



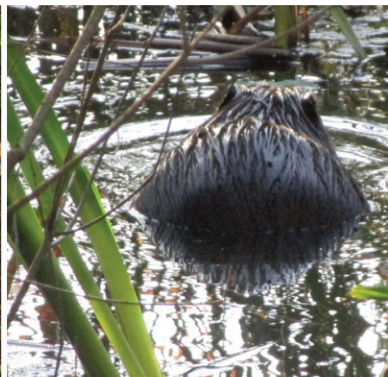
# CIRCLE OF ALL NATIONS

Fall Equinox Peace Gathering September 2019

*Circle of All Nations* hosted its 21 annual peace event in the Capital City on September 22, 2019, the Fall Equinox, a year after the devastating “Seven Fires” tornado that swept across the National Capital Region, commemorating the United Nations International Day for Peace, and the Ottawa Peace Festival. It also acknowledged the 10 year anniversary of the passing of **Donald Marshall Junior** and the 20 anniversary of the Supreme Court Marshall Fishing Rights Decision: <https://nationalpost.com/news/return-of-donald-marshall-jr-s-eel-nets-recall-days-of-historic-fishing-decision> He was a staunch partner in Circle of All Nations work to promote peace and racial harmony (he received the Wolf Project Award in 2000)



and this year’s event included a screening of a documentary on his “Safe Park” Cultural Camp for Youth at Risk dating back to 1996, consistent with our prioritization of Child and Youth Care issues in view of the escalating crisis in the provision of adequate services and support, suicide, genocide, violence and despair. Our goal is to rejuvenate the PASSION OF THE PAST to create a CULTURE OF HOPE for the future.



**Circle of All Nations**  
Global Eco Peace  
Community Founded  
by Mishomis William  
Commanda



**Asinabka Sacred  
Chaudiere Site**  
Legacy Vision for  
Ancient and Historical  
Gathering Place



**William Commanda**  
Carrier Sacred  
Wampum Heritage,  
Honorary and  
Researched PhD,  
Officer of the Order of  
Canada

# 2019 CIRCLE OF ALL NATIONS FALL EQUINOX PEACE

## PLANNED AGENDA

FOCUS: GeoWalk to CyberTalk; Child and Youth Issues; Justice; Peace and Healing

September 21, 2019 Eagleson Road Kanata

### GEO-HISTORICAL ROCK and ART WALK

9 – 12 Ancient Quarry Trail Nature

New Walkers: Bring Sketchbook and Pencils: 15 min Walk; 1 Hour Nature Rock Art Therapy

Trail Walkers: 90 min Walk for over Ancient Rocks from 560 M. Years Ago; Beaver Dam; Porcupine Trail; Rabbit Turf; Turtle Tracks; Chipmunks and Squirrels, Snakes, Frogs and Trees!

Meet Up then Coffee at the Hazeldean Mall.

PLEASE Register [circleofallnations@sympatico.ca](mailto:circleofallnations@sympatico.ca) – Weather may oblige us to cancel

September 22, 2019 233 Gilmour JK Wyllie Boardroom

- 10.00 Opening Prayer  
Circle Introductions
- 10.35 Geo-Earth Context Water, Tornado  
Gil Dupius: Ouiseau Rock, Spirit and Sacred  
Ouiseau Rock Slide Show
- 10.50 Bill Bhaneja: Ottawa Peace Festival
- 11.00 Adrian Esposito Skype from US  
Aspergers and Diffabilities  
Documentary Inner Healing  
Powerpoint Presentation
- 11.20 Carolyn Andison: The Wounded Setter and Implications for Child Care
- 11.40 Romola: Circle of All Nations Indigenous Child and Youth Care Perspectives
- 12.00 Amanda McDonald: Forest Schools for Children
- 12.20 Circle Contributions
- 12.30 Lunch
- 13.30 Justice: Honouring Donald Marshall Junior's Legacy
- 13.40 Andrew Costa: Honour of the Crown, UNDRIP, Indigenous and Treaty Rights and Adjacent Sovereignty
- 14.00 Elder Bill Brant: Indigenous Ethics and application to the Seven Grandfather Teachings
- 14.20 Stephanie Pyne: The Residential Schools Legacy and Cybercartography: Mapping Important Issues in the News in the Residential Schools Land Memory Atlas
- 14.40 Donald Marshall Senior Youth Cultural Camp Documentary – Linking our Earth, Child/Youth Care and Justice Themes
- 15.00 Closing Talking Circle
- 16.00 Closing Prayer

*Our agenda was impacted by the unexpected City of Ottawa road closure, and limited a full discussion of the critical issues on the agenda. Nonetheless, we were very happy with the integration of the passionate voices of the grass roots community with those of academia, consistent with the aspirations of the bridge building Commanda thesis. Nature and SPACE were a part of the program, with beaver demonstrating their water engineering capacity at the Ancient Quarry and challenging the National Capital Commission with its roadworks! The global and temporal connections theme also manifested - this totally unexpectedly - a new Circle of All Nations friend Winnie Stubkjær Laursen from DENMARK sent us a **MARVELLOUS GIFT** - She tracked down and interviewed the former director of the Roskilde Viking Ship Museum, Jan Skamby Madsen, and colleagues, and sent us videos, photographs and memories of when Jan had tracked William Commanda down and convinced him and his wife Mary to go to Denmark and build a birch bark canoe there in 1981! We shared the video at our event - but shall be doing a separate report on this amazing development! As we had noted in our 2018 thesis, William Commanda animated the Spirit of Canoe in his "epistemological tool kit" and Winnie, Shinto and the Danish colleagues demonstrated the power of that teaching across time and space. Indeed, he remains *Encore Vivant* to many across the globe. AND a final note - 2019 also marks 50 years since William Commanda initiated peace and reconciliation with the Mohawks and other North American Indian Nations with his 1969 Gathering at his home in Kitigan Zibi Anishinabeg.*

# PRELIMINARY REMARKS

*The stimulating and intermeshed thematic flow of sharing was truly remarkable. It contributed to the integration of many new perspectives and thinking. Everybody learned and taught, including folk who were part of the larger circle. Even more significantly, everybody was energized by the exchanges, and followup conversations with several participants revealed how meaningful the experience was.*

*What was especially relevant was the demonstration of the importance and catalytic propensity of the bridge-building approaches to knowledge generation initiated in Grandfather Commanda's Circle of All Nations gatherings and events. Though they were there in the crowds during the fifteen years of gatherings on the land, the academics and "establishment" folk were generally hidden, often surreptitiously observing the grass roots folk, and drawing on this to advance their analysis of issues. Obviously those Circle activities contributed to the acknowledgement and honouring of Grandfather Commanda, but the limited understanding of the complexities inherent to its methodology thwarted some of his futuristic aspirations and intentions. With our formal engagement in Academia, we have consciously attempted to build bridges amongst vastly diverse approaches to knowledge generation. This complex endeavour goes beyond Indigenous and non-Indigenous approaches, or grass roots and academic approaches. It facilitates inclusion and empowerment at multiple levels. The notes below reveal the multiple perspectives on critical contemporary social justice and healing issues either perplexing or destroying many lives, families and communities. We believe greater integration of diverse understanding can and will lead to new thinking and knowledge generation and support the William Commanda Vision to create a Circle of All Nations, a Culture of Peace.*

*We also acknowledge serious shortcomings. A critical component of the Circle of All Nations work at its best includes engagement on the land and with the waters and other elements; it also includes concrete spiritual manifestation. Since the 2014 Circle of All Nations Paddle for Peace event, we lack a land base for the transformative work. In this regard, it is important to note that it is not only the Circle that suffers here: in June 2019, an Elder who had continued Solstice Pipe Ceremonies at Victoria Island since Grandfather Commanda's death suddenly learned that that sacred site was no longer accessible by Indigenous Peoples (allegedly for decontamination; no alternative space has been made available); in the end his ceremony was confined to the bowels of a government building - this a stark contrast to the powerful ceremonies under the Sun that Grandfather Commanda shared with thousands of Indigenous and Non-Indigenous Peoples for over two decades. Today, Indigenous presence is permitted as sanctioned and funded by government and the overt and systemic undermining and disempowerment continues. This is contrary to the William Commanda Legacy Vision for his homeland, following his century of activist and transformative work.*

*Nonetheless, William Commanda's spirit refuse to be "smudged out" as he would have put it. Though few actually work to advance his efforts as he wished, just about everybody wants to claim him! Well, Trickster works in mysterious ways and we shall leave him to it to ensure the manifestation of the syntropic spin!*

*We are happy that 'knowledge generation the William Commanda way' is growing stronger. Academics are now "coming out" and we had many Doctors in the House. As we learn to position his knowledge and approach to learning and teaching in the Academy, so to we also strengthen and shine the light on grass roots teachers and his Circle of All Nations discourse remains live and generative.*

*Three highlights of the Peace event are as follows: 1. Beaver, the penultimate symbol of Canada and Grandfather's favourite water engineer made his presence visible in the neighbourhood, to demonstrate the nature connect possibilities right under our noses - pure instructive magic!*

*2. With Winnie Laursen's story and videos from Denmark, the William of 1981 was rendered "Encore Vivant" for us in 2019!*

*3. We skyped in our special friends Adrian Esposito Nomeika and his mother Kristina Nomeika in to our workshop from New York State! - Adrian has Asperger's Syndrome and he tracked Grandfather William Commanda down to help him deal with his frustrations and meltdowns with being treated as different - As he explained, Grandfather adopted him as brother and so, in that Ginawaydaganuc way, he now affirms with pride that he is Lithuanian, Italian and Algonquin! He and his psychiatrist Dr. Sugarman, coined the word "Diffabilities" to honour our individual gifts and propensities. Grandfather Commanda departed wrapped in Adrian's blanket. Since Adrian has hit the video and digital communications world this past decade, it seems everybody is now awakened to autism. We are pleased that we were the first to screen his documentaries during our gatherings!*

**SPEAKING NOTES SHARED BY OUR AMAZING GROUP OF GRASS ROOTS AND  
ACADEMIC PRESENTERS**

**ALGORITHMS AT WORK - THIS NOTE FROM 2006 JUST POPPED UP!**

**SOME THOUGHTS ABOUT THE CHILD**

When I think about children, I remember how the mother carries her baby for nine months, then how the parents take care of the helpless infant, the growing child, the youth and the young adult. We remember always the love, respect and sacrifice this sacred responsibility demands, to ensure that the child, with its individual gifts, is nurtured to become a strong and unique part of the community. The child too honours this deep bond, essential to the sacred circle of life.

**Grandfather William Commanda**

at the Every Child is Sacred Honouring and Celebration, on the occasion of his  
Ninety Third Birthday  
11 November 2006  
[www.circleofallnations.com](http://www.circleofallnations.com)

Group Skype with Adrian Esposito-Nomeika



Conference Call with Can Peace Gathering in Memory of Grandfather  
William Commanda

# CIRCLE OF ALL NATIONS

Special Tribute to Adrian Esposito Nomeika and Kristina Nomeika



## William Commanda Meets Adrian Esposito Nomeika and Kristina Nomeika in 2010

In 2010, Adrian Esposito Nomeika and his mother Kristina made the journey to Kanata Ontario from New York State to meet Elder William Commanda. A young man with Asperger syndrome (a mild autism spectrum disorder), he came to seek the Indigenous Elder's advice to deal with the challenges of "being different". He loved Native American movies and documentaries and wondered whether linkages with Indigenous Elders and film making might help him deal with his frustrations in the regular school system.

Grandfather Commanda was very impressed by the young man (who thereafter sent many Indigenous documentaries to add to his library). Adrian and Kristina gifted the Elder with a Medicine Wheel motif Pendleton blanket, and Adrian departed to develop his talents as an independent documentary and movie maker! A year later, August 2011, Grandfather departed with the blanket.

**DIFFABILITY** Adrian uses a new word that we like to discuss our differing gifts and capabilities - Diffability. The topic of disability representation is close to his heart, since he is himself a part of the autism community. His life experience brings a unique perspective to his films that resonates with many people facing similar challenges. With his cyber presence, we believe that he has drawn much contemporary attention to autism.

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## NOTES FROM THE INTERACTIVE SKYPED IN PRESENTATION BY ADRIAN ESPOSITO NOMEIKA - WITH HIS MOTHER KRISTINA NOMEIKA

I shared my fond memories of meeting Grandfather Commanda and filming him for my movie, Inner Healing – Journey with Native Trees of Knowledge. He inspired me to find peace in nature and never give up. Our Skype conference allowed me to present some of my other works to the Can Peace Gathering group. We discussed my films, We Can Shine From Institutions to Independence, Diffability Hollywood, and Bury My Heart with Tonawanda, all films that deal with issues affecting individuals with disabilities and in some films, indigenous peoples. Romola was very encouraging in terms of the effects these films are having on awakening people to the stigma experienced by many people with disabilities. She noted that many people were unaware of the history of the treatment of people with disabilities in Canada and the US. I hope that I can participate in next years meeting which will commemorate 20 years of action by this group.

CIRCLE OF ALL NATIONS SPECIAL TRIBUTE TO ADRIAN ESPOSITO NOMEIKA AND KRISTINA NOMEIKA JULY 19, 2019

From childhood, his mother had encouraged him to watch many reel movies in his youth, and, inspired by his love of film, Adrian began to take classes at The Animation Workshop at Animatus Studio in Rochester when he was 12 years old: "This study opened a door for him. He found a way to express himself using the vocabulary and the medium of film," wrote journalist Jim Memmott in an article for the Rochester Democrat & Chronicle (Oct 18, 2008). In 2008, Adrian received his certificate in Radio & Television Broadcasting from Monroe #1 BOCES EMCC. He continues to study filmmaking with Animatus Studio.

In August 2011, we hosted a very special farewell Circle of All Nations gathering, which commenced with Grandfather's wake and funeral and continued with his full three day gathering program, which included evening documentaries at our outdoor theatre behind his house. We were pleased to premier Adrian's documentary, *We Can Shine - From Institutions to Independence*, which traced a 50 year US history of the institutionalization of people with physical challenges and the brave fight for freedom: *it brings us back to the treatment of the developmentally disabled in institutions, most notably, Willowbrook State School in Staten Island. The agonizing story is told by survivors who managed to succeed in life in spite of their past abuses in institutions.*

Adrian's work has gained national and international recognition, and both he and his films have won many awards. *Inner Healing - Journey with Native Trees of Knowledge* was named Best Documentary at the Los Angeles Red Nation Film Festival and the very popular film *Bury My Heart with Tonawanda* won the Red Nation Courage Award. On July 29, 2015, Adrian's facebook post read "I have just been notified that I have been awarded the Self-Advocate of the Year award by NYSARC. I was nominated by the ARC of Monroe where I belong to the Self Advocacy Alliance. I will receive the award at their annual banquet this October. Just to let everyone know, the ARC of Monroe decided to nominate me on their own so this came as a pleasant surprise!". He had won the prestigious 2015 NYSARC Self-Advocate of the Year Award and was honoured to be the recipient of the ARC National Executives 2016 NCE Lifetime Achievement Award in filmmaking. In 2016, he was named "Filmmaker of the Year" at the Buffalo Dreams Fantastic Film Festival and his film *Diffability Hollywood* won as Best Documentary Feature at the same festival.

## Inner Healing - Journey with Native Trees of Knowledge

During the 2011 Circle of All Nations Gathering, Adrian was also working on his documentary, *Inner Healing-Journey with Native Trees of Knowledge* is about Adrian's his own search for understanding, healing and acceptance of the challenges he faces. With the information given to him by different healers and his own therapist, he discovers things that help him through his struggles. One section focuses on the wisdom of Grandfather Commanda. We were intrigued to realize we know several of the Elders interviewed: Mike Bastine, Ted Silverhand, Ken Cohen, and Wallace "Mad Bear" Anderson, to name a few (the latter was at Grandfather Commanda's 1969 Gathering!) It was most interesting to note the mainstream psychiatrist's reflections on the healing strategies of the Indigenous Elders. This excerpt from a 2018 letter affirms the importance of Adrian's documentary to the human healing journey: *Dear Adrian, I just had the joy of watching your film about your journey for healing. Thank you for the excellent job you did with the film. I am an energy medicine practitioner/teacher that also had much experience with special ed and I have been in practice for ten years. I have worked with many clients that have had many different issues. The Indians are right, it is about finding balance. ... I thank you from the bottom of my heart for this film that you made and I hope you continue to do more. Jeanne. FIND IT ON AMAZON!*

**CIRCLE OF ALL NATIONS NOTES THE TREMENDOUS ATTENTION TO AUTISM OVER THE PAST DECADE!**

- \* In 2015, we presented a special video and power point workshop on Adrian's Inner Healing Documentary at the Circle of All Nations Equinox/Peace event in Ottawa Canada.
- \* In 2019, Circle of All Nations referenced the documentary at the 22nd Biennial Conference of the National Association of Child and Youth Care workers and 4th CYC-Net World Conference.
- \* Learn more about his work at <https://esposcinema.wordpress.com/>
- \* Find him on Facebook - Adrian Esposito Nomeika
- \* Adrian is available as a speaker. Please contact him for more information: [esposcinema@rochester.rr.com](mailto:esposcinema@rochester.rr.com)

We are super proud of our young Circle of All Nations Colleague, as is his special mother!

[www.circleofallnations.ca/archival/sites](http://www.circleofallnations.ca/archival/sites) 2 [www.asinabka.com/romola@circleofallnations.ca](http://www.asinabka.com/romola@circleofallnations.ca)

## LECTURE ENTITLED THE WOUNDED SETTLERS BY CAROLYN S. MARTELOCK

Our country Canada was made of wounded destitute children exported to Canada between 1842 to 1939. I briefly touch upon: “Who the children were?” and “How they were wounded?” Wounded losing one or both parents from an accident of illness or from famine. Children being destitute without parents and sent to Canada to be further abused. Children wrongly advertised by Dr. Barnardo as street urchins, liars and thieves by news media perpetuated by Dr. Barnardo an unlicensed doctor; and his motives with the nouveau riche. As a result, people feared the children and in many instances in Ontario they kept the boys in barns and mistreated them. Some people were not so bad but that was the exception to the rule. Gossip had it that the children in the Prairies had a better chance of not being beaten or mistreated than the children in Ontario. This lecture includes mistreatment of all children including Irish and Scottish children that were include in the British Home Children – what happened after their arrival. First I talk about where it all began – ENGLAND. I briefly cover the topics: 1842 to 1845 mistreatment of boys and girls in British Coal Mines; 1842-1852 The Irish Potato Famine. Over one million people leave. 1869-1939 One hundred thousand children sent to Canada from Dr. Bernardo’s planned export of British Home Children. 1869 to 1932 Dr. Bernardo more thousands arrive in Canada mothers and children from work houses in England sent to Canada. Unknown to mothers they were to be taken from their children and sent to homes as domestic house slave to work of their passage and children dispersed in large institutions many never to be seen again; 1935 to 1945 Massive evacuation of British Children to Canada for fear of German invasion In England. Children travelling alone and adopted until the war finished. Many did not return for various reasons. Such as the death of the parents back home or the child settling down in Canada and later marrying a Canadian or returning and not fitting in. Some did return with happy endings though.

### TIME LINE:

1. 1842 to 1845: The mistreatment of boys and girls in Coal Mines in England.
2. 1842 to 1852: The Irish Potato Famine caused by a blight on potatoes; this was the only food produce available because of British export practice; Before it ended in 1852, the Potato Famine resulted in the death of roughly one million Irish from starvation and related causes, with at least another million forced to leave their homeland as refugees.  
Immigrant Irish brothers and sisters arrived at Pier 21; recorded; allowed to keep family names; adopted by Irish Catholic Immigrants and others; siblings were regularly separated.  
1947 (Black '47): approximately 110,000 Irish immigrants; nearly 90,000 landed at the Grosse Île quarantine station continuing Québec City, Montréal, Canada West and the United States. The second major point of entry was Partridge Island quarantine station. Saint John, New Brunswick, which processed nearly 17,000 migrants. A small number arrived in Halifax,
- 3a. 1869 to 1939: The British Home Children and some Scottish taken by Dr. Barnardo; Mary Rye; Mary McPherson; Thomas Newsome and others exported children (babies; little girls; young girls; little boys and young boys, ages 3 to teenagers). Total of 100,000 children from Dr. Barnardo’s institutes in Canada were farmed out or adopted.
- 3b. 1869 to 1932: Barnardo took women and children from workhouses and sent them to Canada. Upon arrival to Canada the mother found out it was all a ploy to get children, and the mothers were sent to work as a domestics to work off passages; they were separated from their babies and young children, in most cases never to see them again. Babies were sent to an institution called “The Baby Castle”, in Peterborough, Ontario, to be immediately adopted.
4. 1936 to 1945: Massive evacuation of British children sent without parents to Canada during WWII for fear of Germany invasion; towns on the outskirts of Britain were also invaded. Families had no time to say goodbye! Some were sent to families in Canada, others adopted.

Carolyn’s presentation was complemented by her very informative poster.

## FOREST SCHOOLS - AMANDA MACDONALD and JAMIE ST-MAURICE NICHOLS

Amanda MacDonald and Jamie Nicholls founded Hudson Forest School in 2017, after learning some of the basics from the educator program at Ottawa Forest School.

Based on the Scandinavian education approach, forest schools teach children life skills with the place-based environment as the teacher. In this way children lead themselves to learn magic of all kinds through pro social play, including physics, biodiversity, botany and ethnobotany.

For physical, mental, and spiritual growth there is simply no better classroom than Mother Nature and her forests. Amanda and Jamie hope to help the forest school movement continue, especially at this critical juncture for the future of our environment.

**“A CONTRIBUTION ONLY TO SUPPORT PEOPLE RECONNECTING TO NATURE WHICH IS ALSO THE CONNECTION TO OUR TRUE SELVES” - MARY SUE HALIBURTON**

“The preceding presentation about the Forest School for children prompted me first of all to talk about childhood memories of being in a rustic cottage with unstructured time to interact with nature. We children arranged stones along the shore into harbours, and I remember tickling frogs under the chin — they didn't seem to mind!

Also I spoke about Bruno Groening being born in Danzig (now Gdansk) in about the only place in Europe with a forest right beside low-income housing. As a toddler he had run into the woods to escape harshness of working-class life, and there encountered what he realized was the true nature of God: a power that flowed through all creatures (animals and green plants) and was even in the stones. He also realized that this power, which he called "heilstrom" (health stream) could heal, if he held the thought firmly and spoke to a sick animal or person. As an adult he taught others how to 'tune in' to this power; thousands have regained health through following this simple practice. Bruno saw all creatures as our little brothers and sisters. We must respect their lives, even of inconvenient ones like ants in the house. Thus we need to address an 'infestation' spiritually and not with poisons or traps. A woman plagued with ants that were even in her bed asked Bruno for help and then was able to recognize how in her childhood she had deliberately stepped on ants and their nests. When she made a formal apology spiritually to all the ant species she had harmed, they all withdrew from her house, as they accepted peace with her. When we consciously absorb this living power, the Heilstrom, we are strengthened in being peaceful, and I attribute to this being able to face a wasp calmly, and have not been stung since I started speaking respectfully to them. A prison program to work with honeybees has helped inmates learn inner calm, as they cannot be angry with nor intimidate thousands of bees, which are all flying free and each of which can sting.

I also mentioned Grandfather's so-called 'terminal' cancer (in 1960s), until he made the kind of "great turn-around" Bruno spoke of. Deciding that being angry and dying was not enough, Grandfather looked out the window to Nature, to Creator, and resolved to promote peace among all peoples. It was a great privilege to have been able to attend one of his gatherings in 2004, and I was impressed that Grandfather epitomized the quality of spirit-and-love-guided political leadership that whole nations need to become peaceful with each other. Bruno Groening also said that God has nothing to do with all these conflicting theological writings; we need the connection to Nature which is of the heart, and then people can be in any religion and put its teachings about love of neighbour into action. This is true universality.

I believe Grandfather and Bruno are naturally associates in the Spirit World. Bruno did share the vision of peace in the world and also called for the healing of Mother Earth. However, the Bruno Groening *Circle of Friends* puts more emphasis on individuals regaining health, which is meant to be the starting point for healing Nature and the "Body Politic" than the *Circle of ALL Nations* and *Culture of Peace* aspect which is the focus of Grandfather William Commanda. So as I see it, the Bruno Groening *Circle of Friends* can support Grandfather's *Circle of All Nations* by tuning in for empowerment for its work, as well as encouraging human beings to learn to 'tune in' to this living stream of energy.”

## **SAINT PAUL'S UNIVERSITY INDIGENOUS INITIATIVES SERVICE - MICHEL GAUTHIER**

Saint Paul University has taken the path of change by creating the Indigenous Initiatives Service, a space for Indigenous students seeking answers to their identity questions and also for non-Indigenous students who want to learn more about the First Nations. Saint Paul University is no longer run as it was before by the Oblates, is today a private institution with a team led by the Rector - Chantal Beauvais - who are awakened to the idea of making the University a place of learning and safe for all, Indigenous and non-Indigenous.

By working together, Saint Paul University and the Indigenous Initiatives Service (composed by the Coordinator, Sébastien Pilon, and two Knowledge Keepers, Marie-Louise Perron and myself, Michel Gauthier) are not only trying to talk, but to take action to make a positive change in the on-campus and off-campus student population. For example, there is a chance for Indigenous students to do the 2 + 2 program in Psychotherapy with the Nishnawbe Aski Nation and Oshki-O-Pimaje (The Wenjack Institute) at Saint Paul University.

Allowing Indigenous students and staff (First Nations, Métis and /or Inuit) to discover their true identity and not to impose an identity as it has been done in the past is a priority, for the University, the Service and for myself. The identity of a person is crucial to their well-being. The Government and the various Churches in Canada have committed many actions that have affected the identity of Indigenous peoples at many levels and at Saint Paul University, the past is dark, but through the Indigenous Initiatives Service, the future does not have to be. Past actions have been catastrophic: attempts have been made to eliminate the identity of Indigenous peoples in many ways and scars are still present today known to be intergenerational trauma. The Indigenous Initiatives Service seeks to eliminate this trauma and thus provide answers to the identity questions of Indigenous students.

One Indigenous student, following the knowledge he gained at the Indigenous Initiatives Service, chose to identify himself as an Indigenous person, and not to hide this anymore, and to learn about the traditions of his people. He has returned to his community, spoken to his Elders, was even adopted by an Elder, and has the goal of finishing his education to then return to his community to help it out in the traditional way of his people.

I am here as a Knowledge Keeper, here to ensure the preservation of values, traditions and what I consider to be the science of our peoples within the University so that it is a safe place with safe people for the Indigenous students. They can come and ask questions, confess, find themselves, ground themselves, smudge, speak with a Knowledge Keeper, practice drums, eat, do homework, reading, and many other things.

I believe things are moving forward, that Saint Paul University and its members are ready, open to change and moving forward. It is a small step, certainly, but students and staff encourage this positive change and the University has no choice but to follow and to encourage the Indigenous Initiatives Service which is growing every day. The Indigenous Initiatives Service space is currently being renovated to better meet the needs of students, so the Center is in a temporary location and is always open for anyone in need.”

## **HONOUR OF THE CROWN, UNDRIP INDIGENOUS RIGHTS, TREATY RIGHTS AND ADJACENT SOVEREIGNTY - ANDREW COSTA**

"My Name is Andrew Costa. I am a settler born to 1<sup>st</sup> generation Portuguese immigrants hailing from the Portuguese Azores archipelago on the island known as Sao Miguel (St. Michael Island). As a non – Indigenous person I wish to sincerely thank Indigenous writers, activists, remarkable colleagues as well as the histories and the traditions passed down to them. Engaging with their work has been hugely influential in my desire to learn more of the awe-inspiring complexity on which Indigenous legal traditions and governing systems are based.

I am a 4<sup>th</sup> Year PhD Candidate in the Department of Law and Legal Studies at Carleton University. I have known and worked with Romola through the past three years. Romola initially sparked my interest in learning about key tenets in Eastern Algonquian (mainly Anishinaabek and Mi'Kmaq) legal traditions and their impacts on Section 35 Indigenous and treaty rights. My work has given me remarkable opportunities to learn about key tenets in William Commanda's teaching, original 18<sup>th</sup> century East Coast Georgian Peace and Friendship treaties and the early 20<sup>th</sup> century negotiations culminating in Treaty 9.



I recently presented at the Circle of All Nations Fall Equinox gathering on September 22<sup>nd</sup> 2019. I've had the honour to present at these events for the past 3 years. I presented on the overall applicability UNDRIP maintains in relation to Canada's Constitution, especially in relation to concepts such as the Honour of the Crown, Indigenous Rights and Treaty Rights. I argued that through the Honour of the Crown, Indigenous and Treaty Rights, Canada has long had the Framework on which to implement key dictates in the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). I specifically argue that along with these key Constitutional stipulations, UNDRIP's provisions on Internal Self Determination can situate Indigenous and treaty rights on a Jurisdictional level through maintaining these rights as extending through the varied Indigenous legal traditions and governing systems. I argue that this creates an adjacent sovereignty between the various Indigenous Nations and the Crown. The artwork adorning my power point presentation also presented an additional opportunity to have an audience evaluate the legal arguments on a more symbolic level.

I was very happy with the presentation and the reception it received throughout the event as well. Needless to say, I am extremely thankful that Romola provided me with another opportunity to present my work to a very diverse and thought provoking audience.

Lastly, it was especially ironic that a week prior to the event, I (unsurprisingly) encountered Romola trying to take a picture of a very large (but very talkative raven) perched atop a maintenance building on the Carleton University Campus. I took that encounter as an inspirational moment on which to situate my project. Typically ravens are believed to incite (or warn of?) oncoming danger, and especially in these trying times their presence seems prophetic. With ravens potentially inciting oncoming threats, they are also presenting an opportunity for their watchers to react to potentially chaotic injustices. As such, I sincerely believe that Romola (through Grandfather William Commanda's spirit) as well as the excellent audience at the gathering are all looking to respond to the chaos around us as a *Circle of All Nations*. Simply put, the particular raven we encountered inspired a positive meeting that turned into a great moment."

The following points are the key ones I raised in my presentation:

#### Indigenous Rights

Indigenous rights entail a basic recognition that governing systems prior to settlement were not extinguished through any claim to Crown sovereignty. Indigenous rights to elements of these governing systems can then be imagined within the Constitutional order.

Borrows (2009) argues "Indigenous peoples had already discovered most land within their territories and exercised jurisdiction over it prior to the arrival of Europeans. If any legal consequences flow from discovery these should vest in favour of Indigenous peoples, not the Crown, if the doctrine was applied without discrimination."

Slatterly (1996) also points out "Generally speaking, Aboriginal peoples emerged from their dealings with the Crown as partially autonomous entities living under the Crown's protection, with a right to govern their internal affairs."

Simply put, established Indigenous rights, given their placement beyond the Charter, are not governed by the Crown. Indigenous authority lies beyond their purview and as such it is pivotal to view UNDRIP as an opportunity to slightly broaden a governing space that was already open to begin with, rather than creating a new space altogether.

#### Treaty Rights

Treaties inaugurated a relationship on which the inherent autonomy in both Crown and Indigenous peoples were respected. There additionally remained a temporal obligation to respect these relations through reengaging the treaty order through the generations as well.

In Treaty 1 (Modern Day Southern Manitoba) negotiations in the early 19th Century, Aimee Craft (2016) asserts "According to oral accounts of the treaty and supported in the written record of the negotiations, the chiefs, on behalf of their people, entered into an agreement with the Crown in order to ensure a good life for themselves, their children, generations to come, and all people."

UNDRIP works to uphold a fundamental capacity among Indigenous peoples to create and maintain their own governing systems adjacent to a sovereign state. It is then evident that pre-established Constitutional dictates relating to Indigenous autonomy in the treaty order and the Crown's honourable obligation to keep its treaty guarantees intact leave enough conceptual space on which to link Internal Self Determination with treaty rights upheld in the Constitution.

#### Indigenous Title

Indigenous Title is upheld in the constitutional order, given that it is premised on a long held recognition surrounding the continued validity imbued in title beyond any grants by the Crown.

Macklem (1996) argues "Viewing the law of Aboriginal title in distributive terms does not mean conceiving of Aboriginal title as a set of rights provided to Aboriginal people by the Canadian state; a just distribution of property rights can and should occur through Canadian legal recognition of Aboriginal systems of land tenure."

#### Adjacent Sovereignty in Canada (1)

In Canada, the Crown's obligation to maintain Honour in relations with Indigenous peoples is intimately linked with a signatory state's obligation to appreciate Indigenous rights to Internal Self Determination. Essentially the Crown retains its honour and prestige only when viewing Indigenous peoples as equal in political and legal stature, rather than in a subordinate position, where only a low standard of honourable activity need be carried out.

Henderson (2003) specifically adds that Honour of the Crown "...is the affirmation of loyal administration of constitutional obligations and commitments to act for the benefits of the protected Aboriginal and treaty rights. It imposes the highest obligations and performance standards on any action in the name of the Crown that may affect the Aboriginal or treaty nations of Canada."

#### Adjacent Sovereignty in Canada (2)

Moreover, any right to Internal Self Determination could additionally be taken up to provide Indigenous and treaty rights (as well as rights to title) with greater substantive value, especially when evaluating what exactly is being preserved in any claim to these rights.

With regards to Indigenous and treaty rights embedded in s. 35, Borrows (2009) argues "Section 35 (1) safeguards Indigenous peoples as one of the country's founding political and legal groups. The embedding of Indigenous diversity in Canada's central legal texts provides a sound justification for recognizing their legal traditions."

Henderson (2009) additionally points out "To converge constitutional powers and the constitutional rights of Aboriginal peoples in constitutional supremacy, the Supreme court has asserted that government actions must be consistent with Aboriginal and treaty rights."

Simply put, these rights establish a place on which Indigenous peoples can maintain their capacity to engage rights to Internal Self Determination.

#### Adjacent Sovereignty in Canada (3)

Honour of the Crown cannot adequately be upheld without understanding Indigenous peoples retaining a unique constitutional status that grants them rights to Internal Self Determination.

This is especially important because these rights exemplify their valued place in relation to the Crown and why it must engage honourably with Indigenous peoples at all.

Much like any state signatory in UNDRIP, the Canadian Constitution has long upheld that Indigenous peoples retain a unique constitutional status to maintain a right to Self Determination beyond state authority. Conversely, the state is required to respect these long held rights. UNDRIP essentially brings these rights into greater focus.

## **THE RESIDENTIAL SCHOOLS LEGACY AND CYBERCARTOGRAPHY: MAPPING IMPORTANT ISSUES IN THE NEWS IN THE RESIDENTIAL SCHOOLS LAND MEMORY ATLAS - STEPHANIE PYNE**

Stephanie Pyne's presentation on critical approaches to cartography, including Cybercartography, gave an overview of the trend toward social, spatial and other forms of justice that include themes such as inclusion and diversity. With a focus on the Residential Schools Land Memory Mapping Project as an example of a reconciliation tool, the presentation covered issues related to mapping news and related media on "foster care".

Critical approaches to cartography consider the political nature of maps and look at mapping as a process rather than simply a material object. They seek to contribute to social, spatial, environmental and other forms of justice by including information that was previously excluded in conventional maps and participatory mapping with trained and untrained map makers. There is potential for critical cartographic approaches such as Cybercartography to bridge Indigenous perspectives and knowledge with other approaches.

Dr. Fraser Taylor (Director, Geomatics and Cartographic Research Centre, Carleton University) introduced the concept and practice of Cybercartography, which (1) is Multisensory, using vision, hearing, touch, and eventually, smell and taste; uses multimedia formats and new telecommunications technologies, such as the World Wide Web; is highly interactive and engages the user in new ways; is applied to a wide range of topics of interest to the society, not only to location finding and the physical environment; is not a stand-alone product like the traditional map, but part of an information/analytical package; is compiled by teams of individuals from different disciplines; and involves new research partnerships among academia, government, civil society, and the private sector. Since its introduction in the later twentieth century, Cybercartography has involved more and more people, a greater focus on Indigenous issues and improvements at the intersection of people, technology and content.

The Residential Schools Land Memory Mapping Project (RSLMMP, 2015-2020, funded by the Social Sciences and Humanities Research Council, SSHRC) is one example of ongoing work in Cybercartography. The RSLMMP is based on two previous cybercartographic atlas projects: The Lake Huron Treaty Atlas (2009-2014, funded by SSHRC) and its predecessor, the Cybercartographic Atlas of Indigenous Perspectives and Knowledge (2007-2008, funded by Inukshuk Wireless). With the aim of growing the Residential Schools Map of the Lake Huron Treaty Atlas 'into an atlas of its own', the RSLMMP participates in reconciliation processes by bringing together a variety of participants across Canada to collaborate in the design and development of the cybercartographic Residential Schools Land Memory Atlas via a series of critical and awareness enhancing mapping exercises.

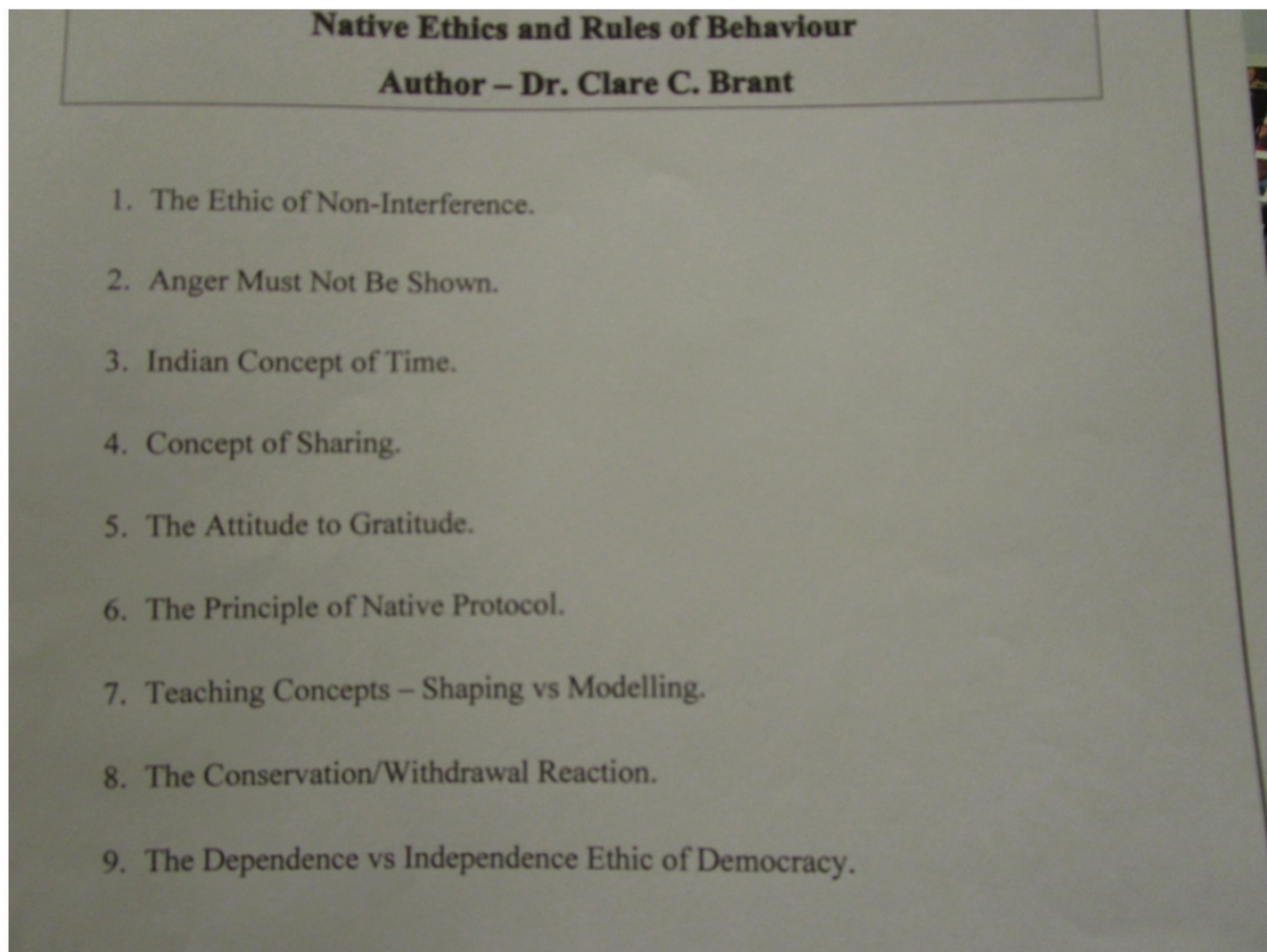
Taking a broad approach that acknowledges Ginawaydaganuc, the scope of the RSLMMP includes past, present and future, and a variety of interrelated themes and concerns. The presentation provided a brief tour of some of these areas, including work to shed light on the nature of schools no longer standing such as the Shingwauk Industrial Home in Sault Ste. Marie, Ontario that includes archived survivor testimonies, work to cybercartographically 'map' an essay by Jeff Thomas titled "I Have a Right to be Heard" (published in a book chapter), and initial work on the In the News component of the Residential Schools Land Memory Atlas.

Demonstrating the broad scope of the approach taken to the Residential Schools Legacy in Canada, the In the News component includes the dimension of foster care and Indigenous Peoples, which – as the current affairs examples in the presentation begin to illustrate – is a broad category in itself that includes stories related to policy making, experiences of children who age out of foster care, parents who fear their children will be apprehended and sent to foster care, and infant mortality in foster care. The brief tour into the In the News component also involved a demonstration of the relationship between 'foster care' and other dimensions of the Residential Schools Legacy that are in the news, such as 'survivor stories', 'healing', and 'sixties scoop'.

## **WILLIAM TEKASONAKKE BRANT INDIGENOUS ETHICS AND APPLICATION TO THE SEVEN GRANDFATHER TEACHINGS**

Elder Bill Brant, despite the challenges of his health, came to the workshop and delivered a most powerful, meaningful and instructive presentation on the nature of Indigenous wisdom and its animation and application that went way beyond the scope of the general "how to" guides we are accustomed to. In part he applied them to work in the justice and policing field, but we could all see its relevance for our own lives, behaviour and choices.

He reviewed each of the core principles of Indigenous Ethics articulated by his cousin Dr. Clare C. Brant, and demonstrated the integration and interpretation of these Indigenous ethics via application of the Seven Indigenous Grandfather Teachings, in a manner that contributed to one's personal transformation:



### **OTTAWA PEACE FESTIVAL - BILL BHANEJA**

Bill Bhaneja concluded the formal presentation with an overview of the history and aspirations of the Ottawa Peace Festival and an invitation to its many grass roots peace activities underway in the Capital City.

### **A MEMORY OF GRANDFATHER WILLIAM COMMANDA - JOHN LAWRENCE J. L. KILEH**

“By Chance, I happened to ‘discover’ and talk to an old Circle of All Nations colleague at the time of our September Peace Event. - John Lawrence (J.L. Kileh). We remember him and the challenges of his journey with respect and deep prayer. He shared this memory of Grandfather William Commanda (GWC).

The story I could tell would be when GWC's chair in the Midewiwin Lodge was put right beside me on the first year of the lodge (this was conducted by the St. Onge Elders, and Late Robin and Kathleen Green on Grandfather Commanda's land - ed.). In those first years, I was quite skeptical about spirit and energies and all the powers people might have... and was wondering what the hell am I doing here? And it was real tight in the lodge, and the kid put GWC's chair almost on me... without saying who it was for! After lunch everyone goes back in and here comes GWC so all the pipe carriers light their pipes, and GWC does as well: 1, first puff, he clears his throat,

second puff, hugh! hugh! clears his throat again, third puff he says in his mother tongue (native language) there's a woman in her moontime who should not be here! I was flabbergasted how could he tell by 3 puffs of his pipe and there's more than 200 people?

And it is true! There was a native woman who was on her last day and had hoped nobody would know. I knew this woman she was a friend of ours; she's dead now, but that is how I found out! (She also was a powerful medicine woman. Three years later she would become the witness to my apprenticeship as a sweat lodge leader; we, Donna-Maria and I, received some teachings from the same Lakota Elder, from South Dakota, where we Sundanced.”

Ed. Note. I was most grateful for this “Storytelling” which offers a revealing glimpse into Indigenous spirituality that manifested on William Commanda’s land with reaches linking past and future and other dimensions.

## **DONALD MARSHALL SENIOR YOUTH CULTURAL CAMP DOCUMENTARY - LINKING OUR EARTH, CHILD/YOUTH AND JUSTICE THEMES**

As noted, we have dedicated our September *Circle of All Nations* Gathering to honouring our most special friend, Donald Marshall Junior; September 13 is his birth date. This was the tenth anniversary of his passing, and also the 20th anniversary of the Supreme Court ruling in his favour on his historical Eel Fishing case challenge. In our opinion a critically important historical voice in Canada, he is the face for Indigenous Justice, Indigenous Rights to the Grand Natural Resources of his homeland (including affirmation of Inherent Right in the context of the early treaties), Justice for the Wrongfully Convicted, and he was also recipient of a Wolf Project Award for promoting racial harmony. In addition to this, he had a passionate concern for youth, including ‘youth at risk’. He was a key player in the efforts of the Aboriginal Justice Learning Network of the late 1990s to advance an agenda of restorative justice and crime prevention; and we produced a documentary on his Donald Marshall Senior Youth Cultural Camp; now converted to a digital version, we were able to screen this documentary to conclude our workshop. It drew our themes of the Laws of Nature, Indigenous Wisdom, Child and Youth Care Issues, Justice and Peace Building together powerfully. Twenty years later, it remains the original *safe park* and a most critically needed activity for Indigenous communities and all others to address the mounting crisis in child and youth care. He himself delivered workshops for youth, was a staunch player in the *Circle of All Nations* work to develop Grandfather William Commanda’s vision for the Asinabka Indigenous Centre at the Sacred Chaudiere Site, and he continues to inspire our ongoing work.

### **ON A SEPARATE NOTE**

UNESCO has declared 2019 the Year for Indigenous Languages, and as you will see in the poster that concludes our report, we are claiming this one for Grandfather William Commanda too!

In doing this, we are challenging the practice of rendering of Indigenous peoples invisible. We are accustomed only to profile the work of folk who are in the political venue, or who have paid communications teams and staff, have money or are part of CLUBS - and that is seldom the case with the Indigenous folk who really create shift in thinking. They are individuals who animate personal versus position power and too frequently are nameless and invisible, because they challenge the status quo. We want to shine the light on the seed planters; fortunately for us, we know this one very well, and he left evidence of his trail everywhere!

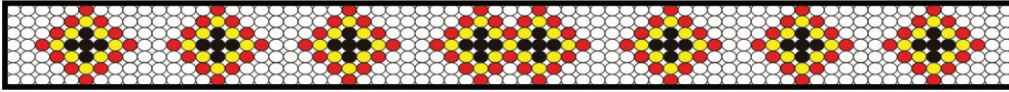
### **FINALLY, MEGWETCH!**

A **BIG THANK YOU** to Tito and Sandra for all the help and support with the set up and sound system and for bring the human rights and land struggles of South America to our attention.

Unfortunately, health problems precluded the participation of Gil Dupuis - but our photos of him at Ouiseau Rock brought the energy of both the great rock face and him into our circle.

Thank for to all the participants in the Circle; other than the the questioning and commenting throughout the day, with our closing discussion everybody contributed to the wealth of knowledge and energy generated and we are most grateful for this.

As always, we are grateful to PSAC for the use of their meeting rooms and to their Security team for their help.



A CIRCLE OF ALL NATIONS  
A CULTURE OF PEACE

## CIRCLE OF ALL NATIONS

### Fall Equinox Peace Gathering September 2019



A CIRCLE OF ALL NATIONS  
COLLAGE VIGNETTE



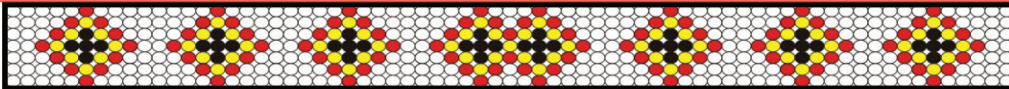
Circle of All Nations hosted its 21 annual peace event in the Capital City on September 22, 2019, the Fall Equinox, a year after the devastating "Seven Fires" tornado that swept across the National Capital Region, commemorating the United Nations International Day for Peace, and the Ottawa Peace Festival. It also acknowledged the 10 year anniversary of the passing of Donald Marshall Junior and the 20 anniversary of the Supreme Court Marshall Fishing Rights Decision



\*The global and temporal connections theme also manifested - this totally unexpectedly - a new Circle of All Nations friend Winnie Stubkjer Laursen from DENMARK sent us a MARVELLOUS GIFT - She tracked down and interviewed the former director of the Roskilde Viking Ship Museum, Jan Skamby Madsen, and colleagues, and sent us videos, photographs and memories of when Jan had tracked William Commanda down and convinced him and his wife Mary to go to Denmark and build a birch bark canoe there in 1981! \*\*2019 also marks 50 years since William Commanda initiated peace and reconciliation with the Mohawks and other North American Indian Nations with his 1969 Gathering at his home in Kitigan Zibi. \*\*\* We skyped in our special friends Adrian Esposito Nomeika and his mother Kristina Nomeika in to our workshop from New York State! - Adrian has Asperger's Syndrome and he tracked Grandfather William Commanda down to help him deal with his frustrations and meltdowns with being treated as different - As he explained, Grandfather adopted him as brother and so, in that Ginawaydaganic way, he now affirms with pride that he is Lithuanian, Italian and Algonquin!



Find more photo posts in our September 2019 Album in our Circle of All Nations Facebook Page!





# Circle of All Nations®



circleofallnations@sympatico.ca  
www.circleofallnations.ca - archival sites  
www.asinabka.com  
Mailing Address:  
506 Stratas Court, Kanata, Ontario,  
Canada K2L3K7  
Find us on Facebook Too!



**SEGI MAI - SQUIRREL**  
Seed Planter and  
Gatherer  
Head First Up and Down  
The Tree of Life



## A William Commanda Indigenous Languages Commemorative Poster

*William Commanda, PhD, OC, Wampum Belt Carrier, Canoe Maker, and Founder of Circle of All Nations, a global eco peace community, was a spiritual and political leader of note who employed multiple linguistic and performative mapping techniques to communicate with a diversity of peoples. Many still remember Algonquin, French and English being spoken with fluid interchange in the Commanda home. He regularly commenced every address directly to his Creator, feather in hand, then translated his words into English and French. Elder Commanda, was also passionately engaged in advocacy for the protection, preservation, revitalization and animation of Indigenous language. He described his language in a land based word: "vast". Other languages did not have the words for the spirit, passion, ideas and thought that his earth-emergent language held. With the bassing of every Indigenous language speaker he saw libraries of knowledge*

*At the United Nations level, William Commanda formally and pointedly put Indigenous languages on the global stage in 1993 at the first UN Conference of Indigenous Peoples, fittingly and prophetically called Cry of the Earth, by delivering the opening presentation in Algonquin, the original language of the Peoples of Eastern Seaboard of North America. Then he had his assistant Late Elder Frank Decontie translate his words into English via written text. He delivered the messages of the Sacred Wampum Belts (mnemonic record keeping devices we describe as spirit text in an article on William Commanda's Oral Storytelling). At this time his growing preoccupation with the looming environmental crisis and pressing social justice issues is readily evident (E-link available at <https://www.youtube.com/watch?v=5N4NaKYsZY>)*



*"In 2010, Canadian Commissioner of Official Languages Graham Fraser asked to meet William Commanda; they met him at my home, accompanied by Marie Louise Perron. Attached is a clip from their website and a photograph from my collection. This was the first time that Indigenous Languages formally entered Canadian priorities. Thereafter, to ensure ongoing systemic shift, we introduced the Official Languages team to Algonquin Elders who were working on revival of the language in Quebec, then under the leadership of Late Elder Pauline Decontie. We also acknowledge his relative and friend Bernice Wagoush McGregor: she was another passionate advocate for the Algonquin Language. Her grandmother Philomena Commanda, challenged the Indian Agent of the early 1990s, breaking language and gender boundaries." Romola Thumbadoo, Coordinator Circle of All Nations ([https://www.clo-ocol.gc.ca/en/cyberbulletin\\_newsletter/2011/may-24](https://www.clo-ocol.gc.ca/en/cyberbulletin_newsletter/2011/may-24))*

*At a more grassroots and contemporarily re-animated level, here are two Circle of All Nations colleagues at our 2014 Fall Equinox Peace Event (two central figures). More than two decades ago, Serena d'Agostino (now in Italy), met William Commanda, and they talked about endangered languages; years later they met again, and she was startled to find he remembered her clearly in the context of language. She stated that Elder Commanda had inspired her passion for her work with the Foundation for Endangered Languages (FEL)! Dawn Ferguson (US) founded Children Singing Peace Around the World, and planted seeds for this ideology in 30 global locations in local languages. William Commanda did the first translation of her song! (<http://childrensingingpeace.com/>)*



## 2019 UNESCO YEAR OF INDIGENOUS LANGUAGES

