

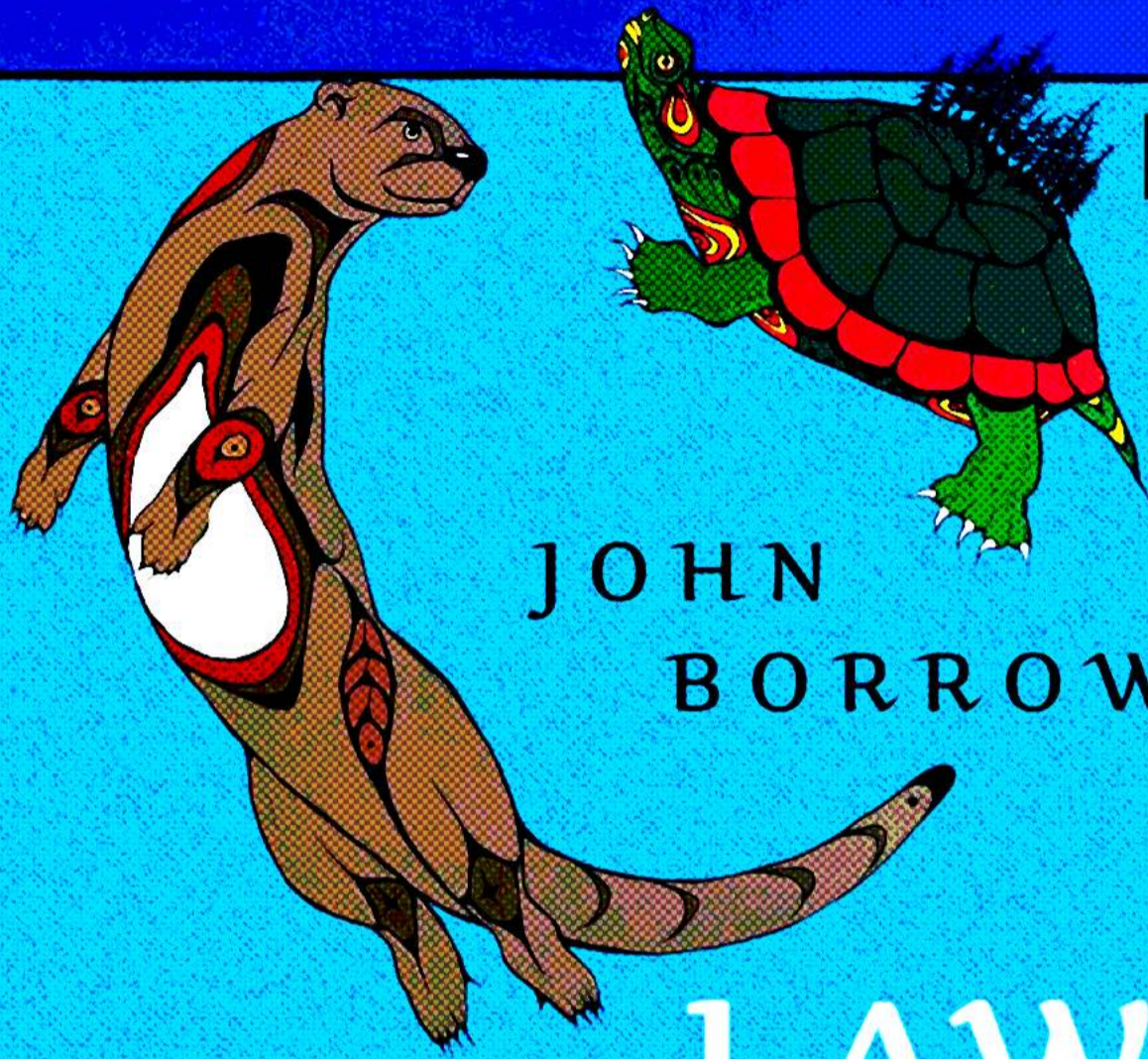


TRANSFORMATION, VOLUME 5, NO. 2



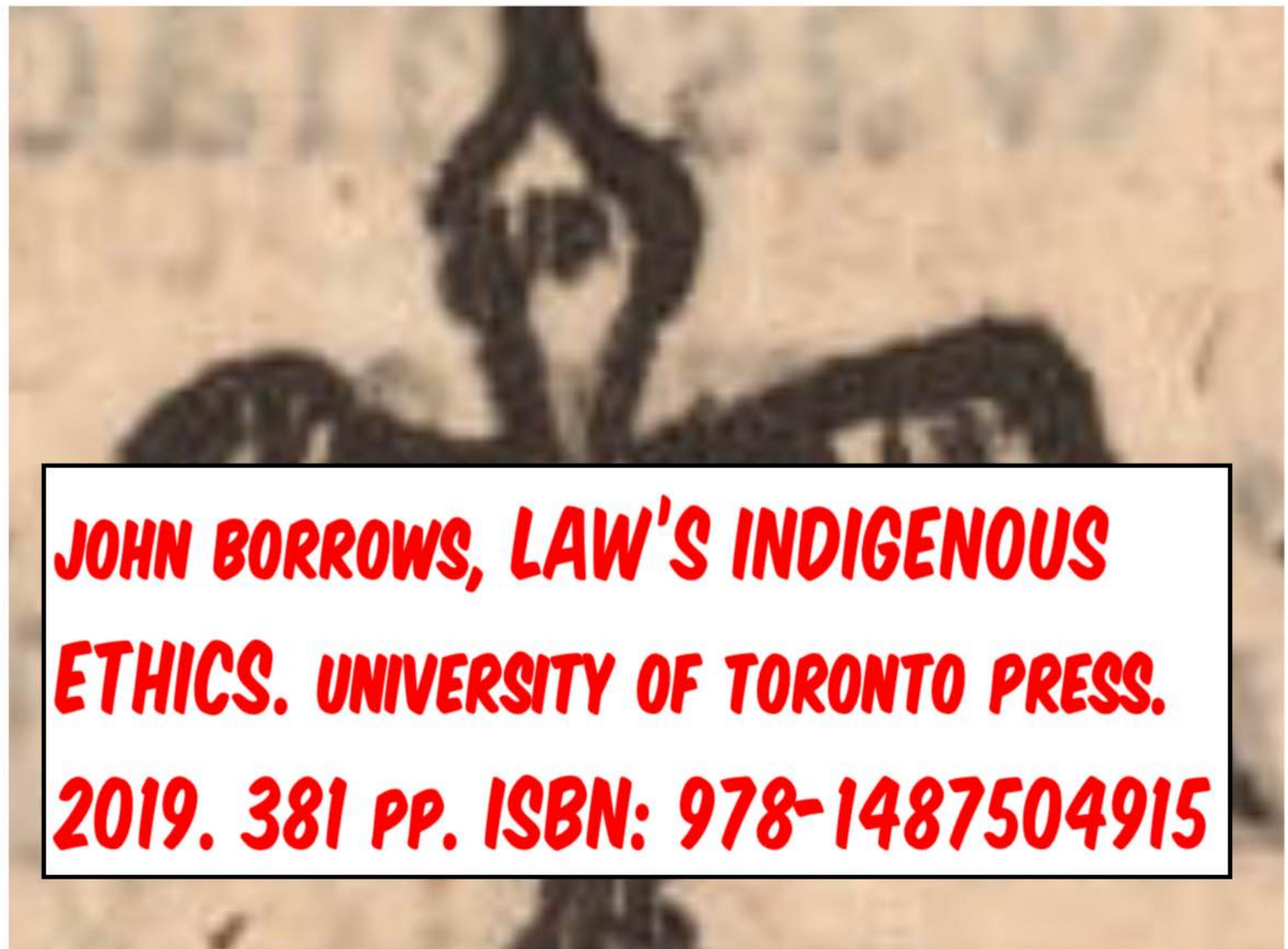
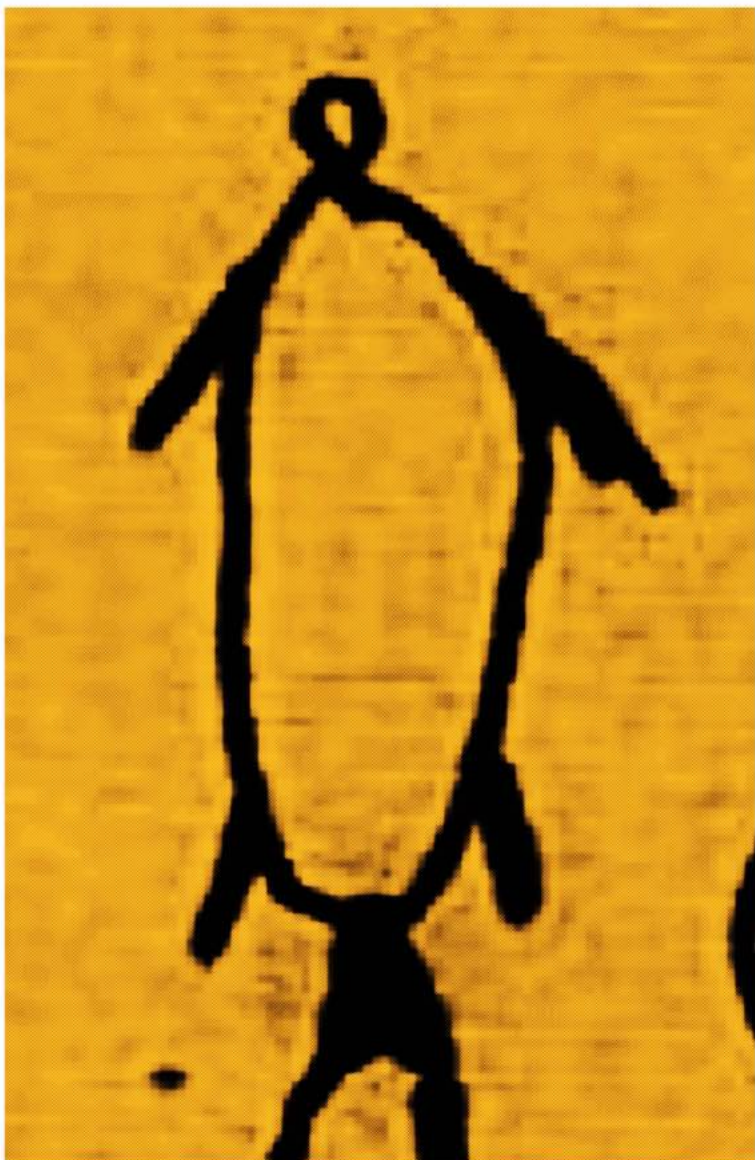
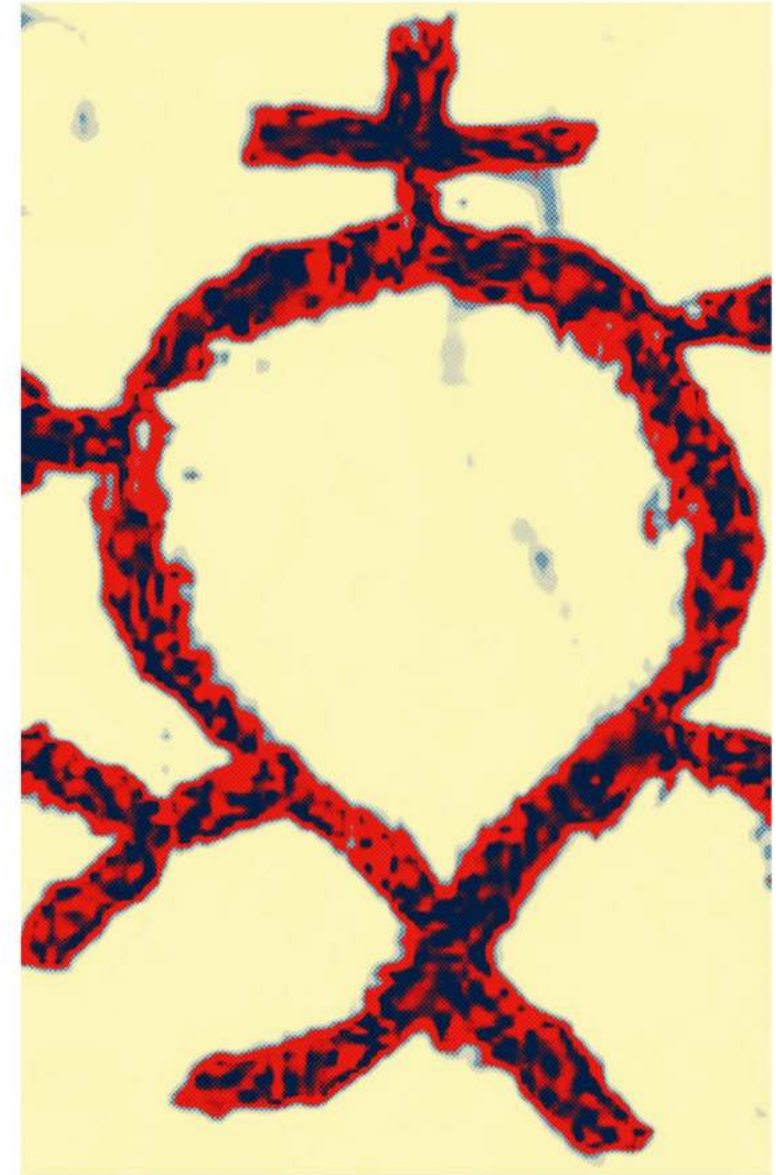
REVIEW ESSAY: THE RISE OF ANISHINAABE JURISPRUDENCE

MATTHEW L.M. FLETCHER

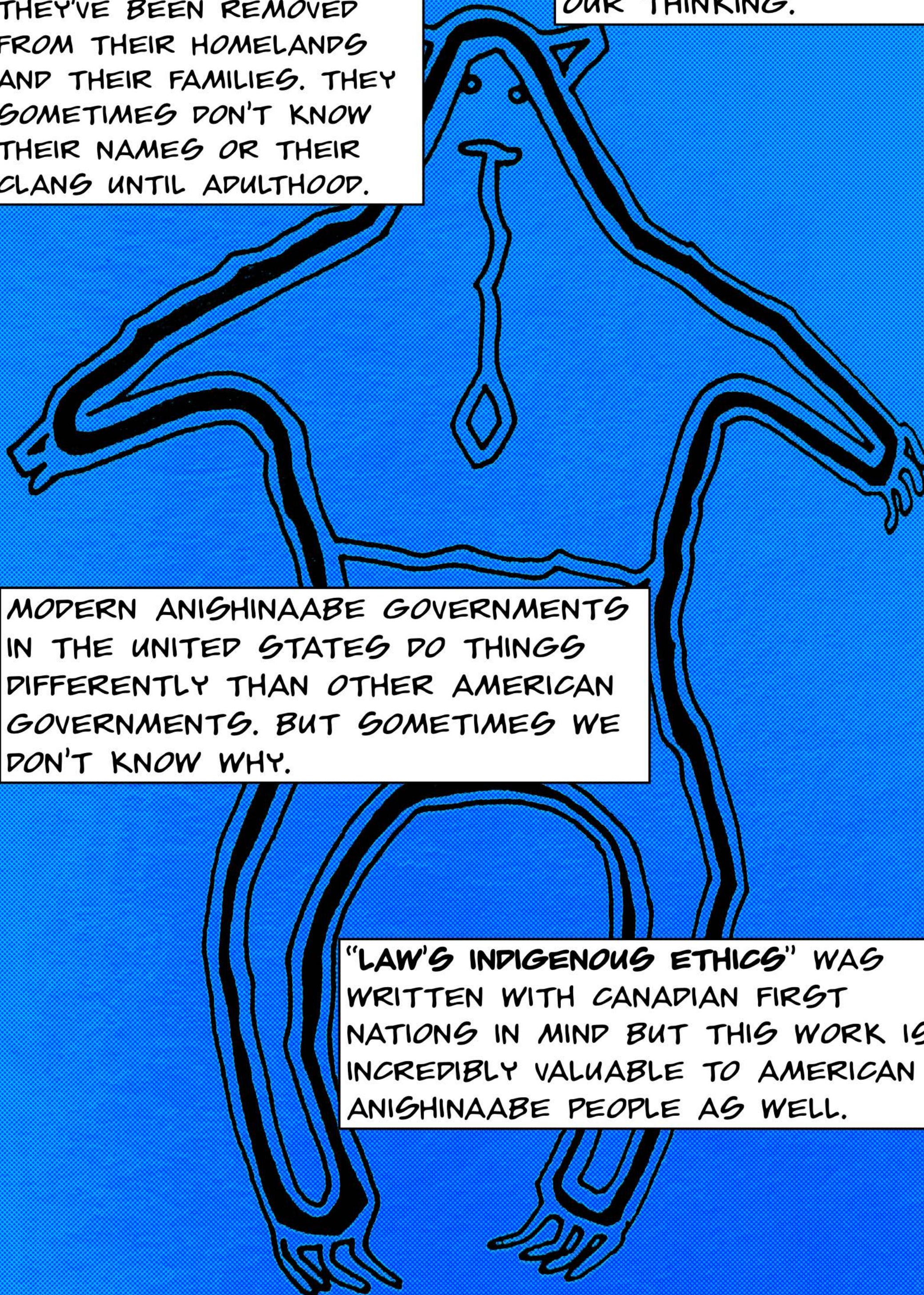


JOHN BORROWS

LAW'S INDIGENOUS ETHICS



JOHN BORROWS, LAW'S INDIGENOUS ETHICS. UNIVERSITY OF TORONTO PRESS. 2019. 381 PP. ISBN: 978-1487504915



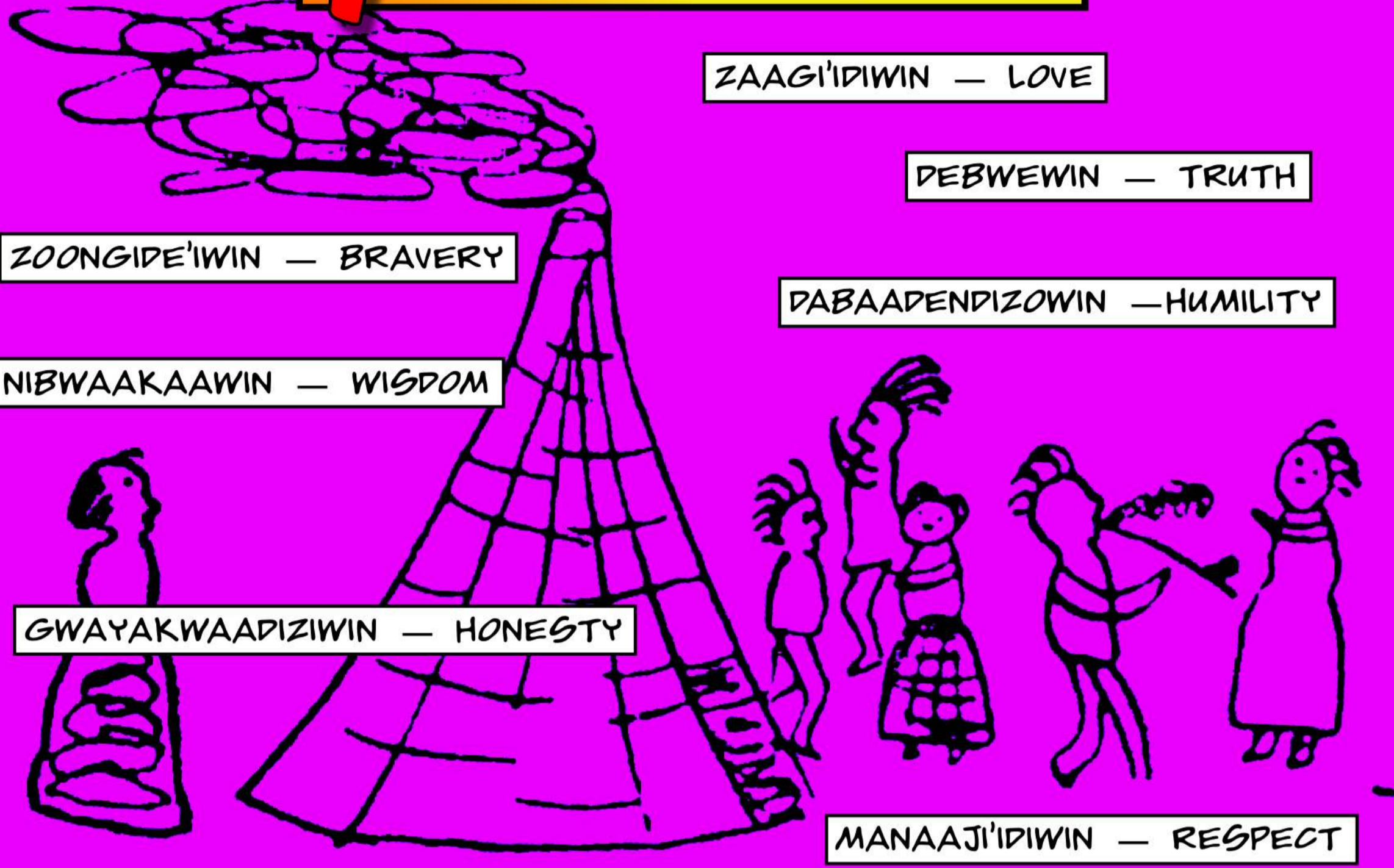
MANY ANISHINAABEG HAVE LOST THEIR LANGUAGE. THEY'VE BEEN REMOVED FROM THEIR HOMELANDS AND THEIR FAMILIES. THEY SOMETIMES DON'T KNOW THEIR NAMES OR THEIR CLANS UNTIL ADULTHOOD.

JOHN BORROWS HELPS US FILL IN THE GAPS IN OUR THINKING.

MODERN ANISHINAABE GOVERNMENTS IN THE UNITED STATES DO THINGS DIFFERENTLY THAN OTHER AMERICAN GOVERNMENTS. BUT SOMETIMES WE DON'T KNOW WHY.

"LAW'S INDIGENOUS ETHICS" WAS WRITTEN WITH CANADIAN FIRST NATIONS IN MIND BUT THIS WORK IS INCREDIBLY VALUABLE TO AMERICAN ANISHINAABE PEOPLE AS WELL.

THE SEVEN GIFTS



ZAAGI'IDIWIN — LOVE

DEBWEWIN — TRUTH

DABAADENDIZOWIN — HUMILITY

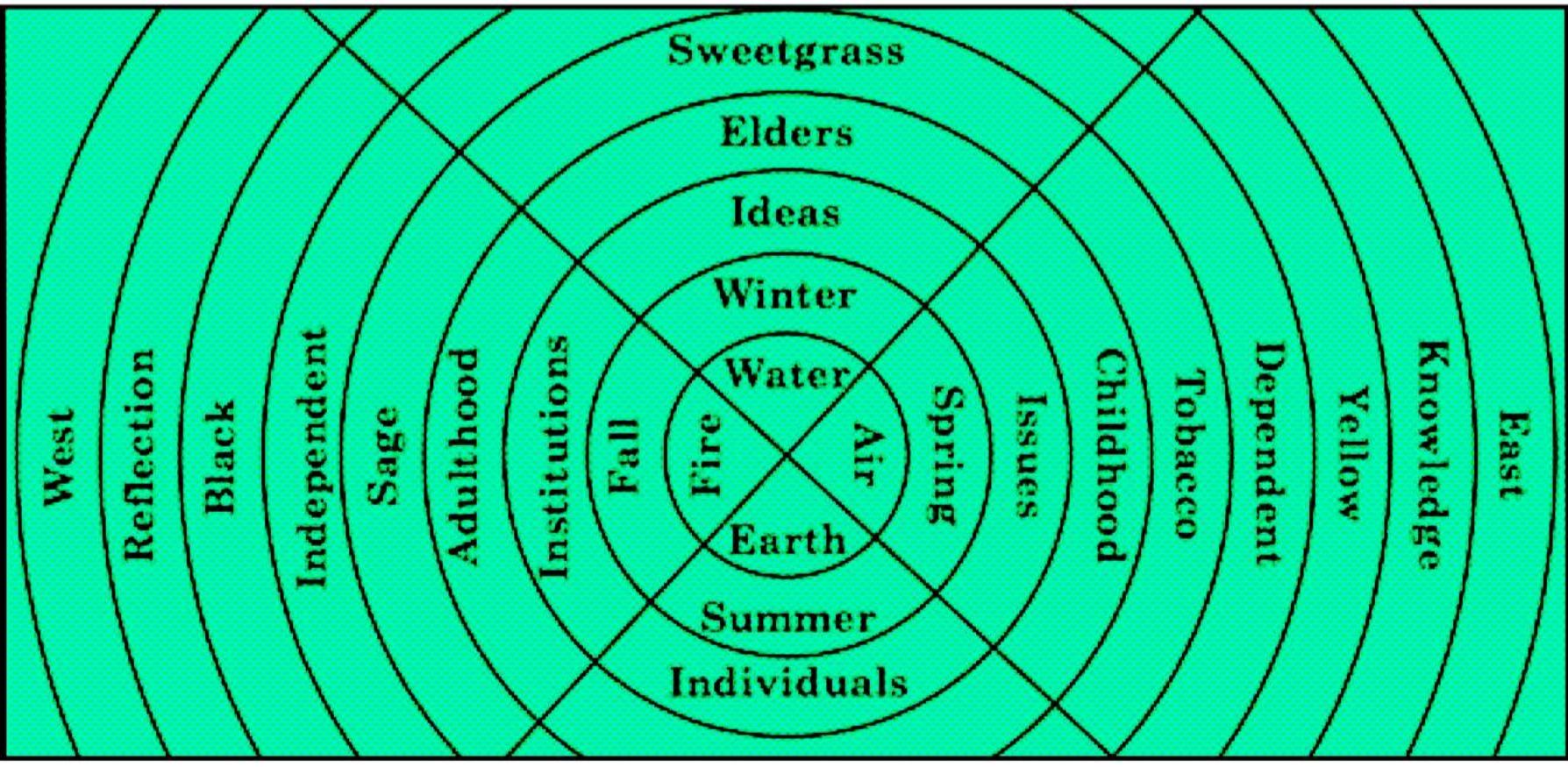
MANAAJI'IDIWIN — RESPECT

ZOONGIDE'IWIN — BRAVERY

NIBWAAKAAWIN — WISDOM

GWAYAKWAADIZIWIN — HONESTY

THE SEVEN GIFTS WORK IN LEAGUE WITH PRINCIPLES OF ANISHINAABE PHILOSOPHY, ROOTED IN INAWENDEWIN, OR RELATIONAL ACCOUNTABILITY



ANISHINAABE LAW, OR INAAKONIEWIN, DERIVES FROM THIS PHILOSOPHY, AND GIVES TANGIBLE MEANING TO THE SEVEN GIFTS. WESTERN THINKERS MIGHT CALL IT "NATURAL LAW" OR "CONSTITUTIONAL LAW."

LEGAL EDUCATION

Signum



Kirebenuit

Signum



Warraeenfitt

AMERICAN INDIAN STUDENTS ATTEND LAW SCHOOL WITH AN EYE TOWARD THE FUTURE OF THEIR FAMILIES AND THEIR INDIGENOUS COMMUNITIES.

Bomaseen

Signum



Wadacameen

ANGLO-AMERICAN COMMON LAW TAUGHT IN LAW SCHOOLS IS NOTHING LIKE ANISHINAABE INAAKONIGEWIN.

Signum



THEY SOMETIMES STRUGGLE TO MAINTAIN THEIR FOCUS ON MINO-BIMAADIZIWIN.

Wadacameen

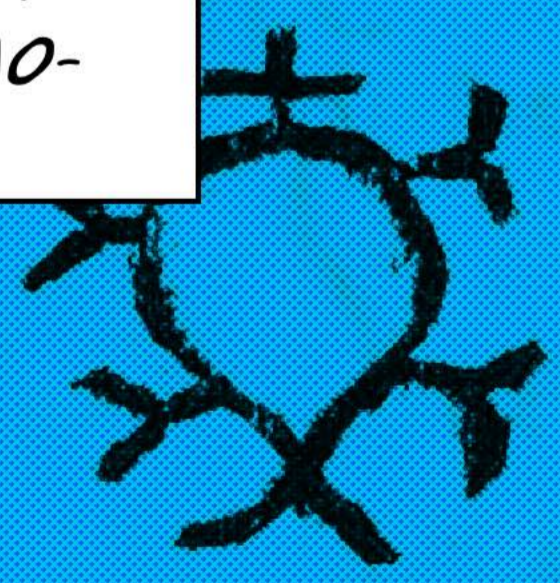
Signum



Iteanfis

BUT THE TRIBAL GOVERNMENTS INDIAN LAWYERS REPRESENT AFTER LAW SCHOOL KEEP THEM BALANCED.

Signum



AND THE REVERSE IS TRUE, TOO.

Signum



Josepb

Murder.

CRIMINAL LAW

this village that
ted beyond Ind
Attorney, who
was informed of the fact and arrived about

CRIME IS TERRIBLY DIFFICULT. HOW
A NATION DEALS WITH CRIME SAYS
A LOT ABOUT THAT NATION'S
ETHICS.

THE AMERICAN JUSTICE SYSTEM DEPENDS ON
EFFICIENCY. HEARINGS ARE SHORT AND THE
COURT AND THE STATE COERCES DEFENDANTS
TO WAIVE THEIR RIGHTS TO SPEED UP THE
PROCESS. THERE ARE NOT ENOUGH
RESOURCES. AND AMERICAN CRIMINAL JUSTICE
IS RELENTLESSLY VINDICTIVE.

known as Joseph Wah-be-ska, and George
Ge-wa-ie-wan, son of Gabriel O-ge-ta-na-quet;

CRIME PUTS ANISHINAABE ETHICS TO
THE TEST.

ones supposed to have murdered Peter Pe-

ANISHINAABE JUDGES WON'T
LET DEFENDANTS WAIVE THE
RIGHT TO COUNSEL OR TO
APPEAL.

alled Peter Ke-wa-
Peter Mark Nah-
P. M. From one

who saw them that night we glean the follow-

ing facts: It seems that the four mentioned

left this place

day, consider

liquor, and w

they filled wi

before leaving

called some one a vile name and Ke-wa-din

CRIMINAL DEFENDANTS IN AMERICAN
TRIBAL COURTS RECEIVE FULL
HEARINGS. SOMETIMES SIMPLE
ARRAIGNMENTS THAT TAKE 5
MINUTES IN STATE COURTS TAKE
HOURS IN ANISHINAABE COURTS.
HEARINGS DON'T END UNTIL THE
COURT IS CERTAIN THE DEFENDANT
KNOWS THEIR RIGHTS.

ANISHINAABE COURTS ARE
LOATHE TO SENTENCE ANYONE
TO EXTENDED JAIL TIME.

this is where
menced, although

we learn that there had been previous ill

C CHILDREN AND THE LAW

ANISHINAABE BENODJHENAAG (CHILDREN) ARE THE FOCUS OF MODERN TRIBAL GOVERNMENT.

ANISHINAABE NATIONS OPERATE LANGUAGE IMMERSION SCHOOLS AND OTHERWISE DEDICATE ENORMOUS RESOURCES TO INDIAN CHILDREN.

MANY TRIBES GUARANTEE FREE HIGHER EDUCATION.

NO ANISHINAABE COURT WOULD IMPOSE ADULT CRIMINAL LAWS ON CHILDREN. NON-INDIAN PROSECUTORS DO IT ALL THE TIME.

ANISHINAABE NATIONS USE OPEN ADOPTIONS TO ALLOW THE POSSIBILITY THAT INDIAN FAMILIES BROKEN UP BY ADDICTION CAN ONE DAY BE REUNIFIED.

ANISHINAABEKI

THERE IS INCREDIBLE INBALANCE AND DISHARMONY IN OUR LAND.

JOHN BORROWS REMINDS US THAT HUMANS ARE NOT INTENDED TO BE IN CONTROL OF THE WORLD.

WE WERE CREATED LAST. WE SHOULD BE LAST. BEHIND THE SKIES, THE WATERS, THE AIR, AND ANIMALS.

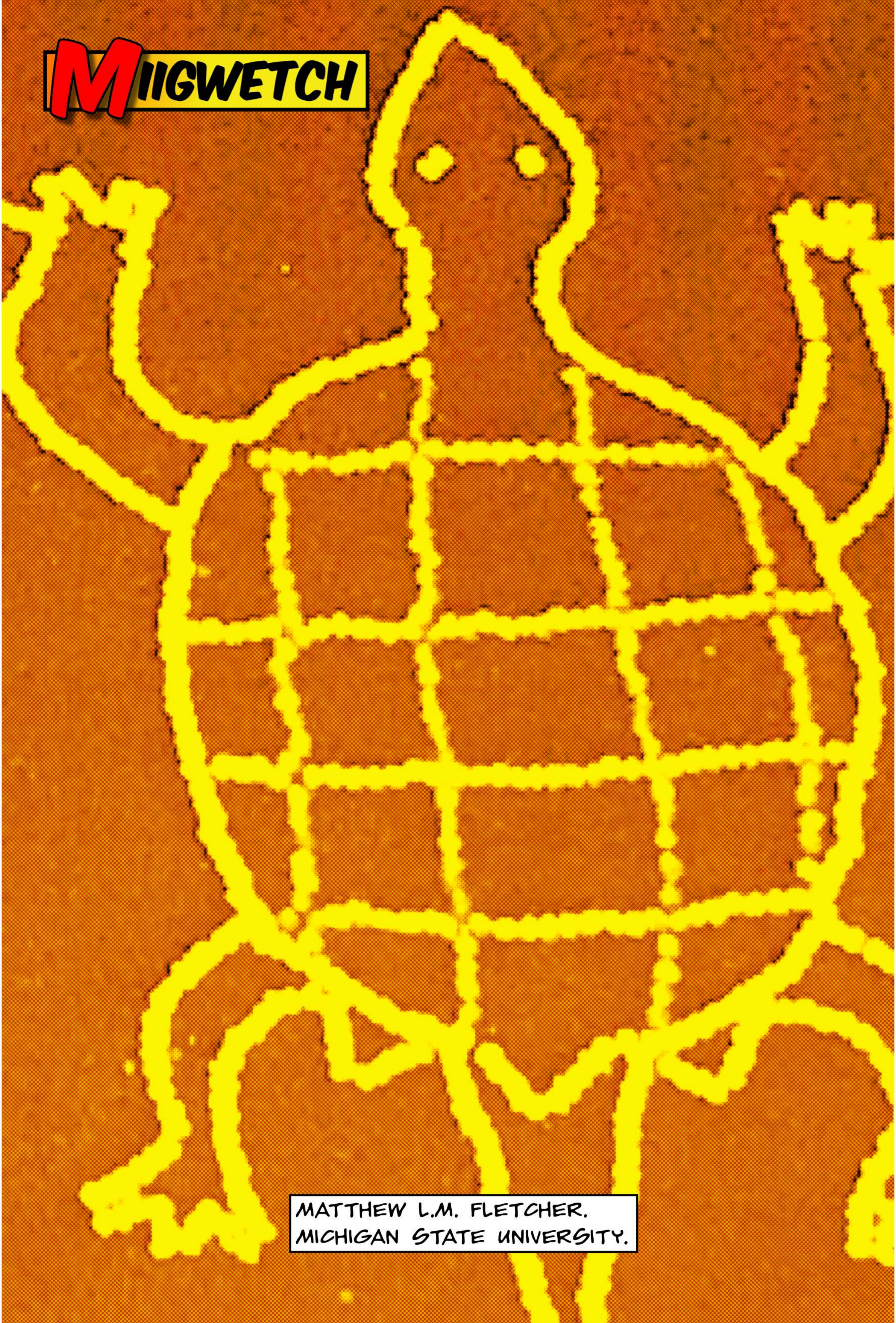
WE ARE DEPENDENT ON THEM, NOT THE OTHER WAY AROUND.

ANISHINAABE NATIONS TAKE THEIR OBLIGATIONS TO ANISHINAABEKI AND THE REST OF THE UNIVERSE SERIOUSLY.

"LAW'S INDIGENOUS ETHICS" BUILDS A LEGAL CODE FOR ANISHINAABE PEOPLE TO FOLLOW AND MODIFY AS NEED. WE OWE JOHN BORROWS OUR GRATITUDE.

MINO-BIMAADIZIWN.

MIGWETCH



MATTHEW L.M. FLETCHER.
MICHIGAN STATE UNIVERSITY.