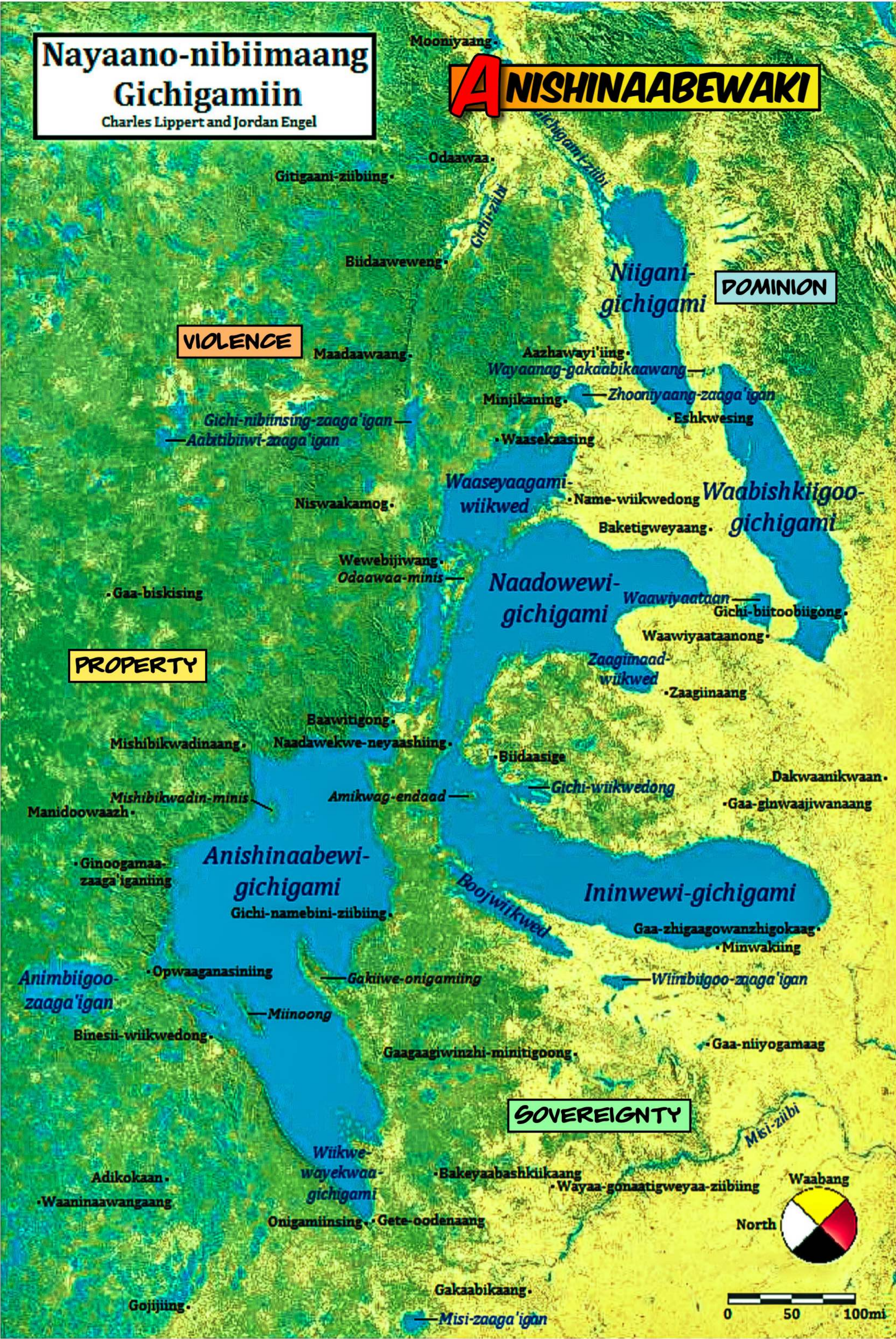


INDIGENOUS POLITICAL THEORY AND THE ENVIRONMENT





Nayanno-nibiimaang Gichigamiin (The Great Lakes) in Anishinaabemowin (Ojibwe), by Charles Lippert and Jordan Engel

A NISHINAABE CREATION STORY

ANISHINAABEG SET DOWN
ON ANISHINAABEWAKI . . .
GENTLY.



ANIMIIKI – THUNDERBIRD



THE ANISHINAABEG BELIEVE THAT NANABOOZHOO
CREATED THE THUNDERERS AS MASTER OF THE AIR.

NANABOOZHOO INTENDED THE
THUNDERERS TO SERVE AS A
COUNTERWEIGHT TO THE
WATER SPIRITS.

THE THUNDERERS ALSO SERVED
TO INFLICT PUNISHMENTS ON THE
ANISHINAABEG WHO VIOLATED
INAAKONIGWIN — NATURAL LAW.

MISHEPISHU – UNDERWATER PANTHER



THE ANISHINAABEG BELIEVE THAT
MISHEPISHU IS MASTER OF THE WATERS.

THE UNDERWATER
PANTHER IS THE
COUNTER-POINT TO
THE THUNDERERS.

THESE TWO MANIDOWAAG — OR
MYSTERIES OR SPIRITS —
EXEMPLIFY HOW THE
ANISHINAABEG VALUE HARMONY.

INAWENDEWIN – RELATIONS

HARMONY IS THE
ANISHINAABE WAY.

ANISHINAABEWAKI — THE
WORLD OF THE ANISHINAABEG
— TRENDS TOWARD HARMONY.

IN ANISHINAABE
POLITICAL THEORY,
HUMANS ARE
LOWER CREATURES.

THE MANIDOWAAG
ARE THE MOST
POWERFUL.
ANIMALS ARE
ALSO POWERFUL.

THE ANISHINAABEG BELIEVE
THAT IF HUMANS EXERCISE
TOO MUCH POWER, THERE
WILL BE DISHARMONY.

ANISHINAABE POLITICAL THEORY

AS LOWER CREATURES, HUMANS MUST RESPECT THE HIGHER POWERS — THE MANIDOWAAG, THE LAND, WATER, AND AIR, AND LIVING CREATURES.

THUNDERBIRD STRIKE, BY ELIZABETH LAPENSÉE

THE ANISHINAABEG ONCE ORGANIZED GOVERNMENT TO HONOR THE ANIMALS — OUR CLANS ARE NAMED AFTER MYSTERIES AND ANIMALS AND GIVEN RESPONSIBILITIES BASED ON EACH CREATURE.

4/24/2018 4:4 THE CLANS ARE EQUAL. EACH MUST SPEAK AND ACT IN ACCORDANCE WITH THE CREATURES. ALL CLANS MUST BE HEARD BEFORE A DECISION IS MADE.

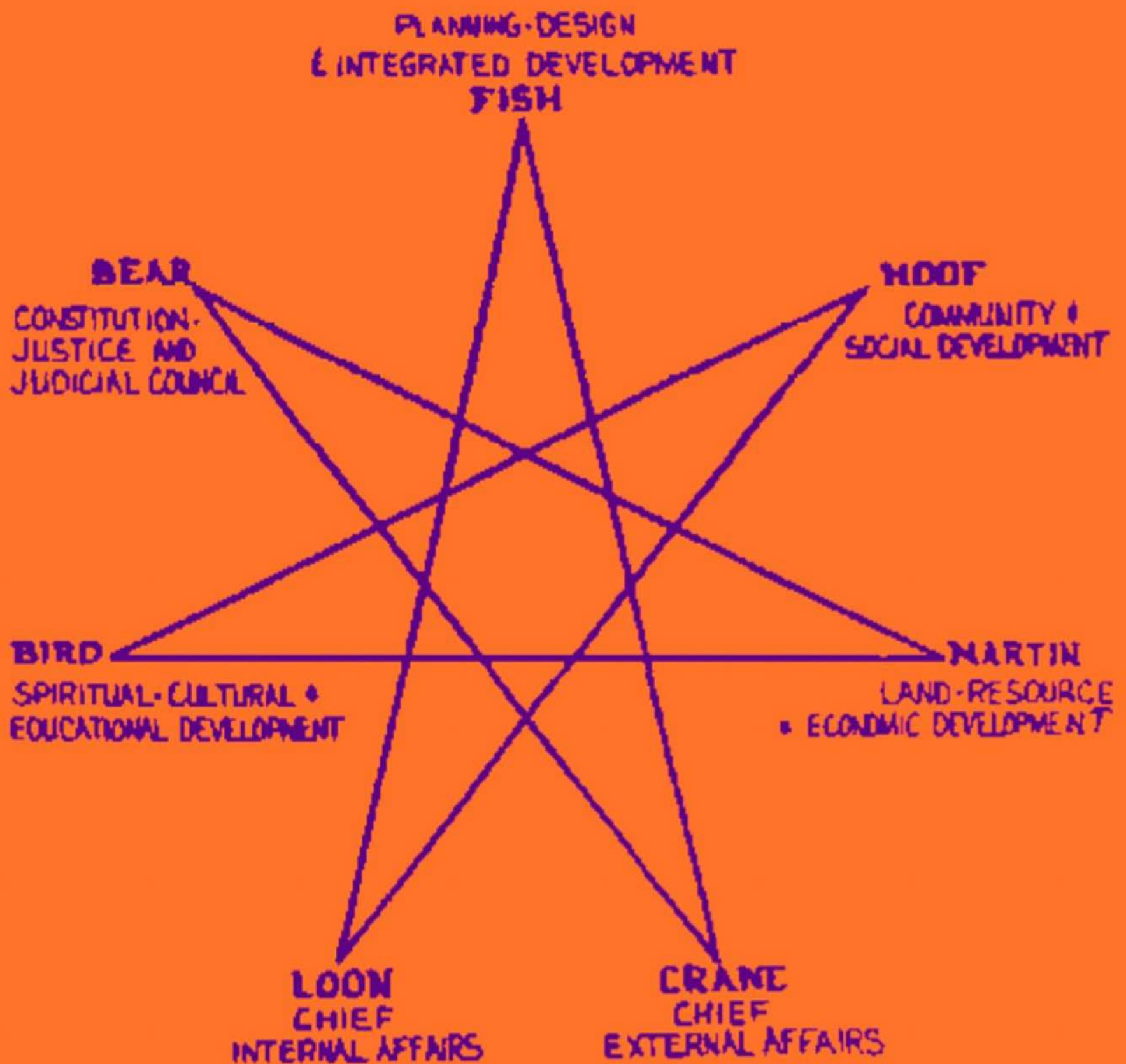
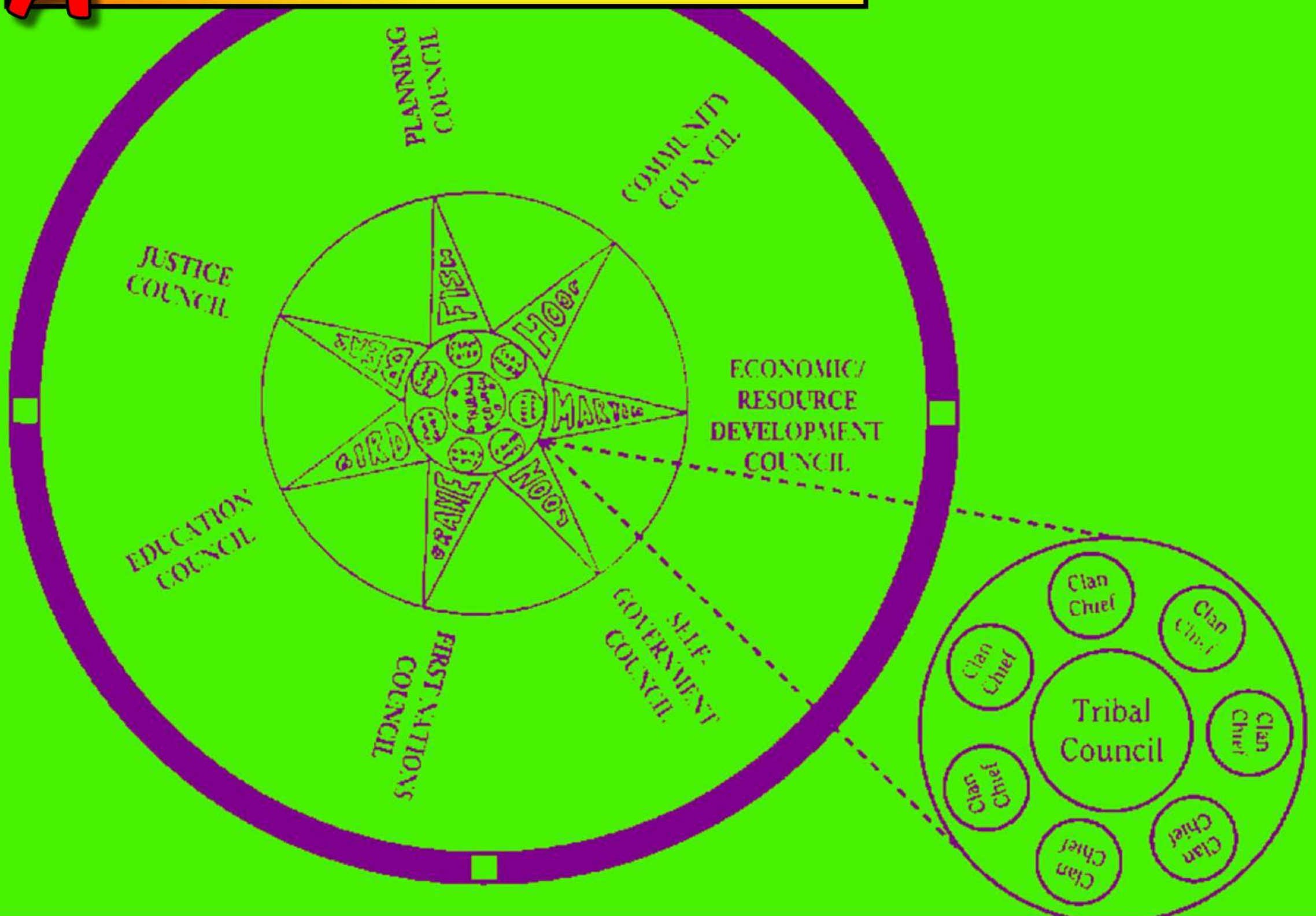
THERE ARE NO ZERO-SUM GAMES, NO BARE MAJORITY RULE. THERE IS COMPROMISE AND THE SEARCH FOR HARMONY.

H: 286.2 °
D: 233.62 ft
Temp: 50.3 °F

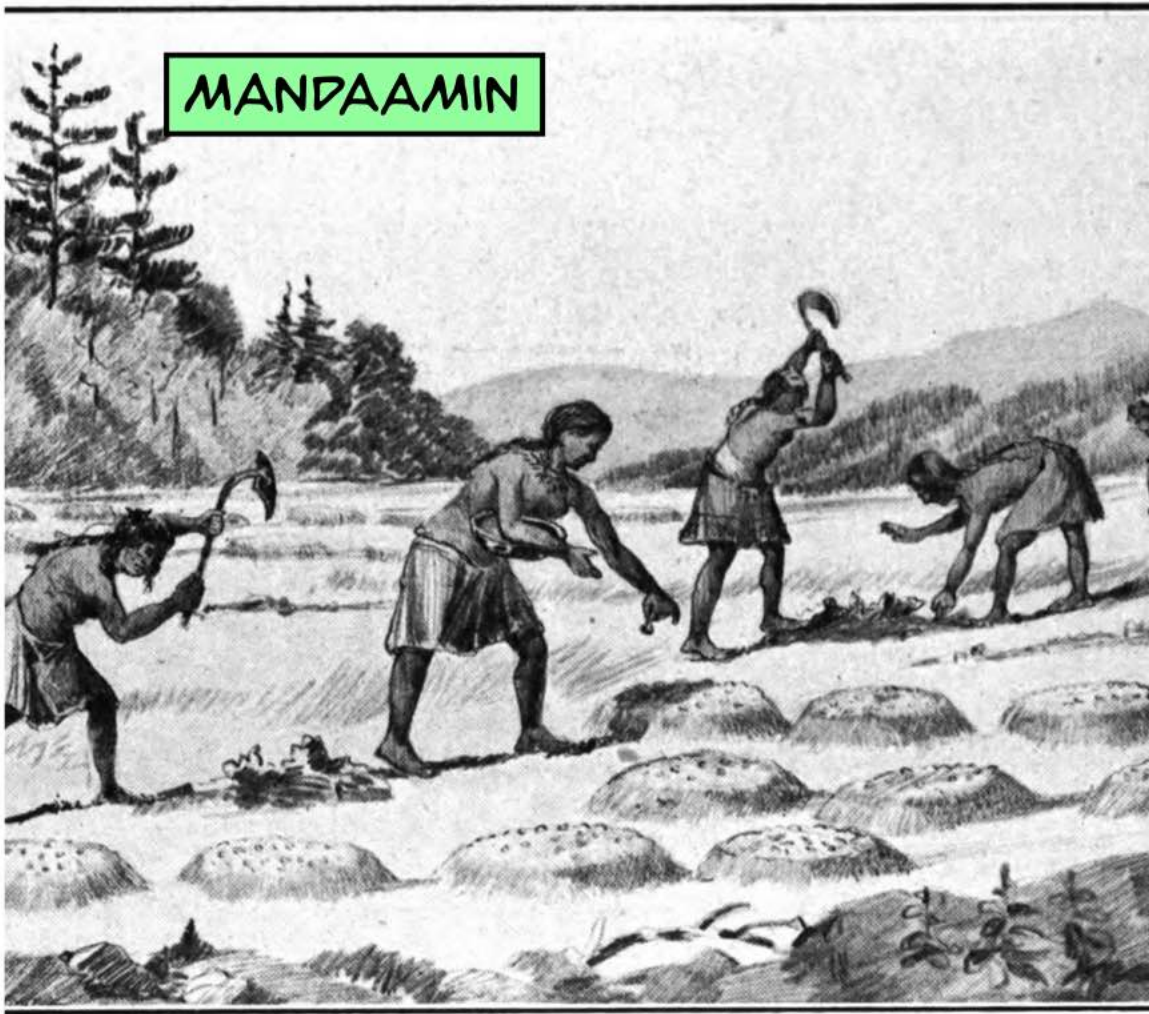
ENBRIDGE LINE 5 UNDER
MACKINAC STRAITS



ANISHINAABE DODEMIWAG



JAMES
DUMONT



MANDAAMIN

Hoeing Corn—Lafitau.



ZIINZIBAAKWAD

Maple Sugar Indian Camp—Lafitau.



NOOJIGIIGOONYIWE



MANOOMIN

The Harvest



MANOOMINIKE

CHMOOKMON POLITICAL THEORY

WESTERN POLITICAL THEORY ASSUMES THE WORLD IS CHAOTIC. HOBBS SAID THAT THE STATE OF NATURE IS NASTY, BRUTISH, AND SHORT.

IN THIS WORLDVIEW, HUMANS ARE SAVAGE CREATURES, VIOLENT, SELFISH, AND COMPETITIVE. . .

. . . AND THE MOST IMPORTANT AND POWERFUL CREATURES, ENTITLED AND ENCOURAGED TO ACQUIRE PROPERTY AND WEALTH BY VIRTUE OF NATURAL LAW.

DANGER
KEEP BACK
HAZARDOUS CONDITIONS

HOBBS, LOCKE, AND THE AMERICAN FOUNDERS BELIEVED THAT HUMANS WOULD NOT SURVIVE UNLESS THEY CREATED AN EVEN MORE POWERFUL ENTITY — SOVEREIGNTY — TO STOP US FROM KILLING EACH OTHER EVERY CHANCE WE GOT.

IT WORKED. THE UNITED STATES IS THE WEALTHIEST, MOST POWERFUL NATION IN HUMAN HISTORY.

WE ARE ALSO THE FILTHIEST, MOST DESTRUCTIVE PEOPLE EVER ORGANIZED IN HUMAN HISTORY.

CMOOKMON POLITICAL THEORY IS FRAUDULENT



CONSUME!

THE **SOCIAL COMPACT**
AROSE AS A RESPONSE
TO THE "INDIGENOUS
CRITIQUE" OF EUROPEAN
GOVERNMENT —
GRAEBER & WENGROW,
THE DAWN OF EVERYTHING

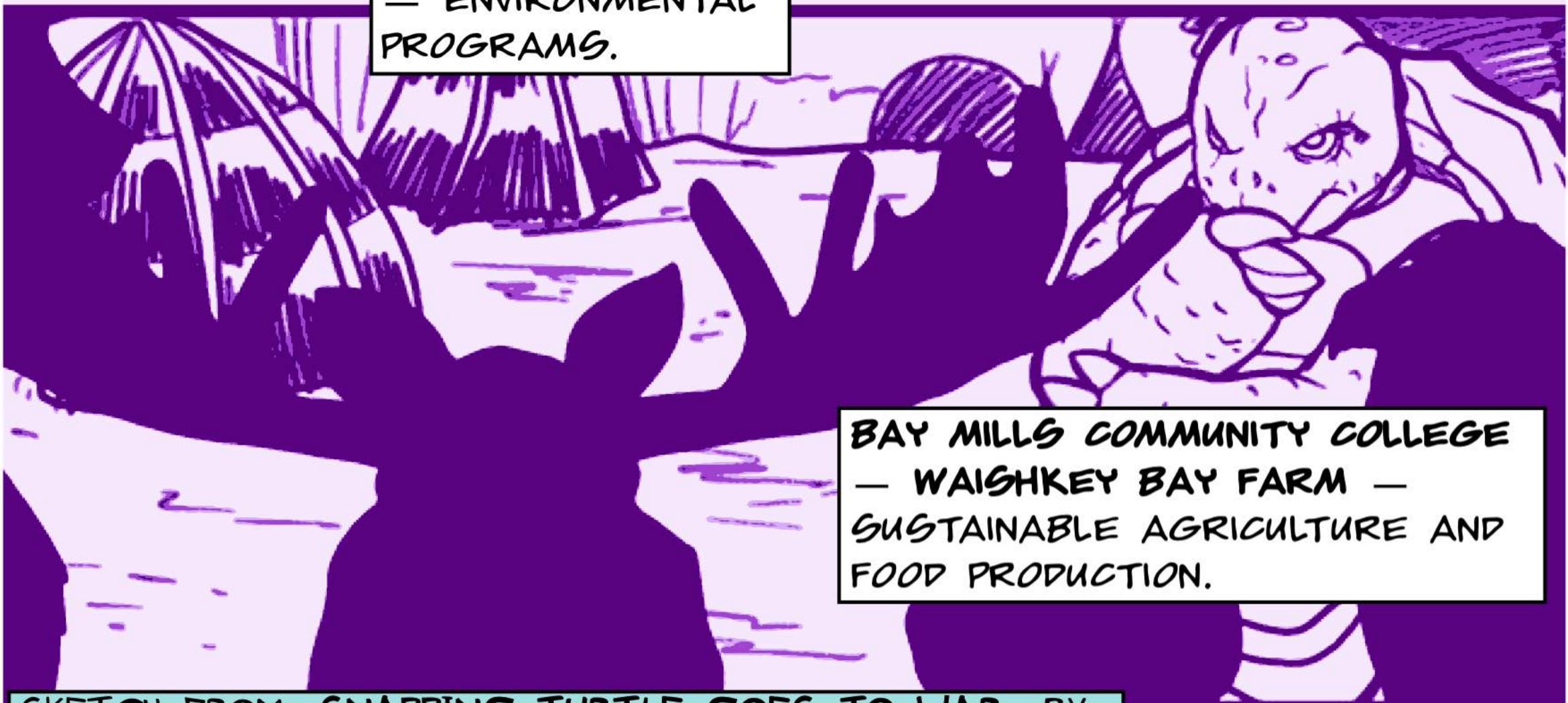
INDIAN TRIBES ARE TIMELESS



LITTLE TRAVERSE
BAY BANDS OF ODAWA
INDIANS — “NIIBIISH
NAAGDOWEN” — CARE
OF THE WATER LAW.



NOTTAWASEPPI
BAND OF THE
POTAWATOMI —
“MNO KI NENYAK”
— ENVIRONMENTAL
PROGRAMS.



BAY MILLS COMMUNITY COLLEGE
— WAISHKEY BAY FARM —
SUSTAINABLE AGRICULTURE AND
FOOD PRODUCTION.

SKETCH FROM **SNAPPING TURTLE GOES TO WAR**, BY
MATTHEW L.M. FLETCHER. ART BY DALE DEFOREST.

RIGHTS OF NATURE/ PERSONHOOD

MANOOMIN V. MINNESOTA DNR

PO Box 418
WHITE EARTH, MN 56591

1855 TREATY AUTHORITY

EAST LAKE + LEECH LAKE + MILLIE LAKE + SANDY LAKE + WHITE EARTH

RESOLUTION ESTABLISHING RIGHTS OF MANOOMIN RESOLUTION # 2018-05

WHEREAS, the 1855 Treaty Authority is comprised of treaty beneficiary members of the 1855 Treaty between the Chippewa Indians and prior Chippewa Treaties with the United States with regard to territory that became what is now known as Minnesota; and

WHEREAS, the many Chippewa signatory Bands have reserved hunting, fishing, gathering and resource management rights and responsibilities in the 1855 Treaty ceded territory; and

WHEREAS, the 1855 Treaty Authority has petitioned the Department of Interior and Bureau of Indian Affairs seeking federal protection of off reservation and perpetual usufructuary use and property interests in the 1855 Treaty ceded territory, which includes numerous ~~un~~impaired waters inclusive of waters vital to the production of wild rice, the plant of supreme cultural significance to the Chippewa; and

WHEREAS, the State of Minnesota has no federal trust responsibility or legal authority to regulate tribal members' harvest rights under federal treaties or the Congressional act granting limited civil or criminal jurisdiction under Public Law 83-280 (18 U.S.C. § 1162, 28 U.S.C. § 1360); and

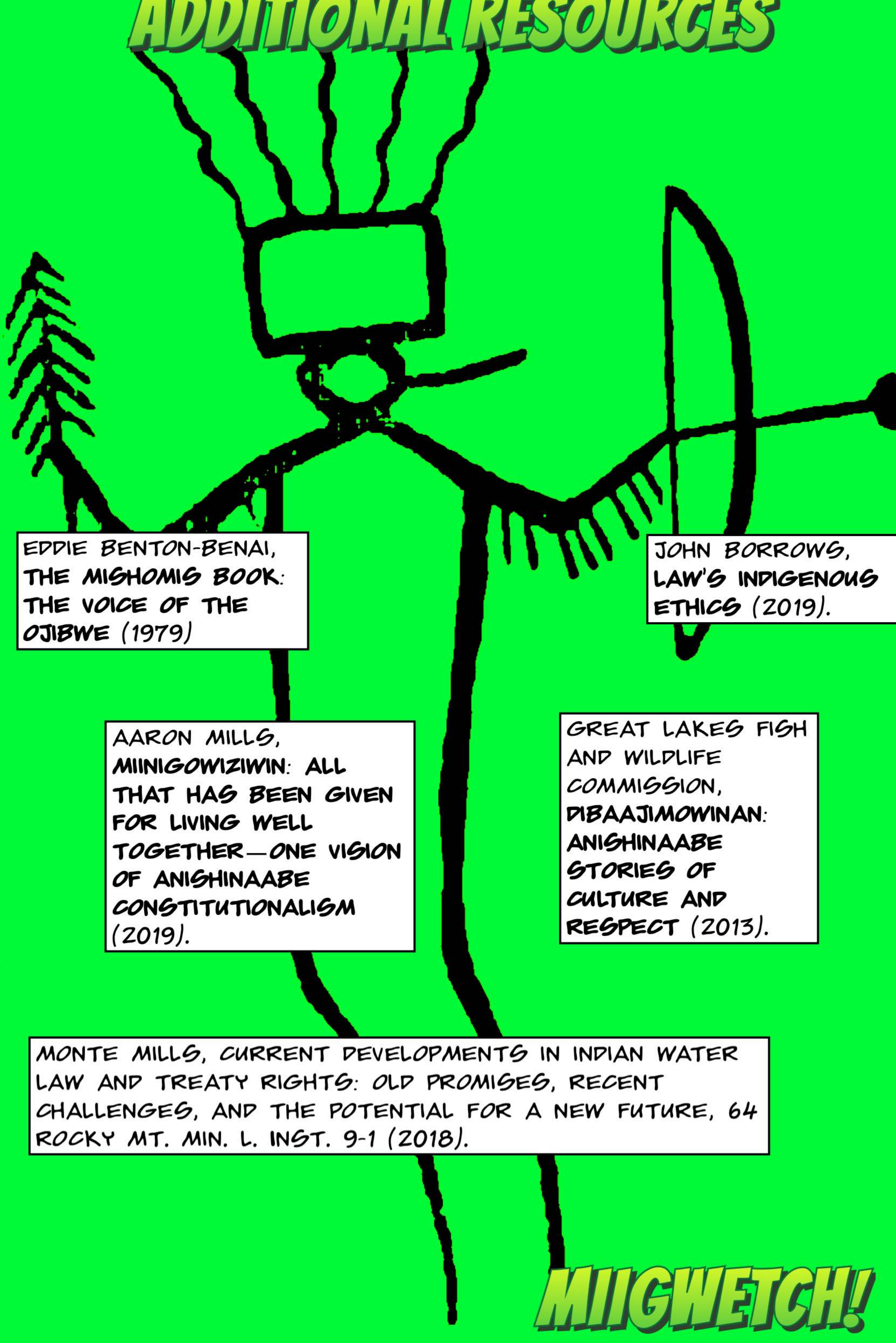
WHEREAS, the 1855 Treaty Authority has been regulating off reservation harvesting by treaty beneficiaries of the 1855 Chippewa Treaty; and

TREATY WITH THE CHIPPEWA, 1855.

Feb. 22, 1855. | 10 Stat., 1165. | Ratified March 3, 1855. | Proclaimed Apr. 7, 1855.

CF. SAUK-SUIATTLE INDIAN TRIBE V. CITY OF SEATTLE

ADDITIONAL RESOURCES



EDDIE BENTON-BENAI,
THE MISHOMIS BOOK:
THE VOICE OF THE
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JOHN BORROWS,
LAW'S INDIGENOUS
ETHICS (2019).

AARON MILLS,
MIINIGOWIZIWIN: ALL
THAT HAS BEEN GIVEN
FOR LIVING WELL
TOGETHER—ONE VISION
OF ANISHINAABE
CONSTITUTIONALISM
(2019).

GREAT LAKES FISH
AND WILDLIFE
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DIBAAJIMOWINAN:
ANISHINAABE
STORIES OF
CULTURE AND
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MONTE MILLS, CURRENT DEVELOPMENTS IN INDIAN WATER
LAW AND TREATY RIGHTS: OLD PROMISES, RECENT
CHALLENGES, AND THE POTENTIAL FOR A NEW FUTURE, 64
ROCKY MT. MIN. L. INST. 9-1 (2018).

MIIGWETCH!