



native women's association of canada

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NEWS LETTER



PRESIDENT'S MESSAGE

Along with the beginning of summer, June marks the month of the NWAC 8th Annual Convention. It is especially an honor and a pleasure that my sisters in the B.C. Native Women's Society are hosting the meeting this year in my home province. I am confident that the Naramata Centre, with a backdrop of the beautiful Okanagan Valley, will prove to be a setting that is "just right" for what we hope to do.

Our conference theme "Speaking Together" reflects the desire for initiating dialogues with each other but most importantly with our Elders. As is so aptly put by the Ojibwe Cultural Foundation, Manitoulin Island:

"Our elders are the strength of our people. They are the keepers of our language, our history and our way of life. In their own way, they teach us, they doctor us, they counsel us. They provide the knowledge, wisdom, understanding and brotherhood that is required today to cope with the many complexities of life.

The honour that they have for the Creator, their sincerity, their simplicity and their respect for all life, is our living example of what is important, of what has real meaning and of what we should be seeking.

Because our elders are generous and share with us, all, that they possess, we are grateful."

We have recognized the importance of our Elders and the respect and honour due them by us who have chosen to learn. Only with anticipation do we look to the upcoming meeting where we will spend time with our teachers.

Peace, strength, and happiness to all of you.

Jane Gottfriedson

CONTENTS

EXECUTIVE COMMITTEE	1
NATIONAL OFFICE STAFF	1
NATIVE WOMEN IN THE LABOUR MARKET PROJECT	1
PRESIDENT'S MESSAGE	1
ABORIGINAL AND TREATY RIGHTS	
KEN LYSYK	2
ASSEMBLY OF FIRST NATIONS CREATED	3
NATIVE ALCOHOL ABUSE PROGRAM	4
CONSTITUTION AND THE INDIAN ACT	6
PRESCRIPTION DRUGS	7
EXECUTIVE MEETINGS	8
LAUGHTER: HOUSE OF COMMONS	11
POEMS BY RITA JOE	13
WORLD ASSEMBLY OF FIRST NATIONS	14
SUMMER POW-WOWS	14
JUDY CHICAGO'S DINNER PARTY	15
ACTIVITY REPORTS	16
THE WEEK THE CONSTITUTION CAME HOME	17

EXECUTIVE COMMITTEE

1981 - 1982

Jane Gottfriedson	President
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Darliea Slauenwhite	2nd Vice-President
Bernice Dubec	Secretary
Elaine Jessop	Treasurer

NATIONAL OFFICE STAFF

Mary Morin	Executive Director
Myrelene Ranville	National Employment Coordinator
Marlyn Kane	Special Projects Coordinator
Glenda "Sam" Maracle	Executive Secretary
Dora Jones	Assistant Executive Secretary

NATIVE WOMEN IN THE LABOUR MARKET PROJECT

A/Manager	Mary David
Researchers	Sandra Isaac
	Ernestine Busina
This issue's Editor:	Lee Williams

**TORONTO STAR SPECIAL
BY KEN LYSYK**

**ABORIGINAL AND TREATY RIGHTS
UNDEFINED IN CONSTITUTION ACT**

One of the most curious chapters in the saga of the new Constitution Act, 1982, relates to what is now section 35. This is the now-you-see-it-now-you-don't provision recognizing aboriginal and treaty rights.

The original version of the constitutional resolution, published in early October, 1980, did not contain such a provision. The federal government's position, as subsequently explained to the Joint Parliamentary Committee on the Constitution, was that such rights were too vague and ill-defined to be suitable for constitutional treatment. The Parliamentary Committee nevertheless favored recognition of these rights and the resolution tabled in the House of Commons in February of last year contained a clause recognizing and affirming aboriginal and treaty rights.

The next development came at the constitutional conference of Prime Minister Pierre Trudeau and the premiers at the beginning of November. When the First Ministers emerged from behind closed doors with their "accord" on Nov. 5, the rights recognition clause had mysteriously vanished. Of the 10 first ministers who were party to the accord only one was prepared to acknowledge that he supported deletion of the aboriginal and treaty rights clause. That was Premier Peter Lougheed, and his position, like that of the federal government at an earlier stage, was that such rights were insufficiently defined.

Some two weeks later, following demonstrations and effective lobbying by Indian organizations and with strong support for their position in the media, Lougheed stated that he was prepared to see the rights recognition clause resurrected. His agreement was, however, conditional upon amending the clause to insert the word "existing" before "aboriginal and treaty rights." Other first ministers promptly agreed, resulting in the present form of the clause.

The two classes of existing rights given constitutional recognition - aboriginal rights and treaty rights - remain undefined. And while there is general agreement as to the source of these rights, there is much room for debate concerning their nature and scope.

"Aboriginal rights" is an expression used in more than one sense, and with different shadings of meaning, depending on the context in which it is used. Sometimes it is used interchangeably with "aboriginal title" or "Indian title" to mean

the interest of the native people in the land they occupied prior to the arrival of the Europeans in what is now Canada. Indian title, it was said in the leading decision of the Supreme Court of Canada on the matter, simply means "that when the settlers came, the Indians were there, organized in societies and occupying the lands as their forefathers had done for centuries."

Another sense in which "aboriginal rights" is employed is closely associated with traditional use of land by the aboriginal peoples, in particular, hunting, fishing and trapping rights. Such rights may continue to exist over territory in respect of which Indian title has been surrendered by treaty.

Again, "aboriginal rights" is occasionally used broadly to include any and all special rights belonging to the aboriginal peoples, whether based on original occupancy, Indian treaties, constitutional clauses, legislation, custom, or any other source. While Section 35 makes specific mention of treaty rights, it remains to be seen what other special rights enjoyed by aboriginal people will be considered to fall within the scope of this constitutional guarantee.

A contentious issue between the federal government and some Indian organizations in the constitutional discussions (and which had emerged earlier in the course of northern land claim negotiations) has to do with aboriginal sovereignty or self-government. Is there an "aboriginal right" to separate aboriginal government structures? The present form of section 35, cast in terms of existing aboriginal rights, would not appear to provide constitutional support for new aboriginal governmental institutions or powers.

The "treaty rights" referred to in section 35 are likewise undefined. The treaties concluded with Indians inhabiting what is now Canada are numerous and they differ in content. They include treaties of peace and friendship entered into more than two centuries ago with Indians in what are presently the Maritime provinces. Then there are the pre and post-Confederation land cession treaties entered into with Indians in territories to the west of Quebec under British policy expressed in the Royal Proclamation of 1763.

Rights under a typical Indian treaty might include such matters as entitlement to lands for an Indian reserve, payment of annuities, guaranteed hunting, fishing and trapping rights, provision of certain services (e.g., education), and various other types of assistance (e.g., agricultural implements, ammunition).

As with aboriginal rights, there are many unanswered questions about the scope of treaty rights. In negotiations with government, treaty Indians have advocated a broad and generous interpretation of the treaty promises in the

context of today's society. For example, treaty promises to maintain a school house and a medicine chest on the reserve, it might be argued, should now be read to mean entitlement to comprehensive educational and health services.

Apart from the possibility of future amendments, it will ultimately fall to the courts to identify and define more specifically the nature and scope of the rights constitutionalized by section 35. Once it is found that a particular right qualifies as an existing aboriginal or treaty right, the legal result is that such right cannot be taken away or eroded by either federal or provincial laws. This much is made clear by the provision in the Constitution Act which tells us that the Constitution of Canada is the supreme law of Canada and that any law inconsistent with the provisions of the Constitution is void (section 52).

So where there is any conflict between an ordinary statute, federal or provincial, and a section 35 right, the existing aboriginal or treaty right takes precedence and will prevail over the statute. This is a change in the constitutional ground rules. Previously the law, as declared by the Supreme Court of Canada on several occasions, was that ordinary federal legislation could override both aboriginal rights and treaty rights because of Parliament's constitutional authority over Indians and lands reserved for Indians. Now federal laws, like provincial laws, must yield to the rights constitutionally recognized by section 35.

Existing aboriginal and treaty rights are therefore effectively protected against further encroachment by new legislation. What about laws already in the statute books? There is federal legislation presently in force, for example, that restricts certain hunting rights guaranteed by the terms of Indian treaties. As mentioned, the Supreme Court has held that such federal legislation overrides the treaty right. Section 35 concerns itself with existing rights and the courts will likely interpret this to mean that the constitutional protection is afforded to rights only insofar as they have not been taken away or limited by the law in force at the time of proclamation of the new Constitution Act. On this interpretation, presently existing federal laws will be immune from constitutional challenge under section 35.

One further point on legal enforceability of these rights. Section 35 is not part of the Canadian Charter of Rights and Freedoms. (The Charter consists of the first 34 sections of the new Constitution Act.) In the case of breach of a Charter right, a clause of key importance, section 24(1), expressly mandates the courts to provide an "appropriate and just" remedy. Where a Charter right is involved, therefore, the court

cannot only strike down a statute that would take away such a right but also, on the strength of section 24(1), require payment of money compensation or order certain things to be done to ensure that the Charter right will be respected. This clause cannot be invoked for the purpose of enforcing rights, such as those in section 35, which fall outside the Charter.

This is not to suggest that section 35 is without relevance to the process of settling Indian claims. Far from it. The courts have already given a measure of legal recognition to both aboriginal rights and treaty rights. At a minimum, the constitutional recognition provided by section 35 will aid the credibility of, and generally fortify, claims to have such rights vindicated by the courts.

The Supreme Court of Canada, in its most recent pronouncement on the matter, observed that: "Claims to aboriginal title are woven with history, legend, politics and moral obligations." To that we can add that they are now woven into our constitution. The courts, I am sure, will not be inclined to brush aside lightly obligations enshrined in what is now the supreme law of Canada.

Nor, one might imagine, will the politicians. British Columbia is one of the regions of the country where the question of aboriginal title looms large. Only a small portion of the province has been the subject of treaties entered into with the Indians. Every premier of British Columbia since Confederation has steadfastly refused to recognize the existence of aboriginal title. Until November, 1981, that is, when Premier Bennett broke historical ranks by agreeing to section 35.

This is a constitution clause that has made history even before being proclaimed into law. We will hear much more of it.

Ken Lysyk is one of the country's leading experts on aboriginal and treaty rights and dean of law at the University of British Columbia.

ASSEMBLY OF FIRST NATIONS CREATED

A deeply divided assembly of Indian chiefs has elected David Ahenakew, a tough-talking Saskatchewan Cree, as head of the National Indian Brotherhood. But at a meeting that was to strengthen the Indian voice in Canada, Mr. Ahenakew's election was marred by a boycott of Indian chiefs from Quebec and all Maritime provinces; they said a restructuring of the national organization would weaken eastern representation. Mr. Ahenakew, 48, dismissed suggestions that the division will hurt Canadian Indians during the next year as they and other native leaders meet Prime Minister Pierre Trudeau and provincial premiers to define their aboriginal rights under the Constitution.

CORRESPONDENCE ON NATIVE ALCOHOL ABUSE PROGRAM

Ms. Jane Gottfriedson,
President,
Native Women's Association of Canada,
Fifth Floor,
222 Queen Street,
OTTAWA, Ontario.
K1P 5V9

Dear Ms. Gottfriedson:

On April 5, 1982, the Minister of Indian Affairs and Northern Development and I were pleased to announce the expansion of our efforts to support Native people in their fight against alcohol and drug abuse in their communities.

For the past six years, the National Native Alcohol Abuse Program (NNAAP) has provided many Native people and communities with an opportunity to explore ways and means of preventing and treating alcoholism. During this period, however, we have all learned that the causes and effects of abuse are more extensive and require greater resources than were available through this small demonstration program.

The new program is intended to provide support to greater numbers of Native people and communities to fight alcohol abuse and, at the same time, to extend their efforts to arrest the abuse of other chemicals such as non-prescription drugs and solvents. The new program will be called the National Native Alcohol and Drug Abuse Program (NNADAP).

This new program must be delivered at the community level through projects designed in accordance with local needs and priorities. It is not our intention to define a rigid national program and impose it on Indian and Inuit communities across the country. In fact, the program in one region will often differ from the program in another region in emphasis, timing or structure. I believe that the national objectives of NNADAP, which are attached for your reference, provide sufficient flexibility to accommodate appropriate regional variation across Canada.

In working towards these objectives, I am requesting that Regional Advisory Boards assess the feasibility and implications of sharing existing or planned facilities and services for status Indians, Inuit and other native peoples, whenever this would be more beneficial and efficient than separate service arrangements. Where this is possible, I will be pleased to discuss joint funding arrangements with Indian and Inuit representatives and my provincial colleagues.

To ensure local and regional continuity, the advisory structure of NNADAP will not change significantly. Regional Advisory Boards will continue to review project proposals, recommend priorities and advise on the allocation of available resources. The composition of these Boards may differ from region to region and will be determined by the Regional Directors of the Medical Services Branch of my Department through consultations with representative Native organizations and groups.

The National Advisory Board of the former program will be replaced by a National Native Alcohol and Drug Abuse Council. This Council will serve primarily as an advisory body to myself and my officials to determine, on an on-going basis, the operating policies for the program itself. Unlike the old National Advisory Board, the National Council will not be asked to consider specific projects proposals once they have been approved by the Regional Advisory Boards. Instead, the Council will serve as a board of appeal should the sponsor of a project proposal dispute a regional decision. In addition, the research activities of the program will be planned and approved by this body.

The membership of the National Council will include each Chairperson of a Regional Advisory Board, one senior official from my Department, one from the Department of Indian Affairs and Northern Development and one from the Department of the Solicitor General; and one from each of the non-government organizations sitting on the National Advisory Board of the former program: the National Indian Brotherhood, the Inuit Tapirisat of Canada, the Native Women's Association of Canada, the Native Council of Canada and the National Association of Friendship Centres.

I have asked my officials to convene a first meeting of this Council as soon as possible.

May I take this opportunity to offer my personal gratitude to the Native Women's Association of Canada for your invaluable assistance in the development of this new program. I look forward to your continued participation.

Yours truly,

Monique Bégin

OBJECTIVES

1. To ensure that the kind, quality and accessibility of alcohol and drug abuse services for Indians and Inuit compares favourably with those enjoyed by other Canadians.

2. To establish a comprehensive and permanent program with multi-year funding which will:
 - (a) extend alcohol and drug prevention services to 90% of the Indian and Inuit population by 1986-87;
 - (b) increase treatment services to provide 730 beds by 1986-87;
 - (c) provide training to 800 community project workers; and
 - (d) undertake a program of research and development of new techniques to offset alcohol and other clinical dependencies.
3. To develop special strategies within the program framework, to provide targeted support to Indian and Inuit women and school-aged children and adolescents.

Honourable Monique Begin,
Minister,
Health & Welfare Canada,
Room 258-CB,
Parliament Buildings,
Ottawa, Ontario
K1A 0A6

Dear Madame Begin:

In response to your letter announcing the expansion of the former National Native Alcohol Abuse Programme now known as the National Native Alcohol and Drug Abuse Programme, a meeting of the National Native Alcohol and Drug Abuse Council was held on the 19th and 20th of May 1982 in Ottawa.

At this meeting, officials of your Department explained in detail the proposed operation and guidelines of the new programme (NNADAP). We noted with dismay the lack of Native participation in the new programme.

While we recognize that the formation of the National Native Alcohol and Drug Abuse Council is meant to ensure our participation, we do not believe the present mandate of the Council as described in your letter goes far enough to ensure effective participation by Native people.

Historically, the former NNAAP Advisory Board recommended a reduction of the influence of the National Board. This was done as we thought that our recommendation for more Indian control of the programme would be implemented. We also believed that the decentralization of the programme would ensure additional control by regional and local communities.

Of special concern is the implication in the new programme, and specifically the references in your press release and your letter to National Native Alcohol and Drug Abuse Council members referring to Provincial and Federal Government cooperation in the area of programming for non-Status, Metis and Status Indian people off reserve for over 12 months.

It is clear that the new National Native Alcohol and Drug Abuse Programme is a programme of Health & Welfare Canada and that the major decision making roles will be held by public servants.

At our meeting on May 19th and 20th, we (the council) felt it would be important to ensure a more meaningful participation by Indian people, as per objective No. 3 of the Federal Government policy on Increased participation of Indian, Metis, non-Status Indian and Inuit people in the Federal Public Service.

"To ensure that Indigenous people are effectively involved in the conception, design, development and implementation of socio-economic and cultural programs where Indian, Metis, non-Status Indian and Inuit people comprise a significant portion of the client population".

I have been asked by the Council to meet with you to discuss these matters in more detail.

I am enclosing for your consideration a statement of purpose and terms of reference for the National Native Alcohol and Drug Abuse Council which we believe would ensure adequate participation of Native people in the new programme.

We are pleased by the level of funding that the Federal Government has allocated to this serious problem of our people, and have great respect for the concern you have shown on a personal level.

We feel our recommendation for the National Native Alcohol and Drug Abuse Council would ensure our full participation and demonstrate that cooperative action between government and Native people can be effective in addressing issues facing us all.

I look forward to meeting with you in the near future. I remain.....

Yours in friendship,

Bill Lee,
Interim Chairman,
National Native Alcohol
and Drug Abuse Council.

NOTES ON THE CONSTITUTION AND THE INDIAN ACT

Constitution

The constitutional review process and the resolution to patriate the constitution has been given a top priority by the NWAC. The association appeared before the Joint Committee in December to present a list of fundamental principles that must be adhered to in order to protect and enshrine aboriginal rights.

What exactly is happening?

When Canada became a country in 1867 it did so when the British Parliament passed the British North America Act of 1867. There have been numerous changes since that time, but each change has to go to Britain. In 1936, the Statute of Westminster gave Canada the right to declare war, and a number of other things, so basically Canada is independent of Britain.

The BNA Act has been called Canada's constitution. A constitution merely sets out how things are to be done. Actually the BNA Act is not the constitution in itself. There are numerous British Acts and unwritten conventions (e.g. having to have an election every five years), that put together make up a constitution.

For the past 50 years, people have been trying to get a Canadian Constitution, one that Canada can amend itself. Most of the snags have been around who (federal or provincial) will have control over what. There has just never been any agreement.

Trudeau, however, is determined to have a Canadian Constitution. He introduced a resolution in October which consists of:

1. Having Britain pass a Canada Act, 1981 which gives Canada a constitution, and having Britain not pass any law after this that would affect Canada. The Canada Act (British) enacts the Constitutional Act, 1981 (Canadian).
2. **Constitutional Act, 1981.**
 - PART I - Charter of Rights
 - PART II - Equalization and Regional Disparities
 - PART III - Constitutional Conferences
 - PART IV - Interim Amending Formula
 - PART V - Amending Formula
 - PART VI - Amendment to BNA Act, 1867

Section IV makes the parts of the BNA Act part of the Constitution (e.g. jurisdiction, courts).

The resolution was debated in Committee where amendments were made, and now is before the House. While numerous arguments have been made, this next part will focus only on aboriginal rights.

ABORIGINAL RIGHTS

The BNA Act, 1867, gives the federal government jurisdiction over Indians and lands reserved for Indians. This does not confer rights, it is only a question of jurisdiction.

The original resolution had in the Charter of Rights, section 24, that the Charter did not deny the existence of any other rights, including those that pertain to Native peoples. This was withdrawn after much protest from Native organizations.

The outcome to date is that a section of the Charter of Rights will read:

1. The aboriginal and treaty rights of the aboriginal peoples of Canada are hereby recognized and confirmed.
2. In this act, "aboriginal peoples of Canada" includes the Indian, Inuit and Metis peoples of Canada.

And another section will read:

25. The guarantee in this Charter of certain rights and freedoms shall not be construed so as to abrogate or derogate from any aboriginal, treaty or other rights or freedoms that pertain to the aboriginal peoples of Canada including
 - (a) any rights or freedoms that have been recognized by the Royal Proclamation of October 7, 1763, and
 - (b) any rights or freedoms that may be acquired by the aboriginal peoples of Canada by way of land claims settlement.

What does this mean?

It is of course difficult to determine what the courts will interpret. It could mean whatever is established as a right can not be taken away from the Aboriginal people through the application of the Charter. I don't think it means Indian government or such, and it doesn't necessarily mean that Native people can exercise these rights.

These sections may be amended by (a) a combination of provinces and the federal government, or (b) national referendum.

NWAC's POSITION

NWAC has consistently maintained that aboriginal rights for all Native people must be put in the Constitution in such a way that no government except Indian government can change those rights.

These rights must be applied equally to men and women. There must be an appeal mechanism so that any possible discrimination is stopped.

From our reading of the proposed resolution, the section 25 does not do this. There is a grave concern that courts may interpret that certain rights do not exist as rights, thus leaving no protection

There is no mention of Native participation in first ministers conferences or in the amending formula.

And there may not be a guarantee for aboriginal government.

What Happens Next

The resolution is presently being debated in the House. If passed (and the Liberals have a majority) it goes to the Senate, then to Britain. In Britain it goes through the same steps - House of Commons, the House of Lords.

Quite a few provinces have initiated legal action. At present, the Native organizations appear to be favourable, but that may change.

There has been some talk of simple patriation with an amending formula. That would give Canada its own Constitution and a way of developing it.

Should patriation with the Charter of Rights etc. take place, the next step is the provinces sitting down with the federal government to decide who's in charge of what (resources, education, etc.). It is in these series of talks that "Native People" is agenda item 12.

Indian Act

The Indian Act was developed as a means for the federal government to exercise its responsibilities to Indians and land reserved for Indians. It was developed without the consultation of Native people.

The Act outlines who is an Indian, where they can live, their form of government, and just about everything else to do with an Indian's life.

In 1869, section 12(1) (b) and following sections were introduced. These sections were very clearly a way to deny women the right to be called Indians and to benefit from their treaty rights. It also was a way to reduce the number of Indians the government was responsible for.

NWAC'S POSITION

The NWAC has consistently stated that section 12(1) (b) is discriminatory to women. However, given the activity of IRIW on all fronts in the matter, NWAC has taken a back seat, giving support when needed.

NWAC has worked with IRIW and the women parliamentarians in attempting to have Band Councils pass moratoriums on the application of 12(1) (b). As well, whenever possible, NWAC speaks to Native women on this issue.

The Indian Act and the Constitution

A major argument is that if aboriginal rights are entrenched and given Section 15 of the Charter of Rights which does not allow discrimination on the basis of sex, then section 12 (1) (b) of the Indian Act can be ruled unconstitutional.

HOW TO GET YOUR PRESCRIPTION DRUGS CHEAPER

When you go shopping for food, or clothes, or anything at all, you usually look around for the best value. You try to find things of good quality at the lowest possible price.

When you're shopping for tissue paper or toilet paper, you go to the shelves displaying those products, and you look for something good but cheap. If there are two or three brands of tissue paper of the same quality, you take the one that is least expensive. But what happens with prescribed medicines is different. When it comes to buying penicillin, for example, people do not look for the most inexpensive brand of penicillin. Indeed, most people don't know that there are several companies putting out penicillin under their own brand names.

Say you have a bad sore throat. You go to your doctor who examines you and writes out a prescription for penicillin. He/she hands you the prescription and tells you to get it filled at the pharmacy. But did you know that there are four or five companies all producing that same penicillin, at considerably different prices? Here is an example of the 1974 prices for penicillin V, which a doctor is likely to prescribe for a sore throat:

1. The Frosst company makes penicillin V and calls it PVK-500. The cost is 12.0 cents per tablet.
2. The Lederle company makes penicillin V and calls it Ledercillin VK. The cost is 10.5 cents per tablet.
3. The Nadeau company makes penicillin V and calls it Madopen-V. The cost is 9.9 cents per tablet.
4. The Novopharm company makes penicillin V and calls it Novopen-V500. The cost is 3.9 cents per tablet.

Now here is an important point for example: Ontario Ministry of Health has examined the pills put out by all these different companies and found them all to be of acceptable quality. Yet you pay more than three times as much for Frosst's product as you do for Novopharm's. Even though it's almost identical stuff in both pills.

You can take advantage of this knowledge. One way is by mentioning it to your doctor next time you are given a prescription. Ask him/her if there's more than one company making the drug being prescribed, and if so, could he/she prescribe the cheaper one for you.

But even if you don't mention it to your doctor, and even if he/she has written a prescription for a more expensive brand, you can still tell the druggist that you want the cheapest brand they've got. Except for a few special drugs, they can do this for you.

Don't let the scribbling on the prescription scare you. Don't let the high counter at the pharmacy scare you. Find out what your doctor is prescribing for you, and then buy intelligently.

FILM - "SOMEWHERE BETWEEN"
N.W.A.C. to host the showing of the film, "SOMEWHERE BETWEEN", with the assistance of the office of Margaret Mitchell, M.P., tentative date first week in June, 1982.

O.N.W.A. REQUEST

A request from Ontario Native Women's Association to have an opportunity for discussing their constitutional position on Aboriginal and Treaty rights at the Annual Assembly.

A letter is to be forwarded to O.N.W.A. outlining three options for discussing their report:

- a) P.T.M.A. will have 15 minutes each to present a provincial/territorial report; or
- b) an evening session on Friday, June 18, 1982; or
- c) position paper can be available on the information table for N.W.A.C. delegates.

PROVINCIAL EMPLOYMENT CO-ORDINATOR

Nova Scotia will be forwarding a letter to N.W.A.C., Nova Scotia Regional Director C.E.I.C., C.E.I.C. headquarters Phil Godon and Minister Axworthy outlining their rationale for requiring two employment co-ordinators to the Maritime region.

CANADIAN CONSTITUTION - Proposal

N.W.A.C. to meet with I.C.N.I. and I.T.C. to ask for their input into the N.W.A.C. Constitution proposal and strategy. Proposal will be forwarded to N.W.A.C. board members for their input, and then to government for funding.

SECRETARY OF STATE - Cabinet Document

Letters to go out to M.P.'s, P.T.M.A.'s, Ministers in the Social Development Envelope requesting assistance, pressure, letters of support etc. for the Native Women's Programme Cabinet Document.

EXECUTIVE MEETING - MAY 1 - 2, 1982

BRIDGEWATER, NOVA SCOTIA

EXECUTIVE

Jane Gottfriedson, President
Elaine Jessop, Treasurer
Darliea Slauenwhite, Second Vice President
Bernice Dubec, Secretary

BOARD MEMBER

Clara Gloade

MOTION NO. 3

N.W.A.C. Executive reviewed the financial statements ending February 28, 1982. The Auditors are preparing March's financial statement.

MOTION NO. 6

In the future, any proposals, studies, etc. that come into N.W.A.C. office must be critiqued, reviewed, and recommendations made from a designated N.W.A.C. staff member to the N.W.A.C. Executive. These overviews will then be presented to N.W.A.C. Executive for their comments, recommendations and approval.

MOTION NO. 7

That any job or contract position available within N.W.A.C. must be mailed out to all affiliated provincial/territorial Native women's organizations for advertisement within their own region, as well as all other National Native organizations.

MOTION NO. 15

Health Liaison Worker position to be re-advertised widely until May 19, 1982.

HUMAN RIGHTS INSTITUTE MEMBERSHIP

Direction to be given to the Executive Director for N.W.A.C. to become a member of the Human Rights Institute of Canada.

EXECUTIVE MEETING - APRIL 3 - 4, 1982

OTTAWA, ONTARIO.

EXECUTIVE

Jane Gottfriedson, President
Grace Menard, First Vice President
Elains Jessop, Treasurer

STAFF

Ernestine Buswa, Community Liaison Worker

An immediate discussion followed regarding Elaine Jessop's position as Treasurer. Elaine

Jessop resigned as President of the Saskatchewan Native Women's Association. This led to what her position was at the national level. The N.W.A.C. Constitution states that an executive member shall remain in office for one year. (By-Law No. 4 - No. 29).

Grace Menard read the minutes of the last Executive Meeting of March 5, 1982. There was an addition to Motion No. 4 to include the Yukon Territory. Discussion for Motion No. 5 was required for the clarification.

With regards to the "Native Women in the Labour Market" - Project, that Mary Morin explore the possibility of using the project money in Labrador or New Brunswick as recommended by the Executive.

MOTION NO. 5

That Special Project Manager's report be accepted as written.

National Employment Co-ordinator

Marilyn Ranville was in to up-date the Executive with her report. Her position was discussed. It was recommended that the position be put up for open competition as per N.W.A.C. policy. It was also recommended that Marilyn Ranville attempt to stagger provincial/territorial selection committee meetings to enable her to be able to sit on all of them or most of them. If Marilyn Ranville is unable to sit on some, she recommends that another N.W.A.C. staff member do so.

Community Liaison Worker

Further to her report as presented Ernestine Buswa requested discussion regarding three projects brought to her attention:

1. A slide tape production on the Indian Act as it affects Indian Women has been completed for the Maritimes by Shirley Bear. She suggests that this be added to with Indian Women's participation across Canada. This would make the slide-tape presentation complete. Ernestine Buswa will attempt to do this in her travels across the country. The Executive gave approval.
2. Agriculture Canada Project - Pat Storey, Status of Women Co-ordinator, from Agriculture Canada has requested permission from N.W.A.C. to work with Ernestine Buswa on three agriculture related projects in the Maritimes central Canada and west coast. This would involve initially 2-3 trips each or totalling 6-9 trips. These three

problem areas were identified to Ernestine Buswa by the Indian women. The project, if it goes through will be completely funded by Agriculture Canada. The Executive approved this possible venture.

3. Audio-Visual participation at the Annual Convention in B.C. It was suggested by Sandi Bernard that Ernestine draw up a proposal to contract out to a company or organization to do audio-visual coverage work at the Annual Convention. This would include video-taping, audio-taping, coloured slides and black & white photography. This was approved by the Executive.

Special Projects Co-ordinator

As Marlyn Kane was out of town, it was suggested that her report be tabled until she returns.

National Office

World Assembly of First Nations - July 18 - 25, 1982 - Regina Saskatchewan. N.W.A.C. was requested to co-host the Social-Community Development section of the conference. N.W.A.C.'S responsibility will be to contact international Native speakers and insure that they are present for their presentations and participation. The executive approved this involvement.

Staffing

Effective as of April 1st, 1982 the budget increase ensures the following positions:

Executive Director
Secretary
Clerk/typist
Communications Person
Health Worker

It was recommended to the personnel committee that they review application 9 carefully for the position of Executive Director. Qualifications and work experience in years is important, but equally as important is working relationships with others and with other groups etc.

Cabinet Document Up-date

Jane Gottfriedson informed that the Cabinet Document is still at Huguette Labelle's level, Assistant Deputy Minister. She will take it to another banking day in April. If there is any resistance she will recommend that the province and Inuit receive core funding. Grace Menard stated that she is sending in her core funding budget with a carbon copy to N.W.A.C. office.

N.W.A.C. Constitution

Bill Babcock is reviewing the Constitution as is Mary Morin. Bill Babcock has been requested to give legal interpretation of section 25.

Resolutions

Resolution No. 27

Sandra Isaac is finishing up her work on the Constitution. Jessie Ridgestone is working on the Constitution as it affects Native Women. These two packages should be ready for distribution within the next two weeks.

Resolution No. 28

Jane Gottfriedson: what are aboriginal rights? They differ across the country. But basically they are the rights of the original peoples of this land. What rights did we have, before the white man landed on our shores. Our people hunted, fished, trapped, traded and governed our lives. They travelled freely about these lands, used the waterways, respected nature and most of all, each other. Our people had tribal laws and an education system. Children were one of our most precious resources. Our elders were held in high respect.

What has happened to all of this? We are ruled and governed by the white man's law. Our people go to jail if they hunt and fish, not send their children to school, or trade across the border.

Our tribal government is no longer ours. The Indian Act is a good example of how our lives are governed. This includes reserves, land, education, health, economic development, politics etc. Section 12(1)b is a discriminatory section of the Indian Act against the women of our nations. These are a few thoughts to consider when speaking of aboriginal rights.

Workshops on Aboriginal rights were held during the last board meeting in February with Bill Badcock, Peter Jull and Jesse Ridgestone. It was suggested that the delegates attending the Annual Convention in June, to bring some ideas that they have about aboriginal rights. There will be a constitution workshop for this purpose and for delegate input.

Resolution 29 and 30

Are similar in nature. Child Welfare, Sandra Isaac is working on a paper concerning child welfare. She will be presenting her findings soon and her paper will be distributed to all P.T.M.A.'s.

Resolution 31

N.W.A.C. has made a proposal for constitution funding which will be required following patriation. That Native women be involved with constant consultation when Indian Act changes are being made especially with regard to 12(1)b.

Resolution 32

Is a heavy order, but N.W.A.C. has touched on all areas outlined. Extensive education and political awareness - Some staff and executive members have been involved in speaking engagements across the country at the local communities as well as educational institutions.

Independent and self-sufficient Indian communities

In the month of May there will be an economic development project discussed with C.E.I.C. Agriculture Canada is interested in funding agriculture related economic concerns. Inter-tribal trade - there will be arts and crafts tables at the annual Convention. Correspondence is presently being sent out to all P.T.M.A.'s on "Festival of Canadian Indian Arts & Crafts" - June 28 - July 4, 1982, Ottawa, Ontario.

Resolution 35

Section 6, Number 4 - Bill Badcock is looking into this section. He will be giving a legal interpretation.

Resolution 65

This resolution was carried out when N.W.A.C. became involved in the Coalition with the other National Organizations last fall.

Resolution 66

Inuit women were involved through the Coalition. Two trips to Labrador were made by N.W.A.C. Follow-up work was carried out. The new National Organization of Inuit Women will include all Inuit women and will work closely and co-operatively with N.W.A.C.

Grant Application

Newsletter grant monies have been committed and are in the system. For the Annual Convention, S.O.S. has committed \$40,000.00. Additional funding for the Convention is presently being explored.

Sandi Bernard would like to have applications for two board workshops over to her. These would be in the amount of \$25,000.00 for each. One meeting scheduled for this fall and one for the spring.

All grants and projects applications for the year to March 31, 1983 should get over to Sandi Bernard immediately - as soon as possible - so it can get earmarked.

Constitution - Canada Act

N.W.A.C. Constitution Proposal and strategy - draft - has been completed. Approximately \$600,000.00 has been requested with \$30,000.00 being allocated for each province and territory.

EXECUTIVE MEETING - MARCH 5, 1982

OTTAWA, ONTARIO.

The provincial employment co-ordinators were discussed. Darliea Slauenwhite submitted an invoice to the national for their provincial employment co-ordinator (\$5,215.00). Saskatchewan Native Women has submitted previous to the meeting an invoice for \$3,574.00 for their provincial employment co-ordinator. It has been agreed the money could come out of the national employment co-ordinator's money.

N.W.A.C. is to follow-up on the national employment co-ordinator position for April 1, 1982 - salary, travel, etc.

It was recommended by the Executive that Susan Sunday continue working on the personnel policy and present to the Executive as soon as it is ready. Also, that she review all Executive and Board meetings and draft a policy and procedures manual also to be presented to the Executive.

In the future, on the agenda, a report from the Executive Director is required. In this report will be a summary of reports from the staff. All staff are to try and arrange to be in the office during Executive meetings.

CORRESPONDENCE ON LAUGHTER IN THE HOUSE OF COMMONS

Two female MPs stood in amazement in the Commons Wednesday as their male colleagues laughed and guffawed over a question about wife battering.

When NDP MP Margaret Mitchell rose to ask Liberal Judy Erola minister responsible for the status of women, what she intends to do about the one in 10 Canadian women who are battered by their husbands, laughter and jeers broke out throughout the male-dominated chamber and continued for more than a minute.

The ribbing even extended into Cabinet ranks, where Solicitor-General Robert Kaplan - responsible for the country's law enforcement - was among those caught chuckling.

Mitchell, the NDP's spokesman on women's issues, was clearly incensed at the MPs' reaction, pointed out to them that wife battering was obviously not a laughing matter.

Erola was just as stern, telling all members

she was "not amused" by their derision and hilarity.

Outside the Commons, both MPs were still visibly angry and they made it clear that their male counterparts would be hearing from them about their behaviour.

"It was just a disgusting, primitive display," summed up a fuming Mitchell.

WE RESPONDED TO THIS ISSUE BY SENDING THESE LETTERS OF ALL M.P.S - AND HERE ARE EXCERPTS FROM THEIR RESPONSES.

To All Sisters:

You no doubt are better equipped than we are to determine what action should be taken with respect to dealing with the ignorance and blantant insensitivity of your male colleagues with regards to women's issues and concerns

As per the copy of the letter attached, you know that this correspondence comes about as a result of the most recent display in the House by male M.P.s. If they find an issue as serious as wife beating so amusing that laughter and jeering are considered appropriate, we are reluctant to even surmise what these men think about other women's issues that do not involve violent behaviour on the part of males.

We are confident that you will not tolerate this situation and will urge Madame Sauvé to reprimand the male M.P.s as one would immature schoolboys; certainly their behaviour does not warrant any lesser treatment.

Further to this, we trust that you will do whatever you can to urge the Government to take immediate action with respect to the recommendations outlined in the report. Being a minority within a minority, Native women well understand the struggles involved in making improvements to our conditions; we therefore empathize with your position in the House, but encourage you to persevere on behalf of all women in Canada.

Dear Sirs: (To all M.P.'s)

It is with a great deal of reluctance that we use the salutation "Sir" in this instance, as we write to express our disgust at the recent less than taseful behaviour of the male M.P.s in the House of Commons. The title "Sir" supposedly befits a mature and noble gentleman, something that the male members in the House apparently are not.

It should come as no surprise that we do not consider violence towards women, nor anyone else, a laughing matter, just as the report of the reaction of the male M.P.s in response to a question about wife-beating came as no surprise. Sadly enough, we have learned not to expect a great deal of support from male persons in general, although a display such as that which occurred last Wednesday in the House suggests blatant non-support.

We would appreciate knowing what your stance is with regards to such a public show of insensitivity and apparent unwillingness to support the findings of the Committee that prepared the report on wife battering. Further, what are you, as a supposed representative of both male and female citizens in this country, prepared to do with respect to ensuring that the Government responds positively to the recommendations of the Committee?

The Prime Minister has received your May 18 letter concerning the reaction of some Members of Parliament to the report on wife battering. On his behalf, I wish to assure you that the government understands the gravity of this issue and duly intends to act on the recommendations outlined in the report on Violence in the Family

I have enclosed a copy of a motion passed on May 14 in the House of Commons which clearly demonstrates the views of the House on this most serious matter. Also, a copy of the Third Report on Violence in the Family will be sent to you under separate cover. I am certain you will find it to be informative and encouraging.

I want to assure you that the Progressive Conservative Party regards wife battering as a grave and pressing social issue which requires the government's immediate attention. In fact, the reference to committee was the result of long-standing efforts by my colleague, The Honourable Robert Howie.

As you will be aware, the Committee produced a unanimous report with 16 recommendations for immediate and long-term action, including increased federal funding of shelters for battered women, better police training, and a stronger court response to the batterers themselves. My colleagues and I will continue to urge the government to implement those recommendations which fall within its purview. For your

information, I enclose an excerpt from Hansard of May 17 in which I questioned the Minister of Justice on a major recommendation -the convening of a federal-provincial conference on the issue of wife battering to ensure that the criminal justice system will respond to this offence as criminal assault and not as a private family matter.

Again, I very much appreciate your expression of concern, and ask for your support in providing me with your reaction to the Committee Report.

This is pursuant to your correspondence of May 18, 1982.

Maurice A. Dionne, M.P., has asked me to write to you and thank you for condemning him before you know the facts. He stated that you have done exactly what you accused him of doing.

Mr. Dionne advised that if you would write him a proper letter, he will gladly reply to you. However, he is not prepared to answer your distasteful tirade.

WITH THE COMPLIMENTS OF

TOM McMILLAN, M.P.

HILLSBOROUGH, P.E.I.

This is to acknowledge your letter of 18 May about wife battering. Allow me to set the matter straight.

Enclosed is a Hansard record of Mrs. Mitchell's questions. You will note that she began her queries with a pun on wife-beating, clearly intended by her to be humorous: "I have an upbeat question for the minister responsible for the Status of Women." The M.P.s' laughter seconds later, in which female M.P.s joined as well, was a delayed response to that pun. The substantive question did not arouse laughter. Indeed, male M.P.s have made a formidable contribution to Parliament's study of wife beating. And more male M.P.s than female M.P.s have raised the issue with concern in the House, both before and after Mrs. Mitchell's celebrated intervention. How Margaret Mitchell could attack her House of Commons colleagues for reacting with some frivolity to a remark uttered in a patently frivolous fashion is beyond my understanding. Unless, like yourself, she is more interested in scoring points than making them

Rita Joe was born in Whycocomagh, Nova Scotia in 1931. She is a status Indian of the Micmac tribe. A foster child herself who had been shunted from home to home and from one reservation to another, she has a deep and abiding love for children. With eight of her own, she has nonetheless adopted two more and takes care of two grandchildren. She says that she writes always with children in mind. For them she writes so that others may come to understand the right of her people to education and dignity.

POEMS OF RITA JOE

I am the Indian,
And the burden
Lies yet with me.

We make baskets of ash and maple.
Good wood.
Intricate designs, carefully woven,
nothing crude,
Perfection binding.

Women of peace,
We weave each day.

She spoke of paradise
And angels' guests.
She spoke of Niskam
And the Holy Spirit.
She spoke religiously
Of man's true brotherhood.
Yet once when she must sit beside me,
She stood.

Klusuaqann mu nuku' nuta'nukl
Tetpaqi-nsitasin.
Mimkwatasik koqoey wettaqane'wasik
Lnuzeyey-iktuk ta'n keska'q
Mu a'tukwaqan eytnuk klusuwaqaney
panaknutk pewatmikewey
Ta'n teli0kjijituekip seyeimik

Espe'k Lnu'qamiksuti,
Kelo'tmuinamitt ajiipjitasuti.
Apoqonmui kwilm nsituowey
Ewikasik ntinink,
Apoqonmui kqama'lanej app;
Espipukua'lanej aqq mlkiknewa'lanej.

Mi'kmaw na ni'n;
Mukk skmatmu piluey koqoey wja'thun.

Words no longer need
Clear meanings.
Hidden things proceed from a lost legacy.
No tale in words bares our desire, hunger,
The freedom we have known.

A heritage of honour
Sustains our hopes.
Help me search the meaning
Written in my life,
Help me stand again
Tall and mighty.

Mi'kmaw I am;
Expect nothing else from me.

Images from the past -
Of the man in the bush.
Wekayi in mind
To alter the picture.

You see me as I am,
A conquered master of this land;
I see myself the same,
But still I fight.

Otium cum dignitate.
So shall we,
A people least thought of,
Attain grace.

Like lava from the heart
This wonder grows,
Why was a tale not told?
Admiration I know for the deeds
of my people -
Their perceptions.

I know their wants
I know their ways
I know their creeds.

Their love of customs
Observance of rules.

Aknum te'sik kejitu.

POW-WOWS AND FESTIVALS

JUNE 1982

- The Great Peoples Pow-Wow
Selkirk Park
Selkirk, Manitoba.
June 24, 25, 26 and 27
- Woodland Indian Festival
184 Mohawk Street
Brantford, Ontario
June 26 and 27
(Program begins at 1:00 p.m.)
- 21st Annual Sarnia Reserve Pow-Wow
Thorndale Park
Sarnia, Ontario
June 26 and 27

JULY 1982

- N'Amerind Indian Centre Pow-Wow
London, Ontario
July 3 and 4
- Kettle Point Indian Reserve Pow-Wow
Kettle Point Ball Park
Kettle Point, Ontario
July 10 and 11
- Walpole Island Pow-Wow
High Banks Park
Hwy. 40
Walpole Island, Ontario.
July 16, 17 and 18
(ferry service from Algonac Michigan)
- Grand River Pow-Wow
Chiefswood Park
Six Nations Indian Reserve
Ohsweken, Ontario.
July 24 and 25

AUGUST 1982

- Six Nations Indian Pageant
Forest Theatre Six Nations Reserve
Ohsweken, Ontario.
August 6 and 7; 13 and 14; 20 and 21
Program begins at dusk
- Wikwemikong Unceded Indian Reserve
Pow-Wow
Pow Wow Grounds
Manitoulin Island, Ontario.
July 31, August 1 and 2
- Hamilton Indian Centre Pow-Wow
Dundas Park
Dundas, Ontario.
August 14 and 15
- Ft. William Indian Reserve Pow-Wow
Thunder Bay, Ontario
August 14 and 15

- Chippewa of the Thames Pow-Wow
Chippewa Ball Park
R.R. No. 1
Muncey, Ontario.
August 21 and 22

SEPTEMBER 1982

- Moravian Pow-Wow
Moravian Ball Park
Thamesville, Ontario.
September 4 and 5

WORLD ASSEMBLY OF FIRST NATIONS

JULY 18 - 25, 1982

REGINA, SASKATCHEWAN, CANADA.

There have been many important Indian conferences over the years. Only in the past decade, however, has the opportunity arisen for North American Indians to seek formal ongoing dialogue with other Indigenous peoples.

This summer, in Regina, Saskatchewan, Canada, the World's Indigenous peoples will meet for a week of shared concerns.

This milestone in Indigenous peoples development is called the World Assembly of First Nations. It is both a celebration of survival and a clear statement of "Fourth World" concerns.

The assembly offers a rare opportunity for Indigenous peoples to address the world community through a forum entirely of their own making. It is nonaligned. There are no affiliations whatsoever with any outside political or religious doctrine. Rather, it is a unique gathering designed by and for Indigenous peoples.

The Assembly will address a broad spectrum of Indigenous concerns. Issues of trade and commerce, treaty covenants, international law, genocide, land and resource rights will be discussed in depth. An Elders conference to be held on spiritual lands north of Regina will give spiritual guidance to the main assembly.

The WAFN Pow wow is expected to be the largest gathering of Indigenous peoples in recorded history. Plans are also underway for a rodeo, golf tournament, art show and other related events.

WAFN has secured delegates from as far away as Australia, New Zealand, Polynesia, Sweden, Central America and South America.

WAFN has been given official sanction and sponsorship by many Indigenous organizations including:

- World Council of Indigenous Peoples
- National Indian Brotherhood (Canada)
- National Congress of American Indians (U.S.A.)
- National Tribal Chairmans Association (U.S.A.)
- First Nations Assembly (Canada)
- Federation of Saskatchewan Indians

Invitations to co-hosts have been extended to the Native Council of Canada, the Inuit Committee on National Issues and the Navajo Nation.

Registration forms are available by request through the Regina office of the WAFN.

World Assembly of First Nations
Conference Secretariat
109 Hodsman Road
Regina, Saskatchewan S4N 5W5
Canada

Telephone: (306) 949-5666

INDIAN ECUMENICAL CONFERENCE 1982

Morley, Alberta

(July 25 - August, 1982)

Each year, the Indian Ecumenical Conference rises with the dawn during the last week in July and sets with the sun seven days later. A time and place to get back to the Indian way of fasting, sweat lodges, pipe ceremonies, and listening to the Elders.



JUDY CHICAGO'S DINNER PARTY

The big dinner party of real interest to all women, in Canada, was Judy Chicago's Dinner Party which was on display in Montreal at the Musée d'Art Contemporain until May 2nd. Only King Tut and the gold display drew in comparable mobs of people which descended on the Cité du Havre to see this controversial Dinner Party.

The triangular table was set for 39 women. The guest list was drawn from history and mythology. There were no chairs here because not a single woman turned up for this party. Thirty-nine magnificent embroidered runners under each different setting of gleaming plate, porcelain chalice and opalescent flatware created a startling effect. The huge creation took a group of 400 - mostly women - six years to produce. Why? To raise some ghosts - not only the 999 women from pre-history to now whose names are inscribed on 2,300 porcelain tiles on which the table sits - but to greet women everywhere. One visitor shuffling past the table said it was like "paying respects to a community of ladies lying in state."

Judy Chicago said of this work: (it) "reinterprets the Last Supper from the point of view of those who have done the cooking throughout history." The Globe and Mail critic wrote: "The artists who worked on this monumental display brought needlework and ceramics through the front door of a museum...they brought thousands of people out of the woodwork into an art gallery where they're feted with ideas, information and a lesson in politics."

Our politicians on the whole do not seem to interpret either the past or the present in terms of human beings. There's hope though. Slowly pressure is coming from new information.

By: Elaine Jessop, Executive Treasurer

Medical Services Workshop - Preventive
Illness Nutrition, Breast Feeding

The statistics that were presented shocked me extremely. A health crisis exists with Indian and Inuit people. Indians of all ages, in particular, are dying at a very rapid pace. And the Inuit people are also in great danger mostly because of their isolation. It is doubtful if Medical Services really knows what is happening in Inuit communities.

The 1982 statistics reveal that the Native people of Canada are the most unhealthiest. The average life expectancy of Native people is 35 years.

Statistics show that Indian and Inuit children are hospitalized more often than any other children. More and more mothers are giving up their infants. More and more mothers are not breast feeding their infants. Results show that bottle fed children are suffering from allergies, ear and chest problems.

We, the Native people, are the prime recipients of the social - health delivery system.

Special needs identified were:

- mongoloid children
- fetal alcohol syndrome
- violence - rape victims
- prostitution
- illness of - cancer, age, diabetes
- incest - was hardly mentioned

As a working group, we focused on the economic situation of the Indian and Inuit people. There was a concensus of: no employment, poverty, poor education, loss of identity and native values, increase in drug and alcoholism, increased adoptions, fetal alcohol syndrome, poor nutrition, poor child development, teenage suicide, diabetes and obesity.

We dicussed the environment which included, polluted air, water, game and plant life - industrial waste, mercury and floride additives and sugar that children indulge in.

We talked about how we could bring in the Elders, who would help to give strength and wisdom to the Indian and Inuit people.

It was also suggested that we should be working with role models such as the "Registered Nurses of the Canadian Indian Ancestry" (R.N.C.I.A.)

Every effort should be made to make healthier communities and reduce the dependancy of the accepted poor unhealthy lifestyle.

We touched on many areas:

- are pregnancies fairly well understood
- the knowledge of contraceptives of the different kinds
- are women interested in using contraceptives
- do they care what the male uses
- if pregnancy occurs what precautions towards health attitudes

There was much food for thought and it was hoped that positive changes could occur in our Native communities. As Native women, we have to become involved at the local, provincial, national level. We must insure that changes do occur.

Elaine Jessop
June 1982

ISSUES CONFRONTING NATIVE WOMEN: URBAN NATIVE ECONOMIC COMMUNITY DEVELOPMENT WORSHP

Marilyn Ranville

The invitation to attend and participate in the conference was certainly welcome and more so, encouraging in that Native People are organizing, and sharing ideas on several fronts for development for Native People's betterment.

The covering letter accompanying the registration form indicated the emphasis for the conference would be placed on information sharing of specific projects which organizations /individuals are involved in, how they got started, what success they have had and what problems they have encountered.

WHAT IS NWAC INVOLVED IN:

The Native Women's association of Canada is an organization that represents Native Women namely Indian women, Non-Status Indian women, Metis women, and Inuit. The NWAC has member associations in each of the provinces, in Manitoba the provincial affiliate is the Manitoba Metis Women's Association, and NWAC has had an informal working relations with the Indian Women's Council of Manitoba.

The N.W.A.C. is involved in activities similar to the Conference Topical Areas (Objectives) i.e.

- A) Economic development
- B) Community development
- C) Education/Adult Training

As you are aware, each of these broad areas can be broken up into their component parts such as community development is (1) to help people find ways to organize self-help programs (2) to furnish techniques for cooperative action on plans which local people develop and carry out to improve their own living.

The N.W.A.C. responds and initiates activities some of which are specific such as the constitution and activities that are on-going in nature such as improving the participation of Native women in the labour market. Which brings me to the topic of the workshop i.e. "Issues confronting Native Women." The issues are numerous, and I will only relate issues relative to employment and training. I'm sure that you are also aware that the issues which relate to Employment and Training can not be isolated from issues such as day care, good housing, health, (Mental and Physical) and a myriad of

other social questions. As I have said I will address only the issues of Employment & Training as it relates to the current efforts of N.W.A.C.

The N.W.A.C. after years of lobbying Governments on the special needs of Native Women, met with the Minister of Employment & Immigration in October 1981 in Winnipeg. The meeting resulted in the establishment of a joint working group CEIC/NWAC. The joint working group's first year efforts resulted in a report "Native Women - Labour Force Development." The report represents a first attempt at the development of a comprehensive strategy for Native Women's participation in the Canadian Labour Market. It makes a number of (25) recommendations.

Some of which are long term in nature such as the development of data base information for the purpose of planning employment & training needs of Native Women and a review/analysis of all current efforts by the Federal/Provincial Governments and private industry. Of a short term nature, recommendations that address participation on advisory boards re: Job creation Programs generally to explore ways & means of using current programs/initiatives. The most current activity that hopes to address provincial needs is the establishment of provincial Native Women's coordinators. The Canada Employment & Immigration Commission has allotted ten (10) person years to the N.W.A.C. & its Provincial affiliates. The coordinators will be responsible for the development of strategies for employment/training needs; analysis of current programs/policies; recommending changes to current programs/policies & will report to the Provincial Women's Association. The allocation of the ten person years by C.E.I.C. is on a pilot project basis, and will be subject to an evaluation after a one year period. The evaluative mechanism has not been developed as yet but the results will undoubtedly relate to the report's recommendations. The joint working group has set a target date for the second report for September 1982. The second report should be more specific and will address more thoroughly the issues of community & economic development.

THE WEEK THE CONSTITUTION CAME HOME

APRIL 14, 1982

The vote is being counted in the north on the splitting of the north into two sections. There is a high "yes" vote from the Eastern arctic and a high "no" vote from the white communities in the Western arctic.

APRIL 14, 1982

The Ojibway Indians of Ontario are taking the Ontario Government to court. They claim that part of their reserve includes the headlands water ways. It accounts for about 2000 acres of lake and will cost about 17 million dollars. In 1915 they say the province took away the water and the fishing rights that went with it. The Department of Indian and Northern Affairs will support the natives financially and as a supporting force in their case with Ontario.

APRIL 14, 1982

A special report on the Federation of Saskatchewan Indians attempts to block the constitution in Britain by legal action and how it failed.

APRIL 15, 1982

If the vote in the north is an indication of the people's feelings the eastern communities want a split and the west do not. The federal government will be quick to respond to the vote but the vote itself is not seen as being binding on Ottawa in any way.

APRIL 16, 1982

In Manitoba the Indian children didn't go to school and the adults held a day of mourning for the constitution which comes on Saturday. The children were asked to be involved because they will be the leaders of tomorrow. The natives feel that they have lost some of their rights.

APRIL 16, 1982

LAND CLAIMS B.C. The McLeod Indian band has taken their claim to court. They are laying claim to about 100,000 sq. Km. of the interior of B.C. They really do not want the case settled in court but are worried that the constitution would make a court case impossible so they filed their case one day before the constitution to ensure that it will have to be dealt with.

APRIL 17, 1982

Across Canada today native people held demonstrations to mourning the constitution coming home. They feel that they have lost their treaty rights which were with the crown of Britain. The largest demonstration was in Edmonton.

APRIL 18, 1982

With the election in Saskatchewan drawing closer the native people have a party of their own to vote for. The aboriginal peoples party is fielding ten candidates in the provincial election. CUPE has come out in support of the party but the Federation of Saskatchewan, Indians fear it will challenge the traditional rights of chiefs.

NATIVE WOMEN'S ASSOCIATION OF CANADA
222 QUEEN STREET, 5th FLOOR
OTTAWA, ONTARIO
K1P 5V9

**NORTH
WISDOM
BUFFALO
WHITE**



RECEIVED AUG 30 1982

**WEST
INTROSPECT
BEAR
BLACK**

CANADIAN CONGRESS FOR LEARNING
OPPORTUNITIES FOR WOMEN (CCLWO)
29 Prince Arthur Avenue
TORONTO, Ontario
M5R 5A9

*692 Colwell Ave
Toronto*

**EAST
MININATION
EAGLE
YELLOW**



**SOUTH
INNOCENCE
MOUSE
GREEN**

Amongst the plains Indian People, every person possessed a Shield of one kind of another. The Shield, carried or worn at all times, visually reflected in symbols such things as the individual's Name, Clan and Medicine signs, personal characteristics, and Vision experiences.

The logo of the Native Women's Association of Canada is that of a Shield which symbolically represents the Medicine Wheel.

"To the North on the Medicine Wheel is found Wisdom. The Color of the Wisdom of the North is White, and its Medicine Animal is the Buffalo. The South is represented by the Sign of the Mouse, and its Medicine Color is Green. The South is the place of Innocence and Trust, and for perceiving closely our nature of heart. In the West is the Sign of the Bear. The West is the Looks-Within Place, which speaks of the Introspective nature of man. The Color of this Place is Black. The East is marked by the Sign of the Eagle. It is the Place of Illumination, where we can see things clearly far and wide. Its Color is the Gold of the Morning Star."

From "Seven Arrows"
by Hyemeyohsts Storm