

# POLISHING THE CHAIN SEMINAR SERIES, PART 2: TAKING CARE OF THE DISH: TREATIES, INDIGENOUS LAW, AND ENVIRONMENTAL JUSTICE

[Edited Transcript]

## SEMINAR VIDEO:

<https://www.youtube.com/watch?v=MPi4Kf2s-fAo&t=2719s>

## FOREWORD:

Indigenous/Crown treaties are not moments where colonial law was imposed. They represent a meeting between Indigenous and colonial legal orders. To understand our treaty relations, we must understand the Indigenous laws, knowledge systems and visions of justice they are grounded in. In this talk speakers will reflect on their work in Indigenous Environmental Justice in relation to Indigenous law and treaties, to explore the ways these agreements guide Indigenous Land stewardship, and ways they are being lived in Toronto and Southern Ontario today.

## SPEAKERS:

Dr. Deborah McGregor Associate Professor and  
Canada Research Chair in  
Indigenous Environmental Justice,  
Osgoode Hall Law School and the  
Faculty of Environmental &  
Urban Change, York University

Carolynne Crawley Founder of Msit No'kmaq.

Dr. Adrienne Lickers Xavier Assistant Professor,  
Indigenous Studies,  
McMaster University

## HOST:

Dr. Martha Stiegman Assistant Professor, Faculty of  
Environmental & Urban Change,  
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## MARTHA STIEGMAN:

My name is Martha Stiegman. I'm an Assistant Professor here at York in the Faculty of Environmental and Urban Change. And it's my pleasure to welcome you to Polishing the Chain, which is this year's edition of our faculties annual Seminar Series. Today's talk is called "Taking Care of the Dish", and it's one of six events that are being held over the course of this academic year. They're going to be exploring what it means to be a treaty person here in Toronto. The area known as Tkaronto has been caretaken by the Anishinabek Nation, Haudenosaunee Confederacy, and the Huron Wendat and it's now home to many First Nations, Inuit and Métis communities. I'd like to acknowledge the current treaty holders the Mississaugas of the Credit First Nation and I also want to acknowledge that this territory is subject of the Dish with One Spoon Wampum Belt Covenant, which is an agreement to peaceably share and care for the Great Lakes region - we're going to be hearing a little bit more about that agreement today. There's a web of interconnected and sometimes conflicting historical treaties that have been negotiated on these lands, agreements that hold continued relevance and possibility for the present. And so, our seminar series, Polishing the Chain, aims to consider the spirit and intent of these Toronto treaties the ways Indigenous people have and continue to uphold them. The extent to which they are, and are not, reflected in contemporary Indigenous state relations, and to ask how we can take up our treaty responsibilities as both Indigenous and non-Indigenous Torontonians. It's a huge honor today to be joined by our three very esteemed speakers. We're gonna be hearing from Dr. Deborah McGregor, who is the Canada Research Chair in Indigenous Environmental Justice, as well as the Director of York's new center for Indigenous knowledge and languages. Dr. Adrienne Xavier Lickers is the director of Indigenous Studies at McMaster University, as well as the co-founder of Our Sustenance, which is a Haudenosaunee food sovereignty project on the Six Nations of the Grand River Territory. And Carolynne Crawley, who's a member of the Toronto Indigenous Land Stewardship Circle, and the Indigenous network and knowledge sharing senior specialist at Community Food centres Canada. So, Deb, Adrienne and Carolyn are going to share some reflections on their work in relation to treaties between Indigenous nations and relations with all beings to give us a sense of the way that these agreements and Indigenous laws more generally are guiding Indigenous land stewardship in Toronto and in

southern Ontario today. This is important for settlers and non-Indigenous people to understand, because Indigenous Crown Treaties are not moments where colonial law was imposed - although Britain and Canada acted as if this were the case. Treaties between Indigenous nations and the Crown represent a meeting between Indigenous and colonial legal orders. So, to understand the commitments and the obligations that they embody, we must first understand the Indigenous laws, knowledge systems and visions of justice that they are grounded in, and that's what Deb, Adrienne and Carolyn are going to help us to consider today. So, before I pass them the mic, I just want to take a minute to thank the many people and organizations that have helped to make polishing the chain series possible.

I'd like to acknowledge Jumbies Theatre and Arts Talking Treaties Project, the York Center for Indigenous Knowledge and Languages, Deb McGregor's Indigenous Environmental Justice Project - who, along with the Faculty of Environmental and Urban Change are co presenting the series as a whole. I'd also like to thank the Toronto Biennial of Art, the Osgoode Hall Law School, York's Vice President of Research and Innovation, York's Indigenous Teaching and Learning fund, YUFA's Community projects, and Lisa Myers Research Chair in Indigenous Art and Curatorial Practice for their support. I also want to acknowledge Ange Loft and Victoria Freemand who I collaborate with as part of the Talking Treaties Project. Because this series very much comes out of the work that we've done together researching and writing "A Treaty Guide for Torontonians" which is going to be launched at the Toronto Biennial of Art this spring. Chi miigwech to my colleagues Deborah McGregor and Lisa Myers, who have helped with the conceptualization and fundraising for the series, and to my amazing research assistant Tara Chandran who makes everything happen behind the scenes. Just a quick note of housekeeping for those of you who would like closed captioning, I just want to remind you that there's a button at the bottom of your screen with a CC in the box called Live transcript. And you can click on that in order to see the transcript live. And so, with that, it's my pleasure to introduce our first speaker.

Professor Deborah McGregor is an Associate Professor at Osgoode Hall Law Faculty and cross appointed for the Faculty of Environmental and Urban Change. She is currently the primary investigator on two SSHRC projects and co-applicant on an additional two projects. Professor McGregor's research has focused on Indigenous knowledge systems and their various applications in diverse contexts, including water and environmental governance, environ-

mental justice, forest policy management and sustainable development. Her research has been published in a variety of national and international journals, and she has delivered numerous public and academic presentations relating to Indigenous knowledge systems, governance and sustainability. Please join me in welcoming Deborah.

**DEBORAH MCGREGOR:**

Oh [laughs], I see some claps. Yeah! I'm quite happy to be here and to be chatting with you this morning, and this topic has been occupying my mind in very different ways, and in very different contexts - so hopefully I make sense to you, and people can kind of see where I'm trying to go with this. I'm not gonna say, have all the answers to anything because, you know, recent work that I've been reading on this, sort of made me think about this topic a little bit differently. But what I wanted to talk a little bit about understanding oneself in relation to treaty. So, when I think about my contact [with treaties], I'm part of multiple treaties at multiple scales. So, there's never really one -- like there's, you know, the Dish with One Spoon Treaty, but there's the Treaty of Niagara, Manitoulin Treaties, the Robinson Huron Treaty. So, for me, it's not just one treaty; there's multiple treaties at multiple levels with different kinds of obligations that are associated with them.

And for today, I did want to focus a little bit on the Dish with One Spoon Treaty because it's been I guess, it's been it's become a "thing" to talk about. And recently, just reading, reading some work that that really wants us to question how we how we speak about the treaty and when it becomes part of a conversation - which I think is very relevant, particularly in the GTA-ish kind of area. So, I wanted to start by saying that when I first heard about this, this treaty, it was probably decades ago. Like I'm that old, [laughs] and often in these tripartite meetings - with Federal, Provincial, First Nations. And, you know, Federal and Provincial Governments, everyone here now is always trying to assert their jurisdiction and authority on Indigenous peoples - particularly First Nations and their treaties and whatever else - and there are some First Nations in areas who don't have access to resources for lack of a better word. And so, a lot of them actually negotiate their own agreements - but I'm not going to say that much about it because that's between nations to kind of talk about - in order to be able to - like, right now it's moose hunting season, so there's agreements that are implemented between different nations to enable access to other people's territories in order to get food. I would just remember, you know, the Federal and Provincial Governments talking about this because they really want to control this right? Like

especially, especially meats, very wild meats, are tightly controlled provincially. And people would whisper over to the table “Yeah, but we have the Dish with One Spoon Treaty”, you know, and they would never say that out loud in front of the government people, they would only say it to each other. I didn’t know what it was because I hadn’t heard about [the treaty] because I didn’t learn it in school and it wasn’t really one of the ones that people talked a lot about in, you know, in the treaty/First Nation political circles that I was in. I was a minion; it wasn’t like I was not a political leader. And so, I’d be in these meetings, and that’s how people would talk about it - they didn’t want the state to know because they don’t want them to try to assert their governance and authority on anything, like, Indigenous Nation to Nation, or political kind of relationships, or whatever kind of arrangements that they had. So that’s sort of how I thought about [Dish with One Spoon Treaty]. So, I was really surprised when it started to become part of the public domain. I went, “Oh, how did that happen?” Because it \*inaudible\* to be something we didn’t want. You know? All these people to know so they can start, you know, impeding on our jurisdiction and authority. Right? So, I was a bit alarmed at first.

Another example is the scale of a treaty like this, the geography of it, I guess, for lack of a better word, but down to the personal level. So, I was working with a woman named Joyce King and she was at that time the Executive Director of the Haudenosaunee Environmental Task Force and we were working on Great Lakes issues. And, and she talked about the Dish with One Spoon Treaty as applying to her as a specific individual. So, I remember we were lining up it was at some event at a university, maybe Michigan State, and, and she would always stand back and wait till everybody ate first. And she just said, “Well, I’m just honoring the Dish with One Spoon Treaty to make sure that there’s enough for everyone and then I’m going to eat.” So, she embodied it in the way that she behaved in the everyday, for everyday life and her everyday practices. It wasn’t just some abstract conceptual thing. It was very much part of part of who she was and how she conducted herself. So, I think so that’s sort of my understanding of the of the Dish with One Spoon Treaty. I was always in an Indigenous context. And something that we would speak to, speak to each other about, making sure there’s enough for people and, and sharing and what some of our obligations might be under it.

So, I’m gonna come back to this because of a recent paper that I read [laughs]. It’s really interesting coming out of Walpole Island and Dean Jacobs is one of the authors. And

I’m sitting in the dark just because of you wouldn’t know by my glowing face, and the lights coming out of my glasses, but just the way I’m set up where, where I am right now. So I’m just going to share with you some of the highlights from that paper, because they’re, where they’re speaking from in this paper is that discomfort, that place of being careful about this kind of thing and not and not taking the treaty seriously in the way that that it does, because they particularly target land acknowledgments actually say- people just say stuff and they actually have no understanding of what that treaty actually means, or even who the Nations are, that it’s actually the Three Fires Confederacy. So, it’s actually *Confederacies*. So, it’s, it’s really, it’s an interesting reading. It’s gonna make you think and maybe there’s a little bit of discomfort, but that’s sometimes the only way we kind of advanced our thinking and hopefully practice and these kinds of things. So, I wanted to start with that. Because that’s, still those experiences are still really foundational, in my mind, because they’re real people. It’s not abstract. It’s not conceptual. It’s not like something like way over there that that we look at. So, I’m just going to do a bit of share screen because I figure I should also talk about Indigenous knowledge systems and environmental justice as well. And then I’ll, I’ll come back to this because it was so interesting but, unfortunately, it gets a little text heavy, but I’ll try to manage my comments accordingly.

Okay, where is my presentation-- so I’m hoping people can see it. Martha, can you just give me a thumbs up? Okay, good. Oh, and I have to do, and once I do slideshow, I can’t see the time anymore. So, I can’t self-manage as well as I could [laughs]. So, “Taking Care of the Dish” so this is the title, so this is just, so I actually talk about this a bit in my class and because I, again, telling you that the same kind of story that I said, and what I say is my feeling on the matter depending on the day, can be you know, it’s kind of like *our* business as Indigenous people. And, or sometimes I would say you know, I actually think the 1764 treaty or 1701, because I guess colonizing settler governments might be more relevant for *you* understanding what your roles and responsibilities is, because this one’s actually between us and then that usually, it gets a lot of people really upset. But that was always kind of my understanding. I mean, I think differently depending on the context and whether we’re talking about the principles of the of the agreement, or whether we’re talking about you know who it’s applying to, and what the implications might be. So often, like it’s contextual for me, a lot of the times but last week, you would have heard Alan Corbiere and Rick Hill already talked about that. So, I’m not going to go into a lot of details and you can read this [paper] anyway. So, to me, the principles

of it are really, really significant, particularly for understanding our place in the world and to ensure that we're able to be, in my view, sustainable nations.

*Photo 1 – The 1701 Great Peace of Montreal (screen capture from Polishing the Chain Seminar Series “Taking Care of the Dish”)*

So, the other the other way to understand the Dish with One Spoon Treaty is it's always it's in relation to other treaties. So, it's not a standalone, abstract/conceptual thing out there. And it's associated with the 1701 [Peace of Montreal] Treaty, which this is an image of [see: photo 1]. I actually really like this image because kind of like how Alan [Corbiere] talked about having two different sorts of, or the 1764 Treaty of Niagara, different traditions coming together because all of a sudden you have numbers showing up in wampum - when you didn't have that before. Here you have the French and then you have the dodems. And the interesting story around this is, I knew nothing about this treaty. And I was teaching introduction to Indigenous Studies, and I see that Rob Innes is on here who [is] an actual historian! And so, when my son came home from school maybe whenever, before they ever changed Ontario's curriculum, was probably grade six. And he goes, “I have to do a project on Indigenous/French relations”. And I went, “Yeah, well, a lot of our relations were usually negotiated through treaties”. And he says, “Okay, could you tell me what a French/Indigenous treaty was?” I didn't know cause we're in Ontario and you don't really talk about the 1701 treaties, but it's a big deal in Quebec - they even have a National Film Board re-enactment on the whole thing and, and then the Robarts library at U of T was huge. I could only find *one* book on this treaty, the 1701 the Great Peace of Montreal. And anyway, so I had to learn all about this treaty in order to help him with his project. No one else at the school ever heard about this treaty either. So, I really liked it because it includes different traditions. So, it was different ways that these relationships occurred over time and what they look like. So, then I completely changed the way, I know, what I'm going to talk about.

But to me, I mean, this is always, I suppose, going to be debatable- if we're in a situation where we're going to debate this, is what comes first? Does knowledge inform treaties and laws and political traditions or is it the other way around? I look at it more like, kind of interactions, but because I do Indigenous knowledge systems, that's sort of my starting place. So, what kind of *knowledge* is going to support these treaties? Right, what kind of, you know, think about how governments are negotiating treaties all the time. They have their whole bureaucracies, have ministers

as a whole - they have the whole set of people who support negotiations of treaties that they're having. So, what kind of knowledge supported the kinds of treaties that Indigenous peoples have? And so, to me, stories are also *ecological knowledge* and I probably don't have time to get into the how that's actually a lot of-- I have a muskrat because my favorite critters, because one of my favorite stories is the Anishinaabe recreation story. There is actually a lot of biology and ecology in that story if you know how to read it. So, to me to really understand Indigenous law or natural law, you have to have a lot of ecological knowledge again, not just way over there some conceptual, abstract kind of thing. You actually have to, kind of, know something. So, a lot of our stories contain a lot of this ecological knowledge that informs these bigger, broader processes because you need to have knowledge and support in order to be entering it into these negotiations, and of course, that was true of Indigenous peoples. My assumption and starting point for - which I didn't say earlier and I should have - is that Indigenous peoples were here for thousands of years we had everything any society or nation would have: our own legal systems, knowledge systems, political systems, and everything else, including our own, our own knowledge systems. So, when you start from that premise then makes sense-- of course, of course, people would be supportive, of course there would be knowledge to support these [treaties]. And then I become interested in okay, what are they then, what does that look like?

So, this is kind of boring, Indigenous conceptions of environmental justice. That's my area. So, when I was, when I started the Canada Research Chair, I actually didn't know that much about the field. I figured I should have to learn it. I was a little bit disappointed because to me, it didn't really represent Indigenous or Anishinabek points of view. So, I had sort of reconceptualized it, and realized that we Anishinabek already had conceptions of environmental justice. It wasn't like a new a new thing at all. And it's not just about inequitable and unjust relations among people, but also with all our relations. And at that time, I was drawing a lot on some of *The Words That Come Before All Else* of the Haudenosaunee, I was working in Six Nations and with a lot of Haudenosaunee people, so I'm influenced by their thinking - as is probably what happened with my ancestors 1000 years ago, 500 years ago. *And injustice is not just an assault on the environment, but on other beings as well.* I just note the First National People of Colour Environmental Leadership Forum on Environmental Justice did start to recognize that it was more than just *people* and that *all beings* have rights and responsibilities. That's how, when I read stories, like when I read them, that's how I under-

stand them; it's not just humans have to try to be humble and all this kind of process - and it can be very destructive as the latest IPCC report revealed, but we also can be very creative and generative and healing and all those kinds of things as well. So, but all beings have rights and responsibilities for the continuance of life. So that's very, very, a snapshot of how I understand Indigenous environmental justice. So, it's literally coming from an Indigenous core of the laws, of the knowledge, of the protocols, of the values, of the language in particular, and, you know, the diplomatic and political philosophies that would support it - as opposed to, you know, other fields out there [saying] let's just jam Indigenous stuff into it and hope it fits somehow, which is what a lot of disciplines tend to do, I find.

What are some of the limitations and possibilities? I always say this, is that current dominant environmental governance frameworks and laws have failed to provide environmental justice. You see this all the time, like things are getting worse. There are all these disaster reports that come out and things are getting worse. So even when I say that, because, you know, those laws haven't magically disappeared to be replaced by others. I still think the work to try to reform a lot of these other laws is still really important. So, when I say that I'm not dismissing that work and just saying, you know, they're failing Indigenous peoples, and the environment, and they still basically support a colonial agenda. Yeah, there's a lot a lot of assumptions within a lot of environmental justice theory and right now. I'm thinking through a lot of work on nature-based solutions and same with that, there's a lot of assumptions in there that I find problematic, but that's another talk - actually, tomorrow at Western... But Indigenous law; so even Indigenous law or Anishinaabek law requires that people must cooperate with all beings of Creation. So, we actually have laws that would tell us that we need to-- or that guide us to what those proper relationships should look like. And treaties is just one expression of Indigenous laws. There are all kinds of ways that it's expressed in Indigenous society. So, those are some of the limitations and possibilities. So, the possibilities are like amazing, really, we could solve a lot of or least meet the challenges that we're facing, by thinking about our relationships a bit differently. I talked about Anishinaabe logic. There'll be Haudenosaunee or other people's logic, but this is how what I've learned over the years about how Anishinaabek people, and I just call it a logic because I don't know what else to call it right now, is how we think about how we're going to sustain, like how we're going to be sustainable for lack of a better word, even though that word no doubt cannot/makes no sense for people who think in [Indigenous] language - and try

to translate that. Like, are we honoring our relationships? Like, those are really kind of questions that you ask yourself, like those are some of the guidance that would come from this. Are our relationships doing justice to all our relations? And recognizing that some of these relationships don't have anything to do with people. Sometimes there's, like some of the stories, that it's a relationship that can be directly between the water and the moon, and they have a relationship that we're, that we shouldn't be interfering with because it's not our business. And so, we have to recognize that there's all kinds of relationships that really don't have anything to do with people a lot of the times. So, we have to recognize that there's responsibilities and obligations that that are there -which means you have to understand those kinds of relationships in order to even recognize what's going on.

How do we ensure that our relatives are living well? And then, how do we know? And our purpose, to sustain life for all relations. So even when I think about a lot of solutions for a lot of crisis and Indigenous communities, like water, it is very much focused on drinking water and rightly so, as it should. But in in my work over the years, over two decades, I guess what chiefs of Ontario is, is Elders and others would always say, "yeah, but then we get our medicines there and we get our fish there. So, we like, we really care about the water itself. Whatever aquatic life in there". So, their conception of what this is, is much broader and [they] talk about it as being in *relation* to water, not as a water user. So, there's a lot of, there's a lot of approaches to solutions that are based on a very different logic instead of assumptions and then come from Indigenous or particularly Anishinaabek ways of thinking. So, I continue to learn this and know that I'll learn more over the work that I do. So, this doesn't really quite represent it. But I do want to say that most of the really cool stuff I learn, I learned from communities! [laughs] And then I just try to figure out how to mobilize it to others. So, so I know that's a really quick snapshot, but there is time for Q&A later.

So, Naagan ge bezhig emkwaan (A Dish with One Spoon). So, emkwaan is spoon... you're learning Anishinaabek 101 [laughs]. Naagan is a dish. So, this is the one that I was talking about that I think might be a little bit more, a little bit more interesting for folks to think about, about this agreement, and how [Indigenous peoples] are a bit worried about how it's being taken up in different ways - land recognition statements or land acknowledgments. And how that could be, how it could misrepresent, like, what actually that treaty meant, and then how it could actually become problematic for First Nations who are who are trying to

secure land rights or territorial rights. So, it's an interesting read, but I'm just going to give you - so this is an excerpt from their abstract - and that, it was really tempting to just say that you should really read this. So, they talked about the meaning, the meaning of the dish, which is similar to how a lot of people understand the Dish with One Spoon treaty between the Three Fires Confederacy and the Haudenosaunee. Because it was also Confederacies in the Anishinaabek as well. And, that it had been broken by foreign officials many times because they didn't follow the dictates of sharing the lands and resources: come in and take over! So, there was a, there was a lot of disapproval of that and then Walpole Island, you know, people could, they would, they would be informed about their indiscretions and asked to leave. So the Dish with One Spoon Treaty would help resolve disagreements. So, it was used-- like people, it's hard to track over time. So, historians, people like Alan Corbiere and others are trying to track like, when does it get mentioned? Or is this what they're talking about in this speech? Because you really have to rely on a lot of the metaphors that are associated with the language like, you really, it's not just what you see at face value, like any metaphor has different layers to it that require a lot of cultural knowledge.

So, so part of their point is that the incorporation of Dish with One Spoon Treaty blurred the territoriality of the message by suggesting that First Nations agreed to share the land, and this way the environment took underlying precedence, and everyone including colonial settlers had a stake in the territory. The statement conveys a false impression that the district one spoon opened up First Nation territories to all Nations. *So that didn't happen.* You still had to have *agreements* in order to be to be in the territory and they give an example of how Walpole Island in working with Windsor develop their land acknowledgement, and they don't mention Dish with One Spoon Treaty. So that, because the First Nation is going to decide when and how it's appropriate to share in their territories, it's not up to the settler state to decide that. So, they talk about how in their community that they've always applied and honored this particular treaty. So, it's like I said, it's always been there. People talk about this. It's not like people just only started talking about this because someone wrote about it, and it's in the public domain. So, the Three Fires continue to demonstrate, to live up to its duty and obligations by honoring the Dish with One Spoon Treaty.

So, there's a really long passage, I'm not going to, because I think Alan talked about it last week, and it's partly, you know, Haudenosaunee Chiefs and Anishinaabek Chiefs

talking about this treaty, but the underlying message of the speech was that people *understood*. They understood the treaty and they understood-- people knew what their boundaries were, and they understood what their relationship was, but it was between those nations. That's who it was meant for. And so, I'm probably not doing remote justice to that particular article, but to me what it raises is a number of questions around Dish with One Spoon like, thinking about it more than just some sort of abstract conceptual thing that people mentioned, but have no idea what it means or even are going to, be started to say Three Fires Confederacy -- do you even know who they are? Or when you say Haudenosaunee, do you even know like that's Six Nations? Like do you know, like, like, that's a lot of nations that are part of this particular agreement! Or to look at it as a set of principles that can guide people's relationships. Because I remember I would say this and I'd have students get really upset, they're just like, "I love the Dish with One Spoon Treaty and its principles!" I'm like, sure [laughs], but you can't *appropriate them*. So, it becomes-- there's this line between like appreciating and then trying to find, to learn about people, but should be on their terms, as opposed to *appropriating* for your own purpose, for your, whatever that purpose could be. So, there is a big difference there, I think, in how to approach these kinds of relationships and these and these kinds of treaties, especially when like the Dish with One Spoon Treaty, which was between Indigenous Nations. So, I'm not gonna say it's not really anybody's business, and just because, because I think there are really-- like those principles embedded within that treaty are *really important* and they do speak to people's obligations - not only to the people but to future generations, and ancestors, and to the land itself.

To me, it's just logical to recognize that societies would enter into agreements and then have knowledge and practices that would enable that agreement to continue, because they were continuous, right? People would come back and there could be challenges-- like right now there should probably be conversations because there's climate change. So, it's affecting things, right? People's fishing and wildlife and plants moving and medicines and everything else. So, it's conversations with, need to happen about what we're going to do about that. So, they would support in my mind, also sustainable relations. Because if you don't have that, then you're gonna have conflict again. So, you have to bring your minds together to make sure - because the whole point of the treaty is to not have conflict and to share - so you're going to figure out how to make sure that we're able to do that. So, that's sort of how I look at it, like it is. I don't know if I would call it environmental in the sense that how

[Indigenous peoples] would define environmental like, because that, again, is a concept that I've never been able to get my parents who are fluent speakers to be able to translate nicely for me, for these kinds of purposes. But think about it logically, if they're complete societies, that makes perfect sense, right? If that's what you're-- and it was there for thousands of years, despite or sorry, hundreds of years or centuries actually. You know, despite all these disruptions and colonial imposition like people were still able to, to make this treaty work despite all of that, right? So, there's a lot to learn. But a lot of it has to be learned from, from the people are who are part of this treaty. So, I'll stop there because I think there's a lot to say. Thank you. Hopefully that kind of made sense to people still, but thank you!

**MARTHA:**

Miigwech, Deb! Thank you so much for that really rich and complex reading of the Dish with One Spoon. You've given us a lot to consider and to reconsider in terms of the ways that we think about that agreement that so often-- I'm a little uncomfortable in terms of the way that it's held up in some land acknowledgments as this kind of ecological kumbaya, panacea inviting everyone to the Dish. And it's really useful to consider the specificity of the nations that are a party to it and to remind us about that line between appreciating and appropriating, so thank you for that.

Our next speaker is Carolynne Crawley. Carolynne is the founder of Msit No'kmaq - which translates to all my relations in Mi'kmaq - which is dedicated to social and environmental justice in supporting Indigenous-led community work connected to Indigenous foodways. Carolyn is passionate about reconnecting people with the land, waters, and all beings, as there is no separation between us. From Indigenous perspectives across the Earth, they are all our relations to be treated with as much love, respect and reciprocity as we do with our human loved ones. Carolynne leads workshops that support the development and strengthening of healthy and reciprocal relationships based upon Indigenous Knowledges that decolonize existing interactions with the land. She shares Indigenous lifeways, such as bird language and harvesting foods and medicines from the land. She's a member of the Indigenous Land Stewardship Circle, a storyteller, a holistic nutritionist, a KAIROS blanket exercise facilitator, a forest therapy guide and works for a nationwide food security organization as the Indigenous network and knowledge sharing senior specialist. We are so lucky to be able to hear from Carolynne Crawley today.

**CAROLYNNE CRAWLEY:**

Thank you, Martha for that introduction and wela'lin, Deb for your sharing as well. So good afternoon, everyone. I hope this day finds you and all of your loved ones well. I'm really appreciating the rains today. Just listening to Deb speak about the water. And that water is life for all beings. So just really, really holding that gratitude for them for all of creation at this moment. I also want to say well wela'liog for the invitation to share with all of you at this afternoon and I'll do my best to convey my thoughts while being guided with my heart. And so, know that I don't speak for all Indigenous peoples and that across Turtle Island, that would be impossible. So, I'm just really here to share with you my understanding and responsibility of my own relationship with the Earth and with those sacred agreements that are known in English as treaties, in my everyday life, whether it's through my work or through my play, which has been and continues to guide me directly by all of creation and by the Elders of my life who have shared teachings with me.

So, we're talking today about the treaties. First, I just want to mention that, you know, as Deb mentioned, treaty agreements existed long before the arrival of the Europeans and these treaties were sacred agreements, they didn't have any expiry date. I can recall and I don't want to mess up the quote, but it's something like these agreements last as long as the grass grows, as the water and river flows, or the water flows and the sunrises, and so that just kind of says that there's no expiry, and so I'm going to just really focus about the treaty agreements that were made with all the beings. So those agreements were based upon building and maintaining healthy relationships that are in balance and are reciprocal, as relationships are the foundation of everything, whether it be at our home, whether it be with it at our work, or at our play. And so, based upon when we think about these treaties, these relationships and these agreements we made with all of these beings, it's important to know that, you know, that all life is sacred. And this has been shared with me by many Elders in my life and, and even within my family - that all life has a purpose, and that we have a responsibility to live in balance in harmony with all of creation. And so, Deb had mentioned that there are these laws, right? And there's names for these laws that have helped govern us as people here in Turtle Island that also include the natural cycles and rhythms of the earth that guide us here and have guided our ancestors of these lands since time immemorial. And through those laws, we all have a collective and individual responsibility, which is both spiritual and cultural, that helped guide us to be in that good relationship with creation. And when I speak of creation, I'm talking about like the waters, the stone be-

ings, the plants, the animals and so forth. And so, it's really about recognizing and acknowledging that spirit lives with in all of creation. And so, from Indigenous perspectives, or worldviews all across the earth, from Indigenous peoples, there's no-- there's a commonality of seeing that there's no separation between us and the earth, that we're all interwoven in an intricate web of life, and that the earth is our family to be treated with as much respect, love and reciprocity as we do our human relations. And that knowing that you will often hear people speak of seven generations, always thinking of the seven generations, and that's because our ancestors knew that our human impact can last seven generations into the future. And so, it's important to think of those yet to be born. And so also bringing in not only just those people to think about, but also thinking about those seven generations ahead of thinking about the animals and the plants and the waters and so forth. So, it's really important, especially today when we're talking about the impacts of colonialism, capitalism and industrialization, whatever needs to be when we give it, you know, that is focused on greed and power. It's important for non-Indigenous people of Turtle Island to have an understanding and to stop seeing the earth as a commodity, some thing to extract from. You know, it's important instead to feel what the earth is providing all of us and to kind of deconstruct those colonial ways of interacting with the earth. And the language that is used that colonial language that separates us constantly from that relationship that kind of creates an othering; that the earth is separate from us. And you know, even like when we think about like that word environment, or word nature, is kind of like an othering; something else that's not part of us.

So, we can see today that, you know, people are around the world when we're looking at the impacts of colonialism and capitalism, that people are often guided by their minds. And there's a sickness there when we're always guided by this, and that importance to be guided by our hearts, and to bring those hearts and minds together. An Elder in my life always says that, "to think with your heart and feel with your mind". So, ponder on that. Kind of feel, what that might mean to you. And so, Elders in my life have shared with me that people have here on Turtle Island have made treaties with the plants and in the animals and so forth, and there are stories in all of our teachings about how this came to be. And so, also Elders have shared with me Anishinaabe – in particular Ojibwe Elders - that clan systems also have supported that relationship with the beings as there was a responsibility because there's animals that are connected with their clan systems that represent that. I'm not going to go into that because it's not my place

to be sharing those teachings. But to understand that, you know, you might have heard like someone is Bear Clan or, or Marten Clan, whoever animal that may be, and there was a collective responsibility of all those people under that particular clan to be aware of what was happening in the territory with those particular beings. So, for example, if someone was Bear Clan, that the people that were in the Bear Clan were responsible to know then the number of cubs that were being born in a season, to be aware of the amount of food for those particular beings as well, and those agreements that were made with them. And it kind of reminds me of like, earlier, during the summer when there were forest fires burning, I was communicating with someone out west through my work. And she was telling me that the Elders in her community were talking about not harvesting blueberries this season because they were concerned about the bears. Because of the fires, they were concerned that the bears would have less to eat, and so they were collectively taking on that responsibility of not harvesting berries of blueberries in their area, in their territory. So, it's important to understand that Indigenous peoples across Turtle Island you know, have always had a deep and sophisticated and comprehensive understanding of these relationships that have guided them since time immemorial.

You may have heard that maybe in the news and articles that Indigenous peoples make up only 5% of the world's population and that's even relative to here, because the population of Indigenous peoples of First Nations, Métis, and Inuit people, is about 5% or less of Canada's population. And so, in these statements, it says that only 5% of the world's population is Indigenous, yet they tend to 80% of the biodiversity of the earth. And that's because they're guided by their own laws or understandings of that importance of being in that healthy relationship. And so, there's the United Nations Global Assessment Report on Biodiversity and Ecosystem Services that also reported that Indigenous peoples stewarding lands and waters actually increases the biodiversity and these areas are healthier, more bountiful. Now we all knew this. All Indigenous peoples are aware of this because this is embedded in all of our teachings and in that relationship. And some of you may be familiar with Robin Wall Kimmerer, her book *Braiding Sweetgrass*, and she speaks about that honorable harvest you know, when harvesting the sweetgrass, for example, that embodies that respect and that reciprocal relationship, which also helps to stimulate the production of that plant. So, as Indigenous peoples we've been stewarding and being in a deep relationship with the earth, always thinking about the impacts of, you know, on the land. And



so, whatever we were doing on the land was really not only just for our benefit but also for the benefit of all beings as well. And it was important that we only take what was needed to be thankful you know, as part of that cultural practice, and use all that you've harvested to minimize that waste. And so, you know, there's images that you can find online of like, for example, the buffalo, there's a chart to show all the many uses of all the parts of that particular animal and whatever wasn't used was returned back to the land. Maybe for particular people's clan animals, or just offered to the land for the beings in whatever agreements that were made. And so, it wasn't just about us taking, or what we can get from the Earth, but it was also about what we can give back as well, which was really important.

And so, you know, the Earth provides and has always provided everything that we've ever needed here on Turtle Island and around the world, around the Earth. And I see the earth as my teacher, you know, and think about the you know, the earth has been like our first school. We've been learning from all those animals and beings and the plants and understanding having a deeper understanding of the cycles, and natural rhythms. I see the earth as you know, my healer, you know, providing all those medicines and foods to nourish my body. And also, I feel that the earth is also you know, when I think of my relationship with the earth and the work that I do, there's that spiritual component as well, but a deep spiritual connection that I have. And so, you know, I've had the honor to witness the gifts the Earth provides to support us in our everyday life and this is kind of like an, I'll share the story because it's kind of not me directly harvesting something from the, from you know, here I'm calling it from Tkaronto. But originally, I'm from the east coast. It's known as Nova Scotia today in English. But last year before the pandemic, I was out on the land with a group of people and I had invited them out to go for a walk a wander and just to be guided by their hearts and in their bodies and, you know, just to be out there with, just to open themselves up to the communication - because the earth is always communicating with them. And so, people were out there for several hours and when people came back, we had an opportunity to share. And we sat in circle, and we had that opportunity to go around for people who wish to share. And there was this one woman, Stella, who, at that moment, she didn't feel compelled to share and so people went around the circle and the woman directly sitting across from her family, her name is Ana. And she was talking about the time she was spending with the tree and how she felt this deep connection just being in silence sitting with the tree and noticing all the interwoven relationships with the tree, and that and she was just feeling

with her heart. And as she was sitting there, she was so curious about who this tree was. What was the tree the trees name and, and all of that and as she stood up and she was slowly walking around the tree, and the tree is really brand, you know those trees out last, and she noticed someone had carved the name 'Mana' at the base of the trunk of the tree, and she chuckled to herself because she thought, Oh, her name is Ana, and that name rhymes with her name. So, she felt that she received something there from that connection. And so then after her sharing, people continue to share and, and then people who chose not to share had to opportunity if they wished to share and the woman, Stella, she said she felt compelled to share after hearing Ana's story, because she had said that when she went out on the land, she was deeply seeking some sort of connection or communication from her mother because her mother had passed away months before and she was still in grief. She was desperately wanting some sort of connection with her mother. She said she was receiving so much communication about other things in her life. And when she came back, she had sadness because she never felt anything from her mother while she was out on the land. Until she heard Ana's story. Because her mother's name was 'Mana' and everyone in that circle gasped. First of all, the name Mana is not a common name. And here was this gift through story, but also connection and relationship with the earth and those beings that were able to offer that for this woman at that time. So, the earth provides so much for us in so many ways.

And so, I mentioned this because it's important for me to be guided by those first agreements with all of our relations. You know, as mentioned, I've worked with food security organizations for more than 10 years. Some of that time has been working with and focusing upon Indigenous foodways and the importance of having access to land for hunting and fishing, and harvesting foods and medicines. And the other work to that I do is I'm a member, a member of the Indigenous Stewardship Circle - and I know there's a few members on this call today - which is one of many circles of Indigenous community members across the city of Tkaronto who are in relationship in, and stewarding with the lands. And so, the circle that I'm connected with is a group of people who are from different nations and span generations and gender identities along with those who identify as settlers. And so, we have a responsibility in the work that we do to listen to our relations, to those plant beings and animals, and to be guided by them in the work that we do. Whether it is when we have our hands in the earth, or whether we are speaking out and advocating for those beings as well. And we came together, I think

it's just over two years ago, and the focus back then really was around the area - what's known as/called today - High Park, by settlers. And what brought us together initially was the prescribed burns that were happening on these lands with no acknowledgement that was an Indigenous practice, and continues to be an Indigenous practice of many nations across Turtle Island. And also, there was no inclusion of Indigenous people in this practice that the city was organizing. So, there was no formal relationship in regards to thinking of the traditional territories of the people here, when we're thinking about Haudenosaunee and Anishinabek peoples. So, we also had and continued to have a great concern of the use of the glyphosates (herbicides) that are being used by the city to control the plant beings deemed to be as invasive. These plants, you know, they're not native to here and they're overly competitive and they do cause harm at times, and so plants such as Dog Strangling Vine and Phragmites. And so, these glyphosates have been applied on these lands that is called High Park for the past 20 years and you know, for me, that tells me clearly that that's not working! If you're having to apply poison for 20 years and you're still dealing with that, that's a clear indication that there's a problem there. And so, the land that's called High Park is sick in my opinion, in our opinion, as a circle. Because those plants are being you know, impacted by the poisons and then we have to think about the animals and the insects and the waters - all those beings that are had those interconnected relationships as Deb said, you know, it's not just about the water, it's about who's also having access to water, and thinking about the plants and animals as well. And we can see to that in that area.

There's a lot of plants that are coming up, for example plants known as being called English Poison Ivy. What an Elder has shared with me is that plant usually pops up in areas that have been heavily disturbed. They said to me that you know, "that's kind of our Mother, our earth's way of taking that time to keep out whoever's disturbing that area out, so that the earth she has that opportunity to heal and regenerate that area by keeping [English Poison Ivy] out we're disturbing that place". And you know, we know that it's people that are impacted by you know, that that particular plant, and its people that are disturbing the areas, so I like to think of that plant as "Protector Ivy", if I was to use the English name, instead of the word 'poison' ivy for the work that plant is doing.

And so, the city staff - who we've been in contact with - believe that there's no harm with the use of glyphosates, it's, as they say, "they're only doing spot treatment at the

time". And we know that there's lots of lawsuits around that are happening against the impacts of glyphosates and that possibility that being carcinogenic. So, you'll see the staff wear the hazmat suits, or, I don't know if they're actually hazmat suits, but they wear protective, full protective gear to protect themselves and they place signage around after they have applied that herbicide. Yet to think when we're thinking about our relations... animals, the insects, all those beings, the plants, they cannot read the signs, and they don't have any hazmat suits or protective gear to protect them! And there's no studies or anything to show what's happening. What are the implications of that amount of pesticides? And so, I've been on those Lands the day of spraying and the smell in the air burns my nostrils and my eyes, and actually induces a coughing reaction. And there's times when I've witnessed people who are walking on the paths, close to where those pesticides have been - or the herbicides - have been applied, and people are gasping and you hear them talking about "What's what is that odor, what's that smell?" So, people are noticing it, yet the city for whatever reason, you know, won't acknowledge the impacts that that particular herbicide is having. Haudenosaunee and Wendat Elders in our circle are not able to exercise their treaty rights by harvesting those foods and medicines from these lands, because the plants are sick with poison. And, when we mentioned this to a city official, the reply was we don't want people harvesting in the park. And so right there this kind of goes against, you know, those treaty agreements as well. And so, that kind of just gives you an idea of why as a circle, we came together, you know, and it's really about our deep concern and responsibility to be in that good relationship with all of our kin and to be guided by them when we are working with them or have our hands as earth workers in the earth. And so unfortunately, not much progress has been made with the city at this time. And so, we're still speaking with them.

Also, in regards, you know, just to speak up the other work that I do, too, was mentioned that I have a business called Msit No'kmaq which translates to all my relations in Mi'kmaq, and that's really about sharing that importance of people being in that good relationship with the earth. And so, I have no idea how long I've been talking [laughs]. I'm not sure how long I have left, but I just want to share too, like in regards to the work that I do in food security is just really supporting ways of educating settlers about the history because it's hard to know our history so that we know where we're going - as an Elder has shared with me in my life. And to understand that, you know, a lot of these lands especially when we think about Tkaronto, even like the designation of parks and the policies around parks

and all of that in the origin of, in the history of parks right? Which was intentional to displace Indigenous peoples and, you know, to separate them from traditional hunting grounds and harvesting and so forth. So, I guess one thing that I just want to end off with is just for people to really understand that when Indigenous peoples are standing up for the lands and the waters, know that they are not only just doing it for themselves in their territories, but they're doing it for all those beings. Because we have that collective responsibility being in the group relationship that honors all of creation. So *wela'liog* and *miigwech*!

**MARTHA STIEGMAN:**

*Wela'lin*, Carolyn. *Wela'lin*. Thank you so much for helping deepen our understanding of Indigenous laws and relations with all beings and agreements with all beings, and giving us a really vivid picture of the way that those are being lifted up today and also limited today by municipal governments and other sort of ongoing processes of settler colonialism. You've given us a lot of food for thought in terms of how we can decolonize our own relationships with the earth as well. So, thank you again for that.

Our last speaker is Dr. Adrienne Lickers Xavier who is the Acting Director of the Indigenous Studies program at McMaster University. Adrienne's research has been widely published and focuses on areas of community wellbeing, Indigenous Studies, Indigenous food sovereignty and social cultural anthropology. Adrienne recently graduated from the Doctor of Social Sciences program at Royal Roads University. Her dissertation was entitled "The Growing Food System at Six Nations" which connected food, gender, community and culture through her own story. Please join me in welcoming Adrienne Lickers Xavier.

**ADRIANNE LICKERS XAVIER:**

Thank you, Martha. It's great to be here. It's very exciting to see so many people - and I'll use the word room - in one room, which we haven't been in a room this big in a while. I certainly haven't. I am very pleased and honored to be here today for a couple of reasons and in a couple of different ways. One, first of all, thanks to Deb McGregor, who was my doctoral supervisor, so I have to give her full credit for the excitement that I have for this topic. Indigenous knowledge is something that I sort of always just left at home. I've learned in the time working with her how to bring that into the world and today's a really great part of that. Carolynne really highlighted that for me as well. So, I'm going to start all the way back at the beginning of the talk today where this series is called *Polishing the Chain*. And then this particular session is called *Taking Care of the Dish*. And

I really just want to talk to everybody-- and I say briefly I don't ever talk briefly guys, let's be serious [laughs]. If you have ever met me/know me at all. I'm going to laugh inappropriately, I'm going to say lots of things, and I'm going to talk too much! So, I might as well be honest and start right at the beginning. If we're going to talk about taking care of the dish, and Deb brought up something really important to me: when we started today, the discussion was around how this treaty was something that was for us. So, I'm right smack in the middle of Haudenosaunee territory, I live at Six Nations is where I work from most of the time. It's where I live. I've lived here for 30 plus years, since I was a kid. Carolynne talked about the relationship that we have with all of our relations. The treaty talks about, you know, that experience and that relationship and it was between nations. So, we have the very personal relationship we each have with the world, we have the national organizational treaty that we're talking about the Dish with One Spoon, we're also, I want to take it just a little bit further out before I bring it back in. And I want to ask the question, if we're talking about land acknowledgments and we're talking about how many people across the country-- I remember the first time I heard a land acknowledgement and it was actually at my grad school and I was like, "Oh, this is cute. That's nice. They're talking about how they're actually in someone else's backyard, cool". I didn't really know how to feel about that. I'm like, am I supposed to be grateful that you told us that you are on someone else's land? Are you feeling good about the fact that you have like a solid relationship with it? My university sits right on the Esquimalt Lagoon in Victoria, British Columbia. It's beautiful. There's a castle, there's water, there's like peacocks - it's amazing. But when they acknowledged that they did something else, and it was the first time that I had really, like I said, heard a land acknowledgement that really took it to a new place. They then backed it up by bringing in one of the local Elders to say "This is my family's land/territory. We have lived here for generations we have been here. Please be mindful while you were here that you are our guest. What are you going to do with your time in our space?" And it's one of the pieces of this conversation. When Martha first approached me, I thought, you know what, if we're going to talk about taking care of the dish, then I'm going to ask the question, what is your role? Where do you belong around the outside if this dish is truly our region, and I live in Southern Ontario, where we're talking about like, a big verdant growing region. If this is the dish that we exist with, and there's one dish, one spoon, is there one guy who always has hold of the spoon? And who is who's stirring the pot? Who's holding on to it? What is my job as a person in this territory, both as a Haudenosaunee person who

actually is/was one of the original people and is part of that treaty's belief, but also as a human being... To talk about what Carolynne talked about, that has that relationship with all of creation. If all of our relations are part of this dish, then when a land defender defends land, he does it for you too.

Whether you are born here, lived here generations/millennia, or a settler, or a brand-new settler who just got here. We don't do things for nothing. We all do things for a reason. And I am really mindful of that. So, the first time I heard a land acknowledgement, I'm like, okay, yeah, I'm not sure how I feel. I thought well, this is nice. It had a good feel to it because the Indigenous community was present. They made that clear that this was their space that there was history here, that they lived here, and they had an understanding with the people of this school and the community, that there would be a reciprocal relationship; that the gardens that exist don't take from or impact the land that has a job to do; that the trees that are there are cared for. And it sounds crazy to garden trees, right? Like I'm not talking about going out and planting a mountain garden or putting up you know, hedges or something. But the land itself had to be cared for in order for those plants, animals and trees to be healthy still. And they were really clear about that. They put a house up on the water and it was for the Indigenous community. And I just really felt like okay, they've taken that land acknowledgement and put their - for lack of a better word - put their money where their mouth is. If we're going to talk about taking care of the dish, and I keep going back that because if we're going to talk about doing that, then I really want to know when you hear a land acknowledgement, do you take anything away with you? Do you think about that? Do you tell people: "I'm from here and this is where I live"? Or do you just say: "well, this is where I live, I live on this territory that traditionally belong to someone else, but I live here now". Do you know the land where you live? Are you aware of what that relationship requires of you? Do you understand that there's a relationship to that land? You yourself, not just those who have a treaty with it, not just those who were part of Dish with One Spoon - you might follow the tenants and the, I'm actually, I wrote the word down... There's a difference between appreciating and appropriating. That's true. But if we're going to talk about the Three Fires Confederacy, and the Haudenosaunee Confederacy having a treaty that is a guide of principles, do you want to be part of that kind of thinking? Do you want to have your own agreement with that kind of treaty? That's the moment when you can take and personalize and understand that, that you too have a role in this. If Carolynne explained that

all of our relations are interconnected, then I'm going to go back to the treaty and say it also is interconnected to that.

We have a relationship to the land that we exist on. Not just a relationship with the history of it. It doesn't exist only in the past. It doesn't exist only in documentation. It doesn't exist only in theory. We are not theoretical beings. We can think that way, but we actually exist in the world. And when I go out and do something outside, the ripple of that moment carries on. So, if I'm really going to talk about what that means, then I really want to ask, I want you to think about what that looks like, how that sounds, what it smells like to be in relationship to the land that you live on. Because if you live in the north end of Hamilton, for example, for a really long time it smelled like steel mill. If you live in a part of Toronto, that is close to Chinatown on garbage day, then you know what it smells like. If you live at Six Nations and you are near the river it smells different than if you live where I live which is surrounded by trees. Where do you live and how do you exist within that space?

When I listened to each of our speakers, Deb, Carolynne, I am empowered every time I hear you because what happens to me is my brain goes, "There are so many truths to what's going on". A treaty is an agreement between nations; a principle, something that each person can live by. We have to choose for all time to follow both. You have to choose. I was talking to someone the other day and they were talking about their own personal health. And they were talking about food. They said: "well, I'm not always perfect, but I really tried to, you know, eat well, take care of myself, be mindful of my mental health". And I said, this isn't an issue of perfect. This isn't a moment of perfection. This is a moment of longevity. This is me going back to that big picture of what we're talking about today. One small action that follows the Dish with One Spoon. One small action that follows all of my relations is wonderful. But it is the sustained, prolonged, ongoing decisions that you make daily that make those treaties, principles and realities, our lives. It's how change comes. It's how relationships are extended. It's how beliefs are grown. It's how, it's how habits are made. We're talking about a treaty that is centuries old now, which sounds crazy to me, literally hundreds of years old. It didn't continue because people forgot about it, didn't continue because people thought "well eventually, we'll have to bring that back out and dust it off and do something with it again." It wasn't just displayed on the wall as a treaty, visually-- that's making it a theory. When Deb talked about the realities of treaties being something that exist, and coexist across space-- there are many treaties, all of them have a role, all of them have a position. But they all

also go back to what Carolynne talked about, which is our understanding of our relationships.

When I talk about all of my relations, I actually include everyone here because yes, I actually, near my home Phragmites are everywhere and they tried to do the same thing in my community and bring in glyphosates. And they said "Don't worry, it's fine. We just injected into that plant; it's not connected to anything else." How many of you have grown a plant before that didn't connect to anything else? There's like 3 that I know of, and even that one is connected because for example, air plants exist by taking in nutrients from the air. How is it possible that Phragmites are so cool that they're not connected to anything and injecting them with poison isn't going to affect anybody else? Ever? Anywhere? Oh, okay. I apparently have missed some sort of, like, science lesson that was integral to chemical production. That's news to me. Now, having said that, when I think about that, it's, it comes back to that relationship. It's the relationships. When we exist as individuals we have been trained by the larger society for a long, long, long time - and those seven generations, it's going to take a few rounds of those, I think, for us to remember truly what that relationship is, because seven generations will make a shift. Seven more generations will create a ripple. Seven generations after that we will have a different way. But only if we do it every day, right? When we think about that, if I have a relationship to the land that I live on, and I do, I have land behind my house, I have land that I exist on around and near. I am impacted daily by it. I'm going to ask a question. I don't expect an answer. There are tons of you in the room but you're welcome to you know, thumbs up, put your hands up, do the like, smiley things, do the whatever or the thumbs down if you think I'm crazy - that's fine. How many of you look at the land around you to get tips, tricks and ideas for what will come in the future? I'll give you an example: I have a black walnut tree - which I'm actually quite allergic to - in my front yard. Two of them that are huge. I look, I watch every single summer and I wait to see how many walnuts am I going to get? How big are they going to be? What is the winter going to be like? And who else needs that food? Because that's what the earth can tell us, right? We know that if we watch, observe, participate in things that we are a part of, we can see that. I will caution you guys unfortunately this year there are quite a lot of black walnuts and they're huge, which usually, to me, tips off a really not spectacular winter because I'm not like one of those snow bunny type, outdoorsy, ski-people. I love you dearly if you are, but I I'm just not. I was born and I lived in the west coast as a kid, so I am more like 'snow is beautiful in the mountains over there'. That's me, which makes it

really strange to live in this part of the country now. But it also really highlights for me what it means to be in relationship to my land, and my land to be in relationship to me.

I grow a garden with my mom often, usually not by choice because she just loves to garden, food is our thing together. But food is everything together. I love to teach people about that system. She loves to teach people about that food. We grow enough always that we will have loss, businesses account for loss in every stage of development, but do you do that in your garden? Do you do that in your land? Do you do that in your planning? These are all also part of that conversation of taking care of dish because if my job is to know that we have only one dish, we can't-- we don't have another one. Despite all of the attempts to, like, travel to Mars and find another way, we only have this earth. We only have one shot at it as well in our own lifetime. Are you taking care of your part of the dish? Are you understanding what your role is here? I am asking if you are thinking about it because sometimes that's the first step! I realize that not every person in the room, not every person on earth is like "I'm gonna go out and I'm going to do the amazing work that Carolynne does. I'm going to be mindful; I'm going to talk about food security because at the end of the day, we have to care for each other." If I got something - obviously I got something from both of our speakers - but when Deb was talking earlier, and she talked about the acknowledgement of land, and the relationships that we're putting together as nations. The dish wasn't designed for all nations to be, like, it's a catch all - everybody jumped in the dish. This isn't for everyone. What this is, is can you respect the dish that is here and the people who uphold it? Because I'm asking you to do that for me, not so that you can take a turn with the spoon, but so that when my turn with a spoon comes, there's something to pick up; there's food to share. There is an environment and water that is safe and clean and healthy so that I can also be safe and clean and healthy. That's what this is about. Carolynne talks about our relationship; everything she said to me is about our relationship, my relationship to the land that I live on, to the things that grow here, to the food that I eat, to the food that most often, at this time of year a lot of the food that we grew we just gave away, much of it went to other families because I'm in a position for that to be impactful. And I'm excited for them to have that experience. And because we're in the middle of a global pandemic, when we know that the cost of everything is rising right now. But our income is not matching. Most people are not in a position for that to be true. But what can rise is our relationship. If we understand that the things that we are doing in the world that we're living in can make small changes that

will ripple. And like I said, it might take generations and lifetimes but I'm willing to invest in that so that one day someone else can also see that relationship and their role in it.

I am also super not good at keeping track of my own time without some form of things-- But I want everybody to take a second and think just think about what it is that we do daily. And what does that do to the world around us? And I don't want this-- I caution people all the time: when we talk about Indigenous issues, when we talk about Indigenous history, when we talk about the world that we live in, there are very real histories that are not nice, that are violent, that are historically traumatic, that are awful. And I'll just say Robin, whose face popped up, is one of the screens on my screen at the moment. Deb said it-- there is a historian who knows some of these histories and I fully plan to hone in and see some of his classes if I can while he's at McMaster because I know that these histories exist, but I need to understand them so that when I go out in the world, I can talk about the future. Because we all live today, and we all oddly live together - there's 108 people in this room right now from all over the place. And we each have something that we do every single day. And I just want to ask, what is the one thing that you do, think about/strive for, that looks forward? Knowing the history of Indigenous issues, knowing the land that you live on is impactful. What are you doing to make sure that you are also taking care of the dish for-- if Haudenosaunee are defending the land in order to protect it from degradation, they're not just doing it for themselves. That is not-- that responsibility is not one person's job. Anishinaabe people do not do things solely for their own benefit. I don't know of anyone who goes out into the world and strives to make a difference for themselves. I don't think that you would be in this room if that was the goal.

So really think about what does it mean to take care of the dish in your town, in your house, in your community, in your yard? If you don't have a yard in your condo, in your apartment, and on your patio? What does it mean? What are you thoughtful about? How do you understand that these treaties exist? Know that you may not be part of the treaty, but you are absolutely impacted by it, and you have a responsibility to all of the relations that Carolynne talked about. I am perpetually grateful to have been raised by my mother to have an understanding of the world that I live in, to understand the way that communities work, and in particular my community, and the belief that we have in each other. A friend of mine told me once - I say friend, Michael Doxtater who teaches at [Toronto Metropolitan Universi-

ty] - said once, "You know as Haudenosaunee people, our role is-- our goal is to be happy, healthy and housed. And in order for the happy to happen everyone needs to be fed, everyone needs to have a safe space, and everyone needs to be well." I think that we all want that - and we all deserve it. But it doesn't just happen from nowhere. So, for me today's discussion and that process of polishing the chain just a little bit, to remind us of what this relationship is for the land that we are in, on, and around is do you know what your relationship is to the land that you're on? Do you know what your relationship is to the environment that you are part of, to the food system that you belong to? Could you sustain yourself in that system? Do you have a network of people, sources, friends, beings, relations? Do you know or do you care for that relationship? Because going all the way back to the beginning, Deb was talking about the realities of this treaty being whispered about when talking about wild meat. We can't eat wild meat if it's not well. We can't get that wild meat if it's being impacted by the Phragmites and the glyphosate that Carolynne talked about. But on a really tiny-- we're gonna go all the way back to everybody in the room as an individual. If you have a system of acquiring food, sharing food, being part of your own community, does it extend past them? Does it come back in? Do you look at the small, do you do you think about growing herbs on your counter as a move? Is that a political gesture? Yes, it is. Is planting a seed defiant? Sometimes! Is sharing food defiant? Absolutely. Is knowing that each person in this room has a relationship to land whether they are cognizant of it or not. Please do so. I can only ask so many times in so many ways. I'll keep trying of course [laughs] and I do that all the time.

I have loved being part of this because there are so many ways to look at a treaty and there is a legal component, there is a social component, there is a metaphorical component. What I really ask for is for people to understand that those are all components! I'm looking at the comments because guys, every single person in this room has some piece, we all have one piece of this large puzzle. What I ask of people is, interestingly enough, what Carolynne alluded to when talking about all her relations. I'm going to ask you guys to grow those relations. I do it in talks. When I talk with my students, when I go and I speak in other places - it's the world's simplest conversation: go out and make friends with the world around you, not just the people, but the places in the land. Because if you can see what others have seen over time, of the beauty that is in the world, you will want to make it nicer, better here for the next generation, you will do that again and again. And that's truly what taking care of the dish is about. Find the relationship you

have. Built the relationship, and maybe you need to start with you first because you are part of that relationship. You are part of creation. If that's where you start, that's where you start. But if you are, I'm more of the grand gesture type. So, I do, I like to go out into the world to do stuff. I appreciate you all spending the time with us today. Thank you.

**MARTHA STIEGMAN:**

Niawen'kó:wa Adrienne, thank you so much. Thank you so much for those powerful words. Um, you've given us so many different levels, as you said, to consider treaty from the legal, and the political, and the metaphorical, down to the very personal and our relationships with a dish and with the land and with the principles that we all have to uphold, to be here in a good way. We have time now for discussion and for conversation. And so, before I open the floor to questions from the audience, I wanted to ask Deborah, Carolynne and Adrienne if you have questions or comments for each other? Sounds like—ok then!

Adrienne:

Deb and I are “woo!”, like we did a great job. I don't know what else to say. Like you guys went off. Well done!

Carolynne:

Yeah, I was just gonna say I don't! No questions! Just very appreciative for the words that Deb and Adrienne shared.

## Q&A WITH AUDIENCE

**MARTHA:**

Fantastic. I think if, if people just want to raise their hand and then you can ask your questions, or offer comments and thoughts that you have coming from the conversation today. Lisa!

**SEMINAR AUDIENCE MEMBER – LISA:**

Hi, thank you for your, all your talks. It was really great. Something that was popping up in a few of-- a few mentioned this-- just especially around High Park and thinking about invasives and I was just like, this is a totally like, just a thought that came to mind right now and I'm kind of interested in. I'm really interested in thinking about invasive plants. Anyway, but the question is like, it's kind of interesting to think about treaty and then think about invasive. I guess maybe just thinking about how it was explained around having kind of agreements with plants and all living beings included. How do invasive plants factor into that kind of, into that kind of relationship, I guess? I think that's, I think it's more complex than just going “invasive plants are bad and like, let's get them out”. Like, I think

there's something else and so I just wondered if anyone had any thoughts on it. Really, really just curious.

**CAROLYNNE:**

Yeah. Hi, Lisa. I can really speak on it just from my perspective. When I think about relationships, as I mentioned, you know, that all life is sacred. And all life has a purpose or a role. And sometimes, especially today, not everyone will understand what that role may be. And, you know, when I think about those plants, who could be overly competitive, I personally don't like the word invasive. I think it really separates us from that relationship of that plant being even though that that plant being doesn't initially come from here. But I think if you know there was a plant being who was causing some harm, and having an impact, and if for whatever reason that plant had to be removed, how do we do it in a good way? You know, oftentimes when I see people removing plants, a lot of times those plants, you know, are food and medicines that come from other places, right, just for example, or used for other purposes. And I see people pulling out these plants, with such like, most like, with anger! You know? That people are like in battle with these plants, and there's an energy there when people are ripping out these plants. I just bring in that curiosity of what would it be like if, first of all, we all took that responsibility of knowing who this plant is, what is the role of this plant, spending time with this plant to have a deeper understanding about this plant? If for whatever reason this plant had to be removed because we know throughout history, like as in you know, Indigenous peoples all across Turtle Island, there's times you take down a tree, you take a life and, and so forth, whether it's a plant, a tree, an animal, but how do we do it in a good way? And so, and there were ceremonies, songs, and all those things, and laying asemaa, like you know, depending on the nations and so forth, so how do we remove those particular plants in a good way? And especially when I think of you know, those who are having gardens so maybe you know, when they harvest their tomatoes or the kale or any leafy greens you know, they probably do it with much care, maybe even some gratitude. How do we apply that to these plant beings these relations? Just a curiosity that I invite people to invoke within themselves because as I mentioned, all life is sacred and how do we have a deeper understanding and a responsibility with that relationship? So, I don't know if that fully answers your question, but just kind of thoughts to ponder.

**SEMINAR AUDIENCE MEMBER – LISA:**

Oh, yeah, for sure. It's great, miigwech. It's lots to consider.

**DEBORAH:**

I'll just add to that. It's a good question. And I think Indigenous folk are good at raising that, I remember. I don't know how many years ago, actually in Walpole Island, actually, or was it? I think so. And it was on aquatic invasive species because this is part of the agreement of the Great Lakes Water Quality Agreement and it was all about like eradicating these aquatic invasive species and ones that are coming and whatever else and, and Naomi Williams kind of said kind of the same things like that Carolyn just talked about. So, thank you, Carolyn, for that. She just said, "Maybe there's a reason we don't know about maybe--", like really approaching it from a different perspective. The scientist really had no idea what to do with that. So, there's no they don't have a framework for maybe thinking about things in a different way; that it's complicated, and there's maybe different ways to consider these. And as Carolyn pointed out, if you do have like, if they do have to go because they're interfering with the growth of other plants, then there's probably ways to do it that make more sense than, you know, spraying a bunch of poison all over it, which then affects all kinds of other all kinds of other plants. But I just remember that moment. In the question when that happened, and then then we'll look to go are you gonna be able to answer that and just like, I don't even know how to go there. We don't even know how to respond... Let's just move on. But my job was to record all the questions and I made sure to record that. So yeah, like I think Indigenous people have a framework for it, but I don't know - other than eradicating it - I don't know if there's other frameworks for-- we were talking about maybe Phragmites in that in that context, but anyway, good question.

**SEMINAR AUDIENCE MEMBER – LISA:**

Miigwech for that. That's great.

**ADRIANNE:**

I'll add one last thing to that. There are two things that you were talking about invasive species, and Carolynne was right. When we talk about an invasive species more often than not what we're talking about is something that was brought here from somewhere else. And there's two components to that: one, it has found a home that it either is accustomed to or really flourishes under, but it's not from here. So, we don't know that it's technically an invasive species. It has just hit the jackpot of the perfect place here. It's not like it came here and was like looking for a place to live. It's not seeking to colonize. It was brought here by someone else also. So, we have to be really mindful of how much it—how much anger we're attributing to something that didn't really choose where it is. Part of that is we have

to sometimes watch. Because there's two things so like I said, my mom is a gardener of everything.

When you think about-- how many of you remember Purple Loosestrife? It was this wild, you know, invasive, just intense. How many seasons was it like the biggest bane of everyone's existence, and then all of a sudden it wasn't anymore? Well, one of the things about not being from here like I said earlier, when I said I don't love snow, something that is invasive for a few years may not survive because eventually it gets too stinking cold in this area for it to continue to propagate in the numbers that it used to. The other side of that is - and my mom and I used to talk about this when we grew food - what are the, what are the benchmarks of what makes it really grow well there? And what are the plants that are Indigenous to here, that grow in the same place, that are going to be stronger because it's lived here longer? That you could plant there as well? Right, like, there are other ways to think about it. Like Deb said, sometimes it's about stopping and asking that question, what's our relationship to this? Why are we so angry that this plant showed up-- have you ever planted mint and had it go buck wild? I love mint. It's not my favorite, but you can absolutely have your front yard disappear if you're not careful. And nobody ever says that's an invasive species. I'm just gonna make extra tea. Nobody's mad. You know, think about that part of it too!

**SEMINAR AUDIENCE MEMBER – LISA:**

The minty take over! The mint-tea take over! [laughs]  
Okay, thank you so much. That's great. lots to think about. Miigwech!

**MARTHA:**

Is there someone else from the audience who has a question or a comment for our speakers? You can either raise your hand or put it into chat and I'll read it out.

**CAROLYNNE:**

I think there's one in the chat, maybe.

**DEBORAH:**

Oh, from tablet. Oh, Fire tablet!

**MARTHA:**

Sure, well, let's hear from your Fire tablet.

**SEMINAR AUDIENCE MEMBER – FIRE TABLET:**

To say thank you to all the speakers \*inaudible\* I have to thank you. So, thinking about the role of the Dish with One



Spoon, you know this responsibility in land acknowledgements from the perspective of an Indigenous person when they say their own land acknowledgement: would it be appropriate for myself to use that reference in my acknowledgement because I am from Three Fire Confederacy?

**DEBORAH:**

Um, I think so. Like, I think what I presented was just sort of different views on the matter, or where people think it might become a problem. But, but like, I think if you're giving the land acknowledgement and-- because what you actually hope in them is that somebody actually thinks deeply about it. Like they go, "Oh, I wonder, I wonder what that is, or who are the Haudenosaunee anyway?", like people are supposed to, are supposed to learn from the whole thing, right? And then you're able to explain to them what it is. It's not just again, some abstract conceptual thing that people just recite without even having even a visual idea, but what it is so you would be able to do that, or you can even maybe talk about that a little bit more too. So, sometimes I do, sometimes I don't, depending on the context, -- because I'm an educator, so I just feel like I need to try to give people different perspectives and I'll say it in some instances, like I don't say it in my community, really, because everybody kind of already knows, they're in the community, I don't need to tell them. So [laughs] yeah, so I think good land acknowledgements are always really personal, and are what you're willing to follow up on, and explain to people and hopefully that's what it does, like it gets people to think a little bit more. Yeah. Thank you.

**MARTHA:**

Miigwech Deb. Iskwe, are you are you here? Do you want to ask your question? Or I can, I can read it out. Iskwe asked: how do we mitigate the understanding we have without becoming tokenized in the spaces we take up? Iskwe is in class somewhere else, so they can't use their mic!

**ADRIANNE:**

Like, this could be in reference to our space within the construct of a land acknowledgement, we could be talking about even the Dish with One Spoon because that itself has become very tokenized. I think that the mitigation part of, at least for myself, is very much. I'm really careful when I do a land acknowledgement, I'm very careful to make it very personal, and I ask - I urge people to do the same thing. I ask them to think very personally about those things. What is their personal relationship to the land that they're on knowing now the history that we've just brought up? Understanding that relationship that we have moving forward? Do you know, you know, the cracks in the side-

walk in front of your building, that kind of thing? It goes past that to what are-- we going to do about it? So that it's not just-- the here's the thing, it's an Indigenous thing. I've toted it out so everyone can see it. And as an Indigenous person, it's my job to do that. It's not, right? So at least for me, anyway, that's, that's one of the ways that I am really mindful of that. Is just acknowledging, acknowledging that I have a space and it is personal to me and this is why. But they also have a responsibility-- everyone in the room has a responsibility to take that, and make it personal, to understand their role in it as well.

**MARTHA:**

Thanks, Adrienne. Jamaias has a really interesting question in the chat. Did you want to ask it ,or should I read it out?

**SEMINAR AUDIENCE MEMBER - JAMAIAS:**

Shé:kon everyone. I was just wondering, in relation to this land acknowledgement discussion, just, you know, mentioning the Dish, because that is always a great way of Indigenousizing but for-- with regards to settlers, and just stating this, you know that they are a part of the Two Row Wampum, they are a part of the Covenant Chain, and those are places that they have responsibilities. So, should those be included in, in land acknowledgements? Niawenhkó:wa by the way, to everyone.

**DEBORAH:**

I think if-- are you meaning like, part of the critique is with the institutional ones right? Because once they get one, then everyone's excited and this is the one that gets kind of said everywhere. But when you do it from your own point of view, like your own-- when you develop your own that kind of makes sense to you-- usually that's more meaningful to people, and then they know it's not just a checkbox kind of thing. Not that you would do that. I know that you wouldn't. That wouldn't be you. Because even in Toronto universities and colleges have different land acknowledgements. They do! [laughs] I have students do an assignment on this. So, you can add to them and if you want, like for me when I'm teaching, and I have a lot more time, like I can spend a whole class just talking about the content of a land acknowledgement, right? Because I'll explain how Haudenosaunee is actually Six Nations! So, this is what the Dish with One Spoon treaty means, and so I have a lot of time to do that. But probably most places when you're giving an opening when there's another purpose to the meeting probably would tolerate that. They get pretty upset. And so, but I think, but I do also point out to people that, you know, I tend to say okay, there's treaties with the settlers that laid

out how they want people to behave here. And you need to kind of pay attention to those and I've kind of sometimes have this, this feeling that because the Dish with One Spoon you know, I talked about the Joyce King example, it's so embedded within her being. It's not abstract to her at all. It couldn't be. But the Dish with One Spoon can-- people can-- I think Adrienne and Carolynne did a great job of saying it's so deeply personal for people, there's obligations on so many different scales and levels here. But there's so much focus on the Dish with One Spoon-- but it's an agreement, a treaty between the Haudenosaunee Confederacy and the Three Fires Confederacy, then to me, people kind of feel like they're a little bit off the hook. That's kind of the feeling that I get, and I could be wrong because I'm overly sensitive to these kinds of things because it means a lot to me that I'm part of so many treaties, and I have to think through where I am and, you know, what the obligations are.

And so, I say, you know, you need to pay attention to the 1764 Treaty [of Niagara] because that's the one with the settlers. So, I do point those ones out to say-- you need to learn about these ones too, because this is in this territory to like, they didn't have the nice of the lines on a map that you could pull up somewhere that shows, you know, historical treaties, modern day treaties and treaties in negotiation. Really, when you think about the when people are able to construct them, that it's huge, right? And it's like the 1701 [Great Peace of Montreal] is like 39 Indigenous nations! So, it's pretty huge, and the knowledge that you had to enable the functioning of them, to ensure that you know, the relations were going to be as peaceful as possible, and what we depended on in order to have peaceful relationships was immense. So, I don't know if that quite answers your question. So sometimes it's contextual for me! So, when I kind of get that gut feeling or like oh, you know what, like [laughs], they were, there was a lot being asked actually of settlers in 1764 in that particular treaty, and in whatever ones that different nations then negotiated-- the Peace and Friendship Treaties. They actually had to bother to know who Indigenous people were. They couldn't, you know, 1764, William Johnson knew. He offered a wampum belt that that had-- like he knew he had to do that, right? So, there was a lot that people had to learn in order to engage appropriately with Indigenous people. That's embedded within those, within those types of treaties. Again, I think the Dish with One Spoon is very inspirational, like, because it's got these principles, and I'm not saying it's not relevant... I just think it requires thinking, and probably more educating and explaining around it, because I don't know, I could probably do a survey and people are gonna

say I have no idea what that is. I don't know what Haudenosaunee is-- name me the Six Nations, right? [laughs] Sometimes I asked my class that in they're like, "Uhhhhh." Do you know what any of this means? So, that probably doesn't answer your question, but, but you can make it as relevant as you want when you're in charge! [laughs] I'll say that! [laughs] Yeah, even in an institutional space, you can say that, you can take up the space that you need to explain to people to do it ethically and appropriately.

**MARTHA:**

I'm just going to throw in a pitch for the for the seminar that we're holding in January, which is going to focus on the Treaty of Niagara with Hayden King and Eva Jewell from the Yellowhead Institute, and artist Vanessa Dion Fletcher. So, if you have questions about 1764, stick around, we're going to consider them and explore them. Is Adrian Smith still here? Because Adrian had some really interesting comments and questions in the chat. Thinking about invasive species in quotation marks and the way that migrant farmworkers are treated here in so called Canada. Are you still here Adrian? Maybe I can-- I'll read up the read out the question because I think it's interesting to consider. He said: "The interventions on invasives is making me think about the dilemmas and the questions surrounding migrant farmworkers including their general treatment here in Canada. Especially in relation to questions of who are settlers/who belongs. I'm wondering if-- I know Carolynne and Adrienne, we know each other through the food movement for many years. And so, these are questions that have sort of come up in those movement spaces as well.

**ADRIANNE:**

Yeah, I recall actually having, we had someone come out and they brought a virtual reality experience to our farmers market once and it was specifically a farmers' market-- it was, it was a traveling trailer that had been filled with faux fruit. You remember that, Lisa? And it was the experience of migrant farmworkers and their role, right? Their placement or displacement in this country and what our role was; and I think honestly, the pandemic was also a really big highlighter of that with the need for farms to have other people coming in to do the work of what would have been migrant workers. Because with the pandemic they weren't able to come. And it really put a lot of stress on the system of food production in Ontario and it put a lot of stress on farmers and their productivity and their ability to successfully grow and share what they were doing. But it very much is in line with what Adrian was saying, which is that question of-- one of the, one of the outcomes of that particular experience was they were asking migrant farm-

workers what were the things, like what were the messages that they wanted to share with people-- Speaking Fruit! [www.farrahmiranda.com/speaking-fr] Yes. So, Farrah did this project and she asked migrant workers what was the message that you'd like? So, if it went to government, if it went to policy if it went to the public, what would be the message that you would like to share with people from your experience as a migrant farm worker? And some of them were very much you know, we would like access to health care, we would like to be recognized. We would like the option to become citizens. We would like to, you know, the things that people expect migrant workers to talk about - the political aspects of it. But one of the things that Farrah and I talked about when she was at the market, actually - she came to our night market once and brought the whole experience. And one of the things that we saw was that a lot of the comments were things like "I miss my Canadian family when I'm not there", "I miss not being able to be there every season", all of those kinds of things. And, it was really not what was expected. It was one of those conversations that really put into sharp relief-- what is our perception of these people who are huge participants in our system, in our world, in our relationship to food, land, and honestly, even our just day to day life, though we don't necessarily know-- you go to a farmers' market and you know the name of the person who sold you your eggs, but you don't know the name of the 18 people who gathered them, right? Like that was that disconnect was part of that conversation. So, it was really interesting piece and Adrian had a really good point. That is a very, very good comparison.

**MARTHA:**

I think we're at 1:30 now so we're gonna, we're gonna wrap up. I want to say chi miigwech, Niawenhkó:wa and wela'lin to Carolyn, and Deb, and Adrienne, our wonderful speakers today. And to all of you in the audience for spending these two hours with us. It's been a really rich and wonderful conversation. It's been recorded and it's going to be posted on YouTube. So, if you want to revisit any of the conversation, which I know I'm going to want to do, you can find it online, along with a recording of the first talk of the seminar series, the Symbolic Language of Wampum Diplomacy with Rick Hill and Alan Corbiere and Ange Loft that was co presented with the Toronto Biennial of Art, and we hope to see you at the at the next conversation as part of Polishing the Chain in the series this year. Bye Everyone.

