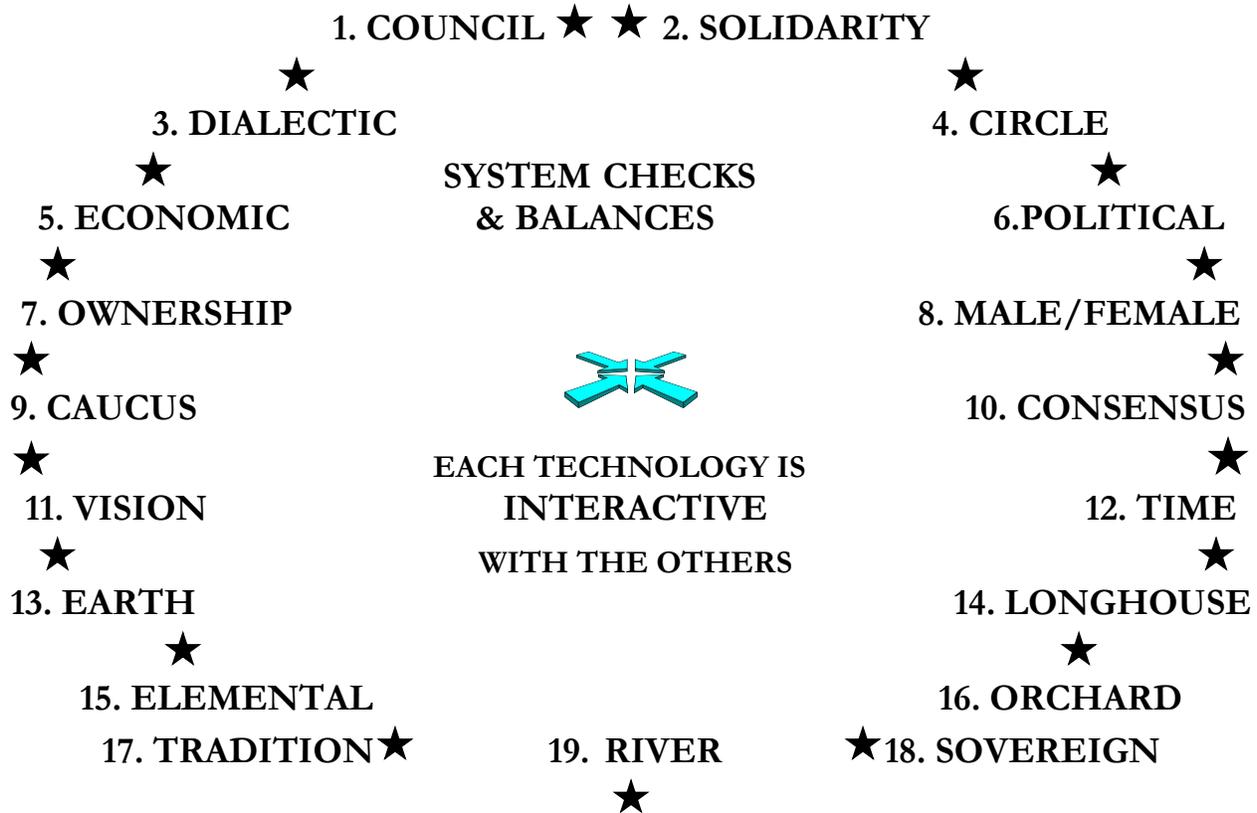




THE CIRCLE OF LIFE

A CONSTELLATION OF INDIGENOUS SOCIO-ECONOMIC TECHNOLOGIES



“Indigenous” (from the Latin meaning “Self-Generating”) economic, social and political life is governed by an interactive constellation of positive interpersonal and group technologies (practices). Individuals and community are supported to realize personal vision, collectively work and share together, function in harmony with each other and with nature sustainably. Each practice is part of a culture of human and ecological relations developed for human existence on earth since the beginning of time and representing a mature inclusive social-economic model. Approximately 95% of American indigenous peoples died in European contact epidemics. Native communities keep traditions of human mutual-aid alive in these practices and in the memory of legends. “We are the earth speaking” is a First Nation description of human / earth ecology.

Individuals, families, communities, organizations, institutions and governments interested in sustainable collective development for our time will **align with First Nation communities** who maintain these traditions or memory of them. By supporting this long challenge, we develop the capacity to move forward together. First Nations hold these keys to living on earth sustainably yet live under continuing oppression and resource depletion. We are all originally indigenous people.

Indigenous peoples mature and maintain these practices as an interactive ‘Circle of Life,’ full-cycle of giving and receiving for individuals and nations. **This article describes indigenous models of sustainable development for humankind.** Western’ socio-economies are ‘exogenous’ (Latin for ‘Other-Generated’). Violence erodes checks and balances from social practice or conscience. Incomplete human recognition based in finite ‘monetary accounting’ leads to institutional fragmentation, social and eco-disaster. Indigenous respect for individual and group effort engenders relationship and inclusive organization. Mohandas Gandhi wrote, “*Regard human labour as more even than money and you have an untapped inexhaustible source of income, which ever increases with use*”.



Indigenous technologies engender sustainable development.

Technology	TRADITION: Partial list of indigenous economic and social practices drawn from First Nation experience & records across the Americas as well as world-wide. These complementary and interactive practices form a culture of community.	TODAY'S APPLICATIONS Join Les Elements du design INDIGENE, Elemental Design , an inclusive organization committed to 'self-generation' of community resources. Contact First Nation peoples and learn more.
1. Council	The right of individuals in societies to call council for issues that affect them. Eg. Practice at meetings of asking, "Why have you come?" sets the agenda to include all participants.	Guidance to time-based accounting, participatory incorporation, organisational structuring, stakeholder caucusing & progressive share based ownership & representation.
2. Solidarity by Voluntary Simplicity	Community Leaders are distinguished for having the least possessions. Focus on life essentials: food, shelter, clothing, warmth, health and sharing (potlatch).	Personal Financial Management to empower life & vision realization. Solidarity to enable-invest in all community members to work & share
3. Dialectic	'Both Sides Now' debate in conflict resolution. Individual right to challenge other individuals and officials to debate on actions, proposals & issues that affect them. Dialectic Right to be heard equally with opponents. Recording (traditionally in the witness of circle) of debate.	'Both Sides Now' debate in conflict resolution. An easy equal-time recorded-dialogue procedure for individuals in adversarial or research relationships engenders dialectic group dynamics. First Nation models of Victim-Aggressor reconciliation.
4. Meeting in circle	Eye contact, group awareness, respect, equality, concertation and task sharing.	Aid for groups in describing and implementing circle process.
5. Economic democracy	Based in Societies and Caucuses (see numbers 8 and 9), it is a foundation for political democracy, economic inclusion and expression in decision-making. Indigenous ways provide open accounting recognition for all contributions and thereby avoid the relegation of economics as a hidden hand in politics.	Time-based and human resource accounting techniques for business & organizations. Participatory structure, caucusing, progressive ownership, internal conflict resolution. Participatory stakeholder grouping and structuring provides the means for communication & collaboration.
6. Political democracy	Integrating individual and collective family, extended family, neighborhood, community, region, province, state, nation, continent, hemisphere & international council. Straw-vote indicators.	A system of family, community and planetary council with checks and balances for every level integrated as part of the whole. Based in democratic economy foundations.
7. College Progressive economic ownership	Youth apprentice to elder master and differential recognition in production societies for experience, investment, accomplishment and decision-making acumen. Experience & Theory PRAXIS	Share incentive programs with visioning & apprenticeship. Stakeholder <u>Relational Economy</u> ³ Worker, consumer, founder, supplier investment, Research & Development.
8. Equality of men and women	In political and economic processes, deriving from time-based accounting for all community contributions. Men and women are grouped according to their 'trades' into Societies and interests.	Accounting for family & community service that valorizes individuals for service and vision. Complementary human resource planning. 'Caucusing' <Iroquois>=grouping of like interests

Technology	Tradition	Today's Applications
9. 'Caucus' < Iroquois = 'Grouping of like-interests'	Inclusive foundation for diverse community perspectives, governance and co-operation. Individuals with like-interests unite as 'societies' in order to give recognition and represent points of view, contribution, specialty & expertise.	Free Association and disassociation of individuals. Flexible identification and organization of multiple stakeholder groups and appropriate time-based accounting for their natural contributions.
10. Consensus decision-making	Based in respect for diverse and common values . The group includes all points of view and action in decisions. Decisions allow for parallel courses of action such as the "Two Row Wampum Treaty." ⁱⁱ The individual is responsible to include the group. See endnote Page 4	Group dynamics and training in indigenous consensus models is distinguished from the 'linear' consensus model used by popular groups. Paired with caucusing it allows for free association of participants.
11. Vision quest, Progressive Ownership	The unique value of each individual, apprenticeship learning, adult-youth mentorship in Production Society foundation of indigenous education. Youth & adults at each stage of life are supported in seeking their personal vision or contribution (gift). Progressive Ownership	Community service, apprenticeship learning, adult-youth mentorship as the foundation of youth education. Youth are supported in seeking their personal vision or contribution for the community. Goal identification exercises. Progressive Ownership.
12. Time-based economic accounting String-shell	Kayoni, Wampum, Esnoguy, Seewan & Quipu traditional American hemisphere string calculators for record keeping. Graphic language systems. Accounting all community labor contributions to well being within each society (or caucus) Understandings of astronomy.	In societies (caucus). Inclusion of all stakeholder contributions to community well being forms a comprehensive model. Community Service Register, Research & Development for business, industry, Family care of members, etc.
13. Earth-based, Mapping	Data organization according to place by individuals & societies. Traditional geographic knowledge allowed natives to draw huge hemispheric sectoral maps and to chauffeur Europeans across it. Ecological Mapping allows for interdisciplinary ecological impact analysis as well as research and development of resources (human and physical).	Geographic Information Systems (GIS) for multi-discipline green mapping. Tiohtiake(Montreal region): <u>Heritage Rooted in Sustainability</u> <u>http://cbcd.geog.mcgill.ca/WIP.html</u> Eco-Montreal Tiohtiake Green Map <u>www.eco-montreal.mcgill.ca</u> International: <u>www.greenmap.org</u>
14. Longhouse (apartment) Pueblo (townhouse)	Living together with respect for vision, diversity, inclusive economics, dialectic expression, parallel complementary paths (eg. Two Row Wampum ⁱⁱⁱ) & caucusing of like-interests. Critical-mass economic planning allowed for ownership, specialization and exchange. Multi-generational living provided for the complementation of each age. See endnote Page 4.	Planning for Collectively owned housing in apartment blocks, townhouses etc. Stakeholder accounting, elemental housing design Respect for diversity, intra-parallel group dynamics, conflict resolution, caucusing, differential accounting for diverse stakeholders: worker, consumer, supplier, & founders.



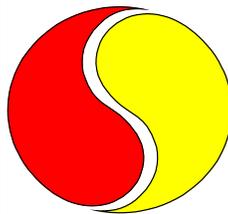
Technology	Tradition	Today's Application
15. Elemental Design	For buildings, infrastructure and economic activity including Sun (fire, heat), Air (wind), Water (rain and snow), Earth (compost and soil), Life (human ergo-dynamics, plants, bacteria, worms etc.). Forms the foundation for a 'permacultural' design of community.	Based in the five elements leading to ecological design of housing, transport, equipment, clothing, infrastructure, agriculture, complementation of resources and more. Designing for the interaction of the five elements.
16. Orchard Agro-forestry mixed field cropping & wild plant nurture	Orchard Food Production. Cultivate the earth. Trees penetrate the earth and sky, absorb sun-photosynthesis, raise & hold minerals, water, organic matter and life in myriad forms as a foundation for the biosphere as well as generating weather.	Identification of suitable forest cover, indigenous orchard perennial plants, permaculture technique, field cropping, storage and supply. Consider with Elemental Design and Geographic Information Systems.
17. Tradition	Elders tell stories and bring reflection for past, present & future.	Environmental impact planning for seven generations.
18. Sovereignty (integrated governance)	Flows from individual to clan, to village, to nation and between nations. Among the Haudenosaunee, visitors arriving at a village wait ' at the wood's edge ', smoking a fire and receiving village messengers of welcome or precaution.	Indigene is founded upon principles of self-realization and sovereignty , in order to economically and politically empower individuals, family, community and nation.
19. River based	Communities used canoe for transport of people, materials and goods. The rivers kept alive through agro-forestry.	River (water) based communities honor water flow on the land and in all life forms.

³ **RELATIONAL ECONOMY**

A DEFINITION:

A FULL CYCLE OF GIVING & RECEIVING

Relational Economy means comprehensive recognition-of, accounting-for and empowerment-of the inherent economic relationships between us. 'Economy' is derived from <Latin = 'Care & nurture of the home be it domestic or worldly'.



Counter to 'relational' are fragmented exclusive, competitive & institutional economies. Relational Economy, a foundation of indigenous peoples, challenges community activists to build sustainable relationships, belonging and ownership.

<http://ecoplan.mcgill.ca> INDIGENE, Elemental Design, 29/11/08 Douglas Jack, 514-364-0599, eco-montreal@mcgill.ca - 4 - www.eco-montreal.mcgill.ca Tiohtiake, Turtle Island, Sustainability Rooted in Heritage <http://cbcd.geog.mcgill.ca/WIP.html>

Endnote from page three Technology # 10 Consensus-based Decision-making & #14 Longhouse

ⁱ Two Row Wampum Treaty: The Kanien'kehaka 'People of the Flint' lived in Kanien'keh a nation between Montreal and New York City as part of the Haudenosaunee 'People of the Longhouse' confederacy (Iroquois). Reference: p10 Wampum Belts by Tehanetorens, '93, Iroqrafts, Ohsweken, Ontario, N0A1M0. This belt symbolizes the agreement and conditions under which the Iroquois welcomed the white (Dutch) peoples to this land. "You say that you are our Father and I am your son." We say, "We will not be like Father and Son, but like Brothers". This wampum belt confirms our words. "These two rows will symbolize two paths or two vessels, traveling down the same river together. One, a birch-bark canoe, will be for the Indian People, their laws, their customs and their ways. The other, a ship, will be for the white people and their laws, their customs and their ways. We shall travel the river together, side by side, but in our own boat. Neither of us will make compulsory laws or interfere in the internal affairs of the other. Neither of us will try to steer the other's vessel." The agreement has been kept by the Iroquois to this date.