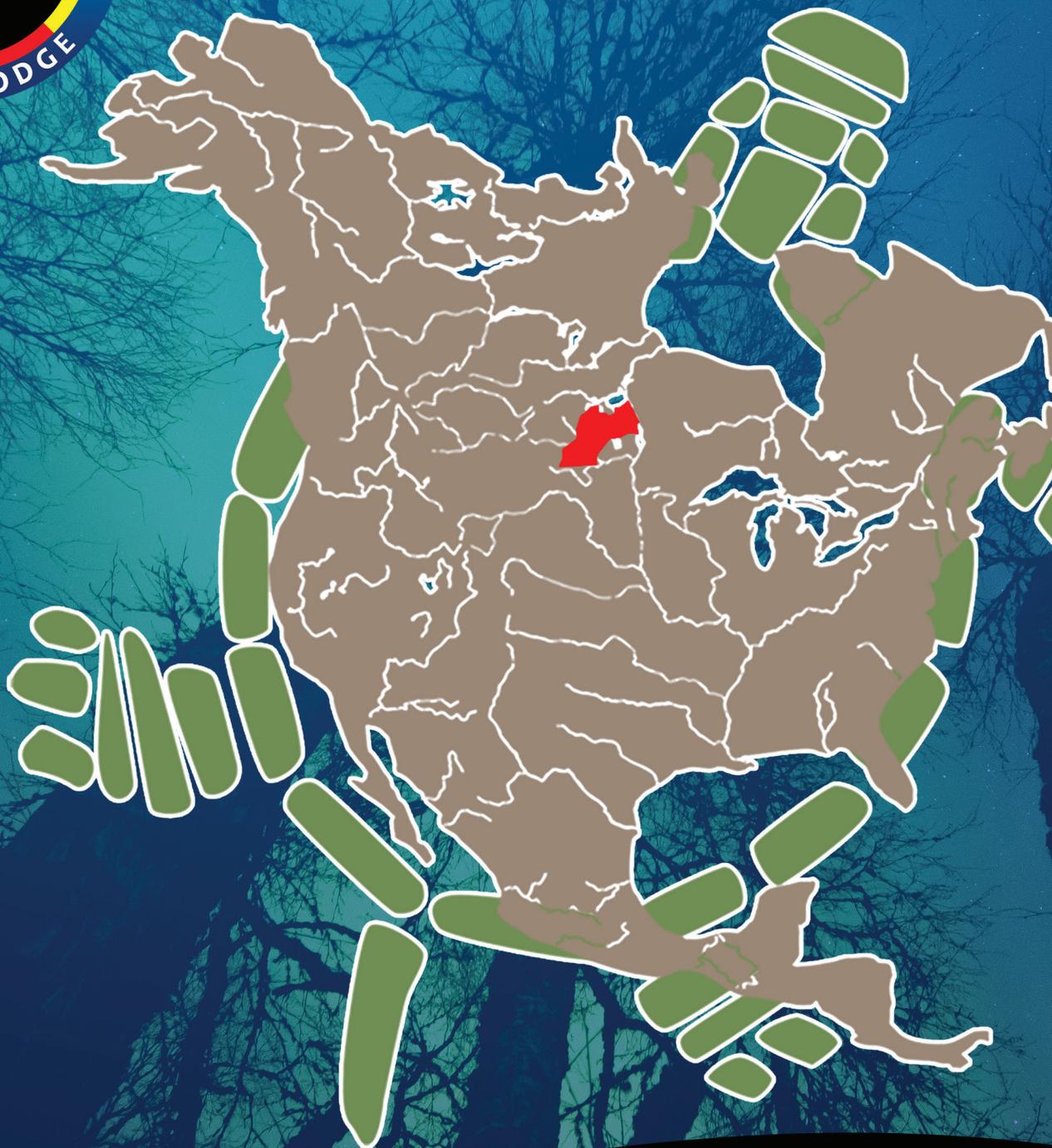




TREATY 2 TERRITORY EARTH LODGE



Ninawendam bimosetowin nibamatiziwina
"I am walking my life in Peace."



Ninawendam bimosetowin nibamatiziwina,
“I am walking my life in Peace.”

Life Long Learning Centre and Earth Lodge

DAUPHIN

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Treaty 2 Territory,
Central Turtle Island R7N 2A5

PINAYMOOTANG

Pinaymootang Conference Centre, Business Rd
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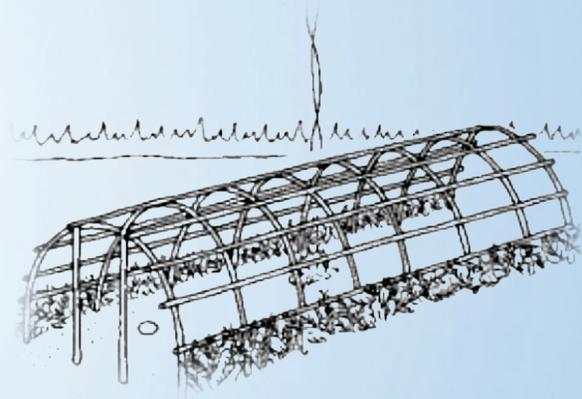
Earth Lodge

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Chief Wayne Desjarlais
Kaaj (Ebb and Flow) Anishinaabe Nation
Niigaanii, Earth Lodge and Life Long Learning



Wii Sagase Idim

“They are going to smoke.”

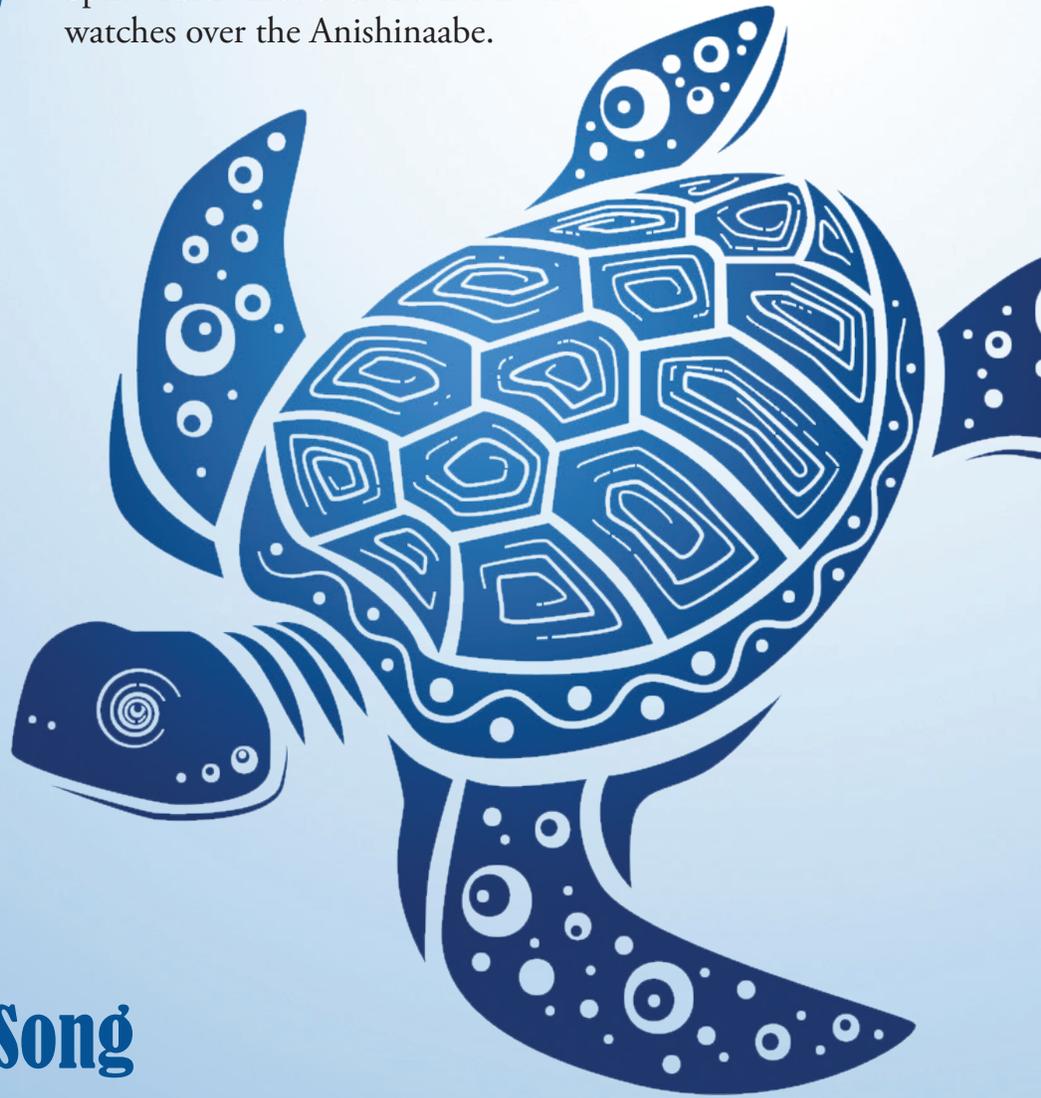
Referencing that they were going to gather, smoke their pipes and talk about things of great importance.

The Earth Lodge is based on the Anishinaabek Traditional Lodge (Long Lodge Ceremony). Its structure and all that flows from it is based upon the natural laws of creation. For example: traditional forms of government, social framework, ways of learning, communication, language, relationship with the land, medicine, health, law, peace, protection, history, artistic expression, and freedom. Is it about providing a good life for our people, **Mino-Bimaadiziwin**, as was the intent from our ancestors. The Earth Lodge is the centre of all thought, planning, and action. The Earth Lodge will be reflective of best practices from our Ancestors and for today’s world. We are part of Aki. This is our Earth Journey. This is our Red Road Journey; *Ninawendam bimosetowin nibamatiziwina*, “I am walking my life in Peace.”



About our Logo

Spirit Turtle flies over the Earth and watches over the Anishinaabe.



Spirit Turtle Song

Ogishibeg Baamaazhiniiaan

(I am flying over the air)

Ba-bwaabandaan-maa-naaki

(To looking all over the Earth)

Mikinaak gawichii

(I will go with the Turtle)

Oh chi aah maa Anishinaabe

(He's got great respect for the people)

Purpose

According to our Anishinaabe Clan System, between the two Chief Clans was the principle from the Fish Clan and the Sub Clan is the Turtle for our Territory. The people of the Turtle Clan were the teachers and scholars. It is their job to teach people about their past, tell stories, pass on values and beliefs from one generation to another. They helped children develop skills and healthy spirits. They also drew on their knowledge to solve disputes between the leaders. They are the wise people. They also look after the Earth. Being part of the Earth Lodge, they are:



- Philosophers
- Mediators
- Teachers
- Vision
- Program Planning, Design
- Leadership
- Integrated Development





Grandfather Mikinaak Teaches:

TRUTH “*Debwewin*”
(The heart is telling the truth)

Mikinaak is said to have been present when Gizhe Manidoo created us so that we would never lose our teachings. Always seek truth. The truth lies in spirit. The spirit is in your heart. It is when we live truth that we will know peace and find the truth of our humanity. Slow moving Mikinaak understands that the journey of life is as important as the destination.

The teaching of Truth is especially important for the leaders of our Nations. Our motherland is referred to as Turtle Island. To know and live truth is to walk and live all the Seven Grandfather Spiritual Laws. Living truth means living in the spirit of Respect, Love, Humility, Courage, Honesty, Wisdom, and Truth that binds it all together. It is when we live truth that we will know peace and find the truth of our humanity. When one can walk the spirit of these Seven Grandfather Teachings is when one becomes truly free, it is then that one receives the full support of the universe, and the forces of the Earth itself.

Earth Lodge Concept

To the Anishinaabe, a Circle represents the space in which we live. This is reflected in our Ways of Doing, ceremonies, and cosmologies.



Supporting Circles

The EARTH LODGE is the beginning point of developing and supporting:

- Grand Council
- Trust and Land Trust
- Governing, Executive, Knowledge, Men, Women and Youth Councils
- Peacemaking
- Treasury and Administration and its Fore Core : Communications, Finance, Human Resources and Governance
- Circles
- Advisory Circles
- Regional offices
- Local Nations
- Local Nations' Schools

The Medicine Wheel

The four basic teachings of the four directions encompassing the sacred circle of life. Being wholly integrated into a way of life, language, ceremonies, culture, ways of learning and Nationhood.



Our Knowledge Keepers have provided us with Direction

We have been told by our Ancestors from across Turtle Island that it is not One Nation, but many Nations that inherit the responsibility of looking after the land.

We have been told that “All Creation Stories are true.” Our task is to understand and honour our own Creation Story, and the

Creation Stories from the Anishinaabeg, as the Original Peoples, of the land.

We have been told that our ways of life can be found in our language. It is in our language that we learn our Anishinaabeg culture, customs, well-being, and history.

We have been told to stand strong and be proud to be Anishinaabe, and to remember our Ancestors, for what they stood for, what they lived through and to ensure that our children to come should receive these gifts. It is our responsibility and obligation to do so.

We have been told to use the knowledge of our Ancestors, the knowledge of who we are as Anishinaabe, and to develop an Anishinaabe way of life for today’s world. This will provide a better world for the Anishinaabe children of tomorrow.

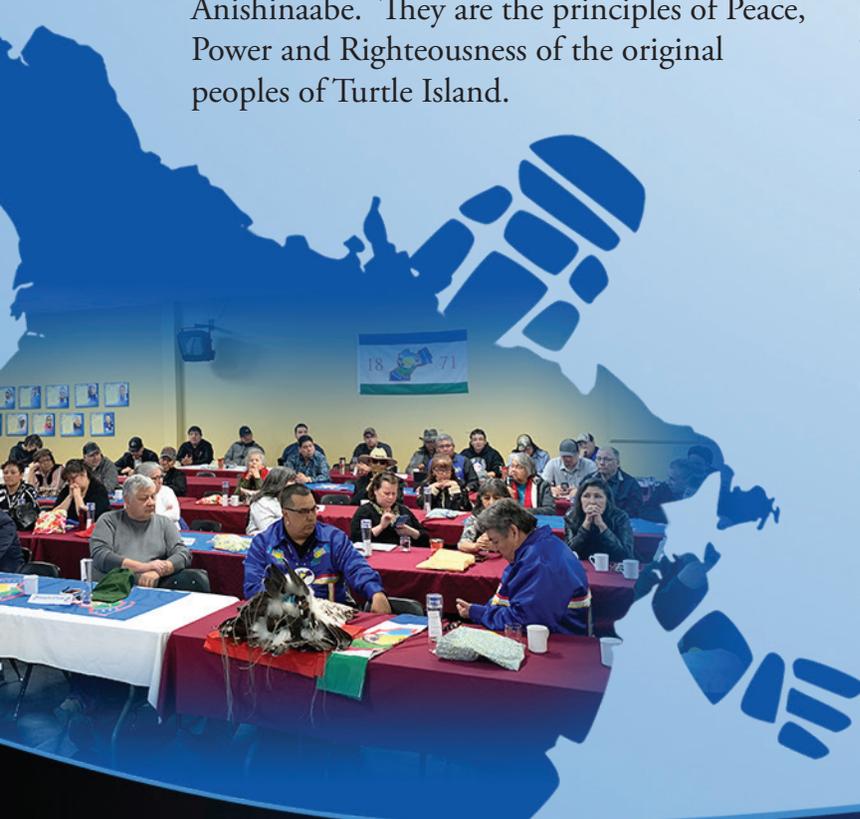
Developing Anishinaabe Mino Bimaadiziwin Principles for the Lodge

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

Anishinaabemowin

Anishinaabe Language

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.

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.

Anishinaabe Inaadiziwin

Anishinaabe Behaviour

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.

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.



The 7 Principles of Anishinaabe Mino Bimaadiziwin

Anishinaabe Inendamowin
Anishinaabe Way of Thinking

THE GOOD LIFE

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.

GUIDING PRINCIPLE

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.

Anishinaabe Gikendaasowin
Anishinaabe Knowledge Keepers

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.

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.



The 7 Principles of Anishinaabe Mino Bimaadiziwin

Anishinaabe Izhichigewin

Anishinaabe Responsibilities

THE GOOD LIFE

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.

GUIDING PRINCIPLE

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.

Anishinaabe Enawendiwin

Relations with Creation

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.

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.



The 7 Principles of Anishinaabe Mino Bimaadiziwin

Gidakiiminaan

Anishinaabe Philosophy

THE GOOD LIFE

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.

GUIDING PRINCIPLE

The guiding principle of Gidakiiminaan 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 Gidakiiminaan.



Culture

The Seven Principles of Anishinaabe Mino Bimaadiziwin

All along this red road of life, we are the Anishinaabe. Life that has been given to us by Gizhe Manidoo. Each one of us has been given gifts by Gizhe Manidoo, including Mino Bimaadiziwin, Living the Good Life.

To live Mino Bimaadiziwin, we must return to the teachings, to the way of understanding and speaking Anishinaabemowin. Bishkaabayaang, the returning of our Teachings, is the first step in the process of being Anishinaabe.

The Anishinaabe Mino Bimaadiziwin Principles provide the means to live and learn as an Anishinaabe way of life. These principles will be used to guide the Earth Lodge in developing programs, education, research, and projects. The Lodge will be a place to unite our common vision and help guide the Anishinaabe, as we build a bridge between our ancestral past and our future.



FIRST NATIONS IN TREATY 2 TERRITORY



Declaration of Collective Rights of the People of First Nations in Treaty 2 Territory With Respect to Our Lands, Waters and Resources



We the Peoples of Treaty 2 Territory exercise our inherent rights granted by the Creator, recognized by our sacred Treaty;

We the Peoples of Treaty 2 Territory have been resilient and resistant throughout the imposition of colonization and dispossession from our lands, waters and resources, the strength, determination and unity of the people remain strong and we will continue to exercise our Inherent Rights granted by the Creator and reaffirmed by Treaty;

We the Peoples of Treaty 2 Territory continue to promote, utilize and protect our Inherent Rights which are practiced through our cultures, spiritual traditions, histories and philosophies, and which ground our Rights to lands, waters and resources;

We the Peoples of Treaty 2 Territory continue to assert our Rights affirmed in the making of the Treaties, agreements and other constructive arrangements with the Crown of Great Britain and Ireland which Canada has pledged perpetually to recognize, observe and implement;

We the Peoples of Treaty 2 Territory affirm our Nation-to-Nation relationship with the Crown and the peace and friendship with the People of Canada as being the basis for a strengthened partnership;

We the Peoples of Treaty 2 Territory stand by and renew the offer made in the Treaty to share portions of our lands, only to the depth of a plow, for the purpose of immigration and settlement in exchange for just and equitable compensation to be paid;

We the Peoples of Treaty 2 Territory have the right to require our free, prior and informed consent with regard to any decisions or actions which may affect our rights and interests;

We the Peoples of Treaty 2 Territory demand that Canada uphold the Crown's honour by working with the Peoples of Treaty 2 Territory so that our rights and interests are protected and fully accommodated at all times;

We the Peoples of Treaty 2 Territory have a right not to be forced off or to be removed from our lands and waters, and where that has unfortunately occurred in the past, the right to remedies and restorations;

We the Peoples of Treaty 2 Territory have the right to exercise our responsibility to maintain and strengthen our distinctive spiritual relationship with our traditionally owned or otherwise occupied and used lands, waters and other resources and to uphold our responsibilities to our future generations;

We the Peoples of Treaty 2 Territory are entitled to a complete accounting and just and equitable compensation for those resources, which contrary to Treaty, have been extracted and removed from our territory without our consent, and we call for the restoration of our lands and waters to health and good condition;

We the Peoples of Treaty 2 Territory are entitled to access to an empowered fair, independent, impartial, open and transparent process to assist the People of Treaty 2 Territory to resolve our disputes and differences, and if necessary, to adjudicate our rights with regard to our lands, waters and resources;

We the Peoples of Treaty 2 Territory have the right to redress, by means of restitution and/or just, fair and equitable compensation for the lands, territories and resources which are ours and which have been confiscated, taken, occupied, used or damaged without our providing our consent;

We the Peoples of Treaty 2 Territory have the right to the conservation and protection of the environment and the productive capacity of our lands, waters and resources;

We the Peoples of Treaty 2 Territory have the right to determine and develop priorities and strategies for the development or use of our lands, territories and other resources, and to provide our free and informed consent prior to the approval of any project affecting our lands, waters and/or other resources, particularly in connection with the development, utilization, or exploitation of minerals, water or other resources;

We the Peoples of Treaty 2 Territory are entitled to have effective mechanisms for just and fair redress for any such activities and to appropriate measures being taken to mitigate adverse, environmental, economic, social, cultural or spiritual impact;

We the Peoples of Treaty 2 Territory have the right to the recognition, observance and enforcement of treaties, agreements and other constructive arrangements concluded with Canada, Manitoba and Saskatchewan, and to have those treaties, agreements and other constructive arrangements be honoured and respected;

We the Peoples of Treaty 2 Territory have the right to ensure that Canada, Manitoba and Saskatchewan and other governments take appropriate measures, including legislative measures, to achieve respect for each and all of these rights;

We the Peoples of Treaty 2 Territory have the right to have access to financial and technical support from Canada and other governments and through international cooperation for the enjoyment of these rights;

We the Peoples of Treaty 2 Territory have the right to access and the right to obtain prompt decisions through just and fair procedures for the resolution of conflicts and disputes with Canada or other parties, as well as to effective remedies for all infringements of our individual and collective rights;

We the Peoples of Treaty 2 Territory have the right to have the United Nations, its bodies, and including the Permanent Forum on Indigenous Issues, and specialized agencies to work with us to promote respect for and full application of the provisions of the UN Declaration on the Rights of Indigenous Peoples and follow-up the effectiveness of the Declaration.

Therefore, We the Peoples of Treaty 2 Territory call upon Government of Canada and Governments of Manitoba and Saskatchewan to uphold and maintain the Honour of the Crown by working collaboratively with the People of Treaty 2 Territory, in obtaining the full implementation of our collective Rights;



Signed by the Council of Chiefs of First Nations in Treaty 2 Territory, on the 29th day of August 2018.

Wellness

Seven Grandfather Teachings, *Gimishomis inaan kinamadiinan* (Our Seven Grandfather Teachings), is our Anishinaabeg Principles of Life that shall guide all decision making for our children as they are the centre of the Spiritual Laws of Gizhe Manidoo:

Respect *Manaajii'itiwin (Be respectful)*

Mashkode-bizhiki (Bison)



Respect all of life on Aki. Do not waste. Use all things wisely. Never take more than you need and always give away that which you do not use. And treat others as you would have them treat you, respectfully. Learn respect and learn balance. What goes up will come down. That is a spiritual law. What you do for others will be done for you. What you give away will always come back to you in the Sacred One Circle.

Love *Zaagii'idiwin (The art of love)*

Migizi (Bald Eagle)



Migizi of love is about loving the Gizhe Manidoo, loving Aki, loving ourselves in the way we were created, and loving each other in the highest way. The essence of love is understanding, with empathy and compassion. Migizi flies high above the Aki and sees all that is true. She exemplifies all teachings. Look to Migizi as she models Love. Honour her always.

Humility *Bibaadendizowin (He/she is feeling humility)*

Ma'iingan (Wolf)



Ma'iingan of humility teaches us we must always be considerate of our children. Always carry out actions in humility. Think of your family, your fellow human beings, and your community before you think of yourself. To know humility is to understand that you are not more or less important than anyone else. We are all equal in the eyes of the Gizhe Manidoo. Observe how Ma'iingan does not live for himself but for the pack.

Courage *Zongidewin (Strong Heart)*

Makwa (Bear)



It takes courage to do the right thing for the sake of the children, the way a mother bear would die before seeing harm come to her cub. Look to the bear to model courage. Just as courage sleeps in Makwa through long winter months, it is dormant within you. It need only be awakened. In life, you need courage to transform fears that might prevent you from living a good life. Makwa shows you how to face fear and danger.

Honesty *Gwayakwaadizin (Go straight, a way of life)*

Saabe (Sasquatch)



Here is a giant called Saabe who walks in the Natural World to remind the People of the importance of being honest to the laws of the Creator as well as one another. Honesty is refusing to lie or engage in gossip about others. Honesty is being true to our words and action. Honesty is never judging or condemning others, but to speak well of others, honouring their uniqueness within the human family.

Wisdom *Nibwaakaawin (Wise/Intelligent)*

Amik (Beaver)



Wisdom is about using the gift that Gizhe Manidoo gave each of us to serve, and to build a strong family, community, and Nation. Our gifts do not belong to us as individuals, but belong to all the people, to serve the good of the Nation. If the beaver did not use his gift to build, his teeth would grow long, and he would die. Similarly, if we do not use our gifts in a good way for the benefit of Aki and the brothers and sisters of our Nations, we too would die spiritually.

Truth *Debwewin (The Heart is Telling the Truth)*

Mikinaak (Turtle)



Mikinaak is said to have been present when Gizhi Manidoo created us so that we would never lose our teachings. Always seek truth. The truth lies in spirit. The spirit is in your heart. It is when we live truth that we will know peace and find the truth of our humanity. Slow moving Mikinaak understands that the journey of life is as important as the destination.

Lifelong Learning

THE SEVEN GENERATION TEACHINGS

The Seventh Generation Principle or The Seven Generation Learning is based on an ancient Haudenosaunee (Iroquois) philosophy that the decisions we make today should result in a sustainable world seven generations into the future. This is what is commonly known as today.

The first recorded concepts of the Seventh-Generation Principle date back to the writing of The Great Law of Haudenosaunee Confederacy, although the actual date is undetermined, the range of conjectures place its writing anywhere from 1142 to 1500 AD. The Great Law of Haudenosaunee Confederacy formed the political, ceremonial, and social fabric of the



Five Nation Confederacy (later Six). The Great Law of Haudenosaunee Confederacy is also credited as being a contributing influence on the American Constitution, due to Benjamin Franklin's great respect for the Haudenosaunee system of government, which is interesting from the perspective that the United States formed their Constitution not on the principles of European governments, but rather on that of a people considered "savages".

The Anishinaabeg Seven Generation Teachings are very similar however, they are more reflective on the generations that are part of your lifeline. Here is all the level of influence on you and the generations that you impact. You create the world for your future generations.

- 1st Your Great Grandparents.
- 2nd Your Grandparents.
- 3rd Your Parents
- 4th Your Present
- 5th Your Children
- 6th Your Grandchildren
- 7th Your Great Grandchildren

The Seventh Generation Principle today is generally referred to regarding decisions being made about our life, energy, water, and natural resources, and ensuring those decisions are sustainable for the generations in the future. But it can also be applied to relationships - every decision should result in sustainable relationships the generations in the future.



Nation Building

THE ANISHINAABE CLAN SYSTEM: ODOODEMAN

The Anishinaabe Clan System served as a system of government as well as a means of dividing labour. The clans, based mainly on animals, were instrumental in traditional occupations, intertribal relations, and government.

The Anishinaabe Peoples are divided into a number of *doodeman*, or clans, named mainly after animal representation. In Anishinaabemowin, “ode” means heart. “Doodem” or clan literally would translate as the expression of or having to do with one’s

heart; in other words, *doodem* refers to the extended family.

According to oral tradition, the Anishinaabe were living along the Atlantic Ocean coast and the great *Miigis* beings appeared out the sea and taught the Mide way of life to the Waabanakiing peoples, six of the seven great *Miigis* beings that remained to teach established the *odoodeman* for the peoples in the east.

The five original Anishinaabe *doodems* were *Wawaazisii* (bullhead), *Baswenaazhi* (echo-maker, i.e., crane), *Aan’aawenh* (pintail duck), *Nooke* (tender, i.e., bear) and *Moozwaanowe* (“little” moose- tail).



The *doodeman* established a framework of government to give them “strength and order” in which each *doodem* represents a core branch of knowledge and responsibility essential to a strong society.

Today, seven general *doodems* compose this modern framework in our Circles of the Government in Treaty 2 Territory.

- The *Ah-ji-jawk* (Crane) are responsible for External and Internal Relations.
- The *Maang* (Loon) are responsible for Health and Wellbeing.
- The *Waawaashkeshi* (Deer) are responsible for Child, Family, Nation.
- The *Makwa* (Bear) are responsible for Peacemaking.

- The *Mikinaak* (Turtle) are responsible for Nation and Economic Development.
- The *Bizhiw* (Lynx) are responsible for Care and Protection Natural World.
- The *Migizi* (Eagle) are responsible for Lifelong Learning.

Clans are both a means of acquiring and retaining knowledge for the Anishinaabe. Knowledge gained through experience and interactions with the natural world and other clan members.

This knowledge is then passed down to future generations, contributing to the “flow of *Nebwakawin* (wisdom) that passes from generation to generation.”

Today, the clan remains an important part of Anishinaabe identity.



Seven Steps of Rebuilding



The First Nations in Treaty 2 Territory, and local Nations assert the right to govern through these Seven Steps of Rebuilding:

Change - Embracing and exercising agency in change. It is important to understand change and how to support it in rebuilding our Local Nations. Members and leaders prepare to support change.

Vision - With change, comes clear vision. Local Nation members will create such vision. Mandating change will be in the hands of members. Change comes from within.

Mapping - The territory-mapping process is two-fold: the physical map and knowing your traditional, territorial, ancestral lands. This map will take time and will include all members of Local Nations. Moving forward requires your Nation to have a clear vision while documenting lessons learned and adapting to change.

Rights - Our Local Nations have ancestral and inherent rights. These rights must be learned and understood. The call for change and vision will increase with this deeper understanding. These rights are not documented. They are passed on by our ancestors and members of our Local Nations. The responsibility is ours to learn and understand these rights.



Colonization - Decolonization requires dismantling the Indian Act. It is a paternalistic document governing the lives of our Local Nations. It was enforced five years after Treaty was made with the Crown. A pathway should be determined by developing a Nation's ancestral laws. With this, our Nation will prosper in the very way that our ancestors intended when they made treaty.

Self-Determination - The principle of Nation Self-Determination has been in existence for generations. It derives from our culture and spirituality; it is the essential structure of our natural law.

Deliverance - Life Long Learning will support Nations in this process. Learning our history and our ancestral ways utilizing a modern approach will support change and vision. We must exercise belief and faith in ourselves and our Nation for everyone to build and move forward. Practicing positivity in change processes will support the delivery of goals and vision. The responsibility of learning and preserving our ways and languages is ours—and ours alone.

Constituting the Governance Territorially and Locally

To join the process of building a Territorial Government, each member Local Nation will participate and support the development:

- 1) A Local Nation Constitution to govern its reserve and membership.
- 2) A FNT2T Constitution to govern the territory.

By creating a territorial constitution, the Local Nations have a frame of law in which they can rely on and govern accordingly. Same is true for Local Nation constitutions, the people are central to the way governance is conducted on their lands and traditional territories. The Territorial Government cannot interfere with matters specific to the Local Nation, nor can one Local Nation speak for the collective, unless approved set out in the law to do so. For these reasons, both levels of constitutions will outline the distribution of responsibilities and the relationship between local and territorial governments.





Allen Sutherland

Earth Lodge Keeper

Allen Sutherland, also known by his spirit name Waabishki Mazinazoot Michtaatim (White Spotted Horse), and of the Bizhiw Doodem (Lynx Clan), Anishinaabe member of Skownan First Nation, Treaty 2 Territory, Turtle Island.

Allen's strong Anishinaabek roots run deep and always present, leaving him in the unique position of being a conduit between Traditional and Contemporary World. Allen had the opportunity of working within First Nations, Federal and Provincial Governments, including grassroots community work for over 30 years. Allen provides facilitation and training under his own company of White Spotted Horse, Inc, for over 15 years, where he is often a sought-after resources person on the history and culture of the Anishinaabe of Turtle Island. Allen is living out his life purpose as Anishinaabek Historian, Traditional Knowledge Keeper, Nation Builder and Healer with many healing bundles. Allen is currently the Earth Lodge Keeper of the First Nations Treaty 2 Territory.

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Renée McGurry

Earth Lodge Development Helper

Renée McGurry, from the Lynx Clan, is the Earth Lodge Development Helper. She also works as a support teacher and workshop facilitator for the Treaty Relations Commission of Manitoba. Renée is a member of Treaty 2, Pinaymootang Reserve in Northern Manitoba. She retired from St. James-Assiniboia School Division in Winnipeg in 2016. In her 35 years as an educator, she has worked as the Indigenous Education Coordinator for the school division. Renée has been recognized by Manitoba Education as one of their 'Aboriginal Educators of the Month' and has been the recipient of the 'Trailblazer/Lifetime Achievement' award from the Aboriginal Circle of Educators in 2013. Renée is presently on the Board of Directors for the non-profit organizations 'Live Different' and the 'Full Circle for Indigenous Education'. As a former colleague stated, "Renée McGurry has been guiding the journey of many, who collectively will have a profound effect on Indigenous youth and educators for years to come."

Email: renee.mcgurry@fnt2t.com

Life Long Learning Centre and Earth Lodge

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PINAYMOOTANG

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Earth Lodge

OGICHI TIBAKONIGAYWIN, KIHCHE OTHASOWEWIN, TAKO WAKAN:

The Great Binding Law

Written at Turtle Lodge



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Nitam - Michemach Oche - Ahana...

In the beginning, when time started, a long, long time ago, *Kizhay Manitou*, the Great Spirit, gave us one universal Law – *Ogichi Tibakonigaywin* – a Law that connects us all. Through this Law we were all given our unique languages, songs, ceremonies, ways of life, teachings and stories. We were all given our ways of loving and taking care of Mother Earth.

Kizhay Manitou put spirit in Mother Earth and all of life. We come from the spirit world and flow through the Earth. We will all return to the spirit world and to the Earth when our journey on Earth has been completed.

Through Mother Earth, *Kizhay Manitou* planted the seeds of life, with Original Instructions on how to be and how to sustain our relationship with Mother Earth. Mother Earth gave birth to the plants, the animals, the birds and finally to the human being. *Kizhay Manitou* gave us medicines for everything that can affect us.

Mother Earth is alive and she is the Original Mother of life. She has a living spirit and she is sacred. Mother Earth is so beautiful – she is the most beautiful creation – the most beautiful woman of all.

As the Mother of life, Mother Earth gives birth, and gives us everything we need to live – the food, the water, the medicines, the clothing, the shelter, and most of all, the love, kindness and teachings that a mother gives to her child.

Her teachings are reflected in Natural Laws – the balance of nature in the rising and setting of the sun, the patterns of the weather through the winds, the rains, and the elements of life, the natural flow of the blood of the Earth through the rivers and the oil beneath her, the cycles of the moon and the breaking of the waters when a child comes, as woman gives life in the most natural of ways. As long as we are breathing this beautiful air, whether we realize it or not, there is an invisible umbilical cord that always connects us to our Original Mother – our life source, Mother Earth.

In Nehetho, the word *Waskaawe siweno (WAS-KAAH-WAY-SEE-WIN)* means “Everything around you” and describes how we are all connected.

In Dakota, *Mitakuye Owasana* means “All my relations – we are related.” We are related to the stars in the sky, the birds, the fish, the animals and the plant life.

In Anishinaabe, *Nikanisitook* acknowledges “All my relatives in life.”

With the exception of the human being, all of the other living beings of creation have continued to follow their Original Instructions and live in balance and harmony with Natural Laws. It is only the human being that has severed its natural connection to Mother Earth and lost its connection to her Natural Laws.

We cannot continue to disrupt the Natural Laws of life. If even one of us disrespects that Great Binding Law, it affects us all, and it will come back to us. Nature's Laws are self-enforcing. What we put into our circle always returns to our web of life. Mother Earth will have the final say because she is the Mother to us all.

Nature is always giving us signs to bring us messages. Right now, the human beings are behaving out of balance, and Mother Earth is reflecting that imbalance through climate change.

We are the free and independent Original People of this land. As the roots of this land, we are the true leaders of our ancestral lands – *Manito Ka Apit* – Where *Kizhay Manitou* – the Great Spirit – sits.

We come from the Dakota, Nehetho, and Anishinaabe Nations who have lived on our ancestral lands since *Kizhay Manitou* placed us here with our languages, songs, ceremonies, teachings and ways of life. We have always been here.

As unique Dakota, Nehetho, and Anishinaabe Peoples, we speak with one voice. We have respect for each other. As the Original People we welcome you. We come forward to share with you. We come to share that love with you. We bring our shared understanding and that is this:

We are all brothers and sisters and we all have a sacred responsibility to take care of and make an alliance with Mother Earth.

We are a peaceful people. We are not asking for anything for ourselves. The human being was the last part of creation to be created. It is our spiritual responsibility to take care of that life.

Kizhay Manitou had a vision of a world filled with peace and love. It is through the land that we can find that peace and love.

All of humanity needs to make a journey to the land, to the sacred sites, places of healing, teaching and connection, to find peace.

We make an invitation to the whole human family, and all the children, to come to our lodges so we can teach them to love the land, connect to the land, and take care of the land. Our journey begins with gratitude to the Earth and to the Spirit. *Kizhay Manitou* gave all of us gifts to share with each other, to take care of the Earth and all life.

In our lodges, the children will hear the teachings, feel the ceremonies and feel the love for Mother Earth.

Our ancestors prophesized of this time – a time of climate change, a time of crossroads, a time of self-examination, and a time of choice. Our choice is not a choice of words, it is a choice of action. We need to stand strong now in alliance with Mother Earth.

We are all in this together. Today, we call on all Nations of the world to join us in the spirit of our Original Instructions to care for Mother Earth together, and find true peace.

It will require a peaceful journey back to the Earth, to find our direction for our survival.

As one of our great Lakota leaders of the past, Crazy Horse, said:

Upon suffering beyond suffering;
The Red Nation shall rise again.
It will be a blessing for a sick world
A world filled with broken promises, selfishness and separations
A world longing for light again!
I see a time, long after the skies have grown dark and dirty
And the Water has become bad-smelling
I see a time of seventh generation,
When all the colours of mankind
Will gather under the Sacred Tree of Life
And one whole Earth will become one Circle again.





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