

WOMEN Spirit

VOL. 1 NO. 6

SEPT.-Oct. 1987

Court says no to ending welfare for Native mother

A Court of Queen's Bench judge has rejected Social Services' decision to take a city woman off welfare because she received \$2,715 from an Indian land-claim settlement.

Justice William Girgulis called the action "unreasonable." His decision may also open the door to other claimants cut off welfare.

Rachel Tourangeau was kicked off welfare last March — one day after telling a social worker she was about to receive the money in a Fort Chipewyan Indian Band land-claim settlement.

Tourangeau had planned to use the money to upgrade a Grade 8 education and get off welfare.

A Social Services quasi-judicial review panel earlier upheld the department's decision, but Girgulis has given the latest round in the legal marathon to the mother of four.

"I'm very pleased," Tourangeau said Wednesday of the judgement.

In quashing the panel's ruling, Girgulis criticized as "patently unreasonable" its interpretation of a section under the Social Development Act.

The panel held that a married person with dependents is entitled to \$2,500 in cash assets. It said that any assets over that, even \$1, makes the person ineligible for any benefits.

But Girgulis, in his written decision said the section means cash assets up to \$2,500 are exempt. Amounts over that may be deducted from welfare: in Tourangeau's case, \$215.

Tourangeau said any money returned to her will go toward education expenses.

She's due to start courses next week at Alberta Vocational Centre, where she plans to complete Grade 11 and take business courses.

David Pomerant, her lawyer, said Girgulis's ruling has "tremendous implications" for other Albertans.

He said it's likely that an unknown number of welfare recipients may have been "improperly denied" all welfare benefits for being a few dollars over the maximum allowable limit.

If Social Services doesn't appeal this decision or change the legislation,

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**Welcome to our new newsletter format.
We hope you enjoy it. Any comments on it
would be appreciated.**

**Meegwetch,
Editor**

**Opinions expressed in this newsletter are not necessarily
those of the Native Women's Resource Centre.**

**Funding for this newsletter was donated by
the Ontario Women's Directorate.**

**FREE
ISSUE**

Native Women's Resource Centre

Logo T-Shirts

On sale NOW — get yours while they
last!

T-shirts	\$ 9.00
Sweat-Shirts	\$14.00
Hooded-Shirts	\$20.00

First Nations Address

The basic achievements of the First Ministers Conference Process over the past five years, is that we have been able to educate the Canadian public and we have learned to stand together with our aboriginal brothers and sisters in this country as a strong united body to tell the governments and the Canadian public what our distinct rights are.

Since there is not the political will on behalf of the federal and provincial governments to recognize explicitly the rights of First Nations to self-government, then it is up to us as First Nations to assert our rights, to pass the laws that are necessary so that we are able to continue to exist as sovereign First Nations within Canada.

It is also up to us now, to keep the public pressure on through our lobbies, rallies and any other public forum to gain the confidence and continuing support of the Canadian public for a constitutional amendment that gives explicit recognition of our right to govern ourselves.

Each one of us, as individual citizens of the First Nations must play a part in the next step of this process.

**President Harry Doxtator,
Association of Iroquois and Allied Indians**

The First Nations of Canada have participated in a Constitutional Reform process to recognize Indian aboriginal and treaty rights in a formal way. Unfortunately, in many ways, the process has proven to have shortcomings for Indian People.

Some may think that this has been a waste of time, money and energy for Indians. However, it is a process that was necessary. Necessary to the extent, that we, as Indians, now realize precisely who and where the obstacles are that we must overcome. With that knowledge, we may proceed in a positive way in choosing a direction or directions of approach.

The approaches that continue to be available to us will be in the international forum or through the land claims exercise, or being involved in select domestic court cases within Canada, and of course, through on-going negotiation.

What is important is that we maintain a positive outlook on this experience. We are confident that the general public supports our course, that there is a renewed strength within our Communities and a deeper appreciation of our inherent rights. We have simply closed another chapter of Indian history. The next has yet to be written.

**Grand Council Chief. Joe Miskokomon,
Union of Ontario Indians**

Announcement

The Native Women's Resource Centre is proud to offer a Literacy Program for the Native Community. Notices have been printed in the Native Canadian Centre and the Native Women's Resource Center newsletters. As well, our Literacy Program Coordinator, Priscilla Hewett, was interviewed on the Moccasin Telegraph. In addition, flyers were distributed to the various Native organizations. We have received some replies from people who are interested in tutoring. With the help of Christine Migwans, a talented, hard-working young woman from West Bay, in conjunction with Council Fire, we are currently running a series of Tutor Training Sessions at the Parliament Street Library on Wednesday evenings from 6:00-8:00 p.m. These sessions cover literacy issues, cultural awareness and teaching techniques. Currently, we are recruiting learners to be matched with the tutors when they complete their training. Our philosophy is that our learners have many strengths and that we will utilize these strengths to help them acquire the skills that would enable them to participate more fully in society. If you have any suggestions or comments, contact Priscilla Hewitt or Christine Migwans at 963-9963. We need your support to make the Literacy Program one that will benefit the Native Community.

Court Ruling

from page 1

"they may have to change how they apply their rules," Pomerant said.

"So far Rachel has been vindicated. She has managed to keep at least some of the money she received and she is going back to school through no help of the department," he said.

Mickey Casavant, director of Social Services' appeal and advisory secretariat, said a hearing could be reconvened within 10 days of a formal application by Tourangeau.

Casavant said he isn't sure if the panel risks contempt of court if it decides, after reviewing the case, to stick by its ruling. **Edmonton Journal**

Violence of society centred on women

A new report was released recently on the subject of battered women and it reminded me of a line in an old Humphrey Bogart movie: "The only thing a dame understands is a slap in the face or a slug from a .45."

That cave-man approach was not just the way tough guys like Bogart sometimes handled their women in the movies. It was also the way that tough guys and a lot of other not-so-tough guys were supposed to handle their women in real life. The thinking, if you can call it that, is that violence is not only a perfectly legitimate way for men to deal with women, it's also the most effective way for a man to make sure a woman will do what he says.

The trouble is that this kind of thinking is not restricted to the movies. Hollywood didn't invent wife-beating. It just made the problem worse because it reinforced macho attitudes on the subject. I can remember, for example, hearing men joke that it's a man's duty to beat his wife — that he should beat her regularly, whether she needs it or not.

And it was only five years ago, when Margaret Mitchell stood up in the House of Commons to announce that ten percent of Canadian women were beaten by their husbands. The Members of Parliament — almost all of them men — snickered and laughed. The incident triggered an angry reaction that changed public attitudes. I think people know, finally, that you just can't laugh out loud at the mention of wife-beating because it just isn't funny anymore.

Which finally brings me around to the wife-battering report. The report is titled "Battered But Not Beaten . . . Preventing Wife Battering in Canada." It was published by the Canadian Advisory Council on the Status of Women.

The report did not concentrate on individual horror stories but it did provide a few chilling and sorry insights into the lives of battered women, as told by the women themselves: "I was hit plenty by my husband over the years. I had a couple of concussions, broken ribs and I'm still deaf in one ear from

him always hitting on that side of my head. But you can't understand what I went through if you only talk about the beatings . . . The thing that's most hurting for me is the way he makes me feel so dirty, so filthy . . . He tells me I'm ugly and worthless. He spits on me. Sometimes I think the hitting is better than being made to feel so low."

The 120-page report includes a two-page section on native women. But the only hard fact in that section is that 15 percent of the women in shelters are native women. Although the report doesn't come right out and say so, a little arithmetic would seem to show that native women are beaten at a rate that is five times the national average.

The report is also pretty vague when it comes to suggesting workable solutions in the native community. That's partly because the report admits that the situation of native women differs considerably from non-native women. For example, the report points out that physical violence is an accepted and inevitable part of native life. It also says

that native people don't like going to court or to the police.

The report says that since alcohol is usually involved, native women don't blame the men who beat them so much as they blame the alcohol. It says that many native women defend the actions of native men because all native people have been victimized by society. Here's how one native woman explained it: "You can talk about men being powerful in our society if you want, but you're not talking about my husband. My husband's never had any power in his whole life. He was born poor. He was born Indian. He's never felt better than anyone. He's never felt better than me. It's because he's so low that he hits me."

Only a few native groups are trying to do something about the problem. That's why native leaders and opinion-shapers should begin focusing attention on this issue.

We as native people need to look into

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Are You?

Afraid of your partner?

Frightened for your children?

In need of friendship and support?

Feeling alone? Confused? Helpless?

You are not the only one.

There are many women just like yourself.

You are not to blame. Your partner has to take full responsibility for any action or violent reaction. No one person has the right to abuse you, degrade you, beat you, make you feel like you're small, a nobody . . .

For support, help, information,
Just someone to talk to,

Call us at 963-9963

or

HELPLINE — 863-0511

We Need You! Help!

We are looking for people of Native ancestry who are interested in becoming foster parents for displaced children. Call Reva at the NWRC.

We, at the Native Women's Resource Centre need volunteers in every area. We are appealing to the Native Community for any time or commitment that can be given.

Thank you Eva, Irene, Stella and all the other people who have graciously given their time and energy.

Alcoholics Anonymous

If you want to stop drinking that is your business. If you want to stay stopped that is our business. Please call Alcoholics Anonymous at (416) 487-5591.

Please note that there are three Native groups in Toronto that meet. They are located at:

All Nations
1330 King St. W.
Wednesdays at 8:00 pm

Council Fire
411 Parliament St.
Thursdays at 7:00 pm

Birds of a Feather
16 Spadina Rd.
Sundays at 11:00 am

Violence

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the mirror of family violence and face up to the ugly reality so that we can begin the healing process. We have to stop leaning on the crutch of native alcoholism and native powerlessness because there is no excuse for beating elders, wives, husbands or children. We won't solve the problem of family violence until we admit there is a problem and start to talk about it. It's too bad the report on battered women won't be much help but like a lot of other problems we face as native people, it's something we've just got to begin to do for ourselves.

Owenadeka

Someone's Fulfillment

Is a great film

It's the story of someone going into the state of matrimony.

Whether we gain or lose is not the question,

It's how we play the game — fair or just.

What have we got to lose?

Our job, our home, or wealth.

What we got to gain?

Partnership, free love or health.

What do we mean by fairness?

It is that there is equal kindness, consideration and a balance between

The Ying & Yang — the positive and the negative,

The ups and downs carried by the will

of Who?

The Creator, of course, of all there is.

So . . . move on to trials and action

Doing instead of Undoing

It's okay! The time for joy comes too.

And justice: Holy Hell, what does it mean?

THE WORKS!

You sow what you reap.

Carry your load and someone else's

As far as you can and rest.

Your turn is next!

Take this day alone — silence is beautiful — stimulation is great.

Both sustains life.

Make the world smile but not with envy.

You shall be cherished,

If you create, asking, of course, for help

Or just being

How to be grateful?

Continue to create, build not accumulate.

The things, people and places;

You would like to be.

That's it, be good to yourself,

And you will learn.

SOMEONE ELSE'S FULFILLMENT.

rosemarie moffitt, july 29, 1985

Health Study

Women needed to be interviewed for a Health Study survey.

— You must be a Native woman.

— Have children under 2 years old.

— Children must have been born in Toronto

— There is a \$10.00 honorarium after interview is completed.

Contact Reva Jewell or Carol Howe at 963-9963.

Floral Arrangements
By CONNIE WRIGHT

the widow lady burned white
like an ember in my mind

i took her a spray of daisies

cut in two
wrapped tight in foil

on her glass door
i saw light reflecting images
my face clamped down tight
by a hat, shining over hers

my smile drooped, when in her dim hall
she asked "why did you bring flowers?"
because . . . just because . . .

as she unwrapped the foil with shaky hands
the wall-eyed daisies wrinkled
then peered shamelessly
into her hollow eyes

she held them in knotted hands
and they, like the joyful windmills which they were
spun songs
earth songs into the heart of her silent photographs

as those daisies sang their ditties
from her cold crystal vase
i felt like crushing their yellow pupils
and scattering forever the whites of their eyes.

Mother-Earth

We talked about our mother
You and I
We both said it wasn't right
That she should die
The World she gave to us
That we might see
The colors never ending
Like the branches on a tree.

Her heart gave us fruit
Soul and life
Yet we buried her beneath
A cloak of snow
To rest in peace so that
No one would ever know.

But then one day, we might
See the light
And ask if the wrath of God
Deserves the chaff.

If the poor really want to see the Heavens.
And the meek must suffer to see Him.
And only the Blind shall see the
colours of the rainbow
When you said we must go back and give her life
We both must face that going back is giving up
All things that destroy her grow
And when we leave this life
We shall not die
We shall be born again.

Ceremonies by
BANAKONDA KENNEDY-KISH

Art exhibit

Location: The Native Women's Resource Center,
Hours: Monday to Friday 8:30 a.m. — 10:00 p.m.
Saturday 9:00 a.m. — 5:00 p.m.
Sunday 10:00 a.m. — 6:00 p.m.

"She is the tree of life to them."

I have read this in many versions and want to in this painting show the
circle

the relatedness
not only between
man and woman but
among all living things.

It is here I feel lies the hope of human kind, to realize intimately
whether our own

most intimate selves,
our relations

feel our umbilical cord and lose the desire to cut it.

Environmentally, physiologically we are psychotic, we depersonalize
the

world of nature and in doing so break with our roots.

With reality

we lose our feelings and awareness of our identity

We live in fear

we react

we pact

in our separateness,

in our distance.

If we were oriented in time and space, we would not

poison the air

therefore our lungs

the water

therefore our blood

the earth

therefore our flesh

The unrelated response we have to our destruction (the four colours
around

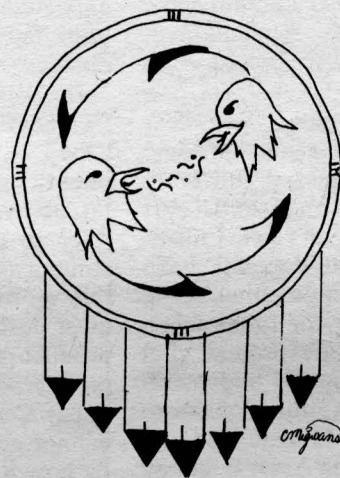
the four directions)

is a testament

to our alienation

our estrangement

and thus our unrealized humanity. . .



The Fat Of The Matter

Stack-up 26 pats of butter? That is the amount of fat the average Canadian eats every day — a total of 140 grams. That amounts to 1,260 calories (5,300 Kilojoules) from fat alone!

Where does all this fat come from? Fats and oils contribute 42%, meat, fish and poultry 34% and dairy products 14%.

Fat is a part of many of our favourite food combinations — gravy on meat, sauce on vegetables, dressing on a salad. That doughnut or Danish pastry is at least 20% fat. Chicken fingers, fish sticks and french fries are loaded with fat in which they are cooked.

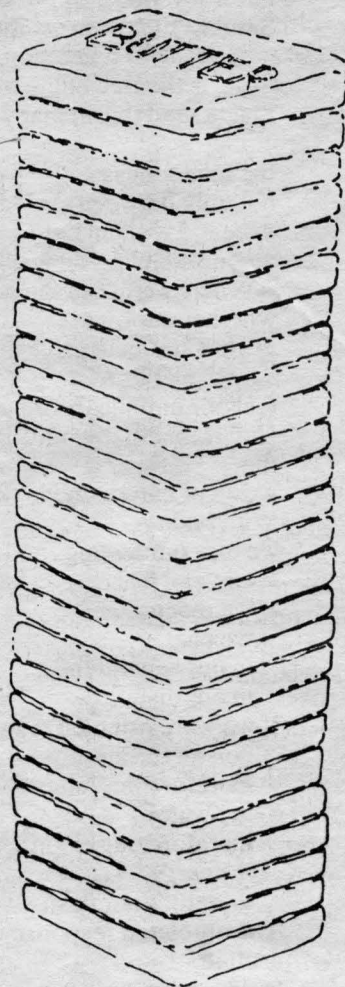
Yet, everywhere you turn today you are told to eat less fat. A high fat diet is associated with heart disease, some cancers and overweight. This newsletter will give you some information about the fat of the matter and ways to get a handle on your fat intake.

Fat — What It is and What It Does

Fat is a nutrient that is found naturally in or added to foods. Fat supplies 9 calories per gram while a gram of carbohydrate or protein gives only 4 calories. Although there are many different kinds of fat and some are thought to be better than others, we need to lower the total amount of fat that we eat.

Fat includes visible fats and oils such as butter, margarine, mayonaise, salad oil and the fat you trim from meat or remove when you skin chicken. It also refers to the substances that you do not readily think of as fat, such as the white streaks that marble a steak. Nuts, cheeses, avocados, pastries and many convenience foods also contain large amounts of hidden fats. A whole avocado contains the equivalent of eight pats of butter!

With all the bad things you hear about fat, it may surprise you that some fat in the diet is necessary. All body tissues contain fat. It is an essential part of all cell membranes and helps maintain healthy skin. Fat deposits have several important functions: they serve as reserves of energy for times when the body needs it; they protect vital organs; and they maintain body temperature. Fat can be a source of essential nutrients such as linoleic acid and the fat soluble vitamins A, D, E and K. Fat adds flavour to food and makes it more pleasurable to the palate. While



some fat is required, most people include too much in their diet.

Here Are Some Ways to Say No To Fat

Fat creeps into the diet in the least expected places. You can reduce your total fat intake by making informed choices.

Do Not Be Fooled by the New Wave of "Light Foods. The use of the term "lite" — regardless of its spelling — does not mean that the product is low in fat or even in calories. "Light" can refer to colour, texture, taste, sugar content or just about anything. When this word is used, the manufacturer must describe what it refers to on the product package. Don't just look at the picture — read the label.

Fat Comes in Many Disguises. You cannot guess the fat content of a food by how it looks. Those dry powdered, non-dairy coffee whiteners are 50% fat by weight and liquid non-dairy products

are 20% fat. Coffee cream is not much better at 18% fat. Reduce fat by using whole milk with 3.5% fat, 2% milk, or better yet, skim milk with only 0.1% fat.

Granola cereals may not look it — but they are 24% fat. Plain whole grain cereals are usually low in fat. Likewise croissants, Danish pastries and doughnuts are at least 20% fat. Try bran or oatmeal muffins instead.

Be Aware of Hidden Fat. Those ready-made convenience items you heat in the oven or microwave may not seem "fatty" — but they are. Chicken fingers or nuggets are 13 to 19% fat. Frozen battered fish, fish sticks and frozen french fries contain lots of fat. If you enjoy eating these foods — you still can; just use them less frequently. You do not have to cut them out — just cut down!

Spread it Thin. Margarine and butter are both about 80% fat and equally high in calories. Their calorie reduced varieties are only 38% fat because more air and water are shipped into the product. Regardless of which spread you choose, always use as little as possible.

Choose Lower Fat Dairy Products. Make a container of yoghurt. Look for the letter MF (milk fat) or BF (butter fat) on the label. MF and BF both refer to the fat content of a dairy product. The number with the letters refers to the amount of fat by weight. Survey the shelves in the grocery store and choose the least fat containing product.

Eat Meat the Lower Fat Way. Meat is still a favourite food for many people. It satisfies the appetite and is an excellent source of protein, iron and B vitamins. Now more than ever before, beef, veal and pork producers are responding to consumer desire for trimmed leaner cuts of meat. Here are some lower fat cuts.

- Lean ground beef has 17% fat compared to medium and regular ground which have 23 and 30% respectively. Round and chuck cuts are leaner than T-bone or rib steaks or roast.

- Veal, except for the breast, tends to be lean.

- Leg of lamb, leg chops and sirloin chops are leaner cuts of lamb.

- pork choices are centre cut ham, centre loin chops, roasts and tenderloin.

Rinse Before You Eat. If you have not made the switch to water packed can-

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Philosophy of education

R. MOFFITT,
Aug. 27, 1987

Education must be a meaningful learning experience. The Ojibway word for this is "KEEKANDOSAMIN" which means 'to give, to receive, and to teach.' The measure of knowledge is to be able to adapt skills (or behaviour) learned to each individual's needs and experiences.

Piaget's fundamental theory of intelligence or learning is the ability of the individual's "adaptation to the environment." It is in the initial stage of development that the child is able to physically, psychologically and intuitively (creatively) perform certain tasks and display (or behave) in a manner which produces positive results, i.e. solve problems. This very basic method of learning will then be carried into adult life and in every aspect of living.

The principle of learning, teaching and application of knowledge stated above may be too simply expressed. However, it is my view of what a philosophy of education needs to include as its primary purpose.

Teaching must facilitate learning. Stimulation, motivation and potential of each teacher/learner must take into account the values and individual differences by the respective methods of teaching. Learning is experienced by doing and reinforced by visual or verbal stimulation.

The necessary exchange of informa-

tion must be useful, interesting and valuable to serve these needs and respect these differences in order to meet the criteria of a meaningful education.

It fulfils the objective of education and at the same time provides a good experience for both the teacher and student.

Native Child and Family Services of Toronto

Dear Native Parent:

Native Child and Family Services of Toronto (N.C.F.S.T.), an incorporated, non-profit Native organization is looking for Native families who would consider sharing their stable family life with a Native child who may temporarily need a home while the parents deal with a problem.

Maybe we know someone, a relative or a friend, who is having family difficulties. Sometimes these difficulties lead to a Children's Aid Society becoming involved and, possibly, removal of children from the family. Many of these Native children are placed with Non-native families who have no knowledge of Native values and culture. Native Child And Family Services of Toronto (N.C.F.S.T.), believes in the togetherness of Native families. We feel that the added strain of coping with a different environment simply compounds the obstacles for a family working to remain together or reunite.

Under the new Child and Family Services Act one of the guiding principles is:

"to recognize that Indian and native people should be entitled to provide, wherever possible, their own child and family services . . ."

These are good words and Native Child And Family Services of Toronto exists to see that these words turn into culturally-oriented programs and services that will support and strengthen Native families. For more information write to us at 214 — 736 Bathurst St., Toronto, Ont. M5S 2R4, or call 532-6077.

Fat of the matter

from page 6

ned tuna fish, rinse the oil packed one with cold water. This will wash out some of the oil. Drain well and squeeze out excess water.

Every Bite Counts...

Changing food habits is hard work. If

you want to cut down on fats you will need to make more than just a few temporary changes. The key is to make small and steady changes throughout the days and months to come. Try some fat saving ideas — you'll like them!

USE

low fat yoghurt (2% FB or less)

milk, skim, or non-fat milk

non-fat dry milk or evaporated skim milk

low fat cottage cheese (2% or less)

ricotta cheese (10% BF)

ice milk or frozen yoghurt

processed skim milk cheese slices

INSTEAD OF

sour cream

whole milk

cream, half 'n half or whole milk

ricotta or feta cheese

cream cheese

ice cream

regular processed cheese slices

Where to Find Low Fat Recipes

- **Smark Cooking** by Anne Lindsay
- **Eating for the Health of it** by Helen Bishop MacDonald

- **Choice Cooking** by The Canadian Diabetes Association.

Metro Toronto Public Health

FOR

baked potato topping, dips, desserts, baked goods

beverages, soups, desserts

coffee, tea

pasta, salads, dip

spreads, dips, cheese cake

dessert, snacks

sandwiches, salads, topping on burger

THE NATIVE WOMEN'S CENTRE
(Hamilton-Wentworth Chapter of Native Women)
PRESENTS

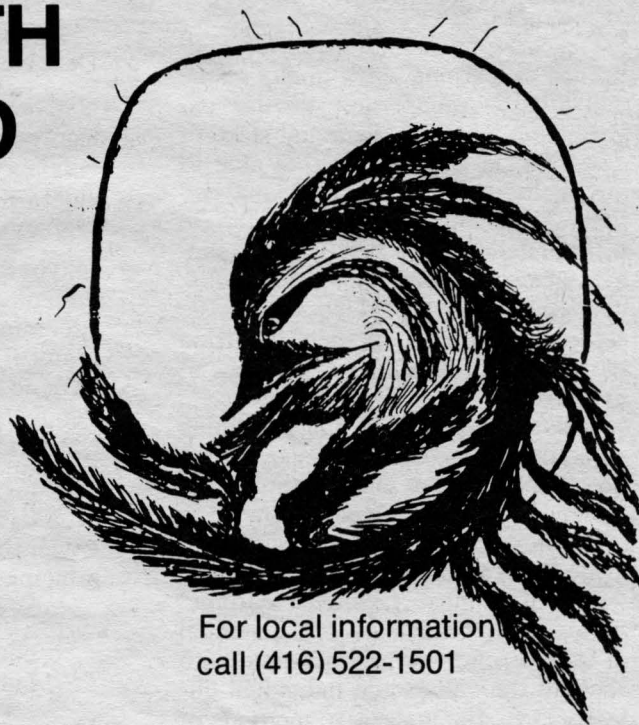
**DOWN TO EARTH
MOTHERHOOD
WORKSHOP**

Where: NATIVE WOMEN'S CENTRE
47 East Avenue North
(Between King St. E. & Wilson)
Hamilton, Ontario

When: Thursday, November 26, 1987

Time: 1:00 p.m. - 4:00 p.m.

Fee: \$7.00 per person (at the door)



For local information
call (416) 522-1501

WHO MAY ATTEND:

All women from various walks of life may attend, especially those who operate centres and agencies for women, Executive Directors, Social Workers, Leaders of Clubs, Councillors, Community Health Workers and Single/Married Mothers.

WHAT WILL PARTICIPANTS GAIN:

Participants will gain information that will be useful in their daily lives, at work and at leisure. It will provide you with a tool to further build self confidence.

SPEAKER

WALTER COOKE — OJIBWAY

LECTURER/CONSULTANT

Mr. Walter Cooke has lectured many various groups both male and female on the way of life of the 1st Nations.

TOPIC

Mr. Walter Cooke will talk about the Creation and our responsibilities, the circle, the four directions, our present day society and will also encourage all Mothers to continue in their lives.

NOTE: You may pre-register by sending your cheque/money order along with your name(s) to:
Walter Cooke & Associates, Box 594, Winona, Ontario L0R 2L0 Ph: 643-4038

THOUGHTS

Some days all run together, from one day to the other all the same.

Sometime you wonder why you are here, then you think of the things long past.

You try and remember the most happiest moments of your life. Other than the time each child you have borne. Those were the happiest moments when you first held that tiny "being" in your arms. So tiny, so helpless, so perfect, so defenceless, so dependent on you. As you watch each of them grow up, you want to protect them from all the injustice of society, the drugs, the booze, the destruction of disease.

Then one day you wake up in a bright sunny perfect day and find yourself all alone. The children you have borne have all left home to make their own mark in this world. Once more, you long to turn back the years and relive the times you had your children at home, when things were serene and your life had meaning.

Alone, all alone but quietness, so silent and so still, the emptiness and stillness screams at your aloneness, you choke up with unshed tears because you don't want to be alone. You stare at the ceiling, wondering and trying to go back to sleep to oblivion. Forget, forget today. Wake-up tomorrow, it might be different from today, but no matter, it's time to get up regardless of your feelings, feelings of loneliness, it's

not new feelings, you'll have many more unless you are smart enough to do something about it today.

You turn your eyes upwards and say 'Thank You God for this day and all you have bestowed upon me.' You know deep within your heart that your life has not been in vain.

It is only "fear," fear of aloneness that makes you afraid to face each new day. Not being alone, not loneliness, not being loved, but "fear" itself. Conquer "fear," and you can face anything, overcome any obstacle, man, machine or animal.

It's the will, the thought, and the strongest urge to complete a goal you set for yourself, that makes you go on, despite the loneliness, the hurts, the heartaches, some degradations, but those are all in the past they hurt at one time but now it is only a dull ache and forgotten most of the day. You have already dried and cried a million tears and nothing helps you overcome all those things. The divorces, the reflections, the loss of your children for a while, the terrible pain of not knowing where the children were.

You think, you swear, you cry, you drink. Nothing helps, until one day. You know that there is no answer in just thinking, drinking booze, or crying, because that's a waste of energy. You set a goal. And until I reach my goal, I will not have accomplished anything. My

job of bearing children and bringing them up alone has no bearing on my being lonely now. That job was complete when the children found their own lives away from me.

That's as it should have been.

There is no reason for wallowing in self-pity.

Life is not over because I'm over forty-five years old. Now is my time to set another mark in society. My goal. It will be accomplished, come hell or high water.

I raised my children alone. Through hard work, through rejection, through loneliness, through tears and pain, through divorces. I had no one to turn to then. I have no one to turn to now. I have a strong will. A strong spirit to help me and deep desire to reach my goal I've set for myself.

Someday soon, in the future, people will say, "there goes a strong and determined woman, who fought hard all the way to the top. And I knew her 'When'."

Just Me

N.W.R.C. Update . . .

On September 25 the Centre held a well attended feast. Many thanks to Sylvia Maracle, Anne Jack, Council Fire and all of the other people who graciously gave of their time.

Reva Jewell attended the Aboriginal Child Conference in Alberta. She brought back a suitcase full of literature and enjoyed the conference immensely.

The staff at the NWRC attended a family violence conference held in London, Ontario.

The NWRC is also acquiring more and more valuable volunteers which is appreciated greatly.

The Centre has also been conducting traditional dance lessons. Future dates for a new session of classes will be announced in the news newsletter.

Phone Numbers to know

Assaulted Women's Helpline	863-0511
(24 hour crisis line)	
Women's Phoneline	598-3714
(Monday and Wednesday evenings 7-9 pm)	
Toronto Rape Crisis Centre	
(24 hour emergency)	597-8808
(Business line)	597-1171
Native Women's Resource Centre	963-9963
Anduhyuan	
(Hostel for Native women and children	920-1492
Wanepuhnud	
(Native women's training program)	461-3230
Native Canadian Friendship Centre	964-9087
Lesbian Phoneline	533-6120
(Tuesday and Thursday evenings)	

Book Reviews

By CONNE WRIGHT

Gutteridge, Don
Tecumseh
Oberon Press, 1976
Softcover
087 295

Tecumseh by Don Gutteridge is a fine book of poetry and prose. The prose is taken from old chronicles and the speeches of Tecumseh and serves to illuminate the emotional thrust behind the poetry.

Gutteridge approaches the history of racial conflicts through the exposition of the immigrant's thirst for land. He touches on the major wars between Canada and the United States, Britain and the new world and the immigrants and the Indian people, all of which serve as examples of a man's need to build fences and define boundaries. The battles with Tecumseh show how violent and cruel people can be to one another when they lack understanding.

Gutteridge's slim volume of poetry is small to broach such an ambitious project. His desire to explain history might pose some problems for the creative artist experimenting with image and symbol. However, even though Gutteridge's poetry may be limited, his vision of the new land and the Indian wars does capture the imagination without the need for sentimentality. As one senses the great beauty and dignity in

the speeches of Tecumseh, so one also experiences the author's originality and integrity.

The book is recommended.

By CONNE WRIGHT

Warner, John Anson/Bradshaw,
Thecla
A Cree life: The art of Allen Sapp
J.J. Douglas Publishers, 1977
Hardcover — \$24.95
023 045 280

A Cree life: The Art of Allen Sapp is one of the most beautiful and fascinating books to emerge on Indian art. It briefly outlines the major events in Sapp's life and gives important clues to understanding his development as an artist. Sapp experienced many hardships growing up, and was a sickly child who clung to his grandmother for support. He survived in an era when many others (including his mother) were dying of tuberculosis. When he first began painting, he had little success in getting his work accepted, so went into "calendar art" in an attempt to appeal to a white audience. He eventually sold one to a Dr. Honor of the North Battleford Medical Clinic and began in 1966 what has become a long and successful career.

Although very little is written about Sapp's art, one need only turn the pages of the book to gain awareness and

understanding of his concept of art and belief in rural life. One senses a wholeness and rustic simplicity in his style. The world he presents is warm and comfortable, where people go about their chores in naturalness and harmony. It took Sapp a long time to outgrow his shame in presenting the negative aspects of his poor background. Although his work is representational, it creates a romanticism about the reserve life which might capture an urban imagination. One the whole, one would find Sapp's work satisfying and with great appeal.

Letters

Dear White Dove:

I would like to participate and learn how to do beading. Could you tell me where and when I could do this in the Native community? How much would it cost?

Frustrated Artist

Dear Frustrated Artist:

We at the Native Women's Resource Center have a Mother's Group who meet every Tuesday afternoon. The program is free. Children are welcome. We want you to feel as comfortable as possible while creating the most beautiful works of art.

Yours in Friendship,

White
Dove

To all interested members of our Native community

At the end of each month, we will be producing a newsletter out of the N.W.R.C. We are asking Native Women to submit articles on their talents; poetry, short stories, or artwork. We feel that the Native Women's role must be recognized, as it is a vital necessity to the continued survival of Native families and children. It is so important at this time that Native Women stand together and work as a collective.

The Resource Centre is thriving and growing with great plans for the future. Everyone is invited down to visit and share with us. This Center belongs to the Native Community and your input is extremely important. Ideas are welcomed. The space is here to be used and we hope to use it as a powerful communications vehicle. Don't be shy. Your words, your stories, your poems, and your news items should be shared by all. Submissions must be in by the last week of each month. The ideas expressed are not necessarily those of the Native Women's Resource Center. Submissions excluding Poetry cannot be Anonymous.

Dear White Dove:

I just found out that my boyfriend is seeing other people. I'm worried about exposure to communicable sexual diseases.

What can I do?

Yours truly,
Surprised

Dear Surprised:

You could visit your family doctor and explain the situation and get tests. You might also want to get in contact with the AIDS hotline. Their number is 392-2437. You might also start using a condom. You might also consider dropping your boyfriend.

The sooner you visit your doctor, the better.

Yours in Friendship,
White Dove

Joy of Living

Thank you for the things we didn't get
And for the plight of the ecstasy of death.
And dreaming of the things we couldn't be
And nothing better to look forward to or see.
When wisdom was but a silent way of knowing
And the people seeking nothing but their needs.
Why can't I find the words to make them understand
The delicate enrichment of human growth
We all demand: A Chance.

But rivalry still forces man
To believe in weakness much more than strength.
A philosophy to hide behind a greatness
That only destroys the humanity of man.
Thank you for things we didn't get.
In those days of want, we understood the need;
But let us not be so foolish to think that times
have changed;
History will repeat itself,
With something new or rediscovered,
A big or better world, perhaps, in space.



Thank you for the chance in going back,
To face the zeal of life in man,
In nature, and in the spirit of them both.
The universal knowledge which we both must face,
That conditioning of learning will not last
But an openness of mind and a freedom of the will,
To feel the need of others
And inner growth shall come.
When commitment becomes dedication to an awareness
That everyone's belief is just their way of discovering
their needs,
Instead of developing their potential.



Thank you for the chance we didn't have
And not wanting more than we would get.
A simple life in knowing,
The JOY OF LIVING is greater than knowing
There was something we were missing!



C. Garnier '83
Collingwood

Anduhyuan is conducting a survey to assess the need for daycare in the community. We would appreciate your input concerning the following survey. It is proposed that the daycare facility will be incorporated into a new longer term residence which we hope to open in the fall of 1988.

Please mail your replies to: Wendy Paterson,
Anduhyuan
106 Spadina Road
Toronto, Ontario
M5R 2T8

or call at 920-1492.

Thank you.

+++++

1. Do you have children that would need daycare?

YES _____ NO _____

2. How many would need daycare? _____

3. Ages of children needing daycare?

0 - 6 mos 2 - 4 years
6 - 12 mos 4 - 6 years
12 - 14 mos 6 - 12 years
14 - 2 years

4. Type of care needed:

a) full day
b) half day
c) before/after school
d) occasional babysitting
e) parent/child drop-in
f) other _____

5. Are you eligible for subsidy with your income?

YES _____ NO _____

Would you need subsidy? YES _____ NO _____

6. Location to coincide with new Anduhyuan Residence in King/Davenport/Duffering/Bathurst area. Will this location be acceptable to you?

YES _____ NO _____

7. Are you willing to take T. T. C.?

YES _____ NO _____

8. Would you like to know the results of the survey?

If so: NAME _____
ADDRESS _____
PHONE _____