

This is the essential vocabulary for this class. If the item is shaded blue (also marked with *) it will be included on the final exam.

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Ho-chunk and Ethnic Studies

UNIT 1: PRE-CONTACT PERIOD TO 1634

1. *Ethno-History	The study of native or non-Western peoples from a combined historical and anthropological viewpoint, using written documents, oral literature, material culture, and ethnographic data.
2. *Elder Epistemology	The ways of learning and teaching associated with elders within First Nations people. Effective education should be guided by the three R's – Respect, Reciprocity, and Relationship. We use those as a foundation for this class.
3. Winnebago	The name given to the Hochungra people by Meskwaki people (Ouinipegouek) meaning “people of the stinking water.” The term was not meant to be negative, but simply referred to the waters of the Fox River and Lake Winnebago.
4. *Hochungra	The name by which Ho-chunk people describe themselves meaning “People of the Big Voice” or “People of the Sacred Language.”
5. Gottschall Cave	The Gottschall rock shelter (not quite a cave) is located near Muscoda, Wisconsin, in Iowa County which is in the southwestern part of the state of Wisconsin. The site contains roughly 40 pictographs and opens a window into the ancient stories of the Ho-chunk people.
6. Effigy Mounds	Raised piles of earth formed in the shape of stylized animal, symbol, religious figure, human, or other figure. Effigy mounds were primarily built during the Late Woodland Period (AD 350-1300).
7. *Cahokia and Aztalan	Cahokia was a pre-Columbian Native American city located in what today is southern Illinois. Cahokia was the largest and most influential urban settlement in the Mississippian culture which developed advanced societies across much of what is now the central and southeastern United States, beginning more than 500 years before European contact. Aztalan is the site of an ancient Mississippian culture settlement that flourished during the 10th to 13th centuries. The indigenous people constructed massive earthwork mounds for religious and political purposes. They were part of a widespread culture with important settlements throughout the Mississippi River valley and its tributaries. Their trading network extended from the Great Lakes to the Gulf Coast, and into the southeast of the present-day United States. The Ho-chunk people trace ancestry to the Mississippian people.
8. *Red Banks	The Ho-chunk believe they originated at Moga-Shooch or “Red Banks” on the south shore of Green Bay.
9. Red Horn	Red Horn is a culture hero in Siouan oral traditions, specifically of the Ioway and Ho-chunk people. He is known by one of his variant names, “He Who Wears (Man) Faces on His Ears.” This name derives from the living faces on his earlobes (Hocak), or earbobs that come to life when he places them on his ears (Ioway). Red Horn was one of the five sons of Earthmaker, whom the Creator fashioned with his own hands and sent to earth to rescue humanity. During his sojourn on earth, he contested both giants and water spirits, and led war parties against the bad spirits who plagued humanity.

UNIT 2: 1634-1816: CONTACT TO TREATY ERA

<p>10. *Nicolet</p>	<p>Jean Nicolet (1598 - 1642) was a French explorer, translator, and negotiator who was the first European to travel through the Great Lakes area, visiting Lake Michigan and what are now Wisconsin and Illinois, possibly reaching the Mississippi River. The legendary meeting between Nicollet and the Ho-chunk people is commemorated with a statue.</p>
<p>11. *Doctrine of Discovery</p>	<p>15th century concept that gave Christian explorers the right to claim lands they "discovered" and lay claim to those lands for their Christian Monarchs. Any land that was not inhabited by Christians was available to be "discovered", claimed, and exploited.</p>
<p>12. Doty Island and Lake Winnebago</p>	<p>When this region was visited by the first explorer, Jean Nicolet, in 1634, the Ho-chunk had possession of the country near the head of Green bay. The region of Lake Winnebago was one of the early settlement areas for the tribe, including Doty Island.</p>
<p>13. Beaver Wars</p>	<p>The Beaver Wars (1640 — 1701), also called the French and Iroquois Wars, were terrifying and brutal wars fought by tribes of the Iroquois Confederacy against the French and the Indian tribes who were their allies, including the Huron, Algonquins and the Mohicans. The Iroquois Confederacy, and in particular the Mohawk tribe, had established trading links with Dutch exchanging beaver pelts for guns. The Iroquois Confederacy wanted to extend their trading activity and gain new territories. One of the effects of the Beaver Wars was the influx of eastern tribes into the upper Midwest (including eastern Wisconsin).</p>
<p>14. *Glory of the Morning and DeCarrie</p>	<p>Glory of the Morning was the first woman ever described in the written history of Wisconsin, and the only known female chief of the Hocąk (Winnebago) nation. She was the daughter of the chief of the tribe, and therefore a member of the Thunderbird Clan who lived in a large village on Doty Island in what is now Menasha. Sometime before 1730, the French—in connection with their development of the vast territory of Louisiana—renewed contact with the tribe. A small force of French troops under the command of Sabrevoir De Carrie visited the area and established cordial relations (think Decorah). The opportunities of this contact impressed themselves upon De Carrie, who resigned his commission to become a fur trader among the tribe. It was around this time that he married Glory of the Morning.</p>
<p>15. French and Indian War</p>	<p>Also known as the Seven Years War in Europe, the conflict between Britain and France for control of the eastern portion of North America (1754-1763). Ultimately the British were victorious and the victory started a chain of events that ultimately led to the American Revolution. Native people fought on both sides of the conflict.</p>
<p>16. *Spoon Decorah</p>	<p>Ho-Chunk chief Spoon Decorah granted an interview to Reuben Gold Thwaites in March of 1887, when he was about 80 years old. Decorah recounted traditions about Tecumseh, his memory of the Winnebago War of 1827, and events surrounding the Black Hawk War. He also described how the Ho-Chunk mined lead in southwestern Wisconsin in</p>

	his youth, and how white settlement changed the lives of the Ho-Chunk, including their removal west of the Mississippi and ultimate return to their homelands.
17. *Tecumseh and the Prophet	Tecumseh (1768 – 1813) was a Native American leader of the Shawnee and a large tribal confederacy (known as Tecumseh’s Confederacy) which opposed the United States during Tecumseh’s War and became an ally of Britain in the War of 1812. His brother Tenskwatawa (1768 – 1836) was a Native American religious and political leader of the Shawnee tribe, known as The Prophet or the Shawnee Prophet. He denounced Americans as children of the Evil Spirit and mobilized the Indians in the Midwest to fight them, but his movement was defeated in the War of 1812 when his brother was killed.
18. War of 1812	Conflict between the United States and Great Britain that arose over shipping violations and frontier confrontations. The war lasted from 1812 to 1814 and was fought in several theaters. Native people were drawn into the conflict on either side.
19. *1816 Treaty of Peace and Friendship	The first of 11 Treaties signed between the Ho-chunk people and the US Government (Madison was President at the time). This came in the wake of the War of 1812 and was deemed a Treaty of Peace and Friendship and began a long period of complex negotiations and treaty-signing that ultimately meant the loss of Ho-chunk land and fundamental changes in the history of the tribe.

UNIT 3: 1816-1874: TREATY ERA AND REMOVAL PERIOD

20. *Treaty of 1825	Also called the Treaty of Prairie du Chien, an agreement between the US Government and multiple tribes of the upper Midwest that paved the way for the government to negotiate with tribes separately (divide and conquer strategy). The Ho-chunk were one of the tribal nations involved.
21. Winnebago War of 1827	Also called the Redbird War, this was a brief conflict that took place in 1827 in the Upper Mississippi River region of the United States, primarily in what is now the state of Wisconsin. Not a “war” in the general sense of the word, fighting involved skirmishes between Ho-chunk people and white settlers. The Ho-Chunks were reacting to a wave of lead miners trespassing on their lands in southwestern Wisconsin, and to false rumors that the United States had sent two Ho-Chunk prisoners to a rival tribe for execution. As a result of the war, the Ho-Chunk tribe was compelled to cede the lead mining region to the United States.
22. Red Bird	Red Bird (1788-1828) was a Ho-chunk chief who exacted revenge on white settlers in response to a false rumor that two Ho-chunk prisoners were killed by US soldiers. Ultimately Red Bird surrendered to authorities and died while in prison.
23. *Black Hawk War	The Black Hawk War was a brief 1832 conflict between the United

	States and Native Americans led by Black Hawk, a Sauk leader. The war erupted soon after Black Hawk and a group of Sauks, Meskwakis, and Kickapoos known as the “British Band” crossed the Mississippi River into the U.S. state of Illinois in April 1832. Black Hawk’s motives were ambiguous, but he was apparently hoping to avoid bloodshed while resettling on land that had been ceded to the United States in a disputed 1804 treaty. The Ho-chunk people were divided on the war – some chose to stay out of the conflict, while others fought against the so-called “British Band” (Blackhawk and followers).
24. Battle of Bad Axe	The Battle of Bad Axe, also known as the Bad Axe Massacre, occurred 1–2 August 1832, between Sauk (Sac) and Fox Indians and United States Army regulars and militia. This final battle of the Black Hawk War took place near present-day Victory, Wisconsin in the United States. It marked the end of the war between white settlers and militia in Illinois and Michigan Territory, and the Sauk and Fox tribes under warrior Black Hawk.
25. Little Elk	Ho-chunk leader Little Elk fought on the side of the British in the War of 1812. He subsequently dealt with the Americans and promoted peace on the western frontier. He was a signatory of treaties between 1825 and 1832 which resulted in the removal of the Winnebago from the area of Wisconsin to lands west of the Mississippi River. His story is symbolic of the challenges Ho-chunk leaders were facing during this period.
26. *Indian Removal Act of 1830	The Indian Removal Act was signed into law by Andrew Jackson on May 28, 1830, authorizing the president to grant unsettled lands west of the Mississippi in exchange for Indian lands within existing state borders. A few tribes went peacefully, but many, including the Ho-chunk people, resisted the relocation policies.
27. *Marshall Trilogy	The Marshall Trilogy is a set of three Supreme Court decisions in the early nineteenth century affirming the legal and political standing of Indian nations. The three cases were: <i>Johnson v. M'Intosh</i> (1823), holding that private citizens could not purchase lands from Native Americans; <i>Cherokee Nation v. Georgia</i> (1831), holding that the Cherokee nation dependent, with a relationship to the United States like that of a “ward to its guardian.”; and <i>Worcester v. Georgia</i> (1832), which laid out the relationship between tribes and the state and federal governments, stating that the federal government was the sole authority to deal with Indian nations.
28. *Manifest Destiny	Expression coined by John L. O’Sullivan during the debate over the annexation of Texas in the mid-1840s. The notion was that the United States had an “obvious future” to expand across the North American continent. The removal of the First Nations people was justified by Euro-Americans as part of this future.

29. The Neutral Ground	Many Ho-chunk people were removed from Wisconsin in 1832 to northeastern Iowa to an area known as the neutral ground. They remained there until 1846 and then were relocated to the Long Prairie Reservation in Minnesota.
30. *Land Cessions of 1829, 1832, and 1837	The 3 major land cessions by the Ho-chunk people to the US Government. These came as a result of Treaties signed in those years and ultimately led to a period of repeated removal attempts by the US Government of the Ho-chunk people. The Treaty of 1837 proved especially divisive and controversial. A portion of the tribe, known as the “Abiding Faction” was generally compliant with the terms of the treaty, while another group, known as the “Non-Abiding Faction,” resisted removal for decades. Ultimately that division led to the more permanent division between the Winnebago Tribe of Nebraska and the Wisconsin Ho-chunk people.
31. *Yellowthunder, Dandy, and Old Winneshiek	Ho-chunk leaders who resisted removal during this period.
32. *Renegades	Also known as the “non-abiding faction,” the Renegades continued to return to their Wisconsin homelands through the period from the 1830s to 1874. Many people from this faction of the tribe ended up settling on the northern edge of what was once Ho-chunk territory near Black River Falls.
33. Sioux Uprising	The Dakota War of 1862, also known as the Sioux Uprising, (and the Dakota Uprising, the Sioux Outbreak of 1862, the Dakota Conflict, the U.S.-Dakota War of 1862 or Little Crow’s War) was an armed conflict between the United States and several bands of the eastern Sioux (also known as eastern Dakota). It began on August 17, 1862, along the Minnesota River in southwest Minnesota. It ended with a mass execution of 38 Dakota men on December 26, 1862, in Mankato, Minnesota. The Ho-chunk people who had been removed to Minnesota prior to 1862, got caught up in the wave of hysteria that swept white settlers during this period and fears of an Indian uprising spread into neighboring Wisconsin as well.
34. *Grant’s Peace Policy	Federal policy toward native people promoted by U.S. Grant that lasted from 1869-1881. Based on the notion of “civilizing” the Indian people, the policy aimed to stop corruption among federal Indian agents and promote more involvement by missionaries in the educating of native children.
35. Captain Charles Hunt	Appointed “General Agent for the Removal of the Winnebago Indians” in January 1873, Charles Hunt ruthlessly pursued Ho-chunk people in this region during the final removal attempt in 1874.
36. *Jacob Spaulding	Massachusetts-born lumberman who ventured into the Black River Valley in 1838 ultimately helping to establish the village of

	Black River Falls. Spaulding had many dealings with the Ho-chunk people between 1837 and 1874 and was instrumental in helping to end the removals and in establishing homesteads for native people east of the Black River prior to his death in 1876.
37. *Eustace Brockway	Black River settler who arrived in 1845 from Pennsylvania. Brockway ultimately pushed for the removal of the Ho-chunk people, in part, because of his interests in the growing importance of the cranberry industry.

UNIT 4: 1874-1963: POST-REMOVAL ERA TO FEDERAL RECOGNITION

38. *Mountain Wolf Woman	Mountain Wolf Woman, or Xéhachiwinga (1884–1960), was a Native American woman of the Ho-Chunk (Winnebago) tribe. ^[1] She was born in April 1884 into the Thunder Clan near Black River Falls, Wisconsin. Her parents were Charles Blowsnake and Lucy Goodvillage. She was brought up in the traditional tribal religion; later, she converted to the Peyote religion (Native American Church) after her second marriage. Her life exemplifies a successful adaptation to the larger dominant society while maintaining a serene sense of her own identity as a Winnebago (Ho-Chunk) Indian woman.
39. *The Dawes Act of 1887	The Dawes Act of 1887 (also known as the General Allotment Act or the Dawes Severalty Act of 1887), adopted by Congress in 1887, authorized the President of the United States to survey American Indian tribal land and divide it into allotments for individual Indians. Those who accepted allotments and lived separately from the tribe would be granted United States citizenship. The Dawes Act ultimately proved to be devastating for native people and led to a massive loss of native lands.
40. Charles J. Van Schaik	Black River photographer who spent nearly 60 years capturing pictures of the people who lived in this community during the latter 19 th and early 20 th centuries. His pictures of Ho-chunk people, in particular, provided an invaluable record for historians.
41. *Assimilation Policies	The general idea that drove federal Indian policy from 1790 until well into the 20 th Century. The fundamental notion underlying assimilation that native people should adopt Euro-American culture and abandon their own cultural beliefs and language.
42. Carlisle and Richard Henry Pratt	The U.S. Training and Industrial School founded in 1879 at Carlisle Barracks, Pennsylvania, became the model for federal boarding schools throughout Indian Country in the latter 19 th Century. Schools like Carlisle provided vocational and manual training and sought to systematically strip away tribal culture. They insisted that students drop their Indian names, forbade the speaking of native languages, and cut off their long hair. Not surprisingly, such schools often met fierce resistance from Native American parents and youth. Ironically, the schools also fostered a sense of shared Indian identity that transcended tribal boundaries. Pratt, a military officer and

	veteran of the Civil War, served as superintendent of Carlisle for 25 years.
43. *The Neillsville Indian School, Tomah Industrial School, and Bethany Mission in Wittenberg	Boarding schools that many Ho-chunk children attended during the latter years of the 19 th century and early years of the 20 th century. Schools of this type were modeled on the Carlisle example, although each was unique in approach.
44. The Indian Mission (BRF)	Established by the German Reformed Church in 1878, the “Mission” as it came to be known, was located east of Black River Falls within the various homesteads that were established among the Ho-chunk people. Jacob and Ben Stucki served as Pastors there from 1884 to 1957. John Stacy worked as an assistant to Jacob Stucki for many years.
45. *The Society of American Indians	The Society of American Indians (SAI), the first modern organization promoting pan-Indianism. It was founded on Columbus Day in 1911 by prominent professional American Indians under the direction of the sociologist Fayette Avery McKenzie. The society offered individual, not tribal, membership to American Indians and associate memberships to non-Indians. American Indian members of the SAI were their generation’s best and brightest, reflecting assimilation in both their personal and professional lives. Among the SAI’s leaders were the Reverend Sherman Coolidge (Arapaho), an Episcopal priest; Arthur C. Parker (Seneca), an anthropologist; Charles Eastman (Santee Sioux) and Carlos Montezuma (Yavapai Apache), both physicians; Laura Kellogg (Oneida), an educator; Thomas Sloan (Omaha), an attorney; and Gertrude Bonnin (Yankton Sioux), an author.
46. Henry Roe Cloud	Henry Roe Cloud (1884–1950) was a Ho-Chunk and enrolled in the Winnebago Tribe of Nebraska, who served as an educator, college administrator, U.S. federal government official (in the Office of Indian Affairs), Presbyterian minister, and reformer. He was the first American Indian to graduate from Yale.
47. *Indian Citizenship Act of 1924	Largely in response to the service of American Indian soldiers during World War I, the US Congress passed this law in June of 1924. Congress conferred citizenship upon all noncitizen Indians born within the territorial limits of the United States. The text of the act follows: <i>Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That all noncitizen Indians born within the territorial limits of the United States be, and they are hereby, declared to be citizens of the United States: Provided, That the granting of such citizenship shall not in any manner impair or otherwise affect the right of any Indian to tribal or other property.</i>

	Prior to the passage of the act of June 2, 1924, about two-thirds of the Indians of the United States were already citizens. A federal law of this type was one of the main goals of the Society of American Indians.
48. *Meriam Report of 1928	The Meriam Report of 1928 was the first government study to demonstrate with extensive data that federal Indian policy in the 19 th century had resulted in a travesty of social justice to Native Americans. This report – which showed ‘paternalism’ of the federal government since the passage of the Dawes Act in 1887, to be a national scandal, described the poverty and poor living conditions on the reservations, terrible disease and death rates, grossly inadequate care of the Indian children in the boarding schools, and destructive effects of the erosion of Indian land caused by the Dawes Act.
49. Wheeler-Howard Act of 1934	Passed in June of 1934, the Wheeler-Howard Act, also known as the Indian Reorganization Act, reversed the U. S. policy favoring Indian assimilation and became the basis for United States policies that recognized the right of self-determination for Native American people. The law curtailed the land allotment system, permitted tribes to establish formal governments with limited powers, and allowed the formation of corporations to manage tribal resources. Funds were authorized for educational assistance and to assist tribes in purchasing tribal lands.
50. Hochunkgra School	Established in the early 1930s, the Hochunkgra School operated through the spring of 1963 as part of the county school system in Jackson County, Wisconsin. Located on the Mission east of Black River Falls, the school was important in the day to day lives of families and children who lived at the Mission.
51. *Indian Claims Commission	The Indian Claims Commission was created in August of 1946 to hear claims of ‘any Indian tribe, band, or other identifiable group of American Indians’ against the United States. The Act provided broad grounds for recovery, including claims based on ‘unconscionable consideration’ for tribal lands which were taken and ‘claims based on fair and honorable dealing not recognized by any existing rule of law or equity.’” An agency like the ICC had been one of the major goals of the Society of American Indians.
52. Mitchell RedCloud, Jr.	Ho-chunk soldier who served in the US Marines during World War 2 and the US Army during the Korean Conflict. RedCloud ultimately was killed in northern China in November of 1950 and was posthumously awarded the Medal of Honor for his heroism. RedCloud was a graduate of Black River Falls High School.
53. *Termination Policy	Indian termination was the policy of the United States from the mid-1940s to the mid-1960s. The belief was that Native Americans would be better off if assimilated as individuals into mainstream American society. To that end, Congress proposed to end the special relationship between tribes and the federal government. The intention was to grant Native Americans all the rights and privileges of citizenship, and to reduce their dependence on a bureaucracy

	whose mismanagement had been documented. In practical terms, the policy terminated the U.S. government's recognition of sovereignty of tribes, trusteeship of Indian reservations, and exclusion of Indians from state laws. Native Americans were to become subject to state and federal taxes as well as laws, from which they had previously been exempt. 109 Tribes were “terminated,” including the Menominee of Wisconsin. Ultimately the policy proved to be a disaster and was reversed.
54. Public Law 280	Public Law 280 which was passed in 1953 and turned power over to state governments to enforce most of the regular criminal laws on reservations as they were doing in other parts of the state. Wisconsin was one of six states designated as a PL-280 State.

UNIT 5: 1963-2014: SELF-DETERMINATION INTO THE PRESENT

55. *Declaration of Indian Purpose 1961	Declaration of Indian Purpose was the American Indian pledge, statement of purpose, creed, and legislative and regulatory proposals produced at the famous Chicago Conference of the National Council of American Indians in 1961.
56. Charles Eastman, Black Elk, and Darcy McNickle	Charles Wilkinson identifies these three men as “sustaining Indian philosophers” whose work provided inspiration for Native people and introduced white audiences to the story of the First Nations.
57. *Wisconsin Winnebago Tribal Constitution	Adopted in 1963, the formal establishment of a government structure as prescribed by the Wheeler-Howard Act of 1934 and indicative of the movement toward self-determination.
58. Indian Civil Rights Act 1968	The 1968 Indian Civil Rights Act provided tribal members a mechanism for redress of grievances against their tribal governments by extending certain provisions of the federal Bill of Rights towards Tribal Governments.
59. *Vine Deloria, Jr.	Historian and author associated with the modern tribal sovereignty and self-determination movement. His book <u>Custer Died For Your Sins</u> (1969) exemplified the Red Power Movement of the late 1960s and early 1970s.
60. *American Indian Movement 1968	AIM is a Native American advocacy group in the United States, founded in July 1968 in Minneapolis, Minnesota. AIM was initially formed to address American Indian sovereignty, treaty issues, spirituality, and leadership, while simultaneously addressing incidents of police harassment and racism against Native Americans forced to move off of reservations and away from tribal culture by the 1950s-era enforcement of federal government termination policies.
61. *Indian Self-Determination 1970	Native American self-determination refers to the social movements, legislation, and beliefs by which the tribes in the United States exercise self-governance and decision making on issues that affect their own people. "Self-determination" is meant to reverse the paternalistic policies enacted upon Native American tribes since the

	U.S. government created treaties and established the reservation system. The nations want to control their own affairs. Self-determination is the means by which a tribe implements its sovereign powers.
62. Indian Education Act 1972	The 1972 Indian Education Act was the landmark legislation establishing a comprehensive approach to meeting the unique needs of American Indian and Alaska Native students. It was prompted by the Senate Committee on Indian Education's 1969 Report. Robert Kennedy was the initial force behind this Committee in 1967.
63. *Cabazon Decision 1987	The decision derived from this case (California v. Cabazon Band of Mission Indians) provided a federal common law basis for Indian tribes to engage in high stakes bingo and other gaming activities without state regulation, even in so-called Public Law 280 states (like Wisconsin) that have criminal jurisdiction inside of Indian country.
64. Indian Gaming Regulatory Act 1988	The Indian Gaming Regulatory Act is a 1988 United States federal law that establishes the jurisdictional framework that governs Indian gaming. There was no federal gaming structure before this act. The stated purposes of the act include providing a legislative basis for the operation/regulation of Indian gaming, protecting gaming as a means of generating revenue for the tribes, encouraging economic development of these tribes, and protecting the enterprises from negative influences (such as organized crime).
65. *Ho-chunk Constitution of 1994	The written Constitution of the Ho-chunk Nation adopted in 1994 during a major reorganization of tribal government. JoAnn Jones was elected as first Tribal President under the new government structure.

UNIT 6: RACE AND CULTURAL REVITALIZATION IN THE MODERN ERA

66. *Beverly Daniel Tatum	African-American scholar and educational leader whose academic work focuses on the development of race-consciousness.
67. *Historical Trauma Theory	Dr. Maria Yellow Horse Brave Heart put forward this theory in the 1980s as a way of explaining the impact of the cumulative impact of psychological wounding over the lifespan and across generations emanating from massive group trauma.
68. *Anthony F.C. Wallace	Anthropologist who developed a concept of Cultural Revitalization that explores the various stages that threatened cultures go through in the process of revitalizing themselves.
69. *UN Declaration of Rights of Indigenous Peoples	The United Nations Declaration on the Rights of Indigenous Peoples was adopted by the United Nations General Assembly during its 61st session at UN Headquarters in New York City on 13 September 2007. UNDRIP which codifies "Indigenous historical grievances, contemporary challenges and socio-economic, political and cultural aspirations" is a "culmination of generations-long efforts by Indigenous organizations to get international attention, to secure recognition for their aspirations, and to generate support for their political agendas.