

TRUTH & RECONCILIATION BEGINS WITH TRUTH-TELLING AND RECEIVING

LISTENING AND LEARNING VIRTUAL SESSION

MACNEILL BAPTIST CHURCH

HAMILTON, ON

DR. AMY MONTGOMERY BSCN, MSC, MD, CCFP(PC)

HAUDENOSAUNEE, SIX NATIONS OF THE GRAND RIVER TERRITORY

APRIL 26, 2023

OBJECTIVES

Establish

the ancient knowledge base of the original peoples of this land

Recount

the historical & political context that removed Indigenous knowledge from modern society

Discuss

how a Two-Eyed Seeing approach can advance us towards Truth & Reconciliation

THE HISTORICAL CONTEXT

AN INDIGENOUS PERSPECTIVE



TURTLE ISLAND

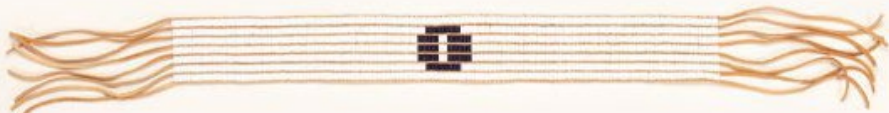
(NOW KNOWN AS THE AMERICAS)

Haudenosaunee oral history on this land predates current mainstream scholarly estimates of 1142 AD



tsi ionhwéntsare

Wáhta ■

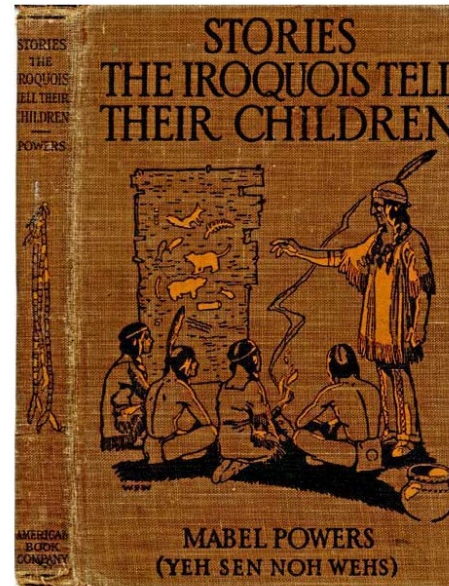


Dish With One Spoon Wampum. Photo by Ward LaForme



CHARACTERISTICS OF INDIGENOUS KNOWLEDGE

- PERSONAL
 - Dependent on the integrity and perceptiveness of each person
 - No one person holds the truth, the intersection of many voices & perceptions produce knowledge
 - Knowledge is realized within context therefore it is highly dynamic
- ORALLY TRANSMITTED
 - It is not a precursor to literate traditions, it is an alternate form of knowledge
 - Retelling the stories create a comprehensive narrative that reflects the context of the storyteller
 - This is the foundation of our societies
- EXPERIENTIAL
 - The land is living and knowledge comes from the land
 - Sensing the experience allows the formation of deep, concrete knowledge
- HOLISTIC
 - Using all the senses the internal and external are brought together, the physical and the spiritual are united
 - Ceremonies carry holistic knowledge
- NARRATIVE
 - Stories carry the knowledge to live life in a good way
 - Teaching without preaching
 - Knowledge happens and is realized in the sharing of stories
 - Metaphors guide moral choice and self examination



“The earth was very young, when the Red Children first learned how everything came to be, and just why it is that things are as they are. They told these wonderful things to their children, and their children in turn told them to their children; and those children again in turn told them to theirs, that these things might not be forgotten.” p.12

Copyright, 1917, Mabel Powers. Available from: <https://www.gutenberg.org/files/22096/22096-h/22096-h.htm>

Strawberry/spring berry ceremonies

Just as the strawberry is connected to the earth by leaves and roots, the heart is connected to the rest of the human body. Strawberry ceremonies, and feasts, are held in many communities in June during the lunar moon, which is called the “strawberry moon” by many Indigenous Peoples. Strawberries, both the leaves and the fruit, are an excellent source of vitamin C, and the plant is considered women’s medicine. In many Nations, when a girl gets her first moon time, she refrains from eating berries for a year, and at the completion of the year, a strawberry feast is held for her. Teachings about love, community, and creation are tied to the strawberry.

“The strawberry teaches forgiveness and peace. The strawberry is shaped like a heart, and strawberries are known to our people as hear berries.” –Elder Lillian Pitawanakwat

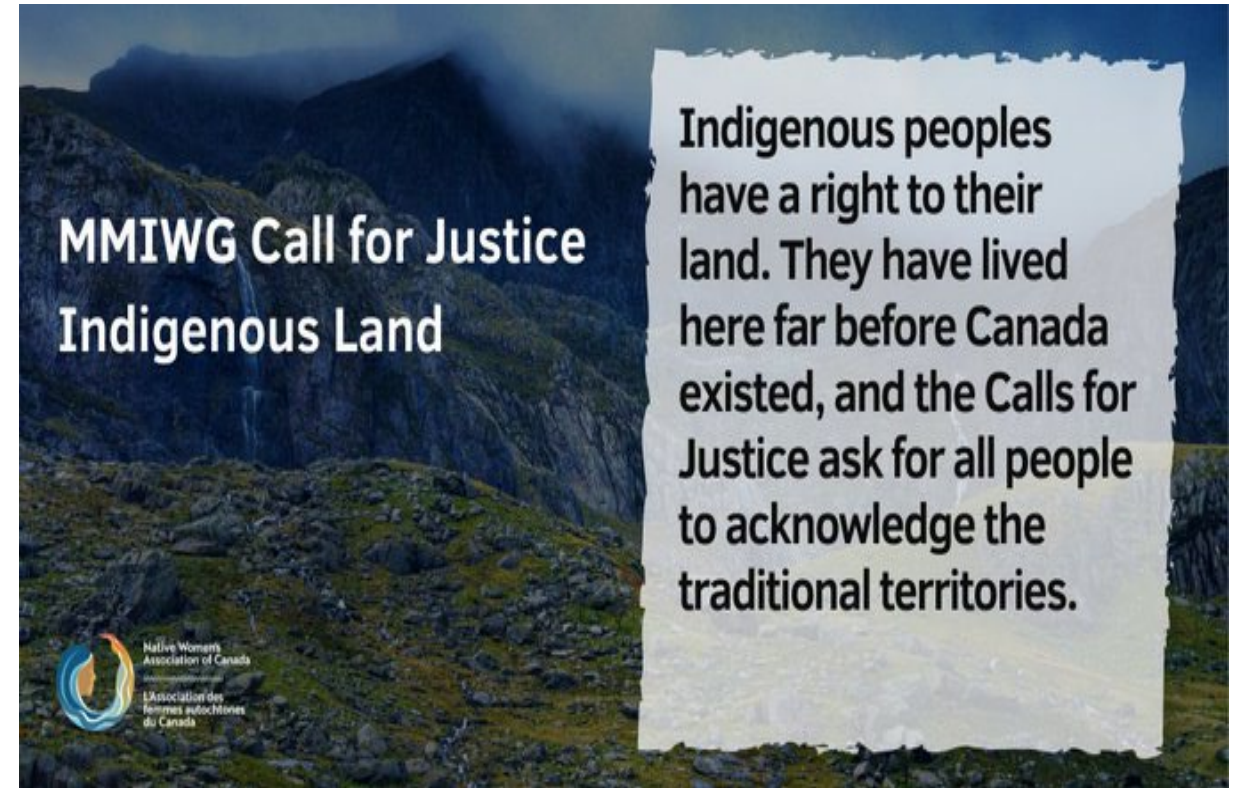


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HOLISTIC INDIGENOUS KNOWLEDGE – COMBINING THE PHYSICAL AND THE SPIRITUAL

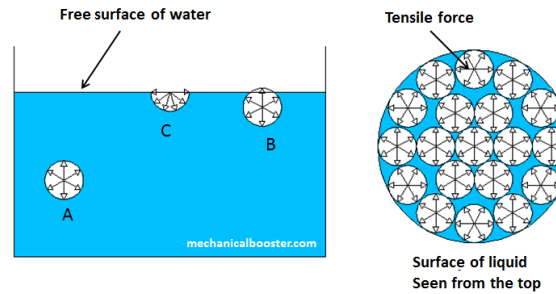
SOURCES OF INDIGENOUS KNOWLEDGE

- Traditional
 - Contains the knowledge, skill and practices
 - Carried from generation to generation
 - Record of allegiance to ancestral lands
- Empirical
 - Rooted in relationship to the land
 - Repeated observations of connections and relationships with living beings and the environment
 - Convergence of different perspectives over time
 - Cumulative body of knowledge, practice and beliefs that evolve through adaptation
- Revealed
 - Dreams, visions or intuitions
 - Sometimes a gift in a moment of need, i.e. you sense the time is right





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Phenomenon of Surface Tension

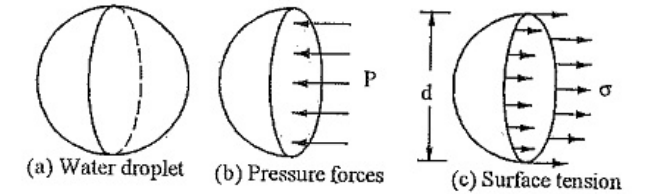


Fig 1.4 Forces on droplet.

Pressure force exerted on the area $\frac{\pi}{4}d^2$ is $= p \times \frac{\pi}{4}d^2$

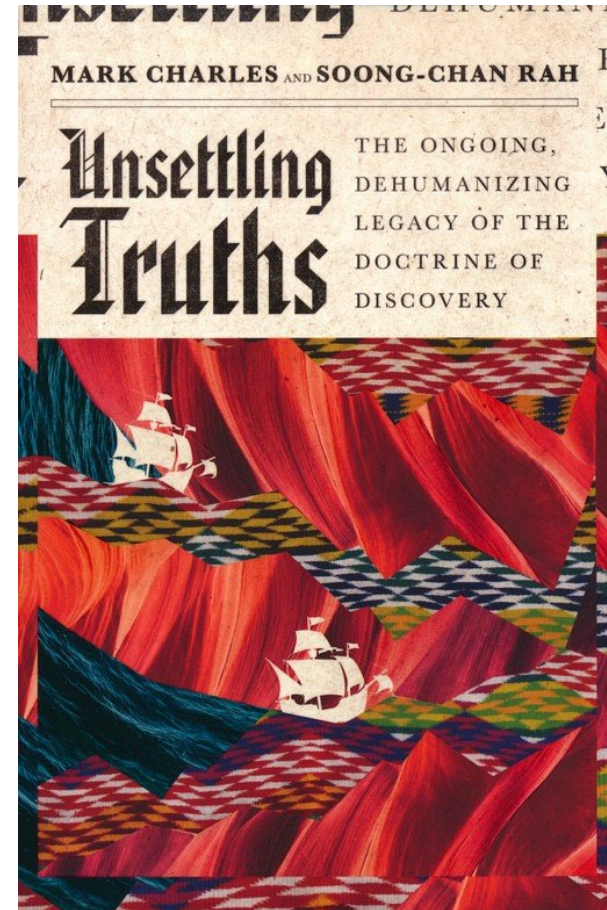
INDIGENOUS EMPIRICAL KNOWLEDGE — OBSERVING THE WORLD AROUND US

DOCTRINE OF DISCOVERY & TERRA NULLIUS – EUROPEAN CHRISTIAN SUPERIORITY DECLARED

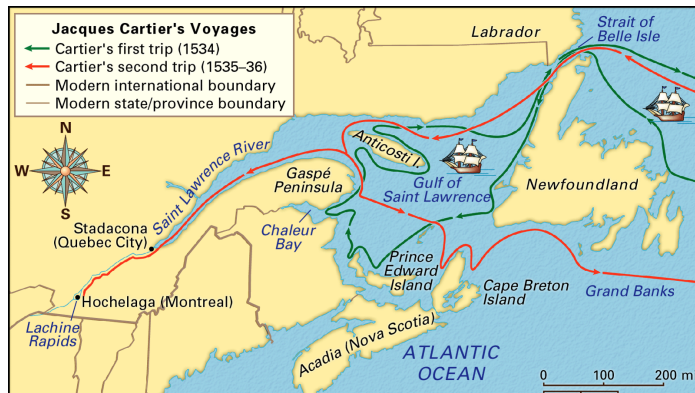
- Series of Papal Bulls issued in the 1400's
- Any “land belonging to no one”
- Used as legal & moral justification for colonial dispossession of Turtle Island from sovereign Indigenous Nations
- Resulted in dehumanization, exploitation & subjugation of Indigenous people
- Ideology continues to current day in legislation and policy in Canada

Assembly of First Nations (2018). Dismantling the Doctrine of Discovery. Available from: <https://www.afn.ca/wp-content/uploads/2018/02/18-01-22-Dismantling-the-Doctrine-of-Discovery-EN.pdf>

Hendlin, Yogi. (2014). From Terra Nullius to Terra Communis in advance. Environmental Philosophy. 10.5840/enviophil20143205.



THE FALLACY OF TERRA NULLIUS – INDIGENOUS PEOPLE WERE NOT WILD SAVAGES



- POPULATION:
 - Haudenosaunee at Stadacona with scurvy
 - French explorers and crew on their ship trapped in the ice at Stadacona with scurvy
- INTERVENTION:
 - Anedda (Haudenosaunee medicine)
 - Standard European ways of knowing and healing in the 1500's (control group)
- COMPARISON:
 - Those who received Anedda
 - Those who did not receive Anedda
- OUTCOME:
 - People who drank Anedda
 - "...produced such a result that had all the doctors of Louvain and Montpellier been there, with all the drugs of Alexandria, they could not have done so much in a year as did this tree in eight days; for it benefitted us so much that all who were willing to use it recovered health and strength, "
 - People who did not drink Anedda
 - Death

Excerpt from: Burrage HS, Ed: *Early English and French Voyages, from Hakluyt 1534–1608* New York: Barnes and Noble; 1906. As quoted in: Durzan, D.J. Arginine, scurvy and Cartier's "tree of life". *J Ethnobiology Ethnomedicine* 5, 5 (2009). <https://doi.org/10.1186/1746-4269-5-5>

FIRST CONTACT WITH THE NEWCOMERS

- Mutual curiosity and apprehension.
- An exchange of goods, tentative at first, then expanding steadily.
- Barter and trade deals, friendships and intermarriage, creating bonds between individuals and families.
- Military and trade alliances, creating bonds between and among nations.

Royal Commission on Aboriginal Peoples, 1996





GUSWENTA - THE TWO ROW WAMPUM 1613

“WE SHALL ADDRESS EACH OTHER AS ‘BROTHERS.’ THIS SHOWS THAT WE ARE EQUAL TO EACH OTHER.”

“EACH WILL TRAVEL DOWN THE RIVER OF LIFE SIDE BY SIDE. NEITHER WILL ATTEMPT TO STEER THE OTHER’S VESSEL.”



THE HAUDENOSAUNEE CONFEDERACY

- The Haudenosaunee (Six Nations Confederacy) existed as a distinct people with their own laws and customs, territories, political organization and economy. Benjamin Franklin and Thomas Jefferson, the Fathers of the US confederation, were so impressed with the Great Law of Peace which the Six Nations Confederacy followed that they used it as a model for the United States Constitution
- In 1987 the United States Senate acknowledged that the Great Law of Peace of the Haudenosaunee served as the model for the Constitution of the United States (U.S. S. Con. Res. 76 2 Dec. 1987)

EPIDEMICS AFTER CONTACT – SILENCING VOICES

- ❑ Estimated 50-80 million people in the Americas prior to European contact
- ❑ New diseases, no immunity
 - ❑ Smallpox
 - ❑ Influenza
 - ❑ Whooping Cough
 - ❑ Measles
- ❑ Chronic Diseases Introduced
 - ❑ Tuberculosis
 - ❑ Venereal Diseases
- ❑ Mass loss of life – no accurate data
 - ❑ Inability to harvest due to illness leading to malnutrition which increased mortality



CCO, 2017

First Nations Health Authority, 2018

EARLY CANADIAN POLICY MAKING

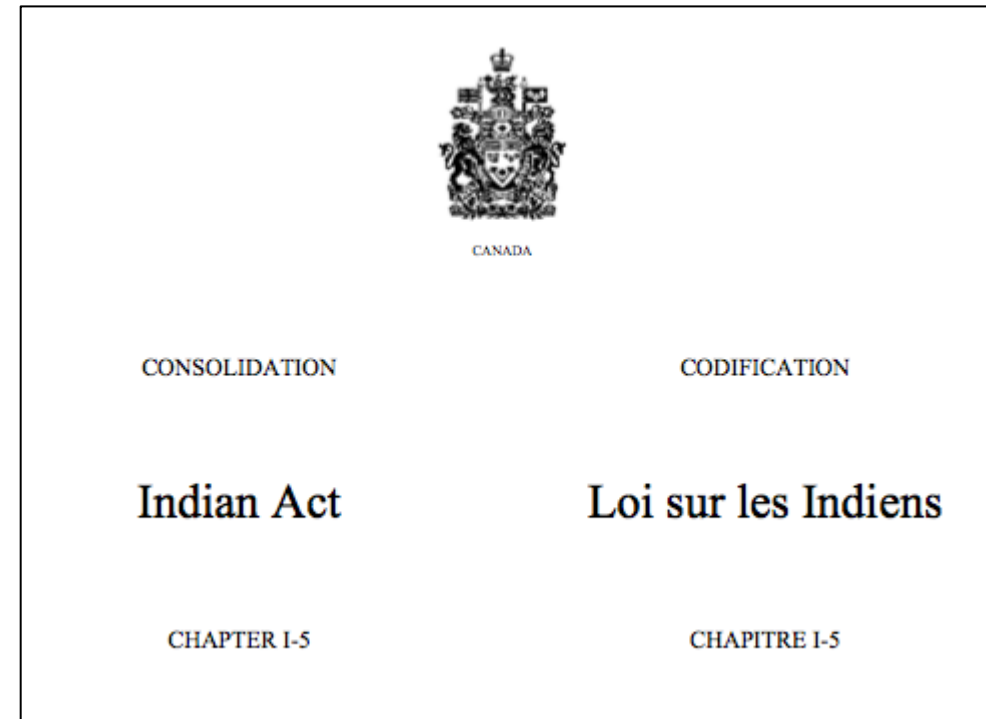
- 1763 – Royal Proclamation
 - Recognizes Aboriginal title to ancestral lands
 - Aboriginal land may only be purchased by the Crown
- 1857 – Act to Encourage the Gradual Civilization of the Indian Tribes of Canada
 - Introduced enfranchisement: termination of Indian status in exchange for full Canadian citizenship
 - Males, 21 yo and older, literate, good moral character & free of debt
- 1860 – Management of Indian Lands & Properties Act
 - Canada assumes administration of Indian Affairs from British Colonial Office
- 1867 – Constitution Act
 - Canada claims jurisdiction over Indians and lands reserved for them
 - Indians can vote but must give up Indian status & treaty rights
- 1869 – Act for the Gradual Enfranchisement of Indians
 - First reference of enfranchisement of Indians with a university degree
 - Eventually extended to: participation in the military, females marrying non-Indians, failure to reside on a reserve for extended periods
- 1867 - Indian Act
 - Regulation of Indigenous people in Canada
 - Continues in use today for legal reasons



Clements Library, University of Michigan, n.d.

THE INDIAN ACT – LEGISLATING TO CONTROL INDIGENOUS KNOWLEDGE

- 1876 – The Indian Act
 - Canada assumed the role of defining who was an indigenous person
 - Broad powers to control all aspects of life:
 - Lands
 - Property
 - Behaviour
 - Spiritual Practice
 - Freedoms
- 1884-1927 Amendments
 - Ceremonies/gatherings prohibited
 - Reserves relocated if too near towns
 - Restrictions on traditional clothing in public
 - Banned from obtaining legal representation
- 1948 – 1960 Amendments
 - Allowed to vote, initially only if wave tax exemptions, by 1960 all allowed to vote
 - Ban lifted on traditional practices & ceremony

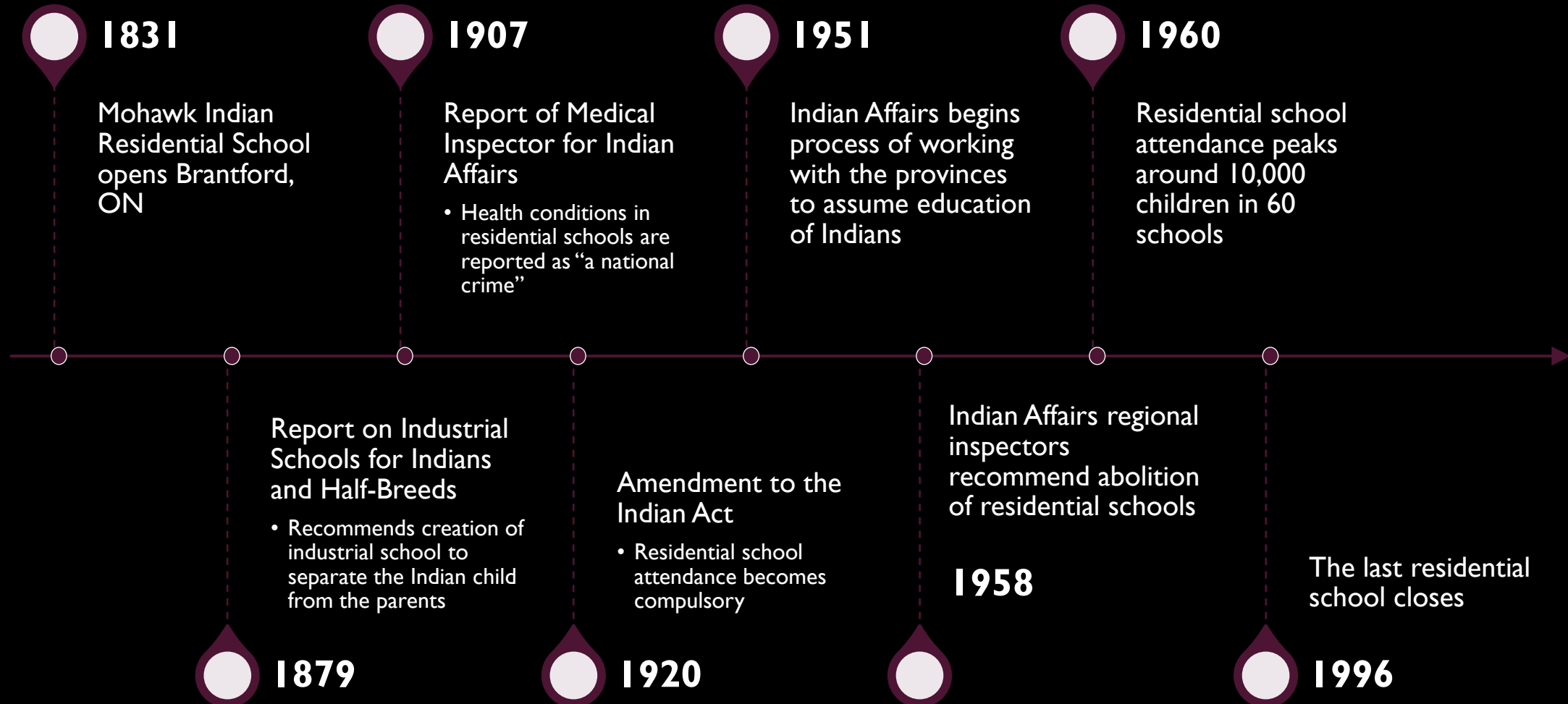


ATTEMPTS TO REDEFINE THE PEOPLE OF TURTLE ISLAND

- Indian - Indian Act, 1876
 - Regulation of Indigenous people in Canada
 - Continues in use today for legal reasons
- Aboriginal – Canadian Constitution, 1982
 - Inuit
 - Indigenous people in the Arctic
 - Metis – redefined by Supreme Court of Canada, 2003
 - Originally described descendants of intermarriage between Indigenous people and Europeans in the Red River area of Manitoba
 - First Nations
 - Encompasses all non-Inuit, non-Metis Indigenous People
- Indigenous – United Nations, 2004
 - People who inhabited the land before it was conquered by colonial societies and consider themselves distinct from the societies currently governing those territories

Dr. L. Kesler, (2009). Aboriginal Identity & Terminology. Available from:
<http://indigenousfoundations.arts.ubc.ca/home/identity/aboriginal-identity-terminology.html>

RESIDENTIAL SCHOOL WAS CREATED TO ELIMINATE INDIGENOUS KNOWLEDGE





“When the school is on the reserve the child lives with its parents, who are savages; he is surrounded by savages, and though he may learn to read and write his habits, and training and mode of thought are Indian. He is simply a savage who can read and write. It has been strong pressed on myself, as the head of the Department, that Indian children should be withdrawn as much as possible from the parental influence, and the only way to do that would be to put them in central training industrial schools where they will acquire the habits and modes of thought of white men.”

Sir John A. Macdonald, Prime
Minister of Canada

DEHUMANIZATION OF INDIGENOUS PEOPLE IN RESEARCH

- Qu'Appelle Vaccine trials
 - 1933-34 Bacille Calmette–Guérin (BCG) vaccination experiment
 - Department of Indian affairs supported experiments despite doubts of vaccine effectiveness & safety
 - 1 in 5 children in the study died from poverty-related illness
- Nutrition Experiments
 - 1942 – Northern Cree communities
 - 1942-44 – Northern Manitoba communities
 - 1947-48 – James Bay Survey
 - 1948-52 – Residential schools
- Bureaucrats, scientists, doctors all aware of malnutrition among the Indigenous people in these studies
- Indigenous bodies seen as “experimental material”
- No interventions to ensure Indigenous people were informed participants or to address the malnourishment & starvation

Mosby, I. (2013). Administering Colonial Science: Nutrition Research and Human Biomedical Experimentation in Aboriginal Communities and Residential Schools, 1942–1952. *Histoire sociale/Social history* 46 (1), 145-172. <https://www.muse.jhu.edu/article/51204>

Hyett, S., Marjerrison, S. & Gabel, C. (2018). Improving health research among Indigenous people in Canada. *CMAJ* 2018 May 22;190:E616-21. doi: 10.1503/cmaj.171538

TUBERCULOSIS SANATORIUM – THE CANADIAN NARRATIVE

- *“Like most sanatoriums the Mountain Sanatorium was started as an act of philanthropy. Resting at home or travelling and eating well was impossible for working people. Not surprisingly therefore, tuberculosis raged through the parts of Hamilton where working people lived with a terrible death toll. Before the discovery of the antibiotic streptomycin, the average length of stay was 562 days. A year and a half, for the most part spent in bed. This was just an average among 753 beds. Three years was very common and a few people spent 10 and 15 years there.”*

Pulmonary tuberculosis: A brief history of the disease. McMaster University Updated January 13, 2020. Available from: <https://hslmcmaster.libguides.com/c.php?g=306775&p=2044436>



The Mountain Sanatorium was founded in 1906 to provide care for people from Hamilton and the surrounding communities who were ill with tuberculosis. Between 1958 and 1962, 1272 Inuit were treated at the Mountain Sanatorium for tuberculosis. (Black Mount Collection, Hamilton Public Library, Local History & Archives)



TUBERCULOSIS SANATORIUMS – THE INDIGENOUS NARRATIVE



- 1940-60s Indigenous people forced to have lengthy stays in these hospitals
 - Children sent hundreds of miles away from their families
 - Upon recovery could be sent directly to residential school
 - Some children died and families still do not know where their bodies are buried

Jetty, R. (2020). Tuberculosis among First Nations, Inuit and Métis children and youth in Canada: Beyond medical management. Canadian Pediatric Society. Available from: <https://www.cps.ca/en/documents/position/tuberculosis-among-first-nations-inuit-and-metis-children-and-youth>

Canada's Historical Relationship with Indigenous Peoples

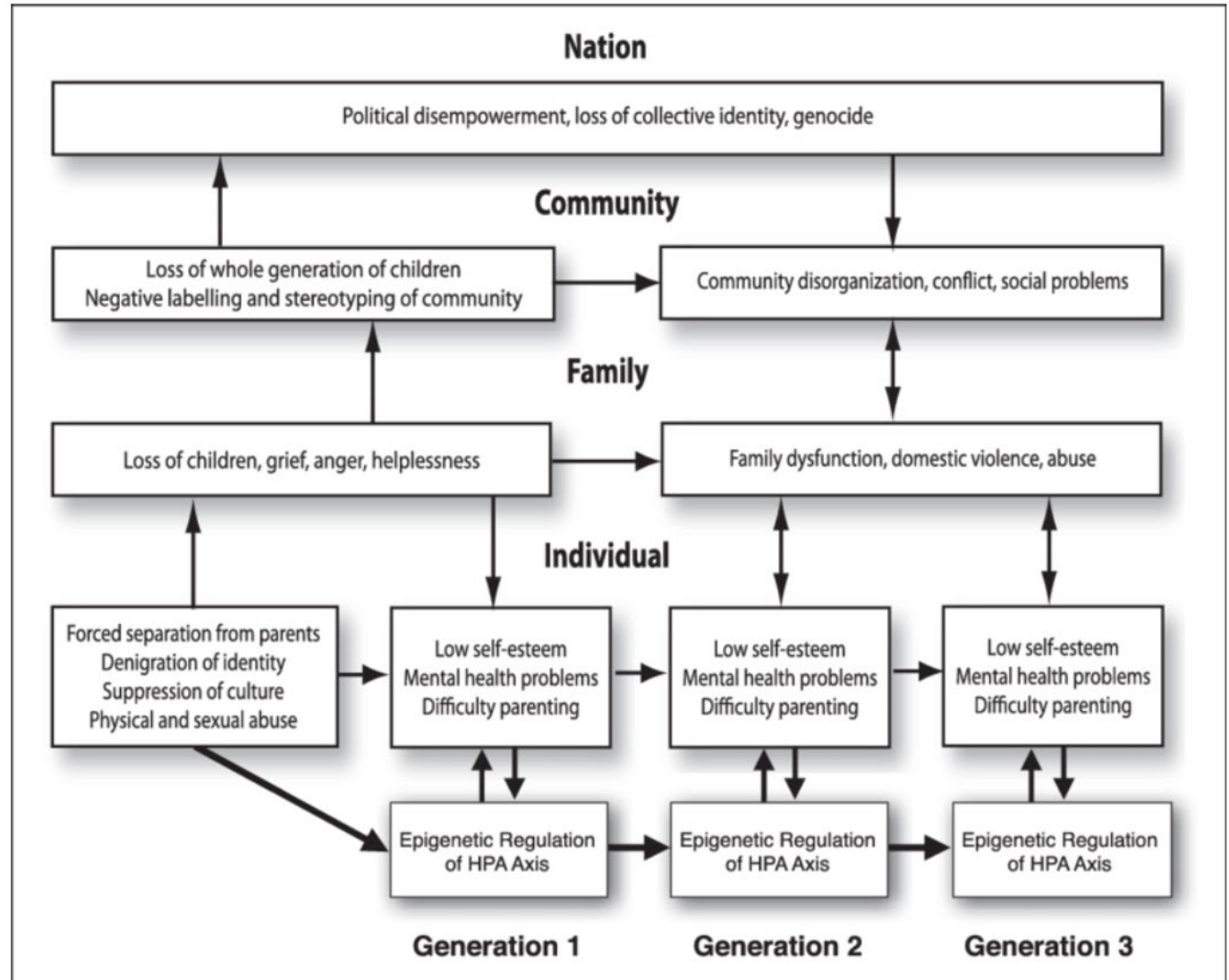
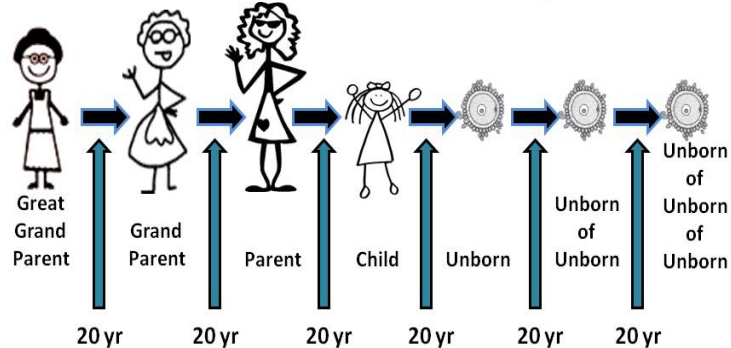
FOR OVER A CENTURY, THE CENTRAL GOALS OF CANADA'S ABORIGINAL POLICY WERE TO ELIMINATE ABORIGINAL GOVERNMENTS; IGNORE ABORIGINAL RIGHTS; TERMINATE THE TREATIES; AND, THROUGH A PROCESS OF ASSIMILATION, CAUSE ABORIGINAL PEOPLES TO CEASE TO EXIST AS DISTINCT LEGAL, SOCIAL, CULTURAL, RELIGIOUS, AND RACIAL ENTITIES IN CANADA.

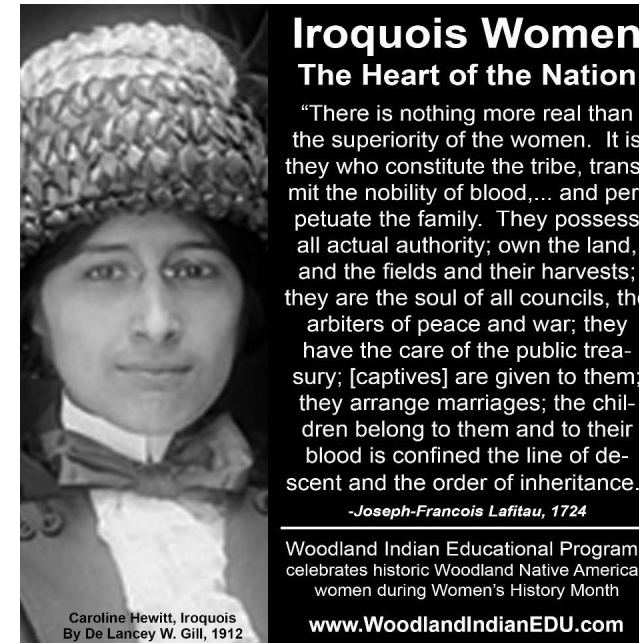
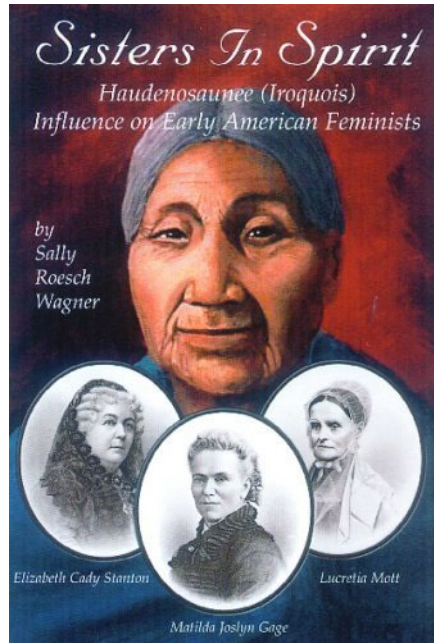
TRANSGENERATIONAL TRANSMISSION OF HISTORICAL TRAUMA

a Mi'kmaw understanding

SEVEN GENERATIONS \approx 840 years

ONE GENERATION \approx 120 years





HAUDENOSAUNEE SOCIETY WAS A MODEL OF GENDER EQUALITY –
THIS ALL CHANGED WITH THE INTRODUCTION OF PATRIARCHAL WORLDVIEWS

PERPETUATING STEREOTYPES CAN HAVE SERIOUS CONSEQUENCES

- Marginalization of Indigenous women in Canada
 - Mischaracterization of women's roles
 - Sexual policing & construction of deviance
 - Indian Act
 - Gendered discrimination
 - Targeted kinship & family systems
 - Geographic impacts
 - Murdered & Missing Indigenous Women & Girls

First Nations & Indigenous Studies, University of British Columbia.
(2009). Marginalization of Aboriginal women. Available from:
https://indigenousfoundations.arts.ubc.ca/marginalization_of_aboriginal_women/



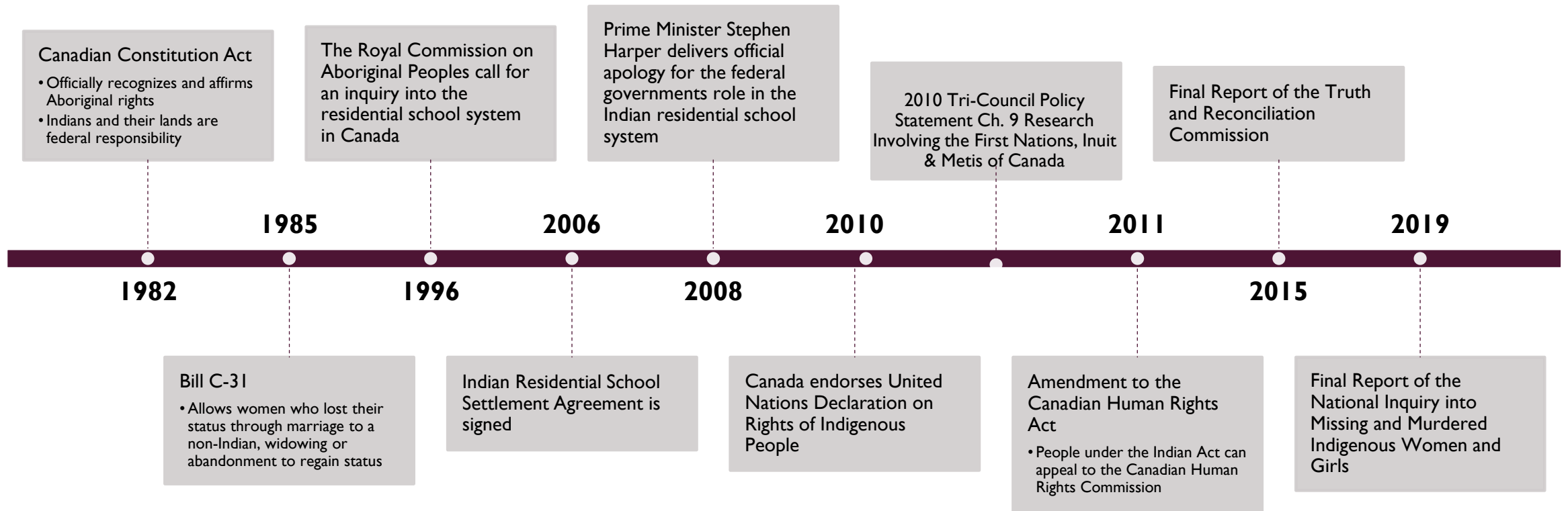
A picture of Joyce Echaquan is seen during a vigil in front of the hospital where she died in Joliette, Que. on Tuesday, September 29, 2020. THE CANADIAN PRESS/Paul Chiasson

Advocates marking MMIW remembrance day note death of Indigenous woman in hospital

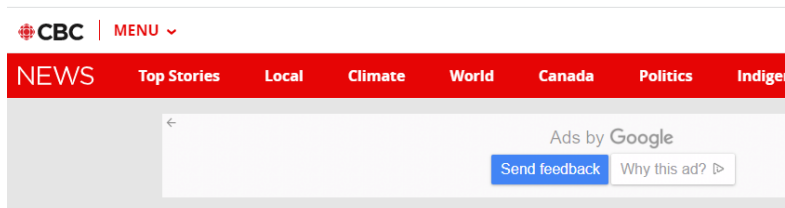
Joyce Echaquan died shortly after filming herself from her hospital bed about 70km north of Montreal

THE CANADIAN PRESS / Oct. 5, 2020 7:50 a.m. / CANADA & WORLD / NEWS

INDIGENOUS PEOPLE REGAINING HUMAN RIGHTS



THE VALUE OF INDIGENOUS LIFE IN CANADA, 2023

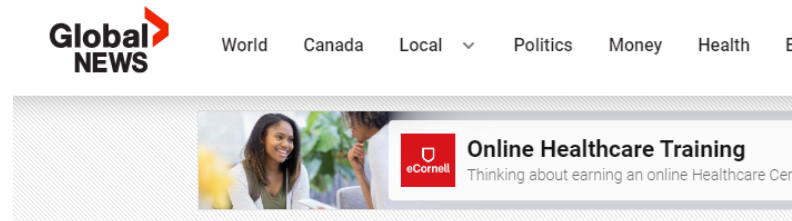


Sudbury

Manitoulin student's death highlights wider issues for Indigenous kids in foster care



CBC News · Posted: Apr 04, 2023 8:04 AM EDT | Last Updated: April 4



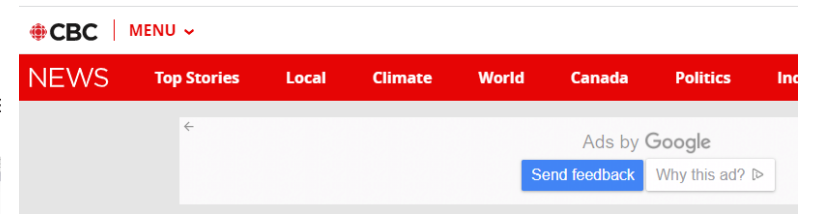
CRIME

Families call out Vancouver police over investigations into three Indigenous deaths



By Catherine Garrett · Global News

Posted February 27, 2023 11:41 pm · Updated February 28, 2023 4:47 pm



Manitoba

Body of Lake St. Martin First Nation mother, 33, found at Winnipeg landfill



Workers discovered body of Linda Mary Beardy hours after police believe remains were left at Brady landfill



Bryce Hoye · CBC News · Posted: Apr 04, 2023 1:05 PM EDT | Last Updated: April 5

... all doctrines, policies and practices based on advocating superiority of peoples or individuals on the basis of national origin or racial, religious, ethnic or cultural differences are racist, scientifically false, legally invalid, morally condemnable and socially unjust ...

UN Declaration on the Rights of Indigenous Peoples,
preambular para. 4



47. We call upon federal, provincial, territorial and municipal governments to **repudiate concepts used to justify European sovereignty over Indigenous peoples and lands**, such as the *Doctrine of Discovery* and *terra nullius*, and to reform those laws, government policies, and litigation strategies that continue to rely on such concepts.



Truth and
Reconciliation
Commission of Canada

Calls to Action





SELF DETERMINATION

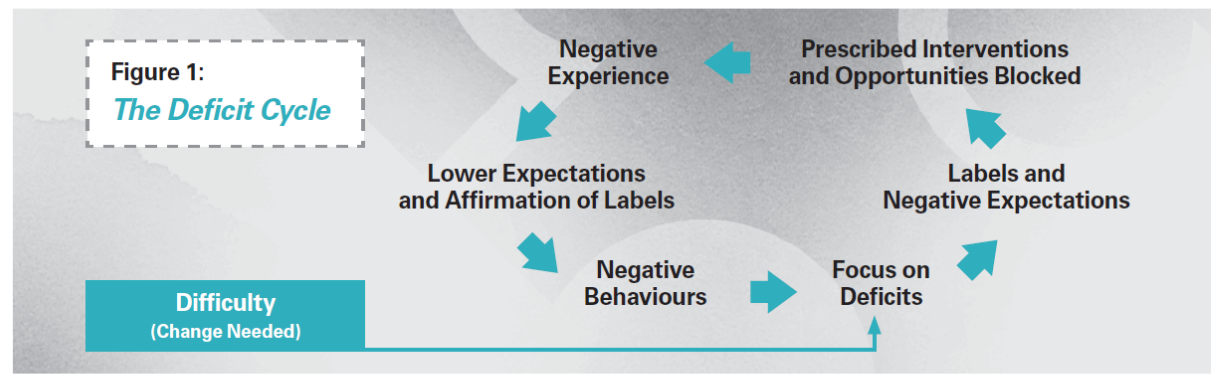
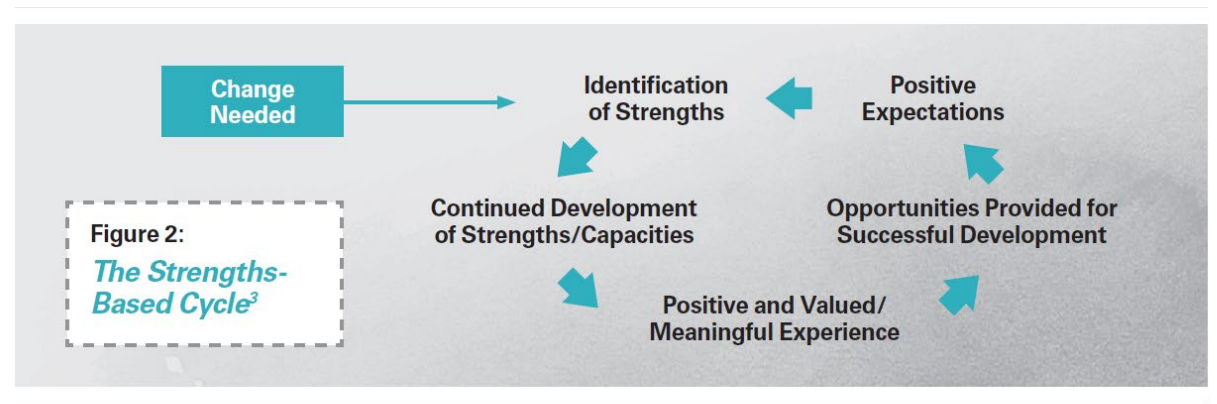
- We are the Anishinaabek, Mushkegowuk, Onkwehonwe, and Lenape Peoples, Sovereign Nations of Turtle Island
- We have jurisdiction to administer and operate our own political, legal, economic, social and cultural systems.
- As sovereign Nations we have never surrendered our rights or title in right of the Crown or the successor state of Canada

POOR SICK INDIANS OR
RESILIENT STRONG
SURVIVORS

DEFICIT VS STRENGTH BASED PERSPECTIVES

Deficit approaches lead to stigmatization & stereotypes by repeating negative associations of deficits with Indigenous people

Hyett, S., Gabel, C., Marjerrison, S. & Schwartz, L. (2019). Deficit-Based Indigenous Health Research and the Stereotyping of Indigenous Peoples. Canadian Journal of Bioethics / Revue canadienne de bioéthique, 2 (2), 102–109.
<https://doi.org/10.7202/1065690ar>



Hammond, W. , Zimmerman, R. n,d, A Strength Based Perspective. Available from:
https://www.esd.ca/Programs/Resiliency/Documents/RSL_STRENGTH_BASED_PERSPECTIVE.pdf

Strength-Based Concepts	Deficit-Based Concepts
At-Potential	At-Risk
Strengths	Problems
Engage	Intervene
Persistent	Resistant
Understand	Diagnose
Opportunity	Crisis
Celebrate (i.e. successes)	Punish (i.e. non-compliance)
Time-in	Time-out
Adapt to	Reform
Empower	Control
Process-focused	Behaviour-focused
Dynamic	Static
Movement	Epidemic
Unique	Deviant
Avoids imposition	Dominant knowledge
Validates people's experience	Diagnoses based on norms
People's context is primary	Professional's context is primary
Identifies and builds on strengths	Minimizes people's strengths
Client-centred	Mandate-focused
Professionals adapt to clients	Clients expected to adapt
Meet clients in their environment	Clients always go to professionals
Flexible	Rigid
Focus on potential	Focus on problems
People are inherently social/good	People are inherently selfish/bad
People do the best they can	People do as little as possible
Support	Fix
Client-determined	Expert oriented
Inclusive	Exclusive

Figure 3:

A Strength-Based Intervention Protocol

A person's strengths and capabilities are supported as necessary by resources in their natural networks.



If necessary,



commonly used community resources are added and,



only if necessary,



specialized resources are introduced.



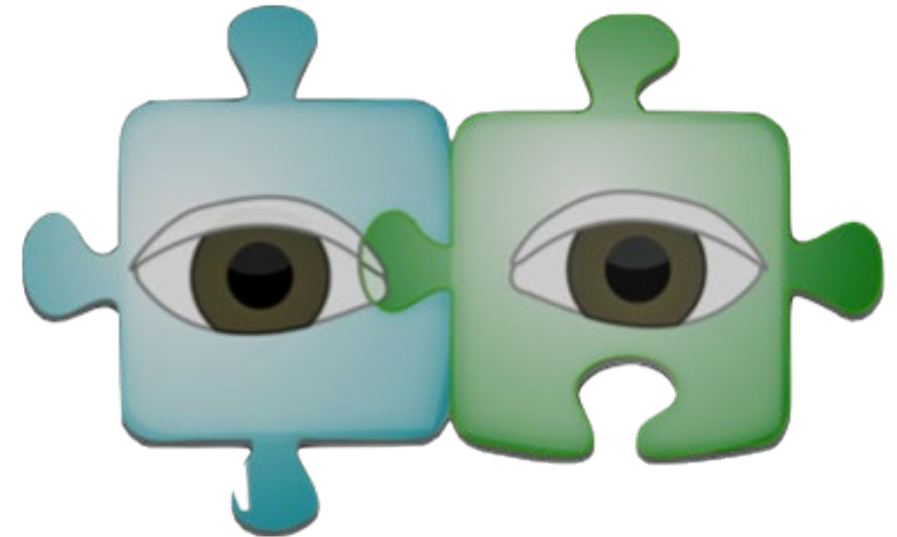
**RESILIENT COPING
AND EMPOWERMENT**

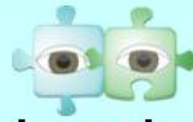


TWO-EYED SEEING

ETUAPTUMUK -TWO-EYED SEEING

- Mi'kmaq origin – Elder Albert Marshall introduced as guiding principle of Institute of Integrative Science and Health in 2004 at Cape Breton University
- Learning to see from one eye with the strengths of Indigenous knowledges and ways of knowing, and from the other eye with the strengths of Western knowledges and ways of knowing
- A gift of multiple perspective



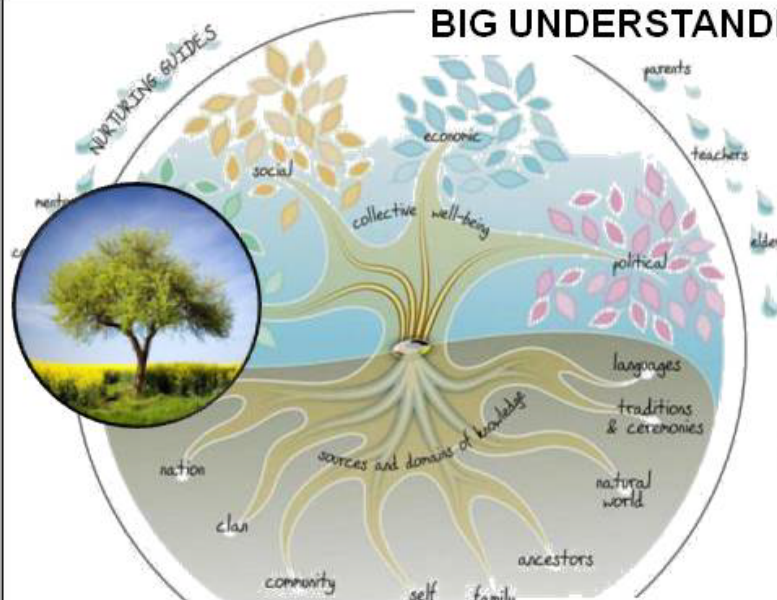


TWO-EYED SEEING

learning to see with the strengths of each & together

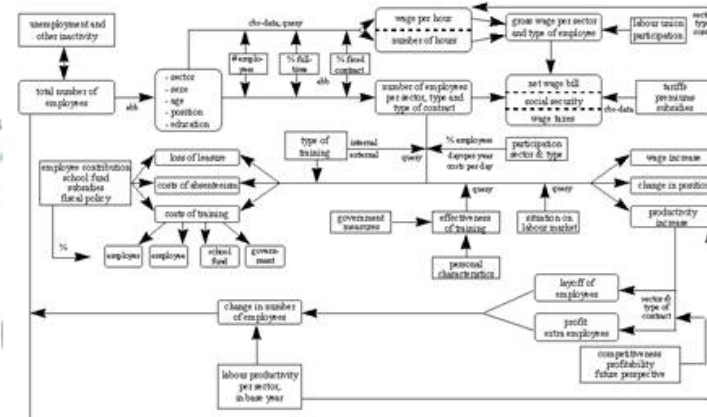
OUR OVERALL KNOWLEDGE OBJECTIVES

BIG UNDERSTANDING ... IN VISUALS



from: CCL Aboriginal Learning Knowledge Centre (www.ccl-cca.ca/CCL)

**towards resonance of
understanding within environment**

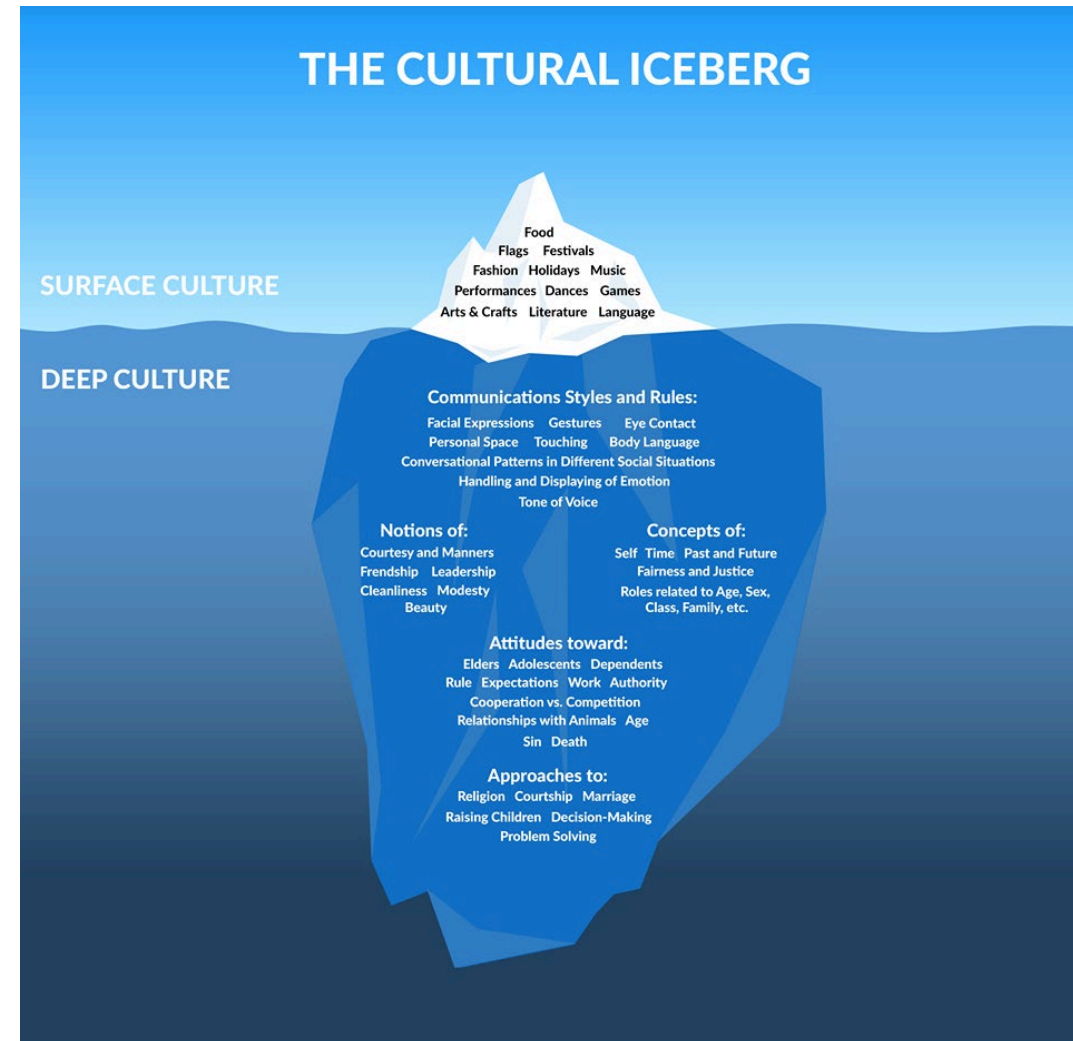


from: www.leads.ac.uk



**towards construction of
understanding of environment**

WORLDVIEWS

- Every person & society has a worldview
- A set of beliefs & values that are honoured & upheld
- Includes how we interact with the environment, animals and people
- Passed from generation to generation
- Influenced by interaction with other worldviews
- Evolves as people & societies evolve



Credit: Adam Goodwin

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THE CONVERSATION

Academic rigour, journalistic flair

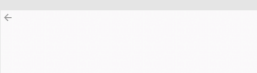
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Christianity was a major part of Indigenous boarding schools – a historian whose family survived them explains

Published: July 29, 2022 8:23am EDT

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Edmonton

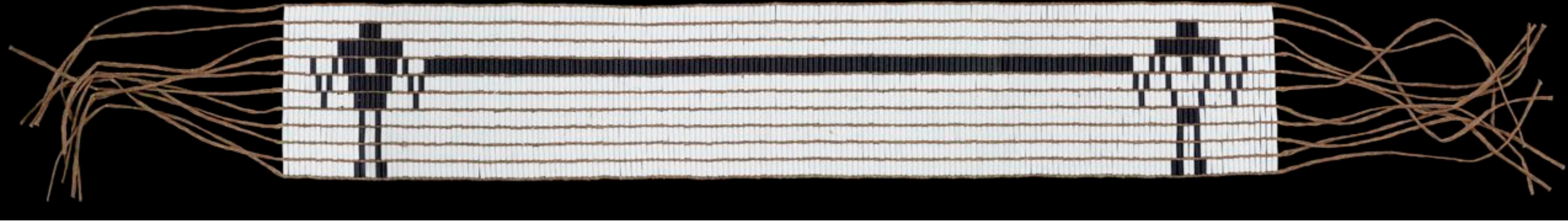
Indigenous experts, leaders say Vatican's Doctrine of Discovery rejection marks step forward

Announcement was influenced by Pope's visit to Alberta, Edmonton Archbishop says

 [Madeleine Cummings](#) · CBC News · Posted: Mar 31, 2023 8:00 AM EDT | Last Updated: April 6

CONTEMPORARY INDIGENOUS PERSPECTIVES ON
“CHRISTIANITY”



The Covenant Chain of Peace and Friendship Belt

"this relationship will be everlasting for future generations as the rising faces of our new born on Mother Earth will benefit. It shall stand as long as the sun shines upon the earth, as long as the waters flow, and as long as the grass grows green. Our relationship shall be binding, as long as the Mother Earth is in motion."

Haudenosaunee Oral History

"Silver is sturdy and does not easily break," they say. "It does not rust and deteriorate with time. However, it does become tarnished. So when we come together, we must polish the chain, time and again, to restore our friendship to its original brightness."

Chief Jacob E. Thomas
Cayuga First Nation
Haudenosaunee Confederacy

"The belt shows that the Crown is linked by a chain to the First Nations peoples of this land. The three links of the chain represent a covenant of friendship, good minds, and the peace which shall always remain between us."

Assembly of First Nations, 2012

GAÑO:NYOK

THE HAUDENOSAUNEE THANKSGIVING ADDRESS

Greetings to the Natural World

*It serves as a daily reminder to appreciate and acknowledge all things
and reinforces the connection that people have to the world around them*

WESTERN
DOOR

THE HEART AND
CENTRAL FIRE

EASTERN
DOOR

THE PATH OF PEACE

Haudenosaunee (hoe-dee-no-SHOW-nee)

The Hiawatha Belt symbolizing
the original five (now six) Native
American nations united under
the Great Law of Peace who are
more commonly known as the
Iroquois Confederacy

The People. Today we have gathered and we see that the cycles of life continue. We have been given the duty to live in balance and harmony with each other and all living things. So now, we bring our minds together as one as we give greetings and thanks to each other as people.

now our minds are one

The Earth Mother. We are all thankful to our Mother, the Earth, for she gives us all that we need for life. She supports our feet as we walk about upon her. It gives us joy that she continues to care for us as she has from the beginning of time. To our mother, we send greetings and thanks.

now our minds are one

The Waters. We give thanks to all the waters of the world for quenching our thirst and providing us with strength. Water is life. We know its power in many forms—waterfalls and rain, mists and streams, rivers and oceans. With one mind, we send greetings and thanks to the spirit of Water.

now our minds are one

The Fish. We turn our minds to the all the Fish life in the water. They were instructed to cleanse and purify the water. They also give themselves to us as food. We are grateful that we can still find pure water. So, we turn now to the Fish and send our greetings and thanks.

now our minds are one

The Plants. Now we turn toward the vast fields of Plant life. As far as the eye can see, the Plants grow, working many wonders. They sustain many life forms. With our minds gathered together, we give thanks and look forward to seeing Plant life for many generations to come.

now our minds are one

The Food Plants. With one mind, we turn to honor and thank all the Food Plants we harvest from the garden. Since the beginning of time, the grains, vegetables, beans and berries have helped the people survive. Many other living things draw strength from them too. We gather all the Plant Foods together as one and send them a greeting of thanks.

now our minds are one

The Medicine Herbs. Now we turn to all the Medicine herbs of the world. From the beginning they were instructed to take away sickness. They are always waiting and ready to heal us. We are happy there are still among us those special few who remember how to use these plants for healing. With one mind, we send greetings and thanks to the Medicines and to the keepers of the Medicines.

now our minds are one

The Animals. We gather our minds together to send greetings and thanks to all the Animal life in the world. They have many things to teach us as people. We are honored by them when they give up their lives so we may use their bodies as food for our people. We see them near our homes and in the deep forests. We are glad they are still here and we hope that it will always be so.

now our minds are one

The Trees. We now turn our thoughts to the Trees. The Earth has many families of Trees who have their own instructions and uses. Some provide us with shelter and shade, others with fruit, beauty and other useful things. Many people of the world use a Tree as a symbol of peace and strength. With one mind, we greet and thank the Tree life.

now our minds are one

The Birds. We put our minds together as one and thank all the Birds who move and fly about over our heads. The Creator gave them beautiful songs. Each day they remind us to enjoy and appreciate life. The Eagle was chosen to be their leader. To all the Birds—from the smallest to the largest—we send our joyful greetings and thanks.

now our minds are one

The Four Winds We are all thankful to the powers we know as the Four Winds. We hear their voices in the moving air as they refresh us and purify the air we breathe. They help us to bring the change of seasons. From the four directions they come, bringing us messages and giving us strength. With one mind, we send our greetings and thanks to the Four Winds.

now our minds are one

The Thunderers. Now we turn to the west where our grandfathers, the Thunder Beings, live. With lightning and thundering voices, they bring with them the water that renews life. We are thankful that they keep those evil things made by Okwiseres underground. We bring our minds together as one to send greetings and thanks to our Grandfathers, the Thunderers.

now our minds are one

The Sun. We now send greetings and thanks to our eldest Brother, the Sun. Each day without fail he travels the sky from east to west, bringing the light of a new day. He is the source of all the fires of life. With one mind, we send greetings and thanks to our Brother, the Sun.

now our minds are one

Grandmother Moon. We put our minds together to give thanks to our oldest Grandmother, the Moon, who lights the night-time sky. She is the leader of woman all over the world, and she governs the movement of the ocean tides. By her changing face we measure time, and it is the Moon who watches over the arrival of children here on Earth. With one mind, we send greetings and thanks to our Grandmother, the Moon.

now our minds are one

The Stars. We give thanks to the Stars who are spread across the sky like jewelry. We see them in the night, helping the Moon to light the darkness and bringing dew to the gardens and growing things. When we travel at night, they guide us home. With our minds gathered together as one, we send greetings and thanks to the Stars.

now our minds are one

The Enlightened Teachers. We gather our minds to greet and thank the enlightened Teachers who have come to help throughout the ages. When we forget how to live in harmony, they remind us of the way we were instructed to live as people. With one mind, we send greetings and thanks to these caring teachers.

now our minds are one

The Creator. Now we turn our thoughts to the Creator, or Great Spirit, and send greetings and thanks for all the gifts of Creation. Everything we need to live a good life is here on this Mother Earth. For all the love that is still around us, we gather our minds together as one and send our choicest words of greetings and thanks to the Creator.

now our minds are one

Closing Words. We have now arrived at the place where we end our words. Of all the things we have named, it was not our intention to leave anything out. If something was forgotten, we leave it to each individual to send such greetings and thanks in their own way.

now our minds are one

WE HAVE COMMON GROUND AND DIVINE INSTRUCTIONS

Peace

- **Matthew 5:9** - Blessed are the peacemakers: for they shall be called the children of God.
- **Matthew 5:47** - And if ye salute your brethren only, what do ye more than others? Do not even the publicans so?
- **Romans 12:18** - If it be possible, as much as lieth in you, live peaceably with all men.
- **Hebrews 12:14** - Follow peace with all men, and holiness, without which no man shall see the Lord:


A Good Mind

- **Acts 10: 34 & 35** - Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him.
- **1 Peter 3:8** - Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:

Thanksgiving

- **1 Thessalonians 5:18** – In everything give thanks: for this is the will of God in Christ Jesus concerning you.

King James Version

A brown bear is the central focus, standing upright in a field of low-lying wildflowers. The bear is looking directly at the camera with its mouth slightly open, showing its teeth. The background consists of rolling hills or mountains under a bright, hazy sky. The entire image is overlaid with a semi-transparent white filter. At the top of the image, there are three horizontal bars: a dark purple bar on the left, a medium purple bar in the middle, and a grey bar on the right.

Questions?

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