

Water Protection as Re-Emerging Spiritual Movement

By: Sarah Morgan

Global Studies - Year 4

Wilfrid Laurier University

2011

Water Protection as Re-Emerging Spiritual Movement

Abstract

Water protection has re-emerged as a spiritual movement within Ontario and across Canada in response to continued injustices against water resources. This movement is not new to the Canadian context because Native traditions have revered water as a sacred element for centuries, and have generously protected it for the use of future generations. The participation of Native communities in water advocacy has brought power and spiritual meaning to water protection efforts. This grassroots movement has grown due to the realization that Canada's fresh water supply is in jeopardy. Governments at all levels have neglected the need for sustainable, effective and permanent legislation to protect water. In addition, these same leaders have ignored the spiritual teachings and wisdom of our Native brothers and sisters. In order to protect the water it must be re-constituted as a sacred entity to be revered and respected by humanity. My paper examines the outcomes of three water injustices within Ontario that have directly affected or threatened the lands of aboriginal populations; the mercury poisoning at Grassy Narrows, the water contamination at Aamjiwnaang First Nation near Sarnia, Ontario and the successful termination of Dump Site 41 in Tiny Township, Ontario. Corporate entities in all three cases overlooked traditional lands, seeing them as something to be developed and exploited. I wish to speak about the need for Canadian citizens to wake up and realize that there are efforts being made to protect their water. The time has come to revert back to a time when water was revered as sacred and the life blood of Mother Earth. A foundation has already been created for us to protect the water but there must be a realization that our Native brothers and sisters cannot continue this task alone.

Water protection has re-emerged as a spiritual movement within Ontario and across Canada in response to continued injustices against water resources. This movement is not new to the Canadian context, however new information and research has discovered an increasing need for water protection. The participation of Native communities in water conservation and protection has brought power and spiritual meaning to water protection efforts. The Native community has earned a respected voice at the grassroots level, calling on the government to include them in decision making processes that affect the water. This collection of voices at the grassroots level has grown to a new breadth which has not been witnessed in Ontario before. Due to the misuse of water resources by government officials, corporate interests, and the general public, there has become a need for the sustainable protection of water. According to indigenous cultures in Ontario, and throughout Canada, honouring the water spirits is a crucial practice in ensuring the protection of water for future generations as water is a sacred entity and holds a key spiritual place within the environment (Vicki Monague, Anishnabe Kwe). Water is necessary for life and for the continuation of the human species (McGregor 2008, 27). “Recognizing the vital importance of water to survival is the beginning of a healthy perspective. Water is the blood of Mother Earth. Similar to blood, which circulates throughout our bodies, nutrients flow into the land via water” (McGregor 2008, 28). Without water, there can be no life on the earth. Unfortunately, those who hold power are still unwilling to adequately protect the water in Canada and are unwilling to listen to the wisdom of the Aboriginal population. In response to this lack of responsibility and integrity, as well as the fear that Canadian water may become depleted and polluted, this spiritual movement seeks to protect the water by keeping with the goal of re-constituting this natural resource as a sacred entity. As such it would require

responsible use and appreciation that has been lacking in the Canadian way of life for generations.

This spiritual water protection movement has deep roots within Canada. The abuse of indigenous peoples as well as their water resources has been persistent throughout and even before the existence of Canada as a country (Vecsey 1987, 289). This paper will primarily focus on three injustices within the province of Ontario: the mercury poisoning at Grassy Narrows in north western Ontario, the water contamination on the Aamjiwnaang First Nation reserve near Sarnia, Ontario and the successful termination of Dump Site 41 in Tiny Township, Ontario. In each of these cases corporate entities overlooked traditional lands, seeing them as something to be developed and exploited (Quinn 1991, 140). This is inappropriate according to Native cultures and is increasingly being opposed by non-Native groups and institutions.

Water is revered as a sacred or spiritual entity by a number of traditions but, for the purpose of this paper, a focus will be given to indigenous traditions within Ontario. Even though indigenous people have undergone great hardship and tragedy within their environments, they have begun to generate a massive network of protest in response to this treatment. Aboriginal traditions are not at risk of becoming extinct, but instead, are growing and beginning to thrive once again. The Aboriginal population is growing faster than any other group in Canada (Quinn 1991, 140). An increase in birth rate would mean an increase in the number of people that respect and demand protection for water. It would mean that a new generation of children would be raised with the wisdom and teachings of their elders. Anishnabe Kwe, Vicki Monague, states that “[o]ur next generation of children will be the ones to live conservation day in and day out, thereby bringing back the sacredness of water and initiating major change in how the world views it”. According to Quinn, in addition to an increase in population size, Native people have

also learned to organize increasingly effective resistance to resource exploitation (Quinn 1991, 137). Dump Site 41 in Tiny Township, Ontario is a clear example of this effective resistance. The exploitation Quinn discusses refers to water degradation due to the fact that many rivers “no longer run; freely or cleanly” because of corporate water usage (Quinn 1991, 138). Of those affected adversely by water exploitation and pollution, Native people are the most impacted due to their settlement patterns, which are often near or on water systems (Quinn 1991, 138-139). This proximity to water has accounted for their strong spiritual connection to this natural entity.

In recent years there has been a fundamental change in the organization of this re-emerging movement. What is new and exciting about water protection in Ontario is that non-Native members of society are beginning to recognize the spiritual importance of water, and are giving their support to the increasing number of Native water protection efforts. A number of individuals who have participated in water protection were interviewed for this paper and discussed their beliefs and experiences within this movement. Participants, when asked if they saw themselves as part of a larger water movement their responses were unanimous, stating that they all felt that they were part of a much larger movement. Louisette Lanteigne’s response to this question was profound. She said that the “[National Aeronautics and Space Administration] NASA has spent a fortune looking for water on the moon and mars but we already have a beautiful planet full of water and yet we’ve taken it for granted by way of using it as a dumping ground”. She continued to state that “[t]he more we realize how rare water is in the universe, the more people have grown to appreciate how valuable it truly is”. There was a general understanding among participants that the worse the water injustices become the more the movement will flourish. Despite the excitement which comes from witnessing a movement such as this gain momentum, the very reason it is becoming so large in scale means that the number of

injustices against water resources and those who rely on them are increasing in size and severity. What is continuing to motivate the members of the water protection movement to act on behalf of this resource?

The movement for water protection is inherently spiritual. Every participant interviewed agreed that there was a spiritual or religious element to the movement. Though the degree of this understanding varied, it was unanimous that those who take part in this movement often have some connection to the sacred nature of water. Mark Calzavara of the Council of Canadians stated that “[t]he water movement has a strong spiritual element that I have not seen in any of our other campaign work or any other issues that are not specifically religious in their nature. Most of the water issues we have worked on have made a connection to the aboriginal cultures that they are associated with...I have been surprised to see how easily the spirituality of water is accepted and embraced by everyone involved regardless of their personal beliefs”. He also discussed a documentary; *Water on the Table* which examines the fight against the privatization of water. According to Mark Calzavara, “several corporate and industry spokespeople speak against the concept of water having a spiritual element or being in any way different from commodities that are bought and sold. They don’t strike me as believing what they are saying”. Might this refusal to acknowledge the spiritual importance of water be how corporate entities allow for the abuse and exploitation of water? If water were to be universally understood as sacred, it would become much more difficult for industry to pollute.

Louissette Lanteigne spoke of how the Catholic Church blesses holy water for baptisms and of how the priest uses the water to purify his hands before “giving out the host”. This image contrasts that of Christian dominion over the earth as discussed in the work of Francis Bacon and Carolyn Merchant (Merchant 2008, 41). Water, when blessed, is regarded as a sacred entity by

those who adhere to the Christian faith. Water is utilized during one of the most important rituals practiced by the Christian community. How is this different from a water ceremony performed by an Anishnabe woman? In both accounts the water is used in a religious or spiritual way, and is regarded as an entity that must be protected due to spiritual or religious belief. No critical difference exists. Louisette Lanteigne referenced Deuteronomy chapter 11 in the Bible which clearly describes the importance of a moraine water system and the importance for humanity to respect and care for the earth. The passage, according to Louisette Lanteigne, “clearly warns if the land be misused it will result in drought, lack of food and death” (refer to Appendix 1).

Interview responses illustrated that there are numerous spiritual dimensions to water. The Anishnabe Kweag and all other Native traditions, according to Vicki Monague, “see water as a work of the spirit, or water movement”. Holy water is a key element in Christian rituals and traditions such as baptism as was stated by Louisette Lanteigne. The spiritual nature of water can no longer be simply understood as a Native belief and practice, but rather an all encompassing belief held by those who seek to protect water. Stephen Ogden stated that he believed “most people who truly recognized the value of our water just know from instinct they are on the right path”. For some there is no spiritual definition, it is simply instinct.

This movement is inclusive and does not discriminate on the basis of culture, class or gender. All who wish to preserve nature’s gift of water are welcomed to participate. Though many believe that water is a sacred entity with spiritual meaning, not all of the followers of this movement recognize the water’s spiritual value. Once involved in water protection, this belief is often adopted from others who hold these beliefs about water. Louisette Lanteigne described her personal account of inclusiveness within the water movement through an example of her experiences in the long house across from Site 41 in Tiny Township, Ontario. She stated “I

offered tobacco and cedar to the fire and prayed that the creator would help us protect the water”. She does not describe any feelings of exclusion by those at the long house during her interview. Mark Calzavara said that he thought “a vast majority of activists in the water movement see spiritual elements in their work” but in his experience “only aboriginal activists understand the water movement [that] way”. His perspective of non-aboriginal members of this movement was very interesting. He stated that “[t]here may be reluctance on the part of non-aboriginals to express their feelings in this regard”. Could this be due to a western or Christian perspective of water being under our dominion as mentioned above (Merchant 2008, 41)? This movement may be the beginning of a holistic change in the understanding of water, given that, as stated above, this is the only movement that has witnessed non-Aboriginals embracing the spiritual nature of water and feeling included in its spiritual meaning. The Christian West has begun to move away from their beliefs of dominion over the earth, and is instead moving towards an understanding that water and the earth are sacred and vital to our lives.

This re-emerging movement to protect water will be depicted in the following three examples. All three of these cases have adversely effected the Aboriginal populations surrounding the contested areas. In the first two examples, Grassy Narrows and the Aamjiwnaang First Nation, pollution has already occurred, creating complete devastation due to the lack of oversight and irresponsible actions of corporate entities and the government of Ontario. The final example, Site 41 in Tiny Township, Ontario is a success story, and was a groundbreaking collaboration within the water protection movement between Natives and non-Natives and the role of traditional knowledge and ritual in the successful struggle. Could Site 41 be a benchmark for other groups in their journey to find ecological justice?

The Aamjiwnaang First Nation has been experiencing extreme levels of pollution due to its proximity to Sarnia, Ontario and the region known as Chemical Valley because of the high number of oil refineries and industry. The residents of Aamjiwnaang First Nation “perceive Mother Earth to be sick” (Luginaah et al., 353). The land can no longer supply their basic needs and is unable to cope with the pollution levels. Land along Lake Huron and the St Clair River was allocated originally to the Chippewa of Sarnia, today known as the Aamjiwnaang First Nation, by the Treaty of Amherstberg in 1827 (Luginaah et al., 353). When oil was discovered this changed (Luginaah et al., 353). Today the Aamjiwnaang First Nation residents are exposed to daily and “accidental” emissions from surrounding industry (Luginaah et al., 354). Soil and water on the reserve are contaminated with mercury, Polychlorinated Biphenyls, polynuclear aromatic hydrocarbons, nickel, and organochlorine hydrocarbons (Luginaah et al., 354). Members of the reserve stated that “mercury was so abundant that members of the community would dig and pan for it” (Luginaah et al., 359). What has the community done to protect itself from pollution, and have they taken further action to stop the pollution? Many are concerned by the pollution because they “only get to hear about industrial releases days after their occurrence” (Luginaah et al., 362). It is very difficult to persuade the industries to lower their emissions according to a Canadian Broadcasting Corporation report (Colihan, 2008). Research showed limited evidence that the Aamjiwnaang First Nation has been able to successfully persuade industry to lessen their emissions and there is even less evidence that the government has assisted the people of this reserve. If the water of Lake Huron and the St Clair River were to become recognized as sacred by the surrounding community and not simply by those who reside on the reserve, would there be a shift in pollution levels?

Ojibway peoples have lived in western Ontario since before the creation of Canada (Vecsey 1987, 289). The western Ontario indigenous reserve of Grassy Narrows is one example of how water pollution has adversely affected the Native community within Canada and how the government, hydroelectric facilities and corporations removed the Ojibway reserve's control of their traditional environment (Vecsey 1987, 287). Due to this removal of power the Ojibway of Grassy Narrows were unable to protect their environment, leading to the complete devastation of the land (Vecsey 1987, 287). Before the release of mercury into the English-Wabigoon River, there had already been water level disruption caused by a hydroelectric plant which made wild rice harvesting almost impossible (Vecsey 1987, 288). This fluctuation in water also killed the wildlife which those on the reserve relied upon for trapping as their financial income (Vecsey 1987, 291). The Grassy Narrows reserve was forced to relocate in the 1960s as part of "repeated attempts to modernize Indian (sic) life" (Vecsey 1987, 291). Many on the reserve resisted removal, but eventually were made to comply because of threats (Vecsey 1987, 291). The people of Grassy Narrows "regarded the new site as spiritually deadly" (Vecsey 1987, 292). Nothing could be successfully grown due to clay, there was limited access to the English-Wabigoon River and the population of game was minimal on the new reserve (Vecsey 1987, 292). The reserve was not planned to meet the traditional needs of the Ojibway and thus was referred to by the people as a "cage", a "prison" and a "concentration camp" (Vecsey 1987, 292). The previously self sufficient reserve of Grassy Narrows was no longer in existence; instead the way of life of those on the new reserve had completely changed (Vecsey 1987, 293).

Added to the injustices faced by the Ojibway of Grassy Narrows, according to Vecsey "poisonous mercury was beginning to work its way down the Wabigoon River from the Reed paper and pulp plant, eighty miles upstream at Dryden" (Vecsey 1987, 294). From 1962 to 1970

there was approximately twenty thousand pounds of mercury spilled into the river (Vecsey, 294). Members of the reserve began to experience numbness in their extremities, blind spots, hearing complications, unsteady gait, tunnel vision, cerebral and cerebellar atrophy, difficulty swallowing, shaking, rage, paralysis, coma, and even death in some cases (Vecsey 1987, 294-295). Miscarriage and high blood pressure were also recorded within the population (Vecsey 1987, 294-295). The medical analysis performed on those experiencing mercury poisoning has remained to be inconclusive even today (Vecsey 1987, 295).

The people of Grassy Narrows have begun to take back their land in an attempt to protect it from further exploitation. They have persuaded North America's largest paper company, Domtar Corporation, to cease their purchase of Grassy Narrows' wood (freegrassy.org). Collaboration between Grassy Narrows reserve members and outside organizations such as Earthroots have assisted in spreading their message (freegrassy.org). Grassy Narrows' activists will be able to draw on the experience and spirituality created by the Site 41 movement to continue their efforts. As Vicki Monague stated above, it is vital that resistance be conducted in a spiritual manner by Native community members as it is the only way to ensure that the water is protected. The people of Grassy Narrows must utilize the wisdom and spirituality of their ancestors to move forward. Creating a blockade and rallying at Queen's Park are major stepping stones to success, but the core values of water as a sacred entity must remain at the fore of this movement.

Site 41 was a proposed landfill which was to be placed on top of some of the cleanest water ever tested (Shotyk 2006). An environmental assessment by North Simcoe chose Site 41 as the best location for a landfill in 1986 (www.stopdumpsite41.ca "A brief history and timeline of events"). Opposition to the site was primarily non-Native until 2008 when Mohawk Elder,

Danny Beaton and environmental activist Stephen Ogden embarked on a walk from Tiny Township, Ontario to Queen's Park to raise awareness about the dangers of a landfill to the water (www.stopdumpsite41.ca). On May 8th, 2009 a Walk for Water was organized to protest the landfill, drawing the participation of over six hundred people, including the Anishnabe Kweag of Beausoleil First Nation (www.stopdumpsite41.ca). It was following this walk when the Anishnabe camp was erected across the street from Site 41 so that the women could hold vigil over the site until its termination (www.stopdumpsite41.ca). A second Walk for Water on July 4th, 2009 attracted over seven hundred participants and two days later on July 6th, 2009 the Anishnabe Kweag closed down construction on Site 41 (www.stopdumpsite41.ca). The Rally for a Moratorium garnered support from over two thousand five hundred people (www.stopdumpsite41.ca). On May 25th, 2010 the County of Simcoe voted to terminate the Certificate of Approval for Site 41 and rezone the land to agriculture (www.stopdumpsite41.ca). This is a successful example of the water protection movement. It was also groundbreaking in that there was a clear collaboration between non-Native and Native citizens. Site 41, if successfully constructed and allowed to pollute the groundwater surrounding the site, would have had adverse effects on fishing in Georgian Bay, the traditional waters of the Beausoleil First Nation. Why was this movement successful? Vicki Monague stated that she "firmly believes now that all water movements will be unsuccessful if there is no spiritual content. In Canada, water movements where direct action occurs must be supported by the local First Nation who has thousands of years of history caring for and living in relationship with the land and waters. The water spirits will only honour their teachings because that is all they have known for thousands of years". A sacred fire was lit and sustained during the entire duration of the protest and cedar

bows and tobacco were used to protect the water and those who were participating in the movement. The Site 41 movement was saturated with spiritual wisdom, ritual and actions.

As demonstrated during the summer of 2009 Site 41 protests in Tiny Township, Ontario, “Aboriginal women are not waiting for permission to act, nor are they waiting for public policy and legislation to recognize them; they are going ahead and fulfilling their responsibilities to water according to their own traditions and worldviews” (McGregor 2008, 28). According to McGregor, “women play an important role in First Nations cultures as spokespersons for water and carrying the primary responsibility for protecting the water” (McGregor 2008, 27). This was demonstrated during various water ceremonies and rituals performed in honour of protecting the water at Site 41. Even though water is respected and cherished by Aboriginal people throughout Ontario and Canada, “tragedies associated with environmental contamination are far from being new to Aboriginal people in Ontario. A significant number of First Nations communities have been living under boil water advisories such as that issued for Walkerton for years” (McGregor 2008, 27). Two of these communities are Grassy Narrows and the Aamjiwnaang First Nation which were briefly discussed above. Even though Aboriginal reserves are facing dangerous water contamination and the loss of their sacred lands due to pollution and corporate greed, according to McGregor, “[t]he voice of Aboriginal people remains largely absent in the discourse around water protection in Ontario” (McGregor 2008, 28).

Legislation has failed both Native and non-Native citizens of Ontario. The Canadian government has not recognized the spiritual nature of water and its fundamental meaning to humanity nor have they addressed issues pertaining to fresh water and underground aquifers. Stephen Ogden when asked how his activism for water resources had changed him he stated that “[b]efore I became involved with the Site 41 battle to save our water I kinda believed the

[Ministry of the Environment] MOE was actually suppose to be the protectors for our environment. Now I know with great certainty that our MOE is just a rubber stamp for big business”. He continued on to say that “[w]hat has changed is that I assume nothing and expect people to earn my trust”. What must be asked is why does Canada have a system that requires citizens to expect nothing from their elected officials? Those who represent Canadians have lost their trust, leaving a deep void in the political system.

Legislation has been created to protect water resources within Canada. The *Ontario Clean Water Act* was passed by the provincial government in 2006 to protect water within the province of Ontario, yet this document has been ignored in numerous cases of attempted and full water destruction. The case of Site 41, Grassy Narrows and the Aamjiwnaang First Nation are only a few examples of how this legislation has failed.

What should the government be doing to protect the water? Mark Calzavara believes that “[g]overnments can help protect the water by adhering to fundamental principles that are at the core of many cultures’ spiritual beliefs regarding water. Many aboriginal cultures speak of a Great Law that essentially defines water as a heritage belonging to future generations which we must not harm”. Don Morgan suggested that there must be adequate and strong legislation to protect the water. There needs to be “effective legislation that has some clout behind it” and that “governments have to embrace what Native people already know, that water is a spiritual gift”. Stephan Ogden holds a similar belief. He stated that “[g]overnments must prioritize the value of water. To me that means water becomes the most important natural resource on earth. No private ownership of water”. There is a clear message within the discussion of the government’s actions and participation in protecting the water. There are clearly irregularities in the actions of Canadian governments, which have left citizens questioning the accountability of those in power.

To conclude, water protection as a spiritual movement is spreading. It is diversifying to include smaller movements of resistance across Ontario and Canada, including campaigns to protect the Oak Ridges Moraine, to stop the Shelborne Quarry, to protect the Grand River and numerous other worthy efforts. On October 14th, 2010 a rally entitled “Our Water Our Lives” congregated at Queen’s Park to raise awareness about water issues facing the province of Ontario (Podolec, 2010). Once again the elements of this re-emerging spiritual movement were felt. Native and non-Native water activists spoke at the rally, including Maude Barlow, Stephen Ogden, Debbe Crandall of Save the Oak Ridges Moraine (STORM) and Garry Sault, Mississauga Elder to name a few. The increased participation of Native members of society within this movement guarantees that it will remain inherently spiritual. Aboriginal teachings, though ignored by government, may be a beacon of hope for the development of a sustainable Ontario. Natives and non-Natives have now banded together for the common goal of water protection, creating a force far greater than ever seen before. This coalition is beginning to recognize the need to re-sacralise the water and re-understand it in a way that transcends legislation and previous understanding of its characteristics.

Appendix 1

(Holy Bible: Authorized King James Version, Deuteronomy. 11:8-17).

“8: Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it;

9: And that ye may prolong your days in the land, which the LORD sware unto your fathers to give unto them and to their seed, a land that floweth with milk and honey.

10: For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs:

11: But the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven:

12: A land which the LORD thy God careth for: the eyes of the LORD thy God are always upon it, from the beginning of the year even unto the end of the year.

13: And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul,

14: That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

15: And I will send grass in thy fields for thy cattle, that thou mayest eat and be full.

16: Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them;

17: And then the LORD's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the LORD giveth you.”

Bibliography

- Colihan, Mary Ann. Canadian Broadcasting Corporation. "In Depth Aboriginal Canadians: Chemical Valley: Aamjiwnaang First Nation in Sarnia sounds alarm over toxins." Last modified April 1, 2008. Accessed November 7, 2010.
<http://www.cbc.ca/news/background/aboriginals/health.html>.
- Benton-Banai, Edward. 1988. "The Mishomis Book: the voice of the Ojibway." Minnesota: Red School House.
- Grassy Narrows First Nation. "Free Grassy Narrows." Accessed November 2, 2010.
<http://freegrassy.org/>.
- Luginaah, Isaac et al., "Surrounded by Chemical Valley and 'living in a bubble': the case of the Aamjiwnaang First Nation, Ontario." *Journal of Environmental Planning and Management* 53 (2010): 353-370.
- McGregor, Deborah. "Anishnaabe-Kwe, Traditional Knowledge, and Water Protection." *Canadian Woman Studies* 26 (2008): 26-30.
- Merchant, Carolyn. "Dominion Over Nature." In *Worldviews, Religion, and the Environment: A Global Anthology*, edited by Richard C. Foltz, 39-49. Canada: Wadsworth, Cengage Learning, 2008.
- Podolec, Tom. CTV Toronto. "Protestors demand protection for Ontario's water." Accessed October 21, 2010. <http://toronto.ctv.ca/servlet/an/local/CTVNews/20101014/ontario-legislature-water-protest-101014/20101014/?hub=TorontoNewHome>
- Quinn, Frank. "As Long as the Rivers Run: The Impacts of Corporate Water Development On Native Communities in Canada." *The Canadian Journal of Native Studies* 1 (1991): 137-154.
- The Holy Bible: Authorized King James Version. Carroll, Robert. and Stephen Prickett, Editor. New York: Oxford University Press, 2008.
- Shotyk, William. "You are what you drink: a fresh new look at the pristine groundwaters of Springwater and Tiny Townships." Village of Elmvale, Ontario, Elmvale Community Hall, March 31st, 2006.
- Stop Dump Site 41 Team. "A brief history and timeline of events." Accessed October 30, 2010.
http://stopdumpsite41.ca/?page_id=2
- Vecsey, Christopher. "Grassy Narrows Reserve: Mercury Pollution, Social Disruption, and Natural Resources: A Question of Autonomy." *American Indian Quarterly* 11 (1987): 287-314.

Biography



Sarah Morgan will be graduating this spring from Wilfrid Laurier University with an Honours Bachelor of Arts in Global Studies with a double minor in Religion & Culture, and Political Science. Starting as an environmental activist advocating for water protection at Dump Site 41 for the past eight years, she has expanded her interests into areas involving environmental protection and the advocacy for Native rights to water. She wishes to continue being an active member of the water protection movement while extending her research past the borders of Ontario.