

Title: Adaptation and Climate Change

Author Name, and tribal affiliation: Frances Allard, Anishinabe Ikwe (Ojibwa/Cree/Mitchif; Cultural Advisor for the Turtle Mountain Band of Ojibwa Indians)

Name of Tribe whose culture is presented: Turtle Mountain Band of Chippewa Indians

Introduction or Overview of what will be covered: The cultural unit will share the history of the old ways to present time. They will learn that that we as humans do things that we at one time did not think through then we have this result today. During this presentation we will learn how we as human's beings can change what is happen by thinking before we do things that will harm Mother Earth.

Glossary:

Aki-Mother Earth
Gijig)-sky
(Anakwad)-clouds
(Nibi)-waters
(Mashkossiw)-plants
(Awessiwag)-animals
(Pi jiki)-cows
(Mistatim)-horses
(Beneshi)-birds
(Sigwan)-spring
(Animiki)-thunders
(Nibi)-waters
(Jiwitagani-kitchigami)-ocean
(sagaigan)-lakes
(Sibi)-rivers
(Tchiss)-turnips
(Opin)-potatoes
(Minan)-berries
Puckons-nuts

Cultural Supplement Narrative: History of the tribe and how this was taught to me: Oral tradition is very important to us all but at times when we did not receive this, we learned it by listening to elders who knew the historical perspective. The Anishinabe/Ojibwa/Chippewa told by our elders that our genesis began along the St Lawrence River called the Great Sea water in the east. We migrated for many years across Canada and northern section of the US. Many of our people lived in the eastern shores of North America and travel to and by the Great Lakes: Lake Ontario, Erie, Huron, Michigan, Superior. The origins of the Pembina Chippewa are associated with the trading post established at Pembina in the northeastern corner of ND in 1801. This was the

Title

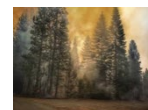
focal point for many Chippewa hunting and trading in the region. Native tribes have always had strong leadership systems and made treaties for peace or commercial trade. Tribes have always maintained constitutions and codes to govern themselves, but these doctrines were generally unwritten. Our treaties began in 1858-1863, Then in the mid 1880's President Chester A. Arthur issued three executive orders in reference to the Turtle Mountain Reservation.

As result of the McCumber Agreement, the traditional tribal form of gov. went through a transition. A committee of 32 was formed and recognized by US Gov., which specifically called for 16 full bloods, 16 mixed-bloods (Ojibwa/Cree/ Mitchif) and was headed up by Chief Kakenowash-maintained leadership for many years. And in 1930's Tribal Chairman Kanik-Walking with Thunder, became leader of the governance body of TMBCI. He also headed up an Advisory Council that adopted a written tribal constitution on 10/8/1932. Today, the TMBC which consist of 30,000 tribal citizens, occupies two townships in north central ND, about 7 miles south of the US/Canadian border.



Climate change adaptation is a response to global warming that seeks to reduce the vulnerability of social and biological systems to relatively sudden change and thus offset the effects of global warming. Furthermore, the degree of adaptation correlates to the situational focus on environmental issues. Adaptation requires the situational assessment of sensitivity and vulnerability to environmental impacts.

How I understood this definition is that we are going to have different weather, I mean some severe weather, Mother Earth (Aki) is going to strike back with a fierce force; which has already happened around the world.



Many years ago, now I went to a conference of Elders in Canada, there I learned about what was going to happen in the future: mainly about our climate changes such as warm weather states to cold weather states (south to north), fire, tornados, hurricanes, disasters, floods, tidal waves, that would affect all of us, all around the world.

I went to another conference in regarding climate changes and what it is doing to our crops. So, I started thinking about my earlier years and what I was taught.

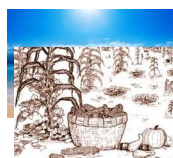
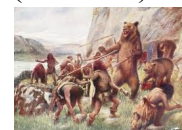


Since I was young girl, I had a fascination with climate on Aki. I would watch the (Gijig) sky, (Anakwad) clouds, all the (Nibi) waters, (Mashkossi) plants (Awessi) animals when I lived in the west, at that time I did not know why I was doing this. Then I moved to North Dakota in 1959, I began studying the climate. Before we moved here my father shared that (Nokomis) moon had to do with the waters. No story at that time about why this occurred.



First, I began watching the (Awessi) animals; my father taught me that the animals will tell you about the weather from the spring to the winter months and they were food when needed. Also, what I learned from that was the water animals would build their homes close to the shores when we are going to have a mild weather. Other animals such as (Pi jiki) cows and (Mistatim)

horses, they gather up when a storm is coming. The (Beneshi) birds would gather, prepare to migrate in the fall to travel to their place in the winter months. The four-legged animals in spring had their little one then gets hunted in the fall. During the last few years, the migrating birds would get confused, they knew by the changing of the weather, but because it was warmer during October that they would begin their journey then turned around in the confusion, and I saw this, even I was confused. The smaller animals began their journeys as well.



Then he would show me the clouds in the (sigwan) spring this was to show me that when the (Animiki) thunders came that Mother Earth would starting blooming, everything was changing and the winged animals would begin coming back and finding a place to have their families. He would show me about the (Nibi) waters, (Jiwitagani-kitchigami) ocean, (sagaigan) lakes and

Title

(Sibi) rivers had very clear water and we were able to drink it right from them, except the ocean. He would tell me about the sea creatures they were clean and can fish, trap and cook them without worry.

He gave me directions about the plants on Mother Earth we could survive by knowing which ones we can eat; that was my first year here. We always had a garden growing up even in California. We knew how to plant the seeds and watch them grow but when we came to Belcourt we didn't see



anything to eat. So, he shared with me at that time to find (Tchiss) turnips, (Opin) potatoes, (Minan) berries (raspberries, strawberries, gooseberries, crab apples) and puckons (nuts) around our home and in the bush. From then on, I would start learning about how to see the importance of the teachings I had received. Aki has food that we can survive on but we have to be careful today.



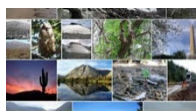
Today I look back and remember what it looked like when I was young and now. Many changes have occurred in my life so far. We can't drink the water from our streams, rivers; lakes due to the pollution we have put there. The waters look gray, diseased, polluted from the waste products: sewers, oil spills, garbage in the ocean, toxic waste dumped where ever they can put it. Our animals are getting sick and the hunters have to be careful where to hunt today. I noticed this year the ants were not as abundant as long ago. The plants are being invaded by foreign plants, diseases, dying from the heat, not developing properly. I pick plants from Aki and that is how I see the changes every year. The skies are tainted with acid, the ground is being poison and we are eating that poison.



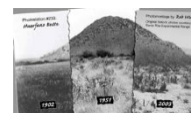
Our climate has changed so much throughout the years that we are having disaster in the mega, people dying with diseases caused from these situations, and some of the diseases that was once gone are coming back.



I am from the Wapski Makwa Dodum which is the Polar Bear Clan and I am watching periodically and have seen that the place where they live is getting smaller and food is getting scares. This is due to the Greenland and Antarctic ice sheets have decreased in mass. Glaciers are retreating almost everywhere around the world — including in the Alps, Himalayas, Andes, Rockies, Alaska and Africa. Many of the animals are coming into cities, towns to eat, they too are starving. Their habitat is being destroyed as well.



Our oxygen which we depend on from our trees, they too are being destroyed so the ecosystem is being destroyed as well. The burning of coal, oil, and gas, and clearing of forests have increased the concentration of carbon dioxide in the atmosphere, since the industrial revolution, and methane and nitrous oxide emissions from agriculture and other human activities add to the atmospheric burden of heat-trapping gases. There is a balance in nature that is important for all living beings and we need to pay attention to this, our Elder knew this long ago.



We hear about the hurricanes, tornadoes, fires, floods, tidal waves and many other disasters, this is what the Elders were talking about, then and now. We as human beings are destroying our world Aki. The Elders also said we can change this but we have to get rid of some of these negative processes we are doing and care for Aki and bring the balance back. I believe that all Nation: White, Black, Yellow and Red need to work together to bring this balance back.



Title

Author Biography:

Frances Allard

Boozhoo, my name is Miigizi Ikwe, Wapski Makwa indoodem, Mikanock Wajii. My other name is Frances Allard, I'm from the Turtle Mountain Chippewa Reservation in Belcourt, ND. I am Anishinabe Ikwe (Ojibwa)/Cree/Mitchif and the eldest of 8 siblings. I have two sons, an adopted daughter, a foster daughter and an adopted grandson. I have seven grandchildren and one great-granddaughter. I raised two other young men as well; one lives here in Belcourt and the other lives in Colorado. My father was a marine, my mother was a beautician, and when I was a child, we traveled throughout the US/Guam/Japan before returning to the Turtle Mountain home of my parents in 1959 when I was 14 years old.

I have had a lot of educational experiences, both formal and informal. I graduated from Turtle Mountain Community High School in 1963; got an LPN degree in 1974 through the Lake Region Jr. college in Devils Lake, ND and was trained in Belcourt; completed a BA in Communication/Dance in 1985 (Missoula, Mt) during the summers I worked as a woodland fire fighter, added an AA in Chemical Dependency in 1993 and an AA in Child Abuse/Neglect in 1994 from Lummi Community College (which later became Northwest Indian College) in Bellingham, WA; and then went back to TMCC for an AA in Commercial Art/Graphic Design in 2005; and picked up many certificates along the way. During those years, I was educated also by many Elders from different tribal nations and finally came home in 1995 and began my studies with all the Elders in the Turtle Mountains. I learned a lot and was honored to sit with them and learn from them. I also went to Canada to learn from the other half of my blood line, the Cree Nation. My travels took me across the US/Canada and across the ocean to Guam and Japan, learning many cultures along the way. The very first teachings I learned were the Seven Teachings of the Ojibwa, which came from my Aunt Edna Cloud who began this journey for me.

While I was in college, I learned to do research and found that very interesting. That training has become even more useful now that I am a board member of the Turtle Mountain Chippewa Tribal Nations Research Group, a board that reviews and approves all research done on the Turtle Mountain Chippewa Reservation. There are individuals from various universities who want to do research with our Turtle Mountain people, and the board makes sure they are following the guidelines of the Tribal Nations Research Group. We are the protectors of our people in the research/data arena.

I learned to sew in high school and loved it. This is one of my gifts that I have. I design all of my regalia (the traditional clothing/accessories) that I wear for Ceremonies/Pow Wows/special occasions. Since I have moved home, I have designed and made regalia for my grandchildren and other young people as well as others who request it of me.

I am a Cultural Advisor for TMCC and ND EPSCoR. I work with 6-12 graders in ND EPSCoR NATURE camps during the summer months and ND EPSCoR NATURE Sunday Academies during the school year. I write cultural supplements for each of the STEM topics covered in the various STEM activities. If I am not familiar with the STEM topic, I do the research on the topic so that I can figure out which cultural information fits best with it. This I have been doing for 22 years. I work for TMCC as an instructor, and was asked by the TMCC president and vice president to develop an archives for our artifacts by our people (clothing, tools, baskets, sculptures, etc.) for the college, which I did for 6 years. I am also currently working for the Turtle Mountain Chippewa Heritage Center for the last 3 years as an archivist/assistant for our artifacts and the tour guide to explain the historical way of life of our people here on the Turtle Mountain Chippewa Reservation. I also do research on various artifacts in our collection to find the importance/year/geographic origin of the items. I realize that my passion is all about what I have learned and how to give back to our families, relatives, friends, and those who want to know who we are as Anishinabe people. I am grateful for the teachings of our elders, our young people of today and my children. I am also a sponsor for those who are struggling with alcohol/drugs on a one-on-one basis, as well in the sweat lodge. I work with the youth, adults, and the elders, outside this

Title

community in all four directions.

As I look at my journey throughout my life, my vision is to work with my people in any way I can to teach what I know, and pass it on to all that are interested in our Native way of life. I live simply so that I can live in peace and harmony in nature, which means I will follow the Seven Teachings in a good way. Those teachings came from my elders and I take the lessons they taught me seriously and to heart. So, my mission is to guide those who want the Seven Teachings in their life. The Seven Teachings are Love, Honesty, Humility, Bravery, Respect, Wisdom and Truth.