

DULUTH INDIGENOUS COMMISSION
Monday, September 18, 2017
City Hall, Room 303

Present: Carol DeVerney, Larry Heady, Babette Sandman, Amber Lightfeather, Mary Owen, Donna Newgren-Isaacson, Kassie Helgerson (arrived 5:45pm)

Absent: Tina Olson

Staff: Adam Fulton, Kathy Wilson

Note: Per the request of the DIC members two Ojibwe language words are used in the meeting minutes – bezhig (“one”) indicates who made the motion and niizho (“two”) indicates who seconded the motion.

1. Call to Order, Introduction

- Sandman called the meeting to order at 5:35 pm. Introductions were made.

2. Approval of meeting minutes

- Heady bezhig/ Owen niizho to approve the August 21, 2017 meeting minutes. **Motion passed 6:0**

3. Public Comment

- Water Protectors provided an update on an issues they have run into with the use of their land for spiritual ceremonies. Heady volunteered to write a letter in response to the issue on behalf of the Commission in support of the property owners. Sandman bezhig/ Helgerson niizho for Heady to write the letter and send it. **Motion passed 7:0**

4. New Business

- COGGS Trail names- Cyclists of Gitchee Gumee Shoress (COGGS) and Parks & Rec representatives explained the process of naming mountain bike trails in the Western Waterfront and Mission Creek area in Ojibwe language. A team including Janice Fairbanks and Ricky DeFoe went out into the area to come up with the names. Sandman expressed trust in DeFoe and the process he and the team used to name the trails. Heady asked if the Commission could also review the aesthetic of the signs. COGGS has a standard sign format and said they would email an example. Owen bezhig/ Newgren-Isaacson niizho to support the Ojibwe language trail names presented at the meeting tonight (see attached map with the names). **Motion passed 7:0**
- Feast & Forum Planning - The Feast & Forum will be held on Thursday October 12th 5:30-9pm at AICHO. The topics are issues affecting Indigenous youth including education and the opioid epidemic.
- Local Designated of Sacred Sites – Heady read out loud the Resolution he drafted. It defines the Commission’s role at the entity that designates Sacred Sites, but the Commission is not empowered by law to say the “City shall...” so the Resolution will need to go to City Council for support. Sandman volunteered to take the Resolution to a few Councilors. DeVerney bezhig/ Owen niizho to approve the Sacred Sites Resolution, as amended (see attached). **Motion passed 7:0**

5. Action Items

- Photo Voice Feast– The Photo Voice Feast launch party was on July 27th. Jim Amell introduced Victoria Durfee who is helping him with the Photo Voice project. The first photo assignment asked participants to photograph what they like best about the community. Amell asked the Commission to think about ideas for the next photo assignment. The Commission brainstormed some ideas and Amell said he would distill those ideas into some suggestions for prompts and email the Commission for feedback on them.

6. Old Business

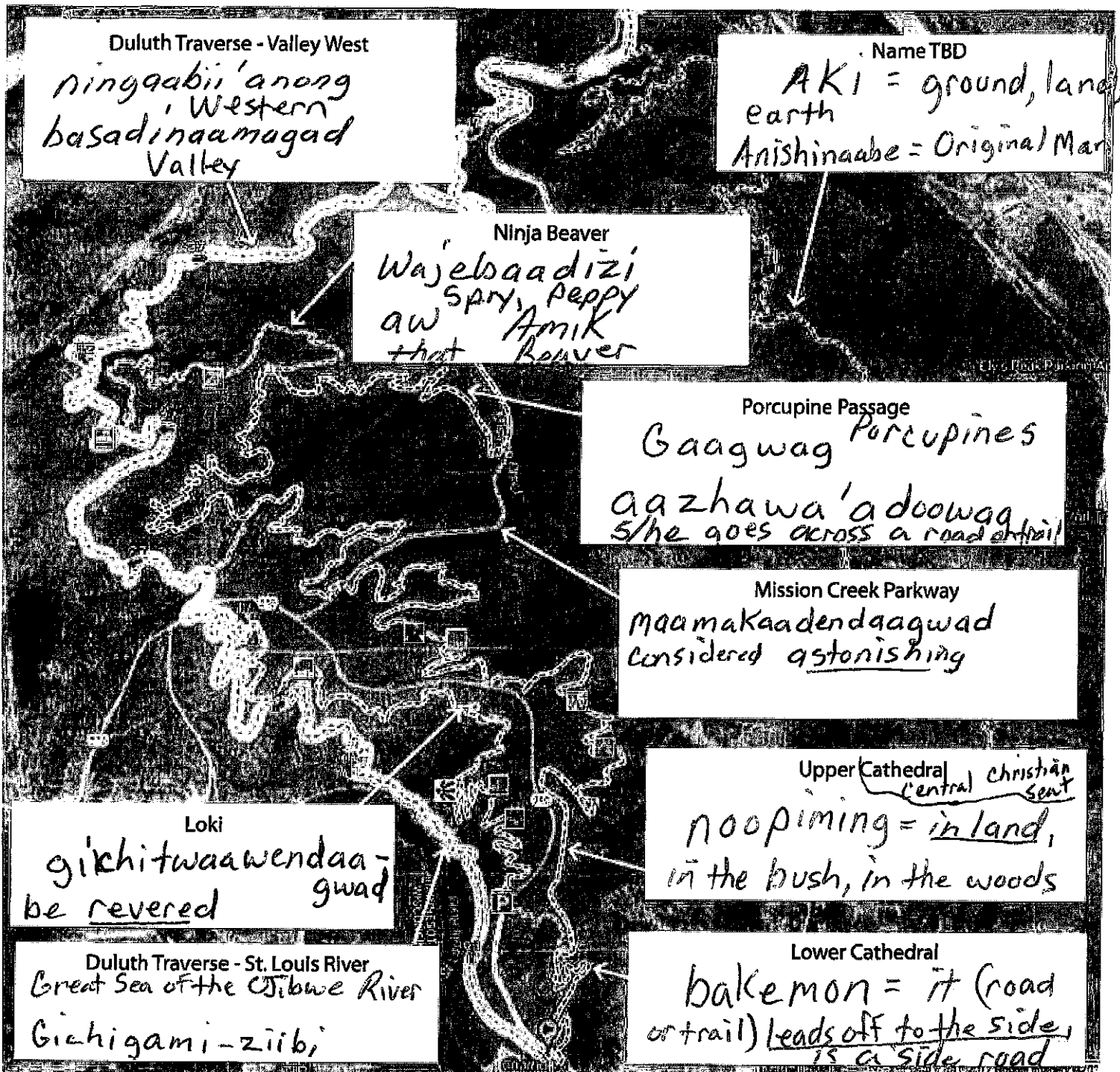
- Ojibwe Language Signs Update- In process.
- Sobriety Feast – the Feast is joining forces with Natives Against Heroin (NAH). Sweat lodges are in process.
- Gitchi o’de Akiing – Through Parks & Rec the City will be hiring a consultant to help the Commission create a proposal for their vision of the park. City staff reported that the Mayor has indicated moving forward with the park renaming is a priority.
- Subcommittees
 - Education – the subcommittee is collaborating with NAACP and the Human Rights Commission to plan an Education Summit. School Board member Alanna Oswald informed the Commission that a media focus group is coming to Lincoln park, one of 5 communities they are focusing on, to put a spotlight on the racial achievement gap. There will be a national press conference from Lincoln Park around October 25th.
 - Police- No updates.
 - Ni Mi Win – No updates.
 - Opioids – No updates.
- Duluth Public Arts Commission (DPAC) – No updates.

7. Announcements/Adjournment:

- Indigenous Peoples Day celebration will be October 9th at 12pm at City Hall.
- The meeting adjourned at 7:40 pm.

8. Next Meeting:

Next meeting is October 16, 2017 at 5:30 PM.



Duluth Traverse - Valley West
 ningaabii'anong
 Western
 basadinaamagad
 Valley

Name TBD
 AKI = ground, land,
 earth
 Anishinaabe = Original Mar

Ninja Beaver
 Wajelsaadizi
 spry, Peppy
 aw Amik
 that Beaver

Porcupine Passage
 Gaagwag Porcupines
 aazhawa'adoowag
 s/he goes across a road or trail

Mission Creek Parkway
 maamakaaadendaagwad
 considered astounding

Upper Cathedral ^{christian}
 central seat
 noopiming = inland,
 in the bush, in the woods

Loki
 gikhitwaawendaa-
 gwad
 be revered

Duluth Traverse - St. Louis River
 Great Sea of the Ojibwe River
 Gichigami-zibi

Lower Cathedral
 bake mon = it (road
 or trail) leads off to the side,
 is a side road

The two trails (Western Waterfront and Duluth traverse West Section) need to be renamed. The river (so called St. Louis) is known as Gichi-gamii-zibi in Anishinaabe/Ojibwe country. One of the trails could be named Bimaazhagaame=meaning one goes along the edge or shore! The other trail could be named Giiwitaayaazhagaame=meaning one walks around the edge of a lake! Or Jiigewe-ziibi=meaning along the side of the river. Or Jiigi-ziibi=meaning by a river. Also Western=Ningaabii'anong; Waterfront=Jiigibiig; Trail=Miihkana. Also Western most section could be translated=Ningaabii'anong gabekana Akiing or end of the western trail section/ground

miihkana = road, trail, path
 ditibiwebishkigan = bicycle
 ditibiwebishkimo - miihkana - n = hike path (s)



**A RESOLUTION ESTABLISHING SACRED SITES POLICY GUIDELINES
IN AND FOR THE CITY OF DULUTH
RESOLUTION NO. 2017-XX**

WHEREAS the Duluth Indigenous Commission (Commission) was created by the Duluth City Council (City Council) pursuant to Ordinance 9529, amending Chapter 2 of the Duluth City Code, 1959, serving in an advisory capacity to the Mayor, City Council, and Administration; and

WHEREAS among the duties of the Commission is to guide in the development of policy, planning and services, to ensure the Indigenous community is incorporated in the decision making, future planning and stewardship of the City of Duluth; and

WHEREAS since August 11, 1978, it has been the policy of the United States to protect and preserve for American Indians their inherent right of freedom to believe, express, and exercise the traditional religions of the American Indian, Alaska Native, and Native Hawaiians, including but not limited to access to sites, use and possession of sacred objects, and the freedom to worship through ceremonials and traditional rites [\[American Indian Religious Freedom Act, Pub. L. 95-341, August 11, 1978, 42 U.S.C. § 1996\]](#); and

WHEREAS [Executive Order 13007](#), enjoins the protection and accommodation of access to Indian Sacred Sites on lands managed by federal agencies; and

WHEREAS for over 500 generations, the residents and stewards of “Onigamiinsing” at “Waiekwakitchigami,” now called the City of Duluth, were the American Indians of the Anishinaabe, Dakota and Nakota peoples, and the ancient Ancestors thereof; and

WHEREAS there exists within the City of Duluth and adjacent townships numerous important and culturally sensitive Indian Sacred Sites that serve as spiritual and cultural guideposts, and that are necessary for the continuity of life, vitality, health, and spiritual wellbeing of the Indigenous Community of Duluth; and

WHEREAS all citizens and residents of the City of Duluth benefit from the protection and preservation of the Sacred Sites that exist within the City of Duluth;

NOW THEREFORE BE IT RESOLVED, that the Duluth Indigenous Commission, in its role as Advisor and Councilor to the Mayor, City Council, and Administration, establishes the following policy for the identification, designation, protection, and preservation of Indian Sacred Sites within the City of Duluth.

Definition. For the purpose of this Resolution, an Indian Sacred Site is any specific location on lands over which the City of Duluth exercises ownership or regulatory control—whether



site, feature, or landscape—that is identified by the Indigenous community of Duluth through the Duluth Indigenous Commission as having spiritual and cultural significance greater than the surrounding area itself. Sacred Sites may include but are not limited to geological features, bodies of water, burial places and cemeteries, traditional cultural places used for prayer, fasting and vision-seeking, biological communities, historic and prehistoric stone and earth structures, and cultural landscapes uniquely connecting cultural sites, or features in any manner meaningful to the Duluth Indigenous Community.

Identification. Indian Sacred Sites are identified by the Duluth Indigenous Commission through the knowledge of local Native traditional practitioners, the oral histories of the local Indigenous community, and the Tribal Historic Preservation Office of the Fond du Lac Band of Lake Superior Chippewa Indians. Local scholarship such as the recent Turnstone Historical Research study commissioned by the Duluth Indigenous Commission, “An Ethnographic Study of Indigenous Contributions to the City of Duluth” (2015) shall also inform the identification of Indian Sacred Sites. Only the Duluth Indigenous Commission may designate an Indian Sacred Site within the City of Duluth.

Protection and Accommodation. In managing City properties and permitting ground disturbing activities on any properties within the City of Duluth, the City shall to the greatest extent possible, practicable, permitted by law, and not clearly inconsistent with essential City functions, (1) accommodate access to and ceremonial use of Indian Sacred Sites by Indian religious practitioners and (2) avoid adversely affecting the physical integrity of such Sacred Sites. Many Indian Sacred Sites within the City of Duluth shall remain unknown and undisclosed to the public to protect the sites from inappropriate exploitation. Where appropriate, the City shall maintain the confidentiality of these Sacred Sites. Accommodating access for ceremonial use of Indian Sacred Sites may, at times, include the temporary closure of the Site to public use to protect the privacy and preserve the sanctity of the ceremonial activities.