



ND EPSCoR Cultural Supplement

Life Cycle Assessment and Renewable Energy from an Indigenous Perspective

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Introduction:

This cultural unit will share some quotes from the younger generation and how they are learning to help strengthen relationships in all cultures.

Cultural Objective:

Students will learn when you work together as a whole it can work to strengthen relationships because we see in the world how it has veered off and how we are finding ways to move forward now.

Cultural Information:

The PPT presentation will demonstrate how young ones are having a voice today and wanting change to have with strengthening relationships in all nationalities.

I found some interesting quotes that come from Canada where I have family and Elders who shared stories with me when I came back to the Turtle Mountains.

Here is a quote from the youth in Canada: “As youth of the seventh generation, we feel a renewed responsibility to protect our environment, as water protectors and guardians of all creation. Through SevenGen, we hope to strengthen relationships between Indigenous and non-Indigenous youth from diverse backgrounds, share knowledge across cultures, and ensure that the well-being of land, water, and all the life within it remains at the forefront of discussions about energy.”

“As Indigenous and non-Indigenous people alike grapple with the energy, climate and social challenges facing our communities, we must understand the importance of diversity. If we continue to elevate only voices of those who have traditionally held power, we won’t likely discover meaningful solutions to the problems we collectively face. Listening to people with different world views is essential to finding new ways forward”.

“We are the future leaders for our nations, and getting more Indigenous people involved in renewable energy projects will not only benefit our own communities but Canada as a country,” Crow Chief explained. This is a young woman who is facing her generation and needs this change to happen.

They were right to say that because long ago when I was traveling to different parts of the US and Canada the Elders were talking about we need to join forces and work together. As I had listened to the Elders long ago they were right, in the past years since I had listened to those stories of these Elders it has come full circle now. And it is time for all to join forces and work together.

Community-led renewable energy projects not only bolster energy; allowing communities to produce energy rather than depending on large corporations or utilities but are also seen by some as part of the way toward decolonization. We as people on our Turtle Mountain have begun talking about having our own grocery store,



telephone company, and electrical company. We have learned that many Natives have begun doing this because they want to be a sovereign nation and to do that we need to step up and work together to find sources that will help us develop and do the training needed for our community.

In the past we had companies come in and bury toxic waste along the border north of our reservation. I tried to find out who allowed this but it is not talked about and today many of our people have got cancer, and when I talked to a doctor, the comment was with the toxic waste in the ground it may have gotten a leak and it will go downstream and can get into our water system and our soil. This is a known fact that from many areas I have traveled in that this has occurred because at the time they too did not know or if they did, didn't care what would happen in the future and with this, severely affected water quality and the soil, where we produce our gardens.

Long ago we did not have to worry about this because many of the factories, oil companies, and other places were not in place then so our Aki (Mother Earth), water, and air was clear and clean.

Then as years went on the companies that had more product or used product had to store or get rid of began putting up storage for these by-products that were needed. This became a problem for many years and the entire scientist, engineers, and of course other fields of research needed to change what had happened and find better ways to use the waste products produced by the big corporations and companies.

Another point is that fossil fuel extraction has always required sacrifice zones and that the poorest communities and people of color have always been most likely to feel the brunt of industrial impacts. And like I said earlier, that occurred here on our reservation. For generations, Western knowledge has invalidated Indigenous Peoples' ways of being and knowing.

Unlike renewable energy, which can be distributed, fossil fuel extraction occurs in specific places. It's no accident that people who have lived on these territories for millennia have been viewed as "others" by those who wish to profit from extraction. Here is another quote I would like to mention.

"Our elders always tell us to do things in a good way, to think in a good way, to act in a good way," It's easy to lose sight of the value of being a good person, or being a good ancestor. Like many of our young leaders, they seem to draw strength from their culture and community. Those that have learned from their elders and want to be like them instead of what is happening in their communities. They hear this from their elders all the time and now I feel they are being able to listen to it and follow through.

We should all think more about how to be good. I personally would like to remind you all to be honest and brave when going about your days, wherever it is you come from. I want you to know that you are always supported and a part of something bigger when using your voices to spread kindness and strength.

The renewable energy life cycle is very important to all young and old. So, with the array of electricity generation sources, from fossil fuels to solar power the conclusions indicate that renewable energy is cheaper, less environmentally damaging, and has more potential for growth in the next few decades than any conventional electricity generation source.

The researchers looked at concentrating solar power, photovoltaics (devices generate electricity directly from sunlight via an electronic process that occurs naturally in certain types of material, called semiconductors, wind power), hydropower, and gas- and coal-fired power plants with carbon capture and storage (CCS). They

also assumed that the efficiency of the production of important raw materials, such as aluminum, copper, nickel, iron, and steel, for example, would improve over time.

Reconciling ways of knowing brings together Indigenous knowledge and science and builds relationships between Indigenous knowledge keepers and scientists. It aims to transform environmental stewardship approaches and solutions, and open pathways to live in greater balance with the planet and each other.

Author biography:

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 Devil's 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 to Belcourt 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 a STEM topic, I do 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 many years ago 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.