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Conservation du
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22 septembre 2020

Commission des transports et de l'environnement
Mme Louise Cameron
Édifice Pamphile-Le May
1035, rue des Parlementaires
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Québec (Quebec) G1A 1A3

Par courriel: cte@assnat.qc.ca

Objet: Projet de loi 46 - Modifications réglementaires à la Loi de 2020 sur la conservation du patrimoine naturel

Madame la présidente Christine St Pierre et honorables commissaires,

Tout d'abord, j'espère que cette lettre vous trouvera bien, vous et votre famille, pendant ces moments difficiles. Veuillez trouver ci-joint les commentaires de la Première Nation de Kebaowek («KFN») sur le «projet» de modification de la Loi sur la conservation naturelle et d'autres dispositions fournies par la Division des aires protégées du ministère de l'Environnement et de la Lutte contre les changements climatiques aux communautés autochtones Juillet 17, 2020.

Je m'appelle le chef Lance Haymond de la Première nation de Kebaowek. Nous faisons partie des Anishinaabe Akiing, un vaste territoire entourant les Grands Lacs en Amérique du Nord. En vertu de la Loi sur les Indiens du Canada, notre communauté est reconnue comme l'une des onze communautés distinctes des Premières nations algonquines. Ensemble, nous formons la nation algonquine. Bien que nos terres de réserve soient au Québec, notre territoire traditionnel se trouve de chaque côté du bassin de la rivière des Outaouais où nos membres vivent, travaillent et exercent des droits ancestraux, y compris un titre ancestral, en Ontario et au Québec. Notre juridiction est transfrontalière.

Pour mémoire, je voudrais aborder certaines préoccupations procédurales et certaines confusions au sujet du déroulement de cette audience, car cette consultation a également trait

aux engagements internationaux du Canada envers Objectif 11 des Objectifs d'Aichi pour la biodiversité. Nous comprenons que le Canada et le Québec cherchent à protéger 17% du territoire continental et 10% du milieu marin au moyen d'un réseau d'aires protégées et d'autres mesures de conservation efficaces (OECM). Nos communautés algonquines ont appuyé ces mesures par le biais de notre proposition Aki-Sibi en 2019 au ministère fédéral de l'Environnement et du Changement climatique et nous demandons le soutien de votre comité pour prendre les dispositions réglementaires nécessaires pour que nos communautés réalisent notre engagement de communauté algonquine à l'objectif commun d'atteindre ces objectifs.

Nous demandons en outre que les futurs processus législatifs et politiques de la Stratégie du secteur forestier pour augmenter les activités de coupe forestière ne soient pas priorisés dans vos décisions sur l'importance des mesures de protection de conservation autochtones proposées pour la protection des forêts, des voies navigables et de la faune sur nos territoires respectifs en vertu des nouvelles dispositions réglementaires pour le Loi de 2020 sur la conservation du patrimoine.

Je tiens à signaler à votre comité que des délais de communication et d'interaction appropriés à considérer comme des consultations et des accommodements significatifs sur l'élaboration du projet de loi 46 n'ont pas été pris. Pour aggraver cette situation, nous venons de recevoir un avis du ministère de l'Environnement et de la Lutte contre les changements climatiques hier 21 septembre 2020 pour déposer ce mémoire. Il était certainement à la fois inacceptable et injustifié que votre comité **n'informe pas** nos communautés algonquines des audiences du Comité ou de la période de commentaires écrits avant vos audiences étant donné que la relation entre le rétablissement des espèces en péril et le maintien de leur habitat forestier est **urgente et critique pour notre (nos) communauté (s)**. Par exemple, les scientifiques et les peuples autochtones du monde entier associent la perte de biodiversité et l'augmentation des activités forestières en tant que facteurs contributifs des **réalités modernes du changement climatique et des pandémies** comme le COVID 19.¹

KFN est solidaire du personnel médical et des chercheurs québécois traitant des patients et recherchant des solutions scientifiques aux pandémies. Avec cette responsabilité à l'esprit, et étant donné que ces modifications appuieraient une protection accrue de l'habitat forestier et des espèces en péril est plus importante que jamais, KFN demande que votre comité travaille **ensemble pour s'assurer** que nos communautés peuvent contribuer de manière significative aux nombreuses activités transversales défis législatifs et politiques qui menacent à la fois les forêts et la santé publique dans notre avenir commun. Voir «Sortir d'une urgence: les arguments en faveur d'un plan de rétablissement holistique»².

¹ Vidal, J., Ensia Public Health “*Destroyed Habitat Creates the Perfect Conditions for Coronavirus to Emerge*” Scientific American March 18, 2020.

² <https://www.euractiv.com/section/energy-environment/opinion/emergence-from-emergency-the-case-for-a-holistic-economic-recovery-plan/>

À l'heure actuelle, il est difficile de voir comment la nouvelle stratégie stratégique proposée par votre gouvernement pour le secteur forestier en vertu de la Loi sur le développement durable des forêts pourrait apporter un soulagement futur à la conservation des forêts et de la faune. Par conséquent, beaucoup dépend de la poursuite du travail avec votre comité, des membres du personnel expérimentés, des scientifiques, des experts et des communautés des Premières Nations qui peuvent rassembler les meilleures solutions à ces défis très réels et modernes.

Pour l'instant, veuillez trouver le mémoire de KFN organisé en 1) dispositions réglementaires pour soutenir la proposition d'aire protégée AKI SIBI 2) préoccupations et commentaires sur les modifications réglementaires à la loi sur la conservation du patrimoine naturel.

Merci,



Conseiller Justin Roy

Au nom du chef Lance Haymond

Première nation de Kebaowek

CC /

Chef régional Ghislain Picard

Grand chef Verna Polson, Conseil tribal de la nation algonquine anishinabe

Chef Sasha Wabie de la Première Nation de Temiskaming

Chef Lisa Robinson de la Première Nation de Wolf Lake

Chef Casey Ratt des Algonquins de Barrière

Chef Regis Penosway de la Première Nation de Kitchisakik

Chef Steve Mathias de la Première Nation de Long Point

Chef Dylan Whiteduck de Kitigan Zibi



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September 22, 2020

Committee on Transportation and Environment
Mrs Louise Cameron
Édifice Pamphile-Le May
1035, rue des Parlementaires
3e étage
Québec (Quebec) G1A 1A3

By Email: cte@assnat.qc.ca

Re: Bill 46- Regulatory Amendments to the Natural Heritage Conservation Act 2020

Dear Mme Chair Christine St Pierre and Honourable Commissioners,

First, I hope this letter finds you and your family well during these serious times. Please find attached Kebaowek First Nation ("KFN") comments on the "draft" amendments to the Natural Conservation Act and other provisions provided by the Protected Area Division of the Ministère de l'Environnement et de la Lutte contre les changements climatiques to Aboriginal communities July 17, 2020.

My name is Chief Lance Haymond of Kebaowek First Nation. We are part of the Anishinaabe Akiing, a vast territory surrounding the Great Lakes in North America. Under the Canadian Indian Act, our community is recognized as one of eleven distinct Algonquin First Nation communities. Together, we make up the Algonquin Nation. Although our reserve lands are in Quebec, our traditional territory lies on either side of the Ottawa River Basin where our members live, work and exercise Aboriginal rights, including Aboriginal title, in both Ontario and Quebec. Our jurisdiction is trans-border.

For the record, I would like to address some procedural concerns and confusion about the conduct of this hearing as this consultation also relates to Canada's International commitments to Objective 11 of the Aichi Biodiversity Targets. We understand Canada and Quebec are

seeking to protect 17% of the continental territory and 10% of the marine environment by means of a network of protected areas and other effective conservation measures (OECM). Our Algonquin communities have supported these measures through our Aki-Sibi proposal in 2019 to the Federal Ministry of Environment and Climate Change and we ask for your committee's support in making the regulatory provisions necessary for our communities to realize our Algonquin community(s) commitment to the common goal of meeting these targets.

We further request that future Forest Sector Strategy legislative and policy processes to increase forest cut activities are not prioritized in your decisions over the importance of proposed Indigenous conservation safeguards for forest, waterways and wildlife protection on our respective territories under the new regulatory provisions for the Natural Heritage Conservation Act 2020.

I wish to raise concerns with your committee that appropriate communication and interaction timeframes to account as meaningful consultation and accommodation on the development of Bill 46 has not been taken. To compound this matter, we just received notice from the Ministère de l'Environnement et de la Lutte contre les changements climatiques yesterday, September 21, 2020 to submit this brief. Surely, it was both unacceptable and unwarranted for your committee to **not notify** our Algonquin community(s) of the Committee hearings or written submission comment period in advance of your hearings given the relationship between recovery of species at risk and maintaining their forest habitat is **urgent and critical for our community(s)**. For example, scientists and Indigenous peoples around the globe link biodiversity loss and increased forestry activities as contributing drivers behind the **modern realities of climate change and pandemics** like COVID 19.¹

KFN stands in solidarity with Quebec medical staff and researchers treating patients and searching for scientific solutions to pandemics. With this responsibility in mind, and given these amendments would support increased protection for forest habitat and species at risk is more important than ever, KFN requests that your committee works **together to ensure** our community(s) can contribute meaningfully to the numerous cross-cutting legislative and policy challenges that threaten both forest and public health in our common future. See "Emergence from Emergency: The Case for a Holistic Recovery Plan"²

Presently, it is hard to see how your government's new proposed forest sector strategy policy approach under the Sustainable Forest Development Act would provide any future relief for forest and wildlife conservation. Therefore, much rests on continued work with your committee, experienced staff members, scientists, experts and First Nation communities together who can gather the best solutions to these very real and modern challenges.

¹ Vidal, J., Ensia Public Health "*Destroyed Habitat Creates the Perfect Conditions for Coronavirus to Emerge*" Scientific American March 18, 2020.

² <https://www.euractiv.com/section/energy-environment/opinion/emergence-from-emergency-the-case-for-a-holistic-economic-recovery-plan/>

Interim, please find KFN's memoire organized into 1) regulatory provisions to support the AKI SIBI protected area proposal 2) concerns and comments on regulatory amendments to the Natural Heritage Conservation Act.

Meegwetch,



Councillor Justin Roy

On behalf of Chief Lance Haymond

Kebaowek First Nation

CC/

Regional Chief Ghislain Picard

Grand Chief Verna Polson, Algonquin Anishinabe Nation Tribal Council

Chief Sasha Wabie of Temiskaming First Nation

Chief Lisa Robinson of Wolf Lake First Nation

Chief Casey Ratt of Algonquins of Barrier

Chief Regis Penosway of Kitchisakik First Nation

Chief Steve Mathias of Long Point First Nation

Chief Dylan Whiteduck of Kitigan Zibi

**SUBMISSION BY KEBAOWEK FIRST NATION
TO THE QUEBEC PARLIAMENTARY COMMITTEE ON TRANSPORTATION
AND ENVIRONMENT
ON BILL 46**

22 SEPTEMBER 2020

NOTE

This document is the final version of the submission of the Algonquin Nation of Kebawek adopted by the Chief and Council the 22nd of September 2020.

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ATTACHMENT A: MEDICINE WHEEL RENDEZVOUS

1. BACKGROUND AND ESSENTIAL ISSUES

This memoire is submitted by the Algonquin First Nation of Kebaowek in response to the September 21, 2020 notice by the Ministère de l'Environnement et de la Lutte contre les changements climatiques to submit a memoire to the Quebec parliamentary Committee on Transportation and Environment hearings on Bill 46-amendments to the Natural Heritage Conservation Act and other provisions by September 23, 2020.

The continued concern of Algonquin First Nation communities regarding restricted timelines and input for comments on amendments to the Natural Conservation Act has been expressed in numerous emails to the responsible staff at the Ministère de l'Environnement et de la Lutte contre les changements climatiques as well to their July 17, 2020 Aboriginal community introduction to Bill 46 group zoom meeting.

We remain concerned about the deficiency of consultation and inflexibility of time management on this important subject where the parliamentary regulatory amendment process continues to move forward while key Indigenous rights and title holders are yet to have the opportunity to meaningfully participate.

In 2017, Canada invited, created and tasked an Indigenous Circle of Experts (ICE) to examine how Canada Target 1 and consequently Canada's global commitment to the Convention on Biological Diversity could be met in an equitable manner, including the development of Indigenous-led conservation, which ICE would come to call "Indigenous Protected and Conserved Areas (IPCAs)". In the Spring of 2018, the ICE released a report entitled *We Rise Together: Achieving Pathway to Canada Target 1 through the creation of Indigenous Protected and Conserved Areas in the spirit and practice of reconciliation*.¹

KFN recommends that Bill 46 provisions need to be amended to include the development of equitable opportunities for Indigenous Protected Conservation Areas (IPCAs) in Québec within current draft regulatory provisions for other effective conservation measures (OECM). OECMs must also be subject to Indigenous Co-operation Agreements in order to formalize the registry of Indigenous OECM conservation and eco-system service credits on Indigenous territories.

Algonquin communities can not accede territorial protected areas and OECM registry benefits to regulatory provisions that do not recognize Algonquin authority, jurisdiction and stewardship over our lands and waterways including our effective forest conservation harmonization measures and protected area work to date.

¹ Zurba, M., Beazley, K.F., English, E. and Buchmann-Duck, J., 2019. Indigenous

It is important to note that in order to safeguard the need for formal negotiation of policy provisions for Indigenous Co-operation Agreements within regulatory amendments to the Natural Heritage Conservation Act the following comments are recorded as a consultation under protest and this submission cannot nullify any of our positions, claims, actions or territorial negotiations in any way whatsoever. These comments do not discharge the Crown's duty to consult per section 35 of the *Constitution Act, 1982*.

2. ALGONQUIN COMMUNITY AND NATION PORTRAIT

The Algonquin Nation is made up of eleven distinct communities recognized as Indian Act bands. Nine are based in Québec and two are in Ontario.

The Algonquin Nation has never given up aboriginal title or jurisdiction to our traditional territory. This includes all the lands and waterways within the Ottawa River watershed on both sides of the Ontario- Québec border. Aboriginal title is held at the community level within the Algonquin Nation where we assert unceded aboriginal rights including title under Section 35 of the Canadian Constitution.

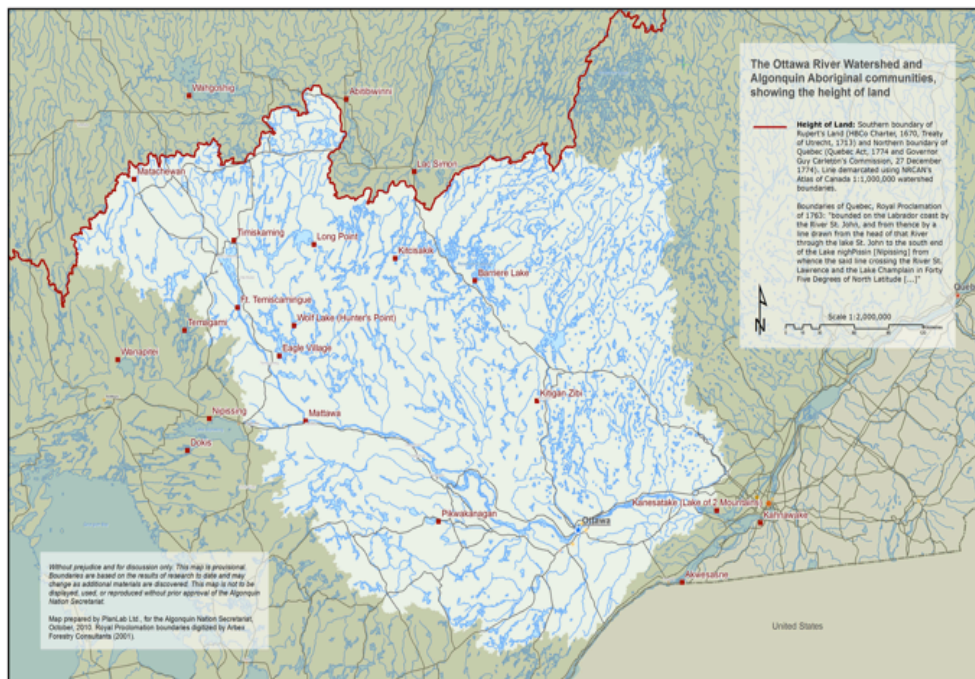


Figure 1: The Ottawa River Watershed and Algonquin Communities

Inherently, our lands and waters are part of the Anishinaabe Aki a vast territory surrounding the Great Lakes in North America. For centuries we have relied on our lands and waterways for our ability to exercise our inherent rights under our own system of customary law and governance known to us as Ona'ken'age'win. This law is based on mobility around the

landscape, the freedom to hunt, gather and control the sustainable use of our lands and waterways for future generations.

Algonquin social, political and economic organization was based on watersheds, which served as transportation corridors and family land management units around the Ottawa River Basin. Algonquins occupy the entire length of the Kichi Sipi or Ottawa River (which literally translates as "big river") from its headwaters in north central Québec to the sacred sites at Bird Rock, and Akikodjiwan, Chaudière Falls in Ottawa and all the way out to its outlet in Montreal.

Both Canada and Québec have an obligation to recognize and respect the sovereignty of Algonquin peoples who have maintained our social, cultural, and political identity on our lands where developing Natural Heritage Conservation Act plans and regulations take place and therefore formally require provisions for Indigenous Protected Conservation Areas and other Indigenous based effective conservation measures (OECM) on our own Algonquin territories to be recognized in national and international land conservation and eco-system service registries.

3. REGULATORY PROVISIONS FOR AKI-SIBI PROPOSAL

Algonquin First Nations' territory encompasses a wealth of natural, cultural and human resources that deserve recognition of past and current work creating Indigenous Protected and Conservation Areas (IPCAs) and other Indigenous based effective conservation measures (OECMs) in sustainable forest and wildlife management. The need for the recognition of IPCAs under the Convention of Biological Diversity and Indigenous OECMs under Aichi II and Canada 1 targets is the catalyst for the Algonquin Aki-Sibi (land-water) regulatory proposal.

This proposal forms an alliance of seven Algonquin communities (Kebaowek, Mitchikinibikok- Barriere Lake, Winneway- Long Point, Kichisakik, Wolf Lake, Kitigan Zibi and Temiskaming). Together we plan to implement community based Aki- Sibi Indigenous Protected and Conservation Area and area "guardian" programs on Algonquin traditional territories within the Province of Québec.

Throughout Algonquin territory, which comprises the entire Ottawa River watershed, modern land and water management practices have introduced rapid changes in Aboriginal livelihoods and natural ecosystems. The Algonquin Aki-Sibi project began in June 2019 in an effort to change that situation and conserve and promote Algonquin traditional ecological knowledge and values through planning and development of key Indigenous Protected and Conservation Area landscapes and other effective conservation measures (OECM). These projects take place in the four medicine wheel directions (east, west, north and south) and are led by our seven Algonquin communities. Both traditional and contemporary ecological interests (including traditional hunting, fishing, gathering and contemporary interests in stewardship and biodiversity protection) form the basis for the Aki-Sibi protected area projects. These activities stem from self-determination

derived from a history of traditional knowledge and governance on the land and waterways that provided the original instructions to Anishnabe peoples and our relations.

The guiding principles of the Aki Sibi Protected Area projects are:

- Cultural authenticity;
- Participation and employment of community members;
- Incorporation of traditional Indigenous knowledge and customary law;
- Social and cultural sustainability;
- Protection of sensitive forests and ecosystems;
- Site specific cultural education and protected area land management by First Nation Guardians;
- Environmental sustainability;
- Economic development and sustainability through eco-system services.

These development principles connect to the Indigenous Circle of Expert “We Rise Together” objectives by explicitly including Anishnabe traditional ecological knowledge and customary law, with the objective of initiating Indigenous conservation projects and ‘social contracts’ that support reconciliation of sustainable development economies and co-existence of Indigenous peoples within the province of Québec.

Specifically, the Algonquin Aki Sibi Protected Area projects will build on a number of proposed Québec provincial protected areas achieved in consultation with our communities as development-ready templates to implement Indigenous Protected Conservation Areas (IPCAs) as per the evolving International Union for Conservation of Nature (IUCN) guidelines. Creating a sustainable future for biodiversity conservation worldwide will critically depend on the active and effective participation of Indigenous Peoples.

IUCN has long recognized the vital role that indigenous peoples play in conserving landscapes, seascapes and the natural resources of the world’s most bio-diverse regions. To strengthen the voice, roles and rights of indigenous peoples in conservation, during the previous World Conservation Congress, IUCN made the historic decision to create a new category of membership specifically for indigenous peoples organizations (IPOs). Algonquin communities are working closely with the Assembly of First Nations and Canadian Chapter of the IUCN to set up the terms of reference for a Canadian Indigenous membership IUCN Category and supporting Aboriginal Chamber.

Ahead of the [2020 World Conservation Congress](#) in Marseille, France, IUCN IPO members are leading the organization of a summit, working in conjunction with key IUCN Global Programmes and Commissions, to define a set of key proposals to advance Indigenous priorities for nature and people. A key proposal from Algonquin communities to the IUCN will be the promotion of Québec regulatory provisions in support of Indigenous

Protected Conservation Areas, Indigenous OECM's and Québec's adoption of the IUCN Global Standard for Nature Based Solutions (NbS).²

Meaningful regulatory engagement between Algonquin communities and Québec on sustainable forest management and conservation can provide the opportunity for all Indigenous communities in Québec to establish a common conservation planning targets through a Nation-to-Nation relationship. Modifications to Bill 46 regulations to implement IPCA conservation area plans will add Algonquin specific cultural conservation values and depth to expand from current protected area guidelines into IPCA stewardship and management plans under the National Heritage Conservation Act for our communities.

Since 2007 Algonquin communities have focused on collective protected area technical planning and results with the province of Québec (for example, establishment of the Maganasibi (Wolf River) 200 sq km Protected Area (see attached Medicine Wheel Rendezvous article) partnerships with the Canadian Wildlife Service in species at risk conservation and research (for example, eastern wolf, lake sturgeon and woodland turtle habitat projects), the Kitigan Zibi lead "Guardian" program as well as all communities regular efforts in harmonizing community values in forestry activities (OECM). Here, OECM regulatory set asides in a sustainable forest working landscape would harmonize indigenous values, support critical habitat corridors for species at risk and mitigate climate change by retaining forest cover on the landscape.

Provided there are adequate regulatory provisions we can share the task to undertake all the necessary technical planning, consultation, accommodation and conservation plan negotiations necessary to create a network of Algonquin Community Aki Sibi Protected Areas within the short-term 17% Target 1 timeframe of 2020 and long term target of 30% by 2030.

We look forward to this opportunity to contribute in fulfilling Canada's international and national commitments to establishing Indigenous Protected and Conservation Areas and providing important ecological, climate change mitigation and socio-economic benefits as our Algonquin contribution to this global challenge.

Objective: increase community Indigenous Cultural Landscapes and traditional ecological values for community and ecosystem benefits, supporting International Union for Conservation of Nature (IUCN) and Federal Indigenous Circle of Expert (ICE) evolving guidelines and regulatory development measures to support IPCA and OECM designations in Québec.

Recommendation: National Heritage Conservation Act regulations support International Union for Conservation of Nature (IUCN) and Federal Indigenous Circle of Expert (ICE) guidelines to include IPCA and Indigenous

² <https://www.iucn.org/theme/ecosystem-management/our-work/iucn-global-standard-nature-based-solutions>

OECM conservation declarations, plans and registry.³

4. BILL 46 GENERAL REGULATORY RECOMMENDATIONS

4.1 Definitions

Under Section 2. For the purposes of this Act: definitions need to describe the IUCN definition of a protected area as: “a clearly defined geographical space, recognized, dedicated and managed, through legal or other effective means, to achieve the long-term conservation of nature with associated ecosystem services and cultural values”.

International policy discourse, put forth by the IUCN, clarifies that “other effective means” of conservation can refer to “recognized traditional rules”. Language exists to describe what “other effective area-based conservation measures” (OECMs) entail in the context of Aichi Target 11 and thus of relevance to Canada target 1, and draft guidelines have been released by the IUCN-World Commission on Protected Areas (WCPA). The inclusion of OECMs in Aichi Target 11 acknowledges that “. . . areas outside the recognized protected area networks also contribute to the effective in-situ conservation of biodiversity . . . [including] territories and areas governed by . . . Indigenous Peoples . . . , and shared governance”⁴ This clarification of definition of OECM must be supported in the regulations.

4.2 Adoption of IUCN Categories

Once an area has been identified as a protected area, one of the IUCN’s seven protected area management categories may be applied to further define the parameters of protection and use for the area. The wording “legal or other effective means” is important for the establishment of IPCAs in Québec because it provides a mechanism through which IPCAs can be recognized and reported without being co-opted by traditional colonial models for protected areas, which is an important aspect of reconciliation and self-determination between the Algonquin Nation and Québec.⁵

4.3 Addition of IUCN Category VI Sustainable Use

IUCN Category VI Protected areas with sustainable use of natural resources should be regulated as per the IUCN definition: Areas which conserve ecosystems, together with associated cultural values and traditional natural resource management systems. Generally large, mainly in a natural

³ <https://www.iucn.org/news/protected-areas/201802/indigenous-protected-and-conserved-areas-ipc-as-pathway-achieving-target-11-canada-through-reconciliation>

⁴ Zurba, M., Beazley, K.F., English, E. and Buchmann-Duck, J., 2019. Indigenous protected and conserved areas (IPCAs), Aichi Target 11 and Canada’s Pathway to Target 1: Focusing conservation on reconciliation. *Land*, 8(1), p.10.

⁵ Ibid.,

condition, with a proportion under sustainable natural resource management and where low-level non-industrial natural resource use compatible with nature conservation is seen as one of the main aims.

Recommendation: This definition should not support large scale industrial logging or other industrial activities.

4.4 Indigenous Consultation and Accommodation

Section 2.1 “The Government shall consult the Aboriginal communities separately when the circumstances so require, and shall accommodate them when it is fitting to do so.” This phrase in Bill 46 continues to support Québec’s colonial history of dispossession of Indigenous territories and displacement of Indigenous peoples for colonial purposes, including protected areas.

Amend statement to reflect the following:

The UN Declaration to which Canada is signatory includes a number of articles that recognize the need for a dominant state to respect and promote the rights of its Aboriginal peoples as affirmed in treaties and agreements, including how Aboriginals participate in decision-making processes that affect their traditional lands and livelihoods (UNDRIP, 2007). The concept of free, prior, and informed consent promoted by the United Nations is of paramount importance in terms of decision-making. For example, article 18 mentions that,

Indigenous peoples have the right to participate in decision-making in matters which would affect their rights, through representatives chosen by themselves in accordance with their own procedure, as well as to maintain and develop their own indigenous decision-making institutions. (p. 6)

Moreover, article 32 (2) of the UN Declaration states:

States shall consult and cooperate in good faith with the indigenous peoples concerned through their own representative institutions in order to obtain their free and informed consent prior to the approval of any project affecting their lands or territories and other resources, particularly in connection with the development, utilization or exploitation of mineral, water and other resources. (p. 9)

Furthermore, Aichi Target 18 has significant implications for Indigenous peoples and reconciliation in Canada. By 2020, the traditional knowledge, innovations and practices of indigenous and local communities relevant for the conservation and sustainable use of biodiversity, and their customary use of biological resources, are respected, subject to national legislation and relevant international obligations, and fully integrated and reflected in the implementation of the Convention with the full and effective participation of indigenous and local communities, at all relevant levels. [6] (p. 9)

Recommendation: Free, prior, informed consent within a “Nation to Nation” relationship is a viable decolonized consultation and accommodation platform for the Natural Heritage Conservation Act.

4.5 Revisiting Timeframe for Act Amendments

Section “4.1. The Minister shall, at least once every 10 years, submit to the Government a report on the implementation of this Act and the advisability of amending it.”

Recommendation: Amend to The Minister shall, at least once every 5 years, submit to the Government a report on the implementation of this Act and the advisability of amending it.”

4.6 Biodiversity Protection: Request for Further Information

KFN has a consultative request for further information on the rationale for Section 7 of the Act being amended by replacing “matters involving biodiversity protection” and “protection measures” by “matters involving nature conservation” and “conservation measures”, respectively.

4.7 Protected Area Delegation

Regarding Section 12, where,

“ The Minister may, by agreement, delegate to any person or to any Aboriginal community all or some of the powers assigned to the Minister under this Act or held by the Minister with regard to the management of an area that is under the Minister’s authority and that is covered by a conservation measure under this Act.’

In Section 12.2

“The acts of a person who or an Aboriginal community that exercises powers delegated to him, her or it under section 12 are not binding on the State.”

Recommendation: We do not agree that the Minister can delegate any person all or some of the power to management of a protected area on Indigenous territory without the free, prior and informed consent of the effected Indigenous community.

We do not agree that the acts of a person delegated by the Minister are not binding on the State and details on the terms and conditions governing the delegation of power should be developed jointly with the effected Indigenous community(s).

4.6 Aboriginal and Indigenous Terminology

Section 14 of the Act is amended by replacing "Native" in paragraph 3 by "Aboriginal".

The Committee should differentiate use of the terms "aboriginal" and "indigenous" to illustrate the complex entanglement of pre and post contact identity distinctions between aboriginal rights treaty and title-holders--who are defined as "aboriginal" under Section 35 of the 1982 Canadian Constitution --and "indigenous" as representing various Nations; such as Mi'kmaq, Abenaki, Cree, Innu, Anishinaabe, Haudenosaunee etc., who affirm histories, knowledge, inherent rights, laws and governance relationships to their territories.

4.7 Man Made Landscapes

Recommendation: Expand Division V- Man Made Landscapes to include Indigenous Cultural Landscapes and Indigenous Protected Conservation Areas.

End of Memoire

Attachment A – Medicine Wheel Rendezvous



ARTWORK: M. ST DENIS

Medicine Wheel Rendezvous

By Rosanne Van Schie

"This individual, this someone called Nanabush was the one that named the things as he travelled. There are many legends talking about the trees and shrubs and the places where these things would grow. The creator was the provider for everything that was growing on the land. He indicated that chigwatik (white pine) as the tallest would be the leader amongst the plants. Chigwatik asked Abenogeesh to be placed on the mountain, to be up high so its roots could extend to the water and feed other plants that could not reach it. This legend does not end, only the people will forget what the legend is."

I first began working on Anishinaabe territory in 2003 in Kipawa, Québec, in what the province refers to as a zone d'exploitation contrôlée (French for controlled exploitation zone), more commonly referred to locally by the acronym "ZEC". I worked on a project to map recreational canoe routes around the Kipawa and Ottawa River watersheds. I paddled many kilometres that summer, flatwater and whitewater, all interconnected by various portages. With my three young children, gear and our family dog piled into one canoe it often felt like I was steering a tanker! There were also days when we could sail. Navigating the routes for the first time, I often relied upon guidance from local Algonquin peoples to

point me in the right direction. I quickly learned from elders Lloyd DuGuay, and John GrandLouis that these canoe routes were the ancient routes of the Anishinaabe.

Algonquin Anishinaabe emerge from a rich historical legacy deep within the Ottawa River watershed. The Kitchi sibi as they know it, or Ottawa River as settlers have since renamed it, has been their home and highway since time immemorial. Anthropologist Frank Speck recorded that families living along the Ottawa in 1913 were still known as the Kichi sipi anishnabeg or Kichississippirinis, "big river people". Algonquins occupy both sides of the Ottawa River and have never relinquished title to

their territory or their rights as Anishinaabe people. Inherently, Algonquin lands and waters are part of the Anishinaabe Aki, a vast territory surrounding the Great Lakes in North America. For centuries Anishinaabe peoples have relied on their lands and waterways for their ability to exercise their inherent rights under their own system of customary law and governance, known to them as Ona'ken'age'win. This law is based on mobility on the landscape, the freedom to hunt, gather and control the sustainable use of their lands and waterways for future generations.

In the 17th century, European explorers and traders discovered Algonquins as a well-established society that controlled the Ottawa River. In fact, St. Denis² recounts, "If other people wanted to use the river, we have historical reports where Algonquin people used to charge a toll at Morrison Island for other people to use our territory. There was a vast trade network in this area for many thousands of years, a trade network between our nations. We had an economy long before the arrival of the Europeans. Maybe, it is not the same as it is today, but there definitely was one!" The word Ottawa adopted by Europeans for the river comes from the Algonkian word "adawe", meaning "buy and sell." Algonquins were not only the entrepreneurial gatekeepers to the

rest of the continent but the technology provider of the only means of transport that could navigate the rivers. In no other part of the world have waterways and the canoe had such an influence on the economic development of a country.³

When I mentioned the canoe routes were on Algonquin territory to my project supervisor at ZEC Kipawa, it was said that they knew "this land is Algonquin, and maybe one day it will return to them." Ambiguous as that statement was, I continued on paddling around the territory. Towards the project's conclusion, Chief Harry St. Denis of Wolf Lake First Nation asked me to meet him at their band office. Wolf Lake First Nation (WLFN), or Mahingan Sagaigan, is one of eleven communities representing the Algonquin Nation. Chief St. Denis was one of the longest-serving Algonquin Chiefs in contemporary times.⁴ When we first met he was wondering why I was paddling around their territory. I explained that I was working mapping canoe routes for the "ZEC," to which he simply responded, "Why don't you come and work for us?" Since that invitation in 2003, I have been working with Algonquin communities on community development, forest and wildlife conser-

vation and, more recently, as an academic researcher.

Looking back at all the areas I was assigned to work in, the place that had the most lasting impression on me was the Maganasibi watershed. The forest has been untouched for some time compared to the rest of the territory. Like most tributaries of the Ottawa River basin, the Maganasibi (or Magnissippi as it is sometimes distorted) was heavily logged for pine lumber as early as 1869. By 1885, there were at least five timber shanties operating along the river, three of which belonged to the E.B. Eddy Company from Hull, Québec. In 1892, the Ottawa River lumber barons and government officials took note of the Maganasibi's rich recreational resources and organized the Maganassippi Fish and Game Club. In 1896, the club was incorporated and established as an exclusive men's-only tenure for hunting and fishing in the area. Many of the lakes were named after the club's founding members or shareholders, and they stopped logging in the Maganasibi. For many years the area remained protected, until the government of Québec created ZEC "Maganassippi" in 1978. ZECs were established across the province to take over exclusive rights of private hunting, fishing and trapping clubs and to provide access to the general public. Once designated as a "controlled exploitation zone," the Maganasibi area was re-opened to commercial forestry activities.

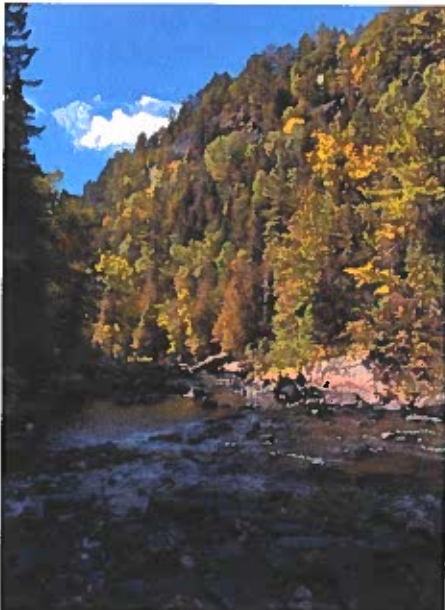
Algonquins continue to regard themselves as keepers of their lands and waterways, with seven generations' worth of responsibilities for livelihood security, cultural identity, territoriality and biodiversity, a sentiment expressed by many other First Nations in Canada. In 2005, a key section of the Maganasibi river canyon was

scheduled for logging. Algonquins know this river as Maganasibi—Wolf River -- because of the valley's resident wolf population. In 2003, the area had been recommended for conservation by the World Wildlife Foundation because of its ancient and exceptional forest with low disturbance and 300–400 year old trees.

Chief St. Denis recalled his father had a trapline in the Maganasibi and he and his family had a long history in the area. For example, in 1871, the Temiscamingue Oblate mission priest Fr. Joseph Poitras, O.M.I.⁵ toured the Upper Ottawa enumerating Algonquin people for the Canada census. He made many stops along the Ottawa, including the mouth of the Maganasibi, where he met the Dufond and Simon families. These families were later referred to as the Mi'skoci.ma'gan or the Antoine Simon family hunting territory by anthropologist Frank Speck in his 1915 memoir identifying the "Algonkian bands of the Ottawa Valley". Mi'skoci.ma'gan's brother married Hyacinthe St-Denis from Mattawa, from whom the present Algonquin St. Denis families are descended.

I found it interesting that Speck recorded Antoine Simon's Anishinaabemowin name Mi'skoci.ma'gan or "red soldier. wolf" and whether the use of the wolf suffix signified the family's shared territory with wolf at the Maganasibi or a historic connection to an Algonkian "wolf nation" described by Lac-des-Deux-Montagnes (Oka) Sulpician missionary Jean-Claude Mathevet in his 1761 manuscript, "mots loups" or "wolf words. In the poem, "Judas Wolf" written by Verna McGregor and I for this special issue we revisit "wolf words" as a means of rewilding ancient Anishnaabe connections to Mahingan.

PHOTOGRAPH: R. VAN SCHIE



Maganasibi Canyon 2019

In 2005, the WLFN formally opposed the forest harvest plans in the Maganasibi watershed. WLFN member, Tommy John Perrier, a forestry technician at their Algonquin lands and resources department and myself were tasked with surveying the Maganasibi watershed to determine Algonquin conservation values and boundaries. On November 15, 2007, WLFN, through its "forestry harmonization" agreement with the Québec Ministry of Natural Resources and Forestry (MNRF), successfully prevented 9000 ha of the core area of the Maganasibi river watershed from being logged and degraded, in advance of the Québec provisional protected area status. This conservation opportunity was a direct re-

sult of the Supreme Court of Canada clarifying the Crown's roles and responsibilities for aboriginal consultation and accommodation in the Haida Nation and Taku River Tlingit decisions in 2004. Historically, special protection has been accorded to Algonquin Aboriginal rights and title through the Royal Proclamation of 1763 which banned non-native settlement on unceded Indian lands⁶, and subsequently the Canadian Constitution Act, 1982 in the following section:

"35(1) The existing aboriginal and treaty rights of the aboriginal peoples of Canada are hereby recognized and affirmed."

Regardless, in Canada the history of Aboriginal peoples and their forest lands has been overshadowed by their displacement. Furthermore, the "rule of judicial discretion" is overriding Canadian constitutional law, for example in the 2014 case of Tsilhqot'in Nation v. British Columbia, where the Supreme Court of Canada upheld "the jurisdiction to expropriate indigenous sovereignty in the public interest."

An Indigenous Protected Conservation Area

In May 2002, the Government of Québec, Ministry of Sustainable Development, Environment and Parks (MDDEP) implement-

Hannah Muskego, photographer

My name is Hannah Muskego. I grew up in Saskatchewan with Cree/Irish, German/British decent. I would say I 'Remembered', not found, my love of photography when I was twenty-two years old in 2013. It felt like a deep calling back to a relationship, that has helped shape my sense of being. A being that is in relation to all things. I believe I take photos for the joy of being present with my subject, whether that's a landscape, an animal, or a Human. I also love to travel and be outdoors, so most of my photography is centered around these relationships.

Currently, I am attending Laurentian University for the Master's in Indigenous Relations program. It's early in the program, but the shifting of perspectives and learning of new lens' is important growth and I'm excited to continue. I am framing my thesis to be a Visual Ethnography so that I can incorporate photovoice as an Indigenous Methodology in my research. The seed is there, it will be interesting to see it sprout and mature! Thank you for Supporting Women and Environments International magazine.

Pictures clockwise from top: Ki Nakidamo-You Are Invited; Mahingan Trail Sign - Tradigital Art by Janet Stahle; Johanna Van Schie-Copol with Rodney St-Denis and his daughter Aimee -J.



PHOTOGRAPH: HANNAH MUSKEGO



PHOTOGRAPH: HANNAH MUSKEGO



PHOTOGRAPH: HANNAH MUSKEGO

ed its' "Strategic Plan of Action for Protected Areas". The plan initially aimed to protect 8% of the territory of Québec by 2008 through a network of protected areas that represented the province's biological diversity. In 2008, the Québec MDDEP requested authorization from Wolf Lake and Kebaowek First Nations to assign provisional protection to the "Maganasipi" river watershed and another five areas on their territory identified in the MDDEP conservation plans. Wolf Lake responded that they would agree to provisory status of the protected areas under the condition that the communities would gain carbon credits and ecosystem service opportunities generated from having converted planned logging areas to protected status areas on their unceded title and rights territory. This request supports the development of Indigenous economic valuation of biodiversity and ecosystem services so that societies can eventually put a market price on what is highly valuable, but poorly protected. A second condition was that the Algonquin communities would have a role in the management of the proposed protected areas through a negotiated agreement.

The provisional protection of the proposed reserves took effect on June 11, 2008, and while Québec did not respond to the agreement request from the communities the Province did add a regulatory clause to the conservation plan that commits the MDDEP, "until such time as the status of permanent protection has been granted to this territory, to work with the aboriginal communities concerned towards the management and development of this protected area and, where relevant, will enter into partnerships on certain specific activities" To date Québec maintains the priority to establish a park and protected area network according to the International Union for the Conservation of Nature (IUCN) categories I and II⁶ of the protected areas registry by June 2020.

In 2017, the Canadian government facilitated the Indigenous Circle of Experts (ICE) to prepare a report and recommendations as how Indigenous peoples could support Canada's Target 1 process to meet the United Nation Convention on Biological Diversity Aichi Target II to protect and effectively manage 17% of its terrestrial ecosystems and inland waterways, plus 10% of its marine and coastal ecosystems by 2020. After consulting many Indigenous Nations across Canada, the ICE report identified a "sacred urgency" to re-establish balance within traditional territories and a high priority to institute modern-day applications of traditional governance values and principles in the development and creation of "Indigenous Protected and Conserved Areas" (IPCAs) in Canada. The intent is to support biodiversity conservation, local livelihoods, climate change adaptation and a reconciled relationship with Cana-

The Mukwa Ikwe (bear women) drummers left to right: Tiana Jalabois, Michelle St-Denis, Joan St-Denis, Lois Tepiscum and Grand Chief Verna Polson



PHOTOGRAPH: HANNAH MUSKEGO

da's Indigenous Peoples. While Québec has yet to recognize the Indigenous Protected Conservation Areas (IPCAs) category under the IUCN, Algonquin communities are continuing to work towards recognition of this status and future designations in Québec.

In 2015, under provisionary biodiversity reserve status, WLFN forestry staff, Algonquin youth, elders and I returned to the Maganasibi old growth forest to study the traditional uses of the plants and wildlife as shared by the Mitchikinibikok -the Algonquins of Barriere Lake. This educational study was sponsored by the National Indian Brotherhood Trust Fund which administers the 2007 Indian Residential Schools Settlement Agreement. Amongst many initiatives the fund supports research that proposes viable alternatives to government policy and legislation that improves the lives of Indigenous peoples in Canada. We travelled most of the Maganasibi conservation area setting up forest plots to measure and identify trees and plants and traditional uses associated with them.

The rise of modern industrial forestry planning in Canada has been predicated on making First Nation populations less relevant than central authorities. This has reduced the culture and identity of Indigenous peoples' and dismantled their traditional resource management systems. As a result, Indigenous forest lands and resources have been limited to economic forestry attributes measured from a far in central system linear planning models. This particular research effort focused on benchmarking Maganasibi forest ecosystems and corresponding Algonquin ecosystem knowledge to develop a future means of integration of Indigenous knowledge in government forest and wildlife management modeling platforms in order to create other effective area based conservation measures (OECMs). Offering a solution to what Johnson 1992 has described as a need to reconcile two different worldviews.

Having encountered many wolf signs, the research study further expanded to include capturing and collaring the wolves of the Maganasibi (Wolf River), to learn more about this resident population. This aspect of the research was intended to connect the Anishinaabe customary knowledge, as shared in the elders' traditional stories of the trickster-transformer "Nanabush," to the protected area. "Wiske-djak" or "Nanabush" is the character that stories⁸ the Anishinaabe landscape and provides the pedagogy of how to use the land. Kebaowek First Nation community cultural director Rodney St-Denis explains that Algonquin people typically refer to their shape-shifter as "Wiske-djak" whereas Ojibwe people typically refer to this individual as "Nanabush". From birth Nanabush demonstrates extraordinary resilience and the power to survive by transforming between the human and animal worlds. Nanabush is typically depicted with rabbit ears to represent this duality. Nanabush travelled the earth in the four directions and it was this individual's duty to name all the waterways, plants, animals, insects -- "whatever was laid eyes on had to be named." Nanabush noticed the animals were living in pairs and questioned the creator about why Nanabush had to travel alone? The creator responded by providing Nanabush with "mahingan" (wolf) as a brother and a guide. Together they travelled freely and finished the task of exploring the four directions, naming everything as they went. This was the foundation of the Anishinaabe naming ceremony that connects the human spirit to the land and the animals. When Nanabush and "mahingan" completed naming the plants and animals, they separated. In Anishinaabe prophecies, the fate of "mahingan" will be the fate of the Anishinaabe.

About Judas Wolf

Rosanne and Verna met at an Assembly of First Nations environmental law meeting in 2018 where Verna welcomed participants to Algonquin territory and shared traditional teachings with the group. Over lunch, the women connected and Verna shared a dream she had twenty five years ago; a helicopter was chasing two wolves and they stopped running to tell her, "they just don't understand, but you will understand". Verna wondered what the dream was about. Rosanne replied you were dreaming about "Judas Wolf". In government wolf culls a wolf is caught in foot traps or helicopter net guns, tranquilized, and fitted with a GPS radio collar. When the collared wolf rejoins their pack, the entire pack is tracked and killed by helicopter gunmen except for "Judas wolf" who continues guiding the gunmen to the next pack.

By Rosanne Van Schie
and Verna McGregor

Judas Wolf

Collared. Running solo
Lost Natural Order
Searching for new

Whirling blades in Sky
Always Following
Except Nighttime

Rendezvous Howl
Sacred Fire at our
Boundary
Waiting for Acceptance

Pack
Sunrise in the Clearing
New Life Playing

Whirling Blades in Sky
Hearts pumping
Running for Cover
Shots Fired
Tail Between Legs
Forest Canopy
Safety

Sunset Howl and
Dreamtime Travel
Two wolves
Grey and Black
Chased by Helicopter

Anishinabe kwey!
Wolves Stop and Speak
They just don't Understand
But you, Anishinabe Woman
Will Understand
Why we are here
Together

Speaking Wolf Words
In our Sacred Tradition
I am Mahingan
I am not Judas Wolf

Medicine Wheel Rendezvous

By 2017, our research team of Cody St Denis WLFN, Trent University DNA lab, and University of Toronto had determined the population of wolves in the Maganasibi to be genetically highly assigned as *Canis sp.cf. lycaon*, commonly known as the Eastern Wolf. This research takes place at a time when the Eastern Wolf in Canada is at risk of termination. In May 2015, The Committee on the Status of Endangered Wildlife in Canada (COSEWIC) up-listed the species from "special concern" to "threatened", which triggers the requirement for a federal listing decision, which has not yet occurred. Both Keboawek and Wolf Lake First Nations have expressed concerns to the Canadian Wildlife Service (CWS) that Québec has yet to formally acknowledge the Eastern Wolf in its provincial Species at Risk list.

For the participating Algonquin communities, the wolf research program is of interest not only because it supports common food security issues related to hunting and trapping and protecting prey habitat, but also because their lives are traditionally intimately interconnected through Anishinaabeg culture and teachings. Rodney St-Denis explains that freedom on the land, freedom of choice and freedom of sharing is how Anishinaabe peoples survived over the generations. Today, as a result of the negative effects of the residential school system and destroyed culture and traditions, Anishinaabe peoples are re-seeking their identities, their ceremonies and their relationships with the animals.



PHOTOGRAPH: R. VAN SCHIE

Perrier family and Chief Harry St. Denis at Tommy John Trail opening, Maganasibi, 2018.

On this healing journey, Wolf Lake and Keboawek First Nations members worked together and built a medicine wheel located at the mouth of the Maganasibi where the river meets the Kitchi Sibi. "Medicine Wheel" is not an Indigenous term. It was originally used in the late 1800's and early 1900's by Americans to describe Indigenous rock circle structures created and used by Plains tribes for ceremony. Over time medicine wheels have changed and evolved into different varieties but all provide "a tangible mechanism upon which the healing of people, communities and nations can be focused."⁹ The Maganasibi medicine wheel is constructed on a former industrial logging mill site. Set out in the four directions, it explains the four sacred medicines and grandfather teachings on large billboards complemented by artwork and images depicting Algonquin pre and post contact history along the Kitchi Sibi. St-Denis describes the wheel as a place to practice forgiveness and healing and to remember the significance of the naming ceremony and the connection it gives back to people. The centre of the wheel is encircled by hundreds of rocks all placed in a ripple formation, each representing an Algonquin family ancestor and their time shared on the land. The wood structure was constructed by WLFN member Tamara King and her partner Jason McMaster. Tamara designed and implemented the finishing touch on the wheel by braiding steel cables like sweetgrass to encircle the four directions at the top centre of the wheel. In addition to the medicine wheel work, Keboawek and Wolf Lake First Nation members completed the redevelopment of the old E.B. Eddy logging trail and bridge system in the Maganasibi protected area, including the completion of



PHOTOGRAPH: R. VAN SCHIE

Anishinaabe elders Chief Harry St. Denis, of Wolf Lake, Abogooshish of the Algonquins of Barriere Lake Mitchikinibikok, Ray Owl of Sagumuk at Medicine Wheel grand opening, September 2018.



a 160-foot suspension bridge across the river for reo-tourism purposes.

In October 2018, Anishinaabe elders Abogooshish, of the Algonquins of Barriere Lake Mitchikinihikok, Ray Owl of Sagumuk, Peter Beaucage of Nippissing, Chief Harry St. Denis of Wolf Lake and the Mukwa ikwe (bear women) drummers gathered with Anishinaabe community members in ceremony for the grand opening of the medicine wheel. After the elders spoke to the assembly, they planted the sacred "chigwatik" white pine in the centre of the wheel, representing the pine tree of peace we move towards through our interactions in the great circle of life.

In 2019, I returned to the medicine wheel with the Kebaowek First Nation wolf research team to start another season. Chigwatik had survived the winter in the centre of the circle; milkweed and mullen had entered the circle. After spending some time there reflecting, McKaylii Jawbone, one of Kebaowek's environmental technicians, ran back from the washroom building afraid that she had seen "a big brown butt running away from the building." I wondered if maybe she saw a wolf and walked back over there with her. I mentioned that maybe this could be their rendezvous site, as the sunny grassy field would be a perfect location... and so this legend goes on. 315

Rosanne Van Schie is a research scientist and Ph.D. candidate at the University of Toronto working with Algonquin communities to protect and enhance Anishinaabe customary relationships with forests, animals, and waterways in modern-day resource management regimes.

Verna McGregor is an Anishinabe woman from Kitigan Zibi working at Minwaashin Lodge in Ottawa. <https://www.minlodge.com>.



Above: Mahingan Eastern Wolf Stewardship.

Below: (L-R) Rosanne Van Schie, Pierre Fourniere and Zack Pariseau studying a wolf in 2016.



PHOTOGRAPH: GRAHAM CRAWSHAW

Michelle St-Denis is a Medicine Wheel artist from the Kebaowek First Nation in Kebaowek, Qc. Who was raised around nature with her loving family. She studied Fine arts at Nippissing University and is open to learning different ways of creating. She likes to portray that nature and humanity are one, and that the environment is important and beautiful. As an Algonquin woman she respects traditional teachings and works to represent them in her art and life and uses vibrant brush strokes as a reflection of nature's wonder, boldness, and clarity. Her paintings genuinely reflect her love for animals, trees, rocks, water, moon and the sun and objective to view the world in a new light, to empower people and to protect the land. She enjoys teaching others to paint and to express themselves as an artist and loves to write and illustrate children's books to share the Algonquin culture with all ages.

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2. St. Denis, H. 2009. Fish out of water. TV interview. Aboriginal Peoples Television Network Series. InterINDigital Entertainment (Ottawa Ontario) Joe Media Group (Calgary Alberta).
3. John Jennings, memorial plaque author, Ottawa River International Airport birch bark canoe display made by the late Mitchikinibikok craftsman Peter Maranda.
4. In memory of Chief Harry St. Denis 1957-2018 <https://www.youtube.com/watch?v=IjC3qDRkHFQ>
5. Missionary Oblates of Mary Immaculate (OMI) was a missionary religious congregation of the Catholic Church.
6. "The Indian country boundary was the line drawn from the south shore of Lake Nipissing to the point on the St. Lawrence River crossed by the 45th degree of latitude. The line then ran from Lake Nipissing to Lac St. Jean. Between those lines, the Indians were not recognized as the owners of the land; beyond it they were. It did not become an issue for the first two decades of British rule in Canada because no land was required for settlement beyond the Lake Nipissing line." Surtees, R.J., 1984. Indian Land Surrenders in Ontario, 1763-1867. Department of Indian Affairs and Northern Development. p.4.
7. <https://www.iucn.org/news/protected-areas/201802/indigenous-protected-and-conserved-areas-ipc-as-pathway-achieving-target-11-canada-through-reconciliation>.
8. Nanabush is an action figure, a trickster. He is travelling the territory the place he knows, he is walking with a wampum belt with the ability to go anywhere. Nanabush can transform into whatever he needs to do the trick and his actions become stories. Don McIntyre, Temiskaming First Nation member, lecture Banff Centre 2017.
9. <http://www.dancingtoeaglespiritsociety.org/medwheel.php>

The Ottawa River By Night

In the full moon you dream more.
 I know where I am: the Ottawa River
 far up, where the dam goes across.
 Once, midstorm, in the wide cold water
 upstream, two long canoes full
 of children tipped, and they all held hands
 and sang till the chill reached their hearts.
 I suppose in our waking lives that's the best
 we can hope for, if you think of that moment
 stretched out for years.
 Once, my father
 and I paddled seven miles
 along a lake near here
 at night, with the trees like a pelt of dark
 hackles, and the waves hardly moving.
 In the moonlight the way ahead was clear
 and obscure both. I was twenty
 and impatient to get there, thinking
 such a thing existed.
 None of this
 is in the dream, of course. Just the thick square-
 edged shape of the dam, and eastward
 the hills of sawdust from the mill, gleaming as white
 as dunes. To the left, stillness; to the right,
 the swirling foam of rapids
 over sharp rocks and snags; and below that, my father,
 moving away downstream
 in his boat, so skilfully
 although dead, I remember now; but no longer as old.
 He wears his grey hat, and evidently
 he can see again. There now,
 he's around the corner. He's heading eventually
 to the sea. Not the real one, with its sick whales
 and oil slicks, but the other sea,
 where there can still be
 safe arrivals.

Margaret Atwood

Margaret Atwood is a Canadian writer best known for her prose fiction and for her feminist perspective. In 2019 *The Testaments*, a sequel to *The Handmaid's Tale*, was published to critical acclaim and was a co-winner (with Bernardine Evaristo's *Girl, Woman, Other*) of the Booker Prize.

Poem included with Margaret Atwood's kind permission, in support of the Chief Harry St Denis Scholarship for Indigenous Environmental Students.
<https://indspire.ca/chief-st-denis/>