

# Summer of Peace™ 2013

## Indigenous Spiritual Teachings for Building a Peaceful and Harmonious World panel (Jul. 2)

[0:00:00]

Phil:

Beloved relatives we want to welcome you back to our special summit on the Reunion of the Condor and Eagle. We had a great first panel and we're continuing on with a great second panel. To start us off, I'm really thankful to Shift of the Ages and director Steve Copeland for so graciously taking the time to edit and take some pieces from the film Shift of the Ages that's been winning quite a few awards around the world and share some words from Grandfather Tata Alejandro Wandering Wolf who is the grand elder elected by all the other elders in Guatemala who carries the staff of authority, which is about 2000 years old. He came and joined us it's interesting at the International Indigenous Leadership Gathering, which has been sponsored for the last five years by St'at'ime Chief and Council and really organized at the heart by a wonderful Brother Chief Darrell Bob who I'll introduce in a minute.

So Wandering Wolf was at that first gathering we had and that message he brought about the Reunion of the Condor and Eagle, we'll get a chance to hear that now.

[0:01:29] *[Speaking in foreign language]*

Phil:

I want to say something. Those at the center, listen my brothers and sisters listen. Those at the center will unite the eagle of the north with the condor of the south. We will come together with our brothers and sisters because we are one like the fingers of the one hand. Help us to bring this message to all corners of our beloved mother earth. No more wars because the water is drying out, the air is contaminated, the earth is ill, and we are ill as well. We are one brother and one sister. We are brothers and sisters of one. Rich and poor, white and black, indigenous and nonindigenous, we are one on the face of the earth. Those are the words of Tata Alejandro who has been sharing about the reunion of the condor and eagle, which is really the crux of this is to bring together indigenous people to share those good things that we have to share with humanity.

I'm really, really pleased to have our next guest Chief Darrell Bob who is from the St'at'ime Nation and would you pronounce, Brother, your community?

Darrell: Xaxli'p.

Phil: Xaxli'p.

Darrell: Xaxli'p. With an X, all these new BC names I'm having to – I shouldn't say new. The old BC names of the indigenous people are coming back so I'm having to relearn all these names. You know, Brother Darrell has been reaching out and bringing people together through this international indigenous leadership gathering for five years now. He really has grown up in the heart of our old ways with no electricity, possibly a small tractor at the most for transportation. They had gardens and fruit trees and hay in their lands. They were busy around the year storing fish and he said his grandfather caught no less than 700 fish in the summer. So he has lived deeply in this indigenous life.

**[0:05:22]**

His home is truly what I'd call and this is not just indigenous, we're all indigenous human beings but his home is a spiritual place of love and openness. What I've enjoyed so much about these gatherings is this community, which has every right to have some feelings about what happened in residential schools and how their communities were treated by the government and by various things that had been done without their full prior informed consent have hosted this gathering. Any human being that comes is fed and is given a place to sleep, maybe a sleeping bag or they bring their tent or whatever and is treated as members of the same family.

I've travelled with him in South Dakota. We made various journeys down to Seattle and other places and it's just been an honor to be with him. He's a fine man and one that has shown an incredible love for the human family and for the prophecies. So Brother Darrell, if you could begin us with a prayer and then your sharing with us on our indigenous spirituality and wisdom and how it can help build a more peaceful and harmonious world and anything else you want to talk about.

Darrell: Thank you, Phil, and take a bit of time in our way to ask creator for the good blessings that mother earth provides us, that we guide each other through the leadership of paving the way to the future for the generations that are yet to come. Then the people of the land be looked after in a good way protecting the sacred mother earth for the unborn. We ask the creator in this way to bless each and every one of us and our families out there on our lands that are having a hard time, that are going through struggles, that are going through catastrophes, that are going through hard ceremonies of death and hurt feelings and hardships. We

pray for the water, the fish, the animals, the ones that they own the land, we pray in that way for them. We ask good creator grandmothers and grandfathers to give us the guidance, the vision to look after our sacred lands, our sacred children, our sacred generations to come and our sacred knowledge that we carry within our hearts.

It's with good spirit that we pray like this so that all of our relations are looked after and guided with the best of the ability of the teachings of the old ones. With that I say all my relations.

Phil: Aho, ho, ho, ho.

Darrell: In a good way I'd just like to thank everyone for taking the time to invite me to be part of this beautiful event and to be able to talk about some things that I feel just are important to me in living in a good way. I'd like to start first with a bit of an overview of the International Indigenous Leadership Gathering that's held by the St'at'imé chiefs council. This International Indigenous Leadership Gathering started five years ago and was on a handshake by Chief Mike Leach, Hopi Mike. I believe it was in Australia where he had met a man and in that handshake that man described our territory to him in a way to host a gathering here of an international level to deliver a message to the natives here, the traditional leaders here to share some time and a gathering that would guide and help our people find a new path of old.

**[0:10:22]**

As I always say, we need to look through the eyes of our ancestors to see what needs to be done. We may never be able to go back to that way of life however, we can embrace what's there and utilize the tools of the past to create a good future. Because in the past that's when we had good land, that's when we had good water, that's when we had a lot of good things that we don't have today. Back then I think people took it for granted.

Today, we need to take into account our children and that's what this indigenous gathering is geared towards is to bring good speakers in to talk about the indigenous people and how they took the time to live off the land and to look after her in a good way. Only taking what we need as I was taught by the teachers that taught me and his name is Chief **[0:11:23] [Indiscernible]. [0:11:25] [Indiscernible]** is his name and his English name is Chief Roger Adolph who was a real, real good influence on me as a leader. He always reminded me and reminded our people, we just take what we need, we leave the rest for the people yet to come. That's part of that guidance we had of the elders that created a living balance within our communities.

These things that we leave is important to the survival of community. It is important to the survival of our people, of individual families, of single moms or single dads that are raising their children. They can go out and take what they need on the land. Like right now, we're looking at the berries. The berries are ready. The **[0:12:32] [Indiscernible]** it's ready to be picked. The hoshom **[0:12:35] [Phonetic]** is ready to be picked. These are things that we're doing now getting ready for the winter, getting ready for the feeds, the winter feeds so that we can survive throughout the winter. Taking what we need no more and no less. It creates a balance that we look for. That's the guidance of the elders. That's the guidance of this gathering is teaching our people that discipline.

Today, that discipline is something that we really, really struggle with within our hearts and within our minds. This gathering we bring speakers in to help and healers as well to help people find that connection, that spirit within themselves, that relationship between family, that relationship between community and that relationship especially within yourself to learn that spiritual truth within you, that love which we have to have for discipline. These are things that we look at.

In that handshake, those elders Chief Mike and the fellow over there in Australia they came up with some key messages that they wanted, key issues that they wanted to talk about in this indigenous gathering. One was the sacred knowledge, embracing the guidance of our ancestors and the elders to live in balance. The other one was sacred lands, respecting the rhythms and the warnings of mother earth and to choose wisely when we walk upon her.

The third one that they suggested was sacred children. Nurturing of the young ones both near and far to remember that we may live within a community but we support communities and other children so far so that they're looked after. The sacred generations was the fourth one that they had a message for is providing for the future generations, the grandchildren and the unborn so that they have something when we're gone.

**[0:15:11]**

It's a way of life and it's a walk that we look at in our lifestyle and these are key issues from the indigenous gathering that we have brought forward. Through that handshake, Chief Mike come back home. He brought it to the 11 chiefs of the St'at'ime Nation and the chiefs, the 11 chiefs of the St'at'ime Nation at that time embraced it and said okay, we're going to go ahead with this gathering. We're going to do it this way.

One of the key things that they said as it is here in old way of doing things you know, the elders said well if you're going to have a gathering, you have to feed the people and that was the start you know. We feed the people. As good hosts, we look after the people in that way.

So we looked at how we're going to approach it and Chief Mike approached me because he knew I was going up to Tsunaam **[0:16:30]** **[Phonetic]**, the mountain that vision was made of and in our language Tsunaam is a medicine man mountain. He asked me to say some prayers up there to find guidance for this gathering. I said okay.

I went up there in the sacred mountain where we fast and we pray. During that time, I had good visions and in them good visions and prayers, I came down and I delivered a message to Chief Mike that this is where the gathering would be, this is the messages that we came through the visions of the mountain as the second part of this connection with the indigenous gathering.

So Chief Mike followed up with it and part of that was building an arbor and building that arbor inviting speakers to come to that arbor. We invited speakers from different places, you know. At one point, we drove down, a group of us drove down to South Dakota to pass tobacco Arvol, Chief Arvol Looking Horse to come. We had a connection to Don Alejandro, the opening statement that was made there, he came up. Renee Salas came and a few other speakers, Chief Phil Lane, Lee Brown, Miguel Ortiz, Zach and Lucy from New Zealand. There's different people that came. We had several different types of ceremonies, types of prayers, types of song, types of dance to pray for mother earth. This is what the gathering was meant for is to pray for balance. These speakers came and they talked about that balance for mother earth and it turned out really well. The ceremonies leading up to the gathering was nine ceremonies and in those nine ceremonies came the speakers that were to be invited.

I always like to talk about a fellow by the name of Pancho as one of the connections to a speaker. That was very odd that we were saying okay. We got a pipe ceremony and we prayed for a speaker because we never received no message from a speaker from Mexico. We prayed. We had pipe ceremony. There was about ten of us gathered. We put the pipes out. We lit the pipes. We prayed to creator and ancestors to guide us to a speaker and a medicine keeper from the Mexico.

**[0:20:02]**

By golly, you know, my dear people I went to Vancouver for a meeting the next day and I was down. I think I was on Burrard Street downtown the main business street of Vancouver, there's hundreds of people walking down the streets, hundreds in this business all suit and tied up and all the hard work and people there. Of all things, I see this beautiful rainbow colored sweater walking down the street from probably two blocks away I see this and there was real bright yellow, orange, red, black and blue rainbow sweater. I said gee, that one looks good, I'm going to talk to that man when he comes over this way.

He was walking down the street with his daughter and she must have been maybe 3, 4 years old. He was walking and as he got close to me I walked over to him and I shook his hand and I said hey, you want to smoke. I offered him a cigarette. Of course he got kind of overwhelmed by just being approached by anybody on the street but he said sure and we stood there and we had a smoke. His broken English and me not knowing how to talk his language, we somehow communicated a way to trade off email addresses. We shook hands and parted ways.

About a month, a month and a half later, I got a phone call from a lady by the name of Jill Campbell and she says, oh you were talking to my partner, that's Pancho. I said, oh yeah, I remember him. I met him in Vancouver. She said yeah, he said you wanted something I said yeah. So I explained to her what I was looking for and then came this fellow by the name of Don Chivelo from Nayarit area down there. We brought him to the gathering the **[0:22:33] [Indiscernible]** people and that's an example of how we created through ceremony the speakers. In nine ceremonies, we come up with all of these different speakers that would come and play a role in this international gathering to recognize the spirituality and to recognize the visions and the teachings of the old ones and what it's going to take for our people to have the ability to look after mother earth. That is an example of how this gathering started to come together.

So every year since then we've been holding nine ceremonies and the people that come to this gathering they have big hearts. They're the ones that care for the land. They come, they help out, they cook. My sister-in-law was the head cook for a while. She said she had 72 cooks. She had 72 cooks from different countries from all over the world. She couldn't believe it. There is this young sister of mine just really working hard in the kitchen you know and we fed everybody. I think that's one year we probably fed over 10,500 meals in the time of the whole gathering.

So her feet were just so sore you know, and they were always moving, the cooks were moving, the food was moving, the people were getting

fed. You know, one of the things that was said to me by my Mama Maggie Adolph an elder that talked to me and teach me, she says you know what boy, she says you have to learn this when you become a leader. You eat last. You let your people eat first. I said why is that mama. She says because if you're hungry the people are hungry.

[0:25:07]

So I learned that in that gathering and I've always applied that in the gathering. You know, sometimes somebody will bring me some food but most of the time I would turn it down and eat when everybody else has eaten so that I know there's enough food to go around. If I don't eat and I get hungry, I know people in the gathering are getting hungry.

It's a good teaching to have is those old teachings. It teaches us how to be connected to the people, connected to our teachings. That's harmony. You know, that creates harmony within a community. That creates harmony within and creates balance within our society and that's what we lack today. Sometimes I watch people, they go to eat and they go racing up there like they're hungry and it's hard to watch sometimes, but at some point they'll learn. It's through leadership and guidance that they can find that path of understanding the fortunes that we have and not be in such a hurry because when we're in a hurry, these things that we hurry to they tend to get us lost.

So my dear people, it's a circle of life that we create that we live in. It's a journey. It's a lifelong teaching. We're just babies. Even when we pass on to the other side, we haven't learned everything. But we're responsible to carry out that duty of looking after the generations yet to come. We are responsible. We're responsible for the future. We're responsible for our language. We are responsible for our actions, our words. These are the things that we need to remember, the very, very simple teachings that guide us, that look after the ones unborn.

You know, I listen to people and they don't even think about the loved ones. We look at society today. We look at the many pipelines, the fish farms and all of these things. People try and validate why they're so important without thinking about their children. You know, we live in these cubicles. These cubicles, the square boxes and [0:28:13] **[Indiscernible]** they don't even look beyond their neighbor. I know people in Vancouver that don't even know their neighbors. I was like wow, talk about a disconnect. That sacred relationship with each other, that circle of life that society taught us. You know, it's not good that way. We need to be grateful for each other. We need to know to love each other and we need to know, to understand each other. That's the way I as raised. That's the way this gathering is to teach people to live like that.

I never know how this gathering is because I coordinate it but I hear many people say that it changed their lives and I say that's good. I'm glad spirit work did to your heart. Just go out there and teach somebody. That way the message continues to grow. All we can do is plant seeds in people. It's their responsibility to carry out that teaching. Those days of the weekend warriors got to be gone, you know. You know, a weekend warrior, you're all good for the weekend then next week you're all back to where you are and that's not healthy. We have to change that reality.

In the old days, as my brother Phil talked about, I was raised by my grandparents. My mom she gave me to my grandparents and I was raised by my grandparents, real old fashioned. We had five gardens and they were big gardens. We had apricot trees, cherry trees, green gauges, apples, pears and all of these fruit trees we canned them all. We had tree root cellars, the **[0:30:43] [Indiscernible]** in our language, the root cellars where we stored our food.

**[0:30:48]**

The whole summer, we canned over 500 jars of food. We had enough to probably live for two years between the four of us. You know, my brother Howard he's younger than me two years, my grandparents and myself. We had all of these canned goods **[0:31:17] [Indiscernible]** cherries, apples, applesauce. We never had electricity. We had dry fish. We made over 700 dry fish a year and by golly, I couldn't figure out why. Why we make so much, there's only four of us but we traded. We traded for clothes because there was no welfare system where we lived. There was no welfare. There was just trade. We traded dry fish. We traded frozen fish. We traded canned fish and we traded our fruit. These things that we had those were the teachings we had. We had to learn to live off the land.

I remember when Phil talked about a tractor, we had this real small little I think it was a 9N or 98 Ford tractors, real old horse you know, very small tractor. My grandpa made a little table in the back. He made that little table. That would be me and my granny and my brother Howard will be sitting on that table and we'll be driving up the road going to town on a tractor. It was kind of cute actually, real small table bench we'd ride in the back of that tractor but that's all we had. You know, we never had this money. You know, we talked about, my grandpa used to talk about or he used to say, my boy he'd say we're the richest people in the world and I could never figure out how for years I couldn't figure it out.

I thought about it as I got older. I said yeah, we were rich. We never had money but we always had a roof over our head, we always had food on

the table and we always, always had family. We had each other. Today, we can look at our children and our children they don't even know their roots, the root of their family. They search for that identity. They can't find that identity because it got so buried and that's the struggle that we have now. It's that search for identity and that's that responsibility that we carry in our teachings. We never had an opportunity like some of our people because of the residential schools that come and take us away.

I remember one day when I was about five years old and the bus was coming, it was my first experience with residential school. My grandpa, he just sat by the window looking out as my grandma walked me down to the bus to send me to a place where he knew wasn't good for the people. He didn't want to send us, my grandma didn't want to send us. They didn't want us to go. That was the government that wanted us to go. It's the system that was designed to take the savage as they say out of the Indian.

**[0:35:26]**

In that way, I watched my grandpa as he sat on that table. He just looked out the window and I could see him crying to watch his grandson go out. That was a hard thing for him. It was hard for my grandma to watch me get on that bus to leave home. It's something that you never forget. It's something that's there but we have to get beyond that.

I bring this up because in a good way not in a bad way. I bring it up because we need to get beyond that. That's done. It's done. It's time for us to heal and move on. As I said earlier through the eyes of our ancestors, we can heal through ceremony, through spirituality, through the teachings. We need to bring that knowledge back, the language of the old ones, those teachings that come with it, that understanding of what it means to survive. That spirituality, that power of prayer, that's the thing that we have to have is the power of prayer because that creates a harmony within the world. It's out of balance and there's too many greedy people out there. There's too much greedy people and one day we pray that that change comes because in that way through that change, we can create a more better way of living, a way of life.

You know, people always worried about money. You know, we're so busy worrying about money everything is depleting, the resources, the water, the water is going fast. People don't think about these little things. You know, I heard them say one time, oh there's no more hurricanes and tornadoes than there used to be in the past. You know, there's no more, there's no less, they're all the same. So yeah sure, they're all the same but they're just getting bigger. [Laughs] You know, it's getting bigger. Our grandmother, she's talking to us, mother earth she's trying to tell us to

wake up, to listen, listen to her. She's starting to hurt. She's feeling it and we're responsible in that way to carry out our duties.

One of our chiefs, our current chief right now in our community right now Chief Arthur Adolph and the many members within our organization here in the community, we're doing what's called ecosystem land management plan. We're working within the forest to contain our water, to make our water better, to make our herbs come back, our medicines. We're thinning out the forest. We're making it of course not overcrowding. Back in the old days, they used to burn, you know, they just burned mountains so that the berries can come back, the food can come back. So we have balance. We used to talk about how the elders used to just go up through that mountain and start a fire and let them burn and have the berries all come back and the animals have something to eat and same with the people, creates that balance. Today it's different. It's dry. They dried. Rather than just natural burning, you know, it's got to be stripped and made for money all of these things.

So we need to see what it is our responsible for. We need to educate people how to create and sustain mother earth for our young ones to create balance. There's a lot of educated people out there that have solutions but the best way to do it is to understand and know how to live on the land. And those things, it's those ones that live on the land that have knowledge of what change is coming. It's through ceremony and prayer, through visions that these teachings come, through the old ones.

**[0:40:49]**

These are the things that our people are missing. These are the things that we need to bring into our homes. I remember there never used to be a locked door in these reserves in the communities. You used to be able to walk into somebody's house. I remember people come in to visit my grandparents, boy not a word said, my grandma she'd be right over to the stove to put **[0:41:23] [Indiscernible]** on the fish and start cooking for the people that come to visit. No word said. Coffee was put on the table. Then everybody got together and they started to eat. After the eating was done that's when all the words start to come out, that's when the stories come out, that's when the teachings come out and all of this good stuff.

Today, the quickest visit we have is through a text message, a Facebook or something. You know, we forget to go out with each other, that communication, that connected that we have to have, that connection that we need to learn that hands-on teaching. These are the things that I guess I kind of live by. I have to. That's the only way I was raised. That's what worked for us. That's what we had balance. We had good balance in

our communities. Everybody had a responsibility. Everybody had a duty in the community.

Today, I listen to people talk. They say you know, we don't need a leader, we're all equal. Sure we're all equal but somebody has got to lead the bus otherwise it's going to go over the cliff. You know, we can't have that. You got to have a leader, a leader, you know, there's leaders, there's leadership through guide, there's leadership through spirituality, there's leadership through just teachings of looking after our loved ones that have passed on.

For example today in our community, you know, blessings to my family, my wife's family lost a loved on. Her niece and nephews are going through a hard time and there's going to be a man that's going to be there looking after the family. It's his responsibility in the community. It's all he does. When that time comes, he's there. When the time comes people will be there to look after each other. That's community. It's our responsibility. Without question, there's no if, ands, or musts. It's something that has to be done. Nobody --

Phil: Ho, ho, hay.

Darrell: Nobody needs to be told. It's tradition. It's a responsibility that we come up with. It's respect.

Phil: Ho, ho, hay.

Darrell: And understanding. So my dear people in that little bit of way, you know, these are the things that I was raised with, the many different things, the many different teachings and I get good blessings. I always tell people you know, I got the best blessings ever. The greatest blessing I have was meeting you because to me that's important to meet each other, to come together, to pray together, to be together, to know and understand each other with a clear and clean mind.

This gathering you know, one of the protocols it says you know, we always say please leave your ego at the gate. It's so true you know. Got to leave your ego alone. Just work with spirit, be clean.

**[0:45:04]**

Phil: Yes.

Darrell: Be sober. Be prepared to work on yourself because you can work on yourself you're going to grow and as we grow together, we create an

environment that's livable for our future generations. That for me is important, simple teachings, simple direct teachings. You know, I was talking to one of the elders before he passed on Sebastian. He's one of the old ones in our community. I went over to visit him one day and he says boy, he says I'm going to tell you something. He says don't ever forget this. This is the way it is. When you're talking to the people, you say it how it is and you leave it there.

In other words, what he was saying was you be direct, you be blunt, but you also don't hurt or hate anybody when you say it and leave it at the door. Don't pick it up when you walk away on both sides.

Phil: Ho, ho, hay.

Darrell: Because sometimes we need to get a little slap on the wrist to remind ourselves that we're off the beaten track here. In a sense, that's where I got my directness from when it comes to discipline. That's where we got to go. We have to be disciplined. We have to know these things that were' responsible for. It's not an ego thing. It's being direct to understand each other, to know our responsibilities. If we waiver from those responsibilities then we're slipping.

Phil: Ho,ho, hay.

Darrell: We're slipping away from community. We're slipping away from the teachings and the responsibilities that we have. These are old-time teachings in our community. You know, sometimes I still get the old slap on the wrist, you don't have to smile and say okay I'm back on track. A little reminder, you know, and that's okay. I don't mean I'm going to have to hate the person that did that to me. I thank him. I thank him for reminding me that yeah, I do have a responsibility. Yes, people are watching what we do and people need to know.

These are the teachings that come through the gatherings and the teachings of all the people. Most nations are like that. It's not all that I've associated with, all have these certain teachings that they have to have to carry discipline. Because that's the discipline that kept our communities intact. Today, we don't have that. Today, we have a lack of discipline.

That discipline means work and commitment to something in the family, in the looking after the children, carrying the language, carrying the ceremonies. There's no shortcuts. The elders all say no shortcuts. You have to have that right relationship with yourself and mother earth

because without that, we don't have community. We have a broken family system and there's lots of broken family systems out there. The sooner we start to acknowledge and recognize that, the sooner we can start to grow.

Phil: Yup.

Darrell: We have to hit our little bottoms so we can start to develop. We have to plant seeds again with the voices of our ancestors. We have to look at the many teachers we have, the Jerry Oldmans, the Dave Courchenes, the Phil Lanes, the Catherine White Clouds, the many teachers, Arvol Looking Horse, Lee Brown I could go on and on.

Phil: Ho, ho, hay.

Darrell: The many beautiful teachers out there that we can acknowledge that can help us start to grow to find a way that will guide us into a spiritual realm that connect each other, a lifestyle that has direction, a lifestyle that has responsibility, a lifestyle that has a family system. To ensure that the teachings, the lifelong teachings that we have to follow are continued and passed on.

**[0:50:12]**

We have to maintain that integrity within it, that responsibility of looking after our children. We have to maintain that connection to the land. We have to understand these are the responsibilities that we carry within our hearts.

You know, I met an elder a few years ago, actually in 1985 I first met this man. He was really, really – I always like to tell this story because I think it's an amazing turn of events for me after I kind of started to bring my life back into order again and it was this man that guided me. His name was Arnold Richie. This elder fellow, he'd come into this meeting place, there's 45 of us in there. He sits down and he comes in with his loud voice, very loud voice. He hollers out I'm the greatest man I know as he walks in the door and everybody looks at him. There's lots of us young people. We all look at this elder fellow.

As he goes to sit down and before he sits down, he says yeah, for us up here in north of the 49<sup>th</sup> there whatever is there, we're saying yeah. He says I'm even greater than Gratzki he says. I'm greater than Wayne Gretzky, I'm greater than Bob Yore, I'm the greatest man I know hollering it out. He sits down. I said, oh boy, a young man has no manners and he kind of figured out what I was thinking and saying in myself about how

arrogant I thought he was. I didn't even know this man he was already arrogant to me.

He comes in the next day, what does he say? I'm the greatest man I know he says. I'm even greater than Wayne Gretzky and Bob Yore. He just kept saying it. I'm going wow now this is getting a little out of hand. You know, how great he is, he must really think he's somebody. He must really think he's somebody this elder. We left it alone.

By the fifth day every morning, every morning that man said that and by the fifth day I was like I had enough of it. I had enough of hearing that. I was ready to walk away and I say yeah, I don't need to listen to this stuff anymore. Now who's this guy to come and say that in front of us. He comes in on the fifth day and he did his routine. I'm the greatest man I know he says hollering it out on Arnold. He says I'm even greater than Wayne Gretzky and Bob Yore. I'm great, I'm the greatest man I know and he sits down.

Finally, he sat there quietly and everybody looked at him and he looks up at all of the young people in the room and us that we're all there, 45 us. He says you know, why I'm the greatest man I know in a very gentle voice. He says I'm the greatest man I know because Bob Yore, Wayne Gretzky, all of these great people, they don't know me, they don't know what I've done in my life whether it be good or bad. They don't know me know how. He says that's why I'm the greatest man I know. That --

Phil: Ho, ho, hay.

Darrell: --is a lifelong teaching that I carry today is I always tell people from that elder, from that elder Arnold Richie. See I always tell people this story because I'm the greatest man I know.

Phil: Ho, ho, hay.

Darrell: So you got to love that one. The elders come and tell you that. Yeah. So you know, the other thing that they say and I love this one too. They say oh boy, you know, Darrell, he says why do we keep telling the same old story over and over and I said no, why. Because you never heard it the first time. You weren't listening. [Laughs] I go okay. That's a gentle reminder of saying you could hear me but you're not really listening. You're still doing the same thing over... a good reminder. So I like in that way those elders they have a very, very gentle way of telling you how to be disciplined.

**[0:55:34]**

Phil: Beautiful

Darrell: How to be walking your walk and keep remind us in that way of our responsibilities. So those are the things --

Phil: Well brothers --

Darrell: --we've got to listen to you know.

Phil: Yeah. Brother Darrell, with that thought we've got Sister Faith Spotted Eagle has come in from South Dakota.

Darrell: Nice. Hello, Sister.

Phil: So I really, really, really want to thank you from the bottom of my heart for your sharing. It just got right down to the simple teachings of things and you know, I think of this thing, we're only here for a short time and my father told me that since I was little and I never understood what he meant.

Darrell: Yeah.

Phil: All of a sudden, I look in the mirror and I said what in the world happened.

[Laughter]

Tomorrow, I'm going to be 69.

Darrell: Wow.

Phil: Shoot. I would never believe it.

Darrell: Happy birthday.

Phil: What in the world happened?

[Laughter]

Darrell: Happy birthday.

Phil: Yeah. So you know, we wish you well with all the relatives and especially that beloved one that passed on. It's so wonderful and comforting in all our teachings that we know and we call it the other side camp. Every

other tribe and nation call it different things but we know that really we're spiritual beings and that we're passing through this for a brief time to learn our lessons. Give my love and greetings to the relatives.

We've got Faith, Faith is here. Sister Faith?

Faith: Yes, I'm on. Greetings.

Phil: Great. Here she is. Okay. Brother--

Darrell: Yes.

Phil: -- I'm going to go ahead and Brother Darrell just finished.

Faith: Okay.

Phil: We lost Toshca Ruben in the process. There was some emergency that came up and so he wasn't able to be on so you're on in just perfect time.

Reuben: I'm here now.

Phil: Okay, great. Now I'm really pleased --

Participant: Hello?

Phil: -- to introduce to you a really, really beloved sister of mine who I'm physically related to and our fathers were best brothers or cousins. She really to me enshrines the beauty of what I've heard and known from my father who lived with the old people of what our old, not that old but older grandfathers were like, as well as having great academic background and going and traveling to many communities to help in healing and help in healing the red rage she calls it. She's also really made a stand down in our home reservation, the Inca Sioux reservation and brought back the Braveheart Society, a society of women and the various ceremonies as a young woman becoming a young -- I mean a young girl becoming a young woman.

She's done so many things and so we're really happy to have you finish out for us this session and this share and share from your heart those teachings we need to hear from our grandmother. I just thank you so much for being with us. I know you--

Faith: Yeah.

Phil: --birthday party from an Unshi, a grandmother 103 years old.

Faith: Yes. Talk about the magical feeling of being in the same room and the inspiration of somebody who went through so many presidents, so many **[0:59:34] [Indiscernible]** leaders of our own people before the Indian Reorganization Act just coming off. She was born early 1900s and she said that our tribe was just coming off reeling from the effects of the agreement of 1892 because the United States said that they would no longer make treaties with tribes or sovereigns after I believe it was 1871. So what they did is they changed the language when they wanted more land and they called in an agreement, very sly of them to do that, but they called it agreement of 1892. The premise every time they came with gifts, bearing gifts was the premise that they wanted more land.

**[1:00:22]**

So her generation was reeling from the effects of the 1892 agreement, which was coerced and again thousands of acres were given away, millions of acres. It led to the demise of the agreement with the pipestone quarry. Ihanktonwan people we are seen as the keepers of the quarry of the **[1:00:44] [Indiscernible]**, which means that it is our duty to watch over the sacred red pipestone which they call **[1:00:52] [Indiscernible]**. It is the red medicines in the ground that we make our pipes from.

So it was our responsibility and the government kept at us for 30 years to coerce us. Many of the ancestors have said that they understood it to be a lease not a sale. So when the papers were signed it was a veil, which is a horrible, horrible, horrible devastation to our people. But we're still standing strong and in fact a thing of the spirit happened today as we were celebrating our Auntie Edith. Her Indian name is **[1:01:27] [Indiscernible]** which makes it good for the people **[1:01:31] [Indiscernible]** which means makes it good for the people woman is her name.

Then the superintendent of the pipestone quarry happened to be driving through and he heard about the birthday party and he walked in. He thanked her for her oral history stating our claim and reasserting our presence in the quarry area. At the end of the interview, he explained that she gave some powerful directions and one of the questions that ethnographical people asked her was what kind of recommendations would you make to us to preserve the quarry. She said which is very powerful, she said if you treat it well and if you understand its power then it could become more powerful and you will learn, which I think is just the basic premise of being a good relative. If you know how to take care of things then it will grow and it will prosper. So that was kind of a

magical thing that he happened to be passing and I think that's the spirit moving because we very definitely have a connection and a responsibility to oversee that sacred site.

But it was a wonderful birthday party and I think our tribe was just in awe of the presence of 103-year-old who was sharing her wisdom and her pictures. She shared a picture of her being on a horse when she was 16 years of age and she was a relay race rider. She shared that through pictures and it's like we came from another world before I came on to this broadcast. So pardon me if I'm in dreamland right now.

But I'm glad to be able to share thoughts with you today and I would beg your pardon that you would kind of tune me in to what you would like to have me direct my comments to because I just joined straight from the birthday party and I'm not sure what has been talked about. So give me some guidance.

Phil: Sure. Well Sister Faith, we've been really talking about indigenous spirituality and prophecies and teachings from various perspectives and began with Mona Pollaca from the 13 grandmothers speaking and she did a beautiful, beautiful presentation about prophecy. Then Lee Brown followed her with more prophecies, Dave Crouchene and then Brother Darrell Bob who you know Chief Darrell Bob who's down visiting there at **[1:03:59] [Indiscernible]** on our territories when we signed an international treaty for protecting the sacred --

Faith: Yes. Yes.

Phil: -- project. He spoke, he was speaking and he spent quite a while just speaking about the teachings he had received, the simple teachings he'd received as he was growing up. You know, I think you're sharing from a grandmother's perspective and what you've done in terms of working with the young women and what you see we have to do as a human family from your experience and your teachings and your vision to really -  
-

Faith: Okay.

Phil: --bring peace and to bring harmony between us.

Faith: Okay.

Phil: And anything else you'd like to share? We have --

Faith: Okay.

Phil: --plenty of time here to hear you.

Faith: Okay. I guess --

Phil: We need --

Faith: -- I like to

**[1:05:01]**

Phil: [Laughs]

Faith: I think I'd like to comment on two or three things leading up to Brave Heart Society. I think the first part about spiritual connections, it's mindful for me to think of what has popularly been called the great mystery. I used to I guess in my colonized way in growing up and being surrounded by the dominant culture when I would hear people say that, I would think, I wonder what they're thinking about and then I began to develop the understanding that most people thought the great mystery was some kind of a being.

But for me it was a very different thing growing up because I grew up in an environment where I didn't speak English until I was five years of age so I'm a first language Dakota speaker. I witnessed the great mystery in the everyday setting. So I would hear my grandpa and grandmas talking to the birds. They understood the birds and that even had relevance to the birthday party today, which I will allude to in a minute. But I witnessed birds telling them events. I witnessed what we call **[1:06:09]** **[Indiscernible]** fireballs, orbs of energy. I witnessed things in the environment that were predictors of how people needed to take care of things on the earth, migration patterns which is the great mystery and even spirit beings.

When I grew up in that I thought well everybody else grew up like that. But when I became aware and came in to the town setting from where I lived way out in the country, I quickly became aware that there wasn't the presence of the great mystery in these artificial arenas. So it took a period of time of time for me to transition to that and so having that understanding, I knew that I couldn't assume or even blame young people for not having that experience.

So as we came along and now I am 64 years of age and I'm a grandmother and I have a beautiful little grandson coming the first of

October also and I began to realize that we can't make them feel remiss because they weren't able to do, follow the original instructions where our life pattern is related to the ecological balance and the everyday living of the momakashka or the animals.

So I thought okay when we have conversations with the other grandmothers, we said that's it. We have to recreate everything that we grew up with. Because they didn't have that family **[1:07:44]** **[Indiscernible]** concept that could provide that experience for them. So then it became very simple --

Phil: **[1:07:48]** **[Indiscernible]**

Faith: --that okay we have to be able to recreate arenas where that great mystery can be observed. And as simple as I remember and Phil wanted me to talk about the Brave Heart Society. In 1994, we had a gathering of our people that were pointed in the direction of talking to young mothers and encouraging them to be better parents and take better care of their children. I remember one of the topics was don't let your babies fall asleep with bottles in their mouth. I think at that point we were audacious enough in the western world to think we just tell them and they would stop and straighten up. But very soon they began to teach us and all the stories of trauma came up from these beautiful young mothers who may have been remiss in the western world that they had such intense stories of trauma we began to realize how could they ever function without their spirits been present.

So we again went back to the great mystery of what we grew up with and we knew that we had spirit calling ceremonies. Because our premise is that many of our people nowadays even in the United States of America have suffered great trauma in the post conflict society where their spirits are not even present. They're walking around in bodies that have lost feelings. So the tribal concept that I grew up with was that when you become frightened or something really out of the common human experience happens then your spirit comes out of your body. It leaves through that soft spot at the top of your head where we pay attention to children having that soft spots. So the spirit can come and go.

So when we realize that we thought part of the work **[1:09:39]** **[Indiscernible]** the spirit of the near death of physical or emotional death that has occurred to many of our young people because of the historical trauma. So we began to do that and in the process of doing that and I think there's no coincidences, a grandmother was led to us and she told us. She said you know what you girls and back then we were girls she said

what you're doing is what the Brave Hearts a long time ago did. They would be the women who would go out on the battlefield and they would tend to those who were hurt or that already had departed and they would take care of those bodies because it really tough for the relatives to take care of them if they had been departed. So she said that's what the Brave Heart Society did.

**[1:10:26]**

Recently, my daughter came across the actual written research not that that provides anymore power but in the western world that's how they speak. It was described by one of the ethnographers that there were women that would take the bodies off the scaffolds and then wrapped them and then send them back to the earth and that's truly who we were.

So we're doing the same thing symbolically by bringing back many of our relatives from emotional death and it's even gone further. In 1999, we were called by our community to actually repatriate remains, which came out at the bottom of the Missouri River because of environmental racism conducted by the US Army Core of Engineers when they put a dam in the homeland of our community and they said that they moved the cemeteries and the tribal burial areas and they didn't.

This leads into prophecy because they said that there would be a point in time where our relatives in the spirit world because things would become so intense that they would show themselves to ours, to us. That starts happening along the Missouri River. In the 1990s and the early 2000s, the remains began to surface and so we indeed were walking with the ancestors physically and literally and repatriating them and they said after that that would be appeared a time where we needed to take care of them because they were talking to us.

So that happened with the actual revival of the Brave Heart Society in '94. We're going to our 20<sup>th</sup> year and since then the doors that opens to our society as a healing and then we have the coming of age ceremony. We've done that for 17 years. It is one of the seven sacred rites of the Dakota, Lakota, Nakota people and it is the coming of age ceremony for young girls when they reach their first menses.

So we'll be doing that next week. We have 101 girls that have gone through that and I can truly say in a remarkable way that these girls are different. We have four emotionally, spiritual laden days with them where we have to squeeze in as much as we can about who they are as young women in a respectable manner and it changes their life forever. I remember our relative Ela Deloria in her writing she said the thing that

will stay with people are things that are emotionally impacted. So if a person is impacted by trauma, the trauma is going to stay with them but on the positive side if you have a positive spiritual experience that is going to stay just as powerful. So we use that to offset the trauma and we pointed in that direction. So there becomes a place where there is a common center of healing.

We also have done work with the young men where we have brought back the first kill ceremony for the hunting camp. We were featured nationally a couple of years ago. We have brought lacrosse back to our community. In our community, it used to be called shini but that was a game of settling conflicts. Sometimes those shini games would last for days to settle a conflict rather than going to war.

So in the process of doing this, we've been able to reach that walking backwards and retrieving the wisdom of our ancestors that took long hard journeys in order to learn all of this stuff. So we don't even have to reinvent the wheel. Every time we face a challenge, there's an answer that has already been faced and has already been retrieved by our ancestral connection to the land.

But that's what our **[1:14:23] [Indiscernible]** the Brave Heart Society and we just traverse so many difficult roads in hanging on to this society and other societies have reached out to us to help mentor them. We plan to be around a long time. We'll be passing on some of these teachings to the younger girls in the group. We'll be doing some of that this summer and we'll be passing on the responsibility for that.

The other thing that we have done is in the old days, women also had a political role, although we have to realize that many of the anthropologists and the ethnographers that came to Indian countries were male driven so they never stopped to study the role of women. But women indeed had a political role and it wasn't right out there in your face. But if you look at the oral history, the oral knowledge that when you'd have leaders out there if they were male, they always went back and they consulted with their mothers and their aunts and their grandmothers.

**[1:15:35]**

So there was a process in place where it was an egalitarian society where we didn't really truly have a matriarchy or a patriarchy. It was based on true division of labor for the good of the people, the camp that had to survive against all odds and the environment. So what a marvelous ecosystem that evolved and it was based on the survival of literally animals. Animals live out there every day and we learn from them. So

we've tried to adapt that into the everyday awareness because you can transport that knowledge into even economics because if you think about an individual say a jaguar or a mountain lion is walking through the forest and they hear a sound and immediately what they have to stop and think is that lunch or am I lunch. So that's the kind of thinking, the survival thinking that we developed in such a high degree. But that's what we're trying to bring back. Did that help a little? Are you there?

Phil: Wonderful. That's great. That's really, really great and --

Faith: The political part that has evolved is that when we begin worrying about this Keystone pipeline that began coming into our treaty territory, we noticed that a lot of the leaders who don't have this connection to the land often don't know how to respond. So when we...

[Background Conversation]

Can you hear me? There's echo in the background. Hello?

Phil: I don't know who that is. [Laughs]

Faith: Okay. That's okay.

Phil: We have some spirits talking to us now.

Faith: It could be. It could be. But what we did was our Brave Heart Women Society and our **[1:17:40] [Indiscernible]** treaty council came together and we were given a dream, literally a dream from the spirit world that...

*[Background conversation]*

Phil: I'm not sure who this is. Is there any way we can get this voice muted?

Faith: Hello?

Phil: In the meantime, I'm going to say just to Faith what she's going to say. We're going to have Toshca Reuben George speak.

*[Background conversation]*

So Luke do you know any way to cut that out?

*[Background conversation]*

Why don't we try anybody who's on the call to mute their phones except Faith and see what happens.

Faith: I'm still here.

*[Background conversation]*

Phil: Obviously, they can't hear us.

Faith: They can't hear us?

Phil: I guess not.

Lindsey: This is Lindsey. This is the call driver. I have no idea where that's coming from and I'm trying to find it. I'm so sorry.

Phil: That's all right. That's all right. We're just letting things unfold with the spirit here and we know that Sundance Chief Reuben George has come in here as well so if we have to extend a little bit longer that will be fine. No problem. We'll get it all --

**[1:20:02]**

Reuben: Hello, Phil.

Phil: Okay. There we go. Okay Sister Fait, go ahead.

Faith: Okay, okay. So there came a time when the Keystone pipeline began to intrude upon our traditional treaty and aboriginal territories. So we received a dream and some of the original instructions to protect the earth and that's what we do maternally anyway because when our grandchildren are threatened, we can't allow the land and the water to be disrespected. So we worked hard and we brought the – an old **[1:20:39] [Audio Glitch]** in 1853, 150 years ago and we thought we had a treaty of peace with them and the government was involved in that but we felt like the government had broken the peace by bringing in an unwanted pipeline that would bring environmental destruction. So we invoked that treaty and we reproclaimed it and then we developed the international treaty to protect the sacred against tar sands and any Keystone pipeline development and other like the N Bridge, the northern gateway.

So initially four sovereigns signed it. Since then we've had I believe about six first nations that have come on and so this is our very own instrument of declaring that we have the right to do this. We can make agreements

as sovereigns to say we are going to stand together to make sure that this intrusion doesn't come into our homelands. So we've been working around and Brave Heart Society is particularly working hard standing side by side with the treaty committee against the idea of man camp coming into our territory.

We understand that the Keystone pipeline through the Trans Canada, which is a Canadian company is planning on locating two 600-person man camp beside two to three native communities. One is going to be near Colome South Dakota and another one is going to be near I think it's Bridger up near Eagle Bute. When we heard that, it was very disturbing because if you relate that to the statistics that exist in the United States where one out of three native women will be assaulted at some point in their life. Every third woman in the room will be assaulted by a non-native person sexually and so why would you bring 600 men into a community that is already vulnerable? So it smells like predator economics that bring it into a community that is very isolated, is vulnerable and people are poverty stricken and it's a good way to institute a culture of violence.

So we began a campaign to have an outcry against that. Luckily, we've been able to be funded by the Blush Cosmetics out of Canada and we're going to have a gathering, the first week in August. We're going to bring attention to the US attorney and the feds out there who keep talking about the statistics that are existent in Indian countries and why in the world would they as feds not stand up to a further intrusion of literally 1200 men that are going to come and impinge on native populations.

We already have statistics that exist in the Balkan Range near the Fort Berthel Reservation where the number of assaults sexual and physical and murders have increased with the development. When I travelled to Canada with Brother Phil and we carried that treaty up there to Ottawa to have some of the first nation sign it, we met some of the women who were working on bringing attention to the murdered and missing women in Canada. The lady who gave us a ride in the van that was traveling across Canada has the pictures of the women who are still missing.

When I got in that van, I could feel their spirits, I could feel them present and she said you have to bring attention to this because a lot of the industrial development has happened in the areas where the murdered and missing women have been impacted. So this is a reminiscent of what happened in the 1800s when the **[1:24:39] [Indiscernible]** came to Indian country. It's no different than bringing this predator economics presence of people to secure the area.

So there's so much work to be done but it's driven by prayer and spirits. We were very, very encouraged during April 16<sup>th</sup>, the Hopi nation and the Ianktonwan Treaty Committee, myself and two other members and Charles Lone Chief of the Pawnee organized a premeeting before we met with the Department of States who was forcing a nation to nation consultation on the Keystone pipeline. We organized it and said this is not a consultation. This is not nation to nation. It's an insult.

**[1:25:27]**

So when they had the meeting, we walked in and notified them that they have been far from enforcing the law, even their own laws on consultation. They've broken their own laws and not to say the protocols that they have ignored in regard to sovereign law of indigenous nations. So out of that, we just heard last week that President Obama has now presented – hired a tribal liaison to work with the department of state to work with indigenous nations and my hope is that it's just not another Indian agency that's coming up to coerce agreements. I truly pray that that's not what is going to happen. Because we're advanced and I guess we dare them to try to do that to us. Because we stand strong and we're able to defend our land at all costs.

Phil: Ho, ha.

Faith: Again, it's for the land, water, grandchildren and the thing that has to be remembered is the word indigenous. We are indigenous to this land. These are our sacred sites. These are our gravesites. These are our in genesis sites that have been here for thousands of years and it's a foreign concept obviously to foreigners and people who have not been very long connected to this land. So it's a sacred responsibility. It's sacred geography is what it comes down to.

Phil: Well my very beloved Sister, I really want to thank you for reflecting something very, very important in this summit and that is the arising of indigenous people and supporters that came behind us to hold that treaty meeting to create that new treaty to protect the sacred.

Faith: Yes.

Phil: Who are coming in and helping with the action again the man camps as many people that are awakening and looking towards indigenous people. I'm glad you spoke very frankly that there are challenges and we are going to stand up and protect sacred mother earth in the very best way we know, in a good way but we're not going to allow any more of this destruction to continue and I know many people have dedicated

themselves. I know you have about learning how to change yourself to different vehicles and things like that. I don't know if they've been having you lay on the highway or not but...

[Laughter]

I know we're getting ready.

Faith: Yeah well, it wouldn't be the first time that I've driven before a bulldozer so.

Phil: [Laughs] I know. I know. I know you've done this.

Faith: Yeah.

Phil: At the same time, take care of the children. So I really thank you, Sister, for taking the time to be on the call.

Faith: Yeah. Just one last comment from our relatives **[1:28:39] [Indiscernible]**. She was saying today as people were gathered around her on her 103<sup>rd</sup> birthday she said did you know that the moon is changing? She said **[1:28:47] [Indiscernible]** is changing the way she's formed and she said you need to pay attention to that. Everybody looked at her and she said I watch those things. So those are the things that we need to keep track of is that **[1:29:01] [Indiscernible]** is talking to us so we need to pay attention.

Phil: Aho hay. Thank you.

Faith: So thank you for having me on and I need to run for the next meeting.

Phil: Okay and please, give a warm handshake to the relatives.

Faith: I will and bless all of you and keep up the good fight. I think that we all have common ground and we'll get there if we can stay together. It's unprecedented unity that is going to make this happen.

Phil: Aho, ho, hay. Thank you. Thank you.

Faith: **[1:29:36] [Indiscernible]** Okay. **[1:29:37] [Indiscernible]** have a good day. Bye.

Phil: **[1:29:41] [Indiscernible]** Well you know, finally my beloved nephew Sundance Chief Rueben George has found his way through this technology and is here. We're going to extend this program for an extra

15 minutes because I think it's really, really, really wonderful to hear from him especially since I'm sitting here on the sacred land of **[1:30:04]** **[Indiscernible]** people. It's never been surrendered, it's never been ceded to anybody. It's their land, it's their place and it's just perfect. Toshca, if you'll finish this up, I'm so happy you made it in and you let it crack.

**[1:30:22]**

George: Hello Uncle.

Phil: Aho Toshca.

George: Aho. It's really nice to listen to Darrell and Auntie speak and I apologize too to the relations. You know, it's so beautiful to hear and be reminded of the richness of teachings that we have. I must express that what the listeners are hearing today is just a tip of the iceberg. You know, all the teachings and everything shared, you accumulate and when we listen it's receiving the knowledge. But the best teachings that we can have is when I sit down and I work with and help create ceremony or cut the wood for a sweat lodge or build the sweat lodge or gather the lava rocks or whatever it might be. All that is created to help us to be involved in creating the idea of all my relation.

You know, it's so much more involved with the songs and all those are integral parts of our being of who we are. I must say you know, it helped me through my life and I could say it saved my life being a survivor of residential school. First generation my mother went to residential school and my father did and you know, not many people know in Canada that in 1930, 80% of the children under 18 went to residential school and 50% of them died before 19 years old and there was a lot of murders and sicknesses in residential school.

It was only 1957 in Canada that a first nation person was able to talk to an attorney. So you know, I've seen the devastation effects of residential school breaking down the spirit but also what was left out was the economics. You couldn't speak to an attorney to figure out your rights to create your business or even go to school to learn and to work in a society that was infringed on us, to learn to survive. Also left out that we were taken from our richness of our lands and put on little reservations. You know, all these things happened and put us in a situation where we're still feeling the effects of today, where we're sophisticatedly one of the highest school dropouts and homeless and alcoholism and drug addiction. All these things are effects of the residential school experience and the genocide that happened.

But now it's happening and Uncle, I called you for example you say you like to thank Harper the leader of Canada, thank him for reuniting the indigenous people across Canada and waken up. I reflect back to a teaching that I heard from you and Uncle Ali about 20 years ago. You said when a race of people went through genocide like our Jewish relatives in World War II, they killed billions, millions and millions and 20 million approximately. After that happened, after World War II that race of people grew back stronger and the reason they're able to grow back stronger is because they have their culture intact.

But the first nation people here, you know, the lowest reservation I heard is 40 million people contact, 500 years ago and the highest one I heard is 150 million people living here in North America. Whatever it was it was wiped out to 385,000. People were still dying until 1942 and since 1942, it was hard for our people to grow unlike the Jewish community. Our culture and our spirituality and our language and our ceremonies was taken away. It was against the law to speak our language, to practice our ceremonies or the Jewish community to use their language and their culture and their identity of who they were as a crutch to help them be stronger.

Now, now what I see across Canada with the Idle No More Movement is the people standing up. Now there's no laws holding us back from practicing our culture and our spirituality. Now while our family members, our friends and our families are becoming attorneys, now we're stepping forward and we're taking our rightful place. And what's important to our community and my brothers that I work with **[1:35:05]** **[Indiscernible]** nation my brother Gabe and Justin and all the others that I've worked with are our cultures and part of what we do.

**[1:35:14]**

Justin and Uncle, they work in economic development and there's 16 principles that they like any business partner to look at before they do any business. Economic development, I was director of community development overseeing the social development, education and the employment and training programs all the way from prenatal to babies all the way to elders. Whatever staff wanted to introduce into the program that we're doing a major called **[1:35:43]** **[Indiscernible]** was involved in it. I tried to do it.

Those are carrying on with the teachings of what we have since time immemorial of how to be a human being and what we do is we take those ideas of how to be a human being and we incorporate it into everything that we're doing. We own and we manufacture wind turbines. The business partners that we ended up having an agreement with follow

those principles of what we go by and the same as anybody else that we work with. It's important for them to understand who we are and why we're doing it. That it's for the people. That if one of our members is hungry then we're all suffering. So we move forward together collectively as a family and as a community.

I see that that's starting to happen for our nation of Canada. I see that that we're going to start to move forward now and grasp the tools that we need to of the past, of our culture and our spirituality and build up our communities. What people need to know I believe and need to understand is when our relations are sharing those teachings, my teachers Gerald Bob and Auntie and all the other speakers. When they're sharing what they are sharing and when Auntie is sticking up or standing up for our land, it's not just for her grandchildren or me her nephew or my grandchildren. It's for everybody. It's for everybody and we stand up for the land, it's for everybody.

The drought that's happening right now, the flooding that happened in Alberta and Calgary bless those people they are going through hard times. Their houses are just ripped apart because of the little creeks that flowed over to big swollen rivers and flooded everything. We don't have to look very far to see that the climate is changing. We're doing and how we set things up is the same integrity of our ancestors. That when we want to step forward and say we want to create change it's for all of us. To create change for a better world for all of us.

When our community came together and said what kind of things would you want to invest in and they said green energy. When Kinder Morgan came along and asked the idea of negotiating with our nation, 100% our community voted against it because we have to protect the sacred. Kinder Morgan about 1% is making money in our community and government is giving \$1.6B subsidies a year to these fossil fuel companies across Canada that are already making close to \$200M a day that are coming out of Alberta tar sands biggest industrial project in the world where the earth, the size of the earth that are moving is the actual size of the country of England and France. It takes three half barrels of water to get one barrel of oil, 2 tons of earth to get 1 barrel of oil and there had been close to 2 million barrels a day and they want to triple that.

It's ridiculous to see that they say it's for the economics or you see countries that are using green energy are **[1:38:55] [Indiscernible]** Iceland and Germany and Brazil. Their economies are doing better because of the direction towards green energy. 31 more jobs, green energy jobs than fossil fuel jobs. More and more citizens will benefit from

something like this than the lies that they're hearing from these murdering companies who my relations in Alberta are dying of one of the highest concentration rates of cancer. My friend who was told by her doctor that she can **[1:39:28] [Indiscernible]** her daughter for more than three minutes at a time because she'll get sick. The game that they used to hunt to live off ever since time immemorial and the fish that they fish cannot fish anymore because they have cancers that's on the fish the size of a golf ball.

These are ridiculous things that our government is allowing to happen that are allies with these oil companies that are creating this destruction. When my Auntie is standing up against Keystone and you my uncle are standing up against this fossil fuel development, it's not just for us, your children and your nephews and your nieces. It's for all people.

**[1:40:10]**

Because Kinder Morgan and Keystone the executives and the owners are too blind to see and Harper, our leader of Canada is too blind to see because of this is green and power. We're going to do it for their children too. The integrity of who we are is alive and never went away. It's coming --

Phil: Aho, hay.

Reuben: It's coming back strong and we're going to stand up for all of our people, all of the human race.

Phil: Aho, ho, hay.

Reuben: So I'm really --

Phil: Toshca --

Reuben: Uh-huh?

Phil: Go ahead.

Reuben: Yeah. We're moving forward and I just want to share this story to my son. He's 16 years old and he phoned me and said dad I want to move home. He was in Seattle and I said sure and I go when, he goes tomorrow. I said wait a minute son, we have to go through all the process of your school and find you a school here. I go are you okay and he goes yeah, I'm just tired, I'm tired of the children here. He said they have to create drama to have a conversation about something. They just can't have intellectual conversation. So my son what he's saying is he needed substance in his

life more than what is said to him by TV like Jersey Shore and all these other shows that limit our children and their capabilities.

What they're finding out too though that I agree with just with my kids is that the internet teaches them as well. The things that they know, or need to know about the world like what happened in the Middle East where a million people came out on the streets to stop the oppression of their people. 500,000 people out in Brazil and Rio came out in the streets because they wanted something more. There's a movement that's happening around the world and it's young people that are starting it. My son and my daughter and then my nephew, your son are stepping it up and they're saying no more. Let's have substance in our life.

Phil: Yes.

Reuben: Let's have something in our life that means something that has weight that could carry something that's something that has purpose. I think our country is going to wake up and I think the young people are going to start it. I think --

Phil: Aho, ho, hay.

Reuben: --over the status quo of what our society feeds them that they need more, they need to have the spirit said, they need to have the spirit said and that's what they want. That's what they want that is happening all over the world. It's a good thing to see that our world **[1:42:52]** **[Indiscernible]** like here in North America, we cannot just be servicing that 1% that all people matter.

Phil: Aho, hay.

Reuben: There needs to be some equality. So I was really proud of my son to step up and to say that and my daughter says the same thing.

Phil: Yes.

Reuben: They need that now and I think it's happening. Yeah I know --

Phil: Toshca you've done a perfect, perfect, perfect lead in to the third and final panel that will be coming up very soon. That's the seventh generation where we're going to hear who is the seven generation from Chief Arvol Looking Horse and then we're going to hear from young people who are experiencing this world you're talking about or who are

coming up behind us and who are the seventh generation. So I thank you Toshca so much. I'm so glad you made it and --

Reuben: And I'm really, really sorry, I apologize.

Phil: No, no, no. There's never apology. You know, they say there's four things that they talk about open space but I found this exactly in our community. Whenever it's supposed to start that's when it starts. Whoever comes that's exactly who's supposed to be there. Whatever happens that's supposed to happen and whatever is over it's over. So this session.... [Laughs] we've completed and we have a little break and come back and join us for the next session which is beginning in 15 minutes. So I thank you again, Toshca.

Reuben: Thank you.

Phil: Our love to everybody. Talk to you --

Reuben: Thank you love.

**[1:44:28] End of Audio**

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