

ANISHINAABE NATION MINNESOTA

Potential Government Structures

**OUR ANCESTRAL LANDS HAVE BEEN
DIMINISHED BUT WE ARE STILL HERE.**

**Map of Ojibwe Reservations and
Reserves**

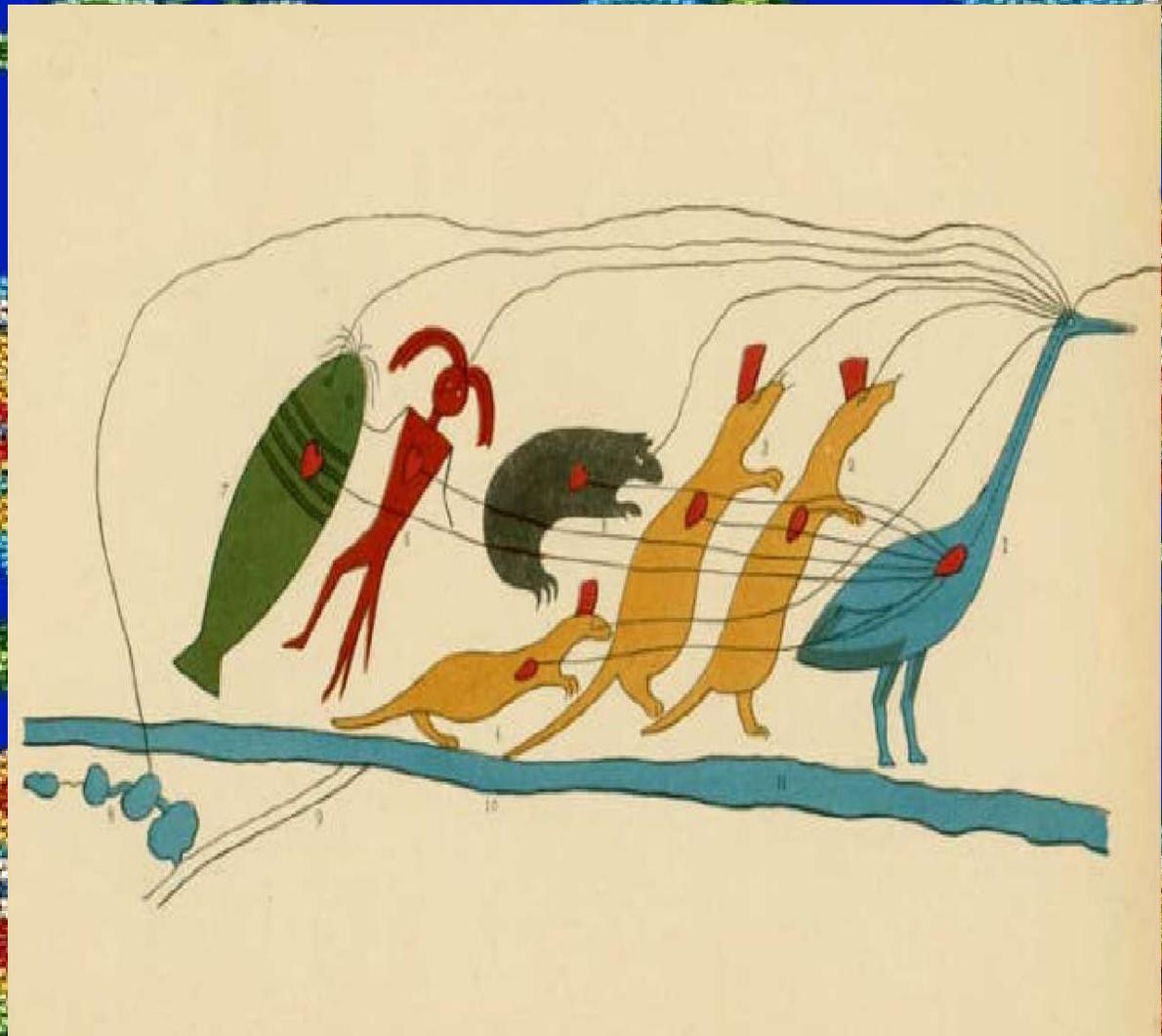


**Our traditional lands on Turtle
Island BC**



TRADITIONALLY
ANISHINAABE SOCIETY
WAS GOVERNED BY THE
“DOODEM” (CLAN)
STRUCTURE

There are many forms of the Doodem structure that differ from community to community. One thing they have in common however is there are 7 principle clans, sometimes 6.



Anishinaabe Teachings of the Crane (Ajijaak)

One of our Seven original Clans (Dodem), the Crane (Ajijaak) represents wisdom and equal communication for all Anishinaabe. The Crane (Ajijaak) is also known as Baaswenazhii (Echo Maker) because they would sound their voices to gather our people for Ceremony, Council, and Celebrations. We are reminded by the Crane (Ajijaak) to think carefully and thoughtfully before we speak, and to do so in a clear and honest manner. As Anishinaabe, we believe that the Crane (Ajijaak) is the one who all of our Clans look to for guidance.



Photo Credit: onearthimages

Crane Clan (Ajijaak Dodem)

Oral history tells us of a time long ago, that Gchi Manidoo (Creator) sent the Crane (Ajijaak) to find gathering places for all of the Beings in the Great Lakes area stopping at each along the way. The Crane (Ajijaak) landed for the fifth and final time on a hill overlooking Bahweting, and he called out far and wide to let all of Creation know, that this was the final spot for all to gather and a lodge for all of the clans was built on the waters edge. The members of the Crane Clan (Ajijaak Dodem) often held strong leadership roles within our Anishinaabe communities. The members of the Crane Clan (Ajijaak Dodem) and Loon Clan (Mong Dodem) were given the strong and clear voices to guide our people in a balanced and peaceful way. Historically many of our Ancestral Chiefs (Ogitmaa) here in the Bahweting area were from the Crane Clan (Ajijaak Dodem).

As with all wildlife, we respect and care about our Crane (Ajijaak) family members. Many tribes throughout the Great Lakes work to restore and protect the wetlands surrounding our communities, that are home to the Crane (Ajijaak). It is our responsibility as Anishinaabe to advocate for all of Creation and give these magnificent birds their space when we encounter them in the wild.



Photo Credit: Gerwa

Anishinaabe Teachings of the Fish (Giigoonh)

We are told that the Fish (Giigoonh) people are the holders of the knowledge from the stars and our connection to the wisdom and medicine above. Many of the stories within our Anishinaabe oral history tell us that we are all a part of Creation, and that each relationship is sacred. The Fish (Giigoonh) is our connection to the Water (Niibii) and reminds us of our responsibility to stand up and protect all of our relatives within Creation.



The Fish Clan (Giigoonh Dodem)

The Fish Clan (Giigoonh Dodem) is made up from many different sub-clans. The Turtle (Mshiikenh/Mikinaak) is the head of the Fish Clan. Other branches include the Sturgeon (Name'), Whitefish (Adikameg), Trout (Nemegos), Pike (Giinoozhe), and Mer-people (Nibiinaabe). It is said that the Fish Clan people are the thinkers, scholars, and problem solvers. They also work together with the Crane (Ajijaak) and Loon (Mong) to help resolve any disputes or disruptions within our communities.

Our people have relied on Fish (Giigoonh) for food, medicine, and knowledge from the beginning of Creation. Our direct connection to the well being of the Fish, is tied to our very own health and wellness. It is our inherent right as Anishinaabe to fish and hunt, but also to fight to keep our Water (Niibii) clean, and responsibly manage our natural resources. We must remember to also speak to the Spirit of those plants, animals, or fish that we take, and give thanks to our Creator. It is our responsibility to share with the very young and our Elders when we come back from harvesting, to make sure they have what they need to eat and thrive.



Anishinaabe Teachings of the Wolf (Maa'iingan)

Oral history tells us that in the beginning, Nanaboozhoo was given the task to go throughout Creation and give a name to every plant and animal. Nanaboozhoo noticed that the animals were always in pairs, and began to feel lonely in his task. Creator (Gchi Manido) saw Nanaboozhoo's distress and sent the Wolf (Maa'iingan) to be his companion. As time went on, Nanaboozhoo and the Wolf (Maa'iingan) grew in their bond with each other and with all of the other plant and animal life. Creator (Gchi Manido) saw this relationship and said to Nanaboozhoo and the Wolf (Maa'iingan) that they would go their separate ways, but always be bonded as one together. With that eternal relationship, whatever happens to one, would happen to the other.



The Wolf Clan (Maa'iingan Dodem)

The people of the Wolf Clan (Maa'iingan Dodem) are the protectors and the guardians of our communities. The Wolf Clan (Maa'iingan Dodem) would often foster relationships with the other clans to assure that everyone within the community was safe and taken care of. The Wolf (Maa'iingan) represents great humility, living selflessly and helping their relatives to walk in a good and balanced way of life. We are reminded to look after one another, and to work together within our communities for the betterment of all.

Just as Creator (Gchi Manido) foretold, whatever may happen to the Anishinaabe will also happen to the Wolf (Maa'iingan). Settlers destroyed and removed our people from our Ancestral lands. So this also happened to our brother the Wolf (Maa'iingan). Our people were hunted for bounty. This also happened to the Wolf (Maa'iingan). Genocide took the lives of millions of our Indigenous Ancestors, and today, we are less than 1% of the population in the United States and Canada. Our brother the Wolf (Maa'iingan) was hunted to the brink of extinction. But, today we stand in Solidarity with our Indigenous relatives across Creation. To protect our mother the Earth (Akikwe), the water, the plants, and the animal life. In doing so, our brother the Wolf (Maa'iingan) can rise again and thrive as well.



Anishinaabe Teachings of the Bear (Makwa)

According to oral history, to the Anishinaabe, the Bear (Makwa) is one of our sacred representatives of our original Seven Clans. The Bear (Makwa) represents Bravery (Aakdehewin), and teaches us to face challenges with courage and understanding. We are also taught that we have to balance our lives between rest, survival, and leisure. We are also reminded to make positive choices and hold strong convictions in those decisions. The Bear (Makwa) shows us that we must also stand up for our inherent rights to live our Traditional Way of Life (Anishinaabe Biimaadiziwin).

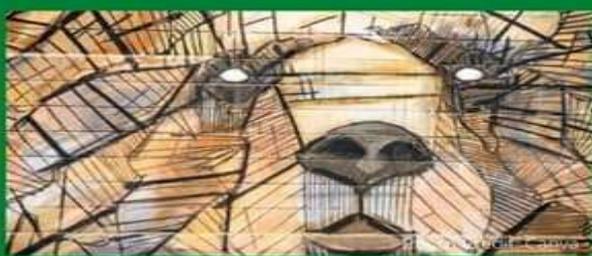


Photo Credit: Canva

Bear Clan (Makwa Dodem)

Bear (Makwa) means "to be rooted in medicine." Long ago, the Anishinaabe people were organized into large families or clans called dodem. Among these original families, the Bear Clan (Makwa Dodem) was the largest. So large in fact there were sub-families that branched out fulfilling different responsibilities within our communities. The Bear Clan people are known as Medicine People or Healers. They also held the role of protecting the community and keeping everyone safe.

We as Anishinaabe hold all of Creation in the highest of regard. The plants, animals, water, and our Mother Earth (Akikwe) are all part of the incredible life cycles given to us by our Creator (Gchi Manidoo). We respect and give space to our animal relatives, that live in the wild. We do this to keep them safe, and unaffected by our human world.



Photo Credit: Canva

While our animal life can look adorable and cute, we encourage everyone to use common sense when they go into our wildlife areas. If you see a bear, leave them be and keep your distance. Please also refrain from feeding these amazing creatures, to prevent habits that will cause our relatives harm in the long run.

Anishinaabe Teachings of the Turtle (Mikinaak/Mshiikenh)

In our Anishinaabe Creation story, there was a time long ago when Creator (Gchi Manido) saw that the Beings on Mother Earth (Akikwe) were living in great turmoil and fighting amongst each other. Creator (Gchi Manido) decided to send a great flood to wash away the evil and cleanse Mother Earth (Akikwe), for a new beginning. Oral teachings tell us of a time after this flood that Nanaboozho and the surviving animals searched for many days for land to begin again. Finally, the Muskrat (Wazhashk), swam to the greatest depths under the water, losing his life, and floated up to Nanaboozho with a handful of soil. With no land to be seen far and wide, Nanaboozho asked all of the animals who would carry the new land and all of Creation. After some time, the great Snapping Turtle (Mikinaak) offered its shell, and Turtle Island (Mikinaak Minising) was created. Then Creator (Gchi Manido) sent our Ancestors from the Stars to live in this new land on Turtle Island (Mikinaak Minising).



Turtle Clan (Mikinaak/Mshiikenh Dodem)

The Turtle Clan (Mikinaak/Mshiikenh Dodem) is part of the great Fish Clan (Giigoonh Dodem). The Turtle people are connected to Mother Earth (Akikwe) and represent our direct relationship with all of Creation. Members of this clan are determined, loyal, and goal oriented. The Turtle (Mikinaak/Mshiikenh) reminds us to be truthful in all that we do and in how we live our lives. We find that there is strong medicine among the Turtle Clan (Mikinaak/Mshiikenh Dodem), because of their connection with the Earth, Water, and Stars.

As Anishinaabe, we follow the Lunar calendar, based off of the 13 large scutes of the Turtle's back. Each scute represents one of our Grandmother Moons (Nookimis Giizis), and indicates seasonal changes and tasks that we as a people are to follow. There are 28 smaller scutes that represent the days in between each Grandmother Moon (Nookimis Giizis). We know that following our natural way of life (Biimaadiziwin) leads us to honor our Creator (Gchi Manido), our Mother Earth (Akikwe), our animal brothers and sisters, and all of Creation. It is our responsibility to remember these ways, and take care of our environment and our people. We know that our Turtles are slow and calculated in all that they do. Many of the habitats that they share within our Great Lakes areas are separated by roads and highways. Please remember to be kind and look out for our Turtles. If you see them in the road way, help them out of the way if it is safe to do so.



Anishinaabe Teachings of the Marten (Waabizheshi)

The Marten (Waabizheshi) is a small creature, that is an agile and fierce hunter. To the Anishinaabe, they symbolize a strength and balance of mind, body, and spirit. The perseverance and determination of the Marten (Waabizheshi), reminds us to keep a strong will when facing challenges or hurdles in life. It has been told that long ago, there was a great war between the Marten (Waabizheshi) and Moose (Mooz) nations. When the battle was over, the victorious Marten (Waabizheshi) adopted the remaining captives. This is why today, the Marten (Wabizheshi) and Moose (Mooz) clans are considered relatives.



Marten Clan (Waabizheshi Dodem)

Our Anishinaabe history tells us that the The Marten Clan (Waabizheshi Dodem), are small, quick and fierce warriors. The people of this clan succeed at being great strategic thinkers and craftsman of tools, pottery, and lodges. The Martin Clan (Wabizheshi Dodem) were carriers of the Pipes (Powagan) for the Chiefs (Ogiimaa), and would deliver messages throughout the community.

The Marten (Waabizheshi) is a close relative of the Fisher (Ojiig), however they are much smaller and lighter in color. This amazing Being populates many forested regions across Turtle Island, and is held as a sacred animal to many Indigenous Tribes across the continent. While their populations are starting to thrive, during the height of the Fur Trade, they were hunted to scarce numbers. As with all of Creation, it is our responsibility to protect our Earth (Akikwe) and the plant and animal Beings. We must stand up against the destruction of our wildlife habitats by careless energy corporations, and advocate for our Water (Niibiish), Plants (Zaakiijgaan), and Animals (Wesiiyag).



Anishinaabe Teachings of the Deer (Waawaashkeshi)

The Deer (Waawaashkeshi) represents the kindness, softness and gentleness within all of Creation. When watching the Deer (Waawashkeshi) we see how graceful each movement and step is made. As Anishinaabe, this reminds us to walk compassionately, carefully and respectfully in our daily path. We are to treat others with love and patience. Helping one another is also an important part of our Anishinaabe Bitmaadiziitwin.



Deer Clan (Waawashkeshi Dodem)

The people of the Deer Clan (Waawashkeshi Dodem) are gentle and observant. They hold the roles of councilors or mediators within the community, promoting peace and balance. The Deer Clan (Waawashkeshi Dodem) also made sure that everyone had proper housing, and coordinated the many traditional games and storytelling gatherings within the community.

The Deer (Waawaashkeshi) represents so many teachings given to us by our Creator (Gchi Manido). This Being gives up it's life to provide food and clothing for our people to sustain us through the winter months. As Anishinaabe we are thankful for this great gift. This is why as stewards of Creation, we strive to use every part of the animals that we hunt, showing the greatest of respect and kindness for such a sacrifice. We remember the examples of love and kindness that the Deer (Waawashkeshi) has showed us, and in so doing make sure to provide for those less fortunate, and our Elders.



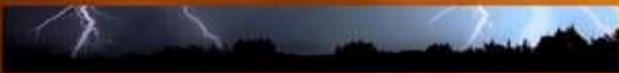
*Anishinaabe Teachings
of the
Eagle (Migizi)*



The Eagle (Migizi) is one of our most revered and respected Beings in Creation. These beautiful birds represent our link to our Creator (Gchi Manidoo) and our connection to all that is Spiritual for our people. It is taught that when we lay our tobacco (sema) the Eagle (Migizi) comes down to gather our prayers and then will soar high up into Ishpeming (Above) to bring them to Creator (Gchi Manidoo).



*Eagle Clan
(Migizi Dodem)*



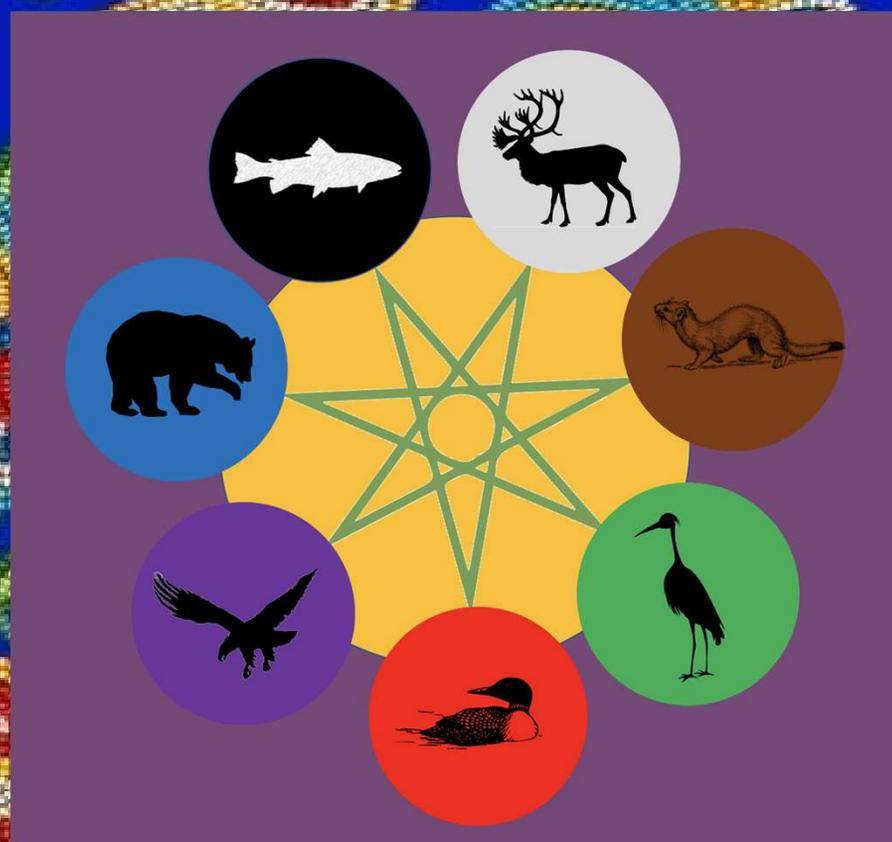
The Eagle Clan (Migizi Dodem) is one of our sacred Bird Clans (Bineshi Dodem). The Eagle Clan (Migizi Dodem) people hold roles as Spiritual leaders in our communities, and help us to live in balance with all that surrounds us. The Eagle (Migizi) holds the gifts of knowledge and higher learning, and is responsible for passing on our oral history, traditional stories, and providing counsel and guidance to our community leaders.

The Eagle Feather (Migizi Mitgwaan) is a symbol of honor to us as Anishinaabe. The passing of a feather to an individual is a very sacred gift, that becomes a part of who they are as a person, as it is a direct connection to the Eagle (Migizi), the Thunderbirds (Animikitiig), and our Creator (Gchi Manidoo). We use these gifts of feathers, fans, headdress and staffs for Ceremonies, Celebration, and to seek guidance from above. We know that holding and caring for these Sacred items is a great responsibility and always handle them with care and respect. When it comes time for seasonal Ceremonies, we feast our gifts and give thanks to the Eagle (Migizi) that gave them to us and to the Creator (Gchi Manidoo).



OUR CLANS ARE
POWERFUL ON THEIR
OWN BUT TOGETHER WE
ARE UNCONQUERABLE

We are each a plate upon the back of the Mikinaak (turtle) and it is our duty to unite and be strong and connected. Only together could we hope to build a strong shell to protect our future through the storm. We owe it to our ancestors for their sacrifices to move ahead as one with clear minds and pure hearts not only to honor them but to make a better path for the next 7 generations. Giichi-manido gifted us this clan structure as our original form of government to neglect this is to turn our backs on the one whom we owe our very lives to.



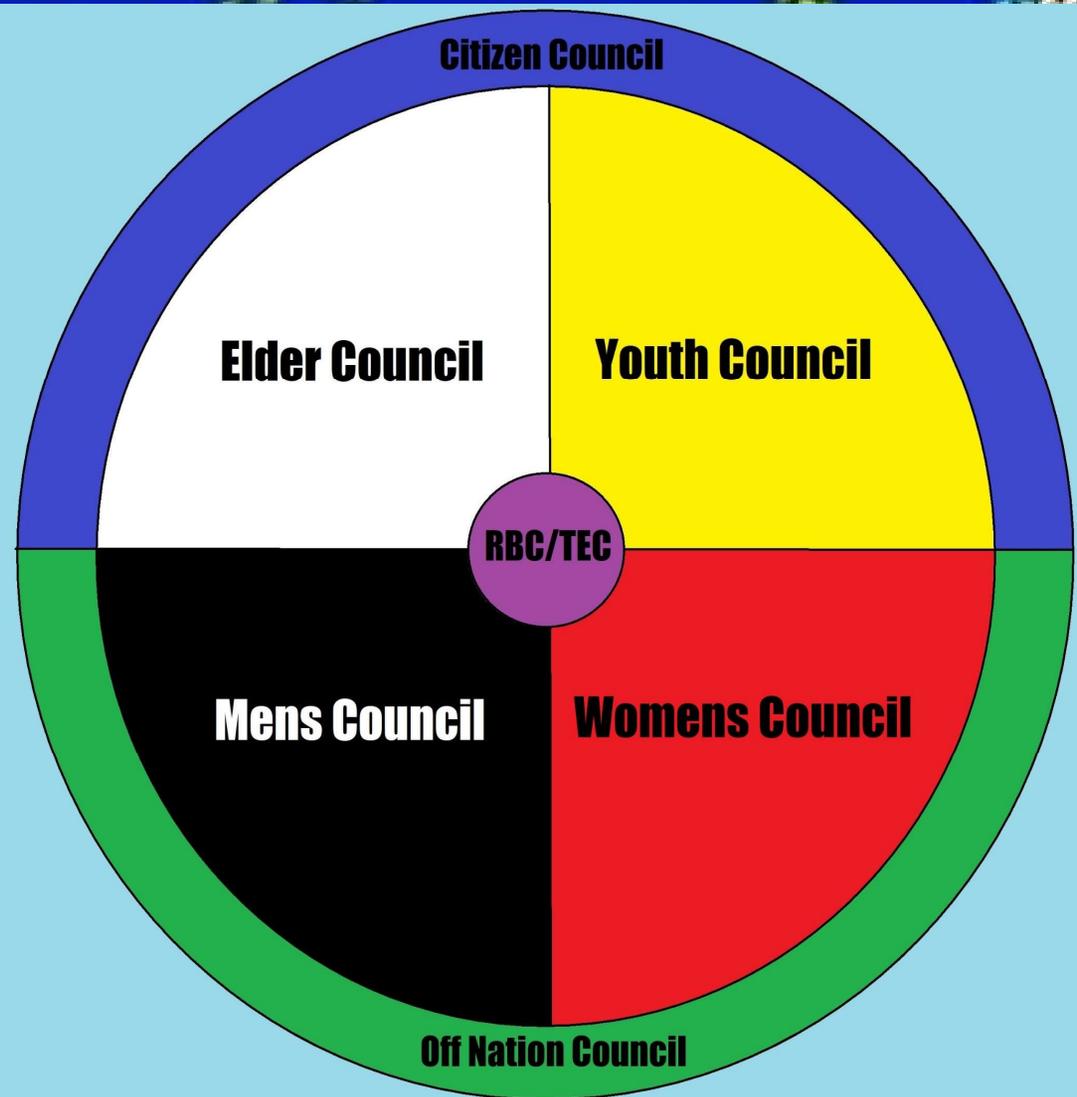
CITIZEN POTAWATOMI NATION LEGISLATIVE DISTRICTS

Similar to the structure of our Citizen Potawatomi family have done, We can create districts on OUR nations historical territory. Those Ojibwe outside the Territory could be represented in one but equal district.



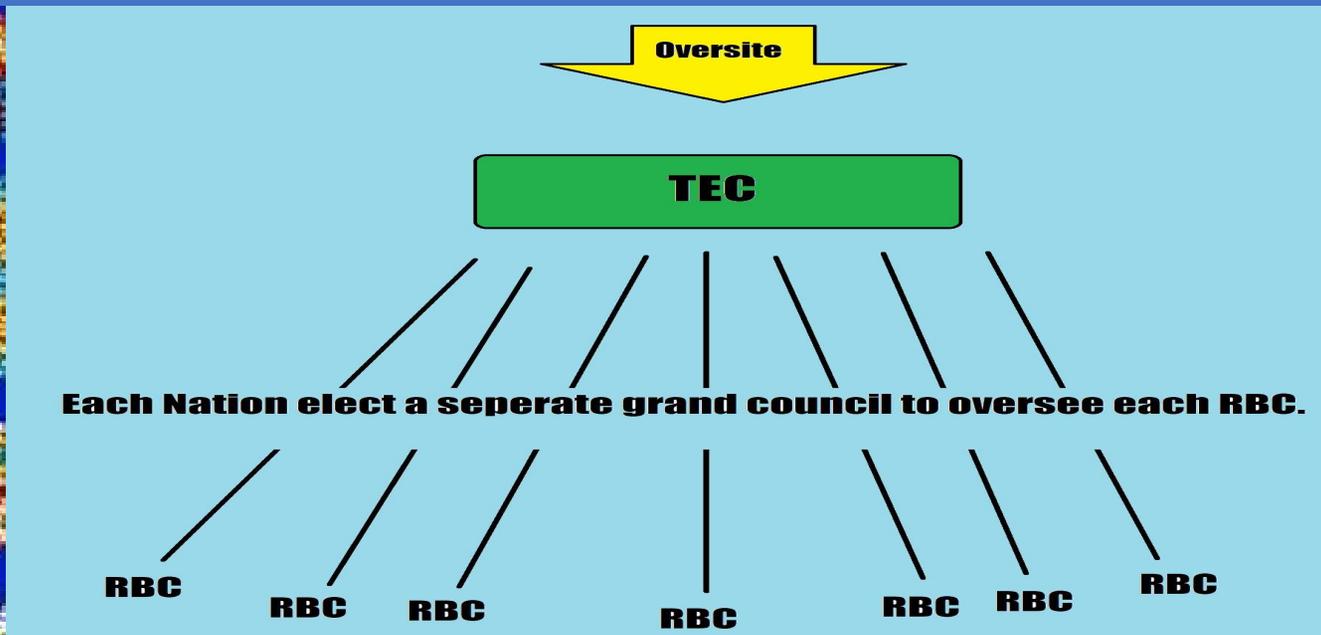
**A MORE TRADITIONAL
MODEL
INCORPORATING
SIX COUNCILS**

We could implement oversight of the TEC with councils of Elders, Youth, Men and Women all under the community citizen council and the off nation council to insure equal, fair and complete representation



GRAND COUNCIL MADE OF 2-7 DELEGATES FROM EACH RESERVATION TO REPLACE THE SECRETARY OF THE INTERIOR'S OVERSITE RESPONSIBILITY OF OUR TEC.

We can utilize our clan system or separate Spiritual, Elder, Men, Women, Youth, or other representative body to fill these positions.



Clan System

Grand Tribal Council
Consists of every MCT citizen

WE

BF

FDL
GTC

SL

LL

GP

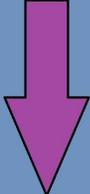
ML

Grand Community Council
Elder, Men, Women, Youth

Comprised of 10 member councils who discuss the Nation Business. Either by Clan or representative groups Elder, Men, Women, Youth.

Set up Nation to Nation councils to take responsibility for oversight of the TEC and local RBC's

Every Nation has supreme say in its own constitution and enrollment policy as well as its local resource responsibility and allocation



Spiritual concerns of the Nation and its business and overall health is needed to properly represent us

From this body, 1-2 representatives per Nation oversees TEC as the Tribal Community Council (TCC)

Tribal Community Council



RBC

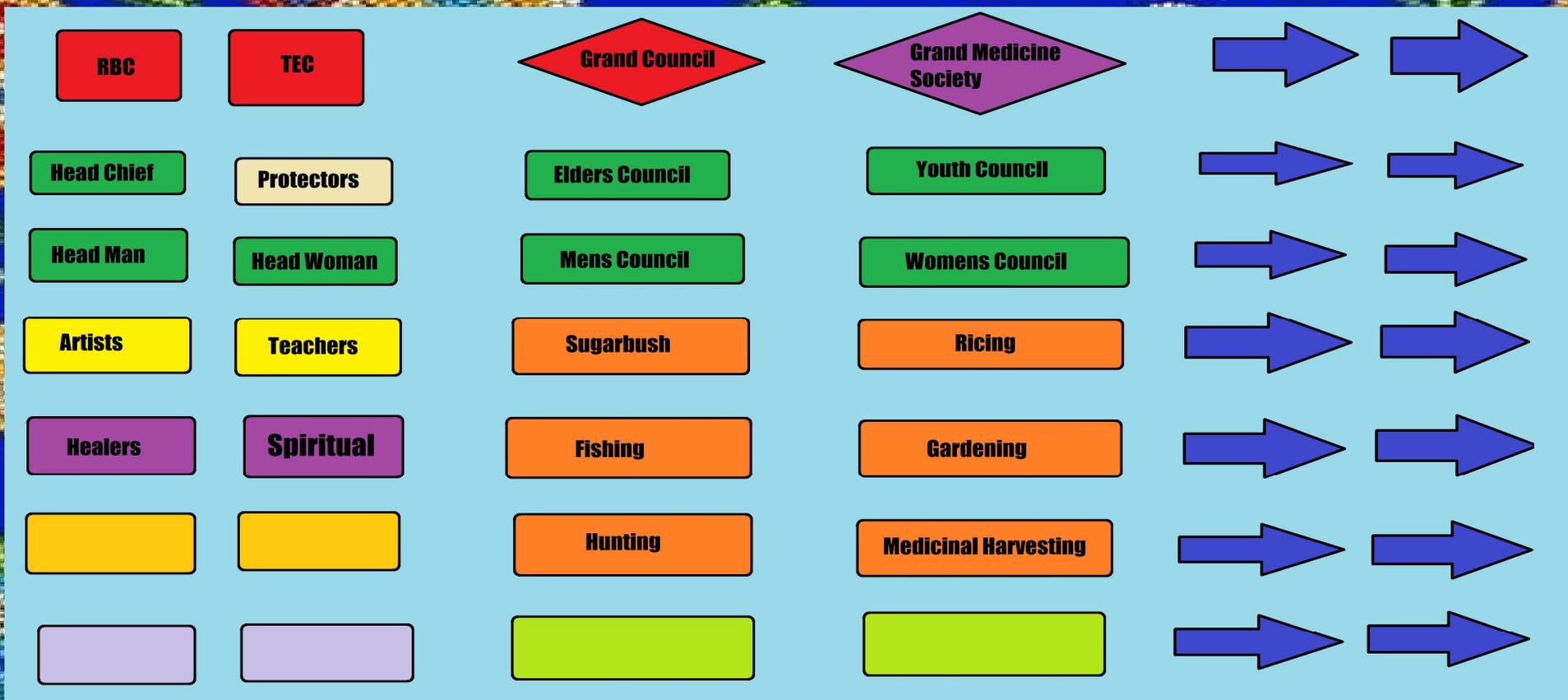


TEC

TEC Conducts business interests of the Band between Sovereign Nations

OJIBWE GOVERNMENT STRUCTURE ELEMENTS

Here are some basic elements of an Ojibwe community.
Add more and create your own perfect government flow chart.



In his *History of the Ojibwe People* (1855), William W. Warren recorded 10 major divisions of the Ojibwe in the United States. He mistakenly omitted the Ojibwe located in Michigan, Western Minnesota and Westward, and all of Canada. When identified major historical bands located in Michigan and Ontario are added, the count becomes 15.

Original Ojibwe Name (In double vowel)	English Name (Zhaaginaashimong)	Location (Ingoji Gaa-ayaang)
Baawitigowininiwag	Saulteaux	Sault Ste. Marie area of Ontario and Michigan
Biitan-akiing-enabijig	Border-Sitters	St. Croix-Namekagon River Valleys in Eastern MN and Northern WI
Gichi-gamiwininiwag	Lake Superior Band	South shore of Lake Superior
Gichi-zibiwininiwag	Mississippi River Band	Upper Mississippi River in MN
Goojjiwininiwag	Rainy Lake Band	Rainy Lake and River, about the Northern boundary of MN
Manoominikeshshiinyag	Ricing-Rails	Along the headwaters of the St. Croix River in WI & MN
Makandwewininiwag	Pillagers	North-Central MN and Mississippi river headwaters
Misi-zaagiwininiwag	Mississaugas	North of Lake Erie, extending North of Lake Huron about the Mississippi river
N/A	Dokis Band (Dokis's and Restoule's bands)	Along French River 9Wemitigoj-Sibi) region (including Little French River (Ziibiins) and Restoule River) in Ontario, near Lake Nipissing
Odaawaa-zaaga'igganiwininiwag	Ottawa Lake (Lac Courte Oreilles) Band	Lac Courte Oreilles, WI
Zagaakwaandgowininiwag	Bois Forte Band	North of Lake Superior
Waaswaaganiwininiwag	Lac du Flambeau Band	Head of WI River
Wazhask-Onigamininiwag	Muskrat Portage Band	NorthWest Side of Lake Superior at the CAN- US border
Noopiming Azhe-ininiwag	Nopeming Band	NorthEast of Lake Superior and West of Lake Nipissing



MIIGWECH BIZINDAWIYEG

Gi-Gagwejiim-ina