

INDIGENOUS VOICES READING AND LISTENING CIRCLE SUGGESTED "READINGS,"
CLIMATE REALITY BAY AREA CHAPTER, 2021-24

S. Louie (settler, Chinese Canadian heritage), 2022-24 Climate Justice team co-chair, selected these readings. They were 1. created primarily by Indigenous journalists, musicians, scholars, artists, and activists, and 2. based mainly on campaigns assessed in the [Indigenous Resistance Against Carbon report that concluded that Indigenous resistance has delayed or stopped "the equivalent pollution of approximately 400 new coal-fired power plants."](#)

ROOT CAUSES and COMMON EFFECTS (of extractive projects generally)

Indigenous Climate Action Pod, "[How Do You Cancel A Pipeline?](#)":

Lindsey Bacigal (Chickasaw descent), "So many Indigenous communities are forced [by colonialism] into accepting extraction projects just as a way to survive financially. . . . You can support Indigenous organizations and frontline groups doing anti-extraction work and look to see if your bank is backing extraction projects. If they are, consider pulling out of them and [move your money](#) into smaller banks or credit unions." Check your [insurance](#) companies too!

Resource extraction projects are direct contributors to the crisis of #MMIW (Missing and Murdered Indigenous Women) / [#MMIWG2S](#) (Missing and Murdered Indigenous Women, Girls, and Two Spirits) / [#MMIR](#) (Missing and Murdered Indigenous Relatives).

Carol Muree Martin (Nisga'a and Gitanyow) and Harsha Walia, [Red Women Rising](#): "Indigenous women are often the primary land stewards and knowledge keepers of the territories, more reliant on traditional food and medicinal systems, less likely than men to benefit from wage-jobs associated with resource extraction . . . Higher wages for resource sector workers also drive up overall food and housing prices, which pushes Indigenous women into even more economically insecure positions and increases their dependence on male partners and precarious work. One of the immense social changes that mega-development projects bring into communities is the huge influx of mostly male workers living in man camps, in some cases more than doubling the local population. . . . Extractive violence on Indigenous lands is connected to violence against Indigenous women" such as increased sexual harassment, rape, assault, and sex trafficking (pages 60-61). Diane Redsky (Shoal Lake First Nation): "Anytime there are men with money who are transient, you're going to have sexual [exploitation](#)."

Raye Zaragova (Akimel O'odham heritage), [Fight Like A Girl](#) (3 minute music video)

First Nations Caring Society, Spirit Bear & Friends, [A Love We Know](#), written and performed by First Nations children (4 minute music video)

2024

Cultural Burning and Climate Resilience in Napa and Beyond^{1d} suggested “reading” list, in conjunction with our Monday, April 1 Indigenous Speaker Event featuring Charlie Toledo (Towa), Executive Director of Suscol Intertribal Council

Check out a suggested "reading" if you can:

Short videos about cultural burning:

Karuk Media, [Good Fire - Spring 2022](#) (6.5 minutes)

Yurok Tribe, [Elizabeth Azzuz Talks About Cultural Fire](#) (3 minutes)

Cal Fire TV, [Cultural Burn Workshop](#) (4 minutes)

USDA Forest Service research ecologist Frank Lake (Karuk, Yurok, Mexican American, and white): "Smoke on an inversion in topographically steep & rugged river valleys . . . reflects the sunlight which cools the air temperature, which then . . . also cools the river and benefits the fish. . . . Ethnographic information . . . back in the late 1800s for the Rogue River Indians in SW Oregon [says] [they burned the hillsides to call the salmon in](#) . . . "

Intentional Fire podcast, Episode 4, "[Decolonizing Fire with Chook-Chook Hillman](#)": [Settlers] have extracted everything from this place, kept all the wealth. . . . No. We need all those resources, *full* support . . . It's way more than 'Let [Indigenous people] clean up the complete destruction of our ecosystem.'"

Pyrogeographer Don Hankins (Plains Miwok), "Reading The Landscape For Fire," *Bay Nature*: "The places I burn are places I have a relationship with or responsibility to. This is [a difference that sets Indigenous burning apart from other burning practices](#); being able to return to the burned area to collect plant materials or hunt for mushrooms or wildlife is a reward of careful stewardship. It ensures accountability."

Good Fire podcast, Season 3 teaser: 3:18 Amy Cardinal Christianson (Métis): "Women have always been the backbone . . . One elder... in her community, the men would always go out and burn. So I would say, "Seems like men are doing all the action with burning," and she'd be like, "Uh, who do you think is telling them where to go and what to do?" She said there, [the grandmothers in the community, they decide, and they go out and tell the men and other folks where needs to be burned and what.](#)"

Good Fire podcast, Fire and Carbon with Russell Myers Ross and William Nikolakis: Russell Myers Ross (Tsilhqot'in): "You can only learn by doing it. So I took my daughter out . . . I think she was seven . . . A month later she was like 'When are we going back to burn?' Amy Christianson Cardinal (Métis): "Awesome. Like you guys said, that's about [taking it out of the masculine field and really going back to where it's an everybody thing, elders, kids, women, men, all out there on our land.](#)"

The Good Fire podcast has episodes featuring Indigenous cultural burning in [Australia](#), [Guyana](#), [Brazil and Venezuela](#), [Zimbabwe](#), and [Canada](#).

Pyrogeographer Crystal A. Holden (settler), "We're Not Doing Enough Prescribed Fire in the Western United States to Mitigate Wildfire Risk," *Fire* 2019, 2(2), 30: "Prescribed fire not only reduces the biomass available to burn in a subsequent uncontrolled wildfire, it also [supports carbon sequestration, facilitates ecological resilience, and is critical in restoring ecological function](#)."

Bioneers interview w Frank Lake talks about CA laws against cultural burning
<https://bioneers.org/frank-lake-indigenous-traditional-ecological-knowledge-zmaz2008/>

2023

October: **Canadian Tar Sands and Indigenous Resistance** suggested "reading" list in conjunction with our October 19 Indigenous Speaker Event featuring Michelle Robinson, host of the [Native Calgarian Podcast and Book Club](#)

You can help [Beaver Lake Cree Nation](#) challenge "cumulative impacts of industrial development. **Not one project, not one mine: all of them at once**" by donating directly to them, or to their legal partner [Raven Trust](#). So far, their legal challenge has taken over 10 years and \$3 million. Raven Trust, October 31, 2022: "A win for Beaver Lake Cree Nation would force every single project to be evaluated according to how it contributes to the overall impact on Indigenous treaty rights. It would mean that — you know, like it says in the treaty — [rights to hunt, fish, gather foods and practice culture on the land must come BEFORE industry priorities](#)."

[Devastation and Prayer At The Last Tar Sands Healing Walk](#) (5 minute video)

[Interview with Jordan Koe \(Tetlit Gwich'in Dinjii\)](#), former pipeline worker and board member of [Iron + Earth](#) (an oilpatch-worker-led nonprofit committed to building and implementing climate solutions)

July: **Permian Oil and Gas Basin** (southeast New Mexico and west Texas)

Environment Texas interview (text and 4 minute video) with Christa Mancias (Carrizo/Comecrudo Tribe of Texas) and Frankie Orona (Executive Director, Society of Native Nations): "You can go to a park where kids play . . . you'll see black film on the playground that's coming out of some of these refineries. [All sacrificed zones are predominantly in POC communities . . . where they feel they're going to get the least resistance](#)."

Beautiful photos and text descriptions of the Carrizo/Comecrudo Tribe of Texas's [Bridge To The Ancestors Youth Walk](#) (March 24 - April 1, 2023), which followed "a path through our lands, what

we call Somi' Sek [to] honor sacred sites, bring awareness to the destruction of our lands from extractive industries, and connect with adversely affected in-path communities to share tribal history and stories with youth from our Elders."

[The Teachings of the Hands](#) video, narrated by Juan Mancias, chair of Carrizo/Comecrudo, is part of a film series presented in 2022-23 by the [Museum of Modern Art \(MoMA\)](#) in New York City. Check it out for kaleidoscopic visuals of landscape, ancient paintings on rock walls, the imposition of colonizer and fossil fuel infrastructure, and tribal roots and present-day infrastructure: "There's a different teaching in this land than the one that was brought in of greed and avarice."

June: **The Willow Project, Ambler Road, and Eco-Colonialism**

The Willow Project

[Letter \(pdf\) from Native Village of Nuiqsut and Rosemary Ahtuanguaruak \(Iñupiaq\), Mayor of the City of Nuitsug](#) [closest municipalities to the Willow Project], 01/25/23: "The Bureau of Land Management's (BLM) engagement with us is consistently focused on . . . how to permit the continuous expansion and concentration of oil and gas activity on our traditional lands. . . . We explain how the road will deflect caribou and make hunting more difficult, and BLM hears us asking for more road access. . . . We emphasize the importance of our life, health, and safety, and we watch as ConocoPhillips employees are evacuated from CD1 [a drill site that [leaked](#) in 03/22] . . . "

[Actions and context](#) from Native Movement, an Indigenous-led, Alaska-based nonprofit that organizes "toward dismantling colonial systems of oppression and boldly reshaping a healing path forward." [Drilling In Willow Is A Health Crisis For Nuiqsut Residents](#), 02/09/23, 1 minute video

More actions and context from [Sovereign Iñupiat for a Living Arctic](#)

Ambler Road

Tanana Chiefs Conference: "[The Ambler Road Project is a proposal for a 211-mile industrial access road and is intended to facilitate the development of at least four large-scale mines and potentially hundreds of smaller mines across the region . . .](#) "

[Brief timeline](#) from Native Movement

Anchorage Daily News Op-Ed by Roswell Schaeffer Sr (Inupiaq), "The Ambler Road Would Endanger Our Subsistence Way Of Life": "[We have to be strong and protect our food security. If we don't do that, we're shot. . . .](#) "

Eco-Colonialism

Hamza Hamuchene, "Energy Transitions and Colonialism": "[A green and just transition must fundamentally transform and decolonize our global economic system](#). . . . It also necessitates an overhauling of the production and consumption patterns that are energy-intensive and utterly wasteful, especially in the global North. . . . In a global context of an imperial scramble for influence and energy resources, any talk about green transition and sustainability must not become a shiny façade for neocolonial schemes of plunder and domination."

Adam Federman, *Politico Magazine*: [How Joe Biden's Green Agenda Threatens The Alaskan Wilderness](#)

For The Wild podcast, "Kyle Whyte on the Colonial Genesis of Climate Change" episode [[audio](#), [transcript](#)]:

[Interviewer:] "Can you speak to the ways in which our greenwashed pursuit of climate justice will continue Indigenous dystopias?"

Kyle Whyte (Potawatomi): "As we move toward greener technologies, [will people] be able to work together in ways that are ethical, and just [?] . . . When [sustainable] technologies proliferate, even if they might be associated with the lowering of concentrations of greenhouse gases in the atmosphere, . . . it's still people impacted by other forms of domination that are not winning. . . . Most attempts to reform the energy system do not make it possible for tribes or neighborhoods of color to be central to those new energy networks. In fact, we're often excluded from them. . . ."

May: **Our May 31 Indigenous Speaker event**, [Land Back and Climate Justice in Marin County](#), inspired this month's suggestions.

Point Reyes National Seashore

The [Alliance For Felix Cove](#) "aims to re-indigenize the ancestral homelands of the Felix Family—the last Tomalko family to live on the western shores of Tomales Bay at Felix Cove known as Laird's Landing."

June 2021 KPFA interview about the [Tule elk of Point Reyes, with Joseph Sanchez and Jason Deschler of the Coast Miwok Council of Marin](#) (interview starts at minute 31).

Margaret Minnick (settler), "Potential for Coastal Wetland Blue Carbon Offset Projects in the Point Reyes Area" (MA thesis, University of Oregon, pdf link), pp. 18-19: "California has been predicted to lose 99 percent (496 ha, or 1,225 ac) of coastal wetlands [Saline wetlands are carbon sequestration hotspots, with a higher carbon burial rate per unit area than freshwater wetlands and forests](#) When diked and drained for agriculture or development, or otherwise

degraded, saline wetlands lose their function as carbon sinks and contribute to anthropogenic GHG emissions by releasing substantial amounts of carbon . . . Excessive nutrient inputs and erosion from the watershed have been shown to reduce the carbon sequestration rate of intact and restored coastal wetlands . . . Evidence of these impacts to coastal wetlands in the Point Reyes Area already exists in water quality data and is largely attributed to agricultural activities, primarily cattle grazing."

National Oceanic and Atmospheric Administration (NOAA), [Coastal Blue Carbon](#)

Cultural Burning

Native Seed Pod podcast, [Rekindling Native California Ecologies Part 2](#) with Ed "Redbird" Willie (Pomo/ Paiute/Wailaki/Wintu): the topic of cultural burning starts at minute 18 (includes discussion of a fire-dependent "dogbane patch" in the same location as a Santa Rosa neighborhood that burned in the 2017 Tubbs Fire, and fire path in Marin County from the municipalities of Fairfax to Bolinas).

Pyrogeographer Don Hankins (Plains Miwok) was interviewed by the [Good Fire podcast](#) (text excerpts and highlights are at the link), and he is the author of the article "Reading The Landscape For Fire" for *Bay Nature* magazine: "The places I burn are places I have a relationship with or responsibility to. This is [a difference that sets Indigenous burning apart from other burning practices](#); being able to return to the burned area to collect plant materials or hunt for mushrooms or wildlife is a reward of careful stewardship. It ensures accountability."

Pyrogeographer Crystal A. Holden (settler), "We're Not Doing Enough Prescribed Fire in the Western United States to Mitigate Wildfire Risk," *Fire* 2019, 2(2), 30: "Prescribed fire not only reduces the biomass available to burn in a subsequent uncontrolled wildfire, it also [supports carbon sequestration, facilitates ecological resilience, and is critical in restoring ecological function](#)."

National Parks, Conservation, and "Wilderness"

Cal Poly Humboldt video, June 2022, "[Nobody Asked You John Muir: Settler Colonial Environmentalism, White Supremacy, and Sustainability](#)" featuring Dr Kaitlin Reed (Yurok/Hupa/Oneida), Dr. Sarah Ray (settler), Dr. Heather Ponchetti Daly (Iipay Nation of Santa Ysabel)

Native America Calling podcast, "[The Dark Side of Land Conservation](#)" April 14, 2023: "We take a look at a [new graphic comic](#) by Gord Hill (member of the Kwakwaka'wakw nation) and a series of articles from Grist which reveal the bloody legacy of conservation in light of the current push to preserve 30% of the Earth's land by 2030 with [Tristan Ahtone](#) (Kiowa), editor-at-large at [Grist](#); environmental journalist Blanca Begert; and Maria Parazo Rose, spatial data analyst at Grist."

Kyle Powys Whyte (Potawatomi), "White Allies, Let's Be Honest About Decolonization," *Yes! Magazine*, April 2018: "National parks, ecological restoration projects, conservation zones, and even the uses of certain terms—especially "[wilderness](#)"—are associated with forced displacement of entire communities, erasure of Indigenous histories in education and public memory, economic marginalization, and violations of cultural and political rights."

April: **Chaco Canyon** (New Mexico)

Trailer for [Our Story: The Indigenous Led Fight To Protect Greater Chaco](#) (3 minute video)

[The Greater Chaco Coalition \(Frack Off Chaco\)](#) is a collaborative effort between Indigenous community leaders, Native groups, nonprofits, and public lands and water protectors. They have [memes and graphics](#) for your social media!

[Water Is Life](#) is a 4 minute music video by Lyla June (Diné/Cheyenne), featuring Oliver Enjady (Mescalero Apache)

February: **Atlantic Coast Pipeline** (ACP)

Indigenous Environmental Network, [Atlantic Coast Pipeline CANCELLED. Interview with Donna Chavis \[Lumbee\]](#), August 2020 (3 minute video)

Indian Country Today, "[\[The\] route was moved from a wealthier, whiter area to a poor part of the state that has high percentages of indigenous and African American residents](#). . . . 'I guess people who had more power or more standing felt it wouldn't be best for their area,' said Lumbee tribal member Robie Goins. 'So it went into a poverty-stricken area with African-American, Indian and white people, and I guess [the company] felt these people wouldn't mount much opposition'" 09/13/2018

Hydrologist Ryan Emanuel (Lumbee), [Environmental Justice Indigenous Rights and the Atlantic Coast Pipeline](#), 2018 (24 minute video)

Ulali Project featuring Charly Lowry (Lumbee), Pura Fé (Tuscarora/Taino), and Jennifer Kreisberg (Tuscarora), singing [Idle No More](#) written by Pura Fé and Cary Morin (4 minute music video)

2022:

November: **ThanksTaking or ThanksGiving?**

All My Relations podcast, [ThanksTaking Or ThanksGiving?](#) Educator Paula Peters (Mashpee Wampanoag) and historian Linda Coombs (Wampanoag tribe of Gay Head Aquinnah) tell the

real story of "Thanksgiving." Hosts Adrienne Keene (Cherokee Nation) and Matika Wilbur (Swinomish and Tulalip) talk about "how to be in good relationship with the Indigenous people and land that you occupy." Wampanoag land agreements predate the American Constitution! (Transcript at the link.)

August: **Jordan Cove LNG (Liquid Natural Gas) Terminal and Pacific Connector Gas Pipeline** (this pipeline, starting in Malin, OR, and ending in a terminal in Coos Bay, OR, would have transported Canadian and American fracked gas to the Oregon coast, for export by tankers to Asian markets)

Check out audio and visuals of tasty, beautiful, 100% sustainable and regenerative abundance, stewarded and managed since time immemorial by the Confederated Tribes of Coos, Lower Umpqua, and Siuslaw Indians in a region at risk from Jordan Cove LNG : "[We have the responsibility to take care of our lands and waters, plants, fish and animal relatives with a good heart, and when we do, they take care of us.](#) We have always taken only what we need, and as part of our traditional practice, we have always given back."

Klamath Media, 4 minute video featuring Annelia Hillman (Yurok), [No Pipeline Under the Klamath or any River!!](#), 2016

Lakota People's Law Project, "[Controversial Natural Gas Exporter Raids Libraries To Remove Public Records](#)," 2017: "Jordan Cove has spent hundreds of thousands of dollars on grants to local community organizations in attempts to sway public opinion about the project. . . . [which] allows Jordan Cove to channel funds to specific groups to build public support—and possibly discourage speaking out against shady behavior such as stealing public records from libraries operating on tight budgets—while avoiding costly real estate taxes."

Indian Country Today, "[Oregon sued over domestic spying operation](#)," 12/14/2021, and "[Controversial plan for Oregon natural gas terminal abandoned](#)," 12/03/2021.

July: **Keystone XL (KXL)** (from Alberta, Canada, through portions of Saskatchewan, Montana, and South Dakota, to Steele City, Nebraska)

Joye Braun (Cheyenne River Sioux), Indigenous Environmental Network, "KXL Cancelled and Moving Forward," 06/22/2022: "[An unlikely coalition of Tribal Nations, farmers and ranchers, and non profit groups joined together](#) . . . [and] brought to light issues of Tribal sovereignty, free, prior, informed consent, water rights, eminent domain and set a precedent of how to fight back against big oil pipelines."

Talli Nauman, *Native Sun News Today*, "[Death of the Zombie Pipeline](#)," 06/17/2021

Vi Waln (Sicangu Lakota), *Lakota Times*, Photos and story of the [Cowboy Indian Alliance's Unity Quilt](#) gifted to President Obama (11/26/2015)

[Zuya Wicayu'onihan / Honoring Warrior Women \(pdf\)](#): A study on missing and murdered Indigenous women and girls in states impacted by the Keystone XL pipeline

In 2013, then-college student Frank Waln (Sicangu Lakota), [inspired](#) by 92-year-old Marie Randall, [wrote](#) what became the unofficial anti-KXL soundtrack: [Oil 4 Blood](#)

June: **Dakota Access Pipeline (DAPL)**

[Nanaboozhoo \[Ojibwe\] reads: "We Are Water Protectors"](#) (4 minute video), 2021 Caldecott medal winner written by Carole Lindstrom (Anishinabe/Metis) and illustrated by Michaela Goade (Tlingit), inspired by Standing Rock water protectors. An [Indigenous-owned bookstore](#) to buy it from might be in your area!

Janet Alkire (Standing Rock Sioux), [Dakota Water Wars, Part 1: United Against DAPL](#), 05/2022 (2 minute video)

Carina Dominguez (Pascua Yaqui), *Indian Country Today*, "NDN Collective Releases Dakota Access Pipeline Report," 03/22/22: "[Hold accountable these agencies to their own regulations, to their own laws, to their own climate agendas.](#)"

Music video collaboration between artists including Taboo of the Black Eyed Peas (Shoshone heritage), Supaman (Apsáalooke Nation), Kahara Hodges (Navajo), Drezus (Plains Cree), and Emcee One (Potawatomi), [Stand Up / Stand N Rock #NoDAPL](#)

Raye Zaragoza (Akimel O'odham heritage), [In The River](#)

May: **LINE 3 (from Alberta, Canada, through North Dakota and Minnesota, to Superior, Wisconsin)**

[LN3: 7 Teachings of the Anishinaabe Resistance](#) (38 minute film, with accompanying [Discussion/Study Guide](#) featuring easy-to-understand graphics)

[I Am A Patriot](#), by Jackson Brown with the Shell River Seven, is a 4 minute documentary music film of a prayer intervention by Winona LaDuke (Anishinaabe) and six Water Protector sisters peacefully occupying a spot on the Shell River while being policed by Minnesota State, Sheriff, and Department of Natural Resources personnel. LaDuke: "[It's a big problem that a Canadian corporation \[Enbridge\] owns the police force.](#)"

[Down To The River To Pray](#), a music video with new lyrics by the Shell River Seven and Marian Moore, is part of the "Drop the Charges" campaign against the [hyper-criminalization](#) of the Shell River Seven and hundreds of Water Protectors. You can help by contributing to the [Line 3 Legal Defense Fund](#), or [send a letter to Minnesota Governor Tim Walz](#), or help [Shut Down Line 5](#) (Enbridge's pipeline expansion project from Superior, Wisconsin, to Sarnia, Ontario, Canada).

April: Trans Mountain Pipeline, Coastal GasLink, and Alton Gas Pipeline & Storage Facility

Trans Mountain Extension Oil Pipeline (TMX), formerly known as the Kinder Morgan pipeline

Resistance is ongoing by numerous Indigenous groups who do not want the pipeline on their unceded land, including the [Tsleil-Waututh Nation Sacred Trust](#) and the [Tiny House Warriors](#) (Secwepemc).

[Alberta Native News](#), March 31/22, quotes the [Union of British Columbia Indian Chiefs](#) regarding some Indigenous leaders who are interested in buying the Trans Mountain project: "We are concerned that the government is using TMX as another divide and conquer project."

Check out these tracks from fundraiser album [Tiny House Warriors Vol. 1](#): Hasaatuk Kalilah Rampanen (Ahousaht/Cree), [Higher And Higher](#)
Kinnie Starr (Mohawk heritage), [Save Our Waters](#)

Coastal GasLink (CGL) Gas Pipeline

[#NoMoreDirtyBanks](#), featuring actor [Mark Ruffalo](#)

[Sleydo' Molly Wickham \(Wet'suwet'en\)](#) on being targeted by Royal Canadian Mounted Police (RCMP) guns and dogs while she peacefully re-occupied Gidimt'en Checkpoint on her traditional territory.

[Hereditary Wet'suwet'en Chief Na'moks](#). "Right now, every day, we face that [violence]. Right now, every day, you can change that. Right now, every day, we call upon you to step up."
"Is it true that steel for the CGL Pipeline [and Trans Mountain] is being sourced from a Russian oligarch's company?" [Yes](#).

The Halluci Nation (Mohawk and Cayuga), [Land Back \(feat. Boogey The Beat and Northern Voice\)](#)

Alton Gas Pipeline & Storage Facility

Stop Alton Gas, [Mi'kmaq Grandmothers and Water Protectors Celebrate Alton Gas Decommissioning](#)

APTN News, [Mi'kmaq Grandmothers Hold Feast After Defeating Alton Gas](#) (3 minute video)

Kalolin Johnson (Mi'kmaq), [We Shall Remain \(It Wasn't Taken Away\)](#)

March: **Pierre River Mine (Treaty 8), Northern Gateway Pipeline, Energy East Pipeline**

Green Majority podcast, [Interview with Jordan Koe \(Tetlit Gwich'in Dinjii\), former pipeline worker](#), and board member of [Iron + Earth](#) (an oilpatch-worker-led nonprofit committed to building and implementing climate solutions)

Pierre River Mine (Treaty 8 land)

[Athabasca Chipewyan challenges new Shell tar sands mines](#) (9 minute video)

Alberta Sweetgrass, [Shell Withdraws Pierre Mine Project Application](#)

Northern Gateway Pipeline (would have traversed territories of over 50 First Nations, many unceded)

Yinka Dene Alliance, [Freedom Train](#) (13 minute video)

globalnews.ca, [Justin Trudeau Halts Northern Gateway, approves Kinder Morgan expansion, Line 3](#)

Coastal First Nations Great Bear Initiative, [Tanker Ban and Death of Northern Gateway Pipeline](#)

Energy East Pipeline (would have traversed over 150 First Nations and Metis communities, across 6 provinces)

Reclaim Turtle Island, [Anishinaabe Water Walkers and Supporters March in Kenora against Energy East Pipeline](#)

Indigenous Rising, [First Nations Organizing leads to TransCanada Ending its Energy East Pipeline and Eastern Mainline Proposals](#)

February: **Alaska National Wildlife Refuge (ANWR), Canadian Tar Sands, and the Teck Frontier Mine (Treaty 8)**

The Halluci Nation, [Black Snakes](#) featuring Prolific The Rapper (Rosebud Sioux Tribe; former oil worker)

Alaska National Wildlife Refuge (ANWR)

[Climate State Of Emergency AFN 2019](#) is a 4 minute clip of Nanieezh Peter (Gwich'in and Diné), age 15, and Quannah Chasinghorse, age 17, at an intense 2019 Alaska Federation of Natives (AFN) meeting, asking the AFN to pass the "Declaration for Climate Change State of Emergency in Alaska" resolution. The resolution was authored by Gwich'in and Inupiat youth, and elders. This clip is taken from a 15 minute video that's [worth watching in full, to see the pushback they received from some elders, the support they received from other elders, and the community support that eventually passed the resolution.](#)

Fun fact: Quannah Chasinghorse (Gwich'in and Oglala Lakota) is a professional model who was featured recently in magazines like [Teen Vogue](#) and [Elle](#).

Canadian Tar Sands Oil

[Beaver Lake Cree Nation](#) (Treaty 6 land) “is challenging the cumulative impacts of industrial development. **Not one project, not one mine: all of them at once.**” [You can help](#) them avoid financial attrition “by a system accustomed to using deny, delay and outspend tactics to exhaust Indigenous plaintiffs: [BEAVER LAKE CREE NATION WILL NEVER GIVE UP](#).”

[Devastation and Prayer At The Last Tar Sands Healing Walk](#) (5 minute video)

Teck Frontier Mine (Treaty 8 land)

"The Fort McKay First Nation . . . had few alternatives but to turn to the oil companies and their rapidly expanding mines" (*Inside Climate News*, 11/21/21)

Jean L'Hommecourt (Dënesuliné, Fort McKay First Nation): "They're making us dependent on things that they make . . . so we can give them our land and say, 'Yeah, OK. I'll trade it off.'" (4 minute video)

Dene National Chief Yakeleya commends Teck for the decision to withdraw its application for the [Frontier Oilsands Mine](#)

2021:

The Indigenous Voices Program Planning subcommittee of our Climate Justice team formed in 2021. From 2021-23, our members have been settlers, working on educating ourselves about what it means to self-identify as settlers who want to support Indigenous work and leadership in an Indigenous-centered way. For our 2021 Reading and Listening Circles, we drew from the [Recommended Reading List](#) of the [Sogorea Te' Land Trust, a San Francisco Bay Area organization led by urban indigenous women that facilitates the return of Indigenous land to Indigenous people](#). Participating in Reading and Listening Circles involves listening and thinking together about readings. Selections from this list, such as [Decolonization Is Not A Metaphor](#) (pdf), [Killing The Settler To Save The Human](#) (pdf), and the [Indigenous Justice For Environmental Movements Toolkit](#), helped settler participants in the Circles think about what it means to identify ourselves settlers, and how this transforms and directs our climate activism.