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Segment 2
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Dan Smoke teaches listeners about the purpose of Midwinter Ceremonies, which acknowledge the fertility of Mother Earth and offer gratitude to the Creator for new life coming forth after the winter. After, Dan Smoke introduces a talk given by Jay Mason about Indigenous movements from an international perspective.

Host(s): Dan Smoke

DAN SMOKE: Aanii! Boozhoo! Sge:no! Shekoli! Koolamalsi. Aniish na? Skanako:ka? And greetings to all of our listeners again. Just a couple of announcements. The Midwinter Ceremonies are taking place out at the **Onyota'a:ka First Nations** community at the longhouse, at the **Oneida Longhouse**, Onyota'a:ka, **People of the Standing Stone** community. And also down at **Six Nations**, at the **Cayuga Longhouse**, they're also taking place right now down there. So, if you are...this is a ceremony that acknowledges the fertility of Mother Earth and acknowledges that life will begin again, anew, new life will be coming forth from the fertility that exists in creation all around us. And all this creation all around us is our relatives. We are related to all of that. And that it is our turn now to acknowledge greetings to all this new life and acknowledge our gratitude to the Creator of all life that this creation is going to be coming forth anew. So that's something that's taking place. And this is another announcement of something that's also happening all throughout Canada, I believe. It's the **White Cane Week**, and it's a week for the visually challenged, visually impaired brothers and sisters who require help and assistance in getting around. Some carry the white cane, some have the dogs, and you see them around town. This is a week where we acknowledge that there has to be a more productive community relationship with our brothers and sisters. I know that we have a relationship with one of our Elders, **Dorothy Day**, who has gratefully told us about this and who also put us into contact with one of the persons who is doing the media relations for the White Cane Week and the different events taking place for the visually impaired. So that's also going to be one of our announcements a little bit later on in the show.

DS: Before the music break, I mentioned that **Jay Mason**, who is a current board member of the **Canadian Alliance in Solidarity with Native People**, a theme of his talk was to talk about emancipating consciousness. He talked a little bit about the Indigenous solidarity movements on an international basis, and that's kind of the feature that we're going to play right now. Jay is a **Mohawk**. His mother comes from **Rice Lake, Ojibwe**. His father is a Six Nations Mohawk. He follows the lineage of his father, so it's an Ojibwe patrilineal system that he's following, and he has been himself involved in the occupation and the liberation of the Mohawk territories down at **Ganienkeh**, New York state, where the Mohawk Nations, there was this huge land claim that they had in New York state where land was never surrendered, and the Mohawk Nation went and took over this abandoned Girl Scout camp way back in 1974. There was people from **Akwesasne**, Ganienkeh, Mohawks from all around who came, and the other nations were asked to stand at solidarity with them. I myself went down there but I didn't meet Jay at that time. I met some of the other people who were there.

Then, what has happened is that the negotiations started to take place where the land now, Ganienkeh, is recognized Mohawk territory and it's no longer in the Appalachian Mountains, or Adirondack Mountains, it's now further west. I think it's still in mountainous territory, but it's more...they're able to practice their culture by cultivating the land in this new territory. So, they're able to hunt and to practice a traditional lifestyle at this place called Ganienkeh. So, he

mentions that in his talk, but that's where he went down there around the same time. Mary Lou, you met him when he was at the, incarcerated at Guelph correctional centre 20 years ago. So, it must've been after that, after he was released from his incarceration he went down and he changed as a result of living a traditional lifestyle down at Ganienkeh for a number of years before resurfacing back up in Toronto, where he has lived since then. I believe he's been in Toronto for about 8 or 9 years to my recollection. Anyways, this is Jay Mason speaking on the Indigenous movement internationally, here on Smoke Signals.