

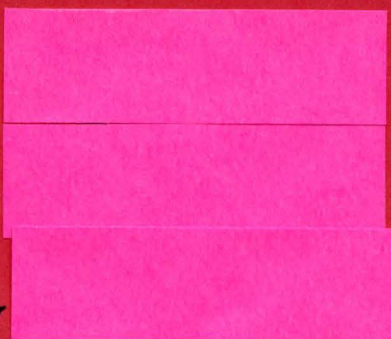
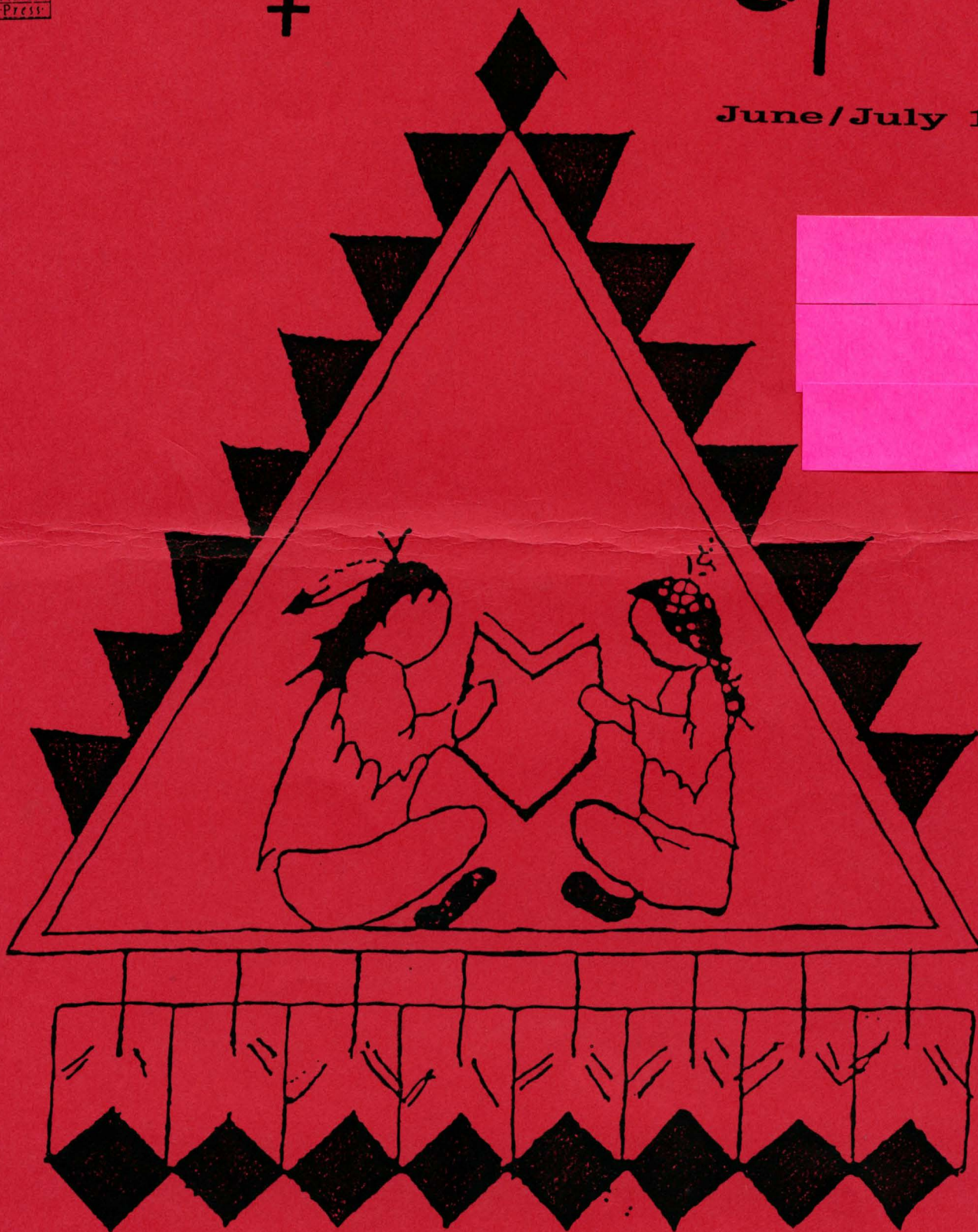
NATIVE WOMENS RESOURCE CENTRE OF TORONTO INC.

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



WOMEN Spirit

June/July 1990



cuigwans

**NATIVE WOMEN'S
RESOURCE CENTRE**

245 Gerrard St. East, Toronto
Phone: (416)963-9963

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FOR THIS ISSUE**

Lisa Morris
Valerie Walker
Ingrid Mohr

****THANKS TO****

**THE WOMEN'S
EDUCATIONAL PRESS**



We welcome submissions of articles, letters, stories, announcements, poems and artwork by Native women. Our policy is to ensure Native Women's voices are heard. However, if we think others' messages are critically relevant, then it is passed on to you our readers. Submissions must be in by the last week of each month and cannot be Anonymous (except letters to Robin Redbreast). Written works that are offensive or slanderous to the community will not be published.

WomenSPIRIT will not publish articles more than two pages long. 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.

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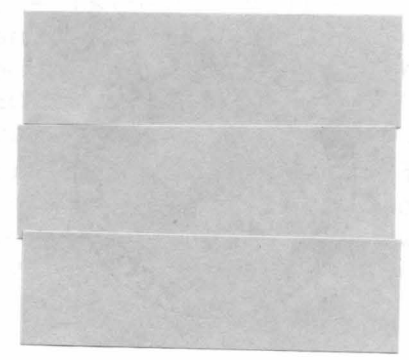
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ARTWORK

Front Cover, Thanks to Linda Migwans
Images, Thanks to M. Barkhouse



There's lots of changes to report on this time- mostly having to do with Staff. Maddy Harper, our Executive Director is away on vacation for two weeks. Lisa Morris, our Volunteer Co-ordinator is also away, for two weeks as well. We wish them both a good time. They've been very busy at our Resource Center.

WELCOME TO NEW STAFF !!!

Jackie Alton is our new Basic Life Skills and Crisis Worker.

Barbara Parberry is our new Family Worker.

They will be introducing themselves in our next issue of WomenSpirit.

ONGOINGS AND SUCH

Our weekly Fundraising Bingo is still going strong...THANKS to our many Volunteers! Come & try your luck some Sat. night. The Fun starts at 10:30 p.m. at the Wilson Avenue Bingo Hall for those wanting to play Bingo and for those who would like to help sell cards - be there at 9 pm

The Womens' Circle for this month is going to be really special - see our AD in this issue ! We're expecting a Womens Circle from London, Ont. to join us for the days' festivities. This will be a day that you won't want to miss! Come join our Strawberry Festival!

Keep your eyes open for our next publications. They will be on Native Traditional Foods /Feast Preparations, and also a Book on Strawberries; Stories, Teachings, and interesting Recipes. It is part of our efforts to encourage and produce Native content materials for schools, learners of our Literacy Program, etc These will be sold at reasonable prices. They make interesting gifts as well as teaching aids

FUNDRAISING : We still have buttons, t-shirts, sweatshirts for sale at the Resource Center.

Subscriptions to Women-Spirit are \$20.00 per year for you to keep up with the N.W.R.C.s' and Native Womens' news.

Yearly Memberships to the N.W.R.C. will cost you only \$5.00. We welcome your support and involvement !

SEE OUR AD for news of an exciting Fundraiser on JULY 8th. Bring your Family and Friends out to have fun and support our community efforts !

Look for news of a new Summer Program for Moms and Children at NWRC. Call Jackie or Barbara to get involved or for more information.

Other Notes :

We'll all be taking June 21st off to join in the Celebrations of FIRST NATIONS DAY 1990.

NISHAWBE 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 warrent cards
 - A letter from a student counsellor if atending school, with a breakdown of training allowance
 - A letter from your social worker indicating yoir monthly benifits or three months of 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 dresser. The common areas such as the living room, kitchen and dining room are fully furnished and come with appliances. Each house has its own laundry facilities.

Applications can be filled out at the above address.



1990 WOMEN'S CIRCLE

Our Women's Circles 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 regarding the mind, body and spirit of self. The Women's Circles begin at 6 pm.

June 26

The Strawberry Festival and the ~~Little Boy Water Drum~~ (video and various guests). Traditional Tea Leaf Reader Vera Martin and Pauline Shirt.

July 24

Preparing for participation in Ceremonies - Pauline Shirt.

August 21

Medicine Picking (methods and locale) - Pauline Shirt.

September 18

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

October 23

Grandmother Moon's cycle (Preparation and Participation). Guest will be an Astrologer.

November 20

Feast for the Dead - The Little Boy Water Drum of Western Doorway - Mary Roberts - to be confirmed.

December 18

Teaching and Traditional Ways of Cleansing Self - Pauline Shirt.

See
page
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Dear Friends:

Since May of 1988, the Native Womens Resource centre has been hosting a weekly Saturday Bingo. This Bingo begins at 10:30 pm and ends at approximately 1:00 am.

Proceeds are allocated towards our building fund. Our objective is to buy a building where quality services and programs can be provided to our clientele.

Presently, we are operating out of a basement in a run-down tenement building. Quite often it is damp, cold, and musty. The quality of the air is not always safe to breathe in.

Among other problems is the amount of space we now have. It is not enough. Too many times, we have had to move everything out of the way just to have activities take place here.

We need your help! We need people who are willing to donate some of their precious time towards our fundraising cause! It's people like you who make determined efforts that keep us reaching for that goal (OUR BUILDING). Show your community that you care by giving your time.

It's approximately for 5 hours and all we ask is for you to find a way to get to the Bingo Hall for 9:00 pm.

If you have a problem in finding transportation home, we will do our best to ensure you get home safely.

So sign up or call Lisa Morris, Volunteer Co-ordinator, to set a date for your volunteer time! The phone number to call is 963-9963, Monday to Friday between 9:00 am and 5:00 pm.

Your help is greatly appreciated!

Remember! It's your time and you are the one who chooses how to spend it. Spend some for a worthy cause. You'll be glad you did.

By the way... The Bingo Hall is at 525 Wilson Avenue West (just a 5 minute walk from the Wilson Avenue Subway Station on the Spadina/University Line).

Hope to see you soon for a fun night of volunteering.

Meeqwetch (Thank you) for your time and consideration.

ISSUES & POLITICS

NATIVE LITERACY:

Movement towards Change

The year 1990 has been designated by the United Nations as the International Year of Literacy. Throughout this year then, much effort has been placed on increasing everyone's awareness of the problems of illiteracy and towards building a network of support and services for the development of all kinds of literacy programs. In response, Native peoples, educators, leaders, and communities have been bring more attention to the issues and concerns of Native Literacy.

To be 'literate' means basically 'being able to read and write' at ideally a high school level. Being illiterate then implies that not only do you lack in reading and writing skills to some degree but it also means that you will probably face discrimination and alienation if you haven't received adequate education. For example, access to the better-paying jobs will be limited. For others, it means not being able to read signs or directions very well. Illiteracy brings a variety of problems with it that affect one's life skills and lifestyle. A literacy program should ideally then, help a person to improve not only their reading and writing skills, but enrich themselves, and improve their own conditions.

Leaders of thought in the Native Literacy movement have been challenging the formal education system that has been forced upon Native communities for decades now. I would guess that ever since the mainstream education system has been in place, Native students have had the distinction of having the highest drop-out rate of any group of people. The reason most given for why? is that there wasn't much there that was relevant to them anyway. If you want to talk statistics and rates; it was mentioned at the International Literacy

Conference (May, 1990, Toronto) that for the general population - 1 in 4 people are functionally illiterate (have not adequate reading/writing skills). For the Native population, it's more like 2 - 3 in 4 people are illiterate and are mostly Native women. So if that's what's been happening for generations to Native communities, some serious examinations have to be done - of our History of involvement with that imposed education system.

Remember back to when Native children were forced to leave their homes and become educated in residential schools? Their Native languages, traditions, and values were scorned upon and stripped away. Children endured the trauma of separation from their families and cultural roots and were taught to respect, learn, and adopt the beliefs, values, and lifestyles of mainstream society. Towards achieving the mandate of assimilation and under the guises of religion and education, anything 'Native' was attacked. That undermining attitude was reflected throughout the curriculum and teaching styles of the mainstream education system. There was a legalized effort to assimilate the Native population into become 'Canadian'.

Native groups are beginning to take more and more control of their children's education. Over the years, schools on reserves have seen many progressive changes. Where there were once only priests or nuns teaching, then while males or females, there are now mostly Native teachers in the classrooms. The children learn their language (oral and written), learn their History, traditions, cultural values alongside developing their reading, writing, and arithmetic skills. Native communities have been taking initiative in what kind of education they want for their children.

More Native people are participating in the planning, development, design, and implementation of culturally appropriate

materials in their classrooms and community and outside of their communities. They are also receiving encouragement and support in increasing degrees from people outside of the Native community. The Native Literacy movement is just part of a larger expression of voices introducing and sharing Native history, traditions, cultures, languages, values and viewpoints.

Native-content material: is developed by Native people/educators/learners. These can be books, pamphlets, posters, videos, films, songs, dances, plays, etc. They are on a wide range of topics and are an expression of voicing Native philosophy and experience in the language and tools and context of today's world.

Culturally-appropriate programs or material: are not necessarily designed and implemented by 'Natives only' but are designed to provide information and learning experiences respectful of Native cultures and traditions. The program or material was probably developed with input from Natives (i.e. guidelines given by noted Elders). These are usually programs or material to promote health education, supportive recovery programs, 'Native awareness', community development services of some sort, etc.

One example of a culturally-appropriate program is "The Spirit of the Rainbow Program" utilized as a tool by communities across North America to heal young Natives from the devastation of Alcohol and Drug Abuse. This was a program developed by a largely non-native organization (Four Worlds Development Project) with guidance from known and respected Elders and Native Community Development Workers.

This category would also include educational kits, sensitive to the Native cultures and traditions. These kinds of material have been designed for use by

non-Native peoples, ie. 'Neem-dah', the Dance Booklet, developed by the N.W.R.C.'s Literacy program - for the development of literacy skills and to increase one's knowledge of Native traditional dance.

Part of developing culturally-appropriate programs and materials includes the importance of emphasizing 'teaching and learning' in the Native traditional style, in the atmosphere of respect and encouragement between the teacher(s) and the learner(s). This relationship encourages a sense of enrichment and independence. Participants are both teaching and learning; they are basically sharing as equals in the circle of life.

The challenges facing the Native Literacy movement, 'within and without' the Literacy Circle is not just being able to have the equal right to share Native Literacy concerns and issues but to also have the right to develop our own solutions and also implement them.

People need to be reminded that long before the colonizers, immigrants, and refugees came to Canada, the Native people did have an education system inherent in their Way of Life that for centuries, produced healthy communities. We've been trying to revive and share our gifts for a long time since.

There is an old prophesy that says when each Race is able to sit in a circle as equals and each is able to share their gifts in a good way, all will be enriched. All will be blessed with Peace..

Meegwetch from,

Sally Gaikezheyongai

Hear My People, They Are Crying

Illiteracy is an international tragedy. In Canada alone, four million Canadians are functionally illiterate. And who are the illiterate? They are farmers, native people, inmates and people who have given up hope and are now in psychiatric care. They are all those who cannot read and write beyond the grade eight level. They are the poor!

In fact, 51% of those who are illiterate in Canada are native people! Despite this fact, only four of the 230 Canadian delegates at the Toronto Literacy Seminar were native, and I was one of the four. I found it very difficult at first to voice my concerns about the social injustices that confront illiterate native people. To my amazement, I found the support that I needed from people from other nations. With their help, I was able to get my point across, and the Canadians had to listen, because delegates from other parts of the world were saying the same things.

First, I said that literacy is not just basic upgrading in reading, math and English, but part of adult education for the empowerment of people. Empowerment happens through active learner participation both in what and how they learn. This develops their awareness of self in relation to others in the program and to the rest of society. Because of illiteracy, poor people are disempowered. They are unable to interact with those who are the decision-makers in our country.

English is the dominant language in areas of Canada where these 51% native illiterate people live. It is the language of the decision-makers and of past colonialists. Learning to read and write is one important tool for native personal and social expression, for control over destiny and as a means for developing self-confidence.



Illiteracy among natives has its effects in society through the wastage of individual human potential. Illiteracy among native people is caused in large part by cultural differences. The native learner does not fit into the present school system, which motivates through individual competition. Native culture is group-oriented, with the individual as part of the group. The group works together towards successful achievement, rather than for individual gain.

If native people can collectively take part in educational activities, then they can experience a sense of belonging and can successfully carry out group projects that include all. As a collective group, they can make known their needs and begin to formulate plans of action to get these needs met. They will then have a stronger voice and will no longer be forced into competition with each other. Individualized skill development can take place at the same time, within this cooperative community model, where all have contributions to make. They have to have input into the content, structures and administration of their programs. Through this active participation, they can learn the skills to be able to plan and coordinate their own learning programs.



This approach has already been successfully tried in Ontario which has 28 native-run community-based literacy programs. Literacy workers use popular education techniques which include story and legend telling. The initial approach uses a small-group process which is learner-centred. It focuses on group concerns and issues. These 28 groups have organized themselves into a Native Literacy Coalition with a native coordinator.

We need more community-based programs that follow this model for literacy learners to become the artisans of their own destiny!

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Editor:
Joan Mansfield

THE MOVEMENT
FOR CANADIAN LITERACY
is a non-profit corporation which brings together individuals, groups and organizations to promote basic education and literacy in Canada.



**Literacy Program
of the
NATIVE WOMEN'S
RESOURCE CENTRE**

Sharing is the basis of the Native philosophical outlook on life. Our program assumes that the tutors are here because they wish to share their literacy skills with Native people who in turn will share their experiences and insights with the tutor. We however recognize that everyone is responsible for their own learning.

Accepts male and female applicants as tutors and learners.

Our program:

Serves people on a one-to-one basis through volunteer tutors and is based on the needs and interests of the learner.

Can provide bus tickets for learners.

Services Available:

Drop-in for those with immediate concerns such as filling out application forms and re-doing resumes.

One-to-one tutoring for longer term goals such as strengthening writing skills, developing reading abilities and help with homework projects.

Special Workshops: We recently hosted a nutritional workshop inviting the participation of the Native community and relevant health workers. Out of this will be gathered some of the material for our next resource publication - a booklet on Traditional Foods and Feast preparation.

For more information on any of our Literacy Program services call Janice at: 963-9963

COUNCIL FIRE LITERACY PROGRAM



The UNESCO definition of illiteracy states that it is the inability to participate fully in the society in which we live.

Literacy is more than learning how to write. It is being able to take control of our own lives.

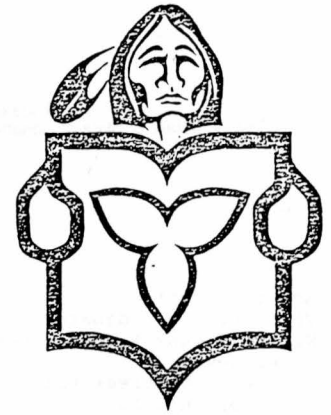
Adults who are considered functionally illiterate have strengths. Our program will work with the learners to identify their strengths and augment them. The learner is encouraged to set their own goals; get a drivers licence, read to a child, fill job applications etc.

The drop-in service is for immediate needs ie. resume writing.

Tutoring is done in the community and in two institutional settings.

After-school programs include a reading circle for school-age kids from 3:30 to 5:30 pm.

Next date is Wednesday, June 6.



ONTARIO NATIVE LITERACY COALITION

This is an umbrella organization for Native Literacy Program co-ordinators and their Learners. They advocate on their behalf to public groups and/or government organizations. They are a network of support and information for Literacy Workers in both urban and rural areas. Their most recent project is to put together a training video for educating tutors and others about Native Learning and Literacy.

Their address:
9 Joseph Street
Toronto, Ontario
M4Y 1J6
(416) 963-5787

ONTARIO NATIVE LITERACY COALITION

will be sponsoring a play called "Reading the Signs" on June 30th at Young People's Theatre. Reception at 6:00 p.m.. Play at 7:00 p.m. Tickets: \$5.00. Advance tickets available from Janice at 963-9963.



Affaires indiennes Indian and Northern
et du Nord Canada Affairs Canada

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Communications Branch
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Publication

CANADIAN PRESS

Date

May 11/90

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BC-Staffing-Advisory

Friday calendar indicates Canadian Press is staffing public

G0847

PM-Berger-Natives

DAWSON CITY, Yukon (CP) - If the federal government can afford to create a new army of tax collectors, it can afford to restore funding cuts to native communications programs, says Vancouver lawyer Tom Berger.

Berger told reporters Thursday that he hopes the federal government can be "shamed into doing the right thing" and replace the \$3.4 million that was cut from the programs in February's budget.

The Yukon's Northern Native Broadcasting had a 16 per cent budget cut and 40 employees are now working a four-day week.

Berger, a former NDP MP and B.C. Supreme Court judge, said the proposed goods and services tax collection centre in Summerside, P. E.I., will employ about 5,000 people and collect billions of dollars in new taxes.

"When this kind of expenditure is being made, you'd think we could find the funds to keep native broadcasting at least at its current levels," he said.

Berger said public pressure was effective in making the government restore funding to women's centres last week.

"Let's hope that now they'll back down on funding for native broadcasting."

Berger said that in the 1970s he convinced the CBC to provide coverage of his Mackenzie Valley pipeline inquiry and report on the proceedings in native languages.

"Native broadcasting has become so important to native people here in the North. It's a way for people to keep in touch and keep informed," he said.

Berger also criticized the Meech Lake accord which, he said, will make self-government for natives harder to negotiate.

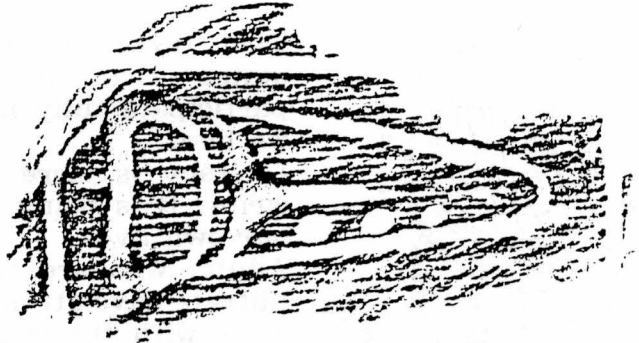
ISSUES & POLITICS

The Secretary of State of Canada



Cabinet du
Secrétaire d'Etat du Canada

MAY 28 1990



Ms. Lise Morris
Volunteer Co-ordinator
Native Womens Resource Centre of Toronto Inc.
Lower Level
245 Gerrard Street East
Toronto, Ontario
M5A 2G1

Dear Ms. Morris:

I am writing on behalf of the Honourable Gerry Weiner in reply to your letter of March 16 regarding federal support for native programs. Mr. Weiner appreciates receiving the petition you enclosed.

This year's budget reflects the fact that there are no easy solutions to the complex and long-term problem of our nation's deficit. For the past five years, the Government of Canada has pursued a comprehensive program of restraint, involving all federal departments and agencies. The latest reductions to this department's budgets are part of the expenditure control measures.

None of the decisions relating to the budget was easy to make. Mr. Weiner knows how disappointing the cuts were, not only for organizations directly affected, but for everyone who supports their efforts. With specific regard to the Native Communications Program, the Minister has implemented a series of initiatives to mitigate the immediate effects of the cancellation of the Program.

Firstly, transitional funding has been awarded to all native communications societies funded under the Program. Secondly, departmental officials have held special meetings with each society to discuss the impact of the budget on the organizations and their future plans. Finally, to help groups to diversify their funding and revenue base, an interdepartmental task force has been established to identify sources of support, both governmental and non-governmental, for the native communications societies, particularly with regard to native newspapers.

In addition, the government will continue to provide funding for native communications activities, in the amount of \$11.3 million, through the Northern Native Broadcast Access Program. These funds will enable native organizations to produce and broadcast on regional radio and television in the North.

With regard to aboriginal languages retention, priority is being maintained for aboriginal languages projects under the Native Social and Cultural Development Program. In addition, the federal government has signed two Aboriginal Languages Agreements. One is with the Government of the Northwest Territories for six years and a total contribution of \$16 million. The other is with the Government of Yukon for five years and a total contribution of \$4.25 million.

You may be aware that the Minister has also introduced Bill C-37, An Act to establish the Canadian Heritage Languages Institute. Aboriginal languages are specifically mentioned in the mandate of the proposed Institute and its expertise and resources would therefore be available to any aboriginal community wishing to avail itself of such services.

Thank you for making the Minister aware of your concerns. I hope my response is helpful.

Yours sincerely,

Owen M. Prince
Special Assistant

Diploma Course in Community Work
George Brown College offers a program in Community Work to persons with a strong commitment to human rights, social justice and community development in a multicultural society.

This is a two year full-time program of classroom study and supervised work in the field.

We start in September and end in May.

For more information or to arrange an interview,
call: 867-2185 or 867-2310.

George Brown



The City College

SHARING



ABORIGINAL HEALTH PROFESSIONS PROGRAM

JOIN OUR CIRCLE!

University of Toronto
214 College St.
Room 304
Toronto, Ontario
M5C 1A1

Welcome all aboriginal students. The AHPP staff, Nancy and Dianne invite you to drop in for a coffee and chat. We would be happy to share our services with you.

* Academic Counselling in Mathematics, Physics, Anatomy, Physiology, English, Psychology, General Chemistry and Organic Chemistry

* Personal Counselling

* Assistance in obtaining housing, daycare, scholarships and bursaries

* Cultural Workshops on traditional aboriginal healing practices

* Visiting Elders program

Drop In!
We look forward to
meeting you!

ANOTHER PUBLICATION OPPORTUNITY FOR NATIVE WOMEN WRITERS

For an anthology, **REINVENTING OURSELVES IN THE ENEMY'S LANGUAGE**, we are looking for submissions of original prose and poetry from Native women writers from North, Central and South America. Each writer must be identified with a tribal group.

We will accept submissions in English, Spanish and tribal languages, up to twelve pages of prose (short stories, creative essays, testimonials or novel excerpts) or five pages of poetry.

We are looking for work that encompasses Native women's experiences as we enter the 21st century, 500 years since Columbus.

Also enclose a short biography which states your tribal affiliation. USA submissions please enclose S.A.S.E. Remember to not send your only copy of a work.

Payment for published work will be in copies, with a small honorarium to be determined.

Please send to Joy Harjo
P.O.Box 42853
Tucson, Arizona
85733, USA

PROJECT INDIGENOUS SURVIVAL

We are organizing this event so people can respect and understand the aboriginal peoples' outlook on the environment by learning from the outstanding leaders who will speak at this concert forum.

We are approaching the 500th anniversary of the invasion of North and South America. It is time for native people to take the leadership in the growing environmental movement, since they have always understood how to respect and protect the Earth.

Provide an opportunity for all bands to bring to this forum the wisdom in their particular culture and to raise concerns about the environmental problems on their reserve.

Artists'/Environmental
Forum

Executive Director
Danny Beaton
Mohawk Six Nations
602 Manning Avenue
Toronto, Ontario
M6G 2V9

(416) 588-0555



SHARING

NATIVE WOMEN'S SYMPOSIUM

On March 9th, 10th, and 11th, 1990, a Native Women's Symposium was held at the University of Toronto, Women's Studies Department. The organizing committee consisted of Native women [except for a professor in the Women's Studies Dept.], reflecting a variety of perspectives.

The theme "Born Feminists - A Unique Perspective" raised a number of eyebrows and definitely piqued the interest of many. This choice of theme was purposeful. The motivation for this selection is grounded in the history of Indian societies before contact or before we were "discovered"?? Women in our traditional societies were "equal" and not considered chattels of their male partners and vice-versa. The point, is that Native Women's so-called "feminism" is different than mainstream "feminism". Our struggle against oppression includes our male counterparts; in other words ALL Indian peoples are victims of oppression. Of course, this does not mean that sexism escapes our communities; through even that, is specific to our history and our world view.

Traditional and contemporary women [and one man] of the Iroquois Confederacy, (Onondaga and Mohawk Nations), Ojibway, Odawa, Pottawatamie, Okanagan, Sioux (Lakota), Micmac, Blackfoot, Innu and Metis Nations travelled to Toronto to share their perspectives on various issues without communities. The resource people were as follows:

Jeannette C. Armstrong	Okanagan
Maria Campbell	Metis
Joane Cardinal-Schubert	Blackfoot
Jeannette Corbiere-Lavell	Ojibway-Odawa
Dale Diome	Mohawk
Donna Goodleaf	Mohawk

Rose Gregoire	Innu
Lee Maracle	Indigenenous
Valerie McGregor	Pottawatamie
Beatrice Medicine	Lakota (Sioux)
Patricia A. Monture	Mohawk
Rosie Mosquito	Ojibway-Cree
Lucille Penashu	Innu
Audrey Shenendoah	Onondaga
Art Solomon	Ojibway
Wanda Whitebird	Micmac

The workshop topics were: Women & Politics, Women & Education, Women & the Arts, Women & the Family, World Peace & the Environment. Lee Maracle delivered a powerful and moving key note address that set the tone for the three-day gathering.

Many good things happened. The energy was strong and electrifying, an appropriate atmosphere for the Women of the Four Directions to gather and support their Native sisters. Our men supported us. Networking was happening everywhere and there was a feast, social and drumming at Council Fire.

I managed to speak to the majority of the resource women and they expressed their appreciation for this type of gathering, which for many was a first. Because of busy schedules, it was a rare experience for these women to be a part of the same gathering. They stressed the importance of women's gatherings so that they we may share, comfort and inspire each other. Strengthening ourselves as individuals is reflected in the strengthening of our communities.

All topics were thoroughly examined. A common thread in most of the presentations was that WE CANNOT EXCLUDE OUR MEN FOLK, as we to about our work. Our brothers, husbands, lovers, uncles, fathers and grandfathers have always been a part of our lives. We cannot adopt the exclusionary politics of the mainstream society, it will only lead to further destruction. Our fundamental

operating principles must include our traditions as Indian people. One of the main principles is "balance and harmony" and we cannot hope to attain this without both WOMAN AND MAN. Art Solomon says it clearly in his poem, "The Woman's Part":

"This is the place made for her by the Creator.

It is a place of highest honour and the reason why men should honour women.

But equally, women must honour men if not, then everything is out of balance and we can have nothing but chaos and pain.

These are the first elements that must be put back together or nothing - but nothing - can come right again..."

Of course, the bad habits that we have adopted and incorporated into our lives, from the colonization process have to be dealt with in a good and healing way so that we can have more than "chaos and pain".

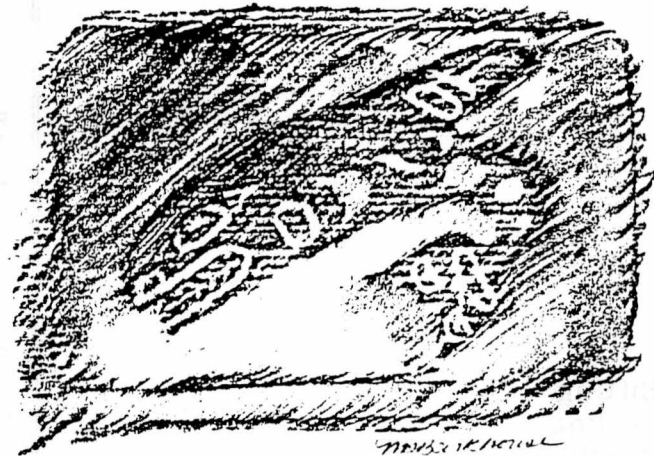
During the closing plenary session, participants shared their experiences and all aspects of our communities showed their healing in-process. Some women questioned the state of our men and the need for healing; this, was a call for the restoration of balanced relationships in our lives. This restoration, that must occur between the men and women in our communities will be a difficult and delicate procedure because the damage has been so together." This does not mean that women are to return to the "barefoot and pregnant" scenario, in fact a whole, healed woman or man exercises choices in life, rather than reacting to the events of life. A complete relationship, is working a partner who is supportive of our choices and of course, the reverse must be true. All of this within the context of respect, for each others space and individuality.

We, as Indian men and women have an immense challenge in front of us to heal the physical, psychological and emotional damage within ourselves, our partners, our families and therefore, our communities.

Meegwetch.

In spirit and in strength,
Dorothy Christian
Member of the Organizing Committee

Solomon, Arthur. Songs For the People: Teachings on the Natural Way. NCX Press Limited, Toronto. 1990, page 35.





Nya Weh
One of Many White Buffalo Women
Tina Louise Bomberry

The Circle of Theatre and Tradition

Dreams

Imagination Storytelling

Sensitivity Dancing

Communication Singing

Honesty Respect

Sharing Healing

Caring Accepting

Understanding

Sifting
Feeling
Weighing
Trying to grasp
and wield words precisely
Striking
Clasing
Releasing
Releasing
Releasing
the pouring and gushing
of feelings
buried deep through layers
of oppression
To heal the Spirit within

Sally Gaikezheyongai

BC-Weekend-Exchange-Native-Writing-Storyteller
WITH SASKATOON 909-10
By Ellen Reynolds
Charlottetown Guardian

CHARLOTTETOWN (CP) — Native storyteller Lenore Keeshig-Tobias shows that there's more to telling a story than just reading the lines from a book.

The Ojibwa poet says storytelling involves taking the images of dreams and putting them into words others will understand.

"I'm out educating non-natives a lot just so they can understand our literature and our stories as we present them, so that they will try not to sanitize them or clean them up — re-write them in a format that they think appropriate."

"These are poems given to me in dreams," said the Ontario native who recently mesmerized her audience at a P.E.I. Women's Festival in Charlottetown. She holds workshops across the country telling her stories and poems.

Keeshig-Tobias grew up on a reserve and, as founding member of the Committee to Re-establish the Trickster, works to reclaim the native voice in literature. The Trickster is the teacher of Ojibwa culture and represents a strong, mystical character of native legend.

Her stories are full of native culture and listeners absorb her teachings with the fascination of a child being told a bedtime story.

SEES STORIES

"I've always been a storyteller. As a child I could see stories unfolding in my community and I could not understand why they weren't written out," she said.

"When I looked through the books in the school library there were no stories of children with brown eyes or black hair."

The mother of four daughters — three teenagers and a baby, she has had several children's books published.

"Children are always forgotten about in this mainstream society and there is so little culturally-relevant material available for native children," she said.

She tries to remind non-natives of things many have forgotten.

"In the area of language, the names of the majority of the provinces are native names, names of the cities, lakes and rivers are native names.

"The highways were old foot trails. Our people were travelling that way long before the European in North America."

She describes native women as the keepers of the culture, the teachers who played an important role in ceremonies.

"I heard one story where a ceremony required four women and they were only able to find three and so these people were advised they could use eight men to replace that one woman."

BALANCE DELICATE

This is not meant to represent superiority of women over men, she said. In traditional native culture there is a delicate balance of equality between women and men and one is not more important than the other but each have different and important roles.

At her Charlottetown reading, Keeshig-Tobias told stories of life in the lodge and the symbolism attached to rituals and ceremonies.

She spoke of the celebrated Chief Sitting Bull who began each day by meeting the sun, walking through the dewy grass in his bare feet so he could feel the heartbeat of Mother Earth.

"Today, it's a matter of survival to remember Mother Earth."

She credits native people for continuing to struggle and improve their situation.

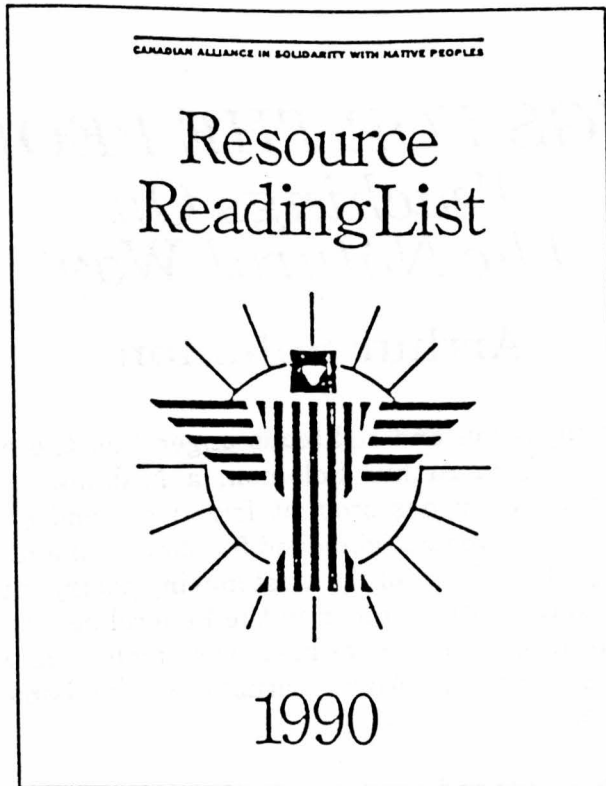
"There is a lot of alcoholism and substance abuse but there is also a lot of strength and I think all too often Canadians tend to focus on the negative aspects of native culture and exploit that."

Many in the audience were moved to tears when she told the true story, For the Strawberries, about a young native girl maturing into womanhood.

"I think native people have always been in touch with their history and that's why our people are so resilient. In spite of calamity after calamity we are able to stand back up again."

CP 0856ED 08-05-90

CASNP Resource/Reading List 1990



Books for Children and Elementary Schools

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

Teaching Resources

Curriculum • Film • Video • Kits • Music • Posters

Books for Youth and Adults

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

Back of the Book

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

Price List / Order Form

Number / Title

- Resource/Reading List: Annotated Bibliography of Resources By and About Native People. 160 p. 0-921425-03-1. \$15.00
- All My Relations: Sharing Native Values Through the Arts. Resource Kit for teachers and group leaders of K to gr. 7. Compiled by Catherine Verrall with Lenore Keeshig-Tobias. 117p. 0-921425-02-3. \$10.00
- Indian Giver: A Legacy of North American Native Peoples. by Warren Lowes. Co-pub. by CASNP and Theytus Books, P.O. Box 218 Penticton B.C. V2A 6K3 or CASNP # 1.00
- Indiens, Inuit, Métis. by Hope MacLean. French Language Kit for junior level. 76p. 0-920162 10x \$5.00

Number / Title

- CASNP Bulletins:**
- Native Women* 1978\$1.25
- Northern Ontario Kit* 1977\$1.25
- Northern Ontario Resources* 1977\$1.25
- Aboriginal Rights* 1976\$1.25
- Northern Manitoba Flooding*\$0.75
- Who Owns Canada?* W.M. Badcock 1976 . \$1.25

30% discount for 10 or more; and for stores.

- Membership in CASNP** (with the Phoenix journal): \$15.00; \$30.00 (Sustaining); \$5.00 (Senior, Student, Under-Employed); \$20.00 (Foreign); \$50.00 (Organizational); \$25.00 (Libraries). Donations and memberships are tax deductible (reg. No. 0081224-09-10)

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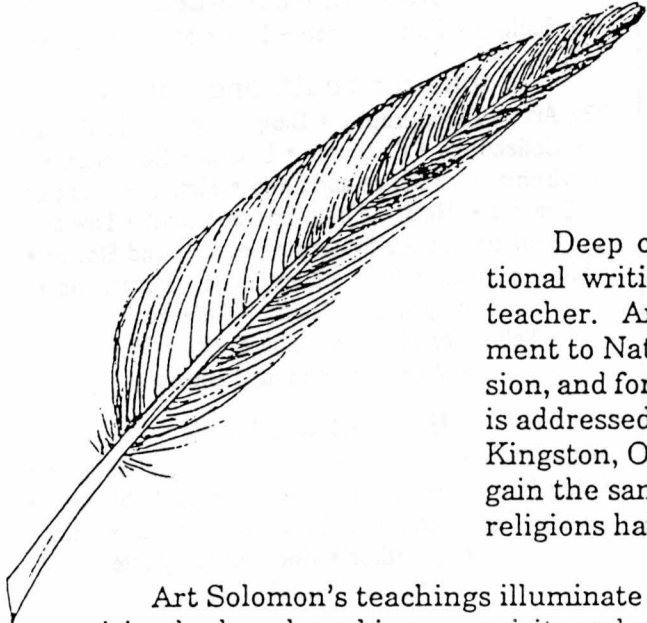
Canadian Alliance in Solidarity with Native Peoples, P.O. Box 574 Stn. P., Toronto, Ontario M5S 2T1 (416) 588-2712



SONGS FOR THE PEOPLE

Teachings On The Natural Way

Arthur Solomon



Deep compassion and righteous anger fuel these inspirational writings from Arthur Solomon, a Nishnawbe spiritual teacher. Art Solomon has brought friendship and encouragement to Native people struggling and for their own authentic vision, and for justice. Some of the most moving poetry in this book is addressed to the native women in the Federal penitentiary in Kingston, Ontario, where he has been working for many years to gain the same access for native spirituality as chaplains of other religions have.

Art Solomon's teachings illuminate a Native and natural vision for all humankind. It is a vision he has shared in many visits and speeches to audiences around the world. He speaks of justice, of peace, and of the integrity of Creation. He has been recognized with honorary doctorates from Laurentian and Queen's Universities, and with the Ontario Bicentennial Medal for Community Service.

Songs For The People is a gift of wisdom, insight, and stern correction for Native peoples and others who are seeking a right relationship with Creation.

"Art sings the songs of his own searching and struggling; he sings the songs of North American Aboriginal peoples in their struggle for justice. He helps his own people to understand themselves and to find direction in an increasingly complex world. His songs are also prayers. He sings and prays as an Indian but his songs and prayers are directed to the Grandfather Creator of all peoples. He searches for meaning and understanding and he invites others to be involved in this same search." - Archbishop Edward W. Scott, Former Primate, The Anglican Church of Canada

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___ copies of *SONGS FOR THE PEOPLE* ISBN 1-55021-058-0

@ 14.95 _____

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NEEM-DAH:

Let's Dance



A new creative resource
for adult literacy which
illustrates Native dance

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

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

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

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M5A 2G1.

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(detach, fill out & mail with payment)

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

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City: _____ Province: _____ Postal Code: _____

Telephone: () _____ Fax: () _____

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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.



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.

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I would like to receive the video Womenspirit:

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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: \$ _____

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Save \$5 and pick up your copy at the Native Womens Resource Centre.



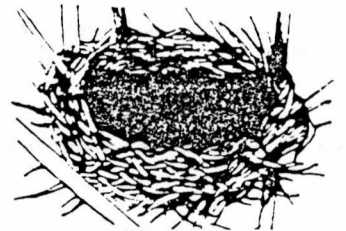
TORONTO

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

DEAR ROBIN REDBREAST :

MEMO FROM A CHILD TO: PARENTS

1. Don't spoil me.
I know quite well that I ought not to have all I ask for. I am only testing you.
2. Don't be afraid to be firm with me. I prefer it, it makes me feel secure.
3. Don't let me form bad habits. I have to rely on you to detect them in early stages.
4. Don't make me feel smaller than I am. It only makes me behave stupidly "BIG".
5. Don't correct me in front of people if you can help it. I'll take much more notice if you talk quietly with me in private.
6. Don't make me feel that my mistakes are sins. It upsets my sense of values.
7. Don't protect me from consequences. I need to learn the painful way sometimes.
8. Don't be too upset when I say "I hate you". Sometimes it isn't you I hate but your power to thwart me.
9. Don't take too much notice of my small ailments. Sometimes they get me the attention I need.
10. Don't nag. If you do, I shall have to protect myself by appearing deaf.
11. Don't forget that I cannot explain myself as well as I should like. That is why I am not always accurate.
12. Don't put me off when I ask questions. If you do, you will find that I stop asking and seek my information elsewhere.
13. Don't be inconsistent. That completely confuses me and makes me lose faith in you.
14. Don't tell me my fears are silly. They are terribly real and you can do much to reassure me if you try to understand.
15. Don't ever suggest that you are perfect or infallible. It gives me too great a shock when I discover that you are neither.
16. Don't ever think that it is beneath your dignity to apologize to me. An honest apology makes me feel surprisingly warm towards you.
17. Don't forget I love experimenting. I couldn't get along without it, so please put up with it.
18. Don't forget how quickly I am growing up. It must be very difficult for you to keep pace with me, but please do try.
19. Don't forget that I don't thrive without lots of love and understanding, but I don't need to tell you, do I?
20. Please keep yourself fit and healthy. I need you.



Word Search

- O** Anishnawbe Indian Tradition
- A** Art Janice Video
- R** Bingo Lisa Visit
- C** Cedar Literacy Woman
- Z** Center Maddy Women
- C** Circle Native Youth
- E** Computer Programs
- C** Culture Red
- R** Drop In Resource
- Family Sage
- Fun Spirit
- Grass Sweet
- Gwen

F	A	M	I	L	Y	O	U	T	H	K	B	R	D	X	C
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K	V	O	A	T	U	R	R	A	N	Q	G	U	D	D	U
V	I	D	E	O	I	E	W	A	F	N	S	R	A	D	R
E	S	T	U	P	T	V	J	D	I	L	S	C	R	Y	E
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R	X	M	S	M	A	R	G	O	R	P	G	X	Z	B	I
I	O	N	A	I	D	N	I	T	D	R	O	P	I	N	S
C	E	N	T	E	R	E	B	W	A	N	H	S	I	N	A

We would like to start a pen pal exchange for our young readers. Anyone wishing to exchange letters? Fill out this form and send it to us. We will print it in the next issue of WomenSpirit.

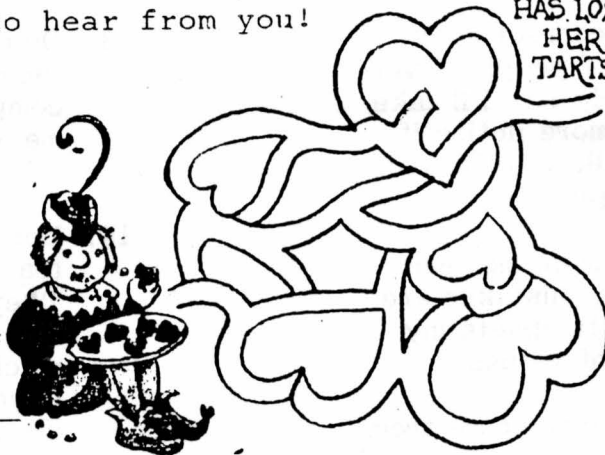
To start, we have a little pal waiting to hear from you!

Azhibik Harper
4201 Kingston Road
Apt. #209 B
Scarborough, Ontario
M1E 2M5

THE
QUEEN OF
HEARTS
HAS LOST
HER
TARTS.



CAN YOU
HELP HER
FIND THEM



Name: _____ Age: _____

Address: _____

What would you like us to know about you?
Write 2 or 3 sentences about yourself.

HEY KIDS!! This is your page! You can keep it going by sending us your ideas, poems, jokes, puzzles and drawings. Send them to us and we will put them in our Newsletter. Send it Attention: Kids Korner - WomenSpirit

Cut this form out and send it to us or ask your parent(s) to help you.

Peeper Peek-a-Boo

Can you spy 17 spring peepers hiding at the pond?
Listen carefully. You can almost hear them.
"Peep-peep-peep-peep."



ANNOUNCEMENTS

ATTENTION !!!

If you would like to announce upcoming events in your community or would like to wish greetings (births, birthdays) to friends or relatives, we would be happy to insert your announcement in your next newsletter.

Deadlines:

July 15 for August/September newsletter

August 15 for October/November newsletter

and every two months' thereafter

The Native Womens Resource Center of Toronto

W E L C O M E S
you to

a CELEBRATION to

Honour the Strawberry

on Tuesday June 26,1990

COME AND JOIN US

Sunrise Ceremony at 6 pm
Women's Circle Teachings
with Elder Mary Roberts
Feast : honouring the
Heartberry
"bring a dish to share"
Giveaway, Drumming and
Closing Prayer

All events to be held at
245 Gerrard Street.E

CONTACT; Gwen 963-9963

*
* FAMILY *
* POTLUCK & SOCIAL *
* (a Fundraiser) *
*

to be held on
SUNDAY JULY 8th

from 2p.m. to 7p.m.

An afternoon of Family
Entertainment and Food

FEATURING

Kevin Locke
a
hoopdancer
storyteller
flute player

and the
Eagle Heart Drummers

-at the Native Canadian
Center (16 Spadina Rd)

-no admittance fee

-bring food to share

A Blanket Dance will be done to raise funds for the 3 hosting Native Organizations : the Native Canadian Center, the Native Womens Resource Center and the Native Health Careers Program(U of T)

RALLY

QUEEN'S PARK

Thursday, June 21st,
1990

10:00 a.m.

to celebrate

NATIVE DAY !



- TORONTO NATIVE WOMEN'S CIRCLE INVITES ALL TO: -

Honour The Strawberry Celebration

(ODÉ MĚ NUN = HEARTBERRY)

Tuesday, June 26, 1990

- Sunrise Ceremony - 6:00 AM
- Women's Circle - Teaching of ODÉ MĚ NUN
(WITH ELDER MARY ROBERTS)
- FEAST - honouring the heartberry
" Bring a dish to pass "
- GIVEAWAY
- DRUMMING
- CLOSING PRAYER

HELD AT:
THE NATIVE WOMEN'S RESOURCE CENTRE
245 GERRARD ST EAST
Contact: GWEN AT 963-9963

POW WOW SCHEDULE

June 23-24 **Sarnia Pow Wow**, Thorndale Park at Virgil Avenue, Chippewas of Sarnia Indian Reserve, Sarnia. Contact: Ted White 519-332-1831

June 29-July 1 (Canada Day weekend) **Mt. McKay Indian Days**, Mt. McKay Lodge, Fort William First Nations Reservation, Thunder Bay. Contact: Band Office 807-623-9543

June 30-July 1 (Canada Day weekend) **N'Amerind Friendship Centre Pow Wow**, Longwoods Conservation Park, Hwy. No. 2, Delaware. Contact: Donna Phillips or Warren Huff 519-672-0131

July 13-15 **White Fish Bay 20th Annual Pow Wow**, White Fish Bay Reserve, Pawitik P.O., Pawitik. Contact: Band Mgr. William Bird 807-226-5411

July 14-15 **Kettlepoint Pow Wow**, Kettlepoint Ball Park, Kettlepoint Indian Reserve Forest. Contact: Laura Wilde 519-786-6680 or Sharon Henry 519-786-4940

July 20-22 **Walpole Island Pow Wow**, High Banks Park, Walpole Island Indian Reserve, Wallaceburg. Contact: Glen Williams 519-627-3439

July 28-29 **11th Annual Grand River Champion of Champions Pow Wow**, Chiefswood Tent and Trailer Park, Hwy. 54, Six Nations Indian Reserve, Ohsweken. Contact Charlene or Evelyn Bomberry 519-445-4391

August 4-6 (Civic Holiday Weekend) **30th Anniversary Wikwemikong Indian Days, Wiky Pow Wow**, Wikewemikong Indian Reserve, Manitoulin Island. Contact: Marjorie Trudeau, Wiky Bank Office 705-859-3122

August 11-12 **Saugeen Pow Wow**, Saugeen Indian Reserve Ball Park, Hw. 21, Chippewa Hill. Contact: Saugeen Bank Office 519-797-2218

August 18-19 **Chippewa of the Thames Pow Wow**, Chippewa of the Thames Ball Park, Muncey. Contact: Larry French 519-264-2620

August 18-19 **Chippewa of Nawash 5th Annual Traditional Pow Wow Honouring our Veterans and Elders**, Cape Croker Indian Park, Wiarton. Contact: Kay Proulx 519-534-4517 or Sandra Johnston 519-534-3527.

September 1-2 **Moravian Pow Wow**, Delaware Indian Reserve, Thamesville. Contact: Viola Stonefish 519-692-4468.

September 8-9 **Six Nations Agricultural Society Fall Fair and Pow Wow**, Six Nations Fairgrounds, Ohsweken. Contact: Les Sowden 519-445-2027 or Huron Miller 416-765-4957.

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

Anduyaun - Hostel for Native women and children...920-1492

Native Canadian Friendship Centre
964-9087



METRO TORONTO
EMERGENCY NUMBER:
911

Give this information:
-state which emergency service you require:
Police, Fire or Ambulance, because Police will answer first.
-the type of problem
-the address or location of main intersection
-the telephone number you are calling from
-your name
REMEMBER: When using pay a pay phone the call is FREE for emergencies.

SUBSCRIPTIONS

KEEP INFORMED ON NATIVE WOMENS' ISSUES!

Please note that from now on, we can only send copies of WomenSPIRIT to those who subscribe. You can keep informed and help to ensure that Native Womens' voices are heard by subscribing now!

INDIVIDUALS or ORGANIZATIONS: ONE YEAR \$20.00

NAME or ORGANIZATION: _____

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1/4 page \$ 5.00

1/2 page \$10.00

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FOR

ANDUHYAUN INC.

THROUGH ADVENTURES AFLOAT, QUEENS QUAY

JULY 07, 1990 FROM 7 PM TO 11 PM

COST PER PERSON -\$30.00

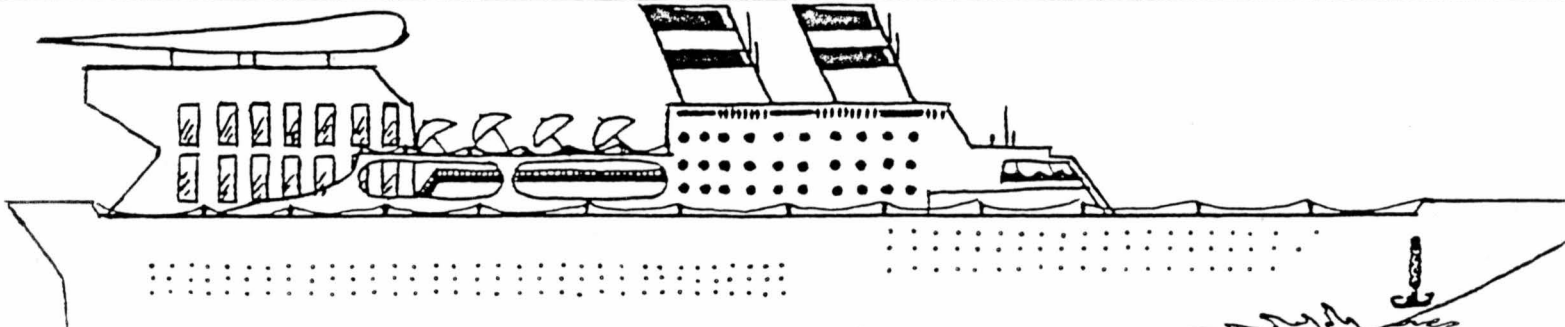
BOARDING TIME: 6:30 PM

CRUISE INCLUDES A CASH BAR AND SNACKS

CONTACT: SADIE OR COLETTE

AT 106 SPADINA ROAD

920-1492



|| | | | | COME RIDE WITH US || | | | |



Native Men's Residence

A Non-Profit Corporation
Charitable No. 0679027-09-13

14 Vaughan Road, Toronto, Ontario M6G 2N1
(416) 652-0334

11 May 1990

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Psychiatrist

June Callwood
Writer, Columnist

Art Eggleton
Mayor, City of Toronto

Tomson Highway
Playwright

Clayton Ruby
Barrister & Solicitor

Dear Friends:

The board of directors, staff and residents of the NA-ME-RES (Native Men's Residence) invite you to celebrate our NATIVE DAY ARTS AND CRAFT SALE on Thursday, June 21, 1990, 1-5 p.m.

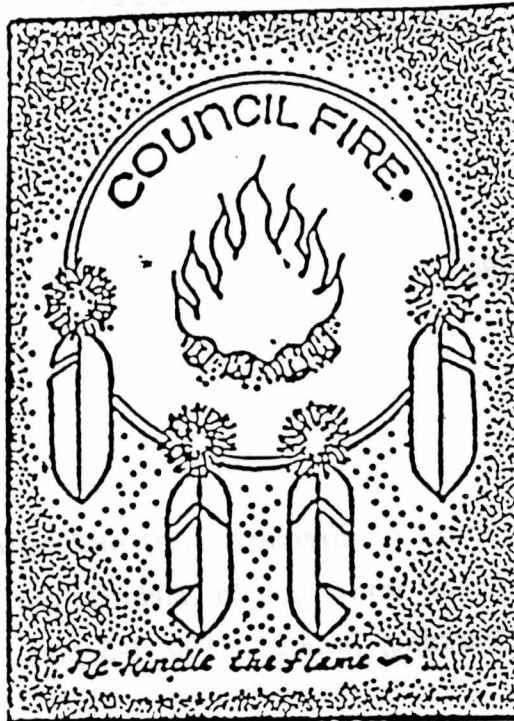
We are inviting Aboriginal Artists and Craftspeople to display their work. We are inviting Aboriginal organizations to participate; display booths will be available.

Food and refreshments will be available; the PARRY ISLAND DRUM GROUP are to provide traditional drumming. Other displays are being planned.

Should you have questions or wish to contribute please call Rex Johnson, Native Men's Residence, 652-0334, Monday to Friday, 9 a.m. to 4 p.m.

The Council Fire Native Cultural Centre

COUNCIL FIRE
252 PARLIAMENT STREET
LOWER-LEVEL
TORONTO, ONTARIO
360-4350
M5A 3A4



Celebrating
FIRST NATIONS
DAY
June 21

Come and Share an Afternoon of
TRADITIONAL AND CULTURAL
EVENTS

Drumming and dancing
Craft displays
Food and Refreshments

Time: 1:00 - 5:00 p.m.

Note: "Annual General Meeting for Council Fire"
6:00 - 8:00 p.m.

DANCE: 8:00 - 12:00 a.m. at the
ESTONIAN HALL
958 Broadview Ave.

THE NATIVE CANADIAN CENTRE OF TORONTO IS



Join us for an afternoon of traditional
and cultural sharing

- Drumming and Dancing •
- Story Telling •
- Face Painting •
- Clowns •
- Games •
- Food and Refreshments •

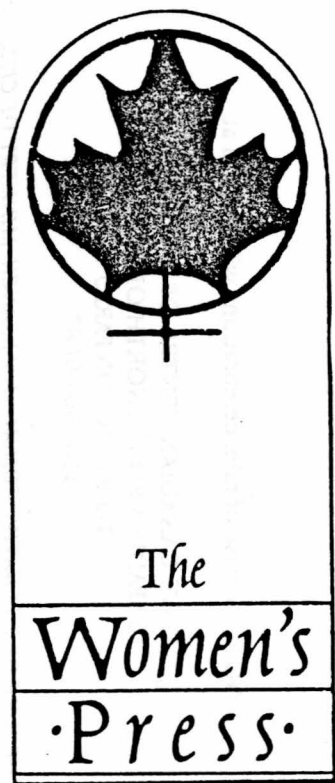
Time: 1:00 p.m to 4:00 p.m.

Place: Christie Pits—Upper Level (Christie Subway)

NOTE: In case of rain, celebrations will be held at:

NATIVE CANADIAN CENTRE OF TORONTO
16 SPADINA ROAD (NORTH OF BLOOR)
TORONTO, ONTARIO
(416) 964-9087

WITH THE HELP OF THE NATIVE COMMUNITY BRANCH, MINISTRY OF CITIZENSHIP

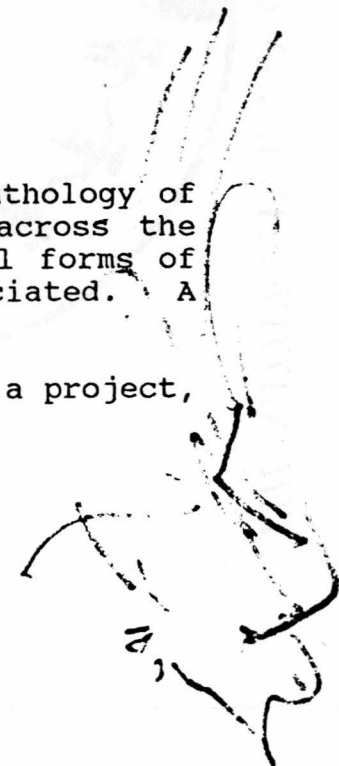


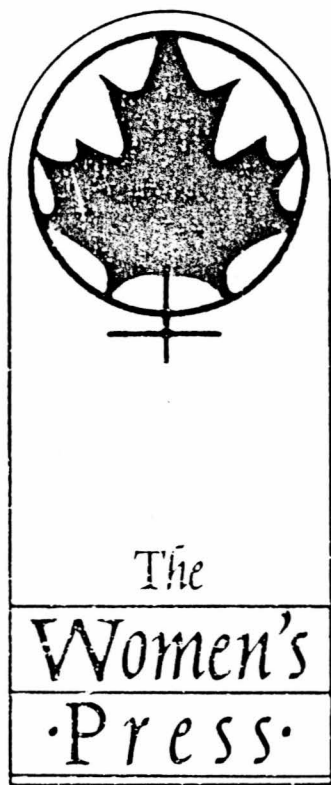
WORDS FROM WITHIN: WOMEN PRISONERS WRITE

The Women's Press is requesting submissions for an anthology of writing created by the voices of women in prisons across the country. Writing by ex-inmates is also welcome. All forms of writing, including songs, essays, poetry, are appreciated. A writer's fee will be paid upon publication.

Women interested in contributing their writing to such a project, please contact:

Pinelopi Gramatikopoulos
c/o The Women's Press
229 College Street
Suite #204
Toronto, Ontario
M5T 1R4
(416) 598-0082.





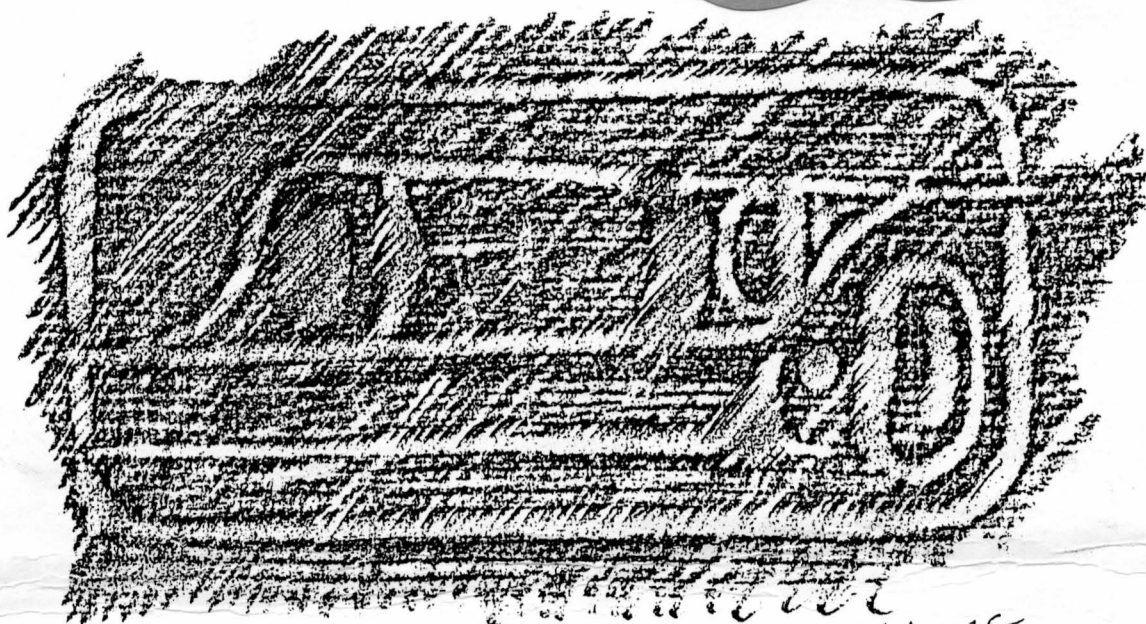
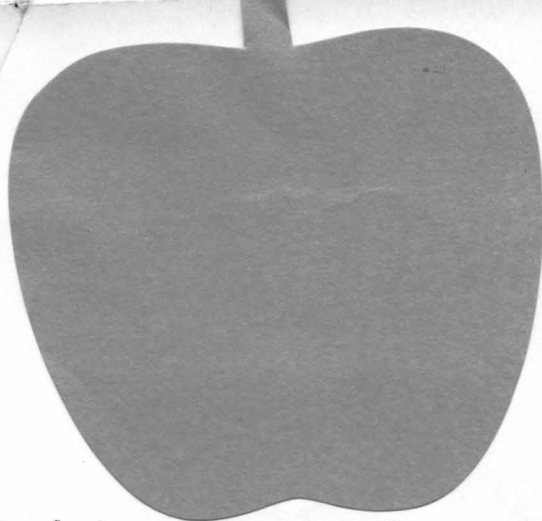
WORDS FROM WITHIN: WOMEN PRISONERS WRITE

The Women's Press souhaite recevoir des textes écrits par des femmes détenues.

Qu'ils soient poésie, essai, nouvelle ou chanson, les textes retenus seront réunis en une anthologie d'oeuvres de femmes incarcérées à travers le pays. Les femmes ex-détenues peuvent aussi soumettre leur création. Un cachet sera versé à l'auteure lors de la publication de l'ouvrage.

Les femmes intéressées à présenter une oeuvre dans le cadre de ce projet communiquent avec:

Pinelopi Gramatikopoulos
c/o The Women's Press
229 College Street
Suite #204
Toronto, Ontario
M5T 1R4
(416) 598-0082.



11/22/2010

