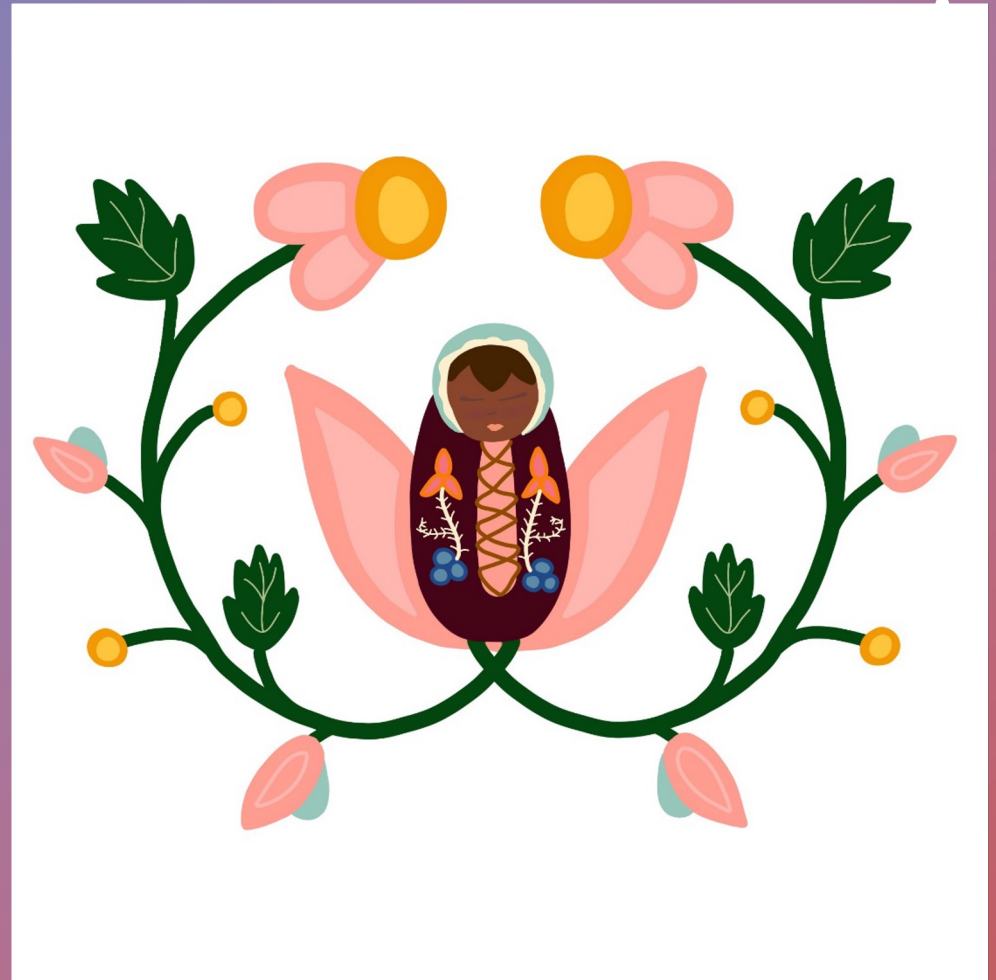
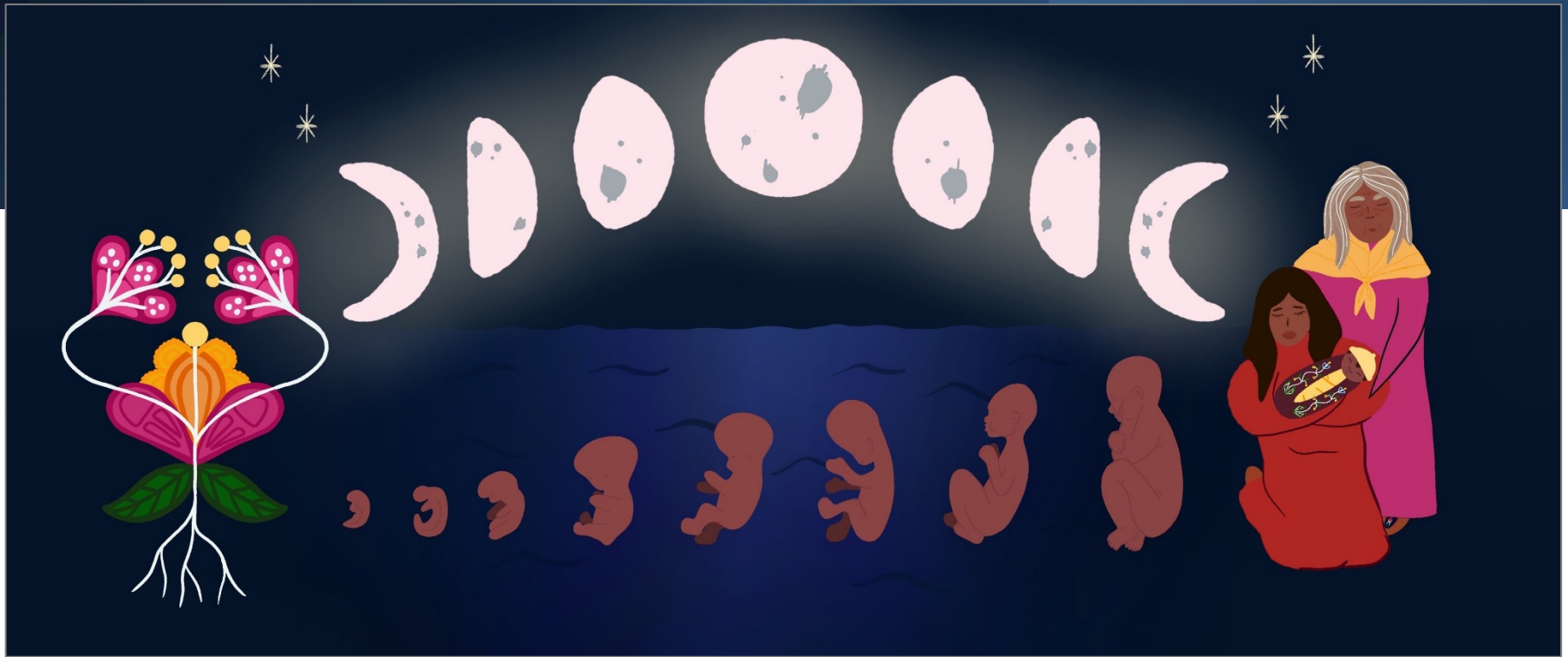


Ondaadiziikewin
bago sendam
azhigwa





**Ondaadiziikewin (Birth work)
Protocols for Sharing Traditional Knowledge**



I have been taught that knowledge sharing should be done, foremost, with consent of the Elders/Knowledge keepers. **Sharing** must be done thoughtfully and carefully. The exploitation of Indigenous spiritual ways and intellectual property for commercial and/or scientific purposes, and personal gain has had many destructive consequences for Anishinaabe and other Indigenous communities throughout the world.



• To protect these knowledges/teachings there are natural laws and protocols that we must respect and adhere to. These protocols are as important as the teachings they protect and are inextricably tied to the spiritual foundations of the knowledge and the knowledge keeper. The purpose of these protocols is to provide spiritual and intellectual Indigenous guidance in the sharing of traditional birthing and medicinal knowledge. Specifically, the relevant protocols revolve around:

- Indigenous, Anishinaabe specific, spiritual teaching, which
- provide opportunities to learn about traditional birthing, and traditional medicines;
-
- b. Appropriately documenting and sharing knowledge/wisdom regarding traditional birth teachings, life knowledge, traditional medicines and practices in particular; and
- c. Developing mechanisms for sharing and developing the capacity of traditional learning that is appropriate and guards against exploitation.



Katsi Cook

- Trained in 1978-1980 by Katsi, Mohawk Midwife
- Formed Women's Dance Health Project
- Addressed Community Health Issues
- Had children at Home
- Archie Mose'si'bun message from the Midewiwin Lodge

"As a Mohawk midwife, time is everything in the course of care, military time, obstetrical time, physiological time and then there is also sacred time that is all part of that ceremony and medicine space of time...theory of three in the cycle " –Katsi Cook, 2014





Red School House St. Paul, MN



RSH 1970-1977 Indigenous grounded education began with the survival schools. The RSH was second in the nation. The building that housed the RSH, also had the St Paul AIM office, Indian Country Press, and a native clinic, the St. Paul Urban Indian Health Clinic. This clinic is where we began talking about birth to the Indigenous community.



Midewiwin Lodge – The Heart Way

This is where I received my most valuable education. I learned about our Creation Story, and how we came to be here on Turtle Island.

CREATION ~ The interconnectedness of all living things

A Sacred Vessel that carries the Seed of Humankind... Regulation from our Grandmother Moon



Our birth is the evident truth of our Creation story, just as it unfolded long ago..



Female Roles:

Aunts and Grandmothers taught girls about our female side of life and all of ceremonies: Berry Fast, Birthing, Water, Full moon, Healing, Fasting, Singing, Braiding, Weaving. All of the Arts, and our role in sustenance gathering; wild rice, berry picking, maple sugaring, and fishing, midwives knew the birth ceremony. This is where she learned that she was able to bring life into the world, and that this was a sacred responsibility that came with the teachings that help her mature



Birth is a Ceremony A Spiritual Event

Spiritual practices for birth ceremony:

- Acknowledging the Spirit
- Water
- Female/Male Roles
- Birth story
- Offerings-Fire at birth
- Name and Clan
- Placenta
- Cord
- Wiiwiibizon/Swing
- Full Moon
- Natural Medicines
- Traditions
- Dikinaagan

Birth in the Past:

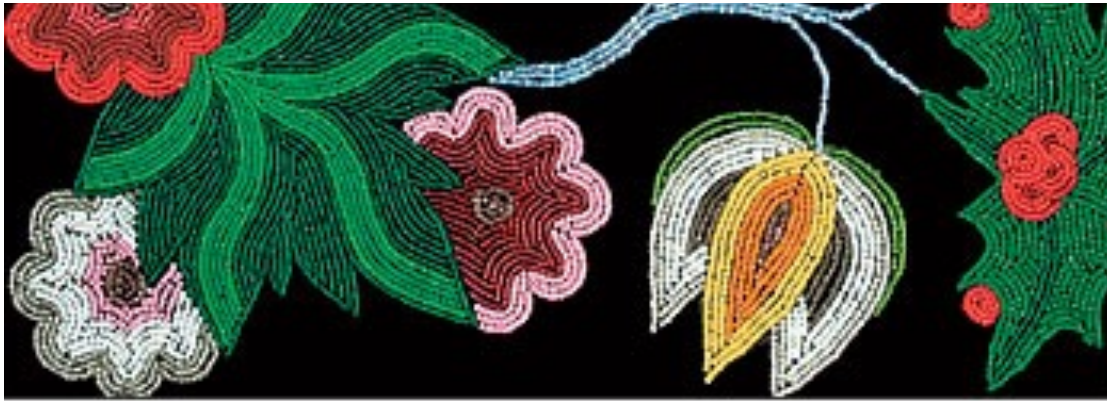
Our Original instructions guided us.

We understood that birth and death were brother and sister, inseparable.

We knew our birth ceremony, that it belongs to the spirit, the family, and the people.

In the past, we all prepared for that new life that was coming to join us.





Traditional Birthing Practices

- **Sacred – space** It is important to use sacred Medicines~Miishkiki for delivery, Sweat grass, cedar, sage to cleanse the birthing space.
- **Songs** are song, prayers are said
- **Preparing** – nutrition and exercise and rest, and making Dikinaagan
- **Tobacco – Asemaa** offerings throughout pregnancy, and before delivery
- **Water - Niibii** Carries whole history-memory-thoughts-prayers.. healing energy.. An acknowledging the life-giving force of the womb water is in order.
- **Placenta** – Bury the placenta, returning it to the Earth, Me-gwech for nurturing new life.
- **Cord – Odiseyaabiin** Take great care of it, when it falls off, place it in a leather pouch, and after baby walks, bury it close to home.
- **Medicines - Common teas – Mashkiki**, that can be used for pregnancy and delivery. Sturgeon broth after delivery.. White fish broth to bathe baby..
- **Offerings** - after the birth to express thanksgiving.
- **Naming Ceremony** Receiving an Anishinaabe name allows our ancestors to see us, and it is announced to the Four Directions, binding us to Creation.



MMIW
Sacred Reproductive Organs, Artists, unknown

Before You
Were Born
Game



Birth-work

Healing for the next generations

- Indigenous Midwifery, birth and women's lifeways are a retrieving of ceremony. We need to wholistic approaches, that address Body-Mind-Spirit-Heart, and greater access to ceremony in order to heal and become the hollow bone to do the work.
- Healing the trauma impact begins when we reclaim our cultural and spiritual practices; Our births, rites of passage, feasting, full moon, fasting, cedar and flower ceremony, untying ceremony, baby loss ceremony.
- All these ceremonies were intact before. As women participate in their own healing, they help to bring this back.
- Community involvement and commitment are needed as the work is ongoing.





Red Cliff, WI. Birth-Work



Water Offering, praying for the water Gichigami - Lake Superior:
Singing, praying, full-moon ceremony, all these ceremonies are
helping the community toward healing and wellness.



Birth Fire

Red Cliff, WI. Community.

This was the first birth fire in 100 years. Since this first one, there have been 10 more birth fires.



Birth-Work Honor Song at Red Cliff Wisc. Traditional Pow-wow, Nooni/Breastfeeding support tent is on the right

Birth is Ceremony - MISKWAABEKONG ONDAADIZIIEK WEWAG

(RED CLIFF BIRTHING GROUP) AWARDS ANDREWS - DEPERRY, JUNE 10, 2017



RESPECT
"MOTHER EARTH"

HUMILITY
FREE OF BIAS

LOVE
BIRTH FIRE

COURAGE
"ADVOCATE" FOR OUR FAMILY

KINDNESS

"WE ARE ALL HELPING TO HEAL!"

OUR TRUNK

OUR SKIN'S...

7 TEACHINGS:
of Supporting & Healing Birth

- LOVE
- RESPECT
- KINDNESS/GENEROSITY
- HONESTY
- HUMILITY
- COURAGE

• WISDOM

HONESTY
IN A GOOD AND UPRIGHT WAY

GENTLE NOT FEIGNT

Look into myself

WISDOM

"TRADITIONAL TEACHINGS"

FOLLOW TEACHINGS

COLLABORATION

FATHERS

HONOR WISDOM

GRAND-PARENT LEARNINGS

COMMUNICATION

COMMUNITY
NORMALIZING
BREASTFEEDING,
BIRTHING,
BABIES LATCHING
ON...

SKIN-TO-SKIN

BONDING

EARTH

"CREATION STORY"

SHARE TEACHINGS

"PERSONAL EMPowerMENT"

LAPOR

UNDERSTANDING

GENEROSITY

COMPASSION

MOCCASIN



Birth Teachings Presentation at Maternal Health Conference – White Earth, MN

Modern Day Prophecy

- In 1990, a leading elder in our lodge fasted, and came with a message about return of Traditional Birthing.
- “Twins, Niizhoodewag would come to the Lodge, bringing birthing back to the Anishinabeg”.
- Birthing is encouraged by the Grandmothers. They met and shared all the teachings that they could remember.



Kris-Bedwayway Banais:
“The birth lodge was full of love: Little boy water drums, my Mide family, my mom and my brother. I was told that people from the community was sitting and listening to the singing and the drum. There were spiritual songs being sung..”

Niizhoodewag-Twins
Charlie and Maddie
Born on Peshabestown reservation, in a
birth lodge on the shore of Traverse Bay, on
July 12, 2007. They are now 13 yrs. old



Home birth babies in Dikinaagan - Resurgence of the Dikinaagan
Sagkeeng, Manitoba, Mille Lake, MN., Minneapolis, MN., Red Cliff, Wisc.,
Gun Lake MI., Sturgeon Lake, Saskatchewan, CA, Saskatoon, Saskatchewan, CA

Gun Lake, Michigan



Gun Lake, Michigan

Dikinaagan groups

Minneapolis, MN





Gabrial Dumont Technical Institute- GDI Cradleboards 2019



Sturgeon Lake Cradleboards 2019-20



A sacred birth is her inherent right

Doula Trainings

- Red Cliff, Wisconsin - 2007
- Bemidji, MN - 2016
- Fond Du Lac, MN - 2018
- Sturgeon Lake, Saskatchewan - 2018/19
- Lac Du Flambeau, Wisconsin - 2019/23
- Saskatoon, Saskatchewan - 2019/20
- Minneapolis, MN - 2019/20
- White Earth, MN - 2023



Onigaming, Ontario, CA 2017



Gabriel Dumont Doulas |
Saskatoon, Sask. August 2019



Doula Training - Sturgeon Lake First Nation,
Sask. 2019



GDI Doulas: Playing Prenatal Game “Before you were born”.



“Onisokimaakew”
Sturgeon Lake Kukom
Society
Grandmothers Society

Revitalizing Midwifery
Teachings &
Traditional Birth Practices



This is really what it's about: The ceremony of birth, safe births, healthy babies, indigenous birth songs and lullabies, moccasins, cradleboards and swings and nooni-breastfeeding for our babies.. Reclaiming our practices for the health of our communities.





Birth during covid-
January 2021

Baby
1/4/21



Miigwech – Thank you!

Contact
Info:



Oondaadiziikewin

Dorene Day

"Waubanewquay"

waubanewquay@msn.com

651-815-3127

Bois Forte, Minnesota Enrolled