



***Mno-waawiindandaa
Anishinaabe Giizhigad!***

***Let's Celebrate
Anishinaabe Day!***

June 6th



NGO DWE WAANGIZID ANISHINAABE One Anishinaabe Family

Debenjiged gií'saan anishinaaben aking giibi dgwon gaadeni mnidoo waadiziwin.

(Creator placed the Anishinaabe on the earth along with the gift of spirituality.)

**Shkode, nibi, aki, noodin, giibi dgosdoonan wii naagdowendmang
maanpii shkagmigaang.**

(Here on Mother Earth there were gifts given to the Anishinaabe to look after, fire, water, earth and wind.)

**Debenjiged gii miinaan gechtwaa wendaagog Anishinaaben waa naagdoonjin
ninda niizhwaaswi kino maadwinan:**

(Creator also gave the Anishinaabe seven sacred gifts to guide them. They are:)

**Zaagidwin, Debwewin, Mnaadendmowin, Nbwaakaawin, Dbaadendiziwin,
Gwekwaadziwin miinwa Aakedhewin.**

(Love, Truth, Respect, Wisdom, Humility, Honesty and Bravery.)

Debenjiged kiimiingona dedbinwe wi naagdowendiwin.

(Creator gave us sovereignty to govern ourselves.)

**Ka mnaadendanaa gaabi zhiwebag miinwaa nango megwaa ezhwebag,
miinwa geyaabi waa ni zhiwebag.**

(We respect and honour the past, present and future.)

*Preamble to the Anishinaabe Chi-Naaknigewin (Anishinabek Nation Constitution)
Adopted by the Anishinabek Grand Council - June 6, 2012*

The Importance of Anishinaabe Giizhigad, June 6

The Anishinabek Nation Grand Council confirmed the Anishinaabe Chi-Naaknigewin on June 6, 2012, in Sheguiandah First Nation by The Pipe Ceremony. This is Anishinaabe Law.

June 6th commemorates the Anishinaabe Chi-Naaknigewin, a commitment to live as Anishinabek. Our entire Anishinaabe worldview is captured in Ngo Dwe Waangizid Anishinaabe, the Preamble to the Anishinaabe Chi-Naaknigewin.

In the Anishinaabe Chi-Naaknigewin document, we state that Anishinaabemowin is our first language. It says that we will govern as Anishinaabe, according to Anishinaabe Laws gifted by the Creator.

The Elders gave us the Preamble to the Anishinaabe Chi-Naaknigewin: Ngo Dwe Waangizid Anishinaabe, which means One Anishinaabe Family. That is Anishinaabe Law.

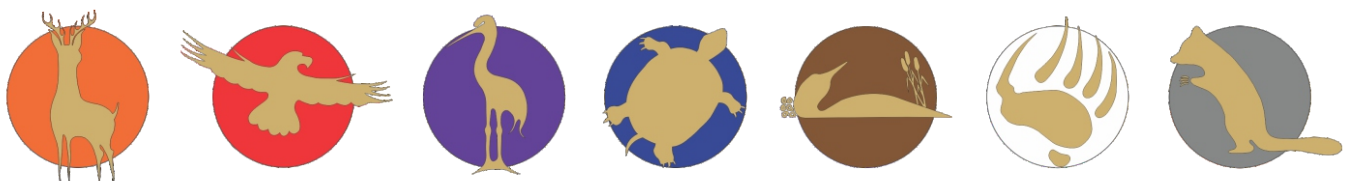
The Anishinaabe Chi-Naaknigewin is a blueprint to go forward to reclaim and restore Anishinabek, a Nation of People. This is the way out of the *Indian Act*:

“Act Indian, not Indian Act.”

Head Getzit Gordon Waindubence Shiikenh baa

Today, the Anishinabek Nation is a confederation of 39 First Nations representing over 65,000 Anishinaabe people. The Anishinabek Nation Grand Council traces its roots to the Confederacy of Three Fires, made up of the Ojibway (Chippewas), Odawa and Pottawatomi Nations, which long pre-dates the arrival of Europeans.

Before there were treaties with the British Crown, and before there were Indian Bands, there was the Anishinabek Confederacy. That's the confederacy that manned Pontiac's army in July 1763 to protect our sovereignty and our territories. That is why we have the Treaty of Niagara of 1764, and the Nation-to-Nation relationship. And that is why the Three Fires Confederacy Song is our national anthem.





ANISHINAABE CHI-NAAKNIGEWIN

PREAMBLE

Ngo Dwe Waangizid Anishinaabe

Debenjiged gii'saan anishinaaben akiing giibi dgwon gaadeni mnidoo waadiziwin.

Shkode, nibi, aki, noodin, giibi dgosdoonan wii naagdowendmang maanpii shkagmigaang.

Debenjiged gii miinaan gechtwaa wendaagog Anishinaaben waa naagdoonjin ninda niizhwaaswi kino maadwinan.

Zaagidwin, Debwewin, Mnaadendmowin, Nbwaakaawin, Dbaadendiziwin, Gwekwaadziwin miinwa Aakedhewin.

Debenjiged kiimiingona dedbinwe wi naagdowendiwin.

Ka mnaadendanaa gaabi zhiwebag miinwaa nango megwaa ezhwebag, miinwa geyaabi waa ni zhiwebag.



Ngo Dwe Waangizid Anishinaabe

The Anishinaabe Chi-Naaknigewin is founded on Ngo Dwe Waangizid Anishinaabe and forms the Traditional Government of the Anishinabek Nation, within the Inherent, Traditional, Treaty, and Unceded Lands of Our Territories.

The Anishinabek Chi-Naaknigewin is proclaimed by the Peoples identifying as the Anishinabek Nation, who in exercising their Sovereign, Inherent, and Treaty Rights, now establish and empower the Anishinabek Nation Government as their Traditional Government.

Article 1 – Interpretation; In this Law

- 1.1 “Anishinaabemowin” refers inclusively to all languages of the Peoples belonging to the Anishinabek Nation.
- 1.2 “Anishinabek Nation” refers to those First Nation who together have proclaimed and signed this Anishinaabe Chi-Naaknigewin and includes “Our Territories”
- 1.3 “Chi-Naaknigewin” refers to the written constitution of the Anishinabek Nation.
- 1.4 “Dodemaag” refers to the traditional Anishinaabe clan system of governing which is based on the Seven Sacred Gifts and informs the roles and responsibilities of the Dodemaag represented by: Deer, Eagle, Crane, Turtle, Loon, Bear and Marten.
- 1.5 “E'Dbendaagzijig” refers to the citizens of the Anishinabek Nation, which are those people who are recognized as E'Dbendaagzijig by the Anishinabek First Nations or the Grand Council. In English E'Dbendaagzijig translates to those who belong.
- 1.6 “Grand Council” refers to the law-making authority of the Anishinabek Nation and is comprised of a Grand Council Ogiimah, Deputy Grand Council Ogiimah(k) and a representative of each First Nation of the Anishinabek Nation, all of whom must be citizens of the Anishinabek Nation.
- 1.7 “Ngo Dwe Waangizid Anishinaabe” refers to the preamble of the Anishinabek Nation, In English, Ngo Dwe Waangizid Anishinaabe translates to *One Anishinaabe Family*.
- 1.8 “Our Territories” refers to the fire, water, earth and wind of the inherent, traditional, treaty, and unceded lands of those First Nations identifying as the Anishinabek Nation, as established in Appendix A (see attached).
- 1.9 “First Nation Resolution” refers to an official decision made by the Chief and Council of an individual First Nation.

Article 2 – Official Languages of the Anishinabek Nation

- 2.1 Our Language is Anishinaabemowin and English is a secondary language.

Article 3 – Citizenship of the Anishinabek Nation

- 3.1 Every person recognized as a E'Dbendaagzijig of an Anishinabek First Nation, or recognized as E'Dbendaagzijig by the Grand Council is a E'Dbendaagzijig of the Anishinabek Nation.

Article 4 – Principles of Government Structure of the Anishinabek Nation

- 4.1 The Anishinabek Nation Government shall be guided by the principles and way of life of the seven sacred gifts given to Anishinabe, namely: Love, Truth, Respect, Wisdom, Humility, Honesty and Bravery.

- 4.2 The Anishinabek Nation Government shall be based on the Dodemaag system of governance.
- 4.3 The Anishinabek Nation Government will include the law-making authority, the Grand Council, and, an Elders Council, a Women's Council, and a Youth Council, to advise the Grand Council.
- 4.4 The Anishinabek Nation Government will fulfill the roles and responsibilities of the Dodemaag, including the administration of the day-to-day operations of government and the administration of a system of justice.

Article 5 – The Anishinabek Nation Law-Making Powers

- 5.1 The Anishinabek Nation has the inherent right bestowed by the Creator to enact any laws necessary in order to protect and preserve Anishinaabe culture, languages, customs, traditions and practices for the betterment of the Anishinabek.
- 5.2 The Grand Council shall enact Rules of Procedure to govern the Grand Council.

Article 6 – Anishinabek Nation E'Dbendaagzijig Participation and Consultation

- 6.1 The Anishinabek Nation Government will establish processes to ensure E'Dbendaagzijig participation and consultation in its law-making and policy procedures.

Article 7 – Institutions of the Anishinabek Nation Government

- 7.1 Through a decision of the Grand Council, the Anishinabek Nation Government has the authority to establish institutions for the administration of government.

Article 8 – Relationship of Laws

- 8.1 Anishinabek Nation laws and Anishinabek First Nation laws are equally operative; however, First Nation laws will take precedence.

Article 9 – Constitutional Amendment

- 9.1 The Anishinabek Nation Grand Council may propose an amendment by a majority decision and any proposed amendment(s) must be forwarded to the Elders, Women's and Youth Councils within 30 days.
- 9.2 After review by the Elders, Women's and Youth Councils, the Grand Council will consider the comments of the Elders, Women's and Youth Councils and decide whether to amend, withdraw or submit the proposed amendment to each Anishinabek First Nation community for approval.
- 9.3 If the Grand Council decides to proceed and submit the proposed amendment to each Anishinabek First Nation for approval, the Grand Council must obtain at least a majority approval by First Nation Council Resolution from the Anishinabek First Nations, in consultation with their citizens

Article 10 – Admission of First Nations to the Anishinabek Nation

- 10.1 A First Nation may be admitted to the Anishinabek Nation by a decision of the Grand Council confirming the addition.
- 10.2 A First Nation may withdraw from the Anishinabek Nation by way of a First Nation Resolution notifying Grand Council on the withdrawal.

The Development of the Anishinaabe Chi-Naaknigewin

Anishinabek First Nations, since time immemorial, have had Anishinaabe Laws and a system of governance that included, formal processes, and protocols for decision-making;

The development and eventual proclamation of the Anishinaabe Chi-Naaknigewin on June 6, 2012, occurred in parallel with the Nation Building activities under the guidance of Head Getzit Shiikenh, Gordon Waindubence, that had begun in 1996;

In the citizen engagement process specifically on a collective Anishinabek Nation governing body and a Nation level constitution that began 1999 and that was coordinated by the Restoration of Jurisdiction department, Anishinabek First Nation citizens stated consistently, among other things, that:

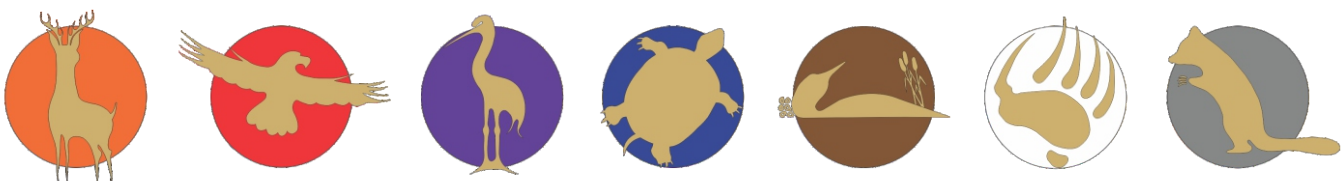
- There is more power and unity collectively, as a Nation of People
- We will develop our own constitution based on Anishinaabe culture, traditions and values
- Anishinaabemowin is our first language and is the source of Anishinaabe knowledge and identity
- The Clan System of Government and the Seven Grandfather Teachings will be the foundation upon which our Nation is re-built
- Education on the Clan System of Government must be made available to all community members
- Combine Traditional Governance with modern governance methods such as a written constitution

Head Getzit Gordon Shiikenh Waindubence sat with the Elders Council at the Ojibway Cultural Foundation to create Ngo Dwe Waangizid Anishinaabe, the Preamble, which provides the context and the spirit and intent in which the written Anishinabek Nation Constitution is understood.

Ngo Dwe Waangizid Anishinaabe was adopted by the Anishinabek Grand Council in June 2011.

The Anishinaabe Chi-Naaknigewin was ratified by the Anishinabek Nation Grand Council by Grand Council Resolution and confirmed by The Pipe Ceremony on June 6, 2012.

Addressing the assembly after the proclamation, Chief Keith Knott of Curve Lake stated: "It is time for us to stand up and be accounted, and it is time for us to stand up for what we believe in," said Chief Knott. "If we do this now, our children won't have to struggle anymore."



Proclamation and Signatory

This Anishinaabe Chi-Naaknigewin is hereby accepted and proclaimed by the Peoples of the Anishinabek Nation, through the Grand Council of Chiefs, on this 1st day of May, 2018.



Grand Council Chief Glen Hare



What the Anishinaabe Chi-Naaknigewin Means

The explanation of the Chi-Naaknigewin is summarized in the Anishinaabe Chi-Naaknigewin document as an introduction:

“The Anishinaabe Chi-Naaknigewin is founded on Ngo Dwe Waangizid Anishinaabe and forms the Traditional Government of the Anishinabek Nation, within the Inherent, Traditional, Treaty, and Unceded Lands of Our Territories. The Anishinabek Nation has the inherent right bestowed by the Creator to enact any laws necessary in order to protect and preserve Anishinaabe culture, languages, customs, traditions and practices for the betterment of the Anishinabek.”

The Anishinaabe Chi-Naaknigewin consists of the Preamble, Ngo Dwe Waangizid Anishinaabe, and 11 articles that “forms the Traditional Government of the Anishinabek Nation, within the Inherent, Traditional, Treaty, and Unceded Lands of Our Territories.”

“The written document is a political assertion of the Anishinabek's inherent right to be an Indigenous Nation. The proclamation of the Anishinaabe Chi-Naaknigewin is a testament to the will and desire that Anishinaabe people have to move forward as a Nation from a position of strength that cannot be contested. The preamble—Ngo Dwe Waangizid Anishinaabe—is in Anishinaabemowin and is not translated into English. The decision to keep the preamble untranslated has deep political and spiritual significance for the Anishinaabek. The point is that Anishinabek nationhood is rooted in Anishinaabe ways of thinking about the world, articulated in our ceremonies, language and traditions, our values and our laws. This is the source of Inherent Rights that pre-date, by thousands of years, the forms of political recognition invented after the arrival of Europeans. The fact that the constitution begins in Anishinaabemowin has spiritual and political significance.”

Dr. Dale Turner, “On the politics of Indigenous translation: Listening to Indigenous peoples in and on their own terms” in The Routledge Handbook of Critical Indigenous Studies

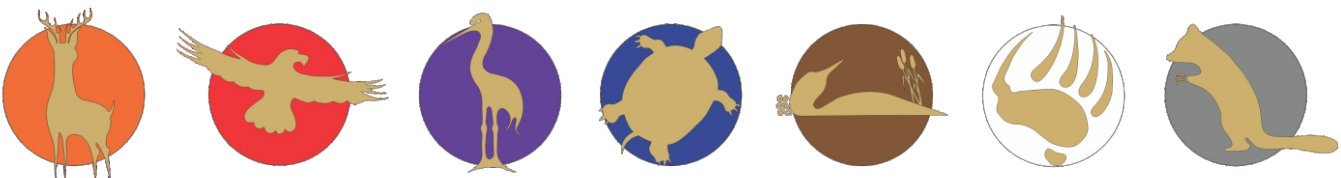
Proclaiming our own national holiday, Anishinaabe Giizhigad, will send a whole new message to our Anishinabek about who we are and what we must do, and that our nation is not dependent on foreign governments and their laws.

The Anishinaabe Chi-Naaknigewin is a sacred commitment by Anishinabek to the Creator to live by Ngo Dwe Waangizid Anishinaabe and implement our traditional governance. Anishinaabe Governance is based on Anishinaabemowin, ceremony, and Anishinaabe Law – our Gifts from the Creator.

“We should celebrate on June 6th. That is our national holiday not June 21.”

Head Getzit Gordon Waindubence Shiikenh baa

We have our Anishinabek Nation Eagle Staff, our Sacred Bundle, and our Sacred Gifts, our Ceremonies (culture), and our Language, which we have been told many, many times, is the key and the foundation for Anishinabek. Our Elders have instructed us.



The Clan System is the traditional form of governance. Every clan has their own roles and purpose that relates to the greater good of the entire community.

TRADITIONAL GOVERNANCE CLAN SYSTEM



DEER CLAN - SOCIAL

The Deer/Hoof Clan is known for its kindness, gentle and soft-spoken nature. The Deer/Hoof clan is responsible for the social aspects of the community including ceremonies and celebrations.



EAGLE CLAN - EDUCATION

The Eagle Clan, also known as the Bird Clan, is known to be the closest to the Creator as it is part of the sky world. Eagle Clan members are the keepers of knowledge and responsible for spreading seeds of knowledge.



CRANE CLAN - EXTERNAL

The Crane stands in the water observing the world above the water line. The Crane observes the outside world and is known as the Outside Chief. The Outside Chief is responsible for negotiation with people from other communities (Nation-to-Nation).



TURTLE CLAN - LAW MAKERS

The Turtle Clan is responsible for mediation, justice, making laws and helping with decisions if there are disagreements between clans. Turtle Clan people are also healers and have knowledge of medicine.



LOON CLAN - INTERNAL

The loon dives and sees the happenings inside the water. The Loon Clan is known as the Inside Chief as it is responsible for settling disputes and issues within its community.



BEAR CLAN - HEALTH

The Bear Clan is responsible for protecting its people to ensure the safety of the gentler clans inside the community. Bear Clan members are also the medicine people as they know the healing ways of plants available to them.



MARTEN CLAN - ECONOMIC DEVELOPMENT

Marten Clan members are the warriors and builders within their community as well as good hunters and providers. Marten Clan members are known as master strategists in planning the defense of their people. The Marten Clan also adopts people who don't know which clan they belong to.



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