

You're not an Indian." I said, "My God, she's got as much Indian in her as a lot of them here." That's when I really got mad. (Silma, 219).

What happened to these women and their children in terms of sport before 1985, and how have these individuals been dealt with subsequent to 1985? And what about the "natural athlete" stereotype attributed to Aboriginal men, as well as male and female African Americans—has this shaped the way that Aboriginal sportswomen view themselves? The answer to these and other questions will greatly enrich current knowledge about women's involvement in sport and recreation.

My involvement while participating in, watching, and studying Aboriginal sport has convinced me that these girls and women are enthusiastic, active members of a sporting world which only partially resembles mainstream sport practices. Aboriginal peoples as a whole have difficulty accessing the mainstream sport system (Paraschak 1983). Despite those problems, they have been active participants in their own right, generating unique approaches for addressing the dynamic issues of race and gender. They remain, however, largely invisible in the current record on women's sport. Hopefully Aboriginal sportswomen will, in the future, write and talk more extensively about their experiences—experiences which may help us think about sport, and gender relations, in new and creative ways.

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MARIE-CLAUDE JULIEN

Dernière minute

La plus triste
La dernière
S'écoule
Irrévérencieuse innocente
Du temps battant la mesure
Ignorante du reste, de l'arrêt

La poésie de Marie-Claude Julien apparaît plus tôt dans ce numéro.