

W... N Sp...



Kendella Koroeh '89

JAN\FEB 1989

NATIVE WOMENS RESOURCE CENTRE OF TORONTO INC.

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

MESSAGE FROM DAWN SMOKE

NATIVE WOMEN'S RESOURCE CENTRE STAFF

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Assistant Manager:
Joyce Carpenter
Receptionists:
Marylou Maynard
Brenda Sayers
Family Counsellors:
Barbara LaValley
Student Placement:
Betty Belanger
Literacy Programme:
Supervisor:
Anne Mandlsohn
Assistant:
Carrie Tabobondung

BOARD OF DIRECTORS

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Lydia Soners
Treasury/Secretary:
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Jaqueline Rosen
Betty Belanger
Patti Pettigrew
Carol Howe

We welcome your sub-missions to
WOMEN SPIRIT !!! Please mail
letters, stories, announcements, poems
and art to:

WOMEN SPIRIT
NWRC of TORONTO
245 Gerrard St. E.
Lower Level
Toronto, Ontario
M5A 2G1

This is your news-letter. The voice
of Native Women in Toronto. Let your
voice be heard in **WOMEN SPIRIT!!!**

We thought we should give you a
brief update on the NWRC. We have a
new project that has just started
and everyone is excited. It's a one
year project doing research and
development for the centre.

As most Native Women in Toronto
know, we have long outgrown the
space that we are now occupying. We
are in a basement, and air
circulation is poor. We have severe
space limitations and considering
the number of programs and
activities we are involved in it is
amazing that we function as well as
we do.

One of the main focuses of the new
project is to find and purchase our
own facility. We have been doing
well with our fund raising
initiatives so it looks promising.
We are making our dreams a reality
and sometime in 1990 we hope we can
give you our new address. We would
like to see a place in and around
our same location that is warm and
inviting. We require separate office
spaces for our programs, workshop
space, an activities area and a
lounge area for women and children.

During this year we want to look at
the development of separate programs
as well as cooperative programs for
our community. We will be looking at
the feasibility of our own programs,
and if need be, redevelop them or
initiate totally new programs that
would more effectively meet the
needs of Native Women. To do this we
need input from the community and
welcome everyone's feedback, ideas,
options and criticisms.

When we first started we had no
money, volunteer staff, one desk, a
rug and a couch. In just a few years
we have grown dynamically. This
proves what our community is

capable of, and everyone in our
community should be proud. It has
only been twenty years since we
began organizing and from that point
in time we have become a force to
reckoned with. We are building on
each others strengths and victories
with a mutual goal of self
determination. The service agencies
in Toronto, the political and
support organizations have all done
remarkable work and made wonderful
advances. We are proud of our
community, the strength,
the bonding, the mutual cooperation
that is being exhibited can only
allow us to grow stronger and
achieve our goals and dreams.

-DAWN SMOKE

Research Developer
Past President
Founder/Board Member

STAFF NEWS

Hoping that the new year has brought
everyone happiness and joy. I
returned on January 11 1989 and had
a lot of fun with my friends in
Vancouver. I really miss them now
and I have no regrets on having to
come back to good old Toronto. I
really had a lot of fun! I saw my
two boys and I am very happy that they
are being well looked after. I will
soon have them here by my side and
begin again. They are young, only
one and a half and two and a half.
Their names are Victor and Graham. I
had spent Christmas with them and I
spent New Years with my mother.
Seeing old friends and making new
ones in Vancouver has lifted my
spirits. When I returned I realized
how much they all meant to me and
will stay in contact with them. I
feel lonesome for them.

Since I have come back I have
started at the Bingo again and I am

STAFF NEWS con't

very excited about its progress. There are more people coming to the Bingo now. I am also working with Nishnavbe Homes and it's interesting. It is a different task and is challenging.

-Cheryl Lawson

NEW VOLUNTEER

Greetings! My name is Deborah Brodey. I became a volunteer at the NWRC in the beginning of December. I have been helping around in the office as well as working on this months news letter. I decided to volunteer at the NWRC since I have been thinking about doing a masters in native studies and I wanted to have some experience working with native women. I did my Undergraduate Degree in Anthropology at McGill University concentrating on Southwest Asian studies (India). I have just recently returned from a trip to India, Nepal and Thailand where I spent nine months. I did volunteer work in a small village in rural India for three months where I supervised an orphanage. I enjoyed this immensely and intend to return to India to do some more work in the next year before continuing my studies. I love working at the centre and am so impressed by the work that is being done here. I thank all the women for making me feel so comfortable here.

-Deborah Brodey

ANYONE INTERESTED IN LIP SINC PLEASE CONTACT CHERYL LAWSON AT THE CENTRE FOR MORE INFORMATION. I WILL BE TRYING TO GET MORE GROUPS TOGETHER FOR A CONCERT IF WE GET A LOT OF CONTESTANTS. YOU MAY HAVE YOUR OWN GROUP AND IF READY PLEASE FEEL FREE TO CONTACT ME FOR A DATE THAT WE COULD ALL GET TOGETHER FOR THE CONTEST-CONCERT.

LITERACY NEWS UPDATE

Currently we have four learners in the literacy program. Some of the learning areas include; upgrading, math, english, accounting, driver's license, reading, writing and research. The learners range in levels from basic to advanced.

We also have had three short term learners who dropped into the centre for information for Board of Education upgrading requirements and resume assistance.

The tutors who are matched with learners are from various backgrounds. Some of the tutors are attending post-secondary schools and some are working. As well as helping someone else to learn, read, write and understand, many of the tutors feel they are gaining a valuable experience and learning themselves at the same time.

Whether your choice be tutoring or learning, literacy is a great opportunity.

If you are interested in tutoring someone or being tutored, please contact Annie or Carrie at the NWRC at 963-9963.

COMMENTS FROM A TUTOR

For me being a tutor, in the literacy program has been a really wonderful experience. What I have found so rewarding and so different from other educational situations is that the program is learner centered and based on respect and sharing. As a tutor I have been able to share with my learner the skills I have that are useful to her and her work of improving her own reading and writing. In return she has shared with me some of her experiences, insights and knowledge of native ways and traditions. Together we

MEETINGS

WHERE: NATIVE WOMEN'S RESOURCE CENTRE
245 GERRARD ST. E., LOWER LEVEL
WHEN: MONDAY 8:00 P.M.-9:00 P.M.
OPEN DISCUSSION AA MEETINGS

have shared the excitement of reading new stories, the fun of exploring a used book store and laughs over coffee.

I've learned a lot about the courage it takes both to learn and to teach new skills, and want to say "Meegvetch" to my learner for everything she has taught me. I encourage anyone who is interested in being either a learner or a tutor to find out more about the program- it is a pretty special opportunity to gain new knowledge and make new friends.

-Leslie Schwab

NATIVE WOMEN'S RESOURCE CENTRE
INDIGENOUS WOMEN'S COALITION

Since the creation of the NWRC, the centre has been involved in numerous activities supporting native women. One such activity at the international level involved NWRC staff participation in the Indigenous Women's Forum in the World Congress of Women, Moscow USSR, June 1987. An important resolution generated by this Forum was the identification of a need for an Indigenous Women's Coalition. Inspired by this enlightened declaration, the NWRC has taken the initiative to organize an Indigenous Women's Conference with the purpose of creating a Coalition among Indigenous Women around the world.

Native peoples' growing consciousness of issues affecting Native Women has increased the awareness that a support network is desperately needed. Grassroots individuals have expressed a need

COALITION

for a mechanism to address controversial issues. The coalition would enable individuals, groups and organizations to show support in a vocal forum. This is especially important considering the controversial issues such as the controversy which rose out of the gruesome incident of Virginia Nootchtai. She was butchered by a forty-four year old man who, despite public outrage and pressure from the native community was not sent to prison by the judge. The judge rationalized his decision by stating that he "probably would not survive" at the hands of other inmates who might be offended by his crime. More recently, there was the unjust treatment by Hull Police of a Cree woman named Minnie Sutherland which resulted in her death. The purpose of the coalition proposed by the NWRC would be to act as a vehicle for grassroots supporters to voice their concerns. Based on this information, the NWRC obtained funding to determine the feasibility of holding a conference and potential coalition to determine the nature and mandate of the proposed coalition.

An expressed interest and need for a coalition was identified in the survey responses and in the resolutions generated by the World Conference. Subsequently a planning committee was formed in response to this interest with the purpose of implementing these recommendations through the conference format.

Refer to last page for registration form and details of the conference.

CIRCLE OF HEALING

The CBC's special, Circle of Healing was an extremely powerful and revealing look at the causes and

ways of combatting sexual abuse and incest in a native community-Alkali Lake.

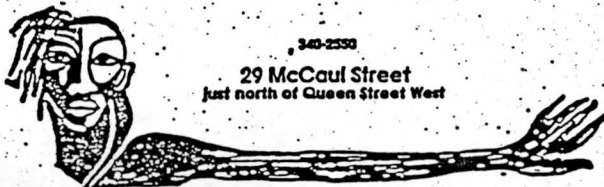
Being a non-native myself I was amazed by the strength and courage of this community and so ashamed by the ignorance of so many non-native Canadians who support the belief, as revealed in the program that sexual abuse and incest are cultural norms amongst native communities. When in fact much of the root of this can be traced back to the schools set up by the church in the 40's and 50's to integrate natives into main stream society. It has been proven that there are individual priests and nuns who sexually abused some of the young children living at the schools. Thus the circle began. Therefore this myth amongst the Canadian people symbolizes to me their guilt for having stripped our indigenous people of their culture, their rights and their dignity. It also represents the projection of this ugly problem on to one minority group when in fact it is a problem prevalent in all ranks of society-regardless of race or socio-economic background.

LOCATED!

As usual, you can count on us for unusual one of a kind items from Africa, South America and other Native nations from this continent and all over the world. You will find handmade and natural art, jewellery, craft and clothing.

We also have a great selection of work by local Black and Native Artists, Craftspeople and Designers. There is work by Grace Channer, Claire Carew, Buseje Bailey, Sandi Ross, Donna Barker, Winsem, Khadeja, and the list is constantly growing.

We are open now, so drop by to chat, have a coffee and find Treasures for yourself and others. Through December, the hours are 10 am to 9 pm and 1 to 5 Sundays. See you there!



343-2550

29 McCaul Street
Just north of Queen Street West

The people of Alkali Lake have set the example for the rest of Canada. We have a great deal to learn from the people of Alkali Lake in dealing with this problem which has always remained buried beneath the service. It is time that all of us pick up our shovels and start digging and dealing.

We have included in the following some responses to the program, Circle of Healing.

-Deborah Brodey

RESPONSES

I watched the documentary as I am interested in finding ways of healing from sexual abuse. I heard from different sources that there had been sexual abuse in residential schools but had not heard a story first hand of someone who had been abused. I went to a residential school for two years but did not suspect anything like that to happen. I can look at both sides from the abusers to the victims. It must have been very hard for the students to keep living there year after year with that going on. Imagine how much courage it must

RESPONSES con't

have taken.

The question that I have is, did the priest and supervisors go for any counselling?

I thought about the fact that sexual abuse goes from generation to generation and I am glad to see the cycle is being broken.

The documentary was very informative and made me think about what happens in a community where there was sexual and addictions abuse.

-Betty Belanger

MORE FEEDBACK

As I watch this program, many lumps came into my throat and tears filled my eyes. I could not cry though, because my husband and children would start with the questions, "what's wrong mommy, why are you crying", I had to hold back

... why this program had
... with me. I felt as
if they were talking about me.

You see, I was sexually abused as a child by my step father and three step uncles. I tried to tell my mother but she closed her ears. I guess she did not want to think her "husband" would do this. I guess mainly because she had three daughters from this man.

As life went on for me in this home, I kept quiet after my attempt to talk to my mother as I felt as though I was to blame. I never did go for counselling about what I have carried inside myself all these years.

After seeing this program and seeing how after counselling, these people have coped with their problems, I am seriously thinking about seeking counselling for myself.

To carry a burden like this all your life is a very emotional thing. No

HEALING OURSELVES

People may say "there is no problem"
Or will ignore it for the time being
But we know now and knew it then
That it was our death we were
living.

No one can tell us we'll be alright
When the government has more money
Because its now, today, tonight
That we'll heal ourselves our own
way.

When a man has given a gun
In time will he shoot himself?
When a people are given nowhere to
turn
Will they take themselves out of
existence?

It may have once been planned that
way
Though no one may ever say it...
Those of us that felt betrayed
Know because we've lived it

We are born of this world as
separate beings
Still, we are of the same beginning
What we may have made of this earth
Must be cleansed and saved for our
children.

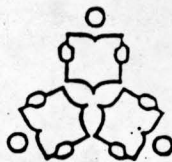
Yes people may say "there is no
problem"
But we listen to a different song
We believe our strength will lead us
Perhaps we'll take you along.

-Barbara LaValley 1985

Dedicated to the Native
people of Alkali Lake and
their struggle against
alcohol and family
violence.

NEED A TUTOR?

YES!!!



WE CAN ALL LEARN TO READ AND WRITE

Books

Recipes

School

Upgrading

Math

Anything you want!

Call:

Annie or Carrie at

963 - 9963

one should live with this. They just
have to have the courage to face
this and hopefully have a lot of
support. By support I mean SUPPORT
from friends and especially the love

from your side. I may have the support of my family, my spouse and my children when I bring this out into the open. I realize there are going to be bad feelings against me by my step brothers and sisters but they have not carried this burden all of their lives. My mother is no longer with us therefore she will be spared.

In closing I must encourage any of you to read this and are holding something like this inside to let it out. Don't carry this around inside of you. This is coming from my heart, deep feelings of hurt and pain which I should not have to suffer, but do every day.

-Anonymous

NATIVE CIRCLES

The circle is an ancient and sacred symbol used by almost all the Native peoples of North and South America. To them, the circle is a silent teacher, a tool that reflects the interconnections of all things. To learn what is represented and meant by this symbol of a circle is to investigate the teachings of the Medicine Wheel.

When Native peoples have important spiritual gatherings, they meet in a circle. Most of their prayer or purification ceremonies are conducted in a circle. For example, a pipe ceremony or a sweatlodge. Community gatherings and celebrations are traditionally conducted in a circular fashion. For example, their dancing and the Sun Dance.

What is the essence and purpose of Native circles? They are organized to create and support the sense of unity in diversity that is the foundation of community life. We assemble to consort in friendliness, the purity and consecration, renew

JOB TITLE: Director of Library/education information systems

REPORTS TO: ADMINISTRATOR

JOB PURPOSE: Assures maximum potential is developed of Native Womens resources towards corporate and research project objectives.

JOB RESULTS:

1. Establishes standards for systems and documentation.
2. Implements desired data processing systems.
3. Informs other Native Womens groups of goals and objectives.
4. Assures management that new ideas requiring data processing support will be implemented.
5. Maintaining awareness of objectives and evaluates what action data processing should be taken to meet these objectives.
6. Maintaining knowledge of state-of-the art data processing hardware/software.
7. Develops and maintains local and national contacts to exchange library systems information.
8. Prepares all reports and presentations.

SALARY: \$353.00 Per week.

Send your applications/resumes to
HIRING COMMITTEE
NATIVE WOMENS RESOURCE CENTRE
245 Gerrard St. E., Lower Level
Toronto, Ontario M5G 2A8

NOTE: TO BE CONSIDERED FOR THIS POSITION, THE APPLICANT MUST BE ELIGIBLE FOR UNEMPLOYMENT INSURANCE.



ourselves and others, affirm our special place in the Divine Vision that encircles the people. As we pray, consult, socialize together, each seeker who has come to be a part of that circle becomes integrated into that circle while the Vision is diffused, confirmed, intensified or amplified and rendered real and functional on material and human levels. The Vision shared is the one God-given. We celebrate having received the special bounty and share the blessings.

-Sally Gaikhezheyongai

WOMEN'S CIRCLE NEWS

This is an open invitation to all women to come join our circle. Once a month we get together to share what is important to us. We meet here at the NWRC around 6:30, have some potluck, then form our sharing circle.

Last time, Pauline Harper graced us with her presence. She spoke a little about the sacred herbs, the historic beginnings of the womens circle here in Toronto, and her own mission to heal Mother Earth.

WOMEN'S CIRCLE can't

We listened to one of her helpers speak at length about fasting and cleansing. We shared how different tribes did community meals differently. There was a lot more we shared over four hours.

It was such an enlightening evening once we got going; I am sure we could have gone on and on sharing what little we each knew about these kinds of things. I know I really enjoyed myself. I hope more women will come out and share with us. Or be like me, bring your curiosity and eagerness to learn. Then sit and feast; physically, mentally, emotionally, and spiritually. What a refreshing experience!

-Sally Gaikzheyongai

LETTERS TO WHITE DOVE

Dear White Dove:

Every night my boyfriend goes out drinking with his pals and on the one night I go out to play bingo with my friends he wants me to stay at home with him. What should I do?
Bingo Buff

Dear Bingo Buff,

I think you should explain to your boyfriend that you need time for yourself. It is important to have your own life apart from him. Listen to your own needs! If he is really there for you he should respect this.

Yours in friendship,
White Dove

Dear White Dove,

My boyfriend raped me but he says he will hurt me if I tell anyone. He says it is not rape since he is my boyfriend. Help!
J.R.

Dear J.R.,

Rape is a crime of violence-it does not matter who does it to you. It is against the law. Please call us or come down for any advice or counselling. No one has the right to do that to you.

Yours in friendship,
White Dove

which sometimes can be very upsetting for my kids. They get mad at me if I throw him out and yet are sympathetic towards my feelings. What should I do regarding my better-half and how should I explain all this to my kids?

A drunkards wife

Dear White Dove,

I am a single parent of three kids. Their father is an alcoholic. We have been separated for three years but he comes by to see his children. My problem, is he only comes when he is drunk or is just starting to drink. This leads to an argument

Dear Drunkard's wife,

Please stop torturing yourself. You are not to blame for this situation. You give your husband an ultimatum; come STRAIGHT or DON'T bother coming at all. Please come and see us if you need help working this through.

White Dove

(Two positions are needed for this specific job.)

JOB TITLE: Researcher/Developer

REPORTS TO: ADMINISTRATOR

JOB PURPOSE: Under the supervision of the Administrator, collect, develops and compiles educational material on Native Womens' issues and resources.

JOB RESULTS:

1. Develops and maintain local and national contacts, to exchange Native Womens resources information.
2. Develop and complete modules for implementation of educational materials on Native Womens resources.
3. Input of all resource material into computer.
4. Outreach to local Native Women to participate in educational forums.
5. Classify and document all pertinent information. i.e. Resource people, material, modules and speakers etc.

SALARY: \$363.00 per week

Send your applications/resumes to

HIRING COMMITTEE, Native Womens Resource Centre
245 Gerrard St. E., Lower Level
Toronto, Ontario M5G 2A8

*NOTE: TO BE CONSIDERED FOR THESE POSITIONS, THE APPLICANTS MUST BE ELIGIBLE FOR UNEMPLOYMENT INSURANCE.

WHAT IS WIFE ASSAULT?

"Wife assault involves the intent by the husband, boy friend or live in lover to intimidate, either by threat or by use of physical force on the wife's person or property. The purpose of the assault is to control her behavior by the inducement of fear. Underlying all abuse is a power imbalance between the victim and the offender".*

Wife assault has no rational, it has no justification and it is Against The Law. In a metaphysical sense wife assault has been described as an overflow of misplaced anger by a partner or spouse. It is also in many peoples opinion a learned pattern of aggression, not only perpetrated upon women but children, adolescence and the elderly. For too long society has turned a blind eye to wife assault, relegating it to the status of a "lesser", "unfortunate" incident. Believed by many to be isolated events, occurrences of wife assault must be proved in a court of law in order to ensure a victims safety. Therefore, the onus is placed on the victim and even if proved in court still leaves a "taint" of uncleanness upon the victim. A most unfortunate and unjust state.

Though there are women centres springing up who are attempting to

*-Understanding Wife Assault-
Training manual for Counsellors and Advocates. Deborah Sinclair MSW CSW 1985.

deal with this issue, it seems as if most of the efforts put forth are emergency services-ie shelter (short term), food, childcare etc...There seems to be a lack of government funding and/or pre-developed educational curriculum to prevent wife assault. Not only do these victims endure emotional and physical onslaughts they end up many times with a low sense of self. I am not speaking of self esteem though this is quite true, but moreover a "death of the spirit".

Every day in one or more newspapers one can read article after article citing instances of wife assault or spouse assault, in most cases (those not causing death) the perpetrator rarely gets a jail sentence or heavy fine. It appears that the forms of justice-police, courts and legislation-do not make wife assault a priority, or give it the investigation it deserves. Wife assault is one of the most insidious crimes, one of the "unseen crimes" along side child abuse and rape.

Malignant in nature, wife assault does not go away and in all probability will not go away until all of society holds itself responsible for the acceptance of violence. Human beings were gifted with survival methods, natural aggression was one of these but in spite of the evolution of the mind this natural aggression developed both negative and positive forms. We all enjoy a good hockey game but how many of us revel in the occasional bloody nose-knock down, dragged out fight? Too many I am afraid. The connection is this, when we accept violence we perpetuate violence, not only as participants but as onlookers and by ignoring the issue! How many of us have declined "getting involved" in someone elses argument or confrontation? Out of fear of retribution? Perhaps it's

applied to the victim of wife assault of what is the responsibility to take place?

Instead of blaming the victim of wife assault for "permitting" the abuse, and the perpetrator of the abuse, lets look at the larger picture, the one that includes ourselves. As a victim of wife assault and subsequently a counsellor to victims and abusers, it has taken a very long time to admit my responsibility as part of this creation. I accepted that at the time I chose to break the pattern of abuse.

Vowing to myself to be anyones' scapegoat, I struggled to overcome my feelings of anxiety and guilt for not having been "perfect" and causing (I thought) my husband to abuse me. Though these things are behind me now because I put them there, I was lucky that when I went looking for someone to listen- someone did.

Speaking as plainly as allowed I urge women and men to face the issue-understand it- and prevent it. We are responsible on to ourselves and for the impact we may have on others. It won't "go away"... like a big bad monster, we need to dispel the myths, accept the truths.

On the following page is the Legal definition of Assault according to the Criminal Code of Canada. If you believe you are or you know a victim of wife assault please tell someone, tell a lot of people, somebody will hear you too.

-Barbara LaValley
Family counsellor

SO MANY CHILDREN

So many children have no love they
can recognize
They see the smiling faces but it
doesn't reach the eyes
Their teachers classify them as a
"solean problem child"
While they sit alone and wonder why
the world seems unkind...

Small wonder that they cover, their
tiny bodies shake
As the Voice of Authority creates
the guilt for each mistake.
Still they wait for that illusive
parental love that might never
come...

To a child whose only fault
Is of not being "hard" enough
To withstand the pain that comes
each night...
As they struggle to close their eyes
up tight...

So they won't cry and won't be weak,
So no one will see how easily they
break...
Becoming so good at hiding what they
feel
The pain inside has become
surreal...

And in ten years time who can tell
perhaps,
That child might be a parent who has
A child of its own with a solean
face
Caught in fears they cannot escape.

-Barbara LaValley

STUDENT ELIGIBILITY

In order to participate in the program, a students must meet
ALL THREE of the following criteria,

STUDENTS MUST BE:

- 1) 16yrs. of age but not yet 20
2. Attending high school full time;
(if the student is in post secondary
school , please phone; 965-1433
EXT: 355 to confirm eligibility)
- 3) Living at home with a parent who
is receiving either; Family Benifits
or General Welfare or be award of;
Childrens Aid or, Cathilic childrens
Aid ; Jewish family and Child Services
or be receiving student welfare.

NUMBER OF PLACMENT'S AVAILABLE : THREE. (3)

<u>WAGES AND BENIFITS :</u>	<u>STUDENTS :</u>	<u>STUDENTS</u>
<u>HOURLY WAGE</u>	<u>AGE 16-17</u>	<u>AGE 18-20</u>
	\$3.90hr.	\$4.75hr.

-Description of Duties :

- ACCOUNTING
- CLEANING
- ORGANIZATION
- SALES
- WRITING, TYPING CORRESPONDENSE,
- REPORTING

SPECIAL THANKS TO



The
Women's
Press

Assault—Application—Consent—Accused's Belief as to Consent.

244. (1) A person commits an assault when
- a) without the consent of another person, he applies force intentionally to that other person, directly or indirectly;
 - b) he attempts or threatens, by an act or gesture, to apply force to another person, if he has, or causes that other person to believe upon reasonable grounds that he has, present ability to effect his purpose; or
 - c) while openly wearing or carrying a weapon or an imitation thereof, he accosts or impedes another persons or begs.
- (2) This section applies to all forms of assault, including sexual assault, sexual assault with a weapon, threats to a third party or causing bodily harm and aggravated sexual assault.
- (3) For the purposes of this section, no consent is obtained where the complainant submits or does not resist by reason of
- a) the application of force to the complainant or to a person other than the complainant;
 - b) threats or fear of the application of force to the complainant or to a person other than the complainant;
 - c) fraud; or
 - d) the exercise of authority.
- (4) Where an accused alleges that he believed that the complainant consented to the conduct that is the subject-matter of the charge, a judge, if satisfied that there is sufficient evidence and that, if believed by the jury, the evidence would constitute a defense, shall instruct the jury, when reviewing all the evidence relating to the determination of the honesty of the accused's belief, to consider the presence or absence of reasonable grounds for that belief.

- ... liable to imprisonment for five years; or
- 1) an offence punishable on summary conviction.

Assault with a Weapon or Causing Bodily Harm --Definition of "bodily harm."

245.1 (1) Everyone who, in committing an assault,

a) carries, uses or threatens to use a weapon or an imitation thereof,
or,

b) causes bodily harm to the complainant,
is guilty of an indictable offence and is liable to imprisonment for ten years.

(2) For the purposes of this section and sections 245.3 and 246.2, "bodily harm" means any hurt or injury to the complainant that interferes with his or her health or comfort and that is more than merely transient or trifling in nature.

Aggravated Assault

245.3 Everyone who unlawfully causes bodily harm to any person is guilty of an indictable offence and liable for imprisonment for ten years.

ANISHNAWBE CONSULTANTS & TRAINING SERVICES
ACTION TRAINING NETWORK OF ONTARIO

February 8, 1989

To People interested in Community Development and/or Social
Change

You will find attached some information regarding ANISHNAWBE
CONSULTANTS AND TRAINING SERVICES. At this time we are plan-
ning our "Second" Native training event. We are inviting you
to register and gain new insight and new methods of creating
change.

If you see this training as important work to act upon, please
consider your sincere committment.

For purposes of closer contact and time limits we are directing
all filled registrations to go to the attention of Maddy Howe-
Harper at 245 Gerrard Street East.

c/o 245 Gerrard Street East
Native Womens Resource Centre
Toronto, Ontario
M5A 2G1

We anticipate confirmation of all individuals by March 1, 1989.

Meegwetch.

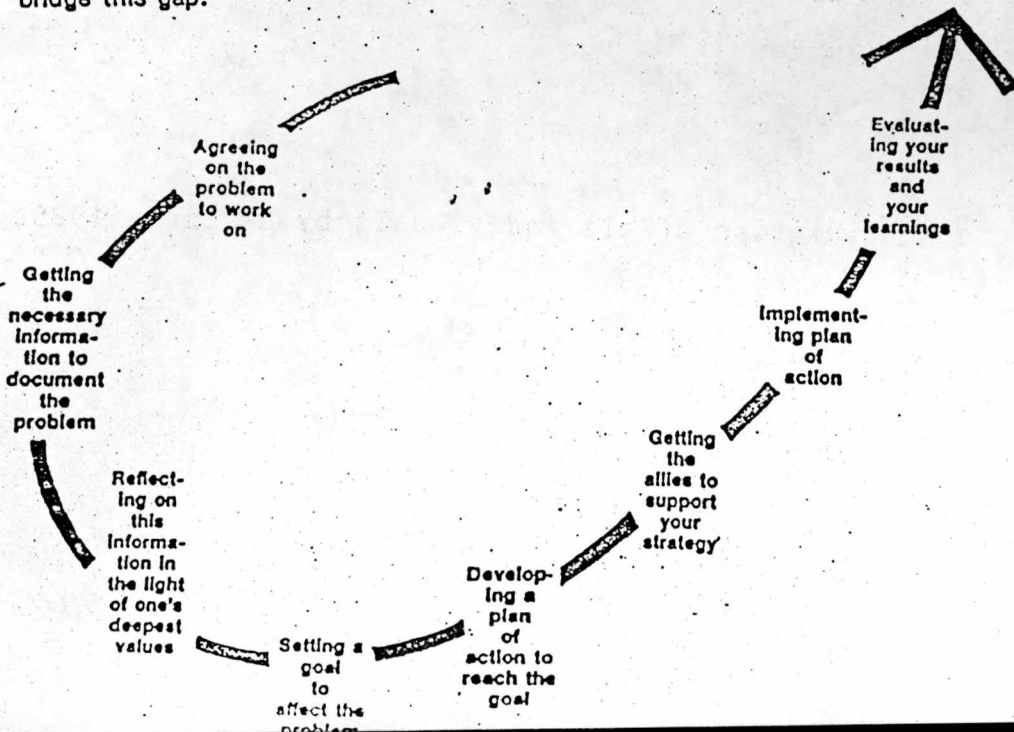
SOCIAL ACTION TRAINING -- NATIVE TRAINING WORKSHOPS

- Skills development:
do necessary research to take informal
& necessary action.
- Work to develop measureable goals for change
- Develop strategies to reach these goals
- Develop skills necessary to effect changes
- Issue analysis
- Evaluation

- Group Functioning
- Techniques of improving comfort level and performance
- Role playing/Video taping/Films
- Plunge - Corporate

can this gap be bridged?

Involvement in a social action or action training process can enable individuals and groups to effectively bridge this gap.



NATIVE TRAINING WORKSHOP:

Training Objectives:

To clarify and to understand Native Community Issues

To identify and develop skills and tools for the following:-

1. Issue Analysis
2. Social Analysis
3. Systematic Analysis
4. Theological/Value Reflection
5. Strategy Planning
6. Back-Home Social Action

Involvement in:-

Plunges/Encounters

Films/Videos/Co-operative games

Group living together

Social activities

This is to be a 15-day Training Component broken down to sessions of 3-4 days per training session.

Where: Markham, Ontario

When: March 19 P.M. to March 23 Noon, 1989

Costs: \$550.00 total cost - 2/3 of this cost is available to be covered by a grant available to Native People — for more information please contact: Donna Loft (519) 445-2247 (416) 368-5997
Maddy Howe Harper (416) 963-9963

Registration Form

Name: _____

Address: _____

Phone No: _____ More information re grant: _____

READING
CHINE

A GATHERING OF SPIRIT

An anthology by Native women

Edited by

BETH BRANT

Readings by

BETH BRANT AND LENORE KEESHIG-TOBIAS

Please be our guest

MARCH 8, 1989

5:30 PM

Come to

**THE NATIVE WOMEN'S RESOURCE CENTRE
245 GERRARD STREET EAST
TORONTO, ONTARIO**

RSVP THE WOMEN'S PRESS 598-0082

CHILDREN ARE WELCOME. THE BUILDING IS NOT WHEELCHAIR ACCESSIBLE.

INDIGENOUS WOMENS COALITION ORGANIZING COMMITTEE
'INDIGENOUS WOMEN UNITING'

May 17 - Travelling Day - Registration and Get Together
May 18 - Sunrise Ceremony
May 21 - 1:00 P.M. - Closing Ceremony

Location: Birch Island Reserve Ontario. 72 km. West of Sudbury
Ontario

Conference Contacts: Debra McGregor(W)(416) 736-5287
Lisa McGregor(W)(416) 736-5287 (H)(416)
782-6180
Maddy Howe/Harper(W)(416)963-9963
Betty Belanger(W)(416)963-9963 (H) 730-1237

Registration cost: \$30.00 Includes food and accomodation.

REGISTRATION FORM
'INDIGENOUS WOMEN UNITING'
INDIGENOUS WOMENS COALITION CONFERENCE
May 17 - May 21, 1989.

Native Women

Name: _____

Address: _____

Postal Code: _____

CHECK ONE

I would like to confirm now I have included the registration cost. _____

I have not made a decision yet but I will contact you by _____

I am interested but cannot come at this time. _____

Will you bring children? _____ How many? _____

Will you require Day Care? _____ How many children require Day Care? _____

Will you require our tipi arrangement for sleeping? _____

Will you be providing your own accomodation? _____

Will there be more than one person? _____ How many _____

Enclosed is a cheque/money order in the amount of \$ _____

This amount is for the registration of _____ person/people.

Please feel free to make copies of the registration form for anyone who wishes to register.

FUNDRAISING COMMITTEE -----

Anyone who can help us by sitting on a fundraising committee please sign below and give paper to Dawn. We need Women right away who can put in a decent amount of time for a large fundraiser planned at the end of February, beginning of March.

yes - I can help on large fundraiser

NAME _____

PHONE _____

ADDRESS _____

TIMES AVAILABLE _____

We also need Women with just a limited amount of time who can't work right now but can help down the road on Small fundraisers.

yes I can help on small fundraisers

I have no time at all but I do have some great ideas or contacts and can be used as a resource person over the phone.

NAME _____

PHONE _____

COMMENTS _____

NOTICE

YOU ARE INVITED TO

THE NATIVE WOMENS RESOURCE CENTRE'S ANNUAL GENERAL MEETING

ON FEBRUARY 27TH, 1989

AT 245 GERRARD STREET EAST, LOWER LEVEL

TORONTO, ONTARIO

AT 6:00 PM - REFRESHMENTS WILL BE SERVED

PLEASE SHOW YOUR SUPPORT FOR NATIVE WOMEN

BRING A FRIEND