

# NATIVE WOMEN

Native Women's Association of Canada, 255 Argyle St., Ottawa Ont. K2P 1B8

236-6057

## Message from the President

Although Native women came away from the First Minister's Conference on Aboriginal Rights with a less than explicit statement on equality, the principle has been recognized and affirmed. The hard work and dedication has finally paid off and all of us should take pride in this achievement, no matter how minor it may seem.

But our task is far from complete. During the "on-going" constitutional process many important issues affecting our families and communities will have to be worked out. Family and customary law, mobility rights, language and cultural rights, aboriginal title and land base—these are just some of the issues that are tied up in the constitutional debate and that affect us directly as women, mothers and members of aboriginal society. It is not only crucial but essential that Native



**Jane Gottfriedson in her address to First Minister's Conference highlights political and social divisions created by the Indian Act.**

women take part in these discussions. I urge each and every one of you to lobby your Chief, your Member of Parliament, your Premier for a say in this process. Our voices must be heard.

I firmly believe that all aboriginal

men and women have a moral duty to generations yet unborn to ensure that life as an aboriginal person is not only possible in the future, but is both satisfying and enriching. It is an obligation that mustn't be taken lightly.

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# Native Women and Constitutional Issues

**Statement by Jane Gottfriedson,  
President, Native Women's  
Association of Canada**

All aboriginal people of Canada were granted certain responsibilities by the Creator to direct, guide and protect the integrity of the various nations to which we belong. We have the duty to maintain and enhance the language, culture and traditions of our respective nations, and we hold these duties and responsibilities to be a fundamental right of our people, which no other persons, institutions or governments have the right to deny.

Aboriginal people inherit these rights and duties equally. We are pleased that there appears to be a growing consensus to entrench this principle in Part II of Canada's Constitution, but I would like to make it clear that this is not the only matter of particular interest to native women.

In fact, all subject areas have a direct affect on us, as they do on all segments of aboriginal society. However, there are some issues which are of more particular interest to us because of our special role in aboriginal society and the direct influence those issues have on native women.

One such area is family and customary law, another is language and cultural rights. Mobility rights is an issue of great importance and interest to women for perhaps different reasons than for men. Naturally, because of less than equal participation of women generally in political matters, we have a special interest in the issues of self-government and representation in Parliament and legislatures.

Native women have joined together through the Native Women's Association of Canada as a step which will allow us to focus our attentions on issues which are of particular concern to us. This mechanism allows us an opportunity to develop our thoughts, unfettered by other pressures. We are in a position to articulate coherent thrusts and viewpoints from a woman's perspective. With our brothers we share those views which have been and will continue to be taken into account in framing overall positions and goals

established by our representative bodies such as the Assembly of First Nations, the Native Council of Canada and the Inuit Tapirisat of Canada.

We are concerned, however, *about a presence* which continues in some quarters of our societies which has resulted in often uncomfortable atmospheres between men and women. We firmly believe that where this atmosphere exists, it is for no other reason than the impositions put on past and present generations of our people by colonial governments intent on extinguishing not only our rights, but our very existence as nations of people. I speak, of course, of the divisions caused by the Indian Act.

While there is a wedge that has been implanted in the hearts of many of our people by this instrument, and while it will take some time for the damage to be removed from our societies, we are taking on our responsibility to minimize any further harm to the well being of our people. All of us, *men and women alike*, equally share in that responsibility.

We want to ensure that future generations of our people will never again be subjugated to the kinds of inhuman manipulations of our people by insensitive governments which might wish, for whatever reason, to deny rights to any segment of our societies. To borrow a phrase from one official at a recent meeting, we seek "an abundance of caution."

This caution is required because we

never again want to see the indignities such as those cast on individuals like Janet Corbierre-Lavell, Sandra Lovelace or Julia Martinez. Despite the presence of Bills of Rights, these women, like many others were treated with inequality by virtue of a colonial dogma of discrimination brought by others to our land. This discrimination, like all others must cease in Canada—and not ever again be given the opportunity to surface.

In the past, we brought this subject to the attention of all our brothers and sisters, we are proud to attend a conference where the simple principle of equality is being considered, we commend our leaders for placing this item on the agenda and for their courage in supporting it's entrenchment in the Constitution of Canada.

Equality has always been a tenet of our cultures, but that like many other of our traditions has been cast aside by colonial powers. The question of defining our own citizens and those who are members of our society has always been our right and those rights were applied equally—until the dawn of Canadian government legislation.

Because of these many impositions that have been thrust on all of us, men and women alike, we seek the entrenchment of the following clause in Part II of the Constitution.

"Notwithstanding anything in this part, the rights of aboriginal peoples are guaranteed equally to male and female persons."

## Plans for annual NWAC meeting underway

This year's annual meeting should be bigger and better according to Diana Lazore, executive director for Native Women's Association of Canada (NWAC). She adds that her staff is already at work ironing the many technical and administrative details of planning such a conference.

The Native Women's Association of Nova Scotia is hosting this year's event which takes place August 26, 27 and 28 at the Nova Scotia Agricultural College in Truro.

Lazore estimates that approximately 175 delegates, guests and observers will show up at the meeting. While the

business agenda has yet to be approved, Lazores says that among the issues to be discussed are the Indian Act, economic development, the ongoing constitutional process and health.

The annual meeting isn't just for business. It is also a time for renewing old acquaintances or making new ones. On this year's social agenda is a giant outdoor barbecue, a traditional Indian feast and giveaway and a dinner banquet with speakers.

"That down east hospitality should make this year's meeting a positive and productive one," states Lazore.



## Equality clause not enough says NWAC President

"We are disappointed that the governments of this country have opted to maintain the status quo rather than eliminating once and for all the injustices Native women have endured because of discrimination."

Jane Gottfriedson, president of the Native Women's Association of Canada (NWAC), was commenting on the equality clause contained in the constitutional accord reached by government and Native representatives during the First Minister's Conference on Aboriginal Rights held in Ottawa, March 15 and 16.

The contentious clause states: "Notwithstanding any other provision of this Act, the aboriginal and treaty rights referred to in subsection (1) are guaranteed equally to male and female persons."

The accord, which must be approved by Parliament and provincial legislatures before changes can be made to the constitution, also commits governments to consult Native people on issues affecting their constitutional

rights and enshrines land claims in the constitution.

While Gottfriedson is happy that the principle of equality will apply to the aboriginal rights sections of the constitution, she says the equality provision does not go far enough, nor is it the one Native women had presented during the Ottawa talks.

"There are definite differences between the texts we pressed for and got agreement on in closed-door negotiating sessions and the one that was formally adopted in the accord. Unfortunately we had no way of knowing that changes had been made until after the signing ceremonies."

Native women had wanted the following wording: "Notwithstanding anything in this Part, the rights of the aboriginal peoples of Canada are guaranteed equally to male and female persons."

Although the constitution contains general equality provisions, Gottfriedson emphasizes that Native women wanted additional guarantees because

of the overriding nature of the aboriginal rights sections of the constitution.

A cloud of mystery still surrounds the eventual shelving of the proposed clause, but Gottfriedson suspects that the financial and political ramifications of enshrining a far-reaching statement on equality may have prompted the government to adopt the "watered-down" version. She, however, is more concerned about the possible impact of the clause. "As it now stands, it not only limits the scope of rights but the degree of protection Native women need to combat all forms of discrimination in the future."

The NWAC fears that the limited application of the equality provision to aboriginal and treaty rights may not cover any legislated rights Indian band governments may acquire through the constitutional process or legislative change.

"If Indian band governments are granted the power to determine membership, it is quite conceivable that this new right may fall outside the scope of the equality section. While we can only speculate, band governments may then be in a position to legally discriminate against Native women for whatever reason."

Gottfriedson states emphatically that the NWAC supports the claim that the Native people must determine their identity, but she is just as adamant that the principle of self-government must be subject to equality. "Band governments must not mimic the discriminatory practices of the dominant governments," she adds.

The NWAC and its affiliates are still trying to determine who altered the equality provision and why. "That way we can figure who we have to contend with in the next round of talks—the bureaucrats, politicians or lawyers."

The constitutional exercise did have its positive points. Says Gottfriedson: "It has been quite a learning experience, for us and the public as well. We made more people aware that there are Native women in the country and that we are dealing with issues, that we have concerns and are speaking to them. The feedback has been encouraging."

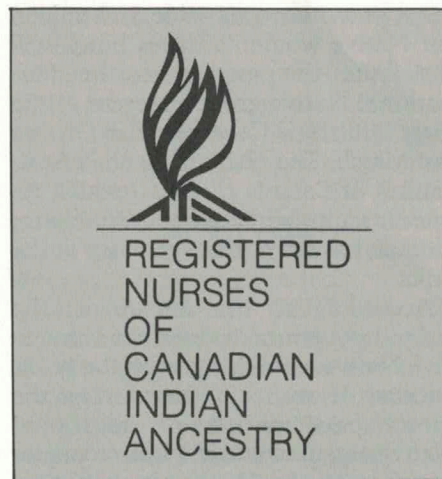
## Native Nurses set up National Office

"Promotion of Health Careers for Native People."

That will be the major focus of activity for the Registered Nurses of Canadian Indian Ancestry (RNCIA) says its current president Jean Goodwill. A founding member of RNCIA, Goodwill is a former special assistant to Health and Welfare Minister Monique Bégin.

Although the organization has been in existence for eight years, it was only in April that RNCIA was able to formally set up shop in Ottawa. Goodwill says she has received a lot of support from other Native organizations, including the Native Women's Association of Canada.

During the next few months Goodwill will be criss-crossing the country surveying Indian nurses in an attempt to determine the barriers to employment in the health profession and why most Native nurses do not return to their communities after training. As well, the association will continue to work with Native nurses and other health professionals interested in im-



proving the health situation of Canada's Native people.

If you are a Native nurse, or would like more information about RNCIA write them at:

222 Queen Street,  
Suite 500,  
OTTAWA, Ontario  
K1P 5V9



## Parliamentary Task Force to Report Soon

In mid-June the special parliamentary committee on Indian Self-Government will wind down its public hearings to spend a blistering Ottawa summer drafting its final report to Parliament.

Since last October the all-party committee has been studying the Indian Act and its impact on the social, economic and political development of Indian people. It has travelled to both territories and every province, except Prince Edward Island and Newfoundland, soliciting the views of Indian people on this issue and how to best implement Indian government. After receiving approximately 300 written briefs and oral testimonies, the committee undoubtedly has more than enough material from which to base its report.

New Democrat member, Jim Manly isn't "enthralled" about the constant travelling anymore but says the experience has been worth it. "I feel fairly positive that all the members of the committee seem to be making progress in terms of understanding the concept of Indian government. We all basically have reached a consensus on the issue." Many Indian bands, he points out, are genuinely committed to ending the practice of discrimination against Native women.

For Conservative member Frank Oberle, the committee work is essentially an extension of his past lobby efforts to bring about changes in the Indian Affairs department. Like Manly, he has found the job challenging and at times emotional. "One is never absolutely immune to some of the horrendous tragedies. During some of the testimonies you could hear a pin drop. People bared their souls to us."

Manly and Oberle observe that there is a "tremendous ignorance and even indifference among the public" about the Indian situation but each are confident that their report will help bring about "a more enlightened view of Indian people."

Committee chairman and Liberal member, Keith Penner stresses that the committee will not tell Indian people how to govern themselves. "The taskforce exists to remind Canada of its

obligations and to show Canada how it can reconstruct and revitalize its relationship with Indian peoples of this country. I believe we can help define this relationship in terms that are relevant, meaningful, practical and tangible. This, I understand, is what Indian leaders have asked us to do."

Sandra Isaac, Native Women's Association of Canada liaison member, is pleased with the tremendous input Native women have made throughout the hearings. "I think we lent strength and credence to the entire debate on

self-government. We have shown people that section 12(1)(b) is not our only concern. Questions relating to child care and economic development, for instance, are important to us and any discussion of these or any other issue relating to self-government must include our perspective."

The special committee is expected to table its report in late September. According to parliamentary procedure, the government has 120 days to respond to the report after it has been tabled.

## Native Women Left Out of Funding

Native women's groups may not receive federal funds to prepare for up-coming constitutional conferences if a proposal before Cabinet is approved.

In a memorandum to Cabinet the government outlines its plans to provide Native organizations with \$11.28 million over the next three years to assist them in preparation for future constitutional talks on aboriginal rights. From this amount, the government proposes to set aside \$1.3 million for Native women's issues but it will distribute the money to the four national Native groups present at the First Minister's Conference in Ottawa last March. The Native Women's Association of Canada (NWAC) which represents approximately 130,000 Native women has only observer status at the talks.

According to the document, the federal government does not want to give Native women's groups the funds because it wants to discourage the direct participation of additional Native organizations in future constitutional meetings. The government suggests that the views of Native women are presently adequately aired through existing mechanisms. But by earmarking the women's fund, it hopes to encourage the other Native organizations to advocate more forcefully the interests of Native women.

Jane Gottfriedson, president of the NWAC, disagrees with the government's assertion that the concerns of

Native women are being addressed by the male-dominated organizations.

"It appears that the government is more concerned that if Native women get direct funding, it also means that we should have a separate seat in our own right at the constitutional table."

Gottfriedson says that there are no mechanisms in place or being contemplated by the government's proposals that will guarantee the direct participation of Native women in the on-going constitutional process. "We commend the government for recognizing the need to address the concerns of Native Women in the constitutional context, however we cannot accept this attempt by government to by-pass us directly."

The NWAC says it is prepared to work with other Native organizations, but that its participation must be meaningful.

## NWAC/CEIC Joint Working Group Appointment

The joint working group of NWAC/CEIC welcomes two new members. Ms. Elizabeth Lafleur, NWAC Board Member for Alberta has been appointed to replace Ms. Agnes Mills. Ms. Gail Stacey-Moore also replaces Ms. Clara Gloade. She is NWAC Board Member for Quebec. Both have been attending meetings since March for the NWAC.



# Native Women and Employment

## *Interview with two working group members*

Over the last two years, a working group has been convening in Ottawa in an attempt to solve some of the problems raised in their report, "Native Women—Labour Force Development." Formed jointly by CEIC (Canada Employment and Immigration Commission) and the Native Women's Association, the working group's report is the first major study of its kind. It not only identified the most pressing employment concerns of native women, but urged that government and Native women's representatives work much more closely together in increasing the participation of Native women in the country's labour market.

In our last issue we described the Women's Opportunities for Resources and Training To Help You (WORTHY) project, one of the tangible results of the report. As a follow-up, we now examine more closely the functions of the joint working group and the tremendous task it faces in designing a responsive and effective employment strategy for Native women.

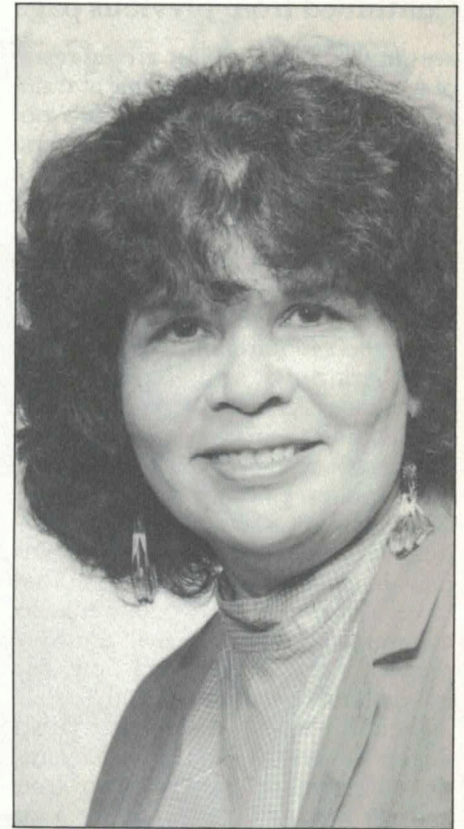
There are eight representatives on the working group; the NWAC and Minister each select four. The president of the NWAC co-chairs the proceedings along with a CEIC representative. Recently we sat down with Celeste Campbell-Keeper, national employment co-ordinator for the NWAC and Susan Tatoosh, NWAC's British Columbia representative on the working group, to ask them questions on these issues.

**Could you briefly explain what the joint working group does and how it is set up?**

The focal point of the working group is that it is a joint, consultative effort. We are essentially an advisory group or



**Celeste Campbell-Keeper, NWAC employment co-ordinator.**



think tank. More importantly, the working group is a tool, a mechanism for the Minister to respond to the employment concerns of native women.

The working group also reviews CEIC programs and services to determine their impact, and highlights shortcomings in dealing with the entry of Native women into the labour market. Problems are raised, and solutions, such as alternatives to existing services, are recommended.

Both NWAC and CEIC have the overall objective of strengthening existing employment services, and of increasing the administrative capability of Native women in the area of employment. The working group contributes to this process by developing policies and guidelines for NWAC regional employment co-ordinators and by distributing information on the labour market and employment programs.

Research has also become an important part of our work. In the beginning our efforts were hampered by the lack of an adequate data base on Native women and employment—not

only did this cause problems in justifying special measures, it created real difficulties when we attempted to identify solutions. Closing this information gap is a key area where our affiliates at the regional and local level have been able to take an active part.

The working group relationship is a very valuable tool for the NWAC. We have direct access to the Minister which has enabled us to implement some positive changes within CEIC. The WORTHY project is a good example. We were able to put this national program in place in just six months, a major accomplishment when you consider the immense CEIC machinery.

**What are the major employment barriers for Native women and how is the NWAC through the working group proposing to deal with these?**

Lack of education is the most fundamental barrier. The average education level of a Native woman entering the labour market ranges between grade eight and ten. The majority of these entrants are coming into the workforce for the first time and a large percentage

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are single parents. Most are unaware of what programs are available in training or placement, or simply do not qualify because of the limiting criteria inherent in these programs. The lack of adequate support services, for example, job readiness training and day care, creates additional and unique problems for these women.

A Native woman's chances of securing a good job are limited further by poor training and lack of job experience. As a result, many Native women find themselves placed in low-paying jobs with little hope of advancement and few employee benefits. More often than not, they are placed in non-unionized jobs. While some women may have long work histories, they have developed few maintenance, communications or job skills and consequently they suffer from low self-esteem and motivation.

Racial and sexual discrimination are factors which also come into play and discourage many Native women from actively seeking employment or a job promotion. The frustration and tension are often too much to handle.

The problems are numerous and complex and at times seem impossible to solve. For the up-coming year, however, we have identified a number of areas for greatest efforts.

Improving access to CEIC programs and services, especially counselling, is one. Measures must be in place to ensure that Native women receive adequate job information and career counselling. Whether some type of sensitization package needs to be developed, particularly for senior managers in CEIC, is something we're still exploring. Gaining their support and involvement will, we hope, produce results and create a whirlpool effect down to the community employment centres.

Another very crucial area is training. In the future we would like to see innovative training projects for Native women in the communications, micro-technology and business administration. The Skills Growth Fund of the new National Training Act is one program Native women can tap into and one which we're actively promoting. More work has to be done by the NWAC, however, to improve accessibility if more Native women are

to take full advantage of these training opportunities. Preliminary discussions are also taking place on the development of a training model based on the semestering concept. By combining academic and on-the-job training with close counselling, Native women will be in a better position to make the transition into the labour market. Such an approach also allows the individual to develop at their own pace and take into account their individual circumstances.

The working group is also monitoring the Native Women's Outreach Project in Winnipeg. The centre is operated by Native women and provides full CEC employment services including pre- and post-employment counselling and follow-up. It is one of our first initiatives and if successful, centres in other cities could be established where the need is evident.

The Minister has told us that he wants to see practical training and job creation projects at the community level. Improving access to the Local Employment Assistance Program, Job Corps, New Employment Expansion Development and ACCESS is one way

the working group will affect this type of development.

## How would you assess the progress made by the working group in coming to grips with the issue of Native women and employment?

There is a definite and growing awareness of the employment needs of Native women within the Commission, as well as a greater acceptance of the working group as a serious mechanism for dealing with these. When the NWAC first got involved in this process we knew our task was momentous, and, to be honest, we felt the government was making only a token gesture. We now appreciate the sincerity of the Minister and of course we have seen positive results come out of the whole process.

But our task is far from complete. Only when we see the visual results of Native women accessing Commission programs and participating in the labour market, and only when Native women are operating their own training centres with qualified Native instructors, will we have completed our task.

## Crown Corporation Proposed to Manage \$345 Million

A Crown corporation is the best mechanism for administering a long-promised Native economic development fund suggests a secret document signed by federal Industry Minister Ed Lumley.

It is one of three management options for the \$345 million fund outlined by Lumley in a secret Cabinet memorandum leaked to the Canadian Press. First announced in November 1981, the money has yet to be spent because of reported in-fighting among several departments over a method of distribution.

While the Cabinet document appears to favour the Crown corporation model, it does not rule out entirely the option of channelling the fund through a minister of an existing department or a newly-created government agency. If approved, the Crown corporation will be managed by a board of directors made up largely of Native people with experience in business.

According to the document, the Native Liberal caucus, a group of card-carrying Native Liberals, endorses the scheme provided members of the

board do not represent Native political organizations.

This has prompted angry response from Native groups who fear such a board will be used for raw political purposes. "There is a strong possibility that the board will operate according to the dictates of partisan politics and that the fund will become a potent instrument to bend Indians to the federal government's will," says an internal document prepared by the Assembly of First Nations. Some observers in Ottawa feel public opposition and criticism may force Cabinet to reject the Crown corporation plan in favour of one of the other two options.

As we go to press ... Cabinet has approved of the creation of an agency under the authority of the Minister of State for Small Business and Tourism to manage the Native Economic Development Fund. A Native Economic Development Board will be formed to provide policy and operational advice to government and will have its headquarters in Winnipeg.



# Former NWAC Director Bags Foreign Assignment

Determination, optimism and a bit of luck says Susan Sunday is what got her foot in the door of the External Affairs department last August. Ten months later, Susan, a former executive director of the Native Women's Association of Canada, is packing her bags for a two-year posting with the Canadian High Commission in Lagos, Nigeria. Lagos, an island port-city off the south coast of Nigeria is an important trading and commercial centre for the African continent.

"It seems as if I'm going to the end of the world, but it's a challenge and a once in a life-time opportunity I can't easily turn down." In Lagos, Susan will act as a financial and staff advisor to the High Commissioner. She will oversee a budget of \$3.2 million and a staff of 50.

In her 24 years, Susan has already faced many challenges. Attending Harvard University, where she obtained a bachelor of arts degree in economics and psychology, was one of the most gruelling. "The heavy study load and competitiveness put a great deal of pressure on me," she recalls. But she survived—and it is with this spirit that she accepts her latest challenge.

The "very thorough and detailed training" provided by External Affairs combined with temporary duty in Haiti, Trinidad, Guyana and Caracas has helped dispel some of her initial fears of undertaking the responsibility of running a Canadian post in a far-off land. "My experience with Native women also provided me with great training, particularly in staff relations and management. Everyone had their own style and you had to adapt."

As the first Native woman in an officer's position with External Affairs, Susan has drawn mainly positive reactions from co-workers who have had little or no dealings with Native people. "I get all the stereotypes. People see that I'm not a shy Indian maiden. I'm not making great political statements but am opening people's eyes, here



and abroad, about the Indian situation in the country. I let everyone know we're still around and we can cut it if we want to."

While Susan hasn't made definite plans after Lagos, other posting opportunities will likely arise. In fact, she may even get to choose her next assignment. "Greece and Oslo look good," she says with a twinkle in her eye. On the other hand, she hopes to work with Native people again. "I've studied law before and would like to continue in the future. I think this is where I could make the most positive contributions."

As for future success, Susan's outlook seems to guarantee it.

*Jane Gottfriedson, president of the Native Women's Association of Canada, commends Susan on her latest achievement and wishes her good health and happiness.*

## Workshop Planned

Native Women's Employment Co-ordinators workshop is scheduled for June 20, 21, 22, 1983 and will be held at the Minister's boardroom in Hull, Quebec. The purpose of the workshop is to assist the co-ordinators in fulfilling the objectives of their positions in the worthy project.



# Guatemalan Indian Woman Visits Ottawa

She fears for her personal safety and only identifies herself as Martha, a pseudonym. In a neatly cluttered kitchen she describes through an interpreter the social and political reality of Indian people of Guatemala. Not only is the language foreign, but also the life she describes. Death, fear, genocide and poverty are recurring themes.

An Indian from the Quiche region of the country, Martha was in Ottawa recently as part of an international tour organized by the World Council of Indigenous Peoples. She is a social worker who works specifically with women and children. Her message is simple—Indian people of Guatemala are being systematically destroyed by what she terms government-backed military death squads. They need support and help.

Martha herself has been directly

affected by the oppression. Two members of her family have been captured by the army and are presumed dead. The rest of her family, like the estimated 1.2 million Indians refugees, have fled to the hills and jungles of Guatemala or nearby Mexico. All have been dispossessed of family, shelter and other necessities of life.

Women and children suffer the most according to Martha. Many women are left to fend for themselves and their children because their husbands have been killed or kidnapped. Many are forced to work on the coffee plantations for meagre wages and food. These camps are more like prisons—in some talk among family members is prohibited.

There are other atrocities. "Women are often raped and the girls also. For the pregnant women they are opened

up and the fetus is taken out and that way they die."

Despite terrifying and oppressive conditions, Martha and others have been providing, in a "discreet" manner, basic medical and food supplies to the Indian communities. "Women are still a united force," she maintains.

If you wish to contribute financial support to the efforts of these Indian women, please make your cheque or money order payable to:

Guatemala Relief Fund  
c/o Native Women's Association  
of Canada  
255 Argyle Avenue,  
Ottawa, Ontario  
K2P 1B8

If you can't give money but wish to provide moral support, you can write letters condemning the Guatemalan government and its treatment of Indian people. Send your letter to:

The Right Honourable Pierre Elliot  
Trudeau  
Prime Minister of Canada  
House of Commons  
Centre Block  
Room 311-S  
Ottawa, Ontario  
K1A 1A6

The Honourable Allen J. MacEachen  
Minister of State  
External Affairs Canada  
House of Commons  
Centre Block  
Room 209-S  
Ottawa, Ontario  
K1A 1A6

The Honourable Erik Nielsen  
Leader of the Official Opposition  
House of Commons  
Centre Block  
Ottawa, Ontario  
K1A 1A6

Edward Broadbent  
Leader, New Democratic Party  
House of Commons  
Centre Block  
Room 629-S  
Ottawa, Ontario  
K1A 1A6



One Indian person's graphic account of a recent village massacre.



## Calendar of Up-Coming Events

**British Columbia Native Women's Society** will be holding their annual conference September 13, 1983 in Kamloops, British Columbia. The theme for this year's meeting is, "*Native Women's Role in Changing Society.*" For more information call: (604) 374-9412.

"*The Indian Child: Our Pride and Our Promise*" is the theme for the **Fifth National Indian Child Health Conference** which takes place August 21-25, 1983 at the Sheraton-Spokane Hotel, Spokane, Washington. For more information, write: National Indian Child Conference, 5101 Cooper N.E., Suite 1, Albuquerque, N.M. 87108.

**New Brunswick Native Indian Women's Council** will be holding their **2nd Annual Assembly**, July 22-24, 1983 at Keddy's Motor Inn, Fredericton, New Brunswick. Contact Elaine Vicaire at (506) 454-1518 for more information.

**United Native Nations Seventh Annual General Assembly** takes place July 12-15, 1983 at the Armstrong Fairgrounds, Armstrong, British Columbia. For more information call Norma at (604) 732-3726.

**Metis Heritage Days** (formerly the Back to Batoche Days) will take place July 22-24, 1983 at Batoche, Saskatchewan. Call Joan Beatty at (306) 525-9501 for more details.

A symposium on "*Identity, Education and Cultural Interaction*" is scheduled for August 16, 1983 as part of the **XIth International Congress of Anthropological and Ethnological Sciences** to be held August 14-17, 1983 at the Université de Laval, Ste. Foy, Quebec. For more information call Pierrette Desy at (514) 282-4509.

**The General Assembly of the Inuit Circumpolar Conference** takes place in Frobisher Bay, July 25-31, 1983. For more information, contact Inuit Tapirisat of Canada at (613) 238-8181.



A **Participants Source Book** will be available from the Health Program of the Native Women's Association in late September. In it will contain conference keynote speeches and presentations and an analysis and summary of workshops. The report will address such concerns as: experiences, problems and needs of Native women in the area of alcohol and drug abuse, priorities for future research, recommendations for the successful design and delivery of future National Native Alcohol and Drug Abuse Program of Health and Welfare Canada. Watch future issues of the newsletter for more details.

### Special Thanks to

Nonie MacMillan of the Eel Ground reserve near Newcastle, New Brunswick who spent a week of her holidays helping our health staff prepare for its conference on alcohol and drug abuse. Noni's talents as an activity director for a senior citizens home assisted our staff in organizing the entertainment calendar for the conference. Noni's efforts and cheerfulness are warmly appreciated. Her son, J.R. will be missed by all of us at the NWAC.



# Your Help is Needed

The federal government has given the go ahead to a group of enterprising Native women from Isle du Grand Calumet in Quebec to set up a clothing manufacturing outlet in their community.

Under a grant from the Local Employment Assistance Program, the women will employ up to twelve people to design, manufacture and market clothing for the larger-sized woman (size 16 and up).

Below is a questionnaire developed by the women to aid them in determining and increasing the market potential of their products. Readers are asked to complete and return the form to:

**Grand Calumet Project**  
 P.O. Box 70  
 CALUMET ISLAND, Quebec  
 J0X 1J0  
 (819) 648-5826

## QUESTIONNAIRE

1. What size do you wear?  
\_\_\_\_\_
2. What is your height?  
\_\_\_\_\_
3. When shopping have you any difficulty in finding what you need?  
\_\_\_\_\_
4. Where do you purchase your clothes?  
\_\_\_\_\_
5. Are you satisfied with the choice and quality for your personal needs?  
\_\_\_\_\_
6. What line lacks the most in colour and style?  
 Example:  
 blouses   
 pants   
 skirts   
 dresses   
 coordinates
7. In what price range (example \$10-\$20, \$20-\$30, \$30-\$40) are you willing to pay for a:  
 blouse \_\_\_\_\_  
 skirt \_\_\_\_\_  
 pants \_\_\_\_\_  
 coordinates \_\_\_\_\_
8. On a yearly basis, how many:  
 blouses \_\_\_\_\_  
 dresses \_\_\_\_\_  
 skirts \_\_\_\_\_  
 pants \_\_\_\_\_  
 do you buy?
9. If we sell by House Parties would you be interested in attending?  
 yes   
 no
10. Would you be interested in organizing a House Party?  
 Yes   
 No
11. If so how many people do you think would attend?  
\_\_\_\_\_

If you would like to know more about the project or are interested in becoming a home sales representative, write to the address above.