

# Walking with Vision

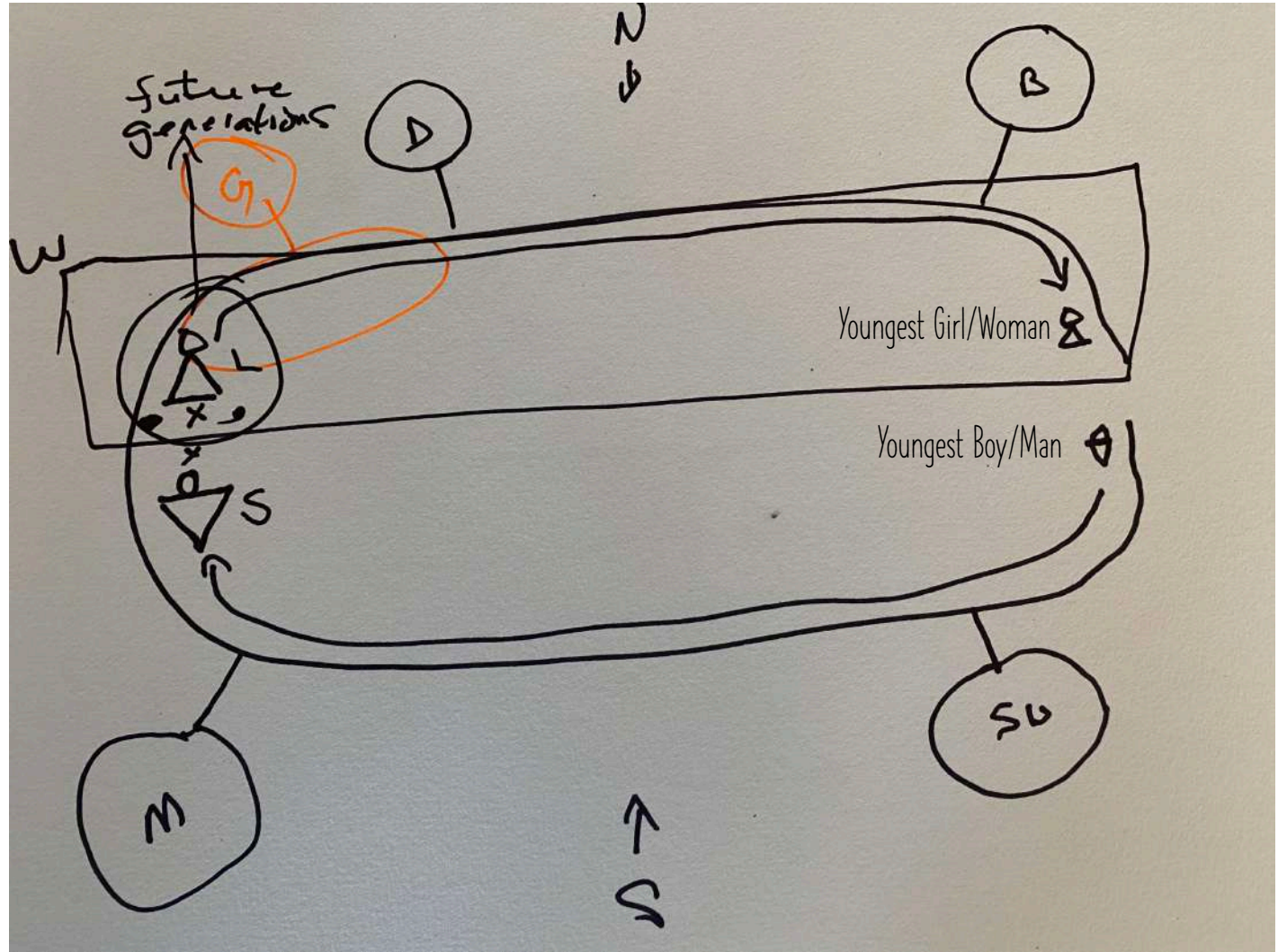




# Community Lodge / Governance

Leader Elder / Oldest Woman

Speaker Elder / Oldest Man

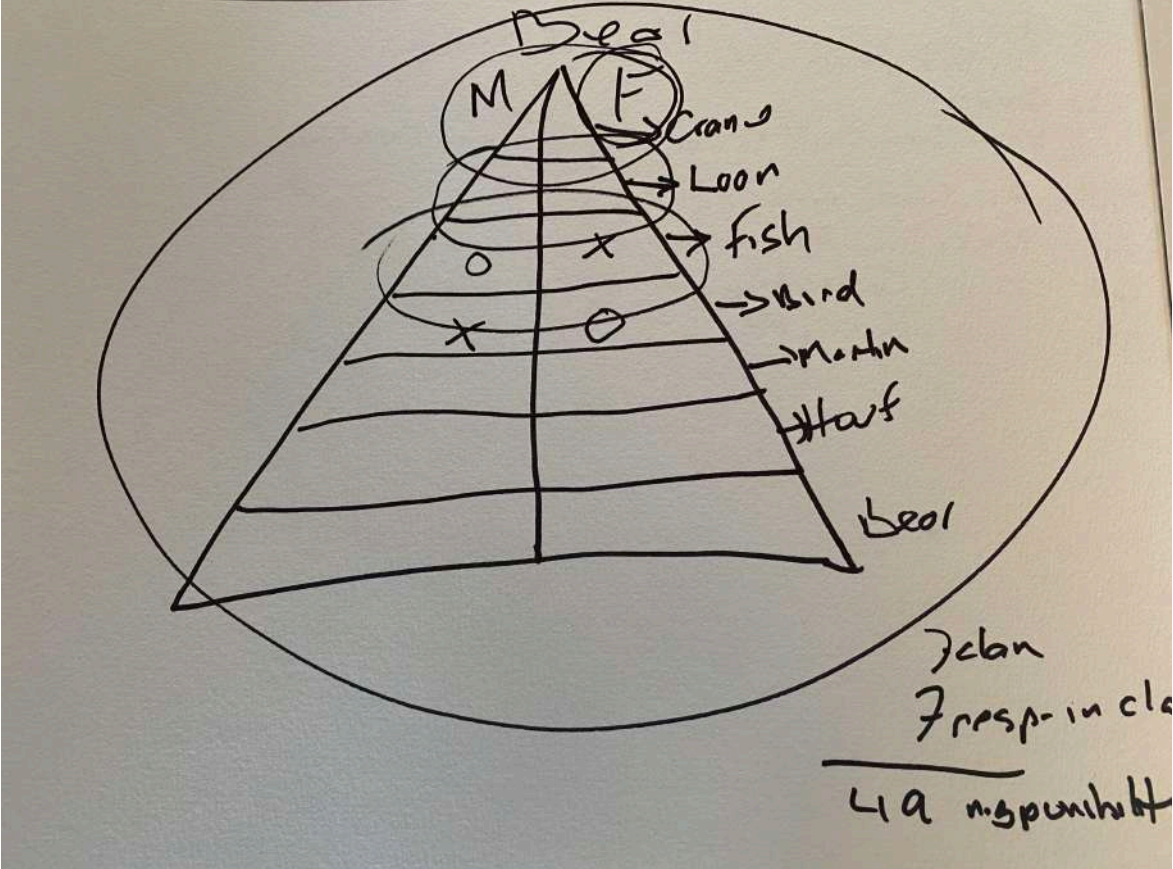
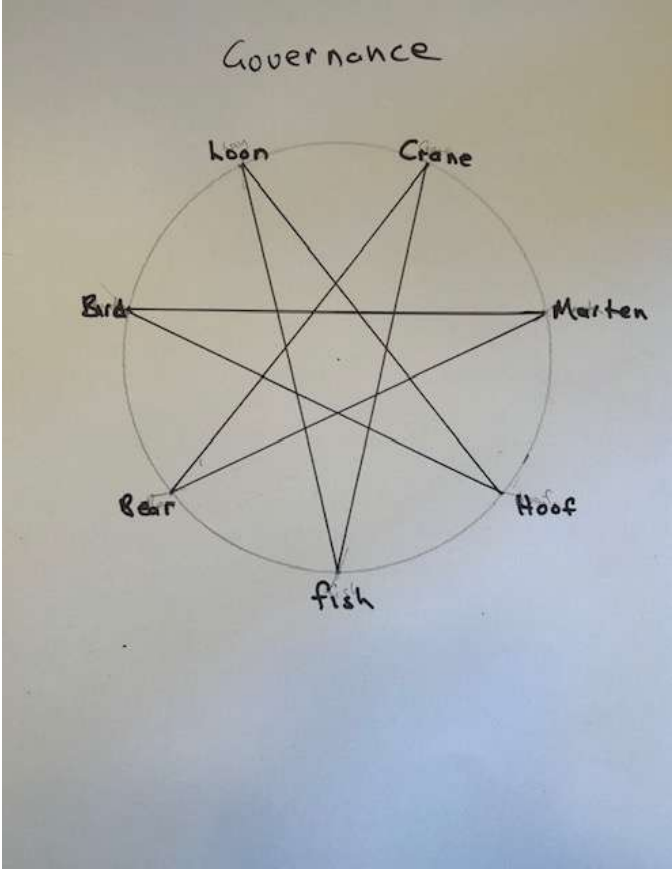


# Conversations on Community Lodge Governance

Assignment Reflection: How were important decisions made and who made them? What were the roles of individuals and groups within the governance system (Elders, Women, Clans, Society)? How were disputes within the communities or Nations resolved?

Within the community lodge John shared his knowledge that he learned from Elder Jim Dumont that the whole community, in consensus makes the decision through the lodge process. He drew the diagram to share the process of a decision/and or conflict held and moved within community. In description: the Oldest woman would sit in the west where there is a lable L (Leader) all the way to the East by age, and on the other side of the Eastern doorway, the youngest man all the way to the west by age to the oldest man (Elder) labeled S (Speaker). He shared that depending on the community there would be people at the door, a fire in the centre, drum, pipe and water ceremonies and songs before beginning, as well as feasting to close. People would sit along the outside of the lodge as described above. The oldest woman (Elder) would introduce the decision/conflict and bring forth all that she felt was important in consideration to guide the foundation, it would travel across the women and each would add to the next. He explained that as it transitioned to the men's side, they would add to it and focus on how it could be done/executed, each adding to the next all the way to the oldest man (Elder) whose role would be to draw together, summarize all of the thoughts and reflect back the decision of the whole/community. He would look to the Leader, the oldest (Elder) woman for their agreeance/ of if further conversation and consideration, cycles were needed. He drew a few examples of societies, D Dream Drum, B Big Drum, M Midewiwin Three Fires Society into the lodge to show that everyone would sit by age, as equal / inclusive, regardless of society. The voice/person would be valued for all of the gifts, skills, knowledge they brought into the lodge/community equally.

# Anishinaabe Dodem 7 Clan System

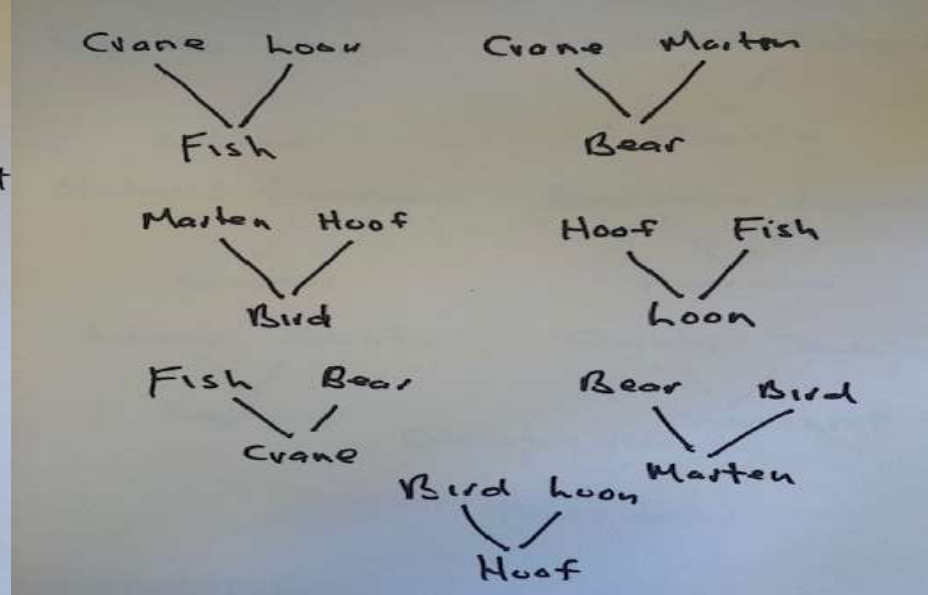
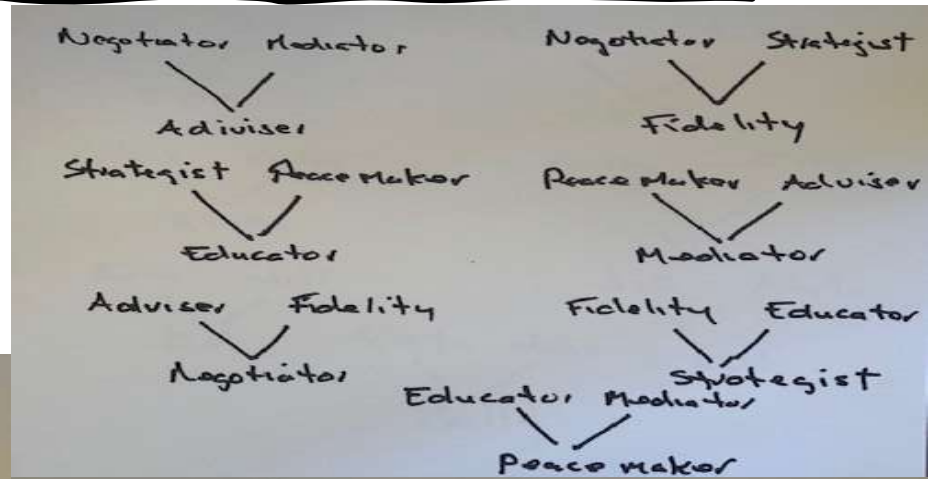
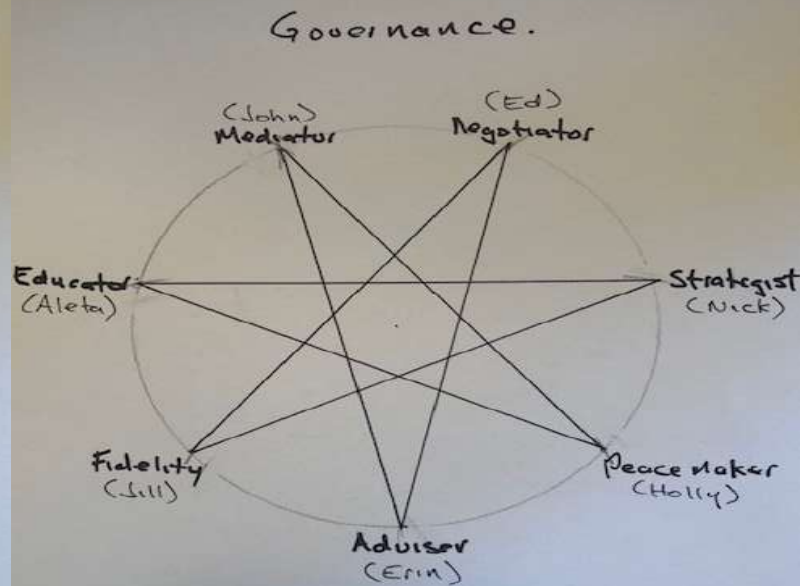
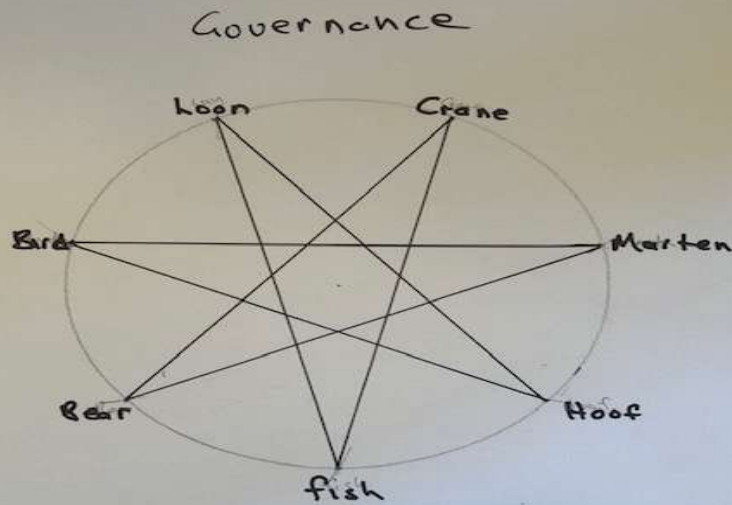




# Feather Carriers

## 7 Pointed Star Relational System

We are travelling: mapping where we are to where we are going



# Conversations on Clan Governance

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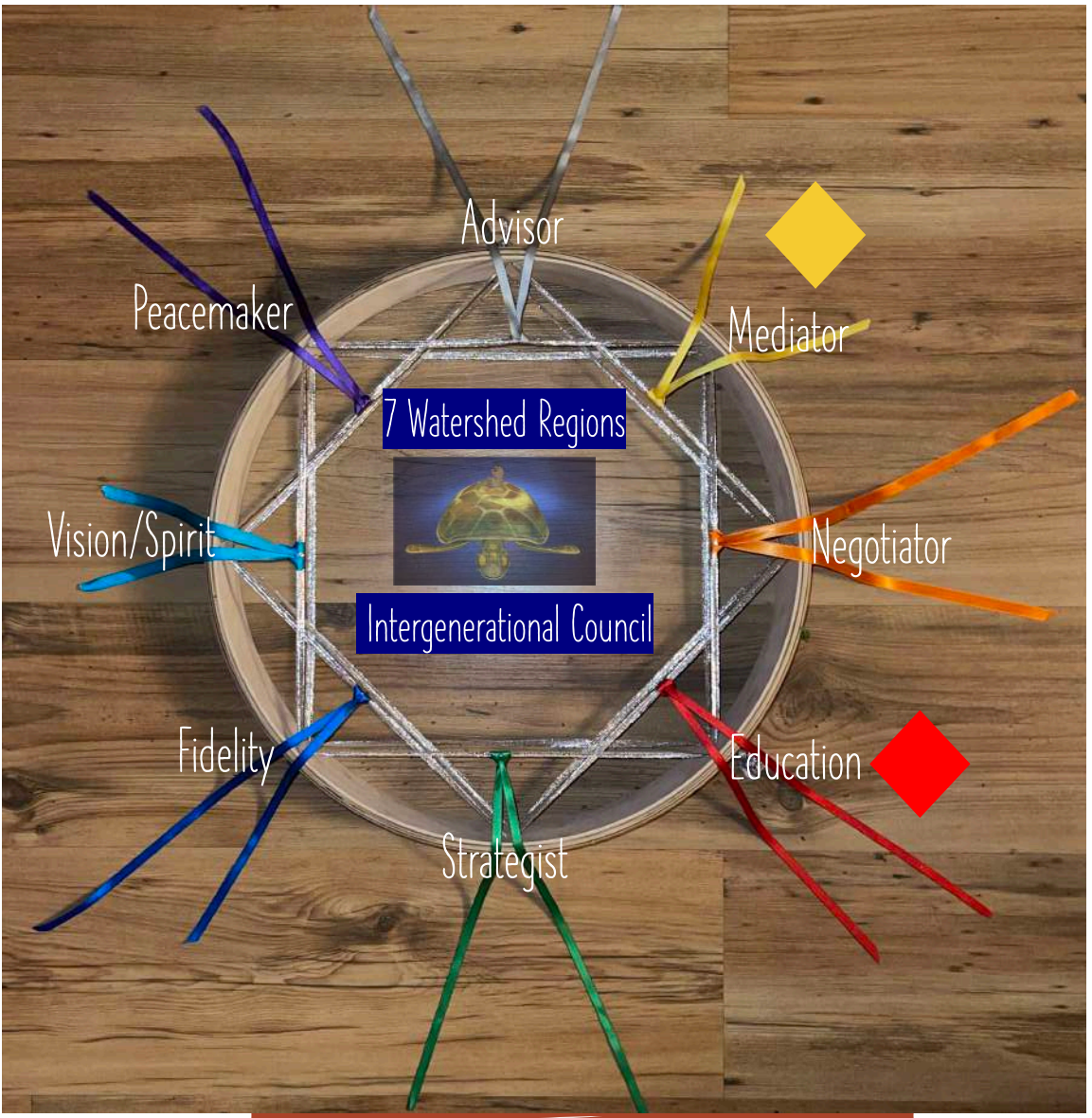
John explained that often each community didn't have all of the clans, but shared the roles of each Clan and the triads they can form in decision making, to bring back to the whole. Crane (Outside Chief), Loon (Inside Chief), Fish (Advisor), Bear (Keeping Peace, Medicines), Martin (Warriors), Deer (Social), Bird (Spiritual Leaders) and how within each clan, all other clan responsibilities are found drawing an example of the Bear Clan with many different clan responsibilities - up to 49. Guiding as an example if there was a nation-to-nation conflict or decision, the Crane, Loon and Fish would come together in a triadic circle to discuss, and perhaps the Crane, Martin and Fish, and the Crane, Bear and Martin, and they would bring that back to the whole the essence of what was learned and the Crane would represent externally as the outside chief. He said in general the most important aspect that isn't communicated directly is as the community lodge, the grandmothers, matriarch, women were considered the leaders and the men the speakers, and as two-spirited people related by the gifts and natures they carried.

# Reflections on Contemporary Governance

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The Feather Carriers Governance is currently transitioning from a contemporary spirit of the relational Anishinaabe 7-pointed Clan system, to the 8-pointed Star Blanket, guided by Zahgausgai, Elder John Rice. As we are travelling, both maps/tracks are included for reference.





## *The Feather Carriers governance structure sits within our dream drum*

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The living sphere of the dream drum and inner weave of relational governance comes to life where the Eagle Staff meets and rests within the heart-beat of our Turtle, Akiikwe, Mother Earth, and is alive constantly moving, turning, exchanging.



A dream drum with a turtle in the center, surrounded by a colorful, abstract background. The drum is a circular wooden hoop with a woven interior. A dark brown turtle is positioned in the center of the drum. The background is a vibrant, multi-colored pattern of blues, greens, and yellows, resembling a dream or a vision. The text is written in a white, cursive font over the drum.

7 Watershed Regions across  
Turtle Island will be weaved into  
the centre of the dream drum in  
a Turtle dream catcher

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The inside weave also reflects the outer hoop of the dream drum, representing Mother Earth and all of our relations together. Visualizing and visioning the 8-pointed star blanket in motion to generate the great rainbow of our prophecies.



# Dream Drum Birthing



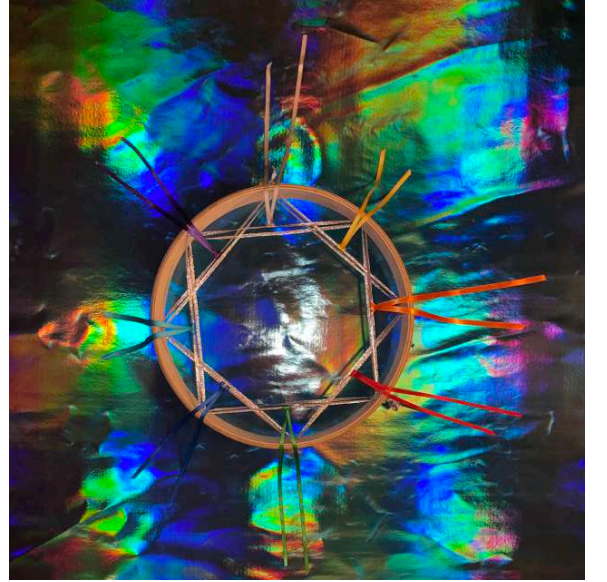
## Sounding Consensus, Sovereignty and Natural Law of Feather Carriers Governance

[In conversations with Zahgausgai, Elder John Rice]

Feather Carriers governance can be seen as the dream drum. The cycle of life is the hoop on the outside. The elements that make us up; vision and spirit of Feather Carriers', Board, Council, Staff, and other aspects of our various communities would be in the webbing. The 8-pointed star blanket is in the web inside the dream drum, with a central turtle and dream catcher, the continual lines go in between each/all, showing the flow of our connection and life and in so if you pull out one element out the whole governance collapses.

### Promoting Life: Dream Drums and Bewajigewin Dream Drum Society

"The dream drums are from my community, my community Wasauksing were famous for them even though it's not spoken about very much today. We had that and sometimes we're ethnocentric just like everybody else. We call the dream drum the real Ojibwe drum. Sometimes we call the big powwow drum the Lakota drum, because the Lakota were involved with its creation. The big dream drum is about 18 inches in diameter, about two and a half inches thick and it's covered on both sides with hide, but what's inside is the weaving, our web. So people make their own weaving inside their hoop and what's inside the weaving is personal, in that people decide what kind of star they want. I've seen a five-pointed star, a six-pointed star, a seven-pointed star and I use an 8-pointed star. .... The dream drum is something my friend, Merle Assance-Beedie, Waas nodaa-kwe (Northern Lights Woman), and I talked and visioned about years ago in bringing them back in our community.. A dream drum is you and the commitment to yourself and your well-being, once it's put together, either before you have the drum, during or sometime after, you'll decide upon a dream that represents you or your life. ....The Bawaajigewin Dream Drum Society is also a healing society. We gather together and smoke a pipe for the song we're going to sing. The song will be a healing song for whoever we're smoking a pipe for."





# Draft for our Strategic Visioning

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- 15 Board Directors: 8 Starblanket, with the development of 7 bioregional Directors and an Intergenerational Council within the Turtle

## STARBLANKET RELATIONS WEAVE

- 2 Circle/Quadrants
  - East/South/West/North Quadrant: Negotiator, Strategist, Advisor, Vision/Spirit
  - NE/SE/SW/NW: Mediator, Education, Fidelity, Peacemaker
- 4 Triads form as needed
  - Vision/Spirit, Mediator, Negotiator
  - Negotiator, Educator, Strategist
  - Strategist, Fidelity, Advisor
  - Advisor, Peacemaker, Vision/Spirit

## INNER TURTLE / DREAM CATCHER

- 7 Regional Directors guided by our watersheds on Turtle Island
- Council currently being visioned as a Grandmothers Council, Elders or Intergenerational to be decided

Inspiration of weaving  
the lodge teachings into  
the board meeting /  
gatherings for decision  
making

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