

50 years after
Wahbung: Our Tomorrows...



WAHBANUNG

THE RESURGENCE OF A PEOPLE:
CLEARING THE PATH FOR OUR SURVIVAL

A SUMMARY

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With Contributions from the late Orianna Courchene



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Wahbung means "Our Tomorrows" and its root word, Wahbanung, refers to "Going Back to the Beginning" in Anishinabemowin. When we use our language at the beginning of our efforts, we acknowledge the Creator right away with the language that has been given to us, and we serve notice to non-Indigenous People that the source of our laws and knowledge comes through our languages and our relationship with the Creator. The process of writing Wahbanung was led by the Pipe, rattle, drum and water ceremony. This document is the Intellectual Property of the authors and jointly owned and held in common. Use or sharing of this material in whole or in part requires the collective attribution to all the authors and the Turtle Lodge Central House of Knowledge. OCAP principles of community ownership, control, access and possession are to be respected. That being stated, our knowledge belongs to everyone, shared by our Knowledge Keepers, as inspired by the Spirit through our ceremonies. We protect our way of life by sharing it, just as we protect our language by speaking it.

ACKNOWLEDGEMENTS

It is with deep gratitude that first and foremost we acknowledge the Great Spirit, our Creator, who gave us everything that we need in order to survive. We acknowledge our ancestors and those who refused to give up our identity and our ceremonies, so we would survive as a People. This is the traditional knowledge that was passed on to us as the traditional keepers of our original ways through ceremonial contexts and environments located on the traditional lands of our People.

The traditional knowledge of our ancestors lives on in each of us, and we share what was passed on to us unconditionally.



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PREFACE

HISTORY AND MEANING OF WAHBUNG AND WAHBANUNG

“ Our grandparents would share, “If you want to know where you want to go, you have to understand where you came from, to follow the journey the Creator has set for us. ”

- CHIEF KATHERINE WHITECLOUD
(DAKOTA)

KEY POINTS

- **IN 1971**, our leaders released **Wahbung: Our Tomorrows**. It became a founding document to lead us out of oppression. Wahbung (1971) opened a door for us to return to our way of life.
- **IN 2018**, Assembly of Manitoba Chiefs (AMC) Grand Chief Arlen Dumas passed tobacco to Elders at the Turtle Lodge to develop a position to help our People today.
- **WE NEED TO GO BACK** to our beginning, to our ancestral traditions, ceremonies, languages and the land, to find our identity, and to assert our sovereignty.
- **REJECTING ASSIMILATION** and living our true identity as a People will lead us out of the darkness.

THE WORD “WAHBUNG” is translated from Anishinaabemowin as “Our Tomorrows”. But the word *Wahbung* originally comes from the root word *Wahbanung*, which refers to the east, the direction of the rising sun, in this context meaning going back to the beginning to our birth, beginning and vision as a People. We need to go back to our beginning to know who we are, in order to move forward to have *Minopimatiziwin* – a good and healthy journey in life, following the Creator’s laws, connected to Nature.

WAHBANUNG also refers to the star of the east, the first light of the morning star, which is the planet Venus. The stars and planets remind us of our origins and our Creation. The morning star in particular is very important because of its symbolic connection to the women. Our Grandmothers teach us that the morning star is where the mothers go to get their teachings on how to raise their children. The Prophecy Song shared in our Midewin ceremonies refers to getting up with the first light to do ceremony and return to our teachings.

WAHBUNG: OUR TOMORROWS was a position paper written and released by the Manitoba Indian Brotherhood in 1971, written around the time of the proposed White Paper of 1969. *Wahbung* became a framework document for First Peoples in Manitoba, describing our history and challenges, and offering recommendations on how our People could move into the future, in relationship with Canada.

WAHBUNG: OUR TOMORROWS was written during a time when a movement of resurgence was beginning; when the leaders of that time found the spirit in themselves to give a greater and stronger voice to support our identity as a People. The intent of **Wahbung: Our Tomorrows** had been to give voice to the People, to our own self-determination.



“ A most devastating illness has been inflicted upon us, not an illness of the body but an illness of the soul. I speak here of our imposed static state at the bottom of the bottom rung of the social ladder of Manitoba society, our life of perpetual poverty, of poor housing, and our lack of participation in progress. For the Indian People to gain themselves they must return to the traditional [ancestral] ways in regards to language, to their spirituality. It must be a part of the future. That is if we are able to be the true nation of our culture. ”

- DAVID COURCHENE, SR.

GRAND CHIEF OF THE MANITOBA INDIAN BROTHERHOOD
OCTOBER 3, 1971

AT THAT TIME, in the early 1970s, the introduction of social welfare was just beginning to be implemented. Today we live with both the attitude and stigma of dependency that the social welfare system has created.

David Courchene, Sr., the Grand Chief of the Province of Manitoba at the time of the writing of Wahbung, expressed in the Wahbung document that what was needed for our resurgence as a People was a return to our ancestral ways (above).

WAHBUNG AND THE LEADERS of the time thus opened the door for us to go back to our way of life. Some of the authors of **Wahbanung – The Resurgence of a People: Clearing the Path for Our Survival** (Dr. David Courchene, Jr. and Chief Dr. Harry Bone) worked as Community Development Officers (CDOs) in the time of **Wahbung: Our Tomorrows**, to make people aware we could look after ourselves. They were witness to the process, spirit and intent of the time.

Reflecting on **Wahbung: Our Tomorrows** now, written in the 1970s, the content was more about how we as a People could find our place within, or fit into, a system that was not our own. It was a reaction to government policies of the time, such as the White Paper of 1969. The unstated goal of the White Paper was essentially total assimilation for the First Peoples, with rights equivalent to the municipality rights that Canadians hold. Under the guise of supporting individual rights and just societies, the White Paper proposed doing away with the reserve system, all previous agreements including the Treaties, and special status for our People. The Chiefs stood up for our People and spoke out against the White Paper, reminding Canada that the Treaties had already been signed to safeguard Indigenous rights. Wahbung was written with the goal of accessing the proper resourcing we needed and were entitled to, to support our self-determination, and ensuring that we received our fair share, which was not happening.

“ We were in the midst of a colonized world, which was also being implemented and supported by the Christian churches. There was very little reflection of our identity as a People. The memory of our identity as a people was erased by forced confinement by the residential school. During the writing of Wahbung, most communities were ruled and governed by the oppressive Indian Act, as they are today. The only difference in that time from modern time was that there was still a strong spirit of independence in spite of what we had suffered as a People. We had that spirit to break free from the bondage of an oppressor who denied us our right to live and express ourselves as a unique People. That spirit has been greatly diminished today. These last 50 years have seen many of us lose much of that original spirit of passion for life, freedom and independence. ”

– DR. DAVID COURCHENE, JR.
(ANISHINAABE)

“ The content of Wahbung was not as strong as it should have been, because it lacked a spiritual foundation that identified our leadership, roles, responsibilities and identity as a People, gifted with a strong understanding of the importance of spirit and a connection to the land. ”

- CHIEF DR. HARRY BONE
(ANISHINAABE)

THE REASON THAT WAHBUNG did not include the spiritual element of our way of life was because the Elders of the time were reluctant to share our way of life in written form, partly as they were coming out of an era of fear and hiding, and were being cautious given that our spiritual practices had been outlawed and our People imprisoned not too many years earlier for engaging in our ceremonies and sharing our teachings, and also out of hesitation to share something considered so sacred and personal in the public domain.

“ Things were different in those days. We couldn’t openly discuss our traditions or conduct our ceremonies. 1951 was the last major revision of the Indian Act. After that, we were allowed to do our ceremonies out in the open. And that happened – I remember they did shaking tent ceremonies in the 1950s and 1960s. Still, the Elders of the time said we shouldn’t be writing our teachings down, mainly out of fear. Not like today, when we are openly sharing our ceremonies and teachings.

It was 1969 – I was in university at that time, when Chief Reuben Blackbird sent a message for me to come in. He said, “Do you know what the government is doing to us? That paper the government is producing [White Paper], they’re trying to make us into White People.” He told me, “You sit here and you listen.” I was brought into a Pipe ceremony, Inakonigaywin. ”

- CHIEF DR. HARRY BONE
(ANISHINAABE)

**OUR SPIRITUAL PRACTICES WERE VERY
MUCH IN EFFECT DURING THE PROCESS OF
DEVELOPING WAHBUNG.**



THE BIRTH OF WAHBUNG IN CEREMONY – THE UNTOLD STORY

THE STORY of the birth of the original **Wahbung: Our Tomorrows** position paper in our ceremonies has up until today never been fully recorded. Following in the tradition of the signing of the Treaties, such as Treaty I, during which the Pipes were smoked and the shaking tent ceremonies conducted at Lower Fort Garry, the Wahbung process was one that was led and guided through the ceremonies of our People. The writing of Wahbung began with the act of a Pipe ceremony.

Chief Dr. Harry Bone and Dr. David Courchene, Jr. recall Inakonikayminan, a Pipe ceremony, which was conducted in the winter of 1971 by one of the most recognized and well-respected Elders of the time, Anishinaabe Elder Louis Prince, originally from Swan Lake First Nation, in a conference room at the Balmoral Hotel in Winnipeg.

“ The Chiefs and the Grand Chief recognized the need for the Pipe ceremony. Some of the chiefs were traditional chiefs [in belief]. Chief Harold Cardinal and others would visit Grand Chief David Courchene, Sr., including Chief Reuben Blackbird, who would go to John Ironstand, a well-respected Elder at that time. They called on Louis Prince to do the Pipe ceremony. Louis Prince would not normally go out of his environment to do ceremonies, which were always done in the bush. But he said, “We’ve got to do it.” It was a special time. That’s why Louis Prince brought the Pipe. They knew if we didn’t bring our Pipes out, we would be overcome. The ceremony was conducted openly in public at the Balmoral Hotel, not in the bush. They even lined up the ceremony on the east side of the building, in the direction of Wahbanung. ”

– CHIEF DR. HARRY BONE
(ANISHINAABE)

“ My father saw the importance of bringing back the ceremonies, as he was initiated as a leader complete with a name, headdress and Pipe. The name he was given reflected his leadership abilities. ”

- DR. DAVID COURCHENE, JR.
(ANISHINAABE)



THE CHIEFS WERE MEETING at the Balmoral Hotel to discuss and come to agreement on the issues of the time. The ceremony was to seek blessing for the Grand Chief and the work that was being done on **Wahbung: Our Tomorrows**, following the protocol and example of the Pipes being smoked during the signing of the Treaties, which grounded the documents in ceremony. During this ceremony, Grand Chief David Courchene, Sr. was given the name “Niigaani Benesi”, meaning Leading Thunderbird, to help him carry out this important work, and to recognize his natural gift of leadership. He was also given a headdress recognizing his leadership, and a Pipe to help him lead and guide the People.

“ He [Grand Chief David Courchene, Sr.] was like a Thunderbird. When he walked into a room you knew he was there. ”

- CHIEF DR. HARRY BONE
(ANISHINAABE)



“ The Elders – the spiritual leaders, confirmed his leadership. He was given a name, “Niigaani Benesi” [meaning Leading Thunderbird] to help him in his work. Joe Lands from Grassy Narrows had created the Manitoba Indian Brotherhood logo some time before this ceremony, in the image of the Thunderbird. How did they know Dad was going to be named after the Thunderbird? Dad was given a Pipe that he was supposed to use to lead and guide the People, and he was given a headdress. He was given the help spiritually to carry out Wahbung. ”

- DR. DAVID COURCHENE, JR.
(ANISHINAABE)

**THAT WAS THE BIRTH OF WAHBUNG
FOLLOWING THE PROTOCOL OF A PIPE
CEREMONY.**



AFTER WAHBUNG

“ The Pipe opened that door for the People to return to the ways of our ancestors but most did not. ”

- DR. DAVID COURCHENE, JR.
(ANISHINAABE)

In the years following **Wahbung: Our Tomorrows**, we neglected to walk through the door that our leaders of the time had opened for us.

“ We were given instructions by Louis Prince in that ceremony. The message was simple, ‘Help open the door for the People to return to their way of life.’ But we never followed them. We did not do what we had to do, to reclaim and restore our way of life. ”

- DR. DAVID COURCHENE, JR.
(ANISHINAABE)

IN 1972, we reached an agreement with the federal government that our First Nations people would take over the education curriculum that the province of Manitoba had set, but that we would do a better job, by including our language, history, way of life, ceremonies and teachings in the education our children received. Unfortunately we did not succeed. We just took over the provincial education curriculum and, with significantly less funding received than Canadian and Manitoba schools, began delivering a watered down, sub-par version of the Manitoba curriculum to our children. The Education Act of 1972 basically became about us administering and becoming the instruments of our own assimilation through education, based on a total colonial context.

In 50 years, what have we accomplished? Has our relationship with Canada really changed? Has our health improved? Are our children receiving the education they deserve? Have we come any closer to establishing our status as strong, unique and united Nations and Peoples in our homeland? Are we participating as equal partners in the decisions being made on our lands? The answer on all of these fronts is no. In fact, health conditions for our People have notably worsened, as reflected in a recent study released by the First Nations Health and Social Secretariat of Manitoba.¹

¹ <https://winnipeg.ctvnews.ca/the-gap-is-widening-life-expectancy-of-first-nations-people-now-11-years-lower-than-other-manitobans-1.4597630>

The genocidal tools of the colonizer continue to play out in full force. With the one hand, the colonizer reaches out to welcome and encourage us to adapt and assimilate into the dominant society, while withholding the proper support required for our communities to meet their basic needs to survive and thrive, removing our children from their families, communities and what little cultural influences may be left through the child welfare system, and punishing us for expressing symptoms of the trauma that he has inflicted upon us. With the other hand, he uses the assimilation of many Indigenous People to justify the abandonment of the Treaty agreements, which he never even followed!

Former Canadian prime minister, Pierre Elliott Trudeau, stated at a First Ministers Conference in 1983, "If you no longer speak your language and no longer practice your culture, then you have no right to demand aboriginal rights from us, because you are assimilated with the ruling power."

In order to go forward, we need to go back to the beginning. We need to return to the true spirit of Wahbanung. The position paper, **Wahbung: Our Tomorrows**, asked the question – "How do we improve our lives through integrating ourselves into the colonial system?" With Wahbanung we now ask – "How do we go back to the beginning, asserting ourselves in our identity and our way of life, relying on our gifts, and depending upon the spirit and the land to survive and thrive?"

How can we even talk reconciliation and a relationship with Canada as free and independent Nations if we do not remember who we are? We need to first establish our sovereignty and our self-determination, based on our own identity, as a People strongly connected to the spirit and the land.



INTRODUCTION

HONOURING THE LEGACY OF OUR ANCESTORS

WAHBANUNG | THE RESURGENCE OF A PEOPLE: CLEARING THE PATH FOR OUR SURVIVAL

is a framework, a foundational position paper written by Traditional Elders and Knowledge Keepers for Indigenous People and those interested in Indigenous perspectives to read. It is intended to assist First Nation People, Communities and Nations with a framework of knowledge and tools based on Indigenous thought, that are needed survive and flourish today. Also, this framework is intended to strengthen Indigenous identity, sovereignty and assist Indigenous communities in preparing for the Earth changes that are happening.

WAHBANUNG is written as a sequel to **Wahbung: Our Tomorrows**, a position paper that was written and released by the Manitoba Indian Brotherhood in 1971, written in response to the proposed Canadian White Paper of 1969. **Wahbung: Our Tomorrows** became a framework document for First Peoples in Manitoba, describing the history and challenges of Indigenous Nations and Peoples

in Canada, particularly in Manitoba, and offering recommendations on how Indigenous Nations and Peoples could move into the future, in relationship with Canada. **Wahbung** was written during a time when a movement of resurgence was beginning; when the leaders of that time found the spirit within themselves to give a greater and stronger voice to support their identity as a People. While the spiritual practices of the People were very much in effect during the process of developing **Wahbung**, the 1971 position paper did not include the spiritual element of their way of life. The Elders of that time, coming out of an era of fear and hiding given that the spiritual practices had recently been outlawed by the Indian Act, and the People imprisoned for engaging in the ceremonies and sharing their teachings, were reluctant to share the sacredness of their way of life in written form. This however, weakened the content of **Wahbung**, despite the conviction by Manitoba Indian Brotherhood Grand Chief David Courchene, Sr., the convener of the document, that:

“ For the Indian People to gain themselves they must return to the traditional [ancestral] ways in regards to language, to their spirituality. It must be a part of the future. That is if we are able to be the true nation of our culture. ”

- DAVID COURCHENE, SR., OCTOBER 3, 1971
GRAND CHIEF OF THE MANITOBA INDIAN BROTHERHOOD
QUOTED IN **WAHBUNG: OUR TOMORROWS**

Two of the authors of **Wahbanung**, Dr. Harry Bone and Dr. David Courchene, Jr., worked as Community Development Officers (CDOs) to assist in the process of developing **Wahbung** in the late 1960s and early 70s. They were witness to the process, spirit and intent of the time. They relate how **Wahbung** opened the door for the People to return to their way of life, but most did not take that opportunity.

It is in the context of today's reality of assimilation, ongoing genocide, and serious challenges faced by the People, that the authors bring forward **Wahbanung**, in response to a request made with tobacco by the Assembly of Manitoba Chiefs Grand Chief Arlen Dumas, in 2018.

WAHBANUNG | THE RESURGENCE OF A PEOPLE: CLEARING THE PATH FOR OUR SURVIVAL provides a definition of the spiritual identity of the First Peoples, from the perspective of respected Anishinaabe, Ininwak (Cree) and Dakota Knowledge Keepers. It highlights the gifts, duties and responsibilities of the People – and describes the foundational elements of Indigenous identity that require building and nurturing in order for the People to survive both physically and socioculturally as distinct Nations.

The word “*Wahbung*” is translated from Anishinabemowin as “Our Tomorrows”. But the original word comes from the root word of “*Wahbanung*”, which refers to the east, the direction of the first light of the morning star and the rising sun, in this context meaning: “Going Back to the Beginning”. The Knowledge Keepers tell the People they need to go back to their beginning to know who they are, in order to move forward to have *Minopimatiziwin* – a good and healthy life.

WAHBANUNG is about Indigenous Peoples living their true Creator-given identity and leadership as the free and independent Original Nations and Peoples of their homeland on Great Turtle Island. It is about re-establishing their self-determination, based on identity, which comes with clear duties and responsibilities; their sovereignty, which is derived from the Creator, and their role as the true leaders of their homeland.

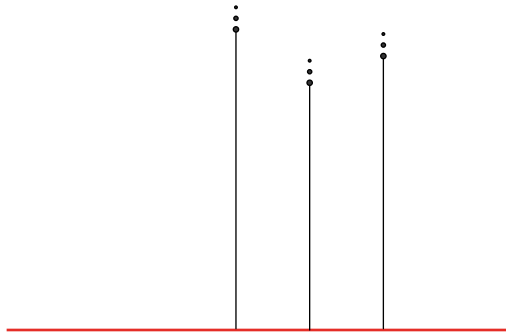
Indigenous languages give guidance with words such as *Kitawaysh-kamagoom* (Ininimowin), meaning “I am going to clear a path for you so you can see”. The dreams of the People have been shared, and they are declaring the need for the People to go back to their ceremonies in order to clear a path for their survival.

WAHBANUNG highlights the gifts of Indigenous People, given to them by the Creator – the gifts to understand the significance of the spirit and the sacredness of the land. It defines the reality of where the People are at socioeconomically, politically and spiritually, and gives clear definition to what is needed to move forward, based on reclaiming and restoring the teachings and ways of the ancestors.

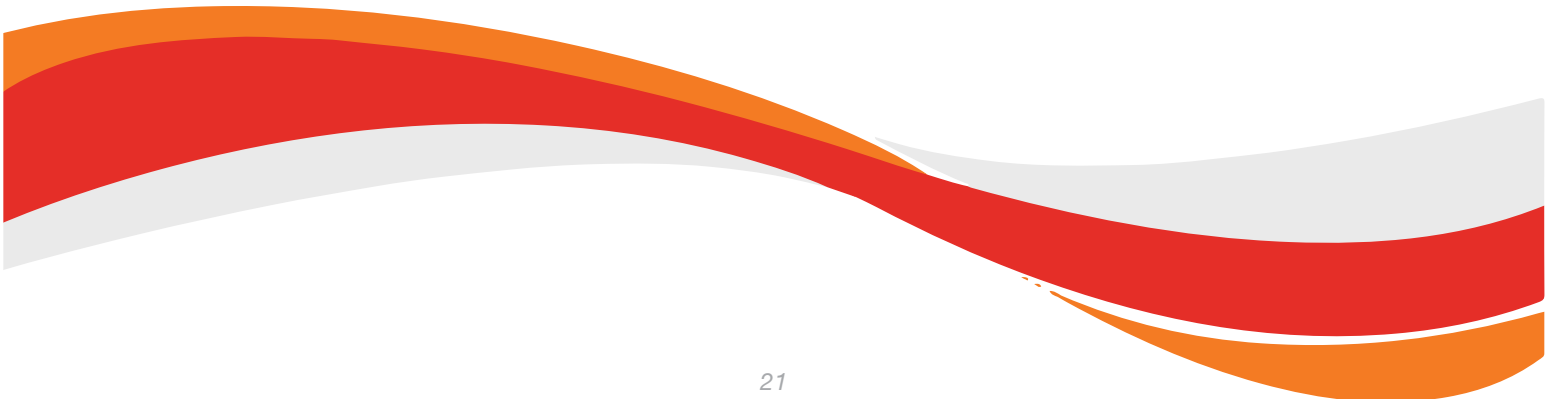
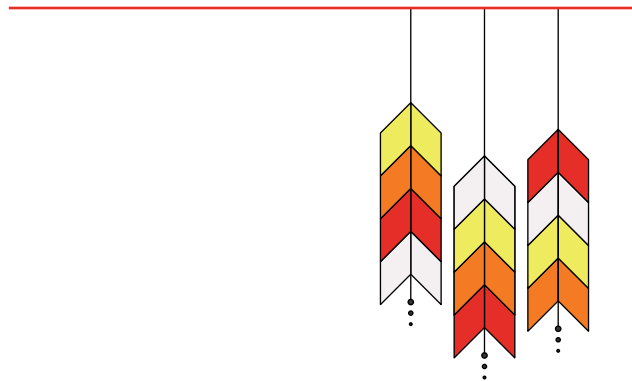


PART 1





SETTING THE CONTEXT FOR OUR RESURGENCE



CHAPTER 1

HISTORICAL UNDERSTANDING OF INDIGENOUS LEADERSHIP

“ What our People need more than ever are spiritual leaders. ”

- THE LATE DORIS PRATT
(DAKOTA)

- **AS THE ORIGINAL FREE** and independent Nations and Peoples, we are the true leaders of our homeland. We need to embrace our responsibility of moral and spiritual leadership in our homeland.
- We have a duty and responsibility to set an example of the code of conduct required to live on our homeland, following the laws of the Great Spirit and the natural laws of the land, that we have had ancestral experience with.
- Our leadership can help humanity survive in these times of international crisis due to climate change, disputes over land and resources, and moral corruption.
- We need to position our Traditional Knowledge Keepers in their rightful leadership role, as a voice of the original ways of our Nations and Peoples, which can lead us forward.
- The Leaders we need more than ever today are the spiritual leaders – those who have been taught in our ceremonies – who can help us get out of the colonial structures we are living in our current reality.

- **A LEADER** is someone who knows their identity.
 - **A LEADER** walks the Seven Sacred Laws.
 - **A LEADER** has a vision, which was spiritually derived.
 - **A LEADER** knows their language.
 - The qualities that make someone a strong Leader – in their community and in their own life – are the same qualities that make someone healthy and well-balanced.
 - Leaders are identified by the spiritual people in the community. Traditionally the women recognized the leaders as they were the ones who had raised them from childhood.
 - The Ogichita and Ogimaakwe have the spiritual grounding, teachings, language and understanding of their identity and our way of life to truly lead and guide the people.
 - Ogichita (Anishinaabemowin) is the warrior – the peaceful leader who serves his people, reflecting and supporting the spiritual laws, the natural laws, and providing for and supporting the women in their responsibilities as both work to centre the children in the heart of the nation. An Ogichita ensures that the ceremonial lodges are constructed and carried out on a regular basis. Ogichi means great, or higher, and the Ogichita is one who walks a higher road of peace. There has been a misconception about the role of the warrior leader in our societies. The role of the Ogichita is without exception one of peace. There is never to be any aggressiveness or violence attached to the role of the warrior, rather the responsibility is one to be a role model of peace.
 - Ogimaakwe (Anishinaabemowin) is the woman leader who understands, accepts and lives her responsibility as a life-giver, who has prioritized teaching, loving and guiding the children in our way of life, and her duties and responsibilities to speak for the water, and who supports the men in their responsibilities. The Ogimaakwe understands that her Creator-given power as a woman is at its strongest when she is fulfilling her duties and responsibilities.
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CHAPTER 2

INDIGENOUS UNDERSTANDING OF SOVEREIGNTY

“ Their way of life and their laws are written. Their source is a written source. Our way of life and our laws are by the Pipe ceremony. Our source is the Creator. ”

- PETER O'CHIESE (ANISHINAABE),
AS TOLD TO CHIEF DR. HARRY BONE (ANISHINAABE)

- **FOR THE FIRST PEOPLES**, we define sovereignty from our own context. Our concept of sovereignty is rooted in our identity, languages and ceremonies. Our source of our laws as Indigenous Peoples – our spiritual and natural laws – is not man-made. We are not led by a sovereign human being, monarch, or state government, rather the source of our laws, governance and identity originates from the highest power of Creation – the Creator, with whom we have a relationship.
- Our Traditional Knowledge Keepers and spiritual leaders have always used a ceremonial context to help find resolve and to lead us in our governance. The Pipe, the rattle and the drum have always helped our ancestors to find guidance, direction and healing in life.
- The spirit world and Mother Earth have a higher intelligence that can lead us.
- The Pipe ceremony is our foundational practice of sovereignty, which reflects our way of life, never overstepping the Spirit.
- The Pipe has the power to call the Spirit into our presence. We smoke the Pipe to stay connected to the Spirit, our identity, duties, responsibilities, and our living laws.

**THE PIPE WILL TAKE US BACK
TO THE BEGINNING.**

UNITY PIPE

In 2016, a national group of Elders and Knowledge Keepers met in Ottawa, and commissioned a special Unity Pipe based on a vision by Blackfoot (Peigan) Elder Morris Little Wolf. The Unity Pipe was engraved with a tipi and the seven Grandfathers. The Unity Pipe would become a symbol of a way of life. It would represent all the Pipes that were removed from our People during Prohibition, would bring our ancestors to rest and come to our aid in these current times. Anyone can make a request for the Unity Pipe to be brought to their community, but the Pipe can never be imposed upon the People. Carried by Elder David Courchene, Jr. at Turtle Lodge, we use the Unity Pipe to bring the People together.

THIS IS THE LAND OF THE PIPE. IT'S THE PIPE THAT IS GOING TO LEAD US ALL.

• • • •

“ The Pipe will lead the whole country, including those who follow the many different religions that our people practice today. Our long-term vision is to unite and bring our People back together again, north and south, east and west. We can start at the centre where the sacred Pipe of unity is being held. ”

**- BLACKFOOT KNOWLEDGE KEEPER,
MORRIS LITTLE WOLF**



CHAPTER 3

INDIGENOUS UNDERSTANDING OF TREATY

*“ Have we fulfilled our own responsibilities of Treaty?
We have not. We would be much stronger as a People if we
were grounded and rooted in our identity. ”*

DR. DAVID COURCHENE, JR.
(ANISHINAABE)

- **AS A PEOPLE**, our oral history and ceremonies give us our understanding of the Treaties signed between our Nations and the Crown.
- The Treaties were signed in our sacred ceremonies with the Sacred Pipe. The Treaty medallions reflect a promise made that the Treaties would be in effect “as long as the sun shines, the grass grows and the water flows”. These are words coined by Tecumseh, an Ogichita of our People from the Shawnee Nation.
- The phrase refers to a commitment made by two sovereign entities to the Creator (symbolized by the sun) to work together on Mother Earth (symbolized by the grass), for as long as life continues (represented by the water), that will be supported spiritually as long as both parties follow our commitments.
- The historical context of Treaty is important to understand. We were never defeated, we were never conquered, and we never surrendered. The colonizer had run out of money to completely destroy us. Many Canadians do not understand this.
- The intent of the Treaty relationship was about coexistence and respect. Treaty is about how we treat each other and the land. While the Dakotas chose to not sign Treaties as they felt the land was not theirs to give away, the Anishinaabe and Ininiwak signed with the understanding that the agreement would be based on a relationship of sharing what was already there.
- The colonizer chose not to follow the original spirit and intent of the Treaties. They approached the Treaty the same way as they had approached entering our homelands, on the premise of dominating and subjugating our lands and People.

- Indigenous governance was based on following spiritual and natural laws, and a Nation-based, Elder-guided, and community-based code of values and conduct. This method had worked for thousands of years, allowing Indigenous Peoples to live in respect and harmony with each other and the land, without the need for subjugation, dominance or an external power or government telling us what to do.
- Treaty does not define us nor give us our identity as the First Peoples. Our identity predates the Treaty. To find ourselves, we must look to our beginning – our relationship with spirit and the land, our Creation stories, our ancestors, our ceremonies, our teachings, our history, our languages and our way of life.
- We are the free and independent Original Peoples of our homeland. We are not Canadians.
- While the Canadian government and Canadian People have an obligation to follow Treaties that they to date have failed miserably at, our People too have a responsibility to live up to our main Treaty responsibility – to stay rooted in our own identity as a People. Practising our way of life and speaking our languages is our best way of living up to our Treaty responsibilities. It is our spirituality and our connection to the land that gives us our identity as a unique People.



be overstepping the spirit and our ceremonies if we were to try to walk our leadership within their colonial context.

- We need to strengthen and to build our own Nations, and share who we are from our own Indigenous contexts and structures. We need to focus on our responsibilities, gifts, message and leadership as a People, which are about the spirit and the land. We need to establish ourselves as a distinct People, and create solid Indigenous learning and healing environments and infrastructures, such as sacred lodges in our communities, to share our knowledge and reflect our governance.
- Indigenous Peoples can offer a positive contribution and real leadership to this country. We need to shift focus from reaction to Canadian policies to proactively working to define our own vision and self-determination, and seeking the proper resourcing we need to rebuild ourselves based on our own identity, language, culture, spirituality, and connection to the land.
- We need to find a way to work together with our Treaty partners. Moral and ethical behaviour cannot be legislated. We need to find the best in all our identities, as the four colours of humankind – red, yellow, black and white – to make our gifts work for the betterment of humanity, spirit and the land. We are all in this together now. It is about all of us.

- Indigenizing a colonial system is not consistent with the Treaty relationship. The Treaty was not about integrating into their Nation, rather it was about standing on our own two feet. We cannot truly indigenize a secular colonial system that is not compatible with our worldview. While we can share from our position as a unique People, to integrate into their system diminishes us, diminishes the Treaty and the Nation-to-Nation relationship, and diminishes our leadership role in our homeland. Their system does not rely on the spirit, rather is driven by the mind. We would
- Nature will be the deciding factor in our survival. Living values defined by spiritual and natural laws are the key to creating a deep alliance with spirit and nature, and will ensure that nature will respond to our efforts. What is of primary importance is our spiritual well-being, and understanding our spiritual identity. Living our identity will define our material and physical life.

— **CHAPTER 4**

COLONIALISM, GENOCIDE AND ASSIMILATION



**OUR PEOPLE ARE
SUFFERING.**

**OUR SPIRIT HAS
BECOME LOST.**

- Canada bases its legitimacy and sovereignty on the false assumption of the doctrine of discovery – papal bulls from the 1400s, from which nations including Spain and Portugal derived authority from the Vatican for their invasion and genocide of Indigenous Peoples in the Americas.
- In the papal edict *Dum Diversas* of 1452, Pope Nicholas V authorized King Alfonso of Portugal and his representatives to sail to non-Christian lands, and “to invade, capture, vanquish, and subdue, all Saracens, pagans, and other enemies of Christ, to reduce their persons to perpetual slavery, and to take away all their possessions and property.” The king was further instructed to “convert” the lands of the non-Christians. In legal terms, the word “convert” can mean “to unlawfully or wrongfully take away that which rightfully belongs to another.” Pope Nicholas V then declared the king’s actions against the non-Christians to be “just and lawful.”²
- This policy not only declared war on the non-Christian world, it also created a framework or paradigm of domination that continues to operate today. The whole premise of Canadian and American sovereignty and law today are still founded upon the doctrine of discovery and notions of domination. To this day court rulings in Canada and the USA that refuse to acknowledge the inherent rights of Indigenous peoples are still upheld based upon the doctrine of discovery codified in the papal bulls, which to date have not been rescinded.
- Negative social determinants of health and mental health, which include racism, poverty, cultural dislocation and powerlessness, seriously harm all people subjected to them.
- The root cause of the chronic health problems of our People, including the diabetes, mental health and addictions epidemic that plagues our communities, is a disconnection from the land and the spiritual way of life we lived for tens of thousands of years. This disconnection has happened because of trauma – both directly and inter-generationally experienced, due to the recent and ongoing experience of colonization, genocide, oppression, and attempted assimilation, including (material) poverty as well as the many forms of abuse experienced in the more recent residential school system and today’s child welfare system.
- Our People are suffering from the symptoms of colonization. Prevented from learning our teachings, participating in our ceremonies, and dislocated from the land, our spirit has become lost.

² Newcomb, Steven. Pope Francis takes first step toward revoking papal bulls. Printed online at: <http://indiancountrytodaymedianetwork.com/2015/07/13/pope-francis-takes-first-step-toward-revoking-papal-bulls>

BLACK ROBE BELIEFS

A black robe arrived
A pale face of a man
With a beard that hid
His face.
He wore a long black dress
With a Silver cross hanging
On a string of beads.

He spoke of angels
Angels of God, defenders of truth and salvation.
But he had never seen one
Neither had he seen the Son
But he believed he claimed,
On the strength of Faith.

He raised a holy book
As the authority of truth
But who wrote this book?
Which is holy just by faith
How old were his Beliefs?
Not as old as our "Story".
And they called our truth
Nothing but legends and myths.
Were not ours based on faith as well?

Our story is not less holy.
Our ritual and ceremonies
Like those of the black robe
Were based on our truth
A truth that was Faith based
Not less holy and not evil.

So the Black Robe brought
With him his racism
His idea of a God-chosen
Racial superior being
With God's brand of approval
To condemn our people
As heathens with no Faith

He spoke of a Story
Of a God and a man Jesus
Telling us to convert or
Face eternal damnation
Yet we had our Faith and Truth
That spoke to a Great Spirit
Creator



That taught our people
Love and kindness
Of a life hereafter
In a world of Spirits
A place of perpetual life
That we could re-enter as Spirits

And Sin was not mentioned
That came with the Black Robe
Instead we learned respect
For Earth and all life
In a co-existence ecology
And that instead of sin
We learned co-life existence
The idea that we are all related
No notion of superiority
No notion of salvation from sin
No notion of being born with sin.
What a strange belief the Black Robe brought.

I wondered if he entered his afterlife—heaven?
Maybe his racism was a sin!
Even to their God and Son.
Maybe he is in hell or purgatory
Two places they believe in
As part of their legends.
That exist by their Faith.

Let's thank our Creator we are still alive to carry our Faith
To appreciate and to honour
The life forces created for us
That exist daily here on Earth
To fulfill our responsibilities
Like the original instructions
To each other and to our sacred mother, the Earth.
We have not abandoned our sacred Beliefs
Like our equality with all sentient beings
And of co-existence with our relations with all that is seen and unseen.

The Black Robe has his faith
We have ours that remains Sacred.

- OVIDE MERCREDI
(ININIWAK)

*Former National Chief of the Assembly of First Nations (AFN)
Former Spokesperson for Treaties 1-11
December 8, 2019*

CHAPTER 5

GOING BEYOND GENOCIDE AND OUR HEALTH CHALLENGES

- **SO MANY INDIGENOUS PEOPLE** are living with trauma – a trauma created by genocide. Not so much has changed today in terms of our People living in an environment of oppression and loss of identity. Trauma has broken our connection to the land and our spiritual way of life.

**THE WAY WE HEAL
FROM THAT TRAUMA
IS BY FINDING OUR
SPIRITUAL GIFTS
AND IDENTITY.**

- We need to practise being kind to one another, start treating each other like relatives again and practising those principles of kinship, relationship, and family, with each other and Creation. Our teachings, stories, songs, ceremonies, and dances teach us that all of Creation is related and inter-connected to all things within it.



CHAPTER 6

UNDERSTANDING OUR DUTIES AND RESPONSIBILITIES

“ Our freedom will come once we accept our true responsibilities. With responsibility comes freedom. ”

- **CHIEF KATHERINE WHITECLOUD**
(DAKOTA)

“ Central to our responsibilities as a Nation is returning the children to the centre of our lives. ”

- **FLORENCE PAYNTER**
(ANISHINAABE)

- **OUR IDENTITY** as a People comes with duties and responsibilities. Our ancestors followed rules of conduct, and understood our roles, duties and responsibilities as members of our families, communities and Nations. For many of our Nations, the clan system also provided us with duties and responsibilities as a clan within our communities. This kept our societies balanced and enabled one to have a good life.
- Today, many of our People are not doing what we are supposed to be doing, in following our duties and responsibilities. This is what is making us sick. Our conduct and behaviour is important to our health, as what we put into our circle, including the thoughts we think, directly returns to us.
- We were each given a purpose when our Great Creator breathed the breath of life into us, as well as gifts that would enable each of us to live out that purpose. Our gifts do not belong to us; they are to be used in service to others, in keeping with our duties and responsibilities.
- We are responsible for ourselves. We do not have all the answers. The Spirit will help us when we go back to our identity. Yet the Spirit can only give us so much. We have to work equally hard to meet the Spirit halfway, with absolute faith, and with our own efforts take action in our life, in keeping with our duties and responsibilities.

RESPONSIBILITIES TO OUR CHILDREN

- Central to our responsibilities as a Nation is returning the children to the centre of our lives. The most important education you can give a child are about values and kindness.

THESE ARE THEIR RIGHTS:

To their Name	→	<i>Anishinaabe ishinikasowin</i>
To their Clan	→	<i>dodem</i>
To be with the Family	→	<i>gutsiimug</i>
To cultural and ceremonial practices	→	<i>Anishinaabe miiniggisiwin</i>
To their identity	→	<i>Anishinaabewin</i>
To their language	→	<i>Anishinaabemoowin</i>
To a purposeful and zestful life	→	<i>mino bimatiziwin</i>
To their ancestral land	→	<i>anishinaabe akiing</i>
To the lifestyle of the anishinaabe	→	<i>Anishinaabechigewin</i>
To a good education	→	<i>kinamaatiwin</i>
To protection within the family	→	<i>shanawentasowin</i>
To protection outside the family	→	<i>ganawentasowin</i>

“ Under the Great Law of the Anishinaabeg, an Anishinaabe child has
Aboriginal (ascribed) rights. ”

- SHARED BY LAWRENCE W. JOURDAIN
(ANISHINAABE)



RESPONSIBILITIES OF THE WOMAN (Ogimaakwe)

- **THE WOMEN ARE THE FIRST CONTACT** for the children. They are the creators of life. They groom the children to be the leaders that carry the Seven Sacred Laws. The women give the language to the child, the “mother tongue”. The women have the responsibility for taking care of the element of water and are the connection to Mother Earth.
- The women are the backbone of our societies’ leadership. The women traditionally selected the leaders and spokespeople for our communities, having raised and observed the children of the community from a young age.
- The Grandmothers in our societies have a special role. Midemoway in Anishinaabemowin refers to the Grandmothers, the “teachers of the heart,” who guide and teach with love and kindness. Along with the mothers, they are the implementers of the natural law of Abinoojii Kagiikwewin, teaching the younger ones about our way of life. The Grandmothers have a special responsibility in bringing young women through their rite of passage to womanhood.

“ Women are the foundation of our families and communities. They are life givers and are gifted to be water carriers. Water connects them to Mother Earth and Grand-mother Moon. Women ensure customs and traditions are passed on. They provide guidance to the girls by providing them with responsibilities inside the home. These responsibilities prepare the girls to enter womanhood so that they can learn to provide care for their own families later in life. ”

- FLORENCE PAYNTER (ANISHINAABE)
AND PHILIP PAYNTER (ININIWAK)



ABINOOJII KAGIIKWEWIN

*Teachings that are given to the child, that last
forever, that can only be given by woman*

*(Our Ogimaakwe – our Mothers, Grandmothers,
Sisters, Aunties; and Mother Earth)*



RESPONSIBILITIES OF THE MAN (Ogichita)

- The men have been given the duty and responsibility to protect life, which includes all life – the Earth, the plant life, the animal life, and the human life. The men have the responsibility for taking care of the element of fire, and for building and carrying out our ceremonial lodges.
- The Grandfather Elders in our societies also have a special role. Akiwensii in Anishinaabemowin means “man of the Earth,” reflecting the responsibility of the Grandfather Elders in sharing and teaching about the laws of the Earth and our spiritual way of life, connected to the land. Along with the adult men, the Grandfather Elders help the young boys move into their roles as adult men.
- Our People have recently begun engaging in a process of decolonizing our gender roles, with men and women learning to work together again as partners. We need to support our Grandmothers and women, and Grandfather Elders and men, in taking up their rightful roles. This does not mean that we should be working in isolation, rather we need to find a way to work together, to set an example and empower the young women and the young men of the coming generations to carry out their roles and responsibilities. How we do that sometimes raises sensitive issues best addressed in our sacred lodges and by our Knowledge Keepers.

“ Traditionally, men were taught to hunt, trap, and fish in preparation for manhood. The men provided the wood for the fire so that the women could cook. The men were responsible for looking after the home fire and so they protected their wives and children from harm. Men were considered helpers to their wives in all family activities. ”

**- FLORENCE PAYNTER (ANISHINAABE)
AND PHILIP PAYNTER (ININIWAK)**

RESPONSIBILITIES OF PARENTING

- **THE HEALTH OF THE PEOPLE** is determined by parents fulfilling their role. Parental responsibilities are critical to ensuring our survival and resurgence as a People.
- First and foremost, children need to be showered with love.

Children need to be taught our values.

Children need to receive teachings that will help them to find their spiritual identity.

Children would benefit from attending ceremonies from an early stage in life.

Children need to learn their language, preferably through immersion, from a young age.

Children need to be taught their duties and responsibilities in the family and the community.

Children need to be given age-appropriate responsibilities within their home, which teaches them to be responsible, to work hard, to have a mindset of being helpful to their community, and which gives them confidence.

Children need to be outside on the land for a majority of the time to feel peace and connection, and for the Earth to begin to teach them.

Children need to be taught how to survive and live on the land.



- Rites of passage to womanhood are an important time to start sharing these teachings with young women, so they are prepared for motherhood, and likewise with the young boys, to prepare them for fatherhood, and for both in enhancing their understanding of their purpose and gifts. Rites of passage are integral to preventing the further removal of children from our communities.
- A priority area for communities is to create places of healing and teachings focusing on the mothers of our Nation, to help them find the healing, confidence and teachings they need to pick up their responsibilities.
- The Mother Earth Lodge is one example of a lodge that needs to be revived, to support the life-givers of our Nations.

RESPONSIBILITIES OF CEREMONY

- **ATTENDING AND CONDUCTING** our ceremonies are part of our responsibilities. Our ceremonies model and teach us our duties and responsibilities. Ceremonies initiate the people into the code of being responsible for oneself, and the code of the Seven Sacred Laws.
- Discipline, respect and self-control are important skills that our children need to learn. Many children, through no fault of their own, do not have these capabilities, because they have not been taught and reinforced. Parents are encouraged to bring their children to ceremony, where they learn how to sit quietly and listen in a spiritually supportive environment. In ceremony, parents are encouraged to help support the protocols of being respectful during the Pipe, water, healing, etc. ceremonies, to not get up and walking around or talk during the actual ceremonies, encourage children not to run around in the sacred lodges, and to take the children out of the lodge if necessary if they are being disruptive until they are able to be calmed.
- Our children will learn by attending the ceremonies. They will learn by watching, helping out, and learning from the Elders and Knowledge Keepers. We need to do a lot of hands-on activities because that is how we learn.
- Young people have to be ambitious if they want to learn. They have to take the initiative to find and learn the teachings. Our ceremonies are always to be offered as opportunities and never forced on anyone.
- Our ancestors followed a ceremonial context to decision-making. When inviting the Elders and Knowledge Keepers to participate in our communities' and Nations' processes, we must take care to position our Knowledge Keepers in their proper place of influence, to lead and guide our processes through our ceremonies. Our ceremonies should never be overstepped in our sovereignty processes. We cannot simply invite our Elders in a token way to conduct a ceremony for a gathering or session, rather it must be understood that the Knowledge Keepers hold the key to interpreting the ceremonial guidance that is received that will help guide any initiative of our People.
- While non-Indigenous Peoples are welcomed in most of our Peoples' ceremonies today, we must ensure that our leadership of our ceremonies as the First Peoples is always maintained.





RESPONSIBILITIES TO THE LAND

- **IT IS OUR RESPONSIBILITY** to take our children to the land, which holds the connection to the source of our life and all our teachings.
- It is our responsibility to ensure our children have been exposed to the teachings and ceremonies that help ground them in their identity and the protocols of approaching the land before they even go to the land.
- Our responsibility is to listen to the land and to follow the guidance we receive through our spiritual connection with her.
- It is our responsibility to pass on the knowledge of the land, and how to survive, to our children.

“ We must take our children back to the land, and we must do so following a ceremonial context. It is not enough to simply take them to the land. We need to teach them the ceremonies, the language, the songs required to make a spiritual connection to the land even before we go to the land. ”

- **DR. DAVID COURCHENE, JR.**
(ANISHINAABE)

RESPONSIBILITIES OF LEADERSHIP IN OUR HOMELAND

- **AS THE FIRST PEOPLES** of our homeland, it is our responsibility to act as spiritual leaders, and land-based teachers, by sharing our teachings and setting an example of how to conduct ourselves in alliance with spiritual and natural law.
- Our responsibility is to share what we have learned, both with our own People and with our non-Indigenous brothers and sisters who have arrived on our homeland.

“ Our knowledge does not belong to us, it belongs to the People. ”

- CHIEF KATHERINE WHITECLOUD
(DAKOTA)



CHAPTER 7

CLIMATE CHANGE AS THE STIMULUS TO OUR RESURGENCE

“ There is nothing more important in today’s reality, than what is happening to the environment. Climate change is the symptom of the human condition in how we lack basic kindness in how we treat each other and how we treat the land. ”

- DR. DAVID COURCHENE, JR.
(ANISHINAABE)

- **CLIMATE CHANGE** should be viewed as the greatest stimulus to our resurgence as Indigenous Nations and Peoples. Climate change is a major incentive for our People to retrace the footsteps of our ancestors, and rediscover and share the way of life that helped us survive for thousands of years, living in harmony with nature.
- The impacts of climate change will be much greater than most people realize, as through her love, the Earth herself is teaching us the greatest lessons of all. Most everything has become so politicized and polarized. We need to stay calm and prepare for the changes that climate change will create in our whole way of life, including potential negative effects on our health and wellness.
- We need to rethink the colonial values that have gotten us into this mess, which is now threatening the survival of our very species. Our thinking has become corrupted and we need to quickly heal ourselves and take action in keeping with our values, for our survival. Many have still bought into the myth that economic growth will save us from anything and everything. We need to change our lifestyle, our consumption, our materialism, our raping of Mother Earth, to a way of living that is sustainable and respectful of nature, in keeping with our ancestral ways.
- Our dreams, visions, prophecies, the physical signs of nature, and the scientists, are telling us that challenging times are coming. Mother Earth and the animals will look after themselves. It is we as human beings who are most at risk.
- We need to get ready and prepare ourselves and our communities spiritually, emotionally, physically and mentally for the changes that already arriving.
- Our understanding is that nature is always on the move, and that nature sends us clear messages. For example, the coronavirus outbreak is a wakeup call that we need to radically change. Measures to contain the virus, such as reducing travel and becoming more self-sufficient, will also help Mother Earth.

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- We need to teach our families and communities how to survive on the land again. We need to think about how and where to store and put food away, such as in a warehouse of some sort. Every home needs a woodstove, to have firewood ready, and to be prepared to go and get firewood. Every home needs a ready source of water. A garden. Those living close to water need to have access to a boat, nets, fishing gear. We need knives, bows, traps, guns, and ammunition. We need our hunters and fishermen to be ready. We need to prepare shelters that are smaller, and insulated, that can be easily heated. We have a lot to think about, and a lot of work to do to prepare. Our ceremonies and lodges can help us to go back to the beginning to prepare.
 - We need to give our children need an education founded on values of kindness, caring and sharing – values found within the Seven Sacred Laws. They need to be taught discipline and the value of hard work, characteristics we will need more than ever if we are going to survive. We as Indigenous People need to ready ourselves, as the whole world will be looking to us for the knowledge on how to adapt to and survive these changes.
- ● ● ●

“ As Indigenous Peoples, we are in a position to take the lead in addressing climate change. It is an issue of a change of values. Values are the essence of traditional knowledge.”

- DR. DAVID COURCHENE, JR.
(ANISHINAABE)

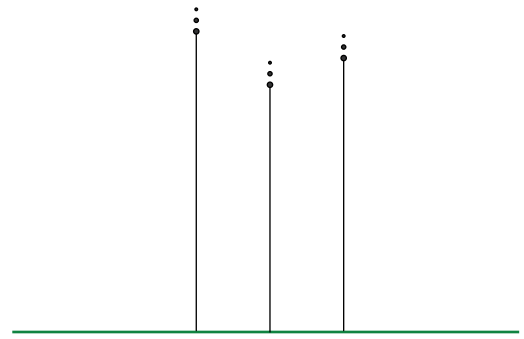
“ We as First Nations habitants of this land need to ensure that the balance of power is with us for our survival as the human race. ”

- FLORENCE PAYNTER
(ANISHINAABE)

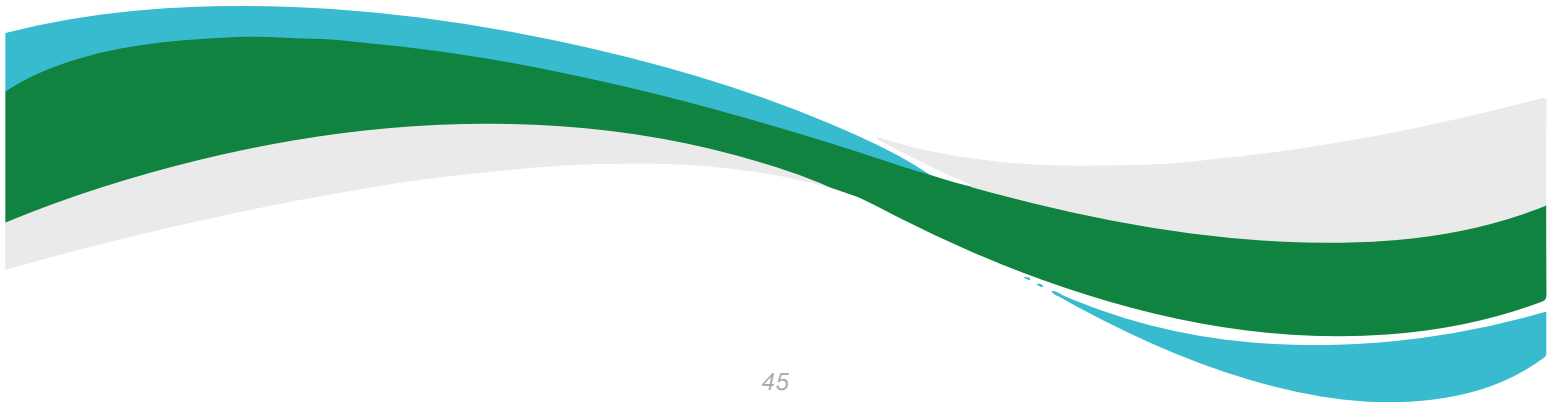
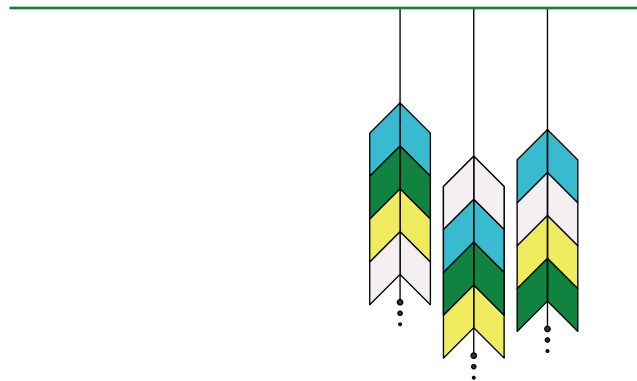


PART 2





INDIGENOUS UNDERSTANDING OF HEALTH AND WELL-BEING



CHAPTER 8

A SPIRITUAL FOUNDATION TO UNDERSTANDING WELLNESS

“ Efforts to address the health and well-being of our People cannot be done without addressing the spiritual, emotional and psychological well-being of our People. We are intimately connected to the land, to our forefathers, to our language, to our ways of knowing. Until we do the things that we are supposed to be doing – the responsibilities given to us by our Creator, we will not heal. ”

- CHIEF KATHERINE WHITECLOUD
(DAKOTA)

A SPIRITUAL FOUNDATION

- The Elders say, *Mayaa ga nane da gok ojijaakon [Anishnaabemowin]*, meaning “the most important element of our lives is the spirit”. The root of all physical, mental and emotional illness – is a low spirit. The focus of healing in our communities must be our spiritual well-being. Spirit goes beyond religion, race and culture.
- Our language expresses this very clearly: *Nii sayni ojijaakun jispissaynit chimikowtiizit [Anishnaabemowin]* means that “The spirit has gone weak and we need to help strengthen and lift it.”
- The key to healing is ceremony – through the sacred fire, the sweat lodge and the land-based healing ceremonies of our people, which help us to find our purpose.
- In our understanding as a People, to be healthy requires a spiritual foundation based on identity and connection to the land. This foundation is tied to living our values, reflected in our spiritual and natural laws, our teachings, and following our sacred duties and responsibilities, given to us by the Creator.

**THE LAND HAS THE POWER TO HEAL US
AND TO TEACH US HOW TO LOVE AGAIN.**



DETERMINANTS OF HEALTH AND SPIRITUAL WELL-BEING

- Spiritual identity, faith and belief, having meaning and purpose in life, the nurturing of one's spirit; connection to one's way of life, teachings, history, ceremonies and traditions; understanding one's gifts and responsibilities to family, community and nation; Elder mentorship; the living of healthy values, spiritual and natural laws; the experience of trauma, oppression, colonization and genocide; socioeconomic status and access to resources; education; health of the Earth and quality of resources; and climate change all play important roles in the experience of health and wellness for an individual.

*“ Our Doctor is our Creator and our Faith.
Our Hospital is the Land and Water.*

*Our Pharmacy is the Earth and all that she provides for us.
Our Ceremonies – Pipe, Rattle, Drum and Songs – were gifted to us for
our Spiritual, Emotional, Physical and Psychological Well-Being. ”*

**- CHIEF KATHERINE WHITECLOUD
(DAKOTA)**

CHAPTER 9

SPIRITUAL IDENTITY AND FEEDING THE SPIRIT

“ Healing happens when you get to know who you are, when you know what your purpose is, and when you do what you are supposed to be doing. ”

- DR. DAVID COURCHENE, JR
(ANISHINAABE)

- **IT IS THE SPIRIT** that defines our identity as human beings. Humanity lacks a spiritual identity, reflected in what is happening in our world – climate change, political unrest and division, a rise in mental illness, the epidemic of diabetes, chronic disease, mental illness, addiction and so much more.
- Each of us has an identity that is written on our spirit, written in our blood memory – reflecting our purpose, gifts and vision in life, a deep knowledge of values, spiritual and natural laws of the Creator and the Earth, and our duties and responsibilities as a human being.
- Our identity is what we really need to understand as we find that little blue light of spirit within us. The teachings we need are within that shining blue light that is in each of us, that carries the memory of our identity and our gifts.
- People are not making an effort to understand that spirit that is inside of them. People are looking outside of themselves for the answers and the healing they need.
- Our connection to the spirit and the land is fundamental to our identity as Indigenous Peoples. If our land-based spirituality were ever lost we would no longer exist as a distinct people.
- The warning given by our ancestors has now become real – “what you do to the land you do to yourselves”. When we are disconnected from the land, we become spiritually sick, as well as in our mind, our bodies, and our emotions. The spirit reaches a low, like a fire losing its flame.
- Each individual has to make their own personal effort and journey to go inside the centre of their being to find their spirit – the heart.

**A STRONG MIND IS A
POSITIVE MIND THAT
IS GUIDED BY
THE SPIRIT.**

CHAPTER 10

OUR SPIRITUAL CEREMONIES: THE BASIS OF A HEALTHY LIFE

*“ We awaken our spirits through the songs, our prayers, and ceremonies.
Ceremony is the beginning of earning the teachings, the healing
and the good life, Minopimatisiwin. ”*

- FLORENCE PAYNTER
(ANISHINAABE)

WHY DO WE DO CEREMONY?

- We do ceremony to feel good and to awaken our spirit.
- If we are going to survive as a People, we have to rely on the ceremonial gifts that were given to us.
- The spiritual realm is considered the place of higher intelligence, which we enter into through the Pipe ceremony, to seek direction in life.
- Our ceremonies might be different among different Nations, but the essence of our connection to the spirit and the land is the same. We are never supposed to compare our ceremonies, or to ever argue about the Creator. There is only one Creator for us all.
- We practice ceremony by being kind. Being kind, welcoming and friendly is the hallmark of our People. To be spiritual is to reflect kindness. If one is not kind, one cannot claim to be spiritual.
- Generally when you learn a teaching from an Elder or Knowledge Keeper, it is a show of respect to acknowledge where that teaching originally came from, to pass tobacco when a teaching is requested or received, and to ask permission where possible before sharing knowledge learned.
- Different ceremonies have different protocols, and different Knowledge Keepers have differing understandings of those protocols. It is a good idea to check with trusted Knowledge Keepers if you are unsure of the protocols, and to follow the protocols of the way you have been taught.

PROTOCOLS OF CEREMONY AND CEREMONIAL KNOWLEDGE SHARING

- There are ceremonial protocols we have that are there to assist with making the connection to Spirit, but these protocols are never to be about judgement.
- Ceremonial regalia and clothing is recommended, such as wearing ribbon skirts and ribbon shirts to honour and show respect for the ceremony.
- There are certain ceremonies where women on their moon time are asked to keep their distance from the sacred bundles or not to attend, due to the sacred ceremonial time of rest and cleansing they themselves are experiencing.

- Many Knowledge Keepers have welcomed people of other colours into our ceremonies, to share our healing ways and a knowledge that the world needs. It is permitted for non-Indigenous people to participate in, receive healing and teachings that they too need, and act as helpers in ceremony, however we must uphold our responsibility of leadership, and guard against appropriation, by always ensuring that the ceremonial leadership is conducted by Indigenous People.

THE SACRED FIRE

- The Sacred Fire was a central ceremony in the life of our ancestors. We have a spiritual understanding and teachings about the power of fire.
- The Sacred Fire ignites the flame in our hearts to closely connect to spirit. Without the sacred fire, there is darkness and doubt, and a person becomes cold, uncaring and selfish. The power of the fire makes a person gentle and warm. When a person has been near a Sacred Fire many times, you will feel their warmth and compassion. You will feel the power of their words and actions simply because the light of the fire has been transferred to that individual.
- A dream was received by one of our Elders, of Sacred Fire arbours being built in our communities. Four First Nation communities in eastern Manitoba, Sagkeeng, Black River, Hollow Water and Bloodvein, have now built community Sacred Fire arbours based on that dream, and are beginning to reintroduce the Sacred Fire to their communities.
- Building Sacred Fire arbours in our communities will help us find our spiritual wellness, as it brings people together.

OUR CEREMONIAL GIFTS OF THE PIPE, RATTLE, DRUM AND WATER

- In many of our Nations, it is the gift of the Pipe that is lifted to the Spirit. The Pipe has the power to invoke the Spirit and the ancestors to come within our presence, to inspire and to guide us in our words to be spoken.

- The sacred Rattle – the shaker – helps us to call the ancestors and the spirit to help us. The sound of the Rattle reminds us of the first sound of Creation, the sound of a shaker, shaking the seeds of life.
- The sacred Drum represents the heartbeat of Mother Earth. As the Drum is sounded it carries our prayers to the Creator, and reaches far to carry the voice of the People out into the universe.
- In more recent times, our ceremonial people have begun to acknowledge Water as part of the connection to the spiritual realm.

OUR SACRED BUNDLES

- Our sacred items are earned and brought alive in ceremony and through dreams. One cannot simply go and buy or create a bundle without spiritual direction. Knowledge Keepers can help guide us in our understanding of whether a spiritual gift has been received, and provide the teachings to help us to learn to use that gift in a good way.
- Many of the sacred items of our ancestors are still trapped in places like the Vatican and in museums around the world, stolen when it was realized that the strength of our Nations lay in our spiritual connection.
- We must continue to work to bring home and repatriate our sacred items. A precedent was set in Manitoba when the Canadian Museum for Human Rights returned three sacred items, a Pipe, a buffalo skull, and a fragment of a bowl. Following the direction that was received from a Jiisakaan ceremony in 2010, the three sacred items were handed to the Elders at the Turtle Lodge, then taken to the sacred site of Manito Api where they were returned to the land in a ceremony. A dream was received by one of the Elders twenty days later confirming that the sacred items had been received by the Spirit.

CEREMONIES OF OUR NATIONS AND PEOPLES

- We must go back to the ceremonies of our Nations and Peoples that offer healing and identity. We have many different land-based ceremonial lodges, dances, rites of passage and healing circles. The ceremonies help us heal, learn about our identity, and take responsibility for our own life.

- Our ceremonies are about connection and about uplifting our spirit. Through our ceremonies we learn to discipline ourselves to go within, to find that connection to our spirit that brings peace and comfort. Once we are connected it takes away all loneliness, anger and fear, as we unburden ourselves of all the layers of negativity, pain and the cloud of ignorance that can cover up our true spirit.
- The ceremonies introduced here are merely some examples of our many ceremonies as a People.

PIPE CEREMONY

- The Pipe ceremony is conducted at the beginning of ceremonial gatherings, to acknowledge and invite the Spirit to come within our presence, and offer help, guidance and direction on what we are asking for.

WATER CEREMONY

- The Water ceremony is conducted by the Grandmothers and women in our sacred lodges, to give thanks and acknowledge the sacred element of water. Water is life. Without water there would be no life.

When you receive a spiritual name, a certain spiritual helper of the Creator is choosing to come forward to adopt you and offer their support and protection in your walk of life.

HEALING CEREMONIES

- There are many different kinds of healing ceremonies carried by our People. They all have an element of seeking help from the Spirit for the comfort and nurturing of our own spirit, a releasing of negative thoughts and emotions, a healing of the body, and a reconnection of the mind to the spirit.

GRIEVING AND LOSS CEREMONIES

- There are some ceremonies particularly that focus on helping people with their grief and loss. The Dakota combing of the hair ceremony is one example. After a loved one passes away, the grieving person is offered a spiritual ceremony to help lift their pain and help cope and come to terms with their loss.

“ When we conduct water ceremonies in our lodges and in our communities, the grandmother spirits and the water hear us. We pray and we offer food and tobacco to all the waters. The water spirit is happy when we provide the offerings. It is through our dreams we are shown by our ancient and ancestral grandmothers that they are with us and they want to teach us if we listen to our dreams. The Nibi Water Song is a song that came through a dream to honour our sacred waters as women. ”

- MARY MAYTWAYASHING
(ANISHINAABE)

NAMING CEREMONIES

- The naming ceremonies provide us with our identity, rooted in spirit. Our spiritual names are obtained through dreams and through ceremony.

SMUDGING CEREMONY

- In the smudging ceremony, medicines such as sweetgrass, sage, cedar, tobacco and weekay are burned and the smoke is passed over us with prayer, which helps to cleanse and purify us, spiritually, emotionally, physically and mentally.

SHARING CIRCLE

- The Sharing Circle is a ceremony of sharing one's thoughts and emotions, in a respectful way in which everyone is given the chance to speak if they wish.

SWEAT LODGE

- The sweat lodge is a ceremony of going back to the beginning and rebirth. Entering the lodge represents entering the womb of Mother Earth, which brings us back to the memory of our beginning and our own mother who gave us life.

TEACHING LODGES

- The teaching lodges help us learn the laws of spirit and nature, and our roles and responsibilities in life.

MIDEWIN LODGE

- Midewin Lodges are ceremonial places where the Anishinaabe will go to learn about the old ancestral teachings, songs and practices that have been passed on inter-generationally. Mide means living and giving from the heart.

TURTLE LODGE

- The Turtle Lodge is a teaching and healing lodge that was originally built in Sagkeeng First Nation, based on a vision received by Knowledge Keeper Dr. David Courchene, Jr. (Nii Gaani Aki Inini – Leading Earth Man). The Turtle Lodge holds the Seven Sacred Laws and the understanding of the animals that brought those laws, which provides an understanding of our spiritual connection to the land.
- In the original vision of the Turtle Lodge received from the Grandmother Turtle, it was said that the Turtle Lodge would give birth to other Turtle Lodges, in communities who wished to build one. Each Turtle Lodge would hold the uniqueness and distinctive teachings and ceremonies from their area.

MOTHER EARTH LODGE

- The Sound of an Eagle Mother Earth Lodge was left to us by the late Orianna Courchene (Sound of an

Eagle), who was one of the founders of the Turtle Lodge, in support of the vision of her husband, Dr. David Courchene, Jr.

- The Mother Earth Lodge brings the foundation of teachings and healing for the women – the life-givers; the mothers, aunties, daughters, sisters, Grandmothers and Great-grandmothers of our Nations, that will help make us a strong Nation and People again.

JISKAAN (SHAKING TENT) CEREMONY

- The Jiiskaan Ceremony is a special ceremony carried by certain gifted individuals, to communicate with and ask specific questions of the Spirit.

WABANO CEREMONY

- The Wabano Ceremony is one of the ceremonies practised by our people, in which we give thanks to the Creator and the Earth for everything we get from the land.

FASTING CEREMONIES

- Fasting helps purify the body and grow spiritually. It is also a way of showing appreciation to Mother Earth and giving her a rest, by refraining from taking food and water.

SUNDANCE CEREMONY

- The Sundance is a four-day fasting ceremony conducted every summer, which brings us into closer relationship with our Great Creator. Every Sundance is different, but the elements of reaching out to the spirit and connecting to the land are the same.

JII BY (GHOST DANCE) CEREMONY

- The Jii By Ceremony takes place every fall. People may choose to fast. We honour our ancestors and those who have passed on, and seek their spiritual guidance.

THE IZHITWAAWIN INITIATIVE FOR ADDICTIONS

The Izhitwaawin Initiative is a fasting gathering being planned at the Turtle Lodge Central House of Knowledge in Sagkeeng, Manitoba, whereby youth and others are invited to fast for four days as spiritual sponsors for someone who is addicted. This initiative is the outcome of the Seeking Solutions to the Addictions Crisis in Our Communities Gathering that was held at the Turtle Lodge from January 8–9, 2020, in which solution-oriented discussions were held to support the development of an Indigenous community-based facility and approach for addictions recovery.

During the course of discussions, a sense of hope was created – a firm resolve and belief that we can never give up on our People. There were individuals who shared testimonies of their addictions and how they were able to get well. Many talked about needing love, non-judgement, and support around them, and keeping lines of communication open.

*“ The only thing they need is love and kindness.
How much does it cost to give a hug? We pass judgment so quickly.
No one can beat yourself up harder than an addict themselves. ”*

- INDIVIDUAL IN RECOVERY AT TURTLE LODGE ADDICTIONS GATHERING
JAN. 8, 2020



THE IZHITWAAWIN INITIATIVE FOR ADDICTIONS

The analogy was made that “You can lead a horse to water, but you cannot make him drink. But when that horse eventually wants a drink, we can make sure that the trough is full.”

*“ Keep the lines of communication open.
It is so hard to reach out when you’re down low. ”*

- YOUNG MAN AT TURTLE LODGE ADDICTIONS GATHERING
4 YEARS CLEAN FROM A CRYSTAL METH ADDICTION, JAN. 8, 2020

Those who have successfully recovered left no doubt that it was connecting with their spiritual identity that has helped them to recover. Also, family support was critical to the support for the addicted. One young man shared how when he was addicted to meth, and feeling no motivation whatsoever, it was the power of his mother’s love – the sacrifice of his mother who gave of herself in prayer for him by fasting for four days and piercing for him in the Sundance – that set in motion the changes that gave him the push he needed to get back on his feet and seek help for himself. He found that help by going back to the ceremonies. It was through following a traditional path that he was able to find his own identity. Today he is free of drugs and alcohol, and uses his experience and understanding to help mentor other youth who are struggling.

*“ What we are doing now, the feeling I get from being
in ceremony, is so much more powerful than any high
we ever shared back then. ”*

- WOMAN AT TURTLE LODGE ADDICTIONS GATHERING
3 YEARS CLEAN FROM AN ADDICTION TO CRYSTAL METH, JAN. 8, 2020

The Elders shared about many different healing ceremonial options that were possible for those suffering from addictions. For example, participating in a full cycle of thirteen Full Moon Ceremonies is one way of beating an addiction. The sacred fire, sweat lodge, naming ceremonies, healing ceremonies, rites of passage, are all part and parcel of the wide range of ceremonies that can help a person heal by finding their identity. Being on and connecting with the land, and using one’s language in prayer, are also key elements to healing.

THE IZHITWAAWIN INITIATIVE FOR ADDICTIONS

*“ The power of prayer is so great.
But this prayer has to be met 50% with action.
Make your sacred fire, sit and plead with the Creator for your life. ”*

- RECOVERED PARTICIPANT AT TURTLE LODGE ADDICTIONS GATHERING

JAN. 8, 2020

After two days of deliberation with community members and invited guests, it was decided that there needs to be a continued movement towards finding solutions to the addiction crisis. What has been decided for the future is that a gathering for four days will be convened.

An initiative, Izhitwaawin – Living the Anishinabe Way of Life, has been agreed to. This will happen at the Turtle Lodge Central House of Knowledge. A sacred fire will be lit for four days and four nights. Individuals who wish to give of themselves as sponsors for those addicted will fast for the duration of the gathering. People who are suffering from addictions can also fast. A call is being made to young people to give of themselves, by fasting and by taking care of the sacred fire. Anyone can come and pass tobacco for a youth spiritual sponsor to fast for their loved one. The gathering will be co-chaired by an Elder Knowledge Keeper and a Youth. All of this will reflect a commitment of faith in a way of life, seeking help from the Spirit.

While some people are fasting, there will also be continued discussions about creating a plan for a community-based recovery centre for the treatment of those dealing with addiction. The proposed centre would be totally under the autonomy of First Nations, with Knowledge Keepers as the guiding force in designing the model of treatment. Ceremony, language and land-based approaches would be prioritized.

The strength of the Izhitwaawin gathering will come by relying on the ancestral ways of doing things – relying on our spirit through ceremony; with youth and others showing a commitment by fasting and acting as spiritual sponsors to those addicted. The sacred fire will be lit to create a spiritual opening for strong connection with the spirit.

**MORE THAN ANYTHING,
WHAT IS COMING FROM THIS INITIATIVE IS
THE SENSE THAT THERE IS HOPE!**

SOLSTICE CEREMONIES

- For generations, many Indigenous Peoples and cultures have celebrated their culture and heritage on or near the solstices, recognizing our relationship to the sun on the both longest night (Winter Solstice) and longest day (Summer Solstice) of the year. The Sun is a symbol of the Great Spirit. The Sun brings the shortest and longest days of the year, bringing the maximum opportunity to learn, walk and remember the fullness of the Seven Sacred Laws that we are to live by.
- The Winter Solstice, around December 21 (sometimes December 20 or 22) is the longest night, and the sunrise on the following day represents our New Year as a People, with the birth of the New Sun. The Winter Solstice is about laying down the Seven Sacred Laws. It is on the Winter Solstice that we are reminded of our teachings.
- The Summer Solstice, around June 21, is the longest day when the sun shines for the longest, expressing its full power, representing the fullness of the expression of the Creator. The Summer Solstice is about the full expression of the Seven Sacred Laws, connected to and represented through Nature. On this longest day we want to celebrate and live the fullness of the laws and teachings the Creator has given us.
- There are different ceremonies that our People carry that support the new life as it arrives. One example of these is lighting a sacred fire as a new mother enters into labour.
- There are ceremonies and traditions that our Grandmothers lead and teach about, to take care of the placenta and the umbilical cord, to assist a child in remaining connected to the spirit, their identity, their mother and the land.
- The rites of passage ceremonies of youth transitioning into adulthood are particularly key in helping a young person find their identity, place and role in life.
- There are also different traditional marriage ceremonies done in various ways, in which couples can commit to each other, making a commitment to the Creator through a Pipe and water ceremony, to follow the Seven Sacred Laws and live up to their duties and responsibilities in their marriage and family life.
- There are end of journey ceremonies when a person passes away. Traditionally, a special Sacred Fire, a Jii By Fire, is lit for four days. The fire is there for us to make offerings, and to connect with the spirit of the person who has passed on. Through Fire we can help the person to make their journey home, while the family and loved ones gather to support each other.

FULL MOON CEREMONIES

- Grandmothers and women conduct Full Moon Ceremonies each full moon of the year, to acknowledge and honour Nookomis (Grandmother Moon), to share women's teachings, and to seek healing. For thousands of years, many of our Peoples have followed the 13 Moons and lived a balanced life following natural time, reflected in a lunar cycle.
- Anyone healing or dealing with addictions can overcome their addiction by working with the thirteen Moons. According to our teachings, if you attend all thirteen Full moon ceremonies within the cycle of four seasons you will receive a great blessing.
- A Jii By (Ancestor) Pipe is brought out and a ceremony is conducted to help the spirit of the person make their journey home.
- There are songs that are sung to help a person's spirit journey home. The songs tell them to look forward, not be held back, as they make their journey home to another level in the spirit world – and that we who are still walking on Mother Earth will be happy, and will feed their spirit through offerings.

rites of passage ceremonies

- Rites of passage ceremonies help us with transitions from one stage of life to the next. Birth traditions, youth rites of passage to adulthood, marriage ceremonies and end of life ceremonies are some examples of rites of passage ceremonies.

FEASTING

- Feasting is a way passed down from our ancestors of honouring the spirit, giving thanks for the abundance we have been given. A food offering is made to the spirit, followed by the sharing of food and sharing that good feeling with our families and community.



CHAPTER 11

GOING BACK TO THE BEGINNING – UNDERSTANDING OUR CREATION STORIES

“ Our Creation Stories and our songs speak of our spiritual origins and our relationship and interdependence on Mamanan Mide Aki, our good-hearted mother land. ”

- FLORENCE PAYNTER
(ANISHINAABE)



BORN FROM THE SPIRIT AND THE LAND

- In going back to the beginning, we need to understand our Creation, where our spiritual life began as sacred beings. There are many Creation stories of our People. We are told in our sacred lodges that all Creation stories are true. Our Creation stories reflect our origins as a People, born from the spirit and the land.
- Our Creation Stories tell us that every human being was born with a spirit – a divine spark inside each one of us. We all have a spiritual nature.
- Many of our Creation Stories describe our spirit as originating as a blue light. The blue light is significant in Creation Stories from many of our Nations, including the Anishinaabe, Ininiwak and Dakota. The blue light of our spirit is our true nature and the essence of life, which in Ininimowin is the word *pimâtisiwin*. The Anishinaabe Creation Story describes the creation of our spirit as a “shining blue light”. The movement of *Naghi Toh* – the blue light in the Dakota Creation Story – represents our journey on the back of Grandmother Turtle.
- Our Creation Stories reflect that our spirit was lowered onto Mother Earth from the spirit world through *Bagonay Giishig*, Anishinaabemowin for “the hole in the sky.” Anishinaabe means “the original people who were lowered”.
- The spirit of the Anishinaabe was then born from Mother Earth. The spirit of the Anishinaabe was lowered into a special plant from the water, and grew into a seed that was eaten by the Bear. Over time and natural evolution, the Bear gave birth to the Anishinaabe. (Creation Story shared by Dr. David Courchene, Jr., Anishinaabe Nation)
- The Bear is significant in the teachings of the Anishinaabe People, representing one of the Seven Sacred Laws, the Law of Courage. The Bear represents our spirituality. The Bear takes care of the Earth and brings us medicines, healing and teachings of how to take care of our young, the way a mother bear takes care of her cub. We must follow the example of the Bear, giving our children the best tools to survive.

**WE MUST HAVE THE COURAGE TO DO WHAT
WE HAVE TO DO TO SURVIVE – THE COURAGE
TO GO BACK TO OUR BEGINNING –
TO OUR OWN WAY OF LIFE.**



CHAPTER 12

FAITH AND BELIEF

“ Our way of life is based on faith and belief. ”

- DR. DAVID COURCHENE, JR., CHIEF DR. HARRY BONE,
MARY MAYTWAYASHING, CHIEF ROBERT MAYTWAYASHING,
FLORENCE PAYNTER, PHILIP PAYNTER, GORDON WALKER
AND CHIEF KATHERINE WHITECLOUD

- **ON ANY HEALING JOURNEY**, we must begin with faith and belief. In returning to *Wahbanung* – the direction of the east, representing the direction of the rising sun, our beginning, we enter into the realm of the spirit. This journey cannot be intellectualized.
- Many people say they need to see first if they are to believe, but faith is about believing before we see.
- This a path of ceremony and ritual. Through ceremony, relationships are built with the spirit world. The path of spirit is where one walks to receive a vision, which will give purpose and meaning to one's life.
- Faith will always see us through the toughest of times.
- If you are sick, you have to believe that you are going to heal. We have to believe in our own medicine, whether it is drugs and surgery or through our own traditions. The Creator is there to heal us, but we must do our part to receive that healing. Ultimately it is faith and belief in the Creator that heals us back to health.

“ This is a path where one must first believe and have faith – then one will see what is invisible to most people. It is a path where our ancestors sit at a central council fire in the spirit world, waiting for anyone who wishes for spiritual understanding and direction in their life. ”

- DR. DAVID COURCHENE, JR.
(ANISHINAABE)



— CHAPTER 13


VISIONS AND DREAMS

“ Bawaajigewin, a dream, becomes real once it’s shared. ”

— MARY MAYTWAYASHING
(ANISHINAABE)

- **VISIONS AND DREAMS** from the spiritual realm have always guided our Nations and Peoples to the truth of our identity and given us guidance and direction in life.
- We can seek guidance from those Elders and Knowledge Keepers who carry the gift of interpreting visions and dreams.
- Listening to and following our visions and dreams represents making the most of the spiritual intelligence that is being provided to us.

— **CHAPTER 14** **OUR PROPHECIES**



**THERE IS
A HIGHER
PURPOSE
TO OUR
EXISTENCE**

- **OUR PROPHECIES ARE LEGACIES** of hope left to us by our ancestors, based on visions and dreams received by our prophets and visionaries of generations past.
- Prophecies provide confirmation of our role and our identity, give us direction for the future, and offer inspiration to generations to come that there is a higher purpose to our existence and experience as Nations and Peoples.
- Many of our prophecies are about choice – about choosing between the spiritual road of life, which would bring peace and harmony among all living beings, and the material world, which would ultimately bring great suffering.
- In our times of relative peace and bounty pre-contact, prophets from many of our Nations foretold that there would be a time that our People would enter into, in which a new people would arrive on Great Turtle Island. We knew that a dark time was coming. But it was also foretold that there would be a time when all four colours of humankind would come together on Great Turtle Island, united and led by the Red Nation. There would be a small group of people who would retrace the steps of our ancestors to find a spiritual path forward, which would bring peace.
- The Seven Fires Prophecy of the Anishinaabe, the prophecies of Crazy Horse, Black Elk and Fools Crow of the Lakota Nation, and the prophecies of the Ininiwak all share elements of this same prophesized future.

CHAPTER 15

LIVING OUR VALUES: SPIRITUAL AND NATURAL LAWS

“ We are all responsible for our actions, every day. ”

- CHIEF KATHERINE WHITECLOUD
(DAKOTA)

- **THE SPIRIT WITHIN** each of our beings carries innate knowledge of the moral and ethical principles of what should be the basis of our human conduct. We understand these principles as spiritual and natural laws.
- Each action we take carries a consequence, positive or negative, depending on whether or not we follow spiritual and natural laws. When we behave according to positive values, our behaviour is noted by the greater intelligence of the universe. Positive thought and action works to align us with the forces of spirit and nature.
- The opposite is true when we behave in keeping with negative values. When we are not respectful, loving, honest, giving, or kind, etc., it means we have allowed the experiences in our lives to affect our responsibilities to live our teachings and positive values. The spirit and nature do not align with us, rather will act in opposition to us. In truth, we create our own destiny through our behaviour.
- This is not to say we should blame ourselves for everything negative that befalls us, as individuals or as a People. There are greater forces in effect that we as human beings do not have the capacity to understand. The Creator has a greater plan in which we are only given a small role in which to learn from. Often there is a greater plan or teaching in effect, in what seems like a negative situation. The right question to ask should be, “what can I learn from this situation?”
- Our experience of trauma and genocide as a People should serve as an opportunity to show the world our true spirit and our resilience as a People who have endured and persevered with our beautiful values and way of life intact, as it was given from the beginning, despite what has happened to us.
- In transcending our suffering, healing our spirit and following our values, spiritual and natural laws, we can teach the world great lessons how one can survive terrible trauma, rebuild and flourish again.

SPIRITUAL LAWS

- Spiritual laws are the original instructions that were given and embedded into everything that is alive, that has a spirit, by our Creator. The Creator put its own spirit into us, so when the first human being was created, that human being was created with a knowledge of all the Creator's laws and original instructions – instructions that govern us and all of the universe.
- For all living beings created, the Creator gave an original instruction about how they were to go about living. For each People, the Creator placed all things necessary to support and nourish our lives, and an original instruction, about how we were to go about on Mother Earth as human beings. Each People was given its languages, its teachings, its way of life, and its ceremonies.

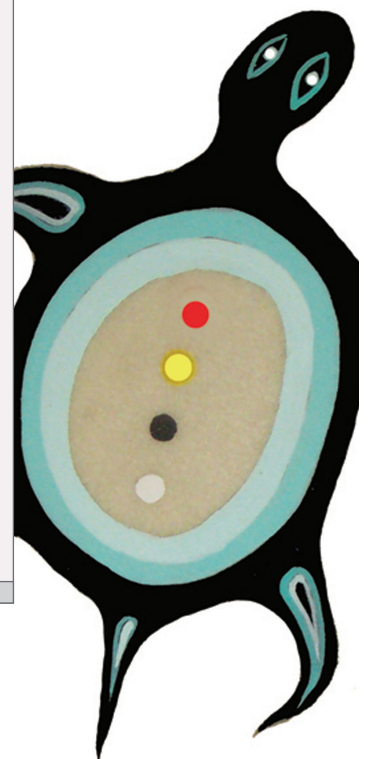
OGICHITIBAKONIGEWIN (THE GREAT BINDING LAW)

- Ogichitibakonigewin (The Great Binding Law) is the spiritual law that binds all of Creation – the whole universe, the stars, Mother Earth, all of life. The Great Binding Law is really the unconditional love that connects everything – the little blue light of spirit in each of us.
- Just as the pine tree never tries to convince the oak tree to change its ways, so it is in following the Great Binding Law that the Original People never tell each other what they should do and believe. We welcome each other, each following our special ways.

SEVEN SACRED LAWS AND SEVEN ANIMALS

As Shared by Dr. David Courchene, Jr.
(Anishinaabe)

Respect <i>Manachiitiwin</i>	→ Buffalo <i>Mushkode bizhiki</i>
Love <i>Zaagii-idiwin</i>	→ Eagle <i>Ginew</i>
Courage <i>Zoongi-tay-iwin</i>	→ Bear <i>Makwa</i>
Honesty <i>Gway-a-kwaa-diziwin</i>	→ Sasquatch <i>Sabe</i>
Wisdom <i>Nibaakaawin</i>	→ Beaver <i>Amik</i>
Humility <i>Da-ba-sayn-da-mowin</i>	→ Wolf <i>Ma-iingan</i>
Truth <i>Day-bway-win</i>	→ Turtle <i>Mikinak</i>



NATURAL LAWS

- Natural laws are reciprocal laws that apply to every living being in the universe. Nature operates on cycles – the circle.

ONJINAYWIN – THE LAW OF THE CIRCLE

The most commonly understood natural law is *Onjinaywin* – the Law of the Circle. This law says:

“Whatever we put into our circle returns to us multiplied.”

Another way of explaining this natural law is:

“What you do to the Earth you do to yourself.”

Our Elders warn: “Be careful what you put into your circle.” If you harm any living beings, nature dictates that we are all responsible for our actions, every day. There will be a consequence, which could be realized not only for yourself but also your children and descendants.

ABINOOJII KAGIIKWEWIN

Abinoojii Kagiikwewin is a natural law, which we were reminded of in ceremony in 2008 by Elder Clifford Skead from Wauzhushk Onigum in Treaty 3 Anishinaabe territory. *Abinoojii Kagekwewin* is roughly translated as:

“Teachings that are given to a child, that last forever, and can only be given by a Mother.”

This law highlights the importance of the role of the mother, the grandmother, and ultimately Mother Earth herself, as carrying the leadership and responsibility in providing education and teachings on our way of life and ceremonies to our children.

Implementing *Abinoojii Kagiikwewin* is one the primary responsibilities of our Nation, as we centre the children in our lives.

EXAMPLES OF NATURAL LAW

1. We evolve from the land.
2. We are a part of the land.
3. The land is the primary teacher for understanding our roles as human beings.
4. The land teaches the Seven Sacred Laws.
5. The land teaches the importance of balance in life.
6. The land gives us what we need to live and survive.
7. The land provides healing.
8. We must only take what we need to survive and nothing more unless it is shared.
If you take too much, your greed will increase.
9. Treat all life with respect, and abundance will return to you.
10. Show gratitude for whatever you receive from life, and life will return its blessings.
11. As long as a child is born, Nature can provide for its life.
12. If we human beings misbehave Mother Earth will be the one to correct and bring us back to sacredness.

CHAPTER 16

THE IMPORTANCE OF MEANING AND PURPOSE

*“ You are not here just for yourself. You have a purpose.
What are you going to do to fulfill it? ”*

- CHIEF KATHERINE WHITECLOUD
(DAKOTA)

- **HEALTH AND WELLNESS** is achieved by following your life path – your purpose. Knowing your purpose gives you strength and inspiration to live, to take care of yourself, and to follow your dream.
- A vision is a dream that is given to an individual by the Spirit, which provides understanding of one's meaning and purpose in life. Having a vision, or sense of meaning and purpose, is at the heart of one's spiritual identity. Knowing one's purpose can motivate a person to go on and to stay positive even in the darkest of times.
- Everyone has the ability to secure a vision from the Spirit.
- Rites of passage can help one find meaning, purpose, and vision in life.
- The Vision Quest help a young boy to learn his purpose in life and become a man. All men must be initiated by Woman to understand life's sacredness. Thus a young man must seek a vision for himself on a Vision Quest and be initiated by Mother Earth. Each year the Turtle Lodge makes a call for young boys and men to participate in a Vision Quest to be initiated by the Earth. The boys and men take to the land and fast for 4 days and nights while they are encouraged and watched over by the Elders.
- **THE RITE OF PASSAGE** for the young girl to become a woman is led by the Ogimaakwe – the Grandmothers, the true Knowledge Keepers who know the sacred role of a mother – the role of the woman as the life-givers and water-carriers. Grandmother Teachings on Coming of Age Ceremonies are conducted each spring at the Turtle Lodge, where young girls as well as women of all ages are provided guidance and teachings on the berry fast and the first moontime, teachings of their sacred duties and responsibilities, how to honour and carry themselves as a woman.
- Each of us has also been given special individual gifts to help us fulfill our true purpose and spiritual and natural law. Using our gifts in service to others helps strengthen our identity and sense of purpose.
- Do you know your gift? Your gifts are your talents, your skills and your abilities that you are exceptionally good at. Everyone has been given at least one gift by the Creator, which they really have a flair and talent for. One person may have the gift of singing. Another may have the gift to build, or to be an artist or a craftsman. One may have the gift to communicate, or to make people laugh. Others may have the gift of healing, teaching or leadership.
- When you use your gift, it will naturally make you happy. Using your gift in service to others will strengthen your spirit and sense of confidence and well-being.

CHAPTER 17

THE IMPORTANCE OF CONNECTION TO THE EARTH

“ The Earth, the environment expressed in our languages, is our Mother. We refer to her as Mother Earth: Mamanan Mide Aki, our good-hearted mother land. Mamanan Mide Aki is beautiful and she is alive. She has a spirit like you and me. From the beginning of time, the responsibility given to her by the Creator is to provide what we need to survive and sustain ourselves. ”

- FLORENCE PAYNTER
(ANISHINAABE)

RETURNING TO THE LAND FOR OUR HEALING

- **THE EARTH** is in great trouble today, because of what we have done to her, as we witness a lot of technology created by humankind that does not fall in alignment with nature's laws. To help heal the Earth, we must begin by healing ourselves.
- Charles Darwin said, “Evolution doesn't favour the strongest – it favours the ones who best adapt to change.” Most simply put, evolution favours the ones that have kindness, who support the natural laws.
- We are a People that honour Mother Earth. The real intelligence is found in nature. We follow the seasons, the thirteen moons and the solstices. These cycles in nature help us find our balance and well-being.
- The true healer is the Earth herself. It is in this spirit we must ensure we engage in land-centred approaches and activities.
- We cannot talk about the health of the People without talking about the health of the Earth. What she feels we feel, and because we are so connected to her, we feel it the most. We are sick because the Earth is sick. Mother Earth has a spirit – she is a living entity. Part of our problem today is man exploiting the Earth for his own selfishness. It is because he has lost that spiritual relationship with the land that he wishes to dominate it.

- Everything goes back to the land. Our spirit is in the land. Our way of life is found in the land. Our laws, our teachings, everything we need to live and survive, come from the land. There has been a disconnection from the land. We have forgotten how to listen to and speak with the land. We will restore our spirit by going to the land. The land is alive and will restore that connection.
- We must take our children back to the land, and we must do so by going back to the beginning and following a ceremonial context. It is not enough to simply take them to the land. We need to teach them the ceremonies, the language, the songs required to make a spiritual connection of their own spirit to the land before we even go to the land.
- The secret to the medicine is the prayer. Talk to the medicine like you are talking to another human being. Explain to the medicine where you want it to go. Talk to him like a brother. You do not just go and pick the medicine off the land. Tobacco has to be placed in a certain place where you dig the medicine from, at an appropriate time to dig it. You harvest only what you need because you have to allow it to regenerate and to keep growing.
- Tobacco is one of the most important medicines for our people. Tobacco leads the way and opens the doorway to Spirit. It is offered as a gesture of respect to the Spirit before making a prayer. We are to offer tobacco very day to the Spirit to give thanks for our life. When a person accepts tobacco, they are making a solemn promise to follow through.

“ Mother Earth is always trying to teach us. The natural law of gravity is always pulling us closer to her, to feel the love she has for us. ”

- DR. DAVID COURCHENE, JR.
(ANISHINAABE)

- The real reconciliation is our reconciliation and connection back with the land and our own ceremonies, that help us connect to our spiritual being.
- Cedar, sage and sweetgrass are also very significant medicines. They invite the Spirit to be close to you and bring spiritual strength and protection. Cedar baths are used for healing.

MEDICINES

- **THERE ARE MEDICINES** on the land. When the medicines are used in keeping with our traditional ways, it becomes far more than just taking the medicine and receiving the physical benefit of it. There is a spiritual aspect. It is about the prayers, about acknowledging, giving thanks and asking the Spirit – the Creator, Mother Earth, and the spirit of the medicine itself to help. Receiving the full benefit of a medicine is about making and showing a commitment to one's healing by following the values, the spiritual and natural laws – the code of conduct of our way of life.
- Sage is a women's medicine and is brought out at the Full Moon ceremony. Sage beckons spirits to be close to you to spiritually revitalise everything around you. Sage is the only medicine that can be used by women on their moon time.
- Sweetgrass holds all the teachings and all the knowledge and memories of the ancestors. The longer sweetgrass grows the more knowledge and memory it contains. Sweetgrass is braided to show the strength of the union of a man, a woman and child, as well as the balance of the body, mind and spirit.

MEDICINES

FOUR DIRECTIONS MEDICINE is a medicine made from cedar, sweetgrass, sage and weekay, prayed over using tobacco and boiled together in water. We have been given instruction in our ceremonies at the Turtle Lodge to make and drink this medicine regularly. We openly share this medicine with all children and families.

GICHI-GIIZHIGONG MEDICINE: The late Don Daniels had a dream of a grasshopper, who shared this medicine with Dr. David Courchene, Jr., that he called "Heaven's Medicine". He told him we would need this medicine in this time of change, when Western medicine would increasingly not be able to help us.

Gichi-Giizhigong Directions

INGREDIENTS

- **Akandamoh**
(*Water Lily root*)
- **Weekay**
(*Calamus root/sweetflag*)
- **Weegusk**
(*Sweetgrass*)
- **Omuskegowish**
(*Labrador tea*)

PREPARATION

1. Grind up the roots to make 1 cup of each ingredient.
2. Mix them and use 1 tsp per gallon of water.
3. Boil all the ingredients together.
4. Drink one cup of medicine 2 or 3 times a day until better.

The drink does not need to be hot.

The liquid mixture should be kept in a jar.

SUN CEREMONY

“ Take a glass of water. Put it in the East side of your window before you go to bed at night, and rise with the sun to offer your prayers and drink your medicine. The sun has the power to put the Creator’s power into that water. When the sun touches the water, it becomes a very powerful medicine for you to drink, that will give you all the spiritual strength you will need for the day to walk the path of the sun. ”

- DR. DAVID COURCHENE, JR.
SHARING A MEDICINE HE RECEIVED IN CEREMONY

FOOD SOVEREIGNTY

- Our food is sacred, and is considered a medicine. Natural food comes from Mother Earth, and is alive. It can bring us nourishment physically, spiritually, mentally and emotionally, when prayed over and eaten with appreciation and gratitude.

Manitou Api to meet and gather for ceremony, and to seek healing, direction and vision. It was a place where knowledge from different nations was shared.

SACRED SITE VISITS

- Since our beginning our nations have gathered on our sacred sites. They gathered to share knowledge, medicines, ceremonies, and prophecies. For the Original People, making a journey to our sacred sites helps us to reconnect to the Creator in our lives, just as people of other cultures make pilgrimages to their sacred places. For us the land and a journey to our sacred sites is a living manifestation of the divine.
- Manitou Api is one of the most ancient and significant sacred sites for the Original People of Great Turtle Island (North America). The province of Manitoba derives its name from this very important sacred site. The site hosts ancient petroforms and has hosted ceremonies for thousands upon thousands of years. Located in the geographical centre of the continent, Manitou Api can also be seen as a central location for all.
- Manitou Api is a place where we can feel the Creator and our ancestors. The markings and petroforms that many of our nations left at Manitou Api have great meaning and significance for our people. For thousands of years our people have come to

- Manitou Api represents a major part of the healing of our people, and is also a place for us to share our uniqueness with other nations. Returning to the centre of Great Turtle Island helps us remember who we are by returning to the centre in our own spirit.



SEASONAL ACTIVITIES

- Based around the cycles of the moon, sun (solstices) and seasons, each season is filled with activities that we need to go back to in order to have a healthy life. Each community and area has its own land-centred activities and ceremonies that they would carry out, based on their land and water base, and the ceremonies in their area.

FOLLOWING THE EXAMPLE OF THE TURTLE LODGE IN SAGKEENG FIRST NATION, SOME EXAMPLES OF ACTIVITIES MAY INCLUDE:

SPRING

- **Ceremonies – Teachings and Experiencing:**
Pipe Ceremony and Water Ceremony, Building and Entering Sweat Lodges, Sacred Tree and Offerings, Fasting, Spring equinox, Rites of Passage and other ceremonies
- **Feasting Spirit Names**
- **Elder and Youth gatherings**
- **Traditional parenting teachings**
- **Individual One-on-One Counselling**
- **Honouring and Understanding one's Unique Gifts**
- **Visit to the Sacred Sites**
- **Hiking**
- **Tree ceremonies, Tapping birch and maple trees**
- **Planting foods and medicines**
- **Sacred Drum and Songs**
- **Social Activities (Fun Activities)**
- **Traditional Games**
- **Sharing Circles**
- **Making medicine bags**
- **Making rattles**
- **Survival training**
- **Finding and hauling water**
- **Getting firewood, making fire**
- **Fishing**

SUMMER

- **Ceremonies – Teachings and Experiencing:**
Pipe Ceremony and Water Ceremony, Building and Entering Sweat Lodges, Sacred Tree and Offerings, Fasting, Summer solstice, Sundance and other ceremonies
- **Feasting Spirit Names**
- **Visit to the Sacred Sites**
- **Elder and Youth gatherings**
- **Learning the language**
- **Individual One-on-One Counselling**
- **Hiking**
- **Tree ceremonies**
- **Picking sweetgrass and sage**
- **Picking berries**
- **Finding and hauling water**
- **Getting firewood, making fire**
- **Fishing**
- **Sacred Drum and Songs**
- **Social Activities (Fun Activities)**
- **Traditional Games**
- **Sharing Circles**
- **Honouring and Understanding one's Unique Gifts**



FALL

- **Ceremonies – Teachings and Experiencing:**
Pipe Ceremony, Building and Entering Sweat Lodges, Sacred Tree and Offerings, Fasting, Fall equinox, Chii By (Ancestor/Ghost Dance) and other ceremonies
- **Elder and Youth Gatherings**
- **Visit to the Sacred Sites**
- **Harvesting wild rice, gardens**
- **Hunting and fishing**
- **Smoking and drying meat and fish**
- **Canning**
- **Feasts**
- **Working with leather and hides**
- **Individual One-on-One Counselling**
- **Honouring and Understanding one's Unique Gifts**
- **Sacred Drum and Songs**
- **Social Activities (Fun Activities)**
- **Traditional Games**
- **Sharing Circles**

WINTER

- **Ceremonies – Teachings and Experiencing:**
Pipe Ceremony and Water Ceremony, Building and Entering Sweat Lodges, Sacred Tree and Offerings, Fasting, Winter solstice, Windigokon (Contrary Ceremony) and other ceremonies
- **Feasting Spirit Names**
- **Atsookaaniikay storytelling**
- **Traditional parenting teachings**
- **Seven Sacred Laws**
- **Medicine Wheel – Eight Paths**
- **Vision Quest Teachings**
- **Grandmother Teachings**
- **Sacred Fire**
- **Relationships**
- **Making tikinaagan**
- **Beading**
- **Quilting**
- **Ice fishing**
- **Living on the land in the winter**
- **Working with leather and hides**
- **Sacred Drum and Songs**
- **Social Activities (Fun Activities)**
- **Traditional Games**
- **Sharing Circles**
- **Individual One-on-One Counselling**
- **Honouring and Understanding one's Unique Gifts**

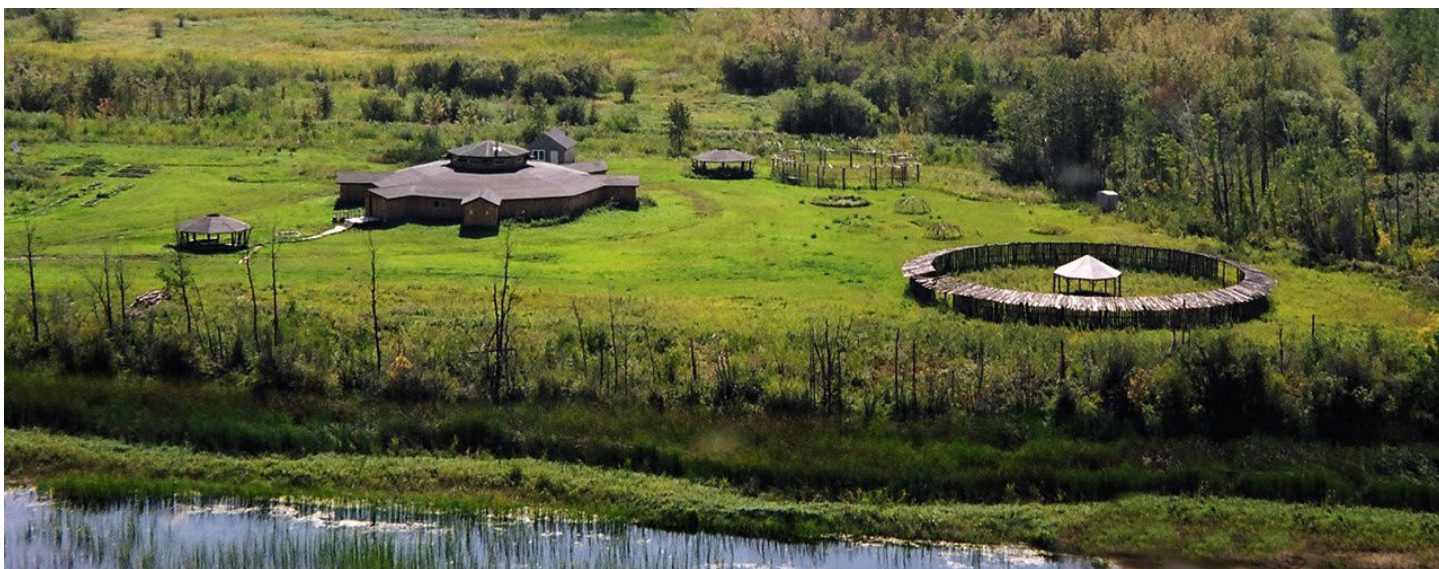
CHAPTER 18

THE IMPORTANCE OF LANGUAGE

“ We must reinvigorate our language, take up our responsibility to care for the land, live the natural laws of our land and our People, go back to our natural diet, take up physical activity, help each other, strengthen our family, love our children, be grateful and give... and the land and water will heal us. Our language, songs and ceremonies will strengthen our spirit and reconnect us to the beauty of who we are. Our children will walk forward with strength, and we will survive. ”

- CHIEF KATHERINE WHITECLOUD
(DAKOTA)

- **TO LIVE OUR IDENTITY**, we need to know our language. Within the original languages are embedded an understanding of the essence of our worldview, knowledge, teachings and stories, which get lost in translation to English. The full extent of the language cannot be taught within western educational systems and methods, because that positions it within a different worldview and context.
- The language must be taught within the context of our worldview – in ceremony and on the land – to maintain the deeper meaning within, and to be fully learned and appreciated. Knowing the language helps one think in the perspective of *Anishinaabe Inandemowin*, Anishinaabe thought.
- The Knowledge Keepers have a role to encourage our People to learn the language.
- The original languages are alive and full of spirit. The language is so descriptive, each word carrying teachings and stories. The language is the foundation for teaching traditional roles and responsibilities.



TURTLE LODGE MODEL OF LANGUAGE TEACHING

- **OVER THE COURSE** of sixteen four-day Anishinaabemowin (Ojibway language) and Ininimowin (Cree language) immersion camps from 2016 to 2019, Elders, Knowledge Keepers, and community members at Turtle Lodge developed a unique model for language teaching and learning. This holistic approach recognizes the integral connection between Indigenous languages and traditional ways of being and knowing, and focuses on teaching the language through sharing the way of life passed on from the ancestors. The foundation of this way of life is a connection to spirit developed through *inakonigaymin* (doing ceremony).
- The camps were carried out in a ceremonial context and led by Traditional Knowledge Keepers. Through participation in ceremony, camp attendees learned *anami-aymowin* (prayer/ceremonial language), while developing their own connection to their spirit, identity, and way of life.

“ It’s not about physically or intellectually learning the language, it is spiritual. ”

– DR. DAVID COURCHENE, JR.
(ANISHINAABE)

LANGUAGE REVITALIZATION FROM AN INDIGENOUS PERSPECTIVE

- Language revitalization is fundamentally about reconnecting with the values of our way of life, through understanding and living the teachings embedded in the language. In this way, language revitalization is about returning to an identity.

“ These language camps aren’t just about learning spoken words, it’s about learning how to live. Through the guidance of the Elders, the Spirit, and the language, we are given the sacred instructions on how to be a human being. ”

- PARTICIPANT OF
ANISHINAABE CAMP

CEREMONIAL CONTEXT OF LANGUAGE LEARNING

- As spiritual people, learning the language through sharing our way of life must always begin with ceremony. All knowledge comes from the spiritual realm of intelligence, and thus the language is very spiritual. It is a gift given by Creator that we have a responsibility to use.
- Language is also a way to facilitate relationship and make a spiritual connection with all living beings, as well as spiritual beings within the spiritual realm, who understand the original languages.

“ One of the most important things we can teach you, is how to pray to the Creator in the language. ”

- DR. DAVID COURCHENE, JR.
(ANISHINAABE)

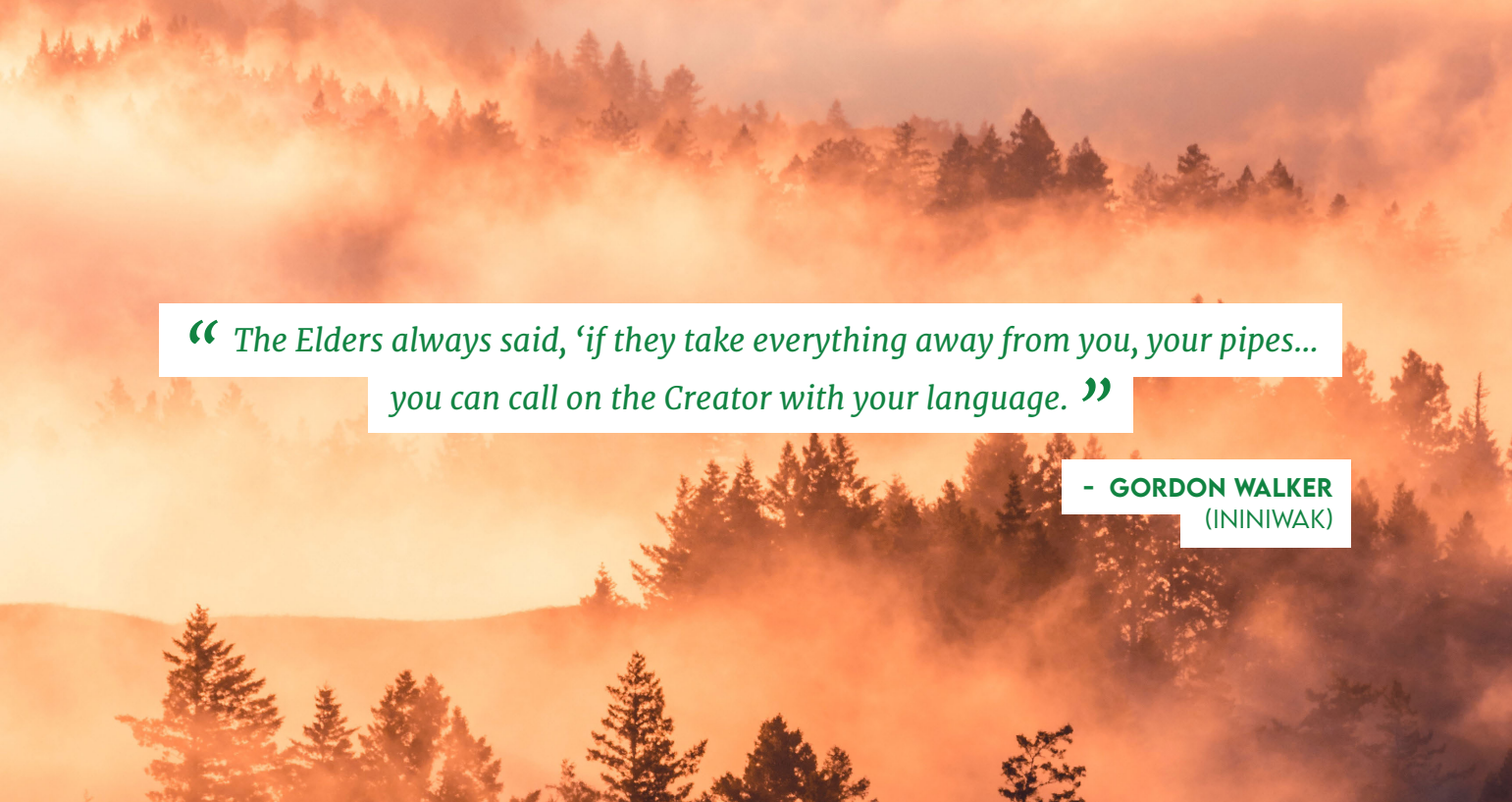
“ For us, life is ceremony. ”

- PHILIP PAYNTER
(ININIWAK)

“ Our language is a gift. If you don’t use the gifts you’re given, you’ll get sick. ”

- DARREN COURCHENE
(ANISHINAABE LANGUAGE INSTRUCTOR)

- **EACH DAY OF THE CAMPS** started with ceremony. The first word that was taught was *inaakonigewin* – describing the practice of ceremony, to connect people to the land and spirit world and to reach out to Creator through prayer. Participants were gifted *misko-waabik miniikwaygan* (copper cups) to use in water ceremonies and add to their *Gii-mii-ni-gō-wi-zi-nan* (sacred bundles). They were taught *anami-aymowin* (prayer/ceremonial language), including how to describe gifts such as the *paagun* (Pipe), the *shiishiigwan* (Shaker/Rattle), the *taywaygun* (Drum), and *asayma* (tobacco).
- All participants of the camps were taught a prayer of honour and acknowledgement of all the gifts we have as First Nations People.



“ The Elders always said, ‘if they take everything away from you, your pipes... you can call on the Creator with your language. ”

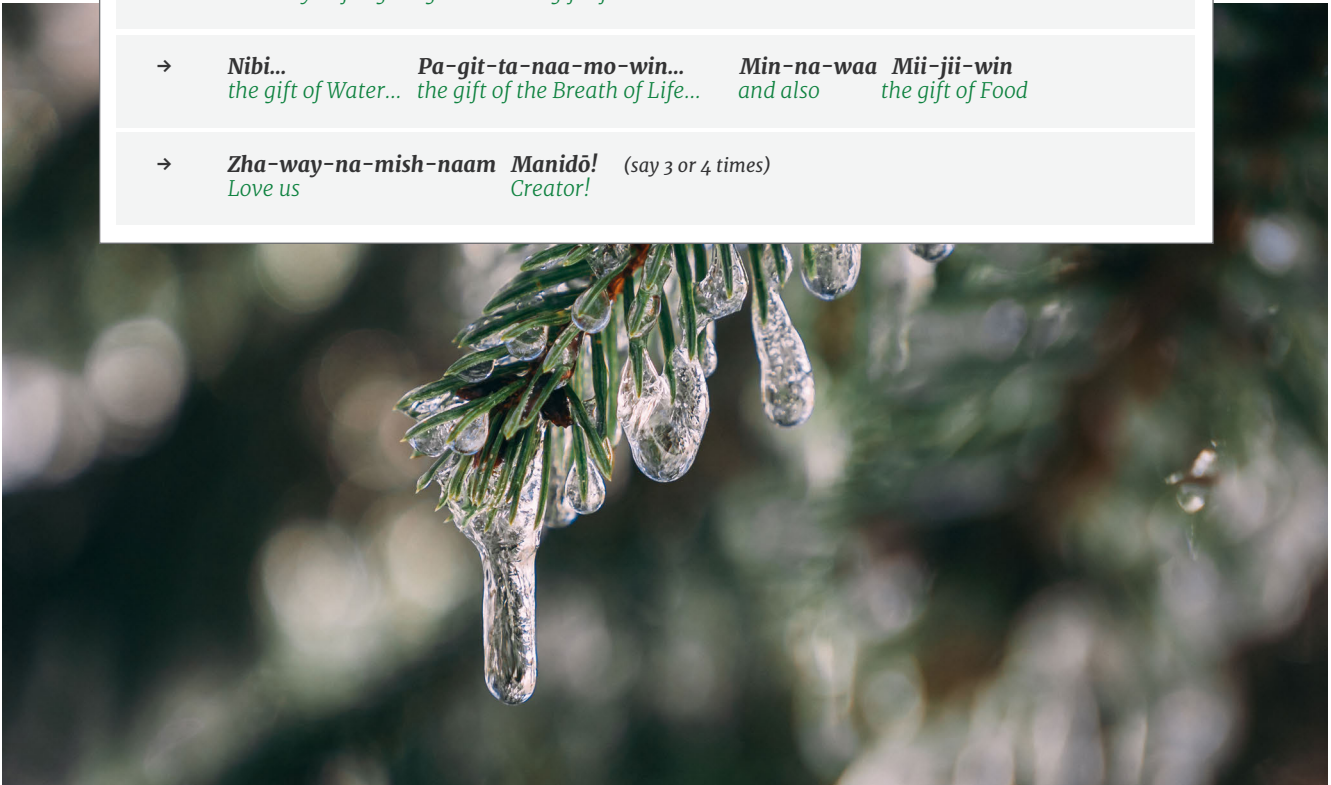
- GORDON WALKER
(ININIWAK)

ANISHINAABE KAGIIZHIITAAGOZIWIN

(TO ASK IN A HUMBLE WAY)

This offering of humble words spoken to the Spirit was developed together with the instructors and participants at the Turtle Lodge Anishinaabemowin Instructor Language Training in November 2017, and adapted at the Anishinaabemowin camp in August 2018. This is just one example of words of appreciation and invocation to the Spirit.

- **Boozhoo Manidō, Gaa-kii-zhay-wat-ti-zi-yen! Ki-ka-gii-zōmigō Kina-naa-komigō.**
Hello Creator who is so kind! In a humble way I thank you.
- **Miday Aki, Gaa-kii-zhay-wat-ti-zi-yen! Ki-ka-gii-zōmigō Kina-naa-komigō.**
Mother Earth who is so kind! In a humble way I thank you.
- **Kii-na-waa Min-na-waa**
You also.
- **Ni-mishōmis-si-tok En-dis-son-daan-i-mak**
The Grandfathers of all the Directions
- **Ki-ka-gii-zōmigō Ki-naa-na-ko-mi-ni-nim.**
In a humble way I thank you.
- **Ka-miin-nii-yang Ishkotay...**
I thank you for giving us the gift of Fire...
- **Nibi... Pa-git-ta-naa-mo-win... Min-na-waa Mii-jii-win**
the gift of Water... the gift of the Breath of Life... and also the gift of Food
- **Zha-way-na-mish-naam Manidō!** (say 3 or 4 times)
Love us Creator!



HEALING THROUGH LANGUAGE LEARNING

- Speaking the language feeds and nourishes the spirit, and this can bring healing. We all have our language within our spirit – from the moment we are brought down from the spirit world as a child. The memory of the language simply needs to be invoked.

TEACHING THROUGH CEREMONY AND ON THE LAND

- Knowledge Keepers led the language teaching through hands-on cultural activities – through ceremony, in the Turtle Lodge, and out on the land. This is a traditional way of learning, bringing it back to the basic principles of surviving off the land. It is about the activities of daily life.
- Activities included preparing and participating in the *Debiki Giizis* (full moon) ceremony, daily *Paawgun* (pipe), *Nibi* (water) ceremonies; a learned prayer; teachings, purpose and protocols of ceremonial songs sung in the language; making *asaymaa wooshk* (tobacco ties), cooking traditional foods over the *ishkotay* (fire); making ceremonial whistles from eagle bones; storytelling on the land; learning the meaning of the Seven Sacred Laws; feasting; sewing *maagoday* (ribbon skirts) and *babaagowaanan* (ribbon shirts); *Mashkiki* (Medicine) teachings and picking and preparing medicine following ceremonial protocols; teachings, protocols and entering into the *Madoodswan* (Sweat Lodge Ceremony), canning; smoking meat, braiding corn and other activities. From a foundation of ceremony in the Lodge, western methods were also used to complement traditional teachings, including slideshows, written word lists, videos, and online games.

INDIGENOUS ACCREDITATION

- Natural law guides what a person earns in life. The Spirit rewards us with life, understanding, evolution and transformation. There is no hierarchy, rather shared responsibilities understood by each member of our societies. The leaders are with the People.
 - The ability for Knowledge Keepers, instructors, and Indigenous organizations to independently accredit language learners is vital to embodying self-determination in language education. In the Turtle Lodge language camp, there were no written exams or assessments required, as those are not in the tradition of Anishinaabe and Ininiwak cultures. Rather, the Knowledge Keepers witness and monitor students' progress throughout their experience. Autonomous Indigenous accreditation for language learners can represent a way of exercising our sovereignty in regards to our languages.
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— **CHAPTER 19**

THE IMPORTANCE OF MENTORSHIP AND COMMUNITY



**SUPPORTING
THEM IN
THEIR
JOURNEY**

THE IMPORTANCE OF MENTORSHIP

- Every young person deserves a mentor or mentors in their life, who will take an interest in them and be there for them, supporting them in their journey.
- It is helpful for a young person to have an Elder or Knowledge Keeper they can go to, who can guide them with teachings and ceremonies, help them interpret their dreams, and answer questions they may have about life. Grandparents used to play this role in our societies, and today there are still Knowledge Keepers in every community who can support young people in their journey to retrace the footsteps of their ancestors.
- It is ideal for the *Ogimaakwe* (female Grandmothers and Knowledge Keepers) to mentor the young women, and the *Ogichita* (male warriors and Knowledge Keepers) to mentor the young men.

THE IMPORTANCE OF COMMUNITY WORKING TOGETHER

- Health and wellness is achieved by working together. We need one another. Everyone brings different gifts. Everyone can access a vision. When we bring our gifts and individual visions together, we begin working for a collective vision. We are going to survive if we work together.

HOW DO WE CREATE THAT SPIRIT OF UNITY?

- The Elders and Knowledge Keepers of our Nations can help us transcend the politics. With spiritual Elders from all the communities working together leading the process, the bigger goal will be peace and healing for all.
- Ceremony and the land help us transcend division. The more time we spend at the sacred fire, in ceremony and on the land, the more centred and confident we become.
- It takes a community to raise a child, and it takes individuals who have found themselves to make and build a community.

CHAPTER 20

EDUCATING OUR OWN CHILDREN

“ The education currently being provided by the public school system falls short in what we need to be providing for our children. We have to define the narrative. Learning their identity, spiritual values and teachings, and skills for survival should be the foundation of their education. ”

- DR. DAVID COURCHENE, JR.
(ANISHINAABE)

TAKING RESPONSIBILITY FOR EDUCATING OUR OWN CHILDREN

- **WE NEED TO TAKE RESPONSIBILITY** for educating our own children. One of our main duties and responsibilities as individuals, families, communities and Nations is to share our knowledge with each other and those who have been impacted by assimilation.
- Our children need to learn how to become a voice of our way of life, of the land, and of our ancestors. Essentially, we are preparing the spirits of our children for the journey to their next level of evolution as enlightened beings, to be leaders in this time of prophecy.
- It is the parent's role to ensure the child receives grounding in their identity. As a community we have a responsibility to bring back the valuable teachings of our way of life, taught based on a ceremonial context.
- We need to design and provide our own responsible, well-rounded and Indigenous-led education to our children and our youth, which from our perspective would have as its foundation our identity, spiritual values and teachings, language, connection to the land, and skills for survival.
- We should be setting up our own lodges in our communities and teaching our children there, rather than in the colonial institutions. Our children need spiritual spaces and natural spaces to learn, grow and thrive.

DECOLONIZING OURSELVES

- We need to decolonize our thinking and go back to our own Indigenous way of thinking, Anishinaabe inanendamowin. An education grounded in our original languages, ceremonies and teachings can help us rediscover our way of looking at life.
- It is true that our Nations and Peoples have suffered greatly due to material poverty, as genocidal efforts have been made to starve us, discourage us, and to wipe us out. The impact of these efforts is that many have lost faith that the Creator will provide,

“ The greatest illness our People have today is that we have become the greatest imitators of another way of life. ”

- MORRIS LITTLE WOLF,
BLACKFOOT (PEIGAN)

- The concept of the terms “inferior” and “superior” do not exist in our original languages, and do not reflect our values.
- One of the major problems in assimilated or colonized thinking is the value placed on money as a solution to our ills. Many use the word “poverty” to describe the material condition of our People, at the bottom of the socioeconomic ladder in this country. But the word is problematic. Did our ancestors have money to survive? No they did not. They relied on their values of survival, our
- and that Mother Earth will provide for us. There is a misconception that having money will make us “independent”. Rather, we become dependent on that very money and the system that perpetuates materialism.
- Another example of colonized thinking is that a western education is the panacea of success. Many people in our communities have begun to glorify western education, and graduation from western systems of knowledge, as a superior educational experience. But they fail to realize that a western

“ Gambling is a symptom of not having faith that the Creator will provide for us. ”

- DR. DAVID COURCHENE, JR.
(ANISHINAABE)

natural and spiritual laws, and their knowledge of how to work with the land, in order to survive.

- Our ancestors were rich in spirit, rich in knowledge, and they also experienced abundance of what the Earth had to provide, without taking more than what was needed. Today our People are still rich in spirit, rich in kindness and rich in values.
- education, if not solidly grounded within the knowledge of our own Indigenous values and identity, will get us nowhere. With all its academic wisdom and technological advances, has western education managed to achieve peace among western Nations? Has western education led us down a sustainable path of living in harmony with each other and the Earth? No it has not.

- Many believe that having a western education will “open doors” and opportunities for our People. What doors are we opening for our youth? What opportunities for success are we hoping to achieve? These paths, while they may lead to material richness, are not necessarily paths that are sustainable; not necessarily paths that lead to spiritual, emotional, mental and physical well-being, nor paths based on values that we want our children to emulate.
- There is nothing wrong with getting an academic education, if it is an education that uplifts the spirit, supports the teachings, and brings inner peace, or if one has received an education that grounds them in their identity and values. It is also well-known that children who speak more than one language are proven to have higher academic test scores, do better in reading, and have greater confidence.
- In the 1970s we fought for the right to educate our own children. Despite our best efforts at that time, through the Education Act of 1972, despite becoming the administrators of our own education on First Nation reserves, we essentially became the instruments of our own assimilation through delivering an education based on a total colonial context.
- Today, graduating from high school, college or university based on the western education system is considered a rite of passage and point of prestige for many in our communities. Yet we have forgotten our own education, our own languages, and our own Anishinaabe thought that can provide a significant contribution to the world. We have lost our own pride in our own way of life that makes us a Nation.

“ There are thousands of us in the universities – we became doctors, lawyers, architects, etc. The problem is if we do not know our languages, ceremonies and traditions, we are the generation that will fast-track the total assimilation of our People. ”

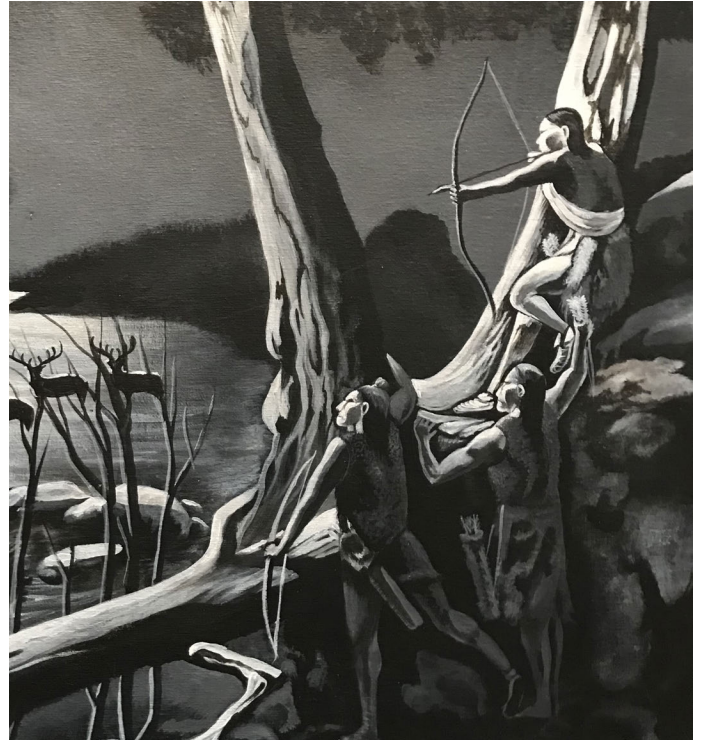
- INDIGENOUS YOUTH
AT THE UNIVERSITY OF MANITOBA

“ When you compare our way of education to the colonial understanding of education, theirs is very limited to the ABCs and 123s. In the 1970s, we fought for the right to education for our children. We concentrated on the initial responsibility of making sure as parents that our children were educated, that they attend school, and that they receive the language and an understanding of their way of life. Unfortunately we allowed the most important part, our identity, to be eliminated from our curriculum. ”

- CHIEF DR. HARRY BONE
(ANISHINAABE)

INDIGENOUS ACCREDITATION

- Our education should be validated through our own Indigenous processes, rather than requiring or seeking for our way of life to be validated by another Nation or system foreign to ours. In recent years many have been operating from colonial laws and colonial thought. We need to operate from our own Indigenous thought. We do not need anyone's permission to be ourselves.
- In our way of life, spiritual and natural law guides what a person earns in life. The Spirit rewards us with life, understanding, evolution and transformation. In Indigenous traditions, at times People will be acknowledged in the ceremonies, as directed spiritually. There could be many ways this is done, through an honour song sung on the sacred drum, and through other special ceremonies and ways of recognition, as guided by our Knowledge Keepers.



“ A Nation is independent. In other words, a Nation doesn’t need another Nation to tell it what to do or how to do it. A Nation does not need the consent of another Nation to use its resources. Right now we are looking away from colonization. We have gone from being masters of our land and settings to a minority in the Canadian nation state, where they have taken away our authority over our laws and territories, and also taken the liberty of instructing us in these things.

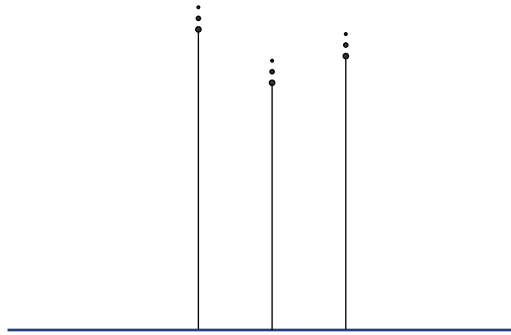
Right now across the country our People are waking up, and realizing it is our People’s right, our responsibility, to bring back the language and the authority of our land, for our children and families. ”

**- NATIONAL CHIEF, DR. OVIDE MERCREDI
(ININIWAK)**

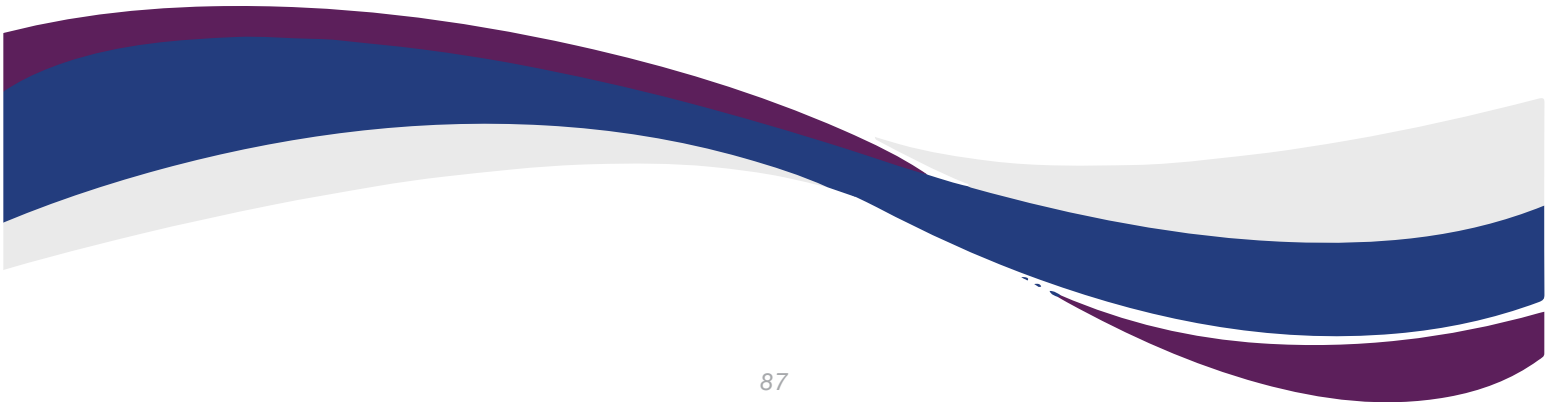
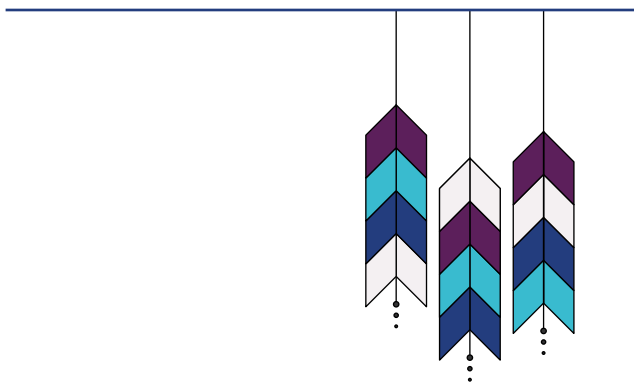


PART 3





CREATING RELATIONSHIPS



CHAPTER 21

WHAT DOES NATION-TO-NATION REALLY MEAN?

*“ The current institutions are not going to help us reclaim our sovereignty.
We need to do that ourselves.*

*At the same time, we need to find a way to establish a relationship,
based on our values, in balance with the secular world. We have to coexist.
We need each other.*

*The whole human family has arrived on our homeland. In our identity we
have been given a vision that embraces the uniqueness of each People that
have arrived. Prophecy had foretold that we would find ourselves
reflecting our leadership in our homeland. ”*

- DR. DAVID COURCHENE, JR.
(ANISHINAABE)

- **OUR LEADERS KEEP** talking about having a Nation-to-Nation relationship, but no one seems to know what that means, especially from our context.
- Historically a relationship was created between some of our Nations and the Crown (Queen of England), and one could say that our relationship is founded on the spirit and intent of the Treaty. However, to date, both parties to the Treaty, in different ways, have not fulfilled their obligations. The Crown, now represented by Canada, has not fulfilled its fiduciary obligations. And for us, becoming assimilated has diminished our position as distinct Nations.
- Firstly, in order to have a Nation-to-Nation relationship, both parties need to be behaving as Nations. The basic tenet applies: If you do not understand who you are, you are not ready to be in a relationship. Likewise, if you do not know your identity, how can you say that you represent your Nation if you have been assimilated?



— CHAPTER 22

WHAT IS A RELATIONSHIP?



**A STRONG
RELATIONSHIP
NEEDS TO BE
SPIRITUALLY
INSPIRED**

- **IN OUR TEACHINGS**, our first relationship is with the Creator. We connect with the Creator through our spirit. We show gratitude for the gift of life that has been bestowed upon us, and for every single day that has been given to us. We reflect our gratitude by living out our purpose, and performing our sacred duties and responsibilities as we fulfill our promise to the Creator. This means living the spirit of all the Seven Sacred Laws.
- Our second relationship is with Mother Earth. We connect through our own spirit with the spirit of the land and make offerings and prayers using tobacco, cloth, food and medicine, as we show gratitude for all the blessings she bestows upon us. We show appreciation for the bodies we were given that are made from her, for the food, water, shelter, clothing, and sustenance she provides, and we allow ourselves to feel her beauty, and the love and teachings she has for us. We learn from her example and by the example of the animal life how to conduct ourselves on her. We respect and love her as a mother.
- Our third relationship is with ourselves. It is about identity. We nurture the spiritual connection that brings us closer to the Creator and Mother Earth, by living the laws of spirit and nature, by behaving in a good way, by using the tools we were given in ceremony, our languages and the land, and by working to fulfill our duties and responsibilities every day. We seek and follow our visions. We value and nurture our emotions, our bodies and our minds. We come to find and maintain the balance of all four elements of spirit, emotions, body and mind within our being. We keep ourselves centred and focused on supporting life, by conducting ourselves in the best interests of all children and living beings in this world, working with and speaking for the sacred land, air, waters and the sacred fire.
- A harmonious relationship with others is a mutually beneficial and reciprocal agreement and understanding that two entities have, that relates to a higher vision. A relationship is about reciprocal giving and receiving between two parties; it cannot simply go one way.
- A relationship has to be about the same vision if it is to work. There are always agendas – sometimes explicit, and sometimes implicit – that lead to the beginning of relationships. If these agendas are not aligned, a relationship will not work.
- The vision for a strong relationship needs to be spiritually inspired. A healthy relationship cannot simply be about mutually benefiting both parties; the best relationships are about following a vision that is in service to others, to a higher calling. Following a spiritually derived vision, as the goal of the relationship, can lead to spiritual growth, enlightenment and a sense of peace and happiness within the relationship.
- An example of this comes from natural law, as a man and a woman come together to create life – a child. Their highest vision for their relationship is always about working in the best interests of their child.
- The ideal Nation-to-Nation relationship is one that serves all of life, all Nations and not just the children of the Nations engaging in the relationship. The ideal Nation-to-Nation relationship would serve all children, the land, plants, and the animals, be in keeping with our duties and responsibilities as human beings, and follow the higher spiritual and natural laws.
- People of the world are afraid to return to their true identity based on the original teachings of their cultures around the world, because many have come to believe that success in life is to be found by assimilating into the greatest lie of all time – a domination-based paradigm of exploiting lands and Peoples, and domination-based economic ideologies such as capitalism.

CHAPTER 23

TAKING OUR LEADERSHIP FROM OUR CEREMONIES

- Our sovereignty is derived from the source of all life – the Creator. The Creator gave us the breath of life. Today many have minimized our understanding to the political level, rather than understanding our identity as Nations on a spiritual level. We cannot minimize ourselves in our identity to sovereignty defined politically.
- Our sovereignty is grounded in our ceremonies. The Sacred Pipe is our connection to the Spirit, which leads all of us.
- Whether the People understand this concept or not, the Sacred Pipe leads this country. The Pipe is our constitution. The Pipe brings the Seven Sacred Laws as our first principles of being a Nation. The Pipe leads us in our relationships with other Nations.
- In addition to the Pipe, we have our other ceremonies and sacred items that also lead us in our first relationships with the Spirit and the land, and which can help connect us in our relationships with other Nations. The Sacred Fire opens the doorway to the spirit world. We use our Rattles and Shakers to call on our ancestors. The Sacred Drum is central, and can touch the spirit of those we want to engage in relationship with. The Water ceremonies are also very important in placing the responsibilities of women as life givers and water carriers at the forefront of our work together.

“ This is the land of the Pipe. ”

- DR. DAVID COURCHENE, JR
(ANISHINAABE)

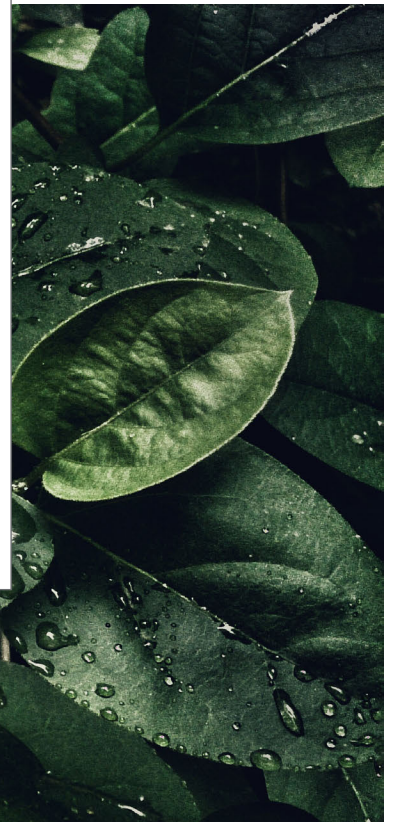
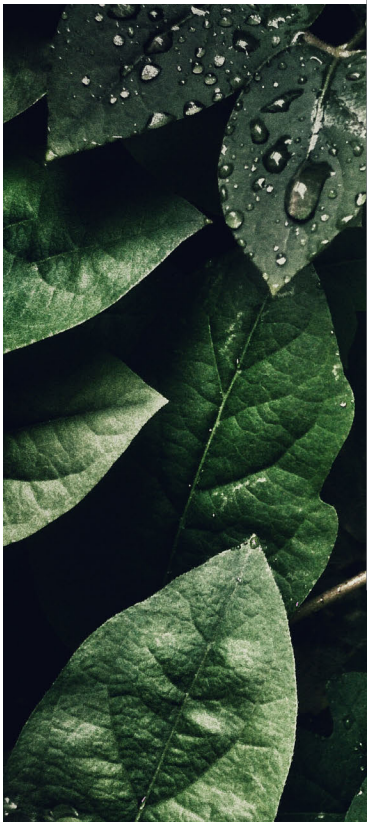
- The Pipe leads us in our relationship with the Creator, with Mother Earth, with ourselves, with the ancestors, Grandmothers and Grandfathers from the four directions, and with all living beings.
- The Pipe has the power to invoke and bring the Spirit within our presence. The Pipe connects us to the higher spiritual intelligence that provides guidance and direction. The Pipe connects us to the living spiritual and natural laws that apply to everyone.
- If we follow the Pipe, and establish the ceremonial context as a foundation to our relationships and sovereignty, creating an environment for the spirit to be felt, we will always receive the guidance and direction we are looking for. We can then bring those we are meeting with into our sacred lodges to help work within our Indigenous paradigm.

CHAPTER 24

THE LAWS OF RELATIONSHIP

The Great Laws of Life, the **Seven Sacred Laws**, act as the inspiration and are at the foundation of a harmonious and peaceful relationship.

- **Respect** is expressed by both parties giving and sharing the best of themselves, and what they have, with each other.
- **Love** is expressed by showing kindness and compassion, by working in service to each other's needs, and by accepting and forgiving each other's faults.
- **Courage** is expressed by putting the children of all living beings at the centre of our efforts, to ensure the continuance of a good life, with the same passion that a mother bear will do anything to protect her cub.
- **Honesty** is expressed in showing integrity, being faithful to the spirit and intent of the relationship, and following through with commitments, that allows both parties to develop trust.
- **Wisdom** is expressed by each party using their gifts to collectively build a strong relationship.
- **Humility** is expressed by always having a relationship with the Creator, trusting that the Spirit will always lead and guide the relationship.
- **Truth** is exemplified when the relationship aspires to live, honour, embody and exemplify all Seven Sacred Laws together, as given by the Creator.



CHAPTER 25

THE LAW OF RESPECT

- **THE FIRST LAW OF RELATIONSHIP**, the Law of Respect, seems to be where many relationships struggle before they even begin to achieve success in the other laws of relationship. The highest ideal of respect is to give and to share the best of oneself with the other party, in service to a greater good. The essence of respect is to give.
- If true giving is to happen, the giving must be unconditional, which can be very hard to do. For example, if you saw somebody on the street who was asking you for some money, and you decided to give it to them, true giving would mean you would not place any conditions on how that money would be spent, otherwise it would tarnish the spirit of that original act of giving.
- Respect is also reflected by giving through showing mutual understanding that both parties may not have the same vision, approach, or even worldviews. We begin by accepting each other where the other is at, not making conversion to the other's worldview a condition of relationship, but trying to find common ground through inspiring understanding of universal spiritual and natural law. We seek to remain non-adversarial, not engaging in conflict, and doing everything we can to achieve peaceful relations, in keeping with our own beliefs and approaches.
- From an Indigenous perspective, where we are living in an environment, established both by domination and by the Treaties, where Canada has implemented its own laws, such as traffic laws, to give one example, we can show respect by following their laws as much as possible, for example by not speeding, but we must also ensure that we are always following our own laws. Our laws are the Creator's laws and the laws of the land – the spiritual and natural laws. These are the universal self-enforcing laws that keep us in alliance with the Spirit and Mother Earth, and the laws that will ensure our success. Following their laws as much as possible reflects an example of us following the spiritual Law of Respect. Acting in protest or in anger, or breaking their laws, would reflect acting in opposition to the Law of Respect, and would not work spiritually in our favour.
- There are times when this will be difficult, especially when their laws do not follow spiritual and natural laws. This is when we need to seek the counsel of our Knowledge Keepers, guided by ceremony. The Pipe will guide us.
- As the Original Peoples of our homeland, really it is our laws, the spiritual and natural laws, which should be honoured universally as the laws of the land.
- Our laws are still in effect, whether People understand them or not. Our understanding and relationship with the spirit and the land, and our original laws, can take us much further even than the western concept of multiculturalism. Our prophecies bring us hope and the knowledge that there is a time coming that the spiritual leadership and incredible knowledge of the First Peoples would be recognized in our homeland, a time in which the four colours of humankind would come together to support an evolution of consciousness, an elevation to a higher spiritual plane, that would bring peace.

“ Natural and spiritual law
will prevail. ”

– CHIEF DR. HARRY BONE
(ANISHINAABE)



CHAPTER 26

HOW DO WE ENGAGE?

- **HOW DOES ONE ENGAGE** in a Nation-to-Nation relationship when there appears to be such an imbalance, or disadvantage, on one side? How do we practice our way of life in a colonially dominated environment?
- How do we engage in relationship when there still seems to be such an imbalance, with contradictory agendas and different worldviews about where we want to go as Nations? We are faced with the challenge today of engaging in relationship with a Nation that has long viewed us as inferior, and which is used to viewing our homeland and Peoples as subjects to be dominated. We are expected to live and survive on less than one percent of the lands that we traditionally occupied and cared for. The Canadian public carries so many misconceptions about Indigenous Peoples: we are viewed as a burden on the taxpayers of this country (many do not understand that we also pay taxes), and the predominant image that continues to be portrayed of us continues to be negative stereotypes about us, perpetuating attitudes that breed racism.
- It has seemed for so long that we are the weaker member in the relationship, in a position of clear disadvantage in terms of resources and markedly reduced access to lands we traditionally occupied. We face ongoing genocidal acts that deprive us of basic needs of survival, and which demean and diminish us. We face ongoing subtle and obvious attempts to assimilate us, and continued efforts to take more resources from our homelands without regard for natural law and the sacred balance of nature that our ancestors understood and followed.
- How do we achieve unity again amongst ourselves, when we have been so divided by reserve, treaty areas, provinces, tribal councils, chiefs' assemblies, all over the issue of accessing funding – scraps from a much more bountiful table, that has taken its bounty from the resources it has unlawfully and immorally accessed on our territories?
- Our political leaders continue to advocate on our behalf, appealing to the colonizer for resources that would support the spirit and intent of the Treaties that were signed, that would enable our

basic needs and rights to be met, and our full participation as self-determining members of society in our homelands, as they reap the benefits of our homeland.

- It often feels like we are coming cap-in-hand, from a position of weakness, continuing to knock on the door of the colonizer to appeal for scraps from a giant table, as we remain at the bottom of the socioeconomic scale, the poorest of the poor in our own homeland.
- We must change the paradigm of the current relationship with Canada. We can no longer go to our Treaty partner cap-in-hand. Doing so only diminishes us, both in their eyes, as well as in our own. For there to be an oppressive relationship, there needs to be an oppressor, but there also needs to be someone who agrees to be oppressed. We cannot accept or buy into our own victimization, reacting to the oppressor; rather we must act from our strength as a Nation.
- We engage in relationship from a position of leadership. It is our duty and responsibility as the First Peoples of our homeland to act as the true leaders of our homeland, not necessarily politically, not in the context of western thinking by “being the boss”, but as the spiritual and moral leaders in modeling the values our ancestors have followed for thousands of years. We attempt to create an understanding of values based on our worldview, connected to spirit and the land in ceremony, which becomes the foundation for any initiative we work on together, in relationship.
- *Ogichitibakonigewin* defines our relationship with all creatures, and everything we do in life based on the Great Binding Law, has consequences.
- Our Knowledge Keepers tell us to start by setting a context based on our own identity. We are never to start with the negative, from the perspective of a defeatist history, such as appealing for our rights; as to do so would be an act of already giving up. We set a ceremonial context for relationship, creating the environment, in our own sacred lodges, where the spirit can lead our processes. We start by using our own language in our ceremonies, which connects us to the Creator. When we call the Creator using our ceremonies, we are freed from the dominating influence of the colonizer. The Spirit frees us to be led and guided by the higher spiritual intelligence.

“ Original thought comes from
our prayers. ”

– CHIEF DR. HARRY BONE
(ANISHINAABE)

- Using our language also serves notice to whomever we are meeting with that our rights do not come from the colonizer; rather they come from the highest spiritual power that exists.
- In March 1983, at a First Ministers conference in Ottawa, where Indigenous leaders insisted upon conducting a Pipe ceremony every morning, Canadian prime minister Pierre Elliott Trudeau snapped on the second morning, “Are you going to pray every morning in public?” The disrespectful question was met calmly with ceremonial songs, which Trudeau attempted to interrupt by loudly proclaiming the Lord’s Prayer in attempt to drown out or counterbalance the prayer of the Indigenous spiritual leaders.³ Our Elders believe that Trudeau understood the power of our languages and ceremonies, and that our strength as a Nation is founded upon these practices of our identity.
- We can light our sacred fires, build our sacred fire arbours, and put up our sacred lodges in our communities. Meeting with the colonizer in our sacred lodges helps to engage them to feel their own spirit, and to come within our Indigenous paradigm.
- Our spirit-led processes take a life of their own; those who are acting in alliance with the spiritual and natural laws are supported by the spiritual and natural world as we reclaim and restore ourselves despite the colonial influences all around us.
- There are still some of us who are still acting like a Nation, who are still practising our way of life. There are people across our homeland who have remained faithful to our ceremonies.
- Are we going to wait until we are validated by Canada, before we embrace our identity? Are we going to wait until the Indian Act is abolished before we start acting like a Nation? Yes we continue to live under the continued imposition of the Indian

³ <https://archive.macleans.ca/article/1983/3/28/first-nations-first-ministers>

Act and genocidal policies. And yet, is there any excuse for us not to be living our own identity, to be taking care of and taking responsibility for our children, and to be acting like a Nation?

No, there is not.

- Our Nations and Peoples have something that is so much more precious to give. We have a duty and responsibility to share our knowledge and understanding that could enable the whole world to transcend the domination-victimization paradigm – a paradigm that has imprisoned all of us in seemingly endless historical cycles of war, climate change, a suicidal economic system of capitalism based on greed and the mythology of endless economic growth in face of declining resources – to the point that we now stand at the edge of the cliff facing the question of our own survival as humanity.
- We must also remember that as the Original free and independent People of our homeland, we are the true spiritual and natural leaders of our homeland. With our leadership comes responsibility, which includes taking care of our brothers and sisters and taking care of the land. Our leadership is not a leadership of being “the boss” in our relationships, nor necessarily a political relationship, rather it is a leadership about our responsibility to work to inspire the spirit within, to speak with the voice of our Mother the Earth, and to lay a foundation of spiritual values that ground whatever initiatives we engage in, in relationship with our Treaty partners.
- If the colonizer could come to learn about us, and embrace our worldview and understanding of life based on kindness and respect for the natural world, and begin to follow their duties and responsibilities to the point that they cared for and loved the land and understood spiritual and natural law the way some of us do, they would feel the spirit.
- Our Treaty partners also have a duty and responsibility to fulfill their promises of Treaty, as well as to offer redress by restoring what was taken away. Whether they know or understand spiritual law and natural law or not, they too are bound by these laws, as are their children. If they do not learn this lesson now, natural law dictates that the lessons will get more difficult and challenging to learn as time goes on. They would do well to listen to us and engage in acts of restoration sooner rather than later, that could redeem and release them from natural laws that have already been put into effect by their recent actions, and the actions of their ancestors.
- As we shift from reaction to Canada’s policies to proactively defining ourselves in our own homeland, we must still find a way to engage our Treaty partner in their responsibility to provide the resources to give back what they took away. Essentially we must find a way to inspire them to resource our resurgence to rebuild ourselves, which will ultimately benefit them too. Our approach must be to appeal to their conscious, to appeal to their heart, rather than trying to force them through guilt or protest.
- How do we approach our Treaty partners from a position of strength, with full confidence in our identity? Simply, we must believe in ourselves and in our way of life. We must approach any relationship with full confidence that the Spirit will guide us in our way forward. We begin by creating unity through an alliance with the spiritual world and natural world. We need to create that unity again within our own communities and with each other as Indigenous Nations. We need all of us working together again to heal our Nations – our hunters, our warriors, our healers, our leaders – our ancestors always worked independently but also as a team to make the community strong.

It would be a win-win situation for all.



- We must go home and light the sacred fires to help restore our identity as a People. We must have faith in what the Elders are saying, and light those sacred fires across our homelands.
- A real relationship is reciprocal. If we are to teach the public about who we really are, we have to reverse the trend of always going one way in order to engage in that relationship. As much as we have entered into their environments, they need to enter into ours.
- We do have our allies who have shown understanding and made efforts to support us. There are individuals and leaders in science, academia and elsewhere, such as Noam Chomsky, whose interpretation of what is happening to us as humanity is in alignment with ours.
- The quality of our relationship hinges upon our respect for each other, the trust that is created, and faith that we will receive what we will need to make it happen.

“ A few years ago, I met with former Canadian Prime Minister Paul Martin. He asked me, “How do we change the mindset of negative stereotypes that the average Canadian still has about Indigenous People in this country?” I answered, “Give us your children, and we will teach them. ”

- DR. DAVID COURCHENE, JR.
(ANISHINAABE)

- In order to remove the attitude of the cap-in-hand paradigm, they need to learn to give the way we know how to give, which is unconditionally. We cannot continue to accept their support that comes with conditions, that diminishes our right to be a self-determining People. We have to have the courage and the faith to be able to say no to that kind of support. We will get there, eventually, working solely through our own efforts, albeit perhaps more slowly than if we had their support. Being able to stand with integrity will help us build pride in ourselves again, and they will come to respect us.
- We need to find a way to work together with our Treaty partners. We cannot legislate our moral and ethical behaviour toward each other. All four colours of humankind have a gift to offer – red, yellow, black and white – and we need to find a way to understand our gifts and work together for the betterment of humanity, spirit and the land. We are all in this together now. It is about all of us.
- Time and time again, our ancestors and faithkeepers among us today have continued to lead us by their example, showing us that when we are following our laws, the universe will give us what we need to make our dreams and visions come true.
- As we work out our relationship together, finding common ground, clarifying the higher vision of unity and common good for all of us – land, Peoples, and all living beings – that we can agree on, it is through relying on our ancestral ceremonies, teachings, history, and the land that we will move forward.
- Our immediate duty and responsibility is to teach our children about their responsibilities, that will lead to *Mino-pimatisiwin* for all our children, in these times of climate change.

“ At one extreme you have Indigenous tribal societies trying to stem the race to disaster. At the other extreme, the richest and most powerful societies in world history, like the United States and Canada, are racing full speed ahead to destroy the environment as quickly as possible. ”

- NOAM CHOMSKY

CHAPTER 27

LAND IS CENTRAL TO OUR RELATIONSHIP

“ Prophecy foretold that the land would come back to us. But the land would not come back to us if we were assimilated. We have to be in alignment with the spiritual and natural laws, taking care of the land, and living the spirit of our ancestors, keeping everything clean and sharing and caring for each other, if it is to come back to us. ”

- DR. DAVID COURCHENE, JR.
(ANISHINAABE)

- **FROM AN INDIGENOUS PERSPECTIVE,** land is central to our relationship with all those who have arrived on our homeland. We see our role as caretakers of the land, and likewise, there is an expectation that all who come into our territories also take care of the land, and create a relationship with it.
 - For our brothers and sisters who have arrived, who are still practising a worldview based on domination of land and Peoples, the central issue in our relationships as distinct Nations is also land. From the colonial perspective, the land is seen as something to be possessed, owned, and exploited for personal gain and profit, and any Peoples seen to be “in the way” of accessing these lands and resources are viewed to be expendable. The question of land is framed from a domination point of view, as in who has authority over the land and its resources. There is an ignorance or rejection of spiritual and natural law, not considered within the worldview. The overriding values are greed and selfishness.
 - For us as Indigenous People, our practices of sovereignty are very much tied to our relationship with the land. Our ceremonial lodges and practices are very land-based. One of the ways in which we can reclaim our lands is by restoring those ancient practices of sovereignty, building our sacred lodges, our sweat lodges, and conducting our ceremonies on the lands of our traditional territories. We do not need anyone’s permission to connect with the Creator or the spirit of Mother Earth on our homelands; in fact it is our sacred duty to do so.
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CHAPTER 28

ONGOMIIZWIN – BE CAREFUL

ONGOMIIZWIN means to be very careful, to look in all four directions to be aware of all the determinants and factors that bring to bear on an issue, and to think things through very carefully before making a decision, one that does right by our sacred laws and by our children and future generations.

CAUTION – NOT OVERSTEPPING THE SPIRIT

- In asserting our sovereignty, we must be careful never to overstep the Spirit or use our minds unguided by the Spirit to make decisions as we move forward. Our Knowledge Keepers can help with steering the process in a ceremonial way, staying true to the direction received through the Pipe.

sovereignty and thus any relationships based within the context of our sovereignty, is defined and governed by our relationships with the spirit, the land and all living beings, and intricately interconnected with duties and responsibilities to all our relations.

CAUTION WITH THE CONCEPT OF NATION-TO-NATION

- The term Nation-to-Nation has been coined and is almost exclusively used in the context of describing Crown-Indigenous relations. This diminishes us by keeping our relationship within the context of the Canadian colonial understanding. It is interesting that the term “international” is never really used to describe the relationship, which should be viewed no differently from Canada-US relations or Canada-Mexico relations, with whom international agreements, Treaties, have been made.
- From an Indigenous perspective, our understanding of Nation-to-Nation goes far beyond a relationship simply between two political entities. If we go back to our first principles of relationship, our

CAUTION WITH LEGISLATION AND JURISDICTIONAL ISSUES

- Care must be taken to maintain our own autonomy and independence, and not to be drawn into the other Nation’s internal politics, or to allow them to exert jurisdiction over us. One prime example related to health would be over the issue of attempted regulation of our traditional medicines. Our medicines are gifts from the Creator. The strength of our medicines lies in their spiritual aspect. It would be ridiculous and disrespectful to even consider regulating the Spirit. Also, as sovereign Nations, we have authority over our own medicines. Another Nation would have no authority to exercise control, nor implement any regulations pertaining to our medicines.

CANADA'S PRIME MINISTER, JUSTIN TRUDEAU, STATED:

“ There is no relationship more important to me – and to Canada – than the one with First Nations, the Metis Nation, and Inuit. It is time for a renewed, nation-to-nation relationship with First Nations Peoples: one that is based on the understanding that the constitutionally guaranteed rights of First Nations are a sacred obligation that we carry forward. ”

- PRIME MINISTER JUSTIN TRUDEAU
2016 MANDATE LETTERS

- In the Canadian prime minister's quote, it is interesting that he does not reference the Treaties, under which the original relationship with Indigenous Nations was grounded, as two sovereign entities coming to an international agreement. A treaty is by definition an international agreement, “a formerly concluded and ratified agreement between countries.”⁴ In his quote, Trudeau references the Canadian constitution, which is purported to guarantee the rights of First Nations within the Canadian context. This is an important distinction, as under Treaty, Indigenous Nations are not Canadian, and are not bound under Canadian law. This appears to be a subtle attempt to create an impression of Canadian domination over Indigenous sovereignty, by absorbing Indigenous identity and rights within the Canadian body politic.
- Caution must be taken when entering into Canadian domestic legal jurisdictions, such as allowing Canada to exert authority through its own policy frameworks that purportedly ensure Indigenous rights, or initiating challenges under Canadian laws including the Canadian Charter of Rights and Freedoms, or Canadian Human Rights Tribunal. Whereas in some cases Canadian law may work in favour of Indigenous rights, in many cases it does not, such as in the recent attempts by the

Canadian government to impose pipelines despite the objections of Indigenous Nations exerting authority within their territories. Once a decision has been made to enter into the Canadian legal system with an Indigenous Nation's challenge, it puts the Nation into a situation of agreeing to accept the outcome, whether favourable or unfavourable.

CAUTION WITH PROTEST

- We must take great care not to cross the line to step into protest, aggression or violence, as these acts only serve to empower the colonizer, as they reflect an acceptance of one's role as a victim, and internalization of one's oppression and victimization, along with being ineffective tools in the long-term.
- The victim mentality is a dangerous one. It can keep one in a state of anger, and lead to arrogance, entitlement, and even a re-enactment of abuse and victimization of others. Our identity should never be founded upon an experience of victimization, save to say that that victimization has given us the opportunity to show our strengths of resilience and perseverance to be ourselves despite the odds, to survive, resurge and thrive again.

⁴ <https://www.lexico.com/en/definition/treaty>

- The danger of protest is that it can quickly escalate to self-righteousness as sides become polarized in self-defense. If protest leads to even one act of aggression in which harm comes to someone, the participants in the protest need to remember that self-enforcing natural law is always in effect, and that they would share the responsibility for any harm that may have occurred as a result of having engaged in a behaviour that has put life at risk. If we were to ever to cross the line to take another life, we would lose everything that we stand for – the sacredness of who we are as People. What our People need to understand is our duty and role to model peace no matter how difficult the situation is. We are not to cross the line that endangers life or risks any loss of life.

Change will never happen by force or violence. True change requires a much deeper approach connected to the Spirit.

We need to uphold the Great Binding Law of the Creator, Ogichi Tibakonigaywin.

- There is an opportunity here to teach the world about where the real power is. We need to remind our People of our universal sacred duty to be stewards of the land. There is an opportunity here to share the truth of our identity as a spiritual People. Many would argue we are pacifists. Translated, the meaning of pacifist is “opposed to war or to violence of any kind.” Pacifism is presented as a weakness, and this is not true. Anyone who opposes any form of war or violence requires a deep courage.
- Whoever will stand for peace will be the voice that will be heard by the Spirit, and by Mother Earth herself.

“ We are a spiritual people and we have to reflect that in our conduct. ”

- DR. DAVID COURCHENE, JR.
(ANISHINAABE)

- What is missing is the faith in the power of Spirit, which has been totally ignored. What many are failing is to acknowledge the existence of Spirit and the influence it can have on each of us. We need to acknowledge the power of Mother Earth. At the end of the day it will be the power of Mother Earth that will bring us to submission. Natural and spiritual law will prevail.
- We need to provide a message, but not an angry message. If we approach them trying to make them feel guilty, it will turn them off or make them feel defensive.
- Ultimately the only way our Treaty partners are going to come to understand us is if we reach them in a positive way – if we reach their heart. Coming into our sacred environments for ceremony, where they witness the Pipe and water ceremonies, hear our sacred songs, feel the drum, and where we can also speak with the power of the spirit carried through our voices, is the best way for them to feel their own spirit and for them to understand us. Our ceremonial environments and ceremonies will remind us all of our Creation, and spark the memory of our Creation and the original instructions we were given. In ceremony, there is a height of spiritual joy that is experienced, in drum, in dance, in song, in prayer, that no one can deny. The feeling that one gets when one’s spirit is touched is beyond words.

“ The spirit has to be experienced to be felt. ”

- CHIEF DR. HARRY BONE
(ANISHINAABE)

- With faith in our beautiful way of life, and with a legacy of experience of living peace for thousands of years behind us, we need to show them love, in the same way that we teach our own children with love. We have to be honest and firm, and, like raising our children, we connect with them by loving them. We model respect for them and eventually they will listen and return that respect to us.

— CHAPTER 29

RESOURCING THE RESURGENCE

- **AS WE SHIFT** from reaction to Canada's policies to proactively defining ourselves in our own homeland, we must still find a way to engage our Treaty partner in their responsibility to provide the resources to give back what they took away – resources to rebuild ourselves based on our identity, language, culture, spirituality, and connection to the land.
- Essentially we must find a way to inspire them to resource our resurgence to rebuild ourselves, which will ultimately benefit them too. Our approach must be to appeal to their conscious, to appeal to their heart, rather than trying to force them through guilt or protest.



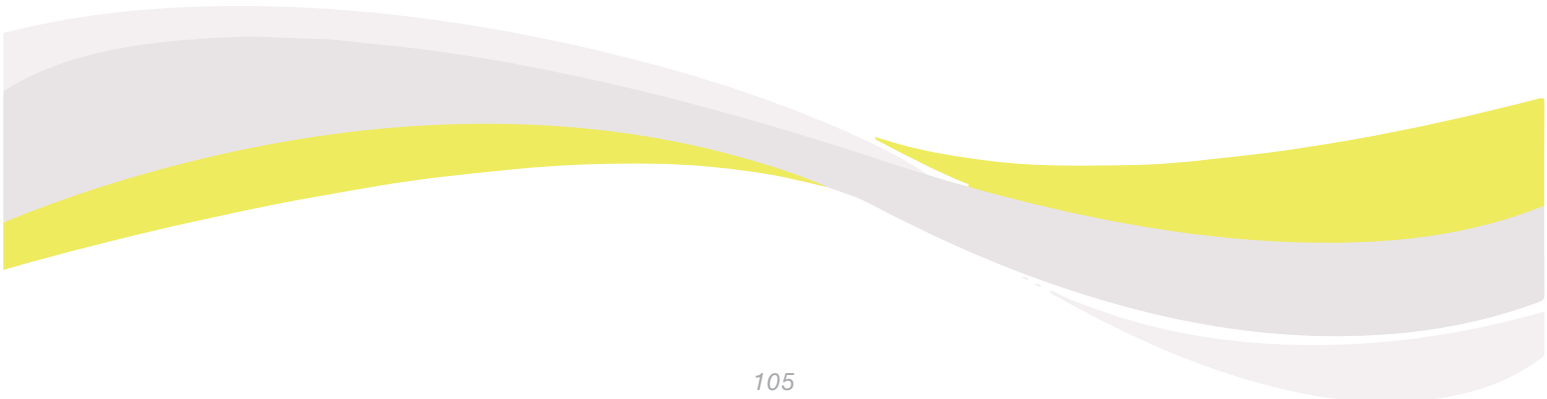
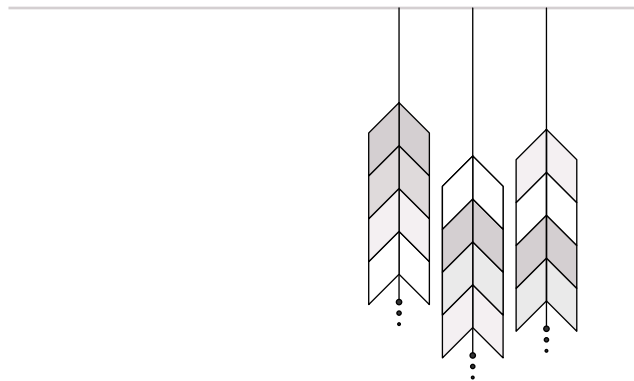
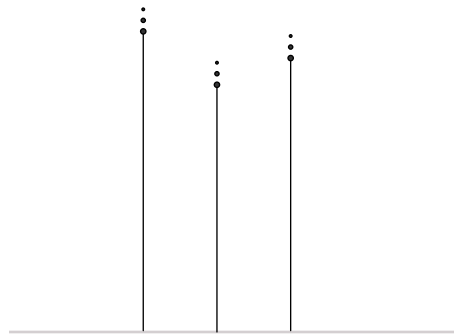


PART 4



A CALL TO ACTION:

CLEARING THE PATH FOR OUR SURVIVAL



CHAPTER 30

INDIGENOUS LEADERSHIP IN ACTION – WAHBANUNG CALLS TO ACTION

“ For the Indian People to gain themselves they must return to the traditional ways in regards to language, to their spirituality. It must be a part of the future. That is if we are able to be the true nation of our culture. ”

- DAVID COURCHENE, SR.
GRAND CHIEF OF THE PROVINCE OF MANITOBA
OCTOBER 3, 1971

- **THE RESURGENCE OF MANITOBA FIRST NATIONS** to go back to our roots and reclaim our identity, sovereignty and leadership in our homeland began in 1971 with the statement of Wahbung. Fifty years have now passed since the leaders of that time opened the doors for us to walk through. We failed to make it through those doors at that time. But the People are being given another chance today as we repeat what was done, this time with **Wahbanung - The Resurgence of a People: Clearing the Path for Our Survival**. Through the guidance of the sacred Pipe and our ceremonies in our sacred lodge, we have done our best to shed some light on our spiritual nature, for all to recognize the importance and implications of making the journey back to our beginning to our identity, that will set a course and a path to lead us out of the darkness, into the course that our ancestors successfully charted and navigated for tens of thousands of years, living our way of life connected to land and spirit.
- The challenge that we face is to move beyond colonization, more into the spirit of our way of life.
- This document can act as a bridge to others who are working in the movement to advance our autonomy, healing, well-being, and self-determination as a People.



WAHBANUNG CALLS TO ACTION

These Wahbanung Calls to Action come from an Indigenous strength-based approach of being proactive rather than reactionary, as the Original free and independent, autonomous, sovereign and self-determining Peoples of our homeland. They are based on our identity as a People who know and love the spirit and the land.

01. Reposition the Knowledge Keepers in their role of influence in our communities and Nations, to lead all our processes through a ceremonial context.
02. Prioritize and support the role of the mothers, the Ogimaakwe, in teaching, loving and caring for the children of our Nations.
03. Make spiritual healing, restoring our identity, and rites of passage to adulthood a priority in our communities.
04. Build sacred fire arbours in our communities and light the sacred fires.
05. Build sacred teaching and healing lodges in our communities so our community members can access healing and education from our Indigenous perspective, and for us to have our places from which to practice our sovereignty and governance.
06. Practice our ceremonies and bring our children and families to the ceremonies.
07. Prioritize revamping our education system. Develop our own Indigenous models of education and implement them in our communities. Prioritize Indigenous education as the first education for our children, teaching our way of life, language, kindness, our values, duties and responsibilities, and connection to ceremony and the land.
08. Develop ceremonially-led, land-centred approaches to teaching our languages. Encourage full immersion approaches.
09. Make our survival in times of climate change a priority, and focus on preparing our communities and families for our spiritual, emotional, physical and mental survival.
10. Establish Indigenous ceremonial environments for the women and men of our communities to heal and learn about their duties and responsibilities and Indigenous methods of parenting.
11. Focus on Indigenous wellness promotion activities in our communities such as being in ceremony, on the land, medicines and food sovereignty. Empower our People to be responsible for themselves and to make their own choices for wellness.

WAHBANUNG CALLS TO ACTION

12. **Focus on youth as a target group for teaching about our way of life. Ensure youth receive mentorship from female (Ogimaakwe) and male (Ogichita) mentors knowledgeable about our way of life.**
13. **Seek support and resources to support our resurgence, our sacred lodges, and ancestral centres of knowledge, but do not make our resurgence dependent upon their support. Take the initiative to do what is needed and have faith that the Spirit will provide for us.**
14. **Reprioritize resources within our communities to resource our sacred lodges of Indigenous knowledge. Make major investments to support autonomous sacred lodges and centres, such as the Turtle Lodge.**
15. **Establish regional networks, e.g. interconnected ancestral centres of knowledge, where Indigenous ceremonial and land-based knowledge can be shared, and to create unity and collaboration among our Nations.**
16. **Develop our communities' and Nations' initiatives based on ceremonial guidance, as interpreted by our Knowledge Keepers.**
17. **Utilize our sacred lodges as meeting places both with our own membership as well as with non-Indigenous partners to restore our ancestral governance and to keep us rooted in our Indigenous paradigm.**
18. **Create relationships with our Treaty partners, based in our lodges, and following a ceremonial context.**
19. **Utilize our land and traditional territories for ceremonial activities.**
20. **Work with our Knowledge Keepers to create positive public education about Indigenous knowledge, laws, teachings and the code of conduct based on spiritual and natural laws in our homeland.**
21. **Encourage our political leaders and advocacy organizations to shift focus from a reactionary approach to colonial efforts of keeping us under their domination to proactively seeking support for the restoration of our identity and way of life.**
22. **Make creating the spirit of unity amongst our People a priority. Be kind to each other.**

WAHBANUNG CALLS TO ACTION

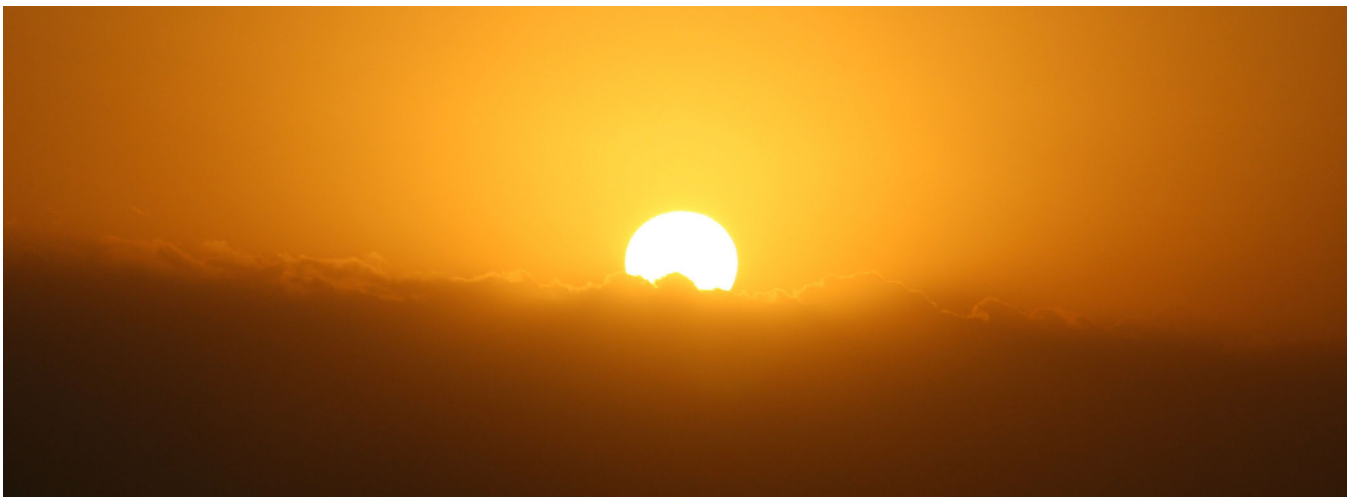
23. Encourage partnerships that support the creation of Indigenous-led ceremonial spaces and natural spaces for healing and education, such as in partnership with hospitals and clinics, ensuring that these partnerships reflect our autonomy and independence, rather than taking an approach of integration into a colonial system. Giigewigamig First Nation Health Authority created a Traditional Healing Centre at the Pine Falls Hospital as one example of an Indigenous-led health care partnership.⁵
24. Commission a document and pilot process to implement the Wahbanung Calls to Action, through the leadership of the Knowledge Keepers who developed Wahbanung | The Resurgence of a People – Clearing the Path for our Survival.
25. Make a personal commitment to the Highest Power in ceremony to follow the spiritual and natural laws in our lives. Wherever we make a commitment, we must have actionable work attached to it.



*“ Our health and wellness – our destiny – rests in our hands.
It does not rest outside of ourselves, in the government.
It is in each of us. ”*

- FLORENCE PAYNTER
(ANISHINAABE)

⁵ <https://www.cmaj.ca/content/192/9/E208>



MESSAGE

FROM THE AUTHORS

AT THE TURTLE LODGE CENTRAL HOUSE OF KNOWLEDGE



Dr. David Courchene, Jr.
Nii Gaani Aki Inini (Leading Earth Man)
ANISHINAABE



Chief Katherine Whitecloud
Mahpiya Ska Tiospaye
DAKOTA



Gordon Walker
Miyihkuhn Awasis (Wolf Child)
ININIWAK



Chief Dr. Harry Bone
Giizis-Inini
ANISHINAABE



Chief Robert Maytwayashing
Zoongi Kabowii Miskoo Mushcotay Bishikii
(Strong Standing Red Buffalo Man)
ANISHINAABE



Orianna Courchene
Piitaypenehsii Kwe (Sound of an Eagle)
ANISHINAABE



Florence Paynter
Ozhoshko Bineshi Kwe
(Blue Thunderbird Woman)
ANISHINAABE



Mary Maytwayashing
Zoongi Gabowi Ozawa Kinew Ikwe
(Strong Standing Golden Eagle Woman)
ANISHINAABE



Philip Paynter
Ogimaa Binesii
ININIWAK

WE ARE FREE and independent individuals from a collective autonomous Red Nation of Original Peoples of Great Turtle Island, who have worked together and sat in ceremony often at the Turtle Lodge Central House of Knowledge. As members of the Anishinaabe, Ininiwak (Cree) and Dakota Nations, with our traditional territories located around Manitou Api within Manitoba, we are fluent language speakers and have been faithful to the ways of our ancestors by staying deeply connected to our living traditions, teachings and ceremonies, in which our knowledge and way of life is embedded.

We were approached by the Assembly of Manitoba Chiefs in 2018, and passed the humble gift of tobacco by Grand Chief Arlen Dumas, to provide our perspective as a follow-up to the **Wahbung: Our Tomorrows** document of 1971, to offer fresh guidance and direction forward, within today's reality and context, to support the health and well-being of our Nations. We see our role as Knowledge Keepers to help strengthen our Nations by helping to bring out the truth of our identity as a People. We have a duty and responsibility to share our understanding of how the people can have good health.

Our oral history and Creation stories tell us that we were lowered to this part of the world, contrary to European theories of migration, including the Bering Strait theory. Long before the arrival of the newcomers from across the oceans, our ancestors took care of this traditional territory. Indeed, our history informs us that at one time we all spoke the same language. In the eyes of the Creator we are the same – one Red Nation.

It has been with humility and respect that each of us has accepted our sacred duty to speak for our People the best way we know how, with the limited knowledge that each of us carries.

Our ancestors have passed on sacred duties and responsibilities to us. We have done our best to represent our Original Nations as Anishinaabe, Ininiwak and Dakota. We take full responsibility for what we have shared and written. Our words are an attempt to capture the fullness, richness and beauty of the Red Nation. We have done our best to interpret our language, which is full of spirit, to bring you a message of truth.

We have attempted to share the spirit of our identity as the Red Nation. None of us holds the entirety of the knowledge available to our People. Although these teachings and stories are coming from us, they were passed down from our ancestors. Our ancestors were great orators and their knowledge is still within us. It comes to us through our stories passed down from the spirit of our ancestors, through our dreams and visions, our ceremonies, our sacred lodges and the teachers of our People. →

By sharing this knowledge, we believe we are acting in the best interests of our People. As the original leaders of our homeland, we are sharing our knowledge for today and for generations to come.

We acknowledge the fact that we could never transfer our way of life through written words alone. We are an oral People. Sacred law cannot be written. It must be spoken, heard and practiced. Our way of life is meant to be lived and experienced.

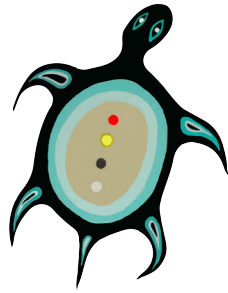
What we are sharing here is only a small part of the story of our People and our way of life. Our words are meant to inspire and guide our fellow human beings to follow the path of the heart, and for each individual to make their own personal journeys to learn more from our Sacred Lodges, ceremonies and the Knowledge Keepers of our People.

Our group has met on several occasions from 2018 to 2020 to determine what messages we would like to share with the People within **Wahbanung – The Resurgence of a People: Clearing the Path for Our Survival**. We have relied on our ceremonies and our full faith and belief that the Creator would guide us through our gifts of the sacred Pipe, rattle, drum, sacred fire, songs and tobacco, to develop this written work for our People. Our process was based on our traditional ways – we sought and continue to seek our direction from the sacred lodges, ceremonies and Knowledge Keepers of our People. Our ceremonies, rooted in our languages, are the foundation of our way of life, and have always strengthened us and helped us find a way forward.

Our mission all along has been to protect our spiritual land-centred way of life through sharing our teachings and knowledge systems with our People. We hope that this guide will lead the People back to our sacred lodges, to learn our languages, to our ceremonies, and essentially to their own spirit, to learn more about our beautiful identity, duties and responsibilities of leadership, and our original way of life as a People. We hope it will inspire our People to build their own sacred lodges, sacred fire arbours, and healing environments in their own communities, to support our resurgence as we clear the path for our survival, and show the other Peoples of the world, by our example, what we need to do to preserve our human species.

**INDEED, THE VERY SURVIVAL
OF HUMANITY DEPENDS UPON IT.**





Anishnabe Mikinack Kinamakamik

TURTLE LODGE

Central House of Knowledge

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WAHBANUNG

The Resurgence of a People: Clearing the Path for our Survival
shares a path for the People back to our beginning,
to lead us out of the darkness.

In 1971, our leaders released WAHBUNG (Our Tomorrows).
It became a founding document to lead us out of oppression.

In 2018, Assembly of Manitoba Chiefs (AMC) Grand Chief Dumas
passed tobacco to Elders and Knowledge Keepers at the
Turtle Lodge to develop a position for today.

Knowledge Keepers from the Anishinaabe, Dakota and Ininiwak Nations
gathered numerous times at the Turtle Lodge in ceremony, and
prepared this collective unified message for the People.

The root word of "Wahbung" is "Wahbanung" - the east, where the sun rises.
It refers to "Going Back to the Beginning" in Anishinaabemowin.



Anishnabe Mikinack Kinamakamik

TURTLE LODGE

Central House of Knowledge

Contact turtlelodge@mts.net to order a copy
www.turtlelodge.org

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