



A CIRCLE OF ALL NATIONS  
A CULTURE OF PEACE

## THESIS POWERPOINT PRESENTATION COMMENTARY

### SLIDE 1 THESIS

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

### SLIDE 2 WILLIAM COMMANDA, Hon Phd, Officer of the Order of Canada

Dr. William Commanda, OC 11.11.1913 – 03.08.2011

The Legacy of Algonquin Elder

“We must come together with one heart, one mind one love, and one determination to create A Circle of All Nations, A Culture of Peace”

L’Heritage de :’Aine Algonquin

“Nous devons nous unir avec un seul cœur, une seule amour et une volonté pour créer un cercle de toutes les nations et une culture de paix.

### SLIDE 3 MY THESIS RESEARCH QUESTION

The central research query focuses on

- William Commanda’s thoughts on Mother Earth, environmental and relational issues
- how they have informed contemporary debates on Indigenous and non-Indigenous relations and thinking, and
- whether they can contribute to a greater contemporary integration of his Anicinabe (Indigenous) approach to knowledge generation in academic discourse

### SLIDE 4

- With respect to environment, my research has led me to conclude that there are significant limitations to popular contemporary approaches to the environment – e.g. environmental ethics, deep ecology, feminist geography
- Acceleration in climate change, and environmental crises of global impact attest to the urgent need for new, innovative approaches

- Twenty five years after Rio, three things predominate in environmental issues
  - the voice and place of the Indigenous
  - western domination of thinking in a “world on fire” and
  - global connections

## SLIDE 5 ABSTRACT

- Presentation of a pedagogical framework for the case study analysis of the *Circle of All Nations* discourse of late Indigenous Elder, Dr. William Commanda, OC, on environment, relationships and critical social justice and peace issues.
- The focus of the study is both *abstract* (whether and how his *discourse* impacts approaches to environment and related issues); and *action oriented* (regarding the continued relevance, animation and emergence of the *discourse*, including via praxis); and it employs a *medicine wheel* conceptual framework, and four *logics of inquiry*:
- *Performance Mapping*: to explore the ideological framework, Indigenous epistemology and *Anicinabe* underpinnings;
- *Historical/Dialectical*: to ground the analysis in the post structural idiom and examine its inseparability from contemporary colonial history, injustice and inequality;
- *Phenomenological*: to substantiate an interpretative approach to analysis, inclusive of critical reflexivity, autoethnography and reciprocity;
- *Cybercartographic*: to examine multi-dimensional reporting, archival, graphic and emergent elements.
- I explore whether *narrative, geo-narrative, critical reflexivity, autoethnography* and *cybercartographical digital atlas research* and social media methodological tools can be justified and employed to support his knowledge generation and action approach in contemporary times, and explore how such research and scholarship might impact social change.

## SLIDE 6 WHO IS WILLIAM COMMANDA?

- Carrier of sacred wampum prophecy heritage
- Renowned birch bark canoe maker and craftsman
- Political Algonquin leader, elder, chief, supreme chief of the North American Indigenous Nations Government
- Founder of the *Circle of All Nations*, a global eco-peace-community dedicated to advancing environmental stewardship and racial harmony
- Officer of the Order of Canada and recipient of two honorary doctorate degrees
- University of Ottawa Chancellor Michaele Jean (GG) created Commanda Hall in recognition of his relevance to academic knowledge
- William Commanda is well known for his voice of peace building and reconciliation, grounded in his Indigenous rootedness on the land, yet connected with diverse others
- These others animate his environmental stewardship and peace building legacy
- His Ojigiway/Squirrel seed planting efforts appear to have sprouted into multiple still-emergent land based activities
- What did he do and how did he do this?

## SLIDE 7 WHY STUDY HIM?

- William Commanda has been influential on environmental issues at a global level in some microcosmic fashion since the 1990 UN Pre-Rio Earth Summit deliberations
- He also positioned his approach in many contemporary debates – e.g. uranium, water contamination and megadumps, eels, damming, habitat protection, species at risk, in the process influencing diverse players
- William Commanda is well known for his voice of peace building and reconciliation, grounded in his Indigenous rootedness on the land, yet connected with diverse others
- These *others* animate his environmental stewardship and peace building legacy

## SLIDE 8 OJIGWAY/SQUIRREL

- His Ojigway/Squirrel seed planting efforts appear to have sprouted into multiple still-emergent land based activities
- As he noted, the gentle Squirrel always travels head first, up and down trees. Like Johnny Cash, he won't back down

## SLIDE 9 CHALLENGES

### Introduction:

In 2012, I, a new geographer, emerging from intense indoctrination in WC's wholistic integration of almost a century of lived experience, study and knowledge, found that there was considerable division in the fields of cartography, physical and human geography; further, I learned that environmental studies were a recent post-sixties development

### Further,

I had to integrate and translate Indigenous prophecy consistent with WC's role as carrier of the ancient wampum mnemonic heritage, and my role as his key assistant during the last 14 years of his life. Thus I had to integrate teachings of the Algonquin Wampum Belts animated by WC as their longest term known carrier (40 years); and extrapolate from my relational and experiential learning and autoethnographic reflexivity

### The Slide Itself

- There were three particular challenges with this work:
  - i. Finding a place for the knowledge of an Indigenous “kindergarten dropout” in the graduate level of the western academy; this required me:
    - to understand western academic thinking and academic approaches to knowledge creation;
    - to deepen my understanding of William Commanda's Indigenous approach to knowledge; and

- to articulate his approach to environment and related matters such that it is comprehensible and can spark new thinking within the academy

## SLIDE 10 CHALLENGES CONTD

- ii. I myself am new to the academy and the study of geography and cartography, and I am not Indigenous; I therefore have had to
  - Focus on demanding academic prerequisites to execute this work effectively
  - remain focused on my commitment to William Commanda to generate a space for the serious engagement with his way of thinking, and
  - not create misunderstanding that my exposè of his *Anicinabe* thinking implies expertise with respect to other expressions of Indigenous knowledge

## SLIDE 11 CHALLENGES Contd.

- iii. William Commanda created a particular discourse in conjunction with a diversity of players
  - the research required meticulous analysis of this informal but complex phenomena, in its past expressions, and in any emergent forms
  - The relevance of actants, chance and *trickster* in the discourse required critical attention
  - players are dispersed across space and occupy a range of positions in the social/cultural framework

## SLIDE 12 THE CENTRAL ARGUMENT

### Introduction:

**I wanted explore whether William Commanda's ideas on environment and related matters could be integrated in and be useful to academic thinking.**

### The Slide Itself:

- 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 fire and passion in diverse others

## SLIDE 13 ENVIRONMENTAL ACTIVISM

**Since 1987 nationally, and 1990 internationally, WC actively interjected his thoughts on environment on the global stage, and influenced most local environmental organizations. 1987 Constitutional Round Table On Aboriginal Affairs – WC talks about environment  
1991 – Pipe Ceremony in France, igniting relationship with Living Earth vs Resource – provider not commodity  
1996 Release of the Report of the Royal Commission on Aboriginal Peoples, WC talks about water and, cup in hand, asks the political leadership if they would drink Ottawa River water**

From 1996 – 2011 International Circle of All Nations Gatherings focused on environment and especially water stewardship

In collaboration with FANCV, an Argentinian organization with UN Intervenor Status, and Circle of All Nations partner, I attend COP 17 in 2011

#### SLIDE 14 PERPETUAL LEARNER

My original reason for engagement in this thesis research was to show that beyond being honoured with the presentation of two honorary degrees, because in WC's own words he made peace with everyone, I wanted to show that he was more than just a pretty face, he had a more brilliant mind than any other I had encountered thus far, I wanted explore whether his ideas on environment and related matters could be integrated in and be useful to academic thinking.

My central argument now is that a better understanding and integration of William Commanda's ideas and approach to teaching and knowledge generation are of critical importance today. He learned via multiple sources and taught in complex and extremely effective ways. References to him on social media from people across the globe right into 2018 affirm the extensiveness and persistence of his *Circle of All Nations* discourse.

In 2017, I noted an acceleration in research in geo-humanities, geo-politics, Indigenous geography and cartography, and geo-poetic earth writing, in the publications of the American Association of Geographers and elsewhere, increasingly consistent with William Commanda's approach.

#### SLIDE 15 – WHY IS THE RESEARCH TOPIC IMPORTANT

We are living in times of unprecedented anthropocentrically determined environmental degradation, climate change, species extinction, food, water and energy shortages, as well as conflict over control of resources, of global impact.

WC's peoples of the American North East learned to adapt to life under harsh and changing environmental conditions and developed a relational interface with a Cosmos, Mother Earth and Laws of Nature, and have something of great significance to contribute - as geographers like Wade Davis attest.

I myself, a writer and criminologist, had been learning from WC through over a decade of literal empirical mapping journeys across the American North East, direct learning from the four elements, rocks, plants and animals, and perpetual joint critical reflexivity within a historical post colonial idiom.

This education pointed to a critical need to bridge the historical divides in adequately representing WC's approach to knowledge and knowledge generation.

#### SLIDE 16 THE THEORY BEHIND MY ARGUMENT

##### Introduction

My theory is that WC was passionately concerned about the degradation of his homeland, and the larger global environmental challenges, felt the pulse of the Earth, and on her behalf, felt a tremendous responsibility to alert others to the looming challenges.

He determined that he needed to awaken people to a relational interface with a living planet, seeing that people like me, a Canadian immigrant of Indian origin, but born in South Africa, had no organic relationship with his Mother Earth, and consequently could not have the same relational sense of respect and responsibility as he.

#### The Slide Itself

- William Commanda created his Circle of All Nations, Culture of Peace global eco-community, as a deliberate bridge to facilitate the centering of 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.

#### SLIDE 17 THE CIRCLE OF ALL NATIONS LOGO

I construct my arguments consistent with the *logic of inquiry* framing parameters around the unbounded conceptual Indigenous medicine wheel employed formally in the *Circle of All Nations* over the past two decades, and utilize the epistemological tools of *Wampum law* and syntropic logic and the motional emergent dynamism of oral storytelling and the canoe journey motif to negotiate incommensurabilities, conundrums and trickster contradictions.

I reference the significance of the logo to the thesis as follows:

- The Morning Star bridging between night and day, asserts the energy of emergence, enlightenment and knowledge, of the aspirational, and of volition and willpower;
- The image backdrop denotes a cosmic stellar world inextricably linked with sacred earth, *Turtle Island*, with semiotic messages of water, turtle and prophecy roots performance mapping the ideological foundation, cartographical geo-narrative, reflexivity and cognitive mapping themes of the thesis;
- The cosmic spruce tree (photographed by William Commanda) is used in the creation of the iconic Algonquin birch bark canoe. It also reflects the relational/inter-connectedness/adhesive theme of *Ginawaydaganuc*, around which the entire thesis spins;
- The territorial referential of two mountains underpins the historical dialectical spatial narrative; the cosmic tree links elemental creation stories with historical references (Lake of Two Mountains at confluence of Ottawa and St Lawrence Rivers); and the special biodiversity/environmental importance of the area and work is anchored by trees;

- The four separate trunks are aligned with the four branches in the ways of knowing examined in the thesis: empirical, animative, reflexive and dialectic. Analysis of research materials in the context of the centrality of the *Ginawaydaganuc*/relational theme is conducted in part via the digital atlas methodological trunk tool; and the tree branches epitomize the cybercartographic and social media refractions and voices.
- The circle outline demarcates the constructed circular storytelling epistemological approach which, with distinct association with colour (from [en]lightenment of the yellow of the East, to the passionate animation of the red of the South, to the reflexive zone of the black of the West, to the wisdom articulation in the white of the North) projects movement and flow, the underlying regenerative theme of the thesis. A further examination of the circular Medicine Wheel flow reveals the movement from visioning and planning, to animation and action, to reflection and refinement, to articulation and dissemination as wisdom.
- As intimated and articulated, the *CircleofAllNations* projects the ultimate vision of balance and harmony, emergence and evolution to be achieved in the motion of the striving for a *Culture of Peace*.

#### SLIDE 18      CIRCLE OF ALL NATIONS MEDICINE WHEEL ORIENTATION

This is an example of a development of the conceptual tool; later, I show a further development, revealing integrity with the originating concept, yet embodied in other issues. This contributes to the critical discursive integrity of the William Commanda/ *Circle of All Nations* discourse.

#### SLIDE 19      THESIS LOGICS OF INQUIRY

I employ four logics of inquiry grounded in western theory to conduct a case study of WC's discourse; thus I scrutinize his discourse through the lens of performance mapping and geonarrative, historical-dialectical and narrative, phenomenological, auto ethnography and critical reflexivity, and cybercartography.

I align western academic theory and methodology to bridge cultural divides and help the *other* make sense of and integrate WC's approach in a contemporary context, moving in a circular fashion from his web of knowledge, to action, to reflection to articulation.

#### SLIDE 20      METHODOLOGICAL APPROACHES

I identify four primary methodological approaches and conceptual tools like the Circle of All Nations Frog Principle, Pentimento, Photocingraphy and Syntropy and Negentropic Animation to test my hypothesis and demonstrate the multiple layers embedded in William Commanda's discursive apparatus.

The CAN FROG principle discussed in the thesis is our conceptualization of this type of knowledge acquisition. I present the idea of *pentimento* to both isolate and compress themes over time, and to demonstrate influence. Also, consistent with the academic search for new conceptual words to interrogate patterns, I have uncovered *photozincography*, which is a cartographic tool that allows layers on maps to be split - for rocks, vegetation and water etc and it aligns with my efforts to crystallize the layered performance and ephemeral mapping nature of WC's teachings.

Cybercartography serves as a most effective modern technology to explore WC's multi-layered and multi-faceted ancient Indigenous discourse.

## SLIDE 21     CONSTELLATIONS OF INFORMATION

Understanding William Commanda's multidimensional and multilayered discourse via methodological tools of  
Circle of All Nations Frog Principle (developed before word clouds!)  
Pentimento  
Photocingraphy  
Negentrophic Animation

## SLIDE 23     NATURE THE TEACHER

Indigenous knowledge is grounded in cosmological relationality and *Law of Nature* evolutionary governance structures, with humanity being part of the package.

Earth is organic and intelligent, and oriented to motion across space and time. Indigenous practices evolved to replicate and be consistent with the *Law of Nature*.

The critically important element of water against the backdrop of the Earth's most ancient rock within the Ottawa River Watershed ties themes of time space and syntropy to the *Law of Nature* rootedness of WC earth-emergent thinking.

- Beaver – Water generator and engineer of the emerging American North East
- Water – the life trail and primal teacher of the First Peoples of the American North East, post the retreat of the Wisconsin Ice sheet
- Alonzo Commanda *read* the fire, land, water, wind and stars – cosmic and integrated them; the Seven Fires Prophecy Wampum Belt was carried by his direct ancestor, Great Grandfather Pakinawatik; archaeological finds and land formation in the territory of his father, Louizon Commanda, Lac Desert, reveals presence of meeting place of ancient knowledge keepers
- With quantum physics modern science is arriving at new understandings of Entropy, the second law of thermo dynamics, with past moving to present and, energy dissipates; however with Syntropy, future impacts present to animate organizing principles of life regeneration. This *Law of the Universe* is only observable in water and its transformation from subatomic levels. With the type of capacity to see future consequences (Credo Mutwa's early warning signals), Indigenous seers animated



Negentropy to create other trajectories for life. This is how William Commanda applied praxis to theory.

- Contemporary scientific research such as in Dr. Masuru Emoto's Messages of Water, and other research in Germany, affirm the Indigenous relational and spiritual interface with water; note that spirit is a different concept from religion.

## SLIDE 24 IDEOLOGIES CHART

**LEARNING FROM DOCUMENTARIES** Using the Circle of All Nations Medicine Wheel Model to re-conceptualize ideas and theories William Commanda had constructed in his mind to register his contemporary knowledge and knowledge acquisition practices: Corporations, Fahrenheit 9 11 and An Inconvenient Truth – Learning from Nature with WOLF teacher

Reflection and integration of critical concepts and ideas, re-presented in context of semiotic Wolf trail blazer, path maker and teacher and points to recognition of Human as child of Mother Earth and thus a “Human Animal”, part of her animal kingdom.

## SLIDE 25 SEVEN TEACHING CHARTS

These teaching charts have been used over the past decade in countless formal and informal teaching activities and demonstrate integration of cartography, physical and human geography, emergent challenges and Commanda epistemology.

Here we move from the ancient Indigenous understanding of the *Laws of Nature*, from historical times to environmental degradation (earth, plant life, water, animals) to creating the *Circle of All Nations BRIGDE*, to the *Asinabka Sacred Chaudiere Site Legacy Vision* for re: entrenchment of Indigenous thinking and knowledge.

## SLIDE 26 WHAT CONTENT DO I USE

I examine WC's discourse as reflected in several documentaries, (e.g. the National Film Board *Ojigkwanong, Encounter with an Algonquin Seer, Good Enough for Two* canoe making documentary by Loon Productions), the 2005 *Learning from a Kindergarten Dropout* book of his teachings, and other textual, audio/visual materials in his personal and *Circle of All Nations archives*.

This panel was prepared by the Native Education Association of Ontario their 2014 conference. The Association was inspired by a conversation WC and I had with Marg Boyle, a local teacher, regarding teaching native history in schools a decade ago; we then reinforced the effort with workshops at our annual *Circle of All Nations* gatherings; thereafter she initiated the creation of a formal association and now they hold regular conferences in Ontario – several Circle of All Nations colleagues offer workshops in schools today! Squirrel seed planting has now entered university!

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Cybercartography serves as a most effective modern technology to explore WC's multi-layered and multi-faceted ancient Indigenous discourse.

#### SLIDE 27 ASINABKA SACRED CHAUDIERE SITE

During the course of the five year research study, WC's Legacy Vision for an Indigenous eco-peace centre for his ancestral *Asinabka Sacred Chaudiere Site* has drawn much attention, including within the academy, and I use it to examine and demonstrate the on-going presence and relevance of his discourse.

In fact, on the very day I presented the examinable thesis, I noted the following three items with direct relevance to his legacy – Carleton University students challenging National Capital Commission tourist lights at the contested sacred falls, and a no longer obscured Chaudiere Falls was gaining visibility in the Canadian Geographic magazine and national consciousness. (I also noted the “Canoe as Epistemological Tool” project of Carleton University's Art Gallery and Library)

Many students, including international ones, are now researching this issue as a neo colonial, neoliberal corporate land and spirit appropriation, not unlike Standing Rock, though it is only a peripheral part of this thesis.

#### SLIDE 28 CONTRIBUTION TO KNOWLEDGE

I offer discussion of conceptual approaches that have enable countless Indigenous and non-Indigenous peoples understand Indigenous thinking as espoused by a unique Indigenous leader over the past century.

Relevance of journey and movement to knowledge generation; relevance of oral story telling to knowledge generation, and integration of individual and sacred and political reflection, verification and affirmation is explored.

The digital age and cybercartography present boundless opportunities to understand William Commanda's discourse better – already, here, cybercartography, digital atlas and social media like Facebook serve as discourse analysis tools; and at the same time they animate the discourse globally.

Over the past 6 years I have regularly noted hundreds to thousands of hits on particular William Commanda Facebook posts. These point to opportunities for further contemporary research into ancient wisdom, particularly with the new cyber-books that track this history.

Over the past thirty years, I have noted and talked about the resurfacing of the wisdom of the older sibling – the Indigenous Elder Sibling. While a minority in number, the wisdom of the Indigenous, amplified by social media and Cybercartography, will influence global thinking and knowledge generation. William Commanda and I used to say the title of our next book would be “Believe it or Else!”

## **SLIDE 29 ISSUES FOR FUTURE RESEARCH**

Many more exciting topics present for further research on William Commanda’s discourse, primarily  
The brain is hardwired to movement  
Oral storytelling is *Thought in Motion*  
Sacred reflexivity consistent with *Laws of Nature*  
Cyber Moccasin Mapping!

These will contribute to better understanding of the ‘science’ and critical integration of information in William Commanda’s Indigenous thinking.

A further exploration of William Commanda’s conceptual toolbox, his integrative environmental scanning of complex patterns to see pictures, and the discursive elements of his animative epistemology is of prime interest to me.

Such research will address questions of the relevance of these Indigenous trajectories to knowledge in multiple zones beyond environment.

## **SLIDE 30 CLOSING IMAGE**

A Circle of All Nations, A Culture of Peace – Legacy Vision and Work of Sacred Wampum Belts Carrier, Algonquin Elder, Indigenous Chief, Dr. William Commanda, Officer of the Order of Canada

A special spiral in the William Commanda life cycle concluded with his November 11, 2017 birthday. With gratitude to those who keep him *Encore Vivant* and continue to animate his work.  
11-11-1913 – 3-8-2011.                      Ginawaydaganuc

## **DENSIFICATION**

**OUISEAU ROCK IMAGE: Slide 23 – Nature the Teacher**

Contextualize this around **Four Logics of Inquiry: Earth Story, Historical, Reflective moments; Cyber retelling, Trickster; Syntropic recharge**

**OTTAWA RIVER GEONARRATIVE at Ouseau Rock Landscape: Pentimento**

1. Ouseau Rock Ancient Rock on directional turn of Ottawa River
2. Ancient land formation, Proximity to Mattawa and route to Lake Superior (Vastokas)
3. Marked by ancient pictographs as special
4. Historical Times Stronghold of historical leader Tessaout

5. Manipulations of Sagard with Hurons; and toll/commodification/creation of strife;
6. Keeps Champlain away from there in 1613 – gateway to interior and Great Lakes
7. (Champlain first sees Chaudiere, Superstitions, Caught in Rapids; Fabrications of Vigneault; Champlain loses Astrolabe; lost in Muskrat Lake) 1649 – Name changes (Carolyn's note)\*
8. Heavy Water; proximity to Calumet (pipe rock; proximity to Ochre mine, Archaeological site on Morrison Island, Pakinawatik wanted this as zone for Algonquins)
9. Modern History: 1924 – Sen Len Hopkins – Atomic Energy; Chalk River Nuclear Plant, Coloung and interior trail to KZA, Petawawa Armed Forces Base.
10. WC's time: Ottawa Heritage River; challenge of Chalk River – plant shut down;
11. Ottawa Heritage River Designation: Ottawa River escalation in contamination, SLH and lung/health issues/hospitalization in Ottawa – many telephone conversations; WC prayed for disabled grandson – impacted by water of Chalk River, Petawawa etc. Realized implications of history, linkage with Rock, Water, memories of Ancients and desecration and karmic implications; Family worked hard to track us down for WC to be Hon Pall Bearer.
12. Note some of this story in our Ottawa River Heritage Designation Note
13. Designation a manipulation with respect to the Asinabka challenge at Sacred Chaudiere Site.
14. Reflective moment - A peripheral issue – creation of pathway to Ouiseau; division in Algonquins; (Real Paul – Place of Ancients – leave it alone); create historical site; increase in graffiti and systemic and over racism, photo evidence.
15. Much more spanning space and time is alive at this land mark site

## KEY FINDINGS

1. WC's voice on environmental and other issues remains alive and emergent – OHR, Eel, Uranium
2. His Circle of All Nations functions as the Bridge between Indigenous and non-Indigenous divides
3. His animation of Wampum law prophecy aligns with syntropy and the seeds he planted remain generative in multiple proactive initiatives and decolonizing challenges
4. Circle of All Nations epistemological tools have taken Indigenous/WC approach to knowledge and knowledge generation and made them accessible
5. Methodological tools of Medicine Wheel, FROG Principle, Pentimento, Photozincography, Word Clouds and pre-Skype Indigenous communication (Hopi and WC) and Canoe epistemology demonstrate effectiveness to address complexities via Indigenous grounding lens
6. Cybercartographic storytelling provides evidence of the contemporary relevance of his voice to direct reconnection with Cosmic Earth

Discuss: WC as Young Prophet with the Light in his Eyes – comparable to the Old Swiss **Watchmakers** who were embedded in notions of time clocks and could not see relevance of the Young Swiss who pointed to digital – and this idea was then take up by the Japanese – and now the world operates on the digital platform.

WC took his ideas into the emergent stream of the current in his negantropic CAN project – eg, note his Canoe epistemology emerging in universities; he conceptualized a way forward to show the critical global importance of Indigenous views of relational interface with Mother Earth.

Climate change and extreme weather reflect Mother Earth's current negantropic work

Archaeological Work – Retrieving from old to generate new thinking

Romola's interpretation of William's view of Law of Nature is primarily this,

"We humans need to fast forward into the understanding that we are integrated within the Laws of Nature and therefore "related" not just to each other as humans (where we have to bridge racial and cultural divides) but also to all aspects of the Cosmos, as children of a living and intelligent Mother Earth. This is integrated in the messages of the Sacred Wampum Law as interpreted by William Commanda, about relationality and inter-connection, choice, generosity, balance and emergence and it demands deep respect, responsibility, integrity and compassion in all of us. Thus Elder Commanda strove to teach us that we must come together with One Heart, One Mind, One Love and One Determination, to create a Circle of All Nations, a Culture of Peace, consistent with the Laws of Nature, and he prayed for the global animation of this energy at the Asinabka Sacred Chaudiere Site."

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