

Title: Clean Energy

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

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

Overview of what will be covered: The cultural unit will focus how we used the clean energy long ago, solar, wind and water are examples of clean energy sources, and how we used the different energies long ago.

Glossary: (new words and definitions that are unique to the cultural information in the supplement)

Gizis-Sun

Noodin-Wind

Aki-Mother Earth

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 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.

Renewable energy is generally defined as energy that is collected from resources which are naturally replenished on a human timescale, such as sunlight, wind, rain, tides, waves, and geothermal heat (heat retained within the Earth and stored within the planet, from [radioactive decay](#) of minerals, and from [solar energy](#) absorbed at the surface.

Title



With this statement I looked back at my elder's stories about how they talked about the earth's atmosphere, Aki, rain waters, wind, sunlight, how the tides were effective with the moon, and the geothermal heat. We all need energy, for safety, for mobility, for growth.



Solar energy – Solar energy has become very reliable and the best thing about this energy is that it is cheaper and inexhaustible. This is produced by Gizis.

Wind energy – Another great form of renewable energy and apart from being reliable it is pollution free. Noodin can come from all direction and is a powerful entity, during the spring of the year noodin will be coming with lighting and thunder to tell us it time for Aki to come to life again.



Long ago we used what we had to make our food last longer by drying it with the wind/sunlight and this met all of our foods, medicines and hides for clothes. More than any other alternative energy supply, wind power is helping the United States to achieve a balanced energy mix. Today I see the wind towers to produce our electricity for our homes.



Long ago we started using windmills to bring up our water from below the surface for home use. This is what we have learned since the beginning of time.

Geothermal energy – This energy relies on hot water and steam reservoirs that naturally occur beneath the surface of the earth.



Aki was our source of geothermal heat-long ago: for example, we had no beds like we do today. We had to sleep on Aki with help of cedar boughs, leaves, grasses, & hides. During the summer months going from camp to camp we looked for water supplies, tree coverings, safe for the children while work was being done to plan for winter, so here we just needed maybe a few cedar boughs, leaves or grasses to sleep on. The water supply was necessary to



survive; we need water to replenish ourselves. The lack of it we would not live long as so with all things that live on Aki.

Hydropower energy – It is energy that is got from moving water. Rivers do not fall into that category of renewable resources

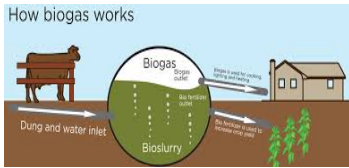


Offshore energy – This is the energy that is sourced from tides, waves and winds that are common around the shores. They all have great potential and can be developed to improve the quality of life at the same time protecting the natural source which happened to be the ocean resources. Those tribes that lived by the oceans needed to see the tides move in and out for their food supplies. For those people who lived by lakes needed it for their food supply as well; such as fish, wild rice, birds, and game animals, drinking



water and for themselves.

Title



Biogas energy – It is very popular amongst the Ojibwa people because it uses animal manure to be generated and it reduces pollution as well. A good number of homes rely on this energy for electricity and heating through the conversion of animal waste to cleaner burning gas that can actually be used



for cooking as well.

Long ago we did not have the technology of what the results of using all the resources of our ancestors had on a daily basis but we had our elders who told the stories of creation of Aki-Mother Earth.

Today we still use Gizis the sun for our solar systems similar and to our dry out our foods, medicines, and clothes, to keep warm during the different seasons.



Today we have some problems with the air quality due to the factories, nuclear plants, cars etc. this is being work on. Long ago we did not have these worries because we did not have them in existence. But as years went by began to develop for the economy to survive. Today we look at our foods that are mixed with chemicals that were put on the soil before planting, and then put on during the growth period.

When I look back at my time on Aki I see many changes since I was a young person. The water is not as blue and clean, the air is cloudy and some places even smell bad, Gizis has a haze around it, the tides are becoming tidal waves, the rain has acid particles in it.

Now we are coming full circle to try to mend the mistakes made from all the ways we destroyed the air, water, sunlight, rain, tides, & geothermal heat.



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

Title

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 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.