

NATIVE WOMENS RESOURCE CENTRE OF TORONTO INC.

245 Gerrard St., East, Lower Level, Toronto, Ontario M5A 2G1

WOMEN *Spirit*



The Native
Women's

Resource Center

Wishes
you the best
at this Holiday
time and
in the coming

New Year

Especially to all our friends and associates who
gave their time and resources to help another -

meegwetch

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**THE NATIVE WOMEN'S
RESOURCE CENTRE**
245 Gerrard St. East
Lower Level
Toronto, Ontario
M5A 2G1
Phone: (416) 963-9963
(416) 963-9348

BOARD OF DIRECTORS

Jacqueline Rosen	President
Maurina Beadle	1st Vice President
Brenda Simon	Treasurer
Sally Gaikhezheyongai	Secretary
Cheryl Bray	Director
Rachel Robinson	Director

STAFF

Maddy Harper	Executive Director
Gwen Coda	Administrative Assistant
Glenda Snache	Family Worker
Janice Trudeau	Literacy Coordinator
Pam Simon	Nishnawbe Homes Administrator
Lisa Morris	Volunteer Coordinator

VOLUNTEERS

Adrian A	Cheryl Lawson
Kim Anderson	Margaret
Marina Beadle	Vera Martin
Betty Belanger	Cindy Maude
Bernadette	Marguerite Letourneau
Becky Big Cance	Lynn
Ron Cook	Cindy McComber
Hansje Fischer	Christine Migwans
Jaap Fischer	Mary V. Paul
Frieda	Pauline Shirt
Maddy Harper	Debora Sandy
Carol Howe	Brenda Simon
Tommy Howe	Lydia Somers
Valerie Howe	Carrie Tabobandung
Ann Jacko	Darnell Wheatly
Wendy Julia	

**NEWSLETTER VOLUNTEERS
FOR THIS ISSUE**

Deborah Brodey	Sara Costa
Sally Gaikhezheyongai	Anna Gronau

**** THANKS TO **
THE WOMEN'S PRESS**



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A MESSAGE TO OUR READERS

This is a complimentary copy. Beginning the new year, we are requiring individuals and groups to contribute to the cost of our WomenSpirit Newsletter. This past year we have been putting out the newsletter by volunteer time and some individual memberships and subscriptions. This has not been enough, So we are asking our friends and associates to help us keep WomenSpirit Alive.

Our next newsletter will be sent only to subscribers and people who donate to our cause. Cost to subscribers for one year is \$20 which will go towards production and mailing. We will then be able to issue a Newsletter every other month. Being a subscriber, your letters are welcome. In that way we will know your suggestions and comments. Organizations that subscribe are invited to place announcements in our WomenSPIRIT newsletter free of charge. You will find a subscription form on the last page. Please send by January 15 to receive our next issue of *Women Spirit*.

We welcome submissions of articles, letters, stories, announcements, poems and art work, by Native women.

Our policy is to ensure Native Women's voices are heard. However, if we think others' messages are critically revelant, then its passed on to you our readers.

Submissions must be in by the last week of each month and cannot be Anonymous (except letters to White Dove.)

Written works that are offensive or slanderous to the community will not be published.

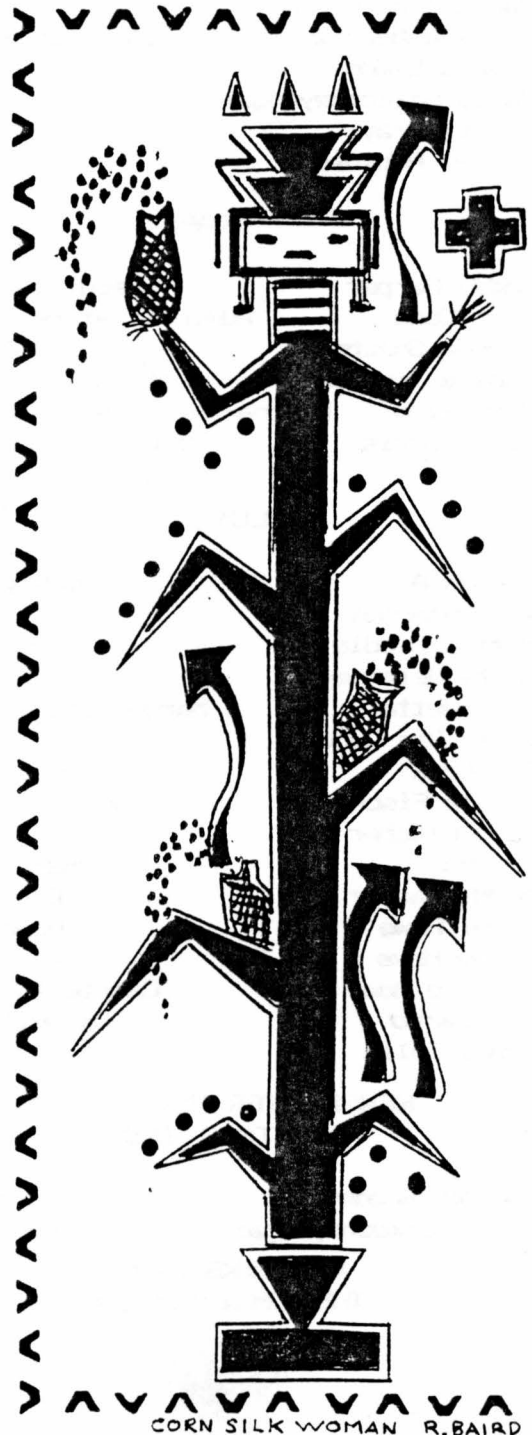
Drop on by or mail your submissions to our address.

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

ADVERTISING IN WomenSPIRIT

1/4 page.....\$5
1/2 page....\$10

Call 963-9963



"WE WALKED A MILE IN OUR MOCCASINS FOR OUR NEIGHBOURS"



Cabbagetown Parade, September 9, 1989 N.W.R.C. Participants: Sally Gaikezheyongai, Debra Brody, Deloras Roberts, Joyce Carpenter, Cindy McComber, Glenda Snache, Maddy Harper, Wabano Howe, Azhibik Harper, Aaron and Bonnie Gaikezheyongai, Linda Migwans, Stella French.

**NEWS FROM THE
CENTRE
REPORTS FROM
SOME STAFF
Maddy Harper**

Director of N.W.R.C.

The past few months have been very busy. Some of the things which keep us busy are:

Ongoing and for the past six months we have a spot on CKLN 10:30 a.m. every 3rd Saturday of every month. Any Women who feel they have something to share are welcome to come and contribute in this area. The past month Beth Brant and Crystos spoke. Both of these Native Women

are writers and have published books. We would like you to know this time is for all Native Women.

Of course you know about our Bingo by now. It's still running! And yes, we are still looking for volunteers. We are in the process of approaching each Native and non Native organization to see which ones will donate a few hours on a Saturday night. Many people have promised, and many people have not shown. We have had individuals from organizations, but not representing the organization it self. We also intend on

posting names of those organizations which contribute to the N.W.R.C. The situation may look like this: If 24 out of 30 organizations donated one Saturday night, it means once every 6 months your organization would be showing that you care. On another page you will find a list of people who have donated their precious time and effort. It is also fun. Right now the money is accumulating in a building fund. We have written to a few people associated with housing in

continued on page 5

T.O. and hope to get some space on interim while waiting for a provincial program.

We have our Women's Circle every month. We had our anniversary in May. Pauline Harper has been very instrumental with this while various Elders come in and give teachings for our self knowledge and growth. On another page you will find a calender for the year. We have also started a self confidence course. This is run by Vera Martin, an Elder.

We are currently involved in producing the 1992 'Womens Almanac', and we are looking for Women Artists. And then there is a pot luck dinner and films once a month.

Last, but not least is the Family service program. This is ongoing for individual Women who require support in a situation. We provide counselling, information and referral. Many of the individuals are in dire need of suitable housing or need help support in straightening out their life. Many times its just moral support they need, and to know someone cares.

These are only some of the ongoing activities. We do get involved in other special events in the community, speaking and supporting relevant issues. So you can see we are very busy.

We have 5 full time staff and a some faithful volunteers who help keep the Center open for those that need it. We have many aspirations and encourage any Women who want to come and help. You are Welcome. At this time I would like to say Meegwetch to those Women who come and volunteer. Especially the

Elders who come and give of themselves while teaching us about ourselves.

If you require any additional information on any of these activities call or come by to visit. **SHOW US AND YOURSELF YOU CARE ABOUT YOUR COMMUNITY, VOLUNTEER A SMALL PART OF YOUR PRECIOUS TIME.** Everyone has some to give.

Meegwetch,
Maddy Harper

Glenda Snache Family Worker

Ahneen! My name is Glenda Snache. I'm the Family Worker at the NARC, my position began in early May of this year. Ojibway and English are the languages I speak and understand. Christian

Island reservation is a small community of where my own roots originated.

It was a rainy, cool April afternoon when I came into the NARC last spring. Coming from a nearby shopping mall, where, earlier that morning I decided to reject a saleslady position in an expensive dress shop. I had set a date with Cheryl, my girlfriend for a luncheon get together. It was there that I decided to drop into the NARC, Cheryl pointed out a few good assests of myself I could share and relate with Native women and the community. I knew the NARC was in the Cabbagetown district, for I had attended and participated in a very positive self-help support meeting, directed to alcohol abuse. My shiny patent leather high heel shoes descended down the cement stairway leading to the lower level of 245 Gerrard St. E. Pulling the glass aluminum

door open, I entered, momentarily hesitated, as my eyes scanned the foyer of the NARC. A round table sat in the middle with various written material laying on top of it and a guest book lay open for people to sign. Various paraphernalia lay stored on top of some shelves. A clothing rack lined with different coloured used clothing stood by the side right wall. Odds and ends of camping gear and equipment leaned against the wall and laid about the room. On the far east wall was a sign saying in bold black letters, "GENERAL INFO," and "JOBS," quickly I glanced at the notices posted on the huge board. Moving toward the interior of the Centre I noticed the reception desk and observed quickly that everyone was busy doing their work. I saw Maddy busily working away at her desk. Smiling, I called out and said, Hi, Maddy to her. Looking up from her paperwork, Maddy smiled and reciprocated my greeting. Her tone of voice was warm and friendly. Expressing that she was surprised to see me. Maddy and I had become acquainted with each other when she worked at the Native Canadian Centre of Toronto. I had participated in a ribbon shirt sewing class she had initiated and she was instrumental to directing me toward a more positive life style. Periodically, we'd run into each other in the native community. Feeling at ease, I unbuttoned my red coat, walked over toward the notice board, began

reading a large selection of employment opportunity want ads posted on the board. As I read them, I noticed other various flyers and posters, some consisted of various workshops for women and women's programs, involved with women's issues and concerns. Current news announcements related to Native Women were there, too. The notice board held many interesting items to read.

A few minutes had passed, suddenly I heard Maddy's voice inquiring on my well-being. Turning around to face her, I smiled to her and said I was feeling fine.

She said, it was very nice to see me. And then she inquired, if she could help me. Feeling unsure of myself. I blurted out with a laugh, how, I needed to get employment right away, could she suggest, anything! I was a graduate of Wanepuhnud too.

Explaining that I rejected a saleslady position and I had a teenage daughter at home, who is still going to highschool. Fortunately, at this time there was a couple of positions open at the NWRC. One of them was the position I hold today at the NWRC. I read a couple of the job description notices and I proceeded to fill out an application form and handed my resume which I had brought with me. A date was set for a job interview. The interview was conducted by Maddy and Joyce, staff members of NWRC. I recall feeling excited and apprehensive about it, yet, I was working on my positive forces. A whole week passed by before I heard

from Joyce the assistant manager, so many negative thoughts went through my mind, as I waited anxiously to hear from them. Finally, I made the phone call myself. Apologizing, Joyce said, they were busy with the upcoming indigenous women's conference to be held at Birch Island, Dreamer's Rock in May. Quickly, a date was scheduled for my orientation. I felt so happy and relieved!

Performance of variable tasks is required in my position as Family Worker. Some of the numerous services provided are: Crisis Intervention, Employment Search, Urban Orientation, Child Welfare support, Cultural and Non-Cultural Referrals, Home Visits, Hospital Visits and One on One Counselling, Support to Courts, Resumes revised, and Identification Letters to present to various agencies. Housing Subsidy Applications. Bill C-31 applications.

On a consistent weekly basis, tokens, food and clothing is administered. Community Outreach and Women's Support Groups.

The Family Worker is currently involved in an Action Training Course involved with staff based on communication skills.

A Confidence Building Course is underway, once a week, being conducted by a respected Elder, Vera Martin.

The Family Worker is involved with team spirit and support.

Once a month, the Native Women's Circle, takes place the first Tuesday of the Month. It involves Native Spirituality with

sweet grass smudging symbolizing purification, think of one mind, body and spirit. An Elder is present, who went through the ways of Native Cultural Traditions. An explanation of a person, place or thing relating to our cultural traditional ways is done. Then the women who want to share their thoughts and feelings to so within the circle. A closing prayer in our native tongue is said. The circle ends with participants hugging each other.

The Family Worker ensures to participants that workshops and our current Bead Work classes are functioning well. This class involves quilting, too.

Being in the NWRC has allowed me to get in touch with cultural ways and beliefs. I'm proud to be a part of the native women who care and are interested for the betterment of our native people and it's community.

Glenda Snache

ANNOUNCEMENTS

N.W.R.C.

Annual Xmas Feast and Giveaway

December 20th, 4pm to 9pm
at

Central Neighbourhood
House

349 Ontario St.

(Around the corner of
Native Women's Resource
Centre)

Baby Boy

Maurina Beadle had a baby
boy on October 26, 1989.
6lbs. and 13 ozs.
Congratulations Maurina!

WANTED! Board Members

WANTED: Native Women who are committed to Womens issues and want to contribute to the growth of Native Women. We are looking for strong experienced Women for our Board of Directors. The time has come when we no longer need figure heads nor someone to sit for the experience or just to put it on their resumes. We need Women who are prepared to make a commitment to the Native Womens Resource Center. We need a working Board. We have some Women who are committed, we need more. If you are interested, please send your resume telling us of your skills and experience. If you need to phone ask for Sally or Maddy. meegwetch.

13 Native Female Artists Needed

-ONE artist to do a front and back 'wrap-around' cover for the 1992 Native Women's Almanac/Date Book. (see Page 10)

-TWELVE artists to do black and white line drawings illustrating quotes from an interview and to illustrate the accompanying supplementary page.

DEADLINES:

For the book cover:

April 31, 1990

For the illustrations:

September 31, 1990

For more information and specifications, contact the Almanac Committee, the Native Women's Resource Centre. (416) 963-9963

Message from Joyce Carpenter - Former Administrative Assistant

To all my friends and co-workers whom I have had contact with since being at NWRC.

As of October 19, 1989, I have completed my 1 year contract as Administrative Assistant here at the centre.

Through the year, I have had the opportunity to meet a lot of good people. I have no immediate plans for the future but will continue to stay in contact with NWRC.

It has been a great opportunity to get back in the work force after being at home for 6 years until my son was in school all day.

This is a good-bye, but only until we meet again and I am sure we will cross paths again.

So to all of my friends I wish you all a healthy Happy Christmas and a Prosperous New Year.

Joyce Carpenter

Farewell to Joyce Carpenter

Farewell, Goodbye to Joyce Carpenter. Her contract is finished here at the Centre and all the staff here are sorry to see her go. We all miss her. Best of luck in the future Joyce.

Beadwork

Earn extra money for Xmas, doing beadwork for Roots Canada, 195 Avenue Road. Call Ann Brascoupe 4654966 or the Centre 963-9963 for more information.

Furniture for Sale

Couch, chair, rocking chair, 2 end tables, 1 ottoman. Call Cindy 281-4516.

Sweat Shirts on Sale
Native Womens Resource Centre

T-Shirts \$10
Sweat Shirts \$15

Indigenous Native Women's Conference at Birch Island

T Shirts \$8.50
Sweat Shirts \$12
Cownecks \$16

VOLUNTEERS

Volunteers are welcome and needed and are appreciated as they can make an interesting contribution to the Native Women's Resource Centre in many ways. Come and develop your skills at typing, answering phone calls, participating in committee work, helping with fundraising activities, aiding in research, etc.

Only a few hours a week of your precious time can get you involved in the varied work that is done by the Native Women's Resource Centre.

What could you do?

We need volunteers in the following areas!

- Receptionists
- Bingo workers
- Cleaning people
- Organizing events
- Office work
- Budgets, manuals
- Research
- Giving out Food and Clothing
- Home and Hospital Visits
- Homecare for Elderly Women
- Tutoring in Math, English, etc.

Prepare for Meetings and Workshops
Fundraising

Volunteers for this Year's Xmas Feast and Giveaway (see above) are needed in the following areas. Please share your heart with others, making a program for the day.

We need people to:

Coordinate Events

Cook Food

Shop for Food

Wrap Gifts

Helpers to Give out Gifts

People to help the day run smoothly

Just call Lisa Morris at 963-9963 and let us know that you are interested in being a VOLUNTEER.



BUNDLE
R. BAIRD

A.A. MEETING
Morning Star
Group/Anishnawbe-Kwe
Saturdays
at 11:00am (sharp)
located at
245 Gerrard St. E.
(Lower Level)
Native Women's
Resource Centre

Step Discussion Meeting,
last Saturday of the Month
Open Meeting with
Guest Speaker

ONLY FOR WOMEN!
Contact:
Glenda Snache
Phone 9639963

WOMENS CIRCLE FOR 1990

December 5, 1989

Edna Manitowabe - Little Boy Water Drum (Bear Clan)

January 9, 1990

Winter Time - Resting and Cleansing - The Role of Women in the Clan System - Pauline Harper-Shirt (Bird Clan)

January 30, 1990

Herbology (Cleansing and Healing Herbs and Techniques) Janice Longboat (Turtle Clan)

February 27, 1990

Meditation - The Seven Steps of Life - Vera Martin (Marten Clan)

March 27, 1990

Spring Time (Birthing and RE-Awakening) Medicine Wheel - Sexual abuse and Incest Counsellor - Eliza Mosher (Bear Clan)

April 29, 1990

Spiritual Fasts and Cleansing Processes - Looking at different types and methods (Nations) - Pauline Harper-Shirt

May 29, 1990

Midi - Initiations and Preparing for Ceremonies - Vera Martin and Pauline Harper-Shirt

June 26, 1990

The Strawberry Festival and the Little Boy Water Drum? (Video and various guests) Traditional Tea Leaf Reader - Vera Martin and Pauline Harper-Shirt

July 24, 1990

Preparing for Participation in Ceremonies - Pauline Harper-Shirt

August 21, 1990

Medicine Picking - (Methods and Locality) - Pauline Harper-Shirt

September 18, 1990

Fall Time - The Story of the Three Sisters - Traditional storing of foods and Herbs - Ann Jock (Bear Clan)

October 23, 1990

Grandmother Moon's Cycle - (Preparation and Participation) Guest will be an Astrologer

November 20, 1990

Feast for the Dead - The Little Boy Water Drum of Western doorway - Mary Roberts (to be confirmed)

December 18, 1990

Teaching and Traditional Ways of Cleansing Self - Pauline Harper-Shirt

Our Womens circle follow the Lunar cycles of the Grandmother Moon (28 Days) which come to 13 Moons. The women meet two or three days after the new Moon which is the beginning of a cycle. It is a time of sharing regarding the mind, body and spirit of self.



SNAKE
R. BAIRD

**NATIVE WOMENS RESOURCE CENTER
OF TORONTO INC.**

245 Gerrard St. East, Lower Level, Toronto, Ontario M5A 2G1

phone: (416) 963-9963
(416) 963-9348

VOLUNTEER'S APPLICATION FORM

NAME:

DATE:

ADDRESS:

POSTAL CODE

**TELEPHONE: HOME
BUSINESS**

HOW MANY HOURS PER WEEK ARE YOU AVAILABLE:

HOURS AVAILABLE: DAYS OR EVENING:

EDUCATION:

**CIRCLE AREAS OF INTEREST
YOU WOULD LIKE TO VOLUNTEER IN:**

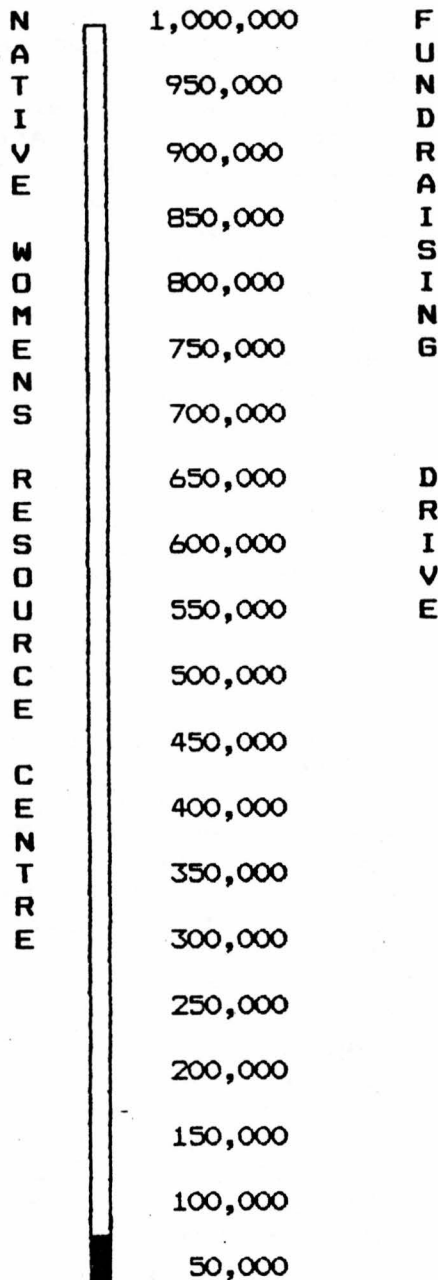
Housing	Telephone Work	Recreational
Com.		
Arts & Crafts	Fundraising	Newsletter
Organizing Events	Coordinating Volunteers	Welcoming Com
Drug & Alcohol Abuse		Outreach in Community
Other (please explain)		

**PLEASE INDICATE WHY YOU ARE INTERESTED IN VOLUNTEERING AT
THE N.W.R.C.**

PERSONAL INTEREST OR HOBBIES:

GENERAL INFORMATION YOU WOULD LIKE US TO KNOW ABOUT YOU:

N.W.R.C. BUILDING FUND



CLOSER TO OUR
NEW BUILDING

N.W.R.C.
BUILDING FUND

The Native Women's Resource Centre is currently fundraising towards the purchase of a new building which will further the goals and objectives of the Centre and enhance program delivery. The new facility will include a drop-in

kitchen and eating space, as well as offices for support staff. This area will also be used for women's group meetings, the Women's Circle, self-support groups and counselling services. Space will be available for the Literacy Program, Resource Library and office space for program and operation staff, public education and seminars. Staff will be on duty 24 hours a day. A yard suitable for a children's play area will complete the Native Women's Resource Centre facilities. The goal for the Building Fund is \$1 million by 1992. At present the fund stands at about \$75 thousand.

BINGO! BINGO!

Every Saturday evening the Native Women's Resource Centre hold their weekly Bingo at the **WILSON AVENUE BINGO HALL**.

The evening's fun begins at 10:30 PM. There is a no smoking area, and a snack bar and cart. The booklets are only \$8 for 2 strips, \$12 for 3 strips, or \$18 for 6 strips. The specials, or extra cards are either \$.50 or \$1.

Directions:

Wilson Avenue Bingo Hall
525 Wilson Avenue West
From the St. George subway, go northbound to the Wilson subway station. From there you can walk or take a 96 bus to the first stop.

The jackpot is \$1000!
These Bingo nights are not only fun, but the money earned from this fundraising goes towards our **NEW BUILDING FUND!**

SO COME AND JOIN US
- TO PLAY OR AS A
VOLUNTEER!

NATIVE WOMEN'S
ALMANAC

Have you heard?

The Native Women's Resource Center has been asked by the Women's Press publishing company of Toronto to put together a NATIVE WOMEN'S ALMANAC for 1992.

This is an exciting new project for us! Over the next two years we will be busy: interviewing twelve Native Women from across Canada to be featured in our almanac edition. Female artists are now being sought to help us with the necessary illustrations that will accompany the interviews. The THEME already chosen, is "500 years later" 1492-1992, as we wish to take this opportunity to share various Native women's thoughts and feelings surrounding the 1992 celebrations of "500 Years of Survival for the Indigenous peoples."

WOULD YOU BE INTERESTED IN HELPING US? We need one more Project Coordinator and at least two more committee members. Altogether, we would be involved with: attending one or two meetings per month, finding artists, finding supplementary material for the interviews, compiling a Native Womens Resource List and Bibliography of Native Womens books, mailing tasks, and proofreading the material before it is actually published. If this sounds like a project that you'd like to be involved in COME JOIN US!

Almanac Project
Coordinator
Sally Gaikhezheyongai

NISHNAWBE HOMES INC.

245 Gerrard St. East
 Toronto, Ontario
 M5A 2G1
 (416) 923-5068

**Non-Profit Housing
 for
 Native People**

Requirements: You must be over the age of 16, with an income of \$23,000 or less.

Must have proof of Native ancestry:
 -Status card
 -Letter from DIA or from Band Office
 -Copy of form filled out for reinstatement

Must have proof of income:
 -A letter from your employer stating your (gross) salary and how many hours you are employed weekly, or three consecutive pay stubs
 -Three copies of UIC warrant cards
 -Three copies of monthly pension cheques
 -A letter from a student counsellor if attending school with a breakdown of training allowance
 -A letter from your social worker indicating your monthly benefits, or three months cheque stubs

References: Must have three references (no relatives)

ALCOHOL OR DRUG ABUSERS NEED NOT APPLY!!!

Accommodations: Rent is geared to 25% of your wages plus an extra charge on utilities of between \$8 and \$10.

Shared accommodations for single Native men and women of Toronto. Each unit is furnished with a bed and a dresser. The common areas such as the living room, kitchen, and dining room are fully furnished and come with appliances. Each house has their own laundry facilities.

Applications can be filled out at the address above.

LITERACY PROGRAM

The Native Adult Literacy Program is learner-centred. Our teaching is based on the needs and interests of the learner rather than on any pre-set teaching curriculum. The learner is encouraged to set his or her own goals and work toward them with the assistance of a volunteer tutor.

- *learn to read to your children
- *study for your driver's license
- *understand and answer business mail
- *complete correspondence courses
- *complete assignments from high school or community college
- *prepare for community college or university
- *upgrading

Topics: reading books, newspapers, maps, recipes, mathematics, english, spelling, nutrition, banking

Literacy includes anything that permits us to participate more fully in the society in which we live. Therefore our tutors are prepared to help you.

Tutors: Tutors in the program are volunteers. They donate their time to share their knowledge with learners. We are always in need of Native tutors to come and share their experience with learners. If you can volunteer 1 - 2 hours per week to help someone else understand, please call the Center. It would be greatly appreciated. It is a valuable learning and teaching experience.

Learners: If you need help with any of the above topics or something not mentioned, give us a call anytime. We are always here to help and if you can just make the first step by calling or dropping in, it's the first step to understanding. All information is kept confidential.

Drop-In Service: We have a drop-in service available to people who need assistance in resumé preparation, job search techniques, homework, letter preparation or just to talk.

We are open Monday to Friday, 9AM to 5PM
 Call Janice Trudeau at 963-9963

Potluck: A potluck is held here at the centre once a month. It's a great opportunity for the learner-tutor pairs to come out and enjoy themselves with other pairs and meet new people. The potlucks take place on the last Thursday of each month at 2:00 PM. Bring your favourite dish!

ISSUES AND POLITICS

THE DIAPER DILEMMA AT A GLANCE

By Debby Danard

(Reprinted with permission from the Fall Issue of the *Ontario Federation of Indian Friendship Centres Newsletter*.)

Cloth Diapers

- Economical and ecologically healthy
- Traditional cloth diapers that you wash yourself will cost an average of \$400 for a 2 year period this includes soap, hot water and waterproof pants.
- Also there is a new contoured, velcro fastening diaper that is made in B.C., these are more expensive than traditional cloth (\$67.20 for 12). However, they are cheaper in the long term plan. These diapers are available through the mail from Marianne Pearson 491 Pacific Blvd. Vancouver, B.C. V6B 5G6 Telephone: (604) 261-2137

Other contoured diapers called Babykins are available from The Bay, Simpsons and Toys R Us.

- Adult diapers and heavy duty versions for institutional use will be available soon.
- Diaper services that pick-up dirty and deliver clean are available in some areas for approximately \$10 - \$15 for 100 diapers.
- The average cloth diaper is recycled 150 times plus.
- One disadvantage of cloth diapers is that dirty diapers must be taken home which means less room in the diaper bag or sometimes a messy diaper to deal with at home.

Disposable Diapers

- Single-Use
- They can be thrown out but not thrown away.
- Two million soiled and soggy diapers are thrown out in Canada each day.
- More than 275,000 tones of single-use diapers end up in the landfill sites per year.
- The average single-use diapers take 500 years to decompose.
- The "new biodegradable" diapers will not alleviate the decomposition problem.
- Plastic and wood pulp used to make single-use diapers cannot be recycled.
- In the manufacturing process highly toxic chemicals dioxins and furans and other chlorinated compounds are used in producing pulp for paper. (With pressure from environmental groups and outraged citizens some pulp and paper industries are now using less environmentally damaging processes.) Chemical residues remain after manufacturing and could pose a health threat to babies.
- Less than 5 per cent of diapers that are thrown into landfill sites are free of human feces.
- Landfill sites are not equipped to handle the raw sewage.
- Human waste can carry up to 100 viruses including live polio and hepatitis viruses from vaccine residues, thus creating dangerous situations for sanitation workers. Also the ground water system is affected by the disposal of human waste in single-use diapers.
- Single use diapers will cost an average \$1500 for a 2 year period.

The Need for Change

- Switch to cloth diapers if you are not already using them.
- Outright bans on the sale of single-use diapers.
- Solid Waste Managers need to realize the impact of single-use diapers and seek alternatives.
- Legislators should make proposals to minimize or eliminate single-use diapers.
- National policies and subsidies should be made to encourage the use of cloth diapers in institutions ie. daycares and hospitals and in the home.
- Individuals should write to their local MPP, Prime Minister, and local politicians to encourage diaper services through financial incentives and tax breaks and to discourage single-use diapers by adding a waste surtax.

If you must use disposables

- Limit their use. Use them only for travelling or if you're caught short. Hardcore disposables users could use cloth during the day and single-use at night.
- Buy unbleached diapers. If they're not available in your area ask your local store managers to find out where you can get them.
- Don't be fooled by "biodegradable" diapers.
- Flush out diaper contents before you throw them out.

For more information

Look in the Yellow Pages under Diaper Services or call Pollution Probe in Toronto (926-1907) for more information about diapers.

SHARING

WOMEN - THE CENTRE OF
THE WHEEL OF LIFE

"The women are the first teachers, her teaching begins when the child is in the womb and only begins to diminish as the father and grandparents and others become the additional teachers.

The woman is the foundation on which nations are built; she is the heart of her nation; if that heart is weak, the people are weak; if her heart is strong and her mind is clear; then the nation is strong and knows its purpose; the woman is the centre of everything."

Art Solomon
Ojibwe Elder

ASSOCIATION FOR
NATIVE DEVELOPMENT IN
THE PERFORMING AND
VISUAL ARTS

Canada's Native Peoples: The Association for Native Development in the Performing and Visual Arts has the book *Canada's Native Peoples* on sale at the price of \$20 (from \$29.95.) *Canada's Native Peoples* combines the knowledge of nine distinguished Canadians. Together, these contributors have captured the legacy of Canada's First People verbally and visually. All proceeds from the book go towards the development of programs and services for Native performing and visual artists. To order, call 972-0871.

Talent Bank: Are you an artist, singer, dancer, craft person, aspiring actress/actor? ANDPVA maintains a talent resource bank which is used by producers, directors, casting agents and organizations interested in the talents of Native people. We also receive requests for people who speak a Native dialect.

Those interested in film, theatre, video or television should also include an 8X10 photograph of yourself.

To be put on file, send an outline of your experience and talents to:

ANDPVA Talent Bank
9 St. Joseph St.
Suite 204
Toronto, Ontario
M4Y 1J6
Telephone: 416 972-0871

Last Note: To those who have previously sent info to the Talent Bank, remember to advise us of any changes in address and phone number.

Sweatshirts: On another fundraising note, the Native Theatre School has sweatshirts for the cost of \$20 (from \$25.) The sweatshirts are forest green with the NTS logo in corn yellow. All proceeds go towards the Core Programme which provides people of Native Ancestry with basic theatrical training in a Native context. To order, call 972-0871.

FAMILY VIOLENCE

The violence myth and the Aboriginal family. Violence is NOT a part of our Aboriginal heritage. It goes against all our traditional values and teachings. It was unthinkable for a Native man to abuse his wife or children. They were precious to

him, the family and community.

In the past few years, however, wife beating, and even child abuse have become a common occurrence in the Native community. It is now a way of life for many women and children. They feel helpless and alone. Even worse is that some people think battered women deserve it. No person is born an abuser. But, like other creatures in nature, children model themselves after their parents. Victims frequently become abusers and the cycle will continue if it is not stopped. You can help stop it.

Men and women are the givers of life. They must come to respect themselves and each other as such.

Everyone has a choice - and a chance - to change and to heal. Everyone must make that choice.

Many people in violent homes still love each other. Women and children go on suffering rather than be separated from their family. But everyone in an abusive home needs help.

Help is available.

Hiding a problem won't solve it. Start by realizing that you are not alone. Find someone to talk to about your personal or community situation. Find out what you can do about it.

You can contact organizations such as the Native Women's Resource Centre, or if you are not aware of any community resources near you, look in the yellow pages of the telephone book under "Social Service Organizations." Native social agencies are increasing in number. Use them.

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Reprinted with permission from a brochure by: Ontario Metis and Aboriginal Association For further information: Social Development Program 158 Sackville Rd. Sault Ste. Marie, Ontario P6B 4T6 Phone: (705)949-6083

PHONE NUMBERS TO KNOW
Assaulted Women's Helpline

24hr.crisis.....863-0511

Lesbian Phone Line

Tuesday and Thursday evenings.....533-6120

Women's Information Line

Monday and Wednesday evenings 7pm-9pm.598-3714

Toronto Rape Crisis Centre

24hr.emergency...597-8808

Native Women's Resource Centre.....963-9963

Anduhyau - Hostel

for Native Women & Children.....920-1492

Wanepuhud - Native Women's training Program.....461-3230

Native Canadian Friendship Centre.....964-9087

**NA-ME-RES
(NATIVE MEN'S RESIDENCE)**

14 Vaughan Road
Toronto, Ontario
M6C 2N1
652-0334

Food: A Balance to Life

This handbook is part of the Lifeskills Program of the NA-ME-RES (Native Men's Residence.) It guides men to plan meals, shop, stock foods, to understand basic nutrition and to be aware how drugs and foods interact. This handbook includes suggestions for healthy snacks and recipes that can be conveniently prepared by men living independently.

The following are two recipes from *Food: A Balance to Life*, reprinted with permission from NA-ME-RES. If you want more information about the handbook, call 652-0334.

SCONE

Servings: 2

- 2 cups flour
- 4 tsp baking powder
- 1/2 tsp. salt
- 3/4 cup water (or milk)
- 2 1/2 tbs. lard or shortening

Mix well then pat on floured cutting board. Cut dough into 2 inch squares.

Oven method: Bake in greased pan at 450° for 10-15 minutes.

Stove-top method: Grease a heavy skillet. Dust scone with flour and cook 2-3 minutes on each side. Cover with lid and cook until done (about 15 minutes.)

CORN SOUP

Servings: 2

Boil pork hocks, salt pork or fry bacon (not crisp), in a medium saucepan, when cooked, add:

- 1 large can hominy corn (do not drain)
- 1 large can mushroom soup
- 1 can evaporated (canned) milk
- 1 chopped onion
- season with salt and pepper

Simmer until nice and hot. Serve with scone.

Announcements:

NA-ME-RES also wishes to invite the public to attend their yearly **Winter Solstice Party**. The date for this season's celebration is Thursday December 21st.

Details are still being worked out. For more information call 652-0334.

HEALTH

**ANISHNAWBE HEALTH,
TORONTO**

761 Queen St. W.
Toronto, Ontario
360-0486

The goals of Anishnawbe Health, Toronto for Toronto urban Native people (Indian, Metis and Inuit) are to: establish a Native sensitive, holistic community health centre; develop and provide culturally-appropriate health promotion, education and disease prevention programs and materials; and enable Native people to improve and to take greater control over their health. Anishnawbe Health is also hoping to incorporate Traditional Healing into their services soon.

Anishnawbe Health has three doctors and two nurses on staff. No OHIP is necessary. You can see a doctor or nurse at the office (761 Queen St. W.) during the following hours:
Monday 1:30pm to 8:00pm
Tuesday 1:00pm to 8:00pm
Friday 9:00am to 5:00pm
You can drop in, but it is a good idea to call first if you need a doctor, to make sure one is available.

The following clinics are also available:

Monday Mornings

Nurses' Clinic (no doctors)
7:30 am to 11:30am
at the Corner Drop-In
203 August Avenue

Wednesday Afternoons

Doctor's Clinic
4:00pm to 6:00 pm
at the Native Canadian Centre

**16 Spadina Rd.
Thursday Afternoons**

Doctor's Clinic
1:00pm to 5:00 pm
at Council Fire
252 Parliament St.
Lower Level

NEEM-DAH:

Let's Dance

A new creative resource
for adult literacy which
illustrates Native dance

**DO YOU OR YOUR ORGANIZATION
NEED A NATIVE RESOURCE
TO HELP YOU IN YOUR WORK
WITH LITERACY OR EDUCATION?**

NEEM-DAH is a richly illustrated 16-page book with numerous activities based on reading material that presents the traditions behind Native dance.

The Native Womens Resource Center of Toronto found that there were very few resources with Native content suitable for a Native Literacy program. The Literacy Program then initiated a project with the dance class and compiled a dance booklet consisting of beautiful prose and poetry, thought-provoking quizzes, problem-solving games and puzzles, and innovative suggestions for artistic experiences. This interactive approach makes the resource suitable for use by adults of all ages, from young teens to seniors.

To order your copy, please complete the order form and send it along with your payment to
Native Womens Resource Center of Toronto, Inc.
245 Gerrard St. E.,
Toronto, Ontario
M5A 2G1.

ORDER FORM
(detach, fill out & mail with payment)

TO ORDER YOUR COPY OF THE BOOK **NEEM-DAH: Let's Dance**, COMPLETE THIS ORDER FORM AND FORWARD IT, ALONG WITH YOUR PAYMENT TO:

Native Womens Resource Center of Toronto, Inc.
245 Gerrard St., East, Toronto Ontario M5A 2G1 (416) 963-9963

Name: _____
Organization: _____
Address: _____
City: _____ Province: _____ Postal Code: _____
Telephone: () _____ Fax: () _____

I would like to receive **NEEM-DAH: Let's Dance**:

Number of copies: _____

At \$4.99 a copy: _____

Plus \$2.00 a copy for shipping & handling:

Enclosed is a cheque or money order for: \$ _____ to cover costs of all copies ordered plus shipping and handling.

Please allow up to 4 weeks for delivery. Thank you.





**NATIVE TRADITIONAL BEAD WORK
AND DANCE CLASSES**

If you are a young Native girl or an older Native woman, interested in learning or improving on Bead work skills, making regalia or learning pow wow dancing, then sign up now.

We're putting together classes that'll enhance your own creativity. All you need is imagination and patience. The instructor will start off with the Basics, small groups of three's will be arranged.

There is no cost to participants, just a willingness to learn and take part, creative innovative ideas and designs.

The first day will be determined by the number of participants.

For additional information call Glenda Snache or Janice Trudeau of NWRC.

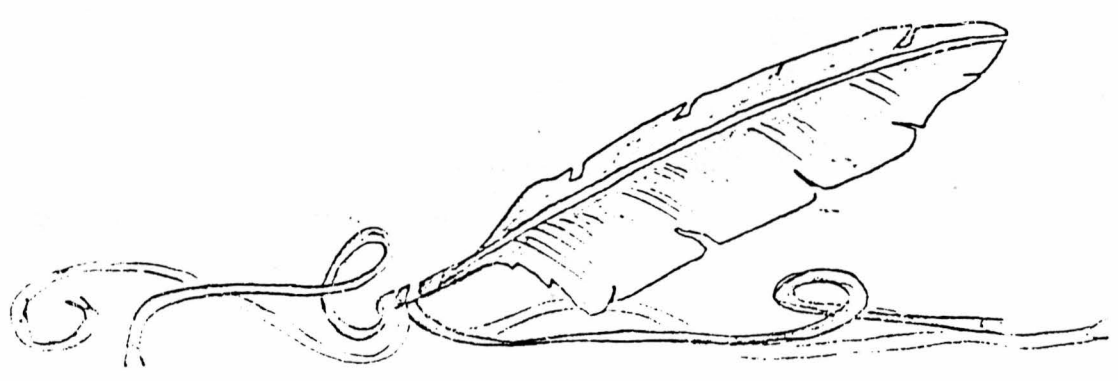
Phone number 963-9963

Name _____ **Age** _____

Address _____ **Telephone** _____

This program is sponsored by the Native Women's Resource Centre literacy program.

Let us know if you require Baby Sitting Costs.



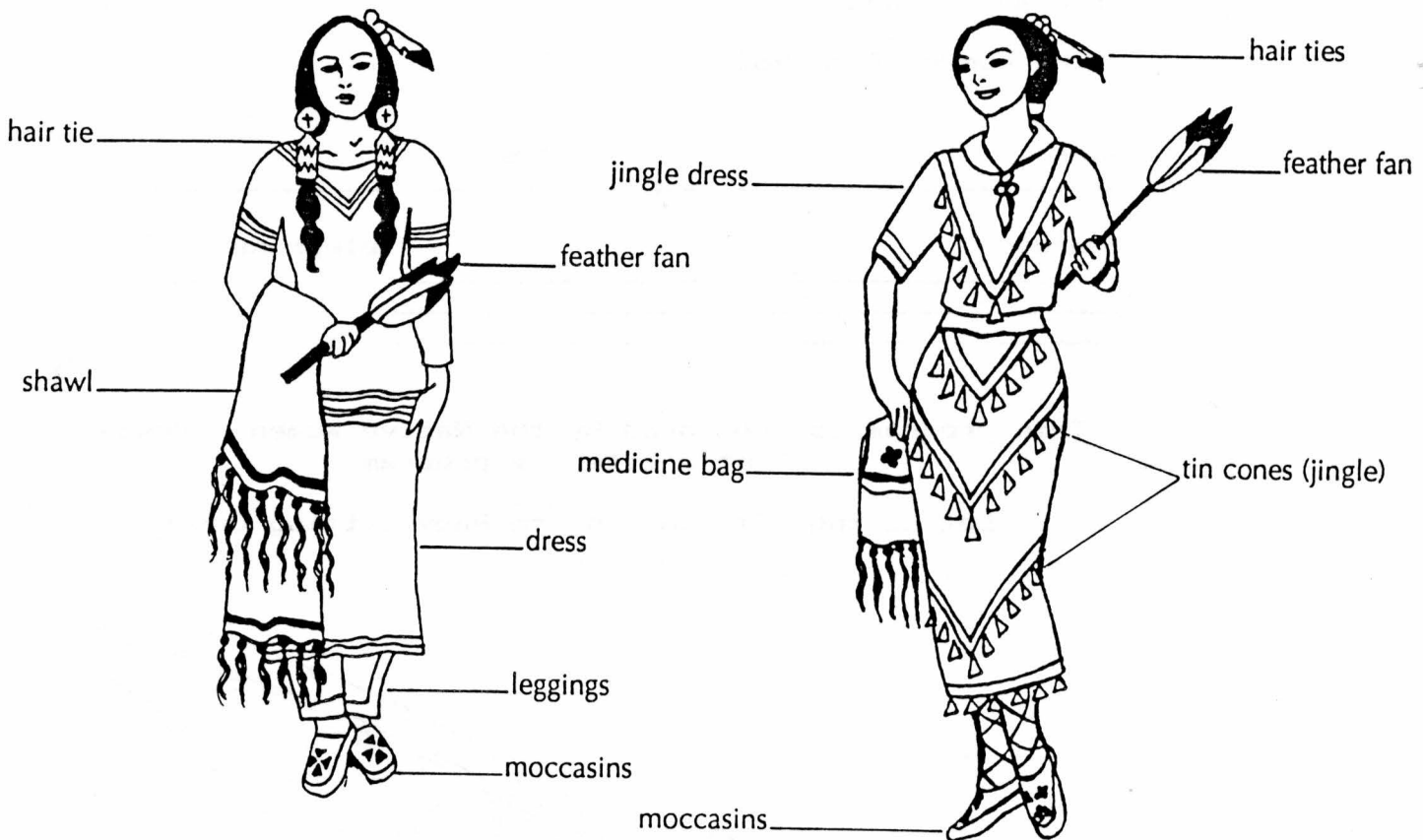
NEEM-DAH:
LET'S DANCE

This is a page from *Neem-Dah: Let's Dance* - a richly illustrated 16-page book published by the NWCRC Literacy Program. It contains numerous activities based on reading material that presents the traditions behind Native dance. *Neem Dah* has something for everyone and would make a great gift. For more information, see the next page.

TRADITIONAL FEMALE DANCERS

A great amount of respect is given to our women because women are the life bearers. A woman (Mother Earth) was created first. Traditional women have many styles of dancing. They move with grace. There are some women who dance in one spot without lifting their feet off the ground. Through this style, the women are showing their bond with Mother Earth.

Some women wear jingle dresses. This is a special dance. This dance originated from a woman's dream. Her community water was being polluted. The fish were poisoned and the people who ate the fish became ill. Many women, the life bearers, became infertile. Many children died. Her dream was to dance the jingle dress dance. Let the jingles ring loud and clear for a better tomorrow.



Womenspirit

DO YOU OR YOUR ORGANIZATION NEED AN AUDIO-VISUAL RESOURCE TO HELP YOU IN YOUR WORK WITH VICTIMS OF FAMILY VIOLENCE?

WOMENSPIRIT IS A NEW, 12-MINUTE, DRAMATIC VIDEO THAT PRESENTS FAMILY VIOLENCE IN LIGHT OF NATIVE TRADITIONAL VALUES AND THE TEACHINGS OF THE ELDERS.

PRODUCED BY THE NATIVE WOMENS RESOURCE CENTRE OF TORONTO, THE VIDEO ILLUSTRATES THE STORY OF A NATIVE FAMILY WHERE TWO CHILDREN LIVE IN FEAR OF A BOYFRIEND WHO ABUSES THEIR MOTHER. THE MOTHER SEEKS THE HELP OF A COUNSELLOR WHO INTRODUCES HER TO THE WOMEN'S CIRCLE. IN THE CIRCLE, THE ELDERS DESCRIBE THE TRADITIONAL VIEWS OF WOMEN -- THAT THEY ARE SACRED AND HONOURED. THE CHILDREN LEARN ABOUT THE TRADITIONS ASSOCIATED WITH FAMILY LIFE AND THE NATIVE COMMUNITY.

THE PERFORMERS BRING REALISM AND POWER TO THE PORTRAYAL OF THE FAMILY IN CONFLICT.

ORDER FORM
(detach, fill out & mail)

TO ORDER YOUR COPY OF THE VIDEO WOMENSPIRIT, COMPLETE THIS ORDER FORM AND FORWARD IT, ALONG WITH YOUR PAYMENT TO:

Native Womens Resource Centre
245 Gerrard St., East, Toronto Ontario M5A 2G1 (416) 963-9963

Name: _____
Organization: _____
Address: _____
City: _____ Province: _____ Postal Code: _____
Telephone: () _____ Fax: () _____

I would like to receive the video Womenspirit:
No. of copies: _____ (VHS format)
No. of copies: _____ (Beta format)

NOTE: COST OF EACH VIDEO:
- \$35 for Native groups (includes \$5 for shipping & handling)
- \$45 for non-Native groups (includes \$5 for shipping & handling)

Enclosed is a cheque for \$ _____
Or, please bill me for the amount: \$ _____

PLEASE ALLOW FOUR WEEKS FOR DELIVERY. THANK YOU.
Save \$5 and pick up your copy at the Native Womens Resource Centre.



245 Gerrard Street, East,
Toronto, Ont. M5A 2G1
(416) 963-9963

DEAR WHITE DOVE

Dear White Dove,

I have to get my sister to write this because I can't write or read. I am 30 years old and I feel so isolated from the world, but I am too scared to tell anyone that I am illiterate. What should I do?

Helpless

Dear Helpless,

You are not alone. There are many people like you. There are solutions. No need to be scared, there are many programs to teach people to read and write. The Native Women's Resource Centre has a literacy program. Please contact us at 963-9963 so we can discuss this and take action.

White Dove

Dear White Dove,

I am a Native woman who's trying to kick the bottle but am having difficulties since all my friends and family drink. I would like to meet new people who don't drink. How is this possible?

Half-way
on the Wagon

Dear Half-way on the Wagon,

You are in luck! The Native Women's Resource Centre have started an A.A. program every Saturday morning at 11:00 AM where you can meet other women who are in the same boat.

Yours in friendship

White Dove

Dear White Dove,

I am a young Native girl who wants to get in touch with traditional ways such as ceremonies and fasting. I don't know how to start or who to talk to.

Eager

Dear Eager

Many young Native people are seeking their roots. That is why we have a women's circle once a month - the first Tuesday after the full moon. Here we discuss traditional Native ways. There is also an elder who is there to answer all questions such as yours.

Yours in friendship

White Dove

Dear White Dove,

I think there's something wrong with me. I am 14 years old and I don't have a boyfriend and I've never had one. All my friends have one. I feel there must be something wrong with me. What should I do?

Loser

Dear Loser,

You are not a loser. You are a little young to be judging yourself so harshly. Have patience. Experience has shown that it takes time to find the right guy. Perhaps you just haven't met the right person yet. Don't worry, you will in time.

White Dove



**SPIRIT TRAVELLER
DREAM SHAPER**

**Worldview and the Need for
Native Psychological
Models**

by Sharon Berg

Part I

(Note: This essay by Sharon Berg was originally composed as an audio essay which included the music of many Native singers, and the voices of many people. It has been edited for the page, here. Because it is quite long, it is being published in two parts. Part 2 will appear in our next issue.)

When they came to this land

*We gave our friendship
Gave them our hands*

*But it was never to be
Oh! You must bow down*

*They said "fall to your
knees"*

*Oh! Diamond Sun has to
burn*

*Oh! Are we never to learn
Love gives life and life
is love*

But what have we done

Glass Tiger
"Diamond Sun"

For centuries, the Western sciences (including Anthropology and Psychology) have designed to balance on the premise that our world can be understood through 'facts' collected by 'objective observation'.¹ But Vine Deloria Jr., a Souian, asserts that "the validity of knowledge contained in the Indian traditions was eliminated before discussions of reality began."² Contemporary Anthropologists suggest the development of contradicting world-views, in themselves, preclude 'objective' understanding of alternatives. This

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should not be surprising. In 1952, Robert Redfield wrote: "Worldview differs from culture, ethos, mode of thought, and national character" ... it defines for a people: "the properties and characters upon their stage of action. While 'national character' refers to the way these people look to the outsider looking in on them, 'worldview' refers to the way the world looks to that people looking out. (p.142, Hallowell)

We may understand differences between the psychology, identity, and behaviour of Red and White man if we consider some concepts emerging out of this proposal.

Critical to the function of Redfield's model is the idea that 'self' plays the lead role on a stage that we know as 'the world'. The play being performed on this stage is "A growing Sense of Self and Purpose In the Scheme Of the Universe" and that play has a life-long performance. This means that in possessing one worldview we reject alternatives. Though worldview grows and changes with experience (expressed and sheltered by culture), it is something we are 'born to' and cannot be changed by choice like an overcoat. In short, everything that is known about the world is channeled through a 'self' whose identity, purpose, and goals are defined by their worldview. This means that reality is, literally, in the eye of the beholder. In the view of a Yaqui sorcerer and spiritual warrior: "... there is no objective

world, but only a universe of energy fields which seers call the Eagle's emanations and are in essence bubbles of luminescent energy; each of us wrapped in a cocoon that encloses a small portion of (energy) ... awareness gives rise to perception ... because there is in each of us an agent called the assemblage point that selects internal and external emanations for alignment. The particular alignment that we perceive as the world is a product of the specific spot where our assemblage point is located on our cocoon." (p. 108, Castaneda, *The Fire From Within*)

Early Anthropologists studied the culture and worldview of Native peoples as if they were static, inanimate objects. But culture and worldview are very much alive. In fact they respond to both geographical and social environments, adjusting to changing needs and supporting the aspirations of a people. They can be understood as the animate shelter for our self; the web of energy that Castaneda calls a cocoon.

Not only our sense of reality, but the Universe itself, is created and maintained from within. It is a circular process. Each self is formed by learning to use the mind/spirit, the body/will, and eyes/vision. These are the hammer, saw, and nails we use to erect our world. Our reality is partly the product of self-conscious rituals simple as brushing your teeth or difficult as true prayer. It is also a great deal of unconscious

assemblage. In short, worldview is the forming of consciousness as a pattern which is imprinted on the virgin territory of a newborn mind/body/soul from WITHIN the cultural framework, even as the walls are going up in their unique sequential and chronological ordering.

"If we intend to catch even a glimpse of the identity, psychology, or behaviour of the Native person, it is imperative that we attempt to 'participate' in their way of 'seeing'." (p.40, Dumont)

From the time of first contact, it was recognized Natives perceive the Universe as a complex system of interrelated entities representing what Tooker has called a "wonderful power, a voltage with which the universe is believed to be charged." (p.18, Tooker) Each living thing and the Earth itself has a relationship to all others in the physical and spiritual realms. This includes the observed planets and weather forces as active, animate beings who affect the lives of human beings. In this system, all beings have, had or are capable of, both spiritual and physical existence. Humans (and some other beings) are capable of physical transformations, and some beings are not bound to physical forms. Spirit-beings communicate with human beings and sometimes perform deeds in response to human needs. In addition, there is a greater unknown. Paul Radin

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observed, "everything that is perceived by the sense, thought of, felt and dreamt of, exists." (p.141, Hallowell)

Dreams and visions act as channels for spiritual council on individual identity and purpose, and transport spiritual and physical "gifts" to human beings. Native culture is very rich in visual symbols which are obvious in designs on clothing and sacred objects, and appear less obviously in the construction of lodges, or patterns as of movement in a ceremony. They are more than the aesthetic designs or representatives of ideas in Western art. They are conceptualized and 'experienced' as real aspects of the Native world. These symbols include the CIRCLE as ever-renewing hoop of life's cycles; the FOUR QUARTERS of a whole, whether 4 seasons, 4 races, or 4 qualities of human beings; and the SACRED PIPE as portable altar, peace-maker and unifier, the smoke transporting prayers to the Creator. Native North Americans also conceptualize and 'experience' a LIFE PATH which the spirit and the body walk together. In fact, many Native languages reflect this experience of spirit as traveller in the physical being. In greeting, the Ojibwa asks, "Aniish ezhaa bimadizewin?" (How is the spirit moving along your life path?) This life path extends beyond the physical realm at either end, and its purpose and focus is greater than the achievements of physical life.

Art Solomon, an Ojibway Elder, was part of an Inter-Faith Panel on the TV program *Speaking Out*. He responds to the Host's question of the goal of "religious" Native people: "We are in the business of becoming more perfect as we go along, and we use the guidance of the older ones, the younger ones, and everyone. So in order to live in harmony with the creation we have to live in harmony with also our fellow human beings. But being human beings, we are less than perfect, and our journey through this world is to work at our perfection. OK. As we are young we are walking towards our destiny, our future, to accomplish that destiny. We have the power to do that."

In Native belief, each human being exists in tripart as dual spirit (life-soul and free-soul) and corporeal body. Spirit communicates with the non-physical realm, usually when the body is at rest, or in states of heightened awareness. Life-soul is strongly bonded with the corporeal body as its "motor", but free-soul is an "intelligence" capable of transcending the limitations of time, distance, and physical form. The free-soul 'walks ahead' as a 'shadow' receiving spiritual council and information about future events. Yet, all three are necessarily bound, and the Native 'intends' to create order and a balanced life through his complex system of rituals and observances. Harmony in the mind/body/soul is created through harmony in thought, deed, and will, and this reflects and

supports the harmonious unity of the Universal energies.

An understanding of Native worldview is necessary both for the well-being of contemporary Native people and for western comprehension of the identity, psychology and behaviour of Native people. "Each culture (is) a consistent and logical whole, although resting on different basic principals and premises." (p.24, Tooker) To deny any portion of Native belief, any myth or legend, is to deny Native reality. Hallowell reports: "... their 'talk' about these entities, although expressed in formal narrative, is not about fictitious characters. On the contrary, what we call myth is accepted by them as a true account of events in the past lives of living 'persons'." (p.150-151)

Culture, tradition, and history are all agents transmitting a worldview which imprints both psychological and behavioral patterns and creates a distinctive identity. Though the Native North American has been forced to adapt to an influx of Western culture and suffered through drastic assimilation programs, the studies of Chisholm, Brown, Hendry, McNickle, Miller, and Couture propose a Pan-Indian identity which has persisted through the era of colonization. In addition, Hallowell and Tooker and others offer (some) seemingly valid generalizations about Native belief. Dumont collected the pertinent data from these studies in "The Principal Traditional

Values of The Native People", and he suggests that the Pan-Indian identity rests on at least 4 basic principals and 7 primary values. Pauline Shirt, a Cree woman from Alberta, once told me the differences and similarities in Native rituals may be thought of as "like recipes for bread. Every group has a different bread. There are differences in the ingredients but they all use flour and water. They all make food for the soul."

The Principals

1. **VISION**/Autonomy as spirit-centered wholeness.
2. **HUMILITY**/Respect for the harmony in creation.
3. **BRAVERY**/Self control and balance in the individual.
4. **HARMONY** /Cooperation of the parts for balance in the whole.

The Values

1. **HUMILITY** is respect for the harmony and integrity of creation.
2. **SHARING** fosters equality and nurturing of the needy.
3. **HONESTY** imparts dignity and harmony through personal integrity.
4. **KINDNESS** is love of all and patience through difficulty.
5. **BRAVERY** is acceptance of personal hardship for group harmony.
6. **WISDOM** is respect for knowledge in tradition, and experience.
7. **RESPECT** is sacred relationship with others and creation.

In Native reality each individual must humble themselves before the greater power of nature and discover their purpose

in the Great Hoop of Creation. Acceptance of the primary principals and values of Native belief is a social regulator, as, the individual is directly responsible for the continued health and longevity of themselves, their family, and their group. This is not achieved through "external social institutions such as schools, court, and prisons, kings, or other political rulers...social and personal life is governed by internal rather than external factors, and systems based on spiritual orders rather than material ones ..." (p. 206, Allen) The spiritual regulators of behaviour are assisted by ritual, tradition, and council of elders. There is a consciousness of 'twins' in all things (male/female, good/evil, weak/strong), but both poles are accepted as natural, and the focus is on creating balance rather than rejecting any extreme. Because each individual circulates vital universal energy, balancing of the mind (thinking), body (doing), and spirit (will) with the harmonious cycles of the Universe is fundamental to Native identity and purpose. In fact, Indian nations which practise the Sun Dance believe that the world itself is held together through the continuum of traditional ceremonies performed on ancestral lands.

Kluckhohn and Leighton claim there are nine premises in the Navaho philosophy of life. In most respects they approximate the Pan-Indian principals outlined by

Dumont's synthesis. Briefly, life is observed to be hard and dangerous. Personality and health involve the 'whole' person, their spirit and body, and so the respecting of individual autonomy is critical. Because everything is seen to exist as 2 poles which must be balanced, human nature is neither good or bad. The Native person accepts what is said, literally, and views this life (not the hereafter) as the one which counts. Kluckhohn and Leighton observe that these premises are the foundation for five typical behavioural formulas. These behaviours are:

1. **RITUALS AND CEREMONIAL OBSERVANCES** Relying on order to restore harmony and create controls against accidents and the unknown.
2. **WARINESS OF NON-RELATIVES** Intimate relationships with one's family, clan, spiritual guides, etc. is critical. The unknown, including non-relatives is unpredictable.
3. **AVOIDANCE OF EXCESSES** Spirit and body can be over-tasked and this disrupts natural balance and harmony.
4. **IN UNFAMILIAR SITUATION, FREEZE** Observe, wait for a solution to present itself.
5. **IN GREAT STRESS AND DANGER, FLEE** In emotional and dangerous situations where solution is unknown, avoid and evade.

Red reality is very different from White reality. As the shores of the 'New World' were being

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mounted, the Western 'Age of Enlightenment' dawned under the tutelage of men like Voltaire (I think, therefore, I am) and 'knowing' was understood to precede 'being'. In this schemata, the Christian Divinity (which alternates between punishing and absolving sins of the flesh), is forced to stand very distant from intellect and the physical world presents the only 'reality'. Western pursuit of knowledge upsets the balance between physical and spiritual reality, and knowledge supercedes deed and intent in importance. This is reflected in the external behavioral controls like school, courts and prisons. In fact, western law often excuses harmful 'deeds' if a.) the perpetrator did not 'know' it would create harm, or b.) did not 'intend' to harm. This polarity between the spiritual and physical realms, the intellect and the body, also manifests as a polarity between male and female, weak and strong, rich and poor. The aggressive, dominating, 'linear' thinking of the western male is often characterized as the 'western' state of being. To the western mind, then, the Native concept of reality may even seem threatening, for, the westerner is conditioned to consider his survival before others. Neither is he inclined to accept responsibility for the state of a Universe which he did not create. The saving grace for Western culture is a reemergence of the female mind and female spirit. Whether through Feminism, the New Age Movement, Quantum Physics, or other groups, the focus is a growing tendency

towards harmony, cooperation, respect, and autonomy as Western culture rediscovers the cyclical nature of Universal energy.

NOTES

1. Western sciences through quantum physics et al, have been discovering the limitations and unreliability of conclusions based on laboratory studies of 'facts'. For instance, the observer is now seen to have an effect on his subject. The attempt to study the movement of electrons affects the pattern of their movement for they respond to light and the observer needs light to see them (Berman, *The Re-Enchantment of the World.*)

2. From NATI 2105 EZ, p.5, Preliminary to Unit One by J. Dumont. Some educated members of the groups studied by traditional Anthropology, such as Vine Deloria Jr., may have joined the ranks of Anthropology in the interest of correcting the misconceptions created by conflicting worldviews. There is always a great difficulty in making cross-cultural communication of cultural information.
3. From *The Principal Traditional Values of the Native People*, by J. Dumont.
4. From a personal conversation with Pauline Shirt, October 28, 1989, Toronto, Ontario, Canada.

<u>SUBSCRIPTIONS</u>	
Keep Informed on Native Women's Issues!	
Individuals or Organizations:	One year - \$20
Name.....
Address.....
Postal Code.....



DECEMBER 20, 1989



FEAST & GIVEAWAY

IN RESPECT TO
NATIVE WOMENS
RESOURCE CENTER

DRUMMING

DANCING

STORIES

EVERYONE WELCOME!

Giveaway
for the
Children!



TO TAKE PLACE AT
CENTRAL NEIGHBOURHOOD HOUSE
349 ONTARIO ST.
(around the corner from
The Native Womens Resource Centre)

starting 4 P.M. to 8ish

NATIVE WOMENS RESOURCE CENTRE OF TORONTO INC.

245 Gerrard St., East, Lower Level, Toronto, Ontario M5A 2G1

