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# PRIORITIES

*the feminist voice in a socialist movement*

Volume 20, Number 2

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SUMMER 1992



PHOTO — UBC MUSEUM OF ANTHROPOLOGY

SALISH BLANKET by *ROBYN AND DEBRA SPARROW*.

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Toronto, Ontario  
M4E 2V6

## FOCUS THIS ISSUE:

- **First Nations Women**
  - *Thoughts on the Constitution, Women and Aboriginal Self Government*
  - *Do Native Women need Charter Rights?*
  - *Networking the First Nations World*

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Submissions and subscriptions should be mailed to:


**PRIORITIES**  
c/o B.C. NDP  
3110 Boundary Road  
Burnaby, B. C. V5M 4A2

*"The issues and demands raised by the Women's Liberation Movement are integral to the development of a democratic socialist movement. The NDP actively encourages and provides support for women organizing around the demands of the Women's Liberation Movement and commits an NDP government to creating the legislation necessary to realize these demands."*  
— NDP Policy on Women's Rights

The Editors are responsible for the content of all unsigned material.

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## Upcoming in PRIORITIES

Volume 20, Number 3 — Fall 1992  
**Focus on violence against women**  
Deadline for submissions: August 15, 1992

Volume 20, Number 4 — Winter 1992  
**PRIORITIES Retrospective**  
**PRIORITIES** is 20 years old this year. Share your memories of the past 20 years of the women's movement.  
Deadline for submissions: November 13, 1992

Mail submissions to:  
**PRIORITIES**  
c/o B.C. New Democratic Party  
3110 Boundary Road, Burnaby, B.C. V5M 4A2  
or Fax 432-9517



# Thoughts on the Constitution, Women, and Aboriginal Self-Government

by Charley Beresford  
Chair, Women's Rights Committee

There is a powerful argument to be made for the principle of community control-self government. Community-based solutions and community-based actions not only are more likely to work, but contribute to the community's sense of self-esteem as well.

There is a proviso. Community based decisions work most effectively when all the players are at the table. If voices are absent, they cannot be heard. If concerns are not heard, they cannot be dealt with.

That is the fundamental problem facing aboriginal women and their position in the discussions regarding the Canadian Constitution and self-government for First Nations peoples.

The Native Women's Association of Canada (NWAC) points out that aboriginal women's traditional position has been seriously eroded as a result of colonization. The respect and matriarchal power women once held among many First Nation peoples is not today's reality. Women do not have equal place in decision making circles. Four of five First Nations women are physically abused. Gaps in law not of aboriginal peoples own design leave women vulnerable in such areas as matrimonial property

division. If women are not well represented in the discussions around self-government, how are women's interests to be taken into account?

No wonder the NWAC is pushing for the Canadian Charter of Rights to be part of the constitutional package for First Nations people. They want a guarantee that women's rights will be protected.

As women, we have all heard promises. Promises are not enough. We know from bitter experience that promises can be broken. There must be guarantees.

The resulting furore over aboriginal women's support for the Canadian Charter of Rights among the predominantly male leadership in the aboriginal community is not surprising. A furore always seems to arise when women stand up for

their rights. The furore only serves to underline the necessity of taking a stand. May the Native Women's Association of Canada and supporters be successful in their quest, so that self-government will result in fairness and equality for all...so that community control includes participation from all members of the community and that women regain their traditional place among First Nations peoples. □

**The respect and matriarchal power women once held among many First Nation peoples is not today's reality. Women do not have equal place in decision making circles.**



I

have been the acting Women's Organizer replacing Vicki Robinson for the period of mid-February to June 30, 1992.

Shortly after I started this position the NDP Women's Rights Committee's Nominations Support Sub-Committee sponsored a successful retreat in Crescent Beach at the end of February. This weekend workshop was for New Democrat women around the province who are interested in either running as candidates in the upcoming elections or who are interested in working on women's nomination campaigns. Entitled, "Winning Nominations", the retreat attracted approximately 50 women. We were very fortunate in having the participation of both Dawn Black, M.P. for New Westminster-Burnaby, as well as Abby Pollonetsky, Director of Women's Programs for our Federal New Democratic Party. The Federal New Democrats contributed \$5,000 toward the expenses of this workshop and the B. C. NDP contributed \$7,000. Several constituency and riding associations, individuals and labour organizations also contributed money. Travel expenses were paid for all the women who attended. It was thrilling for me to meet grassroots New Democrat women from around the province!

To celebrate International Women's Day, the NDP Women's Rights Committee organized a dinner on Saturday, March 7th in Vancouver. Approximately 130 women and men came to hear both the Hon. Penny Priddy, Minister of Women's Equality and Dawn Black, M. P. for New Westminster-Burnaby. Margaret Mitchell, M. P. for Vancouver East, was also able to join us, as was a women's solidarity delegation from Poland. I felt really honoured to share such a special evening with so many hard-working, committed New Democrats!

On behalf of the NDP and the Women's Rights Committee, I attended approximately a dozen



# ORGANIZER'S REPORT

by Louise Hutchinson  
*Acting Women's Organizer*

women's events sponsored by Vancouver women's community groups and/or labour women's organizations. On February 14th, a

vigil was held for Cheryl-Ann Joe who was murdered and mutilated in Vancouver. Elders from the First Nations community performed a cleansing and releasing of Cheryl-Ann's spirit, as well as a cleansing of the murder site, with sweet grass. It is with great sadness that I recall that particular vigil and am once again reminded of my privileges as a white working-class woman.

As an outreach tool and two-way communication mechanism, the Women's Rights Committee has embarked on a series of Road Shows. Together with Charley Beresford, WRC Regional Reps and grassroots New Democrat women, we will have visited four B. C. communities by June 30th. We are listening and documenting women's issues and barriers in all these communities. Hopefully these wonderful workshops will result in positive changes for women in the future.

And, finally one of the party's projects has been work done by the Task Force on Gender Parity. By the time this goes to print, we will have held our day long workshop on June 14, 1992 for Provincial Council delegates. Together with the facilitators, (Learning Works Inc.) a set of recommendations will result from the workshop. Each of the delegates was to hold a group meeting with the constituency executive in their area. I am thrilled that this workbook has given New Democrats an opportunity to freely discuss issues and barriers with each other.

I have really loved working as the women's rights organizer for the party and feel honoured to meet and work with so many truly gifted women. The commitment we share for each other and the party runs deep within us. Let's keep working together for political change.

In Sisterhood.□



# Do Native women need Charter rights?

by *Teresa Nahanee*

**D**o Native women need Charter rights and should this be the Canadian Charter of Rights and Freedoms or an Aboriginal Charter of Rights? Are these charters mutually exclusive? In other words, can you, or must you, have one or the other?

National Chief Ovide Mercredi of the Assembly of First Nations broke ranks with all Aboriginal groups in October 1991 in reaction to the "Canada Package". Although he and his Chiefs vowed to remain silent on the Government package until they had consulted with their constituents on constitutional reform through the "Parallel Process", Ovide did not remain silent on the Government recommendation that the Canadian Charter Rights should apply to Aboriginal governments. In fact, throughout the process, the National Chief made clear that the Assembly of First Nations was not satisfied

with the federal proposals including its failure to recognize the inherent right to self government, as well as the imposition of the Canadian Charter.

The Native Women's Association of Canada (NWAC) has been clear from the beginning. It supports the application of the Canadian Charter to Aboriginal governments, and it supports the recognition of the



inherent right to self government. Largely as a result of the NWAC position, the Assembly of Chiefs passed a resolution calling for development of an Aboriginal Charter of Rights. It is evident that the Chiefs see the Aboriginal Charter as replacing the Canadian Charter. The NWAC do not see these Charters as mutually exclusive, and recognize that neither charter standing alone will protect women and children within Aboriginal communities.

If the inherent right to self government is entrenched in this round, and if the recommendations of the Royal Commission on Aboriginal Peoples are followed, it is likely that Aboriginal governments will be recognized as a Third Order of government in Canada. The other two orders of Government — the federal and provincial governments — are subject to the Canadian Charter of Rights and Freedoms under section 32. How can Aboriginal governments claim to be a Third Order of government without subjecting themselves to the Canadian Charter? At least enlightened Chiefs like George Watts of British Columbia recognize that Aboriginal governments must accept responsibilities of governments along with other governments.

The Aboriginal governments want their own sphere of political and legal influence. Some areas suggested are education, child welfare and justice. In fact no list of jurisdictions has been proposed publicly to date. This means there would be three separate and distinct areas of political jurisdiction where historically there have been only two: federal (S. 91) and provincial (S. (2)). The third field of jurisdiction would be Aboriginal: S 35. As self government agreements are reached and put in place it is evident that some provincial laws will continue to apply. As long as this happens - in other words, as long as the

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**TERESSA NAHANE** is a member of the Squamish Indian Band, North Vancouver, B.C.; third year law student, University of Ottawa; and Constitutional Consultant to the Native Women's Association of Canada.



federal and provincial laws selectively apply within Aboriginal territory - the Canadian Charter of Rights and Freedoms will apply. In other words, federal and provincial laws are everywhere, including Aboriginal territory. There will be no easy escape from the application of the Canadian Charter in Aboriginal country.

The Constitution is the Supreme Law of the Land. The Canadian Charter is part of the Constitution. It bestows very few positive rights upon individuals. Feminists have harshly criticized the Canadian Charter for many reasons. First it does nothing to protect women and children from male violence. They claim the Canadian Charter operates in the public sphere. In other words, it does not protect women and children in their homes. Second, in the field of labour law it does little for the working class or union rights. Third, it has been mainly litigated by the wealthy business corporations. Fourth, interveners have used the Canadian Charter to strike down criminal laws designed to protect women, e.g. rape shield laws, statutory rape laws. Finally, the Canadian Charter has been called a "male" law. It was designed to protect men's rights when they commit "male" crimes e.g. rape.

So why would Native women want the Canadian Charter to apply to Aboriginal governments?

The Manitoba Justice

Inquiry Report found that male violence against women and children has reached epidemic proportions within Native communities. The inquiry also found that Chiefs and Councils do little or nothing to protect



women and their children from abusive husbands and other male community members. What women associated with the Assembly of First Nations have told NWAC is: first, by continuing to ask for the Canadian Charter there will be increased violence against women in Native communities; second, that the Canadian Charter does nothing to protect women and children from male violence. If it is true that the Canadian Charter continues the public/private distinction in the application of human rights laws, it should be amended to include sections which do protect women's security of the person rights. In other words, the Canadian Charter should be redesigned to protect women and children from male violence not only within Native communities, but within Canadian society as a whole.

It has been argued by National Chief Mercredi that the Canadian Charter is not

culturally sensitive. He also argues that the international instruments on human rights are culturally European. In other words, the fundamental rights e.g. freedom of speech, freedom from cruel and unusual punishment, right to life, liberty and security of the person, right to silence, right of association, etc. are "white" notions, or European notions. In fact, the criticism of international laws on sexual equality rights has been loudest within nations which treat women as male chattels. The cultural arguments put forth by the National Chief have been put before by male-dominated societies throughout the world which want to continue to suppress and oppress women. An examination of the use of "cultural defences" by Native men accused of violent crimes against Native women and children have not been accepted by Canadian courts. In the Northwest Territories, an Inuit grandfather claims incest of a granddaughter is culturally acceptable. In B.C., the culture allows religious practices which include forcible confinement and torture. Traditionally in northern B. C. women who committed adultery had an ear cut off. This is cultural sensitivity? It is not what Native women want. The Chiefs, including the National Chief, have to recognize that the cultural practices they now remember are coloured by hundreds of years of colonization



and imposed patriarchy. Some of our so-called cultural practices — like forcing abused women to remain married to abusive men for the 'sake of the children' — were imposed by western religious doctrine e.g. Catholicism and Christianity. If there is to be recognition of cultural practices and cultural defences in crimes against women, then there must be part of that definition process.

What about the Aboriginal Charter? In fact, the NWAC has been working on an Aboriginal Charter since 1986-87. When the governments of Canada discontinued the constitutional renewal process at that time, NWAC discontinued its work on the Aboriginal Charter. During this current round of constitutional discussions, the NWAC have developed a discussion paper on the Aboriginal Charter. The proposed Aboriginal Charter can be better than the Canadian Charter in its sphere of influence. One important reason why this is so is because since 1978 the Canadian Human Rights Act has not applied to Indian Act governments, Indians and Indian lands. This race discrimination against Indian women has been perpetrated despite its conflict with section 15 of the Canadian Charter of Rights and Freedoms. The denial of the application of the Canadian Human Rights Act to Indian women, in particular, on Indian lands has resulted in unstemmed discrimination in

housing, education, employment, services and benefits. Some of this can be corrected in an Aboriginal Charter. How? First, the Aboriginal Charter can be designed to impose a duty upon Aboriginal governments to protect women and children from Native male violence in the home and in the community. Second, the Aboriginal Charter can bestow positive rights such as social and economic rights now not found in the Canadian Charter. Third, the Aboriginal Charter can provide for alternative dispute mechanisms to resolve family and community conflicts involving violence against the person. Fourth, the Aboriginal Charter can provide remedies suited to Aboriginal communi-



ties. And finally, the Aboriginal Charter will protect women and children within the sphere of influence of the community or tribal government. Outside that sphere, the Canadian Charter will continue to apply as long as some federal and provincial laws continue to apply to Aboriginal citizens.

To establish a new order of government without guarantee-

ing to affected citizens that they may continue to enjoy their fundamental human rights and freedoms is unacceptable in Canadian society. It is unacceptable in a nation which prides itself on its human rights reputation. How can this nation tie foreign aid to human rights, while giving its blessing to denying Native women fundamental human rights guaranteed to all other citizens? There has never been in our constitutional laws a place for a vacuum in jurisdiction. Some government at some level is responsible. What Native women are saying is that it is not acceptable in 1992-500 years after imported patriarchy to create a space for Native male dominance and male abuse unchecked by human rights laws. Three of every 10 Native women in Canada have been sexually or physically abused. Native violence in Native homes and Native communities has reached epidemic proportions as found by the Manitoba Native Justice Inquiry. Canada's 636 mostly male Chiefs have done nothing or little to protect women, children and elders from this Native male violence. Why would we — Native women — want to have Aboriginal self government without protection of our fundamental human rights and freedoms? The Canadian Charter will not protect us from this male violence. It is appalling, but true, that we, as Native women, will be worse off without the Canadian Charter. □



# NETWORKING THE FIRST NATIONS WORLD

by Maxine Pape

1992 found me becoming active with those people who want to support justice for First Nations. We co-ordinated our data with other Indigenous people of the Americas, requested the political positions of the First Nations organizations of the province. We defined our approach locally within the context of the intercontinental objectives and completed simple information sheets and slides.

Internationally we link with 500 Years of Resistance and locally under 1992 and Beyond. We located those groups already planning 500 Years projects and then began the process of networking.

The first appropriate event to target was "International Women's Day." The rest is a successful history for that event and a milestone for the women's movement here.

Post Oka B.C. has generated a demand for First Nations speakers to enlighten groups about the historical injustice that has led to the modern political processes that we all see in the news. Our people have become sensitive to the reasons for non-information of other

people. No personal contact, so no one to learn from and injustice to our people doesn't harm anyone else so no one else needs to care.

Well, many people, their organizations and movements do care but any wise group won't want to further appropriate the voice of our people by speaking on our behalf by framing our issues then representing those issues on our behalf. What should these groups do?

By all means support justice for First Nations. Inform yourself and within the context of your existing organizations support those issues that fit. Part of the mix of information about any issue is that we represent 1% of the total population and therefore that much political clout. Support is welcome.

That first phone call to becoming informed, who should it be to?

A general call that says I am working on this, this is who we are, who can I talk to? My thought for this special issue of **PRIORITIES** is to give you the starting point for this first phone call.

## VANCOUVER NETWORKERS

VIOLA THOMAS Tel. 660-4600  
or 660-4655

Contact for: Performing Artists and Writers & Legal Services

LORETTA TODD Tel. 681-2070  
Filmmaker Eagle Eye Productions.

DOREEN JENSEN Tel. 536-0822  
Traditional & Cultural Communications

ROZALEE TIZYA Tel. 688-1821  
United Native Nations

ANGIE TODD-DENNIS Tel. 822-2115  
First Nations Health Care

MERCY THOMAS Tel. 872-6649  
Helping Spirit Lodge

AMANDA WHITE Tel. 253-0107  
Conflict Resolution Counsellor



LORNA WILLIAMS Education for First Nations	Tel. 731-1131	LILLIAN HOWARD 500 Years of Resistance	Tel. 433-0508
DOREEN SWAKUM Co-op Radio: Kla-How-Ya	Tel. 684-8494	DEBORAH JACOBS Education, Squamish People	Tel.985-771
KERRIE CHARNLEY Co-op Radio Native Programs	Tel. 684-8494	WENDY GRANT Chief, Musqueam People	Tel. 263-3261
GLORIA NICOLSON Professional Native Women Our Elders Speak Wisdom Society	Tel. 873-1833	ETHEL GARDNER First Nations House of Learning	Tel.: 822-8941
CLEO REECE Carnegie Centre Alberta Native Performing Artists & Writers	Tel. 665-3013	DEBBIE SPARROW Salish Weaver & Artist	Tel. 263-3261
JOANNE CHARLES Semiahmoo People	Tel. 873-7487	VINA STARR Lawyer	683-7383,
JOANNE ARCHIBALD Native Indian Teacher Training	Tel. 822-4250	CHIEFS' MASK BOOKSTORE	687-4100
		FAY BLANEY Native Students, Simon Fraser	Tel. 253-5343

## FIRST NATIONS EDUCATION AND CULTURAL PROGRAMS

How we live in our communities and our choices determine our quality of life locally and the nature of our mutual support. First Nations people have models for mutual support within traditional models. From here we live and from here we share with each other.

Local quality is determined also by the local non-native communities. This resource information is not about how all other powerful forces in society have acted on our people or our land. This first group includes school and post secondary programs and institutions:

Bella Bella Community School  
374-2311  
Waglisla B.C. V2H 1H1

Bella Coola, Nuxalk Education  
799-5453  
Box 778 Bella Coola VOT 1CO

Chehalis Community School  
796-2146  
R R #1, Chehalis Road  
Agassiz VOM 1AO

Coqualeetza Education-Training  
858-9431  
Box 370 Sardis VOX 1YO

Ed Jones Cultural Education  
626-5128  
Box 189 Masset VOT1ZO

En'owkin Centre  
Interntl. School of Writing  
Theytus Publishing  
493-7181  
257 Brunswick Street  
Penticton V2A 5P9

Fort Ware School  
471-2002  
Fort Ware Band, B.C.

Gitsegukla Band School  
849-5739  
21 Seymour Ave, RR#1  
South Hazelton VOJ 2RO

Gwa'sala'nakwasda'xw  
949-7743  
Tsullquate Band  
Box998  
Port Hardy VON 2PO



## PRIORITIES

Ha-Ho Payuk Independent  
School  
724-5542  
Tseshah Band Box 1218  
Port Alberni V9Y 7M1

Kispiox Community Shool  
842-5248  
Kispiox Indian Band Box 325  
Hazelton VOJ 1YO

Kumtuks Program  
251-4525  
727 Templeton Drive

Lytton Indian Band  
455-2455  
Box 20, Lytton VOK 1ZO

Maaqtusils School  
670-9589  
Ahousah Band VOR 1AO

Moricetown Elementary  
847-2133  
R R #1, Comp. 1, Site 17  
Moricetown VOJ 2NO

Native Education Centre  
873-3761  
285 East 5th Avenue  
Vancouver V5T 1H2

Native Training Institute  
458-2213  
Box 1000  
Spences Bridge VOK 2LO

Nicola Valley Institute  
of Technology N.V.I.T.  
378-2251  
Box 399  
Merritt VOK 2BO

Oowekyala Language Program  
N 637 57  
Central Coast School District  
Rivers Inlet VON 1MO

Penelakut Band School  
246-9533  
Box 360  
Chemainus VOR 1KO

Quesnel Tillicum Society  
992-8347  
319 N Fraser Drive  
Quesnel V2J 1Y8

Saanich Cultural Education  
652-1811  
7449 W.Saanich Rd. Box 368  
Brentwood Bay VOS 1AO

Seabird Island Community  
School  
796-2177  
Box 650  
Agassiz VOM 1AO

Secwepemc Cultural  
Education  
374-0616  
345 Yellowhead Hwy  
Kamloops V2H 1H1

Shihya School  
838-6496  
Spallumcheen Band  
Enderby VOE 1VO  
Sit'olacw Community  
School  
894-6131  
Mount Currie VON 2KO

Skidegate Band  
Education  
559-8471  
Box 699  
Queen Charlotte City  
VOT 1SO

Sxoxomie School  
440-5618  
Alkali Lake VOL 1BO

T'lisalagl'lakw School  
974-5722  
Box 50  
Alert Bay VON 1AO

Ts'Kel Program M.Ed.  
228-5240  
Faculty of Ed. U.B.C.

Way of Life School  
259-8227  
Seton Lake Indian Band  
Shalath VON 3CO

Williams Lake Education  
296-3507  
RR#3 Box 4 Sugar Cane  
Williams Lake V2G 1M3

## MEETING

### WOMEN'S RIGHTS COMMITTEE STEERING COMMITTEE

DATE:  
Saturday, September 19, 1992

TIME:  
9:30 am to 4:30 pm

LOCATION:  
B. C. Government Employees  
Union Office  
4911 Canada Way,  
Burnaby, B. C.

**All New Democrat  
women welcome**



## POLITICAL STRUCTURES

There are historical patterns of how aboriginal rights have been treated. Facts about this all-encompassing issue are available for each part of the province by local educators and leaders. Will you let 'Ottawa' define the issues for you or go to the source? These Centres employ well-informed people and contain research, summary papers, position

papers and work within clear mandates.

There are 192 Indian Act Registered Communities in B.C. There are 30 languages. Many interest-based organizations. These organizations are either reserve-based in mandate or membership-based off-reserve in order to represent the issues of non-status and nomadic urbanites:

### VANCOUVER

#### BASED:

Aboriginal Council of B.C.  
682-4897  
204-990 Homer Street  
Vancouver V6B 2W7

First Nations' Congress  
Aboriginal Languages  
Standing Comm.  
985-7711  
c/o Squamish Band Office  
P.O. Box 86131 North Van  
V7L 4J5

First Nations' Congress  
Education Secretariate  
682-8057  
403-990 Homer Street  
Vancouver V6B 2W7

Gitk'san Wet'suwet'en Tribal  
Council  
682-8752  
405-553 Granville Street  
Vancouver 682-8752

Heiltsuk Nation Society  
437-5959  
8006 Curate Wynd  
Vancouver V5S 4K2

Lower Mainland Metis  
Association  
589-7675

10613 King George Hwy  
Surrey V3T 2X6

Native Brotherhood of B.C.  
255-3137  
200-1755 East Hastings Street  
Vancouver V5L 1T1

Native Communications  
Society of BC  
684-7375  
203-540 Burrard Street  
Vancouver V6C 2K1

Native Courtworker and  
Counselling  
985-5355  
404 West Esplanade  
Box 86836  
North Vancouver V7L 4L3

Nisga'a Tribal Council  
Vancouver Local  
275-1993  
3460 Fairbrook Place  
Richmond V7C 1Z7

United Native Nations  
879-2 420  
300-33 East Broadway  
Vancouver V5T 1V4

Union of B.C. Indian  
Chiefs  
684-0231

200-73 Water Street  
Vancouver V6B 1A1

#### BASED IN THEIR HOMELAND:

Carrier Sekani Tribal Council  
562-6279  
1274 5th Avenue  
Prince George V2K 3L2

Treat 8 Tribal Council  
785-0612  
10233-100th Avenue  
Fort St John V1J 1Y8

Chilcotin Ulkatcho Kluskus  
Nations  
398-7033  
301-383 Hollyburn Street  
Williams Lake V2G 1M4

Okanagan Tribal Council  
769-6455  
101-515 Hwy 97 Street  
Kelowna V1Z 3J2

Lillooet Tribal Council  
256-7523  
P.O. Box 1420  
Lillooet V0K1V0

Kootenay Indian Area Council  
342-6301  
P.O. Box 130  
Windermere V0B 2L0



## PRIORITIES

Shuswap Nation Tribal  
Council  
828-9789  
345 Yellowhead Hwy  
Kamloops V2H 1H1

Sto:lo Nation Canada  
858-0662  
P.O.Box 250  
Sardis V2R 1A6

Sto:lo Tribal Council  
858-3366  
P.O. Box 310  
Sardis V2R 1A7

Saanich Tribal Council  
652-2319  
1166 Stelly's X Road  
Saanichton VOS 1M0

First Nations of South Island  
652-2032  
P.O.Box 62  
Mill Bay V0R 2P0

Mid-Island Tribal Council  
246-2729  
8017 Chemainus Road RR#1  
Chemainus V0R 1T0

Nuu Chat Nulth Tribal  
Council  
724-5757  
P.O. Box 1383  
Port Alberni V91 7M2

Nisga'a Tribal Council  
633-2234  
New Aiyansh V0J 1A0

Council of Haida Nation  
626-5252  
P.O. Box 589  
Massett VOT 1M0

Gits'ksan Wet'suwet'en Tribal  
Council  
842-6511  
P.O. Box 229  
Hazelton V0J 1Y0

Kwawgeulth Tribal Council  
949-9433  
P.O. Box 2490  
Port Hardy VON 2P0

**INTEREST-BASED  
FIRST NATIONS  
INSTITUTIONS:**  
Chief Dan George

Foundation  
929-3454 or 929-1006  
3115 Dollarton Hwy  
North Vancouver V7H 1B1

Chief's Mask Bookstore  
684-5726  
73 Water Street  
Vancouver V6B 1A1

First Nation Restaurant  
681-2776  
Box 1021 999 Canada Place  
Vancouver V6C 3L1

Helping Spirit Lodge  
872-6649  
205-96 East Broadway  
Vancouver V5T 4N9

Hey-Way'Noqu' Healing  
Circle  
874-1831  
200-33 E. Broadway  
Vancouver V5T 1V4

Indian Arts & Crafts Society  
682-8988  
402-530 Hornby Street  
Vancouver V6C 2E7

Indian Homemakers Assoc.  
876-0944  
201-640 W. Broadway  
Vancouver V5Z 1G4

Khot-la-cha Crafts  
987-8869  
270 Whonoak Road  
North Van V7P 1P4

Legal Services Society-Native  
Programs  
660-4600  
300-Box 3, 1149 W. Pender  
Vancouver V6E 4G1

### NOTICE OF TENDER PRIORITIES

The Women's Rights Committee invites submissions from women to produce **PRIORITIES**, a magazine featuring progressive views and news of New Democrat women in British Columbia.

**PRIORITIES** is 16 pages, published quarterly. The WRC is seeking someone with a creative, innovative flair for design and an eye for detail. She should have desktop publishing and halftone/darkroom capabilities. The ability to work under deadline and direction of a committee is essential. The successful candidate will commence with the September 1992 issue.

Send detailed resume and samples of work to:

Louise Hutchinson  
NDP Women's Rights Organizer  
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# REPRODUCTIVE RIGHTS & WRONGS CONFERENCE

Sponsored by the B.C. Coalition for Abortion Clinics

**FRIDAY, JUNE 26 & SATURDAY, JUNE 27**  
**UKRAINIAN HALL, 805 E. PENDER, VANCOUVER**

**SPECIAL GUEST SPEAKER — JUDY REBICK, NAC**

**FRIDAY, JUNE 26, 7:30 P.M. TO 11:30 P.M.**

**PUBLIC MEETING AND SOCIAL:** "The Politics of Reproductive Rights: A Critique  
Assessing Our Past, Looking to the Future"

**SPEAKERS:** Sunera Thobani, South Asian Women's Network; Jackie Larkin, BCCAC

**SATURDAY, JUNE 27, 8:30 A.M. TO 4:00 P.M.**

**PANEL DISCUSSIONS, PLENARY**

**REGISTRATION: 8:30 A.M. TO 9:00 A.M.**

**SESSION #1 — RACISM AND EXCLUSION**

**Chair:** Jennifer Whiteside

**Panelists:** Cecilia Dioscon, Phillipine Women's Centre; Dana Lee, Westcoast ACCESS; Representative, India-Mahilia Association; Representative, Congress of Black Women

**SESSION #2 — REPRODUCTIVE TECHNOLOGY & THE MEDICAL MODEL — WOMEN TAKING CONTROL**

**Chair:** Joy Thompson

**Panelists:** Carol Ann Letty, Association of Midwives of B.C.; Catherine Martell, Vancouver Women's NRT Coalition; Joan Meister, Disabled Women's Network; Florence Hackett, Indian Homemakers Association of B.C.

**SESSION #3 — ABORTION RIGHTS**

**Chair:** Marion Pollack

**Panelists:** Kim Zander, BCCAC; Representative, Everywoman's Health Centre; Doreen Sterling, The Hey-Way-Noqu; Representative, Fraser Valley Branch, Canadian Abortion Rights Action League

**SESSION #4 — WHERE DO WE GO FROM HERE?**

**WHAT SHOULD A REPRODUCTIVE RIGHTS MOVEMENT OF THE FUTURE LOOK LIKE?**

**Facilitator:** Janet Routledge

**CONFERENCE REGISTRATION FEE IS \$20 OR A PREFERRED MINIMUM OF \$5 FOR UNWAGED.**

**CALL BCCAC AT 660-6209 TO REGISTER OR FOR MORE INFORMATION.**

**CALL DIANE BEFORE JUNE 22 AT 291-0196 TO REGISTER FOR CHILDCARE**



# Remembering Amy

by Hilda L. Thomas

“**N**o hymns, no sermons, just a simple gathering, and perhaps ‘Solidarity Forever.’” Those were Amy’s wishes, and they were honoured at a memorial gathering for Amy Dalgleish at the Unitarian Centre on Wednesday, May 27, where more than 150 people came to pay tribute to Amy, to light a candle in her memory, and to celebrate her life.

Born in Scotland in 1905, Amy came to Canada as a child. She lived on farms in Ontario and Alberta, worked in a bank, climbed mountains, love life and lived it tremendously. With the help of her husband and longtime friend, Jim Lorimer, she went to court in 1956 to establish the legal right to retain her own name, which she had continued to use after her marriage to Frank Copithorne 20 years earlier. Writing about the experience in *Priorities*, Amy said, “that was a matter concerning property, which, of course, has been the reason behind all laws restricting women, ever since men discovered that the only way to know their sons was to own their women.” She goes on, “If I hadn’t been the kind of woman I was, and if I hadn’t married the kind of man I did, the situation would probably not have occurred.”

The kind of woman she was: a feminist, a socialist, an theist, a woman of invincible courage and integrity, Amy’s was not a life of rebellion, but rather, as friend Phil Lyons insisted, a life of principle. She was involved in the Vancouver Area council in the early 70s, and ran three times as an NDP candidate for



**AMY DALGLEISH**  
1905 - 1992

city council at a time when questions of principle were very much at issue within the party.

More recently, Amy was Co-Chair of Infact (the Infant Feeding Action Coalition), in which a fellow worker described her as “dedicated, tireless, energetic.” She also worked at the Unitarian food bank, and at the age of 80 she joined with other women to help establish the first abortion clinic in Vancouver. These activities were only the last in a life of commitment to social action which encompassed the CCF-NDP, the co-op movement, the Vietnam Action Committee, the peace movement, and the women’s movement.

Her courage and enthusiasm were an inspiration to all who knew her. Generous to a fault, full of fun, a loyal friend, Amy was no angel. She could be stubborn, rude frank (“Boy, was that woman frank” said one friend).





**CLOCKWISE FROM TOP: Amy (at right) with brother and friend on Grouse Mountain in 1927. "Tireless and energetic" — Amy in the 1950s. At her desk in 1939. Amy as candidate in the Vancouver civic elections, 1970.**

She hated hypocrisy and affectation. She was also fearless in her passion for justice. One of her last political actions was to risk arrest with other women by sitting in at Kim Campbell's office in protest against the Justice Minister's attempt to recriminalize abortion.

For me, Amy was a rock. What she said about me she never hesitated to say to me, and she was there whenever she was needed. As her close friend Margaret Birrell said, "She was with you in the rough times, she was there to celebrate with you in the good times, and she

shared her experiences and her wisdom." Her life was a demonstration of the true meaning of Sisterhood. With the hundreds of others who loved and admired her, I rejoice at having known her. We will not forget her. □

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