



First Nations Treaty 2 Territory Earth Lodge

Developing Anishinaabe Mino Bimaadiziwin Principles for the Lodge

These principles of Anishinaabe Mino Bimaadiziwin do not belong exclusively to the Anishinaabe. They are the principles of Peace, Power and Righteousness of the original peoples of Turtle Island.

These principles have been developed to help the Earth Lodge define who we are as Anishinaabe of First Nations Treaty 2 Territory.

Who we are, the language we speak, the way we think, the way we honour our Nation, these are what make us Anishinaabe.

The Seven Principles of Anishinaabe Mino Bimaadiziwin are to be used to describe, define, and support all endeavours of the Earth Lodge, Circles, FNT2T and local Nations. With the help of our Knowledge Keepers, we strive to uphold Mino Bimaadiziwin and prepare our communities for future generations, to live the Good Life.

The 7 Principles of Anishinaabe Mino Bimaadiziwin	THE GOOD LIFE	GUIDING PRINCIPLE
<p><i>Anishinaabemowin</i> Anishinaabe Language</p>	<p>Anishinaabemowin is our original way of speaking which allows us to process and express our thoughts. It is our way of communicating with Creation, with Spirit, and with one another.</p>	<p>The central guiding principle for Anishinaabe Lifelong Learning is to activate our way of speaking, our way of processing and expressing thought. It is through the rejuvenation and sustaining of language that our way of communicating with Creation, with Spirit, and with one another that we will ensure the connection of our language to our worldview, language to culture, language to relatedness/identity, and language to the natural environment. Connecting to the land.</p>
<p><i>Anishinaabe Inaadiziwin</i> Anishinaabe Behaviour</p>	<p>Anishinaabe Inaadiziwin is our original behaviour, values, way of life and being Anishinaabe in the fullest sense. The development of the highest quality of Anishinaabe personhood, connected to the earth and in relation to all Creation.</p>	<p>The guiding principle of Anishinaabe Inaadiziwin is to develop in the learner the fullest capacity of the Anishinaabe way of being, that is the total response of the total person with and within the total environment. It is to activate the whole person in the learning experience—body, mind, heart, and spirit—in such a way as to generate the highest quality of experience and inspire the finest creativity of response and expression. It proposes to instill knowledge and understanding of Anishinaabe way of being and behaviour and nurture the practice of Anishinaabe way of being that is derived from Anishinaabe Mino-Bimaadiziwin.</p>

<p><i>Anishinaabe Inendamowin</i></p> <p>Anishinaabe Way of Thinking</p>	<p>Anishinaabe Inendamowin is our original way of thinking, our way of perceiving and of formulating thought resonating from our Anishinaabe beliefs and foundational truths. Anishinaabe Inendamowin is our Anishinaabe philosophy and world view.</p>	<p>The guiding principle of Anishinaabe Inendamowin is to develop in learners the ability to source and engage Anishinaabe ways of thinking that use the totality of the mind in its intellectual, intuitive, and spiritual capacity where the intelligence of the mind is inspired and informed from the intelligence of the heart. It involves building in learners the capacity and capability to operate within the Anishinaabe way of seeing. This Anishinaabe Way encompasses the whole of reality, considers all levels of knowing, is informed by all the senses (physical, emotional, intuitive, and spiritual) and maintains the interdependence, interconnected and holistic experience and integrity of the total environment.</p>
<p><i>Anishinaabe Gikendaasowin</i></p> <p>Anishinaabe Knowledge Keepers</p>	<p>Anishinaabe Gikendaasowin is our knowledge and way of knowing. It is the body of knowledge that informs us of our origins, our way of life, our way of being, and our worldview.</p>	<p>The guiding principle of Anishinaabe Gikendaasowin is to instill and advance in learners our ways of knowing, our knowledge of our origins, way of life, way of being, ways of doing things, and our worldview. It directs us to increase in the learner the highest consciousness, ability and understanding of all levels of sensing, knowing, and experiencing, from a place of Anishinaabe identity, Anishinaabe thinking, Anishinaabe knowledge base, and Anishinaabe way of being.</p>
<p><i>Anishinaabe Izhichigewin</i></p> <p>Anishinaabe Responsibilities</p>	<p>Anishinaabe Izhichigewin is our Anishinaabe way of doing things. It is our way of acting with the life skills we need as Anishinaabe to live effectively in the world and contribute to building quality of living and quality of community.</p>	<p>The guiding principle of Anishinaabe Izhichigewin is to strengthen the capacity and capability inherent within the Anishinaabe learner of the Anishinaabe way of doing things, and, to develop the abilities and skills for effective Anishinaabe functioning in the world and for quality of living and contributing to the quality of community. The processes and style of teaching and learning will be consistent with the values and directives of Anishinaabe Izhichigewin.</p>
<p><i>Anishinaabe Enawendiwin</i></p> <p>Relations with Creation</p>	<p>Anishinaabe Enawendiwin is our way of relating to Spirit, to each other and to all of Creation. It is an all-inclusive relationship that honours the interconnectedness of all our relations and recognizes and honours the human place and responsibility within the family of Creation.</p>	<p>The guiding principle of Anishinaabe Enawendiwin is to provide a learning process and learning environment that is keeping with our all-encompassing way of relating to the world which is respectful of the individual and responsive to the integrity of the collective whole – a relationship that is personal, honest, caring, responsive and sharing, and, built upon our identity with and connection to Spirit, land, environment and family of creation.</p>

<p style="text-align: center;"><i>Gidakiiminaan</i> Anishinaabe Philosophy</p>	<p>Gidakiiminaan is our personal connection and relationship to the land, and all of Creation. It is the experience of knowing and understanding the relationships that exist throughout Creation and understanding your own role and responsibility in this relationship. This connection is the primary shaper of Anishinaabe identity, and it is this total relationship with Creation that informs our environmental ethic.</p>	<p>The guiding principle of <i>Gidakiiminaan</i> is to ensure the learners connections and relationship to the land, the Earth and relationship to the Creation. It also means that we are to provide an environment of teaching and learning that is situated on the land and within the natural and cultural environment – and that encourages operating within and being sensitive to the essential principles of the environmental ethic of <i>Gidakiiminaan</i>.</p>
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