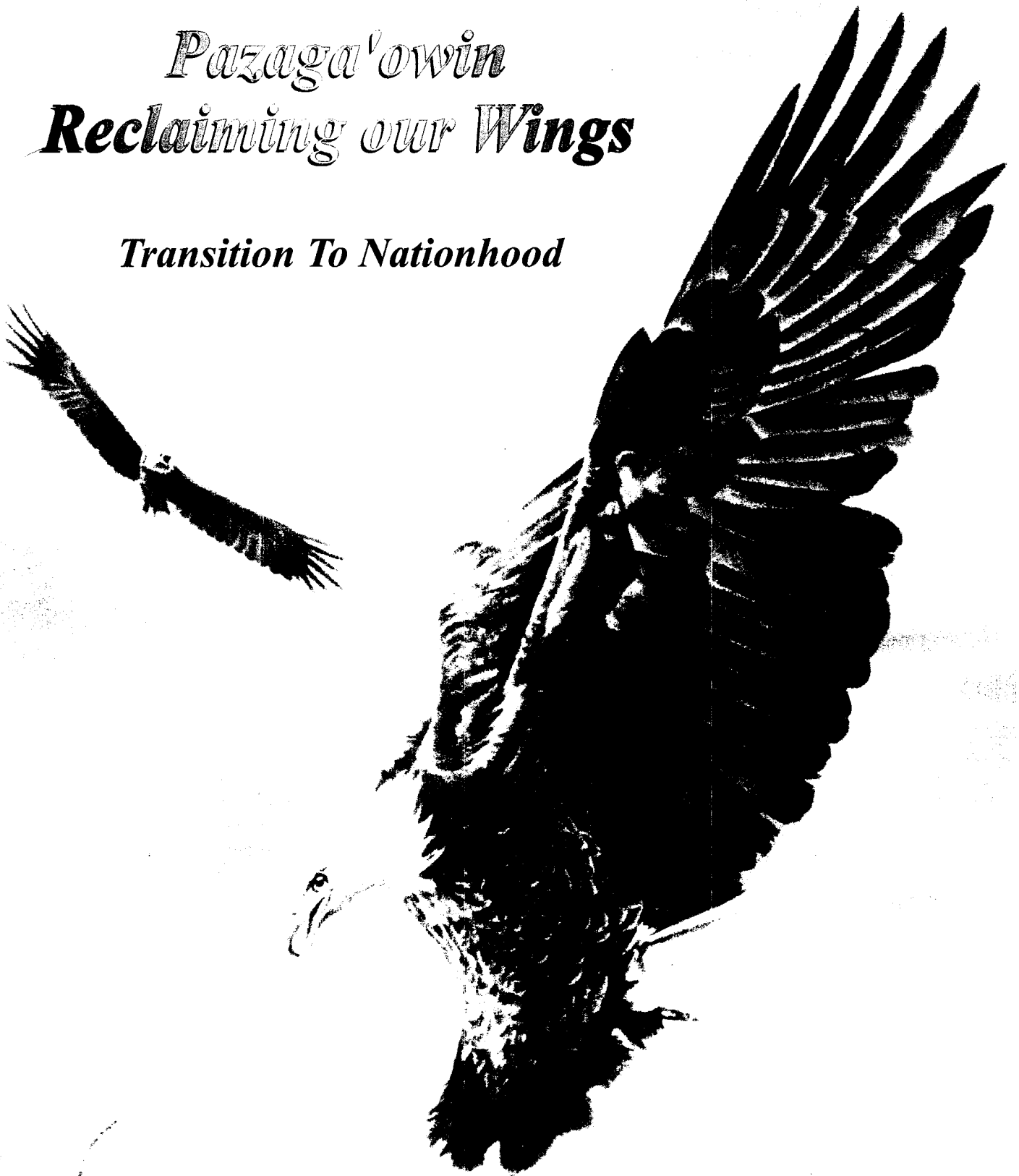


*Pazaga'owin*  
***Reclaiming our Wings***

***Transition To Nationhood***



**Grand Council Treaty #3**

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# Grand Council Treaty #3

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*Bosho N'Dinawemaganitog!*

I am pleased to present *Pazaga'owin - Reclaiming our Wings: Transition To Nationhood*. The direction that I have outlined here beckons us toward a positive future that we must build together. You are therefore invited to join me and your leaders in a journey of hope that will heal the Nation and close our circle of Elders, Men, Women and the Youth.

*Pazaga'owin: Reclaiming our Wings* looks to the past as the basis for our future. The quest for our national freedom envisioned in this document is symbolized by four stances of an eagle: *Descent, Captivity, Tentative Flight, and Soaring with the Sky Spirits*.

This is consistent with the message of the sacred feather that was given to each of the Chiefs at their meeting at Dryden on January 18, 2000. If the Eagle is to heal and fly over its territory again, the Leaders must bring the feathers back together as one.

As we awaken to our duty, we will take control of our lives by making our own laws and rebuilding our government. In this way, we will also see the reawakening of the Anishinaabe Nation in Treaty #3. My role is to provide the vision. And I will be proud to walk with you listening and abiding by your wise words toward our common direction. Building from the community, we will see our progress and we will judge it together - then we will make the necessary adjustments as we move forward.

The dignity of our ancestors and a bright future for our children and generations yet unborn calls for a united effort toward a healthy and functional Nation.

Miigwetch!

Leon Jourdain  
Grand Chief

# *Descent Of The Eagle*

## *~ In The Beginning ~*

*Gently and gracefully, the eagle descended upon the Anishinaabe with sacred gifts from the Great Spirit that they might live in peace with all creation....*

### *World View*

In the beginning, the Great Spirit placed the four colours of humankind in the four directions: the yellow to the east; the black to the south; the red to the west; and the white to the north. To each was given the special gift of life and freedom. And to each was shown its own way to live in peace and harmony with all creation. We were placed to the West on Turtle Island from where we have looked at the Universe and living by the Laws of the Creator, we were a thriving and expanding people.

There is only one Creator, the Maker of all life. Because everything is made by the Great Spirit, all life is imbued with the sacred: from the smallest insect to the biggest animal; from the tiniest grain of sand to the largest galaxy, all is alive and everything is intimately and spiritually connected. There is no such concept as animate or inanimate.

Obviously, our story does not begin in 1492; nor does it begin with the Norsemen some 500 years before Columbus. The quest for the good life in the Creator and overall well-being is the story of the Anishinaabe from time immemorial. This forms the basis for our worldview upon which our life ways are founded.

We need to know who, and what we are, if we are to maintain ourselves as originally intended by the Great Spirit. Our language, *Anishinaabe-mowiin*, is our history and it is also the essence of our continuity. Through our language we recall and celebrate the sacred events in our history as they were passed on to us by our ancestors over countless generations. These become traditional teachings that embody our spirituality and define our sacred relationship to the land and all life in creation. To understand our teachings is to understand our culture and who we are as Anishinaabe.

There are two explanations for the word "*anishinaabe*". First, the spiritual meaning derives from its two components: "*niisiina*" which means "descended"; and "*naabe*" which means "male". Hence, the being descended from the Creator through Mother Earth. Secondly, in colloquial terms, "*anishaa*" means "of no value". Combined with man it transforms into "*male of no value*". In this sense, we do not place ourselves above any other life form, instead we are an intimate part of universal interconnectedness and interdependence. But life can continue without us. Yet, there is no mention of the woman and that is because she already carries all spiritual powers and is by sacred nature a most worthy being.

Our spiritual genesis reveals that we came down through the star constellation, *Paagonekiizhig* (hole in the sky). This is the beginning of *Pimatiziwin* which can be translated as Sacred Life of the Great Spirit. Thus being placed upon our Grandmother Earth, we received the seven laws of *Pimatiziwin*: *Respect, Love, Honesty, Courage, Humility, Wisdom and Truth*. In time, we were also given the sacred ceremonies and the ways to pursue *Pimatiziwin* including the four lodges, the four drums, the grandmother and grandfather pipes among all our other gifts.

The paraphrased teachings of the late Elder Alex Skead picks up the theme as he explained that at a time when the earth was covered with ice, our people suffered greatly.

*Waabi Muhkwah, the White Bear, came down from the North, took pity on the Anishinaabeg and adopted them as brother and sister and thereby becoming the first n'dotem (clan). Then, Waabi Ma'ingan, the White Wolf, came down from the East and also adopted the Anishinaabe as brother and sister to become the second clan. In like manner, Waabi Pinesse, the White Winged Spirit, came down from the South to show kindness and adopted the Anishinaabeg. Finally, Posh'kote Pishikii, the Bison came down from the West and adopted the Anishinaabe and became the fourth original n'dotem. In time, all other spiritual beings followed until all Anishinaabeg families were adopted forming Ototaimimaug (the original clans). This forms our sacred kinship to the four leggeds; the winged ones; the water dwellers; and the crawlers.*

The Anishinaabe Nation in Treaty #3 is a part of a larger Nation. Tobasonakwut Kinew, Elder and former Grand Chief explains that:

*To each of the peoples within our nation, was given a special way of life that is recorded and celebrated in a sacred dance and ceremony. To the east, the Miq'mag, Malecite, Waabanaki, and others were given Waabanowin. To the southern Anishinaabe, Shawonogaa - the way of the southern fire - was given. The Great Shawano Leader, Tecumseh, was an adherent of this way. To the Anishinaabe of the west were given Ogimaawiwin. From the north along the shores of the Great Lakes, the people of Mitewi'in kept the northern fire of life. And from these four major fires the Little Boy and the Elder Water Drum called in the four directions beckoning all Anishinaabe into spiritual council.*

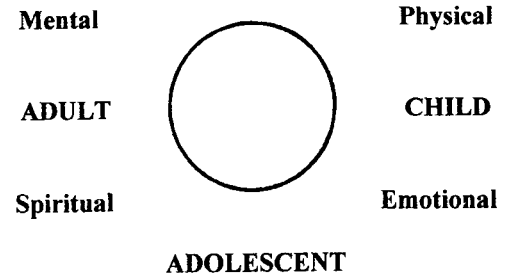
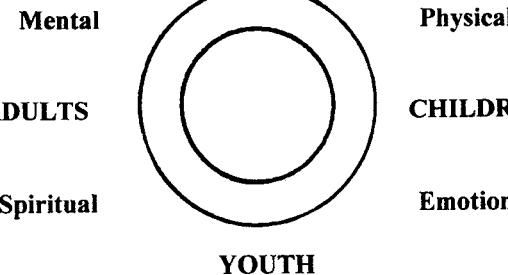
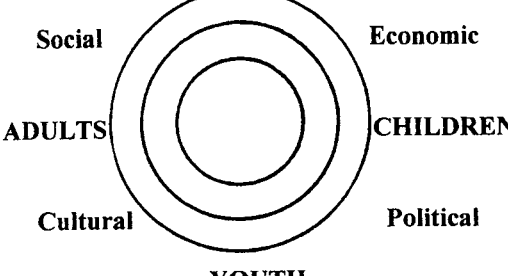
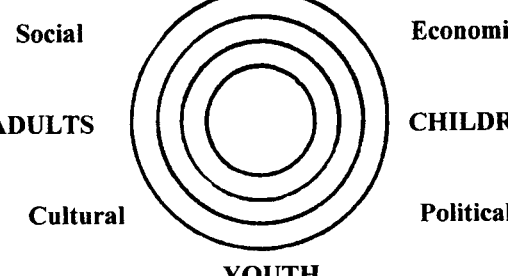
These are the ways in which some of our ways are explained. In effect, *Pimatiziwin* – *Life* is more than mere existence or a chronological progression of age. It is a quest to fulfil our purpose. And our traditional Elders carry the teachings to help us achieve it in the good way.

### ***Life Ways***

*Pimatiziwin* being the Sacred Gift of Life, we are told, is not only a right but it is also a duty for we do not own life. Our ancestors, therefore, believed that life was to be regarded as a sacred trust for the benefit of other life including our children and generations yet unborn.

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We have come to view our interconnectedness as an individual with the family, community, and nation in a holistic way. And we have come to seek the social, cultural, economic and political balance of life ways as the well-being of the collective. Individually, we seek mental, emotional, physical and spiritual balance as the quest for wellness. This may be shown in a general way by four concentric circles:

<p><b>1. The Individual</b></p> 	<p><b>2. The Family</b></p> 
<p><i>The individual is member of a traditional clan. Life of wellness a balance of the (1) Mental; (2) Physical; (3) Emotional; and (4) Spiritual</i></p>	<p><i>Clans are patrilineal. The family functions within the balance of the (1) Mental; (2) Physical; (3) Emotional; and (4) Spiritual</i></p>
<p><b>3. The Community</b></p> 	<p><b>4. The Nation</b></p> 
<p><i>The mental, physical, emotional, and spiritual needs of the individual and family merge with the (1) Social; (2) Economic; (3) Political and (4) Cultural needs of the community.</i></p>	<p><i>The nation is the people consisting of individuals, families and communities with a common origin; history, territory; culture; traditions and a common language. In our case, the Nation is sovereign.</i></p>

*Pimatiziwin* also entails the use and care of the land, air, water and all life in our environment which defines our sacred relationship with Grand Mother Earth. In the universal order, we learn that we have 'everything that we need to survive and exist as a people'. This is a perfect definition of 'culture' and sets out how we are to govern ourselves on the land. This is what we mean by "*Bimiwinitisowin Omaa Akiing*".

## *The Eagle and Anishinaabe in Captivity*

### *~ The Lost Years ~*

*Then resting, the Eagle and Anishinaabe were wounded - dispossessed of freedom and vision - quaint captive specimens of the wild....*

Indigenous Nations on Turtle Island engaged in relations of the most sophisticated international diplomacy. Treaties of peace, friendship, alliance, rights of passage to regulate trade and commerce, and other arrangements were conducted among the peoples as sovereign nations.

And indeed, our ancestors had prophesied that the other colours of humans would be coming. When they came, we welcomed them. We fed them. We looked after them. We showed them our land. And because they needed us as allies and traders, we enjoyed amicable relations with them initially. Then they became greedy, selfish and treacherous. After the British had defeated the French, King George III enacted the Royal Proclamation of 1763 by which he seized the monopoly to make treaties with the original Nations. Now they wanted our land and they wanted our resources. And they wanted us out of the way. We were never defeated but we were dealing with a people that we believed to be trustworthy and of good faith. We would keep our side of the bargain and we would wait for them to do likewise. In the meantime, we would suffer under their dictates that, at worst, would exterminate us; and at best, assimilate us.

As early as 1857, the federal government began making plans for a treaty seeking at first a right-of-way through our land. After failed negotiations in 1871 and 1872, Canada dispatched Lieutenant Governor Alexander Morris in 1873 to negotiate a treaty. He told our people: *"I wish to treat with you as a Nation and not as separate bands."*

During the course of negotiations, Chief Mawendopiness explained our law of governance: *"He [the Great Spirit] has given us rules that we should follow to govern us rightly."*

The Anishinaabe Nation met the Queen's representatives as a unitary entity and our leaders were noted as shrewd and hard negotiators. When the Northwest Angle Treaty was finally signed on October 3<sup>rd</sup>, 1873, it had profound repercussions and caused the previous numbered Treaties to be renegotiated on the basis of our Treaty.

The promise that we would continue to live as before and that we would keep our land and territory were essential to the Anishinaabe understanding of the Treaty. Instead, the first Indian Act was passed by Parliament in 1876. Indian Agents were appointed to manage the lives of the Anishinaabeg and they took control of virtually every aspect of our lives - even predetermining through the Indian Act band numbers before birth and controlling estates after death. Although amended many times over the years, changes to the Indian Act were never made with our involvement let alone consent.

Instead of enjoying the peace and freedom within their territory, no Indian could leave a reserve without a written pass from the Indian Agent. Indian people could be arrested if they did not have a pass and could not even leave the reserve to fish or hunt without permission. Religious ceremonies and celebrations were strictly forbidden by law with severe enforcement. Indians were prohibited from wearing traditional and ceremonial regalia, and people were stopped from visiting extended family members living on other reserves. Resources were stripped away from our people.

In 1888, a mere fifteen years after the Treaty was signed, Ontario successfully sued the Federal Government in the *St. Catherine's Milling Case*. Although this case involved our interests in timber pursuant to the Treaty, we were never consulted. Nor did we ever, appear before any court to give testimony. Indian title was characterized as "*an interest other than that of the Province*". After that interest was ceded under Treaty, said the judgement, the Province's interest became a *plenum dominium*: that is, the full, unencumbered beneficial interest of the Crown subject to the administration and control of the provincial legislature. Canada had no property right, nor did the Treaty show, according to the Judicial Committee of the Privy Council (a committee of lords in London, England which was the ultimate court of appeal until 1949), that the Indians were intended to have the beneficial interest in timber revenues. This case is often used on matters pertaining to Indian title even though the Privy Council was clear to state that it was not ruling upon 'the precise character of the Indian interest'.

By 1907, the sturgeon, a main staple in the life ways of the Anishinaabeg, was all but gone, exterminated by greedy non-Indian fishermen under provincial licence. By 1915, yellow pickerel had replaced whitefish, which in turn had replaced sturgeon as the top commercial fish species. During the period of 1930 and 1940, the gold resources had also been virtually exhausted. Quickly the terms of the Treaty were emaciated of any meaning for the Anishinaabe.

Indians were prohibited from selling produce off-reserve. Agricultural practices were reduced to a hoe and axe economy, since the Indian Act, 1876 prohibited Indians from acquiring a homestead of a reserve.

The Indian Agent was the enforcer and judge of alleged misconduct. He called the Band Council meetings and set the agenda for the Chief and Council. The method of selecting traditional Chiefs was replaced by a requirement for regular elections under the Indian Act.

Protest meetings were outlawed and, from 1927 to 1951, no lawyer could be engaged to fight the cause of any band and it was illegal to raise money to commence a claim against the Crown. Indians had no right to vote in federal or provincial elections.

At age five, children were forcibly removed from their parents and sent to residential schools. They were kept at these schools usually for ten months out of the year until they turned seventeen. Parents were denied passes to visit their children. In fact, to enforce the policy of forced removal, Parliament passed laws by which parents could be jailed if their children did not



attend these schools. And custody of children was legally and unilaterally transferred to residential schools without parental consent. Family Allowance payments were discontinued and paid to the schools instead.

In these schools, the children were forcibly stripped of their culture, language, beliefs, and traditional values. These were viewed as the ways of the Devil. Dignity and self-esteem turned to self-worthlessness and despair as the children were told that they would wind up in Hell and eternal damnation. "Indian" was a dirty word. The best that could be done was "to educate the savagery out of these heathens," wrote one Indian Agent.

Immediately upon entry into the schools, the Churches proceeded to beat the 'devil' out of the children. They were punished for speaking their language and their ways were ridiculed. They were physically beaten, sexually fondled, molested and raped. Many siblings were separated into different denominational schools and were then compelled to offer prayers for each other for belonging to the wrong religion of a competing school. Some to this day have not reconciled their separation. Traditional spirituality was downtrodden and was, of course, outlawed by the Indian Act. Families and communities were deprived of their children and parenting skills were lost, an after-effect that is felt to this day. The Nation was totally disaggregated. World views that had sustained the people over the millennia had been cast asunder. Traditional social, cultural, economic and political life ways were destroyed with no hope for the future as the youth were incarcerated in residential schools. Destruction was complete and systematic. The body, mind, heart and spirit was destroyed. Nowhere was the policy of the Residential Schools so complete and atrociously pursued than in the Treaty #3 territory.

In total there were nine residential schools in the Treaty #3 territory. St. Charles was first established at French Narrows on Lake of the Woods. Then, in the 1890s, St. Anthony's was established at the Sabaskong Reserve and Cecilia Jeffrey School at Shoal Lake Reserve. Another residential school was established in Fort Alexander, Manitoba - although not shown in the Table, is part of the territory.

The following table shows location of residential schools of the 1900s in Treaty #3.

<u>School</u>	<u>Church</u>	<u>Location</u>	<u>Open-Close</u>	<u>Staff</u>	<u>Enrolment</u>
St. Margaret's	R.C.	Fort Frances	1902-1974	19	120 average
Cecilia-Jeffrey	Presbyterian	Kenora	1903-1976	19	145 average
St. Mary's	R.C.	Kenora	1905-1972	17	110 average
Pelican	Anglican	Sioux Lookout	1927-1970s	20	150 average
McIntosh	R.C.	McIntosh	1925-1969	19	160 average

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After Grade VIII, Catholic students were sent to seminaries in St. Boniface, Manitoba or for secondary education at St. Paul's High in Lebret, Saskatchewan or Spanish near Sudbury, Ontario. Catholic girls were dispatched to convents at Lorette, Manitoba or Pembroke, Ontario. Protestant students attended public high schools in Kenora. And in the late fifties, students might be sent to St. Charles College in Sudbury or other secondary schools in North Bay, Ontario

Throughout all this period, self-government, in the eyes of government policy-makers was a laughable notion. Pierre Elliot Trudeau, Federal Minister of Justice in the 1960s referred caustically to aboriginal rights as an anomaly. And the anti-Indian policies of provincial government were the order of the day exacerbating an already desolate situation.

During the 1960s the federal government allowed a very limited degree of band administration. By 1966, many bands assumed welfare administration. In 1965, Indian Affairs began appointing "band managers" although these did not become widely available in Treaty #3 until the early 1970s. By the 1980's, however, most bands had a band administrator. These regimes were regulated and enforced by the District Managers of the Department of Indian Affairs. They covered literally every aspect of administration including 'D Circulars' for local government; 'E Circulars' for education and so forth.

In 1986, David Crombie, Minister of Indian Affairs, announced the Community-Based Self-Government of the Conservative Government. It was a very limited delegated model of municipal government. And in 1995, Ron Irwin, Minister of Indian Affairs in The Liberal Government released its Inherent Right Policy. The Minister proclaimed that the Federal Government would "proceed under the premise that the inherent right of self-government was in section 35 of the Constitution". But federal negotiators were instructed on strict wording that precludes the exercise of inherent right of self-government. And they continue to be directed that the substance of existing Treaties are to be relegated to the Preamble or Non-Derogation clauses.

## ***Reclaiming Our Wings***

### ***~ Transitional Vision ~***

***The wise and ancient ones above circled and harkened. And with vision regained and strength renewed, the eagle now spread its wings in tentative flight - then arose toward the stars and the Creator...***

After many years of betrayal and onslaught at the hands of those from foreign lands that we accepted as our brothers and sisters, we began to take some administrative control from the Department of Indian Affairs. Even as we became the Indian Agents ourselves, we often spoke in rhetorical terms of our inherent right of self-government.

Our Elders have kept the traditional fire of freedom burning. They have encouraged us. They have shown us the way. And our people have exhorted us to move. Now, the Chiefs in Assembly, having met at Dryden on January 18, issued an order to act. Now we are in transition. The Anishinaabe Nation in Treaty #3 is rising like the eagle flying toward Nationhood.

### ***Willing a Future***

We cannot predict the future but we can *will* a future. As Grand Chief, I believe it is my duty to set the direction toward a vision. But getting it done and how it will be done will require the direct participation of our people - we have to build from the community level. We will also need the agencies and institutions that were established to serve us. My plan is to walk with you so that we can do this together step-by-step. In this way, you will have the opportunity to define and design the solutions. In the end, we must do it together. And ultimately, we will be of one mind!

This directional framework will not prescribe how we are going to do it. Rather, it will point the way by outlining the elements of a transition plan - one that is consistent with the ways of our people. One that is based on our previous collective decisions. One that is true to the spirit and intent of the Treaty as we understand it. And one that is consistent with traditional governance. Thus, we will proceed together as a people toward our nationhood and reach our freedom once again.

We will come to see that our Constitution is real; that it is as vibrant today as it was in the beginning. We will come to understand that our people together is a Nation - a unitary entity - legitimate as any other Nations in the world. We will come to appreciate the territory as our motherland. We will come to have a clear understanding of our origin and history. We will see that our Nation has international arrangements with other indigenous Nations on Turtle Island.

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We will see the impacts of historical events upon our Nationhood and our government; and that although certain adaptations have been necessary, traditional governance is as dynamic and valid as it always was. We will come to see that our law-making capacity is the only means of reclaiming our inherent jurisdiction. Thus, we will see that our laws are real. And how traditional values, principles and beliefs will come to be an integral part of our laws.

We will see that all we need from Crown governments are the resources to exercise our own jurisdiction and to harmonize our laws with other jurisdictions.

We will also come to see that administration under our laws is not only possible but necessary. And as we progress, we will unshackle our spirit from colonialism and the Indian Act mentality.

Finally, we will bring into reality the spirit and intent of the Treaty as we understand it, then we can truly enjoy the meaning of "*Bimiiwinitisowin Omaa Akiing - Governance On Our Land*".

Let us begin !

~ *Transitional Priorities* ~

**1. *Pazaga'owin - Reclaiming our Wings: Transition To Nationhood***

As we move toward nationhood, we will record our transition as to document our understanding of the practical questions and answers. This will also allow our people to review and make the necessary adjustments as we move. I will, therefore, seek the resources to provide us with the research and technical capacity to record our past as the basis for the future

Our transition will be open and transparent. Although documented and readily available for all to see, it will be used for internal purposes only. And we will protect it by copyright, after all, this is our business!

Until we decide otherwise, we will refer to the directional plan as ***“Pazaga'owin - Reclaiming our Wings: Transition To Nationhood”***.

**2. *Situational Review Through Positive Engagement***

Direct services are the functions of government that are most immediately felt by the people. So if indeed our government is to have meaning for our people, they must be allowed to participate in the design of programs and services and they need to feel the tangibles. They must see their government at work for them in a practical way.

Accordingly, we will conduct a situational inventory that engages the leaders and managers of existing institutions in a positive way. We will review and map all the services, resources and responsibilities within our territory. This review will address the number and function of service agencies, tribal councils, advisory services in Treaty #3. We will identify gaps, overlaps and shortfalls in our present situation. This will be a critical phase in meeting the expectations and needs of our people, correcting criticisms, and structuring priorities for the Grand Council as the government of our people.

We will start this situational review by convening, among others, the Executive Directors and General Managers of

First Nations	Tribal Councils
Child Care Agencies	Community Welfare and Social Services
Health Access Centres	Education Authorities
Others	

The result of this exercise will be a holistic strategic plan of programs, services and initiatives designed by our own professionals and technicians. It will address the physical, cultural, social, and economic needs of the Nation.

### **3. Clarifying Administrative Relationships with Crown Governments**

We will institute a partnership initiative with Canada for the resources to implement our strategic plans. As part of this exercise, we will also clarify our administrative relationship with Crown governments. They need our help and for the sake of our people, this is the time to offer it to them.

According to the News Release issued by the Office of the Auditor General of Canada on April 11, 2000: *"The audit found that Indian and Northern Affairs Canada does not have a clear definition of its role in education. Consequently, it is unable to respond to long-standing issues that desperately need resolution. These include the need to resolve identified deficiencies such as inappropriate curricula, lack of specialized services and technology, and poor retention of Aboriginal languages."*

Denis Desautels said that remedial action is urgently needed, especially in light of increasing demands for education services arising from demographic changes in Aboriginal communities. *"In the absence of satisfactory progress, there will be high financial cost in social programs, and increased waste of human capital and a degradation of the relationship between the government and First Nations peoples."* concluded the Auditor General.

We have known all along that Crown Governments do not have a clear definitions of their roles. Let us make it clear that it is our intention to bring all institutions, programs and services under our own authority. We have deluded ourselves into believing that contribution agreements with Crown Governments is self-government. Administering someone else's initiatives is not only a waste of human capital. It is also administration of our own poverty. Every year that goes by under the status quo means another year of delay for our people.

As we work in partnership, we will also take the opportunity to strengthen our own internal financial and management capacity. We will do this by:

- addressing our own national structures of administration in an objective way and adjusting how they interact with First Nation structures
- reviewing, and rebuilding if necessary, institutions and structures so that they are better suited to our culture and are more responsive to our needs as we see them
- building, and rebuilding if necessary, transparent systems of accountability
- removing and safeguarding against conflicts-of-interest
- building systems of redress and equity within our national institutions and structures that work in the practical sense
- clarifying roles and duties of line and functional authorities
- making a clear demarcation between political and administrative functions
- keeping in touch with the people and ensuring citizen participation by implementing their views

I will therefore call upon the representatives of the Four Directional Areas to join me and to begin this process immediately. They will identify the technical expertise from their regions to assist us.

#### **4. *Converting Titles, Roles and Place Names Into Our Own Language***

##### ***Titles***

We will revert to Anishinaabe titles starting with the term *Ogimaakan* for Chief and *Ogimikaanag* for Chiefs. If we understand the original meaning of our own titles, then we will also understand traditional roles. In this way, we can place them in the modern context for practical purposes. As a case in point, we know that only certain spiritual beings were designated by the Creator as *Ogimaag*. Their spiritual roles are the models for traditional and contemporary leadership. In effect, *Ogimakan* is a spiritual role model rather than a delegated function under the Indian Act.

As we begin this process, we will see that other titles and functions will quickly fall into place because they cannot be isolated from the other traditional roles. As we refocus, we will also come to see that traditional titles carry duties that are a sacred trust for all time and for the benefit of all our people and that they are not licences for personal political agendas.

True, there have been significant changes since the Treaty. But our ancestors provided for adaptations and as we move forward and remain true to our traditions, we will see the old become new again. This is not assimilation: it is reconciliation. We will then see the dynamic nature of our culture which has made the Anishinaabe so resilient and adaptable in the face of adversity since the beginning of time. In this way, we are also reviving our language and traditional roles as the basis for contemporary relationships. Our Elders hold this knowledge and we will involve them in confirming the spiritual orientation of traditional functions for use today.

##### ***Repatriation of Community Names***

We will also revert to the place names of our communities. We spend a lot of time and effort trying to understand foreign words and the concepts built into other languages. While this knowledge is extremely valuable in itself, we must also concentrate our time and energy to gain a clear understanding of our concepts and cultural nuances inherent within our own language.

The renaming of our communities from 'reserves' to 'First Nations' was a play on words that has no functional significance within our language. It did not change anything in our lives and it certainly did not come from the history of the Anishinaabe Nation. And the term "First Nation" is always defined in agreements with Crown governments as 'a band within the meaning of the Indian Act'. This is correct insofar as 'bands' are creatures of the Indian Act. But in fact, communities are the people not the reserves. We also know that our people lived in certain locations for reasons that go beyond the Indian Act.

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So what's in a name? Together we will compile the history of our communities and all reserves held by our First Nations, including agency lands, garden islands, farms and all other lands set aside under the Treaty.

We will come to understand our constitutional meaning of: Constituent Nations, Band Names and Locations. We will see the families and clans who live in them. It will show in a historical context the seasonal movements of our people over the territory. We will come to see the nature of our prior occupation and our laws that governed our people including the traditional use of our land and territory at the time of contact - concepts which have become extremely important in Canadian law now evolving with respect to Aboriginal title and Treaty rights.

Many First Nations have completed this exercise, but there is no official consolidation. We therefore need our people to tell us the history and the constitutional and cultural significance of:

<b>Constituent Nation</b>	<b>Band Name (First Nation)</b>	<b>Location</b>
Mishkosimini-ziibiing	Big Grassy	Big Grassy
Ne'aawigaashing	Big Island	Big Island
Na'ashiing	Buffalo Point	Buffalo Point
Waaninidaawigaang(Kajijiing)	Couchiching	Couchiching
Niisaachiwan	Ochiicahgwe'babigo'ining	Dalles
Migizi'saaga'igan	Eagle Lake	Eagle Lake
Sagkiing	Sagkeena	Fort Alexander
Shipokosiwigaang	Grassy Narrows	Grassy Narrows
Niizaatikaang	Lac Des Milles Lacs	Lac Des Milles Lacs
Shinwaak-saaga'igan (Kakjiwanong)	Lac La Croix	Lac La Croix
Obezhigokan	Lac Seul	Lac Seul
Waashegamiis	Washgamis Bay	MacKenzie Portage
Manitoo-baawidigoong	Rainy River	Manitou Rapids
Gii-zaagitoowaigamaag	Northwest Angle #33	Northwest Angle #33
Gaa-shiibaashkkosiiwigag	Northwest Angle #37	Northwest Angle #37
Negaachiwinaang	Naicatchewenin	Naicatchewenin
Nigigoonsiminikaning	Nicickousemencaning	Red Gut
Onigaming	Ojibways of Onigaming	Onegaming
Wauzhushk Onigumiing	Wauzhushk Onigum	Rat Portage 38B
Jiima'aaganing (Oshkiwa'aakaaning)	Seine River	Seine River
Iskatwei-saaga'igan	Iskatewisaagegan	Shoal Lake #39
Iskatwei-saaga'igan	Iskatewisaagegan	Shoal Lake #40
Stanjicomining	Stanjikoming	Stangecoming
Obaashkosiiwigaang	Wabauskang	Wabauskang
Waabigon-saag'igan	Wabigoon Lake Ojibway Nation	Wabigoon
Waabisimoong	Wabaseemong	White Dog
Naot'kamegwaanang	Naotkamegwanning	Whitefish Bay



Renewed knowledge of our people and the territory will show how we are fundamentally and constitutionally a unitary entity. This is critical to the renewal of pride within our Nation. We are a Nation in real and practical terms.

## **5. *Sacred Sites and Painted Visions***

As we reclaim the historical and constitutional significance of our communities, we will also renew our sacred connection to the land. The flesh and blood of our ancestors are in the land and their spirits are in the sacred sites of our territory. The Elders will give us the historic details of ancient battles and where they took place - Sioux Lookout, Sioux Narrows and Massacre Island being some examples.

Rock paintings are painted visions. As we make offerings at these sites, we connect directly with the continuum of the past and future. We can open our eyes to the visions of the ancient ones. We can hear the sacred messages and we can feel the presence of the spiritual beings. By conducting ceremonies at these sites, we will recover our vast traditional knowledge, reclaiming the timeless wisdom and messages if only we will heed the call to feast and celebrate our sacred sites. Other than engaging in land claims processes, we will spiritually reconnect ourselves to the whole territory in the most meaningful way. The spirits have called and they wait!

We will spiritually reclaim our sacred sites and geography. We will ask the Elders to actively assist us in identifying, feasting and reliving the history of our heritage sites. And we will develop a law that include among other requirements honour and respect for:

1. Traditional fasting sites
2. Monuments and sacred formations
3. Pictographs and petroglyphs
4. Burial sites and cemeteries
5. Sun Dance and Midewi'in and other gathering sites
6. Gathering areas for traditional medicines, materials and quarries
7. Historical sites and battlegrounds

We will also make provisions for the repatriation of all bones, remains, relics, sacred bundles and all other items stolen from our people.

As we make our spiritual connection to the territory, we will see that this is the beginning of a larger exercise - that of understanding our ways in a practical way rather than in a rhetorical sense.

Hence, we will come to reconnect with the traditional Constitution of the Nation. We will see that it is alive and that it defines our lives today in a really practical way.

## **6. *Constitution of the Nation and the Grand Council***

Euro-Canadians and their governments for the longest time considered us to be savages who could not possibly have a Constitution. Somehow they also believe that they conquered us and could therefore impose anything upon our people. They still do not believe that we have inherent rights.

As we revisit our Constitution, we will understand that the Grand Council was the traditional Government of the Anishinaabe Nation in Treaty #3. We will also come to understand the relationship between First Nation governments and the Nation. We will see how it functioned in times of internal and external conflict. We will see its role in the making of peace treaties; trade and commercial relations; and alliances with other indigenous Nations on Turtle Island before European contact.

Then we will see that our Treaty with the Crown was an agreement between sovereign nations. We will come to understand our traditional constitution is a vibrant body of Sacred and Traditional Law that also forms the basis for contemporary laws.

### **• *Elements of the Constitution of the Anishinaabe Nation***

We will set aside some time on our agenda to consider and discuss the elements of our Constitution and we will hold Special Gatherings on the Constitution. Outlined here are some features and elements that will begin our discussions.

#### **a. *Eternal Law and Traditional Law : The Source of our Constitution***

Our Constitution comes from the Sacred Law of the Creator which the Elders refer to as "*Kagigewe Inakonigawin*" which effectively translates to *Eternal Law*. It is the law that governs all life in the Universe to which we are absolutely and intrinsically connected. *Wabanowin*, *Shawanowin*, *Ogimaawi'in*, *Midewi'in*, and our *Sundance* are all part of the sacred Eternal Law and there is of course much more. The Law has been with the Anishinaabe since the beginning of time and this is what we mean by the word *inherent*.

The Laws of the Anishinaabe Nation derive from this supreme source. Revealed in sacred ceremony, these laws have been observed and honoured throughout the ages and have become part of our life as Traditional Law. This Law is also unwritten in the conventional sense, however, we see it in the four directions, four levels of the sky, four layers of the earth, the feathers, the four drums, the four lodges, petroglyphs and pictographs, songs, dances, birchbark scrolls and in so many other sacred things, places and ceremonies. The Elders are the custodians of Sacred and Traditional Law and they are still with us to give us the interpretations.

We will come to understand *Kagikwenun* as the Eternal Instructions. We will come to know *Otsokawinun* as the Sacred Truths. And we will also come to understand *Kakinamatewiinun* as the Universal Teachings. In this way, we will also see that the spiritual realm of life cannot be separated from the social, cultural and political spheres. Then we will understand that what we refer to as *sacred items* are truly Sacred Grandfathers and Grandmothers and living principals of the Constitution.

***b. Implications of an Oral Constitution***

Our Constitution is not written. And interestingly, Great Britain does not have a written Constitution either. Yet we have allowed ourselves to carry on without our Constitution in our modern affairs. It is no wonder that many challenges that we face today seem so difficult and even insurmountable. Before the Treaty, we really never had the need to explain our Constitution to anyone other than to ourselves and we did this by living it. But it is becoming extremely urgent that we return to it for guidance in relationships among ourselves as well as with Crown Governments and Canada as a Nation.

As we do, we will see that for an oral society like ours, an oral Constitution is an invaluable cultural and legal asset. It is sacred and not a matter for negotiation. We will see that Canada's insistence that we must have a written constitution is unfounded. We have one and it will always remain unwritten. But we must come to know it, understand it, and live it ourselves.

***c. The Sovereign Anishinaabe Nation:***

We will discuss and come to understand that we are a distinct part of the larger Anishinaabe Nation on Turtle Island and that we are sovereign. And if we accept that sovereignty means *the original freedom that includes all the powers to accomplish the legitimate ends and purposes of government*, then we can clearly see that our Nation has exercised its sovereignty through its government throughout history. We are the sovereign Anishinaabe Nation in Treaty #3.

***d. The Northwest Angle Treaty of October 3<sup>rd</sup>, 1873 (Treaty #3)***

The signing of the Treaty with the Queen in 1873 was an act of sovereignty that has profound Constitutional and National implications for our people. It established a special relationship which is as a Nation to Nation with the Crown in right of Canada. And it established a government to government relationship with Canada.

The main constitutional effect of the Treaty, however, is the sharing of sovereignty between two Nations. By making the Treaty with the Queen, the Anishinaabe Nation acknowledged the sovereignty of the Queen and affected the exercise of own jurisdiction accordingly. And by making the Treaty with the Anishinaabe Nation, Canada acknowledged the sovereignty of the Anishinaabe Nation and affected the exercise of its jurisdiction accordingly.

The Queen and the Anishinaabe Nation have a mutual obligation to respect the Treaty. This is the enduring nature of the solemn handshake for 'as long as the sun shines, the rivers flow and the grass grows'.

For these reasons, we are not interested in federal or provincial jurisdiction. We only seek to exercise our own jurisdiction and the resources to do so. Presently, Canadian officials do not understand this and approach the Governance negotiations as if to tell us what our laws should look like and what conditions we will accept.

We will consider our Constitution with the greatest care and scrutiny in order to recapture the spirit of our supreme law. And we will see clearly that it is the one and only basis for inherent governance and making our laws and what relationships they have with other laws. Yet, we will avoid paralysis by analysis.

***e. Inherent versus Delegated Jurisdiction***

Even as the Canadian Government recently announced that they "*would proceed on the premise that the inherent right of self-government is the Canadian Constitution*", they continue to believe that they can give us a form of government and that they can *transfer* jurisdiction to us. Indeed, some of us also came to believe that we did not have our own Constitution.

We will come to appreciate that inherent jurisdiction is the legitimate authority to govern as a matter of original freedom and not as a grant of power from any other government or nation. It comes from within. We will see that we have inherent jurisdiction and that Canada itself does not have inherent jurisdiction - all of its constitutional authority was conferred by the Parliament and Government of Great Britain both of which have inherent jurisdiction.

***f. Territory in Relation to Places and External Boundaries***

It will become clear that the *Nation is the people* - not the territory - although we cannot separate ourselves from the land. And that the territory of the Nation is on Turtle Island. We will see that the Treaty territory is "*in*" Canada only by virtue of the Treaty; but it is not in Ontario or Manitoba or "*in*" any province for that matter. Provincial boundaries, therefore, are not recognized by the Constitution of the Anishinaabe Nation in Treaty #3.

***g. Communities, Bands and First Nations***

As we regain our vision, we will see that our people have the constitutional right to organize themselves into communities. While communities are located in places, they are comprised of the people not the places. We will see very clearly that dissolving the Grand Council as a corporation under someone else's law was the right action because the Nation is not an organization nor is it a confederation, it is a unit unto itself.

We will also see that although “*Communities*” and “*Bands*” have almost merged legally, they are very different by inherent nature. We have already seen that although “*Bands*” renamed as “*First Nations*”, did nothing for us because the Indian Act is still dominant. However, we will also see that the Act will become less important as inherent governance grows. In fact, we will come to understand that the Nation is not governed by the Indian Act at all. And that Aboriginal rights and most Treaty rights are not governed by the Indian Act either.

#### ***h. Amendments to the Constitution***

In Canada, there is an ongoing debate about amendments to the Constitution. It seems that constitutions can be amended almost anytime. Yet, in our case, we will come to understand that we will rarely, if ever, be required to amend ours. Coming as it does from Sacred Eternal and Traditional Law, our Constitution provides for every contingency. What will be seen as a need for amendment will simply require a referral to the Elders for interpretation or clarification.

Even the act of entering into a Treaty with Her Majesty, momentous and historic as the occasion was, only required the inherent sovereign right of a Nation to make treaties that had already been exercised with other indigenous Nations before contact. It required the most extensive consultations begun by Canada in 1859 and followed by two failed negotiations before it was concluded in 1873. And it required the most rigorous of traditional procedures. Oral history recalls that some twenty-eight sweat lodges, shaking tents and all the ceremonies of the Nation were brought into use during negotiations and before the Treaty was signed.

In the end, the people as a sovereign Nation had the inherent right to enter into the treaty by virtue of its Sacred Constitution. Although should the occasion rise again, we will seek stricter guarantees to ensure that the other party is more honourable, trustworthy and forthcoming on its side of a mutual undertaking.

#### ***i. Temporal Law: Making Laws Through Our Own Legislative Process***

We will come to see that our Constitution allows us to make our own laws. And laws that we make as human beings are what we will refer to as *temporal laws* - made on earth by the people - written or unwritten as the case may be. But they must remain true to Eternal and Traditional Law. Who can make these laws then? Laws of the Nation can only be made by the Nation which necessarily entails a traditional process. We will also see that the scope of a temporal law of the Nation may be made by the Nation or a community within its own sphere. We will then have to consider the relationship of our laws as a Nation and laws as constituent Nations

We already have a contemporary legislative process that is evolving rapidly in response to urgent demands. Both the Elders Gathering on Governance at Pow-wow Island on June 24 to 28, 1996; and the Elders Gathering on Law-Making at Manitou Mounds on April 21 to 23, 1997 have helped to clarify some aspects of this process.

The Resource Law is but one example of temporal law. When asked about it, our Elders did not hesitate although they were very deliberate and reminded us that it was our freedom to make laws. They said: "*Let's just do it. It's about time!*". And they proceeded to guide us with great care to the final intricate ceremony. We learned that even if the modern process did not look exactly as it did a century ago, there was no conflict provided we adhered to Eternal Law and Traditional Law - a perfect example of a dynamic culture maintaining integrity.

But this is not enough and we need to make more of our laws. We cannot afford to wait until the results of the current governance process brings final results. Our people and our Elders have said that we have to move. We will therefore take the process further and we will clarify and make the necessary adjustments as we proceed under our own inherent law-making capacity.

***Legislative Process Unfolding:***

1.     Initiation     This is undertaken by the National Assembly on the advice of a Standing Committee, Executive Council or Elders in Assembly.
2.     Consultation   This is conducted at the community level
3.     Drafting       This is done under the guidance and supervision of a Standing Committee or the Executive Council
4.     Deliberation   This is done by the Chiefs in Assembly and the Elders with no specified time line.
5.     Scrutiny       The Elders in Assembly scrutinize the matter for consistency with Sacred and Traditional Law and then refer it to the appropriate ceremony
6.     Adoption       This is done by the National Assembly
7.     Assent         Consecration is conducted in traditional ceremony
8.     Proclamation   The law takes effect nationally after traditional ceremony at the National Assembly. It takes effect locally when individual constituent nations assent

***j.     Temporal Laws And Their Effect On Jurisdiction***

What effect does a temporal law have on the Nation? And what effect does a law of the Nation have on a First Nation? Through careful deliberation, we will come to see that the constitutional principle of the *primacy* of the individual First Nations prevails within their own spheres. This means that a law will have effect only for the constituent or First Nation if it has given assent to the law.

What about the law of a First Nation, does it have any effect on the Nation? A community may adopt its own temporal law which will become part of National law with respect to that community, though it may vary. This again is primacy. In this way, we will see that the Anishinaabe Nation recognizes the inherent jurisdiction of its communities. And if we have ever felt abandoned and isolated as a First Nation, we will now see that we are not alone and that our laws are recognized by the Nation that will protect it.

#### ***k. Relationship Of Our National Laws To Other Laws***

As we rebuild and reactivate our own laws, we will also refine our relationship of our National Laws to other laws.

- Because of Eternal and Traditional Law, some laws will be made only by us through our inherent legislative process. This we will refer to as: "*exclusive jurisdiction*".
- Because of the Treaty, some laws may come within both our own jurisdiction and federal jurisdiction. This will mean that if both laws exist, and they are in conflict, only ours will apply to the Anishinaabe Nation. This is called "*paramountcy of laws*". There may be an exception where we agree by necessity to have federal laws prevail. But this will need the true and informed consent of the Nation, if it is to be done at all.
- Some Laws may be within both our own inherent jurisdiction and Provincial jurisdiction. For example, this could include laws made under s. 91(24) of the Canadian Constitution where Provincial law now applies because of s. 88 of the Indian Act. In this case, paramountcy of our laws will also apply to Provincial Laws.
- Finally, it will be important to ensure that National Laws stay within our National jurisdiction, minding our own business, as it were.

#### ***7. A Legislative Agenda***

The law-making exercise of a Nation and its government is a fundamental exercise of sovereignty. And the laws, procedures for law-making and administration of those laws is governance that affects the everyday life of people. Our laws have been in existence for much longer here than foreign laws. But what are they? It behoves us to prepare a Legislative Agenda for our own legislative process. And so we will set practical and attainable priorities. Up to now it has been the Chiefs in Assembly that have set priorities while the National Assembly has provided general oversight. Therefore, in pursuit of our duty to provide for the social, economic, cultural and political needs of the people, the agenda will be developed from the following requirements:

### ***Economic Legislative Agenda***

Resource law	Apply the duty to consult and a process for consent to a development, or an activity, in Treaty #3 territory. The Bell FOTS initiative has gone through this law. Weyerhaeuser and others are next.
Financial Institution Policy	Develop a financial institution to generate revenue, employment and economic development
Stumpage trust law	Authorize and establish a Trust to manage payments from cutting on reserve lands
Services tax law	Tax the fees of non-Anishinaabe professionals and consultants providing services to the Grand Council and constituent nations
Gaming law	Provide for the regulation of gaming, including creating and licencing to manage gaming at the local level

### ***Political Governance Legislative Agenda***

Structures and Procedures	Define structures, functions and procedures of government and drafting of contemporary temporal law
Election law	An alternative for individual constituents who seek to implement an inherent basis for their elections, in place of the Indian Act
Financial administration law	Define procedures for financial administration of the Nation, First Nations, and the Consolidated Revenue Trust
Lands administration law	Provide for administration and control of reserve lands
Citizenship law	Define who is a citizen (or member) of the Nation that will replace the membership sections of the Indian Act

### ***Social Legislative Agenda***

Education law	Provide for Treaty #3 based education to include the creation of entities to administer education at the national and community level
Housing law	Address the housing and land tenure issues



Child and Family Care law	Provide for traditional child and family care and welfare, including establishing and empowering entities for service delivery
Justice Council law	Re-establish traditional administration of justice
Anishinaabe Police law	Provide for Treaty #3 based policing

### ***Cultural Legislative Agenda***

Marriages and Estates law	Provide for the traditional solemnization of marriage and the administration of estates
Heritage Law	Establish duty to respect for sacred sites, burial sites, and heritage sites demonstrating how a law can operate in the territory
Language law	Provide for Anishinaabe language as the official language coexisting with other languages in schools and public institutions

## **8. *The Grand Council: The Traditional Government***

Historically, the Grand Council functioned as the traditional Government of the Anishinaabe Nation within our territory. Then it became an organization that suffered from the dormancy of its traditional functions. And as it fought with Crown governments for the restoration of the true spirit and intent of the Treaty, the organization inadvertently imported many systemic problems of those governments. The Indian Act mind set became the most toxic. A preoccupation with money brought on competition for financial resources. Collective agendas gave way to personal political agendas. The Grand Council became dysfunctional and it was disbanded.

Now the Grand Council is in transition and we will rebuild it as the functional traditional government. It will be subject to the Constitution of the Nation and it will consist mainly of councils whose functions will be ascertained in relation to the traditional roles, principles and values of the Anishinaabe. At the Millennium Conference at Dryden of January 2000, and after 127 years, the Chiefs agreed that we would begin to heal and revive the traditional government initially by empowering the

- The National Assembly
- The Executive Council
- The National Elders' Council
- The National Women's Council
- The National Youth Council
- The East, South, West and North Regional Councils

As we proceed, we will remember that government does not empower. Freedom empowers. Our Government must therefore be controlled by the people lest it becomes as stifling as Crown governments. We also agreed that practical and tangible benefits must result from this move. These structures are already being instituted, but their real functions need to be fully reactivated in terms of composition, roles and procedures to meet today's requirements. We will begin with preliminary functions and we will make refinements and adjustments as we proceed. This does not mean a fit-and-start exercise, rather it is an incremental process - building upon what works and assessing its merits is how traditions are born.

- ***The National Assembly***

The Chiefs, Councillors, Executive Council, Elders, Women and Youth will convene as the National Assembly. It will exercise inherent legislative jurisdiction.

We will come to understand that

- ***Legislative Jurisdiction*** means the power to make temporal laws of the Nation pursuant to the Constitution. But those laws must be consistent with Sacred and Traditional law. It also includes the power to make and interpret National Policy.
- The National Assembly, under the guidance of the Ogitchidaa and Ogichidakweg, will have ultimate authority.
- Legislative Jurisdiction consists of the inherent power to make laws or policies to govern the Nation with adjustments as a consequence of the Treaty

The Public Policy on Governance, the Framework Agreement on Governance, and the Resource Law were passed in this Assembly.

- ***The Executive Council***

During the transition to Nationhood, the Executive Council will consist of the Grand Chief and four Regional Representatives from the East, South, West and North.

***Executive jurisdiction*** will mean simply having the authority to get things done.

More formally, inherent executive jurisdiction includes everything to carry out the laws of the National Assembly. This authority gives rise to the duty to introduce a legislative agenda, structure itself as well as the administrative units of government. Thus, we need to understand and ensure that

- Executive authority is given to the Executive Body by the National Assembly for the benefit of all citizens.

***Pazaga'owin - Reclaiming our Wings: Transition To Nationhood***

- Executive authority must always remain accountable to the people and the National Assembly.
- Executive authority will include jurisdiction to carry out laws or policies to govern the Nation subject to adjustment as a consequence of the Treaty.
- Executive Authority means that it will have the authority expressly conferred to it by the National Assembly.

***Executive Governance*** will then mean the act of carrying out the contemporary functions of government as delegated to it by the National Assembly and reconciled with traditions by the Elders. For now, this will also mean that:

- The Grand Council represents the Nation.
- The Grand Chief is selected by traditional decision.
- The Grand Chief is appointed by, and holds office at the pleasure of, the National Assembly.
- The Executive Council reports to the National Assembly.
- The Executive Council is responsible for overseeing the conduct of National affairs in accordance with National law and National policy.
- The Grand Chief speaks for the Nation.
- Only the Chief of the First Nation speaks for the First Nation.

- ***The National Women's Council***

The National Women's Council will be based on the roles of Ogichidaakweg or the Traditional Women. They will be responsible for the integrity of traditional roles of women within the Nation and the functions of government. Working with the Ogichigaag, they will define their own internal processes and procedures in maintaining traditional and customary law.

- ***The National Elders' Council***

The National Elders' Council will be based on the roles of the Ogichidaag or the Traditional Male Elders who lead in traditional ceremonies. They will control their own internal process and procedures through adherence to Sacred and traditional law. They will work together with the Ogichigaakweg to maintain traditional and customary law.

Together, Ogichidaag and Ogichigaakweg will provide advice in the introduction of temporal laws and policy of the Nation. They will validate temporal laws before proclamation. In this way, they can also provide for the interpretation of temporal laws and reconciliation with Traditional Law.

- ***National Youth Council***

Although active at the community level, the Youth Council has not been very active in the national structures. We will seek the assistance of the Ogichidaag and Ogichigaakweg in revitalizing their roles. And we will assist them to institute the National Youth Council.

**9. *A Traditional System of Justice***

We know that our Nation also had a functioning system of justice. We continue to use it, and we make wistful references to it, especially in times of conflict with other laws. We also know that it was built directly into our daily lives. As Ogichidaag and Ogichigaakweg continue to meet, we will ask them to consider the formalization of a system of justice that is based on the traditional system that will work in harmony with other systems including our own temporal laws.

**10. *Separation of Legislative, Executive and Administrative Processes***

The Chiefs also agreed at Dryden to separate the political and administrative functions of leadership. In the context of inherent governance, the significant distinction is that these areas are so different that they must be done by different people. But separation in this sense does not mean complete severance. On the contrary, it means that we will reactivate and reconcile functions of government in accordance with traditional roles and contemporary needs. These roles will continue to be refined as we move toward Nationhood. For now, this will mean that

- Ogimaakanag and their Councils will concentrate on their political functions as legislators within the Nation.
- the Executive Council will administer the laws of the Nation and will get on with the business of the Nation as instructed.
- staff of the Grand Council will function as the policy administrators of the Nation.
- Ogichidaag and Ogichidaakweg will carry out their traditional roles and give practical interpretations of laws.

**11. *International Relations***

The Anishinaabe people have occupied a large part of Turtle Island since the beginning of time. In the Atlantic Coast, we are referred to as the Miq'mac, Maliseet, and Abenaki. In the part referred to as Ontario, we are the Ojibway, Ojibwa, Ottawa, Odawa and Chippewa. In Manitoba, we are called Saulteaux. In Saskatchewan, we are known as Bungi. In the Rockies, we are the Blackfeet.

### *Pazaga'owin - Reclaiming our Wings: Transition To Nationhood*

In the United States, we are the Chippewa. And there are other names reflecting our geography, clans and locations. But together, we are the Anishinaabe Nation. That is why we refer to ourselves locally, as the Anishinaabe Nation in Treaty #3.

Our relationships with other Nations are based on the Treaties made by our ancestors as a sovereign nation long before the Europeans arrived. These pre-contact treaties are matters of the highest international diplomatic relations in the world order as stated before. They need to be feasted and celebrated in the same way that we accord respect to Treaty #3.

### *Haudenosaune - The Iroquois*

The Iroquois Confederacy or People of the Longhouse are the Mohawk, Oneida, Onondaga, Cayuga, Seneca and the Tuscarora. The extent of their league in the seventeenth and eighteenth centuries stretched generally from the area now known as Quebec to Kentucky and from Pennsylvania to Illinois.

We have a Treaty of Peace and Friendship with the Haudenosaune, as they call themselves. We have not feasted this Treaty since 1976 when we met in their sacred Longhouse at Onandoga near Syracuse, New York. We will invite The Iroquois Confederacy to visit our territory. This will be a nation-to-nation summit, and I will consult with you in the actual preparations for this international diplomatic initiative.

### *Mushkiigowuk - The Cree*

We have an arrangement of peaceful co-existence with the Cree, or as we call them "Mushkiigowuk". We continue to share a mutual right of passage through each other's territory, trade and commerce relations, and an alliance with them.

### *Lakota - Nakota - Dakota: The Sioux*

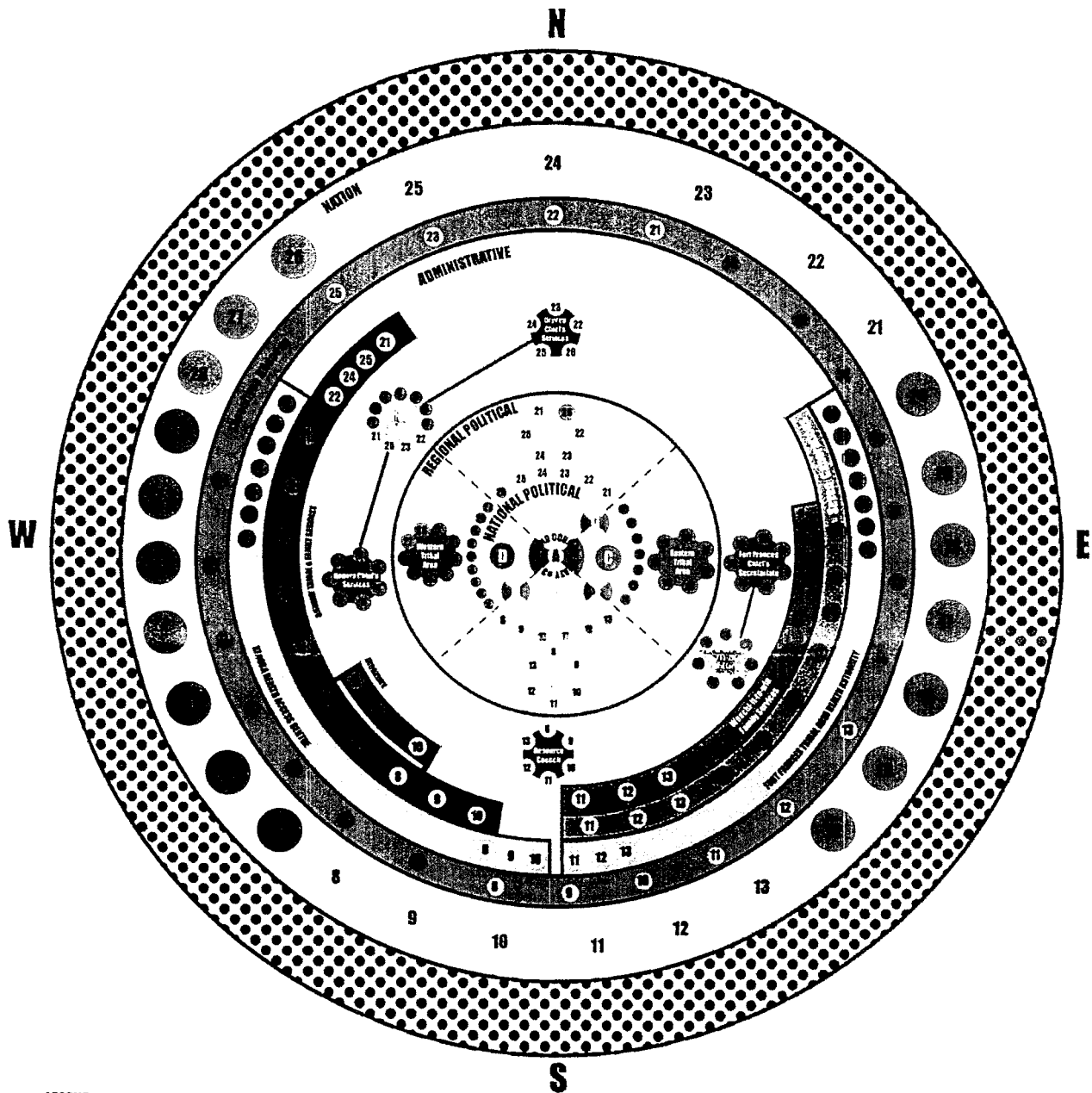
We have a Treaty of Peace after a prolonged warfare with the Siouian speaking Nations - the Lakota, Nakota and Dakota.

We continue to share neighbouring territories with these and other indigenous Nations. After we have met with the Iroquois Confederacy, we will also invite the "Mushkiigowuk" into a nation-to-nation council. We will also invite the Lakota, Nakota and Dakota as nations into our territory. Acting as the Nation that we are, we will conduct business and feast our treaties as a continuing matter of international diplomacy with our Treaty partners. This is the way of the Anishinaabe Nation in Treaty #3.

## ***12. Positioning Ourselves For The Challenges - The Interim Structure***

Through the Governance Initiative, our people have provided key points of direction, one being that we simply cannot wait for the full results before we act. We will act on these views and we will build on them. In Dryden, the Chiefs adopted a structural approach that is intended to facilitate the healing of our Nation - one that positions us in a proactive stance toward Nationhood. Accordingly, we will implement a two-phased transitional structure that is shown in the following pages.

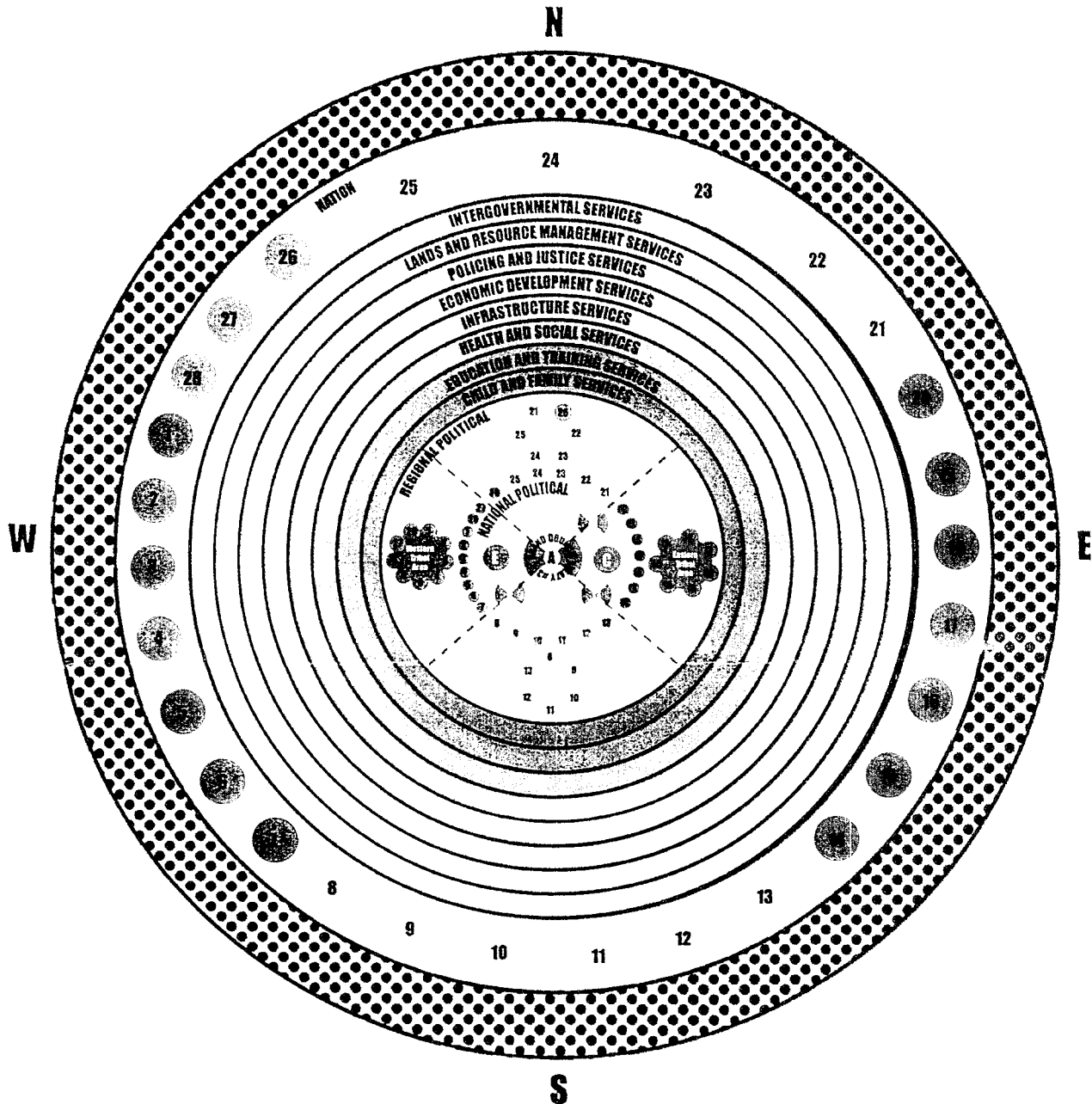
## Transitional Structure



### LEGEND

- |                      |                        |  |
|----------------------|------------------------|--|
| 1. Grassy Narrows    | 15. Lac La Croix       | A. Grand Chief & Grand Council Offices |
| 2. Whitefish Bay     | 16. Naicatchewenin     | B. Northern Area Tribal Chief          |
| 3. Ochiichag         | 17. Rainy River        | C. Eastern Area Tribal Chief           |
| 4. Shoal Lake #39    | 18. Red Gut            | D. Western Area Tribal Chief           |
| 5. Shoal Lake #40    | 19. Seine River        | E. Southern Area Tribal Chief          |
| 6. Wabaseemoong      | 20. Stanjikoming       | F. National Elders Council             |
| 7. Washagamis Bay    | 21. Wabigoon           | G. National Womens Council             |
| 8. NWA #33           | 22. Eagle Lake         | H. National Youth Council              |
| 9. NWA #37           | 23. Lac Des Mille Lacs |  |
| 10. Wauzhushk Onigum | 24. Lac Seul           |  |
| 11. Onigaming        | 25. Wabauskang         |  |
| 12. Big Grassy       | 26. Saugeen            |  |
| 13. Big Island       | 27. Buffalo Point      |  |
| 14. Couchiching      | 28. Fort Alec          |  |

## Transitional Structure Phase 2



### LEGEND

- |                      |                        |  |
|----------------------|------------------------|--|
| 1. Grassy Narrows    | 15. Lac La Croix       | A. Grand Chief & Grand Council Offices |
| 2. Whitefish Bay     | 16. Naicatchewenin     | B. Northern Area Tribal Chief          |
| 3. Ochichag          | 17. Rainy River        | C. Eastern Area Tribal Chief           |
| 4. Shoal Lake #39    | 18. Red Gut            | D. Western Area Tribal Chief           |
| 5. Shoal Lake #40    | 19. Seine River        | E. Southern Area Tribal Chief          |
| 6. Wabaseemoong      | 20. Stanjikoming       | F. National Elders Council             |
| 7. Washagamis Bay    | 21. Wabigoon           | G. National Womens Council             |
| 8. NWA #33           | 22. Eagle Lake         | H. National Youth Council              |
| 9. NWA #37           | 23. Lac Des Mille Lacs |  |
| 10. Wauzhushk Onigum | 24. Lac Seul           |  |
| 11. Onigaming        | 25. Wabauskang         |  |
| 12. Big Grassy       | 26. Saugeen            |  |
| 13. Big Island       | 27. Buffalo Point      |  |
| 14. Couchiching      | 28. Fort Alec          |  |



## ***Soaring With The Sky Spirits***

### ***~ Concluding Vision Statement ~***

***Now in freedom, the eagle glides softly on the four winds, soaring ever higher with the Sky Spirits into the heart of the Great Spirit.***

One dreams and one shares a vision. I see a future with our problems nevertheless - but with the freedom to solve them for ourselves. And I see a rainbow arching from the past into the distant future, our people standing under the brilliant colours of life - ours for the embracing. Then, I see a future

- where every infant has the opportunity to complete a healthy and happy life cycle from childhood to adolescence, adulthood and elderhood.
- where each family lives in comfort enjoying mental, physical, emotional, and spiritual peace and prosperity.
- where each community lives in social, cultural, political and economic self-sufficiency.
- where the Anishinaabe Nation in Treaty #3 being of one mind in traditional governance is making its own laws for, and with, its citizens one and all.

In the horizon, I see the time when the true spirit and intent of the Northwest Angle Treaty of October 3<sup>rd</sup>, 1873 is truly the basis for a peaceful and harmonious relationship between a fully functional Anishinaabe Nation in Treaty #3 and the Crown.

Finally, I see a time of freedom when our people once again enjoy unfettered movement within our territory celebrating the sacred relationship to the land, air and water in accordance with the traditions given to us by the Great Spirit.

***Bai Bai Ka !***