

CIRCLE OF ALL NATIONS



Here FINALLY is our report on the work of 2018! Our apologies for this late submission. It was indeed a hectic year and we are pleased to record the highlights of the ongoing work of Grandfather William Commanda's *Circle of All Nations*!

Our thesis on his Environmental Legacy was defended in January 2018 [Ginawaydaganuc and the Circle of All Nations: The ... https://pdfs.semanticscholar.org/99a7/07211ac1e73374c589ee924d73896beb6518.pdf](https://pdfs.semanticscholar.org/99a7/07211ac1e73374c589ee924d73896beb6518.pdf).

Recognizing that the work researched and presented emerged from his work on the land and with his grassroots global eco peace *Circle of All Nations* community, during the four formal events hosted by CAN in 2018, we made a presentation on each of the four themes examined in the thesis, to return the research to the community. The references were presented in two segments - 1. The academic literature and 2. The William Commanda/*Circle of All Nations* documentation, in a conscious effort to bridge between the community and academic knowledge generation practices.

This report presents a snapshot of the interests, activities and engagements of CAN over the past year. For the actual accompanying shots, check out our *Circle of All Nations* Facebook Photo Album for 2018. We have been an active presence on Facebook, animating several pages to connect with the interests and priorities of our diverse community. We are grateful engage in such a safe, respectful, informative and provocative social media space, thanks to the largely grass roots folk who demonstrate daily their passion for knowledge, sharing, Mother Earth, transformation, healing and bridge building. JOIN US on our William Commanda, *Circle of All Nations*, William Commanda Legacy Asinabka, Romola's Nature CAN TEACH and Romola Vasantha Thumbadoo pages.

JOIN US on SEPTEMBER 22, 2019 for *Circle of All Nations* Fall Equinox Peace Event -Details on the Last Page



OJIGIWAY - SQUIRREL: SEEDING



WABOOSE - RABBIT: FERTILIZING



MIKINAK - TURTLE: JOURNEYING ON

Summary of the Key CAN Activities of 2018

PREAMBLE

As Circle of All Nations noted in 2016, against the backdrop of the growing local, national and global challenges (viz, climate change, fire, environmental crises, wars, terror attacks, refugee crises, murdered and missing men, women and children, suicide and post-traumatic stress disorder, sacred site protection, including at Asinabka and Standing Rock), the peace and healing work that William Commanda and others worked so hard to animate seems more desperately needed than ever, yet the challenges are also daunting, dominated as we are by headspace that don't change.

We are indeed living in times of prophecy. When we see water crises loom, note the contamination of the oceans, the extermination of overwhelming numbers of species, the poaching of wildlife, witness the demise of the polar bear, the challenges of mining and the oil industry, and now, increasingly, a world literally on fire, some begin to understand better why Indigenous elders spoke with such passion, persistence and urgency about Mother Earth and All Her Relations at Grandfather Commanda's annual *Circle of All Nations* gatherings during past decades. With social media driving our awareness of the critical issues of our day every minute on my Facebook pages, it seems like all Grandfather Commanda's concerns have spilled over onto the global first page. He tried to awaken us to the gravity of the approaching crisis with his last breath. Not many have understood the breadth and depth of the concern that drove him to work so hard. Frankly, I don't myself know of anyone else who saw the emerging picture so clearly.

CERTAINLY, the devastating seven fires tornado which snaked across the Ottawa River Watershed, on the Fall Equinox of Sept 21, 2018, (UN International Day of Peace), sandwiched between the unprecedented floods of 2017 and 2019, underscore his messages about the LAWS OF NATURE and his LEGACY ECO PEACE HEALING VISION for the ASINABKA SACRED CHAUDIERE SITE. Sadly, at the end of his life, he saw that NATURE would be weighing in, and she has brought traffic to a standstill at the Chaudière inter-provincial inter-cultural cross road, and left even more painful scars on the psyche of the National Capital Region of Canada with the tragic death toll of the winter of 2018/19.

Will we wake up? WELL, the language of the land is speaking now. Who can translate her? Grandfather's 2011 discussion with Canada's Official Languages Commissioner was dubbed the Beginning of a Dialogue; and he spoke only Algonquin on his last visit to Victoria Island on June 21, 2011. Now, the UN has declared 2019 the Year of Indigenous Languages. May we remember: William Commanda launched the UN INDIGENOUS CRY OF THE EARTH CONFERENCE of 1993 in ALGONQUIN and with ANICINABE PROPHECY. PERHAPS we will grow to understand the enormity and urgency of his messages and work.

William Commanda's two honorary degrees (2005 and 2011) represent the significant awakening of mainstream western academia to his knowledge, thinking and wisdom, (and by extension to that of Indigenous), his earned by 90 years of non-stop wake up work, to create the humility within that western academy and population such that they would recognize that other approaches to knowledge could be comparable to their highest levels. My thesis research was undertaken to entrench this realization and to show that William Commanda was "Not just a pretty face". The thesis also claims many insights the western world has gleaned from the Indigenous over the centuries, and then appropriated, and it returns them to original Indigenous knowledge platforms. This thesis work is not about William Commanda seeking acknowledgement from mainstream - it is about breaking barriers and obliging the mainstream to take Indigenous, or at any rate, him, seriously. Neither is it about me wanting to draw from his profile. It is merely one way I am driven to honour my commitment to him to animate his incredibly hard work and legacy, and by extension to Indigenous. William Commanda broke the doors to academia (and more) open for Indigenous in the National Capital Region and beyond; and he broke the doors of academia open to new thinking, knowing we are living in times of global connection, unprecedented environmental challenges, climate change, diversity, strife and violence; and in need of respectful ways of understanding interconnection and *Ginawadaganuc*.

Change Marker for 2018 Kindergarten Dropout Enters the Academy

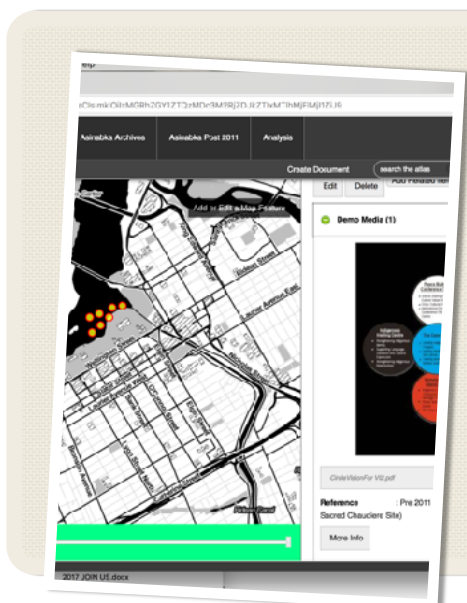
1. We found place for the inclusion of the wisdom and knowledge of a most inspirational grassroots Indigenous activist, environmentalist, peace builder and healer and his epistemological tools within the western academy - and our *Kindergarten Dropout* is not only an honorary PhD twice over, but now a researched PhD - our joint doctoral thesis, first envisioned in 2009, has opened the door for a deeper exploration of his thinking on multiple academic platforms.
2. Our thesis was submitted in November 2017. Now beyond the fact that this coincided neatly with his November birthday, those who might be interested in “other ways of understanding things” and the esoteric will be intrigued to know that this animation of William Commanda legacy concluded the 8th 13 year cycle of his life span and work, and rooted him in a new circuit of presence - That's the *Temporal Dimension of William Commanda's Space Walk (in geo talk)*.
3. Though we were almost run down by an OC Transpo bus as we went to defend the Commanda thesis, we did so successfully on January 15, 2018, with February 2018 then the official date of graduation.
4. Thanks to the insistence of William Commanda's sister Julia's daughter, Lillian Dowling, I actually attended my first university graduation, late, but fittingly on November 10, on the eve of William Commanda's birthday! I was startled to here from his congratulations to me on stage that our new Carleton University President Dr. Benoit Antoine Bacon, inaugurated on the same day,) already knew about Elder Commanda! Thank you, Lillian and family for the vote of confidence and support.
5. Much gratitude to my thesis and now post doc supervisor, Dr. D. R. Fraser Taylor, Chancellor's Distinguished Research Professor of International Affairs, Geography and Environmental Studies Director, Geomatics and Cartographic Research Centre, Department of Geography and Environmental Studies Carleton University, Cartographer and animator of the new domain of Cybercartography and digital mapping; as well as Indigenous Committee Architect Douglas Cardinal, and Algonquin/Cree Artist Academic, Simon Brascoupe.

SIGNIFICANT COMMEMORATIONS FOR 2018



WILLIAMCOMMANDA'S CONVOCATION

OUR KINDERGARTEN DROPOUT BOOK WAS PUBLISHED SHORTLY BEFORE WILLIAM COMMANDA RECEIVED HIS FIRST HONORARY DEGREE - FROM THE UNIVERSITY OF OTTAWA! DR. COMMANDA DELIVERED BOTH THE OPENING WELCOME AND PRAYER AND THE CONVOCATION SPEECH - IN ALGONQUIN, FRENCH AND ENGLISH! HIS SECOND PHD WAS PRESENTED BY L'UNIVERSITE DU QUEBEC-OUTAOUAIS IN 2011. ST. PAUL'S ALSO ACKNOWLEDGES HIS KNOWLEDGE



CYBERCARTOGRAPHY

DEVELOPING WILLIAM COMMANDA'S CYBERCARTOGRAPHIC DIGITAL STORYTELLING CIRCLE OF ALL NATIONS ATLAS WITH THE INNOVATIVE NUNALIIT PLATFORM DEVELOPED UNDER THE LEADERSHIP OF DR. D. R. FRASER TAYLOR AT THE GEOMATICS AND CARTOGRAPHIC RESEARCH CENTRE AT CARLETON UNIVERSITY. WILLIAM COMMANDA BLESSED THE LAUNCH OF AN ATLAS THERE IN 2008 - WHEN THE SEED FOR CREATING HIS OWN ATLAS WAS PLANTED!!



KINDERGARTEN DROPOUT

KAREN BISSON DID THE GRAPHIC DESIGN FOR OUR 2005 BOOK LEARNING FROM A KINDERGARTEN DROPOUT - CULTURAL SHARINGS AND REFLECTIONS. IT WAS PRODUCED PROBONO TO SHARE ELDER WILLIAM COMMANDA'S TEACHINGS AND PRIORITIES - ALL THE ISSUES DISCUSSED ARE PRESENTLY HIGH ON OUR NATIONAL AND GLOBAL AGENDA - AND WILL BE REDEVELOPED FOR PRESENTATION IN AN ACADEMIC CONTEXT

Thumbadoo/Commanda Thesis Abstract:

Ginawaydaganuc and the *Circle of All Nations*:

The Remarkable Environmental Legacy of Elder William Commanda. Thesis

Supervisor: Dr. D. R. Fraser Taylor, Director Geomatics and Cartographic Research Centre

This thesis is a case study analysis of the environmental work of the late 97 year old North American Indigenous elder William Commanda (11 November 1913 – 3 August 2011), a widely acknowledged public figure, guardian of three Algonquin *wampum* belts (sacred mnemonic record-keeping and governance devices including the *Seven Fires Prophecy Belt*, the *Welcoming Belt*, and *Border Crossing Belt*), Officer of the Order of Canada, and recipient of two honorary doctorate degrees.

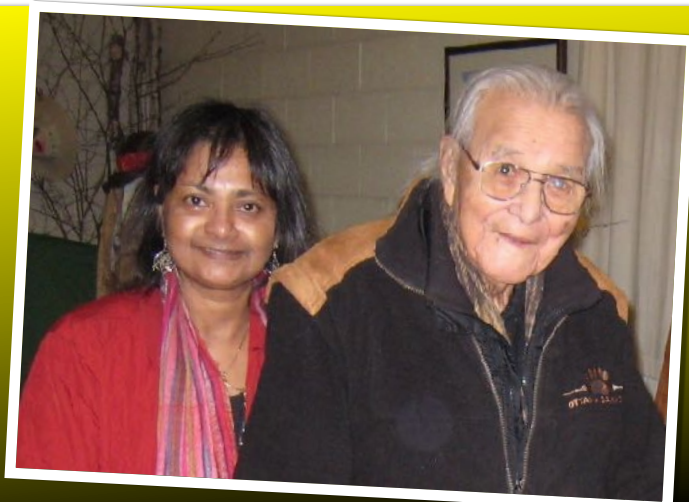
William Commanda's work was grounded in the fully inclusive concept of *Ginawaydaganuc* that *All is Related* in the cosmic world. When the idea of *We Are All Connected* as people is extrapolated from this *Ginawaydaganuc* representation or metaphor, the word *Anicinabe* (Anishinabe in contemporary usage) assumes primacy as the good or real human being, and as such then includes Indigenous and non-Indigenous peoples. Those who align with his energetic web contribute to animate William Commanda's informal global eco-peace *Circle of All Nations* community.

I argue that the *Circle of All Nations* was conceptualized by William Commanda as

a bridge-building mechanism and interface to speak to the incommensurability between Indigenous and non-Indigenous knowledge systems on environment, relationships and critical social justice and peace issues. The thesis incorporates and examines the pedagogical framework of this discourse.

The focus of the study is both *abstract* (whether and how his *discourse* impacts approaches to environment and related socio-ecological issues); and *action oriented* (regarding the continued relevance, animation and emergence of the *discourse*); and it employs a *medicine wheel* conceptual framework, and four logics of inquiry: performance mapping, historical dialectical, phenomenological and cybercartographic.

It explores how narrative, geo-narrative, critical reflexivity and graphic, cybercartographic geo-narrative, digital atlas and social media methodological tools can be justified and employed to support knowledge generation on environment, relationships and related matters in contemporary times. It also explores how such research and scholarship might impact social change and environmental studies.



THESIS

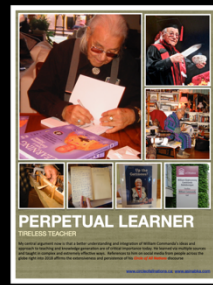
Carleton University
Ottawa Canada



THESIS PRESENTATION

Ginawaydaganuc :
The Remarkable Environmental Legacy of
Elder William Commanda and the *Circle of
All Nations*

CONSTRUCTED AROUND THE
CIRCLE OF ALL NATIONS
LOGO



CONSOLIDATING TWO
HONORARY DOCTORATES

The Central Argument

- **Integration of Indigenous relational interface** with a living Mother Earth is of critical importance in this Age of the **Anthropocene**
- William Commanda created his **Circle of All Nations** as a **BRIDGE** to centre and facilitate **co-creation of Law of Nature knowledge**
- The research experience affirms his infiltration infusion and **influence** to ignite passion

CIRCLE OF ALL NATIONS
BRIDGING KNOWLEDGE

THE THEORY BEHIND MY ARGUMENT?

- William Commanda created his Circle of All Nations, Culture of Peace global eco-community, as a **deliberate bridge** to facilitate the **centering Indigenous** in the consciousness of people, quite literally, relationally – that is by making them his relations.
- He did this so that he could introduce them to a relational intimacy with his Mother Earth and to facilitate **co-creation of knowledge emergent from Indigenous earth-based rootedness**.

• World View Sketch: Evelyn C. Dewache



URGENT CALL TO THE
LAWS OF NATURE

2018 Circle of All Nations Year End Report

MINI BACKGROUNDER

By way of backgrounder, please note that the Circle of All Nations is an informal global eco-peace-healthy community founded by late Indigenous Elder William Commanda (11-11-13 - 03-08-11). I have coordinated the work since 1997, and it manifests as an idea that is animated in multiple forms.

There are limitations to its potential to influence, and in the absence of a funding base or formal organizational structure, it is not possible to do project and program work. Nonetheless, it still raises issues on the larger stage, and via a huge and diverse range of Circle of All Nations colleagues and folk still inspired by Grandfather Commanda's teachings, asserts its voice on critical themes of the day across time and space.

This attests to the timeless relevance of his passionate efforts and commitment to inspire the evolution of the Circle of All Nations, A Culture of Peace, all over the globe – France, Germany, South Africa, Japan, South America and North America.

We applaud the on-going courage and determination of diverse voices to kindle fires of hope for all on four core themes that have been articulated publicly since he went cyber with blogs and websites:

- *environmental stewardship,*
- *social justice,*
- *racial harmony and peace-building, all underscored with*
- *Indigenous wisdom*

*We hope you will keep the fire spreading!
Ideas change the world!*

PS

I have been thinking about the four key Algonquin words I associate with Grandfather Commanda's teachings:

Ginawaydaganuc – All is Connected

Sogywaywin – Love

Poninjegaywin – Forgiveness

Megwetch – Gratitude

They are enough to keep one very busy clearing the trail to his Circle of All Nations, his Culture of Peace!

2018 Circle of All Nations Year End Report Contd.

Starting off with a November 2018 CAN Presentation at Woodroffe High School

Though it is not sequential in our 2018 activities, I commence the discussion of our 2018 work with my November 15 presentation to a special class of students interested in Indigenous and International issues at Woodroffe High School, because it allows me to introduce newcomers to *Circle of All Nations* work and to some of our priorities and passions.

I remembered that Grandfather William Commanda himself had made a presentation there well over a decade earlier!

At that time, he wanted to teach the kids about insects, and we went searching for demonstrative creatures for this project - as his friends know, Grandfather took on every task as a project! Here Grandmother Spider and Ant were part of his tool kit - to teach about the tapestry of life that Spider weaves and about the need for the protection of all the little critters. He did this by doing that thing that has become the buzzword of our times: STORYTELLING! When he was a kid, he became very good with his sling shot - he could actually bring down two partridge with one shot and only touch their heads. Well, a grandmother watched him aiming at the trees, and decided to teach him about the robins and spiders that ate harmful insects, and kept him safe from poisonous bites in his tent safe at night, about the hard work bees do to produce honey, and about the tremendous patience, strength and group work of ants - who, unlike other animals, can carry many times their body weight over the longest distances; he learned that they also take care of their dead relatives, transporting them back to their homes very respectfully. Equipped with this gentle teaching narrative, he went on to be more judicious in his use of his sling shot (which he loved into his 90s; in fact he made me learn and we used to aim at tins at the lake!). The intriguing thing is that not only did he relay the story of the old grandmother to the kids decades later, but just a few years ago Ray Sunstrum, (Director of the Wolf Project (www.wolfproject.com) - which our Elder also served on as Special Advisor - who took Grandfather to do that school presentation), reflected on the significant impact of his storytelling and teaching on the students. Indeed, stories weave their way from the past into the future.

I introduced myself first:

- South African - but not African; Indian, but not Native American Indian; and having come from one colonized land to another, I discussed the complexities of being Canadian in William Commanda's homeland, where his people were the most oppressed
- After my personal experience of the Apartheid of South Africa, I talked about my own multi-racial and multi-cultural family, further expanded by William Commanda's Indigenous presence in my life
- With this backdrop, I then discussed what it meant to now be part of a *Circle of All Nations*
- I talked about my education in English literature and storytelling, and then my 25 years of work in the Canadian Criminal Justice System, where eventually, I learned about the political, systemic and overt racism inflicted on First Peoples and about *Injustice*

That background prepared me to understand the work and priorities of William Commanda

2018 Circle of All Nations Year End Report Contd.

The following are the key items covered in the formal presentation to the Woodroffe Students, and also to different groups at the many other events of the year 2018.

1. Introduction of myself

- Circle of All Nations Logo Tee Shirt
- South African
- Indian
- Multiracial Family
- Studies - English Literature at McMasters
- Work in the Federal Correctional System - 25 years
- Indigenous Justice - 15 years
- Social Justice and Racism; Wolf Project

2. Introduction of William Commanda

- Circle of All Nations
- Mother Earth vs Environment - relational theme
- Ginawaydaganuc/All is Interconnected
- Indigenous/Settler/Immigrant/Refugee
- Learning From a Kindergarten Dropout Books 1 and 2
- Two Honorary Doctorate Degrees
- Officer of the Order of Canada

3. 2012 - Carleton University

- 2018 Graduation - Thesis: Ginawaydaganuc and the Circle of All Nations - The Remarkable Environmental Legacy of Elder William Commanda <https://curve.carleton.ca/aa4e3cbb-5b83-464d-8286-a901fcd77b06>
- Supervisor Dr. D. R. Fraser Taylor, Director of the Geomatics and Cartographic Research Center, Carleton University <http://gcr.ccarleton.ca>
- The Academic Journey continues with Postdoctoral Research and William Commanda Storytelling Circle of All Nations Digital Atlas Creation
- Work on Chapter for Elsevier Publication on William Commanda, Storytelling and Cybercartography completed; Work on William Commanda, Cybernetics and Digital Mapping underway

4. CIRCLE OF ALL NATIONS CAN TEACH Powerpoint Presentation

- William Commanda Introduction

5. Canoe *Good Enough for Two* Documentary (Pouyanne) Canoe as a teaching tool

6. Prison work: *Ojigkwanong Encounter with an Algonquin Sage* (Ouimet) Documentary

7. Climate Change and Environmental Stewardship - Urgent Advocacy

- 1987 - Aboriginal Constitutional Debates
- 1996 - Royal Commission of Aboriginal Peoples
- 1991 - Pre Rio UN COP Conference in Paris
- 1993 - UN Cry of the Earth Conference of the World's Indigenous Peoples
- 2011 - COP 17
- 2014 - COP 21

8. Circle of All Nations and Conceptual Medicine Wheel Teaching Tools

2018 Circle of All Nations Year End Report Contd.

Other Circle of All Nations Activities in 2018 - with reflections and annotations

January 2018 - South Africa and NATURE Research - See Photo Journal on signals of climate change - Durban beach front wash outs and rising water levels; trees busting through roads; vervet blue balled monkey research; deicing in Toronto

January 15, 2018 - First, our friend, local historian Carolyn Andison, drives me to the William Commanda thesis defense; next, a bus drives into us and keeps going; then, I defend our thesis - successfully; MUCH gratitude to my tireless thesis supervisor, Dr. Fraser Taylor; and Indigenous Committee members, Douglas Cardinal, Architect, and Simon Brascoupe, Academic and Artist

January 2018 - Surprise visit from Elder Jim Farnham and Dr. William Sullivan (supported us with South March Highlands challenge) from Mass - they had originally com to find GWC in Kanata in 2007! Inspired by our CAN gatherings, Jim organizes an annual gathering in May in US

March 2018 Spring Equinox Event - In Kanata - Discussions about Education; Animated a discuss of Part One of the Commanda thesis and thus commenced the process of returning it from the academy to the grass roots from whence it had emerged!

20th Anniversary Celebration of the first PEACE Gathering in the National Capital Region - Light Candles for a Culture of Peace 1. We hosted it at Darcy Gee High School - were you there?!! We ordered Pizzas for the gang but screwed up with the dates and they came a day too early - so we gave them to a homeless shelter - and played it again!! Remembering we had youth from the Hull jail attend - we have been concerned about youth issues for a long time - (at this September's event, we discuss Child and Youth Care on the 22nd Join Us!)

April 2018 - Evelyne and Tommy Dewache do opening at the African Fashion Show organized by Daniel Eji; Gaston Lavoie, who built Grandfather's Teaching Lodge, was there as well

May 2018 - Attended Webinar of the Global Social Workforce Alliance with Zeni Thumbadoo - check it out and join the alliance and check out all the latest news on creating a professional social service workforce; UNICEF is now a key partner

<http://www.socialserviceworkforce.org/about-alliance>

May 2018 - Attend the wedding of William Commanda's niece Lillian Dowling;
Special Note: Late Bob Dowling, then with the Royal Bank of Canada, supported the Wolf Project's involvement in the 1998 first *Circle of All Nations* Gathering of Indigenous Prophecy Holders, hosted in Kitigan Zibi - Hopi Elder Martin Gashwaseoma and White Buffalo Calf Woman Pipe Holder, Chief Arvol Looking Horse entitled, Lighting Candles for a Culture of Peace - 2018 was the 20th anniversary of this inaugural event centering Indigenous Prophecy in the public consciousness in Canada

2018 Circle of All Nations Year End Report Contd.

May 2018 - Trip to Maniwaki/Kitigan Zibi; a visit with Grandfather William Commanda's youngest sister Marie and family and then with his niece and grandnephew, Mary Daisy Commanda Jacko and John Gallanger; and nephew Marshall Commanda and family; then a visit to Evelyn and Tommy Dewache and Grandfather's Lodge with visiting GCRC Carleton University Students from Germany and Mexico.

June 2018 I - Attend a Free the Islands Event - Sad. Then I wondered over to Victoria Island - and who do I see but Eric Smith, who did his Masters Thesis on the William Commanda Vision for Asinabka in 2011! You can find it on our www.asinabka.com Documents page. PS Earlier he had done an academic paper on Grandfather Commanda and Forgiveness.

June 2018 - Art Battle at the Arts Court - and find *CAN* colleague Peter Purdy mc-ing the fun and impressive creative event - *CAN* is everywhere!!

June 2018 - Indigenous welcome at Daniel Eji's African Music Festival; Evelyn Dewache offered the opening prayer.

August 3/4, 2018 - SPECIAL *CIRCLE OF ALL NATIONS* Gathering to honour the seventh anniversary of the passing of Grandfather William Commanda and to return *Parts 2 and 3 of the Commanda Thesis* to the community.

August 2018 - Lunch at the National Art Gallery with Liz McLean - where we hosted the Millennium Peace Gathering 19 years ago! Wayquay sang and called in the Thunders and Lightening; and the Mayans called in the winds with their Fire Ceremony; Prophecy Carriers Hopi Elder Martin Gashwaseoma and White Buffalo Calf Pipe Woman Keeper Chief Arvol Looking Horse joined Elder Commanda, Carrier of the Wampum Belts. PS On August 22, 2019, I took a photo of the Novatel Hotel where we hosted many of our guests - and I noted for the first time the stature of Simone Bolivar at the entrance. As you may know we have been talking about the Chaudière Falls and the Mighty Ottawa River, second wildest in its day, as the meeting place that drew the Indigenous Peoples of North America - Well in 2000, that fire was lit again with the elements at the Nepean Point. Today, as you can see in the photograph on our accompanying Facebook Circle of All Nations 2018 Photo Page a lightning rod anchors the elements - or so we think. DO YOU KNOW - *Nepean* means *Place Where We Sleep* in Algonquin - affirming the importance of the capital as gathering place from *Time Immemorial*.

September 2018 -1. SPECIAL Field trip to an incredibly high point on the Ottawa River Escarpment near Ouiseau Rock with Gil Dupuis, historian and geographer - INCROYABLE!
2. Trip to the National Capital Commission's Topiary Fantasy Garden - where water is required constantly to maintain the tourist spot of potted plants - sure, creative enough and somewhat informative and entertaining - BUT when you consider the current water crisis, the NATURAL landscape being destroyed, the environmental crisis, you can't help but shake your head with despair - Literally from the Sublime to the Ridiculous and worse when compared with WC urban eco park vision replanted with Indigenous species for Chaudière Island.

2018 Circle of All Nations Year End Report Contd.

September 2018 - CAN Fall Equinox Gathering - Well this *CAN* peace event now in its 20th year was marked by a “Seven Fires” tornado that snaked from west to east, and north and south over the Ottawa River in the heart of the National Capital Region, leaving a further environmental mark after the unprecedented floods of 2017 - it impacted parts of the PSAC building and our attendance, but in GWC fashion, the show went on. Please Check out our *Circle of All Nations* Event Photo Page. We had special justice and STORYTELLING! presentations by Mohawk Elder William Tekasonnake Brant (my Indigenous policing colleague from the 90s) and Cathy Wallin, and our PhD Legal Studies student and *CAN* colleague Andrew Costa (who always brings fresh perspectives into our discussions on justice as we commemorate the Legacy of Donald Marshall Junior); Michel Gauthier, who wrote that he had “recontre Grandpere en 1997 vote de l’aisles et organizer le Cercle des Ancien Guerrier avec des Maitres Remise au Grandpere William et toujours disponible beacoups d’echange et eve fait par la suit et beacons de respect for ce grand home en gros mercy”; he has been writing a book on the parallel in “martial” arts of the East and Native American, and commissioned a photo of Grandfather William Commanda and His Holiness the Dalai Lama for the cover); he also talked about the Moose Hide Campaign to stand up agains violence towards women and children (moosehidecampaign.ca), and his work at St. Paul’s University - (I later visited the educators there and learned the Rector remembered Grandfather well, and so his energy is entrenched in that University as well!) Mary Sue Haliburton.wrote about her memory of making the long drive to Maniwaki around 2006, with late Jeremy Wright (who created the Awakening Documentary 2007) - “I was deeply impressed by Grandfather and with the spiritual quality of leadership. I recall that he mentioned the 911 event and said that some leaders had made the wrong choice”; following protocol at the gathering, she donned a skirt and participated in a Sweat Lodge ceremony and learned more about that spiritual dimension - an environmentalist and organic gardener par excellence, she contributes great depth and insight to *CAN* work. Luc Anne Salm made a passionate impromptu STORYTELLING presentation on the plight of the American Eel (you may recall that Grandfather awakened attention to its demise throughout the St. Lawrence Watershed in 2007), a presentation she later took to Toronto. We also lost a very special friend on September 21. SO indeed it was a momentous time.

September 2018 - Courtesy of my neighbour, I got to go to the ELTON JOHN Concert - and what do you know, he sang, *I’m Still Standing, After All This Time* - makes me smile: our theme song!

October 2018 - Professor Scott Simon brought a team of Indigenous academics from Taiwan to visit and learn more about Elder Commanda’s work; Visits with Grandfather’s nieces and sister

October 30 2018 - OMINOUS SHUT DOWN OF VICTORIA ISLAND and EVEN MORE OMINOUS - THE DEAFENING SILENCE

November 10, 2018 - At the insistence of William’s niece Lillian, I went to my first graduation ceremony, on the eve of the William Commanda 105 year - Now what is important here is that I completed his examinable thesis in November 2017, as the eighth 13 year cycle of his life concluded; I defended it successfully in January 2018, and we launched into the next cycle of our work.

2018 Circle of All Nations Year End Report Contd.

November 11, 2018 - Grandfather William Commanda birthday celebration in Kanata Special evening! We also concluded discussion of *Part 4 of the Commanda Thesis*. Now, in 2019, I am doing postdoctoral research on his legacy and our ongoing work.

December 2018 - Meeting with Raymond Sunstrum co-Director of the Wolf Project, which William Commanda served as Special Advisor - We discussed his book on Racism and the nomination of Donald Marshall Junior for a Wolf Project Award in 2000 - www.wolfproject.com

December 2018 - A visit to a very special *Circle of All Nations* friend and Historian Ann Pennington Mayer with Mary Sue Haliburton. Years ago, Ann had developed the policy for sanitary standards in hospital; some think we need her leadership here again

December 2018 - I walked past the iconic Algonquin Canoe at the Ottawa Airport en route to Omaha where a guy called Canada tatted me! YES Really!! Payton had planted the seed 4 years earlier, but I guess it took time and graduating to understand the significance of doing something like this - my tattoo say One Love/Family - I guess it is also the *CAN* message to end the year on!!

POST SCRIPT

2019 has also been a hectic year and we shall report on it shortly. We continue to do our best to advance Grandfather William Commanda's Circle of All Nations agenda, and to research and record his work and way of thinking. While we are stalled at the moment with his Legacy Vision for the Sacred Chaudière Site, we continue to animate the VIRTUAL ASINABKA in our periodic meetings, several Facebook pages and in our ongoing academic research; and increasingly we reach the public at large with his urgent and timeless warnings, messages and inspiration.

EVIDENTIARY DATA? Merely his photograph scored over 8000 hits in one day on the eighth anniversary of his death on August 3, 2019 - We think the world hungers for his vision - and it is his CYBER community who are now beginning to share his wisdom in that *Six Degrees of Connection Way* - BEAUCOUP MEGWETCH TO HIS SPECIAL COMMUNITY OF FRIENDS!

As you may know, all sorts of people were drawn to the William Commanda work - though it was not always apparent whether they were government, police, church, academics, artists, healers etc etc - well increasingly our academics are coming out!

At our upcoming *CAN Sept 22* we expect to have at least two post-doctoral fellows and two PhD students. One is Andrew Costa, a PhD Legal studies student at Carleton University. Though this is not the focus of his thesis, inspired by our annual commemoration of Donald Marshall Junior, he has been researching and presenting innovative ideas at our *CAN* meetings over the past several years. Here are abstracts for research papers he has produced, that we are taking credit for inspiring!! Congratulations, Andrew, and thanks for your support and contributions!

2018 Circle of All Nations Year End Report Contd.

Andrew Costa's Research Article Abstracts, on Indigenous legal issues, presented originally at Circle of All Nations conferences

Here is the abstract for the Paper on the Wabanaki Compact

Interrelated Treaty Orders Across the Generations: Autonomy, Obligation and Confederacy in the Wabanaki Compact (1725-26)

Throughout the 18th century, the eastern Wabanaki peoples and the British Crown negotiated several Peace and Friendship Treaties, as well as Compacts, to properly situate the Crown among the Wabanaki Confederacy (Mi'kmaq, Penobscot, Wulstukwiuk, Passamaquoddy). One treaty was the Wabanaki Compact of 1725-26. The agreements that comprised the Wabanaki Compact were negotiated in the years succeeding the Treaty of Utrecht (1713) and the Indigenous - Crown skirmishes and raids that culminated in Dummer's War (1722 - 25). This paper asserts the Wabanaki Compact (specifically Mascarene's Treaty) maintains legal import by showing that many components of the agreement actually contained Crown obligation to preserve customary religious observance and generational hunting, fishing and trapping rights. The Compact also builds up interdependent relations between the Crown and the Wabanaki that were premised on a strong responsibility to preserve and assist the well being of adjoined communities or nations. These assertions will be analyzed through the lens of Wabanaki legal teaching related to interrelatedness, generational obligation, linguistic protocols and gift giving ceremonies. Legal judgments like R v. Sappier & Polchies and R v. Sappier; R v. Grey show that the Crown is tied to these relations by recognizing their role in affirming their fidelity to the treaty order well into the future. Analyzing the Compact with these principles in mind implies that partners individually hold normative autonomy while also collectively holding obligation to preserve living treaty partnerships throughout future generations. It is argued that the Wabanaki Compact also retains legal relevance by tying the Crown and the Wabanaki (specifically the Mi'kmaq and Wulstukwiuk) in intergenerational obligation through respecting and preserving the autonomy which brought them to the Compact in the first place.

Here is abstract for the Paper on Treaty 9:

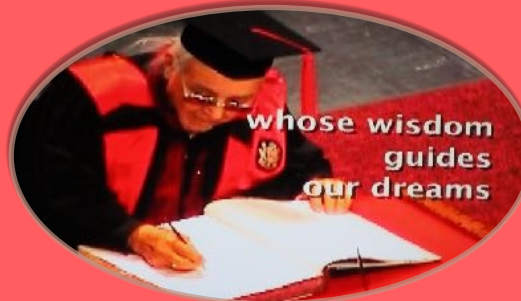
In the Ontario Superior Court judgment in Eabametoong First Nation v. Minister of Northern Development and Mines (2018).

Sachs, J., argued that any agreements to mine Treaty 9 land demands early and continual consultative measures that "...promote reconciliation between the Crown and Indigenous peoples. That requires managing the consultation process in a way that fosters trust as opposed to misunderstanding and betrayal" (para 121). While seemingly reaching a positive judgment for Eabametoong First Nation, the issue surrounding Crown jurisdiction in the Treaty 9 region remained unquestioned with Sachs, J. writing that Indigenous rights remained "subject further to the government's right to take up certain tracts of the surrendered lands for certain purposes, one of which is mining" (Para 6). Viewing treaty agreements in strictly literal terms as secession agreements potentially undervalues the centuries old treaty order that regarded agreements between the Crown and First Nations people as shared jurisdictional partnerships that were to remain generationally valid. It is ultimately argued that given the suspect circumstances that led to completing Treaty 9, the Crown owes a honorable obligation to engage with the Anishinaabek and Cree oral traditions and histories that regard the agreement as a shared jurisdictional engagement between treaty parties. Free, Prior and Informed Consent is also advanced as a potential measure on which to fulfill these obligations. It will be argued that Consent is asserted in treaty territory because the operational mandates in FPIC regimes build upon traditional Treaty imperatives related to partnered jurisdictional engagement and generational obligations to respect and preserve interrelated autonomy between treaty parties.

Here is the Abstract for the paper on UNDRIP and Section 35:

Concluding the latest Parliamentary session and leading up to the 2019 Canadian Federal election, many private member bills were not given royal assent upon being heard in the Senate. One prominent Bill included Bill C-262 (the Bill) (An Act to Ensure that the Laws of Canada are in Harmony with the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). New Democratic MP Romeo Saganash initially advanced the Bill in 2016 so as to build upon earlier established constitutional guarantees regarding Indigenous and treaty rights. While the Bill proceeded through the House of Commons without major issue, it dealt with substantial roadblocks advanced by many Members of Parliament (MPs) upon reaching the Senate. Many MPs regarded UNDRIP as an aspirational declaration largely because many stipulations it held were assumed to be at odds with Canadian constitutional law. Many Indigenous leaders throughout Canada challenged the assertion that the Declaration was incompatible. They instead argued that UNDRIP actually helped to clarify the pre-existing honorable obligation the Federal government already owed to Indigenous peoples. These counterarguments are built upon throughout the paper, as it argues that not only is UNDRIP compatible with the Constitution but that compatibility is largely premised upon Canada already containing the ideal constitutional framework on which UNDRIP can be appropriately situated. This is especially clear when evaluating the links between the Honour of the Crown and state obligation in UNDRIP as well as the connections between Indigenous and treaty rights and the right to Internal Self Determination. This is especially evident when evaluating the similarities between UNDRIP stipulations on Internal Self Determination and the shared jurisdictional mandates encouraged by the Honour of the Crown and Indigenous/treaty rights. On these points, the paper argues that they come together to actually encourage an adjacent sovereignty where Indigenous people have the authority to redevelop their own legal traditions and governing systems in a position that is distinct to, but not completely beyond, the Crown. This position additionally encourages Indigenous peoples to have a decisive voice in any government issue that impacts this collective ability.

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