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The Voice of....

Native Women's
Association of Canada

Native Women

255 ARGYLE ST., OTTAWA, ONT. K2P 1B8

236-6057

President - Jane Gottfriedson

VOLUME 1 NO. 7

President's message

I am most grateful for this opportunity to wish the readers of our newsletter a Happy New Year.

A year and nine months ago I was elected as president of the Native Women's Association of Canada. During that period I have travelled extensively, and visited many communities, also being present at numerous meetings across this country on behalf of and representing issues that concern Native women. I have always kept these issues in mind in my decision-making process and how it affects various policies in regard to Native women. I look forward to more of my meetings.

I am pleased to report that these meetings I have had with my sisters have assisted me in further undertaking and appreciating more extensively the dimensions of my responsibilities, in addition, keeping in mind the challenges which face us all in the years to come in the struggle for equality and justice. We are, after all, led to believe we are all equals. To a certain extent this is true: we are all able to vote, to practice the religion of our desire and the freedom of choice; however, it is with a deep sense of reform to say that the Native Women's Association of Canada has endured and suffered the injustice of an unfair legal/judicial system as well as an urgent and biased legislative system.

To overcome these difficulties of sexual discrimination and other similar circumstances, Native women must come to raise a concerned voice. We must repeat in unison, we must demand fair and

equal treatment under the law. Surely it is not too much to ask for the same application of a law to both men and women.

My greatest concern and endearing wish is to determine how we Native women can best achieve what we want. I will continue stressing the sentiment of my sisters hoping that a final good will be attained through greater involvement by all Native women. Our brother organizations must understand our request to represent ourselves when issues relating to our rights are being dealt with at the negotiating table. But they must realize it is only through unity, through strength, through togetherness that we can accomplish what is not only best for Native women but what is just for Native women.

It is my duty as President of the Native Women's Association of Canada to deal with and correct the hardships imposed on us as women because we are denied the opportunity to participate in the

discussions, and to specify how these decisions shall be applied. We, as Native women are all keenly aware of the regulations imposed on us in which we were denied participation in the formulations. I am committed to seeing a change in the events to come and will assure my sister readers that I will do all in my power to rectify past and current injustices.

Peace and Love to all!

Mrs. Edith McLeod has been honored by his Excellency, the Governor General of Canada as one of the five recipients of the 1982 Persons Award. This award is presented each year to persons who have achieved notable recognition in their undertaken endeavors.

It is one of the most prestigious awards granted to any individual in Canada. The Persons Award was presented to Mrs. McLeod for her valuable contribution towards improving the status of women in Canadian Society.

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Jane Gottfriedson, president of the Native Women's Association of Canada to

MEMBERS OF THE SUB-COMMITTEE ON INDIAN SELF-GOVERNMENT

Ladies and Gentlemen:

I want to take this opportunity to thank you for calling upon the Native Women's Association of Canada to make a presentation early on in your deliberations. Under normal circumstances, it is a gesture we would deeply appreciate.

However, I must inform you that we, as Native Women, are put in a precarious position on all fronts

- With respect to this sub-committee;
- With respect to funding for the Indian Act;
- With respect to the constitution post-patriation process;
- And with respect to our preparations to make a presentation at this time.

If you will bear with me, I will briefly elaborate:

Native Women's Association of Canada (N.W.A.C.) and the Second Sub-Committee

As you are aware, the Native Women's Association of Canada does not enjoy ex-officio status with this sub-committee on Indian Self-Government. This is at the request of our brothers, the Assembly of First Nations, who wrote to this sub-committee asking that ourselves and the Native Council of Canada not have ex-officio status. Our representative listed our objec-

tion to this treatment by the sub-committee and the Assembly of First Nations.

The Native Women's Association of Canada was asked to play a "Liaison Role". I would like to go on record, however, as stating that the Native Women's Association of Canada accepts this second-class role because it is forced to do so, and not through any willingness on our part to leave the determination of "Indian Self-Government" to the "Experts" at the Assembly of First Nations.

You are probably aware that women in Canada form fifty-two percent of the population - it is no different for the Indian population. Over the past decade, Native Women have learned that, unless they are willing to speak on their own behalf, no one else will. This has led not only to the development of provincial and territorial Native Women's Associations, but it has its impact at the national level with our organization and the Native Council of Canada (N.C.C.). When we, as Native Women, needed support from other national organizations, we turned to one of our own non-status Indians at N.C.C. - Gloria George of British Columbia, then National President.

The Sex Discrimination Issue has had its divisive effect, and in our advocacy of equality, we have not won any popularity contests among our own people. We have suffered from threats, from ridicule, and from indifference - but it has not been enough to stop us.

We have had some headway with Indian bands as more and more Indian women are elected chiefs and band councillors. I do not have exact figures - your committee could request them from the Department of Indian Affairs - but there are likely more than forty women chiefs and more than two hundred band councillors who are women. The political interest and political activism necessary to change the place of Native Women in society is occurring out there in our communities. If we are not a force to be dealt with now, we will be.

We are a small minority in a small nation spread over a wide territory. You will remember, however, that it was an Indian Woman who brought this country

before the United Nations Commission on Human Rights - Sandra Lovelace. You might remember, too, that it was one of our elderly Indian women - Mary Two Axe Early - who convinced three thousand women from throughout the world to write to our Prime Minister asking him to end sex discrimination against Indian Women. And finally, going back even further, it was an Indian Woman - Jeannette Lavel - who, by trying to win equality for Indian Women, united Indian people in this country against the Federal Government's 1969 White Paper. More than any other Indian woman in our history, Jeannette Lavel was instrumental in uniting the Native Women of this country. Today we remain united not just over discrimination, but united in our desire to end the poverty in which our people are forced to live.

The Minister appeared before you to ask for your assistance in bringing to an end the "Cycle of Dependency we all deplore". First, no one deplores this more than the native people of this country.

Secondly, the minister says it as though it were the native people themselves who sought and achieved this cycle of dependency. The Native Women's Association of Canada takes issue with such a stand, and we support the call by the Assembly of First Nations for a recognition and legalization of Indian Government. We, too, see the need for self-direction in ending federal policies which give rise to poor housing and lack of sanitation facilities in our homes and in our communities.

We want to see an end of federal policies which ensure that our children quit school at grade seven, or eight, or nine because they guarantee that our youth will not be employable in Canadian Society.

We want to see an end to federal policies which ensure that more of our people die violently and prematurely in our own communities or in the less desirable quarters of your cities.

We want to see an end to federal policies which ensure that fifty to eighty percent of our people are unemployed and unemployable in their own communities or in your cities. It was not that long ago, you

know, when our people needed to have the signature of your Indian agent to leave the reserves. But, when the time came, our men went off to the wars with you, beginning in colonial times when our tribes sided with the French against the English, with the English against the French, and with the English against the Americans. When it comes to patriotism, there is no distinction between Indian and non-Indian. It is a different story when we are not at war, but that is a traditional pattern among colonized nations.

We want to see an end to federal policies which see federal prisons house our Indian men and women – if you look at the statistics you will see that some of your prisons are comprised of thirty to sixty percent natives. No matter what the reason, as far as we are concerned, this is political internment. Our young cannot get jobs, they have little access to money in this capitalist country, they get in trouble with the law, and they cannot pay fines – so they go to prison. In the history of your nations such prisons were known as “Debtors’ Prisons”.

We want to see an end to federal policies which take away our children from their parents and from our communities. In British Columbia, where I come from, thirty-five percent of all children apprehended are from Indian or native families and we comprise only one percent of the population.

I cite these examples for you so that now and in the future, as you debate Indian Self-Government, you will remember that this is not a rhetorical exercise. We are dealing here with a whole nation of people within this nation who have been severely disadvantaged on the basis of race. Federal and Provincial Governments fight over who is responsible, and we, as native people, suffer to an extent not even comprehensible to other Canadians.

The Minister who appeared before you – and those who held his position before him for one hundred years – have brought this disaster upon us. We do not enjoy the poverty, the incarceration, the early death. We agree with the Minister, there is a need for change in this kind of federal-Indian relationship,

with Indians and natives having more say over our own destinies.

It is fully our intention to give much thought on what new arrangements can be made and this brings me to my second point.

Indian Act Funding

The Minister came before the first sub-committee on Indian Women and the Indian Act and said he would intercede with his colleague to assure that we received funds for our Indian Act Studies. We have had a proposal before the Secretary of State to prepare positions on the following: Retroactivity or Reinstatement, Federal Programs and Services, Additional Lands for Reserves, Powers and Responsibilities of Indian Governments, Band Control of Membership, Charter of Rights, and Rights of Non-Indian Spouses on Reserves.

We have not yet received any of this funding. It had been our intent to prepare a national position on each of these items for presentation to this sub-committee after consulting with our Provincial and Territorial Member Associations.

We request two things from this sub-committee:

First, we ask you to remind the Minister of Indian Affairs and his colleague, the Secretary of State, of the urgency of providing these support funds to N.W.A.C. We are not as well financed by the Federal Government as the Assembly of First Nations. We do not have a large office staff and we cannot afford a huge cadre of lawyers and consultants to prepare our statements. If we are to have meaningful input, we would like an early response to our proposal.

Second, because the funds have not been forthcoming, we are prepared to deal with the substance of our proposals and request the opportunity to appear again before this committee at a later date. At that time, it is our intention to have consulted in a meaningful way with our Provincial and Territorial Member Associations on the issues mentioned above. It is likely that they will appear with us at that time. This second request, however, is limited to the items previously mentioned and should not be taken as denying our Provincial and Territorial Member Associations the

opportunity to address you on your other terms of reference.

We encourage you to meet with as many Native Women’s Associations as possible in your deliberations across the country. We encourage you to invite the women chiefs and councillors to give you their views. And, finally, we ask you to call as many Indian women from communities as possible to hear their views on Indian Self-Government and the Federal-Indian Relationship. We cannot emphasize enough the role of Indian Traditionalists, elders and women in the process of developing Indian Government. Our political role historically, whether it be in the matriarchal or patriarchal order, has been evident, and we feel this role can once again be utilized to fulfill our hopes and aspirations, not only in these present deliberations, but in assuring our equality in good Indian Government. And we know our elders have not forgotten this.

Recently our political contributions have been suppressed and lost in artificial forums created by the Federal Government. And these forums only provide Governments with convenient access to segments of opinion. We ask that this sub-committee recognize that our role must be that of participation in Indian Government itself.

This brings me to my third point.

The Report of the First Committee

We need to know from this sub-committee whether or not its report will supercede the report on Indian Women and the Indian Act.

If there is inconsistency between your report and the first report on Indian Women, how will this be resolved?

From these questions I hope you will appreciate why the Native Women’s Association of Canada was so displeased to learn that it would not be an equal member of this sub-committee with the Assembly of First Nations. It is one thing for them to ask that we not have equal status – it is quite another for this committee to accede to that request. We are concerned that the recommendations of this committee will override and negate whatever we accomplished in the first sub-committee. We need to know if we have wasted our time, and if we are

back to square one for it would give us some indication of how to react to the work of this second sub-committee. We seem to be fighting the same battle over and over – first, in the courts; second, in the broad sub-committee; now in the second sub-committee; and probably in the constitutional forum. We need some early assurance – even from this sub-committee – that the report of the sub-committee on Indian Women and the Indian Act Stands has some meaning, and will be acted upon by the Government and Parliament regardless of what comes out of this sub-committee. I would like the chairman to address these points during the question period.

I mentioned the constitutional forum, and that is my fourth point.

Since June 1982, we have had before the Minister of Indian Affairs and the Secretary of State a proposal for Constitutional Monies equal to those provided to the other three National Organizations. We have also asked the Prime Minister to grant us two seats at the First Ministers Conference on Treaty and Aboriginal Rights. To date we have had no response. We want in writing from the Prime Minister that this is the official response of the Federal Government and we will determine our course of action accordingly.

There appears to be no understanding as to why the Native Women of this country feel they are entitled to participate as equals in these important deliberations. The Government of Canada in this second sub-committee implores that you give serious consideration on what should be the nature of the relationship between Indian Government and the Federal Government. It asks you to consider what legislative arrangements can be made for setting up these Governments and how they should be financed. We ask you to not ignore the fact that in doing this you are also considering how we as Indian Women, and our children, will be governed.

Should this question of Indian Government also fall within the constitutional context – as we are sure it will – you are setting up a governmental system in our communities under which we must

live, survive, and prosper. The reality of Indian life today demands that Indian Women have a voice in these decisions. I will tell you some of the reasons – over and above simple equality and justice.

First, because of the Indian Act, the majority of our women are not marrying; many Indian families today on reserves are headed by Indian women in this position because they do not want to give up their Indian status. The family unit on reserves and among our women is non-existent. Indian women have been put in a position where they cannot marry, and so many of them do have children out of wedlock. Over the past decade this has become a way of life in our communities.

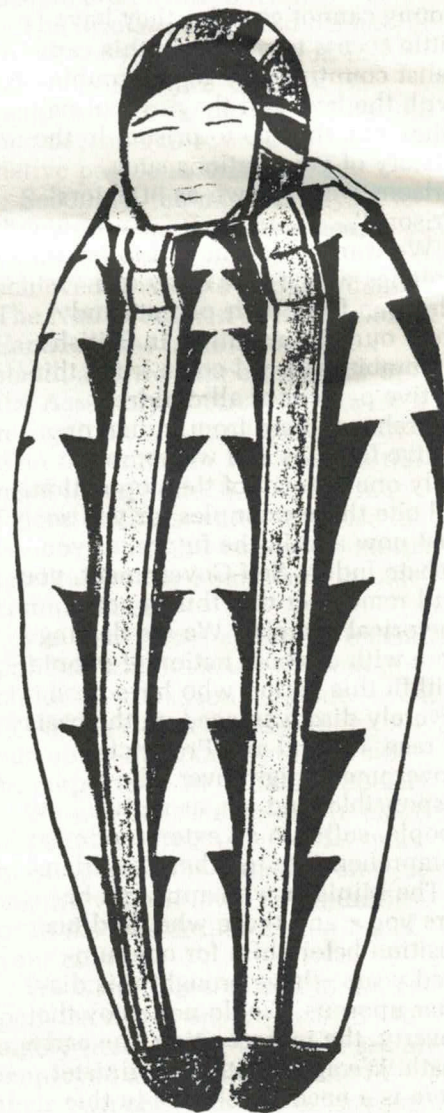
Second, drug and alcohol abuse is rampant in our communities. So is unemployment. More of our Indian men are incarcerated in comparison to Indian women. This leaves many of our Indian families fatherless, as many Indian women lose their husbands to alcohol or prison. There are many communities where women head the majority of families and they are, by themselves, raising the next generation of Indians.

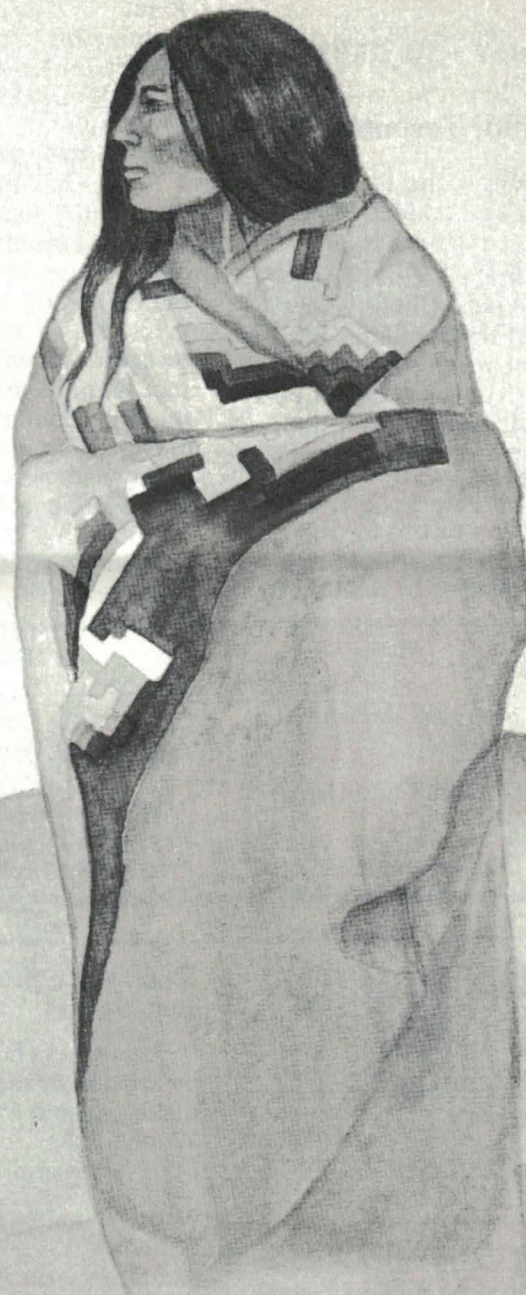
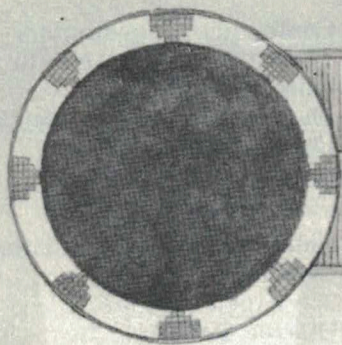
Third, it is a fine gesture to speak of Indian Government in philosophical terms, but the reality of Indian Act Governments today gives us grave concern especially if the charter of rights and freedoms is not to apply to Indians. I will not be the last to say that on some reserves the chief and councillors are "Village Tyrants" who give preference to certain families over others. The Minister spoke highly of giving bands more money to manage, but he did not tell you how many times he has been asked by individuals on reserves to intercede in the discriminatory practice of bands in administering federal programs. The Tobique Women marched to Ottawa in the summer of 1979 because they felt they were discriminated against in the allocation of new houses on the reserve. I have worked with bands which discriminated against certain families in favour of others. This is not a willingness to subvert our individual rights and freedoms to so-called collective rights. We, as Native Women, support the broad con-

cepts of Self-Government and Self-Determination, but if we are to live under this system of Government, we want an equal voice.

We ask this committee to intercede on our behalf with the Prime Minister and his cabinet to grant Native Women the right to represent their own interests at the First Ministers Conference on Treaty and Aboriginal Rights, and provide the Native Women's Association of Canada with equal funding to prepare our position on the range of issues under discussion.

Again, I would like to thank you for giving us this opportunity to appear and request additional time early in the New Year – perhaps by mid-February after you will have heard from some of our Associations, Women Chiefs and Councillors, and individual Women.





MAcaibiosai/gb



Native Women's Association of Canada
presents

A CONFERENCE ON ALCOHOL AND DRUG ABUSE

(with a special focus on the concerns of women, their families and their communities)

DATE: JUNE 7-10, 1983 • PLACE: HOLIDAY INN, TORONTO AIRPORT • REGISTRATION FEE: \$25.00
CONTACT: NATIVE WOMEN'S ASSOCIATION OF CANADA, 255 ARGYLE AVENUE, OTTAWA, ONTARIO K2P 1B8. PHONE: (613) 236-6057

Native Women's Association of
Canada
presents

A CONFERENCE ON ALCOHOL AND DRUG ABUSE

(with a special focus on the
concerns of women and children)

June 7 - 10, 1983

Holiday Inn, Toronto Airport

Purpose

This conference is designed for men and women who are concerned about the problems of alcohol and drug abuse with a special focus on the concerns of Native Women, their families and their communities. The objectives of the conference are:

- 1) To provide a forum for the exchange of information, ideas and experiences in relation to

- alcohol and drug abuse and the special concerns of women and their communities;
- 2) to provide a forum for addressing the special problems and needs of Native Women, their families and their communities as related to alcohol and drug abuse;
- 3) to provide a forum for receiving feedback and ideas for community action.

Place

Holiday Inn, Toronto Airport,
970 Dixon Road (Rexdale),
TORONTO, Ontario
M9W 1J9
Phone: (416) 675-7611

Rooms have been set aside for conference registrants at the Holiday Inn-Toronto Airport at a conference rate. Reservations should be made directly with the Holiday Inn, prior to May 13, 1983. In making reservations with the Holiday Inn please indicate that you are attending the "Conference on Alcohol and Drug Abuse."

Day-care services will be provided at a cost of \$10 per day per child. Please indicate on the registration form if you will require these services.

Conference Co-ordinators

Ms. Gloria Hill - Health Liaison Officer
Ms. Rita Provost - Conference Co-ordinator
Ms. Adrienne Pelletier - Conference Secretary
Native Women's Association of Canada
255 Argyle Avenue,
Ottawa, Ontario
K2P 1B8
Phone: (613) 236-6057

Conference Chairperson

Ms. Rebecca Martel - Director
Alberta Indian Health Care Commission
Edmonton, Alberta

Guest Speakers

Honourable Monique Bégin - Minister
Health and Welfare Canada
Ms. Jane Gottfriedson - President
Native Women's Association of Canada
Ms. Jean Goodwill - President
Registered Nurses of Canadian Indian Ancestry

Workshop Titles

"Treatment Services for Addicted Women"
"The School Alcohol and Drug Program"
"Promoting the Development of Children who are Labelled FAS"

"Promoting Community Resources targeted at Women and Children"
"Self-Esteem and Positive Identity"
"Native Spirituality and Alcoholism"

"Nutrition and Alcoholism"
"The Abused Woman and Child"
"Youth Seminar"
"Native Men in Transition"
"Women as the First Educators"

REGISTRATION FORM

NAME: _____

ADDRESS: _____

ORGANIZATION: _____

PHONE: _____

DAY-CARE SERVICES REQUIRED CHECK

NUMBER OF CHILDREN _____

Registration Fee: \$25 (includes 3 luncheons)

Payment may be made in advance by cheque or money order. Please make payable to the Native Women's Association of Canada. Mail forms and fee payment to:

Native Women's Association of Canada
Conference on Alcohol and Drug Abuse
255 Argyle Avenue
Ottawa, Ontario K2B 1B8
Phone: (613) 236-6057

Registration Deadline: May 15, 1983

The woman is the first teacher. Her teachings begin when the child is in the womb and only begins to diminish as the father and grandparents and others become the additional teachers.

The woman is the foundation on which nations are built. She is the heart of her nation. If that heart is weak, the people are weak. If her heart is strong and her mind is clear, Then the nation is strong and knows its purpose. The woman is the centre of everything.

PROGRAM

WEDNESDAY, JUNE 8

A.M.
 9-10 - Prayer
 Opening Address and exercises:
 Jane Gottfriedson
 Monique Bégin
 10-10:15 - Coffee
 10:15-11:15 - Alcoholism and Drug Abuse
 in Indian Country
 11:15-11:30 - Coffee
 11:30-12:15 - Group discussions
 12:15-1 - Lunch

P.M.
 1-4 - Fetal Alcohol Syndrome -
 3-hour session
 1-2:30 p.m. - Treatment Services for Addicted
 (2:45-4:15) Women - 1½-hr session (repeat)
 1-2:30 p.m. - Native Spirituality and Alcoholism -
 (2:45-4:15) 1½-hr session (repeat)
 1-4 - Culture - 3-hour session - East
 1-4 - Culture - 3-hour session - West
 1-2:30 p.m. - Native Men in Transition -
 (2:45-4:15) 1½-hr session (repeat)
NOTE: Coffee break - 2:30-2:45 p.m.
 7 workshop rooms
 1 boardroom for 15
 6-9 - Youth Seminar 15 people -
 Boardroom style

THURSDAY, JUNE 9

A.M.
 1-4 - Prayer
 9:20-10:05 - Youth Presentation
 10:05-10:20 - Coffee
 10:20-11:15 - Women as Educators
 11:15-11:30 - Coffee
 11:30-12:15 - Group Discussion
 12:15-1 - Lunch

P.M.
 1-4 - Fetal Alcohol Syndrome -
 3-hour session
 1-2:30 - Promoting Development of Children
 Labelled FAS -1½-hour session
 (2:45-4:15) (repeat)
 1-2:30 - Promoting Community Resources
 (2:45-4:15) targetted at Women and Children
 1½-hr session (repeat)
 1-4 - School Alcohol and Drug
 Program - 3-hour session
 1-4 - Culture - 3-hour session - East
 1-4 - Culture - 3-hour session - West
 1-4 - Abused Woman and Child -
 3-hour session
NOTE: Coffee break - 2:30-2:45 p.m.
 7 workshop rooms / 1 room for
 Banquet and Entertainment
 5:30-7 - Banquet
 7-10:30 - Entertainment

FRIDAY, JUNE 10

A.M.
 9-10:30 - Prayer
 Review
 10:30-12 - Closing Presentation:
 - Self-Esteem/Positive Identity -
 1½-hour session

ECONOMIC DEVELOPMENT PROGRAM

Background

The economic development program is a result of negotiations between the N.W.A.C. and the Department of Indian Affairs, with a final agreement in the fall of 1982. The N.W.A.C. identified the need for the establishment of this program as a priority, given the fact that no work in this area had yet been attempted at the national level. The objective of this program is to develop a comprehensive policy statement that will provide the basis for the further development of more complete strategies for the involvement of Native women in the area of economic development.

Project Outline

1. Development of an Information/Communications Network

This area of activity is essential in order to lend any type of credibility to the project. By distributing information as well as requesting input through a questionnaire survey, a consultation process will be established that will provide for direct input from Native women across Canada. This process will also serve to further substantiate not only the need for the involvement of Native women in the area of economic development, but also for the establishment of specific support services (i.e., child care, technical and advisory assistance, counselling services, financial aid to start up a business and so on).

2. Development of a Resource Bank

Through consultation with the P.T.M.A.'s, Provincial Indian Organizations and private agencies, a resource bank will be developed at the N.W.A.C. that will outline actual economic ventures that have been developed by Native people and more specifically by Native women. Once complete, a listing and short outline of those business ventures will be distributed to the P.T.M.A.'s for their reference.

As a further component of this activity, relevant materials will be collected that have as a focus economic development. The type of information collected within this area

will be very broad. For example, the information will range from:

- A) government reports and policy documents outlining the opportunities/funding available.
 - B) specific technical information outlining the process leading up to the establishment of specific types of business ventures.
 - C) reports, studies, assessing specific types of business development, probability of success, advising on what types of business ventures to pursue, and so on.
3. *Analysis of the Present Economic Development Initiatives available within Various Departments of the Federal Government*

Presently there are opportunities available within specific government departments in the area of economic development. Through consultation and review, an in-depth analysis of these programs will be undertaken, with a view to providing specific recommendations that will serve to facilitate the involvement of Native women. It is essential that the federal government be made aware of and accept the fact that Native women have been a neglected group, and that provisions must be made to provide the necessary opportunities that will open the door for Native women.

4. With the completion of the first three phases of this project, the N.W.A.C. will be further enabled to assess both the human and financial resources that will be required to coordinate and implement those recommendations/strategies developed.

No doubt human/financial resources will be required at both the provincial and national level if this project is to be an on-going activity.

5. Final Report

As a final phase of this project, a final report will be prepared outlining the findings of the research. The paper will be written in such a way as to present the issue of economic development and Native women as follows:

- A) *Background*
 - Traditional Role of Native Women in Traditional Native Society

- Change in Native communities/community structure (from hunting/fishing to wage earners)
- Effect/impact on women/family.
- B) *Present Situation*
 - Present economic conditions within Native Communities
 - Interplay between economic development and other aspects i.e., health, addictions, preventions, training and so on
 - Related to this aspect, substantiation for the involvement of Native women in economic development.
- C) *Recommendations/Strategies*
 - Outline of specific recommendations/strategies to facilitate the involvement of Native women in all areas of economic development (policy development, management, employment and so on).

As one of the components of the program, the Economic Development project has developed a questionnaire survey for distribution to the locals of each Provincial/Territorial Member Associations. This activity is essential in order to obtain as much input as possible from Native women across Canada on their perceived needs in this area. Related to this area of activity, another objective of the project is to obtain a collection of testimonies from a number of Native women. These testimonies will be useful to illustrate the many day-to-day experiences of many of our women further substantiating the need for special services and additional programming in the area of economic development. This aspect will also incorporate and identify those women who have become involved in economic development activity. In doing so, an account may be provided outlining the process involved, with added hindsight, as these women have experienced the many difficulties involved in establishing a business.

Presently there are specific programs and initiatives available within various departments of the federal government specifically within the area of economic development.

- e.g. - Canada Employment and Immigration Centre

- (N.E.E.D. Program, New Employment and Expansion Development Program)
- Department of Regional and Economic Expansion
 - Native Economic Development Fund
 - Industry, Trade and Commerce.

The opportunity is there for Native women to tap into these

programs. However, what is required is direct input from Native women, in order to effectively identify and represent their needs in this area.

If you are interested in obtaining more information or in providing any, please feel free to contact our office.

The questionnaires have been sent to your Provincial/Territorial

Member Associations for distribution to your locals. In order to keep the numbers at a realistic working level, an average of 10 questionnaires will be distributed to each local (chapter); if you are interested in providing any information or comments but are unable to do so through the questionnaire survey, please feel free to contact our office.

N.W.A.C.: NATIONAL EMPLOYMENT AND TRAINING PROGRAM

W.O.R.T.H.Y. PROJECT

Introduction:

In February 1981, Employment and Immigration Minister, Lloyd Axworthy and the President of the Native Women's Association of Canada, Jane Gottfriedson, established the Joint Working Group on Native Women's Employment. The Working Group was designed as a long-term mechanism to explore issues ranging from pre-employment to post-employment needs and to identify factors inhibiting the full participation of Native women in the labour force. As a result of the first report, "Native Women - Labour Force Development" prepared by the Joint Working Group, the Minister, in October 1981, agreed to implement eleven of the twenty-six recommendations of the report. One of the recommendations, which has come to be known as the "WORTHY Project", established nine C.E.I.C. term positions to work out of the various Provincial/Territorial Native Women's Organizations and one term position at the N.W.A.C. National office in Ottawa.

Implementation Process

C.E.I.C. Regional Director Generals were advised by National Headquarters to begin the staffing of these positions in April 1982. This process was slow in getting off the ground; however, as of December 1, 1982, all co-ordinators are on stream with the exception of Saskatchewan and Nova Scotia. Most of the Native Women's Employment Co-ordinators came on stream in October 1982.

Extension

It is expected that these nine provincial/territorial employment co-ordinators plus the national employment co-ordinator will have their term contracts extended for another fiscal year from April 1, 1983 to March 31, 1984 since this pilot project has only just become operational. This Project is crucial to a number of employment initiatives at the national office and throughout the regions.

Provincial Co-ordinators

- Work Activities

The nine co-ordinators are involved in developing and writing employment proposals for local chapters of the regional affiliates of the Native Women's Association of Canada. These proposals are for C.E.I.C. programs such as C.C.D.P., C.C.S.P., Summer Canada, Outreach, L.E.A.P. and N.E.E.D. They are also involved in providing information on Native women in counselling, training and employment to the regional offices of Canada.

These co-ordinators are also involved in evaluating and assessing government training and employment programs with respect to their impact on Native women, particularly in recommending changes to the existing government programs and services, in order that Native women could better utilize them.

These co-ordinators are also involved in gathering, interpreting and disseminating information to groups of Native women at the local and regional levels. They are also involved in briefing indi-

viduals and groups on training and employment related matters. They are also involved in responding and helping to plan new programs to meet the anticipated training and employment needs of Native women.

These co-ordinators also are involved in writing reports, letters, memorandums, etc. for the Native women's offices. In addition, they are involved in conducting meetings, seminars and workshops with local and regional native women's groups which provide information and analysis of statistical regional information, share ideas and develop projects.

The regional employment co-ordinators are the focal point for the development and delivery of employment services and programs for Native women.

Through this project we will obtain hard-data collection through research in various regions of Canada in the following areas:

- 1) Investigation into the preferences, attitudes and motivations of Native women concerning employment.
- 2) A thorough review and systematic evaluation of existing training and skill development programs and other occupational training systems available to Native women.
- 3) Thorough evaluation of existing education upgrading and skill development programs.
- 4) Investigation of existing and future employment programs tailored for the young Native women who will be entering the labour force during the 1980's.

National Co-ordinator's

- Work Activities

The main responsibilities of the National Co-ordinator are listed as follows:

Develop a training package for the Provincial Co-ordinators;

Content:

- Role and Activities of Provincial Co-ordinators;
- How to implement W.O.R.T.H.Y. project in the Region
- Mechanisms and structures (delivery of service)
- Working Relationships N.W.A.C./C.E.I.C.
- Structured organized delivery of training
- Pre-course readings - book list of background information on Native women's employment initiatives
- Materials; monthly reports, work-plan, travel plan, evaluation, data base, Joint Working Group, flow chart on working relationship between P.T.M.A.'s/C.E.I.C.

Schedule visits to Regions;

Execution including travel to 9 regions;

Develop information package geared to other people involved with C.E.I.C.;

Provincial Co-ordinator (i.e. other Native Women's groups besides P.T.M.A.'s, C.E.I.C. Managers; to be collected by Provincial Co-ordinators);

N.W.A.C./C.E.I.C. team (N.H.Q.) to meet with affiliates;

Participate on Joint Working Group.

- Briefings
- Minutes and correspondence
- Co-ordination of projects i.e., proposals for N.W.A.C., i.e. Economic Development Project (D.I.A.), L.E.A.P.
- Economic Development Project - C.E.I.C.

Data base collection and analysis with C.E.I.C. Strategic Policy and Planning, Native Employment Division, and with N.W.A.C. and its affiliates, i.e. Ontario and Alberta; Field training workshops; Work with Joint Council of Treasury Board and the Public Service Commission.

Phase I Work with National Native Organization's employment workers;

Phase II Work with Joint Working Group including public servants, Treasury Board/P.S.C.

Phase III Joint Council meeting involving Presidents - Native organizations and Commissioners - Treasury Board/P.S.C.

Comparative review of training initiatives to help labour force entry of Native women;

Participate in Provincial/Regional employment workshops;

Develop pre-employment counselling techniques for Native women (Basic Life Skills);

Collection/Dissemination of information relevant to employment to P.T.M.A.'s;

Participate on selected committees regarding employment issues of Native women;

Liaison with other Native associations, particularly at the National level;

Provide functional Guidance/Direction to Provincial Co-ordinators in the execution of their duties, and collect from them relevant regional information on counselling, training and employment programs and services such as research analysis and assessment. Collect Monthly Activity and Travel Reports from them in order to assist the N.W.A.C. National office with its lobbying proposals, position papers and letters on behalf of the N.W.A.C. regional affiliates.

Native Women's Employment Co-ordinators - Provincial and National (W.O.R.T.H.Y.)

(Women's Opportunities for Resources and Training To Help You)

NATIONAL

Celeste Campbell Keeper began her duties as National Employment Co-ordinator on June 28, 1982. She works out of the Native Women's Association of Canada's National office in Ottawa, Ontario, and is supported administratively by the Youth and Native Employment Branch, Canada Employment and Immigration Commission in Hull, Que.

Atlantic Provinces

Truro, Nova Scotia

The deadline for the position of employment co-ordinator has closed this February 1983, an Interview Board is being set up, and a successful candidate should shortly be chosen to work with the Nova Scotia Native Women's Association in Truro, N.S.

*Fredericton, New Brunswick

Alice Horsnell was hired as the Outreach Liaison Employment Counsellor on October 4, 1982 and is housed with the New Brunswick Native Indian Women's Council. Since assuming her position, she has been able to place a number of native people in the Program for Employment Disadvantaged (P.E.D.) in Fredericton, N.B. Alice has also placed several clients directly in

private sector employment. She works solely in the Fredericton, N.B. area, and unlike the W.O.R.T.H.Y. Co-ordinators, is involved directly in the placement of clients.

Alice has found that in her involvement on the job the factors of low education and work experience combine to make it difficult to place native women in satisfactory positions. Naturally she feels that more programs in education and training are needed in order that native women might enter the work force successfully.

*(Editor's note - Please note that Alice Horsnell is not a W.O.R.T.H.Y. Co-ordinator, but is involved with the Native Women's Association at the national office in Ottawa through the national employment co-ordinator because she works in employment and training matters in New Brunswick.)

Quebec Region

Michelle Rouleau was hired on October 25, 1982 and is assigned to work with the Quebec Native Women's Association in Montreal, Que. Michelle has been busy visiting a number of local chapters at Loretteville, which is situated near Quebec City. At this time, a meeting was held with the Executives of Loretteville and the Executive

Director of the local Friendship Centre. She also held a meeting with the native adult education official at the Quebec Ministry of Education. A trip was also arranged to the Lac St. Jean region to meet with members of the St. Nazaire and Pointe-Bleue local chapters. Michelle has found that there is a real need for information concerning the Canada Employment and Immigration Commission's programs and services and the mechanisms involved in securing funding for projects and programs.

Ontario Region

Christie Bannon was hired and assigned to the Ontario Native Women's Association at their Thunder Bay, Ontario office effective October 4, 1982. Her duties have been assigned in two phases. In the first phase from October to March she was involved in conducting a questionnaire survey with the local chapters, and analyzing the results. The survey covers employment and training needs of native women in Ontario and involves 79 questions on personal data, education, employment, previous training, Canada Employment Centres and Services and the kinds of employment development projects needed in the local areas. In the second phase, upon renewal of the W.O.R.T.H.Y. Project, the co-ordinator will be involved in helping to write proposals and set up projects in the region and the local districts.

Manitoba Region

Pamela Valiquette was hired on September 24, 1982. Because she works with both the Metis Women's Association of Manitoba in Winnipeg, and the Indian Women's Council of Manitoba (The Pas), she is based in the Canada Employment and Immigration Commission's regional office in Winnipeg.

Since taking on her responsibilities as co-ordinator, Pamela has assisted in developing some proposals and submissions for various groups, which were submitted to government agencies for consideration. These proposals involved a Developmental Project for the In-

dian Women's Council requesting funds from the Secretary of State Department; a project for the Indian Women's Council for Staff Training submitted to the Canada Employment and Immigration Commission; a project for the Indian Women's Council involving Alcohol and Drugs submitted to the National Alcohol and Drug Abuse Program of Health and Welfare, Canada; a project for the Manitoba Women's Association's Southeast region on a Demographic Study submitted to C.E.I.C. as a Canada Community Development Project; and a developmental project for the Bird's Hill Local and the Urban Indian Women submitted to the Secretary of State Department for funding. She has also worked with a Manitoba Metis Federation Local - Portage, Tanner's Crossing and Pine Creek Group - on cultural-handicrafts projects. She was also involved with the St. Laurent Local in a Community Services Project, and with the St. Vital Local in an Alcohol and Drug Abuse project, and with Saskeeng Al-Care and the Cultural Society on Women/Youth Programs. All of these latter projects have been submitted to the Canada Employment and Immigration Commission.

Saskatchewan Region

A Provincial Employment Co-ordinator was hired effective April 1, 1982, the first to be hired under the W.O.R.T.H.Y. Project. That co-ordinator resigned in July 1982. A second competition took place, but an appointment could not be made. A third competition has been initiated, and applicants are now being recruited.

Alberta Region

Theresa Belyea was hired on November 1, 1982 as the native women's employment co-ordinator. A regional meeting in December 1982 took place with Theresa Belyea, the president, Ms. Ruth Gladue, and the Canada Employment and Immigration Commission's native employment co-ordinator, Lynn L. Jones, and Mr. Phil Godon, policy analyst with the Native Employment Division, Headquarters of C.E.I.C. in Hull.

Northwest Territories Region

Nancy Austin was hired in October 1982 as the native women's employment co-ordinator with the Native Women's Association of the N.W.T. She has been familiarizing herself with the needs in training and employment in her area. She has also had a number of field trips to the local communities.

Yukon Region

Mary Jane Jim was appointed Territorial Co-ordinator - Native Women on October 4, 1982, and is working with the Yukon Indian Women's Association in Whitehorse. She has been involved in an informal meeting with the Indian Women's Association and Audrey Bolger, an anthropologist from Australia doing a comparison study of life styles of Native people - particularly women in Canada and Australia. She was involved in a meeting with other Native Employment Co-ordinators involved in employment and training matters. She has been involved in self-awareness workshops. She has made field trips to Burwash, Champagne/Aishihik Band, and intends to go to Carcross, Atlin and Teslin.

She has found that the high school drop-out rate is tremendous, since most students do not like leaving their home communities for educational purposes. Once they leave the school system, there are hardly any training, up-grading and work programs in the local communities. Therefore, training is a priority for youth and native women. Some local women have expressed a wish for training people within the band to learn to write proposals and applications. Mary Jane is also involved in the YIWA's Annual Assembly held during March 3-4-5, 1983. There will be workshops on the Indian Act, (Section 12 (1) b) and Indian Government, Child Rights and Native Women, Training and Employment.

B.C. Region

Susan Tatoosh has been the Provincial Native Women's Employment Co-ordinator since September 6, 1982. She works primarily with the B.C. Native Women's Society and is supported administratively by the C.E.I.C.'s Employment

Development Branch office at Kelowna, B.C. She has also been appointed as a N.W.A.C. representative on the N.W.A.C./C.E.I.C. Joint Working Group which meets periodically at the Minister's Board Room to discuss the progress of the W.O.R.T.H.Y. Project and to make policy. Susan has been involved in assisting on various projects in the region such as Canada Community Development Project, Training

Opportunities for Native Initiatives, Local Employment Assistance Program etc. with the Canada Employment and Immigration Commission.

Susan has attended the Regional Co-ordinator's Meeting during October 19-21, 1982 in Vancouver, B.C. of the Public Service Commission of Canada on employment issues. She was a resource person and helped to chair the 14th annual conference of the B.C. Native

Women's Society held in Kamloops, B.C. She has made field trips to Prince Rupert, Kitimat, Terrace, Smithers, the Hazelton area, Burns Lake Area, Fort St. James, Prince George, Dawson Creek, Chetwynd, Williams Lake, etc.

She was previously the Outreach Co-ordinator with the B.C. Native Women's Society in Kamloops, B.C., and has been involved in employment matters for many years.

EMPLOYMENT OPPORTUNITIES

Title: Project Officer - PM-2 level
Duration: 6-month term with possible 18-month extension
Location: C.E.I.C. Office in Ontario
Education: Secondary OR Equivalent

Requirements: Experience in community/private sector project development, including the definition of goals, financial arrangements, project monitoring and evaluation.

Title: Affirmative Action Consultant - PM-4 level
Duration: Term - to March 1984
Location: Toronto

Requirements: Extensive experience and education in human resource planning/industrial relations. Experience in developing and administering an Affirmative Action program.

Send P.S.C. Applications/resume to:
Public Service Commission
180 Dundas Street West
Toronto, Ontario
M5G 1C7

Women's Opportunities for Resources and Training to Help You (W.O.R.T.H.Y. Project)

PROVINCES/TERRITORIES

Nova Scotia Native Women's Assoc.
Barss Corner,
Lunenburg Co., N.S.
B0R 1A0
(902) 895-1523 / 895-1534
President: Darliea Slauenwhite
(902) 644-3398

New Brunswick Native Indian Women's Council
65 Brunswick Street, Rm. 201
Fredericton, New Brunswick
(506) 454-1518

Quebec Native Women's Association
1600 Berri Street, Rm. 288
Montreal, Quebec
H3A 1P8
(514) 844-9618 / 844-7777
President: Evelyn O'Bomsawin
(514) 655-7622 (H)
873-7029 (Montreal)

Ontario Native Women's Association
278 Bay Street
Thunder Bay, Ontario
P7B 1R8
(807) 345-9821
President: Donna Phillips
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London, Ontario
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(519) 685-6728

Native Women's Employment Co-ordinators

*Alice Horsnell

Michelle Rouleau

Christie Bannon

*Please note that Alice Horsnell, Outreach Liaison Employment Counsellor, is not a W.O.R.T.H.Y. Co-ordinator but is involved with the N.W.A.C. office because she works with employment-related issues.

**NATIVE WOMEN IN
THE LABOUR MARKET
RESEARCH PROJECT**

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President: Grace Zoldy
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Pamela Valiquette
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Canada Employment and
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President: Ruth Gladue

Theresa Belyea

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President: Mildred Gottfriedson
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Susan Tatoosh

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Nancy Austin

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President: Marian Sheldon
(403) 688-4616 (H)

Mary Jane Jim

NATIONAL

Native Women's Association of
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255 Argyle Avenue
Ottawa, Ontario
K2P 1B8
(613) 236-6057
President: Jane Gottfriedson
(613) 236-6057 (W)

Celeste Campbell Keeper
National Employment
Co-ordinator

Due mainly to the rate of staff turnover for the first half of the Project, the project began with what we consider "Phase II," the general information portion of the proposal. To this end, researchers have gathered background information in their respective subject areas namely: Health, Child Care and the Indian Act, while keeping abreast of new Government policy regarding the above areas as well as employment and training initiatives.

Recommendations presented by the N.W.A.C./C.E.I.C. Joint Working Group have also been reviewed and discussed in terms of which recommendations were feasible and could be initiated by our Organization.

We are presently in the "Phase I" section of the proposal, the gathering of statistics. The work has been divided into the following areas:

- 1: Number of Native Women in Training with sub-areas.
- 2: Number of Native Women employed.

This information has been requested from relevant Government Departments and Native Associations.

We have just had an introductory Researcher's Workshop which is being facilitated by the Research Branch of the Department of Indian and Northern Affairs. The objective of the Workshop is to assist the Group in the interpretation and analysis of statistics received as well as devising our own statistical charts to be used in our final report.

10 Easy Ways to Improve your Family's Nutrition (without them even knowing it)

by Cheryl Achterberg

You may have already tried upgrading your family's nutrition only to find that despite your efforts family members fall back into their original eating patterns in a short period of time. Children often resent a new food or a new routine and adult eating habits are notoriously hard to break. Nonetheless, there are several easy methods cooks can use to optimize and/or upgrade the family's nutrition without changing any of the foods they prepare.

Ten such procedures which save or improve vitamin and mineral content are outlined below. Most won't add a single penny to the cost of the meal, and few, if any, will be recognized by the pickiest of eaters.

1 Use iron skillets and utensils in cooking whenever possible. Historically, iron pots and pans have played an important role in combatting iron deficiency anemia. Depending on the length of cooking time, unenameled iron skillets can increase the iron content of the cooked food 3 to 25 times! This should be particularly noteworthy to any who are growing rapidly, (and therefore increasing their blood volume and iron requirements rapidly) including pregnant women, children under two, and adolescents in their growth spurt.

2 Serve a vitamin C food source with all iron food sources. We actually absorb very little of the iron we eat, but various studies have shown that foods containing at least 25 mg of vitamin C can more than double the amount of iron absorbed from sources eaten at the same meal. Examples of foods containing 25 mg of vitamin C include 6 ounces of tomato juice, 3/4 cup of cole slaw, 1/4 cup of cooked broccoli or 1/4 cup of raw green pepper slices. Remember that liver and other organ meats are the richest sources of iron, meat and fish are good sources, and dried peas and beans and dried fruits are other important sources. Iron is added to many fortified cereals and grain

products as well. It may be best to include a vitamin C source at every meal.

3 Don't purchase, store, or serve milk in clear containers. Milk is the primary source of riboflavin, an important B vitamin which is highly sensitive to light. Cardboard cartons, dark bottles, and colored pitchers effectively block the ultraviolet rays which destroy riboflavin; however, the clear plastic jugs milk is frequently sold in do not.

4 Store orange juice in a covered container and make sure all vitamin C-containing foods are stored in air tight containers in your refrigerator. Many fruits and vegetables may look pretty set out in a bowl, but vitamin C is easily destroyed by exposure to the air and heat. Once a fruit or vegetable is sliced or opened, be sure it is stored in an airtight container or wrapping. Remember, vitamin C food sources include canteloupe, broccoli and members of the cabbage family, green peppers, and tomatoes as well as citrus fruits.

5 Use lids when cooking vegetables or grain products and as little water as possible. The B vitamins are water-soluble, so it is quite easy to lose them during cooking. This can be avoided if you use waterless cooking ware, or minimized if you steam your food. If you must boil your food in water, try to use only the amount that will be absorbed by the food during cooking. Lids help prevent light from destroying the light-sensitive vitamins during cooking. This may be especially important if you have a bright light built into your stove or oven unit directly above your burners.

6 Don't rinse spaghetti noodles (or other enriched noodle products) after cooking. Many people still rinse the starch off their spaghetti noodles in hope of eliminating a few calories, but they also wash

away most of the vitamins the product has been fortified with. Better to eat a little less of the noodles and retain the vitamins than to lose the nutrients down the drain.

7 Avoid freezing foods after cooking. If you know you're preparing extra food you intend to save by freezing, (ex: an extra pizza), freeze it before you've cooked it. Vitamin E is lost in food that is frozen and stored after cooking, a drawback to many convenience foods.

8 Make soups and stews out of your leftover vegetables, using the water they were originally cooked in. This is a good way to collect all the vitamins that may have come off during cooking and it will add flavor to your recipes as well.

9 Use moist heat for cooking protein foods. Moist heat improves the digestibility of protein, while dry heat, such as frying or broiling, decreases protein digestibility. This may be important if you're feeding babies or toddlers, an ill member of your family or the very elderly.

10 Serve fresh vegetables only if eaten within 1-2 days of purchase; serve frozen vegetables if the food is to be home-stored beyond 3 days. Fresh-frozen vegetables lose little or none of their vitamin content but fresh vegetables lose more and more of their vitamin content the longer they are stored (even in the refrigerator). While straight-out-of-the-garden is best, most store-purchased produce is ranked for vitamin content as follows: 1) frozen, 2) fresh, and 3) canned.

Then, if you really would like to try a little change on your family, substitute raw spinach, beet greens, cabbage, or other dark green leafy vegetables for lettuce when you make sandwiches. These vegetables contain large amounts of folic acid (especially important to pregnant and lactating mothers), and many of the other vitamins and minerals missing in lettuce.

Fetal Alcohol Syndrome

presented to:

National Native Women's Annual Conference

Alcohol has always had an obvious effect on our lives and our families. It has only recently been discovered how alcohol affects the unborn child. The damage done to the fetus is irreversible and permanent. Fetal Alcohol Syndrome is the third largest cause of mental and physical defects at birth. It is third only to Down's Syndrome and Spina Bifida. It is the only one that is preventable.

Alcohol is not effectively broken by the fetal liver (which works at $\frac{1}{2}$ the rate of the adult liver), therefore the baby feels the effect for twice as long. When a pregnant woman is "hung over" her baby feels the same symptoms twice as bad for twice as long.

In the first and second months of pregnancy the brain, nerve system and structural development is taking place. Therefore the effect of alcohol at this stage in the baby's development is critical.

In the third month of pregnancy and right until full term the baby is going through growth and full development. Mothers who drink a lot, or depending on how much they drink, probably have their unborn child living in pure alcohol.

The amount of alcohol drunk builds up toxicity and the effects at this stage may result in physical and/or mental retardation.

Signs of Fetal Alcohol Syndrome at birth are obvious by:

1. Small birth weight - 4 lb. to 6 lb.
2. Smaller head circumference - mental deficiency and IQs do not improve with age.
3. Jittery and poor coordination.
4. The facial features of children with F.A.S. are all similar: narrow eyes close together and low nasal bridge with upturned nose. There is a fold that covers the inner corner of each eye. The normal pair of ridges divided by a small valley that extends from the nostril septum to the upper lip is absent.

5. Studies show the more severe facial characteristics, the more severe the impairment of the mental functions.
6. Almost $\frac{1}{2}$ have heart defects and many require heart surgery.
7. There is an increased still-birth rate among women who drink during their pregnancy.
8. F.A.S. children learn slower. They learn to crawl slower, walk slower, talk slower and this pattern is set for throughout their life.

The more a woman drinks the worse the effects of F.A.S. are going to be on her child. There is no known safe level of alcohol during a woman's pregnancy. One oz. could cause just as much damage as 20 oz. depending on what stage of growth the baby is at. The nutrition of a pregnant woman will also determine how adverse F.A.S. will be. If the woman is a light drinker and her diet is good F.A.S. will be very mild to none. But if her diet is poor her child could be affected just as much as a woman who is a heavy drinker.

In many instances alcoholic mothers often go into labour when they are drunk. After the baby is born the child is hung over and goes through alcoholic withdrawal. Sometimes they even have to be given a few drops of alcohol.

Breastfeeding mothers who also drink affect their babies. At first their babies fall asleep soundly but as their need for alcohol increases, it takes them longer to sleep. Alcohol is also passed through the milk quite easily. Women who drank throughout their pregnancy quite often can't breastfeed because the alcohol has spoiled their milk. Their breasts dry up quickly and some do not produce milk.

A child's brain development continues until 2 years of age. If a child is living in an alcoholic home, growth will be stunted and will lead to many behavioural problems.

It is our responsibility as women and mothers to ensure our children a healthier, happier, more natural future. It is up to us how healthy and strong our children will be. It just doesn't start after the baby is born.

The responsibility starts right at conception. Good health is a natural right of children, but if we don't give them that during their prenatal growth they won't have it later on. We want strong generations and it is up to us to see that they are.

Bibliography

1. "Fetal Alcohol Syndrome" - Frank Ibert M.D. Nutrition Today Sept/Oct. - 1980.
2. "Fetal Alcohol Syndrome" - Brian Kearns M.Sc. Paper presented at the Canadian Public Health Assoc. 70th Annual Conference Winnipeg 1979.
3. "If You Drink, Your Unborn Baby Does, Too" - March of Dimes Foundation.
4. "Drugs and Pregnancy" - Pauline Postotnik.
5. "Fetal Alcohol Syndrome: An Epidemiological Study" - Judith J. Pakozdy - A project submitted in partial fulfillment of the course in Nursing 471: University of Alberta - 1975.

Commentary on the Spirit of Prophecy

A True Prophet vs. A Psychic

There is a difference between a psychic and a prophet. Not every one who prophesies is a prophet of God. The true prophet is not a psychic who performs with the aid of a mental or "spiritual" crutch, but is someone who has no degree of freedom either in "tuning in" or controlling the prophetic impulses or prophetic recall. These impulses are superimposed over the prophet's conscious mind by a supernatural personal being, having absolute knowledge of both past and future, making no allowance for error or human miscalculation. The prophet prophesies in the name of the Creator, not in his own name, and does not give his own private interpretation of prophecy, nor does his prophecy contradict basic scriptural doctrine. A true prophet points out the transgressions of man, and warns people of the Creator's coming judgement (for this reason, true prophets are rarely popular!). Based on these standards alone (there are others, taken from Old and New Testaments) one arrives at the mind-shattering conclusion that *all* psychic mediums – including such greats as Edgar Cayce, Jeane Dixon, Arthur Ford, Daniel Logan, etc. – without exception – violate these norms for a true prophet.

Ellen G. White fulfills all of these criteria. Some North American Indian prophets would fulfill these criteria as well (Handsome Lake, and probably some of the contemporary elders from Northern Ontario and Quebec, were once able to question them more fully).

The Ellen White Prophecies

Ellen White (1827-1915) had over her lifetime more than 2000 visions revealing truths of religion, history, medicine, and nutrition, often foreshadowing scientific discoveries yet to be made. Here was a visionary who warned others about the catastrophes she foresaw – with fervent urgency. Her insight ranged from advance, intuitive information on the destruction of San Francisco during the 1906 earthquake to fore-

seeing the health dangers of tobacco and X-rays. She also spoke out against the overuse of fats and refined sugar long before medical authorities came up with the now-familiar statistics on cholesterol and hypoglycemia. She was not a passive visionary, but an able and active organizer and teacher, and perhaps her most monumental achievement is her contribution, with her husband to the founding of the Seventh-day Adventist Church which grew out of the Millerite sect. As an inspiration and leader of this church, it was she who counselled, and her directives were by no means confined to spiritual matters only. Nor was the continuance of her counsels left to the memory of her charges, but she committed them to posterity in voluminous writings. (Speaking of writing, she rose at three a.m. each day to answer the letters sent to her.) Her own energy, and the range of her activity, suggests the truth of her views on health.

Among some of the subjects Ellen G. White dealt with are vegetarian and unrefined food diets, nutrition and healing, and ecology. Her academic training in the nutritional or environmental sciences was almost nil, nevertheless she was always right, and thus passed the strictest test of prophecy. She was right in 1905, when she condemned tobacco as a "slow, insidious, but malignant poison." She was also right in 1865, when she linked birth defects with the use of drugs. As early as 1884 Ellen G. White spoke out against the consumption of large amounts of salt. She did not totally ban its use, but cautioned that it should be added but sparingly to food. We now link salt consumption with high blood pressure, which is in turn linked with heart attacks. She did ban alcoholic beverages, contending that they had a permanent deleterious effect on the brain. Today it is explained that alcohol interferes with oxygen getting to the brain, liver and other vital organs, under which condition brain cells may actually die. In 1867 she radically

counseled that the sick not be confined to bed, but that moderate exercise was an important aspect of curing illness.

During her lifetime she was accused of faddism and fanaticism. Reading today her book, *Counsels on Diet and Foods*, the urgent pleas to cut out the use of sugar, refined foods and large quantities of fatty meats, or to give up cigarettes and alcohol seem almost trite, so familiar are we with the clinical evidence of their destruction of health. Ellen G. White was, in fact, conservative and sober in her directives on health and in her life.

Most significant, however, are her counsels and prophecies relating to the end of this world and the final great climax in the struggle between the forces of good and the forces of evil. Explaining more fully the Books of Daniel and Revelation, she foretells of an alliance of powers: spiritualism, the papacy, nominal Protestantism, and the state. She warned of the rise of unrest and anarchy throughout the world, the centralizing of wealth and power in the hands of a few, the rise of the labour unions, and the world-wide dissemination of the same teachings that led to the French Revolution. These forces ultimately culminate in a fusion of occult, purportedly Christian and State forces intent on the destruction of those who, contrary to human enactments, keep God's laws on earth. Those who remain obedient to the Creator's precepts will face severe persecution, and eventually be forced to flee to the wilderness for safety there to await what the Hopi call the "Great Day of Purification". During this period, just prior to the purification, there will be great turmoil and disruption in the natural, social, economic, and political world. Famine, widespread disease, desolation and destruction will cause great agony and despair to the inhabitants of this earth who persist in their defiance of both natural and divine law.

The Ellen White prophecies are outlined more fully in the following books:

Rene Noorbergen: *Ellen White, Prophet of Destiny*, Pacific Press, Oshawa, Ontario.

Ellen G. White: *The Impending Conflict*, Pacific Press, Oshawa, Ontario.

Fernand Chaij: *Preparation for the Final Crisis*, Pacific Press, Oshawa, Ontario.

Confirmation from Many Sources

What is most striking about these prophecies is that there are many independent sources that correspond in part or in full with this basic theme:

1. *Biblical Prophecies* (Books of Daniel and Revelation)
2. *Ellen White Prophecies* (amplification of Biblical Prophecies)
3. *Ancient North American Indian Prophecies* – virtually all Indian tribes have their own prophecies with many similarities. The Hopi keep the most true, accurate, and detailed prophecies of all Indians, the next being the Iroquois. Both bear striking resemblance to Ellen White's prophecies when one makes due allowance for language. (One has to "translate" some of Ellen White's words into more ecumenical language, keeping in mind that she was speaking to fundamentalist Christians at the turn of the century: "heathen" = "non-Christian"; God, Creator, Christ = Great White Redeemer; Guardian Angel = Guardian Spirit; etc.)
4. *Contemporary Indian Prophecy* – Some Indian elders are now receiving visions of cataclysmic events and the establishment of a totalitarian world regime.
5. The "Conspiracy Theory" – The "pet theory" of a few historians since the late 18th century, it never gained much acceptance (obviously). With the more recent unfolding of world events, however, the idea has become more plausible. The theory is that the international banking establishment, headed by the Rockefellers and the Rothchilds, is out to rule the world. The group called the "Illuminati" is said to have plans for a "New World Order", for the "betterment" of mankind, involving the well-planned manipulation of money, media, markets, and

labour, eventually resulting in the overthrow and enslavement of the masses. The theory is documented by many authors, though one of the more comprehensive works is Des Griffin: *Fourth Reich of the Rich*, Emisary Publications, Box 642, South Pasadena, California, 91030 (\$5 U.S.).

6. *Testimony of John Todd* – John Todd defected from the "Illuminati" in 1972, and joined the Baptist Church. Since then he has been preaching about the conspiracy, its involvement with the occult, and the insidious infiltration of witchcraft into politics, religion, and virtually every aspect of contemporary life. He discusses the Illuminati's plans for world takeover, which correlates well with Ellen White's prophecies as well as some of the contemporary Indian prophecies. He has of course had many dramatic attempts on his life and attributes his survival to divine intervention. His testimony is available on tape – a set of 5 tapes, (\$2.50 each) from Tape Ministry, Box 1197, Olds, Alberta, T0M 1P0.

The Message of the Prophecies

The initial reaction to hearing these prophecies varies from indifference to severe panic. It would be wisest, perhaps, to keep the basic principles in mind, and try step by step to alter one's heart and life-style accordingly. The message of all the prophecies can be summed up as follows:

1. The ones to survive will be all that follow the *true human way* (the Mohawks' term), that is, the path set out for them personally by their Creator. There will be members of *all* races and *all* religions that pass the test, yet no one race or Church will see all its members survive. For most people, this means to rediscover their own cultural and spiritual roots and get closer to nature. It does *not* mean that we all have to copy one particular lifestyle or to adopt one particular cultural identity. The Indians are emphatic that the white man has to find the roots to his own heritage and should not try to copy them.

2. Establish a personal relationship with the Creator and ask *Him* for guidance. It always seems easier for man to rely on "instant" directions from an intermediary, either human or supernatural, but it is best to keep in mind that not all supernatural forces are good. The ultimate aim of the forces guiding astrologers, seers, palmists, psychics, Tarot cards, Ouija boards, etc. is that of deception. To discern between "good" spirits and "evil" spirits takes more than human understanding.
3. Get out of the city – become a commuter if necessary. This is one of the few *specific* actions recommended by the various sources quoted.
4. For now, become as self-sufficient as possible for energy and food. This will be increasingly necessary for physical survival. The time will come, however, when *all* earthly supports are withdrawn, and each individual will have to depend *totally* upon the Creator for food, direction, and protection. At the time people are forced to flee into the wilderness, there will be no particular *place* that will be spared – we will be *totally* reliant on divine guidance and miracles for our safety.
5. We all have a mission to accomplish during the time we have left here. Be it 5 years or 20 years (the Ojibway elders feel it will be less than 20), it is our duty to make others aware of what is *really* going on in this world, and to remain active on behalf of political and religious liberty. Such activity *will* become more dangerous as persecution increases but we still have no choice but to follow the plan set out for us by the Creator. "Remember Lot's wife. Whoever seeks to save his life will lose it; and whoever loses it will save it, and live."
6. Study the prophecies/scriptures for guidance. With increasing unrest, anarchy, and insanity, we will need something tangible with which to anchor our thoughts.
7. Keep in mind that this is ultimately a *positive* process. In analogy, the universe is going

through a healing crisis, and this planet is the sole area of infection. Once one fully understands this healing process, there is no reason left to fear. Says Ellen White of the aftermath: "The great controversy is ended. Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all flow life and light and gladness, throughout the realms of illimitable space. From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love."

INTERVIEW

Sakokwenonkwas, a spiritual leader of the Mohawk Nation

Sakokwenonkwas (pronounced SA-GO-GAWY-NON-GWAS), a spiritual leader of the Mohawk Nation, was born on the St. Regis Reserve (Akwesasne Reserve) in upstate New York. He learned the Mohawk language before speaking English. According to tradition, he was educated entirely by his people. He was chosen as a sub-chief of the Mohawk Nation by the Clan Mother and as such, sits in council with all other Chiefs of the Nation. No decision for the Nation is made without unanimous approval of the Council of Chiefs.

Katsiahawi and Kasiakwas

EWJ: What is the path of the American Indian today?

S: I think that one of the most important roads that we are trying to pave for our future is the road leading back towards the past because in the past our life was very religious, a sacred life. Our people had a very unique way in which to handle life and to secure that the villages and the people who make those villages were happy, in good health, and everything was

together. The United States and Canada have tried to assimilate the Indians through schools in order to rearrange our thinking to a way of thinking which involves our being rich and having money and driving a nice car and having air conditioning. We don't see any future in which those things have a top priority as our goal on our future road. That's why we are trying to de-educate our people, trying to de-Christianize our people to make them back into the Pagans because that way was good. That way we had a true understanding of God and his universe.

When we accepted Christianity and the missionaries, that way goes hand in hand with gold and silver. That seems to be the root of the whole problem that everybody has. We don't want that kind of problem, we already have enough of it already.

So our most important job is to get our own people back to our own beliefs, our own religious values as much as possible, as much as circumstances of this society will allow us to do.

In order to do that the White Roots of Peace has been travelling all over the United States. Because the United States government has been interfering with our Nation and obstructing the welfare and happiness of our people, some of our older people said to go to the colleges and universities of the white man and explain to them the beliefs of the Indian, how we really believe in God so that maybe they will see that we do care about all life. They will see that we fit in this universe of all living things. They said that the future Presidents, the future congressmen, the future political leaders come out of the universities. If you can tell them when they are young so that when they get into the positions of power where they may control and affect the very life of the Indian, having a previous understanding and knowledge of us, they may deal with us in a human fashion. We are not the illiterates, we are not the drunken Indians that they so often think that we are. We've been going to hundreds and hundreds of universities to try to bring about a better understanding.

This is important because we

have prophecies that say that the time of purification is coming and that disastrous things will happen to the rivers and the earth, earthquakes and big winds, because humanity is too ignorant to follow directly the Creator of the Universe. If we don't live in harmony with God's universe, the destruction of the world will come. But these prophecies don't necessarily have to come true. They were told by our ancestors to make sure that we stay on the right path in our day-to-day life.

I am very sorry to say that already so many of the prophecies have been fulfilled. There is very little of that prophecy which is unfulfilled, which means that we are very close now to what the white man calls the "end of the world" and to what we Indians call "the purification of the world". We hope that people understand.

We don't want to convert the white man, and the black man to be an Indian, we just want them to follow their own true way that God gave them. If we do that, we will find that the way that God gave to all races is in harmony.

EWJ: What are the prophecies that we can watch for now?

S: Our grandfathers told us that when things became so bad and the people went so astray from the way of life given us by our ancestors, the fish will turn their bellies toward the sky. We can see that right now, with the polluting of the rivers, throwing all the oil and garbage into the rivers which causes the fish to get sick and die. Also when we will hardly hear the birds sing anymore and when the bird which flies in the daytime begins to fly in the nighttime, then the time will be very close at hand. When a lot of our sacred animals are gone that we have depended on for food, then something very strong will happen to the earth and people will fight against each other. Some of those animals will return again but not for very long.

Indians call the moon Grandma because the moon is the leader of all females; she has a one-month cycle just like all women do. The old people said that when people come here from another part of the world that they will try to grab

Grandmother Moon and try to rip her apart. This could be interpreted as the space ships, and they claim that they have brought rocks and other things from the moon here. We were told that when this happened that this would affect the nature of women. Grandmother Moon holds her hands upon the way you and I go about upon this Mother Earth. When Grandmother has been violated, then women's monthly sickness will not be regular and many women will be thinking that they are expecting a child, but they are not. Tampering with the head woman, Grandmother Moon, has caused this disruption of the monthly cycles of many women.

Also it is said at this time that many mothers who have children will wrap them up and throw them in the garbage. They will abandon their children. The old people didn't understand what that meant because they heard that from their grandfathers and they from their grandfathers. But now in my generation we know what that means. I interpret this, maybe I'm wrong, but I interpret this as meaning day-care centers and abortions. (*This prophecy is literally true in the worst of city ghettos now.* — Ed.) A lot of mothers are working in factories and all over, when they're supposed to be raising their children. Just like a deer who takes care of her little fawn, she doesn't throw it away to a nursery school, she takes care of it and protects it. But now women throw their children into some day-care school and let some strangers be the mothers all day while they work to make money. Those children have no real mother to raise them, so when those children become teenagers and their mother says to them, don't do this, they don't listen because they do not have natural respect for their parents. Then the parents will say that this younger generation is going crazy. It's not the younger generation going crazy, it's their generation that is going crazy. In modern terms it's called the "generation gap." But it was predicted that when they touched the moon that this would happen. It is getting worse and worse. These are a few things that we were told by our ancestors to watch out for.

EWJ: Were there any prophecies that told how people could survive?

S: It says that every human being who still follows the ancient ways that God gave them, no matter what race, will survive. The old people said that we Indians are the custodians of this continent and South America. That's why God put us here. That's why in this continent the Indian will make it through in greater numbers than any other race. Our Indian people who follow the old ways don't depend on electricity, they don't depend on freezers to keep their food, they don't depend on air conditioning and flush toilets. The Indian knows how to dry meat and put it away without electricity so he can save his food. He can put his corn away, he can dry fish, he knows how to eat lots of different kinds of food that a lot of people think are weeds. *The woods are our supermarkets, so we don't have to worry.*

EWJ: Can you tell us about *Akwesasne Notes*?

S: A group of our people put out this paper for all the Indians of North and South America. They collect the news from all the different newspapers and put it in one. It is for all people who want to bring back to the world peace and good life. A lot of the articles are on politics, but it is not for the reason of digging up the past and saying, "look what you have done to us!" The reason it is put in is so we can learn from the mistakes of the past so we don't make the same foolish mistakes again, not to give the white man a guilty conscience.

In my language we don't call ourselves Indians, we call ourselves The Pure Humans. And the prophecies say that all who follow the true human way, not just the Indian way, will survive.

EWJ: What do the prophecies say about the time after Purification?

S: I'm a little bit too young to answer that question. But I think my Grandfathers say that that is the time when we again meet the Mystery, the Great Spirit, and he will give us a new instruction. And from that we will know how to operate in the world that is coming.

EWJ: Does each Nation still have its separate prophecies or have they been collected together?

S: Each Nation has its own, but they run pretty near the same. They are told in different languages and terms, but the meaning is the same. The Hopis are the most exact in their telling. They keep the most true and accurate and detailed prophecies of all Indians. Probably the next one is the Iroquois. Of course, I don't know South America that well, but as far as I know from my travelling, the Hopis and the Iroquois have preserved more of their ancient teachings.

EWJ: Do you use a sweat lodge?

S: Yes, we have a sweat lodge on our reservation. We use the sweat lodge around sixty times a year.

EWJ: Do your work and travels help to bring back the Sacred Hoop of the Nation?

S: Yes, we are trying to re-establish our villages and our clans. The Hoop of our Nation was an understanding of the universe. All the things in the universe are related to each other. What affects one thing has to affect all other things. Our religions and our politics were not separated into different departments. Our religious leaders were also our political leaders. We believe that when the Mystery, or God, created the universe, he placed his hand on the whole thing, so everything is spiritual. As far as I know, God never told us Mohawks to separate anything but just to look upon everything that he had made as holy and sacred and act accordingly with respect. Whatever you take from this Mother Earth, replace it, because nothing is for nothing.

We are trying to bring people together in a spiritual union, but not together in one big physical union. I don't speak Hopi; God by the creation has given them that language, as he has given me my Mohawk language. Those were special gifts to each of us and I must respect my language. That's why we say to the white man to get back to what He gave you, He told you too that this was our Mother Earth; He didn't just tell it to the Indian. He told it to everybody and that's

going to be our common denominator to peace.

You have heard about the Sun Dance of the Sioux. We have a Sun Dance too when we give thanksgiving to the Sun and its functions to the world, and we have ceremonies for the Moon, for the Rivers, for the Wind, for everything that we see in nature. The white man had these too. For example, think of the days of the week. Saturday means the day that they set aside to make ceremony for Saturn. Monday is for the Moon. So the white man had that too. But he forgot that, so now he is in trouble. He pushed God aside, and now he is off his own road and this is why everyone is suffering. Even the Indian is suffering, because like I said, everything in this world affects each other. The chain is hooked together: separate links all of them, but they are still hooked together.

EWJ: What are your future plans?

S: I'm not going to travel anymore after this year. I'm going to raise my family in the way that I've been

taught by my old people. I'm going to make it physically work for my children. I'm going to teach my children in this way all I can and they are never going to any school. I'm going to teach them because I'm the Father and their mother is the Mother and we're going to teach them together and be a family.

EWJ: What is the best thing you can do for other Indian people?

S: The best thing that I can do is to make the old-time village a living reality. After we have established this, people can come and visit, as long as they don't come to make trouble or to try to change us; as long as they come to learn, we will teach them. But we will only teach our own people our own ways. A lot of times white people come to our reservation to learn Indian ways. *We tell them that we do not have the power to change them into Indians, only God does. We can only direct you to find your own identity. So we tell them to do some fasting, do some pretty tall praying - higher than the Empire*

State Building, and look towards your Mother Earth, your old brother Sun and all your relatives in nature and they will tell you how to make a ceremony again according to the way God wants you to. But don't copy us Mohawks.

One of our women received a message which I would like to give to you. It is a message to the President of the United States and all the world leaders. She said, "It is too bad that things are the way they are because, when you have polluted the last river and have caught the last fish and have cut down the last tree, it is too bad that then, and only then, will you realize that you cannot eat all the money you have in the bank. For the sake of our unborn generations of a thousand years from today, our very own flesh and blood, a very replica of us, their grandfathers, if we have any love and concern for them, we hope that the people who hear this will do something positive in that direction." And that is a message from one of our women to all the nations.

The Essence of Hopi Prophecy

by Tom Tarbet, Jr.

The entire Hopi prophecy usually takes many days to tell, and many lifetimes to fully understand. This is a short summary of essential points.

THE BALANCE OF LIFE

As caretakers of life we affect the balance of nature to such a degree that our own actions determine whether the great cycles of nature bring prosperity or disaster. Our present world is the unfoldment of a pattern we set in motion.

Our divergence from the natural balance is traced to a point preceding the existence of our present physical form. Once we were able to appear and disappear at will, but through our own arrogance we took our procreative powers for granted and neglected the plan of the creator. As a consequence we became stuck in our physical form, dominated by a continual struggle between our left and right sides,

the left being wise but clumsy, and the right being clever and powerful but unwise, forgetful of our original purpose.

THE CYCLE OF WORDS

This suicidal split was to govern the entire course of our history through world after world. As life resources diminished in accord with the cycles of nature, we would try to better our situation through our own inventions, believing that any mistakes could be corrected through further inventions. In our cleverness, most of us would lose sight of our original purpose, become involved in a world of our own design, and ultimately oppose the order of the universe itself, becoming the mindless enemy of the few who would still hold the key to survival.

In several previous worlds the majority have advanced their technology in this way, even beyond

what we know today. The consequent violations against nature and fellow humans caused severe imbalances which were resolved in the form of war, social disintegration and natural catastrophe.

As each world reached the brink of annihilation, there remained a small minority who had managed to live in nearly complete accord with the infinite plan, as implied in the name, Hopi. Toward the final stages they would find themselves beset with signs of disintegration within, as well as enticing offers and severe threats from without, aimed toward forcing them to join the rest of the world.

OUR PRESENT WORLD

Our common ancestors were among the small group who miraculously emerged from the last world as it reached its destruction, though they too were tainted with corruption. The seeds of the crisis

we face today were brought with us when we first set foot in this world.

Upon reaching our present world, our ancestors set out on a long migration to meet the Great Spirit in the form of Maasauu, the caretaker of this land and all that lives upon it. They followed a special pattern; however, a very serious omen made a separate journey necessary, in order to balance the extreme disorder anticipated for the latter days.

THE TRUE WHITE BROTHER

A Hopi of light complexion, now known as the "true white brother," left the group and traveled in the direction of the rising sun, taking with him a stone tablet which matches a similar tablet held by one of those who went on to meet Maasauu at a place called Oraibi, where the present Hopi villages were established according to his instructions.

The Hopi anticipated the arrival of a race of light-skinned people from the east predicting many of their inventions, which would serve as signs indicating certain stages in the unfoldment of the pattern the Hopi had studied from antiquity. It was clearly foreseen that the visitors, in their cleverness, might lose sight of their original purpose, in which case they would be very dangerous. Still the Hopi were to watch for one who has not left the spiritual path, and carries the actual stone tablet.

THE SWASTIKA AND THE SUN

Through countless centuries the Hopi have recalled in their ceremonies the previous worlds, our emergence to the present world, and our purpose in coming here. Periodically they have renewed their vow with Maasauu to live the simple, humble way of life he laid out for them, and to preserve the balance of nature for the sake of all living things. The knowledge of world events has been handed down in secret religious societies who keep watch as each stage unfolds.

The leaders watched especially for a series of three world-shaking events, accompanied by the appearance of certain symbols that describe the primordial forces that govern all life, from the sprouting

of a seed to global movements such as weather, earthquakes, migrations and wars.

The gourd rattle is a key symbol. A gourd signifies seed force. The shaking of the gourd rattle in ceremonies means the stirring of life forces. On the rattle are drawn the ancient symbols of the swastika, showing the spirals of force sprouting from a seed in four directions, surrounded by a ring of red fire, showing the encircling penetration of the sun's warmth which causes the seed to sprout and grow.

The first two world-shaking events would involve the forces portrayed by the swastika and the sun. Out of the violence and destruction of the first, the strongest elements would emerge with still greater force to produce the second event. When the actual symbols appeared it would be clear that this stage of the prophecy was being fulfilled.

THE GOURD FULL OF ASHES

Eventually a "gourd full of ashes" would be invented, which if dropped from the sky would boil the oceans and burn the land, causing nothing to grow there for many years. This would be the signal for a certain Hopi to bring out his teachings in order to warn the world that the third and final event would happen soon, and that it could bring an end to all life unless people correct themselves and their leaders in time.

Hopi leaders now believe the first two events were the First and Second World Wars, and the "gourd full of ashes" is the atomic bomb. After the bombing of Hiroshima and Nagasaki, teachings formerly kept secret were compared and released to the world. The details presented here are part of those teachings.

THE DAY OF PURIFICATION

The final stage, called the "great day of purification," has also been described as a "mystery egg" in which the forces of the swastika and the sun, plus a third force, symbolized by the color red, culminate either in total rebirth or total annihilation - we don't yet know which, but the choice is ours. War and natural catastrophe may be involved. The degree of violence will be determined by the degree of

inequity caused among the peoples of the world and in the balance of nature. In this crisis, rich and poor will be forced to struggle as equals to survive.

That it will be very violent is now almost taken for granted among traditional Hopi, but humans may still lessen the violence by correcting their treatment of nature and fellow humans. Ancient spiritually based communities, such as the Hopi must especially be preserved and not forced to abandon their wise way of life and the natural resources they have vowed to protect.

THE FATE OF HUMANKIND

The Hopi play a key role in the survival of the human race, through their vital communion with the unseen forces that hold nature in balance as an example of a practical alternative to the suicidal man-made system, and as a fulcrum of world events. The pattern is simple. The whole world will shake and turn red and turn against those who are hindering the Hopi."

The man-made system now destroying the Hopi is deeply involved in similar violations throughout the world. The devastating reversal predicted in the prophecies is part of the natural order. If those who thrive from that system, its money and its laws, can manage to stop it from destroying the Hopi, then many may be able to survive the day of purification and enter a new age of peace. But if no one is left to continue the Hopi Way, then the hope for such an age is in vain.

The forces we must face are formidable, but the only alternative is annihilation. Still, the man-made system cannot be corrected by any means that requires one's will be forced upon another, for that is the source of the problem. If people are to correct themselves and their leaders, the gulf between the two must disappear. To accomplish this, one can only rely on the energy of truth itself.

This approach, which is the foundation of the Hopi way of life, is the greatest challenge a mortal can face. Few are likely to accept it. But once peace is established on this basis, and our original way of life is allowed to flourish, we will be able to use our inventive capac-

ity wisely, to encourage rather than threaten life, and benefit everyone rather than giving advantage to a few at the expense of others. Concern for all living things will far

surpass personal concerns, bringing greater happiness than could formerly be realized. Then all living things shall enjoy lasting harmony.

This information is reprinted from a pamphlet compiled by Tom Tarbet and reviewed by a traditional Hopi leader. All rights reserved by the author.

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