

LANDS, RESOURCES & ECONOMIC DEVELOPMENT FORUM

FEBRUARY 15 TO 17 • 2022

KINA-GEGO-NAABADOSIN
EVERYTHING IS CONNECTED



FORUM REPORT



Ngo Dwe Waangizid Anishinaabe One Anishinaabe Family

**Debenjiged gii'saan anishinaaben akiing giibi dgwon gaadeni
mnidoo waadiziwin.**

Creator placed the Anishinabe on the earth along with the gift of spirituality.

**Shkode, nibi, aki, noodin, giibi dgosdoonan wii naagdowendmang
maanpli shkagmigaang.**

Here on mother earth, there were gifts given to the Anishinabe to look after fire, water, earth and wind.

**Debenjiged gii miinaan gechtwaa wendaagog Anishinaaben waa
naagdoonjin ninda niizhwaaswi kino maadwinan;**

The Creator also gave the Anishinabe seven sacred gifts to guide them. They are;

**Zaagidwin, Debwewin, Mnaadendmowin, Nbwaakaawin,
Dbaadendiziwin, Gwekwaadziwin miinwa Aakedhewin.**

Love, Truth, Respect, Wisdom, Humility, Honesty and Bravery.

Debenjiged kiimiingona dedbinwe wi naagdowendiwin.

Creator gave us sovereignty to govern ourselves.

**Ka mnaadendanaa gaabi zhiwebag miinwaa nango megwaa
ezhwebag, miinwa geyaabi waa ni zhiwebag.**

We respect and honour the past, present and future.

(Preamble to the Anishinabek Nation Constitution - as adopted by the Grand Council in June 2011) (UOI, 2012)

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Anishinabek Nation Leadership Panel

LANDS,
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FORUM
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ANISHINABEK NATION
LEADERSHIP PANEL

Climate Change is happening very fast all across the world. There is a growing dependence on fossil fuels which significantly contributes to greenhouse gases in our environment. Climate Change also affects agricultural and food security with changes in temperature; rainfall; pests and diseases; major variations in wildlife patterns and fishing populations; and increases in natural hazards such as flooding and forest fires that all impact First Nations. There is a pressing need to address concerns around climate change in order for our leaders, communities, and future generations to be able to make progress. We need to share knowledge and advocate for the future.

With Canada committing to net zero emissions by 2050, what does this mean to the Anishinabek Nation and what are your messages today?

Reg Niganobe, Grand Council Chief

The Anishinabae community has always adapted to patterns and changes in their surroundings, which is not a new discovery; planning and adapting to climate changes now is more prevalent. Continuing the dialogue and conversation with the government is important if the goal is to be carbon neutral by 2050.

Relationship building is key there are other issues to address including clean drinking water, older infrastructure, infrastructure shortages, and the need to adapt to ongoing changes. First and foremost, Canada and Ontario need to reconcile with Anishinabek Nation communities, which has been a very slow process to this point.



Diesel fuel and its use is a clear problem, and communities forced to use diesel would likely prefer an alternative fuel source due to its cost and 'dirty' source. There have also been offers to expand electricity to areas that are dependent on diesel, however it is a complicated issue that needs reconciliation. One opportunity is to invest in more effective ways to create and use electricity as an alternative to the reliance on diesel in many remote communities.

Travis Boissoneau, Regional Deputy Grand Council Chief - Lake Huron

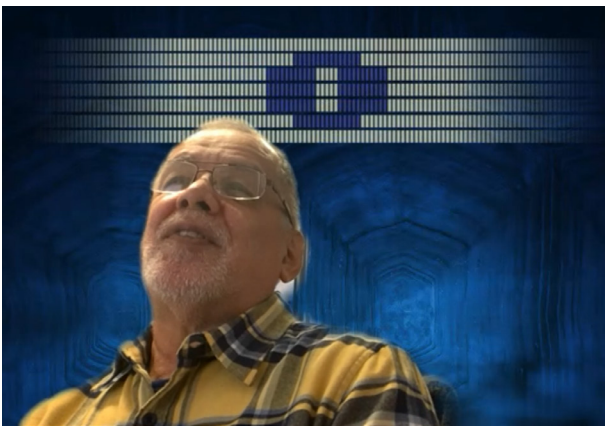
When looking at the commitments by the federal government, it looks positive and there is an advisory board that includes Regional Chief Kluane Adamek from the Yukon, who is well-versed on climate change with a strong focus on advocacy for Indigenous partners. Elected leaders have a responsibility to learn, monitor and figure out how to best prepare Anishinabek Nation community members.

Climate Change affects all people across all lands in different ways. The Anishinabek Nation along with over 3,500 plants and animals are linked to the Great Lakes and use this water network to survive. Changes, such as water pressure, can affect migration of aquatic species, large game and waterfowl, so it is critical to monitor how these changes are influencing the land.

Climate change isn't simply a portfolio file; it is something real that needs to be properly managed by elected officials in educating our communities and government. Finding partnership willing to join the conversation is very important to the overall plan, and can help provide guidance and expertise. Many post-secondary institutions and non-governmental organizations are willing to partner in this important work that affects everyone.

Melvin Hardy, Regional Deputy Grand Council Chief - Northern Superior

Industry has a large impact and greatly effects the land and relations with neighboring First Nations and communities. As a result, Indigenous stewardship is critical to the successful protection of the land. The impact of climate change, particularly around Lake Superior, where seasonal melt happens later than before is having a direct impact on communities harvesting in the area. Land use planning and the noting of flood times and thaws is crucial, where First Nation communities play a major role land use management and determining the effects of climate change.



Natural resources are key to mitigate climate change. Tree planting and keeping plants and waterways clean are so important as they act as filters for everyone. As people inhabiting this land, there has been little respect for Mother Earth - Greenhouse emissions, unpredictable weather changes like floods and fires, major deforestation. The land, air, and water have all been devastated and need protection. Indigenous people are uniquely positioned to affect climate change with their first-hand, ground-level observations, and thousands of years of experience and knowledge.





James Marsden, Regional Deputy Grand Council Chief - Southeast

Extreme weather advances, and changes in water pattern cycles, are making it more difficult to access safe drinking water especially when there are droughts. Around 74% of natural disasters between 2001 and 2018 were water-related including droughts and floods. The frequency and intensity of these events is only expected to increase. When disasters hit, it can destroy and contaminate entire water supplies, which has a lasting negative effect on First Nation communities.

Climate Change exacerbates water stress and areas of limited water access, which leads to increased competition and massive conflict. Rising sea levels are causing stress on global fresh water supplies and we can expect to see more developing countries face water shortages. Snow coverage is decreasing, glaciers are receding, permafrost is thawing, and the air temperature is increasing. Large ice shelves are falling into the ocean in Antarctica and this affects the amount of fresh water available to communities and all people.

Joe Miskokomon, Regional Deputy Grand Council Chief - Southwest

By starting to examine and investigate future technology needs, there can be opportunities discovered to reduce the amount of carbon emissions produced. Many scientists are looking at and documenting the effects of carbon emissions, but First Nation communities need to also be involved. First Nation communities cannot keep using standardized practices, but also develop and implement new technologies for the betterment and success of Anishinabek Nation.

Land prices in southern Ontario are skyrocketing beyond the reach of many First Nation members. In the scenario where a young person buys a home today with a 30-year mortgage, the Net Zero 2050 will arrive before this young person has been able to pay their mortgage, how will they meet the requirements of Net Zero? Will that have to retro-fit their entire home?

As Anishinabek Nation communities, the idea of acting smarter should be the focus and consider how the housing infrastructure needs to be established for the next 30 years, not just in this moment of time. Investing in early childhood, primary education and youth in the sciences will establish pathways for future success.

Resource Revenue Sharing (RRS) typically involves the federal and/or provincial government sharing revenue as the result of resource development or extraction. This is not a new topic as discussions previously took place between First Nations and sitting governments. The Government of Ontario recently announced their recommitment to exploring options to advance RRS opportunities with First Nation communities in the mining, forestry, and aggregate sectors.

With this recent announcement around RRS opportunities, what key information should both sides, Anishinabek First Nation and the government, consider in support of working discussions?

Reg Niganobe, Grand Council Chief

Resource extraction has been taking place in territories for an incredible amount of time. First Nations received little benefit, while others benefited greatly. Discussions that need to take place in this area shouldn't be policy-based discussions, but should be treaty-based to honour the treaties in place.

With the Robinson Huron Treaty appeal, a decision may come from this legal process and First Nation communities should refrain from making agreements until the Supreme Court of Canada makes a decision on the Restoule Appeal. First Nations should identify key priorities and goals from signing agreements for each community and the entire Anishinabek Nation. These agreements should aim to promote reconciliation by strengthening government-to-government relationships and enhancing social and economic well-being for First Nations. That isn't always the case, but that is what it should be built upon.

Travis Boissoneau, Regional Deputy Grand Council Chief - Lake Huron

The idea of a positive working relationship with both the provincial and federal governments for RRS is a great step, but conversations still need to happen before getting to that point. Financial health and wealth are good for people, but based on the way many First Nations operate, they would prefer to have land over financial resources. In regional conversations, communities learn from one another for best practices or even aspects missing from agreements. However, more discussions need to take place, including the annuity case for First Nation communities.



Melvin Hardy, Regional Deputy Grand Council Chief - Northern Superior

Many First Nation communities are getting involved in mining, forestry and other industries, but it is difficult when those industries end up roughing up the land. Regardless of engagement efforts with industry to educate and communicate to them about the land, most industry groups are supported by the government who often dictates their directives. At times, the provincial government is not advocating for First Nations, particularly when it comes to resource sharing.





The exploration of the land is when the contact should be made with First Nations directly, in order to have conversations and discuss the adverse effects of their operations. To lead these conversations, First Nations need to build capacity with community members, including skill training and partnerships, to pass on the information about what is happening on the land and the effects of the drilling. Right now, many areas in the northern Superior Region are contaminated and environmental assessments are wrong.

James Marsden, Regional Deputy Grand Council Chief - Southeast

Relationships should be built on treaty-based understanding, not policies developed by the provincial government, which do not always support First Nation communities. Southern Ontario First Nations are at a disadvantage when it comes to revenues shared from mining and forestry as a lot of that has disappeared from the area. There are companies looking for resources like gold and nickel for battery manufacturing, and an overseas company that wanted to explore the land as well. Ontario ends up handing out maps of the land, but should be strongly communicated or even enforcing international companies to consult with First Nations prior to any investigation or activity associated to the land.



Joe Miskokomon, Regional Deputy Grand Council Chief - Southwest

Southern Ontario has been stripped of its resources and have never been compensated. In terms of resource revenue in the southern regions of Ontario, it isn't about the upfront money the government received for mining, but more about the supply chain: The amount of taxation applied from licensing to extraction to the delivery of the finished product.

Anishinabek Nation Council Panel

History is so important for understanding and sharing knowledge of the interconnectedness and traditional protocols with the lands, resources, hunting, fishing, harvesting, and medicines for the Anishinaabe.

Can you share your knowledge or experiences on how climate change has impacted important traditional activities like hunting, fishing, berry picking or medicine harvesting? Can you share what changes in the environment you have seen such as changes in lakes, air quality, heat, fires as a result of climate change? How is climate change impacting some of the important activities on First Nations?

Gookmis Evelyn McLeod

From the time my father was young to where he was an adult with his own family, he was trapping. When I was very young, my father would bring back many beavers he trapped and would show us how to prepare the beaver, both for food and survival. He showed us how to clean these animals and how to smoke them; how to harvest all the different things that he was catching. He would talk about how in the future, this would be a gift.



At one time, you could take water from Lake Nipissing and it was so clear you could almost see the bottom of the lake. Many years ago when my father would go trapping along his trapline, he would bring water home but now the water is so polluted that one of these days, you won't be able to drink that water.

That is where we are now: You cannot drink the water from Lake Nipissing, but growing up, we would bring that water to the house for drinking and cooking. We didn't have hydro or the necessities we have in our homes now, and we would get our water from Lake Nipissing. My mother used to carry medicines that she would harvest from the land and my grandmother would use them when someone was ill in the area. They would get their own medicines back then, and while we still carry those traditions through the years and harvest some medicines still today, it is very different.

Nmishomis James Mishquart, Getzidjig Advisory Council - Northern Superior

The changes happening when industry comes into the area, makes me thankful that we have our frontline workers and leadership in place to raise red flags when necessary. When these projects happen, they discuss what they are going to do and if there will be alterations to the land. Our people have lived off the resources and land so it is very important we continue to monitor the environment and that Ministries are engaged with our communities and leadership.





As a language teacher, I can say there are many things our people have been through, but our leadership should be saluted. We have been through a lot, and we are still here and I am glad they are taking the position and advocating instead of simply continuing to do the right thing with the government on various issues.

Donna Debassige, Kwe-Wuk Advisory Council - Lake Huron

With climate change, we look around and see water receding on the shorelines, and forest fires, and it is hard to ignore; it is so devastating to everything and impacts sustainability. We look at sustainability; the environment, the people, the economy. When we look at the Anishinabek Nation and what we are doing, we have our people, our land, our language, our history, our traditions. We have all the ingredients to do this in an integrated way; in a good, positive, sustainable way. We have everything we need to do this our way. We know the environment and the climate and all of that; the history of this course. We also have people making their lives hunting or fishing and they know what is going on in the water. They have valuable history that could guide leadership on how to be more environmentally responsible and to address these disasterous issues. We have a lot to offer and we have to recognize our own abilities and strengths.

Evelyn Stone, Kwe-Wuk Advisory Council - Northern Superior

When we ask what's important to us, you know that climate change, and the environment and the water - these are all important. Lake Superior is very beautiful and she talks to us quite often when we have those big winds. She is saying to wake up because we have to protect our water. When we look at the balance, the medicine wheel, and the journey of life, we look at the four directions and how we as Anishinaabe people can come together and work together in unity to preserve what we have today. We are working in unity for the awareness of the environment and the protection of the water for future generations.



Lance Copegog, Eshkenijig Advisory Council - Southeast

We need to be resilient in the face of climate change. As young Anishinabek Nation people, we have a role to play. We look to our leadership to address the pressing challenges, and the biggest one [aside from COVID-19] is climate change. We also need to provide our leadership with recommendations by articulating our vision for the future. We all agree that our lands, water, and resources need to be protected. We are all responsible for protecting our inherent Aboriginal rights and titles. We as Anishinabek have the capacity and the willingness to carry this important work forward and I know the commitments from this gathering will require leadership by all of us to move that work forward successfully.

Invasive Species Centre

Sarah Rang, Executive Director

Deborah Sparks, Business Development and Communications Manager

The Invasive Species Centre in Sault Ste. Marie Ontario is a non-profit organization that has been around for about a decade whose goal is to prevent the introduction and spread of invasive species through the triple lens of the environment, economy and the people. We basically work in three main areas: trying to catalyze action and provide support for many area lands owners and managers on the ground in terms of working on priority species (invasive species in the forest, on the land, and in the water). We also look at priority pathways, which could be anything from firewood to travel pathways. We share knowledge in terms of partnerships, networks and webinars and work a lot towards building the case for investments in invasive species. Most of the land managers we talk to say that one of the biggest challenges in dealing with invasives is not having access to a regular source of funding.

Invasive species are introduced to ecosystems from outside of their native range and have potential impacts on ecology, the economy, and society. You may have invasive species in your community. We work on a large number of invasive species throughout the region including Asian carp in the Great Lakes. To date, Asian carp are not established in the Great Lakes although they are knocking on the door, in particular in Lake Erie. You will also see many invasive plants as well and in some communities, we are starting to see skin irritation from things like Giant Hogweed or Cow Parsnip. Ontario is a hotspot for invasive species in Canada with over 400 species.

Globally, we are seeing invasive species being a leading cause in the loss of biodiversity, second after habitat loss. We are generally seeing an increase in the number of invasive species around the globe, and certainly in Canada and Ontario, as a result of increased trade, travel, and industry. New pathways bring new invasive species as well as new highways, utility corridors, and disturbed land. Those conditions allow invasives to easily spread. We are also seeing that climate change is really lending itself to increasing the spread of invasive species.

The economic cost of invasive species is estimated to be tripling every decade with total reported costs of invasive species reaching a minimum of US \$1.3 trillion over the past few decades (1970–2017) and an annual average cost of US \$26.8 billion. These costs remain strongly underestimated and do not show any sign of slowing down.

A SPECIES IS CONSIDERED **INVASIVE** WHEN:



It's introduced to an ecosystem **outside of its native range.**



It has potential impacts on **ecology, the economy, or society** in its introduced range.



There are always a lot of ecological impacts on waterways, lands, species at risk and communities as well. Prevention at the early stage is important with invasive species control and while quick action will often prevent it from coming into new areas, if you aren't quick enough to prevent, then you can end up with small patches occurring. Those patches could then end up spreading which is where eradication needs to happen. Failing eradication, if those patches start to grow or spread, then you need to look at containment. The further along things go, the more the long-term potential impact on the economy, ecology, and people in a community.

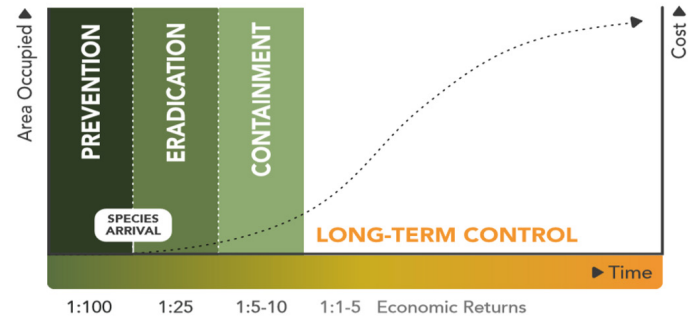
At a local level for municipalities and conservation authorities, there is an estimated economic impact of \$50.8 million that goes towards invasive species mitigation. The amount of expenditure does depend on the type of community and nature of the species being dealt with and most money is being spent in urban areas, followed by counties and townships.

Almost 80% of investments go towards control and management, with minimal investments happening with prevention. More investment in prevention could have significant positive impacts for mitigating long-term effects.

Invasive species can have a number of significant impacts on a community, including affecting Anishinabek people, lands and communities by creating changes in forests, lands and waters. This can also impact the interests and companies that are involved in forests, hunting/trapping, and fishing, by threatening native species. Some invasives grow so thick that they can block land corridors, water access, and water travel-ways used by animals, hunters, and fishers and crowd out plants and trees used for medicine, arts and crafts, ceremonies, and food. Invasive species can also physically take over sites that might be of importance like spiritual sites and culturally significant locations. Sometimes, trees that are valuable as windbreaks and shade trees to homes, especially with a changing climate, are also being damaged by invasive species.

With climate change we really are seeing an acceleration of the introduction of invasive species not only increasing in numbers and types, but the spread of invasive species as well. That is happening through a few different mechanisms including changes in weather patterns. Floods especially can take a little piece of an invasive plant and spread it on to another area very effectively. We are also seeing big changes in terms of weather. The health of lake ice is another major impact that is allowing better growth for aquatic weeds in some of the lakes, as is the lack of a prolonged cold winter snap that is allowing some of the forest

It Pays to Invest in Prevention



THE INVASION CURVE shows the stages of invasive species management from pre-arrival (prevention) to long-term control. After a species is introduced, management costs increase and likelihood of eradication decreases as time passes.¹

pests to spread further north. We are also seeing melting sea ice opening new paths as well as another interesting pattern where carbon dioxide in our atmosphere continues to rise, which would normally make plants grow faster and be a good thing but we are seeing some impacts in terms of herbicide use and the ability for carbon dioxide to change the effectiveness of herbicides as a result of this. Not all communities want to use herbicides and climate change is actually impacting the use and effectiveness of herbicides, which is a problem in the long run. Across the globe, we are also seeing changes to the cold tolerance of some insects. These are significant impacts and it is clear to see that there are big changes ahead.

Invasive forest pests are a growing concern, including some newer to Ontario including hemlock wooly adelgid which creates white sacks on the underside of the hemlock branch and can significantly damage hemlock trees. Emerald ash borers are a beautiful green colored bug, but they are doing significant damage to millions of ash trees across Canada. Oak wilt is not yet in Ontario, but it is making its way north through the United States and affects the way an oak transports water through its root system and can actually kill off an established and healthy oak tree fairly quickly.



This was a big defoliation year in Ontario and some of that can be attributed to the Spongey Moth that used to be known as the Gypsy Moth. Throughout its lifecycle, this species of moth can strip the leaves from a healthy tree system leaving it challenged and vulnerable to other pests and diseases. A record-breaking number of 1.77 million hectares of Ontario forests were eaten by these caterpillars in 2021. Beech Leaf Disease, Hemlock Wooly Adelgid, and Oak Wilt are also spreading.

The Invasive Species Centre and Anishinabek Nation are developing a partnership geared towards enhancing the prevention and management of invasive species. We are working to understand invasive species needs; specifically what resources communities might need, and how we can help provide the right tools and support. We are also interested in discussing and supporting invasive species projects in individual communities and across First Nations communities.

We have been working together for a couple of years. The Anishinabek Nation supported the northern Ontario phragmites project vision to prevent the spread of invasive phragmites to northern areas. Phragmites are the large common reeds that you see along the side of the highways that often take over wetlands. As part of the Invasive Species Centre’s 10-Year Anniversary, we have been trying to recognize the efforts of smaller communities towards





mitigating invasives who have been doing some truly amazing projects with even more amazing results. The Invasive Species Center awarded 24 microgrants of \$1,000 each to a handful of projects throughout the province.

We also host an Invasive Species Forum each year, which is a good way to learn about invasive species. There has been some really cool work done using drones to map out invasive species as well as some ways to develop samplers to help identify zebra mussels. These samplers are a good way to help get youth engaged at an early point.

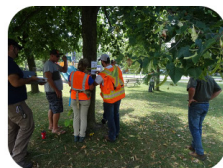
We are also the coordinator for the Green Shovels group and have gotten together to develop a phragmites framework to support the improved coordination and implementation of phragmites management in Ontario. We have also helped develop innovative new tools, including web cams to monitor wild pigs and drone and mapping technology to help improve the coordination, development and implementation of new invasive species tools and techniques that can help meet needs identified by land managers.

There is also the Phragmites Framework project that we are involved with that provides a comprehensive vision for collaborative action on phragmites at a provincial scale, including prioritized actions. We have paired this up with cost/benefit analysis and community support to help build a business case for investment and to-date, we have supported over 15 local projects. We are looking at creating a new financing model for a collaborative outcomes-based financing structure that would allow everyone to work together to more effectively manage phragmites, while ensuring that the financial burden does not fall on any one entity alone.

The Invasive Species Centre and the Anishinabek communities should continue sharing community science and community support. It is about training community members to detect, report, and respond to invasive species. It involves an eyes on the ground approach to be able to get that early jump on a new invasive before it spreads. This approach can be very effective in terms of slowing the spread of invasive species.



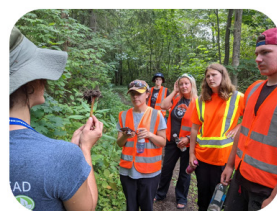
2019 Manitoulin EDRR



2019 OW Qualification Course



2019 HWA Site Tour



2021 Youth Rangers Training



2021 Sault Naturalists Training



2019 Domtar Site Visit

We are currently investigating the potential for running a pilot training program on forest invasives. The Invasive Species Center has worked on the Early Detection program with many communities across Ontario to provide invasive species knowledge and tools; inform communities of incoming threats; and help coordinate stewardship efforts with local organizations and volunteers to remove invasive species by linking them with partners, invasive species resources, and/or volunteers.

We have been very interested in some community science work on the water, and have been working in partnership with the Federation of Ontario Cottagers' Associations & MECP (Ministry of the Environment, Conservation and Parks). Many of you may have zebra mussels or quagga mussels in your inland lakes and one of the new ways that we are trying to monitor for them is with eDNA. You take a syringe, suck up a little bit of water and review the eDNA sample to see if there are zebra, or quagga mussels there, as well as a whole range of other invasive species. These results support lake management decisions and help mitigate additional spread through watercraft & other AIS pathways.

The Invasive Species Centre is also launching a new pilot training program on forest invasives. The course provides a comprehensive look at some of the harmful invasive species that currently threaten forest health. Each lesson focuses on a species' identification, dispersal, impacts, and management and can be completed on-line or in-person. If desired, the courses can even result in certification. This is a good tool for forest and land managers, as well as people looking for in depth knowledge about forest pests. The course is designed to help people identify, report, and manage five major invasive species including: White Pine Blister Rust, Dutch Elm Disease, Emerald Ash Borer, LDD (Gypsy Moth), and the Hemlock Woolly Adelgid.

Dish With One Spoon: Wampum Belt Teaching

Alan Corbiere, Assistant Professor

York University, Department of History

The goal of this presentation is that I want to work through and contemplate the origins of the Dish. I want to gain a greater appreciation of the metaphor of the Dish; remember that this is symbolic. I also hope to gain understanding of the geographical extent and the temporal duration of the Dish. How long has this been used as a metaphor and how far and wide do people understand this metaphor? Lastly, I would like to consider whether it is a territorial or peace agreement.

I first heard about this from Jake Thomas. When I went to University of Toronto we often had him come to U of T and we would also see him at Trenton University. He was a remarkable man; apparently he could speak all 6 of the Haudenosaunee languages but further than that he would recite their great law and I know he could do it in Cayuga so I'm assuming he could recite that law in all 6 languages, but the remarkable thing about that law is that it took 10 days. This is a remarkable man and one of the Cayuga chiefs. In 1993 he provided the following to the royal commission on aboriginal peoples and this is his understanding





as was handed down to him by his elders about the Dish. “We should only have one Dish or bowl in which will be placed one beaver’s tail and we shall all have equal right to it and there shall be no knife in it, but for if there be a knife in it, there will be danger that could cut someone and blood would thereby be shed.” This one Dish or bowl signified that they make their grounds one common track and all have co-equal rights to hunt in it. The knife being prohibited from the bowl signifies that all danger would be removed. Keep those in mind that there is a dish or bowl and that no knife shall be there.

So here on the right is Kahkewaquonaby and he was known as Sacred Feathers. In English, he was known as Peter Jones and he was a Methodist missionary. He was Anishinaabe from the credit and he wrote a book called “The History of the Ojibwe people” with the special reference to their conversion to Christianity. He has quite a bit of the treaties in there and he explained that the first treaty between the Haudenosaunee and the Anishinaabe; this was the first treaty between the 6 Nations and the Ojibwe. This treaty was made many years ago when the great council was held at the East end of Lake Ontario. The belt was in the form of a Dish or bowl in the center which the chief said represented that the Ojibwe and 6 Nations were all to eat out of the same dish; that is to have all their game in common. In the center of the bowl were a few white wampums which represented a beaver’s tail. There is no mention of the knife, and he doesn’t really mention the spoon. He does mention the beaver’s tail and the dish and that is co-equal right to the hunting territories.



When I started reading more and more I started seeing that there is a war pipe and a peace pipe as well as a peace belt, a wampum belt and there is a war belt. Back in the earlier days there was a kettle of peace and a kettle of war as well. This started to really make me think more about what the metaphors are because there is this dual aspect all the time.

So earlier on there is the Feast of the Dead and it has many of the elements in it that I want to share. These were Huron Wendat people that were most famous for this ceremony; it was a grand ceremony with thousands of people there, and people from all over would bring the bones of their deceased and they would clean those bones up and they would wrap them in beaver robes and they would put them all in one common grave or ossuary. The Huron called it Yandatsa, the French called it the Feast of the Dead, but the Huron called it Yandatsa, meaning Kettle. So they had all these metaphors that went with it, so when they said they stirred the ashes beneath the kettle it meant to hasten the arrival of the Feast. And if they overturned the kettle, it meant they decided against having a Feast. In 1636 the Huron had groups of 4 people of the core, people of the bear, people of the deer and people of the rock but they couldn’t come to agreement, there was

some dispute, some internal disagreement so they held off and they were going to hold off on having the feast, but then they decided that two factions had two different feasts so they said the kettle is divided.



At one point the Nipissing people attended the feast and they liked it so much that they hosted it as well and they added their own flourishes. When I talked about looking at possible origins of this metaphor, the dish, this is one of the places that might have been one of the origins of that, but I haven't proven that, that is just my current thinking. There is a description of this ceremony, saying they

lined the burial pit with beaver robes. These individuals covered the bottom and sides of the pit with forty-eight robes. At ten beaver pelts per robe, this represented more evidence of the Wendats' material devotion to the dead. Forty-eight beaver robes, with 10 pelts in each of them, you can see how massive this would be for the amount of beaver in that pit and that isn't even talking about individually wrapped bones. They were also wrapped in beaver skins. So, we have this pit that looks like a bowl and all the bones of our ancestors and people that could have been our enemies before, or our allies, are all mixed together and wrapped in beaver hide, instead of the beaver tail. There are a lot of parallels there.

In 1690, after these victories the Anishinaabe started to push back. Initially, the Haudenosaunee started to push west and north and then we regrouped and we pushed them back and we ended up having some significant victories. In 1700, a deputation of Anishinaabe went down there and they said the Haudenosaunee are the ones that wrote to the Indian Affairs in Albany prior to the great peace in 1701. A fanciful depiction of the feast, but this is what the French governor Louis-Hector de Callière had said in 1701. This may be a time when the belt was given, and he said to all that had assembled, the thousands of people from a number of different nations: "having one and all placed your interests in my hands, that I can have you all live in tranquility, I therefore today ratify the peace agreement that we have made. As I am determined that there be no more talk of the attacks made during the war, and I gather up again all your hatchets, and all your other instruments of war, which I place with pin in a pit so deep that no one can take them back to disturb the tranquility that I have re-established among my children and I recommend to you when you meet to treat each other as brothers, and make arrangements for the hunt together so that there will be no quarrels among you. I attach my words to the collars (what the French called the wampum belts) I will give to each one of your nations so that the elders may have them carried out by their young people, I invite you all to smoke this calumet which I will be the first to smoke and to eat meat and broth that I have prepared for you so that I have like





a good father the satisfaction of seeing all my children united.” The import part to show and stress is that the governor gave a collar to each nation there. It sounds like he could have given, it is made to sound like there may have been 30 there, so he may have given out 30 collars, or the dish with one spoon, or he could have just given plain wampum belts. This is something I am trying to pursue further. All these nations understand or have heard about the dish with one spoon, and eating out of one dish and sharing their lands in common.

Aupaumut, a Mohegan chief in 1791 was sent on a mission to go West from his country. He was sent by the Americans, and Brooks quotes him saying: “Muhheakunnuk our nativity’ as the place where his ancestors ‘agreed to kindle a fire’ and ‘hang a kettle whereof they and their children after them might dip out their daily refreshment.’ Algonquian identity was grounded in the place where you lived, the pot that fed you. Each village was both a ‘kettle’ unto itself and a part of the larger common pot that linked the communities together.”

There was a 6 Nations Chief Joseph Brant who tried to unite all the nations together after the American Revolution. He reportedly gave a wampum belt to the Anishinaabe, a friendship belt, but here in 1786 at Brownstown which was the council fire of the Western confederacy. Brownstown was south of Detroit and the Huron were the uncles of the Western confederacy and the Odawa, Ojibwe, Potawatomi and all these were brothers and elder brothers. This is another part that we have to research further, this western confederacy and the notion that the central council fire at Brownstown is where all these belts were kept because the uncles of the confederacy, the Huron, were entrusted with keeping many of these belts. Joseph Brant talked at that and it was recorded and he said “We have been told that such part of the country belongs to the 6 Nations, but I am of the opinion that the country belongs to the confederation of Indians in common. If we say such part of the country belongs to one nation and such a part to another, the union cannot subsist and we cannot more effectively serve our enemies whose whole aim has been to divide us. Upwards of 100 years ago a moon of wampum was placed in this country with four roads leading to the centre for the convenience of the Indians from different quarters to settle to hunt here. A dish with one spoon was likewise put here with the moon of wampum, this shows that my sentiments respecting the lands are not new.” He is talking in 1786, but remember what I read about the 1690 council at Michilimackinac; it is almost 100 years since the mention of hanging that moon of wampum over the straights between Lake Erie and Lake

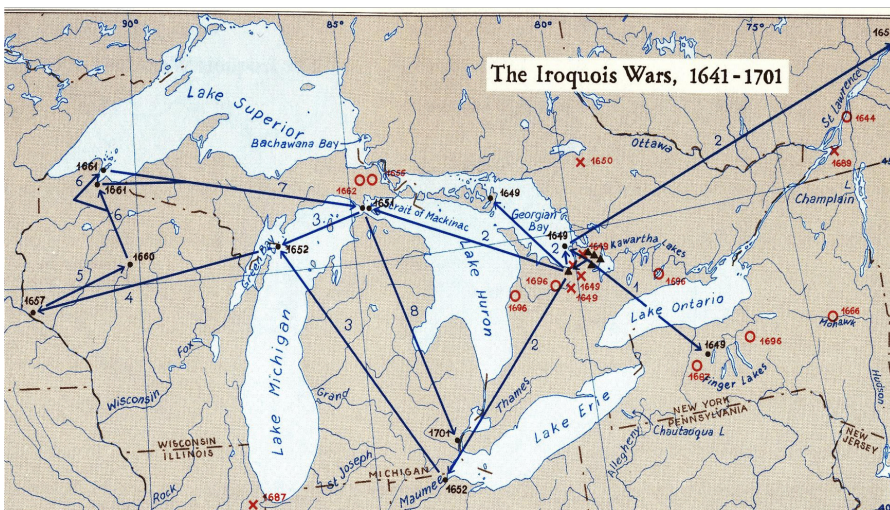


Huron and that moon of wampum was to mark the boundaries there. Here he is bringing that back up because the Haudenosaunee people maintain that understanding. There is a lot more to understand and look at as we bring this to our leadership and elders, and to see how many people actually recall these or have heard different ways that this was put. The other thing I mentioned at the beginning is looking at how we enact this concept of the dish, having a common dish, and we call it setting aside a plate. Again, there are two ways of doing that feast: one is when the food is all laid out, then one dish is made from all of that food, and the other is everyone gets served and then everyone takes a bit of their dish and puts it back in that one common dish for everyone.

In 1840, there was a Great Council that took place at Lake Superior where the fire was kept burning in Sault Ste. Marie. Peter Jones wrote in 1861 that the council fire is at Sault Ste. Marie but it had no emblem because there the council was held. That is the first symbol on the belt. The council fire at Manitoulin has an emblem of a beautiful white fish, who should watch the fire as long as the world stood. Peter Jones adds in 1860 that white fish signifies purity or a clean white heart; all of our hearts ought to be white towards each other. In 1840, they also state opposite the island of Penetanguishene they placed a beaver to watch the fire. Jones adds that the beaver denotes wisdom, that all the actions of our grandfathers were done in wisdom.

At this point, Yellowhead stated that the bowl was currently being emptied by the Caughnawaughas. Peter Jones adds that there are dish and ladles to indicate an abundance of game and food, but also that the white reindeer represented superiority. The fifth one, at the River Credit, a beautiful white-headed eagle was placed on a very tall pine tree in order to watch the council fires and a dish was placed at the Credit. Jones says the same thing here, but that the eagle actually denotes watching and swiftness in conveying messages. The eagle was to watch all council fires of the Ojibwe and 6 Nations fires and if there was

any trouble, the eagle was to fly to that white reindeer at the Narrows and then fly to the beaver at the island opposite Penetanguishene, and then to the white fish at Manitoulin and then to Sault Ste. Marie to deliver the news. That is what the process was.



The fifth mark represents the Council Fire which was placed at the River

Credit where a beautiful white headed eagle was placed upon a very tall pine tree, in order to watch the Council Fires and see if any ill winds blew upon the smoke of the council fires. A dish was also placed at the Credit. That the right of hunting on the north side of the lake was secured to the Ojebways, and the Six Nations were not to hunt here only when they come to smoke the pipe of peace with their Ojebway brethren. This is the part that the





people of the Credit now are trying to exert and the Haudenosaunee Six Nations people are trying to through the Nanfan legal court case are trying to enforce. This is where the disagreement is starting.

According to our Anishinaabe history, the 5 Nations, the Haudenosaunee came up and attacked us and they sent us North and West for a little while, but we regrouped and then we fought and had significant battles and we chased them south, back south of the Great Lakes. That is our version of the history and that is why we say that our people ended up at southern Ontario. Our people ended up on the north shore of Lake Ontario and Lake Erie and we were the ones that by conquest took the place and so you will hear this terminology used because in the Nanfan Treaty, that is one of the Haudenosaunee assertions; that in the Nanfan Treaty, we took that area by the sword and conquered it. What they are ignoring is that by this time, we took it over and that is going to be a place for a bit of dispute.

In council, a number of times, Paudash had gone to New York and he said in 1827: “during the lifetime of Colonel Claus we were directed to communicate to him through the Superintendent at this post any complaint or grievance under which we laboured. Father – we have therefore not to state that our brothers of Cachnawga (Caughnawaughas) and of the Lake of the Two Mountains, having exhausted their own hunting grounds, are encroaching on ours and destroying the beavers.” In 1828, he went back again and said that he had: “come to ask his great father some assistance.” He also stated that the Grand River Indians were still making incursions on their hunting grounds. Although we had this dish with one spoon, the idea was that you could feed yourself, but you couldn’t take the hides of the beaver or the otter or whatever fur bearing animal and pick them. George Copway Gaagigegaabaw ended up writing about this. His father was a Crane Clan Chief who was born at the mouth of Trent Zaagidajiwangong. He



states that the Mississaugas come from the north shore of Lake Huron where the current Mississagi First Nations is. He said “no one was allowed to hunt on another’s land”. One of the stories that he writes about in his autobiography says when he was a young man, him and his father and his uncle went to go visit their trap lines, their territory, and as they were going, it was the winter time and they saw some tracks, so they followed the tracks and they saw smoke billowing in the distance, so they went up to it and when they got to that fire they saw a number of men standing around and those men actually had their furs already put into bails. He didn’t recognize those people and they weren’t of his band, so Copway says his dad tried to talk to them and they were Mohawk so what his father did was they sat on one side of the fire and the Mohawks were on the other side. Then his father crossed the fire and grabbed those bails of fur and put

them on his side of the fire and sat back down. They couldn't understand each other with nobody speaking a common language, but the meaning was understood; the men left and Copway's father kept those furs.

At Manitoulin, we also carried this tradition of the dish. I just read a book by Aimée Craft called "Breathing Life into the Stone Treaty" which is also called Treaty One. She recorded and worked with a lot of elders there and the elder Victor Courchene talked about what the Treaty meant and he said: "One old man, much older than me, said his grandfather told him about the Treaty and how it was supposed to work. He said it is like a plate and the resources were on the plate. The white man was invited to come and eat from that plate together with the Anishinaabe. This is how he understood the Treaty. They never gave up anything". If we think of the plate or the dish or the bowl, and it has so many ladles around it, or if it just has one ladle, if it is the dish with one spoon you have to take time and care and take turns with one spoon; but if you have a lot of ladles then lots of people can come at once.

The teachings of the dish with one spoon can help with working on relationships today. In a sense, we are already doing this when we have our community feasts, but usually the spirit plate that people set aside is one that is done for the ancestors, to feed the spirits. The other thing is that there is a that different feast, that clan feast, and that's when you actually have the two ways of making that. One you have a separate dish for them and the other one, everyone puts a bit from their dish into one pot so you are literally sharing back one thing. We think of this dish with one spoon as the land; we are taking from the land, all of us, and we are giving thanks when we do that, and that is part of the teaching.



Climate Change and Food Security Study

Cynthia Westaway, Director - Westaway Law Group

Brett Campeau, Counsel - Westaway Law Group

LANDS,
RESOURCES &
ECONOMIC
DEVELOPMENT
FORUM
2022



CLIMATE CHANGE AND
FOOD SECURITY STUDY

We were asked to be a part of a project with the Anishinabek nation, we have been very fortunate to do some of these traditional teachings and knowledge work across Canada, in the West, in Saskatchewan and Manitoba most recently as well as with the Dene in the north. We worked several years with the Anishinabek nations on some of their bigger cases, going to the Supreme Court and making sure they spoke up on big issues, like climate change. We were asked to start support for this project which is around food security and how the impacts of climate change on our nation. I am doing this with my colleague Brett Campeau who will do the presentation today and I will jump in and out a little bit. Brett is a lawyer that has practiced out of BC and trained and done expert work mainly on the environment and lands in BC and special courses in Montreal. He was a caribou biologist before he decided to go back to law school.

In order to build resilience in First Nations communities and to help adapt to climate change, it is important to assess the vulnerability of different First Nations to the different climate changes they experience. This can be done partly by conducting vulnerability assessments. We see that many First Nations communities across the country are already beginning this kind of work and it is very helpful to gather information about the impacts and the different concerns and priorities of the member First Nations. We are looking at doing a region-specific vulnerability assessment, because this is a very useful tool to identify how a region is expected to be most impacted by climate change; it is helpful to inform strategies for adaptation and resilience building. Finally, we know that these region-specific approaches to vulnerability assessments are very helpful to identify and target adaptation measures to the most vulnerable areas within the Anishinabek Nations, and to target those key concerns and the different member communities.

We have largely completed our literature review, where we went and looked at different research articles, studies, and reports through library databases and internet searches to identify some of the common themes and regional differences for climate change impacts on food security. I have listed some of the key sources that we have identified and reviewed. There were a number of them, and there is a huge amount of information out there, but a lot of it is First Nations specific, and doesn't necessarily adopt a regional approach. For us a lot of the work was going and looking at these specific studies and study the knowledge from specific First Nations and then trying to extrapolate that and try to understand the regional differences that exist.

To date, we understand that three interviews have been conducted with knowledge holders in the different communities: one from a Northern Superior Region elder

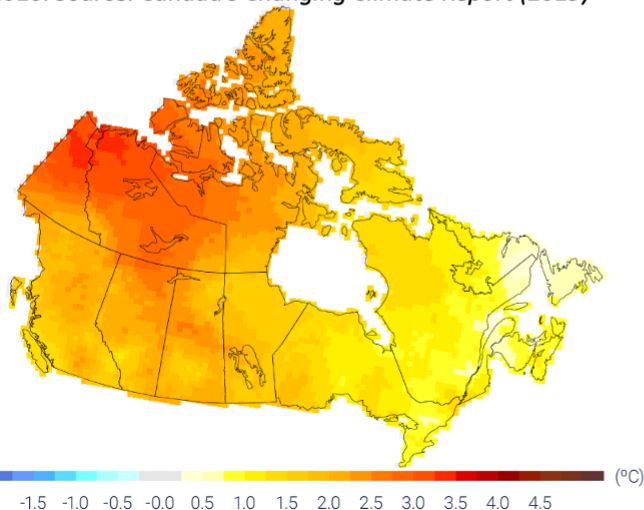
of Pic River First Nation, one from Garden River First Nation in the Lake Huron Region and another from the Lake Huron Region from a member of the Wahnapiatae First Nation. We are also in the process of delivering surveys; we have a link here that we encourage any Anishinabek members to visit and you can fill out this survey to help contribute to this project, and we can integrate your responses into our final report.

The final component of the project was us delivering a presentation and also completing a final report which will synthesize the results from our literature reviews and from the different surveys that will be conducted. We will prepare this report and present it to the Anishinabek leadership, and then perhaps we will deliver some kind of reports from other products to each of the different member First Nations, or provide reports that are tailored to each of the specific Anishinabek regions.

This map, shows changes to mean annual temperatures across Canada over the last several decades. There has been an increase of at least a couple degrees Celsius in temperatures across the country, with more pronounced warming in more northern parts of the country. Climate change is already having significant impacts on lands and waters across Canada and that is having important consequences on food security. These climate change impacts will combine with those from other human activities, things like resource development including forestry and mining, hydroelectric development, and oil and gas developments. These impacts will all combine and result in, what is referred to as cumulative impacts or cumulative effects on the environment. Some of these key impacts we know will include impacts on plants and wildlife, which in turn will impact the ability of the First Nations people to harvest wild foods, impacting food security. Climate change's cumulative impacts will affect the predictability of the weather and the environment, which will in turn affect the ability to hunt and harvest and engage in traditional activities on the land.

Overview of Climate Change and Food Security Impacts

Observed changes in annual temperature (°C) between 1948 and 2016. Source: Canada's Changing Climate Report (2019)



Climate Change is already impacting lands and waters, with important consequences for food security

Impacts combine with those from other human activities, like resource development → **“cumulative impacts”**

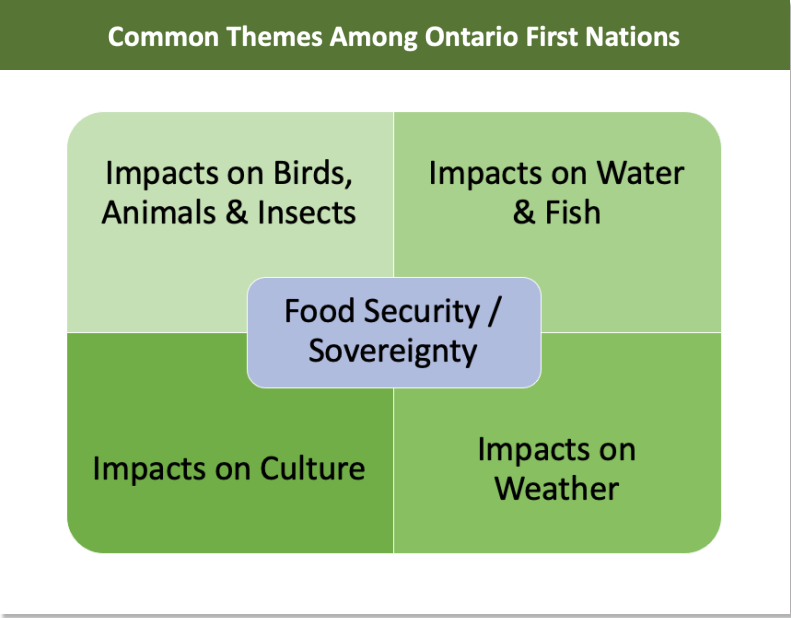
Key Impacts:

- On plants and wildlife (wild foods)
- On predictability of weather and environment (for hunting, etc.)



There are four common things that have been identified in our literature review among Ontario First Nations on how climate change is impacting their food security or food sovereignty. The first was impacts on birds, animals, and insects, or wildlife generally. The second was impacts on water and fish. The third impacts on weather, and the fourth impacts on culture.

For the first theme, we have seen from the studies we have reviewed, that there are both impacts on wildlife habitat and impacts on wildlife health that are of concern for food security. For wildlife habitat, we see that there is evidence of an increased frequency or severity of forest fire and pest infestations, which of course will have an impact on the boreal forest environment and the wildlife that live there. We also see important changes on the average temperature and precipitation across Ontario and that had led to changes in the timing of seasonal events, which of course affect the quality of wildlife habitat and their migration and other behaviors which are often dependent on seasonal timing. These different changes related to habitat related to climate change have resulted in a decrease in habitat quality in some cases, and habitat fragmentation, especially when you look at climate change impacts with those other cumulative effects from activities like forestry and mining. These different changes to wildlife habitat make the land less suitable for hunting and trapping, which reduces food security. For the impacts of wildlife health, we have seen increased competition from other non-native species. We also see a greater risk of disease spreading through wildlife populations, and this is connected to climate change, partly because we see many changes with warming temperatures; many different pests are vectors for disease and are able to expand their efforts northward into new environments. Those changes in seasonal timing for the different types of wildlife which often affect their behaviors. Beavers for example are dependent on different environmental indicators such as the freeze and thaw, which if they change, will affect the ability of those beavers and other wildlife to do what they do. So there are challenges related to changes in seasonal timing. In all of these things, if they caused a decrease in the health of wildlife that of course would mean fewer healthy animals are available for hunting or trapping and that will in turn reduce food security.



With our second key theme, we identified the impacts on water and fish. We see in this theme both impacts on water quality and impacts on fish health. For

water quality, we have reviewed studies that document knowledge of increases in average water temperature, and how this has affected oxygen levels in water to the detriment of many cold-water fish species, which rely on colder water and higher oxygen levels for a higher quality in their habitat. We have also seen changes in seasonal timing for freeze-ups and snow-melts, which affects water flow and the quality of water that way. There is also increased evidence of erosion, again associated with the cumulative impacts of land clearing activities and climate change too, through increases in severe weather and flooding for example. This increase in erosion leads to an increase in sediment and contaminants in water bodies, which will decrease water quality. These things, with the reduced water quality, has impact on the availability of good drinking water, and water for recreation purposes and fish habitat. For fish health, we have seen evidence of increases in competition from non-native species. We know of species like zebra mussels that are moving into different lakes in Ontario, and there are various other aquatic non-native species, invasive species, that are moving in and interrupting the natural balance that exists in those ecosystems. We are also seeing an increase in the risk of diseases spreading among fish populations, and changes in habitat and seasonal timing for activities like spawning. These different impacts have reduced fish health and that has meant there are fewer healthy fish for consumption among Anishinabek members. This is an interruption in food security among many communities.

The third common theme we identified were the impacts of weather. In this category we discussed things like observed changes in weather, temperature, and precipitation and more generally, impacts on the relationship between Anishinabek Nation people and the land. For the changes in weather, we see more frequent hot days in the summer, longer summers, later onset of the winter cold which has impacts on ice formation on different water bodies, and also earlier springs and snow melt in many cases. More generally, we have seen rough winds and increases in the frequency of severe weather. All of this taken together, with these observed changes in weather, we have also seen that weather is becoming more difficult to predict and this affects the ability of harvesters to go out on the land safely. For core impacts on the relationship with the land, we see that with these changes in weather, there is a loss of opportunities of ice fishing and the use of ice road related to changes in freeze-ups and thaw. There is evidence of creeks drying up, more frequent and severe flooding in communities, and also those changes in seasonal cycles that we have observed which affects the behavior of different plants and animals. One of our interview participants referred to confusion among animals; for instance, beavers are being affected by changes in the timing of freeze-up which has changed the overall behavior of beavers; they weren't necessarily able to respond to changes in the environment as well as they might have under more ordinary climate circumstances. These climate changes are affecting the ability of animals to predict their environment, and that affects the ability of Anishinabek Nation members to harvest effectively.

The fourth and final category, or key theme, that we identified is impacts on culture. We know that for Anishinabek Nation people, the concept of living a good life, or living well in relationship with all of creation, is central to all Anishinabek Nation way of being and Anishinabek cultures. It is important among Anishinabek Nations people to recognize and respect the kinship and relationship that exists between creatures and that of the world and any loss of the interconnectedness that might come from climate change and changes to the environment could eventually lead to a loss in Anishinabek identity and culture. Of course,



culture is also very important for us to build resilience and adapt to change. We know that Anishinabek Nations and communities have lived in harmony with the environment since time immemorial, so there is already great resilience there, and a great understanding of the environment that can be leveraged to respond to these different changes in climate that we are seeing. However, with the changes in climate, there are fewer opportunities to participate in traditional practices and for youth to learn their culture. It might not be as easy to go out onto the land to practice those traditional teachings and harvesting activities like there once was, and this can be a threat to continuity of traditions or teachings. In any event, it is important to maintain and reinforce all those on the land practices, traditions and relationships to the land that are so important to Anishinabek Nation culture, and this is despite the changing environment. We know that the Anishinabek people have been resilient in the face of change in the past, having dealt with it for millennia, so it is important to leverage this to build resilience to the future changes they are going to face.

Regional Differences Within Anishinabek Nation

	Number of First Nations
Northern Superior Region	9
Lake Huron Region	18
Southwest Region	4
Southeast Region	8



Image Source: https://www.anishinabek.ca/wp-content/uploads/2020/04/AN_Book.pdf

We are examining the key regional differences that exist between Anishinabek Nations. We'll begin with the northern Superior Region. We know that because climate change is having such important impacts on the northern parts of the globe, that the northern Superior Region and northern First Nations are more likely to experience significant climate change impacts. Among the different First Nations in this region, we have seen increases in temperatures and impacts on ice as a travel platform for harvesting activities, ice fishing activities and the use of winter roads. We saw in one study, from knowledge keepers in Fort William First Nation, that there have been a number of changes related to water and waterways; plants, trees and forests; the air and winds; the distribution and well-being of wildlife; and seasonality. One of the elders of Biigtigong Nishnaabeg that participated in an interview noted that "we cannot follow our teachings and use the whole animal because organs seem to be contaminated". We heard from some of our elder guests on the Anishinabek Nations advisory council yesterday

that there have been reports of contamination in wildlife that has been harvested and this is likely connected to climate change.

For the Lake Huron Region we have also seen that there have been significant changes in climate, like the Northern Superior Region, and there are also very important mining and forestry development activities that exacerbate the impacts of climate change. One elder from Wahnapiatae First Nation noted that there were changes in the size and abundance of blueberries and that raspberries no longer look as healthy. This could of course be related to climate change as well as the different development activities in the region. An elder from Garden River First Nation noted that everything seems like it is moving further north and that this is going to change their ability to harvest different animal species. They also noted that the ice is thinner than it used to be and that this has made it more difficult to harvest animals like beaver or muskrat.

In the southeast region of the Anishinabek Nation, we have seen evidence in the different studies that have reviewed that the food systems in this region are already being impacted by urban growth which can be closely related to growth near large urban centers. Curve Lake First Nation has noticed a loss of ice fishing and ice roads associated with the warming temperatures we are seeing with climate change but as a way to help build resilience to these changes, there are plans in this community to enhance the harvest of wild rice. Among members of the Chippewas of Georgina Island First Nation, they have noticed changes in the color and the and temperature of Lake Simcoe; creeks in the area have dried up; and there were fewer cold water fish. This of course has important consequences for food security because it affects the ability to harvest fresh fish. They also noticed that some species of birds were gone, the timing of seasons had changed, there was now what they called poor ice quality and less snow in the region, along with rougher winds. There were also reports of rashes after swimming in the lake, and that the water isn't the same quality that it once was. It has also been reported by someone in the chat, that there are more algae blooms that are lasting longer.

The southwest region is more urban, and more exposed to significant industrial activity and has dealt with a lot of cumulative impacts over the last several decades, which are now exasperating the impacts of climate change. All of these different industrial development activities have made it unsafe to rely on traditional food. We see that because of this industrial pollution, people are more reluctant to eat fish from the waterways in their terrestrial regions and that there are concerns about eating other animals like rabbits, because of their fear of contaminants associated with industrial activity. These things are especially important here in this southwest region because of the significant development that has occurred, and the cumulative impacts associated with those developments. One member of a First Nation in this region noted that they would like to be able to practice their culture and traditions, but climate change, and cumulative impacts, are becoming an increasingly important issue.

We do some work with Munsee-Delaware and other First Nations and they really are living with the odors, and the impacts in the water, potentially, of Toronto's garbage. There is a landfill that has been put not far from the First Nations and that is something that has not been properly monitored. We are hoping to get an agreement from Toronto and the operators of the landfill to make sure there is better monitoring for people who have wells



and for the water system; the Thames is a beautiful water system that is running right through the reserves there. There is a new project, which is more positive in that they are trying to trap the methane gas that naturally escapes from a landfill before it causes more odor and damage to people in the region, and to use it as a renewable natural gas that will instead support the communities and take the pollution out of the air. The First Nations are very interested in that kind of initiative so talk about developing resilience.



Build Food Security/Sovereignty in face of Climate Change by:

Applying Anishinaabe knowledge and teachings to support adaptation and resilience-building in member communities

Maintaining strong relationships with the Land and Treaty Partners to serve as good environmental stewards

We don't want to leave this study, and this learning, completely depressed because of all the changes that are happening. There will be change, if anybody can help us get through this change it is our elders, it is our language, and the culture that have been developed for centuries. It is just a matter of paying a different kind of attention to this, with this knowledge that we have, and are gaining from our elders and from scientific research and from the case law and the new court cases. Maintaining those relationship; there will need to be more attention from our lands advisors and our leadership on how to help bring more funding to the harvesters. I know with our flooding cases in the West we have negotiated lots of harvester support to deal with people who can't net when there are harvesting concerns and things like that. There are going to be more dangers related to high winds and climate change, so maybe we are going to put some more money into cell phone towers for safety for our harvesters, things like that are always going.

Ontario Relationship with Anishinabek Nation

Lori Churchill, Director - Indigenous Consultation and Partnership Branch • Ontario Ministry of Northern Development, Mines, Natural Resources, and Forestry (NDMNR)

We are excited to be able to come together today as an Ontario Team from multiple ministries to provide updates and talk a bit about our relationship. This gathering, while virtual, has Ontario Team members participating from across the province on Lands Traditionally used and occupied by numerous indigenous nations. We are grateful to have the opportunity to live and work on this territory and will continue to be mindful of the opportunity we have to foster reconciliation and increased awareness. I have been working with the Anishinabek First Nations since 2014 and realize that there are different needs and perspectives on the different developments across the province.

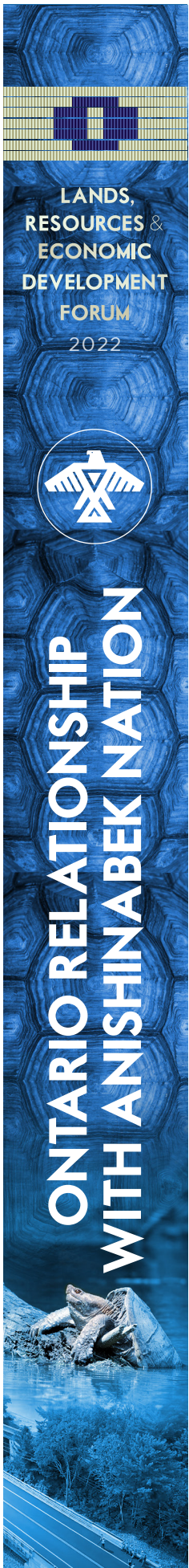
Robert Derbyshire, Senior Policy Advisor - Strategic Planning and Economic Policy Branch • Ministry of Indigenous Affairs (IAO)

There are a number of ministry programs that we offer, which focus on economic development, engagement and community support. These programs are now accepting applications, and have been around for about eight years with much success. Over 180 projects have been funded since that time through three streams, the economic diversification stream to provide support to communities and indigenous organizations to help diversify their economy, build economic development strategies, plan and support capacity development and general economic development support. The other stream that we have as a part of the IEDF is the regional partnerships grant that supports more partnerships between indigenous organizations in communities and the private sector or non-indigenous organizations to support employment, skills training and education building projects. This has been a great boon for community development to support entrepreneurship in communities. The third stream is not application based per se but provides direct funding to the Aboriginal Financial Institutions here in Ontario. There are eight of them and they are doing fantastic work. We have provided over \$50 million to the AFIs and last year, we were able to get approval for an additional increase of \$10 million, specifically for the AFIs to provide low and zero-interest to support indigenous business who have been impacted by Covid. That was seen as a real positive.

The New Relationships Fund has been around since 2008 and provides funding directly to communities and some organizations. About \$85,000 per year goes to supporting capacity, hire consultation experts, engagements experts. It is focused on helping a community be in a better position to work with resource sector industries and the government. This program has gone through a few different iterations over the years, and we have heard certainly, that the funding needs to be increased and we are always exploring new ways that we might be able to augment this.

To round out the programs, we have the Indigenous Community Capital Grants Program which was launched in 1989 and redesigned in 2016. Since then, we have provided over \$11 million in funding to over 90 small and large size projects and related studies





and assessments. This provides funding to on and off reserve communities to support infrastructure projects, the full spectrum including the design, plan and build stages, that contribute to economic development, job creation, and social benefits to the community.

George Ferreira, Economic Development Specialist - Development Branch • Ontario Ministry of Agriculture, Food and Rural Affairs (OMAFRA)

OMAFRA is new to the relationship with the Anishinabek Nation and this partnership has really helped us move forward to the development of an Indigenous Engagement and Relations Strategy. Traditionally, OMAFRA has had minimal engagement with indigenous communities and organizations typically focused around Six Nations where there is high yield farming, and Manitoulin Island where there is also traditional farming and the aquaculture industry. We have moved this strategy forward and have just had our policy framework approved to focus on establishing a strong trust-based relationship with indigenous communities and organizations. A lot of this work again, stems from our relationship with the Anishinabek Nation. We are positioning ourselves to revitalize our policy capacity in dealing with indigenous concerns and looking to enhance opportunities and programs that have been traditionally targeted at settler farming and farming practices. Unless those indigenous farmers are engaged in those kinds of agriculture, there is not a lot of programming within OMAFRA to support that, hence the Grassroots Growth Program (GGP) that supports two TPAs with the Anishinabek Nation between 2018 and 2024. The two Transfer Payment Agreements (TPAs) were funded through the GGP, an initiative that focuses on sustaining and supporting agriculture initiatives in rural and remote communities. It is designed to support organizations to deliver on areas that the Ministry has been traditionally incapable of delivering on. It is a way to address some gaps.

The first TPA was from 2018-2020 and was less about capacity building than it was about identifying wants, needs, opportunities and barriers to participation. This work was not done by OMAFRA, it was done by the Anishinabek First Nation. Key areas that were identified were capacity-building, skills development and training with the knowledge that it isn't all about soil farming; there are a lot of opportunities in science, technology, engineering, and math. Food security/sovereignty is a big issue and how to support sustainable small and medium scale food production. Business development and marketing was another key area, as well as poultry raising and processing. Aquaculture; 14 out of 19 large scale aquaculture operations in Ontario were Indigenous owned. Aquaponics, which is the use of fish in a circular system to provide nutrients to grow plants indoors. There was also key interest in focusing on traditional foods such as wild rice, honey, and maple syrup and other forest foods. The outcome of that TPA was significant for us not only in the results, but it culminated in Bilateral Leadership Forum between our Minister at the time and the Grand Chief and Regional Chiefs that culminated in an agreement to continue working together in a mutually respectful way, and to build trust going forward.

The second TPS started in 2021 and will last for the next three years. It is about putting the meat on the bones of the first TPA by moving into action. The focus here is really about economic development strategy of what the Anishinabek Nation is calling and Agri-Food Economic Blueprint to increase public engagement and support for agriculture, local food, agri-food development, food security, and public engagements by member communities. The key objectives are to increase knowledge and awareness of opportunities; encourage and increase local agri-food economic development, seek and make available training opportunities and skills needed; and help further growth in youth participation in agri-food sector.

Sherry Marr, Manager - Finance Branch, Procurement Solutions Office • Ministry of Transportation (MTO)

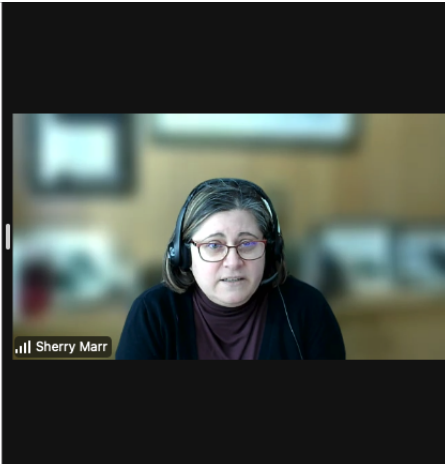
The Aboriginal Procurement Program (APP) is available to all ministries in the Ontario government and was established in 2015 to increase opportunities for indigenous vendors to connect business with the Ontario Government and to help them strengthen capacity, skills, and knowledge of partnerships to become more competitive in the marketplace. The MTO has an extensive transportation network that allows for unique economic opportunities for indigenous vendors. Over 70% of the spend under the APP has been attributed to the MTO which is worth over \$55 million. The maintenance of the transportation network generates a number of procurement opportunities for vendors offering construction and maintenance services like culvert replacements, aggregate production, equipment rentals, contract administration and more. The application is across all types of procurement and not limited to the MTO's construction program. Eligibility for the program considers two broad categories: Aboriginal supply source and Aboriginal procurement criteria. When looking at procurement, we ask, is there an aboriginal supply source for the required goods, services, or construction and will that procurement be of significant benefit or have significant effect to indigenous people? Are there business, employment or training opportunities that should be considered? Is the procurement designated for indigenous people? We also consider whether the procurement might be culturally specific.

Ontario 

MINISTRY OF
NORTHERN DEVELOPMENT, MINES,
NATURAL RESOURCES AND FORESTRY

MTO: Aboriginal Procurement Program

- The Aboriginal Procurement Program (APP) was established in 2015 to increase opportunities for Indigenous vendors to conduct business with the Ontario government and help them strengthen capacity, skills, knowledge, and partnerships to become more competitive in the market.
- MTO manages over 2,800 bridges, 16,900 km of highway, 29 remote airports and 9 ferries across Ontario, allowing for unique economic opportunities for Indigenous vendors. Since the inception of the APP, over 70% of total spend under the program has been attributed to MTO, which is worth at least \$55 million.
- Eligibility to the program considers two broad categories: Aboriginal supply source and Aboriginal procurement criteria.
- The Aboriginal procurement methods below may be used for eligible procurement opportunities:
 - Participation Requirements
 - Preferential Criteria
 - Limited Competition among Aboriginal Vendors
 - Single or Sole Source

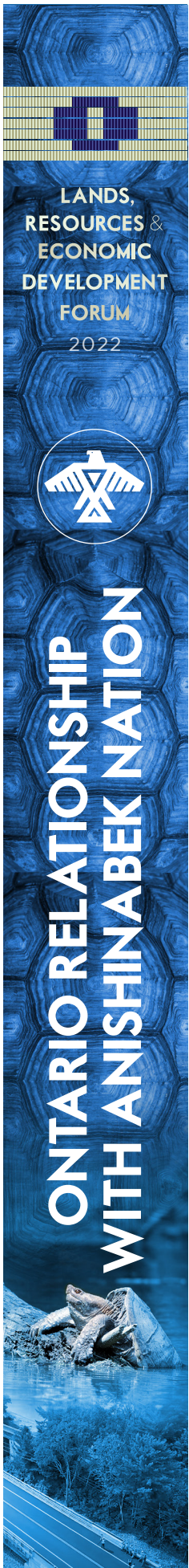


Sherry Marr



Once we have identified an eligible procurement for the APP, there are four methods or procurement that can be applied: Participation requirements; preferential criteria; limited competition among Aboriginal vendors; and the single or sole source method where procurement is awarded to an aboriginal vendor without competition. Overall, the MTO has been successful in using APP and we continue to learn and increase the use of the





APP program. We have seen a number of successes and want to continue that progress.

Lindley Kenny, Manager, Indigenous Relations Branch, Partnership Relations Branch • Ministry of Transportation (MTO)

The Ministry of Transportation has a Transportation Initiatives Fund that was launched last year as a competitive application-based funding program. The goal is to encourage indigenous communities or organizations to submit transportation project related proposals that will help address community needs and prioritize key areas of interest related to transportation. The intent of the transfer payment is to enable indigenous communities to advance their transportation related initiatives and encourage capacity building and involved culturally and locally responsive solutions. The funding is fairly flexible and can be used towards initiatives that benefit indigenous people in urban, rural or reserve based settings.

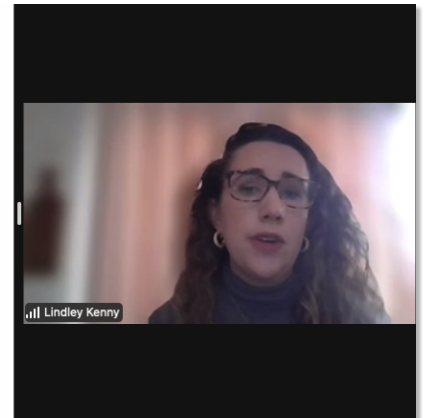
Proposed projects must be related to transportation and demonstrate a connection to one or more of the priority themes: Economic development or recovery, transportation mobility, and/or community well-being and transportation safety. Applicants can apply to either the small projects stream for projects up to a maximum value of \$30,000, or the large project stream for projects up to a maximum of value of \$75,000.

Ontario 

MINISTRY OF
NORTHERN DEVELOPMENT, MINES,
NATURAL RESOURCES AND FORESTRY

MTO: Transportation Initiatives Fund

- The Transportation Initiatives Fund (TIF) is a competitive, application-based funding program managed by MTO and is open to Indigenous communities and organizations in Ontario interested in pursuing transportation projects.
- The proposed projects must be related to the transportation sector and demonstrate a connection to one or more of the priority themes identified in the application form and guide.
- Applicants must also select one of two project funding streams depending on the financial needs of the project:
 - Small Projects Stream (projects worth a maximum of \$30,000)
 - Large Projects Stream (projects worth a maximum of \$75,000)
- The TIF application form and accompanying guide can be found when logging into [Transfer Payment Ontario \(TPON\)](#), the province's online application system for grant funding. Completed applications must be submitted through TPON by the deadline specified in order to be considered for funding.



In 2021, the MTO launched a Regional Roundtables initiative to create a regular engagement forum between MTO and Aboriginal communities that are focused on the region and not project specific discussions. These Regional Roundtables provide an opportunity to discuss key transportation priorities and interests. The goal is to provide an opportunity for the MTO and indigenous communities to share information and engage in an open dialogue about transportation. There have been two Roundtables to date with thoughtful discussions centered around a range of topics including the Aboriginal Procurement Program; the First Nations Road Program; MTO's approach to Driver Examination Services; as well as Indigenous language supports.

Bob Jeffery, Senior Advisor - Indigenous Relations Unit • Ontario Ministry of Northern Development, Mines, Natural Resources, and Forestry (NDMNR)

The Ministry of Northern Development and Mines has a Mines and Mineral Division that is doing work with the Anishinabek Nation, and there is other work happening beyond this as well. Our Rehabilitation Action Plan is a three-pronged approach where we are bringing in information on the program and how it runs to the Regional Round Tables and Joint Advisory Council, as well as video calls with communities to discuss specific projects. We have also gone out on site visits. We have a development process with the Anishinabek to notify communities within the area of a project as well as others who might be interested in upcoming procurement opportunities. This activity has also encouraged the participation of the Regional Economic Development Branch Northern Development Advisor (NDA) to Economic Development Officer (EDO) at the Regional Round Tables.

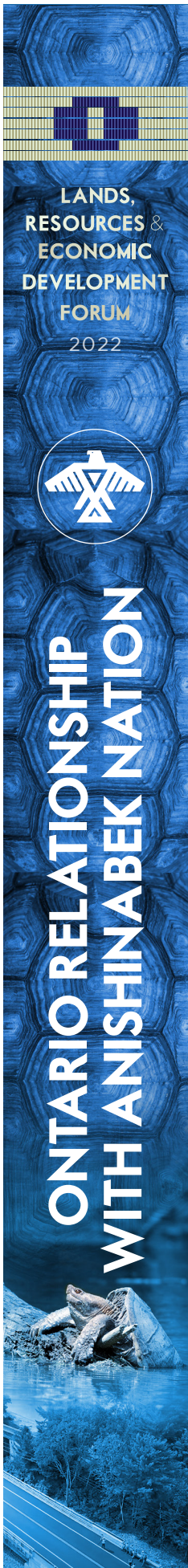
We also have the Aboriginal Participation Fund (APP). We have three Anishinabek communities now that have mineral development advisors and there are applications that are being processed for more. The APP also supports the education and relationship building stream supporting the Mining Regional Round Tables as well as the Joint Advisory Committee. The other significant project that it supports is the Land Use and Occupancy, often called the Values Mapping Project, stream that currently has close to ten communities involved in developing that Geohub.

Teri McDonald, Manger - Indigenous Relations Unit • Ontario Ministry of Northern Development, Mines, Natural Resources, and Forestry (NDMNR)

The Ministry of Northern Development and Mines - Mines and Mineral Division has a Resource Revenue Sharing commitment. The RRS team had an initial meeting with the Joint Advisory Committee in October 2021 and follow-up meetings with Anishinabek Nation Land and Resource and Economic Development staff in December 2021. An overview presentation including RRS Eligibility and Formula was presented to Anishinabek Leadership and the Grand Council Chief on January 31 and additional meetings with Regional Chiefs are potentially being scheduled.

The Ministry released a discussion paper in March 2021 on developing a critical mineral strategy for Ontario and there were a number of information sessions held, distinctly with the Anishinabek Nation and member communities and we appreciate all the work that went into reviewing the discussion paper and providing comprehensive and valuable feedback. The Critical Mineral Strategy Unit (CMSU) has been actively considering all the feedback received and are putting pen to paper to try and draft that strategy. As a result of the feedback and discussions through that process, there are a few related proposals that are now in front of the Ministry, for example the recovery of critical minerals and a graduated regulatory approach to mine closure requirements for critical minerals.





Leah Schmidt, Manager - Regional Economic Development Branch • Ontario Ministry of Northern Development, Mines, Natural Resources, and Forestry (NDMNR)

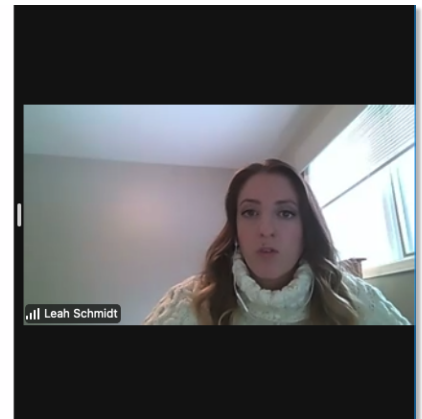
The Ministry of Northern Development and Mines Northern Development Division has a history of working with the Anishinabek Nation to identify economic development opportunities and how to access government funding programs that are available. Right now, the Northern Development Division is supporting the Anishinabek Nation Economic Blueprint Revitalization project which is ongoing. The spirit of this project is to develop capacity building and an economic development blueprint for its membership. The program has also supported Anishinabek Nation through several internships to assist with communication and fundraising efforts through the Anishinabek Nation 7th Generation Charity. Staff have also worked with individual Anishinabek Nation member communities to access Northern Ontario Heritage Fund Corporation (NOHFC) programs.

Ontario 

MINISTRY OF
NORTHERN DEVELOPMENT, MINES,
NATURAL RESOURCES AND FORESTRY

NDM: Northern Development Division

- Northern Development Division staff have also worked with individual Anishinabek Nation member communities to access Northern Ontario Heritage Fund Corporation programs. Including:
 - **Northern Community Capacity Building Program** - Helps communities develop the capacity to promote, attract, and support economic growth.
 - **Strategic Economic Infrastructure Program** - Programs to support infrastructure projects to help create jobs and build capacity.
 - **Northern Internship Program** - Programs to strengthen Northern Ontario's competitive advantage and build economic development capacity by attracting and retaining talent in the North.
- Northern Development Division staff will continue to work with individual Anishinabek Nation member communities to access new funding programs under the Northern Ontario Heritage Fund Corporation. Including:
 - **Indigenous Workforce Development Stream** – Strengthen and develop Northern Ontario's Indigenous workforce through business partnerships by offering internships to Indigenous persons.
 - **Community Enhancement Program** – Help build strong and resilient communities through infrastructure investments and to improve community quality of life and economic development.
 - **Cultural Supports Program** – Support communities that host events that increase community profile and promote economic development in Northern Ontario.



In the past, this has included the Northern Community Capacity Building Program that helps communities develop the capacity to promote, attract, and support economic growth; the Strategic Economic Infrastructure Program that provides programs to support infrastructure projects to help create jobs and build capacity; and the Northern Internship Program that was designed to strengthen Northern Ontario's competitive advantage and build economic development capacity by attracting and retaining talent in the North. We also have a brand new suite of programs that was recently launched in 2020.

The new programs include the Indigenous Workforce Development Stream that was designed to strengthen and develop Northern Ontario's Indigenous workforce through business partnerships by offering internships to Indigenous persons; the Community Enhancement Program that looks to help build strong and resilient communities through infrastructure investments that seek to improve community quality of life and economic development; and the Cultural Supports Program that aims to support communities that host events that increase community profile, and promote economic development in Northern Ontario.

Jason Koivisto, Manager - Forest Economics Branch, Forest Innovation & Market Development Section • Ontario Ministry of Northern Development, Mines, Natural Resources, and Forestry (NDMNR)

Through Sustainable Growth: Ontario's Forest Sector Strategy, we have been working with Indigenous peoples, communities, and organizations across the province to foster economic development in the forest sector. This is done largely through supported communities to identify their own priorities and to find ways where we can work to assist them. As an example, we have been working to support them on a community-lead project using forest biomass for heating projects and also working on ways to support community participation and forest economic development by working with Indigenous communities and businesses and organizations to provide training opportunities and support business development.

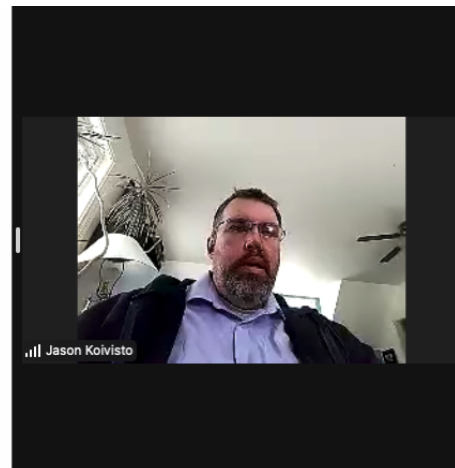


MINISTRY OF
NORTHERN DEVELOPMENT, MINES,
NATURAL RESOURCES AND FORESTRY

NRF-Natural Resources and Forestry

In support of *Sustainable Growth: Ontario's Forest Sector Strategy*, Ontario is:

- Working with Indigenous peoples to foster community and entrepreneur led forestry related economic opportunities that promote their interests in forest resources benefit sharing
- Working with Indigenous communities and organizations helping to build Indigenous business and worker capacity to participate in the forest sector by providing training opportunities and supporting Indigenous business development.
- Supporting collaborative business partnerships by promoting increased Indigenous involvement in the forest sector.

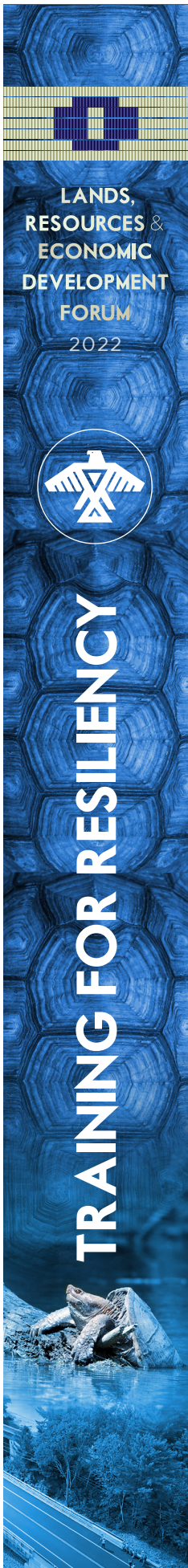


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The ministry has also gradually increased over many years the amount of wood that is harvested under license to indigenous communities across the province. Most of the management units now have harvest licenses that are held by indigenous communities, entrepreneurs, and community development organizations. In 2003, harvest allocations amounted to about 1 million cubic meters per year, so only about 4% of Ontario's allowable harvest and in 2019, that grew to 5 million cubic meters that was made available to indigenous communities and businesses, so that is about 17%. We have also been working through the forest sector strategy to begin, in the past year, working with what is called the Forest Sector Strategy Committee. This group tries to identify priorities and or pathways to implementation and includes indigenous members to ensure that indigenous perspectives are included in the identification of these priorities.

Opportunities and measures to build capacity for indigenous businesses is a key consideration of projects that we look to support through the forest sector strategy. By providing information to indigenous communities and businesses to support programming, regulatory requirements, business planning, and to help make connections to other provincial and federal programs is key for us. So is making connections between industry and indigenous communities to support the development of mutually beneficial partnerships and business arrangements by helping to identify and access wood supply required for community projects. We also have a working group that is made up of industry and indigenous representatives supporting some forest bioeconomy work.





Training for Resiliency

Ashley Russel-Taylor, Fire Chief & Community Emergency Management Coordinator - Six Nations of the Grand River First Nation

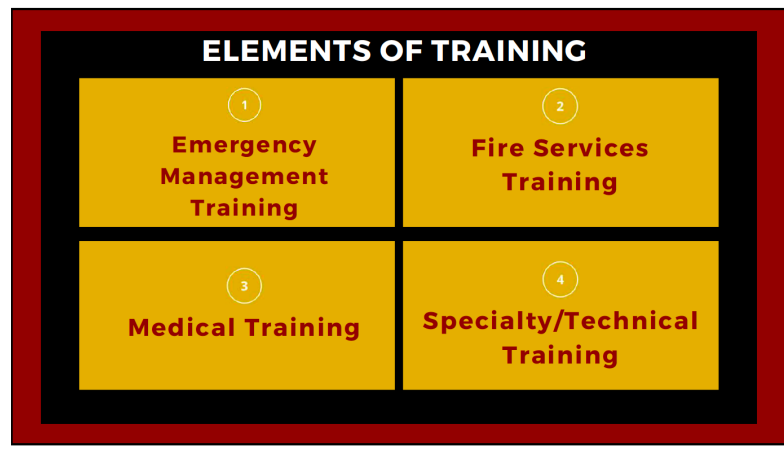
Our goal with this is ultimately training for disaster and emergency resiliency in First Nations communities from within First Nations communities. Our mission is quite simple. We are looking to provide the highest level of certified relevant training and education through curriculum and foresight to indigenous lands while protecting our communities and traditions for today, tomorrow and the generations to come.

We focus on four main elements of training. Emergency Management training that gets broken down into many further areas; expertise driven and certified Fire Service training programs; our deployable and certifiable Medical Training; and the more fun category: Specialty and Technical Rescue Training. The reason we have the specialty and technical rescue training is that it can ultimately represent any type of training that you see fit for your community, or the needs of a certain group in these areas of training. We can tailor that specifically to your needs

Our current Emergency Management training offering includes but is not limited to Basic Emergency Management; Emergency Manager Orientation; Incident Command System 100, 200, and 300; Emergency Operations System; Hazard and Risk Assessment; Emergency Exercise Management; Emergency Operations Note Taking and Scribing; Incident Command Action Planning; and Decision Centre Emergency Management. We have successfully assisted with the development of approximately 125 learners and hope to grow this number in the coming months. We are really focused on bringing in a number of experts to provide a greater offering of hosting operations workshops utilizing industry best practices from those who have been experienced with working in the field.

WHAT MAKES THIS A CENTRE FOR EXCELLENCE?			
PROFESSIONAL COURSES	EXPERIENCED INSTRUCTORS	FIRST NATIONS LED	COMMUNITY SPECIFIC
Each course delivered is recognized by the respective industry, providing students with professional experience and certifications.	All instructors have a vast knowledge and experience, ensuring that students are being educated by subject matter experts and leaders.	A First Nations advisory committee will work to ensure that all training meets the needs of First Nation communities.	Training will match the environment and infrastructure that each learner represents to meet the needs of their community.

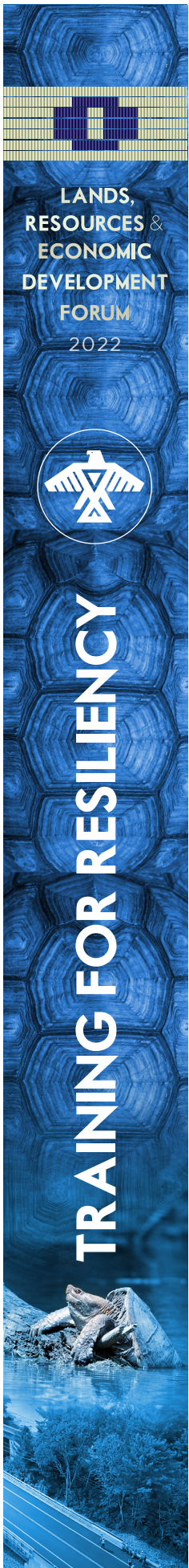
Firefighting is something I have been involved with for a number of years. In terms of firefighting, we have grown our Six Nations Fire Academy to offer a large number of certified training and knowledge lifting courses for all levels of learners interested in the fire services. Courses currently include, but are not limited to: NFPA 1001, Firefighter 1 and 2; NFPA 1002, Fire Apparatus Operations; NFPA 1072, HAZMAT Operations; NFPA 1035, Fire and Life Safety Educator; NFPA 1021, Fire Officer 1, 2, 3, 4; NFPA 1521, Incident Safety Officer; NFPA 1041, Fire Instructor 1 and 2; and SP 100, Wildland Firefighter. We are currently focusing on deployable resources in fire services including the introduction to structural firefighting and the wildland offering through our certified partners. We are also currently offering NFPA certifications, which are fully verifiable courses. We are in the process of finalizing our IPSAC certification as a recognized partner to provide an even stronger learning base to the learners that are involved. We understand the need for fire experience, training, and knowledge in all communities and the focus for us is not necessarily to provide the end result of a certified firefighter, but to meet the more general needs of your community and the members of your fire and emergency services groups in any way that we can.



We speak about medical training and unfortunately, Covid has created a bit of a difficulty with medical training in many ways, although we do offer Standard First Aid; CPR and AED; Emergency First Responder; Emergency Medical Responder; and Wilderness First Aid. We have come across a few ways to get around those limitations but it is a new addition to our offerings. We are utilizing a multi-level medical training system. As an authorized training partner with the Canadian Red Cross and St. John Ambulance, we have the right medical training for you and your needs in your communities.

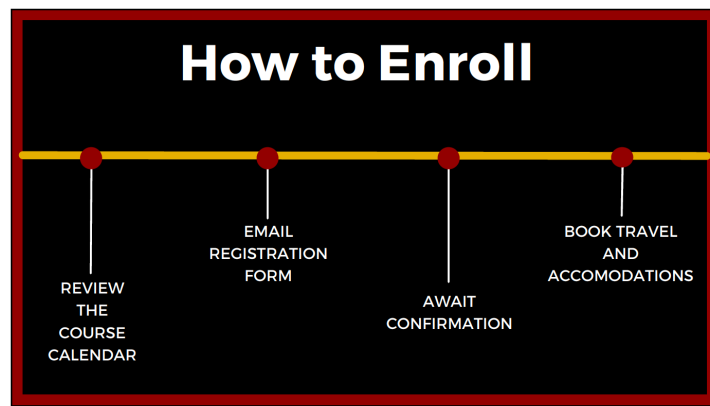
Specialized Training for us is pretty fun. We currently provide training in Search and Rescue; Evacuation Hosting Operations; Project Management for Emergency Services; Confined Space Training; and recently, Project Development in First Nations and Community Preparedness Assessments. The Community Preparedness Assessments for us, even just in the short term of providing a number of training opportunities, is something that we really need to focus on, and is something that we have created a formula for discovering the needs of a community in terms of emergency management and fire preparedness services. With that information, we can adapt the training specifically to the needs of each individual community and we want it to be relevant training to you. We ultimately have identified that we can recognize an interest in relationship building between municipal and First Nation communities alike and we offer training to First Nation communities, as well as municipalities looking to strengthen relations with their First Nations neighbors. We want to create that relationship building approach, and that is one of the key focusses on why we are all here today.





Being a Centre for Excellence is an opportunity to provide a level of service with a focus on Indigenous people and communities. All courses are professionally-facilitated and each course delivered is recognized by their respective industries to provide students with a professional experience and certification. Our instructors have vast experience and ensure that students receive the knowledge required. A key focus through this initiative of ramping up this Training Centre for Excellence is that it is First Nations lead. That has always been one of our main focuses and we have the opportunity to build that out, and create a very strong base of educators, instructors, and professionals from all over the province through our three years of program development. The First Nations advisory committee will work to ensure that all training meets the needs of First Nations communities and of course, community specific training will match the environment and infrastructure to represent the needs of that community specifically. In addition to our standard certification processes through organizations such as Emergency Management Ontario, EA, Pro Board, and IPSCA, we are in the final process of formalizing agreements with Northern College to provide training that is not only certifiable quality training, but ultimately something that is recognizable and that can be built upon for each learner upon completion as well. As more information comes along through specific courses that meet the criteria for college recognition, we will ultimately be providing that information also.

Students of the academy are responsible for travel and meal costs, but equipment and learning materials are provided while attending courses. The Six Nations Fire and Emergency Services Centre for Excellence ensures that our training offerings align with the Emergency Management Assistance Program (EMAP), and the Indigenous Service Canada mandates. All training sessions align for collaboration



with our partners and key funding stakeholders for any funding assistance as well. We are funding and providing these trainings in alignment with those mandates, but in terms of assistance with per diems, travel, and meal costs, we can work with you to access funding on those fronts.

We are working on our website now, but for the time being, course calendars are being posted on our Facebook page. To enroll in a course, students will review the course calendars that we have online, provide email registration, and then await registration confirmation before booking travel and accommodations. The pandemic has put a damper on many in-person learning opportunities over the past couple of years, and many of those in-person learning opportunities have been put on hold. The Centre for Excellence has put a priority on creating further accessibility to host training opportunities through things like virtual platforms for everyone's safety. As we put the pandemic behind us, more in-person training

sessions will be scheduled and we look forward to connecting with you in your community specifically, and ours, when we can do so safely.

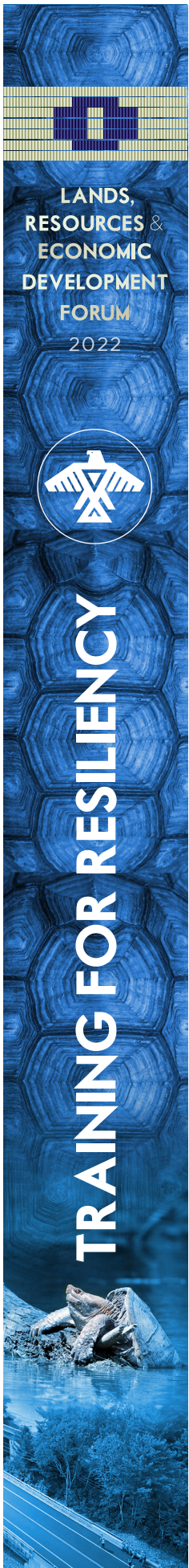
New curriculum development is happening on a daily basis. We have instructors, learners, and accredited certification holders providing an opportunity to develop those curriculums everyday so that we can better facilitate certification and training opportunities. We want to ensure that the experience is just as valuable, even if we are doing it virtually, or remotely. We have the opportunity for you to come visit the Training Academy of Excellence when able to under the guidelines and restrictions that are in place. There is also the opportunity to join us virtually. We have really started to adapt further than what we have been used to by using remote opportunities. As a group, we are working together. We have the ability to send out the materials needed for rope practice and ultimately being assessed, reviewed, and providing feedback to one another while we actually watch one another on those things online. There is a lot of work to create that virtual environment and make it a little more experience related, so not only are you not just sitting in a class, you are engaged and involved hands on.

We are focusing on the opportunity to provide specific training for something like wildfire management and prevention. The agreements that happen with communities on the back end, in terms of what their needs are, can be developed with an alignment with us but ultimately, we are looking at providing the opportunity to connect training opportunities to people who are looking for that training. Prescribed burns, in collaboration with someone such as the MNR; your partnerships are currently within your community and could be used as a training opportunity. This is something that we can have; running a course concurrently with a prescribed burn to gain additional experience. I lean heavily on partners for those kinds of discussion and opportunities. It is certainly a great opportunity, but in terms of meeting the needs of an SQ100 course or further, that wouldn't necessarily be a requirement.



We have had a lot of revamping and coordination with our partners through these courses, to ensure that we have made necessary changes happen. We have a requirement to meet specific goals of the accrediting agencies, whether it is EMO, ISC Canada etc., there are specifics that need to be met. What we have done is put a voice in a larger capacity to those organizations to say what is being taught to our First Nations community learners is not reflective of their communities. We need to make those changes. We started off with that conversation, and requested a lot of changes; we made a lot of changes within that curriculum to reflect that, but in our first initial course offering, we found that those agencies don't want to change their curriculum too much. We were able to start the conversation and create a base line of what we had to have in a course and how we could change an existing course to reflect that. These are some of the smallest changes that we have made. Recently, we worked with CIS Canada to make large scale changes to make





the courses much more relevant to the community specifically. It is not a quick overnight process, but it was something we learned right away through our first offering. There were some challenges but we have got a good footing now and have created a lot of opportunities.

Everything seems to happen faster now. You would think with the technology and experience that we have, the traditional knowledge, weather data, and GIS mapping; you would think with all that, we would be able to slow this down somehow but that really hasn't been the case with either structural or wildlife fire mitigation. It is still something we are challenged by on a day-to-day basis. This training is about more than being reactive to these fire situations so the more training, experience and education we can get in advance, the quicker we can plan for better preparedness for these events. The more people are knowledgeable and able to identify challenges or problems, even things like wildfires, the easier it is to take steps and plan to mitigate those concerns. Preparedness is essential. We need to be prepared to not only react, but to be prepared in a way to respond whenever we are called upon.

When you look at mandates where fire services should be located within 10 minutes or a residence, the response circle should be about 10 minutes. But houses are often fully involved and can be burnt to the ground within seven minutes. That is something that we should maybe look at, and address, in many communities as best as it can be. There is not always an answer, but that is what we deal with between modern and legacy builds. A lot of the curriculum in the training sessions has been changed to reflect the modern times.

In a community where we have extremely large factories hidden within our communities, there are large structures and manufacturing facilities that you would never know were there unless you did things like drone reconnaissance. We are looking at utilizing drones and doing drone training and are working with some of the north shore partners right now to develop GIS Mapping courses and drone courses to help provide certified drone operators within the communities. It is absolutely something that is on the forefront right now because the amount of data that can be collected from drone reconnaissance is priceless. What we found through a small ad-hoc working group is that we are identifying the needs in our communities specifically that could be collected or met by drone work. Drones are helping to identify things that we never would have thought of. The health department has even come on board to analyze demographics and population density using this new technology.

Agricultural Methods to Combate Climate Change

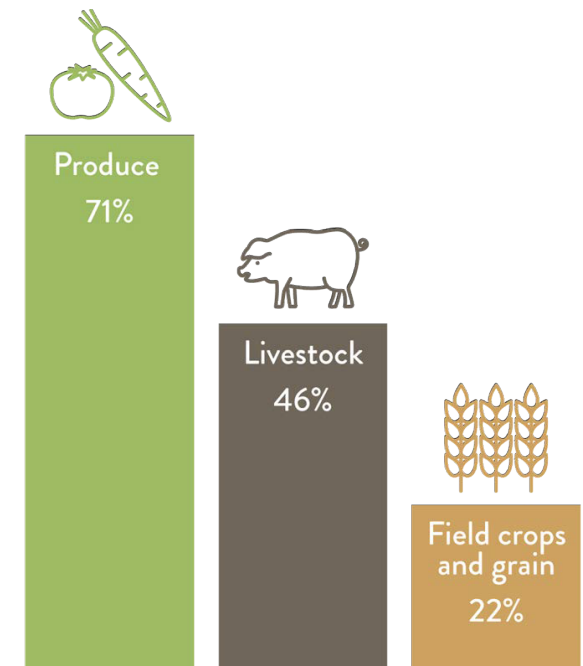
Ali English, Executive Director - Ecological Farmers Association of Ontario

Tiffany Traverse, Wildlife Assistant - British Columbia Wildlife Service

The Ecological Farmers Association of Ontario (EFAO) is an educational and not-for-profit membership organization that was formed in 1979 by farmers who were looking to learn more about ecological agriculture and looked around without finding a whole lot of information. They turned to each other to form the EFAO, and to learn from each other.

The EFAO envisions an Ontario with thriving ecological farms that are the foundation of our food system, where agriculture protects our resources, increases biodiversity, mitigates climate change, and cultivates resilient, diverse and equitable communities. We support farmers to help them build resilient ecological farms and a strong knowledge-sharing community. We are also committed to upholding the values of equity, diversity, and inclusion through action and accountability. We are very excited to continue to build relationships with people and members of the community, and to explore possibilities for collaboration with the Anishinabek Nation. We know that when it comes to ecological agriculture, we have a lot to learn from Indigenous people.

We welcome farmers of all skills, types and levels of experience. Many of our members focus on produce, about 71% and almost half do livestock, about 46%. There is a small percentage that also do field crops and grains, about 22%, but most of the members that we have offer a blend of some or all of those offerings. There are many small and mid-sized farmers as part of our organization and that is something that differentiates us. Many of our members sell directly to their communities through farmers markets, farm stands, and community supported agriculture models. There is a wonderful mix in our membership and we have a number of educational endeavors that really tie everything together, as well as doing some work in policy development. Education and Outreach is the heart of what we do.

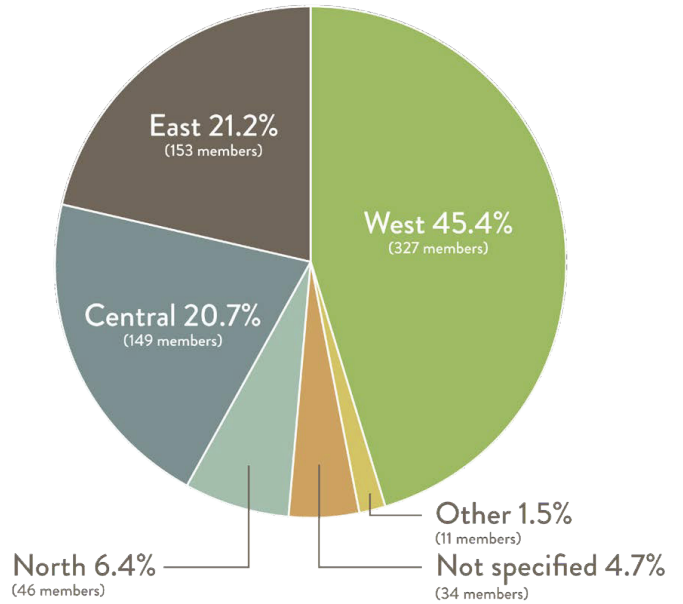


Farmer-to-farmer knowledge sharing and community building opportunities are woven into all EFAO programs including field days, workshops, meet-ups, and webinars over the past few years. We are doing a lot virtually now, and while we miss in-person events, a lot of our programs are now more accessible because the webinars are able to explain what EFAO is all about without participants needing to be in attendance. We publish a quarterly print publication, and also offer a farmer-to-farmer advisory service and online community forum. Our big event is an annual conference that allows participants to share their knowledge



and expertise over four days.

One of the programs that we are proudest of is our farmer-led research program which is inspired by a program at the Practical Farmers of Iowa and is about helping farmers answer their most challenging questions by providing them with technical and financial support to help shape their issues into data that can be turned into discoveries that can then be shared onwards. We have supported over 70 different research trials for over 100 different EFAO members since 2016. Some of these projects include summer and fall leaf lettuce variety trials and a short season northern grain amaranth variety trial, as well as projects looking at the regeneration of fallow fields for vegetable production, no-till fall broccoli and tomatoes, and reduced protein for heritage chickens.



We have a New Farmer Program that offers training, mentorship, and start-up grants in Northern Ontario to new and aspiring farmers. There is the Ignatius New Farmer Training Program that is offered mostly online in partnership with the Ignatius Centre which also includes some field days. We have also been running an online farm planning course over the winter to help farmers develop their farm business plans. The pilot project for start-up grants in Northern Ontario has allowed us to provide farmers with up to \$10,000 at 50% cost-sharing toward equipment needed to get up and running and we have been prioritizing indigenous and people of colour. We have had a lot of interest in this program.

Another very successful program is the Bauta Family Initiative on Canadian Seed Security (BFICSS), a national program advancing on-farm seed production work through education and on-farm research; the EFAO is proud to host the BFICSS in Ontario. The program is about supporting farmer leadership in seed conservation, production, and research; and realizing opportunities to participate in on-farm research such as variety trials and plant breeding. It runs in collaboration with Seeds of Diversity Canada on seed library grow outs, and encourages farmer-to-farmer knowledge sharing through webinars, field days, and general meet-up opportunities.

Our Soil Health program helps farmers improve their soil health management by providing comprehensive soil testing combined with educational and peer support; we help with soil testing and improving soil health. Our other focus is policy growth, a very new area of experience for EFAO. In late 2019, EFAO was excited to become a founding member of Farmers for Climate Solutions (FCS), a national coalition of farmer led, and farmer-supporting, organizations that believe that agriculture must be part of the solution to climate change. We have made a lot of headway in connecting with the federal government and influencing funding programs that can help have a positive ecological impact.

EFAO PROGRAMS & ACTIVITIES 2020-2025

Vision

We envision an Ontario where thriving ecological farms are the foundation of our food system, and where agriculture protects our resources, increases biodiversity, mitigates climate change, and cultivates resilient, diverse, equitable communities.

Mission

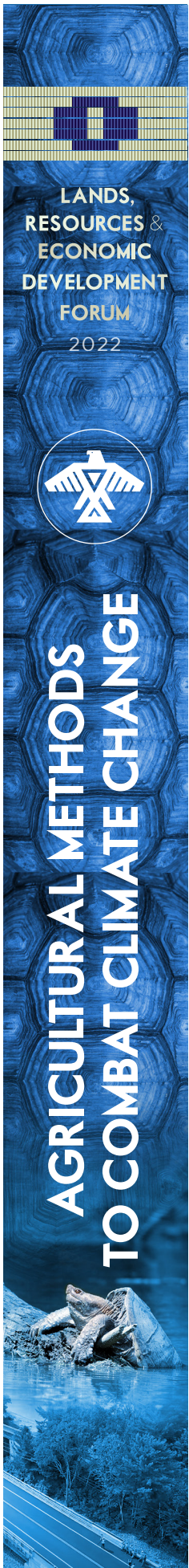
EFAO supports farmers to build resilient ecological farms and grow a strong knowledge sharing community.



We do sometimes get asked about what ecological farming practices means in terms of mitigating and adapting to climate change. Some of the principles that guide our members include diversity first and foremost, where you see a variety of crops, annuals, and perennials, as well as maintaining a diversity and stewardship in wild areas. This can be achieved by keeping soil covered and roots in the ground as much as possible by using cover crops and mulch; reducing tillage to avoid breaking up the life and roots in the soil and keeping carbon in the ground; and reducing or eliminating the use of synthetic fertilizers and pesticides.

There has also been the use of pastured livestock, where the livestock end up providing manure and compost as well as all the benefits that come from permanent pastures. Seed breeding for local environments, and seeds that can adapt to local environments, can also have a huge benefit. These are the practices that are helping local farmers adapt to climate change; activities that help create a soil sponge that helps keep moisture in the soil even when there are droughts. Farmers can go through long droughts without having to worry





about it based on proper management. Many of the practices that our members adhere to can actually help mitigate negative environmental impacts by reducing greenhouse gases. Soil building can take carbon from the air and place it into the soil.

EAO funding is provided through FedNor, but we are responsible for 50% of that. We have certain parameters that we need to follow, including the 50% matching. We have just gone through the process of reviewing applications and are prioritizing applicants from equity deserving groups. We had a large number of applicants who were indigenous, which was great, and we definitely looked at start up endeavors to determine if people were able to fund their own startup costs, or if there might be farmer-to-farmer sharing opportunities that might be available. We tried to pair people who are doing similar things to encourage farmer-to-farmer sharing to provide additional support.

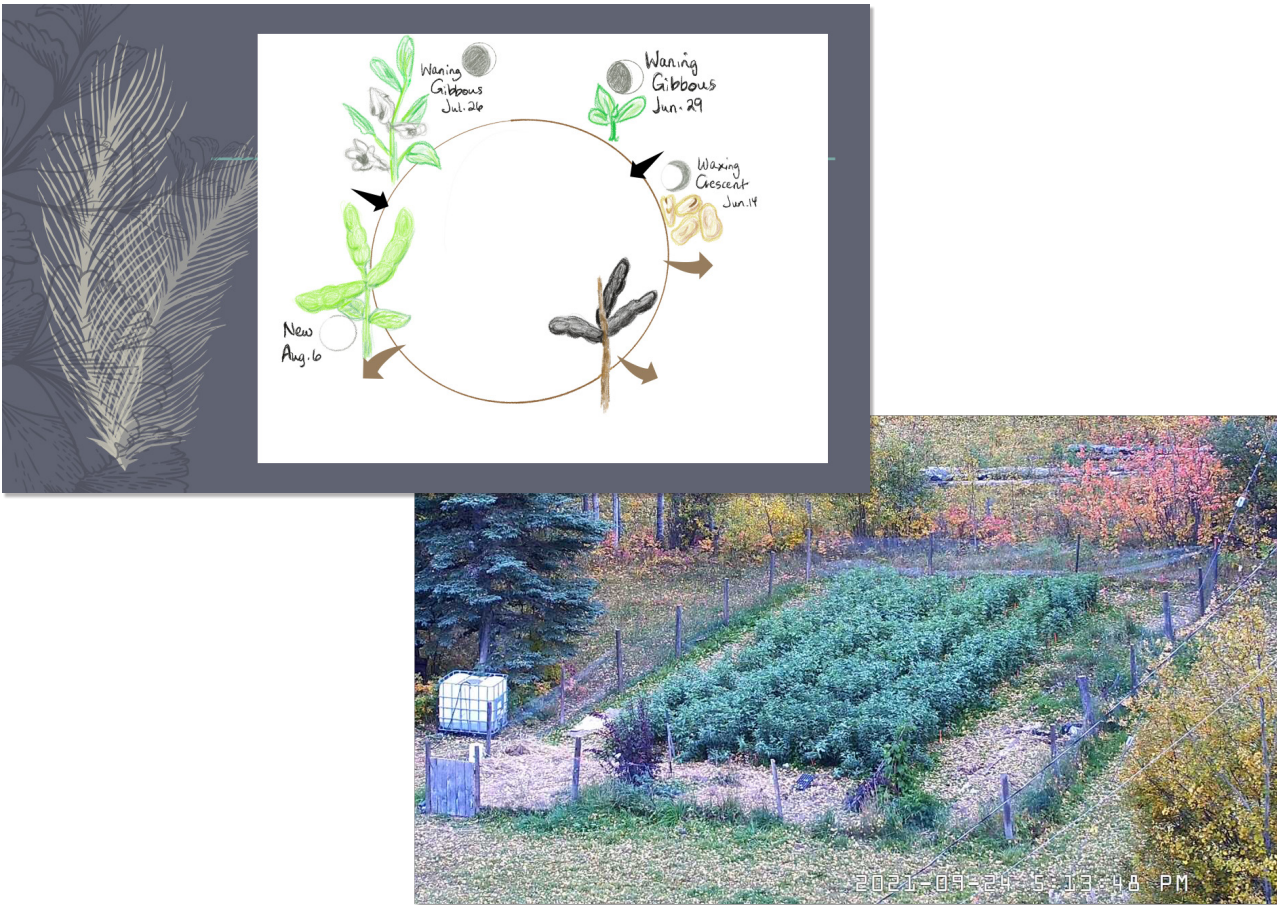
The start-up grants are very much a pilot and we would love feedback about the program. It is something new for us and we want to make sure that it is effective and that we are doing this in the right way. It is no secret that it is hard to make a lot of money farming. It is not impossible to be economically viable, but it is very challenging. Land prices are a huge barrier to buying a farm and paying a mortgage; it is pretty much impossible at this point. One thing we encourage in all our education and training is to share the financial side of farming. Without the financial side, you don't have the full story. You see a wider range in main stream agriculture, most farmers have off farm income that support their farming activity. I see farms that are purely supporting themselves off the farm income, though I would say that most of those farms did receive some help in purchasing that farm and land access. In terms of paying their mortgage and meeting financial goals, that is something that usually comes with a lifestyle choice as well. There is more and more interest in farming on a small scale such as intensive vegetable farms and there are people making that work financially, but again it is always a challenge accessing land. Land needs to be more accessible to people looking to provide food to their communities.



Seed health is important. A seed has seen drought or frost, so we know that it knows. When I am writing on my seed packets, I will write what they have survived, often very harsh conditions for a plant. Knowing that in 2018-19, a particular pea variety survived both frost and drought shows that these are really good, strong seeds that could probably survive almost any condition. We are so

focused on growing seeds and foods in areas that we know are going to do well, but a lot of the adaptation work is challenging the norms because the seeds do need to know what is happening in our changing climate as we all change and grown and change alongside each other, the most ideal conditions is not really setting us up for success with the big changes that are coming. Seeds can't be trained but if I am growing a seed that is not necessarily rare, there is a different approach. The ones that are quite rare get babied quite a bit and will be grown under greenhouse conditions where I can watch them carefully, hand pollinate, and do very careful selection. Maybe on year two or three, I will start trying to get them acclimated to being grown outside.

When it comes to fighting and correcting climate change, we should begin in communities because that's where we are going to be able to start encouraging and inspiring each other to make those small changes. It is really easy for us, when we see climate chaos happening, to get numb to it and I truly am biased, being indigenous. I really feel that indigenous science is the answer to the climate crisis and whether it is making these relationships and fostering these relationships with the different governments to try and really get our voices at the table. I really encourage people that are interested in being at the forefront of helping with the climate change policy that is going to inform real dollars and effort, to get their voices heard and be at the table because it is very important. We have been systemically left out of these policy discussions and I highly encourage people to get involved, grow your foods, your culturally appropriate foods, and work together in or communities. This is so important in our day and age. Our indigenous ways of knowing got us through tens of thousands of years of living in harmony with the earth.



Nation Councils

The Anishinabek Nation is supported by three Nation Councils, which meet from time to time as individual groups or collectively, to discuss areas of concern, review and provide advice on Anishinabek Nation program initiatives and engage in nation-building activities.

GETZIDJIG ADVISORY COUNCIL

Nmishomis Richard Assinewe, Anishinabek Nation Head Getzit

Nokomis Elsie Bissaillion, Lake Huron Region

Nmishomis Glen Marsden, Southeast Region

Nmishomis James Mishquart, Northern Superior Region

Nmishomis Roy Michano, Northern Superior Region

Nmishomis Leroy Dolson, Southwest Region

Donna Debassige, Lake Huron Region

KWE-WUK ADVISORY COUNCIL

Donna Debassige, Lake Huron Region

Marina Plain, Southwest Region

Nora Sawyer, Southeast Region

Evelyn Stone, Northern Superior Region

ESHKENIJIG ADVISORY COUNCIL

Lance Copegog, Southeast Region

Pierre Debassige, Lake Huron Region

Autumn Bressette, Southwest Region

Alexei Meegwan Beauclair, Northern Superior Region (Interim Appointment)





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