needs of developing countries were not anticipated. A few years later, when the newly emerging countries, the former colonies, tried to gain access to the international market-place, they found that the price of what was often their only saleable product was set by countries belonging to this international consortium. The trading structures, which were the foundation of the North-South gap, had been put in place.

Be prepared to discuss:

1. What was the intention of the countries who signed the Bretton Woods Agreement?
2. Are international institutions, like the IMF, World Bank and GATT necessary? Explain.

Setting the Terms of World Trade**ESTABLISHING CONTROL OF MONEY FLOWS**

Although they were setting up a system to ensure economic prosperity, the key negotiators at Bretton Woods, the United States and Great Britain, were actually protecting the power of their own economically developed countries. To this day, the presidents of these two institutions are British (IMF) and American (World Bank) citizens. The voting structure of these organizations and the decision as to the "quotas" (the amount countries can contribute to the funds and benefit from them) assigned to various countries, are heavily weighted in favour of industrialized countries.

The greatest problems for developing countries trying to gain access to the IMF lending fund are the amounts that they can borrow and the conditions that are tied to the loans. A country may borrow only what is allowed by its "quota". In other words, the size of its contribution determines the amount which it may freely borrow. A country with a small Gross National Product (GNP), such as Cote d'Ivoire for instance, may only borrow a small amount of capital without conditions. For example, the IMF may ask a heavily indebted country to devalue its currency in order to arrest its inflation. This intrusion into a country's domestic affairs can have disastrous social implications for the country concerned.

The International Bank for Reconstruction and Development (IBRD)

The World Bank, formally known as the International Bank for Reconstruction and Development, is commonly referred to as the "Bank". More so than the Fund, the Bank is mandated as an international development agency. It exists to raise funds to finance projects, such as hydro-electric power dams or road building. The Bank focuses on specific projects that will yield economic benefits to member countries, and attempts to raise the funds to finance these projects.

The Fund and the Bank: Common Problems

From their beginning, the Fund and the Bank shared several key structural problems. First, there was, and still remains, the notable absence of certain eastern bloc countries, in particular the Soviet Union. Its absence means that western countries perceive themselves as having an unfair share of the financial burden of global economic development. This helps to

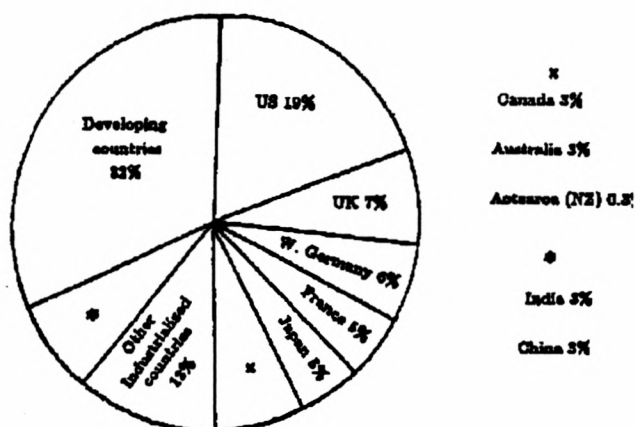
explain why neither institution was provided by its international membership with enough operating capital to achieve its mandate effectively. A greater financial commitment has been (and still is) needed to allow these multilateral organizations to take on a more successful role in international economic development.

by Harvey Brodtkin,
THE COMMON HERITAGE PROGRAMME, 1987

Setting the Terms of World Trade

THE INTERNATIONAL MONETARY FUND (IMF)

THE INTERNATIONAL MONETARY FUND (IMF)



The voting pattern, as well as the contributions to and withdrawals from the Fund are based on a country's "quota". This is, in turn, based on a formula which includes such factors as national income, foreign exchange reserves and the scale of foreign trade. Each member has to pay a quarter of its quota into the Fund in foreign exchange.

Funds may be withdrawn in "tranches". The "reserve" tranche, which is effectively the same money that the country has itself paid in, may be borrowed with no conditions applied. Next comes the "first credit tranche" which is 25 per cent of the quota; weak conditions apply to this. Then there are the "upper credit tranches", also 25 per cent each, and to which stringent conditions apply.

To qualify for the upper credit tranches, the government concerned has to sign a "standby arrangement" with the IMF -- a letter of intent committing it to make policy changes and meet targets. Standby arrangements usually run for one year. ...

The Fund can also create and hand out a new kind of money. When it became clear, in 1969, that world trade had grown to levels greater than could be coped with by the quantity of dollars and gold available, the IMF's governors created their own currency to add to them. These are called "Special Drawing Rights" (SDRs). The value of the SDR is based on a weighted mixture of five major currencies -- the United States dollar, the French franc, the D-Mark, the pound sterling and the yen.

You will not see SDRs being spent in stores. The IMF allocates them to governments and they can count them as part of their foreign exchange reserves. It was thought that they might be a painless way of giving money to poor countries. But in fact they have been distributed to all members largely on the basis of quotas.

Being refused money by the IMF has implications beyond the immediate loss of the loan. It is then quite difficult to get funds from elsewhere: the IMF's attitude serves to define the credit-worthiness of a nation.

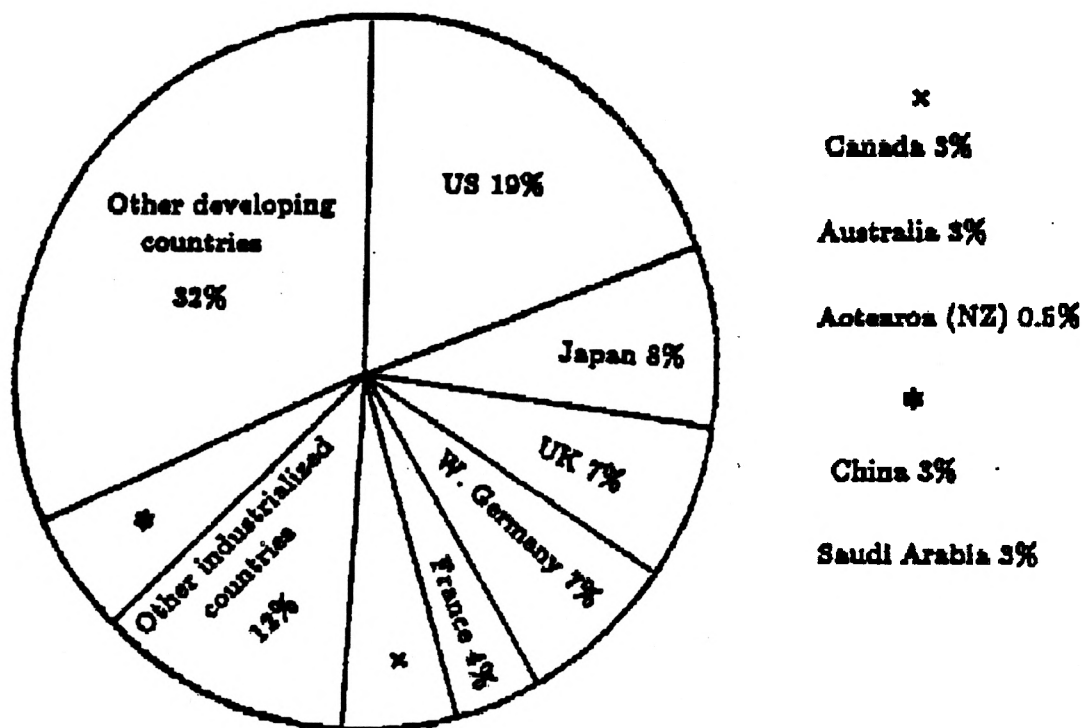
THE NEW INTERNATIONALIST, February, 1987

Setting the Terms of World Trade

THE WORLD BANK

With around ten billion dollars passing through its hands each year the World Bank is one of the biggest international development agencies. In the past it has usually lent money for specific projects. . . .

Even when making project loans, however, the Bank has always had a significant political influence. The United States, by virtue of the scale of its contributions, effectively has a veto on any Bank policy, the percentage of the votes shared out in June 1986 among the 150 members were as follows:



The President of the Bank is always an American and nominated by the United States President. Former Defense Secretary Robert McNamara (1976–81) has been one of the most influential incumbents. He said the Bank would do more to help the poorest, but there was more rhetoric than reality to this proposal. . . .

The United States has, for example, recently blocked a \$26 million World Bank loan to Costa Rica negotiated in May 1986, saying that Costa Rica must stop subsidizing prices paid to small producers of corn, rice and beans. . . .

Other countries have balked at World Bank ideology and looked for alternatives. In Senegal, for example, in a program to restructure the sugar industry, the Bank had been insisting that the sugar complexes be handed over to private management. The government rejected this and said that the Bank's project was too expensive and required too much foreign technical assistance. It has now been replaced by French financing.

It should be added, however, that the Bank gets criticized from the right as well as the left. Conservatives accuse it of pandering to corrupt and inefficient governments who are not prepared to accept the full discipline of the market place.

THE NEW INTERNATIONALIST, February, 1987

Setting the Terms of World Trade**REGULATING COMMODITY PRICES****The Roles of GATT and UNCTAD****GATT**

All countries today depend on trade to:

- i) raise the foreign currency they require to purchase imports (or service debts);
- ii) stimulate their economies to create jobs and pursue development objectives;
- iii) create wider markets for their surplus goods and services.

In order to achieve these objectives all countries need:

- i) the ability to develop their resources;
- ii) international treaties designed to simplify and encourage trade;
- iii) reasonable access to appropriate foreign markets.

In 1947, soon after the Bretton Woods agreement had put global financial institutions in place, a General Agreement on Tariffs and Trade (GATT) was formed, with 59 countries signing the initial agreement. GATT was designed to safeguard and encourage the growth of global trade. Regular GATT negotiations involve discussion of tariffs and other trade restrictions so as to try to generate freer trade among countries. GATT continues to be an important factor in the search for solutions to trade and debt problems. At present, about 100 member-country negotiators regularly discuss the terms of trading specific commodities, such as textiles or oats. More recently trade in services, such as insurance or construction, has been given increased attention.

Since the 1960s, when many developing nations joined, GATT agreements have tended to try to stimulate and support developing countries, for example, by reducing or eliminating export duties for various trade goods.

The GATT treaties, along with those of a number of key regional trade organizations, continue to affect the ability of Third World countries to compete in international markets, and to raise the export revenues which they so urgently require. However, GATT is

dominated by the strong industrial economies of the North; Third World countries have not been successful at setting agendas for GATT negotiations.

UNCTAD

Part of the reason behind northern control of organizations such as the Fund, the Bank and GATT, is that many of what we now refer to as the developing countries did not exist when these organizations were being formed. Many Third World nations now experiencing debt-related problems have yet to celebrate a 30th anniversary. In 1960 alone, seventeen "new" countries joined the United Nations, the IMF and the World Bank.

To confront what they perceived as an unfair management of economic systems, developing countries began to organize politically during the 1960s. UNCTAD (the United Nations Conference on Trade and Development) and the Non-Aligned Movement appeared on the international scene. The Group of 77 developed in 1964 out of UNCTAD as a forum for the developing nations of Latin America, Asia and Africa.

These developing countries sought to use political pressure (in part a result of their sheer numbers) to force meaningful change to the North's administration of economic systems and control of economic resources.

They did achieve some concessions. The IMF set up programs to try to stabilize income for developing countries which were dependent largely on the export of primary commodities. The World Bank established the International Development Agency (IDA) in 1963 to raise money for Third World development projects. While these developments were helpful, they did not go nearly far enough in meeting the economic development needs of emerging nations during a period of rapid expansion.

by Harvey Brodtkin,
THE COMMON HERITAGE PROGRAMME, 1987

Setting the Terms of World Trade**MONEY: CURRENCY FOR TRADE**

In centuries past, and within some cultures until quite recently, the simple exchange of goods and services was the only economic model practiced or required. For example, Inuit communities in the Arctic were able to satisfy their basic needs for survival by using the resources of their isolated environment. Because they had little or no contact with other societies, they had no need for a "trade currency" such as money.

As regional trade developed, however, a generally accepted currency for trade became necessary. Early forms of "money" were local natural resources in scarce supply and of recognized value: beaver pelts, sea shells, cattle, for example, have served as currency for various cultures. No matter what is used, currency which makes trade arrangements between societies possible must be of a recognized standard of comparative value (that is, everyone agrees that this currency is valuable and that its value may change depending on how readily available it is).

Although "money" can be anything from dollars to "IOU's" to oranges --if all agree to its value -- today the common currency is money. All countries have developed their own currency; rates of exchange depend on how much it is worth compared to others, especially the currency of the richest countries --the American dollar, the Japanese yen, the British pound. The value of national currencies fluctuates from day to day depending on supply and demand -- just like the price of any other commodity. The fluctuating value of a currency -- its exchange rate at any time -- is controlled by international monetary organizations and by specialists in the currency market who make a living speculating and trading in currency.

by Harvey Brodtkin,
THE COMMON HERITAGE PROGRAMME, 1987

Setting the Terms of World Trade**TRADE AND THE FLOW OF CURRENCIES**

. . . Let us suppose Canadian storekeepers buy coffee from Brazilian farmers. They cannot simply offer Canadian dollars. . . . The farmers in Brazil can only spend cruzados.

Enter the foreign exchange dealer. She or he will keep bags of all sorts of currencies and can exchange dollars for cruzados. If, at a later date, the Brazilians want to buy Canadian tractors the exchange process is reversed. The farmers use cruzados to buy dollars.

. . .

If Canada starts to export fewer tractors and import more coffee the foreign exchange dealers will have spare dollars on their hands. If people don't want a particular commodity (even money) its value will fall.

Dealers would then drop the price of dollars to get rid of them. When the value of the dollar falls Canadian tractors look cheaper to people elsewhere. This should increase sales and soak up the spare dollars. So the market place should continually adjust the exchange rate to keep trade in balance. . . .

There are many other influences on the flow of currencies. Interest rates also play an important part. If interest rates in Canada are higher than in the United States, this will draw money into Canada and push up the value of the Canadian dollar.

But trade does play a central role. . . . If a country imports more than it exports it is said to have a balance of trade deficit. . . . And if the exchange rate is determined purely by market forces it is said to be "floating". . . .

Today's floating exchange rates and lack of controls in many countries on the buying and selling of foreign currency explain why the international financial system has become so dynamic -- or chaotic, depending on your point of view.

It was not always like this. Up until the 1970s most exchange rates were fixed by governments. Indeed, in earlier days they were set in terms of so many dollars or pesos to an ounce of gold: the gold standard. It used to be thought that if money were not ultimately linked to some solid valuable commodity it would not have any value.

But money has turned out to be a lot stranger than that. If something is generally accepted as a form of exchange -- be it a dollar bill, a cheque, an IOU or even a used bus ticket -- then it can count as money.

Even when there was a gold standard and fixed exchange rates the world's trading and monetary system was thought to be dangerously unstable.

The depression of the 1930s taught some salutary lessons. It became clear that if nations which were trading with each other did not act cooperatively, then economic problems in one country could have a knock-on effect around the world -- and cause a global recession.

The heart of the problem was usually the balance of payments. Suppose Canada had a temporary imbalance: there was a long labour dispute at the tractor factory that was reducing export earnings. Meanwhile just as much coffee was still being imported at the same price.

If the foreign exchange dealers had too many Canadian dollars they would stop accepting them. Canada would not then be able to buy anything else-- no matter how essential the imports were.

There are two classic solutions to this if exchange rates are fixed. One is to put up barriers to the import of coffee. Tariffs would push up its price in Canada and fewer cups would probably be drunk -- or you could set quotas to determine exactly how much could be imported. The second alternative is suddenly to devalue the currency to make imports more expensive and exports cheaper.

The problem with both these options is that they invite retaliation from other countries. If Brazil sees its balance of payments under threat because of reduced sales to Canada it might feel entitled to put up tariff barriers against Canadian goods, for example paper. It could also devalue the cruzado and Canada would be back where it started. . . .

With individual countries protecting their balance of payments and putting up tariff barriers, international trade would start to shrink.

THE NEW INTERNATIONALIST, February, 1987

TRADE AND POVERTY

Even before the end of the war, political movements for independence were under way in India and parts of Africa. When Britain withdrew from India in 1947, it was the start of a wide-spread withdrawal of European colonial power from Asia, Africa and the countries of Latin America. New nations appeared on the maps of the world almost annually until the 1970s. Collectively, they came to be known as the "Third World" to distinguish them from the Western Powers and the Soviet Bloc, or the "South" to distinguish them from the older industrialized nations of the North.

As each of the emerging nations gained their independence, the new governments had to set national priorities for development, their plans for the social and economic betterment of their people. Their first major priority was for economic growth: for smaller countries with few natural resources, oil or minerals, trade was the key to survival and future prosperity. New nations concentrated on expanding their productivity to increase their exports so as to pay for the import of needed manufactured goods, drugs and medicines, oil and, often, weapons.

However, most of the former colonies entered the world's markets with little to trade. Most had to rely on one or two primary commodities, such as tea or cotton, which had been introduced by the colonizing country. Over 30 of the new nations were dependent on a single commodity for 50 per cent of their export earnings and ten of them for more than 75 per cent of their income. A drought or a single crop failure could spell disaster; a bumper crop meant lower prices for their commodity on the world market.

The emerging nations found that they had to sell their commodities in a world in which trade was dominated by the powerful industrialized countries. The prices for commodities, such as coffee and sugar, were set by demand in the richer countries of the North.

During the 1960s and 1970s, prices rose and fell, fluctuating to reflect changes in supply and demand for a particular commodity. For the new countries, long-range economic planning was difficult. To add to their problems, as prices for their exports fell, the cost of goods manufactured in industrialized countries kept rising. Low prices for exports, combined with high costs for imports, meant that economic growth, or even survival, was a struggle for most Third World countries.

In the 1970s and early 1980s, the oil-producing countries (such as Saudi Arabia and Kuwait) raised the price of oil, their only export. The profits from the oil, invested in European and American banks, was an inviting source of borrowing for many of the

hard-pressed Third World countries, who were trying to improve roads, energy utilities and to begin the process of industrialization. Many of these countries borrowed hundreds of millions of dollars. Because of low commodity prices, they could not repay the loans. When interest rates increased, they found themselves hopelessly in debt to northern banks. Many countries found that most of their income from exports was now going to pay just the interest on their debts, rather than to buy needed supplies.

In the Third World, poverty, homelessness, malnutrition and hunger have increased. The gap between the North and South has widened.

Be prepared to discuss:

1. What are primary commodities?
2. What were some of the chief difficulties of developing countries entering the world of trade?
3. Why could most of these new nations not industrialize?
4. What is meant by supply and demand?
5. Why did some developing countries get into debt? Why could they not repay?
6. What is the relationship between trade and poverty?

Trade and Poverty

SOME OF THE EMERGING COUNTRIES

Country	Colonizing Nation	Date of Independence	Annual Per Capita Income 1980	Leading Exports
Pakistan	Britain	1947	270	cotton, rice
India	Britain	1947	190	jute, tea
Bangladesh	Britain	1971*	100	jute
Burma	Britain	1945	160	timber, rice
Laos	France	1953	n.a.	timber
Kampuchea (Cambodia)	France	1953	n.a.	rubber, dried fish
Kenya	Britain	1963	380	coffee, tea
Tanzania	Germany	1961**	270	coffee, cotton, sisal
Mozambique	Portugal	1975	290	coffee, vanilla, sugar
Botswana	Britain	1966	720	diamonds, meat
Lesotho	Britain	1966	340	wool, diamonds
Namibia	Germany	--**	1 220	diamonds, copper
Chad	France	1960	110	cotton
Niger	France	1960	270	peanuts, uranium
Mali	France	1960	140	cotton, meat
El Salvador	Spain	1841	670	coffee, cotton, sugar
Guyana	Britain	1966	570	bauxite, sugar, aluminium
Haiti	Spain	1804	260	coffee, sugar, bauxite
Brazil	Portugal	1822	1 690	coffee, sugar, soybeans
Bolivia	Spain	1825	550	tin, oil, natural gas
Peru	Portugal	1825	730	fishmeal, copper, iron ore

* Bangladesh, as a part of Pakistan gained independence from Britain in 1947 and from Pakistan in 1971.

** Tanzania, formally Tanganyika, and Namibia, formally South West Africa, both German colonies, were administered by Britain after 1945. Tanzania gained independence in 1961 while Namibia only gained its independence from South Africa in 1990.

North-South: World in Development,
TEACHERS' PRESS LTD., 1984

Trade and Poverty

COUNTRY PROFILE

Republic of Zimbabwe

Capital	Harare
Topography	Landlocked; plateau, eastern highlands, river basin in south
Climate	semi-arid, temperate
Principal crops	Maize, tobacco, cotton, sugar, wheat, coffee, tea, soybeans, livestock
Resources	Gold, asbestos, copper, chrome, nickel, tin, coal
Official language	English
Other languages spoken	Shona, Ndebele
Ethnic groups	Mashona, Matabele, Manyika, Lezeru, Tonga, Sena, Venda
Religions	Indigenous, Christian
Date of independence	April 18, 1980

Comparative Data	Zimbabwe	Canada
Area (km ²)	391 109	9 976 000
Population (millions)	8.7	25.6
Population density (per km ²)	22	2.6
Urbanization (1985) (%)	27	77
Average annual population growth rate (1980-86) (%)	3.7	1.1
Life expectancy at birth (years)	58	76
Infant mortality rate (per 1 000 live births)	74/1000	8/1000
Daily per capita calorie supply (1985)	2 144	3 443
Adult literacy rate M/F (%)	81/67	96/96
Primary school enrolment as % of age group (1985)		
Total	131	105
Boys	135	106
Girls	128	104

Comparative Data	Zimbabwe	Canada
% of labor force (1980) in		
Agriculture	27	5
Industry	28	29
Services	45	66
% of population under 15	48	21
GNP per capita (US\$)	620	14 120
Average annual growth rate in		
per capita GNP (1965-86) (%)	1.2	2.6
Average annual inflation rate		
(1980-86) (%)	13	5.5
Total external public debt		
(US \$ millions)	1 712	191 315
External public debt as % of GNP	32.4	53
Public debt service as % of exports	22.3	19
Current account balance (US \$ millions)	-42	-6 723

* Data are for 1986 except where otherwise indicated.

Principal exports	Tobacco, gold, cotton, asbestos, ferro-alloys
Principal imports	Machinery and transport equipment, manufactured goods, petroleum products, and chemicals
Exports to Canada	Cereals, fur skins (undressed), metal ores and scrap, inedible end products
Imports from Canada	Telecommunications and related equipment, synthetic rubber and plastic materials, hard spring wheat flour, combine reaper-thresher and parts
Principal trading partners	South Africa, UK, West Germany, Japan, Botswana, US, Netherlands

Sources: State of the World's Children Report, 1989, UNICEF
 Statistics Canada
 UN Demographic Yearbook, 1986
 World Development Report 1988, World Bank
 World Population Prospects, United Nations, 1986

Trade and Poverty

COUNTRY PROFILE

Republique de Côte-d'Ivoire

Capital	Yamoussoukro
Topography	Vast granite plateau sloping from north to south; northern region is somewhat mountainous; southern region of lagoons and swamps
Climate	Southern equatorial; northern tropical
Principal crops	Coffee, cocoa, fruits, tapioca, rice, corn, millet, cotton, palm oil, coconut palm, rubber
Resources	forestry, fisheries, tourism
Official language	French
Other languages spoken	Agni, Baule, Senufo, Malinke, Bambara, Diula
Ethnic groups	Akans, Lagoons, Krous, Manda, Senufo, Lobi
Religions	Animism, Islam, Christianity
Date of independence	August 7, 1960

Comparative Data	Côte-d'Ivoire	Canada
Area	322 463 km ²	9 976 139 km ²
Population (1984)	9.9 million	25.1 million
Population density persons/km ²	29	2.6
Urbanization	46%	75%
Life expectancy at birth (1984)	52 years	76 years
Infant mortality rate (per 1000 live births)	106	9
Daily per capita calorie supply as % of requirement	112%	130%
Adult Literacy	20%	99%
Primary school enrolment (1982) as % of age group		
Total	79%	103%
Boys	93%	105%
Girls	64%	102%

Comparative Data	Côte-d'Ivoire	Canada
Percentage of labor force in:		
Agriculture	65%	5%
Industry	8%	29%
Services	27%	66%
% of population under 15	44.6%	23.2%
Per capita GNP (1984)	\$ 610 US	\$ 13 280 US
Average annual growth of GNP (1965-1984)	0.2%	2.4%
Average annual rate of inflation (1973-1984)	11.7%	9.2%
External public debt as % of GNP	84%	2.8%
Debt service as % of GNP	11.1%	0.6%
Current account balance (US \$)	- \$ 190 million	\$ 1 974 million

Principal exports	Coffee, cocoa, palm oil, wood
Principal imports	Petroleum products, mechanical and electrical equipment, cereals, vehicles, iron and steel, fresh fish
Exports to Canada	Cocoa and chocolate, coffee, wood, veneer
Imports from Canada	Aluminium, including alloys, motors and turbines, electrical materials, prefabricated buildings and structures
Principal trading partners	France, Netherlands, United States, Federal Republic of Germany, Italy, Japan

Source: World Development Report 1986, World Bank

Trade and Poverty

COUNTRY PROFILE

Republic of Cameroon

Capital	Yaoundé
Topography	Very diversified; coastal plain, mountains, plateaus, hills; large mountainous arc
Climate	Equatorial southeast, dry tropical area around Lake Chad
Principal crops	Cacao, coffee, cotton, bananas, peanuts, wood, rubber, tobacco; subsistence crops
Resources	Petroleum, forests, fisheries, mines, hydro electricity
Official languages	English and French
Other languages spoken	239 other languages and dialects, including Fui, Pahouin, Bamileke, Arabic, Penlil, Chadic, Adamawa
Ethnic groups	More than 200 divided in four major groups: Northern Chamite, Northern Kirdi, Western Tribes including the Bamileke, Southern Tribes mainly with the Bantu.
Religions	Animism (44%), Islam (21%), and Christianity (35%)
Dates of independence	January 1, 1960 – Eastern Cameroon October 1, 1961 – Western Cameroon
Date of unification constitution	June 2, 1972

Comparative Data	Cameroon	Canada
Area	475 440 sq km	9 976 000 sq km
Population (1985)	9.9 million	25.1 million
Population density (1984)	19.3 people/sq km	2.5 people/sq km
Urbanization (1984)	41%	75%
Population growth and rate (1973–1984)	3.1%	1.2%
Life expectancy at birth (1984)	54 years	76 years
Infant mortality rate per 1 000 live births (1984)	92	9
Daily per capita calorie supply as % of requirement (1984)	88%	130%
Adult literacy rate (1984)	76.6%	99%

Comparative Data	Cameroon	Canada
Enrolment in primary school as % of age group		
Total	108%	103%
Boys	117%	105%
Girls	98%	102%
Percentage of labor force in		
Agriculture	70%	5%
Industry	8%	29%
Services	22%	66%
% of population under 15 years	41.5%	23.2%
GNP per capita (1984)	US \$ 800	US \$ 13 280
Average annual growth of GNP (1965-1984)	2.9%	2.4%
Average annual inflation rate (1973-1984)	12.8%	9.2%
External public debt as % of GNP (1984)	23.2%	2.80%
Debt service as % of GNP (1984)	3.0%	0.6%
Current account balance (1984) (US \$)	-\$ 292 million	\$ 1 974 million

Principal exports	Cacao, coffee, wood, petroleum
Principal imports	Manufactured goods, transport machinery and material, food products
Principal trading partners	France, United States, Federal Republic of Germany, Japan, and the Netherlands
Exports to Canada	Coffee
Imports from Canada	Construction machinery and equipment, aircraft, trucks, drilling, excavating and mining machinery, railway and rolling stock

Sources: World Development Report, 1986, World Bank
 Statistics Canada

Trade and Poverty

COUNTRY PROFILE
SUDAN

	SUDAN	CANADA
Area	2 506 000 sq. km.	9 976 138 sq. km.
Population	20.2 million (mid-1982)	20.3 million (mid-1982)
Population density	8 per sq. km.	2.5 per sq. km.
Population growth rate	3.2% per year (1970-1982)	1.2% per year (1970-1982)
Infant mortality rate	119 per 1,000 live births	10 per 1,000 live births
Life expectancy at birth	47 years	75 years
Daily calorie supply as percentage of total requirements	99	126
Percentage of population with access to safe water	20	99
Adult literacy rate	20%	99%
Per Capita GNP	\$456 CND	\$11 400 CND
Average annual rate of growth in real GNP per capita	-0.4% (1960-1982)	3.1% (1960-1982)
1983 food deficit	100 000 tonnes	--

Food Crisis in Africa,
CANADIAN INTERNATIONAL DEVELOPMENT AGENCY, 1985

Trade and Poverty

COUNTRY PROFILE

People's Republic of Bangladesh

Capital	Dhaka
Topography	Low-lying river delta
Climate	Tropical monsoon
Principal crops	Jute, rice, oilseeds, wheat, pulses, tea, vegetables
Resources	Fisheries
Official language	Bengali
Other languages spoken	English, local dialects
Ethnic groups	Bengali, Chakna, Mogh
Religions	Islam, Hinduism, Buddhism, Christianity
Date of independence	December 16, 1971

Comparative data*	Bangladesh	Canada
Area (km ²)	142 775	9 976 000
Population (millions)	103.2	25.6
Population density (per km ²)	722.8	2.6
Urbanization (1985) (%)	18	77
Average annual population growth rate (1980-86)	2.6%	1.1%
Life expectancy at birth (years)	50	76
Infant mortality rate per 1000 live births	121	8
Daily per capita calorie supply (1985)	1 804	3 443
Adult literacy rate M/F (%)	43/22	96/96
Primary school enrolment as % of age group (1985)		
Total	60	105
Boys	70	106
Girls	50	104
% labor force (1980) in:		
Agriculture	75	5
Industry	6	29
Services	19	65

Comparative data	Bangladesh	Canada
% population under 15	46	21
GNP per capita (US \$)	160	14 120
Average annual growth rate in per capita GNP (1965-86) (%)	0.4	2.6
Average annual inflation rate (1980-86) (%)	11.2	5.5
Total external public debt (US \$ millions)	7 282	191 315
External public debt as % of GNP	47.5	53
Public debt service as % of exports	25.1	19
Current account balance (US \$ millions)	-538	-6 723

* Data are for 1986 except where otherwise indicated.

Principal exports	Jute goods, raw jute, fish and shrimp, leather, tea
Principal imports	Capital goods, foodstuffs, machinery and equipment, mineral fuels, oils and fats, chemicals and raw materials
Exports to Canada	Woven fabrics, outerwear, tea
Imports from Canada	Wheat, rapeseed, sulphur, wood pulp, fertilizer, aluminum, copper and alloys, railway and street rail rolling stock
Principal trading partners	US, UK, Pakistan, Italy, Iran, Japan, EEC, Singapore

Sources: State of the World's Children Report, 1989, UNICEF
 Statistics Canada
 UN Demographic Yearbook, 1986
 World Development Report 1988, World Bank
 World Population Prospects, United Nations, 1986

Trade and Poverty

COUNTRY PROFILE

Republic of India

Capital	New Delhi
Topography	Northern Himalaya range, plains, southern plateau, coastal lowlands
Climate	Tropical monsoon
Principal crops	Sugar cane, groundnuts, rapeseed, sesame seed, tea
Resources	Coal, iron ore, bauxite, manganese, hydroelectricity, oil and gas
Official languages	English and Hindi
Other languages spoken	15 regional languages, including Sanskrit, Urdu, Punjabi, Bengali etc.
Ethnic groups	Indo-Nordics, Dravidians, Mongoloids, Parsis, Jews, Anglo-Indians
Religions	Hinduism, Islam, Christianity, Sikhism, Buddhism, Jainism
Date of independence	August 15, 1947

Comparative data*	India	Canada
Area (km ²)	3 288 000	9 976 000
Population (millions)	781.4	25.6
Population density (per km ²)	238	2.6
Urbanization (1985) (%)	25	77
Average annual population growth rate (1980-86) (%)	2.2	1.1
Life expectancy at birth (years)	57	76
Infant mortality rate per 1000 live births	86	8
Daily per capita calorie supply (1985)	2 126	3 443
Adult literacy rate (M/F) (%)	57/29	96/96

Comparative data*	India	Canada
Primary school enrolment as % of age group:		
Total	92	105
Boys	107	106
Girls	76	104
% of labor force (1980) in:		
Agriculture	70	5
Industry	13	29
Services	17	65
% of population under 15	37	21
GNP per capita (US \$)	290	14 120
Average annual growth rate in per capita GNP (1965-86) (%)	1.8	2.6
Average annual inflation rate (1980-86) (%)	7.8	5.5
Total external public debt (US \$ millions)	31 913	191 315
External public debt as % of GNP	14.0	53
Public debt service as % of exports	17.9	19
Current account balance (US \$ millions)	-3 604	-6 723

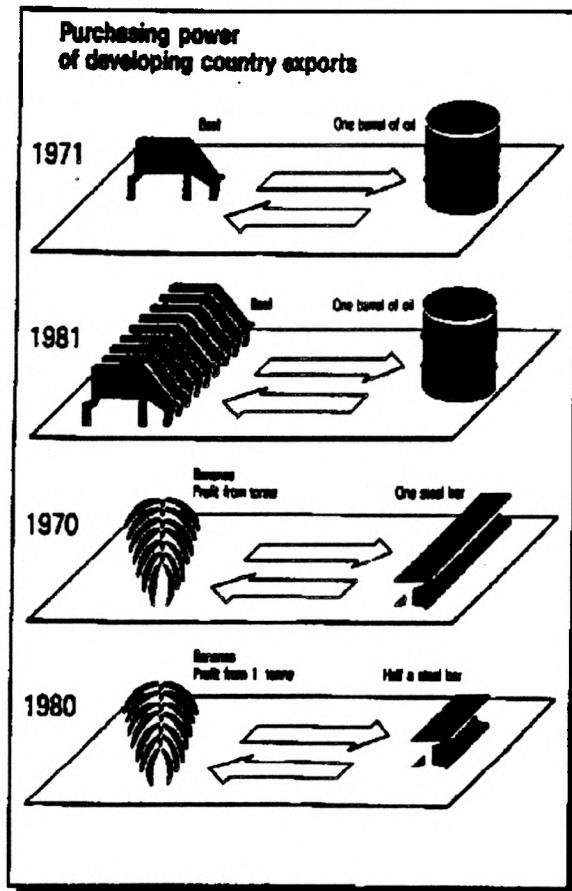
* Data are for 1986 except where otherwise indicated.

Principal exports	Crude oil, engineering goods, diamonds, tea, leather, cotton fabrics, rice, spices
Principal imports	Petroleum, cement, steel, fertilizers, edible oils
Exports to Canada	Textiles, tea, coffee, carpets, footwear
Imports from Canada	Potash, sulphur, pulp and paper, asbestos, steel, aluminum, zinc
Principal trading partners	US, UK, West Germany, Soviet Union, Japan

Sources: State of the World's Children Report, 1989, UNICEF
 Statistics Canada
 UN Demographic Yearbook, 1986
 World Development Report 1988, World Bank
 World Population Prospects, United Nations, 1986

Trade and Poverty

THE DECLINING VALUE OF COMMODITIES

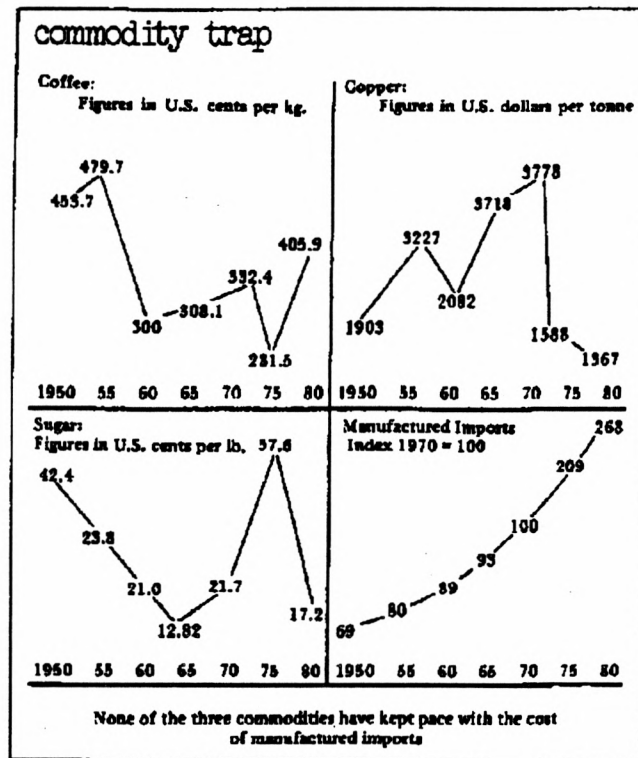


Environment and the Economic Dialogue: The State of the Environment, UNEP, 1984

Trade and Poverty

**FLUCTUATING PRICES
AND DECLINING VALUES**

As commodity prices dropped, prices of manufactured goods -- tractors, for instance -- produced in the North, kept rising. To add to the problem, industrialized countries tried to keep Third World commodities out of their markets by imposing tariffs and by other means. For emerging nations, selling their commodities was increasingly difficult.



International Coalition for Development Action,
CRISIS DECADE, 1980

Trade and Poverty

COMMODITY PRICES AND TARIFF BARRIERS

For developing nations, especially smaller ones dependent on one or two export commodities, prices on the international markets are key to economic sufficiency.

Commodity prices in a cut-throat international market place are set almost entirely by supply and demand. If too much tin is being produced *anywhere* in the world the price plummets *everywhere* in the world. And countries like Bolivia, which specialize in producing tin, find themselves in deep trouble. . . .

Prices tend to jump around a lot in the commodity markets. But in the long term many of the prices have been falling. Tin, for example is being replaced for food storage by plastics. Copper, which as wiring is at the heart of most electrical systems, is being threatened by optic fibres. Artificial sweeteners are increasingly being used instead of sugar in manufactured food products. Cotton is being replaced by petrochemical-based fibres.

And much of the same kind of substitution is taking place for other commodities. So as the demand for manufactured goods rises, the demand for primary commodities is lagging behind. All in all a pretty gloomy outlook for the primary producers. . . .

The richer countries have had decades of experience in building up the factories, equipment, and capital that make their industries work. The poor countries have less equipment -- and less money to invest. And they do not have the skilled workforce or management needed to get started.

Even when they do succeed, they find something very strange happens. One competitive weapon they have is lower wage rates. So they have a "comparative advantage" in manufacturing simpler and more labour-intensive goods like shirts or shoes. As soon as they become successful, however, the Western countries immediately start raising the tariff barriers to protect their own industries. . . .

There are two major international forums where this kind of dispute can be argued over. The oldest and most important is GATT.

THE NEW INTERNATIONALIST, February, 1987

Trade and Poverty

COMMODITY CONTROL (1)

Multinationals

In the global marketplace Third World countries have to deal not only with industrialized nations, and global trading's monetary system, but with the increasing power of multinational corporations, many of which help to control prices and distribution.

The world grain trade is dominated by just five companies: Cargill (United States), Continental Grain (United States), Bunge (Argentina), Dreyfus (France), and Andre-Garnac (Switzerland). These corporations control 85 percent of American grain exports and are, in turn, controlled by just eight families ...

Four major corporations control 60-80 per cent of cocoa sales -- Gilland Duffus, Cadbury-Schweppes, Nestle and Rowntree.

Unilever controls 80 per cent of world trade in oil seeds and one-third of world margarine and table oil sales ... its 1978 turnover of \$10 billion was greater than the combined GNP of 25 African countries.

Multinational corporations are estimated to control 85 per cent of world cocoa, 85-90 per cent of tobacco, 85 per cent of tea, 85-90 per cent of coffee, 60 per cent of sugar, 85-90 per cent of cotton, 85-90 per cent of jute, 90 per cent of forest products.

The United Nations should formulate a code of practice for the multinational food companies to protect peasants' interests. But individual governments in the developing world can act too -- they can make the corporations' licence to operate conditional on training of local people, on phasing in local production of inputs such as fertilizer and they can even insist on clauses allowing the host country to buy out the corporation over a set period.

by Denis Gruending,
THE NEW INTERNATIONALIST, September, 1985

Trade and Poverty

COMMODITY CONTROL (2)

Corporate control of global commodity trade, 1980
(millions of dollars)

Commodity	Exports from developing countries	Percentage marketed by 3-6 largest transnationals ¹
Food		
Wheat	16 556	85-90
Sugar	14 367	60
Coffee	12 585	85-90
Corn	11 852	85-90
Rice	4 978	70
Cocoa	3 004	85
Tea	1 905	80
Bananas	1 260	70-75
Pineapples	440 ²	90
Agricultural raw materials		
Forest products	54 477	90
Cotton	7 886	85-90
Natural rubber	4 393	70-75
Tobacco	3 859	85-90
Hides and skins	2 743	25
Jute	203	85-90
Ores, minerals and materials		
Crude petroleum	306 000	75
Copper	10 650	80-85
Iron ore	6 930	90-95
Tin	3 599	75-80
Phosphates	1 585	50-60
Bauxite	991	80-85

1. In a few cases, up to 15 transnational traders account for the bulk of the market.
2. Four-fifths consist of canned pineapples and one-fifth of fresh pineapples.

Statistical Pocketbook,
UNCTAD, 1984

Trade and Poverty**TRADE, FOOD AND HUNGER****Ethiopian Case Study**

The Sahel was once one of the most fertile regions of the world. African farmers learned to protect the fragile soil from the burning sun of the dry months and the punishing rains of the wet season. They learned to let the soil rest and regenerate after a few years of harvest and understood very well the importance of trees and other vegetation in preventing erosion. On the range lands, too dry for crops, the nomadic peoples grazed their herds of goats and cattle, moving from place to place in search of vegetation. Farmers and nomads shared the land in their different ways and endured through times of drought knowing that the rains would come again.

In the 19th Century, European countries divided most of Africa among themselves. They created political boundaries that had little to do with the ancient cultural patterns of the people. Nomads, for instance, found they were crossing invisible borders into foreign countries and were subject to European laws and customs.

Europeans carved the best of the lands into huge estates. They introduced new cash crops, tea and cotton among others, for export to the mother countries, and opened up new markets for traditional crops, such as coffee. Colonialism changed the relationship of African people with their land, and with each other. When independence came in the 1960s and 1970s, few of the emerging nations could return to the old ways.

For the new governments, export crops could earn foreign exchange to buy manufactured goods, oil, medicines, and, all too often, the weapons of war. They poured their scarce financial resources and human labour into cash crops which became their chief, or only, source of income.

But, in the last decades, the prices for these primary commodities on world markets have dropped; the costs of producing them, on the other hand --imported machinery, and fertilizers -- have gone up. The countries of the Sahel are now deeply in debt, unable to pay even the interest on loans they received from richer countries or from international organizations such as the World Bank.

The response of governments to this trade imbalance was to produce more and more export crops. The pressures on farmers came not only from governments but from large land-owners and outside business interests. Often they were pushed off their traditional lands. In 1983 and 1984, while people in the Sahel starved, exports of cotton were the highest ever known. The increased revenues went to pay off debt, to finance government programmes, or sometimes, the costs of war.

The main impact was felt, as always, by women, who play the central role in food production and rural life. To try to produce more, farmers cleared trees and ploughed land never suited for cultivation -- steep hills in Ethiopia, or even the marginal lands traditionally reserved for nomads. The nomads responded to hard times as they have for centuries by increasing the size of their herds, their only exchange commodity. The marginal lands became over-grazed and exhausted.

Rising populations added to the growing pressures on land and water. As people searched for desperately needed wood for cooking and warmth, they cleared the remaining trees and scrubwood and scoured the countryside. The soil, once carefully conserved, became exposed to the sun and wind, dried up and blew away. As if these pressures on the environment were not enough, a long, drawn out and bitter civil war within Ethiopia drained the meagre resources of the country and devastated lives and crops.

When the rains failed again in 1985, the exhausted environment could not recover. The people of the Sahel and Ethiopia were left to gather a harvest of sand. Drought triggered this famine, but the real causes were human policies that led to environmental degradation.

In Africa, rebuilding has begun. Trees are being planted, and the soil, where possible, reclaimed from the desert.

The skills of the people, together with appropriate technology, are the chief hope of Africa, as elsewhere.

But long-range solutions must depend on relieving the economic pressures on people brought on by poverty, the inequality of land ownership, militarism, rising populations, and the crushing debt that strangles development.

Eradication of famine in Africa and hunger throughout the world will set standards by which we humans should measure how well we are progressing. For we have come to understand that the right to food is the most basic of human rights, and that no true progress can take place without a more equitable sharing of the earth's resources.

Human ingenuity has ensured that there is enough food for all. The solutions lie within ourselves, and what we do within our own, and within the global community. The question of food is one for all of us to answer.

For Discussion:

1. How did original populations protect their land and secure food in the Sahel?
2. What changes did colonization bring about?
3. What were the causes of debt, poverty and famine in Ethiopia?
4. What were the effects on environment and people?
5. Drought was the final element that caused hunger, but trading relationships had a big part to play. Discuss.

from filmstrip commentary,
The Question of Food,
THE WORLD FOOD DAY ASSOCIATION OF CANADA, 1986

TRADING RELATIONSHIPS TODAY

As countries of the Third World tried to find a way out of the trap of poverty and debt, changes were taking place in the trading relationships of countries of the North. As competition for trade increased, countries began to form new alliances to create more powerful trading blocs.

The European Economic Community has 12 members, and a common currency and open borders have replaced the separate monetary systems and hostile borders of past centuries.

The Free Trade Agreement between Canada and the United States may soon be joined by Mexico.

Japan has become the greatest trading nation and the newly industrialized countries of Asia (Korea and Taiwan, among others) are becoming powerful.

In response, some Third World countries are banding together in economic units in Africa and in Latin America.



The great power and wealth of the world's trade seems to be increasingly in the hands of Northern industrialized countries with high technology and skilled work forces. Trade seems to be increasingly concentrated on an exchange between large blocs of industrialized countries. The question is what will happen to increasingly impoverished countries of the developing world in this new global marketplace? Will the new blocs open their markets to allow freer trade with the Third World or close them with protectionist policies?

On the one hand, the global community seems to be moving towards peace and the end of global warfare, and a more peaceful era of international relations, as the East-West split heals. On the other hand, economic trends seem to point to increasing poverty, hunger and unemployment for the majority of the earth's people as the North-South gap widens.

The most urgent challenge of the 21st Century will be to close this gap, to change trading patterns to create more equality and justice in the global community, so that all people can have a fair standard of living.

In the long run, the change may be forced by rising concern for the global environment. Trading patterns and debt have caused many communities to put pressure on their fragile environments, destroying rainforests, exhausting soil. Countries of the North and South will have to cooperate to raise living standards in poor countries to relieve pressures on their environments. One of the ways will be through fairer trade, easier access to Northern markets, higher prices for commodities, a sharing of the North's technologies. In this way, the global community will move to more sustainable economic growth. One reality is that people in the richer countries will have to lower their expectations of the good life and consume less.

Be prepared to discuss:

1. Why might developing countries be left behind in the new world of trade?
2. How can they compete?
3. Should developing countries try to become industrialized or should they continue to supply food and primary commodities, which the world needs but which bring little profit?
4. What help should industrialized countries offer to help to eliminate Third World poverty and hunger?
5. Why are industrialized countries forming larger trading alliances?
6. What is "sustained economic growth"?

Trading Relationships Today**CANADA AND INTERNATIONAL TRADE**

International trade has been called Canada's "bread and butter". The description is apt. About half the goods Canada produces are exported, and Canadian products go everywhere: coal to Korea, grain to Greece, whisky to Turkey and, as likely as not, timber to Timbuktu. Exports of goods and services account for 25 per cent of Canada's gross domestic product of nearly \$700 billion. Since that amount is virtually incomprehensible, here are two closer-to-home figures:

- exports generate more than \$5,000 for every Canadian each year;
- three million Canadian jobs depend on international trade.

Because employment and income are part and parcel of trade, increased exports would amount to even more jobs and money. Put another way, Canada's international trade performance and the Canadian standard of living are inseparably bound together.

Trade Routes

Nations trade out of necessity; no place anywhere produces all the tangible goods or invisible services it requires. Countries specialize in producing certain goods based on their particular resources (Saudi oil, Canadian wood, Brazilian coffee) or know-how (Japanese cars, Canadian telephones, Swiss watches). Some countries can produce goods more inexpensively than others can, which is a circumstance of mutual benefit to the maker and the buyer. Trade is a two-way route: exports and imports are both essential to a nation's economic well-being and the standard of living of its people.

World trade is projected to total four trillion dollars (1991). The most heavily travelled routes are between the most developed and richest nations. Indeed, the World Bank recently pointed out that the 25 richest countries account for more than 80 per cent of the world's total trade volume, even though they have less than 20 per cent of the world's population. Canada ranks high among exporters; on a per capita basis, we export much more than either Japan or the United States, whose populations are far greater than ours. The combination of a relatively small population and a large natural resource base gives Canada a trade advantage internationally.

Canada's international trade partners number nearly 200 countries. But about 95 per cent of our trade is in three primary areas:

United States: The world's largest two-way trading relationship is between Canada and the United States. Seventy-five per cent of all our exports went to the United States in 1990, with total trade (exports and imports) in the \$200 billion range;

Western Europe: The countries of Western Europe -- most notably the United Kingdom, Germany and France -- have historically been the largest markets for Canadian exports after the United States. The coming of the tightly-knit European Community has made the area even more attractive -- and challenging;

Asia-Pacific: The rapidly growing economies of many Asian countries and a massive population base have established the Pacific Rim as a prominent region for Canada in global trade. Japan ranks second to the United States as a Canadian export market; indeed, our exports to Japan exceed those to the United Kingdom, Germany and France combined.

Royal Bank Reporter,
Fall 1991 Issue, The Trade Game.

Trading Relationships Today**UNITED STATES AND CANADA: FREE TRADE**

The United States is Canada's largest trading partner and most important market. Three-quarters of all Canadian exports cross the border to the massive American market of 250 million people. The geographic proximity and the cultural similarities of the two nations have helped establish Canada and the United States as vital and mutually dependent partners in trade.

Just how large and important the American market is to Canada can be readily demonstrated. If the 50 American states were considered as distinct country markets, the top ten on Canada's export list would make up an almost all-American roster: only two other countries -- Japan and the United Kingdom-- would make the list.

The Canada-United States Free Trade Agreement has linked the two partners in trade even more closely. For Canada, the pact's primary purpose is to gain easier access to the American market and provide increased opportunities there. According to *Econoscope*, a Royal Bank of Canada publication, one effect of the Free Trade Agreement is to encourage Canadian industry "to become more outward looking" -- a much needed perspective at a time of a quickly evolving and intensely competitive world economy. As *Econoscope* notes, the full impact of this enlarged vision will "be felt in the longer-term through greater productivity and employment, lower prices and higher real incomes."

Canada, the United States and Mexico are now discussing the possibility of a North American free-trade zone that would extend from the Yukon to the Yucatan. If such a trilateral trade pact comes to pass, the three countries will emerge as the world's largest market -- 360 million people and a gross domestic product of seven trillion dollars -- and be an even more competitive force in the international marketplace.

Royal Bank Reporter,
Fall 1991 Issue, The Trade Game.

Trading Relationships Today**GLOBALIZATION: TRADE IN THE FUTURE?**

International trade patterns are constantly evolving. The most striking and momentous pattern of our time can be summed up in a word: globalization. Just as the Berlin Wall came tumbling down and one nation emerged, so long-established trade barriers between nations are falling all over the world. Countries in Europe, Southeast Asia, North America, Latin America and the Caribbean are banding together into regional trading blocs, making them stronger players in the global market.

The European Community (EC) is one such bloc; because the 12 member-nations have a combined population of 325 million, the EC will be an especially formidable trading force when it removes all barriers to internal trade and becomes a single market on January 1, 1993. The recent Canada-United States Free Trade Agreement resulted in a trading zone that rivals the European Community in size and wealth -- one that will in fact surpass the EC if Mexico becomes a free-trade partner with the United States and Canada.

The dismantling of national trade barriers is one factor that has led to a global marketplace. Technology and consumer expectations are two other elements: goods and services from wherever can now be delivered to consumers anywhere in ever-quicker periods of time, while increasingly sophisticated consumers are demanding goods and services of top-notch quality. As business consultant and excellence advocate Tom Peters has noted, customers today expect to be more than merely satisfied with what they buy -- they expect to be "*delighted and astonished*" with products and services that "*far exceed their expectations*".

Royal Bank Reporter,
Fall 1991 Issue, The Trade Game.

UNIT III
SUSTAINING THE ENVIRONMENT

TOPICS

- 1. Signs of Stress**
- 2. The Global Response**
- 3. The Search for Sustainability**

SIGNS OF STRESS

The first warnings of environmental stress came from individuals, environmentalists like Rachael Carson in her book "Silent Spring", written in 1962. Other warnings came from reports of radioactive fallout from nuclear tests, reports of ocean pollution from Atlantic voyageurs like Jacques Cousteau, and growing concern over an industrial fallout which began to be called acid rain.

Sweden, one of the countries that suffered most from acid rain, hosted the first international conference on the environment in Stockholm, Sweden, in 1972. For the first time, a complex range of environmental problems were identified and the need for global action for solutions was recognized.

However, other problems, the Cold War and economic uncertainty among others, prevented action on the Stockholm recommendations, although the United Nations created an agency for environmental protection (United Nations Environment Program). During the next two decades the evidence of environmental damage mounted and the causes began to be seen as rooted in human activity of two separate kinds: first, in the activities of industrialized countries; and second, in the poorer nations as they cut down rainforests and over-cultivated fragile soils in an attempt to grow more food and to increase export earnings.

THE GLOBAL RESPONSE

The first effective international response was the "World Conservation Strategy", produced by three international environmental organizations, World Wildlife Fund (WWF), the International Union for the Conservation of Nature and Natural Resources (IUCN) and the United Nations Environment Program (UNEP). Many countries of the world adapted this strategy for their own countries. It was a beginning but it was not enough to slow the symptoms of the rapidly deteriorating environment. The dilemma was how to preserve the environment while at the same time continuing to use and exploit its resources for economic growth. Was the choice between saving the environment and putting an end to what was seen as human progress?

In the late 1980s, one of the most important global consultations ever held, the World Commission on Environment and Development, brought together representatives of governments, business, science, economists and environmentalists, Native people and ordinary

citizens in every country. Their discussions and recommendations were published in the Brundtland Report, which may well become one of the great historic documents. The Report, "Our Common Future", explored the causes of environmental problems and linked them to economic and development activities and suggested some of the profound changes that will have to take place within the global community if the planetary environment is to be saved. The Report used a phrase which captured the imagination of many and has set the context of debate as to its meaning. The phrase is "sustainable development", which the Report defines as ". . . using the earth's resources without exhausting future options."

THE SEARCH FOR SUSTAINABILITY

For countries of the North, "sustainable development" suggests the possibility of economic growth which does not exploit the environment. For countries of the South, it means a blueprint for sustained economic growth. The North-South debate, which has been about how to close the economic gap between rich and poor, is now also about how to cooperate to find a common definition which will be a blueprint for human interaction with the environment in the 21st Century.

To reinforce the urgency are the ominous indications of a changing global climate which could result in increasing temperatures. For the first time in history, the global community is forced to take stock of the human activities that have led to this and to plan strategies that will conserve and preserve the planetary environment. In June, 1992, the countries of the world met in another conference, 20 years after Stockholm, to see how they could cooperate in the challenge for sustainable development.

Be prepared to discuss:

1. What are some examples of global environmental stress that you know about?
2. What are some examples of these same issues in Canada? In your own community?
3. What do you think is meant by "human progress"?
4. What do you think is meant by "sustainable development"?

Signs of Stress

RELATIONSHIP TO THE LAND

"Every part of the earth is sacred to my people. Every shining pine needle, every sandy shore, every mist in the dark woods, every clearing and humming insect is holy in the memory and experience of my people."

For first peoples the land is the source of life -- a gift from the creator that nourishes, supports, and teaches. Although indigenous peoples vary widely in their customs, culture, and impact on the land, all consider the Earth like a parent and revere it accordingly. "Mother Earth" is the centre of the universe, the core of their culture, the origin of their identity as a people. She connects them with their past (as the home of the ancestors), with the present (as provider of their material needs), and with the future (as the legacy they hold in trust for their children and grandchildren). In this way, indigenousness carries with it a sense of belonging to a place. In the words of Aborigine Pat Dodson *"land cannot be given or taken away. We belong to the land; our birth does not sever the cord of life which comes from the land. Our spirituality, our culture and our social life depend on it."* At the heart of this deep bond is a perception, an awareness, that all of life -- mountains, rivers, skies, animals, plants, insects, rocks, people -- are inseparably interconnected. Material and spiritual living worlds are woven together in one complex web, all living things imbued with a sacred meaning. This living sense of connectedness that grounds indigenous peoples in the soil has all but disappeared among city dwellers -- the cause of much modern alienation and despair.

The idea that the land can be owned, that it can belong to someone even when left unused, uncared for or uninhabited, is foreign to indigenous peoples. As Sealth, a Duwamish chief, asks *"How can you buy or sell the land -- the warmth of the land? The idea is strange to us. We do not own the freshness of the air or the sparkle of the water. How can you buy them from us?"* In the developed world, land is in the hands of private individuals, corporate investors or the state, and can be disposed of at the will of the owner. For indigenous peoples land is held collectively for the community (though competition between communities, and with outsiders, for right of use, has sometimes led to conflict). According to indigenous law, humankind can never be more than a trustee of the land, with a collective responsibility to preserve it.

The predominant Western world view is that nature must be studied, dissected and mastered, and progress measured by the ability to extract secrets and wealth from the Earth. The First World has dominated the Earth to enrich itself in many cases. First peoples do not consider the land as merely an economic resource. Their ancestral lands are literally the source of life, and their distinct ways of life are developed and defined in relationship to the environment around them.

Relationship to the Land, by Julian Burger,
The GAIA Atlas of First Peoples,
GAIA Books Ltd., DOUBLEDAY, a division of
Bantam, Doubleday, Dell Publishing Group, Inc., 1990

Signs of Stress**SIGNALS OF ENVIRONMENTAL STRESS**

If scientists are right, the world of the 21st Century will be a harsh, inhospitable place. Many experts predict that by the year 2030, a hotter global climate will have scorched some agricultural regions, including parts of Canada's grain belt, into near-desert -- a disaster that would generate crop failures around the world. At the same time, some scientists have expressed concern that rising sea levels will inundate low-lying coastal regions, forcing costly dike-building programs to protect cities, harbours and farm land. As well, worldwide poverty will likely have deepened, with a global population of as many as 11 billion people struggling to survive on a planet that is severely depleted of its resources -- a world of scarred and barren land and vanished animal species. . . .

Suddenly, a cluster of converging events and trends is strengthening warnings that environmentalists have been issuing for decades -- that there is a limit to the abuse that planet Earth can sustain. Many scientists say that the blistering temperatures and lack of rainfall that produced drought conditions across large expanses of Canada, the United States, Mexico and China in 1988 are evidence that the world is getting its first taste of the so-called greenhouse effect -- the invisible shroud of heat-trapping gases that surrounds the globe and that could raise the Earth's temperature by more than 4°C during the next half century.

As a result, many scientists are demanding a drastic reduction in the more than three billion tonnes of carbon that are injected into the Earth's atmosphere every year as the result of the burning of such fossil fuels as the oil, gasoline, natural gas and coal used to fuel cars and trucks, heat homes and run factories. But the build up of carbon dioxide in the Earth's atmosphere is only partly responsible for the greenhouse effect. Other gases involved include the family of industrial chemicals known as chlorofluorocarbons (CFCs), which are employed, among other things, as solvents and refrigerator coolants. Besides contributing to the greenhouse effect, airborne CFCs have begun to destroy the ozone layer -- a protective veil of gas above the Earth's surface that prevents most of the sun's harmful ultraviolet rays from reaching the Earth.

Now, researchers have detected depletion of the ozone layer over both the poles. As atmospheric ozone is destroyed, scientists predict that the increased amounts of ultraviolet radiation reaching the Earth will increase the incidence of human skin cancer and eye

damage. The rays would also stunt the growth of some food crops and kill subsurface ocean plankton -- organisms that usefully absorb vast amounts of carbon dioxide and that are an important source of food for marine life.

As alarming as those looming catastrophes appear to be, they are only apart of the staggering list of problems that menace the planet and threaten the human race with a diminished future. Increasingly, environmentalists and scientists are voicing concern over the massive damage that is being inflicted on the Earth's ecology as an exploding human population mines and farms the planet's land into exhaustion. Land-clearing is destroying the world's remaining forests -- which play a vital role in the Earth's respiratory system by absorbing carbon dioxide -- and industrialization spews polluting substances into the envelope of air that supports life on earth. Already, the spectacle of slum-ridden mega-cities in the Third World, the accumulations of mounds of garbage and festering dumps of chemical waste, and the pollution of the oceans have made the planet a less habitable place.

Meanwhile, some of the worst environmental destruction is occurring in the Third World. Faced with a total of more than one trillion dollars owed to wealthier nations, many of the poorest countries of Latin America, Africa and Asia are destroying their forests in pursuit of timber and new agricultural land, plundering their natural resources and building industrial plants with scant regard for the environmental costs. As well, millions of subsistence farmers in the Third World are engaged in a desperate struggle to feed their families. Many pillage the forests for firewood and farm their land into exhaustion. Concluded a 1987 report by the World Commission of Environment and Development, an organization led by Norwegian Prime Minister Gro Harlem Brundtland: "Many parts of the world are caught in a vicious downward spiral -- making the planet's chance of survival even more difficult and uncertain."

In the industrialized world, the realization that the engines of human progress may be running out of control has dawned slowly. To be sure, the environmental movement of the 1970s sounded many of the warnings that are being heard now -- and spawned a rash of legislation across the Western world that was deemed, in most cases, sufficient to control the most damaging practices of industrialized societies. But many environmentalists say that those regulations are inadequate, arguing that most Western governments still tend to favour policies of industrialization and resource development that can only lead to more damage. Declared Norman Rubin, director of nuclear research for Toronto-based Energy Probe: "If you ask how one can maximize damage to the environment, then the answer in a remarkable number of instances will tell you what government policy will be." . . .

Our Threatened Planet,
by Mark Nichols, et al.,
MACLEAN'S, September 5, 1988

Signs of Stress

THE EARTH'S VITAL SIGNS

Indicator	Reading
Forest Cover	Tropical forests shrinking by 11 million hectares per year; 31 million hectares in industrial countries damaged, apparently by air pollution or acid rain.
Topsoil on Cropland	An estimated 12 billion tonnes lost annually in excess of new soil formation.
Desert Area	Some six million hectares of new desert formed annually by land mismanagement.
Lakes	Thousands of lakes in the industrial north now biologically dead; thousands more dying.
Fresh Water	Underground water tables falling in parts of Africa, China, India, and North America as demand for water rises above aquifer recharge rates.
Species Diversity	Extinctions of plant and animal species together now estimated at several thousand per year; one-fifth of all species may disappear over next 20 years.
Groundwater Quality	Some 50 pesticides contaminate groundwater in 32 American states; some 2,500 toxic waste sites in the United States need cleanup; extent of toxic contamination unknown.
Climate	Mean temperature projected to rise between 1.5° and 4.5°C between now and 2050.
Sea Level	Projected to rise between 1.4 metres and 2.2 metres by 2100.
Ozone Layer in Upper Atmosphere	Growing "hole" in the earth's ozone layer over Antarctica each spring suggests an actual global depletion could be starting.

Earth's Vital Signs, by Lester R. Brown, Christopher Flavin and Edward C. Wolf, THE FUTURIST, July/August, 1988

Signs of Stress**DEFORESTATION**

Vegetation makes up 85 per cent of the planetary biomass and trees make up 90 per cent of the vegetation. Their importance to life on earth, therefore, cannot be over estimated. Yet, all over the world, in northern temperate forests and in the rainforests of the tropics, the trees are disappearing. It is estimated, for instance, that roughly half of the world's forests in existence in 1950 have now disappeared.

Most of the destruction of the world's forests has been in tropical zones. Scientists estimate that if present rates of clearance continue, more than two-thirds of the world's remaining rainforests may be gone by the year 2000. Is this a disaster for the global environment, as some believe? Or is it, as others think, the logical development of one of the world's last frontiers for agriculture and minerals? Whatever view is taken, the clearing of the great rainforests is the most urgent aspect of the total global problem of the vanishing forest biome.

The causes of deforestation range from the search for survival of people -- about 90 per cent in developing countries depend on wood for fuel -- to the erosion of forests in resource-rich countries through over-exploitation and neglect. The solutions to halt the process vary throughout the world, but they depend on a common new attitude of respect towards the environment and a willingness to understand the interconnectedness of the economic pressures on people and nations that cause the disappearance of forests.

At the beginning of the 1990s, signs of this new attitude are appearing. Although destruction of the rainforests continues, some indications, like the banning of logging in Thailand and a new willingness on the part of countries like Brazil to discuss cooperative ways to save the Amazon, are signs of hope. Whether these indications are enough and in time remains to be seen.

from E.D.I.T. #1: The Vanishing Forests,
THE COMMON HERITAGE PROGRAMME, 1990

Signs of Stress

DEFORESTATION

Global Survey: The Rate of Destruction

Estimates of tropical moist forest loss vary considerably.

By the mid-1970s tropical moist forests (TMFs) covered 935 million hectares and had been reduced from their natural global coverage of about 40 per cent, according to a 1977 FAO report. Studies by the World Bank and the Commonwealth Forestry Institute have indicated that over 1963-1973 about 150 million hectares of TMF were lost, or 14 per cent of the pre-1963 total. The most optimistic estimate of annual loss is 5.6 million hectares but this includes only the permanent and complete elimination of forests. At the other end of the scale, *Conversion of Tropical Moist Forests*, published by the United States National Academy of Science in 1980, said that over 20 million hectares were being destroyed or seriously degraded every year.

The rate of deforestation varies from country to country, region to region. Some TMFs remain virtually undisturbed, while others face extinction. Relative to their forest area, countries such as Peru, Colombia, Ecuador and Venezuela -- occupying the upper tributaries of the Amazon system -- are losing forests faster than Brazil. African deforestation ranges from an insignificant 0.2 per cent a year in Zaire to 10 per cent in Nigeria and Cote d'Ivoire. Deforestation in Africa (in the sense of clearance for agricultural and other land uses) is most serious along the west coast from Guinea-Bissau to Nigeria, a region in which only 18 million hectares remain, with an average annual deforestation rate of four per cent.

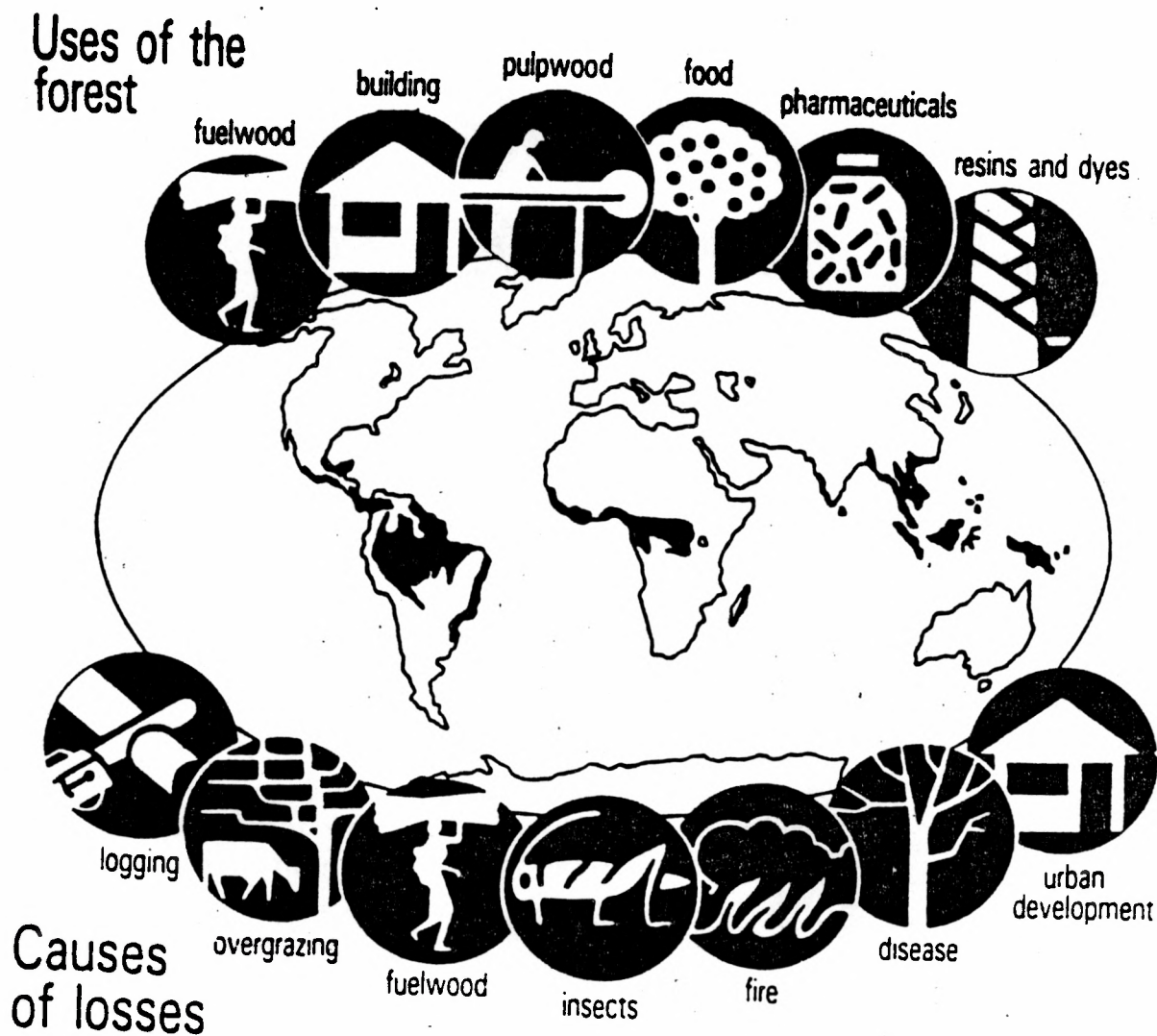
Over-exploitation for fuel wood, overgrazing and repeated fires take a further toll, and tree plantations, successfully established every year, represent only 2.5 per cent of the forested areas cleared annually.

Faced with modern pressure for land and timber, no TMFs are safe.

Tropical Moist Forests,
The Resources, the People, the Threat,
by Catherine Caufield,
EARTHSCAN, 1982

Signs of Stress

DEFORESTATION



State of the Environment,
UNITED NATIONS ENVIRONMENT PROGRAM (UNEP), 1984

Signs of Stress

DEFORESTATION

The Global Heritage

Rainforests "belong" to those countries where they are located. But their fate is the deep concern of the rest of the world.

Tropical forests form part of the global heritage. We all find our daily lives enhanced by virtue of their existence. We shall all lose if they disappear. Just as much as Venice and the Taj Mahal, the Grand Canyon and the Victoria Falls, the Iliad and the Bhagavad-Gita, they form part of everyone's birthright. They "belong" to us all.

Of course they no more belong to everyone in a literal sense than Venice belongs to the Indonesians or the Bhagavad-Gita to the Inuit. But all of us can sense satisfaction that we share, each and every one of us, in a planetary patrimony that includes tropical forests. The Serengeti Plains have been declared part of the World's Natural Heritage, and Tanzania takes pride in the selection. The temples of Borobudur in Java have been declared part of the World's Cultural Heritage, and Indonesia expresses pleasure that all other nations share her joy in these marvels of human creativity. The spirit is entirely constructive and positive all round. Neither Tanzania nor Indonesia perceive any trace of outsiders' encroachment on their sovereignty: and the world has not the least desire to exert any vestige of control over these unique spectacles. The world demonstrates a collective delight in these exemplars of humankind's heritage, and Tanzania and Indonesia respond in a like spirit.

We can assert, then, that tropical forests are of major interest to more than just the few nations where, by geographical accident, they are located. True, they remain natural resources over which these few nations exercise national jurisdiction. The claims of sovereignty are to be respected. But as unique manifestations of nature and as ecosystems with capacity to influence other ecosystems many horizons away, the sense of ultimate concern cannot be limited to those few nations that happen to exercise physical possession over the forests. . . . After all, the future of these tropical forests will impinge upon the future of the Illinois corn farmer, the Florida orange grower, the Swedish furniture maker, the British plastics manufacturer, the Caribbean banana grower, the Japanese gasoline grower, the Australian pharmaceuticals industrialist, the Soviet wheat grower, and the Arab leukemia sufferer. We are all in it together.

The Primary Source:
Tropical Forests and our Future Earth, by Norman Myers,
W.W. NORTON & CO., 1984

Signs of Stress

DEFORESTATION

Loss of Indigenous Cultures

The Indians of the Amazon rainforest developed unique ways of adapting to the environment. Today we have much to learn from these indigenous societies.

Marking off a 4.5 hectare plot in the forest surrounding the village of Alto Ivon, where the Chacobo Indians live, Dr. Boom collected 91 species of trees in the plot and determined that 75 of them were used by the Indians in a wide variety of ways. By identifying all the plant species he had collected from the plot and then displaying them one by one to the Indian tribes men and having them show him the benefits, the researcher learned the uses to which the plants were put. Fibres from trees are spun into thread and used for sewing and weaving cloth; tree trunks are hollowed out to make canoes, and wood is used for bridge and house construction, for making hunting bows and for a variety of other implements.

Dr. Boom, in a recent interview at the botanical garden where he is preparing a report on his research, said the Indians also used the forest as a pharmaceutical cornucopia from which many of their medicinal needs were drawn. The fruits, leaves, roots, sap and bark of several dozen tree species provided a wide variety of cures or temporary relief for a wide variety of human ailments, he said. Among these are stomach aches, fever, diarrhoea, chest pains, and skin infections. Cloth soaked in the sap of one tree species is used for relieving muscle pains. Unprocessed sap from a different species is drunk to relieve fevers. In addition, the Indians have found dozens of other medicinal remedies among the hundreds of non-tree plants, Dr. Boom said. Although he has not completed the compilation of the non-tree plant uses, Dr. Boom found that more than 40 different species of food crops are grown in the tribes' fields and garden plots. These range from rice and corn to papayas, watermelon and cashews. For meat and protein the Indians hunt anteaters, armadillos, peccaries, tapirs and birds. Recent ethnobotanical research is credited with the development of the surgical anaesthetic tubocurarine, vincristine for treating leukemia and reserpine for tranquillizers, all derived from plants that had been used for years by so-called "primitive" groups in the tropics.

Tropical Forests Prove Cornucopia to Humans There
by Bayard Webster,
NEW YORK TIMES, November 1984
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Signs of Stress

DEFORESTATION

The International Tropical Timber Organization

While many international commodity agreements are in trouble, one for tropical timber is just getting off the ground. After years of wrangling, the International Tropical Timber Organization (ITTO) finally began operation in November, 1986.

It is not a moment too soon. Tropical forests are rapidly disappearing -- not just because of logging, but through urban sprawl, expansion of agriculture, the construction of huge hydro-electric dams and mining. Some estimates suggest that all the world's rainforests could disappear within 50 years.

It took eight years for the 23 consumer and 18 producer countries to agree on the terms of the International Tropical Timber Agreement.

In July, 1986, it was finally agreed to locate it in Yokohama, Japan. The executive director for the remaining three and a half years of the first Agreement will be Dr. Freezailah Che Yeom, former senior forestry official in Malaysia.

Asia is certainly where the action is in terms of trade in tropical timber. Between 1977 and 1981, the region accounted for 28.7 per cent of average annual world tropical timber exports of 157.7 million cubic metres. Asia is estimated to hold 33 per cent of the ten billion cubic metres of commercial timber available. East Asia also consumes 65 per cent of world timber exports. Japanese consumption is responsible for well over half that figure. Freezailah says this is why Japan was selected as the host for the new organization.

The fact that the first executive director is Malaysian is also no coincidence. Malaysia is the world's leading exporter of tropical timber. It exports so much, in fact, that it is expected to be a net importer by the turn of the century.

This means that the Agreement's emphasis on forest conservation will have special relevance for Malaysia. It is perhaps the first commodity agreement to stress conservation of the resource, rather than the usual (if unstated) tendency for such pacts to emphasize resource exploitation. Even environmental groups are encouraged by the organization's conservation mandate.

Another objective of the Agreement -- encouraging more timber processing in producer countries -- may put consumer and producer countries at odds. Japan currently has a heavily protected processing industry. But more and more producers are putting bans on the exports of unprocessed logs. Freezailah says agreements on higher levels of producer processing will require much compromise on both sides. . . .

A significant step in terms of both conserving tropical rainforests and of ensuring a reliable long-term income for producer countries is the research and development ITTO will encourage of non-commodity uses of the forests.

Rather than continuing to "mine" forests for their logs, Freezailah hopes ITTO will help separate tropical forest exploitation from the international commodity market by encouraging such activities as the harvesting of rare medicinal plants that grow in the forest. Freezailah says current uses are just the "tip of the iceberg."

He said: "Something like 50 per cent of the flora and fauna of this world are found in tropical forests and it is in our interest to preserve it because there is so much to discover which will be of benefit in terms of genetics and medicine. I think the very important role for us is to strike a balance between the needs of the trade and the needs of conservation. It's a very difficult role, but we have to try."

Development and Cooperation

Timber Pact to Protect Tropical Forests
by Mark Timm, 1987

Signs of Stress

FORESTS: CANADA'S MOST VALUABLE RESOURCE

The causes are different but the effects are similar: deforestation happens in Canada too.

The thickly forested expanses of Northern Ontario, New Brunswick and British Columbia make it clear that Canada is not short of trees. But those forests mask a serious, coast-to-coast shortage of mature, marketable timber. And the possible liquidation of the dwindling stands of mature timber could virtually destroy Canada's \$23 billion forest industry and create a wave of economic and social damage across the country. . . .

Canada now produces about 14 per cent of the world's timber and other forest products, the world's third-largest share, and it is the leading exporter of those products. Every year the newsprint for The New York Times alone devours four million softwood trees. In a good year experts estimate that almost 250 million Canadian trees are cut to supply the raw material for everything from houses to hair brushes. Although two-thirds of the harvest is used for pulp and paper production in Quebec and Ontario, those 250 million trees could build approximately six million average-sized houses.

The forest is Canada's most valuable natural resource, a mainstay of the economy and the major contributor to Canada's \$15 billion balance of trade surplus. It is also the largest employer of Canadians. Roughly 300,000 people work as loggers, sawmill workers and in pulp and paper operations. Another 700,000 jobs are indirectly dependent on the forest industry (in British Columbia the figures soar to one in four). And when the forest industry is in difficulty, the national economy is in trouble as well.

Forestry is as important to the Canadian economy as oil is to Saudi Arabia's, but its size and wealth-creating power are largely invisible to most Canadians, who live and work in cities. In 1983 forestry accounted for an \$11.7 billion foreign trade surplus, twice as large as the revenue produced by agriculture and exceeding the combined revenue from mining, coal, petroleum and natural gas operations. But the numbers hide a decline that most authorities concede is almost inevitable.

Canada's Vanishing Forests,
by Jane O'Hara,
MACLEAN'S, 1985

Signs of Stress

THE LOSS OF SOIL IN CANADA

All over Canada millions of hectares of good soil are dying or gone -- lost to agriculture because of wind and water erosion, acidification and salination.

All of us are to blame: consumers who keep demanding low priced farm products; farmers who, to meet that demand and to enhance their profits, turn to large scale farming, which can be economically efficient but hard on the land; governments which are slow to recognize the problem and slower to act.

"Canadians should be ashamed and appalled", says Fred Bentley, Professor Emeritus of Soil Science at the University of Alberta. "They seem to feel they have an inherent right to squander land and to disregard the effects of their greed on future generations."

Those effects could be staggering price increases, or a drastic decline in food quality; shirking our responsibility to help feed an increasingly hungry world; the unnerving possibility that much of our soil will soon have only a fraction of its former productivity.

How could a young country so rapidly fritter away such a precious resource?

First: We have wrongly assumed that Canada has unlimited land. Only seven per cent is suitable for farming, and nearly all of the best land is already in use.

Second: Good soil management and short term profit do not always go hand in hand.

Third: The death of soil is almost imperceptible. By the time the tell tale salt patches, dust storms or wash outs show, the land is very sick. It began when the pioneers first put plough to sod. For decades they mined the land with no thought of restoring the fertility. Recently, bigger machines, new crop varieties and massive doses of fertilizers and pesticides have masked the problem by keeping yields high.

Now the mask is falling away. Prairie barley yields increased by 1.6 per cent to two per cent a year between 1950 and 1967; since then, by a mere 0.5 per cent a year. Canadian corn yields increased by 3.5 per cent annually between 1951 and 1966, but only 0.6 per cent a year thereafter. Considering the new varieties of seed now in use, the yields should have been much higher.

We Must Stop Killing our Soil, by Robert Collins,
(c) 1982 by The Reader's Digest Association (Canada) Ltd.
Reproduced by permission from the August 1982 issue of Reader's Digest.

Signs of Stress

AGRICULTURAL LAND IN CANADA

In Canada, the damage to land from human impact is already significant: about 20 per cent of our farmland is deteriorating. The Prairies alone lose 300 million tonnes of soil a year to erosion. Across the country, land on the 293,000 farms is damaged by salinization, alkalization, acidification, water logging and compaction by heavy farm machines -- all by-products of modern agriculture. In some cases, the land becomes virtual desert because it is no longer productive.

According to Elaine Wheaton of the Saskatchewan Research Council, "Fertilizers used by farmers mask the fact that organic matter and biomass have reduced by about 50 per cent since the land was first broken." About half the nitrogen in the West has been exported in the form of grain since large scale farming began less than a century ago, and soil is being lost ten times faster than it is being formed. In Prince Edward Island and New Brunswick bare stones and bedrock are appearing in the midst of once rich farm fields while mud, being washed into the ocean, is harming the fisheries.

In 1984, the Senate Standing Committee on Agriculture, Forestry and Fisheries produced *Soil At Risk*, a report that estimated that soil degradation in Canada costs farmers one billion dollars a year. The federal agriculture department estimated that in 1984, Canada lost as much as \$1.4 billion when one counts the costs of pollution and sedimentation off the farms.

To cultivate new land some farmers are ripping out shelter belts of trees which were planted after the 1930s dustbowl years to reduce erosion and to collect the winter snowfall. They plow under small wetlands, which help preserve moisture and provide wildlife habitat.

. . . Preserving farmland is an obvious priority in a world which already has too many hungry mouths and is adding more every day. Canada is in no danger of running out of food but we have an economic incentive to maintain a food business that supports 293,000 farms and 1.7 million jobs.

Any strategy to protect lands must look at how government, bank and business policies steer farm practices. . . . Fluctuations in food and land prices in recent years pushed thousands of farmers into bankruptcy. Pressure for quick cash pushed many farmers to till

every bit of land and this is leading to more soil depletion, water pollution and the loss of wildlife habitat.

Even crop insurance policies can contribute to ecologically unsound farming. Since farmers are paid for the amount of land that is seeded but which fails to produce a crop, there is an incentive to plough areas that should be preserved for wildlife or water retention. . . .

In order to stop losing soils we must encourage better farming practices, many of them known for millennia. Wind breaks, terraces, contour ploughing, crop rotation and the maintenance of crop residues on the land are classic ways to hold soil. But they have often been discarded in the rush for short term profits.

Toward a Common Future,
by Michael Keating,
ENVIRONMENT CANADA, 1989

Signs of Stress**THE PRESSURES OF ECONOMIC GROWTH ON
AGRICULTURAL LAND IN CANADA**

Only 11 per cent of Canada has any capability for agriculture and only five per cent of Canada's area is capable of crop production. Because of climate and topography, agricultural land with no serious limitations to production constitutes only one half of one per cent of Canada and is located along the southern borders in small nodes of favourable climate. From the top of Toronto's CN tower on a clear day you can see 37 percent of this prime land. In terms of settlement, Canada is a long thin country stretching 6 000 kilometres from coast to coast. In only a few areas does the renewable resource production base extend more than a short distance north of the American border. And this is a common resource base for most activities in Canada, not just agriculture but forestry, aggregate extraction, recreation and, of course, our cities and industries.

Forty per cent of Canada's gross national product and 25 per cent of its jobs are directly related to the land resource -- the extraction, harvest and processing of raw materials. The land base is the common denominator where the resource demands encounter the constraints of the environment. The land resource, like that of other nations on earth, is exhaustible and provides very real limits to what is practical in terms of sustainable development. Yet ours is a history of failure to consider the long term maintenance of the resource in our decisions, and where we do consider land resources, of a complacency bred of our frontier past.

Canada's production of renewable resources depends directly upon the sustainable management of the production base. It is hard to imagine anything more important in the medium term than the land resource. Despite restrictions of climate and topography, Canada does have a good and productive renewable resource base. We often worry about being hewers of wood and drawers of water, but it is these resources which bring us our true comparative advantage. Most of the Canadian economy is built directly upon raw materials, and particularly upon the renewable resources of forestry and agriculture.

Canada has long had the luxury of ignoring the planning and the management of its land resource. We have been a nation of exploiters and explorers, not builders. With a small population, natural regrowth and environmental resilience could accommodate the depredations of colonization and early settlement. Over the next hill there was indeed another resource to which one could move, having harvested or degraded the current holding. Old

attitudes die hard. A country of a frontier mentality, Canada still carries with it the myth of plenty -- a myth that nature is abundant and will provide. But through extensive soil surveys, the Canada Land Inventory, and the experience of those who have tried to farm in unsuitable areas, we have clearly established where the limits are. There is no longer suitable land just over the hill to replace that which we degrade. Yet we continue to build on the very best land (nearly all major Canadian cities are surrounded by class 1 agricultural land -- Montreal, Toronto, London, Winnipeg, Edmonton) and to manage the land as if it was easily replaceable. But the resilience is no longer there. We ignore the limits at our own peril, and already some of the consequences are becoming apparent in higher costs of production and in serious degradation of farm and forest land.

As a consequence of our past mistakes, Canada now has very significant problems relating to its resource base.

Conflicts are evident with respect to the use of our most productive lands. While there are large areas of high capability lands on the Canadian Prairies, prairie lands are limited by climate primarily to the production of grains. Lands like the lower Fraser Valley and Okanagan Valley of British Columbia, the Niagara Peninsula, Essex and Kent counties in the southern extremities of Ontario, the Annapolis Valley of Nova Scotia, and the area south of Montreal constitute a unique soil and climatic resource. These irreplaceable areas are capable of significant commercial fruit and vegetable production. Removal of these lands from production constitutes a permanent loss of Canada's capability to produce these foods. All these areas are under pressure of urbanization, with continuing subdivision and use of the land for urban related purposes such as recreation, aggregate extraction, waste disposal, and rural non-farm residences. Much of Ontario's best agricultural land lies atop land designated for sand and gravel extraction. On the Prairies, some of the best wheatlands of Alberta and Saskatchewan are underlaid by major coal seams and potash deposits. As a result, Canadians are bringing continuing pressures on their most productive agricultural resource.

Planning Canada's Land Resource Base for Sustainable Production,
by Dr. Edward W. Manning,
Chief, Land Use Analysis Division, Land Policy and Research Branch,
ENVIRONMENT CANADA, 1985

Signs of Stress

CAUSES OF SOIL LOSS

Economic Pressures on Farmers

Soil deterioration is, to a large extent, a reflection of the agricultural economy. A complex mix of monetary, political, social and environmental influences -- such as changing consumer demands, relatively slow growth in Canadian food demands, increasing self sufficiency of other countries and hence loss of some foreign markets, commodity surpluses, trade agreements and tariff policies, global politics, fluctuating world currencies, inflation, high interest rates, increasing land, labour, energy and transportation costs, relatively low food prices, climatic and natural hazards, loss of prime farmland and variable but generally low income -- place farmers in a difficult cost/price squeeze.

Farmers, like other businessmen, are forced to intensify their operations to extract more from the land in order to meet their economic obligations. Increased use of chemical fertilizers and pesticides, improved plant and animal breeding, increased size and capacity of machinery and other technological advances, all contribute to intensification and increased production. They have succeeded to the point that one farmer now supplies enough produce to feed more than 55 fellow Canadians. In the process, farms have grown from an average 96 hectares in 1941 to 207 hectares in 1981. The average farmer has more than \$400,000 of capital investment (of which 80 per cent is in real estate) in his operation.

However, over time these efforts to produce higher yields and immediate benefits also manifest negative impacts. Soil degradation arising from intensive, non-conservation agriculture takes many forms. Soil nutrients and materials may be physically removed through wind or water erosion; changes in the soil's chemical composition can result from salinization, acidification or contamination; or physical changes may occur when soil is compacted or mixed. Because of land deterioration, we cannot maintain current levels of productivity. Thus we have a paradox -- at the same time that agriculture is intensifying and being more productive, it is undertaking practices which reduce the long term carrying capacity of the land resource. Loss of soil productivity, poorer yields, declining food supplies and increasing food imports may be the by-products of efforts to achieve exactly the opposite.

Farmland can be significantly improved by a combination of good soil and water management and selection of crops that do not expose or deplete the soil. Unfortunately, the continuing trend to more specialized and intensive agricultural systems and the greater impact on agricultural land made by other land uses have increased the likelihood of soil deterioration rather than improvement. But farming, like many other land activities, depends on proper stewardship of the land. In Canada, it takes an average 300 to 1300 years to form one inch of soil. All Canadians should recognize the economic and environmental benefits of maintaining the carrying capacity of this finite resource.

Stress on Land in Canada (1983) and unpublished material,
LAND DIRECTORATE, ENVIRONMENT CANADA

Signs of Stress

FRESHWATER

Water is one of the earth's most abundant and reliable resources. Unlike other natural resources, water never diminishes. Self-renewing and constant, the world's water supply replenishes itself in a never-ending cycle of precipitation and evaporation. Yet, for humans, the availability of fresh water has become an urgent global issue, threatening food security, health, and future economic development.

It is estimated that most of the world's water -- 97 per cent -- is in the oceans and seas and most of the remainder, is fresh water locked in glaciers, circulating in the atmosphere or trapped deep beneath the earth in aquifers. Only one-hundredth of one per cent constitutes all the world's water suitable for human use. The distribution of this tiny proportion over the earth has dictated the growth and progress of human societies.

Today, the world's fresh water supply, like all natural resources, is under pressure. Rising populations, especially in the developing countries, tax an already scarce resource. Industrial pollution threatens the quality of usable water in North and South alike. In the shanty towns of burgeoning mega-cities, like Mexico City and Sao Paulo, the deteriorating quality of water spreads disease; in industrialized countries, acid rain and chemical wastes pollute lakes and water systems. The use of fresh water in agriculture now accounts for 73 per cent of total freshwater use, according to a reputed environmental organization. Poor irrigation techniques are wasting water and producing salinization of the soil resources.

In the constant search for water, some countries executed massive engineering projects to change the course of rivers and now face ecological crises of staggering proportion; others exploit the previously untapped groundwater that constitutes the water table; for the first time ever, fresh water may be a non-renewable resource.

The water cycle is perhaps the ultimate example of the interdependence of the earth's ecology. The challenge for humans is to act cooperatively to find integrated solutions to this rising problem. The search for sustainable development -- for economic progress that maintains the integrity of the natural environment -- will focus in the next decade on the issue of water, and on policies of conservation and management that will affect all countries.

There are no new sources of water: what there is must be used with wisdom.

from E.D.I.T #14, *Freshwater: Issues of Concern and Conservation*,
THE COMMON HERITAGE PROGRAMME, 1990

Signs of Stress

THE WATER CYCLE

From Prehistoric Times to the Present

Water forms a dynamic, continuous web that maintains and unites all life by cycling throughout the ecosphere. In this vast cycle our fixed supply of water is renewed again and again. A few molecules of the water you drank or washed in today were probably once used by Cleopatra, Plato, or any of the world's earlier citizens!

Solar energy drives water from the oceans, lakes, rivers and continents by evaporation; gravity pulls it down as rain, snow or hail. Some of the water falls on the land, sinks or percolates downward into the soil and ground to form the ground-water system. But the soil, like a sponge, can hold only so much water. If the rain falls faster than the rate at which water percolates downward, the water begins to collect in puddles and ditches and runs off into nearby streams, rivers and lakes. This run-off causes erosion and sometimes water pollution in various forms.

The water that is not picked up by plant roots continues to penetrate downward. Eventually the water stops its downward movement and fills all the cracks and crevices between soil particles and bedrock. The top of this zone of saturation is the *water-table*. A porous rock layer capable of containing water is known as an *aquifer*. In some areas that have heavy rainfall the water-table may be only a few metres below the land surface, but in dry areas it may be hundreds or thousands of metres down, or may not exist at all. In some places water that collected in prehistoric times has been buried deep underground by geological processes. Elsewhere, water that fell as rainfall millennia ago has followed the *dip* of an aquifer downwards and is now held thousands of metres below the surface. Water in *artesian basins* in Australia has in some instances been buried over 20,000 years. This water can be tapped and withdrawn for use but, since it is replaced very slowly or not at all, this tapping amounts to mining an essentially irreplaceable source of water.

Water Resources,
by G.T. Miller,
Living in the Environment,
WADSWORTH, INC., 1982

Signs of Stress

THE WORLD'S FRESHWATER SUPPLY

How much water is there in the world? Scientists estimate over one billion cubic kilometres (one cubic kilometre of water would fill 300 Olympic stadiums). Water covers nearly three quarters of the earth's surface in oceans, rivers, lakes, snow and glaciers. There is water in the atmosphere and water underground. Water leaves and returns the earth in what is known as the *hydrologic cycle*.

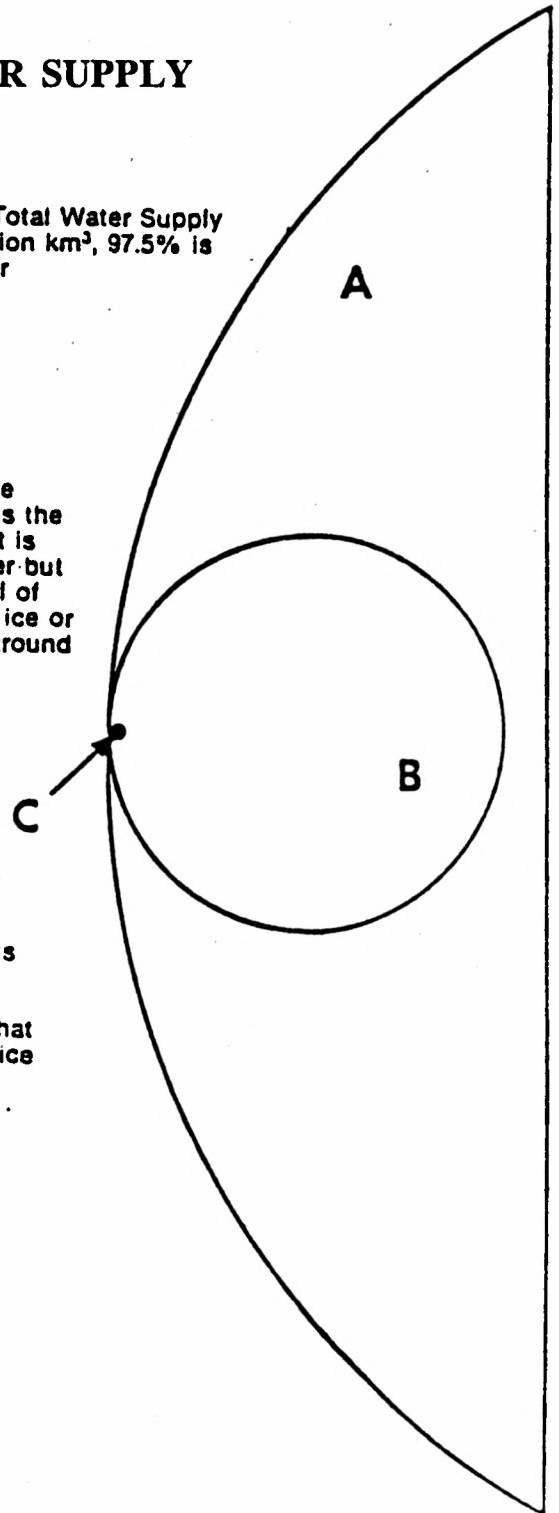
In the hydrologic cycle, water precipitates from the atmosphere to the oceans or to the land surface (where it flows overland and underground back to the oceans), and then evaporates or transpires back to the atmosphere from the land and the oceans. Although the distribution of the water around the globe varies from year to year, the total quantity of water has remained essentially constant during the recent geological past.

Most of the earth's water is salty or permanently frozen. Only one one-hundredth of one per cent (139,000 cubic kilometres) is available for meeting our freshwater needs. This small fraction is found in rivers, lakes, in the ground, and in the atmosphere.

A
World's Total Water Supply
1386 million km³, 97.5% is
salt water

B
This circle
represents the
2.5% that is
freshwater but
almost all of
this is in ice or
is underground

C
This dot
represents
the tiny
amount
(0.01%) that
is not in ice or
underground.



Signs of Stress

THE UNEVEN DISTRIBUTION OF THE WORLD'S FRESHWATER

Two things make water a unique natural resource. One is that water is essential for human survival. The other is that, unlike other natural resources, the total amount of water in the world is constant and can neither be increased (like timber or fish) nor diminished (like petroleum or coal).



. . . on a global scale, there is more than enough fresh water to meet demand, both now and in the foreseeable future. But it tends to be available in the wrong place, at the wrong time, or with the wrong quality. How uneven distribution is, is shown by the fact that 15 of the world's largest rivers carry one-third of the global run-off -- and the Amazon alone carries 15 percent.

Although there are few countries where rainfall would not supply sufficient water if it could all be collected, doing so can be expensive. This is true in most of Africa, much of western and south Asia, the western United States, Mexico, Australia and large areas of western South America. By contrast, large areas of western and south-east Asia and central Africa suffer from torrential rains and seasonal flooding. The Congo-Zaire basin, for instance, has less than 10 per cent of Africa's population but more than 50 percent of its water.

Safeguarding the World's Water: Water, Water, Everywhere . . .
UNESCO ENVIRONMENT BRIEF NO. 6, 1987

Signs of Stress

THE EXPANDING DEMANDS ON FRESHWATER

When analysts speak of the "demand" for water, they typically refer to water's use as a commodity -- as a factor of production in agriculture, industry, or household activities. Yet water in rivers, lakes, streams, and estuaries also is home to countless fish and plants, acts as a diluting and purifying solvent, and offers a source of aesthetic enjoyment and richness that adds immeasurably to the quality of life. No society can draw on all its available supplies and hope to maintain the benefits water freely offers when left undisturbed. The need to protect these natural functions is thus a critical backdrop to considering society's pattern of water use.

Although the practice of irrigation dates back several thousand years to early Egyptian and Babylonian societies, and although water has been tapped to supply homes and small industries for centuries, for most of humanity's history water use expanded at a moderate pace. Over this century, however, demands have soared with rapid industrialization and the need to feed an expanding world population. According to estimates prepared by Soviet scientists in the early seventies for the United Nations International Hydrological Decade (1965-74), which are among the most comprehensive historical data available, world water use in 1900 was 400 billion cubic metres, or 242 cubic metres per person. By 1940 global usage had doubled, while population had increased by 40 per cent. A rapid rise in water demand then began at mid-century: by 1970 annual per capita withdrawals had climbed to over 700 cubic metres, 60 per cent higher than in 1950. Both agricultural and industrial water use increased twice as much during these 20 years as they had over the entire first half of the century.

Today, humanity's annual water withdrawals equal about a tenth of the total renewable supply and about a quarter of the stable supply -- that which is typically available throughout a year.

Managing Freshwater Supplies,
by Sandra Postel,
State of the World,
WORLDWATCH INSTITUTE, 1985

LOOKING AHEAD

Declining Freshwater Resources?
Average Annual Per Capita Run-off in Selected Countries,
1983, With Projections for 2000*

Country	1983 (thousand cubic metres)	2000	Change (per cent)
Canada	110.0	95.1	-14
Norway	91.7	91.7	0
Brazil	43.2	30.2	-30
Venezuela	42.3	26.8	-37
Sweden	23.4	24.3	+4
Australia	21.8	18.5	-15
Soviet Union	16.0	14.1	-12
United States	10.0	8.8	-12
Indonesia	9.7	7.6	-22
Mexico	4.4	2.9	-34
France	4.3	4.1	-5
Japan	3.3	3.1	-6
Nigeria	3.1	1.8	-42
China	2.8	2.3	-18
India	2.1	1.6	-24
Kenya	2.0	1.0	-50
South Africa and Swaziland	1.9	1.2	-37
Poland	1.5	1.4	-7
West Germany	1.4	1.4	0
Bangladesh	1.3	0.9	-31
Egypt	0.09	0.06	-33
World	8.3	6.3	-24

State of the World
WORLDWATCH INSTITUTE, 1985

* Estimates are for run-off originating within each specific country and do not include inflow from other countries.

Signs of Stress

WATER IN CANADA

An Increasingly Scarce Resource

We Canadians take our water for granted. We assume that it will always be there -- clean, abundant, and above all, free. In short, a bottomless well. The truth is, we don't have as much fresh water as we think. True, Canada has nine per cent of the world's water -- but we also occupy seven per cent of the world's land mass, leaving us, as Tom McMillan pointed out to the association québécoise des techniques de l'eau, "just about our fair share." However, about 60 per cent of Canada's water drains north, while 90 per cent of the population is clustered along our southern border. And when an abundance of water does coincide with a large population it is often polluted, for example, the Great Lakes and the St. Lawrence River Basin.

Canadians must begin to look long and hard at our water supply before continuing to draw from it at the rate we have done in the past. Our water withdrawals increased by more than 50 per cent from 1972 to 1981, although our population increased by less than five per cent in the same period. Our water use is expected to continue to outstrip population gains in the coming years. "Our approach to the pending water shortage," said former Environment Minister McMillan, "is as typically Canadian as it is fundamentally flawed. It's based on the false premise that there is an easy fix. Just as in the 1970s we thought the answer to energy shortages was increased supply, so also we are repeating the mistake with water. Hardly anyone is looking at the demand side of the equation. Need more water? Construct a pipeline; dig a canal; build an irrigation system. Need a waste sink for an industry? Dump the water untreated, or inadequately treated into the nearest waterway; we can always get clean water from somewhere else."

Instead, we need to stress water conservation, efficiency and recycling. Speaking to the Ontario Municipal Water Association, Mr. McMillan said, "In no part of Canada is freshwater so plentiful that it can continue to be over-used and abused as it has been in recent decades. We must start viewing it as a scarce commodity that has real value. And we should begin managing it accordingly."

Water Pricing Policy,
Environment Update,
ENVIRONMENT CANADA, August 1987

Signs of Stress**PROTECTING WATER QUALITY IN CANADA****The Sustainable Development Approach**

The ability to protect water quality will be another test of our ability to live sustainably.

Millions of tonnes of wastes are dumped each year into Canadian waters and far greater amounts are dumped around the world and in the oceans. Hundreds of thousands of our lakes face acidification and large numbers of fish are unsafe to eat because they live in polluted waters. A growing number of underground water sources are polluted because of chemical spills or steady seepage from underground dumps, storage tanks and pipelines.

In order to protect water quality, people, cities and industries will have to reduce dramatically the amount of pollution they release. This will require major changes in industrial processes, anti-pollution equipment and controls on municipal sewer systems. It will mean implementation of promises made in the 1978 Canada-United States Great Lakes Water Quality Agreement, which called for no further discharges of persistent toxic substances. This principle underlies new water quality rules being implemented by Ontario.

To cope with the raw sewage still going into our waters we must build many more sewage treatment plants. At the same time we have to increase the efficiency of many existing sewage treatment systems, and reduce the amount of hazardous materials dumped into sewers by industries and citizens. These chemicals upset sewage treatment operations and expose their workers to hazardous fumes. And we need to encourage people not to use excessive amounts of water because this puts a heavy load on sewage systems. For example roof drains which now dump a heavy load of water into sewer mains could be redirected onto lawns. Storm water runoff from streets could be directed onto fields or ponds to soak into the ground rather than being funnelled into sewers at top speed.

Our decaying sewer and water systems need about five billion dollars of repair work just to keep them from falling apart and spreading pollution. James McLaren, a Toronto engineer and member of Canada's federal water inquiry, said Canadians should pay about 26 per cent more in water rates to raise the funds to do the job properly.

Farm irrigation is the biggest water consumer in Canada and around the world. Irrigation takes water and generally does not return it to the rivers. To avoid more water shortages, particularly in parts of western Canada and other farmlands, we must make irrigation systems more efficient. In classic irrigation systems that pour water down furrows between the crops, as much as half the liquid never reaches the plants. But equipment now exists to deliver up to 98 per cent of the water to irrigated crops. Using more of this equipment will dramatically reduce the quantity of water needed before climate change puts more pressure on water supplies.

The same principle holds true for industrial and home use where we could replace old equipment and fixtures with modern, water-efficient devices. This could reduce demand for water even as the population increases.

Toward a Common Future: A Report on Sustainable Development and its Implications for Canada,
ENVIRONMENT CANADA,* 1989

* The writing and publication of this report have been financed by Environment Canada. The opinions expressed in the document do not necessarily reflect the views or policies of the Department.

Signs of Stress

ACID RAIN

Acid rain is probably the most urgent environmental problem of industrialized countries. The problem was brought to the attention of the world by Sweden at an environmental conference of 1972. Since then, other countries of Europe have voiced growing concern. In North America, the United States, and especially Canada, are affected. Acid rain can be measured by the destruction of lakes, aquatic life, trees and vegetation.

Acid rain is an insidious mixture of 70 per cent sulphur dioxide (SO₂) and nitrogen oxides (NO_x), which originates from the out-pourings of smoke stacks, fossil-fuelled power plants, oil refineries and the exhaust pipes of millions of moving cars. Thousands of tonnes of invisible gas travel through the atmosphere for long distances, and over a period of time lasting up to several weeks. These invisible clouds of sulphur dioxide and nitrogen oxides, carried by the wind, are converted into acid-causing sulphates and nitrates, eventually coming down with every rainstorm and snowfall. Mixing with the water vapours in the clouds they travel in, they fall to earth thousands of kilometres from their sources as acid rain and acid snow.

The Human Element,
TEACHERS' PRESS LTD., 1984

Signs of Stress

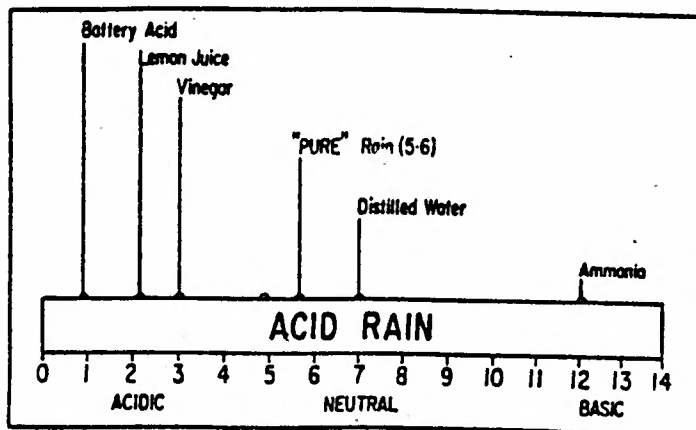
WHAT IS ACID RAIN?

Acid rain is rain that has a higher acid content than unpolluted rain because it has become contaminated with sulphuric and nitric acids.

The acidity of rainfall is measured on a scale of 0 to 14, called the pH scale, which measures how acid or alkaline a solution is. The pH value of a solution is determined by its concentration of hydrogen ions (H^+).

The pH scale may be said to operate from its mid-point of seven. A solution with a pH value of seven is neutral, neither acid nor alkaline. The higher up the scale you go from seven, the more alkaline a solution is. The lower down the scale you go from seven, the more acidic a solution is. Thus ammonia, which is very alkaline, has a pH value of 12; distilled water is neutral, with a pH value of seven; lemon juice is very acidic, with a pH value of two.

The pH scale is also logarithmic, which means that a change of one unit on the scale means a ten-fold change in how acidic or alkaline a solution is. Battery acid at pH one is only one unit down the scale from lemon juice (pH 2), but is ten times more acidic. It is 100 times more acidic than vinegar, which has a pH value of three.



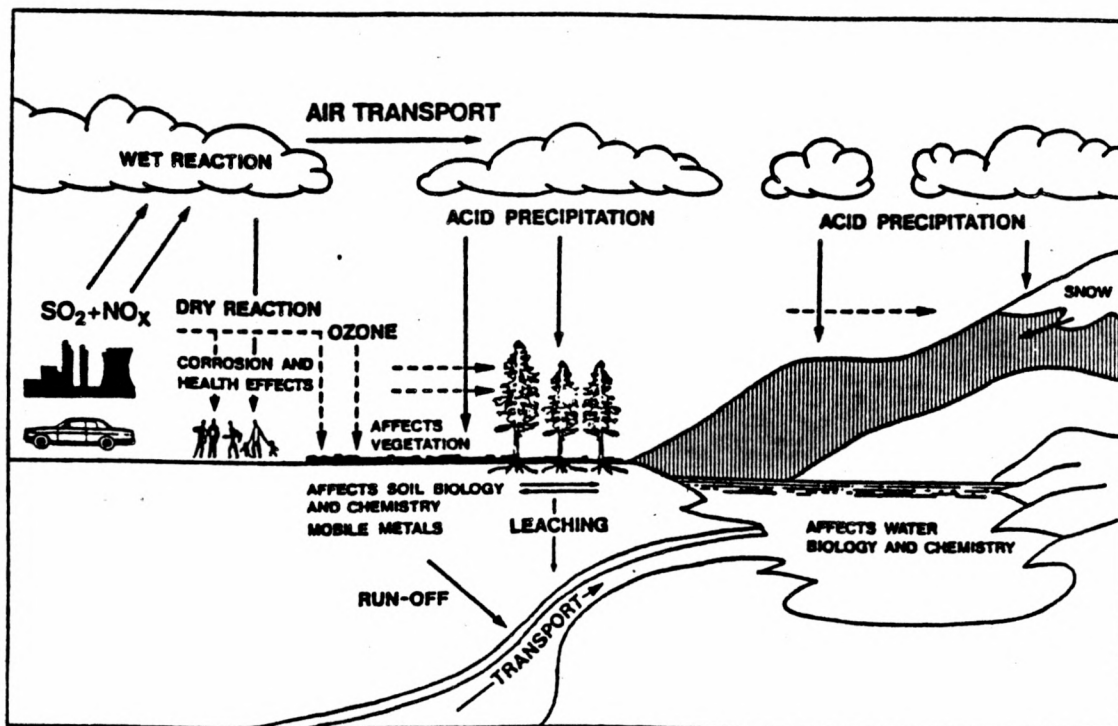
Acid Rain: A Newfoundland and Labrador Perspective,
by Bernard Brown,
DEPARTMENT OF FISHERIES AND OCEANS, March, 1983

Signs of Stress

THE TRANSPORT OF ACID RAIN

Sulphur and nitrogen oxides produced when oil, coal, natural gas or peat are burned can be converted in the atmosphere into sulphates and nitrates, and then into acids, which can return to earth in contaminated rain, snow, hail, fog or mist. Thus the phrase "acid rain", . . . an evocative, convenient and dramatic term, but not altogether accurate. . . .

Acid pollution can be wet (rain, snow, mist) or dry (gases, particles, smog). It involves not only sulphur dioxide but nitrogen oxides, hydrocarbons and ozone, acting alone or together. The pollution itself is not always "acid", but may trigger off acidification in soils, lakes and rivers.



Acid Earth: The Global Threat of Acid Pollution,
by John McCormick,
EARTHSCAN, London, 1985

Signs of Stress

THE EFFECTS OF ACID RAIN ON LAKES AND TREES

After acid rain falls to earth, when and how does it damage plants and animals? Most rain lands first on soils and the chemical composition of soil is the key to the next stage. Many soils are good at neutralizing the acid, especially those rich in lime. The worst neutralizers are thin, often already acid, soils that overlie hard rocks such as granite and gneiss.

In general, land covered by ice in the last Ice Age is bad at neutralizing. But many tropical soils are also vulnerable. Most of Scandinavia, Scotland, and the Appalachian and Rocky Mountains of the United States have few defences against acid rain and it is in these places that the decline of inland fisheries has been most pronounced.

Lakes have their own method of neutralizing acid water draining from the soil using dissolved bicarbonates. But once the bicarbonate is exhausted, the acidity of lakes rapidly increases.

Canadian scientists acidified one lake deliberately over eight years to monitor what happened. They found that fish stopped breeding and disappeared along with snails, insects and most other water life. The water was left clear and eerily still.

In real lake systems, a second process equally toxic to fish often occurs. Metals that normally lie dormant in soils may be dissolved by acid rain. Aluminum, for example, turns up in large quantities in many acid lakes. There it causes mucus to clog the gills of fish, often killing them before the acid does.

The acidification of lakes is no new phenomenon. Investigation of the remains of fossil plants, called diatoms, found in the sediment of lakes in southern Sweden has revealed that, since the retreat of the Ice Age glaciers 12,000 years ago, the pH of these lakes fell from a neutral 7 to a slightly acid 6 at the turn of the century. Since then the pH has fallen to 4.5.

The discovery in the early 1980s that half of the trees in the Federal Republic of Germany were damaged, with naked crowns, yellowing needles and retreating roots, came as a profound shock and helped fuel a "green revolution" in German politics.

The direct toxic effects of sulphur dioxide gas, which can invade leaves and upset photosynthesis, is probably responsible for some terrible destruction of forests in Czechoslovakia, close to industrial centres that burn lignite, a highly sulphurous type of coal. But the Bavarian Forest and southern Black Forest, which suffer the worst damage in Germany, have some of the lowest concentrations of sulphur dioxide in the air.

The latest theory is as speculative as the rest, but seems to fit the facts rather better. It says that ozone and acid mists might combine to attack German forests.

Ozone is known to have damaged the roots, leaves and even the chlorophyll of plants and trees. Ozone travels further as a gas than any other pollutant and its concentration is high in both Bavaria and the Black Forest. Moreover, levels are highest on high ground, where the German tree deaths began.

German scientists suggest that ozone may be damaging the leaves of trees in such a way that acid in fogs can then wash out essential nutrients, leaving the tree too crippled to replace these losses by taking up new nutrients through roots. Certainly, the leaves of damaged trees contain on average ten per cent less of the nutrient magnesium.

Still Falls the Acid Rain,
by Fred Pearce,
DEVELOPMENT FORUM, October, 1985

Signs of Stress**THE INTERNATIONAL ISSUE (1)**

Because fossil fuel emissions in one country are often converted into acid deposition in another, acid pollution has become a major international issue. Scandinavian governments are critical of Britain's unwillingness to curb its pollutive emissions. In March 1984 Canadian government officials said American inaction on acid pollution was "one of the biggest irritants in United States - Canada relations". At the Reagan-Mulroney summit in March 1985, acid pollution was at the top of the agenda, and turned out to be one of the few issues on which Canada and the United States could not agree.

There has been some international cooperation. In 1979 an International Convention on Long-range Transboundary Pollution was opened for signature, and in 1984 the Ottawa Conference on Acidification resulted in the formation of the "30% Club", member countries pledging to reduce their national emissions of acid-forming sulphur dioxide by at least 30 per cent in ten years. But the reductions agreed upon under the terms of the Convention and by the "30% Club" are by no means the final answer. Both coal use and overall energy consumption may triple worldwide over the next 40 years.

Research has attempted to clarify the causes, effects and scale of acid pollution, but has produced little scientific or political agreement. Monitoring and data gathering systems differ from one country to the next. Even within countries, data from government, industry and science may not agree.

Acid Earth: The Global Threat of Acid Pollution,
by John McCormick,
EARTHSCAN, London, 1985

Signs of Stress

THE INTERNATIONAL ISSUE (2)
Annual Sulphur Exchange in Selected Countries

	<i>SO₂ emissions</i>	<i>Sulphur deposition (%)</i>		
	('000 tonnes)	<i>Foreign</i>	<i>Domestic</i>	<i>Undecided</i>
Twelve largest (world)				
USSR	25,000	32	53	15
United States	24,100	--	--	--
China	12,000	--	--	--
United Kingdom*	4,680	12	79	9
Canada	4,516	c50	50	--
East Germany	4,000	32	65	3
Italy*	3,800	22	70	8
France*	3,270	34	52	14
West Germany*	3,200	45	48	7
Czechoslovakia	3,100	56	37	7
Yugoslavia	3,000	41	51	8
Poland	2,755	52	42	6
EEC total (inc. * above)	17,596	--	--	--
Others:				
Spain **	2,730 (1985)	18	63	19
Hungary	1,633	52	42	4
Finland	595	55	26	19
Sweden	496	58	18	24
Norway	137	63	8	29
Mount St Helens (1980-81)	300	--	--	--
TOTAL (world)	Approx 100 million tonnes			

Acid Earth: The Global Threat of Acid Pollution,
 by John McCormick
 EARTHSCAN, London, 1985

** Spain is now a member of the EEC (European Economic Community), bringing the EEC total to 20,326.

The Global Response

THE GLOBAL RESPONSE TO ENVIRONMENTAL STRESS

The evidence for the deterioration of the planetary environment is clear, scientifically measurable and extensively documented. To a greater or lesser extent, the environmental and, therefore, the resource and economic base of every country is under attack. Cumulative pressures on the planetary biosphere force questions as to the earth's capacity to sustain life.

The environmental crisis is, for the most part, brought about by human activity, the effect of technological growth, industrialization, population increase and by human attitudes that have viewed the environment as an inexhaustible resource for economic growth.

Questions of survival force creative strategies. The last few years have seen the beginnings of a massive international response to identify the complex, interlocking causes and to begin to plan policies and actions to conserve and to sustain the environment.

The strategies began with a recognition and statement of the global problem at the United Nations–sponsored Stockholm Conference on the Environment in 1972. Since then, there has been a growing global consensus to find solutions. The United Nations Environment Program (UNEP), with the World Wildlife Fund and the International Union for the Conservation of Nature and Natural Resources, developed the World Conservation Strategy in 1980. Since then, many countries have endorsed this strategy, each developing their own policies for conservation and preservation. In 1987, the Brundtland Report, *Our Common Future*, was produced by the World Commission on Environment and Development; one of the most significant and far-reaching global surveys of the realities, causes and effects, of environmental and social stress ever written. From these and other initiatives has emerged the idea of *sustainable development*.

Sustainable development is not a precise step-by-step blueprint for survival: it is a framework for strategies based on the belief that all human societies can continue to meet their basic needs and human aspirations without destroying the biosphere which sustains life. Recognizing the continued need for economic growth, *sustainable development* suggests that "management" rather than exploitation of the environment and its resources is the key to the

future. The ancient values of sustenance, conservation, harmony with nature, of "doing more with less", are now seen as essential for the implementation of the strategy for human survival. The transformation in the definition of "development" from that of rapid economic and technological growth for its own sake, to that of sustained and integrated human progress is, in a sense, a moral transformation, a rethinking of what it is to be human in a single planetary environment, a profound change in human attitudes which is the essential first step to a humane and peaceful future and, perhaps, the hardest one of all.

from E.D.I.T #10, Environment First: The Idea of Sustainable Development,
THE COMMON HERITAGE PROGRAMME, 1988

The Global Response

WHAT IS SUSTAINABLE DEVELOPMENT?

Humanity has the ability to make development sustainable -- to ensure that it meets the needs of the present without compromising the ability of future generations to meet their own needs. The concept of sustainable development does imply limits -- not absolute limits but limitations imposed by the present state of technology and social organization on environmental resources, and by the ability of the biosphere to absorb the effects of human activities. But technology and social organization can be both managed and improved to make way for a new era of economic growth. The World Commission on Environment and Development believes that widespread poverty is no longer inevitable. . . . sustainable development requires meeting the basic needs of all and extending to all the opportunity to fulfil their aspirations for a better life.

Meeting essential needs requires not only a new era of economic growth for nations in which the majority are poor, but an assurance that those poor get their fair share of the resources required to sustain that growth. Such equity would be aided by political systems that secure effective citizen participation in decision making and by greater democracy in international decision making.

Sustainable global development requires that those who are more affluent adopt life-styles within the planet's ecological means -- in their use of energy, for example. Further, rapidly growing populations can increase the pressure on resources and slow any rise in living standards; thus sustainable development can only be pursued if population size and growth are in harmony with the changing productive potential of the ecosystem.

Yet, in the end, sustainable development is not a fixed state of harmony but, rather, a process of change in which the exploitation of resources, the direction of investments, the orientation of technological development and institutional change are made consistent with future as well as present needs. We do not pretend that the process is easy or straightforward. Painful choices have to be made. Thus, in the final analysis, sustainable development must rest on political will.

From *Our Common Future*,
copyright © World Commission on Environment and Development 1987
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The Search for Sustainability**SUSTAINABLE DEVELOPMENT****Changes In Society's Values**

Values are the key to the evolution of a sustainable society not only because they influence behaviour but also because they determine a society's priorities and thus its ability to survive.

Before us now is the opportunity to adjust our values according to our changing perceptions of our world and our place in it. Of necessity, the path to sustainability will be littered with our cast-off values. Materialism, planned obsolescence, and a desire for large families will not survive the transition. Frugality, a desire for a harmonious relationship with nature, and other values will take their place.

In many industrial countries, and in parts of developing countries that can afford to emulate them, materialism appears to have supplanted more profound social ethics -- those based on survival, personal growth, and ecological harmony. The danger is that the acquisition of material goods will eventually cease to bear any direct relationship to human need, and that the ultimate goal of survival will be supplanted by that of consumption. Individual identity becomes equated with the accumulation of material possessions, social progress with the growth of the gross national product. Indeed, in affluent nations, the quality of life becomes confused with an ever-expanding consumption of goods and services.

Ironically, some of the values that have contributed to human survival during the last few million years, such as acquisitiveness and the desire for many children, are precisely those that now threaten survival. Acquisitiveness, a peculiarly human trait, may have served society well in earlier times when the margin of survival was thin. Continuous child-bearing throughout the reproductive life-span was also a key factor in the survival of the species. But now circumstances are changing, and as they do, so must values.

The challenge to materialism is scarcely new. Historian Arnold Toynbee notes that although Jesus, Buddha, Lao-Tzu, and other spiritual guides disagreed about many things, they all agreed on the emptiness of materialism. . . .

The displacement of spiritual goals by the drive to accumulate wealth has its origins in the belief that humans are separate from nature and are its master. Carried to extremes, that attitude has led to the abuse of natural systems and resources. It has blinded economic planners and corporate decision-makers to the need to acknowledge nature's carrying capacity. Yet if that ultimately self destructive belief is overturned and we begin to see ourselves as an integral part of the natural world, instead of apart from it, then many complex issues will quickly resolve themselves. For instance, some public debate is focused on whether an environmental ethic is desirable. In fact, it is not optional. Without an environmental ethic that preserves the biological and agronomic underpinnings of society, civilization will collapse.

Taking part in the creation of a sustainable society will be an extraordinarily satisfying experience. In effect, we have embarked on a shared adventure -- the building of a society that has the potential to be an enduring one. That awareness could begin to permeate almost everything we do, imbuing it with a sense of excitement. The excitement derives in part from the scale of the undertaking, which has no precedent, and from the full knowledge of the risk and consequences of failure.

Why We Must Change the Way We Live,
by Lester Brown,*
COUNTRY JOURNAL, November 1981

*Lester Brown is President of Worldwatch Institute in Washington, D.C.. His book "Building a Sustainable Society", from which this essay is adapted, was published by W.W. Norton.

The Search for Sustainability**TOWARD A SUSTAINABLE 21ST CENTURY**

Sustainable development does not imply absolute limits to growth and it is not a new name for environmental protection: it is a new concept of economic growth.

Sustainable development does not imply a fixed state. It is a process of change, in which economic and fiscal policies, trade and foreign policies, energy, agricultural and industrial policies all aim to induce development paths that are economically, socially and ecologically sustainable.

It requires more equitable distribution and equal opportunities within and among nations. It must be a goal for all nations, developed and developing alike. Indeed, it is a goal for the whole global community.

Sustainable development cannot, and will not, be achieved in a world ridden by poverty. We have, therefore, called for a new era of economic growth, one that is forceful, global and environmentally sustainable, with a content that enhances the natural base rather than degrading it.

The industrialized countries will have to accept the obligation to see to it that international economic relations help, rather than hinder, the possibility of ecologically sound development. This is our duty. It is also self interest.

Clearly, sustainable development also requires that we attain a balance between the population and the carrying capacity of our planet. Only in a world that is safer, one which gives the poor more self respect and hope for their lives and future, will poor people have real choices, including the choice to limit the size of their families.

The production of enough food to feed a doubled world population seems within our reach. But securing access to food for those who need it and ensuring environmentally sustainable agricultural practices will require fundamental policy changes.

The World Commission on Environment and Development calls for a shift in global agricultural production patterns. Northern agricultural production systems often run on the basis of large scale and short sighted subsidies -- and on the intensive use of fertilizers and pesticides. They over-exploit farmland and introduce harmful chemicals into food and water.

The practice of dumping surpluses must be halted. At present, these surpluses often go to developing countries in ways that depress prices for local farmers, marginalize the poor, undermine agriculture and suppress the political reform which is so desperately needed.

We call for a reorientation of these policies -- to secure farm income while enhancing, rather than undermining, the resource base. Much greater resources are needed to promote sustainable agriculture in the Third World, using techniques adapted to local conditions. Western style ploughing, for example, has been a major cause of soil erosion in many areas.

Environment is not a separate sector, distinct from industry, agriculture and energy. Environmental agencies need to be upgraded politically, and expanded financially. But the real changes will only come about when central economic agencies, such as ministries of finance, energy and others, are held responsible for the environmental effects of their policies.

This implies that economy and ecology will have to merge. Environmental concerns must become an integral part of the decision making at all levels. . . .

Towards Sustainable Development,
The Panos Institute,
PANOS PUBLICATIONS LTD., London, 1987

The Search For Sustainability

THE CONTRIBUTION OF INDIGENOUS PEOPLES TO SUSTAINABLE DEVELOPMENT

Global trade and increasing industrialization have led to great prosperity for those who have been able to benefit from the resulting expansion of economic activity. But another result has often been the devastation of local ecosystems. And what happens to the local people who remain dependent on the now-depleted living resources, and indeed had developed ways and means of using these resources sustainably, without depleting them?

As the World Commission on Environment and Development pointed out: "Growing interaction with the larger world is increasing the vulnerability of these (isolated) groups, since they are often left out of the processes of economic development. . . It is a terrible irony that as formal development reaches more deeply into rainforests, deserts, and other isolated environments, it tends to destroy the only cultures that have proved able to thrive in these environments."

The loss of cultures, or of traditional knowledge within cultures undergoing rapid change, is at least as serious a problem for humanity as is the loss of species. All who follow will share the loss of traditional knowledge about the local environment. Crucial knowledge about how that environment might be used to provide benefits on a sustainable basis will have disappeared.

Indigenous peoples (also called traditional cultures) are distinct cultural communities with unique land and other rights based on original and historical use and occupancy. Their cultures, economies and identities are inextricably tied to their traditional lands and resources. They may be the original surviving inhabitants of lands that now are part of nation-states established and controlled by subsequent arrivals. Within many nation-states, aboriginal rights to those lands and resources have been frequently undermined or threatened by the effects of colonization and resource exploitation.

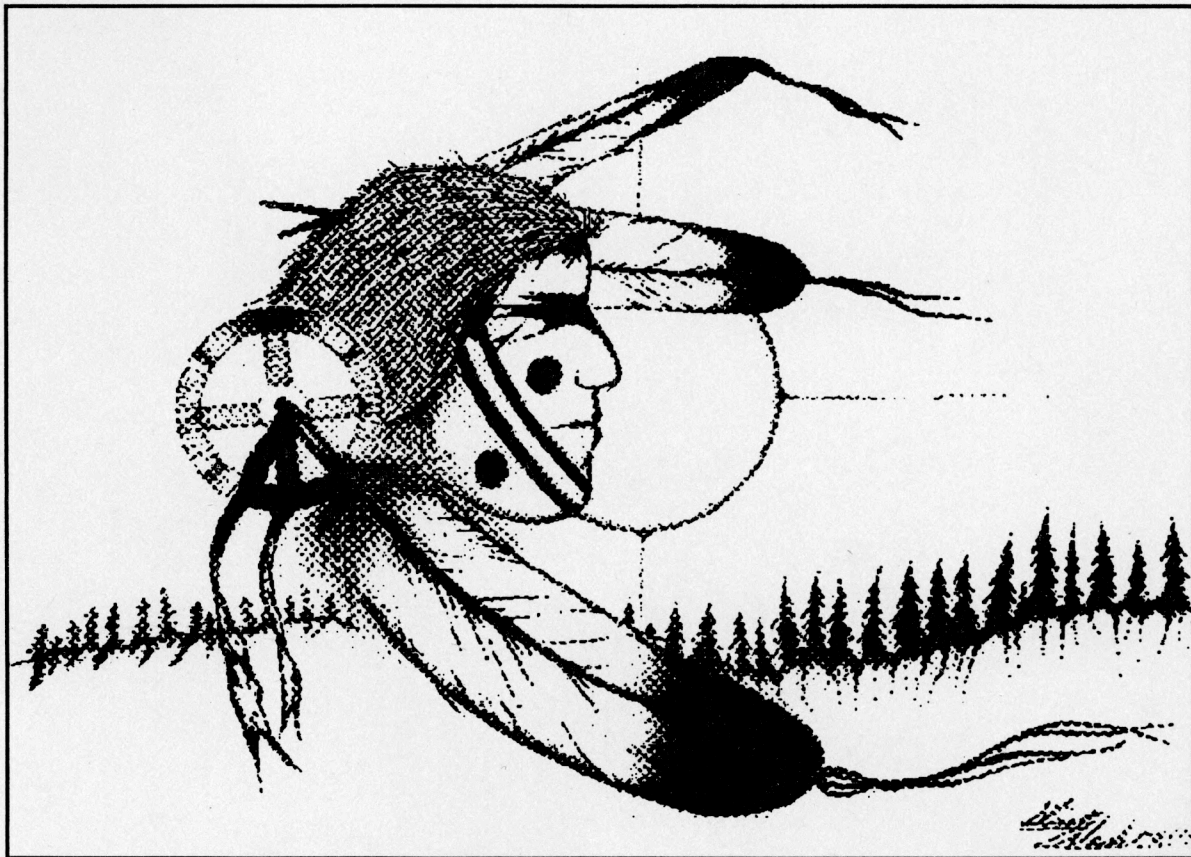
Many indigenous peoples are almost entirely outside the cash economy and, therefore, are closely tied to the harvest of renewable resources. Activities such as hunting, fishing, trapping and gathering continue to make a substantial contribution to the economies of these indigenous peoples, providing them with food, raw materials and income. Moreover, subsistence activities provide Native communities with a perception of themselves as distinct peoples, confirming continuity with their past and unity with the natural world. They

reinforce spiritual values which may not be shared by the larger societies. Subsistence emphasizes an ethic of sharing and mutual support, community cohesion and a commitment to stewardship of the land and its resources, based on a perspective of many generations, both past and future. Adoption of modern technologies does not change their status as indigenous peoples, and does not necessarily diminish the economic and cultural importance of hunting, trapping and fishing. Traditional subsistence cultures are characterized neither by the technologies employed, nor by whether the resources obtained are consumed directly or sold for income, but by their roots in tradition, their crucial role in expressing and strengthening cultural identity, and their structure of responsibility for stewardship of resources.

Conservation and development policy-making and planning often seem to assume that indigenous peoples have only two options for the future: either to return to their ancient way of life; or to abandon subsistence altogether and become assimilated into the dominant society. Indigenous peoples should have a third option to modify their subsistence way of life, combining the old and the new in ways that maintain and enhance their identity while allowing their society and economy to evolve. As original conservationists, they now aim to combine development and conservation and put into practice the concept of equitable, culturally appropriate sustainable development.

from *Indigenous Peoples and the World Conservation Strategy II workshop*,
at the 4th Annual General Assembly, Indigenous Survival International,
INTERNATIONAL UNION FOR CONSERVATION OF NATURE AND NATURAL RESOURCES, 1988

RESOURCES



RESOURCES

SOCIAL STUDIES RESOURCES

BOOKS

The books listed are divided into the following categories: Non-fiction, Biography, Geography, Legends, Arts (poetry, art, etc.), and Fiction.

The books have been designated in the left margin by one or more of: 1, 2, 3, 4 and T. The numbers refer to the parts of the guideline:

Part 1 - Kindergarten & Grade 1

Part 2 - Grades 2, 3 and 4

Part 3 - Grades 5, 6 and 7

Part 4 - Grades 8 and 9

"T" refers to Teacher Reference, and many of these will prove useful to teachers at any level.

For the Fiction, Biography, Geography and Arts sections, and to a great extent the Non-Fiction section, books have been categorized according to student reading level as well as guideline topics as much as possible. For Legends, the picture and/or print format of the books, and the enjoyment that students would get from hearing the legends read to them have also been taken into account. However, as teachers well know, most legends are suitable for all ages as long as the language used in reading or telling them is suitable for the level of the students.

Although an effort has been made to avoid listing books that are biased or racist or which distort history, there are books on the list that have not been checked. It is teachers who ultimately must evaluate the accuracy of resources, whether or not they appear on this list. As well, they will want to discuss with students, particularly intermediate level students, the inaccuracies they find in books, films, etc. Amongst other things, teachers and students will want to watch for stereotyping of Native peoples as "warlike", "godless", and so on; and writers (and others) who rate all cultures in terms of their own "superior" culture. Criteria for evaluating books about Native peoples will be found in *Resource Reading List 1990: Annotated Bibliography of Resources By and About Native People*, compiled by Catherine Verrall, Patricia McDowell and Lenore Keeshig-Tobias. (See Resources Information at the end for address). Schools will find further good advice in *How to Tell the Difference: A Checklist for Evaluating Native Children's Books* by Beverly Slapin, Doris Seale and Rosemary Gonzales. It was published by Oyate in 1988 and can be ordered from them at 2702 Matthew Street, Berkeley, California, 94702.

It has not always been possible to give the publication date, but it is believed all the books listed are in print. An effort has been made to enter as many as possible of the relevant books now available, but the list is not exhaustive, and of course more books are

constantly appearing. Teachers can add new ones to the bibliography as they hear about them.

Included within the book listings are some charts and posters.

For Grades 3 through 9, materials that the students can read may not be available for all topics. When that occurs, it is hoped that teachers will select materials listed in these resources, or those from other sources, and adapt them to the reading levels of their students.

With regard to studies of various societies in Grades 3, 4 and 5, schools may already have books in school/classroom libraries that are appropriate. Some have been entered in this list, but there are many more available or becoming available as publishers try to meet the growing demands of teachers wanting students to do research, rather than use a single Social Studies or History text.

Teachers who are looking for historical background for themselves, might try *Native Peoples and Cultures of Canada* by A. McMillan, and one of *Skyscrapers Hide The Heavens: A History of Indian-White Relations in Canada* by J. R. Miller, *The Dispossessed: Life and Death in Native Canada* by Geoffrey York or *Canada's First Nations: A History of Founding Peoples from Earliest Times* by Olive Dickason. Many teachers would also appreciate Rupert Ross's book *Dancing With A Ghost: Exploring Indian Reality* for the comparison he makes of European and Ojibway or Cree world views. All these books appear in this resource list.

At the end of the book listings, the addresses of publishers are listed, and also the names and addresses of organizations which supply information on resources. As well there is a Journals list of magazines, newspapers and journals to which schools may wish to subscribe.

FILMS, ETC.

No film, video, filmstrip or slide resources have been provided, but there is a list of filmmakers, distributors, etc. who have relevant materials, and it is suggested that schools write to all these addresses and ask for a catalogue.

NON-FICTION

- 12 Adams, Dawn, et al. *Queen Charlotte Islands Reading Series*. Vancouver: Pacific Educational Press, 1983/84.
A series of fourteen readers and a teacher's guide for Grades 1, 2 and 3. Designed to act as supplements to a standard reading series, the readers present the culture of the Haida as it is today within the context of the past.
- T Adams, Howard. *Prison of Grass: Canada From a Native Point of View*. Saskatoon: Fifth House Publishers, 1989 (revised). Order from University of Toronto Press.
Canadian history from the standpoint of a Native.
- T Ames, Randy. *Nunavut: Political Choices and Manifest Destiny*. Canadian Arctic Resources Committee, 1988. Order from Canadian Arctic Resources Committee, 111 Sparks Street, 4th Floor, Ottawa, Ont. K1P 5B5.
Background information on the creation of Nunavut – the people, the territory and the issues.
- T Andrews, Elaine, Keyworth, C.L., Kiptak, Karen, et al. *The First American Series: (1) California Indians; (2) Indians of the Pacific Northwest; (3) Indians of the Plains; (4) Indians of the Southwest; (5) Indians of the Plateau and the Great Basin; (6) Indians of the Northeast; (7) Indians of the Southeast; (8) Indians of the Arctic and Subarctic*. New York: Facts on File, 1991. Order from Canadian Manda Group.
An eight-volume series written for senior high school students. Each has four broad subjects areas: roots; way of life; rituals; change since the coming of the Europeans.
- 23 Ashwell, Reg. *Coast Salish – Their Art, Culture & Legends*. Surrey: Hancock House Publishers.
- 23 Ashwell, Reg. *Indian Tribes of the Northwest*. Surrey: Hancock House Publishers.
- T Assu, Harry, with Joy Inglis. *Assu of Cape Mudge: Recollections of a Coastal Indian Chief*. Vancouver: University of British Columbia Press, 1989.
This local history includes an insider's view of potlatch.

- T Baldwin, Douglas. *Abegweit: Land of the Red Soil*. Charlottetown: Ragweed Press, 1985. Order from University of Toronto Press.
History of Prince Edward Island which contains some information on the life of the Natives before the coming of the Europeans.
- 23 Barber, Christel. *A Métis Wedding*. Regina: Gabriel Dumont Institute, 1985.
Tells of a 19th century Métis wedding, and how the Métis were influenced by both their Native and their European ancestries.
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Eight papers presented at a 1978 conference. Includes a comprehensive bibliography.

- T MacDonald, George F. *Chiefs of the Sea and Sky: Haida Heritage Sites of the Queen Charlotte Islands*. Vancouver: University of British Columbia Press, 1989. A history of eighteen of the major Haida villages.
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- T Mails, Thomas E. *The Cherokee People: The Story of the Cherokees from Earlier Origins to Contemporary Times*. Council Oak Books. Order from Fitzhenry & Whiteside. Encyclopedic history and ethnology of the Cherokee people. Numerous illustrations.
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A personal account of the Inuit way of life in the first half of the 20th century.
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The seven booklets provide a clear picture of Shuswap lifestyle before the coming of the Europeans. Illustrated with black and white drawings. Written for Grade 4 level.

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Fourteen reconstructions of peoples, event and landscapes, based on archaeological excavations carried on across Canada.
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Describes a professional training program established by the Manitoba Métis Federation in order to put technical skills into the communities.
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- T Moran, Bridget. *Judgement at Stoney Creek*. Vancouver: Arsenal Pulp Press, 1990.
This study of the inquest into the hit-and-run death of a Carrier Native shows how the justice system has failed Native people.

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Using tapes and letters, the authors recreate the voice of this trapper/story-teller/philosopher, who lived most of his life in the Northwest Territories.
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- T Morton, Edward D. *To Touch the Wind: An Introduction to Native American Philosophy and Beliefs*. Dubuque, Iowa: Kendall/Hunt Publishing, 1988.
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- 234 Pard, Bernadette, et al. *The Peigan: A Nation in Transition*. Edmonton: Plains Publishing Inc., 1986.
History and culture of the Peigan people. Teacher's Guide available.
- T Parker, A.C. *The Constitution of the Five Nations/Iroquois Book of the Great Law*. Ohsweken: Irocrafts Ltd.
Outlines traditional origin of the Iroquois Confederacy: the laws and organization by which the Iroquois have governed themselves for 500 years. Also sections on wampum, councils, tree myths and symbols.
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Includes legends and information on thanksgiving and on Handsome Lake.
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Simplified but useful history from pre-contact to the present time.
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Teaches map-making and shows a contemporary Native family in the city and on the reserve.

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The six booklets provide photographs, maps, drawings and text on Métis history, focusing on events in the Northwest,
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- 34T Powell, Anton. *The Atlas of Ancient Greece.* New York: Facts on File. Order from Canadian Manda Group.
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Uses a narrative approach to Métis history from the early fur trade to the present time. Written for Grade 4 level children. Well illustrated.
- T Richardson, Boyce, editor. *Drum Beat: Anger and Renewal in Indian Country*. Penticton: Theytus Books, 1989.
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- 4 Robinson, Harry. Compiled and edited by Wendy Wickwire. *Write It On Your Heart: The Epic World of an Okanagan Storyteller*. Penticton: Theytus Books, 1989.
Oral history of the Interior Salish. Robinson, an 88 year old Similkameen, the last in a long line of storytellers, died shortly after the book was published.
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A look at the past of the various Native peoples.
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Five full-colour charts. Titles: Musical Instruments; Toys and Games; Naskapi Indians; Assiniboine Indians; Woodland Cree Indians.

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- 23 Sarcee Cultural Program. *Tsu-T'na and the Buffalo*. Calgary: Sarcee Cultural Centre, 1979.
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Activities for Native students ranging in levels from Kindergarten to Grade 12.
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- 23 Schemenauer, Elma. *Special Canadian Communities*. Regina: Weigl Educational Publishers, 1988.
Readers learn about contemporary life in four communities: Edmonton's Chinese Community; the Cree community of John D'Or Prairie in northern Alberta; Gravelbourg, a French Canadian community; and Vegreville, A Ukrainian Canadian community. Teacher's Guide and filmstrips available.
- T Schmalz, Peter S. *The Ojibwa of Southern Ontario*. Toronto: University of Toronto Press, 1990.
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The various selections explore the joys, frustrations and hopes of contemporary Inuit students.
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The story of ancient Mexico and her great prophet.
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Written for children, this is a well-illustrated explanation of how Natives of the woodlands built three types of housing.
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How the Plains Indians built their shelters. Well illustrated.

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The first in a series of architecture books for children focuses on Native shelters of the North – the snow house, the quarmang, the Alaskan sod house and the tent. Well illustrated.
- 4T Silman, Janet. *Enough is Enough: Aboriginal Women Speak Out*. Toronto: The Women's Press, 1987. Order from University of Toronto Press.
The women of Tobique reserve in New Brunswick tell of their battle with the Canadian government beginning in the 1970s, to regain Indian status for women who married non-Natives. The law was changed in 1985.
- 23 Siska, Heather Smith. *The Haida and the Inuit, People of the Seasons*. Vancouver: Douglas & McIntyre, 1984.
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- T Skanu'u (Ardythe Wilson) and Don Monet. *Colonialism on Trial*. New Society Publishers, 1992. Order from DEC Book Distribution.
Description of the recently completed court case in the land claim by the Gitksan and Wet'suwet'en Natives of B.C.. Their claim was unexpectedly dismissed.
- T Sprague, D.N. *Canada and the Métis 1869-1885*. Waterloo: Wilfrid Laurier University Press, 1988.
Describes how the Métis were cheated out of land.
- T Stark, Raymond. *Guide to Indian Herbs*. Halifax: Nimbus Publishing.
Description and a brief account of the uses of fifty-two of the best-known herbs used by Natives of North America.
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Some of the books in this series deal with Native societies in the Americas prior to the coming of the Europeans: "An Aztec Warrior" by A. Steele; "An Inca Farmer" by M. Morrison.

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A photographer shows us the celebration of a potlatch.
- T Stewart, Hilary. *The Adventures and Sufferings of John R. Jewitt: Captive of Maquinna*. Vancouver: Douglas & McIntyre, 1987.
After his fur trading crewmates were massacred in 1802, Jewitt, an English sailor, lived for two years as a slave of the Nootka chief Maquinna.
- T Stewart, Hilary. *Cedar: Tree of Life to the Northwest Coast Indians*. Vancouver: Douglas & McIntyre, 1984.
Text, photographs and drawings explain the place of the cedar in Northwest Coast cultures.
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An introductory account covering the period of 10,000 B.C. to the coming of the Europeans. Illustrated.
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An encyclopaedic work supplying information on the history and cultures of Native peoples of North America. Vol. 5 - Arctic. Vol. 6 - Subarctic. Vol. 7 - Northwest Coast. Vol. 15 - Northeast. Not all remaining volumes published yet.
- T Suttles, Wayne. *Coast Salish Essays*. Vancouver: Talon Books, 1987. Order from University of Toronto Press.
Coast Salish social systems, belief and art, and survival through the European invasion.
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- T Tomkins, William. *Indian Sign Language*. Order from Akwesasne Notes.
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A history of the Huron people to 1660.
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Challenges conventional notion of Canadian history that assigns a marginal place to Native peoples. Trigger argues that Natives played a significant role in development of Canada.
- T Trimble, Stephen & Harvey Lloyd. *Our Voices, Our Land*. Northland Publishing, 1986. Order from Distican.
An introduction to the culture of Native peoples of the southwest.
- T Tuck, James A. *Maritime Provinces Prehistory*. Hull: Canadian Museum of Civilization, 1984. Order from University of Toronto Press.
Micmac and Malicite history.
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Archeological findings on the lives of Aborigines before the arrival of Europeans.

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The narrative and colourful drawings by the author provide insight into Inuit life.
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Written for Grade 6 level. The series looks at the causes, effects and possible solutions to environmental problems.
- T Van Kirk, Sylvia. *Many Tender Ties: Women in Fur-Trade Society, 1670-1870. (Revised)*. Winnipeg: Watson & Dwyer, 1986.
The lives of Native wives of fur traders.
- T Verrall, Catherine and Keeshig-Tobias, Lenore, eds. *All My Relations: Sharing Native Values Through The Arts*. Toronto: Canadian Alliance in Solidarity With Native Peoples, 1988.
A binder collection of classroom activities designed to help children from kindergarten to grade seven understand and sense life and living from a Native perspective. Includes Native stories, poetry and other arts.
- T Vizenor, Gerald. *The People Named the Chippewa: Narrative Histories*. University of Minnesota Press, 1984. Order from Lynn McClory, Cassandra Book Sales.
A collection that includes traditional myths and history by Europeans and Chippewas.
- T Vizenor, Gerald. *Word Arrows: Indians and Whites in the New Fur Trade*. Order from Fitzhenry and Whiteside.
Stories about contemporary American Native experience show that the practises of the fur trade are still with us.
- T Wadden, Marie. *Nitassinan: The Innu Struggle to Reclaim Their Homeland*. Vancouver: Douglas & McIntyre, 1991.
History of European involvement in Labrador and the struggle of the Innu to retain their culture and regain their land.

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An overview of pre-contact North American cultures plus a post-contact history of white settlement. Many maps and tables.
- T Waldman, Carl. *Encyclopedia of Native American Tribes*. New York: Facts on File. Order from Canadian Manda Group.
Culture and history of about 150 Native peoples of the United States, Mexico and Canada.
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Over a thousand biographical entries on both Natives and non-Natives who affected Native history up to 1900. Covers both Canada and the United States.
- T Waldram, James. *As Long as the Rivers Run: Hydro-electric Development and Native Communities in Western Canada*. Winnipeg: University of Manitoba Press, 1988. Order from University of Toronto Press.
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Description of the ways in which the Natives of the Americas, particularly those of Central and South America, have had important effects on world history with respect to such items as medicine, capitalism and government. (Also see "Indian Giver" by Warren Lowes).
- T Weaver, Sally M. *Making Canadian Indian Policy: The Hidden Agenda, 1968-1970*. Toronto: University of Toronto Press, 1981.
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- 23 Wernick, Morris. *The Time Traveler Book of New France*. Burlington: Durkin Hayes Publishing Ltd., 1990.
The way of life of both Natives and non-Natives in "New France" around 1700. Many colorful illustrations.
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Includes costume and decorative techniques, birchbark work, porcupine quillwork, work in wood, bone, stone and natural fibres, and basketry.
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Description of the contemporary community. Numerous photographs.
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Two Ojibway children record their family's winter with the trap lines.
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Intended for young readers. Cultural and geographic information on major Native groups, especially the Aztecs and the Incas, before the coming of the Europeans.
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Explains the Iroquoian clan system. Written for Grades 3 to 8.
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A look at the ancestors of the Inuit, Iroquois, Huron, Cree and others. Chapters on the lifestyles of the hunter, fisherman, farmer, toolmaker and trader.
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The current state and possible alternatives for health care in the north, with particular attention to holistic methods.
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Story of a relocation forced on a Métis community by the government in the 1930s.

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The story of the woman who is remembered for, amongst other things, saving the life of John Smith.
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A Cree woman from Saskatchewan, Brass presents her view of the white and Native worlds in this autobiography.
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Lost between two cultures, she describes her path from despair to hope.
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This reassessment of the Plains Cree leader who was involved in the Riel Rebellion and the Frog Lake Massacre shows that he was very perceptive in his understanding of the conflict between Natives and whites.
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Includes some information on the culture of various Native peoples, and how they were affected by the coming of the Europeans.
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The author, an Inuit, describes traditional family life, life in a residential school and eventual urban life in southern Ontario.
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A leader in the formation of the National Indian Brotherhood of Canada.
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The story of a Cree woman from Rupert House on James Bay.
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One-page autobiographical sketches by students of a Native survival school in Saskatoon.
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Life in a residential school run by Jesuit priests.

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Memoir of Chief Charles Jones, born in 1876. He was witness to the initial contact period with Europeans in British Columbia.
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Life of the famed poet, daughter of a Mohawk chief and an English Quaker.
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The amazing career of the record distance runner from Six Nations.
- 4T Logie, Patricia Richardson. *Chronicles of Pride: A Journey of Discovery*. Calgary: Detselig Enterprises, 1990. Order from Temeron Books Inc.
The author's thirty-one paintings of 20th century Natives who have made a significant contribution to society. Each portrait is accompanied by a brief biography.
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Lyall, the son of a Hudson's Bay Company cooper, married an Inuit woman and adopted the Inuit lifestyle.
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Biographical sketches of some prominent Métis.
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This account of Billy Diamond's life includes his role as the principal Native negotiator for the James Bay Agreement.

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An autobiography that provides a look at Native issues and events from the 1960s through the 80s.
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A Métis woman's life.
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Tells about the life of a Carrier woman who lives on Stoney Creek Reserve in British Columbia.
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Details on the life of this prominent artist, including an account of the prejudice she faced.
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The life of the man who guided the Lewis and Clark expedition.
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A history of the Mississaugas, and a biography of Jones who had a Mississauga mother and Welsh father.
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He attempts to come to terms with his past, and the racism and crime that have dictated his life.
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Life of the great buffalo hunter and leader of the Saskatchewan Métis.

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- 34 Birchall, G. and L. O'Grady. *Cultural Patterns in Geography*. Revised edition. Toronto: Holt, Rinehart & Winston, 1990.
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Activities to guide students in learning map skills and concepts. Written for Grades 3 to 6, but some activities are suitable for primary grades. Teacher's Resource Book available.
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Young boy meets a friendly sea otter.
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Essays, short stories, poetry and prose by Native authors on the theme of "survival".
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Poems by a Haida writer, with colourful illustrations.
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Play about the 17th century Jesuit Mission at Ste. Marie.
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History of Native Americans from creation to the present in poetic form.
- T Perreault, Jeanne, and Sylvia Vance, editors. *Writing the Circle: Native Women of Western Canada, An Anthology*. Edmonton: Newest Press, 1990. Order from University of Toronto Press.
Stories, poetry, essays and biographical pieces from western and northwestern Canadian Native women.
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A collection of poems telling of past and present personal ties to the western grasslands.
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Prose poem which gives voice to both sides in the battle.
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Drums, strings, flutes, rattles.

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Twenty-one paintings by Shilling of his Ojibway people, accompanied by his poetic text.
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Poems and essays of a Nishnawbe spiritual teacher.
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Soop, a Blood Native, is a writer and cartoonist for the Kainai News, an Alberta Native newspaper. This is a selection of his articles and cartoons.
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An account of Inuit culture through their dolls.

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- 4T Taylor, Drew Hayden. *Toronto at Dreamer's Rock and Education Is Our Right*. Saskatoon: Fifth House Publishers, 1990. Order from University of Toronto Press. Two one-act plays which examine the dilemmas facing young Native Canadians today.
- T Young-Ing, Greg, editor. *Gatherings: The En'owkin Journal of First North American Peoples, Vol II*. Penticton: Theytus Books, 1991. Writings by Native authors on the theme: "Two Faces": Unmasking the Faces of Our Divided Nations". For Vol. I of this journal, see "Gregoire, David, editor" in this section.

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An Inuit child walks on the bottom of the sea.
- 234 Archer, Colleen. *Foxy and the Missing Mask*. Waterloo: Penumbra Press, 1986.
Order from University of Toronto Press.
A 14-year-old Kwakiutl boy searches for his dog, and for the mask carved by his father.
- 234 Armstrong, Jeanette. *Enwhisteetka: Walk in Water*. Penticton: Theytus Books Ltd., 1982.
What life might have been like for a child of eleven in 1860 in the Okanagan Valley, including the effect on the child of the arrival of whites.
- 123 Armstrong, Jeanette. *Neekna and Chemai*. Penticton: Theytus Books Ltd., 1984.
Two Okanagan girls in the 19th century learn the seasonal life pattern of their people, and are taught the legend of creation.
- 4 Armstrong, Jeanette. *Slash*. Penticton: Theytus Books Ltd., 1988.
The journey of a young Okanagan from his traditional home through the pain and alienation of the modern Indian.
- 34 Barkhouse, Joyce. *The Witch of Port Lajoie*. Charlottetown: Ragweed Press, 1983.
Order from University of Toronto Press.
A young Basque woman learns the healing ways of the Micmac, only to be called a witch by settlers on Prince Edward Island.
- 1 Baylor, Byrd. *The Way To Start A Day*. Collier-McMillan/Aladdin, 1986. Order from Maxwell Macmillan Canada.
The sun is welcomed by different peoples in different times.
- 34 Bellingham, Brenda. *Storm Child*. Toronto: James Lorimer & Company, 1985.
In the 1830s, the 12-year-old daughter of a Scottish man and Peigan woman is torn between two worlds.

- 123 Bird, Glenda. *The Great Eagle Dancer*. Saskatoon: Saskatchewan Indian Cultural Centre.
The Great Eagle Dancer helped and guided his people until the next Eagle Dancer took his place.
- 23 Blades, Ann. *A Boy of Taché*. Montreal: Tundra Books, 1973,1984. Order from University of Toronto Press.
The special relationship between a Carrier boy and his grandparents.
- 12 Boegehold, Betty D. *A Horse Called Starfire*. Bantam Little Rooster publication. Order from Metro Toronto News Co.
A story of friendship and trust between a horse and a young Native boy.
- 34 Borland, Hal. *When The Legends Die*. Bantam Starfire publication. Order from Metro Toronto News Co.
A young Ute Native is torn between the ways of his people and and those of the white man.
- 4 Brown, Vinson. *Return of the Indian Spirit*. Richmond Hill: Fitzhenry & Whiteside.
When a young Native boy undergoes tests of endurance to become a Warrior of the Rainbow, he reawakens in his family, the pride of being Native.
- 34 Buchan, Bryan. *Copper Sunrise*. Richmond Hill: Scholastic, 1972.
- T Cameron, Anne. *Child of Her People*. Madeira Park: Harbour Publishing, 1987. Order from University of Toronto Press.
A young Native is rescued from a massacre and learns to control her own destiny.
- 234 Campbell, Maria (editor). *Achimoona*. Saskatoon: Fifth House Publishers, 1985. Order from University of Toronto Press.
A collection of stories for children by eight Native writers. Teacher's Guide available.

- 1 Children of La Loche and Friends. *Byron and His Balloon*. Edmonton: Tree Frog Press Limited, 1984.
A counting book illustrated by Grade One students in a northern Saskatchewan community. Text in English and Dene.
- 12 Children of La Loche and Friends. *Byron Through the Seasons*. Saskatoon: Fifth House Publishers, 1991. Order from University of Toronto Press.
Second in the Byron series. Depicts present-day Dene life in the north. Text in English and Dene.
- 4 Clark, Joan. *The Victory of Geraldine Gull*. Toronto: Macmillan of Canada, 1988.
A novel based on the flooding of Winisk (Peawanuck).
- 4 Clutesi, George. *Stand Tall, My Son*. Victoria: Newport Bay Publishing, 1990.
The story of a boy's coming of age on Vancouver Island before contact with Europeans.
- 234 Clymer, Eleanor. *The Spider, The Cave and The Pottery Bowl*. Dell Yearling Publication. Order from Metro Toronto News Co.
Kate, a Hopi girl, and her young brother, Johnny, spend the summer on the mesa.
- 4 Collura, Mary-Ellen Lang. *Winners*. Saskatoon: Western Producer Prairie Books, 1984. Order from Douglas & McIntyre.
A 15-year-old Native returns to his reserve after a series of foster homes and the despair of not belonging.
- 12 Common, Dianne. *Little Loon and the Sun Dance*. Richmond Hill: Fitzhenry & Whiteside.
A young boy learns about the Sun Dance.
- 234 Cooper, Amy Jo. *Dream Quest*. Toronto: Annick Press, 1987.
Two stories that deal with problems of young Native people today.
- 4 Craig, John. *Who Wants To Be Alone?* Richmond Hill: Scholastic, 1972.
A young man travels across the continent looking for a place to belong.

- 4 Craven, Margaret. *I Heard the Owl Call My Name*. Clarke Irwin, 1967. Order from HarperCollins Canada Ltd.
- 12 Crow, Allan. *The Crying Christmas Tree*. Winnipeg: Pemmican Publications. Some children learn about selfishness.
- 4 Culleton, Beatrice. *April Raintree*. Winnipeg: Pemmican Publications, 1984. Two Métis sisters encounter cruelty and discrimination from whites.
- 4 Culleton, Beatrice. *Spirit of the White Bison*. Winnipeg: Pemmican Publications, 1985. Story of the mythical white buffalo and the man, Lone Wolf. Symbolizes the threatened annihilation of all life through war.
- 1 Dalgleish, Alice. *The Courage of Sarah Noble*. Aladdin Books, 1954/1986. Order from Maxwell Macmillan Canada. Story about Natives and settlers, and caring for each other.
- 23 Dawe, Tom. *Winter of the Black Weasel*. St. John's: Breakwater Books, 1988. A black weasel brings about conflict between Native groups.
- 34 Evans, Hubert. *Son of the Salmon People*. Madeira Park, B.C.: Harbour Publishing Co. Ltd., 1981. Order from University of Toronto Press. Story about a high school boy and the struggle between greed and care for the environment.
- 12 Eyvindson, Peter. *Jean and the Great One*. Winnipeg: Pemmican Publications. A child's response to a great tree's cry for help in the modern world.
- 1 Eyvindson, Peter. *Kyle's Bath*. Winnipeg: Pemmican Publications Inc., 1984. Kyle hates baths.
- 1 Eyvindson, Peter. *Old Enough*. Winnipeg: Pemmican Publications Inc., 1986. A father who misses out on his son's childhood.

- 1 Eyvindson, Peter. *The Wish Wind*. Winnipeg: Pemmican Publications Inc., 1987.
A young boy's impatience leads him into trouble.
- 4 French, Alice. *The Restless Nomad*. Winnipeg: Pemmican Publications, 1990.
The story of an Inuit girl, raised in an Anglican Boarding School after the death of her mother. As a teenager she returns to live with her family in the Arctic.
- 4 Fry, Alan. *The Revenge of Annie Charlie*. Don Mills: General Publishing Co., 1973.
A woman gets the last word.
- 23 Gale, Don. *Sooshevan, Child of the Beothuks*. St. John's, Nfld.: Breakwater Books, 1988.
About the coming of age of a Beothuk girl.
- 34 George, Jean Craighead. *Julie and the Wolves*. Harper, 1972/1985. Order from HarperCollins Canada Ltd.
An Inuit girl survives through help from wolves.
- 4 German, Tony. *A Breed Apart*. Toronto: McClelland and Steward, 1985.
About a 16-year-old voyageur, young love, and the fur trade.
- 1 Goble, Paul. *Buffalo Woman*. New York: Bradbury Press, 1984. Order from Maxwell Macmillan Canada.
A story that teaches about our relationship with nature.
- 1 Goble, Paul. *The Gift of the Sacred Dog*. New York: Bradbury Press, 1980. Order from Maxwell Macmillan Canada.
A story about living together with all living things.
- 1 Goble, Paul. *The Great Race of the Birds and Animals*. New York: Bradbury Press, 1985. Order from Maxwell Macmillan Canada.
A story that teaches that we must take care of creation.

- 4 Harris, Christie. *Raven's Cry*. Toronto: McClelland and Stewart, 1973.
A novel that tells of the impact of the Europeans on the Haida people.
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A fantasy novel based on northwest coast stories.
- 23 Harrison, Ted. *The Blue Raven*. Toronto: Macmillan of Canada, 1989.
A young Athapaskan boy seeks the Great Shaman to ask for advice.
- 4 Highwater, Jamake. *I Wear the Morning Star*. Harper & Row, 1986. Order from HarperCollins Canada Ltd.
A teen-aged boy finds his vision and his identity.
- 12 Hill, Kay. *Glooscap and His Magic*. Toronto: McClelland and Stewart, 1963.
Stories partly based on Atlantic coast legends.
- 4 Hotze, Sollace. *A Circle Unbroken*. Ticknor & Fields, 1989. Order from Thomas Allen & Son Ltd./Saunders of Toronto.
Rachel, captured by the Sioux when a child, and recaptured by her father when seventeen, misses her Native family.
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A Native boy and a young fur-trading clerk, take a canoe trip in Quebec and Labrador.
- 4 Houston, James. *Whiteout*. Toronto: Greey de Pencier Books, 1988. Order from Copp Clark Pitman.
The maturation of a 17-year old boy in the midst of traditional Inuit life and southern influences.
- 4 Hubert, Cam. *Dreamspeaker*. Scarborough: Avon Books of Canada, 1980.
An epileptic foundling finds happiness with two Native men, but society intervenes. (Made into a National Film Board film).

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A Native boy and a non-Native girl on a camping trip help each other.
- 4 James, Janet Craig. *My Name is Louis*. Waterloo: Penumbra Press, 1988. Order from University of Toronto Press.
Story of a Native youth who must choose between a career as an artist and life on his northern reserve.
- 123 James Bay Cree Cultural Education Centre. *Story Series: 1. Oo-wan-jee; 2. Now and Then*. Chisasibi: James Bay Cree Cultural Education Centre, 1988; 1987.
Original stories based on traditional Cree characters.
- 4 Johns, Maureen. *Roses, Potato Salad and Bologna Sandwiches*. Saskatoon: Saskatchewan Indian Cultural Centre.
Story of a teenage girl who loses her father to alcohol.
- 4 Johnston, Basil. *Moosemeat & Wild Rice*. Markham: Pippin Publishing, 1978.
Humorous short stories involving a group of Ojibway Natives in northern Ontario.
- 23 King, Edna and Jordan Wheeler. *Adventure on Thunder Island*. Toronto: James Lorimer & Co., 1991. Order from Formac Publishing.
Four stories featuring Native children in Canada today.
- T King, Thomas, editor. *All My Relations*. Markham: McClelland & Stewart, 1990.
An anthology of contemporary Canadian Native fiction.
- 234 Kleitsch, Christel and Paul Stevens. *Dancing Feathers*. Toronto: Annick Press, 1985.
Based on the TV Spirit Bay series which centres around contemporary life on a reserve in northern Ontario. Tells of eleven-year-old Tafia's first pow wow and her emerging understanding of what it means to be Native. For Grade 4 to 6 reading level. Teacher's Guide and activity cards available.

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Based on the TV Spirit Bay series. Eleven-year-old Tafia overcomes her greatest fear in order to save her father's life.
- 34 Kroeber, Theodora. *Ishi, Last of His Tribe*. Bantam Starfire publication. Order from Metro Toronto News Co.
Story based on the Yahi Natives of California who were almost completely wiped out by whites.
- 12 Kusugak, Michael Arvaarluk. *Baseball Bats for Christmas*. Toronto: Annick Press, 1990.
A Christmas that combines Inuit and Christian traditions.
- 4 Lalor, George. *The Foot of the River*. Winnipeg: Pemmican Publications, 1986.
A collection of stories that describe life in Manitoba before the coming of the Europeans.
- 12 Lattimore, Deborah Mourse. *The Flame of Peace: A Tale of the Aztecs*. New York: Harper & Row, 1987. Order from HarperCollins Canada Ltd.
A boy struggles to find the flame of peace.
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A youngster tells of family life in a single-parent home.
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Story about a Cree boy in a northern community.
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A story based on the destruction of the Beothuk people.
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A collection of stories.

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A suspense story about survival.
- 34 Meredith, Don H. *Dog Runner*. Saskatoon: Western Producer Prairie Books, 1989. Order from Douglas & McIntyre.
A novel of survival in the north, with elements of Native legend.
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Annie, a Navaho girl, learns that death is part of the circle of life.
- 1 Munsch, Robert and Michael Kusugak. *A Promise is a Promise*. Toronto: Annick Press Ltd., 1988.
Story about a present-day Inuit family.
- 1 Murdoch, Patricia. *Deep Thinker and the Stars*. Three Trees Press, 1987. Order from DEC Book Distribution, Toronto.
Story about a girl living in northern Ontario and her new baby brother.
- 1234 Newton, Joanne W. *Now and Then*. Chisasibi: James Bay Cree Cultural Education Centre, 1987.
Three stories. The first about how Native youth today can retain their identity; a second about two elders; the third is the Cree story of the sun and moon.
- 34 O'Dell, Scott. *Sing Down The Moon*. Dell Laurel-Leaf publication. Order from Metro Toronto News Co.
This story of fifteen-year-old Bright Morning is based on the forced migration of Navahos from their original homeland.
- 4 Paulsen, Gary. *Canyons*. Dell Laurel-Leaf publication. Order from Metro Toronto News Co.
The stories of the coming-of-age of two boys are interwoven.

- 4 Paulsen, Gary. *The Night The White Deer Died*. Dell Laurel-Leaf publication. Order from Bantam Books Canada Inc.
The meaning of a recurring dream in which an Indian brave shoots an arrow at a deer gradually becomes clear.
- 34 Pelletier, Noelle Palud. *Louis, Son of the Prairies*. Winnipeg: Pemmican Publications, 1990.
A fictional account of Louis Riel's youth in the Red River settlement.
- 12 Plain, Ferguson. *Eagle Feather*. Winnipeg: Pemmican Publications Inc., 1989.
Grandfather teaches a boy about life's values through traditional activities and stories.
- T Quaife, Darlene Barry. *Bone Bird*. Winnipeg: Turnstone Press, 1989. Order from University of Toronto Press.
Native spirituality and the support of two medicine women give Aislinn Cleary the courage to find her own future.
- 234 Richardson, Dawn. *Smoke*. Waterloo: Penumbra Press, 1985. Order from University of Toronto Press.
Story about the peaceful co-existence of a Métis family and a wolf.
- 234 Roberts, Rose. *James*. Saskatoon: Saskatchewan Indian Cultural Centre.
Young James has to take on the responsibilities of his father when his baby brother is ill.
- 2 Sawyer, Don. *Donna Meets Coyote*. Kamloops: Secwepemc Cultural Education Society.
Through a meeting with the legendary Coyote, a young girl discovers the essence of her contemporary Shuswap community. Written for Grade 2 students. Teacher's Guide available.
- 4T Sawyer, Don. *Where the Rivers Meet*. Winnipeg: Pemmican Publications, 1989.
Tells of the problems faced by Nancy, a Shushwap high school student.

- 234 Sharp, Edith. *Nkwala*. Toronto: McClelland and Stewart, 1974.
Set in the Okanagan valley, the story of a boy's spirit quest.
- T Shorten, Lynda. *Without Reservations: Stories from Urban Natives*. Edmonton: NeWest Press. Order from University of Toronto Press.
Stories of individual Natives living in a Canadian city.
- 2 Siska, Heather Smith. *We Are The Shuswap*. Kamloops: Secwepemc Cultural Education Society.
Describes the life of a Shuswap family in the late 1700s, with a focus on 10-year-old twin sisters. Written for Grade 4 students. Teacher's Guide available.
- 4 Slipperjack, Ruby. *Honour the Sun*. Winnipeg: Pemmican Publications, 1987.
Story told in diary form by a Native girl growing up in a northern Ontario community that is being disrupted by the introduction of foreign values.
- 4 Smith, Barbara. *Renewal: Prophecy of Manu: Book One*. Penticton: Theytus Books, 1985.
A fantasy combining ancient myth and traditional spiritual ways.
- 4 Smith, Barbara. *Renewal 2: Teoni's Giveaway*. Penticton: Theytus Books, 1986.
Second volume of a fantasy novel. Teoni plays her role in the fulfillment of an ancient prophesy.
- 34 Smucker, Barbara. *White Mist*. Puffin, 1987. Order from Penguin Books Canada Limited.
An adopted Native girl and a boy from a reserve discover their roots and values.
- 1 Speare, Jean. *A Candle for Christmas*. Vancouver: Douglas & McIntyre Ltd., 1986.
About a contemporary Native boy at Christmas.
- 4 Thériault, Yves. *Ashini*. Montreal: Harvest House, 1971.
The fictionalized autobiography of a Montagnais hunter describing his relations with nature, other Natives and the whites.

- 23 Thompson, Sheila. *Cheryl Bibalhats. Cheryl's Potlatch*. Vanderhoof: Yinka Dene Language Institute, 1991.
A well-illustrated story of a traditional potlatch ceremony held to give Cheryl her new name. Text in Carrier and English.
- 1 Truss, Jan. *Peter's Moccasins*. Edmonton: Reidmore Books Inc., 1987. Order from Gage Educational Publishing.
Story about a northern Cree boy.
- 1 Waterton, Betty. *A Salmon for Simon*. Vancouver: Douglas & McIntyre Ltd., 1978.
Adventure of a boy and a salmon.
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Billy discovers his part in the circle of life.
- 34 Weir, Joan. *So I'm Different*. Vancouver: Douglas & McIntyre, 1981.
A boy is the only Native in his school.
- 1 Wheeler, Bemelda. *A Friend Called Chum*. Winnipeg: Pemmican Publications, 1984.
Story about a girl and her dog, and friendship.
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Mother's reasons for not making bannock all relate to the beaver's need to make a dam.
- 1 Wheeler, Bemelda. *Where Did You Get Your Moccasins?*. Winnipeg: Pemmican Publications, 1984.
A boy in an urban school describes how his grandmother made his moccasins.
- 4 Wheeler, Jordan. *Brothers In Arms*. Winnipeg: Pemmican Publications, 1989.
Three short stories dealing with the relationship between long-estranged Native brothers.

- 12 Whitstone, Rosa. *The Fur Coat*. Saskatoon: Saskatchewan Indian Cultural Centre. About two young Cree boys who are separated by a tragic event.
- 34 Wilson, Eric. *The Unmasking of 'Ksan*. Collins, 1986. Order from Harper Collins Canada Ltd.
Adventure set in Hazelton, B. C., about the theft of an ancient mask.
- 1 Zola, Meguido and Angela Dereume. *Nobody*. Winnipeg: Pemmican Publications Inc., 1983.
A story about who everyone blames for mischief.

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Outcrop The Northern Publisher
P.O. Box 1350
Yellowknife, N.W.T. X1A 2N9

Oxford University Press Canada
70 Wynford Drive
Don Mills, Ont. M3C 1J9

Pacific Educational Press
Faculty of Education
University of British Columbia
Vancouver, B. C. V6T 1Z5

Pantheon Books
Orders: Random House of Canada

Peguis Publishers
520 Hargrave Street
Winnipeg, Manitoba R3A 0X8

Pemmican Publications Inc.
412 McGregor Street
Winnipeg, Manitoba R2W 4X5

Penguin Books Canada Limited
2801 John Street
Markham, Ontario L3R 1B4

Penumbra Press
Orders: Univ. of Toronto Press

Pippin Publishing Limited
150 Telson Road
Markham, Ontario L3R 1E5

Plains Publishing Inc.
15879 - 116 Avenue
Edmonton, Alberta T5M 3W1

Prentice-Hall Canada Inc.
1870 Birchmount Road
Scarborough, Ont. M1P 2J7

Press Gang Publishers
Orders: Univ. of Toronto Press

Michael Preston
Asquith House Ltd.
94 Asquith Avenue
Toronto, Ontario M4W 1J8

Ragweed Press
Orders: Univ. of Toronto Press

Raincoast Book Distribution Ltd.
112 East 3rd Avenue
Vancouver, B.C. V5T 1C8

Random House of Canada Limited
1265 Aerowood Drive
Mississauga, Ontario L4W 1B9

Reidmore Books
11523-100 Avenue
Edmonton, Alberta T5K 0J8

Royal Ontario Museum
100 Queen's Park
Toronto, Ontario M5S 2C6

Sarcee Cultural Centre
Box 67
3700 Anderson Road SW
Calgary, Alberta T2W 3C4

Saskatchewan Indian
Cultural Centre
Curriculum Studies and Research
401 Packham Place
Saskatoon, Sask. S7N 2T7

Saunders Book Company
Box 308
Collingwood, Ontario L9Y 3Z7

Scholarly Book Services Inc.
77 Mowat Avenue, Suite 403
Toronto, Ontario M6K 3E3

Scholastic Canada Ltd.
123 Newkirk Road
Richmond Hill, Ontario L4C 3G5

Secwepemc Cultural
Education Society
345 Yellowhead Highway
Kamloops, B.C. V2H 1H1

Stoddart Publishing Co.
34 Lesmill Road
Don Mills, Ontario M3B 2T6

Talon Books
Orders: Univ. of Toronto Press

Temeron Books Incorporated
Box G 399
Calgary, Alberta T3A 2G3

Texas Western Press
University of Texas at El Paso
El Paso, Texas 79968-0633

Theytus Books
Box 218
Penticton, B.C. V2A 6K3

Thistledown Press Ltd.
663 Main Street
Saskatoon, Sask. S7H 0J8

Tillacum Library
Orders: Arsenal Pulp Press

Tree Frog Press Limited
10144 - 89 Street
Edmonton, Alberta T5H 1P7

Tundra Books Inc.
Orders: Univ. of Toronto Press

Turnstone Press
Orders: Univ. of Toronto Press

United Church Publishing House
5th Floor
85 St. Clair Avenue East
Toronto, Ontario M4T 1M8

University of Alberta Press
Athabasca Hall, Room 141
University of Alberta
Edmonton, Alberta T6G 2E8

University of British
Columbia Press
6344 Memorial Road
Vancouver, B.C. V6T 1W5

University of Manitoba Press
Orders: Univ. of Toronto Press

University of Oklahoma Press
P.O. Box 1787
Norman, Oklahoma

University of Toronto Press
5201 Dufferin Street
Downsview, Ontario M3H 5T8

Vanwell Publishing
P.O. 2131, Station B
St. Catharines, Ont. L2M 6P5

Waapone Publishing
Box 1358
Lakefield, Ontario K0L 2H0

Watson & Dwyer Publishing Ltd.
232 Academy Road
Winnipeg, Manitoba R3M 0E7

Weigl Educational
Publishers Limited
2114 College Avenue
Regina, Saskatchewan S4P 1C5

Western Producer Prairie Books
Orders: Douglas & McIntyre Ltd.

Wilfrid Laurier University Press
Wilfrid Laurier University
Waterloo, Ontario N2L 3C5

The Women's Press
Orders: Univ. of Toronto Press

Woodland Cultural Centre
P.O. Box 1506
Brantford, Ontario N3T 5V6

Woodland Studios
Serpent River Indian Reserve
Cutler, Ontario P0P 1B0

Write-On Press Publishers
Box 86606
North Vancouver, B.C. V7L 4L2

Yinka Dene Language Institute
P.O. Bag 7000
Vanderhoof, B.C. V0J 3A0

Young Readers Limited
Children's Book Wholesaler
2410 Lucknow Drive
Units 29 & 30
Mississauga, Ont. L5S 1V1

JOURNALS, MAGAZINES AND NEWSPAPERS

The Beaver, 450 Portage Avenue, Winnipeg, Manitoba, R3C 0E7. Six issues per year. Deals with the history of Canada and its peoples.

Canadian Arctic Resources Committee (CARC), 111 Sparks St., 4th Floor, Ottawa, Ont., K1P 5B5. Write for a pamphlet describing their journals, papers and books on the north. Topics include the environment, northern government, land claims and Native economic development.

Canadian Geographic. The Royal Canadian Geographical Society, 39 McArthur Ave., Vanier, Ont., K1L 8L7. Five issues per year.

Canadian Journal of Native Education. Department of Educational Foundations, 5-109 Education North, University of Alberta, Edmonton, Alberta, T6G 2G5. Twice yearly with occasional supplemental issues. Native education issues.

Global Perspective. Global Perspective Project, Ontario Teachers' Federation, 1260 Bay St., Toronto, Ont. M5R 2B5. News of activities, events, resources for global education. Quarterly. No charge.

Green Teacher. 95 Robert St., Toronto, Ont. M5S 2K5. Five issues per year. Global education issues. Includes detailed reviews of new books, texts, kits and other resources.

The History and Social Science Teacher. 16 Overlea Blvd., Toronto, Ontario, M4H 1A6. Four issues per year.

Native Peoples. Native Peoples Magazine, P.O. Box 36820, Phoenix, Arizona, 85067-6820. Four issues per year. \$25 U.S. annually. Life and culture of Natives of the Americas. Subscribers can also get a teacher guide dealing with articles in each issue. Enquiries on this guide should be sent to Rush Scott, Director, Native Peoples Education Program, 5333 North Seventh Street, Suite C-224, Phoenix, Arizona, 85014-2804.

The New Internationalist. 1057 McNicoll Ave., Suite 108, Scarborough, Ont. Monthly. Information on major world issues.

Social Education. Published by the National Council for the Social Studies, 3501 Newark St., N.W., Washington, D.C. 20016. Seven issues per year.

Turtle Quarterly. Native American Center for the Living Arts, Inc., 25 Rainbow Blvd. S., Niagara Falls, N.Y., 14303-9917. Includes fiction, articles on the environment and culture, children's pages.

Wawatay News. P.O. Box 1180, Sioux Lookout, Ontario, P0V 2T0. Newspaper in Native language and English. Semi-monthly.

FILMS & VIDEOTAPES, FILMSTRIPS, SLIDES

There are many films, filmstrips, etc. that teachers would find useful in working with this curriculum, and they are becoming increasingly available. Write to the companies and institutions listed below asking for a catalogue or brochure of films, videotapes etc., especially those relevant to Native peoples.

Brandon Production House Inc.
1041 Russell Street
Brandon, Manitoba R7A 5J7

Canadian Learning Company Inc.
2229 Kingston Road, Suite 203
Scarborough, Ontario M1N 1T8

CBC Enterprises
CBC Educational Sales
Box 500, Station A
Toronto, Ontario M5W 1E6

Four Worlds Development Project
The University of Lethbridge
4401 University Drive
Lethbridge, Alberta T1K 3M4

Film Services, Department of Indian Affairs and Northern Development
Les Terrasses de la Chaudière
Ottawa, Ontario K1A 0H4

Gabriel Dumont Institute of Native Studies and Applied Research Inc.
121 Broadway Avenue East
Regina, Saskatchewan S4N 0Z6

McIntyre Media
30 Kelfield Street
Rexdale, Ontario M9W 5A2

Ministry of Education for Ontario.
Write to the Film Library at your Regional Office of the Ministry

National Film Board of Canada
Mackenzie Building
1 Lombard Street
Toronto, Ontario M5C 1J6

One Sky Saskatchewan Cross-Cultural Centre Inc.
136 Avenue F South
Saskatoon, Saskatchewan S7M 1S8

Royal Ontario Museum (will lend kits)
100 Queen's Park
Toronto, Ontario M5S 2C6

See Hear Now! Media
3771 Victoria Park Avenue
Scarborough, Ontario M1W 2P9

T.H.A. Media Distributors Ltd.
1100 Homer Street
Vancouver, B. C. V6B 2X6

TVOntario
2180 Yonge Street
Toronto, Ontario M4S 2C1

Wawatay Native Communications Society
16 - 5th Avenue
P.O. Box 1180
Sioux Lookout, Ontario P0V 2T0

1990-1991
National Film Board of Canada
100 Queen's Park
Toronto, Ontario M5S 2C6
P.O. Box 1180
Sioux Lookout, Ontario P0V 2T0

RESOURCES INFORMATION

Canadian Book Information Centre
260 King Street East, 3rd Floor
Toronto, Ontario M5A 1K3

Catalog: Books About First Nations and Aboriginal Peoples from Canadian Publishers

Department of Indian Affairs and Northern Development
The Enquiries Kiosk
Communications Branch
Ottawa, Ontario K1A 0H4. Tel. (819) 997-0380
Annual catalog - "In Print"

Highway Book Shop
Highway 11
Cobalt, Ontario P0J 1C0
Stock of new and out-of-print books on Natives of North America

House of Better Books
150 York Hill Blvd.
Thornhill, Ontario L4J 2P6
Catalog: Books about North American Indians

Storytrain
1510 Park Royale Blvd.
Mississauga, Ont. L3T 2Z1
Catalog: Books on the environment - ecology, endangered species, etc.



A publication that all teachers would find very useful: *Resource Reading List 1990: Annotated Bibliography of Resources by and About Native People*, compiled by Catherine Verrall and Patricia McDowell in consultation with Lenore Keeshig-Tobias. Available from CASNP (Canadian Alliance in Solidarity with the Native Peoples), P.O. Box 574, Station P, Toronto, Ontario, M5S 2T1. Cost is about \$15. Lists and annotates books, kits, films, videos by and about Natives, and gives the age level for which each resource is appropriate.