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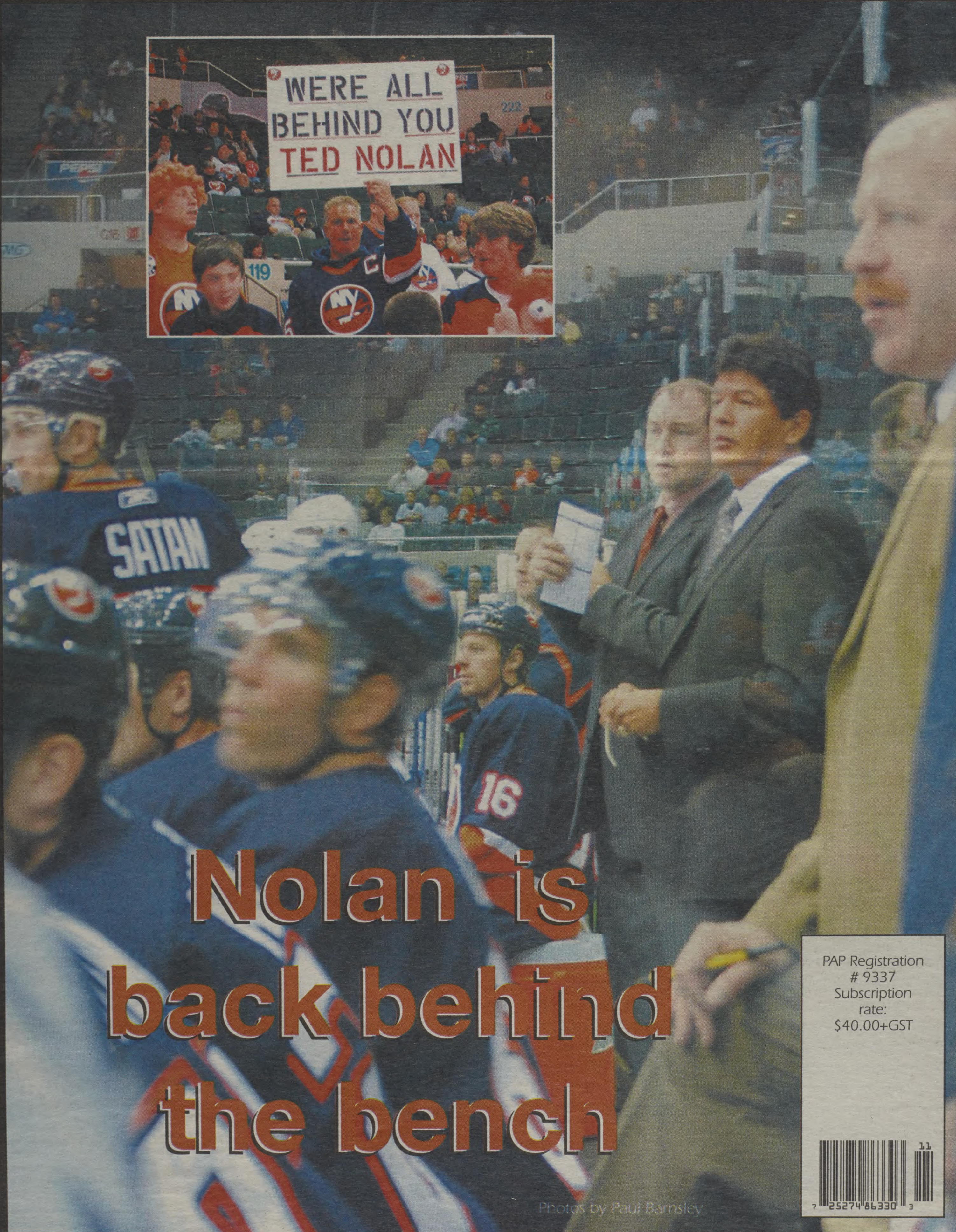
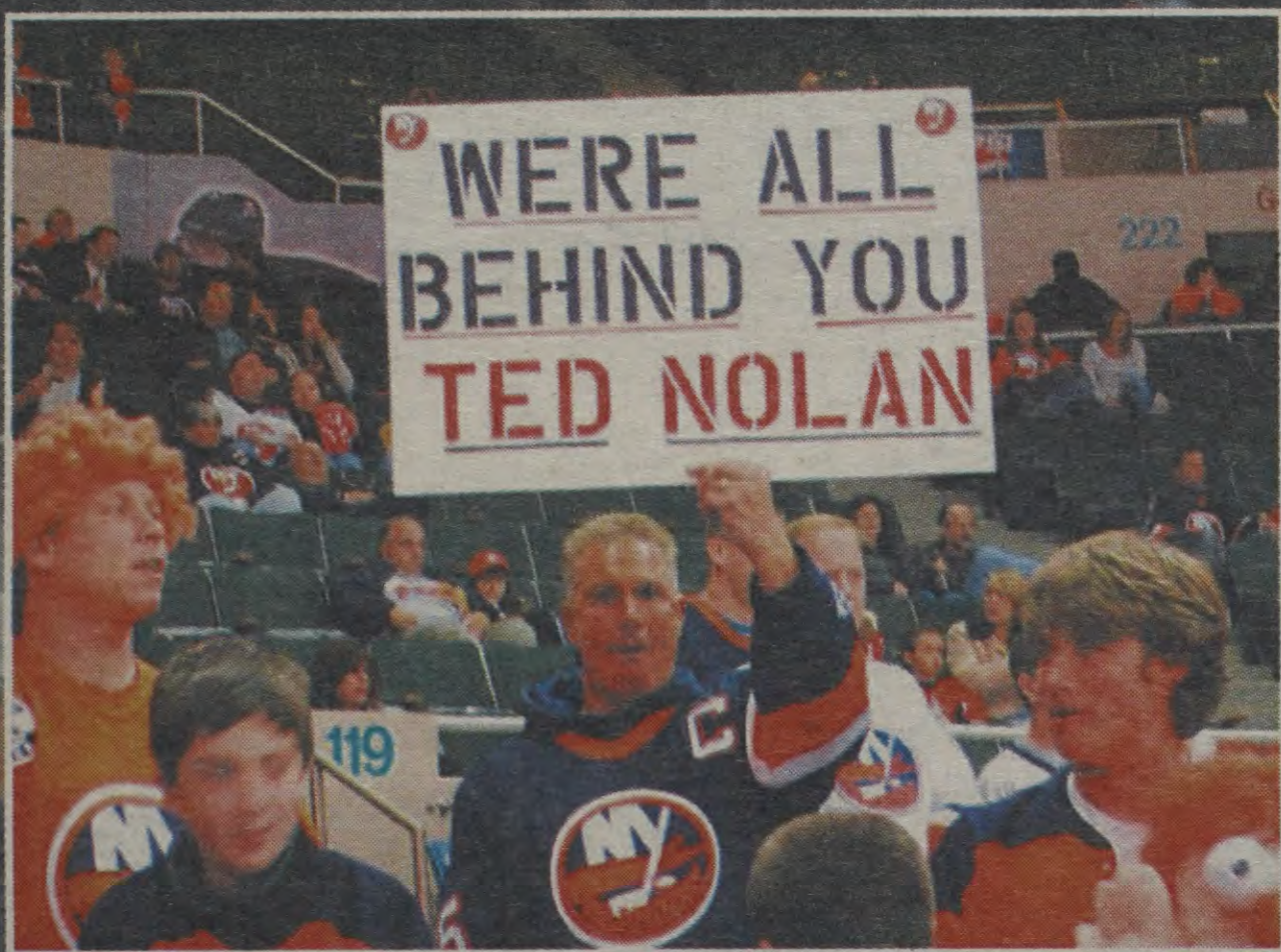
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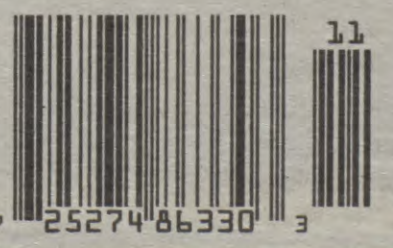
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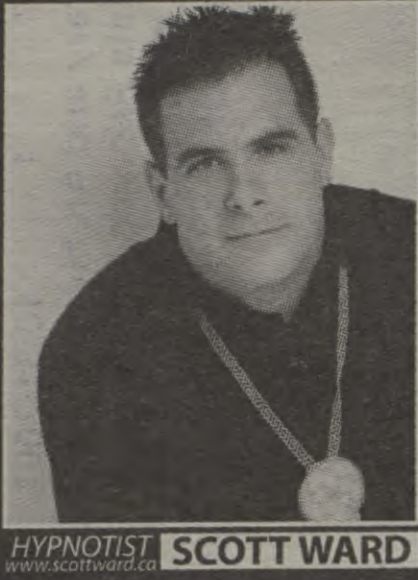


Nolan is back behind the bench

Photos by Paul Barnsley

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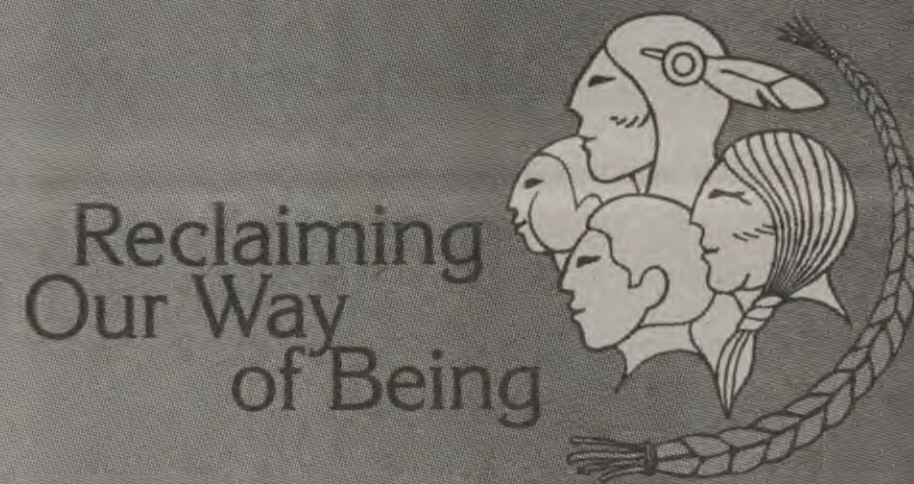
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Off reserve, there are laws in each province and territory to protect the matrimonial property rights of both spouses and in a manner that respects the equality of men and women in particular. This protection is available during marriage and upon separation.

However, these laws do not fully apply on reserves. This means that couples living on reserve generally have fewer rights and protections respecting matrimonial property than those living off reserve. The purpose of this discussion paper is to help begin discussions among First Nations across the country on what could be done to protect the rights of spouses on reserves.

"**Matrimonial Property**" is a term referring to certain things (or "property") that either or both spouses own or have a right to use. It usually includes property used for a family purpose. It can include various things acquired by either or both spouses during a marriage or common-law relationship. Presently there are no legal protections for families on reserve when a marriage breaks down.

The Native Women's Association of Canada has been conducting invited consultations across the country to provide an opportunity for people who have been directly affected by the lack of matrimonial systems in place on reserve. Public consultations are being held to provide an opportunity for individuals, First Nations communities, Friendship Centres, Education Centres, Shelters, Urban Native Housing organizations, Native Women's organizations and all other Native organizations an opportunity to present their solutions to NWAC in a public environment.

If you haven't had the opportunity to attend the invited or public sessions that have come to your area, there are more ways to participate. You can fill out our confidential on-line survey at www.nwac-hq.org, you can call **Dawn Pratt** at **1(866) 796-6053 extension 227** to conduct a personalized telephone interview or you can send a two page written submission to NWAC at **1292 Wellington Street West, Ottawa, Ontario, K1Y 3A9**.

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Halifax, Nova Scotia	November 5, 2006	9:00am - 12:00pm
Thunder Bay, Ontario	November 12, 2006	9:00am - 12:00pm
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Canada

Features

Protest goes without incident, mostly 8

Gary McHale, a Richmond Hill, Ont. resident, was hoping for as many as 20,000 supporters to rally in Caledonia for his March for Freedom to the Douglas Creek Estates. Native protesters have occupied the former housing development since February, which has McHale believing there is a two-tiered justice system in Ontario that favor First Nations people.

Ted Nolan is back behind the bench 9

Ojibway hockey coach Ted Nolan is back in the National Hockey League after an eight-year absence. After eight games, his New York Islanders were playing .500 hockey. Nolan is upbeat, focused and working hard.

End in sight for leadership contenders 10

The Liberal Party's leadership convention will be held in Montreal on Dec. 2, and top of mind for the 245 Aboriginal delegates expected to attend will be how the frontrunners deal with their concerns regarding education, self-government and portability of rights.

There are no closets in tipis 11

The Fourth Annual Elders and Two Spirit Gathering was held in Edmonton in October, the culmination of a three year ceremonial process of reclamation, bringing two-spirit people back into the circle.

Congress focuses on Native concerns 13

More than one quarter of the world's intact frontier forests are found within Canada's boreal, which covers almost 60 per cent of the country's land mass, from the Yukon to Newfoundland. Aboriginal concerns about the protection of these lands were front and centre at the National Forest Congress.

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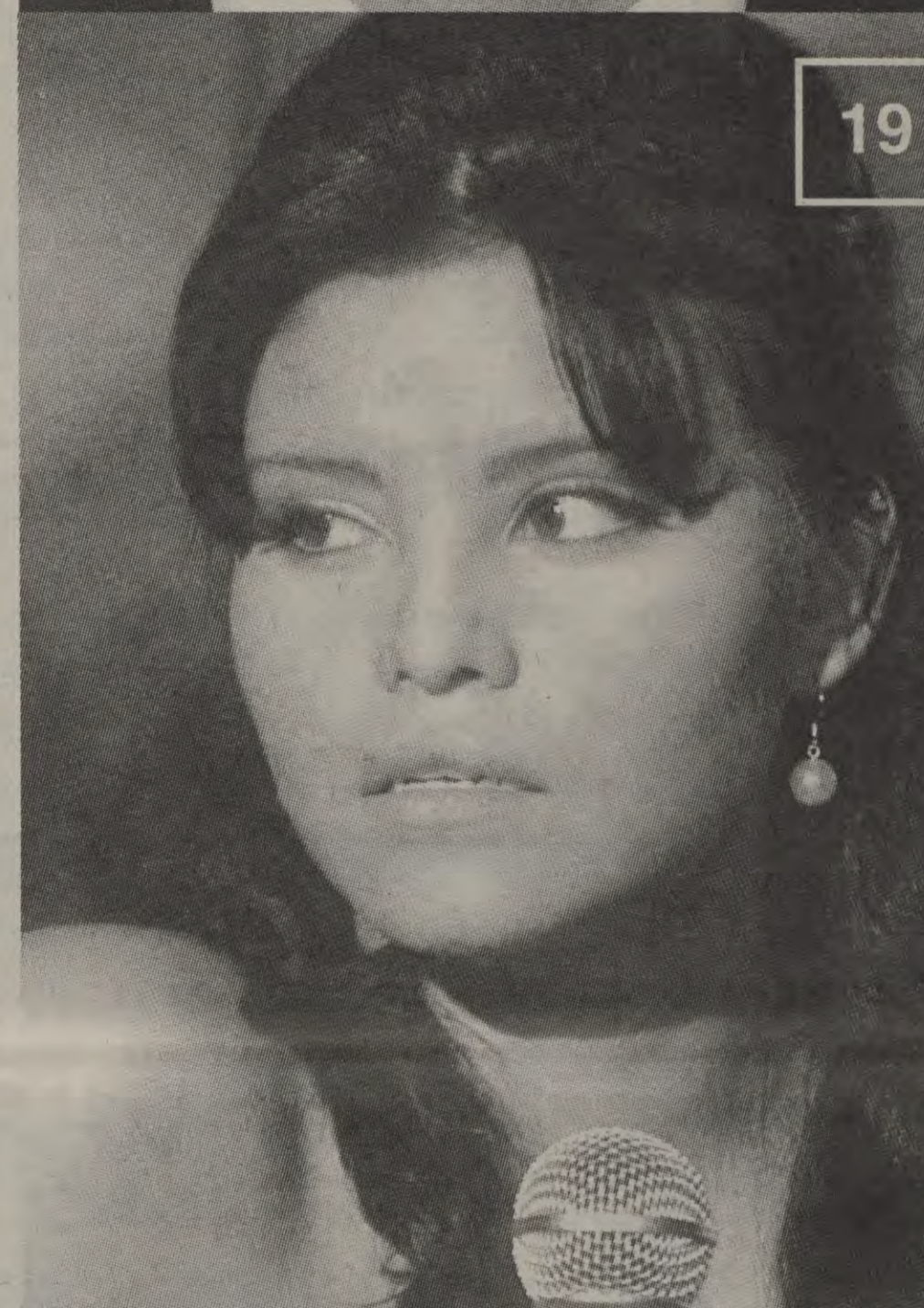
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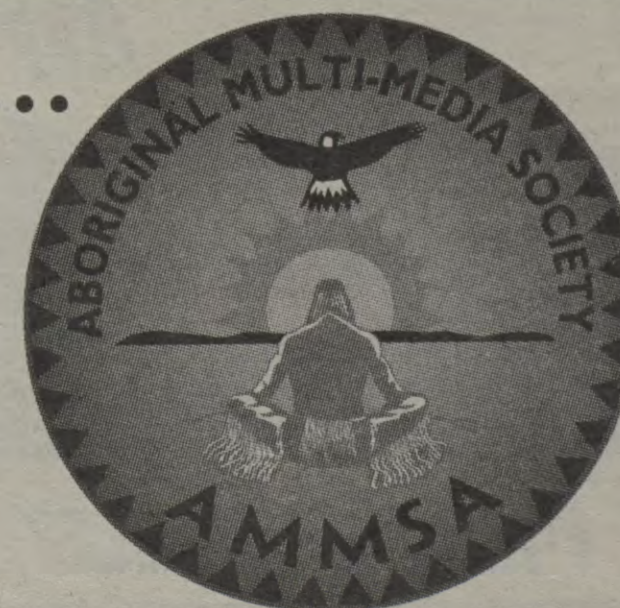
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Willy Hodgson was inspired by the work of her uncle, who had earned a degree in theology and had spent three years in university studying to become a doctor. When she graduated from the Manitoba School of Nursing in the 1950s, she became one of the first Aboriginal women in the country to become a registered psychiatric nurse.



.....
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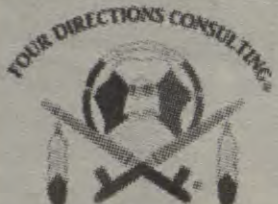
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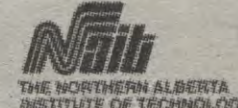
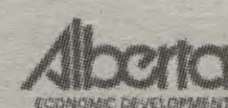
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The elephant in the living room

People, most notably Gary McHale (see story page 8), are upset that the Ontario government and the Ontario Provincial Police (OPP) are not doing anything about the occupation at Douglas Creek Estates in Caledonia, Ont.

The police are not moving in to crack heads and enforce the letter of the law as many of the people who joined a recent Sunday march would like. That, with the exception of the OPP incursion into estates on April 20, is undeniably true. And that relatively modest show of force by the OPP in April was a reaction to the order of Justice David Marshall, an order the Ontario Court of Appeal has since revealed to have been of questionable legality.

At the time, by the way, we heard from very good sources that the OPP did not want to conduct that raid but saw no way to avoid it. We know for a fact that lawyers for both the police and the government tried to talk Justice Marshall out of forcing them to use force to break up the occupation.

Premier Dalton McGuinty and his Aboriginal Affairs Minister David Ramsay have made the occasional comments that were critical of the people at the occupation site, but invariably those comments followed behavior that resulted in criminal charges and those comments were not out of line at all, in our opinion.

We're here to tell you that we read the apparent inertia of the province and the OPP as an implicit admission that the people at the occupation site—those who are there to force Canadian authorities to deal with the land issues—are right.

What other reason could there be?

The OPP is the biggest and best armed "gang" in Ontario. They are not afraid to take action and move in. If they thought that was the right thing to do, they would be there already.

And the Ontario government would not spend millions of dollars trying to prevent an unpleasant couple of days in the media if they thought they were right to take action, would they?

The people who occupy the highest places in the government of Ontario and the others who make the politically charged decisions at the top of the OPP power structure have chosen to simply keep the peace as best they can. Why that—and only that—reaction from these powerful people? Simple. They know "the Indians" are right. There's no other reasonable conclusion that can be drawn from the set of facts that are displayed before us.

So how is it that no one else can see it? Not one person has looked at the possibility that the reason these powerful people in Ontario have not pulled the pin and brought a sudden end to this occupation (and risked dozens if not hundreds of lives) is because, say it along with us all you advocates of military intervention, "the Indians" are right.

Ask Mike Harris if he'd recommend using force. What did Ipperwash do to his career? He might be sitting in the Prime Minister's Office today if that albatross hadn't been hanging around his neck since that fateful day back in 1995.

Dalton McGuinty and former OPP Commissioner Gwen Boniface were hung out to dry by the federal Conservative Party of Canada, which is still AWOL on the Caledonia matter and on most Aboriginal issues in Ontario and around the country. Justice delayed really is justice denied and justice has been withheld quite intentionally by federal authorities from Six Nations and others with legitimate land issues for decades, for centuries.

All this brings up one last, incredibly crucial point. We noted on Oct. 15 that there are more angry people in Caledonia than there were in May. And the cops—who we feel compelled to praise for their professionalism and composure in Caledonia—can't go forever without at least one person breaking and making a mistake. So time is of the essence. The federal government needs to take action to resolve this mess fairly.

That action needs to happen right now. Lives are at risk. The clock is ticking. No more studies or consultation processes or any other make-work bureaucratic charades. Get someone on it and get it done immediately. Federal delay caused this problem and, if tragedy results, the feds will get the blame.

—Windspeaker

Raging against the white man

Dear Editor:

I am writing this letter regarding the Caledonia (Ontario) conflict, the Canadian government, its selective/convenient rules of law and its (unjust) justice systems.

My Native family name is Koska Numba (Two Young Men). My Native name is Iyarhe Ozija (Mountain Bear). I am a Native born and raised on the Stoney (Nakoda) Indian Reserve Canadian government's "social/segregation laboratories", college/university educated, completing my masters degree and plan to do doctoral studies. It never ceases to amaze me of the white man's laws (of ignorance) and mistreatment towards different societies (especially ours, which has been in North America for millennia) and will probably never cease to amaze me as it has been ongoing for centuries (since Columbus got lost, wandered adrift and accidentally landed on our shores.)

It seems that these Canadian (European origin/made) laws always favor and always will favor the Euro-Canadians as it was they that created, implemented and utilized them to their benefit, advantage and (it always seems) their convenience.

It seems that when the stealers of our continents feel it is necessary, they make (twist) these laws to suit their needs and desires (which are mostly monetary by the way).

Now, please, don't get me wrong, as I am not a hater of the white man, as I am part white, but mostly Native American (and not Indian, as I am not from India). My girlfriend is also white (full) and many of my close and good friends are also white.

I am writing this letter (as a Native person educated in the hallowed halls of knowledge) and still learning during my life's journey, working my way towards a PhD. I felt that as a member of our vast Native community that I should stand up for our rights and gifts that were accorded to us by the Creator. We graciously accepted these gifts from our Creator and treated them with utmost respect where we lived and how we lived (in harmony with Mother Nature).

Our lives were good and simple and it wasn't until the white man came that the downward spiral began for our people. It wasn't until these degenerate society members lost their way and inadvertently landed upon our shores, that we took a turn for the worse.

Ever since then (post-1492) it has been a nightmare for us.

Have you ever heard of the guests from hell? Well this is exactly what the white man was, a guest from hell, who took and took and took and is still taking and has never been satisfied and probably never will be satisfied. During this time, he also made convenient laws to justify his greed and murderous ways, and these laws still exist (for convenience sake) and have not been improved upon, upgraded and/or eliminated.

Whereas, for us in our hospitable ways, we signed formal treaties to share our lands, not forfeit them for trinkets. In these treaties we made contractual agreements and obligations which were, have always and probably always will be broken, contingent upon white man's convenience. As a keen student of global governance, history, laws, policies, treaties, the Indian Act, I know these to be true as it seems that we have always been in the wrong, even though we have always been here. How is that possible? Why is this possible? How come we have no rights in/on our own lands that we have occupied since time immemorial? Is it because of Euro-centrism and ethnocentrism, which remain strong in this day and age?

Who is the real North American? Or Central American? Or South American for that matter? It is Indigenous peoples like us, not the Euro-descendants, descendants of the Mayflower.

—L. Greg Twoyoungmen

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[rants and raves]

Able-bodied youth should be cut off

Dear Editor:

This is an open letter to all First Nation members who are seeking political office and members who will be voting in any upcoming First Nations elections. This is in regards to the welfare dependency among the majority of young Aboriginal people living on and off reserve. I am asking all those seeking political office to step up to the plate to stop youth from becoming statistics and taking the easy way out.

Put a stop to youth who are single with no dependants from collecting and receiving these payments when most are able bodied and are able and willing to work. When are we going to say enough is enough to accepting and receiving social assistance benefits and start building on skills, training and education.

Many say welfare dependence on reserve is a fact and a way of life for many youth. I agree. Poverty is common among First Nations communities, along with alcohol/drug abuse, violence and low self-esteem. All this is a cycle that we as First Nations people have to stop. It is eventually going to get worse if we do not put a stop to it right now.

I agree with many of the issues that the politicians raise, such as the need to improving health, education, justice services, protecting treaty rights and improving the quality of life for First Nations people. However, this issue of not being able to take away welfare benefits from those youth who are able bodied because they deserve it or they don't have anything else to survive on is disgusting.

Social assistance payments should be only for extreme cases and for a limited time only. When I see young, single, employable, able-bodied people being on welfare for five, 10 years, I start to worry about the future of our people. If youth do not have the skills or education to find employment, then more programs should be created and developed so they can gain the skills they need or they should be forced to get an education.

Stop the dependency of welfare for our future generations and start teaching them the tools of self-sufficiency.

—J. Fiddler
Waterhen Lake First Nation

Lessons learned

Dear Editor:

Re: Who gets it? *Windspeaker* September 2006

I applaud *Windspeaker* for this editorial, which is very well produced, informative and educational. It is too bad that the majority of Canadidans don't "get it," *Windspeaker* that is.

There is one thing I want to add and that is I know who gets it and has been getting it since the first colonist set foot on our territories.

We have been massacred, jailed, raped, Christianized. Our territories stolen, our future our children institutionalized and robbed of their languages, spirituality, culture and traditions. We have been demoralized, demonized, criticized, ostracized, victimized, hanged, shot, forced to assimilate and exterminated by assimilation, yet we are still here.

Of course, we "get it." Governments will continue to rob us, steal from us, murder us, subjugate us, placate us, befriend us all in the name of assimilation. For you see Trudeau and Chretien's White Paper Policy on Aboriginal Peoples has never been thrown out. It has been thrown out by each successive government to use as they see fit.

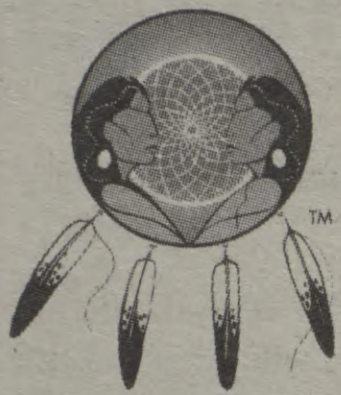
Oka taught us a lesson—Never trust the word of government again. The land that cost a life is still not given back to the Mohawk people.

Even though the inquiry into the death of Dudley George has come to some conclusion, the land that an Aboriginal man was killed for has still not been returned to the Stony Point people.

The Lubicon Cree of Alberta continue to be without their territory, which has been promised by successive governments. The list is a long one. We can no longer continue to do things the white way. We must start to do things the right way. Our way.

—Fred Loft

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**INDIAN RESOURCE COUNCIL (2006) AGM
NOVEMBER 15 AND 16, 2006**

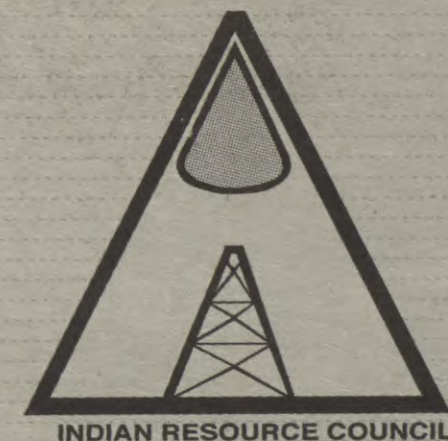
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Protest goes mostly without incident

By Paul Barnsley
Windspeaker Staff Writer

CALEDONIA, Ont.

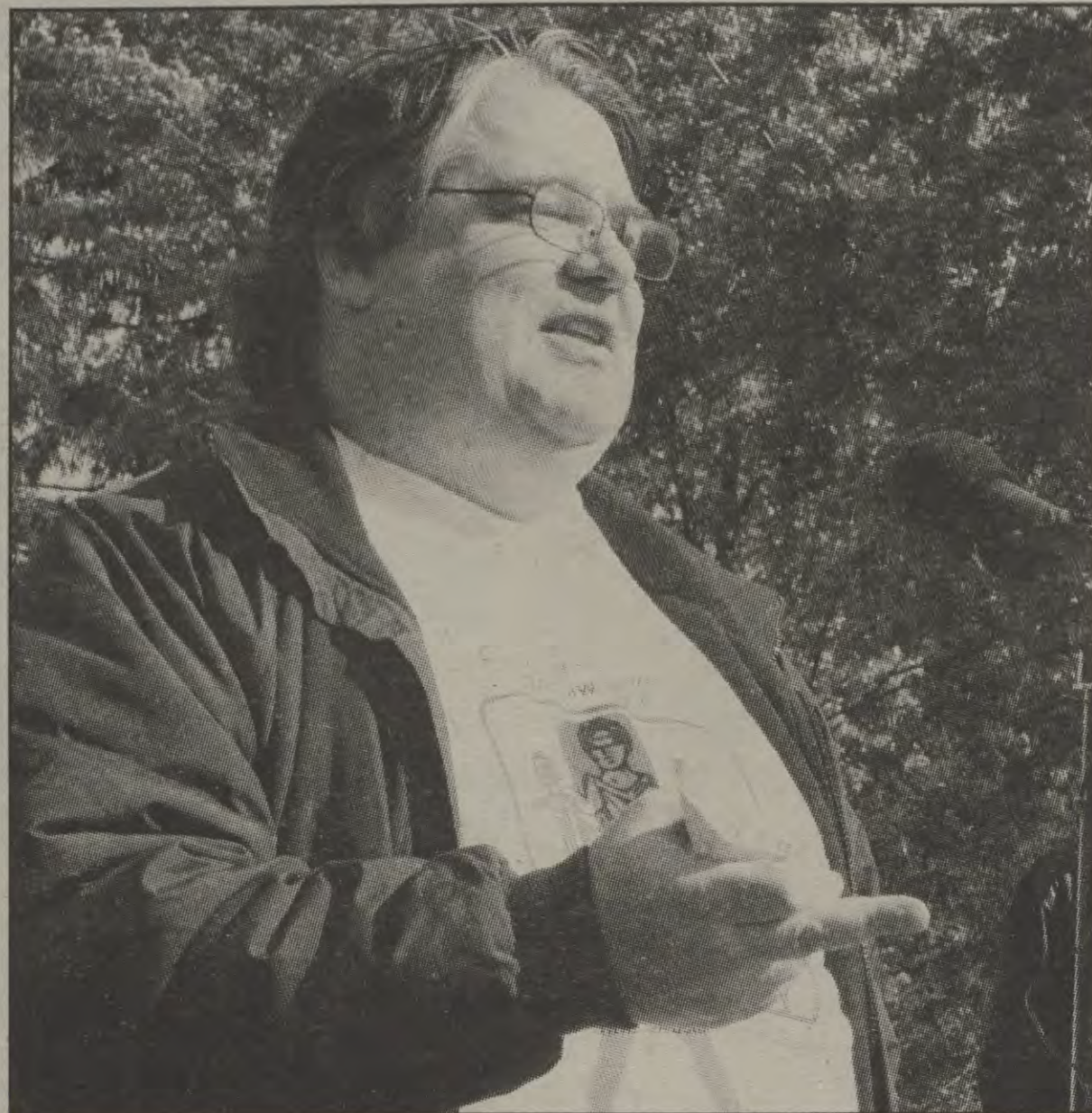
Gary McHale is claiming victory even though the number of people that heeded his call to join a "march for freedom" on Douglas Creek Estates, a housing development that has been occupied by Six Nations protestors since February, was far lower than he originally predicted.

The Richmond Hill resident who organized the march along with his wife Christine, was calling for 10,000 to 20,000 people to join the Oct. 15 event that was intended to expose what McCale calls "two-tiered justice" that he believes unfairly favors Native people.

"More things have happened in the last two weeks than the last six months with the government," McHale told *Windspeaker* shortly before the rally began. "They've had to do press releases. They've had to talk about this topic. They've appointed a new [OPP] commissioner. The issue's being covered. It's quite clear that the march has already accomplished far more than a lot of people would have thought."

But most observers agree that there were no more than 800 people at the rally at the Lion's Hall in the centre of Caledonia that day. McHale himself estimated the crowd to be around 1,000.

The rally was held outdoors with the crowd standing in a parking lot. A public address system was set up on a grassy hill to ensure that the comments of the speakers could be heard. After a couple of hours of speech making, the group marched along side streets and made its way to Notre Dame elementary's schoolyard that is separated from the Native occupation site by an eight-foot wooden fence. The march ended there, just one block from the former location of the barrier that blocked the main



March for Freedom organizer Gary McHale

road through town for several months. After the march, people lined both sides of the road as police prevented access to the housing development.

On the other side of that wooden fence and throughout the large former construction site, the number of people gathered that day was much higher than 800. Conservative estimates start at 1,000. *Windspeaker's* initial estimate was several thousand.

Well-placed local sources say all the crowd estimates reported so far are lacking one crucial fact that is needed to truly judge the size of McHale's actual following: there were close to 200 undercover Ontario Provincial Police (OPP) officers in the crowd at the rally, ready to pounce at the first sign of violence. Indeed, five people were arrested after a variety of minor incidents.

Having been advised that the OPP was going to employ all available measures to ensure that the peace was not breached that day, as the build up in the local, regional and national media raised serious concerns that there would be a confrontation

between two large and possibly armed groups, *Windspeaker* arrived in Caledonia at 10 o'clock that Sunday morning. The main road to the Lion's Hall was already blocked to vehicular traffic by police barricades. But the drive through side streets to the occupation site revealed that people in Caledonia are angry with their local municipal and federal politicians.

Lawn signs criticizing Haldimand Mayor Marie Trainor and federal MP Diane Finley were fairly common. Municipal elections in Ontario are scheduled for November and it appears Trainor's performance is being judged harshly.

In the four hours between our arrival at the site and the beginning of the rally, there were conflicting messages in the crowd.

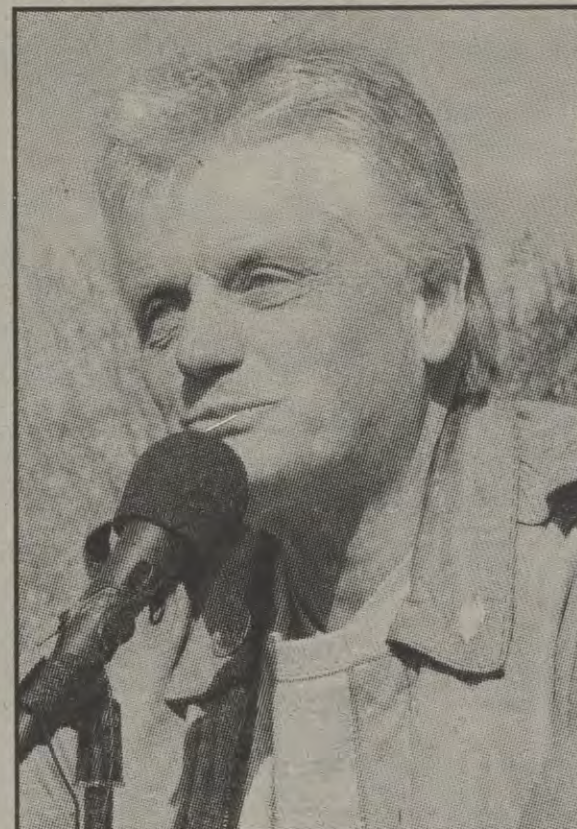
Non-Native people lined up on both sides of the issue. One older couple angrily accosted a non-Native group that attended to show support for Six Nations. Caledonia resident Jan Watson, spokesperson for a group called Community Friends for Peace and Understanding with Six Nations,



Jan Watson accosted for her support of Six Nations.



AnneMarie VanSickle harshly critical of Premier Dalton McGuinty and Prime Minister Stephen Harper



Conservative MPP Toby Barrett says his family lost land too for taking the British side in the U.S. Revolutionary War.

was holding up a banner supporting the rights of the Native people to protest injustice when she was confronted by the couple. A brief argument ensued that ended when the activity attracted the attention of the many reporters and photographers present. The older couple then moved away declining to comment or identify themselves to the media.

Watson said she has been physically accosted by angry Caledonia residents and damage has been done to her home because of her support for the First Nations' people. She said police would not accept her statement about the incidents

because of a lack of proof. Speaker after speaker that day, however, accused Native occupiers of terrorizing local residents.

Shortly after Watson's confrontation with the couple, a man waving an Ontario flag made a sudden appearance in the crowd. A large man in his 30s, accompanied by a couple of younger women, he was wearing a black jacket with several patches. The patches were familiar to those who have researched "white power" hate groups. One said "Rahowa," which is a short form for "racial holy war."

Another said "We want our country back now," a slogan employed by hate groups who believe non-whites are inferior. Across the back of the jacket was a patch that said "Northern Alliance," a group whose Web site contains links to the writings of neo-Nazi and racist individuals and organizations.

The speaker's list included Mary-Lou Pratte, a resident of Ipperwash Beach, a small community of cottages adjacent to the former Camp Ipperwash, a military base located on expropriated Native land. The local Stoney Point First Nation people took back the camp in 1993 after waiting almost 50 years for the government to return the expropriated lands after the Second World War. They remain in the camp.

Pratte told the residents of Caledonia that the land question in their community was similar to the Ipperwash situation that she complained had not been resolved after almost 15 years. She also complained that "warriors" intimidated and terrorized local residents in her community.

"The march for freedom meant to me a chance for ordinary citizens to look at the issue of law in Native land disputes and say, 'My God, this is not right, fair or just.' We cannot have pockets of Ontario exempt from the law. We cannot have innocent residents being abused and victimized indefinitely through no fault of their own in a situation they are not allowed any input into—by government or police or Natives—or to be part of the resolution," she said.

(see Local page 18.)



PHOTOS BY PAUL BARNSELEY

Estimates put the March for Freedom protesters at about 800 strong, but many in the crowd were undercover police.

Former coach of the year coaching this year

By Paul Barnsley
Windspeaker Staff Writer

UNIONDALE, N.Y.

Ojibway hockey coach Ted Nolan's back in the National Hockey League after an eight-year absence.

At deadline on Oct. 25, his New York Islanders were playing .500 hockey and sitting in the league's top 10 after eight games, in second place just behind the New Jersey Devils for the divisional lead. Nolan is upbeat, focused and working hard now that he's back in the league where he was recognized as coach of the year in 1997 for his efforts behind the Buffalo Sabres' bench.

Windspeaker ran into the citizen of the Garden River First Nation (near Sault Ste Marie, Ont.) for a quick hello as he exited the head coach's office at the Nassau County Coliseum about an hour before game time on Oct. 16.

"I'm very busy now," he said, shaking hands and promising to make some time after the game as he headed for the dressing room where Chris Simon of Wawa, Ont. and Arron Asham of Portage la Prairie, Man. were getting ready.

Down the hall in the visitors' room, the Nashville Predators' Jordin Tootoo of Pond Inlet, Nunavut and his teammates were going through their pre-game preparations.

Bryan Trottier, the Metis hall of famer of the Islanders' glory years, was working upstairs in his position as the Isles' executive director of player development.

After gaining a hard fought 1-1 draw at the end of regulation time and then losing a shootout after Nashville snipers Steve Sullivan and Paul Kariya scored on their chances, Nolan noted that his club was responding well to his instruction. The team started the season with a tough West Coast road trip and came home with a one-win, three-loss record before regaining some ground during an extended home stand.

Penalties played a role in their early struggles, but Nolan said the team had been working on getting in "better body position" when approaching the opposition and that was resulting in fewer trips to the sin bin. There were only two penalties in the entire game. The Preds scored their goal just as the lone Islander penalty ended.

"In the defensive zone, we're getting better. We've been playing some pretty good teams. Nashville is probably about as fast as Anaheim. Those are two pretty quick teams. Any time you hold a team like that to one even strength goal, and you could even call it a power play goal, that's a positive stride," the coach said.

Nolan said he's getting a better feel of the team as the season unwinds.

"We're growing together and the more games you see, the more practices you have, the better you're going to get to know people. I thought in the last couple of

"Chris Simon, Arron Asham, Bryan Trottier's with us and when you look down the road you've got a Rocket Richard Trophy winner in [Jonathan] Cheechoo. So there's more and more First Nation kids coming. There should be a lot more coming behind us. You see young players like Jordin [Tootoo] playing now and Cheechoo and Cody McCormick playing off and on in Colorado. We've just got to keep the path patted down and hopefully more will follow."

—Ted Nolan



games we're starting to know each other a little bit better," he said.

Kariya is Nashville's marquis player, a quick, flashy forward with a proven scoring touch. But the Isles kept Kariya from recording a shot on goal in regulation time. Nolan was happy with that performance. He said another Aboriginal role model, Jonathan Cheechoo from Moose Factory, Ont., had received the same treatment when his San Jose Sharks hosted the Islanders.

"Well, you hold players like them; that's key. We played against Cheechoo and [Joe] Thornton (with San Jose), two pretty good players, and we held them off the scoreboard. We're doing certain parts of our game pretty good and now we've got to get the other parts caught up to it," he said.

The NHL changed the rules dramatically after the 2004-2005 season was lost to a labor dispute. Obstruction of gifted players was severely restricted and the centre-line offside was eliminated, opening the game up with the intention of making it a more attractive display of skill and speed.

Nolan admitted he needed to make a few adjustments to the new NHL.

"The game itself has changed, obviously. There's no more hooking, grabbing and clutching and those types of things that slow the play down," he said. "It's a wide open game now, almost like a full court basketball press from one end to the other and you have to make sure you adjust your style of play to fit the modern day. My style has always been the same: get to know the players and see what makes them

work and hopefully give them information that will help them improve their game."

In Buffalo, with a team that was short on talent, Nolan emphasized a blue-collar work ethic that led to surprising results. But if a slightly different approach is required in his new job, he'll make the adjustment.

"You have to tailor to the players. My style is my style but you have to work with what you've got and make it better. It's not wishing you had something else. It's just analyzing the team we have and in the first six games plus five exhibition games we're starting to identify what kind of team we have and basically whether we're a skill team or a hard working team we have to work hard," he said.

He admitted that his first appearance back in Buffalo would be a night of mixed feelings.

"Yeah, it'll be a special feeling to go back to Buffalo. The people in Buffalo were great and all the way through, even the last eight years, you'd still get letters from people in Buffalo. And they're very passionate about their hockey team. They opened their arms and their hearts to me when I came in from out of town and I'll never, never forget that," Nolan said.

The coach's eyes brightened when he was asked about all the Aboriginal participants in the night's action. He was quick to point out that the winner of the NHL trophy given out to the player who scores the most goals each season was won by an Aboriginal player last season.

"Chris Simon, Arron Asham, Bryan Trottier's with us and when you look down the road you've got a Rocket Richard Trophy winner in Cheechoo. So there's more and more First Nation kids coming. There should be a lot more coming behind us. You see young players like Jordin playing now and Cheechoo and Cody McCormick playing off and on in Colorado. We've just got to keep the path patted down and hopefully more will follow," he said.

Los Angeles Kings right-winger Anson Carter, a Black hockey player from Toronto who started his own record label called Big Up Entertainment during the strike season, will produce a made-for-TV movie about Nolan's life story with an expected release for the autumn of 2007. Nolan seemed almost embarrassed when asked about it.

"We've had a number of conversations and it's flattering," he said. "One of the reasons he would even consider doing that is that it'll be an inspiration to others and pave the way for others, not so much to just talk about yourself but more so to influence others."

Several of Nolan's family members made the trip down from Garden River to spend a few days in New York. Islanders' owner Charles B Wang made them feel at home, something his coach really appreciated.

"It feels special. They took a lot of time and the little money they do have and they rented themselves a bus and came down to New York. I have to say hats off to Mr. Wang for the way he treated the people coming down here," Nolan said.

"They went into the city and did a little sightseeing and saw a couple of hockey games and they're going to go home with some smiles on their faces and remember this trip for a long time."

While the Islanders' job has many demands, any spare moments coach Nolan might get will allow him to follow a couple of other hockey teams' ups and downs. His sons, Brandon and younger brother Jordan, are both players with at least a chance of making it to "the show."

(see Nolan's return page 12.)



PHOTOS BY PAUL BARNSELEY

Jordin Tootoo had a so-so game against Ted Nolan's New York Islanders, but sparks of his remarkable talent were on display Oct. 16.

Liberal frontrunners court Native delegates

By Paul Barnsley
Windspeaker Staff Writer

EDMONTON

When the Liberal Party's leadership convention finally kicks off in Montreal on Dec. 2, at least 245 Aboriginal delegates will be there among the potential 6,000 voting delegates.

The race seems to be down to four serious candidates. Former Harvard professor Michael Ignatieff leads in the preliminary delegate count going into Montreal with 29.8 per cent. Former Ontario premier Bob Rae has 19.8 per cent. Former Ontario cabinet minister Gerard Kennedy has 16.8 and former federal cabinet minister Stephane Dion has 16.6.

All the other candidates still in the race combined don't quite match Dion's total.

For the first time ever a couple of the candidates reached out to *Windspeaker* as they campaigned. Rae even visited our Edmonton offices on Aug. 15. Dion participated in a telephone interview on Oct. 24. Kennedy is said by insiders to still be working on his Aboriginal policy. Ignatieff attended a meeting of the Prince Albert Grand Council on Oct. 23 to roll out his Aboriginal platform.

The candidates clearly see the environment, Aboriginal issues, women's issues and other social justice issues as the Conservative Party of Canada's major weak spot.

And with polling numbers in late October suggesting the Liberals are ahead of the governing Conservatives, the urgency of the Liberal leadership has been turned up a notch.

"Yes, I think it gives our members an additional reason to be very careful in the choice of our leader," Dion said. "We may choose, and it's more likely now, the next prime minister for the years to come."

Dion and Rae issued detailed Aboriginal platforms that promise dramatic change. Both promise universal access to post-secondary education for qualified Aboriginal students, although neither took the bait when asked if the government had an obligation to fund post-secondary.

"I think the fundamental position of every Canadian government has to be that no one will be denied access to post-secondary education because of a lack of resources. I really think that when we look at what's happening to Aboriginal kids we find that kids who are living on reserve, or off reserve, but if they're members of a band, have

to be on the band list and that funding has been frozen for many years, so we're simply not seeing the attendance that we need," said Rae.

"The thing I want to do as a teacher myself," Dion said, "is to be sure that each Aboriginal individual, when they are at the end of secondary school, have the capacity to go to post-secondary education and to be backed by the government of Canada. We'll give them an academic passport to study where they want. I think this is the key to success. To have strong communities and to have the capacity to succeed in life, more and more you need access to post-secondary education."

Portability of rights is an issue that's being discussed in Ottawa. The concept that the federal obligation to First Nations people ends at the edge of the reserve is seen in many quarters as unconstitutional.

Dion acknowledged he was still wrestling with the subject.

"I'm open to the idea. I'm ready to look at it. I don't feel I have enough expertise now to make up my mind," he said. "I need to study that much more because it's awfully complex. If wherever you go you have the same rights there are advantages because you don't have an obligation to live on the

reserve but it may create also huge costs for the government. I need to study that much more."

Rae, as a former premier, has fewer doubts. He's seen the federal government off-loading to the provinces and he doesn't believe it's a sound approach.

"We've had this notion that as soon as an individual leaves the reserve the responsibility of the federal government ends. I don't think we can say that anymore," he said. "We're in the middle of a demographic revolution with a young Aboriginal population. I think if we don't resolve this, and we're losing time, we're going to lose our way as a country. That's why the federal government can't just walk away and see this as a watertight compartment."

Both Dion and Rae said the land claims settlement process must be speeded up dramatically. Rae said the current approach was wrong on many levels.

"People use delay as a deliberate instrument of policy. Delay being a deliberate instrument to save money and kick the problem into the never-never. It's a deeply cynical process that has to be challenged because it does mean that there's a lot of issues that never get resolved one way or another," he said.

Dion favors an independent

claims body, starting with specific claims and perhaps expanding to comprehensive claims.

Ignatieff seems to favor an approach that involves "going beyond Kelowna," something Dion advocates as well.

"A future Liberal government must meet our commitments to the Kelowna Accord in full," Ignatieff said. "But we must go beyond Kelowna by addressing the gaps in housing and employment facing urban Aboriginals and by supporting Aboriginal entrepreneurs who have brought jobs and self-reliance to remote communities."

Dion, Rae and Ignatieff favor pushing towards capacity building that will lead to self-government sooner rather than later.

"Liberals know that the right destination for Aboriginal Canadians is clear: self-governing communities who are able to use their traditional knowledge and resources to sustain and enhance their distinct existence and culture," Ignatieff said.

"The thing I want to do is to offer to Aboriginal communities the opportunity to get out of the Indian Act when they have the governance capacity," said Dion who said he saw the Westbank self-government agreement as one possible option.

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There are no closets in a tipi

By Marie Burke
Windspeaker Contributor

EDMONTON

A gathering of two-spirit people celebrated their unique journey through life and saw the society take its spiritual place in the circle during the Fourth Annual Elders and Two Spirit Gathering held in Edmonton on Oct. 20 to 22. It was the culmination of a three-year ceremonial process of reclamation.

The Two Spirit Society called upon Elders to remember how to be true to their spirit and reclaim their role in the Aboriginal community as spiritual leaders. The advice and teachings of Elders included sacred protocols for two-spirit people. As Leonard Saddleback, a spiritual leader from Samson Cree Nation in Hobbema, Alta. explained, the teachings about human development flowed both ways.

"I cannot even begin to tell you the things they teach me. What are we teaching people out there about our sexuality? How to wear a condom? But these people go beyond. Here they talk about before you put it on. It's about relationships and trust. How to



MARIE BURKE

Leonard Saddleback and Warren Winnipeg attend the Elders and Two Spirit Gathering.

respect men and how to respect women, the children, the grandchildren and how to respect their parents view," said Saddleback, who acknowledged how difficult it has been for the two-spirit people to find Elders to assist them in reclaiming ceremonies specific to them.

They aren't helped because they are not a favorite group of

people, he said. Saddleback thinks back to when he was asked to help the Two Spirit Society.

"If I had a gay boy or a lesbian girl, I think my first thoughts would be 'Why did you choose me?' I probably [would] cry because society hates these people. This is totally wrong," he said.

One of Saddleback's biggest challenges to find answers came

when he thought of his community in Hobbema. There are men who like men and there are women who like women, he said. Saddleback said when he heard his kids start saying 'You're a faggot' he wondered why.

"I identified the challenge here and started to learn. As far as I know, there have been no Elders who have come forward to

acknowledge the gay and the lesbian people here, who they are and why they are the way they are," said Saddleback.

Residential school and Western attitudes about what is healthy sexuality has destroyed Native beliefs of accepting and loving one another, he said.

He recounted the story of the being with the body parts of both a man and a woman, and said the hermaphrodite was tormented by prejudice and hate. The being escaped to the mountains of Hinton, Alta.; a super being that was thrown away. The Creator wanted that changed.

The super being's last words, said Saddleback, were "Those that believe in me, I will spare their families. Those that ask me in the future for forgiveness, I will forgive." Saddleback said to hate this super being is to hate part of your self. The gifts of this super being are many, he said. The being is a holy person, a healer.

During a round dance at the weekend's gathering, an eagle staff made by the founding members of the Two Spirit Society was transferred in a ceremony to the new president of the Two Spirit Society, Warren Winnipeg. (see Two-spirit page 12.)

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Canada

Two-spirit conference

(Continued from page 11.)

"They are going to teach all the gay people, the doctors, the teachers about who they are and why they are. It is a different energy. Their ways of thinking, their ways of asking, their ways of lovemaking, their ways of showing their energy," said Leonard Saddleback.

"We have opened this opportunity for people to celebrate," said Warren Winnipeg. "This is the time of celebrating who we are. We are done fighting. We are done the burying people. We want to celebrate and we want to honor them."

Reclaiming Our Spirits was the theme of the conference. But many were unable to attend, Winnipeg said, because too many have been lost along the way to drugs and alcohol and trauma.

The fear of being condemned, ostracized and beaten turns two-spirit Aboriginal people to substance abuse and suicide, said Winnipeg. The real fear many two-spirit people face stems from homophobia, he believes. Some of the reasons behind homophobia, explained Winnipeg, are that people are raised in an environment where they were not accepted, or they have been sexually abused or they have two-spirit feelings themselves and they are in denial.

"The only person that you have to face in the morning is you. A lot of attitude or strong hatred is because people don't want to understand. We are all just human beings just trying to live our lives," said Winnipeg.

Lack of awareness of certain groups or certain people will cause people to be naturally afraid, said Winnipeg. Education, celebration and ceremonial honor is the antidote for that. He believes this will also empower young two-spirit Aboriginal people and prevent suicide, drug abuse and alcoholism.

"It is researched that suicide statistics for Aboriginal people is three times the national average. Within the Aboriginal two-spirit population it is five times. That tells us there needs to be healing, there needs to be reconciliation, there needs to be education and awareness. And that is what we are trying to provide," said Winnipeg.

Shawn Woodhouse, 18, said he has dealt with rejection most of his life. Being Metis meant he wasn't white enough for his white friends

and not Native enough for his Native friends and to add being two-spirited marginalized him further. For the most part, Woodhouse said, he managed to deal with those issues among his peers.

"Then when I would go home at night...I'd wonder what's the point? When I get older society is going to tell me I am told I'm a freak because I am two-spirited. We live in Alberta. It's a hard thing to be two-spirited," said Woodhouse. "I've struggled with suicide a lot. I've attempted it a couple of times and I've failed every time," he said. He believes his attempts failed because the Creator must have a plan for him here. Woodhouse remembers a friend who overdosed on drugs and died. He took drugs to numb the pain and that is also a form of suicide, an escape, he said. While Woodhouse was struggling with his own addictions, it wasn't hard to get into the sex trade.

"I could say that was my form of numbing the pain. To work in the sex trade you have to be able to shut yourself off emotionally to be able to do things that you can't say no to because they are paying for it," said Woodhouse.

When he was with someone his body and emotions would be shut off. Another form of attempting suicide, Woodhouse said, was each time he got into a car with someone he wondered if he may be murdered.

Free from drugs and the sex trade, Woodhouse is now able to express what he went through to young people and two-spirit people at different conferences and gatherings like this one. There is the stereotype that if you are a gay Native you will wind up in the sex trade, he said. He hopes by telling his experience he can stop another person from going where he did. That makes it worth reliving the pain he went through, said Woodhouse.

"Our communities used to honor us because at one time we were considered leaders, visionaries, healers. Two-spirited people have always been in the forefront of our communities when it came to roles and responsibilities. We were considered highly spiritually evolved. And that we are gifted because we can relate to both genders: the male and the female," said Winnipeg.

Nolan's return

(Continued from page 9.)

Brandon Nolan was drafted by the Vancouver Canucks and is now playing in Sweden.

"My oldest boy's playing European hockey. That's how far we've come from Garden River First Nation and growing up in a real small household. You coach in the National Hockey League and you get married and you have a couple of boys and all of a sudden they follow in your footsteps. Now one's playing in Sweden and enjoying himself over there and my 17-year-old is playing with the Windsor Spitfires in the Ontario Hockey League and he's up for the NHL draft this year. They're both enjoying the game and hopefully they'll get the opportunity to reach their goal of playing in the NHL. And if they don't, at least they'll have some life experiences that they never forget," Ted Nolan said.

After getting the extra point on the road with a shoot-out win, the Nashville club's staff was packing for a quick getaway after the game. Jordin Tootoo had had a so-so night. He'd been on the ice for the Islanders first goal and had missed a few shifts. But a few of

his trademark hits and a couple of chances in the offensive zone suggest that the new pro will eventually make a role for himself in the world's best hockey league.

Windspeaker asked the pride of Rankin Inlet about the many Aboriginal people involved in the night's game. He admitted it was on his mind prior to the contest.

"Well, obviously you want to focus on the game first and foremost but to be respected as a role model to these kids is a great honor. There's a lot of talented kids out there that could play in the NHL and hopefully one day that's possible," he said.

He urged young Aboriginal people to be encouraged by his presence in the NHL, to dare to dream and to work hard to make that dream come true.

"The biggest thing is perseverance and being able to be committed to working out and also sacrificing yourself. You may have a lot of friends out there that want to pull you down and take you away from the game and I think that when you have the right people surrounding you it's a very positive thing. That's one thing they've got to look for," he said.



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Office of Small and Medium Enterprises (OSME)

Public Works and Government Services Canada (PWGSC) wishes to announce that the Office of Small and Medium Enterprises (OSME) has expanded to open six new regional offices across Canada. The OSME regional offices are being located in PWGSC regional headquarters in: Halifax, Montreal, Ottawa, Toronto, Edmonton, and Vancouver.

The regional offices are part of the OSME's overall effort to make procurement more accountable and cost-effective by ensuring small and medium enterprises (SMEs) have access to compete for government opportunities. The OSME will ensure this access through collaboration with industry associations and individual businesses on procurement policy changes, and through the delivery of training, information, and support tools to SMEs.

For more information, please visit the following website: www.pwgsc.gc.ca/sme, or e-mail: osme@pwgsc.gc.ca, or call: 1 800 811-1148.

Bureau des petites et moyennes entreprises (BPME)

Travaux publics et Services gouvernementaux Canada (TPSGC) souhaite annoncer que le Bureau des petites et moyennes entreprises (BPME) prend de l'expansion et qu'il a ouvert six nouveaux bureaux régionaux au pays. Les bureaux régionaux du BPME sont situés dans les bureaux régionaux de TPSGC à Halifax, Montréal, Ottawa, Toronto, Edmonton et Vancouver.

Les bureaux régionaux participent à l'effort global du BPME visant à rendre le processus d'approvisionnement plus rentable et efficace en veillant à ce que les petites et moyennes entreprises (PME) aient la possibilité de participer aux occasions de marchés publics. À cette fin, le BPME consultera les associations sectorielles et les entreprises sur les modifications des politiques sur les achats et il offrira du perfectionnement, de l'information et des outils pour appuyer les PME.

Pour plus de renseignements, consultez le site Web www.tpsgc.gc.ca/pme, ou communiquez avec le BPME par courriel, à l'adresse bpme@tpsgc.gc.ca, ou par téléphone, au numéro 1 800 811-1148.

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Forest Congress focuses on Aboriginal initiatives

By Treena Hein
Windspeaker Contributor

GATINEAU, Que.

"One heart, one mind, one love, one determination for the protection of Mother Earth." These words from William Commanda, Elder of the Kitigan Zibi Anishinabeg First Nation, marked the opening of the 10th National Forest Congress held by the Canadian Forestry Association from Sept. 24 to 27 in Gatineau, Que.

More than 50 speakers from government, industry, conservation groups and a substantial number of First Nations shared perspectives on how Canada's vast boreal forest can be both protected and used wisely.

More than one quarter of the

world's intact frontier forests are found within Canada's boreal, which covers almost 60 per cent of the country's land mass, from the Yukon to Newfoundland. It is the breeding ground for hundreds of species of songbirds and waterfowl, and contains a large percentage of the world's wetlands.

It is generally agreed that protecting intact areas of the boreal while ensuring minimal ecological impact of development must be achieved. Decisions made in the very near future will affect this forest for centuries to come, and therefore must be inclusive, wise and well-informed.

Commanda provided the opening prayer and smudge ceremony. During his address, he quietly noted that he had not intended to attend the congress, but had agreed to once he learned



Herb Norwegian

"so many of my Native brothers and sisters were taking part."

Phil Fontaine, national chief of the Assembly of First Nations, gave the keynote address on the first day. In his presentation, he stressed the importance of the boreal to Canada's Aboriginal peoples.

"The majority of our First



Valerie Courtois

Nation communities are in the boreal," he stated. "Our constitutional rights must be respected and accommodated by government and industry" with regards to protection and wise use of the boreal forest.

He also called on Canadians to "ensure that any development of the boreal is done in a sustainable

way."

Many presenters at the congress touched on a major shift in thinking that is on the rise with regards to land-use planning. Instead of proceeding with development in a given area of the boreal (such as a mine, timber harvest or oil extraction) with a focus afterwards on how much land can be conserved, decision-makers are moving to a planning process wherein all information on the ecology, geology, history and social value of an intact area is considered with an eye to how much development should be permitted and in what context.

Several speakers pointed to the land-use plan developed by the Deh Cho First Nation of the Northwest Territories as a prime example of this new way of thinking. Grand Chief Herb Norwegian led a team that spent seven years consulting with Elders about hunting and fishing grounds, sacred sites and burial grounds, adding the information to geologic and ecologic data, and creating a plan wherein half of their boreal land is preserved. Limited, careful development will take place in some of the other parts.

During his congress presentation, Parks Canada chief scientist Stephen Woodley called the Deh Cho plan "an astonishing piece of work."

A significant number of presenters also stressed the need for involving local residents in boreal land-use decisions that directly affect them, and for educating the general public about the boreal.

In addition, there was overwhelming consensus that a great deal more knowledge about the boreal forest is required, but also agreement that despite gaps in knowledge, the time has come to use what we know about protection and wise use of the boreal.

Many organizations are taking action already. For example, the Forest Products Association of Canada has joined the Canadian Boreal Initiative in agreeing that land-use planning in a given area of the boreal should occur before any new forest tenders are given. Ducks Unlimited Canada (DUC) is taking an active role in providing extensive amounts of data on water, wetlands and waterbirds to decision-makers. For example, DUC data on the habitat range of boreal waterfowl is being used in increased efforts to establish new protected National Wildlife Areas in the Deh Cho and Sahtu-Dene territories.

Other Aboriginal presenters included Leonard Thomas of the BC First Nations Forest Council, who described the organization's victory in gaining a significant share of the funding allocated to fight Mountain Pine Beetle to use specifically for First Nations to handle this "massive slow-moving natural disaster."

(see Forest Congress page 22.)

Our Lives, Our Future!

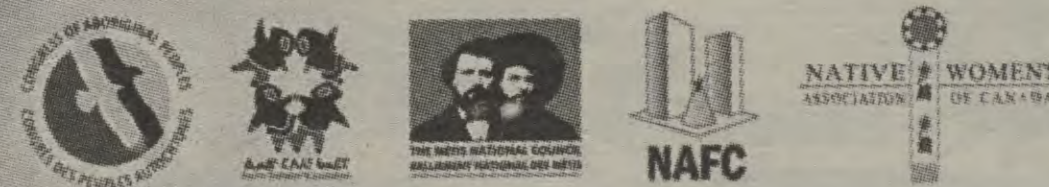
Statistics Canada will be conducting two surveys with the Aboriginal population – the Aboriginal Children's Survey and the Aboriginal Peoples Survey.

If you are First Nations living off-reserve, Inuit or Métis, you may be invited to participate on a voluntary basis. The surveys will provide information on topics that are important to you such as child care, health care, education, housing and cultural aspects like language.

Your answers will help Aboriginal people, Provincial/Territorial Governments and the Government of Canada determine future needs and policies.

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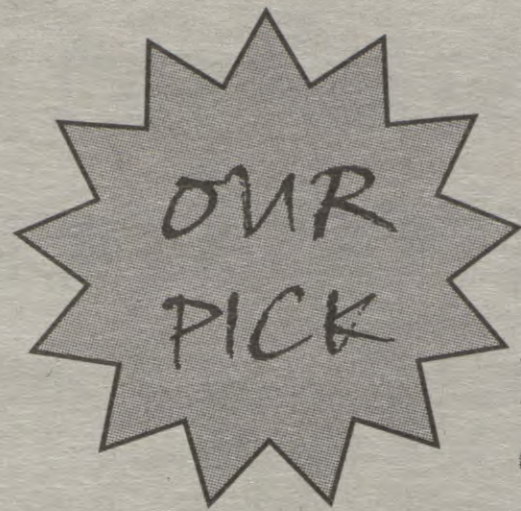
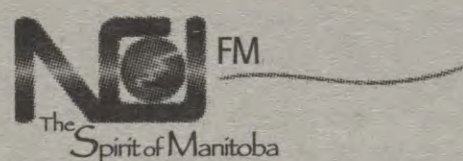
Canada

[radio's most active]

ABORIGINAL RADIO MOST ACTIVE LIST

ARTIST	TITLE	ALBUM
Shane Yellowbird	They're All About You	Single Release
Lonesome Highway	Highway 373	No Limits
Susan Aglukark	I Will Return	Blood Red Earth
Los Lonely Boys	Diamonds	Sacred
Jared Sowan	Kissing You	Eclectically Yours
Tracy Bone	Lonely With You	Single Release
Donny Parenteau	Country Calling Me	What It Takes
Andrea Menard	100 Years	Simple Steps
New Horizon	Ugly	Vol. II
Phyllis Sinclair	Hard-Time Hannah	Fence Posts And Stones
Charlie Adams	Who Am I	Inuit And Indians
Eagle & Hawk	Indian Summer	Life Is...
C-Weed	Not Myself	Hey!
Janet Panic	Blink	Single Release
Derek Miller	Never Gonna Get Enough	Single Release
Nancy Johnson	Run Away	Water Song
Edward Gamblin	You're My Everything	Cree Road
Pima Express	Mambo Cumbia	Time Waits For No Man
Art Napoleon	Good Red Road	Miyoskamin
Terry McCaffrey	Phoenix	Single Release

CONTRIBUTING
STATIONS:



Artist—Eagle & Hawk
Album—Life is...
Song—Life is a circle
Label—Independent
Producer—Vince Fontaine,
Chris Burke-Gaffney, Chris
Wiebe and Darren Johnston

Winnipeg band continues success

Eagle & Hawk is riding high on the success of the group's latest CD, *Life Is...*, the sixth album from the Winnipeg-based band.

The CD features the current line-up of Eagle & Hawk—band leader Vince Fontaine on guitar and vocals, Gerry Atwell on keyboard and vocals, D.J. St. Germain on bass and vocals, Steve Broadhurst on drums and lead singer and guitarist Jay Bodner—joined by featured performers Buffy Handel, Bruce Fontaine, Ray Stevenson, Rhonda James, Kevin Radomsky, Simon Ramona and Sierra Noble.

Life Is... features eight tracks that give an Aboriginal spin to modern rock style in true Eagle & Hawk fashion.

The style of the songs on the CD ranges from traditional to rock. The most unique cut on the album is *Wild west show*, inspired by Eagle & Hawk's experience performing in Europe, where many people in the audience expected band members to come out looking like the Indians they'd seen in old John Wayne movies. The song features Bodner's vocals interspersed with sampled dialogue from old westerns, all presented against a backdrop of electronic music and traditional vocals.

The album has earned the band a string of award nominations, including their third Juno nomination in the Aboriginal Recording of the Year category. It also earned awards for Best Classic Rock and Best Alternative Rock at the Indian Summer Music Award handed out in September in Milwaukee.

The band and the new album are also up for a number of awards at the Aboriginal Peoples Choice Music Awards and Canadian Aboriginal Music Awards, both coming up in November.

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Cuts spark online protest campaign

The Grand Council of Treaty #3 has launched an online postcard campaign to protest recent cuts to special education funding for First Nation students.

The campaign was launched in September in response to the news that Indian and Northern Affairs Canada was cutting funding used to provide in-class supports for children deemed to have moderate to severe special needs issues.

According to information on the Treaty #3 Web site, these cuts have seen the amount of money given to individual First Nations to fund supports for special needs students reduced by anywhere from 30 to 75 per cent. In Treaty

#3 territory, the cuts amount to \$1.3 million. The funding cuts mean many special need students attending provincial schools will lose the one-on-one support they require to function in the classroom. For some students with severe issues, this could mean attending provincial run schools is no longer an option.

People concerned about the funding cuts are being encouraged to send a postcard, available on the Treaty #3 Web site at www.treaty3.ca/education-crisis, to Roger Valley, MP for Kenora. The postcard can be printed and then mailed or faxed to Valley, or sent via e-mail directly from Web site.



Members of the Algonquin of Pikwakanagan Earthwalkers Stewardship Ranger Team construct a beaver baffle, a device that controls water levels to provide a suitable habitat for beavers while eliminating the possibility of flooding to the benefit of landowners. The project was just one of many completed by the team as part of the eight-week Earthwalkers summer work program designed to give youth a chance to learn more about managing their natural environment.

Ontario honors First Nation women with award

By Melanie Ferris
Birchbark Writer

TORONTO

The Ontario provincial government commemorated National Women's Month on Oct. 18 by recognizing the contributions of three First Nation women.

The women were the first recipients of the Leading Women, Building Communities Awards, given out to recognize women who have made significant contributions to their communities and served as positive role models for girls and women. Ontario's minister for women's issues, Sandra Pupatello, handed out the awards.

The recipients were chosen from among a list of women nominated for the award by Ontario members of provincial parliament. Each recipient was

presented with a framed certificate.

One of the women to receive the award was Sylvia Maracle, who has been executive director of the Ontario Federation of Indian Friendship Centres for the past 28 years. Many politicians are familiar with Maracle as she often advocates on behalf of urban Aboriginal people and women.

"Working for your community is an award in itself," Maracle said. The room filled with laughter when she reflected on how she prepared to accept the award.

"I don't speak from notes. I'm Mohawk and they said (you need to speak for) two to three minutes and I laughed. That's just getting started." She explained that she has been working for her community for so long that she now asks herself, "When did I get so old?"

Maracle attributes her success to people around her. "People believed in me," she said. In turn, she shared a simple bit of inspiration. "My message is 'I believe. I simply believe.'"

Another recipient thanked both her ancestors and future generations for her award. Lillian McGregor is the Elder-in-residence at the University of Toronto's First Nations House. She also works with Ontario's Aboriginal Healing and Wellness Strategy. She has won numerous awards. At 82, she is the oldest woman to receive the award.

"I thank the ancestors who walked ahead of us and the many children who are following in our footsteps," she said. "I'm extremely honored. In my 82 years on this earth I've seen the challenges that the women from the four corners of the earth have faced."

McGregor surveyed the room, then said, "We're three generations here today. We need to be educated to get to this

distance."

The Elder closed on a humorous note by stating that her next step is to run for government office.

The halls of power are surely familiar to the third recipient, Justice Madame Rose Boyko. Justice Boyko had a successful nursing career and law career before becoming the first Aboriginal woman appointed as a judge to a superior court in Canada in 1994. She currently presides over family law in Newmarket, Ont. Boyko is a Tsek'ehne woman originally from B.C.

"I'm grateful for the many opportunities I have had, whether it be in nursing, as a lawyer or as a judge, to participate in initiatives that build community," Boyko said.

The ceremony was attended by other special Aboriginal women, including the host, CBC television personality Carla Robinson. Robinson is a Haisla/Heiltsuk woman from B.C. She

is instantly recognizable as she is one of the only First Nations people on a mainstream news network.

Robinson relayed her experience as an Aboriginal woman on television. She explained that when she started with the CBC in the late 1990s, she wasn't doing much coverage. That's when John Kennedy Jr. died and she ended up being on the air constantly. She wasn't used to doing so many live interviews and felt that she did a bad job at one point, and even heard that a viewer sent in a complaint.

Robinson was feeling down and decided to take a walk in the park. "I just sat on the grass and I just prayed. I just prayed for strength," she said. "My thoughts began to turn ... 'You come from a long line of strong women.'"

She didn't know if it was her ancestors speaking to her or her own thoughts. Her story reflected the importance of women drawing on the strength of their ancestors to help them achieve their goals.

"I'm especially honored to be here in recognition of the achievement of fellow Aboriginal women," Robinson said.

Another group of women travelled from Ottawa to come and honor Maracle, McGregor, and Boyko. The Women of Wabano are a group of hand drummers and singers who work at the Wabano Centre for Aboriginal Health. The three women in the group—Carlie Chase, Allison Fisher and Beverley Souliere—had high energy and powerful songs to share. They performed two songs, closing the ceremony on a powerful note by inviting everyone to join in and help sing the Strong Women song. Pupatello recognized the work of the Wabano Centre and praised the women for coming to the ceremony.

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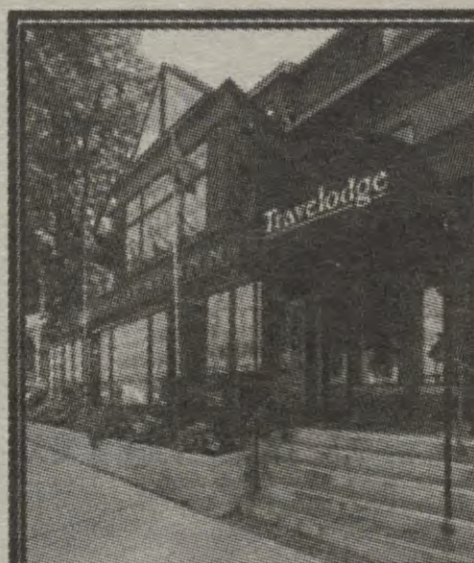
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Province honors women

In honor of Women's History Month (October), Aboriginal women in B.C. were recognized Oct. 18, and celebrated for their contributions to the province by Community Services Minister Ida Chong, representatives of the First Nations Leadership Council and the Metis Nation—BC.

First established by Canada in 1992, Women's History Month is an opportunity to learn about women's contributions, past and present, to Canadian society and to recognize the achievements of women from all walks of life. This year, the theme for Women's History Month was Aboriginal Women: The Journey Forward.

"Today we're highlighting the accomplishments of 10 remarkable women," said Chong. "As minister responsible for women's issues, I am pleased there are opportunities to celebrate women who are role models and leaders. The women receiving these awards were selected because they play a prominent role in the political and cultural life of their communities, and we recognize and honor their place in the history of women in British Columbia."

A panel selected five women honorees and five women for honorable mention awards. Nominees were Aboriginal women who have contributed to their communities in one or more of the following categories: Language, culture and the arts; family and community; health, sports and science; education; and public service, business and entrepreneurship.

In language, culture and the arts the honoree is Sophie Thomas, a Carrier Elder in her nineties. She is the mother of 15 children, 35 grandchildren and 30 great-grandchildren. Taught by her grandmother about natural medicines and care of the land, Thomas has been an environmental activist and a sought-after speaker in schools, universities and international conferences for more than 20 years. A former chief of the Stoney Creek Band and founding member of the Stoney Creek Child Welfare Committee, Thomas was awarded 1993 Woman of the Year by the Carrier Sekani Tribal Council and is the subject of a Terry Jacks video documentary called *The Warmth of Love*.

Honorable mention goes to Jessie Hamilton, 83, who has spent her life serving the Hupacasath community. Currently she is documenting the Hupacasath language, and has over the years contributed to language books, tapes, CDs and DVDs to help preserve the dialect for future generations. She also put together a curriculum for the Nuuchahnulth language.

In the family and community



From left to right: April McLean-Collart, Metis Nation—BC (presenter at ceremony), Delbert Guerin, son of Gertrude Guerin, honoree (posthumous award) for family and community; Sophie Thomas, honoree for language, culture and the arts (front); Rose Johnston, honoree for health, sports and science (behind Thomas); Minister Ida Chong, Community Services, Jean Peerless, honoree for public service, business and entrepreneurship; Christa Williams, honoree for education and Judith Sayer of the First Nations Leadership Council (presenter at ceremony).

category, the honoree is Gertrude Guerin (posthumous award). She was born into the Squamish Nation in the village of Mission, B.C. in 1917. The first woman to be elected chief of the First Nation, Guerin's nickname, "old war horse," stuck with her, even 20 years after she left politics. In 1936, Guerin married Victor Guerin of Musqueam and together they raised four children in North Vancouver before moving to Musqueam Nation in 1954. There, she became an advocate for the Musqueam people, especially around issues of fairness and non-discrimination in the school system. She was the founder of the Vancouver Friendship Centre and played key roles in founding the Vancouver Police Liaison Society and the Native Education Centre.

Honorable Mention goes to Jackie Finnie, a Metis Elder who is active in many community programs, including Friday's Child, a program for parents of Fetal Alcohol Syndrome children; Aboriginal Head Start; and the Na'aaltasi school. A former board Elder for the Wachiay Friendship Centre, Jackie serves on the board for the Courtenay Legion Auxiliary and also helps promote healthy living for the Korean Veterans.

In health, sports and science the honoree is Rose Johnston, born into the Nak'azdli Band in 1936. She graduated from the St. Paul's Nursing Program in 1950, married Len Johnston of the Squamish Nation in 1959 and retired at age 68 from a 45-year career as a registered nurse.

Honorable mention goes to Rose Bortolon, a resident of Prince George and minister of Health for the Metis Nation—BC. She has worked with the Metis as a volunteer since the 1970s.

In education the honoree is Christa Williams of the

Nlaka'pamux Nation. Williams achieved a bachelor of science degree, with honors, from Queen's University. Her ongoing commitment to Aboriginal education is reflected by her active involvement and leadership in the First Nations Education Steering Committee; the BC Aboriginal Education Partners Group; the National Indian Education Committee of the Assembly of First Nations and the national Education Policy Framework. Recently she played a key role in the negotiations of the agreement in First Nations Education in B.C. signed by First Nations, provincial and federal representatives, which recognizes the right of First Nations peoples to make decisions about the education of their learners.

Honorable mention goes to Kim Hodgson, a teacher and advocate for children in need of special education. She is president of the Tri-River Metis Association and volunteers many hours promoting Metis culture and wellness.

In the public service, business and entrepreneurship category the honoree is Jean Peerless, a community leader and Metis politician in the Peace Region for many years. One of the first women elected as a Metis leader, Peerless is a tenacious and vocal advocate for Metis rights and recognition, a generous volunteer, a creative problem-solver and inspiration to all in her community.

Honorable mention goes to Geri Collins, who has dedicated her life work to many whom she does not even know. She is committed to ensuring programs and services are available and accessible to all with Aboriginal ancestry. Collins has worked with Community Futures Development Corp. of Central Interior First Nations for 16 years.

Looking for Native Art!

Path Gallery is looking for Native Art – particularly beaded jewelry.

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The Path Gallery
122 - 4338 Main Street • Whistler, B.C. • V0N 1B4
www.pathgallery.com • phone 604.932.7570



K'aa Laa hla Naay

"Sleep Well House"
PO Box 1557,
Skidegate, B.C. V0T 1S1
Phone: (250)-559-4495
Email: kaalaa@haidagwaii.net

Kaa Laa hla Naay "Sleep Well House" (a division of the Skidegate Band Council) wishes to acknowledge

GREEN SHIELD
CANADA FOUNDATION

for their generous contribution of \$25,000.00 to our organization. We are a non-funded safe house for women and rely heavily on our volunteer and fundraising support. Green Shield Canada Foundations' generous donation through their Social Surplus Allocation Program has made a big difference in the lives of our community.

With many thanks from the staff of the Kaa Laa hla Naay

THE SCOW INSTITUTE

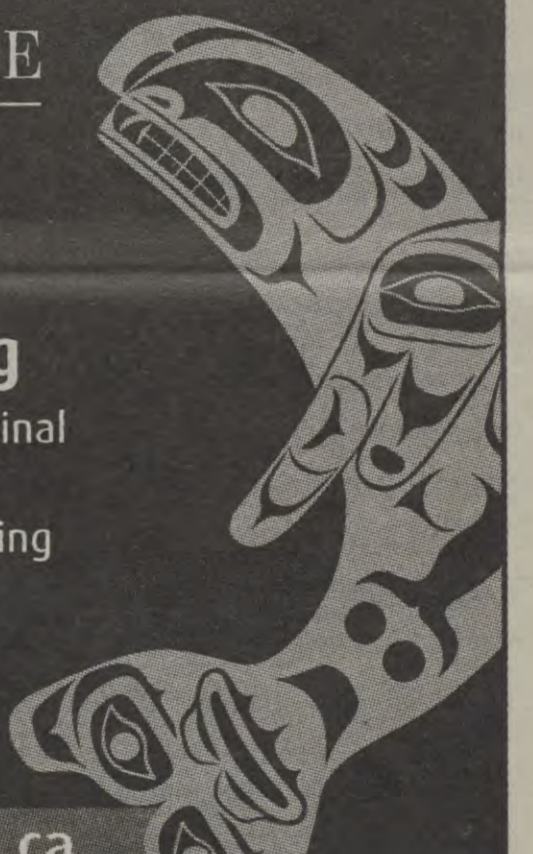
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ABORIGINAL FINANCIAL OFFICERS ASSOCIATION OF BC

AFOA BC SEMINAR

www.afoa.bc.org

December 4-5, 2006 - Marriot Pinnacle, Downtown Vancouver
Treaty Settlements and Financial Management: Are We Prepared for the Future?

Please Note: Conference Date change from December 7-8 to December 4-5

As we enter the 14th year of inception of treaty negotiation in B.C., First Nations are at various stages in terms of reaching a settlement. Some are close to an agreement, others are stalled at certain levels, and there are those who have not entered the process. AFOA BC and partners have developed an important seminar that will take a close look at the financial management aspect of treaty negotiations and future settlements.

Working with First Nations communities and organizations, we will examine lessons learned in the area of financial management and what you need to have in place for the negotiations success and agreement. You will learn about key governance and administrative systems you need to have established to be successful in the long term.

We have been encouraged by First Nations and the treaty related organizations to organize this event, as financial management issues are becoming more critical at the community level and at the negotiation table. As we build the agenda, we will draw upon the experience of those who have gone before us in treaty and consider lessons learned along the way.

WHO SHOULD ATTEND: Through this seminar, AFOA BC will provide an outstanding professional development opportunity for First Nation people that work in finance, administration and management. In particular, those that work in Treaty offices. This opportunity also extends to Chief and Council members

and students who are seeking to enhance their knowledge and expertise in financial management related to the treaty process.

SEMINAR HIGHLIGHTS:

- Case studies of First Nations treaty settlements
- Understanding the relationship between governance and financial management
- Negotiation table group dynamics
- Financial planning for future treaty settlements
- Panel discussion with senior treaty negotiation officials
- Financial training for leaders and management
- Corporation perspective on treaty settlements
- Informative and expert negotiation facilitators

Exhibitors! Christmas Luncheon! Christmas shopping after seminars! Draws!

FINANCIAL OFFICER COMPETENCIES: For this seminar, AFOA BC will focus on seven of the thirteen competencies of a Financial Officer. These competencies will not only outline the successful fulfillment of a Financial Officer's role, it also serves as a base for other First Nation professionals working in areas of financial management and administration.

- Communication & Personal Skills
- Financial Management
- Strategy & Decision Making
- Aboriginal History and Cultures
- Aboriginal Human Resources
- Economics
- Law

Artifacts head home

By Rudy Kelly
Raven's Eye Writer

PRINCE RUPERT, B.C.

The most valuable private collection of Canadian Aboriginal artifacts is coming home, but it will be scattered, with only one item returning to its place of origin while the bulk of it goes to the Art Gallery of Ontario.

The famed Dundas collection, a treasure of artifacts acquired from the Tsimshian village of Metlakatla, B.C. in the early 1860s, sold for more than \$7 million, twice the predicted total, at the Sotheby's auction in New York on Oct. 5. Nearly half of the 60 lots were purchased by Ontario art dealer Don Ellis, mostly on behalf of two unnamed Canadian philanthropists and institutions.

Only one item was purchased by the B.C. partnership of the Royal British Columbia Museum of Victoria and the Museum of Northern B.C., located in Prince Rupert, which is about a 20-minute boat ride from Metlakatla village. The item is a carved wooden spoon bought for \$21,000.

Prince Rupert museum director Susan Marsden said that even though the two B.C. institutions had pooled together more than \$100,000 for the auction, the bidding was much higher than anticipated and they simply could not compete. Still, she was happy to have obtained the spoon, describing it as an "an excellent example of Tsimshian art and a culturally important piece" to be taking home.

Marsden had the support of Tsimshian leaders in her efforts, and she and Victoria museum representatives recently met with the Tsimshian to discuss the future of the spoon and other artifacts.

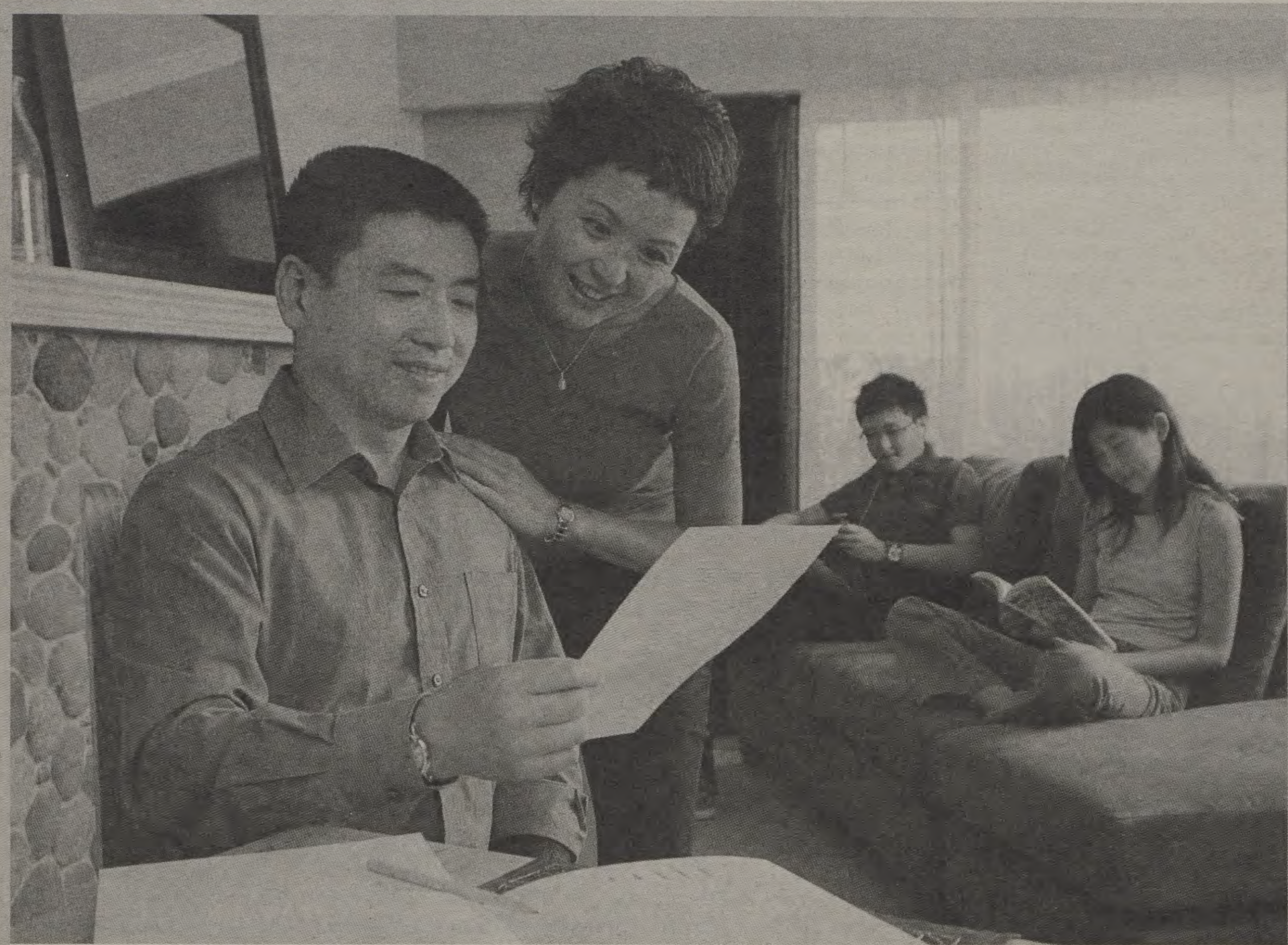
Allied Tsimshian Tribes spokesman James Bryant said the first meeting went well as the Victoria museum agreed that the Tsimshian should be the first to see it before it is put on display.

"It should be brought back to where it originally came from, so it can receive a proper blessing," he said.

Bryant said that the Tsimshian and two B.C. museums also plan to meet with the Ontario museum to see if the items it obtained can also be blessed at their place of origin before being put on public display.

It is believed that Ellis was purchasing most of the items for the Thomson family, one of the richest in Canada. Included in the items Ellis acquired was the crown jewel, a shaman's mask, picked up for nearly \$2 million.

The collection was acquired by British missionary Robert Dundas from Metlakatla Chief Paul Legaic as part of the chief's conversion to Christianity.



What Choices Would You Make?

B.C. BUDGET CONSULTATIONS

We all make choices and trade-offs every day. We try to balance our household expenses with our incomes and our personal goals. We make decisions that affect our homes, our families and our futures.

Planning British Columbia's budget is no different. We cannot afford to do everything at once. But, step by step, we can move forward.

Tell Us Your Choices

We're inviting all British Columbians to take part in the 2007 Budget Consultation process. Expressing your views is easy. You can find out how in the 2007 Budget Consultation Paper that will arrive in your mailbox in the coming days. With your help, we can make the best choices.

For more information visit
www.leg.bc.ca/budgetconsultations



Native youth express themselves through art

By Shauna Lewis
Windspeaker Contributor

VANCOUVER

Several of Vancouver's Aboriginal youth had an opportunity to showcase their artistic talents last month as the city by the sea opened its arms to Canada's first art gallery dedicated to acknowledging the importance of the arts in schools.

ArtStarts in Schools Gallery and Resource Centre opened its doors on Sept. 27 to a waiting crowd of sponsors, local artists, educators and youth.

The first art gallery in Canada dedicated to showcasing young people's artwork, ArtStarts gallery is a tangible and innovative example of the importance of art in the curriculum of Canadian students. "It's a place where we can say 'Look what's happening in the school system,'" said Wendy Newman, gallery executive director.

A civic-funded and private sponsored multi-million dollar facility, the 5,000 sq. ft. gallery is divided into two floors with the main floor dedicated to showcasing

art through exhibition and the upper floor allocated to an area for workshops, meetings, research and administration.

The theme of the inaugural exhibition shown at the gallery, which ran from Sept. 27 to Oct. 18, asked elementary and high school students to explore what it means to live in Vancouver. Entitled *Person, Place or Thing?* the show featured mixed media in the form of freestanding installations, textile creations and photography.

First Nations contribution was welcomed and applauded, as Aboriginal youth from Vancouver's Britannia school showcased a photographic exhibit entitled *Through Our Eyes*.

In the project, headed by artist Christine Germano, the high school students were asked to think about "What their community is and what is important to them?"

From conception of ideas to the display of their works, the youth from east Vancouver alternative programs—Britannia Outreach, Aries and Street Front—took pictures of their chosen subjects, developed their images in a darkroom and wrote text to accompany their works.

Germano was inspired to begin the *Through Our Eyes* photo project four years ago while living in the First Nations community of Alert Bay, B.C. Following a successful art and culture-focused undertaking with Aboriginal youth of Alert Bay and Fort Rupert reserves, the 36-year-old artist decided to introduce the photo project to various schools in Vancouver. To date, Germano, whose work is funded by both the Vancouver Foundation and ArtStarts program, has worked with Native youth in about 10 local schools.

Elizabeth Adams is one of the many high school students from Britannia Outreach who was a part of Germano's project exhibit. Adams, who is from Nisga'a Nation, chose to define her place in the community through a photographic collection fittingly entitled *Bannock Queen*. The series of black and white photos illuminate local restaurant owner and operator Teresa Mark. When asked why she chose the female entrepreneur, Adams explained that the woman is a role model for First Nations women in the field of business.

"She is an Aboriginal woman that made her own business happen", said Adams. "You don't see too many Aboriginal people doing good for themselves," the young artist added.

There is a need to combat the stereotypes associated with First Nations people, and through these exhibits Aboriginal youth are able to voice their view of the world and community in which they live. Steve Garrod, head teacher at the Britannia Outreach Program, stressed the importance of how urban Native youth must define their existence in a society where the media all too often focuses on the negative aspects of First Nations communities and people.

"So much of what the media represents of First Nations people is negative," said Garrod. "We were hoping for students to be able to present their view of the world they live in and how they see it."

Germano also stressed the importance of helping Aboriginal youth recognize their talent in the arts. "A lot of these kids, because of the system and the way the schools are for Aboriginal kids, don't feel like they have it in them to succeed," she said. The youth, ages

13 to 18, are attending alternative programs because they haven't been able to achieve their full potential in the mainstream education system, but that doesn't mean they don't have the opportunity to become future business people, doctors, lawyers and successful artists. In fact, following the exhibit student Jennifer Connor's photograph of a bird's nest has been selected to be published in the Health Canada-funded insert in *Redwire* magazine.

Future plans for the "Through Our Eyes" exhibit include participation in Vancouver's annual Talking Stick Festival, a week-long event showcasing Aboriginal artists of all genres. The festival will be held Feb. 4 to 11 in Vancouver.

Germano is happy that the exhibit will be shown at the First Nations festival and says it is important that these youth are supported by members of their culture as well as the non-Aboriginal public.

"The kids reached out to the Vancouver community and now with Talking Stick they will be able to share their accomplishments with their Native community," she said.

Local politicians will pay a heavy price

(Continued from page 8.)

AnneMarie VanSickle, a registered nurse, has lived in Caledonia for four years. Her home borders Douglas Creek Estates. Her children attend Notre Dame elementary school.

"We have been subjected to ATVs racing around our homes all hours of the night, some with their mufflers removed, as their driver's yell and scream. The sounds of hammering, banging and gunshots can frequently be heard," she said. "This occupation has created a hostile, fear-driven environment, which we have been living in since the beginning of the occupation. I fear for my life, the life of my children and neighbors, as well as my home. We remain terrorized as we continuously witness a chaotic and inefficient approach to end this. Our provincial and federal leaders have abandoned us."

The Caledonia resident slammed the Ontario premier.

"Premier McGuinty, you sir are a medical anomaly. The fact you can stand when you don't have a spine will surely be discussed for generations to come. Your signature phrase "be patient" has outlived its usefulness. We expect the leader of our great province to have greater words of wisdom. Premier McGuinty, where have you been? Our patience has run out," she said.

VanSickle then took on Prime Minister Stephen Harper.

"What exactly have you done for the residents of Caledonia? You promise accountability, to continue to reform our political institutions and the political process to make them more accountable and more democratic. Who is being held

accountable for this fiasco? And what type of democracy not only encourages but also participates in negotiations while a town is being held hostage?"

The Ontario Provincial Police were also the targets of her remarks.

"The events of the Caledonia occupation and the OPP response/non-response have caused the Ontario Provincial Police to become a non-viable policing agency in Caledonia if not all of Haldimand County," she said.

"You assumed we were a small community with little voting power; you did not take into consideration the courage of the people or the support from across Canada," she said. "The people of Canada know this could be their backyard next. We, the residents of Caledonia, will no longer bend over to have pink smoke blown up our posteriors. Our demands are simple and realistic. We demand a public apology from Premier McGuinty, [Ontario Minister of Community Safety] Monte Kwinter, [Ontario Aboriginal Affairs Minister] David Ramsey, [former OPP commissioner] Gwen Boniface, Prime Minister Harper, [local MP] Diane Finley.

The next speech was read by Christine McHale. She said she was reading a letter from an Aboriginal person who works undercover in law enforcement in New York State. She added that the author of the letter could not be identified for fear of jeopardizing his work.

"I have participated in the longhouse religion. It is a way of life for me as Christianity is to you and your family. I lived in the communities. Some of my best friends are and were warriors. Some

of my family are warriors. Warrior theology is not longhouse. Warrior theology is a cult. It is comparable to David Koresh at Waco or Jim Jones at Jonestown. Warrior theology is deadly. The warrior society is and will always be a Native American militant cultic organization. It is very similar to Hezbollah," she said, reading the letter.

Many traditional people say there are no such things as warrior societies. The author of the letter, who operates the Web site New York Crimewatch, takes for granted that there are, and that they are criminal organizations.

"The warrior societies are a new movement hiding behind current theological themes to further their own agenda. The warriors are expendable individuals fighting for the wealthy that are afraid to fight their own political goals," the letter stated. "The warriors are financed by illegal contributions from drugs, guns, cigarettes, gambling, and money laundering. They accept this money to terrorize and steal in the name of their god."

On his Web site on Oct. 21, Gary McHale reported that Grand River Enterprises, a cigarette manufacturer located on the Six Nations reserve, a group mentioned in the New York Crimewatch letter, was preparing to launch a lawsuit in response to the remarks. Earlier McHale sent out a press release announcing that he and author of the letter had retained a lawyer in New York.

"We are retaining an attorney to represent the residents of Caledonia and Ipperwash to sue the Mohawk Warrior Society, Grand River Enterprises, their associates, and the

Women Title Holder's in the United States Federal Court," the press release stated. "Caledonia Wake Up Call and New York Crimewatch will be raising money exclusively for this lawsuit against the Mohawk Warrior Society and its associates on behalf of the resident's of Caledonia and Ipperwash."

During an interview prior to the rally at the Lions Hall, McHale told *Windspeaker* he was not interested in the fact that the anger that led to the occupation of Douglas Creek Estates built up over generations.

"I'm not even addressing that. We are dealing with OPP two-tier justice. That has nothing to do with what's happened the last 200 years. I'm not accountable for anything that's happened the last 200 years. I wasn't born back then. I didn't make any decisions. I didn't have a chance 150 years ago to hold a rally to stop the government from doing anything. So there's nothing I can do about it. History is history. That's the reality. But history does not justify burning down a power station, attacking seniors. I was promised back in '92 that I wouldn't have to pay for GST. I've spent \$100,000 since 1992 for GST. That doesn't mean I have the right to attack Darlington or burn down someone's home. The government lies to all of us. They scam all of us. But that doesn't give any group the justification to go out and commit criminal acts."

He lists links to the Conservative Party of Canada on his Web site. We asked if he had a political agenda.

"Of course I have a political agenda. I make that completely public. In the next 13 months we

have local, provincial and federal elections. My idea is that in the next 13 months every politician in Canada is going to be coming to kiss our butts trying to get our votes and I'm telling Canadians, Ontario, that we should use every means to tell the politicians that if you want our vote, you make law and order an issue," he replied.

For a group of people who seemed so upset by double standards, the people lined up to speak at the rally seemed completely immune to the double standard created by the Indian Act for the last 125 years.

"No one has the right to occupy land anywhere," Conservative MPP Toby Barrett told the crowd, oblivious to fact that he was standing on Native land that had been occupied by settlers many years before.

In an interview, Barrett was asked why it is that no one was holding rallies in Caledonia to protest the unjust treatment of Native people in the region. The question seemed to catch him by surprise.

"You mean no one was standing up for their rights? No question. That's probably true," he said.

He pointed out that he was descended from United Empire Loyalist stock and his family also lost land in the Mohawk Valley, the place where the Six Nations people had lived before backing the British Crown in the U.S. revolutionary war and being forced to flee when the British lost. "I'm not a student of history but first of all we lost the war, we fought on the British side. Secondly, land was sold out. I won't be getting that back. But there's no question the injustice has been there since 1492," he said.

Teneil Whiskeyjack — [windspeaker confidential]

EUB Alberta Energy and Utilities Board
640 Fifth Avenue SW Calgary, Alberta T2P 3G4

NOTICE

ALTALINK MANAGEMENT LTD.-APPLICATION NO. 1478550 EPCOR TRANSMISSION INC.-APPLICATION NO. 1479163 500 KV TRANSMISSION SYSTEM REINFORCEMENT EDMONTON - CALGARY AREA

Take Notice that the schedule set out in the Notice of Hearing issued by the Alberta Energy and Utilities Board (EUB/Board) on September 22, 2006, has been cancelled, and the hearing originally scheduled for December 11, 2006, at Capri Centre, Red Deer, Alberta, has been adjourned.

Further Take Notice that the Board has scheduled a pre-hearing meeting at the Capri Centre, Red Deer, Alberta, commencing on November 2, 2006, at 9:00 a.m. The purpose of the pre-hearing meeting is to consider:

- the establishment of a list of issues for the hearing of these applications,
- the parameters by which standing will be granted to potential interveners,
- the creation of a schedule that is in keeping with the need established for the 500 kV transmission line and the ability of the interveners to properly participate, and
- other matters that may be raised.

Nature of AltaLink's Application to the EUB

In support of its proposal, AltaLink has prepared and submitted the following documents:

- Application No. 1478550 to the EUB, pursuant to Sections 14, 15, 17, and 18 of the *Hydro and Electric Energy Act*;
- Application No. 001-00223682 to Alberta Environment (AENV), pursuant to Sections 50 and 66 of the *Environmental Protection and Enhancement Act*; and
- Environmental Impact Assessment (EIA) report to AENV (the EIA report forms part of the application to the EUB)

AltaLink's applications include the following major system additions and modifications:

- construct and operate about 240 kilometers (km) of new single-circuit 500 kV transmission line from existing Genesee Substation E330P to the Lochend area north of Calgary;
- construct and operate about 90 km of new double-circuit 500 kV transmission line with one circuit strung from the Lochend area to the existing Langdon Substation 102S;
- construction of about 911 towers, utilization of 3 existing industrial construction yards, and access to tower locations via existing right-of-way; and
- alter the existing Langdon Substation 102S to accommodate the new 500 kV transmission line.

Nature of EPCOR's Application to the EUB

EPCOR's application to the EUB is to alter the existing Genesee Substation E330P to accommodate the new 500 kV transmission line. All the applied-for alterations will take place within the boundaries of the existing substation.

Additional Information

To obtain additional information or a copy of AltaLink's applications and the EIA report (CD version also available), contact

Mark Johns
AltaLink Management Ltd.
2611 - 3 Avenue NE
Calgary, Alberta T2A 7W7
Telephone: (403) 267-3478
Facsimile: (403) 267-4426
E-mail: mark.johns@altalink.ca

Details of AltaLink's applications, including the EIA are available on AltaLink's Web site www.altalink.ca.

To obtain additional information or a copy of EPCOR's application, contact

Scott Marsh
EPCOR Transmission Inc.
10065 Jasper Avenue
Edmonton, Alberta T5J 3B1
Telephone: (780) 412-3334
Facsimile: (780) 412-7916
E-mail: smmarsh@epcor.ca

Copies of the applications and the EIA report are available for public viewing at the following locations:

Alberta Energy and Utilities Board
Information Services
Main Floor, 640 - 5 Avenue SW
Calgary, Alberta T2P 3G4
Telephone: (403) 297-8190

Alberta Energy and Utilities Board
10th Floor, Hong Kong Bank of Canada Bldg.
10055 - 106 Street
Edmonton, Alberta T5J 2Y2
Telephone: (780) 427-4901

Alberta Energy and Utilities Board
Red Deer Field Centre
Millennium Centre
202, 4909 - 49 Street
Red Deer, Alberta T4N 1V1
Telephone: (403) 340-5454

Alberta Environment
Register of Environmental Assessment Info.
111, 4999 - 98 Avenue
Edmonton, Alberta T6B 2X3
Attention: Melanie Daneluk
Telephone: (780) 427-5828

Copies of AltaLink's applications are also available at several public libraries and other locations. To find out about these locations, contact AltaLink at 1-866-451-7817 or by visiting the AltaLink Web site www.altalink.ca.

The applications and related material are available for viewing through the EUB's Integrated Application Registry (IAR) Query system via the following links

EUB View Application No. 1478550 - AltaLink Management Ltd.
EUB View Application No. 1479163 - EPCOR Transmission Inc.

For information about EUB procedures, contact

Mr. S. Lota
Utilities Branch
Alberta Energy and Utilities Board
640 - 5 Avenue SW
Calgary, Alberta T2P 3G4
Telephone: (403) 297-3589
Facsimile: (403) 297-6104
E-mail: sat.lota@gov.ab.ca

To Intervene at the Pre-Hearing Meeting

While formal submissions are not necessary in advance of the Pre-Hearing, parties wishing to participate at the pre-hearing meeting must register their intention to participate no later than **October 26, 2006**, by sending a letter of intervention indicating:

- complete name and mailing address,
- electronic mail and/or fax number if available,
- location of land (legal land subdivision) and approximate distance to proposed transmission line, and
- a brief summary indicating how you are directly and adversely affected by the proposed transmission line.

Those parties choosing to make a submission are reminded that the Board will not be considering the merits of the applications nor any evidence related thereto at this time but only those matters identified above along with any other procedural matters that the parties wish placed on the agenda.

The EUB would appreciate receiving the letters of intervention in electronic format (computer files) if possible, but recognizes that some parties may not have the ability to do so, in which case they should send one copy to the attention of Mr. S. Lota at the above address. Send the electronic file of your letter of intervention to eub.utl@gov.ab.ca.

Note that in accordance with Section 12 of the *Alberta Energy and Utilities Board Rules of Practice*, all documents filed in respect of this proceeding must be placed on the public record unless otherwise ordered by the Board.
Issued at Calgary, Alberta, on October 18, 2006.

Douglas A. Larder, Q.C., General Counsel



Teneil Whiskeyjack grew up in Saddle Lake, Alta. and was just 10 when she took up the craft of acting. She has appeared in a number of productions, including *Why the Rabbit Turns White* and *The Legend of the Spirit Bear*, part of the *Stories from the Seventh Fire* animated series. She also appeared in the television miniseries *Dreamkeeper*, earning an award for Outstanding New Performance in a Film or TV Movie/Special from the First Americans in the Arts. Her latest role is that of Sarah Fox in *Hank Williams First Nation—the Series*, which premieres on APTN Nov. 18.

Windspeaker: What one quality do you most value in a friend?

Teneil Whiskeyjack: First and foremost I mostly value honesty.

W: What is it that really makes you mad?

T.W.: I would have to say hypocritical people. And people who are impatient.

W: When are you at your happiest?

T.W.: I'm at my happiest when I am doing what I love, which is acting, and when I'm with my friends and my close family.

W: What one word best describes you when you are at your worst?

T.W.: I would have to say critical thinker, so I would be able to think out rational decisions rather than irrational decisions.

W: What one person do you most admire and why?

T.W.: I'm definitely going to have to say my mom. And the reason why is because she is one of the most strong, independent women I know. And she never gives up no matter how bad it is. No matter how bad the situation is. She never gives up and it always turns out good.

W: What is the most difficult thing you've ever had to do?

T.W.: I would probably have to say saying goodbye to people in the past, saying goodbye to some of my best friends.

W: What is your greatest accomplishment?

T.W.: I would have to say graduating from high school in two-and-a-half years.

W: What one goal remains out of reach?

T.W.: One goal? I would have to say becoming an accomplished actress in the mainstream ... And one of the other ones is I want to have a degree in business management.

W: If you couldn't do what you're doing today, what would you be doing?

T.W.: I would probably work in the entertainment industry either way, but I would want to own a business, or be striving today to own a business.

W: What is the best piece of advice you've ever received?

T.W.: I would have to say to stay grounded. To stay grounded and surround yourself with good people because they reflect who you are.

W: Did you take it?

T.W.: Yes.

W: How do you hope to be remembered?

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[education]

Students directed to unique occupation

By Heather Andrews Miller
Windspeaker Contributor

OTTAWA

Aboriginal students wanting to enter the career of surveyor are now eligible to receive a generous \$1,500 scholarship towards their studies at a recognized university, technical institute or community college.

The Association of Canada Lands Surveyors Association (ACLS) welcomes applications from First Nations, Metis, and Inuit students for its Geomatics Scholarship Program.

"We are experiencing a shortage of qualified land surveyors, especially in Alberta, and we wanted to encourage more students to get the education and training to do the work," said Jean-Claude Tetreault, executive director of ACLS. "We noticed that there are very few Aboriginal people in the occupation, so wished to see those numbers increase as well."

The association founded a charitable foundation so it can issue tax receipts for donations and does its own fundraising to operate the scholarship program.

Surveyors have played a part in the history of civilization since

day one, he said. A fresco on the walls of a tomb in Egypt in 2000 BC shows land surveyors measuring off a distance with a rope using early technology, and explorers charted the rivers and other wonders in North America with careful calculations and meticulous map drawing.

Today the occupation offers a nice combination of being outside

and in the office, said Tetreault.

"Surveyors spend considerable time with a crew at a site, taking measurements and determining property limits. This work is sometimes done on Aboriginal lands, but can take place anywhere. In the office they work on their calculations and results of the survey. It's very interesting high-tech investigative work,

using satellites and computers."

There are opportunities to travel across Canada and around the world. For example, a current crew is charting boundaries between two countries in Africa, he added.

"There is so much expansion with the bustling economy that there is lots of work for surveyors, and the profession pays well."

Statistics on the Web site at www.acls-aatc.ca quote the average annual salary of an Alberta land surveyor as being more than \$100,000. Ten positions are available for every geomatics engineer graduating in North America, whether it's from university or technical college.

More information can be obtained by calling (613) 723-9200 in Ottawa or by going to the ACLS Web site where a presentation can be viewed that fully explains the profession. The contribution of surveyors is explored and questions answered such as "Did you ever wonder how they can dig a tunnel from two ends and meet at the right place," or "How was the height of Mount Everest measured." Students also enter the interesting world of remote sensing, where acquiring information about objects without contacting them physically, using methods such as aerial photography, radar, and satellite imagery are explored.

"If you like working with computers, you'll love being a surveyor," Tetreault said.

Another exciting area is geomatic information systems, or GIS, a technology that is used to view and analyze data from a geographic perspective.

(see Scholarship page 21.)



SIAST President & CEO Dr. Bob McCulloch unveiled the institute's mobile training lab on Sept. 6. The lab is expected to expand provincial training capacity and increase access to trades training, including welding, industrial mechanics and electrical, by taking shop facilities and instructors to remote areas of Saskatchewan.

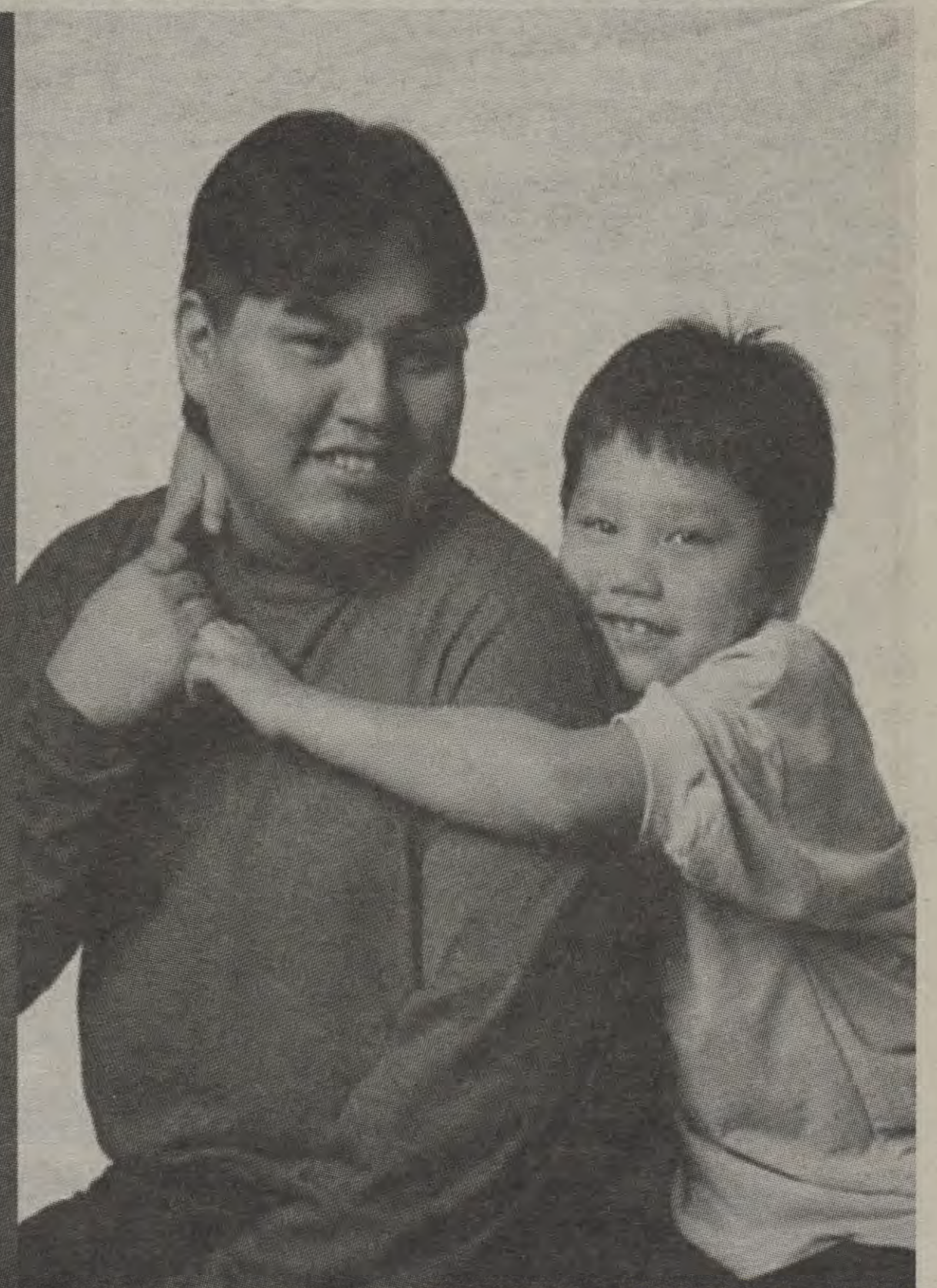
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- ◆ Support and enhance Aboriginal mentoring, career development and student work practicum programs within the Calgary Health Region.
- ◆ Lead and promote the Aboriginal Employees Forum and Aboriginal volunteers.
- ◆ Liaise with post secondary institutions to promote enrolment of Aboriginal students into careers in health care.
- ◆ Promote Calgary Health Region's vision, mission and values in the Aboriginal rural and urban communities.
- ◆ Launch and be an ambassador of the Region's employment and advertisement brand in the Aboriginal communities.
- ◆ Analyze & identify the Region's readiness in employing and accommodating Aboriginal applicants both in the clinical & non-clinical work areas.
- ◆ Research & introduce new trends, norms and the best practices for developing sustainable Aboriginal relationship strategies and tactics.
- ◆ Design, develop and assist in implementing the recruitment and sourcing initiatives for creating qualified Aboriginal applicant pool.
- ◆ Provide competitive analysis, benchmarking and survey data about the effective processes and practices in selecting the right candidate from the Aboriginal applicant pool.
- ◆ Monitor the turnover and separation ratios of the Aboriginal employees and identify the areas of concern for retention strategies.
- ◆ Conduct feasible study for introduction of the Aboriginal Student Scholarship Program for those enrolled in the health care discipline in Calgary.
- ◆ Identify training needs for skills enhancement and career development for the Region's Aboriginal employees.
- ◆ Arrange to deliver the Aboriginal cultural sensitivity training to the department managers.

QUALIFICATIONS:

- ◆ Baccalaureate degree in Human Resources or related discipline and traditional aboriginal education required.
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- ◆ CHRP designation preferred or working towards it.
- ◆ Experience working in a hospital or integrated health care environment desired.
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- ◆ Extensive experience working with Aboriginal communities would be essential.
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- ◆ Sensitivity to cultural issues and respectful of diversity is essential.
- ◆ Working knowledge of employment standards and laws.
- ◆ Demonstrated leadership skills, initiatives, independent working habits and ability to exercise independent judgement.
- ◆ Experience working in multi-disciplinary work environment would be an asset.
- ◆ Ability to communicate effectively with clients of varying ages, socio-economic status and cultural backgrounds.
- ◆ Experience working with educational systems and community networks required.
- ◆ Proficient with CHR standard software: (Microsoft Office, Netscape Communicator, Internet Explorer, E-Mail and Corporate Time Calendar).

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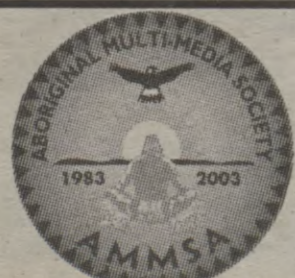
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[education]

Scholarship offered

(Continued from page 20.)

Geography is the study of location and spatial trends about the earth's surface, the objects found on it, and the people who inhabit it, Jean-Claude Tetreault explained. Some of the modern applications include use by fire and police personnel, businesses for delivery systems and site location, industry for communication, mining and pipelines, government for military use, and education as a research and teaching tool.

Typically, a project begins with client liaison, initial planning, and research. Then there is the field work, where a team of surveyors spends time on site.

Finally, there are more computations, analysis, drafting and a final report back at the office. All in all, it is a very interesting and rewarding experience where the surveyor is involved in all aspects of the project and sees it through to completion.

Although the deadline isn't until May 15 each year, students

are welcome to apply for the scholarship any time.

"Other documents are needed, such as transcripts from the educational institution being attended, acceptance of registration for the upcoming fall term, proof of Aboriginal status, and resume," Tetreault said, adding that gathering together the necessary supporting paperwork can take some time.

Tetreault concluded the interview with *Windspeaker* by stating that the ACLS is an equal opportunity employer, but there is a shortage of Aboriginal surveyors. Considering the great job security in the occupation, he urged students to consider the profession.

"Those who have grown up on reserve or in rural communities and have enjoyed the closeness of nature will especially enjoy being a surveyor because of the opportunity to work outside. We urge the workers of tomorrow to consider applying for a scholarship from ACLS and enjoy a great occupation."

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The department also invites applications for Limited Term Assistant Professorships (non tenure stream). The appointments are effective July 1, 2007 and are contractually-limited term appointments for a term of three years. Applicants must demonstrate significant research promise and strength in teaching.

Thanks to a generous gift from James Mossman, the Department of Mathematics is proud to announce a search for the Ted Mossman Chair in Mathematics. The appointment is at the level of Professor with tenure, and the Chair holder is expected to be an outstanding mathematician, whose research and teaching will make a major contribution to the quality and stature of the department. The appointment is effective July 1, 2007.

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Forest Congress meets

(Continued from page 13.)

Harry Bombay, director of Strategic Initiatives with the National Aboriginal Forestry Association, explained the steps required in creating institutional support for the engagement of Aboriginal peoples in forestry and resource management, including the creation of Aboriginal criteria for Sustainable Forest Management practices.

On behalf of Alex Peters, president of the Whitefeather Forest Management Corporation (Pigangikum First Nation, northern Ontario), two speakers explained how their progressive forestry plan wastes nothing of harvested timber.

Innu Nation member Valerie Courtois, a registered professional forester, explained that while traditional knowledge of the land cannot be integrated with science, it must continue to be respected and examined in parallel with science for processes such as site classification of a forest.

Peggy Smith (Cree), an instructor in the Forestry department at Lakehead University, noted it is time that space in the boreal land-use planning process is created for First Nations.

Larry Innes, acting executive

director of the Canadian Boreal Initiative and a busy Aboriginal land claims lawyer, said that of the five major steps on the path to sustainability of the boreal, "Advancing Aboriginal rights is

the first step."

He stated that the wisdom of the Elders in addition to industry and science will assist Native peoples "in finding solutions which work for them."

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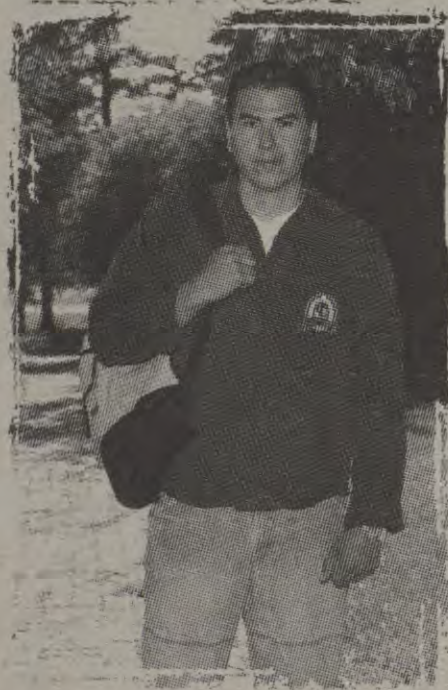
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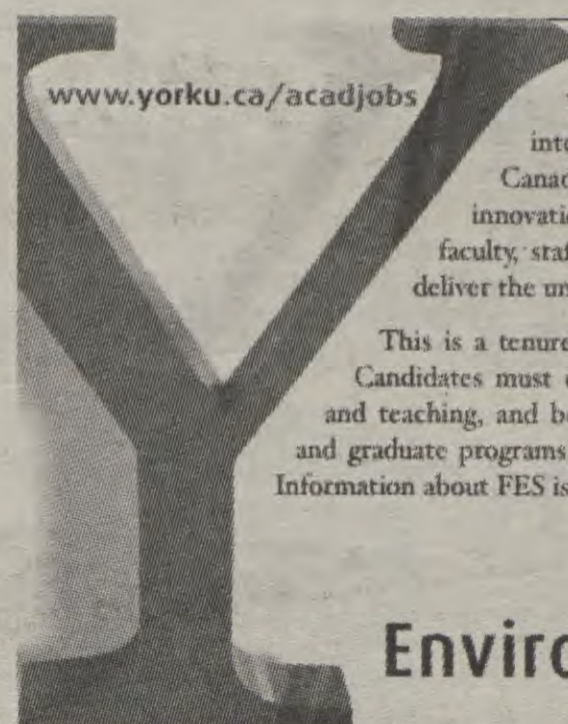


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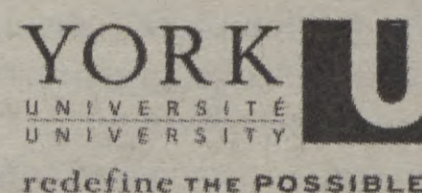
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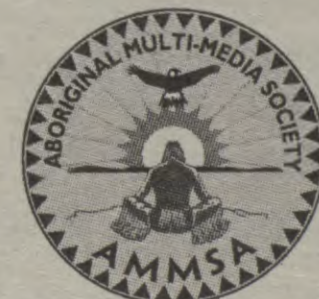
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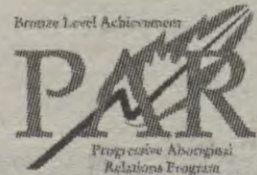
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[careers & training]

Organizers top up prize money for tourney

By Sam Laskaris
Windspeaker Contributor

WINNIPEG

With some additional prize money up for grabs, organizers of an Aboriginal volleyball tournament in Winnipeg are hoping for their biggest event yet.

For the third straight year the Winnipeg 'Kwe women's volleyball team is running its event, which is simply dubbed the 2006 Indigenous Volleyball Tournament.

The tourney, which will be held Nov. 24 to 25, will be staged at Winnipeg's Shamrock School.

During the tournament's first two years, the

University of Manitoba's Association

of Aboriginal Commerce Students had assisted with organizational details, but this year the Winnipeg 'Kwe are running the tournament in partnership with the

Manitoba Aboriginal Sport & Recreation Council (MASRC). This signifies the first volleyball tournament the MASRC has hosted.

As in the past, the tournament will feature both women's and men's divisions. Organizers are hoping to attract 26 teams (13 in each division) to this year's event. That would be a substantial increase from the 15 squads that took part a year ago. A total of 18 clubs had participated in the inaugural tournament in 2004.

A registration deadline of Nov. 17 has been set. But tournament spokesperson Michelle Audy said organizers have to be flexible with that deadline.

That's because in previous years most of the entrants have registered late, some even the day

before the tournament begins.

"It becomes a madhouse those last two weeks," said Audy, who also plays in the tournament.

Audy is a member of the Winnipeg 'Kwe side. Her club won the women's division last year, and it placed third in the women's category in 2004.

Audy said there is a real mix among the participants' level of play.

"I would say it's between recreational and competitive," she said. "But it's always the competitive teams that advance to the playoffs."

Audy said some teams feature current or ex-provincial team players. And clubs also have former or present university players on their rosters.

All tournament participants must be Aboriginal. The tournament is primarily for adults, those 18 and up. But younger players can also take part by signing a waiver.

Besides Manitoba, the event in the past has attracted teams from Ontario and Saskatchewan. There has also been one player from Minnesota that made the trip the past two years to suit up for the Winnipeg 'Kwe.

Audy is hoping there will be more out-of-province entrants this year. She expects squads from Ontario and Saskatchewan to return to the event.

And there has also been some interest from teams in Alberta, Minnesota and North Dakota.

The registration fee is \$400 per team. The winning side in both the women's and men's divisions will receive \$2,600 each. Last year's winning teams took home \$2,000 each.

For more information about the tournament call Audy at (204) 771-7258 or send an e-mail to MyOshyn@hotmail.com.

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- Be skilled at balancing administrative responsibilities with the need to be accessible and visible to all stakeholders
- Have strong managerial skills related to budgeting, timetabling, and other operational duties
- Be knowledgeable and experienced with CBE governance structure, policies, and regulations – See CBE website: www.cbe.ab.ca
- Be highly collaborative with multiple stakeholders and have communications at the heart of the school, Area, and System work
- Be highly organized and have excellent skills at speaking and writing
- Committed to a model of continuous improvement for student learning

Qualifications:

- A Permanent Professional Teaching Certificate from a Canadian province
- Completion of an appropriate graduate degree
- Appropriate leadership and administrative experience.

Please submit letter of application with a curriculum vitae by November 8, 2006

To: Dr. Brian Boese, Director, Leadership Development
Office of the Chief Superintendent
Calgary Board of Education
515 Macleod Trail SE
Calgary, AB T2G 2L9

Fax (403) 294-8125 or e-mail bdboese@cbe.ab.ca

Thank you to all applicants for your interest. Only those selected for an interview will be contacted. Starting date for this position will be as soon as it can be conveniently arranged.

[strictly speaking]
**It's true—You are
what you eat**



**THE URBANE
INDIAN
Drew Hayden
Taylor**

Let me know if this makes sense to you. First of all, recently when I was in Finland, I was talking to this woman from France who now lives in Canada. That, in itself, may make sense, but the rest of it is what is difficult for me to understand. She was lamenting what she called Canada's bizarre preoccupation with all meals chicken. She was sick of being served chicken all the time. It was putting her in a fowl mood. Then she began to tap dance down the nostalgia highway, reminiscing about how much she missed eating rabbit. Evidently rabbit meat is quite popular in France. She found it much more preferable to the poultry feasts she now is forced to consume frequently in Canada. But alas, it's far more expensive here than in her home country of France. It was at least \$16 a serving she told us.

Now a price that high surprised her, and me even more. Sixteen dollars for rabbit! That's a lot of money. Do you know how much SPAM that could buy? I grew up in the country with rabbits running everywhere, eating my mother's flowers. And it's from those furry creatures I learned the tragic term "road kill." I remember one cousin shooting at a rabbit that happened to be running out back near our propane tank. You don't forget something like that.

For those of us who live in rural Canada, rabbits are the equivalent of squirrels in the city. More importantly, rabbits were once also thought of as poor man's food. That's what Indians who couldn't afford baloney had to eat. Could you ever imagine yourself paying \$16 for some freshly prepared city squirrel, perhaps with some delicately flavored scalloped potatoes? What kind of wine goes with squirrel anyways? Probably something with a hint of nuttiness. It was then my French friend told us that in her country, escargot, commonly referred to as snails, had once been eaten only by the poor. Luckily, my family has never been that poor. Now it's an international delicacy. I've often heard too that out East, lobsters were originally consumed largely by the lower classes. Maritime kids were ashamed to take lobster sandwiches to school, the Atlantic Canada version of the potato for the Irish. I've even heard lobster was frequently used as fertilizer.

What has happened in the world? Lobster, I'm told, can go \$20 for just a piece of tail (insert own joke here). For some reason, the food of the under class has now become the fare of the patrician class. Now, poor people can scarcely afford to enjoy their cultural legacy.

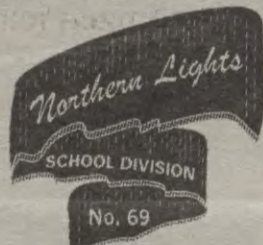
As a Native person, we're no stranger to food for the poor. But you won't see any Cree or Ojibway slamming down 16 hard earned dollars for a serving of rabbit, not when there are some much more economical pet stores in the area. Pet stores—also known as Aboriginal take out. I have a parrot penne you would die for. But back to my original concern, what about some of the other local cuisines that all us First Nations grew up with? Someday, will they be the purview of only the rich and influential? Now there's a scary thought. Our beloved fried baloney, might one day be advertised as free range, organic, brandy-seared Bal Onne. Twenty-two dollars, but it will come with a side order of Le Dinner de Kraft. Instead of the Anishnaabe, we'll be the Anni-snobs.

And, of course, there is the meal that has allowed Native families to survive for untold decades. It provides complex carbohydrates for energy, the vitamin C necessary for good health, and protein for muscle maintenance. It's been consumed for generations. I distinctly remember enjoying it in my baby bottle. Affectionately it's known as Hangover Soup, or simply macaroni and tomatoes. I've got a lump in my throat just writing about it. It's a motley mixture of hamburger, elbow macaroni, and tomatoes. Cultural variances may include salt, pepper, onion, tomato soup, and for the truly daring, a dash of garlic salt.

When I travel in Europe, Asia, or where ever, it is the memory of a warm bowl, still steaming, that my mother used to bring me that makes me want to come home. It's the ultimate comfort food. It's just not the same in China, India or Sweden, and God knows I've looked. I'm afraid some day I'll come home and I'll see it advertised in some high-end restaurant for some ungodly amount of money. That's when I'll know the end of the world will be coming.

Actually, you know, that squirrel idea might not be so stupid. It's all in presentation. Chittimo is squirrel in Ojibway. Chittimo chowder... natural, free range, hormone free... I like it.

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- ◆ A proven track record of improving student achievement.
- ◆ A broad knowledge of issues and trends in Aboriginal Education.
- ◆ A thorough understanding of Aboriginal Communities and Culture.
- ◆ A history of building positive working relationships with Aboriginal stakeholders.

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[footprints] Willy Hodgson

Saskatchewan nurse stood with pride and dignity as an Aboriginal woman

By Cheryl Petten

Willy Hodgson was born Christina Wilna Ahenakew Pratt on Oct. 20, 1935 on Saskatchewan's Sandy Lake reserve, now known as Ahtahkakoop First Nation. Growing up, she divided her time between the reserve and her family's home in nearby Shell Lake where her parents, Agnes and George Pratt, ran a farm.

Hodgson was very proud of her Plains Cree heritage and it was her desire that all First Nation people across Canada should feel that pride in their race.

She was inspired by the work of her uncle, Edward Ahenakew, who had earned a degree in theology and had spent three years in university studying to become a doctor before health problems forced him to give up his studies. Ahenakew spent much of his life as a missionary within First Nation communities in Saskatchewan, providing care for the sick while working to meet the spiritual needs of the people he served.

Following Ahenakew's example, Hodgson wanted to do what she could to improve the lives of Native people. She decided to train to become a nurse, and in 1953 enrolled in the Manitoba School of Nursing in Portage la Prairie. She graduated three years later, making her one of the first Aboriginal women in the country to become a registered psychiatric nurse.

It was while she was in Portage la Prairie that she met Bill Hodgson. The couple married and went on to have four children—Billy, Dean, Heather and Fern. The family lived in Manitoba and Quebec, then settled in Moose Jaw in 1967.

In the mid-1960s, Hodgson returned to school, completing a certificate in social work at the University of Regina. During her

studies she completed a practicum at Moose Jaw Legal Aid. It was during this practicum that she realized the judicial system needed to be changed to eliminate bias against Aboriginal people. That became another avenue she pursued in her efforts to improve the lives of Aboriginal people.

While her Uncle Edward had inspired her to become a nurse, Hodgson also followed her uncle on his spiritual path and dedicated herself to works within the Anglican Church. She chaired the church's Council for Native Ministries, now known as the Anglican Council of Indigenous Peoples, and was a member of the General Synod held in Waterloo, Ont. in 2001 where she was elected to the national eco-justice committee.

Like many of the people from Ahtahkakoop, she found a way to combine the Anglican faith with traditional religious beliefs, and helped form a bridge between the two. She strongly believed that everyone is equal in the eyes of God, and treated every person she met with kindness and respect, regardless of their station in life.

Hodgson was a very caring person, which was one of many of personal characteristics that combined to make her an excellent nurse. Her caring ways also served her well in a number of other professional roles she took on throughout her career, including social worker, rehabilitation-co-ordinator, therapist and employment counsellor.

Hodgson's concern for the people in her care was so great that when individuals had to be removed from their homes and there were no suitable placements available for them, she would take them into her own home. Some of these stays were short, while others lasted years, even decades, with these people becoming part of the Hodgson family.

Hodgson also did her part to increase the number of Aboriginal people employed by the provincial and federal governments, working for both the Saskatchewan Public Service Commission and the Public Service Commission of Canada. She was also involved with the Interprovincial Association on Native Employment, which works to promote employment opportunities for Native people, and was the first woman to serve as the organization's president.

She was also involved in the federal government's efforts to develop alternative dispute resolution processes to deal with residential compensation claims, offering her services as a Native Elder and facilitator.

Hodgson gave her time to a number of organizations, including the Angus Campbell Centre, a residential detox centre, and Moose Jaw Transition House, a shelter for women and children. Other organizations Hodgson was involved with included the Moose Jaw Aboriginal Women's Association, the Saskatchewan Mental Health Association, the Association for Community Living, the John Howard Society, Moose Jaw Legal Aid, the United Way and Saskatchewan Indian Federated College, now the First Nations University of Canada. She was a member of the Saskatchewan Legal Aid Commission and the Moose Jaw Police Commission and, in 1997, she was appointed as a lay bencher of the Law Society of Saskatchewan, a role she served in until 2001.

Hodgson received the Saskatchewan Order of Merit in 1994, the highest honor bestowed by the province of Saskatchewan, given to recognize excellence, achievement and contributions to the social, cultural and economic well-being of the province and its people.

In 1998, the Moose Jaw YM/YWCA and Transition House presented her with a Women of Distinction Award in recognition of her work on Aboriginal issues and her role as a community mentor through her work with a number of local organizations, including the United Way, the Moose Jaw Housing Authority and the Thunder Creek Rehabilitation Association.

In 2002, she was named a member of the Order of Canada in recognition of a lifetime of dedication to improving the lives of Aboriginal people.

Hodgson's dedication was recognized in yet another way in 2002, when the common area of a newly renovated seniors housing complex in Moose Jaw was christened The Willy Hodgson Life Enhancement Centre.

In recognition of Hodgson's work to promote equality and diversity in the administration of justice for Aboriginal people in Saskatchewan, the Law Society of Saskatchewan created the C. Willy Hodgson Award, presented to an individual or organization that, like Hodgson herself, exemplifies integrity, leadership and character and has helped advance equity and diversity in

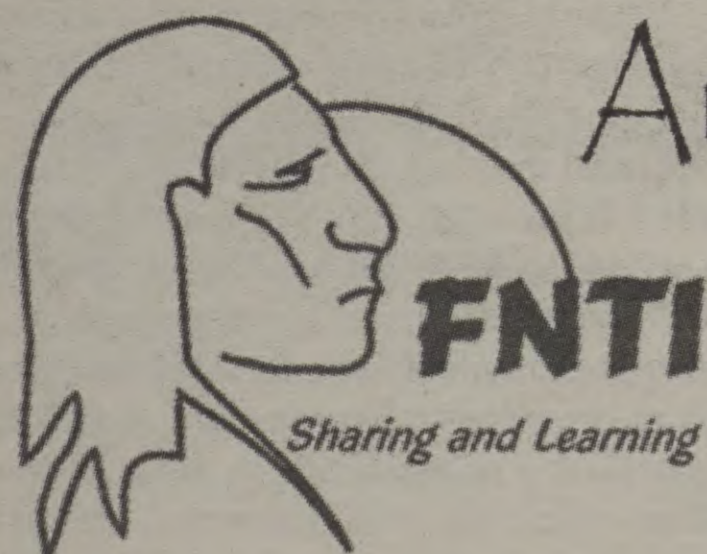


Inspired by an uncle, Willy Hodgson set out to minister to the health and wellbeing of her people at Ahtahkakoop in Saskatchewan.

legal education, the legal profession or the administration of justice.

Hodgson died on Feb. 14, 2003, at the age of 67 following a long battle with cancer. Those who knew Hodgson best remember her as a very intelligent and articulate woman who always found a way to see the good side of people.

Among her final words to her children was a reminder for them to stand tall, to be proud of who they were, to be proud of their Native heritage. This was a philosophy she had tried to instill in all the Aboriginal people she'd worked with throughout her life. As a Native woman who always stood tall, who never gave up and who blazed a trail for those who followed, she led by example.



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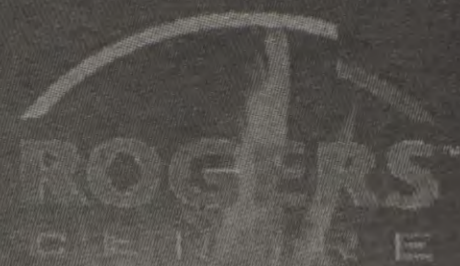
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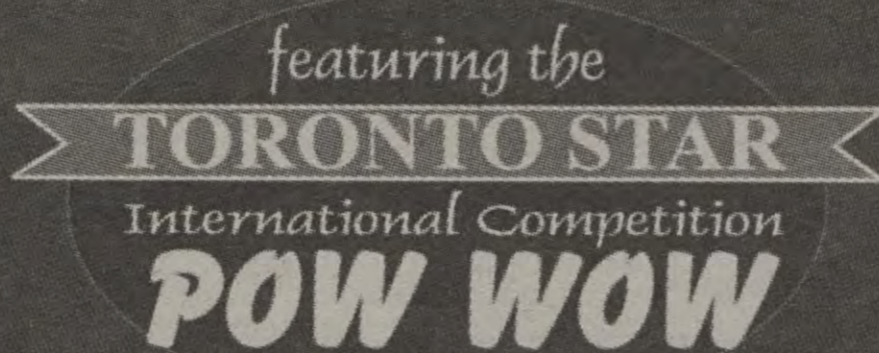
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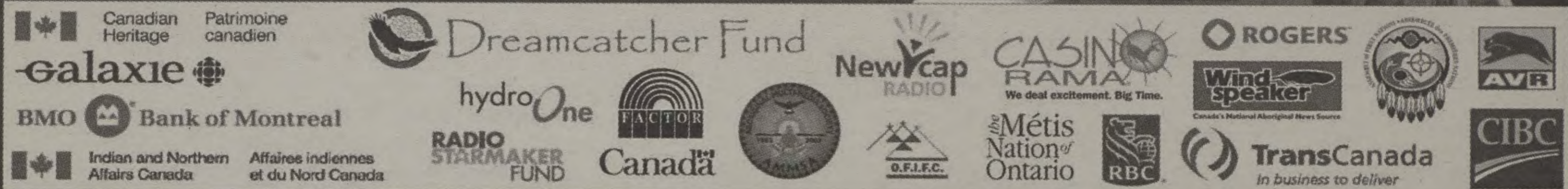
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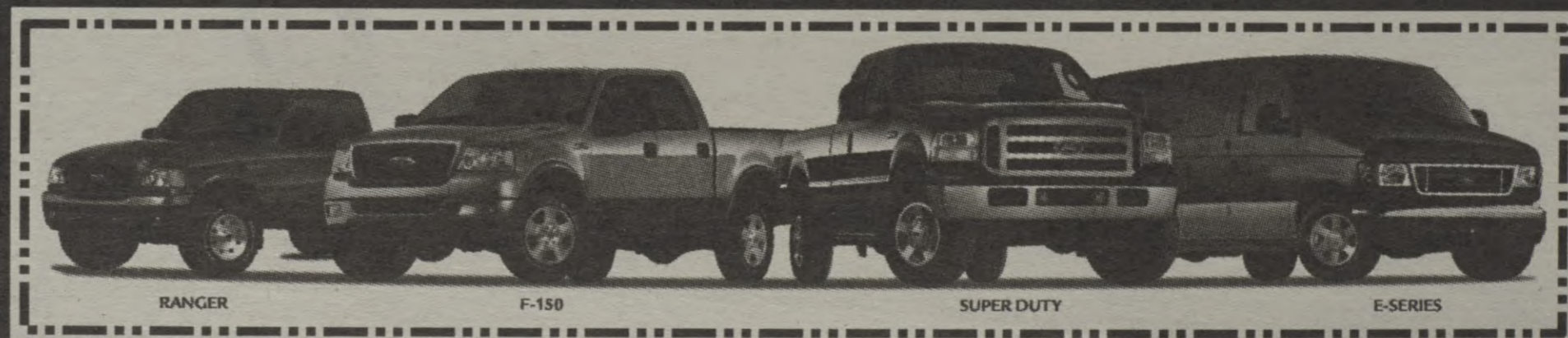
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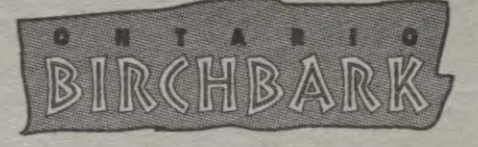


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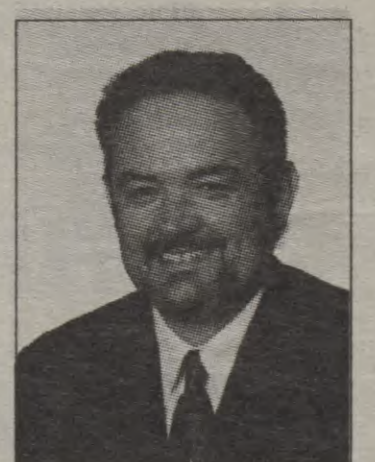
Marisha Roman
- Dragon Boat Racing
- Ontario



Dallas Soonias
- Volleyball
- Alberta

2005 National Coaching Award Recipients

Kelly Robert McGiffen
- Softball
- British Columbia



Stacie Roberts
- Tae Kwon Do
- NWT



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