

00:00:00:00 - 00:00:26:03

Dr. Leroy

When you become complete, self-actualized, relationships are the foundation.

00:00:26:05 - 00:00:53:05

Reeta

Hello and welcome to Transcending Boundaries. I'm Reeta Roy. I remember the first time that I read Doctor Leroy Little Bear's work. It wasn't just the ideas that stayed with me, but it was the space between the words. There was clarity. There was also humility and a sense that knowledge wasn't something to possess, but something to honor, to carry with care.

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Reeta

The one that truly stayed with me was his essay: Jagged Worldviews Colliding. It challenged the way I'd been taught to think about knowledge not just as facts or data, but as relationships, as movement. What struck me was how he described Western thinking as linear and compartmentalized, and indigenous thinking as holistic, rooted in constant flux and connection. That idea of constant motion of everything being energy, being related, alive.

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Reeta

It shifted something in how I started to think. I've had the privilege of speaking with Leroy, the man behind those words from the rolling prairies of the Kenai Nation in southern Alberta, to lecture halls at Harvard and legal chambers that have shaped Canada's constitution. Doctor Leroy Little Bear has lived a life that crosses boundaries but never forgets where it began.

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Reeta

He started as a young boy steeped in Blackfoot knowledge and stories, and then he walked into institutions that often misunderstood the very foundations of his worldview. Rather than conforming, he chose to challenge gently, persistently, powerfully. Today, we explore the values that have guided his leadership, the worldviews that continue to shape his work, and what it means to live in right relationship with the land, with learning, and with one another.

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Reeta

It is an honor to welcome Doctor Leroy Little Bear to Transcending Boundaries. Leroy. It's wonderful to have you on Transcending Boundaries. Thank you for doing this. And you know, this is a program to learn about leaders, extraordinary people like yourself, but really to find out who you are. So, Leroy, who are you?

00:03:08:19 - 00:03:42:12

Dr. Leroy

(Speaks in native language) I introduce myself in our Blackfoot tradition. My Blackfoot name is ECA skinny, which translates to low horn, named after the buffalo.

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Reeta

00:03:43:24 - 00:04:27:14

Dr. Leroy

And I'm of the Small Robes clan, Inuck'siks, and we belong to the bigger unit, the tribe. Now sometimes referred to as the blood tribe. And we belong to the people of the plains. We call it today the Blackfoot Confederacy. I would like to do you the honor. Reeta, of singing you the song of my small robes clan.

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Dr. Leroy

They sing these songs when they're moving camp or when they're gonna have a big summer camp, when they're approaching the main camping place. They sing the songs so that they know Inuck'siks, the small robes are here, have arrived.

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Dr. Leroy

(Sings in native language)

00:05:56:22 - 00:06:01:23

Dr. Leroy

oh Inuck'siks, that's who I am.

00:06:02:00 - 00:06:19:07

Reeta

Wow. That's quite an introduction. It's beautiful. Beautiful. Tell me about growing up. You hail from a place called Kainai. What was it like growing up? And what were your mom and dad like?

00:06:19:09 - 00:06:55:15

Dr. Leroy

Yeah, well, when I think about it and I think, well, he back, of course, my first memories are about mom and dad and I guess the sounds that I grew up around were our Blackfoot language. And that's what I grew up with. But as I grew up a little bit older.

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Dr. Leroy

I, my dad, who was working for a non-Indigenous farmer. And whenever the farmer came, they were talking a different language in his case of course, English. But I didn't understand that. I just knew something was different. And, but at home when I was, when I was singing our song Inuck'siks among the Blackfoot and among our tribe, our clan was well known for their singing.

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Dr. Leroy

And so when I was growing up, I used to hear my dad singing all the time, my mom singing all the time, and of course my siblings and so on. All I heard was Blackfoot sound. So. So that's what I in the soundscape world. That's what I grew up with. But, i was always curious because when I heard those that other language I didn't understand it but I knew there was something different.

00:08:29:24 - 00:08:46:06

Dr. Leroy

And it turns out that, hey, that curiosity finding out what's that all about. You know, that's what you know, I was always interested trying to find out.

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Reeta

Trying to learn

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Dr. Leroy

And if we want to call it, what is it? What is it like to try and cross a boundary. Yeah.

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Reeta

That's remarkable. I mean it sounds like music sound of different sounds. There must have been lots of stories as well and stories about the culture. Stories about tradition, about history. Would you share some of those stories from that time growing up?

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Dr. Leroy

Thanks for asking that. You know, we had one elderly grandma and I had lots of these grandmas, and she would she would tell us these old time stories and, and at night she would start telling when it's time to go to bed and so on. She would gather us and sometimes, and most of the time, I should say, we'd fall asleep while she was telling the stories.

00:09:57:12 - 00:10:42:09

Dr. Leroy

And one of our favorite stories revolves around the, we have these big boulders and so on out on the plains. Supposedly, the scientists tell us that after the, you know, during the last ice age, that, ice was just like a big plough. And so on, and these it rolled these big stones and so on. But we have a story about the stone.

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Dr. Leroy

And the stone was our trickster figure, (native name) was wandering alone one day and it was really hot but he (native name) had a buffalo robe. And he had a dog with him and because it was getting so hot, he happened to stop by the big rock and he told the big Rock, hey, I'm going to give you this robe because then you can use it when it's going to rain and it's too hot for me.

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Dr. Leroy

So he went on, and then, lo and behold, a thunderstorm comes and he tells his pet dog, go back and get my robe. So what he had given away now he wanted to take back. And the rock said, no, he gave it to me. It's not mine now, but (native name) the trickster said, all right, I'm going to go back and get it.

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Dr. Leroy

So he went back and grabbed the robe, and then the rock started to chase him all over the place and so on, until the rock, I guess, got tired, couldn't go anywhere. And so we now have a rock just south of Calgary there. That is about that (native name) rock. But the lesson to be told was once you give something away because one of our values is generosity.

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Reeta

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Dr. Leroy

Once you give something away you cannot ever take it back. So that's the lesson behind that story and why it's a lot of times I fell asleep before it got to that part

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Reeta

But I can see why it's a favorite story. And so this Blackfoot worldview, the value system and the worldview must have pervaded everything. Everything. Your childhood, growing up, going to school, perhaps even your decision to go to law school. What was that journey leaving home and going on for

your education? What was it like and what was it like entering, an environment where there were other worldviews?

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Dr. Leroy

Yes. You know, I went to school at a late age. Okay. I was a month short of ten years old before I ever went to school? Okay. During that time when other kids had already gone to school, I used to hang around our grandparents and so on. And we have a tradition where, it was our, you can call it

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Dr. Leroy

It's our iPhones. People would come in and visit and they would exchange information, tell stories, what news they've heard and so on, and my grandpa plays lots of time. Lots of time there would be five, six, seven wagons around the place that we're all visiting. And I would hear them talk about residential school. You know, it was an issue for them because now when you think back, government was taking kids and forcing them into school.

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Dr. Leroy

But I didn't really understand what that was all about. But I heard them talk. Until much later i was a teenager when, i was at the back of a hay rack we were hanging during the summer. There at the back of the hay rack, and my uncle and another elder were under the hay wrap with me. And the issue about residential school came up.

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Dr. Leroy

And what I distinctly remember was, they said.

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Dr. Leroy

The black robes, those people that are running the residential school, their whole way of looking, their beliefs and so on, their religion is a social control mechanism. That's what they said. But still, I didn't

quite fully understand that. But when I started experiencing it and being prohibited to speak English and so on, I.

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Reeta

Understood

00:16:22:06 - 00:17:12:24

Dr. Leroy

Oh, that's what those my uncle and that elder were talking about. And once I realized that, I said to myself, I'm just going to play the game knowing what's all behind that. I'm just going to play the game. I'm not going to fully forget our language and so on. I'm going to just play that game. So I stayed in school playing the game and so on, and allowing that attempt to change cultures kind of play itself.

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Dr. Leroy

And one of the things that my uncle told me a little bit later that fell right in place was he said, you know, we have to make a living. So I work at jobs that are sweating at the brow, backbreaking labor type jobs. But if you go to school. You'll get paid for your thoughts. That's what he told me.

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Dr. Leroy

And he said, but don't forget your people. So he said, go to school, but don't forget your people. So it was all of those. What I had heard that a younger age burying itself and today that voice by my uncle is really what carried me through. Yes. And by that residential school experience. But interestingly enough, I ended up being very interested in science because I was always wanting to find out.

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Dr. Leroy

I wonder why these things are the way they are and so on. In science. And so the science part of the education was something that I was very interested in. And after I graduated from high school, I said, I'm going to go to university, you know, to pick up on science, see? But when I did enter university, I, said to myself, the science might be very interesting to me, but how was it going to help my people?

00:19:19:09 - 00:19:52:04

Dr. Leroy

Thinking back to what my uncle told me. And so I changed from science over into areas like political science. And in the end, I took up law as a way to way that I thought would help our people by understanding the law. See? But science was always at the back of my mind.

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Reeta

And science has always been a passion of yours too, because it's fed all manner of curiosity about the world and about the ecology and about the environment. So I remember that so clearly from our early discussions. Right. The stories of science, but also the worldview of the Blackfoot. Yeah. And Leroy, you became an educator as well.

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Reeta

Yeah. So clearly you, achieved. And I love what your uncle said. If you study hard, you'll be paid for your thoughts. But really, you were in a position to also impart thought and to encourage thinking, among your students. And you set up, I think it was the first department at University of Lethbridge, the department which focused on, let me get this right, it's called Native American Studies, and it had never existed before.

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Reeta

How did that come about and what was the conversation like which led to this department being established?

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Dr. Leroy

Right. Well, firstly, there's some dispute, in fact, from my university just south of here, Trent University.

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Reeta

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Dr. Leroy

That they had they had Native American studies, but theirs was a group of courses that we were that were being put together to, to award, you know, a, in fact, I think it was a minor in Native American Studies, whereas at the University of Lethbridge, it was the first at a full academic department in Native American studies.

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Dr. Leroy

Yeah. Now, how would that all happened? Us when I was going to and doing my classes and so on, I got to know, a few of the profs. And interestingly, I started to get engage in good deep conversations with them. And one of the, profs, Menno Bolt, is this name, had done his PHD work on indigenous leaders here in Canada

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Dr. Leroy

And so he had an interest, and it was from there that the whole idea of Native American studies took place. So one day, I'll tell you how we started. I was who going down the hallway at the university and the president's office was just there, and he had an open door policy. You can stop and talk to him.

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Dr. Leroy

And I did many times. And one day I was trying to make it over to the class. I was a little bit behind time, and he called me in. He was sitting there and he saw me coming down and he told me to make a long story short, he said, I would like to invite you to my house for dinner tomorrow night.

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Dr. Leroy

So come at 6:00. I'll, you know, and me being a poor student. Hey, any free meal? Well, I'll do that. So I showed up and lo and behold, I thought he was just inviting me when he, When I got to the house, I saw a whole bunch of other professors there, and so on. Oh, jeez. You know, I fell a little bit out of place.

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Dr. Leroy

But in spite of that, when all was done, he says, the president says, hey, you know, we've got a large indigenous community surrounding us. You know, mainly the Blackfoot Confederacy surrounding us. What can we do with them educationally? He would ask me in front of all these other profs and so on. And I told him, oh, I'm just a student.

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Dr. Leroy

You know, maybe you should go and ask them, you know? Well, it turns out we ended up getting a summer job to go and ask the people. And before too long, we had a big conference with the elders and adults, another conference with students, college, high school students and so on. And it was from those conferences that the idea about a Native American studying, you know, not seeking to anything else at the University, we were a full fledged academic department.

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Dr. Leroy

So we in July 1st, 1975, we opened our doors and that following September, started offering fully accredited courses. Since then. And so it's been over 50 years that Native American studies, that name has changed to indigenous studies, that it's been play in place since 1975.

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Reeta

And it's remarkable how one question led to a series of conversations and consultations and now, an incredible institution, but also an incredible department, which sets the standard for everything else. And equal footing with any other department. That must have been a complete breakthrough, right? At that time, a complete break from that, is amazing.

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Reeta

And, Leroy, obviously, you've had a hand in so many other things about equity and equality, and I wanted to understand a bit more how you became involved with Canada's constitution. But I also want to understand more how you became involved with the United Nations Declaration of an Indigenous Peoples, the rights of Indigenous Peoples. Will you share more about that?

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Dr. Leroy

Yeah, well, I guess I'm very thankful to the university for allowing us, let me call it a forum, a platform where you can express these ideas but firstly, let me say that. I was going to law school at the University of Utah in the United States. And the reason I went to an American law school was because the Americans had a little bit of a head start with regard to indigenous law.

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Dr. Leroy

So I thought I would take advantage of that and so on. And lo and behold, I got a call from the university and they said, we finally set everything up with the provincial government. The provincial government is in full recognition to the American studies and so on. We'd like you to come and you know, and teach here. And I told them, well, I'm in law.

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Dr. Leroy

Maybe I'll maybe I'll come for 2 or 3 years and get the place going. But I want to go ahead and practice. Well, after the three years were up, they told me, we'll give you ten year and you stay here. Go anyway. Yeah. So I been there since. Now, the thing was when we were going to while I was going through university, and of course, always in the back of my mind what my elders, what my parents and so on, we're talking about saying, hey, we have a whole different way of thinking, a whole different way of how we see the world.

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Dr. Leroy

Than English and French and so on. Very different. Okay. And the short story about that is see in Western thought, everything is straight line. Everything is about matter. Our own world, you know, everything is about speed. Bigger. Faster. Those are all the social problems and not social problems, but social values that come with how people see the world.

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Dr. Leroy

And when I stop and think about, oh, I see what those old stories were about and so on, I figured, hey, there is a very different world view, okay? And let me just give you a couple examples.

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Dr. Leroy

In English, if I were to say I'm going to go lay down. Okay. We say, oh, I'm going to go lay on the bed and take a rest and so on. In Blackfoot, when we say something similar, I would say (speaks in native language).

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Dr. Leroy

What that means when you stop and think about it, what that means is I'm going to make myself thin. Okay. I could make myself thin. What's that about. Well that's because we think in energy waves, all those energy waves. And how would they relate and so on, that's the spirit. See. And those spirits that are out there and so on.

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Dr. Leroy

If you're standing straight up hey all those energy waves will be hitting you, going through you. But if you're laying down, if you make yourself thin, a whole lot less will be going through you. In other words, you'll get true rest. Very different than simply saying, I'm going to go lay down.

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Reeta

Yes.

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Dr. Leroy

And I've explained to many people, you know, when we say, hey, here's a dog, a pet dog, and everybody has a pet dog. Well, in English a dog is a dog, it's a dog is a dog. See? But in our language, a dog. If you ask the Blackfoot speaker about a dog in English, they would say, oh, well, yeah, that's a dog.

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Dr. Leroy

But that's just a very short answer. The real answer is that a dog in Blackfoot is (speaks in native language). What (speaks in native language) translates to, is a being of some kind. But we never say what it's a being of some kind that's on the move.

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Reeta

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Dr. Leroy

See it may appear anthropomorphically it may appear the way it does now. But it could change any time. And that's because see in our view we operate with those energy waves that are always in a state of flux. See. And the thing is in our ways, what we're trying to do is, hey, find a regular pattern in that flux, because that's what makes for human existence.

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Dr. Leroy

So the thing is, we're always trying to say the regular patterns. And so on. And if you fool around with those, that spectrum up patterns that make for humans. Hey, we won't last too long. I jokingly tell people I used to text Neanderthal Man, where is he now? See? In other words, the pattern has changed and made for its existence are gone.

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Reeta

Gone.

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Dr. Leroy

So he's.

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Reeta

Well, that's a worldview that's incredibly dynamic. Yeah. And it's talking about almost a subatomic level that molecules which move at fast speeds all the time. That means it's about also seeing the world in whole, not in fragments.

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Dr. Leroy

Yeah. So it's that difference that I come along based on the stories the songs, ceremonies. That made for those difference. And you begin to realize that difference in thought pattern.

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Reeta

Yes. How does it then translate into recognizing people. Whether it is recognizing the rights of indigenous people, whether it's about creating space in a country like Canada for all of us to be, and what does it mean in terms of how we live?

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Dr. Leroy

We've been telling people that in our world today, everything is transactional as opposed to transformative. See, and what I mean by transactional, the best example I can come up with is picture yourself going into a grocery store. You get your basket, you put all your stuff in it, you come to the table. And what happens at the table click, click, click click.

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Dr. Leroy

You pick and you pay. You walk out. That's transaction. No human, no relational thing in that involved. Say very different from a transformative approach where, for instance, if you had a CEO that has a lot of

authority over someone and said to himself, I'm going to work with my workers, my employees, I'm going to make a team, I'm going to make a team, I'm going to share my authority with them.

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Dr. Leroy

In other words, any decision we're going to make, I'm going to ask them so they can have their input and so on. So that we become a happy family and so on. I'll reward them for the work and so on. So well once they feel that they're part of the team. Hey, maybe they'll do even more work than their job description says

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Dr. Leroy

So the Air Canada strike. So often when they're talking about unpaid work, see you begin to see the picture, say, well, had Air Canada said, hey, I'm going to have a real team, not just individual employees. I'm going to have a team. I'm going to share my authority with them and so on. You would have never had a strike.

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Dr. Leroy

See, that's transformative, see? And that's how our society needs to do is shift from this transactional approach over to a more transformative approach. And of course, transformative approaches are all about the relational networks.

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Reeta

Yeah. That's powerful. That's powerful stuff. Leroy, you've been very involved in The Return of the Buffalo to the land. And certainly the buffalo represents many things ecologically but also culturally. Will you tell us about the story. I think you and your partner have been very involved in the return of the species to the homeland.

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Dr. Leroy

I would be very happy to talk about the buffalo. You know, we refer to the buffalo as a keystone species. Now, when you stop and say, what does Keystone mean? Keystone means a fixture that holds everything else up. See everything rests on it. That's a keystone. Well that's what the Buffalo is. Let me briefly, briefly tell you how our relationship started with the Buffalo.

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Dr. Leroy

The buffalo was a water being in our story. It's a water being and it used to come out of the water to hunt animals including humans and so on. Well, to make a long story short, one day the humans asked the buffalo, let's talk about let's talk about who you hunt and how about if you don't hunt humans anymore and so on

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Dr. Leroy

Well, the buffalo said, okay, we can agree to that, but to make sure they agreed, the buffalo asked the humans who give us half of your population and we'll give you half of ours. So that's why the buffalo came out of the water and roam on the land. The humans kind of, they kind of wondered about it a little bit, and they said, geez, we don't want to give up our kids, our relatives and so on, we'll have to think about it for a while.

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Dr. Leroy

But it turned out in the spring they were crossing a big, wide river. Being a spring, they were going across the ice and all of a sudden the ice gave way and half of them went into the water. So, in other words

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Dr. Leroy

The exchange took place see? But we learned from the buffalo because it used to be a water being. And as i tell people you know the word the buffalo.

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Dr. Leroy



Is part of the, what they call the bovine species of the animals. Well the bovine species has been around first started about 20 to 25 million years ago. I'll stop and think about it. The buffalo has 25 million years of memory. Humans as we see each other only about 250,000 years. Not even a million years. We've only been around 250,000 years.

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Dr. Leroy

We're brand new kids on the block. See what do we know. And it's like teenagers. Oh I know everything. You know. And what I don't know, I can ask Siri, see. But the thing is, we realize that Blackfoot culture realizes these animals, the buffalo, our relative, have long memory. We learned those that memory make use of it.

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Dr. Leroy

So the buffalo is special to us because our songs, our stories and our ceremonies revolve around that buffalo. When it almost disappeared as a result of government policy. Hey, we were losing our culture, our language. So now we're trying to bring that back, bring the buffalo back so that we can continue to learn from them. They're like our elders, see, and that's why the Buffalo Treaty came to be.

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Dr. Leroy

Yeah. You know.

00:44:51:02 - 00:44:51:13

Reeta

Yeah.

00:44:51:19 - 00:45:38:05

Dr. Leroy

You know, what's with those thoughts in mind that the Buffalo Treaty came to be and eight First Nations, four on the American side, four on the Canadian side started and signed the Buffalo Treaty. Now we have 60 nations on both States on the Canadian side and so on that have signed the Buffalo Treaty to come back and start teaching those stories and so on that the Buffalo taught us and so on.

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Dr. Leroy

The songs, the language that that's what's important. That's what's Keystone about the buffalo.

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Reeta

That's powerful. So it speaks to not only just an ecological restoration, but also a cultural knowledge, and a life healing and restoration. Is powerful. Leroy you know, you've had such an illustrious career, certainly as, an elder, but really in your, your life throughout all the things that you've accomplished when you think about what's happening in the world today, as turbulent as it is, complex everywhere, with this treasure trove of a Blackfoot worldview about what it means to be in relationship, what it means to have the right relationship. What's the message we can share with others who also want to be on this path, who also want to be

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Reeta

in relationship with other beings, each other, to be able to understand that they have interpretive templates, but that's just what they are. That's just what they are. And we all in many ways also want to self-actualize. Yeah, to become real humans is what's the message that we can share with other young people, or just any citizen who's interested anywhere in the world?

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Dr. Leroy

Well, when you when you look at it from a holistic view, think about a spider web and so on, everything is connected, which begins to say, hey, whatever you do or what somebody else does, does, connects to you, to them, because of all the connections. And so in my life, there were a large number of people that were connected to what I did and what I was able to do and so on, but I couldn't do it by myself.

00:48:04:23 - 00:48:36:04

Dr. Leroy

It was all of these connections to others and that say, and if I can speak to, things like right relationships, let's say, like my wife Amethyst, that that I worked with over a lifetime and so on. One night, I had a dream.

00:48:36:06 - 00:48:49:21

Dr. Leroy

And in my dream i was a bubble and Amethyst, what's a bubble

00:48:49:23 - 00:49:24:13

Dr. Leroy

And our bubble. In my dream, I started to see. Let me see if I can join the bubbles. And I did, and I said. But in my mind it was half awake and I was saying, is this real? Is this real? Let me try it again. And I did. I tried it again and it happened.

00:49:24:15 - 00:50:01:09

Dr. Leroy

Same thing. Our bubbles came together and so on. And not long after that I woke up and I was telling her about that and so on. Well, that, you know, that dream is symbolic of our connections and how we work together. And so on. It stood the point where I get up and she says, oh, I know what you're thinking.

00:50:01:11 - 00:50:42:11

Dr. Leroy

You know, she reads my mind and so but we're kin relationships and so on. She's one of those people that helped to make things happen. And so if you were to spread that among relatives, friends, connections that you have. And so on, yes, things will happen, say, because everybody is all of one mind.

00:50:42:11 - 00:50:44:00

Reeta

00:50:44:02 - 00:51:29:14

Dr. Leroy

See, when you're not of one mind. No, it's like a, sour drop in the in the water. See, things usually don't happen. Yes, but it's that type of relationship and so on. And when I tell people, let me use my

granddaughter as an example. Ever since she was a baby, i used to carry her around. And at night time I would walk outside with her and I tell her, what kind of story do you want to hear?

00:51:29:16 - 00:52:04:05

Dr. Leroy

And I tell her the stories and so on. Then, but as she was growing up, I was I started telling her. I said, remember, you can be the best in any field, sports, you know, education and so on. You can be the best he could be the fastest runner and someone best swimmer, etc..

00:52:04:07 - 00:52:34:21

Dr. Leroy

But if you don't know how to get along with people, you'll never make it. You can be the smartest if you don't know how to get along with people. You'll never make. So in other words, it's that connection. It's that spider web connection. So most of us in a transactional world.

00:52:34:23 - 00:52:36:19

Reeta

00:52:36:21 - 00:53:18:20

Dr. Leroy

Don't have people skills. We don't have very good people skills. So in our transformative world, hey we talk we exchange and so on. We tell jokes. You know, we have lots of humor and so much so we share that even the thought parts of it, not just material stuff, but the thought aspects we share, say so it's people skill that will make things happen.

00:53:18:22 - 00:53:42:22

Dr. Leroy

And that's part of the right relational approach. See people skills. And so when I talk about my wife as a partner and so on, hey. I wouldn't exist without her.

00:53:42:24 - 00:54:11:16

Reeta

So being in the right relations with someone else with her you I thank you. Thank you for imparting so much wisdom about how we think about the world, how we think about ourselves in this world, what it takes to be with others, to truly have relationships that transcend, that are not transactional. And, I'll be thinking about the buffalo and everything it symbolizes.

00:54:11:16 - 00:54:24:07

Reeta

Thank you. It's been such an honor talking to you. I'm so grateful. I'm so grateful. And thank you for beginning with song when you introduced yourself. Yeah, such an honor.

00:54:24:09 - 00:55:01:12

Dr. Leroy

Well, thanks very much for allowing me to share some thoughts with you. And it's my dream. For instance, it's these things that we're talking about to pass on to younger generations, because that's what our elders tell us. We live for the youth, you know, we live for the youth. It's our responsibility to pass the information, that knowledge down to them.

00:55:01:14 - 00:55:25:03

Dr. Leroy

So that's my dream. And hopefully, hey, that's the kind of things we've talked about. And I want to thank you very much for inviting me to share these thoughts with you, that these things will happen and continue to pass them down to the future generations.

00:55:25:05 - 00:55:30:04

Reeta

For more and memorialize this, and it will pass on. Thank you. Thank you so much.

00:55:30:06 - 00:55:31:00

Dr. Leroy

Yeah.

00:55:31:02 - 00:56:15:05

Reeta

From the sweeping plains of the nation to the halls of Harvard, to the courts that shaped nations, from founding a department that amplified indigenous knowledge, to helping draft the laws that recognize indigenous rights in Canada's constitution. Doctor Leroy Little Bear is a testament to leadership grounded in relationship, resilience and conviction, place and land. He is a living embodiment of a legacy that transcends boundaries and calls on each of us to listen more deeply, lead more gently, and live in right relationship with the world around us.