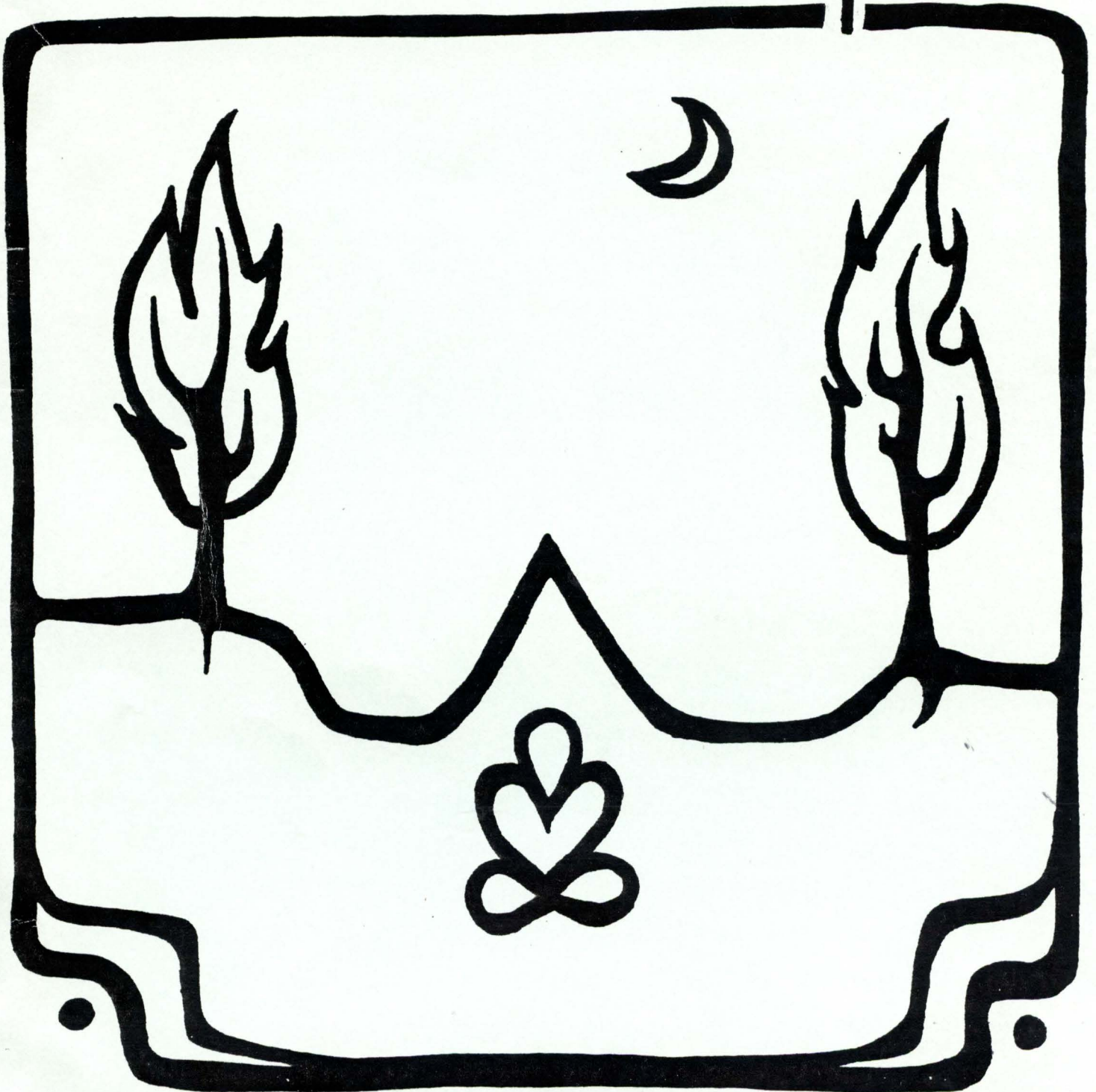


NATIVE WOMENS RESOURCE CENTRE OF TORONTO INC.

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



WOMEN Spirit



Levink

**NATIVE WOMEN'S
RESOURCE CENTRE**
245 Gerrard St. East Toronto
Phone: (416) 963-9963

BOARD OF DIRECTORS

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Maddy Harper	Executive Director
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Janice Trudeau	Literacy Coordinator
Lisa Morris	Volunteer Coordinator

**NEWSLETTER VOLUNTEERS FOR THIS
ISSUE**

Sally Gaikezhoyongai
Anna Gronau
Valerie Walker

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



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 relevant, 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 Robin Red Breast.) Written works that are offensive or slanderous to the community will not be published.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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ARTWORK

FRONT COVER.....Linda Cywink
 PHOTOGRAPHS, Page 16...Mary Anne Barkhouse
 OTHER IMAGES, THANKS TO..... Rebecca Baird

SUBSCRIPTIONS

Keep Informed on Native Women's 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 Women's voices are heard by subscribing now!

Individuals or Organizations:
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NEWS FROM THE CENTRE

PRESIDENT'S REPORT FROM 1990 ANNUAL GENERAL MEETING

Thursday, March 22, 1990

by
Jacqueline Rosen
President

Greetings from the Board of Directors for the year 1989 - 1990. It's hard to believe that a year has past since our last annual meeting. Being the President this past year has given me the opportunity to observe all the hard work which goes into making the Native Women's Resource Center a vehicle to be proud of. With all the progress that's taking place, we as Native women should be proud to support this important center.

The Board of Directors has been involved in developing their own resources to make a stronger Board by participating in various Board training seminars as well as participating in the reassessment of N.W.R.C.. We have had many challenges during these times both as directors and as individuals while exploring our own values and how it best serves the values of the N.W.R.C. All has not been easy. Now that we look back on the accomplishments, the trials and tribulations all look minimal.

We are proud of the women who keep the N.W.R.C. alive and running. We are proud of the staff who work above and beyond the call of duty. We attempted to maximize a more permanent core operation and were not as successful as we wanted to be, so this will be one of the priorities we will be concentrating on this coming year. I would like everyone to know how much we appreciate our managers for maintaining the foundation of the centre for us, while working under some difficult physical conditions most times.

I also would like to honour the Volunteers who also gave of their time so that we could work towards building our fund towards our 'new home'. To move into a place which we put our energies into, a place which we put our determination in, just has to be the greatest example for Native women to be proud of. Also to the Andyhuan women who worked at our Bingo, we say a special Meegwetch. We hope other organizations will contribute to this important initiative in the coming year.

One of the valuable components we set up for the N.W.R.C. recently is the formation of an Advisory Committee to help direct the N.W.R.C.. This will become active immediately following our first Board meeting of the new Board of Directors. We are

looking forward to a more prosperous year for 1990. With all the planning towards networking with other women's groups, actualizing our own building, developing and maximizing our potential as we strive to achieving our economic and social independence.

I ask everyone present here to help us and support us in another important year for the sake of the lives of Native women who come to the N.W.R.C. seeking our support and guidance.

MEEGWETCH.

ADMINISTRATOR'S REPORT FROM 1990 ANNUAL GENERAL MEETING

by
Maddy Harper
Administrator

BOOHZOO! from the operations of the Native Womens Resource Centre. Over this past year we have had many events and have been very busy keeping the 'regular' operations going. As the Administrator of the Native Womens Resource Centre, I am pleased to be able to update you of these activities. Also enclosed for your information are program staff reports. These reports are a bit more detailed and can be read at your convenience.

The present staff consists of:
Maddy Harper -
Administrator
Gwen Cada -
Manager Assistant

Lisa Morris - Volunteer
Coordinator
Janice Trudeau -
Literacy Coordinator

The primary function of the centre is to assist aboriginal women to obtain services to meet their needs and to promote cultural awareness as well as include cultural content in current programs and services available in the community. We feel we have done a good job in achieving this work. Following is a brief overview of our accomplishments over the past year.

Our Literacy Program has been very successful in providing the needed service for people who come for a variety of reasons. We have also produced a booklet, 'Neem - dah', which can be used as a teaching tool for children learning about the Native traditional dance including attire. We are working on a sequence, 'Wees-ni-dah' to be produced this year. Also the literacy program has been developing our resource material with the hopes it will be a full fledged Native Womens resource library someday.

We have also produced the video, 'Women-spirit' which was done for educational purposes on what the N.W.R.C. does in the area of family violence support and includes a Native traditional perspective of our Elders.

Our family services are detailed in the program report and reflects the volume of clients served

in this capacity. The kinds of services are also detailed. An areas of importance has been to provide a Women's Circle meeting every month. We will be having our second anniversary celebration in May. This is growing so rapidly, we soon will be starting another, similar women's circle. This circle is to support women by everyone contributing to sharing of themselves and its foundation is built on traditions of the 'Native ways'. An offshoot of this was the development of the 'self confidence course' which was offered to two groups and delivered by a respected Elder. In all of our work we attempt to use traditional teachings and to have Elder women present when available.

We completed a documented report of a reassessment of the centre. This began January 1989 and was completed in late January 1990. The main objective here was to develop a two year strategy plan. Because the N.W.R.C. is involved in so many activities, one of the recommendations was to be an umbrella organization to enable women to develop their own interests and potential. This comprehensive report includes priorities, plans, and clarified goals which will be implemented immediately into action of the N.W.R.C. This report is also available for interested people.

One of our biggest projects is our weekly Bingos. Most of the money from this goes

towards another ongoing initiative, our 'building fund'. The bingo takes a lot of time and work, but also generates a substantial amount of money.

An exciting event this past year took place in May when the N.W.R.C. coordinated a first 'Indigenous Womens Coalition Conference' at Birch Island, Ontario. Evaluation reponse was excellent and we are initiating a follow-up planning meeting and working this time towards '1992 Celebrations'. Of course this will be from our perspectives as Native Women and also with the emphasis of networking and co-ordination of efforts with other Native womens groups. We are co-producing the 'Womens Almanac' for 1992 as one way to reflect Native Womens contributions.

I feel I have covered some of the major areas of importance. If you need more indepth information, or are interested in some of the areas please come down and talk with us. Or perhaps you have some resources to offer. We would be happy to have you contribute to maximizing N.W.R.C.'s potential.

In concluding this report, I would like to thank the Board of Directors for their support during the past year. Especially the ones who gave so much of their precious time, to make the N.W.R.C. move towards ideals which were set. We were able to

accomplish many of our objectives, though at some times it seemed difficult. I am looking towards the coming year with the objectives of securing a building of our own, of expanding our programs and helping to carry out what the N.W.R.C. stands for, a caring, supportive, positive self image for Native Women in Toronto.

**ACKNOWLEDGEMENTS
TO OUR VOLUNTEERS**

Hansje Fischer:
Congratulations to Hansje! She's our new Board of directors' Secretary. She is also one of our most active volunteers; putting in a lot of time to our Bingo. she also just re-turned from a trip to Holland, her home. We'd like to say welcome back.

Sally Gaikezhoyngai:
Another active volunteer, we'd like to extend our congrat-ulations to her as well. Sally is our new President on the Board of Directors.

Gabriele Poremski: This very generous lady comes all the way from Brampton to volunteer her time to support our cause. You can see her often at our Bingo. We'd like to say that we really appreciate her for going all this way for us. Thanks Gabriele.

Valerie Walker:
Also an active volunteer, she often helps out at our weekly Bingo. She also helps put our newsletter together. Thanks Val.

Anna Gronau: Thanks to her time and dedication, she's our backbone for the WomenSPIRIT newsletter. Her timeless efforts are greatly appreciated.

Annie Sutherland: We'd like to extend our congratulations to this lady. She's a newly elected Board member and she's an active volunteer here at the Centre.

Peter Napolitano:
This gentleman has volunteered time for our Bingo. We'd like to extend our thanks and we hope he continues to support our cause. Thanks Peter.

Brenda Simon: She puts in quite a bit of time at our Bingo as well. An active volunteer for the Centre, we'd like to say thanks.

Rosemarie Moffitt:
This generous lady has good spirits about her; willing to help out with just about anything and she's not only helpful, she's re-resourceful. Thanks Rosemarie.

Michelle Paulse: We'd like to say we wish you a good time in South Africa. She will be gone for about a month. We look forward to hearing from you when you get back.

Cyndy McComber: A former staff member, we'd like to say we miss you and hope you'll keep in contact with us.

Other volunteers we'd like to thank for their time and effort are:
Louise Sheshewabic
Tammy Gordon

Cheryl Bray
Ruth Barreto
Carmen Pitawanakwat
Deanna Bigcanoe
Rena Millier
Susie Clement
Bobbi Nahwegahbow
Marguerite LeTourneau
Mary Trudeau
Dorothy Blackbird
Charlotte Cuppage
Ellie Johnston
Sandra Lindstone
Ingrid Mohr
Darlene Nanabush
Tommy Harper
Tommy Howe
Carol Howe
Wendy Julian
Valerie Howe
Grey Owl
Loretta Tait

JOB OPPORTUNITY

Family Counsellor
Closing Date: Apr.20 1990
One Year Contract

QUALIFICATIONS:

- * Experience in counselling and working with Native Women in an interpersonal and supportive role
- * Experience in crisis intervention
- * Ability to relate to Native Women and sympathetic towards their problems, needs and concerns
- * Ability to deal with crisis situations
- * Personal interest in improving the services available
- * Familiarity with the Toronto area and agencies therein
- * Ability to work cooperatively and independently
- * Knowledge of Native culture, traditions and values
- * Good verbal and written communications skills
- * Native Language an asset

- * Must be a sole support mother
- * Must be a recipient of Social Service Assistance

JOB RESULTS:

- * To counsel Native Women in crisis situations as required with possible clientele including: victims of abuse, alcoholism and drug abuse, marital problems, Women in conflict with the law, and Women involved with family breakdown
- * To refer to specialized agencies and professionals
- * To assist Native Women who encounter problems such as difficulty in finding housing in Toronto, employments, children's services, educations, etc., and generally to act in an advisory capacity
- * maintain statistics and process recording

CLOSING DATE:

April 20, 1990

Send resumé's to:
 Hiring Committee,
 Native Women's Resource Centre,
 245 Gerrard St. E.
 Toronto, Ontario
 M5A 2G1

**NATIVE LITERACY
 ISSUE OF
 WomenSPIRIT**

In recognition of 1990 as being the International Year of Literacy and to make more people aware of Native Literacy, our NEXT ISSUE of Women-SPIRIT will be devoted to this theme.

We hope to share information, issues, and ideas on what Native

Literacy is about. We hope to share what some First Nations' teachers, schools, groups are doing re: developing and promoting language and 'culture' classes, developing Native content (written, visual, oral) materials, developing culturally-appropriate guidelines, teaching programs and teaching materials. We would include a resource list for those who wish to discover more about this interesting field of opportunities.

We look forward to bringing this special issue of WomenSPIRIT to you... be sure that you get your own copy!

If you would like to contribute to this issue, contact Sally Gaikezhoyongai at 963-9963.

**1992 ALMANAC
 UPDATE**

Yes, we're still working on putting together a special Native Women's edition of the 1992 Everywoman's Almanac. Seven of the interviews have been completed. While I'm trying to pin down an interview with one 'in-town' woman, I am waiting for four 'out-of-town' women to send in their taped or written interviews.

So far, the women interviewed have included thoughts about our history as a people, mention the work they've been involved in and are currently doing and how there work relates to the empowerment of Native Women. They have shared their thoughts on what

kinds of issues Native Women should be working on, what we could do to help/heal our Mother Earth, and have given some insights to the theme of the Almanac, "1492-1992, 500 years of survival."

Based on what these women share in their interviews, I feel that this book will become a source of inspiration, courage, and pride because that's what these women are. I already feel honoured and privileged to have been placed as the co-ordinator of such an interesting project. What I have learned so far, from this work experience and from these women will enrich me and empower me towards striving to become the kind of positive role-models these women are, not only to First Nations' women, but to all women everywhere.

There is still room for others to help with this project. We are still looking for Native Female artists as well. If you would like to participate somehow by contributing your skills as a reader, researcher, typist, or artist, PLEASE CALL 963-9963 or 757-2208 and ask for more information on our Almanac Project and Committee.

Sally Gaikezhoyongai,
 Almanac Project
 Coordinator

LUCKY WINNER

On April 5, 1990, the Native Women's Resource Centre held a draw for two beautiful paintings. Congratulations to our lucky winner L. Naraine. We're sure she'll love them as much as we did.

**NISHNAWBE
HOMES INC.**

245 Gerrard St. East
Toronto, Ontario
M5A 2H1
(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 you 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 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.



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 6PM.

April 29

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

May 29

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

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 Locality) - Pauline Shirt

September 18

Fall Time - The Story of the Three Sisters - Traditional storing of Food 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

ISSUES AND POLITICS

INTERNATIONAL WOMEN'S DAY SPEECH
BY MADDY HARPER

This speech was presented by Maddy Harper on March 3, 1990 at the International Womens Day Rally.

"Good morning! First of all, I would like to start out by saying I feel honored to have this opportunity to speak to so many women on such an important day. It's not every day we can come together and speak on issues which affect us all. Amidst all our differences, we share similar struggles.

Today, I am speaking first as a First Nations Woman, and secondly, I am speaking as asked; as a representative of the International Womens Day Coalition. When I was first approached, my immediate thought was a 'token position.' On second thought, I decided that if I saw it as a token, then that's what it would be. I saw it as an opportunity to contribute from a First Nations Woman's perspective.

First Nations Women are faced with many complex issues. Too complex for other people to choose to be oblivious and be totally ignorant or simply choose not to listen. These individuals need to take the time to listen to understand. If people listened to understand, we wouldn't be pushed into a position where we're always defending our position. We wouldn't be challenged and questioned every time we speak up. We're always in the position of having to fight for equal voice or fight for our traditional and spiritual beliefs. This is racism. Whether it's intentional or not is not a matter right now, the point is people must begin to deal their own racism. Furthermore, WOMEN must take responsibility and start to deal with their own racism if we are going to work together towards any constructive and positive social change.

As First Nations Women, we are tired of the distortions, we are tired of the Colonizers stealing our children, our water, our peace of mind, our land, our basic human and sovereign rights, and our spiritual beliefs. We are tired of the theft and the rape of our Mother the Earth. We are tired of being mixed into

'other' groups. It is up to us to maintain our own values and it is up to others to acknowledge us as a unique people. I ask as a basic teaching for you to see us as First Nations Women and to think about what that means. We ARE a distinct, unique people. We ARE the first people of this land. This identification is essential for us to maintain while we constantly deal with the effects of colonization and deal with the same old rule of 'divide and conquer.'

This beast still breathes down our back while we cry out for justice. We as coalitions of women, Women of Color, White Women, Immigrant Women, Asian Women, Black Women, Lesbian Women, Poor Women and all Women involved in the struggles must secure a foundation based on some common understanding first, then we can go on to build our allies and resources. Even though there are some fundamental differences, we need to polarize at some point. Today is a big step in that direction as we work towards unity on some common issues that affect us as women.

I have been asked as a representative of the Coalition to speak on some of the issues of the day. We are building a movement here today. Let's continue with it after today.

We as women all deal with violence of some sort. Most of it is sexist and racist violence. It is superimposed by the institutionalized systems. We must work together to fight these attacks. We have come a long way in the last decade. Let's continue on. We must understand the roots of oppression because it is the basis of violence. These roots of violence in our society against women are profoundly disturbing. This attitude supports the racist attitudes of police acts and police violence. And who suffers because of it? Native people, people of color, Black people, Asian people and the poor people. We need none of it, we deserve none of it, we deserve justice!

G.S.T and Social cutbacks affect all aspects of our life. It will be all women who will pay the main price as jobs are lost and whatever gains have been made towards equality will be turned back instead of moving forward. These massive cuts are directed to women, community

groups and antiracist and social housing programs, just to name a few. All of the areas we do desperately need to survive economically and politically. The Innu way of life is destroyed because they pour more money into military spending and testing. This is where it should be cut!

Think about the new abortion law. Who is playing the supreme power here?, to be able to determine our future lives? If women want the right to choose, then it's their fundamental right. If women choose life, it is also their fundamental right. We need the freedom to make our own decisions, by our own beliefs. We need to challenge the logic of this imperialistic system and demand why this system uses racism and sexism to divide and exploit us. We need to rise above this thinking and create a more positive social change.

As we network and build alliances, it's important to analyze and accept our differences in all our strategies. As Native people, we struggle for sovereign rights. As women, we all suffer from the same imperialistic laws. Let's not let these laws stop us from fighting. Let us demand justice as women no matter what race, color or issue we're dealing with. Let us unite to make change. Let's not just talk about it, let's do it! Let us look at our own racism, do something about it and take action!

I see the coalition of International Womens Day being a very important and essential vehicle for doing much of this hard work. I know this year all the women worked hard to make this forum a success once again.

Before I close, I would like to mention to everyone that we think of those women in the third worlds who are suffering much more severely than us. We send them our solidarity greetings. To close off, I would just like to reiterate and say, let's all make that individual commitment and work towards an equal and peaceful world.

Meegwetch.

EQUALITY RIGHTS IN ACCOMMODATION

C.E.R.A., the Centre for Equality Rights in Accommodation, will be hosting a workshop at the Native Women's Resource Centre on May 9th from 2PM to 4PM. Come and find out your rights for housing.

C.E.R.A. helps people who are discriminated against for many reasons such as: receipt of public assistance, sex, race, creed, ethnic origin, marital or family status. Come and find out what your rights are; receive answers to your questions and what can be done.

RACE RELATIONS CONFERENCE FOR YOUTH

Workshops, Drama, Food, Music, and Rally!

April 27, 28, 1990

Jorgenson Hall, 350 Victoria St., Ryerson
Polytechnical Institute

United Youth for Justice presents Facing Racism, a Race Relations Conference where youth with adults can reflect on racism and publicly state their concerns.

Keynote Speaker will be Sylvia Maracle.

Public Rally - Saturday April 28, 1990,
7:30 PM at Nathan Philips Square

For more information call Youth Corps,
80 Sackville St.

Toronto Ontario

M5A 3E5

Tel: (416) 863-6702

AN INNU WOMAN'S STORY MARY ADELE ANDREW

Throughout my life time I have both witnessed the good times and bad. I am now 58 years old with 15 surviving children, altogether I have 35 grandchildren. I am very glad to say my first thirty years of my life were most happy and rewarding. We, my parents, sisters and other brothers always, year after year spent 11 months of the year in the country. At times life was hard but we always managed to pull through. We travelled into the country by canoe and as our family got bigger, we used two canoes. Ever since I was six I walked on my own two feet on those endless miles of portages we have encountered. And in my life time I have travelled thousands of miles on our land we Innu call "Nitassinan." Like I said times were hard but the sense of accomplishment surpassed all feeling of tiredness.

As seasons changed we changed our mode of travel from canoe to snowshoe and toboggan, pulling gear and children trying to reach our final destination, our hunting territory, we moved on when my parents felt we should hunt in another area where animals were more plentiful.

continued

Come spring we've hunted the geese and ducks and fished. Innu survival in the country depended on the caribou, bear, beaver, rabbit, partridge etc. These were our dependents not the governments who are now trying to control us.

Later down the years I was married and had 13 children. My first 4 children were the ones that were very fortunate because they have learned to live off the land with us parents in the country.

But as the missionaries and governments moved in we were housed and our children were schooled to learn another society that was foreign to us and our children. All kinds of cheques were promised to us I guess to further trap us into living in the community permanently. When Innu tried to take their children into the country they were threats from government officials that cheques we were receiving from government would be cut off. Fortunately many Innu did not listen to this, and to this day Innu still take their children into the country despite nowadays the incredible odds against them. Then the flooding at Michikamo happened.

My husband, my parents, my people lost many belongings and canoes. But to me today it really hurts me when I mention that our people's graves were also flooded over. All we Innu could do was bow down our heads in agony and frustration while millions of dollars was flowing out of our land to the government. Next came that the caribou we have been dependent on for thousands of years was suddenly outlawed against us. But again many hunters and my husband did not listen to these foreign laws. They kept on hunting caribou to feed their families. But the persistence of the government and the harassment of the enforcers would not work, because as hunters we are and have been dependent on the caribou. But the enforcers of laws kept on raiding camps, Innu homes, charging, arresting and finally jailing Innu hunters. We said to ourselves what was wrong with our lifestyle, we did not understand. I guess they were trying to make us dependent on them (governments). But today our children understand, and that's why we elders are fighting side by side our children and grandchildren. No way our life, culture and history would be condemned by foreign governments. I guess to this day no elder will die with a broken heart because we see our children and grandchildren trying to do away with the injustice that has been done to us

elders, themselves, our grandchildren, our culture, our history and our land. Next came to me that will be the final blow to the Innu, the militarization of our land. Life as it is now in the country is very unbearable and when NATO comes, that will be the end of us Innu. We will not be able to live off the land the way our ancestors have for thousands of years. Without land and animals there's no such thing as being Innu. I guess next time you want to see us will be at the Museum of Man in Ottawa once the governments get their way.

Thanks for your walk, supporters it touches my heart deeply to know there are people who are deeply committed to our cause.

Mary Adele Andrew

**ACTIONS IN SOLIDARITY
WITH THE INNU PEOPLE**

You can help by signing and circulating the petition (opposite page) and by attending the ACT For Disarmaments 8th Annual Spring Protest for Peace, Saturday May 19, 12 Noon, Queen's Park Toronto.



SUPPORT THE INNU !

100,000 SIGNATURES

To Stop the NATO Base at Goose Bay, NEWFOUNDLAND

PETITION

We Propose that the Governments of Canada, Britain, The Netherlands and West Germany stop low level military flight testing and training over the Innu land of Nitassinan (Labrador and Eastern Québec). And we strongly oppose the building of a NATO base which would increase the numbers and intensity of the flights.

PLEASE SEND COPIES OF THIS PETITION TO:
ACT FOR DISARMAMENT 225a BRUNSWICK AVE, TORONTO M5S 2M6 960-2ACT

<i>Dawn Greene</i>	<i>225a Brunswick Ave. Toronto, M5S 2M6</i>	<i>960-2228</i>

AND FURTHER SUPPORT THE INNU BY ATTENDING
ACT FOR DISARMAMENT'S 8TH ANNUAL SPRING PROTEST FOR PEACE
SATURDAY, 19 MAY 1990, NOON • QUEEN'S PARK (COLLEGE AND UNIVERSITY)

FUNDING CUTS TO NATIVE GROUPS AND PROGRAMS

In mid-February, Finance Minister Michael Wilson's federal budget included cuts of \$10 million to Native media and lobby groups and programs. To summarize, here is a list of programs that are on Michael Wilson's "hit-list":

- *The Assembly of First Nations will have its funding cut by \$562,000
*27 Regional Tribal Councils have had their funding eliminated
*7 Provincial and Territorial Umbrella Groups for Tribal Councils have had funding cuts of 15%
*The Native Council of Canada will lose funding for core activities and supplies
*The Friendship Centre Program has been cut by \$1.2 million.
*The Native Communications Program, which subsidizes 15 Native newspapers will be completely eliminated, doing away with 180 jobs and threatening many Native languages with extinction.
*The Native Broadcast Access Program, which funds aboriginal radio and TV broadcasts to northern communities had its \$2.2 million budget cut by 16% (Cuts to this program, combined with the elimination of the Native Communications Program will result in a loss of \$615,000 to the Inuit Broadcasting Corporation, and will cut off many communities from communication with each other

Most of these cuts are scheduled to go into effect July 1st - "Canada Day!" They are evidence of the callous and racist attitudes of the government. Following are some ways to speak out against the funding cuts. As we learn of more protests and actions, WomenSPIRIT will pass these on to you. If your group has anything planned, please let us know.

WAWATAY NATIVE COMMUNICATIONS SOCIETY

Wawatay Native Communications Society has begun a write-in campaign to save the Ojibway and Cree languages and the vital media and communications services they provide to Native people in Northern Ontario.

Pre-printed postcards are available at the Native Women's Resource Centre, 245 Gerrard St. E., Toronto.

If you would like a supply of postcards for your group to send or distribute, or if you want more information on the campaign, contact:

Wawatay Native Communications Society
P.O. Box 1180
Sioux Lookout, Ontario
POV 2T0
(807) 737-2951

Or, you can write a letter yourself to the government protesting the cuts to Native media. The following is a suggested letter you can send:

Dear Mr. Weiner,

I would like to voice my strong objection to cuts to the Native Communications Program and the National Native Broadcast Access Program.

These cuts will severely jeopardize the important media and communications services provided by Wawatay Native Communications Society to Native people in Northern Ontario.

Please reinstate full funding to this communications society immediately.

Handwritten text in Ojibwe script, first paragraph.

Handwritten text in Ojibwe script, second paragraph.

Handwritten text in Ojibwe script, third line.

Ojibwe signature.

Yours truly,

Send cards and letters to:

Secretary of State
The Honourable Gerry Weiner
House of Commons
Room 533
Confederation Building
Ottawa, Ontario
K1A 0A6

(No Postage is necessary if you are mailing from within Canada.)

**STANDING COMMITTEE
ON ABORIGINAL AFFAIRS**

The funding cuts to Native periodicals and broadcasting are an attack on Native people's ability to preserve and pass on their traditional languages. The federal government is holding hearings into aboriginal literacy issues some time between April and June 1990. This is an important forum for groups and individuals to express their opposition to the funding cuts.

The announcement of the Committee's study reads as follows:

"**ABORIGINAL LITERACY ISSUES:** From April 1990 to June 1990 (approximately), a study of literacy as it affects aboriginal people will be undertaken. This will include a review of literacy issues with respect to English/French as well as

aboriginal languages. Public hearings on aboriginal literacy issues will be held. The Committee invites interested persons or organizations to make submissions to the Committee. Groups interested in appearing before the committee by letter or telephone as indicated below. A schedule of hearings on aboriginal literacy issues will be announced at a later date.

Ken Hughes, M.P., Chairman"

For further information, contact:

The Clerk
Standing Committee on Aboriginal Affairs
Room 617, Wellington Building
Ottawa, Ontario
K1A 1A6
Tel: (613) 996-1532
FAX: (613) 996-1962

SHARING

**ATTENTION, NATIVE
WOMEN WRITERS**

IN RESISTANCE: IN CELEBRATION will be an anthology in acknowledgement and celebration of 500 years of our continued survival (1492-1992) and will reflect our experiences as Native Women since the arrival of Columbus.

"Dear Sisters,
"1992 is approaching and with its arrival will come the Christopher Columbus Day Celebrations. The festivities surrounding the arrival of Columbus will take place throughout North America.

"In Resistance: In Celebration will for us as Native Women be our way of celebrating 500 years of our continued survival. It is intended to be one of the many ways through which we can say 'We are still here, we have survived, and we

are strong as were our Grandmothers.'"

"I feel it is important to not remain silent as the 21st Century approaches, rather this is the time for our voices to be louder amidst the chaos surrounding all peoples.

"I ask that you photocopy and circulate this flyer to any women, published and unpublished, young and old, whose words, art or photographs should be heard or seen.

"Yours in Sisterhood and in Struggle,"

Connie Fife

The publisher will be Sister Vision Press, Toronto - Canada's first Black Women and Women of Colour Press.

Submissions of poetry, short stories, testimonies, essays, novel excerpts and photographs are welcome. Send a biography with your work stating your tribal affiliation and other information you wish to include. Also

enclose a S.A.S.E. if in Canada.

Deadline for submissions is November 1990.

Send material to:
Connie Fife - Editor
P.O. Box 1634
Winnipeg, Manitoba
Canada
R3C 2Z6



**ABORIGINAL HEALTH
PROFESSIONS PROGRAM**



JOIN OUR CIRCLE!

University of Toronto
214 College St.
Room 304
Toronto, Ontario
M5S 1A1

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

- *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 poetry and prose 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 12 pages of prose (short stories, creative essays, testimonials or novel excerpts), or 5 pages of poetry.

We are looking for work that encompasses Native women's experience 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 not to send your only copy of a work.) Payment for published work will be in copies, with a small honorarium, to be determined. Deadline for submissions is May 1990.

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

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

**REPORT ON
REVERENCE FOR LIFE
FORUM**

Tuesday April 3, 1990

The forum staged on the front steps of Queen's Park is an annual event organised by Six Nations to act as a vehicle for Native and non-Native people to voice their concerns regarding ancestral, political and environmental issues. Many issues were approached.

Labrador Elder, Elizabeth Penashue, spoke of the intrusion of military forces on Innu land and the devastating effects of the NATO low-level missile fly-overs.

Elder Vern Harper spoke of our responsibility to face the environmental issues of today, respect Mother Earth and the old ways, as well his happiness at seeing many young people re-affirming their heritage.

Next year's Reverence for Life Forum will be held in April 1991. These rallies provide an excellent forum for Native people to generate public support and solidarity among all people to protect Mother Earth.

So let us take the time to educate the masses as to the beauty and wisdom of the Native cultures by attending the forums, attending the rallies, letting our voices be heard, our numbers be seen.



MARY'S STORY

a dialogue on Racism

Video focusses on workplace harassment

A video dealing with a Regina native woman's complaint of racial and sexual harassment in the workplace has been produced by the Faculty of Social Work at the University of Regina. *Mary's Story — A Dialogue on Racism* is a powerful statement on the effects of discrimination. It documents the plight of Mary Pitawanaquat, an Ojibway woman who was employed as a social development officer with the federal department of Secretary of State for over six years. Pitawanaquat was dismissed from her job in 1985, two years after filing a complaint of sexual and racial harassment.

By focussing on a number of personal testimonies, the video looks at what constitutes racism and discrim-

ination; the different forms it takes; and how it festers and spreads in a workplace if left unchecked.

Most importantly, the video looks at the effects on the victim. Pitawanaquat retells a few of the incidents which characterized the harassment and speaks poignantly of how the stress affected her life — her physical and mental well-being and her relationship with her children. Her 12 year old son, Brock, tells of the changes in his mother and the overall impact on the family unit.

The video also features interviews with Madeleine Parent, a long time member of the National Action Committee, Status of Women, Dr. John Chong, a medical specialist on the effects of stress on personal well-

being, as well as comments from Pitawanaquat's union representative and a former co-worker. The complaints of harassment are currently being considered by the Canadian Human Rights Commission.

This video should force people to acknowledge and confront the "conditioned prejudice" (as Pitawanaquat's union representative describes it in the video) that is so much a part of our society and all of its institutions. *Mary's Story — A Dialogue on Racism* should be a catalyst to get people thinking and talking about sexual and racial prejudice.

The video was developed by a special project of the University of Regina Social Work faculty — Taking Control: A Review of Indian and Native Social Work Education in Canada, Social Administration Research Unit. The video project has been supported by NAC; the Whitefish River First Nation, Manitoulin Island; the Canadian Conference of Catholic Bishops; and the Public Service Alliance of Canada.

Video production was done by Don List of Birdsong Communications Ltd. Regina. Copies of the 30 minute tape are available for \$49.95 from the Committee to Combat Workplace Discrimination, Social Administration Research Unit, University of Regina.



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Action Committee Network

Network of Saskatchewan Women is published by the Saskatchewan Action Committee, Status of Women. Network offices are located at 2343 Cornwall St., Regina Sask. S4P 2L4. Phone 525-8329. Subscriptions \$15 per year. Typesetting done by Briarpatch, Regina, Saskatchewan. Printing done at Commercial Printers, Regina, Saskatchewan. Second class mail registration number 6124.

Network is partially funded by Secretary of State, Women's Program



On March 21st, 1986, Brian Mulroney signed a Proclamation declaring the Second Decade to Combat Racism and Racial Discrimination.

That same day his government fired Mary Pitawanakwat for being an aboriginal woman.

This is her story.

MARY'S STORY

a dialogue on Racism

This disturbing documentary tells the story of Mary Pitawanakwat, a civil servant who experienced racial and sexual harassment. Mary's allegations were dismissed without investigation; Mary was labelled a troublemaker, and was fired. Three years later Mary's case is still under investigation by the Human Rights Commission... an investigation Mary sought and won in the Federal Court of Canada.

In a series of low key, intensely moving interviews, this videotape details the devastating effects of racism on Mary's career, her family, and her health.

"Mary's Story" is an excellent starting point for any discussion of human rights, and a powerful indictment of the racism inherent in our society.

For further information contact

The Committee to Combat
Workplace Discrimination
Social Administration Research Unit
University of Regina
Regina, Saskatchewan
S4S 0A2

MARY'S STORY; A Dialogue on Racism

36 minutes

Color

VHS \$49.95

Directed by Don List

Produced by Birdsong

Communications (1989)

806 Victoria Avenue

Regina, Sask. S4N 0R6

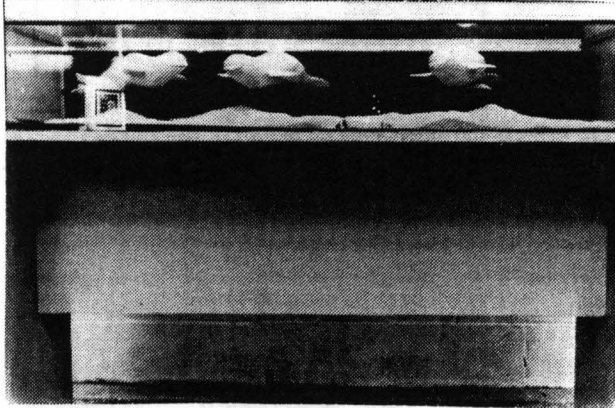
O.C.A.
ANISHNAWBEK '90

An art exhibition called "Anishnawbec 90" opened on March 9, 1990 at 100 McCaul St., Toronto. It featured art work by native students at the Ontario College of Art, including a number of women students.

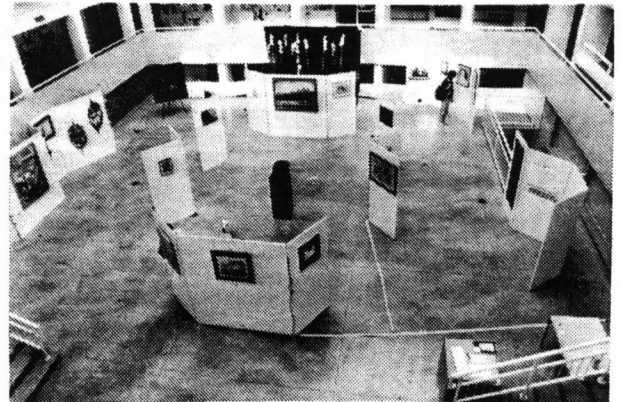
Artist Mary Anne Barkhouse took these photographs of some of the women students' work.



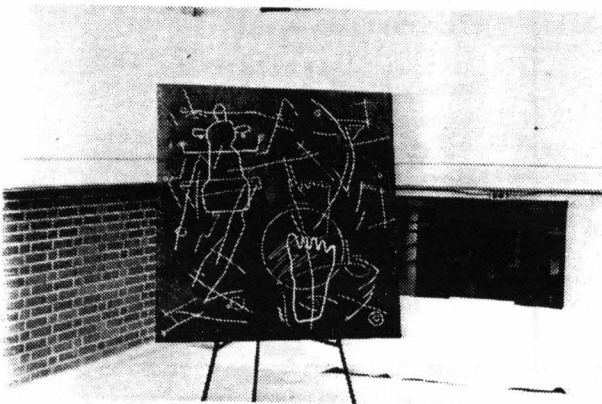
Shelley Niro



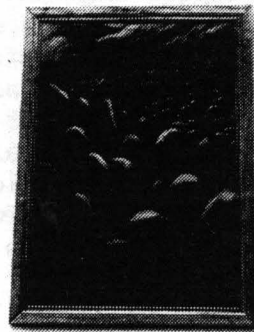
Mary Anne Barkhouse



Installation view



Linda Cywink



Shelley Niro



Installation view



Reona Brass

HEALTH

NUTRITIONAL WORKSHOP

9:30am-4:00pm
at

The Native Women's
Resource Centre
245 Gerrard St. E.
Lower Level

Working-Groups,
Discussion, and
Implementation

Reference:

- Two Guest Speakers
- Traditional Elder
- Anishnawbe Health

Everybody Welcome
For further information
contact Janice at 963-
9963

MENOPAUSE WORKSHOP

Menopause
Cross-cultural
Perspectives Workshop

April 23, 1990
10am- 3pm
at

The Native Women's
Resource Centre
245 Gerrard St. E.
Lower Level

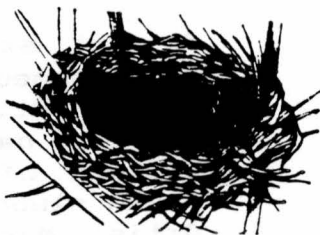
Guest Speakers:

- Native Cultural Beliefs..Elder,
Pauline Shirt
- Main Stream Culture
Gail Webber
Regional Women's
Health Centre

- Medical
Dr. Jill Blakeney
Anishnawbe Health

For further information
contact Glenda Snache at
963-9963

DEAR ROBIN REDBREAST



Dear Robin Redbreast,

I'm having problems with changing my baby's feeding from breast-feeding to bottle. Do you have any ideas how to make it easier for baby? He's 8 months old and he'd rather starve than take a bottle.

Dodo Mama

Dear D-M,

It is important to respect the baby's needs in early development years. Take comfort that he will soon gradually wean from breast to bottle as he learns to explore the world around him and finds new interests, so to speak.

Robin Redbreast

Dear Robin Redbreast,

My daughter has difficulty settling in to homework and completing school projects on time. How can I help her without fussing and eventually doing the projects myself?

Yours truly,
Homework Mama

Dear Homework,

Try affixing a calendar to your refrigerator highlight due dates of projects. Recognize homework and projects

accomplished with different coloured stars so all can see your child's achievements. Go with your child to the library and help her source information and supplies. Make a fun excursion of the process and your daughter will begin to realize the joy of learning.

Good Luck,
Robin Redbreast

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

Wanepuhnud - Native

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

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 and main intersection
- The telephone number you are calling from
- Your name

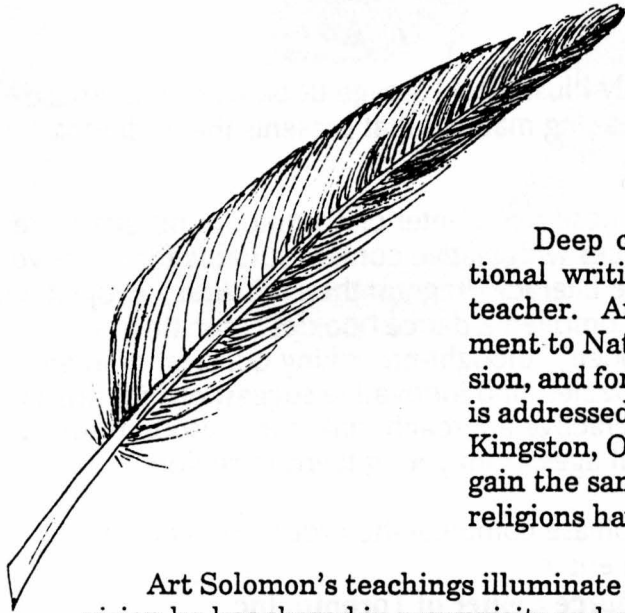
REMEMBER: When using a pay phone the call is FREE for emergencies.



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

ORDER FORM

Please send me:

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

@ 14.95 _____

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cheque payable to NC PRESS LIMITED

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Signature _____

Name (please print) _____

Address _____

City _____ Prov _____ Postal Code _____

Mail to: NC Press Limited, 260 Richmond St. W, Ste. 401, Toronto, ON M5V 1W5

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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245 Gerrard St. E.,
Toronto, Ontario
M5A 2G1.

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(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.



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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(detach, fill out & mail)

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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.



TORONTO

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

NATIVE WOMENS RESOURCE CENTRE OF TORONTO INC.

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

