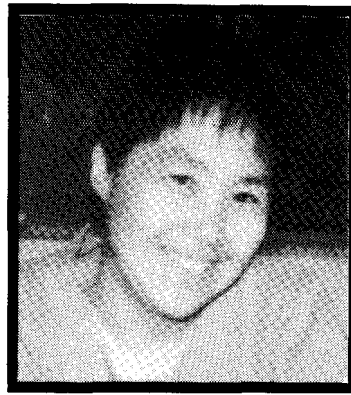




President, Mary Sillett
(Ottawa, Ontario)



Vice-President, Marie Uvilluq
(Yellowknife, NWT)



Secretary-Treasurer, Ovilu Goo Doyle
(Ottawa, Ontario)

Inuit midwifery is separate from Canadian southern midwifery; it takes into account the best elements of the past and combines them with present midwifery practices that will ensure that traditional ways are not lost. The issue of reviving traditional midwifery remains an issue for Inuit women and every opportunity is used to inform the governments of the NWT, Newfoundland and Labrador and Northern Quebec.

Pauktuutit and Inuit Broadcasting Corporation have developed a joint proposal to government and non-government sources to produce a traditional midwifery video. This video, which would be in Inuktitut and English, would be a public education documentary examining all of the issues involved in traditional midwifery. The target date for completion of this documentary is April 1990.

As well, Pauktuutit has applied to the Government of Northwest Territories' North of 60° Research Program, since the program criteria requires research proposals with a scientific approach.

CHILD CARE

Shortly before the federal election was called on November 21, 1988, the Canada Child Care Act (Bill C-144) died on the order paper. The Conservative government is expected to re-introduce the Canada Child Care Act to Parliament in the new year and we are hopeful that our concerns will be acknowledged so that our children will have the kind of daycare they are entitled to.

Pauktuutit, along with other Native organizations, has some very real concerns about the Canada Child Care Act being re-introduced and which, if passed, is unlikely to meet the daycare needs of Inuit children.

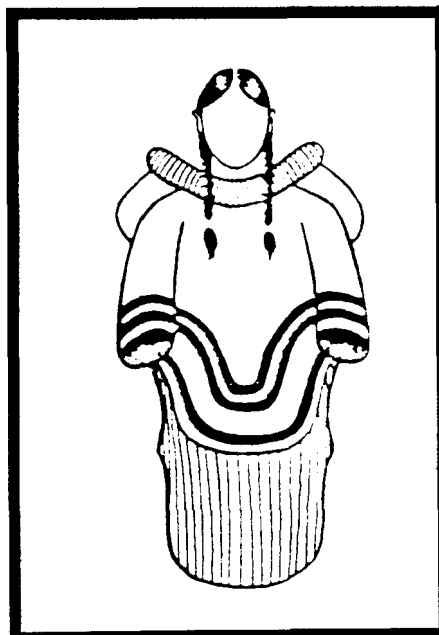
Currently, provinces and territories have control of how and when funds are spent — which means cultural values and lifestyles of Inuit children may not be taken into consideration.

Pauktuutit has taken a position, asking the federal government to consider recognizing the special cultural needs of Inuit children in the proposed child care legislation.

These concerns were brought to the attention of the Parliamentary committee studying the proposed Child Care Act, when Pauktuutit President Mary Sillett and Secretary-Treasurer Ovilu Goo Doyle appeared as witnesses during the September 7th, 1988 hearings:

- All Inuit children who require daycare services should have access to good quality care which is compatible with northern lifestyles and Inuit culture and values.

- Inuit communities should have equitable access to child care services within their province or territory.
- The National Child Care Strategy should include designated funds to provide "catch-up" services in Inuit communities.
- Southern models of daycare should not be imposed on the North. Inuit should have more say in how their services are designed and implemented.
- Government funds for child care services should be spent to enhance non-profit services and not be used to support the operation of commercial child care services which do not meet the needs of Inuit culture and values.
- The federal government needs to provide funding for training child care workers in the communities.
- Educational material should be culturally related to Inuit society; Inuit need to be involved in designing training programs for child care workers.



At the 1989 AGM, Pauktuutit held a workshop in "How to Start Community Daycares." A booklet on this will be published in Inuktitut and mailed to the membership.

The 1989 AGM also directed that Pauktuutit apply for additional funds from the Federal Governments Child Care Initiatives Fund to hold regional workshops in the NWT, Northern Quebec, and Labrador to provide more practical information on the services of funding available for child care; and on how to develop proposals to access this funding.

HEALTH

Pauktuutit now administer the Health Consultation Project, which supports the



costs associated with its Health Co-ordinator, Martha Greig. Martha has provided public information on current health issues — such as AIDS, alcohol and drug abuse — to Inuit communities.

In May 1989 the Inuit Tapirisat of Canada (ITC) AGM in Goose Bay accepted the following statement on Suicide:

Among some of the symptoms are sexual abuse, alcohol and drug abuse, chronic unemployment, alienation from Inuit culture, family violence and breakdown, spousal assault, loss of control of day-to-day life, feelings of helplessness, despair and loneliness.

Although suicide is ultimately an individual's responsibility, the individual alone cannot be left to deal with it. The family unit and the community must be involved. Organizations and support groups such as Hamlet councils, police, recreation committees and church groups must begin to address the issue. Attention must be paid to the role of elders and to recognizing their knowledge and their spirituality. Regional and national organizations have the responsibility to support these groups and to try and improve the overall situation for the well-being of Inuit.

We must accept the ownership of these problems. It is everyone's responsibility. It must be a cooperative effort that is done in an integrated manner from all sectors of society.

Political leaders, as well as others in positions of responsibility, must serve as positive role models.

Today, decisions are made from outside the Inuit homelands, such as Yellowknife, Ottawa, St. John's and Que-

bec City. The settlement of land claims and the right to self-government is the foundation that would enable us to address these serious social issues.

We must begin discussing this problem openly. Everyone must take responsibility. Each organization must contribute in those areas for which they have responsibility. Preventive measures must be developed in the communities and everyone must implement what works best.

Examples of what can be done include open line shows on local radio, a phone-in show on IBC, workshops and discussion groups in the communities, the setting up of support groups and counselling services that are culturally appropriate must be initiated.

Government must provide the nec-



essary resources and programs to enable communities and organizations to effectively deal with the social problems.

The Inuit Tapirisat of Canada is committed to short and long term solutions. ITC will continue to promote the economic, social and political rights of the Inuit in Canada.

As well, the federal government created a program to address family violence issues in aboriginal communities across Canada. This program, which ends in March 1992, provides funds to aboriginal community groups for family violence projects. Applications are available from:

Secretariat of the Joint DNHWDIAND Advisory Committee on Family Violence
 Medical Service Branch
 Dept. of National Health and Welfare
 11th Floor, Jeanne Mance Building
 Tunneys Pasture
 Ottawa, Ontario K1A 0L3.
 Telephone: (613) 957-3393.

Should you require additional information about Pauktuutit, we encourage you to phone the national office in Ottawa at (613) 238-3977. We are located at 200 Elgin Street, Suite 804, Ottawa, Ontario K2P 1L5.

MONICA MCKAY

Giigs

Ahsim',
my heart is imitating the song of a woodpecker,
I look from within, surrounded by the rhythm of my heart.
in the background I can hear the echo of the breathe I
take, as it dances with my lungs.

You are mother to my mother,
I am daughter to your daughter.
my heartbeat imitates your heartbeat,
I am a woman of your bloodline.

Giigs,
Each breathe that I inhale,
I feel your presence, the warmth of your energy
feeds my soul.
My heartbeat echoes your heartbeat,
this is how we are bonded.

From your womb came my mother and her sisters.
who I know as mother.
From your womb came my mother's brothers,
who I know as father.
Each breathe that I inhale,
I feel their presence, the warmth of their energy
feeds my soul.

As my mind's eye blinks,
I am walking with you along the beach,
of the river.
We walk slowly,
your hip is sore.
I watch you and allow your movements to dictate mine
I worry about your hip as my heart swells with love for
you.

I become aware of the breeze,
the rhythmic flow of the water caressing the lip of the
shore.
We come upon a log and sit
and you tell me the story of the struggle and anguish you
felt when you were taken away to attend Residential School.
Yet when you returned home, you struggled again because
there was no money for you to continue your education.
I hold your hand in silence and feel your strength.

Giigs,
Each breathe that I inhale,
I feel your presence, the warmth of your energy
feeds my soul.
My heartbeat echoes your heartbeat,
this is how we are bonded.

CAROLE ROSE

Gifts

A gift should always be accepted,
No matter from the giver.
This is what I had been taught,
but no one knows the hidden thought.
So here we start, from friend or foe,
To treasure for what ever the reason.
A hint of ill fate may fade in time.
What your response to do, should take
a hearty *Thank You*, you shouldn't do that,
cast their spell to soothe the heart.

LINDA MCWATCH

Dreaming

Secretly held tight within
Secretly coming true
Secretly held within
Secretly not really wanting them
Seems too much at times
Dreaming seems too heavy at times
Dreaming it's all dreaming

Sitting Here

sitting here
while people pass by
going here, going there, going nowhere

trying desperately
to succeed

there's no time, not enough for all
time holds all on a thread

all trying to beat time
seems like there's no time

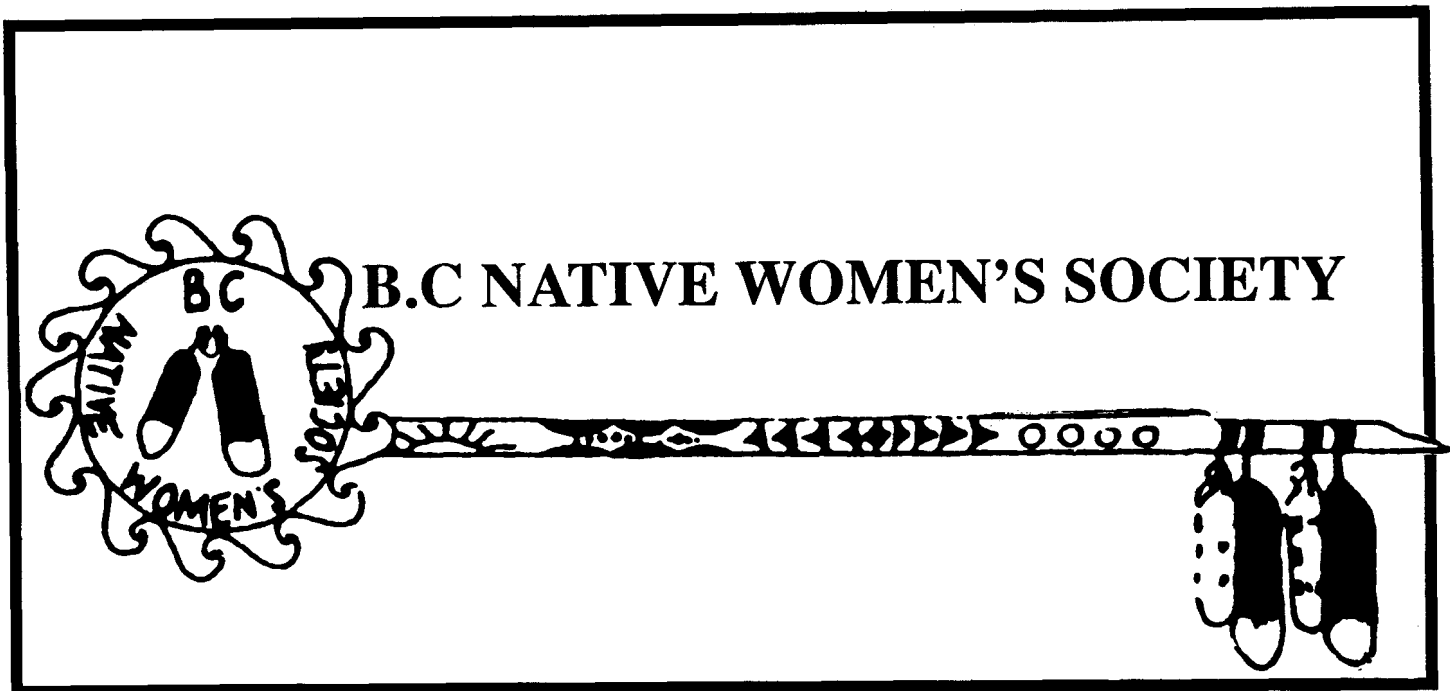
but there's no time

but there's all the time in the world

Look, Touch, Taste, Smell, Feel

dreams
what are they made of?
where do they really come from?
do they come true, not for most
people, for very few.

dreams are for dreamers



The philosophy of the B.C. Native Women's Society is that Native women and children do have unique concerns. Our goal is to establish service centres that will offer a consolidated service approach catering to all the needs of Native women through an agency and an office. The purpose of this organization is to address those needs. Positive steps are necessary to develop Native women and children to their full potential. Our objectives are:

To educate:

- Native Indians in matters of civic, social, and moral welfare pertaining to Indians;
- the Native Tribes of B.C. through study of their problems;
- the Canadian public about Native people, their problems and their achievements;
- organizations in Indian communities about their rights and general laws of application that effect Native people in the province of B.C.

To promote and encourage:

- recreational competitions to stimulate better recreational programs for our Native youth;
- better consideration of the treatment of the Native aged;
- better family relationships.

To provide:

- a forum for the full and free discussions of all matters of general interest to Native people.

HISTORY

Since our formation in 1968 (we were incorporated as a Society in 1970), the initial mandate has been to remove all discriminatory sections from the *Indian Act* [Section 12 (1) B — Membership of Native Women]. Further, in the activities of our

organization, we have provided province-wide programs and services to thousands of Natives, status and non-status, including Metis people, both on and off reserves.

In reaching for our goal, we have prepared and presented recommendations to the Federal Government on constitutional and legislative matters affecting Natives. We have been able to create a network of communications and programming which develops educational and economic opportunities for those in greatest need. These efforts are done by dedicated Native women throughout B.C.

We have initiated a broad range of activities and programs, through our single office headquartered in Kamloops. We oversee the development and delivery of education, social and employment services of Natives, while keeping abreast of the wide spectrum of critical issues facing Native people in British Columbia through representation in many organizations. We also address the local needs through a broadly based Board of Directors.

In the past year, we have reached over 3,000 people through our programs, in areas of employment, membership, economic and social/education programs. By giving freely of their time and effort, the Board of Directors, the Executive Board and their administrative staff have continually demonstrated commitment and dedication in reaching our goals and objectives. We strive to ensure that increased education, social and economic opportunities are available to Natives in B.C.

PROGRAMS

The B.C. Native Women's Society sponsors the following programs:

Native Outreach for Women

This program is currently being funded by the Canada Employment and Immigration Commission. We provide employment training related services to Native men and women. There are

three employees in this program, which provides private counseling in the areas of career pursuits, education, and training opportunities, as well as referrals for employment. The staff go into the communities and meet with employers to hire Native people. They provide the clients with assistance in the preparation of resumes and interviews; instruction in proper dress and grooming for interview preparation; and give follow-up support. This program, in its seventh year of operation, services the Native people living within the 75-mile radius of Kamloops, B.C. In the last year, the staff has placed clients in 534 employment positions.

Kamloops Employment Education for Native Women

This program is also sponsored by our Society, through Canada Employment and Immigration Commission funding, and employs four core staff members.

The K.E.E.N. program objective is to provide Native women with job readiness skills. Three, 14-week courses are held during



the year. The clients learn communications, written/oral language skills, public speaking, budgeting, stress and time management, nutrition, career goal setting, business machines and computer operation, assertiveness training, resume and letter writing, career options, job search techniques, and have four weeks of on-the-job training. In the current year, 45 clients will complete this program, now in its second year of operation.

Bill C-31 Implementation

This program has been sponsored by our Society with funds provided by the Department of Indian and Northern Affairs through the Native Women's Association of Canada. Its main objectives are to create an awareness of Bill C-31 and encourage as many eligible Native people as possible to apply for re-instatement. It has also provided an opportunity for research and development of a policy regarding Bill C-31. We have reached over 2,000 clients in the past year. However, due to the overload in local Band offices, or no funding in the Membership Program, the Administration of the B.C. Native Women's Society is continuing to provide this service with an ever-increasing clientele. The inquiries and assistance being requested is due to the tedious red-tape requirements and waiting list.

OTHER PROGRAMS

We have sponsored summer student programs, which are also funded by Canada Employment and Immigration Commission. These projects ranged from office assistance to research on various issues regarding Native people. There are a number of smaller projects that we have undertaken, such as the Urban Native Women's Skills Development. These types of projects were also situated in the on-reserve communities to educate and assist the women to become more confident and apply for various employment opportunities, or return to school to further their education for employment.

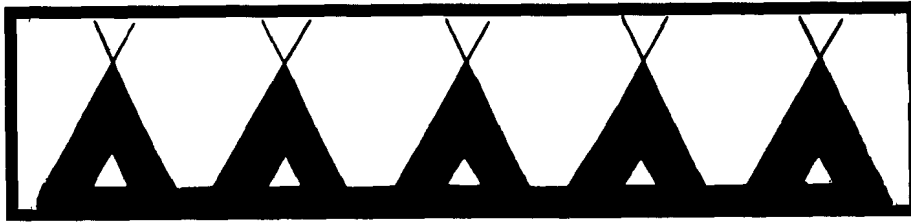
Native Family Support Training Program

The Family Support Program was founded by a number of concerned representatives of various organizations and agencies within the Kamloops area. The objective of the Committee is to begin discussing means of resolving existing problems that are constantly re-occurring with urban Natives in the Kamloops area. The Family Support committee feels that more should be done to assist Natives, especially in the areas of home/parent/school problems, in child apprehensions, drug and alcohol-related problems, parental guidance, child abuse, legal problems and school-related problems.

The Family Support committee received funding through Canada Employment and Immigration Commission Challenge '87 program to hire two summer students to begin a survey to identify the need for Family Support workers, then to research the type of concerns and problems that currently exist in the urban Native community relating to parents, students and educators.

The type of services that were determined to be necessary in the urban Native community are the social, education, economic, health, cultural and recreational areas. The provision of these services would effect drastic changes in lifestyle and create a more positive approach to dealing with the school and other urban agencies in the community.

The B.C. Native Women's Society can be contacted at 345 Yellowhead Highway, Kamloops, British Columbia V2H 1H1. Phone: (604) 374-9412.



QUEBEC NATIVE WOMEN'S ASSOCIATION

Quebec Native Women's Association (QNWA) was founded in July 1974. It represents the women from all aboriginal nations of Quebec: Abenaki, Algonquin, Attikamek, Cree, Huron-Wendat, MicMac, Mohawk, Montagnais, Naskapi and Inuit. QNWA regroups more than 2,500 members, 70% of whom reside in Native communities.

The main objective of the Association is to support the Native women in their efforts to better their living conditions and to increase their level of participation in all issues pertaining to the community. On the political level, QNWA continues to claim recognition of the right to equality for all Native women of this country on both legislative and constitutional levels. On the socio-economic level, the Association wants the Native women to gain access to training, not only for their self-development, but also in support of their organizational efforts in the communities.

The quality of life of the Indian and Inuit women is also of great concern to QNWA. The latter delegates representatives to the Native courtworkers services of Quebec. Other women work with the Quebec Advisory Board of the national program against drug and alcohol abuse. QNWA is also concerned with issues such as daycare, midwifery and adoption. Family violence is another major concern: QNWA has undertaken a wide sensitization campaign in all the Native communities of Quebec. The funding allocated by the Secretariat of Native Affairs of Quebec to hire a coordinator on the violence issue will allow QNWA to be even more involved. Community health and quality of medical services are also of great interest for the Native women.

QNWA has many ongoing projects in the field of education, as well as in social services, training and employment.

L'ASSOCIATION DES FEMMES AUTOCHTONES DU QUÉBEC

L'Association des femmes autochtones du Québec (AFAQ) a été créée en juillet 1974. Elle représente les femmes de toutes les nations autochtones du Québec: Abénaquises, Algonquines, Attikameks, Cries, Huronnes-Wendat, Inuit, Micmac, Mohawks, Montagnaises et Naskapiés. L'AFAQ regroupe environ plus de 2 500 membres dont plus de 70% résident dans des communautés autochtones.

L'objectif premier de l'Association est de supporter les efforts des femmes pour l'amélioration de leurs conditions de vie et l'accroissement de leur participation dans toutes les affaires de la communauté. Sur le plan politique, l'AFAQ continue de réclamer la reconnaissance du droit à l'égalité pour toutes les femmes autochtones du pays tant sur le plan législatif que constitutionnel.

Sur le plan socio-économique, l'Association veut rendre accessible aux femmes autochtones les outils de formation, autant pour leur développement personnel que pour appuyer leurs efforts d'organisation dans les communautés.

Les conditions et la qualité de vie des femmes amérindiennes et inuites sont également prioritaires pour l'AFAQ. Celle-ci délègue des représentantes auprès du service de conseillers parajudiciaires autochtones du Québec. D'autres femmes travaillent avec le comité aviseur Québécois du programme national de lutte aux abus de drogues et d'alcool. L'AFAQ s'intéresse aussi aux dossiers des garderies, des sages-femmes ainsi que l'adoption.

La violence familiale est une préoccupation majeure. A cet effet l'AFAQ a entrepris une vaste campagne de sensibilisation dans toutes les communautés autochtones du Québec. De plus, le budget qui a été accordé par le secrétariat aux affaires autochtones pour l'embauche d'une coordonnatrice du dossier de la violence permettra à l'AFAQ de s'impliquer davantage. Tout le secteur de la santé communautaire et de la qualité des soins médicaux est aussi d'un grand intérêt pour les femmes autochtones.

L'AFAQ a plusieurs projets en cours, autant en éducation que dans le domaine des services sociaux et dans les secteurs de l'emploi et de la formation professionnelle.

* * * * *

COMMUNICATION DE MICHÈLE ROULEAU PRÉSENTÉE DANS LE CADRE DES ÉTATS GÉNÉRAUX DES DROITS DE L'HOMME

C'est un grand honneur pour moi aujourd'hui de vous adresser la parole. Je suis ici en tant que femme autochtone, membre des premières nations du Canada. Je viens vous faire part de notre réalité, surtout vous parler de notre lutte pour faire reconnaître ce qui nous appartient depuis toujours, mais que nous avons perdu au cours des derniers siècles. En effet, nous sommes passés de peuple souverain à un simple groupe minoritaire dépendant.

Jadis, nos nations étaient reconnues comme telles et toutes ententes avec les « nouveaux arrivants » se négociaient d'égal. En 1869, une loi colonialiste nous plaçait directement sous la responsabilité du gouvernement canadien.

Avec la *Loi sur les Indiens*, on nous a confiné dans des territoires bien délimités, qu'on appelle « réserves » et jusqu'à tout récemment on enlevait aux femmes autochtones le droit d'être indienne si elles épousaient un non-indien. On nous a enlevé toute autorité réelle sur notre destinée en tant que peuple.

Encore aujourd'hui, nous vivons sous l'emprise de cette loi, qui est nettement responsable du rétrécissement de nos horizons collectifs.

Cependant depuis une dizaine d'années, il a été encourageant de voir que plusieurs commissions ont conclu à la nécessité pour le gouvernement canadien d'établir de nouvelles relations avec les nations autochtones, qui s'appuieraient sur le respect de notre droit à l'autonomie politique.

Bien que le gouvernement reconnaisse en principe les torts causés à notre peuple au cours de l'histoire, nous devons mener des batailles de tous les instants pour qu'on ne limite pas la portée de nos revendications.

Suite à de multiples pressions, en 1981 le gouvernement canadien a finalement accepté d'inclure dans la loi constitutionnelle du pays, une reconnaissance des peuples autochtones et une reconnaissance que les autochtones ont des droits.

Mais par la suite on a échoué lamentablement dans l'exercice de vouloir définir ces droits lors de conférences constitutionnelles sur la question. Le droit inhérent à l'autonomie des nations autochtones n'est toujours pas inscrit dans la constitution du Canada.

En 1985, le gouvernement du Canada a éliminé une des clauses discriminatoires les plus célèbres de ses législatures, celle qui enlevait le statut d'indienne à une femme qui épousait un non-indien. La bataille pour l'élimination de cette clause aura duré plus d'un quart de siècle pour les femmes indiennes.

C'est par ricochet que nous avons eu gain de cause: le gouvernement s'était doté depuis 1982 d'une charte des droits pour l'ensemble des citoyens et en 1985 une clause garantissant l'égalité entre les hommes et les femmes entrain en vigueur: il fallait donc ajuster toutes les lois canadiennes en conséquence y compris la *Loi sur les Indiens*.

Ce changement, qui devait rendre aux femmes indiennes leur place dans la communauté, ne s'est pas fait sans heurt. Les petits pouvoirs consentis à certains élus locaux, mais surtout l'endoctrinement avait fait son oeuvre. Certains résistent encore à ce changement et cela rend la situation difficile pour bien des femmes.

Être femme indienne, pour beaucoup d'entre nous, signifie mener deux luttes de façon parallèle. D'un côté, il s'agit de reprendre notre place à l'intérieur de nos nations après y avoir été délogés suite aux effets d'un système législatif patriarcal. D'un autre côté, on se doit de soutenir la

lutte de notre peuple — sur tous les plans. Et il y a tant à faire. Les derniers constats sur notre situation sont peu reluisants: en 1988, le président de la commission canadienne des droits de la personne concluait dans son rapport annuel:

« La situation à laquelle doivent faire face les autochtones du Canada est, à bien des égards, une tragédie nationale. »

Effectivement, nous sommes surreprésentés dans les milieux carcéraux, le taux de suicide en milieu autochtone est trois (3) fois plus élevé que la moyenne nationale. Nous vivons dans un climat social perturbé par la violence familiale, beaucoup sont aux prises avec des problèmes d'abus de drogue et d'alcool.

En voulant nous aider, le gouvernement dit encourager l'autonomie des nations indiennes. De plus en plus, effectivement, des ententes sont signées pour l'administration de certains programmes. Bien que le processus soit valable, il ne s'agit là que d'une délégation de pouvoirs limités et non pas d'une véritable autonomie.

Pour plusieurs d'entre nous, cette façon de faire sert d'écran de fumée pour masquer les véritables enjeux et le gouvernement s'en sert allègrement pour se déresponsabiliser. Les véritables enjeux



et le gouvernement s'en sert allègrement pour se déresponsabiliser. Les véritables enjeux sont les revendications territoriales des nations et ce dossier a peu progressé. Ce qui nous fait réaliser que nous n'en sommes qu'aux énoncés de principes plutôt qu'aux efforts réels.

Récemment, suite à des conflits de juridiction, entre certaines réserves et le gouvernement, ce dernier n'a pas hésité à envoyer la Gendarmerie Royale du Canada afin de nous rappler que les autochtones doivent respecter les lois canadiennes.

D'autre part, si des individus se plaignent d'injustices qui leur sont faites par une autorité locale à l'intérieur d'une communauté, bien qu'on soit toujours sous l'égide de la loi sur les indiens qu'il administre, le gouvernement canadien prétexte l'autonomie des indiens pour ne pas intervenir.

Ce même gouvernement canadien s'apprête à signer une entente avec l'O.T.A.N. pour une base d'essais de vols à basse altitude au Labrador. Territoire qui vient d'être reconnu par un tribunal comme appartenant aux indiens Innu et ces derniers s'opposent à ce projet que menace leur environnement de même que leur mode de vie. Là, il n'est plus question d'autonomie. Quand il s'agit de profits, nos revendications aussi justes soient-elles sont vite oubliées.

Le gouvernement vient de signer une entente de libre-échange avec les États-Unis que aura des conséquences réelles sur l'utilisation du territoire et des richesses naturelles et ce, sans que des ententes préalables avec nos nations soient conclues et sans que nous ayons un mot à dire.

Notre lutte pour l'autonomie, pour reconquérir ce qui nous a jadis appartenu,

est loin d'être gagnée.

Bien que pour nous ce soit d'abord une question d'égalité, de dignité et de notre attachement à la terre, le gouvernement canadien en fait une lutte de pouvoir et d'argent.

La bataille que nous avons entreprise est de tous les instants et nous sommes prêt(e)s à continuer pendant des générations.

Pour que finalement on passe des énoncés de principe à la réalité, il faudra que le gouvernement du Canada accepte de partager le territoire avec les autochtones qui l'occupent depuis toujours et que le gouvernement négocie d'égal à égal avec les nations.

Si ces conditions ne sont pas respectées, il sera impossible d'en venir à une entente et l'autonomie des autochtones du Canada ne sera jamais qu'une utopie.

JOY ASHAM FEDORICK

Running Interference

In most cases, something is lost in the translation from one language to another. Especially when one language is noun-based and thing-oriented (ie: English) and the other is visual and movement oriented (ie: Aboriginal languages). Languages have things known as interference points: conceptual relationships, ideas, cultural intricacies that do not readily transfer from right brain to left brain linguistic patterns. The connecting channel between the two brain hemispheres, the Corpus Callosum, shorts out, sometimes, and texture gets trapped on the bridge between two languages. As an example of this, I will digress for a moment to speak of body language.

Dominant culture of North America dictates the use and reliance on eye contact as a means of determining sincerity, honesty, self-confidence, etcetera. Yet, to the Swampee Cree, etiquette required that you avoid direct eye contact as much as possible, as the eyes were considered to be the windows to the soul. For another to stare into your eyes was an intrusion, and to focus on another's was earnestly avoided. Negative stereotypes were not assigned this behaviour, indeed, the person who practiced such avoidance was considered to be both respectful and humble. This dichotomy in body language interpretation can be likened to the interference points in written languages. You may also note that the author used a body language example to communicate the idea: directly dealing in a non-compatible medium, if the real subject matter had been used as an example, getting the picture across would have been nearly impossible.

