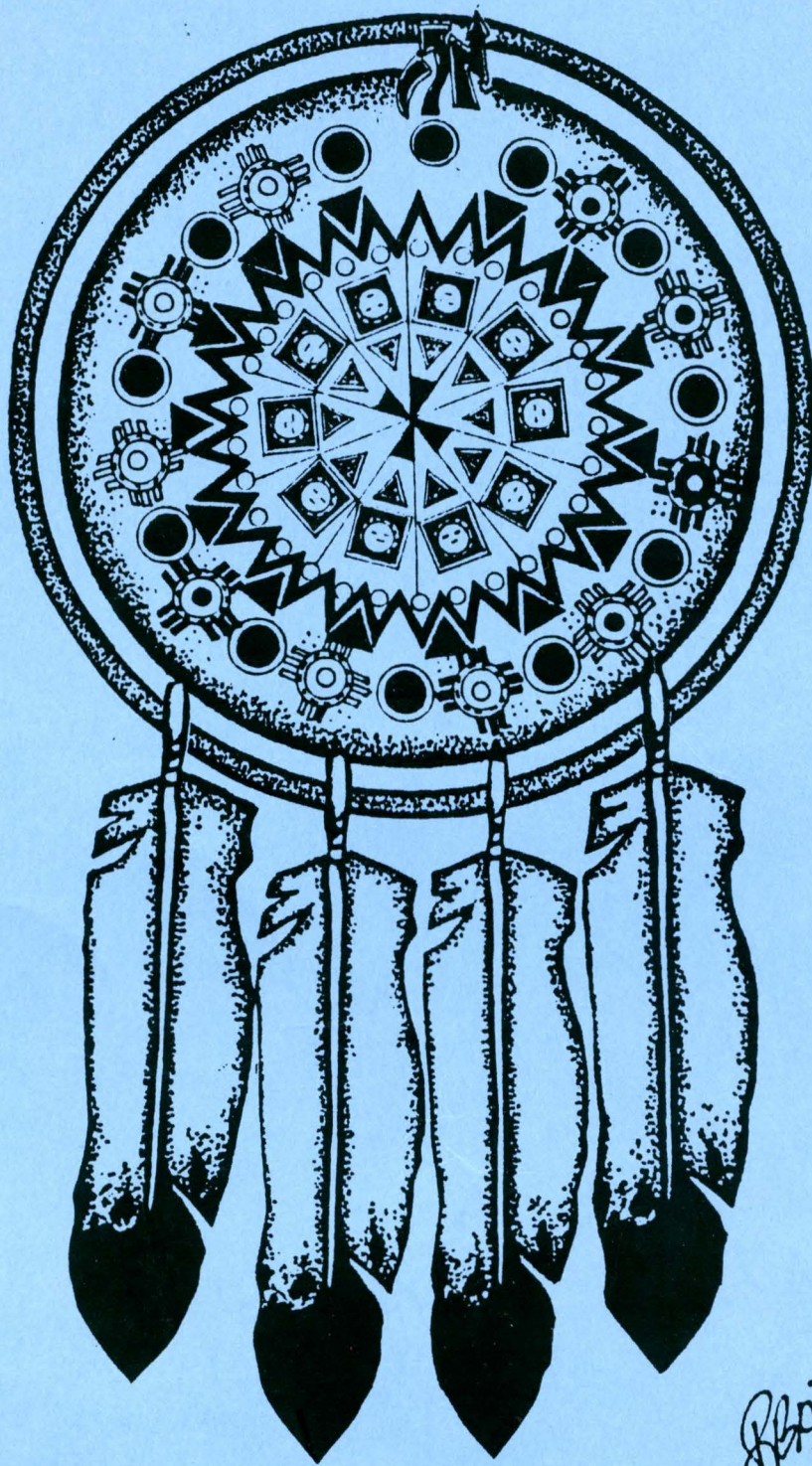


NATIVE WOMENS RESOURCE CENTRE OF TORONTO INC.

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

WOMEN Spirit



REBORN
81

THE NATIVE WOMEN'S RESOURCE CENTRE
 245 Gerrard St. East Toronto
 Phone: (416) 963-9963
 (416) 963-9348

BOARD OF DIRECTORS

Jacqueline Rosen	President
	Vice President
Brenda Simon	Treasurer
Sally Gaikhezheyongai	Secretary
Cheryl Bray	Director
Rachel Robinson	Director

STAFF

Maddy Harper	Executive Director
Gwen Coda	Administrative Assistant
Glenda Shache	Family Worker
Janice Trudeau	Literacy Coordinator
Lisa Morris	Volunteer Coordinator

**NEWSLETTER VOLUNTEERS
 FOR THIS ISSUE**

Sally Gaikhezheyongai	Anna Gronau
Cheryl Lawson	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Written works that are offensive or slanderous to the community will not be published.

Drop on by or mail your submissions to our address. (Please note that after this issue, WomenSPIRIT will not publish articles more than two pages long.)

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

TABLE OF CONTENTS

NEWS FROM THE CENTRE

A FEW WORDS FROM THE N.W.R.C.
 by Maddy Harper1

ANNOUNCEMENTS

Family Cultural Evening1

WANTED! Board Members1

A.A. Meeting1

Sweat Shirts on Sale1

Volunteers2

Artists Needed2

Farewell to White Dove2

NISHNABE HOMES INC.2

ISSUES AND POLITICS

FRATURE ARTICLE

STUDY ON ABORIGINAL FAMILY VIOLENCE
 by Ontario Native Womens Assoc. ...3

AN OPEN LETTER
 by Sally Gaikhezheyongai6

PHONE NUMBERS TO KNOW6

THE LEONARD PELTIER DEFENSE COMMITTEE ...6

"DISCOVERY OF AMERICA" OR 500
 YEARS OF RESISTANCE?
 by Maddy Harper8

SHARING

LETTER FROM A READER OF WomenSPIRIT9

ABORIGINAL HEALTH PROFESSIONS PROGRAM ...9

NATIVE WOMEN WRITERS9

WOMENSPIRIT10

NEEM-DAH11

HOSTEL/HOSTILE?
 by Sally Gaikhezheyongai.....12

A MEMORANDUM FROM YOUR CHILD.....12

SPIRIT TRAVELLER, DREAM SHAPER
 PART 2, by Sharon Berg14

"Intimacy"
 by Michelle L. Moses-Wey15

"Without Bitterness"
 by Michelle L. Moses-Wey16

DEAR ROBIN

RED BREAST.....16

HEALTH

FETAL ALCOHOL SYNDROME16

INTERNATIONAL WOMEN'S DAY DANCE18

FAMILY WORKER JOB AT N.W.R.C.19

ARROWFAX20

ART WORK

FRONT COVER by Rebecca Baird

IMAGES by Linda Cywink: Inside Front Cover
 Back Cover, and Pages 5, 8, and 17

IMAGE by Shelley Niro: "Marriage of the
 Clans" Page 15

ANNUAL MEETING

At 8PM, on March 22, the Native Womens Resource Centre will hold its Annual Meeting. There will e reports on activ-ities at the Centre over the last year, and elections will be held. All Women are welcome. Meegwetch.

NEWS FROM THE CENTRE

A FEW WORDS FROM THE NATIVE WOMEN'S RESOURCE CENTRE

BY MADDY HARPER, ADMINISTRATOR

As we are looking ahead to the winter months to be behind us, we are starting to prepare for the freshness of spring. We are in the midst of planning many new and continuing initiatives. We will be making a public announcement soon on our building endeavor. Keep your ears open. As soon as we locate the appropriate space you will know. Also we have started a new "family cultural evening" you will find particulars on another page. I want to be brief and aim only to acknowledge the present staff at the N.W.R.C. for being a really great crew. The Women we have on right now are dedicated, sincere in their work and volunteer many long hours. I want to tell you this because they are responsible for all the good things which are being done at the Center right now. They deserve a hand of appreciation. With spring upon us we are looking ahead positively and enthusiastic with many great ideas. Come on down and join in. All are welcome.

ANNOUNCEMENTS

FAMILY CULTURAL EVENING

The Native Women's Resource Centre will be starting a new program. It is called "Family Cultural Evening." It is as the name implies, an evening for families to get out together for culturally educational fun. It will

begin on February 7th, 1990 from 4:30 to 6:30. The activities are geared to the 4 to 12 year-olds. Parents are encouraged to bring their children. Each evening will begin with a sweetgrass ceremony, followed by a sharing period between parent(s) and child(ren). A light supper will be available. Participants are invited to contribute to the evening's fare if they desire. After clean-up we will do the following scheduled activity.

Schedule

Every Wednesday from 4:30 PM to 6:30 PM

February 7, 1990

Arts and Crafts:
Valentines Day cards and pictures

February 14, 1990

Arts and Crafts:
Braided necklace using beads and leather.

February 21, 1990

Traditional Dance: with guest speaker

February 28, 1990

Introduction to Ojibway Language
"Mud-da-swi Anishnabwehns-jeehn-uk"

March 7, 1990

Arts and Crafts: Bracelets using leather and beads

March 14, 1990

Native Dance

March 21, 1990

Video: "Maple Sugar Bush" followed by art.

March 28, 1990

Native Dance and meeting.

Please call us at 963-9963 or 963-9348 for further information. We look forward to meeting you.

WANTED! BOARD MEMBERS

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

A.A. MEETING

Morning Star

Group/Anishnabe-Kwe

Saturdays

at 11:00am sharp

located at

245 Gerrard St. E.

(Lower Level)

Native Women's Resource Centre

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

ONLY FOR WOMEN!

Contact:

Glenda Snache

Phone 9639963

SWEAT SHIRTS ON SALE

Native Womens Resource Centre

T-Shirts \$10

Sweat Shirts \$15

Indigenous Native Women's Conference at Birch Island

T Shirts \$8.50

Sweat Shirts \$12

Cownecks \$16

VOLUNTEERS

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

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

What could you do?

We need volunteers in the following areas!

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

Anduhyaun has donated their time for Bingo on February 24th. The following people have volunteered:

Joyce Johnson, Sadie Chrisjohn, Liz Jocko, Emily Loutit, Dorothy Wenigwans.

Will you also give of your time? We want to give a special Meegwetch to these women. They are the first organization to contribute their time.

13 NATIVE FEMALE ARTISTS NEEDED

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

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

DEADLINES:

For the book cover:

April 31, 1990

For the illustrations:

September 31, 1990

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

FAREWELL TO WHITE DOVE, WELCOME ROBIN RED BREAST

We feel a great loss at White Dove's decision to resign. However, we wish her prosperity and health in her future endeavours. She realized she had to pursue her own aspirations. Good Luck, White Dove. We are fortunate that Robin Red Breast has agreed to be our advisor. Welcome Robin Red Breast. Letters to Robin Red Breast and her responses can be found on page 16.

NISHNAWBE HOMES INC.

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

Non-Profit Housing
for
Native People

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

Must have proof of Native ancestry:

-Status card
-Letter from DIA or from Band Office
-Copy of form filled out for reinstatement

Must have proof of income:

-A letter from your employer stating your (gross) salary and how many hours you are employed weekly, or three consecutive pay stubs

-Three copies of UIC warrant cards

-Three copies of monthly pension cheques

-A letter from a student counsellor if attending school with a breakdown of training allowance

-A letter from your social worker indicating your monthly benefits, or three months cheque stubs

References: Must have three references (no relatives)

ALCOHOL OR DRUG ABUSERS NEED NOT APPLY!!!

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

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

Applications can be filled out at the address above.

ISSUES AND
POLITICS



ONTARIO NATIVE WOMEN'S ASSOCIATION

Head Office: 101-115 N. MAY STREET
Ph: 623-3442 Or 1-800-465-6952

THUNDER BAY
ONTARIO
P7C 3N8

A LETTER TO THE PUBLIC FROM THE PRESIDENT OF THE ONTARIO NATIVE
WOMEN'S ASSOCIATION, MRS. SUSAN HARE

The Ontario Native Women's Association has completed its Final Study Report on Aboriginal Family Violence.

We are now only able to understand fully the complexities of Aboriginal Family Violence as it truly exists. It is unbelievably astonishing that Our Nations have survived the inner turmoil and destruction of the family over the past generations.

We believe that the reasons behind the high incidence of family violence are intimately connected with the poor social, political and economic position we find ourselves in. The inability to determine who we are, the racial prejudice and the history of government control in our lives has left the men and women of the First Nations in Canada frustrated and with no where else to turn.

The level of anger and frustration has been rising, and with it, the incidence of alcoholism and violence. All of these factors have contributed to a loss of respect for Aboriginal women and children.

We appeal to you for your support and encouragement in helping us to Break the Cycle of Aboriginal Family Violence. It will be a formidable task, one which requires the participation of all levels of Government, including First Nations Governments.

A Summary, along with thirteen recommendations are enclosed with the Study Report.

As President of the Ontario Native Women's Association, I would welcome and appreciate your response to this Report, and its recommendations.

Yours truly,

Susan Hare
President

FEATURE ARTICLE SUMMARY

The Ontario Native Women's Association's province wide Study on Aboriginal Family Violence was completed in November, 1989.

The results of the Study reveals the depth of violence, and the serious deterioration of the embodiment of the Aboriginal Family over the years.

In Summary:

* one in every ten Canadian women has experienced a form of abuse while eight out of ten Aboriginal Women have been abused or assaulted, or can expect to be abused or assaulted.

* children are also highly victimized at a rate of four out of every ten.

* in 82% of the cases, it is the woman who leaves the home; seldom does the batterer.

* there are no distinguishable, culturally appropriate services in Ontario directed at the batterer, and only a few native-run crisis shelters that exist for native women and their children.

* There is a serious lack of specially trained personnel and resources in the area of incest, sexual and physical abuse counseling, especially at the community level.

* eighty-two percent (82%) of the respondents said that the abuser should be charged, and only 4% said "no" to charges being laid.

This report unravels the complexities of Aboriginal Family Violence exclusively from an Aboriginal Women's perspective, the first of its kind in Ontario. The perspective and solution which we bring is one building upon intimate insights into the nature and cause of Aboriginal Family violence, the extent and availability of support for victims, and most significantly, a program of action that can work.

RECOMMENDATIONS

1. The Provincial and Federal Governments must ensure that a policy of equality of access in the provision of services and financial resources be continually adhered to for all Aboriginal women regardless of residence or status.

2. A special network of at least twelve 'Healing Lodges' should be established in or near Aboriginal communities which can provide shelter, support and healing for the battered woman and her children based on a model which reflects an Aboriginal vision of women, children, and the family and with services available in Aboriginal languages.

3. An Aboriginal treatment program for male batterers, such as the model proposed by Tikinagan Child and Family Services, must be instituted across the province. It must be designed and staffed by Aboriginal persons, drawing heavily on the resources of Elders and the most respected members

of the community who can assist Aboriginal men in overcoming their anger, frustration, and destructive behaviour towards their families.

4. In developing solutions to Aboriginal Family Violence, it is essential to provide culturally appropriate services to children and to attempt to keep the children united with at least one parent, or relatives of the child, in the setting from which they came.

5. The level of services required in Aboriginal communities to treat and combat the abuse of alcohol, drugs, and solvents, must be immediately increased in order to address a problem intimately connected to the high incidence of family violence. Support must be made available for the expansion of existing services and the integration of these services with other services for batterers and victims, from the young to the old, to promote a holistic approach to Aboriginal Family Violence.

6. A community response team, similar to that envisioned by the Tikinagan proposal must be instituted in every Ontario Aboriginal community, whether reserve, urban centre, isolated community or rural area.

7. An immediate education program, based upon the findings in this needs assessment, should be developed for Aboriginal people by Ontario Native Women's Association. Its purpose would be to educate the communities on the causes and nature of

continued on page 5

violence, the needs of Aboriginal families, as well as encourage communities to take the initiative in starting up a healing lodge, batterer treatment program and community response team. Just as importantly, there must be a separate element of the education program which is geared to children and which is brought into the schools.

8. The province should vigorously support the creation of an Aboriginal justice system, which can more readily address the Aboriginal people. Full support should also be given to setting up Aboriginal peace-keepers in our communities based on a culturally appropriate model, and with the development of an Aboriginal justice system, fully involving Elders and community leaders, and to address the problem of family violence. Until such time as an Aboriginal justice system is in place, it is necessary to continue to involve Canadian law enforcers in Aboriginal family disputes in order to prevent an escalation of violence and increased harm to family violence. It is not enough to lay Canadian criminal charges against Aboriginal male batterers and incarcerate them because this will only fuel the vicious cycle of violence brought on by the frustration and difficulty of life under the administration of the Canadian government and criminal justice system. When charging is used against the batterer, the counselling treatment in a culturally sensitive manner must be mandatory so the individual can be healed.

9. We propose the development of a training package for medical personnel (physicians and nurses) which will assist them in identifying cases of family violence and enable them to assist Aboriginal families in a culturally-sensitive manner, while informing them of Aboriginal services of assist with emotional and spiritual healing of abused families.

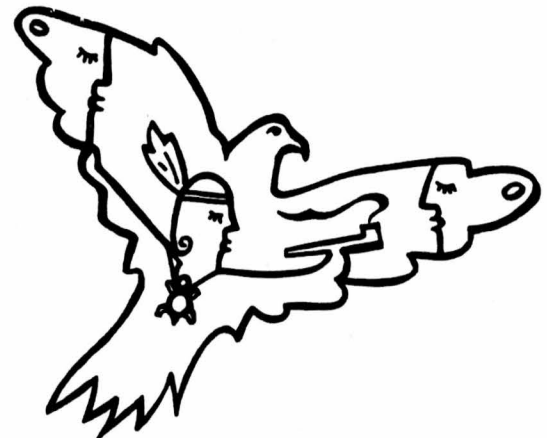
10. The degree of Aboriginal medical services available to Aboriginal families in violent situations must be increased, particularly in Northern and isolated communities. At the very minimum, every Aboriginal community, whether reserve, urban centre with large Aboriginal community, or Metis area, must have one Aboriginal nurse which speaks an Aboriginal language, and additionally one doctor, preferably Aboriginal who is trained in family violence identification and medical psychiatric treatment for the victim and batterer.

11. For Aboriginal women living on reserves, matrimonial property standards should be developed to enable an abused woman to gain the interim possession of the matrimonial home, until such time as the batterer can be treated and the family can be restored to a healthy and safe environment for the women and children. Until such proper self-government arrangements are in place, band councils should be encouraged to develop a by-law providing Aboriginal women with protection so that she can remain in their community. For first Nations and

Metis women who do not live on reserves, there should be an evaluation of the Ontario Family Law Reform Act as it relates to matrimonial property for them.

12. A clearinghouse or organizational centre specifically on Aboriginal Family Violence should be developed in order to encourage the continuance of research and needs assessment in this area, and the development of models for safe homes or 'Healing Lodges', treatment programmes, and other community based solutions to Aboriginal Family Violence.

13. It is necessary that a toll-free telephone service be set up specifically for victims of Aboriginal Family violence. The service could provide information about local shelters, medical and legal professionals in all communities, and support groups for victims and children which callers would be able to access. This service could be operated out of the clearing house on Aboriginal Family Violence, and the number could be made available as part of the wider community education program on family violence.



AN OPEN LETTER

My reaction to the summarized findings of the Report on Aboriginal Violence is that "it hits too many sore spots."

Sure, the First Nations Peoples of Ontario have all kinds of problems, but so does the rest of humanity.

However, I am doing something to help heal myself. By listening to Native elders and other Native Women, I can feel a healing occurring. The more I attend the healing circles of my Ojibway culture and hear the traditional teachings, the more I feel myself heal; not just spiritually, but also emotionally, mentally and physically. I don't think I could get this wholistic help or healing elsewhere. I figure that if I could heal 'me', then perhaps I could influence the healing of my family and maybe my native community, perhaps the planet.

In this light then, as a First Nations person, I could see some possibilities of the Report recommendations as our helping ourselves on our own terms and the overall Report issued as a defiant challenge to the mainstream public to listen to us. However ... listening begins in one's own home.

by Sally Gaikeshayongai

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
Anduhyaun - 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.

THE LEONARD PELTIER DEFENSE COMMITTEE (CANADA)

The Native Womens Resource Centre supports all Native peoples' struggles, especially when they are in solidarity and have been incarcerated for their beliefs.

THE LEONARD PELTIER DEFENSE COMMITTEE (CANADA), IN THE SPIRIT OF CRAZY HORSE, WOULD LIKE TO REQUEST THAT ALL PEOPLE JOIN HANDS TO DEMAND JUSTICE SO THAT OUR PEOPLE MAY CONTINUE TO HAVE THE COURAGE TO DEMAND FREEDOM FOR OUR BROTHER LEONARD PELTIER AND ALL OUR RELATIVES. LET US HOPE THAT THE BEGINNING OF THE NEW DECADE WILL ALSO BE A NEW BEGINNING IN A HISTORY WE CAN ALL BE PROUD OF FOR ALL OUR CHILDREN'S SAKE.

The LEONARD PELTIER DEFENSE COMMITTEE (CANADA) is composed of Native and non-Native people committed to freedom for Leonard Peltier and for the self-determination and rights of Native people across North America. Support work has been active in Canada since 1976, when Peltier was held for extradition for almost a year in Vancouver B.C. The coalition of people comprising the LPDC today includes two coordinators — Frank Dreaver and Anne Fitterer — and a steering committee consisting of lawyers and a respected council of Elders, including Ojibwe Elder Art Solomon and Cree Elder Vern Harper. We also have from the Oneida nation of the Six Nations Haudenosaunee people a commitment for support from the nine chiefs who after their decision agreed to guide us through to the Seneca Nation, the Western doorkeepers. They, in turn, will be keeping us informed and representing us along with the Oneidas on our hope to continue this process so that we may eventually get a united decision from these great nations individually or through a meeting of the traditional Grand Council of the Six Nations Confederacy. We also have the endorsement from several other individual nations across Canada. The steering committee consists of an advisory body as we work towards Leonard's ultimate freedom and create another milestone in the never-ending struggle to expose the truth of how governments and corporations are continuing the 500 year legacy of genocide by robbing nations of aboriginal

people of their cultures and lands. Some of the Oneida people have also supported this demand for human rights and social justice since 1976 along with countless others.

A major change occurred in late 1987 when the Toronto support group assembled a legal defense to examine the role Canada might have played resulting in a fraud having been committed on the people of Canada and its courts. Our legal council is represented by lawyers Dianne Martin and Clayton Ruby with the support of U.S. attorneys Law Gurwitz and Bruce Ellison.

Worldwide are numerous support groups in many countries as the global struggle for Peltier's freedom becomes more demanding. This includes the international U.S. defense committee in Lawrence, Kansas located near Leavenworth Penitentiary where Leonard Peltier is falsely imprisoned. Our future plans involve putting an end to the sophisticated political oppression of aboriginal peoples and to legitimize their right to self-determination through an active campaign to gain freedom for Leonard Peltier — North American political prisoner. Our work is not a single issue of one man's plight for justice but in a wider view, the struggle for Peltier's freedom is also a struggle for the rights and freedoms of all aboriginal people and all humanity as well.

We are pursuing all avenues toward justice from Canada which could ultimately result in Peltier's return to Canada or his ultimate freedom. The legal avenues include charges

of fraud and the demand to appeal the fraudulent extradition. We are also involved with political lobbying, public education and promotion for the support and solidarity amongst Native and non-Native peoples.

Canada has a direct role in Peltier's false imprisonment as he was refused asylum in Canada and extradited on the basis of falsified evidence submitted by the U.S. Government. It is this fraud committed during the extradition process which we exposed most recently at the Supreme Court of Canada on behalf of justice for Peltier. After 1 1/2 years of research, we have proof that all information supplied by the F.B.I. to Canada's court was fabricated. While the court dismissed the application in June, 1989, lawyers representing the U.S. Government did not deny that the fraud took place. The court then inquired what the Minister of Justice was doing about the breach of trust between Canada and the U.S. We are focusing our attention at this time on Canada's Minister of Justice to demand that the government act to appeal the false extradition and seek Leonard Peltier's immediate release.

Our work includes lobbying and educating MPs and different political parties in view of an upcoming Private Members' Motion, submitted by MP Warren Allmand (Lib). The motion, which could come before the House in upcoming months, calls for the government to seek Peltier's return to Canada.

We are currently communicating with individuals and organizations overseas in different countries to mobilize a worldwide response. Some of the other avenues of our organizing includes an intensive petition and letter writing campaign which is creating a momentum and pressure on Canada's government to demand justice. This demand is supported by religious, union educational and human rights groups and committees world-wide. We also do countless hours of out-reach work by speaking at different events about this historic struggle so that we can raise awareness and generate support.

We are also working on getting as many endorsements from Native organizations and nations for their solidarity so that this struggle continues to be identified as a crime against Native people and Native people's rights for self-determination.

In 1987, we organized a multi-city indigenous peoples' solidarity tour of central Canada promoting the plight of Nelson Mandela and Leonard Peltier. We also organized a Native Peoples' Run Against Capital Punishment around the same time. During this last year our campaign has focussed primarily internationally through a worldwide campaign for Peltier's freedom to the Canadian Government. We issue regular newsletters and statements.

As more people become aware of the importance of Leonard Peltier's freedom for the fundamental rights of all mankind, we are inspired and encouraged that

continued on page 8

our goal for our brother's freedom is that much closer. Our progress is also measured by the numbers of distinguished supporters worldwide.

Our work is sustained through the donations of primarily individuals, but since we became a defense committee in 1987, we have also recieved financial support from organizations. We are in desperate need for funds to go towards continuing our outreach work to the international community and across Canada through our communications by phone, mail and travel. We would like to visit Ottawa, Montreal and other urban centres in Canada to speak and organize at universities, union halls and community centres. We have formed support groups with the help of supporters in several cities across Canada which function in coordinaton with our goals and plans for action . We have such groups operating in Montreal, Edmonton and Vancouver which help raise awareness and support in these communities. Because of the nature of our campaign as a struggle for our rights to demand justice, our work can not be defined as a "project" or "program" but rather a history of human sacrifice for people to understand Canada's role and the government's responsibility in this case.

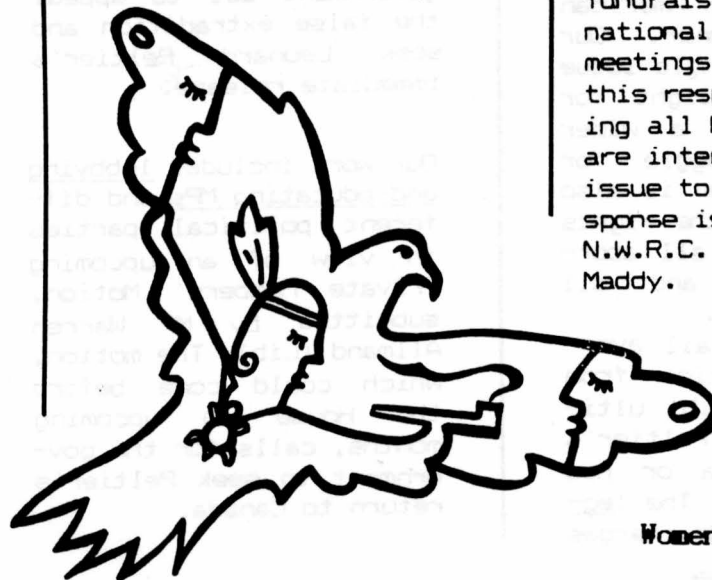
We also pay tribute to the many people who have helped us sustain and keep this struggle alive as it continues to reach the highest places of government and courtrooms. We would like to thank all of you who take the time to read this very important

material and it is our hope that our appeal for financial help is heard so that we may continue this never-ending struggle for justice. It has always been through the hardship of many people, including the loss of many lives, that this case has become another symbol of awakening to all humanity to demand freedom for Leonard Peltier and justice for all aboriginal people who continue to fight for their rights. Leonard Peltier continues to stay strong in his belief and all people and has never given up hope for the people's struggle to demand justice and freedom for all. For this we say THANK YOU.

*In true solidarity for a world in which it is still safe to be human.
Frank, Anne and the little ones.*

**"DISCOVERY OF AMERICA"
OR
500 YEARS OF RESISTANCE?**

There are a few Native Women who are beginning to meet in regards to the 1992 'Celebrations.' There is an urgent need to organize an indigenous response to this so called 'Discovery of America,'



some governments are officially calling this time "the Encounter of Two Worlds" Spain, the Vatican, the United States, European and Latin American governments are preparing many pompous events to celebrate the 'Conquest of America.' Some questions we should be asking ourselves is, what should we be celebrating? Was this contact between the European and Indians something we might call equal conditions and opportunities? What are the consequences of this contact? What are some of the dominating forces which oppressed us then and continue to oppress us today? We need not to cry nor to celebrate our bad luck, but to celebrate our endurance, our resistance, our self determination, our spirituality, our accomplishment, our survival and how we managed to do it. This is a very important time for us to come together, also a very good time to let the truth be known as we know it. The N.W.R.C. is co-producing the Womens Aomanac as another way to show the contributions of some Native Women and also to tell others how we feel towards the "Discovery of America". We are also fundraising towards other national and international meetings in regards to this response. We are asking all Native Women who are intereseted in this issue to call, your response is needed. Call the N.W.R.C. and ask for Maddy.

by Maddy Harper

SHARING

LETTER FROM A READER OF
WOMENSPIRIT

January 9, 1990

Dear Maddie,

My name is Margaret Nanninga. I became acquainted with your organization when I put an ad in the Toronto Star a short while ago. Jaqueline Rosen called me and suggested I contact you.

You see, I am conducting a search for my natural mother and I was wondering if I could ask you for your help. I have been searching for about 8 months (almost full time) and I don't seem to be hitting the right spots.

I understand you have a newsletter and also a bulletin board. I was wondering if you could possibly put the details of my search out so maybe someone might possibly know something and call me.

My name was MARLA LYNNE COMMANDA. I was born Feb. 1/1968 (I'm 21) in York County, Toronto, but was adopted through the North York Children's Aid Society. I don't know if there was no foster care in York County or if my natural mother moved during the time between my birth and my adoption. My adoptive parents were told that my natural mother kept me for 3 to 6 months, then I was put into foster care. (My mother wasn't sure whether she was going to keep me or not.) I was finally adopted November 18/1968. Apparently, she was unmarried and did not live with her immediate family in Toronto. Whether she lived with relatives or alone, I do not know. She was "about" 20 years old at the time.

These are the few "facts" I do know, but I would love to know more. I would love to know my history and my natural family.

Could you please put my search in your newsletter and on your bulletin board?

If you wish to contact me, my number is (519) 323-3175. If you put this search out for me, you can put down my number to call me collect. I appreciate your time and your help.

Thank you very much,
Margaret Nanninga

P.S. My address

- Margaret Nanninga
120 Wellington St. E.
Apt. #4
Mount Forest, Ont.
NOG 2L0

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 physics, anatomy, physiology, English, psychology, general chemistry, organic chemistry, mathematics

*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.

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.

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

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

Womenspirit

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

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

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

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

ORDER FORM
(detach, fill out & mail)

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

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

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

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

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

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

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



TORONTO

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

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 ORGANISATION 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
Native Womens Resource Center of Toronto, Inc.
245 Gerrard St. E.,
Toronto, Ontario
M5A 2G1.

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

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

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

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

I would like to receive **NEEM-DAH: Let's Dance**:
Number of copies: _____
At \$4.99 a copy: _____
Plus \$2.00 a copy for shipping & handling:

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

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



HOSTEL/HOSTILE?

The first time I brought my children to this city, we headed for a hostel right after we got off the bus. I know nobody, but I knew about hostels. We seemed to be the only Native family in that place. I made it a point to watch over my children carefully. We weren't going to be a bother to anybody and nobody'd better bother us! Things were cool (but hot, dirty and depressing.)

One evening, I settled my four Ojibway children in our part of a room and my Jamaican room-mate was settling her two children over in her part. I found the "after supper" times to be the worst time to step outside of your room because tempers were short at the end of a long, hot depressing day. I'd taken my children out for most of the day, so I figured some quiet time was called for. They were playing quietly amongst themselves and I tried to make plans and not worry.

Suddenly, the P.A. system booms, "Mothers! Come and get your children! They're running up and down the halls like a bunch of wild Indians! Come and get them! NOW!"

I was shocked and flabbergasted! I looked at my children and then over to my roommate. I began ranting to no one in particular. "I can't believe I just heard that! She shouted that ignorant remark over the PA system! What the hell is she talking about! Calling them kids 'Wild Indians' like that! I'm insulted! I ought to go over there and make her apologize! That's rude and ignorant."

My roommate said I should go over then and ask for an apology, but I brushed the idea off with "She's too busy." Besides other things were pressing on my mind. I looked over reassuringly at my children who were wondering at me. I hardly noticed that my roommate left the room. I usually paid her no mind. My protection policy being 'I'll be civil to people here, but I won't get friendly.'

My roommate walked in after a while and handed me a little piece of folded paper and said it was for me. She went over to her part of the room. I opened the paper and read it. I was so shocked at the contents that I had to sit down. It was a note of apology. I couldn't believe it!

The office worker apologized for making such an ignorant remark. It just popped out because it was an expression of her grandmother's when she yelled at her noisy grandchildren. It was, however, a careless, thoughtless remark made out of habit. She was sorry she insulted me. I had every right to be angry.

I tried to hang onto that piece of paper, but it got lost through numerous moves. I haven't been back to a hostel for years now. However, I still experience prejudiced remarks and attitudes from others and frankly, other people experience prejudiced remarks and attitudes from me ... sometimes... when I don't catch myself.

by Sally Gaikhezheyongai

A MEMORANDUM FROM
YOUR CHILD

RE: ME

1. Don't spoil me. I know quite well that I ought not to have all I ask for. I'm only testing you.
2. Don't be afraid to be firm with me. I prefer it. It lets me know where I stand.
3. Don't use force with me. It teaches me that power is all that counts. I will respond more readily to being led.
4. Don't be inconsistent. That confuses me and makes me try harder to get away with everything that I can.
5. Don't make promises: you may not be able to keep them. That will discourage my trust in you.
6. Don't fall for my provocations when I say and do things just to upset you. Then I'll try for more such "victories."
7. Don't be too upset when I say "I hate you." I don't mean it. But I want you to feel sorry for what you have done to me.
8. Don't make me feel smaller than I am. I will make up for it by behaving like a 'big shot.'
9. Don't do things for me that I can do for myself. It makes me feel like a baby, and I may continue to put you in my service.
10. Don't correct me in front of people. I'll take much more notice if you talk quietly with me in private.
11. Don't let my 'bad habits' get me a lot of your attention. It only encourages me to continue them.
12. Don't try to discuss my behaviour in the heat of conflict. For some reason my hearing is not very good at this time and my cooperation is even worse. It is all right to

take the action required, but let's not talk about it until later.

13. Don't try to preach to me. You'd be surprised how well I know what's right and wrong.

14. Don't make me feel my mistakes are sins. I have to learn to make mistakes without feeling that I am no good.

15. Don't nag. If you do, I shall protect myself by appearing deaf.

16. Don't demand explanations for my wrong behavior. I really don't know why I did it.

17. Don't tax my honesty too much. I am easily frightened into telling lies.

18. Don't forget that I love and use experimenting. I learn from it, so please put up with it.

19. Don't protect me from consequences. I need to learn from experience.

20. Don't take too much notice of my small ailments. I may learn to enjoy poor health if it gets me much attention.

21. Don't put me off when I ask honest questions. If you do, you will find that I stop asking and seek my information elsewhere.

22. Don't answer "silly" or meaningless questions. I just want you to keep busy with me.

23. Don't ever think that it is beneath your dignity to apologize to me. An honest apology makes me feel surprisingly warm toward you.

24. Don't worry about the little amount of time we spend together. It is how we spend it that counts.

25. Don't let my fears arouse your anxiety. Then I will become more afraid. Show me courage.

26. Don't forget that I can't thrive without lots of understanding and encouragement.

SPIRIT TRAVELLER

DREAM SHAPER

Worldview and the Need for Native Psychological Models

(Part 2)

by Sharon Berg

[The first half of this article was published in the Fall/ Winter 1989 Issue of WomenSpirit]

Everything is energy

Everything in the physical world is made of energy, all vibrating at different rates of speed. Thought is a relatively fine, light form of energy and is quick and easy to change. Matter is relatively dense and compact energy, slower to move and change. All these energy fields are interconnected, so how we think and feel is constantly affecting and being affected by everything around us. We are all part of one great energy flow.

Shakti Gawain 1.

Psychology is still several steps behind the other Western sciences, in many respects. Psychological models are created through attention to social 'norms'. Their purpose is to support the harmonious unity of the worldview which created them. Each person may insist on the freedom to develop as an individual but their development is guided towards a specific, limited variety of models which create social harmony. External controls do the rest of the work in painting the behavioral silhouette of these models. Like culture and world-view, psychological models say 'this is allowed' and

'this is not allowed'. They apply to thought, deed, and goals. In light of this, our current psychological models, with Freud and his students at the easel, can be described as the imprint patterns for thought and behaviour defined by western worldview. We can, then, safely assume that false conclusions about the cause and nature of 'dysfunctional behaviour' have followed the false premise of 'objective observation' in western Psychology.

If I can switch metaphors to make another point, western psychological models are like horse trainers, and many spirited Western mustangs have been tamed and saddle-trained along with the docile breeds, for they insist on obedience and conformity to standards of behaviour which are imposed by others. In this respect, the use of western psychological models in dealing with the 'adopted' members of western society is clearly inappropriate. However, the use of western psychological models in dealings with Native North Americans (who were socially 'conscripted' during colonization) has bred mutual distrust and hobbled their powerful traditions and culture. Native Identity has definitely received unjust treatment, and yet, it is clear that the Indian Mustangs have not been broken for Western saddles.

"Certainly the modern American Indian woman bears slight resemblance

to her forebears - at least on superficial examination - but she is still a tribal woman in her deepest being. Her tribal sense of relationship to all that is continues to flourish. And though she is at times beset by her knowledge of the enormous gap between the life she lives and the life she was raised to live, and while she adapts her mind and being to the circumstances of her present life, she does so in tribal ways, mending the tears in the web of being from which she takes her existence as she goes." (p.45-46, Allen)

"I think you need to realize that we are in the process after having been devastated - we have withstood the onslaught of christianity and civilization - and we're still here. We have not gone about the earth and destroyed it, for the sake of money or power or gross things. We have always honoured that creation. Because it doesn't belong to us, nor does the land belong to us. It belongs to the ones who come up after us. So we cannot own the land. We can't possess the land. And like the animals and the birds and the fish, we have always responded to territorial imperatives. You watch the robins, what they do in spring. Watch what the animals do. You know, the fox and the wolf. They mark their territory, and other foxes and wolves know that because they have such a keen sense of smell. So the robin makes sure that no other birds come there because they are in the business of raising a family, they must have adequate food.

Territorial imperative. not for power or possessions, but because of need."

Art Solomon

Western psychological models tend to accept some of the Native principals, values and behavioral formulas which have been presented and reject the rest. However, they must be accepted as a unit. These principals, values and behaviours serve to develop a native psychological model which serves good and valid purpose for Native worldview and identity. To deny any aspect of Native identity is to deny Native reality. These behavioral responses support universal harmonies which are perceived by Native people, perceptions which western science has recently 'discovered', as in Quantum Physics. (see Note 1.) If the Native person does not seem to have succeeded in western society, it is not because he is unreliable, disrespectful, lazy, or lacking intelligence. It is because he is not a Westerner. It is because he does not desire to be a Westerner. We must accept that the Native psychological models are not going to mirror western principals and premises. Art Solomon says, an important point about individual will is that it is so sacred no one can interfere with it, and not even the Creator will mess around with it. That does not mean we cannot strike a balance and respect individual autonomy.

We are at the point where we must return to 'natural

living'. This means more than a response to Western disregard for nature and the destruction of our physical Earth. We need not romanticize the Native person's life-style either, for, that picture postcard Indian is as unreal as the hollywood 'savage'. Rather, we must respect all of our brothers and sisters - red, and yellow, black, and white; we must share the responsibility for harmony; we must cooperate in the healing, both of our physical Mother Earth and our spiritual selves. If the 4 colours realize their capacity as circuits for universal energy we may finally accept our collective responsibility in the creating of our physical reality through thinking/doing/intending. Each spirit traveller must give our 'being' to the good life and discover our 'selves' in dreams.

"The new seers say that realization is the technique," he said. 'They say that, first of all, one must become aware that the world we perceive is the result of our assemblage points being located on a specific spot on our cocoon. Once that is understood, the assemblage point can move almost at will, as a consequence of new habits.'"

(p.118, Castaneda, *The Fire From Within*)

The red man has not given up. And, at the point when we all rediscover the ritual reinforcement of reciprocal relationships with 'all' beings, we will assemble a better world. It is simple as recycling paper and difficult as disassembling nuclear

power plants and the golden idol. First we must have the vision, then the collective will to actualize it. Hiamove gave us the vision:

"There are birds of many colours - red, blue, green, yellow - yet it is all one bird. There are horses of many colours - brown, black, yellow, white - yet it is all one horse. So cattle, so all living things - animals, flowers, trees. So men: in this land where once were only Indians are now men of every color - white, black, yellow, red - yet all one people. That this should come to pass was in the heart of the Great Mystery. It is right thus. And everywhere there shall be peace." (p.75, Allen)

Life-Giver, I know there's some good in this world - somewhere even someone to learn from. This is why I need your help, Life-Giver, to fight my greatest enemy, which is myself... To help me fight with my 4 Ways of Life. To be able to 'hear' the good things. To be able to 'see' the good things. To be able to 'smell' and 'taste and talk-about' these good things.

Paul Ortega,
Four Ways

The End

NOTES

1. Affirmation for March 4th
2. From the *Speaking Out* Program, TV Ontario, Jan.12, 1989

BIBLIOGRAPHY

Allen, Paula Gunn *The Sacred Hoop: Recovering the Feminine in American Indian Traditions*, Beacon Press, USA, 1986

Brown, Joseph Epes *The Spiritual Legacy of the American Indian* Crossroads, N.Y. USA, 1982
 Castaneda, Carlos *The Fire From Within*, Pocket Books, Simon & Schuster, USA, 1984,
The Power of Silence, Pocket Books, Simon & Schuster, New York, 1987
 Dumont, James "Journey to Daylight Land: Through Ojibwa Eyes", *Laurentian Review*, Sudbury, Canada, 1976,
The Principal Traditional Values of Native People, NATI 2105 EZ, Laurentian University, 1988
 Gwain, Shakti *Reflections in the Light: Daily Thoughts and Affirmations*, New World Library, USA, 1986
 Hallowell, Irving "Ojibway Ontology, Behaviour, and World View" from *Teachings from the American Earth* Edited by D. & B. Tedlock, Liveright Press, New York, 1962
 Kluckhohn, C. & Leighton, D. *The Navaho*, The American Indian Museum, Harvard University Press, New York, 1962
 Solomon, Art *Speaking Out*, TV Ontario, Jan.12, 1989
 Tooker, E. *Native North American Spirituality of the Eastern Woodlands*, Introduction by E. Tooker, Paulist Press, New York, USA, 1979

OTHER REFERENCES

Berman, Morris *The Reenchantment of the World*, Bantam/ Double-Day Dell, New York, USA, 1984/1989
 Deloria, Vine (Jr.) *The Metaphysics of Modern Existence*, Harper and Row, USA, 1979
 Redfield, Robert *African Worlds: Studies in the Cosmology of African Peoples*, Oxford U. Pres, UK, 1954

INTIMACY

Mind blank, concentration impossible,
the sensation of feeling only.

Suspended, as light as air,
gravity now non-existent.

Building, by a force all its own,
muscles beyond control.

Whimpers, barely audible,
extracted from my throat.

Silent, messages inside my head,
for mercy and for more.

Breath, shallow and hot,
the knowledge of your intent.

Focusing, there is nothing else,
the intensity overwhelming.

Cries, loud and long,
unaware that they were voiced.

Calming, cradled by a gentle wind,
body damp with moisture.

Sighs, so soft and so deep,
the joy of you knowing me.

Michelle L. Moses-Wey



WITHOUT BITTERNESS

Touch my soul
hear me cry out
heat rushing through my
veins

Close my eyes
with your whispers
my body limp with relief

Stop my mind
gentle reassurance
laughter in my belly

Feel my pain
sometimes left unaided
acknowledgment in my tears

Believe my sorrow
eyes full of truth
gladness in my heart

Accept my thoughts
genuine perplexity
gratitude in my actions

Reach my core
needy and sincere
respect in my response

Lift my spirit
with your joy
hope in my dreams

Search my soul
hear me sigh aloud
faith everlasting in my
love

Michelle L. Moses-Wey

DEAR ROBIN RED BREAST

Dear Robin Red Breast,

When my friend and I are
together things are great.
When I spend attention on
someone else she gets
angry and jealous. Please
help, I don't want to lose
her friendship.

De Energized

Dear De Energized

Get yourself some batter-
ies, charge yourself up
and laugh a lot. That's the
best medicine.

Robin Red Breast

Dear Robin Red Breast,

I'm 50 pounds overweight
and I've tried every diet
there is. I can't lose. Do
you suppose I'm destined
to be a blimp all my life?

Blimpo

Dear Blimpo,

Do you think you are
destined to be a blimp?
Your attitude tells me you
can't lose. If you can't
lose you can only win.
Change your affirmations.
Good luck! and for
*@&#%!'s sake, change your
name!

Robin Red Breast

Dear Robin Red Breast,

My boyfriend smacks his
lips and loudly chomps on
his food when he eats. I
find it very irritating.
How can I politely tell
him and bring it to his
attention. I love him
dearly.

Waiting anxiously,
Polite Manners

Dear Polite Manners,

Chomp on your food and
loudly smack your lips
too. Join the action.
Maybe he'll notice the
noisy commotion and become
aware of his disgraceful
social manners.

Good luck!
Robin Red Breast

HEALTH

FETAL ALCOHOL SYNDROME

The Preventable
Birth Defect

[Reprinted with permission
from a brochure published
by the Addiction Research
Foundation, Toronto]

What is Fetal Alcohol
Syndrome?

FAS is a pattern of birth
defects including:

- low birth weight
- small head with short eye
slits, thin lips, and
short nose
- delayed walking and
talking
- mental retardation

A baby affected by alcohol
may have some or all of
these symptoms.

How does alcohol affect
the fetus?

The fetus gets its
nourishment in the womb
through the placenta. If
the mother drinks alcohol,
it goes into the baby's
system too.

How much alcohol is safe
to drink?

Research shows that the
risk to the fetus is
greater depending on how
much and how often the
mother drinks. Even the
occasional binge can be
harmful. Thus, many
doctors recommend that
pregnant women do not
drink alcohol, including
beer and wine.

Who is affected by FAS?

Fetal Alcohol Syndrome can
affect anyone. No one,
regardless of race, age,
or income is immune.
Any baby whose mother
drinks heavily during
pregnancy is at risk.

Is there a safe time to
drink alcohol?

Many people believe that it is only during the first three months of pregnancy that the fetus can be affected. This is not true. Development continues right up to the end of the pregnancy term. Therefore, there is no safe time for a pregnant woman to drink alcohol.

Should I avoid anything else while I'm pregnant?

Besides alcohol, the fetus may also be affected by smoking. Therefore, a pregnant woman should avoid tobacco. In addition, she should consult with her doctor about the use of caffeine, prescription drugs, and over-the-counter medications such as vitamins, painkillers and cold remedies.

Where to Get Help

- Consult your obstetrician or family doctor.
- Contact the local office of the Addiction Research Foundation
 - in Toronto 595-6111
 - if Long Distance 1-800-387-2916 (No Charge)

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: One year - \$20

Name.....

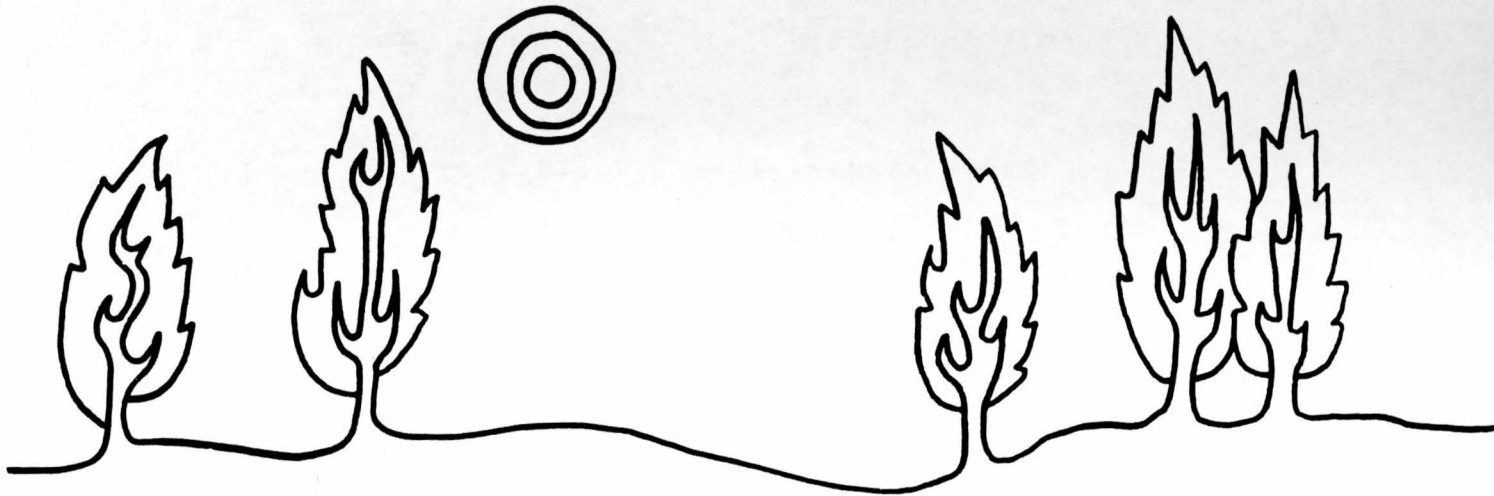
Address.....

Postal Code.....

ADVERTISING IN WomenSPIRIT

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

Call 963-9963



NOTICE TO ALL FIRST NATION WOMEN

INTERNATIONAL WOMENS DAY IS ARRIVING and the Native Womens Resource Center is asking that all Native Women come out and march with us on March 3, 1990.

COME OUT AND GIVE YOUR SUPPORT AND PARTICIPATION IN FORMING OUR OWN CONTINGENCY.... TO JOIN IN THIS YEARS' INTERNATIONAL WOMENS DAY MARCH.

As FIRST NATIONS WOMEN, we are hoping many of you will come to head the march from Convocation Hall, Kings College Circle, U. of T. to Ryerson Polytechnical Institute. Come and help us raise our banners and our voices as FIRST NATION WOMEN, as we join other TSWomen in addressing the themes and issues of the day.

If you would rather dance then walk...come out and support our Dance. To be held on Saturday, March 3, 1990 from 9 p.m. to 2 p.m. at 888 yonge Street (near Davenport) Refreshment will be served. L.L.B.O.

TICKETS : \$10 in advance and sliding scale
(to be available at N.W.R.C.)

co-hosted by Women's Press and Native Womens Resource Center
(volunteers still needed to work at various duties/times)

DATE of the march is SATURDAY MARCH 3, 1990

Starting times: of Rally (before march) is 10:30 a.m.
of the MARCH itself 12:30 P.M.

If you need more information, call Maddy or Sally at

963-9963

WOMENSCIRCLE

6 P.M. Pot luck

for FEBRUARY 1990

February 27, 1990 - Meditation - The Seven Steps of Life
- Vera Martin (Marten Clan)

J O B O P P O R T U N I T Y

FAMILY COUNSELLOR

Closing Date; April 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, need 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 communication 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/or 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 resumes to: Hiring Committee
Native Womens Resource Center
245 Gerrard St. E.
Toronto, Ontario
M5A 2G1

ARROWFAX INC.

ARROWFAX is Canada's first complete directory of Aboriginal organizations, businesses and individuals, including FAX.

NOBODY WHO WORKS WITH ABORIGINAL PEOPLE IN CANADA SHOULD BE WITHOUT ONE.

The Arrowfax Directory lists Aboriginal communities, businesses, social, political, cultural and recreational organizations, individuals and much more!

The Arrowfax Directory gives you easy and immediate access to markets, clients and services.

The Arrowfax Directory is well-organized and includes FAX listings to save you the money and time you now waste to find out a FAX number. Speed up your system and make it more cost-efficient!

The Arrowfax Directory is updated quarterly to provide you with new and additional information .. a completely up-to-date directory.

The Arrowfax Directory will be as indispensable as your phone book.

The first edition of the Arrowfax Directory contains over 12000 listings well-organized on 400 pages.

A yearly subscription to the Arrowfax Directory gives you the first edition and quarterly updates for one year. Please use our convenient order form for at least one subscription today.

ARROWFAX ORDER FORM

Date _____

Company/Organization _____

Address _____

City/Community _____

Prov. _____ Postal Code _____

Phone _____ Fax _____

Please indicate someone we may contact regarding this order if the need arises. _____

Office Use Only

Salesperson _____

Yes, please enter my subscription order to the new ARROWFAX Aboriginal Directory:

Qty.	Description	Price	Total
	ARROWFAX DIRECTORY	\$100.00	
	Less Volume Discount *		
	Sub Total		
	Prov. Sales Tax (Manitoba only)		
	Shipping & Handling (\$5.00/Directory)		
	Total		

- Cheque/Money Order enclosed.
- Authorized Purchase Order enclosed.
- Charge my American Express card.

Card # _____ Exp. Date _____

Signature _____

* 10% discount on orders of 10 or more.

J O B O P P O R T U N I T Y

FAMILY COUNSELLOR

Closing Date: April 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, need 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 communication skills
- Native language an asset
- must be a sole support mother
- must be a recipient of Social Service Assistance

JOB RESULTS:

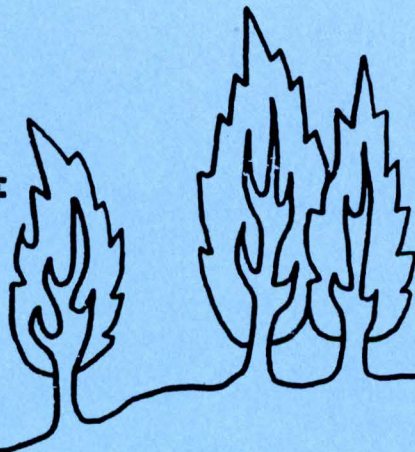
- to counsel Native Women in crisis situations as required with possible clientele including: victims of abuse, alcoholism and drug abuse, marital problems, Women in conflict with the law, and Women involved with family breakdown.
- to refer to specialized agencies and/or professionals
- to assist Native 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 resumes to: Hiring Committee
Native Womens Resource Center
245 Gerrard St. E.
Toronto, Ontario
M5A 2G1



WOMENS CIRCLE FOR 1990



Our Womens 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 Womens Circles begin at 6PM.

May 29

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

June 26

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

July 24

Preparing for Participation in Ceremonies - Pauline Harper-Shirt

August 21

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



February 27

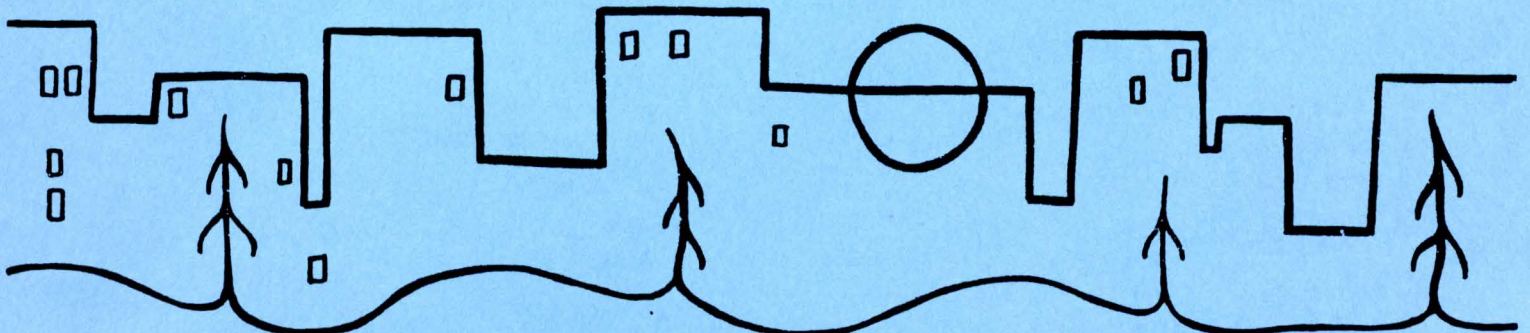
Meditation - The Seven Steps of Life - Vera Martin (Marten Clan)

March 27

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

April 29

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



NATIVE WOMENS RESOURCE CENTRE OF TORONTO INC.

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

