

Listening to the
Wisdom
of Quiet Voices

*Indigenous peoples involvement with
Moral Re-Armament / Initiatives of Change
around the world for over 70 years*

Global Indigenous Dialogue
www.gid.iofc.org



Global Indigenous Dialogue

Vision

GID envisions a world living in peace and harmony with all life on Mother Earth and between people, nations, and nation-states.

Mission

GID brings Indigenous peoples together to share experiences and knowledge in the spirit of peace and friendship, bridging the divides between cultures. It provides opportunities for Indigenous peoples and friends to gather and dialogue: exchanging ideas, fostering educational opportunities, developing trusting relationships, sharing resources and speaking with a common voice towards cultural identity, peace, reconciliation, and collective goals.



Dedication

This booklet is
dedicated
to those who,
down
through the ages,
have struggled
to preserve the wisdom of
Indigenous peoples.





INTRODUCTION BY LEWIS CARDINAL

The Global Indigenous Dialogue

can trace its organizational roots and spiritual foundations to the work of all the individuals that speak and are spoken about in this publication.

The presence and participation of Indigenous peoples has been considerable and at times profound.

From the beginning with *the Oxford Group to Moral Re-Armament* and now with *Initiatives of Change* as well as participation in the many gatherings at the International Conference Centre, Mountain House, at Caux, Switzerland.

Four generations of my own family have participated at Caux over the years, my grandfather, my father, myself and my son and daughter.

From the Blackfoot people of southern Alberta, Canada, to the Saami people of northern Europe to Indigenous African nations to the Udege of Russia's Siberia and to the Aboriginal people of Australia and the Maoris of New Zealand, Indigenous people have for over 70 years spoken, and continue to contribute, in the great dialogues and gatherings that have guided movements of peace and reconciliation around the World.

Most Indigenous nations see themselves as peace-centered nations that seek equilibrium in the natural and political reality of the day while carrying a deep responsibility for stewardship and care for Mother Earth.

We also recognize that we are spiritual beings and our cultures are extremely important in maintaining balance in ourselves, our relationships, and with the world around us.

While we speak with a soft and kind voice that is because we are speaking from the collective wisdom and knowledge that has guided our nations since time began. While we may have spoken with a quiet voice it is because we have spoken from the heart.

We continue to contribute to *IofC* because we know we are all brothers and sisters and that we share a common vision for a world that lives in balance and harmony with all things.

Lewis Cardinal (Woodland Cree, Canada)
Global Indigenous Dialogue Co-Chair





Arnold Crowchild, Tsuu T'ina Nation, Western Canada, 1976

"In the Indian tradition, authority comes directly from the Great Spirit to the people, and the Great Spirit can tell each person how to live life in harmony with all His creation. That relationship is vital to an Indian.

"Maybe if we could share this experience with all races in this land, and if we all, each day, took time to get the direction of the Great Spirit, we could, together, find a new direction for the future of mankind." *One Land Responsible United (Report on Song of Asia in Canada) 1976*



Bill Pensoneau from the Ponca Nation, U.S.A., speaking in 1965

"One crisp December day I went to investigate an Indian conference for *Moral Re-Armament*. I met the Englishman Peter Howard. He headed the world work of MRA. He and his friends were not out to make me a well-behaved Indian. They recognized my bitterness but challenged me to match criticism with cure. The effect of ideas on people always fascinated me so I observed intensely.

"Weren't honesty, purity, unselfishness and love also in the highest of our traditions? I started by admitting that no class and no race has a claim to virtue or corruption. For the first time I was confronted with the fact that the moral relativity of American whites' justification was in principle no more right or wrong than the bitterness and revenge which possessed me. To cure exploitation and corruption on a massive scale the most realistic place is to start with yourself. To do less is to continue the tragedies of the past."

Tomorrow's American Newsletter, July 25, 1965



Niketu Iralu, a Naga from North East India, 2004



"A chain of revenge and counter-revenge starting from unhealed hurts is the story inside every conflict. The chain becomes bloodier with every act of 'paying them back in their own coin'. Some current conflicts threaten to spiral out of control. It is easy for those outside to pass judgement from comfortable distances. But for those directly involved, the possible consequences of defeat are so grave that hitting back good and hard, to cause maximum damage, is seen as the only safe road map to follow. Meanwhile, more and more families and communities are subjected to fear, hate and destruction beyond what the human spirit should have to bear.

"We must all take responsibility for the terrible legacy of revenge. It is, after all, the human family which has nurtured this legacy, and allowed it to become the monster it is. All of us have to recognize where we have ignored the hurt we have caused others, and made them think revenge is the answer. 'An eye for an eye will make the whole world blind', as Mahatma Gandhi said." *For A Change, August – September, 2004*

The challenge and vision presented by these three Indigenous men is, in fact, the challenge facing mankind today. For more than 70 years Indigenous people from all corners of the globe have been involved in the work of 'Initiatives of Change' and have helped to demonstrate a relevant response to that challenge. This document seeks to present just a few of the main actions that Indigenous people have participated in since the early days of 'Initiatives of Change' when the work of Frank Buchman was known as the 'Oxford Group'.

(1921 – 1938 Buchman's work was given the name of the 'Oxford Group'. In 1938, as European nations prepared for war, Buchman called for 'moral and spiritual re-armament' to build a 'hate-free, fear-free, greed free world' – 'Moral Re-Armament' was launched. As the work developed a new name was given in 2001 – 'Initiatives of Change'.)

It is hoped that the publication of this document will stimulate new stories of the fellowship that has flourished between Indigenous people and non-Indigenous people as they work together to create a world that works.



A-WO-ZAN-ZAN-TONGA

As far as is known, the initial contact between Indigenous peoples and the *Oxford Group/Moral Re-Armament/Initiatives of Change*, was in 1934 when Frank Buchman and his team made a visit to Canada and to Alberta. There, on the grounds of the majestic Banff Springs Hotel, Frank Buchman became a blood brother of the Stoney-Nakoda Nation, and was given the name *A-Wo-Zan-Zan-Tonga – Great Light out of Darkness*.

At the ceremony, Chief John Bearspaw told Dr. Buchman of the responsibilities he was taking on. "Enter into the companionship of your brothers, share their thoughts, their pleasures, their sorrows; soothe the death bed that yours may be soothed; do unto them as you would be done by, and they will so treat you. Thus will you grow great in the hearts of those who now adopt you, and the Great Spirit will look with love and compassion on you when He calls you to the Happy Hunting Grounds."



Ceremony of making Frank Buchman a blood brother

He continued, "We, the Chiefs of the Stoneys, have told you the things you must promise to do and the things your brother Stoneys will do. Do you promise always to do these things?" "I do." "Then we, the Chiefs of the Stoneys do promise that your brother Stoneys will always do the things we have told you and before your many paleface brothers and sisters we will publicly accept you as a brother, for so the Great Spirit wills it before many witnesses."

Chief Walking Buffalo in a speech at the ceremony, said: "We appreciate to be with Dr. Buchman today. You have seen that we have made him our brother because we believe in his work. From the early days of the Red Men before the White Men came we felt the presence of the Great Spirit. Now we know of that Supreme Being who has made all creation. Here is a man who has got a lot of knowledge in him."

Crag and Canyon, Banff, Friday, June 13, 1934



Bill McLean was present at the ceremony in 1934 when his father, Chief Walking Buffalo, and other Stoney leaders made Frank Buchman a blood brother and since then has participated in *IofC* and other reconciliation conferences at Caux, Brazil, New Zealand, the U.S.A. and many parts of Canada.

As an 84 year old Stoney elder he recently shared the story of how, at an *MRA* conference in 1958, for the first time in his life "I came to know who I am". It happened when he was honest about his hatred and bitterness toward white people and asked his white room-mate at the conference for forgiveness. They became reconciled and have worked to bring understanding between the red and the white for nearly 50 years. After that experience Bill became a responsible leader of his people and was a Chief and Councillor in their tribal government for many years. Bill's focus now is the young people of his community. He spends hours every week in the classrooms of the local school sharing his story and passing on his knowledge about the traditional values which he claims are essential for community transformation and point the way to the future.



ABORIGINAL CONNECTIONS



In 1953 a Member of the Australian Parliament went to an MRA Assembly at Caux in Switzerland. Kim Beazley was a young and ambitious politician, viewed by many as a future leader of the Labor Party. His visit to Caux transformed his aims. One new aim became 'the rehabilitation of the Aboriginal people.'

At the time, Aboriginal people lived in wretched conditions, and had practically no rights. They owned no land. Their health conditions were appalling. Many of their children were removed to institutions in a cruel and misguided attempt to assimilate them into Western culture.

Kim and his wife Betty began to get to know Aboriginal people. Margaret Tucker became a close friend. A well-known Victorian Aboriginal, she had been forcibly removed from her parents at the age of 13, and had later become active in the struggle to improve conditions for her people. Her story, told in her autobiography, *If Everyone Cared*, sold 20,000 copies. It was the first book to take to a wide audience a personal account of the impact of the removal policies. It had a profound effect, and spawned films and TV documentaries.

John Bond



'I had learned that hate and violence does more harm to the hater than to the hated, because it makes you ineffective in dealing with the cause of the hate. Hatred can be cured, I know, because it has happened to me.'

Margaret Tucker



UNDERSTANDING SAAMI TRUTHS

Contacts opened up friendships with the Saami people of Scandinavia. As a young girl, Daga Jonzon got to know many Saami families as her father, Bengt Jonzon, became Bishop in Luleå and as such made long mountain tours to visit Saami families in their summer areas where they followed the reindeer herds. The Bishop brought his family on these tours.

Bishop Jonzon was deeply influenced by his visits to Caux, and found there inspiration for his relations to the Saami. He sought to remedy the severe mistakes made by the church of Sweden and Swedish authorities; he took the initiative for education opportunities and supported the development of a Saamic leadership. Daga has visited Saami many times to keep in touch with her friends. She remembers her visit to Caux with Inger Utsi. Inger's husband was the first and greatest Saamic poet. He wrote in the Northern Saamic language but his works have been translated into Swedish.

In Caux, Inger Utsi was invited to an Indigenous gathering over tea and Daga, who followed as her interpreter, was the only person present who was not Indigenous. Inger took the opportunity to inform those present of the mistakes, sins and injustices done by the Swedes to her people, and Daga felt the sharp pain of what happened.

Lars Pirak has had a great influence in saving traditional Saamic handicraft from extinction. Now it is carried on by new generations and is being developed. Through his paintings and his story telling he has also given to people in many countries the opportunity of insight into the world of the Saami. The University of Umeå three years ago awarded him an honorary doctorate for what he has done for Saamic culture.

Lars and his wife Astrid were among the audience in the late 50's when the MRA play *The Vanishing Island* was performed in Kiruna on its world tour. They have visited Caux several times.

Maria Moberger





During other visits, those committed to the work of Moral Re-Armament made contact with representatives of indigenous people in other countries.

The Vanishing Island

At an MRA assembly in Washington DC in 1955, Buchman had listened to cabinet Ministers, bankers, military and cultural leaders from Asia and Africa. What they told him convinced him the time was ripe for a new initiative on a world scale. In the presence of some of these leaders he said, "We must work on the basis of moral re-armament, whereby people of all races and nations, with clean hearts and with no rancor or hatred, approach each other with humility, admit our own mistakes and work for mutual harmony and peace. The world would then turn into one integral camp, with no Eastern or Western camps."

With the play *The Vanishing Island*, portraying two countries, a *World Mission* was launched with 244 people of 28 nationalities. Statesmen of East and West welcomed the *World Mission*, which started from Washington in June 1955. Before the end of the year they had visited 23 countries.



1955 – President of Finland welcomes Kahi Harawira and Rei Jones from the Aotearoa (New Zealand) delegation as part of their World Mission outreach.



World Journey



'...I put away all bitterness, pride and fear and took up the work of my blood brother Frank Buchman.' Chief Walking Buffalo

In 1958, Chief Walking Buffalo traveled to Mackinac Island, Michigan to help Dr. Buchman celebrate his 80th birthday and to participate in an international conference taking place there. He later said, "It was at that conference I put away all bitterness, pride and fear and took up the work of my blood brother Frank Buchman."

The following summer, in 1959, Dr. Buchman gave the challenge to Walking Buffalo and some of Chief David Crowchild's family of the Tsuu T'ina, Nation, Alberta, Canada to take their vision to the world. In November of 1959 Walking Buffalo and his nephew Jim Twoyoungman traveled 18,000 miles in visits to 13 countries in Europe and Scandinavia in 11 weeks. Before leaving he told Canadian Prime Minister John Diefenbaker, that he was going "in the name of *Moral Re-Armament* to build unity between nations by changing the hearts of men."



In March of 1960, Walking Buffalo was joined by other Stoneys and David and Daisy Crowchild and members of their family. They traveled 44,000 miles visiting New Zealand, Australia, South Africa, Zimbabwe, Uganda, Kenya and Switzerland before returning to Calgary on June 20th, 1960.



Walking Buffalo / Crowchild party welcomed at the Salisbury Airport, Southern Rhodesia (Harare, Zimbabwe) by national and community leaders.

In 1960, Member of Parliament Kim Beazley and his wife Betty, and Margaret Tucker were among the hosts when eight Canadian First Nations elders, led by Chief Walking Buffalo, visited Australia on a 'World Journey of MRA'.



They were welcomed by the acting Prime Minister, John McEwen, and a corroboree was put on in their honour at Cherbourg Aboriginal community in Queensland.



In Sweden, The Chief was very keen to meet the Saami. He announced in Stockholm that the Spirit had told him to

go to Kiruna. This is a mining town 1,500 km north of Stockholm, north of the Arctic Circle. He was told that this was not the right place. Instead he must go to Jokkmokk. But it was found out that just at that time the Saami held a big meeting in Kiruna, so he went there and was very well received!

Tatanga Mani, Chief Walking Buffalo, in summarizing why he had taken on the World Journey said:

"Often I ask myself the question, 'What is the meaning of Moral Re Armament?' And then I remember the words of the four absolute moral standards of living; honesty, purity, unselfishness and love. That is what we are fighting for without weapons. What I have carried to the world is that we have forgotten the One who created the world, who created us in His own image. "We have forgotten the way He wanted us to live, and we live an artificial life with whisky and for the almighty dollar, which has led the whole world and all nations into darkness."



'I thought to drive the white man into the sea. And then I saw white men change and I saw black men change and I decided to change.

I am now fighting for a hate-free, fear-free, greed-free Africa peopled by free men and women.'

Dr William Nkomo

Those traveling in South Africa with the World Journey met with four hundred South Africans of all races. African nationalist leaders, P.Q.Vundla and William Nkomo presented a skin of the much-prized springbok.

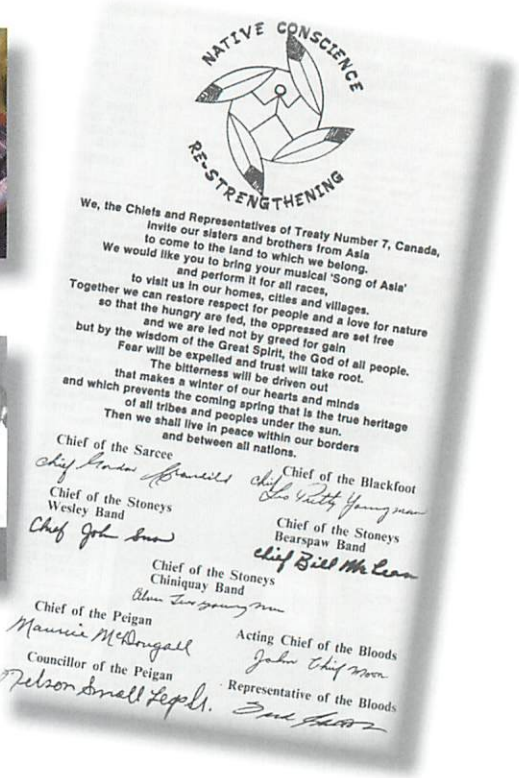


SONG OF ASIA

In 1975, Arnold Crowchild and his wife Regena from Tsuu T'ina Nation, Alberta attended the summer conference in Caux where they saw a musical show entitled *Song of Asia* which told of initiatives that had been taken by people from Nagaland, Laos, Papua New Guinea and other countries in South East Asia.

Arnold felt that this show spoke directly to what needed to be said in Canada. He returned home and approached the chiefs of the Treaty 7 area in Southern Alberta with the idea. After a weekend conference, they issued an invitation to the cast and crew of *Song of Asia* to come to Canada.

When they arrived on April 26, 1976, every chief or his representative was in attendance at the airport in full regalia. The cast remained in Canada for six months, often staying on Reserves and Territories from Port Alberni on Vancouver Island to Québec, and in the homes of the Indigenous people. What this meant to them is indicated by the following item from a Saami artist who was part of the cast.



Gordon Crowchild of the Tsuu T'ina Nation in welcoming the cast of *Song of Asia*, spoke on behalf of the Chiefs of Treaty 7. He said that it was their decision to invite the production of *Song of Asia* to help their ongoing programme for native conscience re-strengthening.



'Having a common aim, and practising spirituality on a practical level was also very challenging and rewarding. It sure made me expect more from others, and myself!' Hans Ragnar Mathisen

Hans Ragnar Mathisen, Saami recently recalled his time with *Song of Asia*. "What meant most to me was sharing the everyday life as well as the festivities and solemn moments of the Indigenous peoples of North America, Australia and Aotearoa. Staying with David and Daisy Crowchild was exceptional, together with Niketu Iralu. What a start!!! The close friendships, personal challenges and just being with people of some depth was a relief when one bathes in shallow water otherwise. Having a common aim, and practising spirituality on a practical level was also very challenging and rewarding. It sure made me expect more from others, and myself!"

"Of course my personal experiences as a child made this visit with, and to, peoples of the world of a special significance. So when a fellow artist told me, as I returned from wonderful global circling how full of envy he was, I had to tell him: 'That when you are hospitalized in bed for nine years as I was, without medicine against the pandemic you are bedded for (TB) and mistreated by some of the staff, bound to the bed at all times, with plaster on your legs, practically unable to move, you do not have to feel guilty after one year of globetrotting'. He agreed. I think the time with *Song of Asia* and MRA was God's best medicine for which I am eternally grateful."



AOTEAROA

The Maori Queen, Dame Te Atairangikaahu spoke in Caux in 1997 of the new hope the Waitangi Tribunal was giving New Zealand. The Waitangi Tribunal was set up to adjudicate on Maori claims for breaches of the original 1840 Treaty of Waitangi whereby Maori chiefs ceded sovereignty of New Zealand to the British Crown in exchange for land rights.



'The key point is that some restitution has been made and our people are moving forward again. This created new faith and hope for the unity in peace of Maori and Pakeha and all people of our beloved country, Aotearoa.' Dame Te Atairangikaahu

The Maori artistic director and entrepreneur Te Rangi Huata found his vocation as a schoolboy, when he was invited to join an international show called *Song of Asia*. The show, inspired by the ideas of *Moral Re-Armament*, (now *Initiatives of Change*), toured the world and Huata became its assistant director.



In Calcutta, *Song of Asia* performed for the *Missionaries of Charity*. Mother Teresa said, "Your work and our work are the same; we are rubbing and scrubbing and you are singing and dancing."

I asked Huata whether travelling with *Song of Asia* inspired him in his theatrical work with Indigenous tribal groups. He answered by recalling a challenge put to the show's cast by Rajmohan Gandhi, a grandson of Mahatma Gandhi: "There are two types of people in the world, heaters and thermometers - those who change the temperature and those who change with the temperature!" Te Rangi continues his love of culture, music and dance with the company he has formed with his brother, the *Kahurangi Maori Dance Theatre*.

From an article by Alan Channer in For A Change, February/March 2004



"There are traditions where land is part of the spirit of a people and many are the battles that have been fought to keep it. There are many wrongs of yesterday that are remembered today. And the wrongs of today will be remembered tomorrow. What can we do to find healing and learn lessons from the past so that future generations learn from what we decide today? I believe that land is God's property and as owners, farmers, trustees and ordinary people we are responsible for it and for the way we live on it."

Arerina Harawira "From Crisis to Cure" Conference Report Canberra, Australia, January 1976

Flying to Caux, Switzerland from New Zealand in 1971, Canon Wi Te Tau Huata flew over the World War II Italian battlefield of Monte Cassino. As Chaplain of the 28th New Zealand Maori Battalion, Huata had buried hundreds of his countrymen on the mountain. He was awarded the Military Cross but was left with 'a cancer of bitterness' against all Germans.

Only hours later in Caux, one of the first people he met was German. At a special church service at Caux, he explained that for years he had been ineffective as a minister because of his bitterness. But now he had 'handed over to God for removal' his hatred of Germans. Then he asked all Germans present to join him 'not to die for an old world but to live and battle for a new one'. *Caux 50th Anniversary Pictorial 1996*



'As a Takitimu Man, my experience with MRA has been the Challenge of The Taiaha and Maoritanga (Maori Culture) in Action.' Canon Wi Te Tau Huata, MC, of Wairoa



Contacts made throughout the years encouraged people involved in the work of reconciliation and healing in various countries around the world, to continue what had already begun.

JOURNEY OF HEALING

Many white Australians worked for the rights of Aboriginal Australians. In the late 1950s, when the Royal Adelaide Hospital refused to accept an Aboriginal woman for nursing training, MRA people joined with others to change the hospital's policy – and eventually succeeded. Kim Beazley took a leading role in advocating a change in the Australian Constitution to give Aboriginal people all the rights of every other citizen. In 1967 a national referendum was held, and the change received the support of 91 per cent of the Australian people.

In 1972 Beazley was appointed Minister for Education, and oversaw the introduction of primary education in 22 Aboriginal languages. Later, he was awarded an honorary doctorate by the Australian National University. 'It has become popular to recognize the injustice done to the Aboriginal people of this nation,' read the citation, 'but over the last half-century this was far from popular. In that time no one has done more than Kim Beazley to bring about that change in attitude.'

In 1996 a national inquiry investigated the impact of the removal policies. Its report, *Bringing Them Home*, shocked the nation, and the Government tried to ignore it. MRA activists worked with many others to organize a *Sorry Day*. A million Australians got involved, taking part in hundreds of events and writing from the heart in thousands of *Sorry Books* as a means of apologizing to the Aboriginal people for these policies.



'Everywhere I go, I see the impact of the 'Journey of Healing.'
It is developing into a widespread national movement.' Brian Butler, Aboriginal Elder

Those who had been removed – now known as the stolen generations – responded, and launched a *Journey of Healing* to invite all Australians to help heal the wounds. Again, MRA activists were at the forefront of this Journey, which enlisted tens of thousands in initiatives that are still contributing to the healing process. Brian Butler, an Aboriginal elder who has carried national responsibility for stolen generations issues, said, "Everywhere I go, I see the impact of the *Journey of Healing*. It is developing into a widespread national movement."

Much healing is needed yet. Australia is far behind comparable countries, such as Canada, in almost every measure of Indigenous well-being. *Initiatives of Change* activists, Aboriginal and non-Aboriginal, will continue at the heart of this struggle. *Sorry Day* has shown that the national conscience can be stirred, and this needs to go on until discrimination towards Aboriginal Australians is a thing of the past, and Aboriginal people are contributing wholeheartedly to our national life. *John Bond*



FIJI I CARE

A Fijian chief, Ratu Meli Vesikula, was a militant leader of the movement which supported the 1987 coup. As he said later, Fiji was filled "with pure unadulterated hatred." A challenge came from an unexpected source. He decided to "put God to the test... to listen seriously." His first step was in his own home, where he "wore the rank of regimental sergeant major." Apologizing to his wife and family was hard enough. But then, at an *MRA-IofC* meeting in Fiji, he saw God's call to apologize to his Indian-Fijian compatriots:



"I said, 'My brothers and sisters, this morning I have a task which cannot wait... I want to say sorry for everything I have done on behalf of my people that has brought so much suffering and heartache to you. I hope you will find enough love left in your hearts to forgive me.'"

'Now, 14 years on, my heart cries out once more to my Indian brothers and sisters: will you please forgive us for the terrible wrongs we have committed against you? We were wrong to use you as scapegoats; yet you did not retaliate. Whilst we don't deserve it, I count on your forgiveness to pave the way to true reconciliation and unity.' Ratu Meli Vesikula

TRAINING YOUNG LEADERS

Fifty years of *MRA-IofC's* work in the Milne Bay province of Papua New Guinea was recognized by 300 people at the launch in July 2000 of new programs 'to train young leaders' and tackling such issues as drugs and AIDS, building community village life and caring for the national leadership.



CHANGING THE COUNTRY ONE VOTE AT A TIME

The Clean Election Campaign is the first major initiative of *Winds of Change*, which grew out of a conference of the same name held in the Solomon Islands, June 2004. With the help of *Initiatives of Change* in Australia, the conference gathered young and old for a week to hear from people such as Joseph Karanja, a young lawyer who launched a *Clean Election Campaign* in his country, Kenya.

The Winds of Change conference was an opportunity for Solomon Islanders to explore ways of healing their nation, and to restore personal and public integrity after years of ethnic conflict.

BRINGING INTEGRITY

In November 2004, The Prime Minister of Samoa, the Hon. Tuilaepa Sailele Malielegaoi, opened an *IofC* conference saying, "Through the reform programme we have tried to bring 'integrity', to use the 'action word' of your conference, to the business of government. We have been guided by practices in other democratic nations of the world and in the knowledge that without applying the principles of good governance we could not hope to achieve sustainable development for our country."

With an Aboriginal flag by her side, Walda Blow, an Aboriginal Australian spoke most movingly of the history of her people at the hands of White Australia, "I am not bitter – I don't want guilt trips but to learn to forgive, work in partnership and make sure history never repeats itself." *From an article by Liz Weeks*





Sápmi LAND OF THE SAAMI

Many years ago I moved north after growing up and being educated in South Sweden. That brought me in contact with the northern part of 'Sápmi', the land of the Saami who are the Indigenous population of at least Northern Scandinavia. I am most grateful for the friendship and care being given to me by Saami people and for the insights into the Saami culture.

Also I am grateful to give some impressions of the connections the Swedish Saami have had with Caux and of the influences from there.

During the years people inspired by Caux have traveled the long roads in northern Sweden in order to visit Saami homes and continue friendships. One reindeer owner up in the most northern part of Sweden, near Finland and Norway, said on such an occasion: "It is the friendship with people like you that makes me hate the Swedes less."

Present at the *GID* conference in Caux 2005 were two Saami delegates, sent by the Saamic Council of the church of Sweden, Peter Andersson and Vivianne Stenman. Peter Andersson spoke on the *UN day of the World's Indigenous People*, August 9, of the precarious situation of the Swedish Saami. In spite of official apologies by the Swedish government for mistakes done in earlier years, the *ILO* Convention on rights of Indigenous populations has not been ratified by Sweden. Their reindeer herding and, with that, their whole culture, is under threat. Legal actions against the Saami about land rights have been taken and lost by the Saami. He sang a 'jojk' to the conference - the Saamis' own way of expression. *Maria Moberger*



ARCTIC LINKAGES

In 2002 a project called *Arctic Linkages* was launched in Caux under the banner of *Foundations for Freedom*. Pavel Sulyandziga, an Udege and Vice-President of the *Indigenous people of the Russian North*, attended the conference on *Service Responsibility and Leadership*. As he left, Mr. Sulyandziga confirmed that he would be informing his people about Caux and indicated his interest in involving Indigenous youth in the program. The following year, his brother Rodion Sulyandziga took part in a similar conference at Caux. He said, "I have been to Geneva many times to attend high-level meetings . . . However, the visit to Caux opened my eyes. The fact that there are people out there willing to effect partnerships with my isolated community in the Russian far North, moved me."

In 2004 The *Arctic Linkages* program became the *Global Indigenous Dialogue* and saw the first annual gathering under this banner. The vision of Pavel Sulyanziga to bring together Indigenous people from around the world in the spirit of Caux took flight with Indigenous people joining in the *Caux Agenda for Reconciliation* conference from Australia, Bolivia, Canada, Greenland, Russia, and N.E. India, under the theme *Human Security Through Good Governance*.



The following year, 2005, they met under the title of *Listening to the Wisdom of Quiet Voices*. On August 9, in both these years, celebrations took place to recognize the *UN International Day of the World's Indigenous People* that brought their aspirations to the attention of the world.



SACRED CONNECTIONS

Visits to and from North and South America have taken place since the beginning with many connections at different levels.



In Guatemala, Gaspar Gonzales, a Mayan and a former head of the *National Council of Mayan Development*, which aims to unite the 23 different indigenous groups on a cultural level, participated together with Ana Maria Xuya Cuxil (*photo right*) at an MRA Conference in 1987. At 25 years old Miss Xuya became Guatemala's first indigenous woman Member of Parliament.



In 1961, for a four-month period, Leonard and Rose Crane of the Tsuu T'ina Nation were part of a large international campaign in Brazil, Peru and Bolivia. In the photo Leonard is seen inviting Indigenous people of the Andes to an MRA presentation.

Ed Burnstick of the Paul Band in Northern Alberta, convenor of the *Gathering of the Sacred Red* in South America said, "MRA has demonstrated that forgiveness is often the first step in healing the wounds of history and finding the way to reconciliation and a positive new relationship - not only between First Nations and other groups of people, but also amongst the different groups of people themselves."



HEALING THE HEART OF AMERICA



In June 1993 *Initiatives of Change* began an 'honest conversation on race, reconciliation and responsibility'. At the time, Mayor Walter T. Kenny said, "As former Capital of the Confederacy, Richmond has a particular opportunity to address the unfinished business of racial healing." Their purpose was to start a process of 'healing the heart of America.'

For thousands of years a site in the middle of Richmond, Virginia, known earlier as 'Indian Hill' was a Native American place of reverence and, appropriately, it was with a Native American ceremony with drumming, dancing and prayer and an invitation by pipe bearer David Larsen 'to lift the veil of ignorance from our eyes and see we are all brothers and sisters' that the walk began.

Near the Indian burial grounds on Richmond's Church Hill, Dakota elder David Larsen offered purification prayers with the *Red Thunder* troupe from the Tsuu T'ina Nation.





ALGONQUIN ELDER

William Commanda, and his daughter Evelyn Dewasche from Kitigan Zibi near Maniwaki, Quebec, visited Caux in 1995. William has survived cancer and alcoholism to pioneer the idea of a *Circle of all Nations*. Each year as many as 2,500 people from many races and 13 countries visit his small property on the shores of Lake Pigobic, to take part in his healing ceremonies and to share ideas about how all nations are meant to learn and work together.

On a visit to London, UK in 1977 to meet Queen Elizabeth II in her jubilee year, Nelson Small Legs of the Peigan Nation of Alberta, said in an interview that he became involved in *Moral Re-Armament* after his son Nelson Jr., active in the *American Indian Movement*, committed suicide. In rejecting the urge for violent retribution against whites and the government, he had turned instead to faith in the Great Spirit.



CAUX INTERNS Tiphanie Doxtator from St. Thomas, Ontario and Alana Labelle from Morley, Alberta worked as Caux Interns at Caux, Tiphanie taking on the challenge for three years in a row. Caux Interns take a leadership role in training participants at the Caux conferences each summer and help to make things run smoothly.

Alana said that the experience had widened her heart and mind in ways she hadn't experienced before and she appreciated getting to know those from the many different parts of the world that she worked with.

BEYOND BORDERS

In his book, *Beyond Borders: Initiatives of Change* in Québec, Laurent Gagnon of Montréal relates how his reaction against the statements of two militant Mohawk women at Caux in 1992 forced him to face up to the fact that for 15 years he had been working in Indigenous communities more as a 'civil servant' than as a respectful listener. During a cultural programme in front of 400 people at the conference he joined the Mohawk women in their traditional dance. Surprised and touched they both embraced him.

One of the Mohawk ladies wrote of the experience in Caux, "I thought there was no hope for our people. Now I have some hope if we all work together." The other wrote, "As a person who comes from a nation that has been involved in struggle and conflict over the past decade, it was good to be in a situation where ideas and thoughts could be shared with other struggling nations. The Caux experience has been manifold.

"One of the most important lessons or principles learned was that one's role and responsibility in accepting other cultures and tolerating individual differences is most important. This is at a personal, as well as an international level. This re-emphasized the principles of the *Two-Row Wampum Treaty* in which my ancestors agreed that two nations will travel down the river of life each in his own canoe."



CREATORS OF PEACE

Valentina (Tina) Fox from the Stoney Nakoda Nation at Morley, Alberta found healing to her bitterness towards the British when she visited the UK in 1994 on her way back from attending a *Creators of Peace* conference in Caux. Tina told of ten years spent in a residential school and homes where the use of her culture, her religion, her language, her customs and her traditions were all forbidden, years of abuse and violence. "I am grateful to our ancestors for keeping our values strong. I have been able to deal with my bitterness, my hate and my shame. I can now forgive the past." In 2004, Tina was able to share her experience at the first *Global Indigenous Dialogue* in Caux and in 2005 again at another *Creators of Peace* Conference in Uganda.



HEALING TIDES OF CHANGE



At an International MRA - IofC Conference for the Pacific Region entitled *Healing Tides of Change* attended by 300 delegates from 28 nations in Vancouver in 1991, Elder Dr. Simon Baker of the Squamish Nation welcomed delegates to the Longhouse for a traditional 'Salmon Bake'. "Our hospitality will be as high as Grouse Mountain" he said, and it was.

'The principles of MRA/IofC are in the tradition of our people from away back. We have to work together to solve problems to make our lives better. I always say, 'if the attitude doesn't change, the mind doesn't want to work with the people.' That's the lesson for all of us.' Chief Simon Baker, 'Khot La Cha', in his autobiography 1994

Musqueam Nation Elder Vincent Stogan, on whose traditional land the conference took place, joined Simon Baker in offering opening prayers at the University of B.C. Indigenous participants attended from Papua New Guinea, Fiji, Western Samoa, the Maori people of New Zealand, the Mohawk from Québec, the Horn of Africa and Kenya, from Minnesota and from the Peigan Nation of Southern Alberta, from Tsuu T'ina, on the outskirts of Calgary, from the Paul Band in Northern Alberta and from Manitoba. Many delegates also attended from the industrialised Northern Pacific nations as well as representatives from Burundi, Chile and Cambodia.

The *Kahurangi Maori Dance Company* and the *Chadi K'azi Native Dance Theatre* gave a dazzling evening of song and dance for participants at the four day conference

Renowned Tsimishian artist Roy Henry Vickers thanked the Honourable David Lam, Lieutenant Governor of B.C., for opening the conference by making a presentation of his painting 'Westcoast Sunset', the art he had generously donated for the outstanding conference invitation.



Ratu Meli Vesikula from Fiji was also present and while in Vancouver met with numerous members of his community and shared his story of healing and forgiveness. Nelson Small Legs of the Peigan Nation welcomed him to his home. A year earlier, Nelson and his wife had visited Fiji with Donald Marshall Jr. from the Mi'kmaq Nation.



THE GLOBAL INDIGENOUS DIALOGUE

Is new to the *Initiatives of Change* programmes and projects. Indigenous people have been a continuous voice within the *IofC* for many years and the *GID* was born from that voice into an initiative of its own. We envision a world living in peace and harmony with all life on Mother Earth and between people, nations, and nation-states.

We also know that if we are to take one step toward this powerful vision, we must first start with ourselves. We must activate our spiritual being to seek peace and reconciliation within, to strengthen our whole self before we begin the work outside of ourselves. We also understand that from personal inner peace we can build a greater peace and reconciliation in all our relationships: from family to community and nation and with Mother Earth. It is through our own Indigenous cultures that we can find the keys for living in peace and balance and offer to share this knowledge in peace and friendship.

GID's work is also to strengthen and uphold the importance of Indigenous cultures and their perspectives as major contributions to solutions for conflict and struggles of the day. We know that we are all connected with all things and when we break away from that relationship we leave the Creator's embrace. *GID* then, calls for Indigenous peoples from around the world to come together and share their spiritual and pragmatic wisdom and knowledge towards peace and reconciliation, for a world that lives in peace and harmony.

INITIATIVES OF CHANGE

Initiatives of Change works for moral and spiritual renewal in all areas of life. It was born out of the work of Frank Buchman, an American who believed that change in the world must start in individuals. *Initiatives of Change* is open to all. Its starting point is the readiness of each person to make what they know of God and eternal moral values central in their lives. This personal commitment to search for God's will forms the basis for creative initiative and common action: standards of absolute honesty, purity, unselfishness and love help to focus the challenge of personal and global change. These ideas have given rise to an international community at work in more than 70 countries in programmes which include reconciliation; tackling the root causes of corruption, poverty and social exclusion; and strengthening the moral and spiritual foundations for democracy.

WHAT GOES ON AT CAUX?

Each summer the Caux assembly draws between 1400 and 2000 people of every generation, background and religious outlook. Many citizens, attracted by the breadth of the Caux conferences, come seeking a solution to a particular problem and to take part in the practical running of the centre.

The summer programme consists of a continuous series of sessions dealing with specific subjects. Caux offers each person who comes the chance to consider their particular calling in the light of world needs and to discover what the philosopher Gabriel Marcel defined as "the link between the intimate and the global." The Caux sessions concentrate on sharing experience rather than theory: on the spiritual journey of the individual or on initiatives which have contributed to political or social change. Caux's beautiful situation above the Lake of Geneva offers an ideal environment for reflection.



These are just a few of the many, many stories that could be told of the power of the partnership of Indigenous people and non-Indigenous people when they take the time to face what has been wrong, take the courage to put right what has been wrong, and then take the initiative to share their experiences with those who want to see a new way forward.



This booklet was commissioned by The Global Indigenous Dialogue and edited by Joy Newman.

The idea for the booklet was first put forward by Thembi Silundika and Lewis Cardinal when they learned that Caux would be celebrating its 60th anniversary in 2006 and a need was expressed for stories about the involvement of Indigenous people with *Initiatives of Change*.

Acknowledgements

A large number of people played a role in the development and editorial process of the booklet and our sincere thanks go to:

Editorial/Proof Reading:

Maura Beecher, John Bond,
Henry Heald, Mónica Heincke
Alvin Manitopyes, Maria Moberger
Keith Newman
Peter Wood

Editorial Committee:

Lewis Cardinal
Valentina Fox
Jack Freebury
Alvin Manitopyes
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Art and Design:

Lee Crowchild
Original Cover Art
Design and layout
by Chris Hartnell

Photography:

The following photographers have contributed photos:
Alan Channer, Michael Brown, Robert Fleming, Rob Lancaster
Dennis Mayor, 'NASA's Earth Observatory' Joy Newman, Kenneth Noble, Ellen Osterro, Grant Rissler
Romola Vasantha Thumbadoo, Richard Weeks, Alan Weeks, Bild Museet Umeå Universitet

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This Publication was made possible by Aboriginal Voices Radio, Canada's first and only national Aboriginal Radio network.



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