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While the focus of the KTRSG Quilt draws attention to the injustices suffered by the First Nations People of Turtle Island, there is a world-wide component which must not be down-played, far less overlooked.

Indigenous, Adivasis, Aboriginal and First Nations are terms used in all four corners of the world. They are synonymous and equally used in identifying those who have been victimized by being subjected to a life of servitude, depravation, dislocation and the loss of cultural and linguistic identity. Whether these travesties of human rights were perpetrated by Spanish Conquistadors, English Colonists, French “black-robés”, marauding Mongols or adventuring Vikings in whatever age or place, the results are quite similarly heart-breaking as today they are viewed in retrospect.

Often times these victims have been pushed into rocky hills and worthless lands as their prime territories were wrested out of their control. So it was for many Celtic peoples forced to live on the barren western islands off Scotland. The inhabitants of Harris, one such island, are noted for their skill in harvesting wool from their sheep. Using vegetable dyes and hand built spinning wheels and weaving looms they create something beautiful in a barren place, in the midst of a challenging environment.

The bottom left square on the quilt is made of such a piece of Harris Tweed. On it are several shapes and insignias of an ancient people who wrestle with their pre-historic symbols of cross and circle. Today, meaning and new purpose is sought in and through these same symbols. Here is a Saint Brigid Cross woven from straw, a Celtic Cross, and a Circle and Cross. As the culture of the Celts has re-lived, so too do Anishinaabe prophecies speak of the resurfacing of their culture and showing the way for all peoples. From a symbol of shame, glory has been resurrected. So too, the Truth of the Anishinaabwe brings about reconciliation among all peoples of Grandmother Earth.