



Anishinaabe News

Fall 2015

Volume 11, Issue 2

Boozhoo, and chi miigwech for reading this issue of *Anishinaabe News*. An incredibly full fall is coming to an end. Dagwaagin or autumn is a significant season. *Anishinaabe News* covered many exciting stories of people using this complicated time as an opportunity for reconnecting to and reclaiming Native American heritage. In this issue, you'll learn about members from NMU's Native American student groups taking on Christopher Columbus' destructive legacy. And that people from across the NMU and Marquette community came together to enjoy foods similar to what Native people ate before European colonization. You'll read about NMU grads who are helping tribes both update and preserve ancient wild ricing traditions, and artists and scholars who are asking the hard questions of what it means to recognize, celebrate, and practice Native American culture and language, and to be an Indigenous person in 2015 and beyond.

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Resistance Day**

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And much more!

Reclaiming Traditions Through Food

By Marie Curran

The 15th annual First Nations Food Taster was Friday, November 6 at the D.J. Jacobetti Complex on the NMU campus. Over 300 tickets were sold and over 100 people volunteered. The event was sponsored by the Native American Student Association (NASA) with assistance from the American Indian Science and Engineering Society (AISES), and the Native American Language and Culture Club. The event is a fundraiser for the annual Learning to Walk Together traditional pow wow in March.



Attendees of the 15th annual First Nations Food Taster are served healthy Indigenous foods.

The First Nations Food Taster (FNFT) used recipes developed through the Decolonizing Diet Project (DDP), a research project that focused on pre-European Great Lakes foods. Dishes included pumpkin seed cornbread, wild rice, venison meatloaf, whitefish, bison stew, and sunflower seed butter cookies. Thanks to many local farms and businesses, food taster volunteers cooked with local produce, and raffle winners took home generous door prizes. Dr. Elda Tate, a retired NMU music professor, played Native American flute.

Anishinaabe News spoke with FNFT volunteers and guests about their experiences. Andrew Bek prepped batches of a special cornbread before the Food Taster. Wearing his apron and bustling around the kitchen, Bek, who is a past DDP research subject said, "In conventional cornbread, you use white flour, cornmeal, chicken eggs, milk: readily available grocery store stuff. But this is a higher quality cornbread. We're using good cornmeal, maple sugar, duck eggs, sea salt. We ground pumpkin seeds into flour for the batter too. We're taking a 'normal' recipe and tweaking it, and actually improving it. It's denser, and more nutrient dense too. It's slightly drier, and good for dipping."

Volunteer Jeanne Baumann, a retired nurse and post-bacc student currently enrolled in the NAS 414 First Nations Women class, shared that through volunteering she'd met new people and had great conversations. She said, "Part of what we have to do—all the people in this country and all over the world—is find the places where we get together. And if that isn't food, it's got to be music, and if it isn't that, then I don't know what." Good thing the FNFT featured both!

Missy Miller, currently enrolled in NAS 320 American Indians: Identity and Media course and a citizens of the Sault Ste. Marie Tribe of Chippewa Indians, reflected that the FNFT was one more way for her to learn and live out her Native American heritage. She said, "When I was younger, I went to youth camp where I learned to bead and make moccasins. I know a little bit about the culture, and I can

Story continued on page 3.

Petition To Recognize Indigenous People, Not Columbus

By Marie Curran

On October 12, NMU's three Native American student groups held a petition drive on the academic mall to abolish Columbus Day on NMU's campus, and rename the day Indigenous Peoples' Day. Volunteers handed out informational fliers that included facts about Christopher Columbus' violent and sexually abusive treatment of the Taino people in the Bahamas.

Some students did not know what they were being asked to sign. However, when they read the fliers, and were engaged in conversation about these issues, most students were very supportive of the petition's goals.

Andreaka Jump, NASA vice president, organized the event. The petition, which stayed open for a few weeks, collected 546 signatures. Jump and student groups will take the petition to Associated Students of Northern Michigan University (ASNMU), who will then decide if they want to help advocate for abolishing Columbus Day at the university level. Jump, who is a drawing and painting major and NAS minor, and Sault Ste. Marie Tribe of Chippewa Indians citizen, was hopeful about gaining ASNMU's support. She said, "Hopefully by next year we won't

have Columbus Day. We'll have Indigenous Peoples' Day instead."

Across the United States, many institutions, cities, and states have been slowly making the change. In 1977, celebrating Indigenous Peoples' Day was suggested at the International Conference on Discrimination Against Indigenous Populations in the Americas. And in 1990, at the First Continental Conference on 500 Years of Indian Resistance in Quito, Ecuador, Indian groups from both continents and many islands pledged the 1992 Columbus Day as a day for Indigenous "liberation." That year, activists protested the Columbus Day festivities in San Francisco, and neighboring Berkeley, Calif., declared October 12 a "Day of Solidarity with Indigenous People" and 1992 the "Year of Indigenous People" citywide and in schools, libraries, and museums, before permanently changing the holiday to Indigenous Peoples' Day.

Since then, many other city governments and local institutions have implemented alternative Indigenous Peoples' celebrations and canceled Columbus Day. The states of Alaska, Ha-



NMU Native students Nim Reinhardt and Larry Croschere encourage their peers to sign petition to abolish Columbus Day on NMU's campus.

waii, Oregon, South Dakota, and California don't celebrate Columbus Day, and South Dakota and California have officially designated the day Native American or Indigenous Peoples' Day. And while many large cities, like Seattle and Minneapolis, are taking action, smaller cities are following suit too. Earlier this year, Traverse City, Mich., added Indigenous Peoples Day to its calendar. Although it did not ban Columbus Day, the addition, which was voted in unanimously by the Traverse City Commission, was the result of pressure from Idle No More Michigan, the Grand Traverse Band of Ottawa and Chippewa Indians, and local citizens.

Learning Indigenous History through Debate

By Marie Curran

On October 12, Dr. Martin Reinhardt's NAS 204 Native American Experience course debated whether Columbus Day should be abolished and renamed Indigenous Peoples' Day or remain as it is. Students were randomly placed on a side and researched their position for their three round debate.

Some students were surprised to learn about Christopher Columbus' crimes. Elli Morin, a communication studies major and a Native American Studies minor, and a citizen of Keweenaw Bay Indian Community (KBIC), said, "Learning about Columbus' atrocities now as an adult upsets me, because we should have already been presented with this education earlier in life." James Veker, a criminal justice major and also from KBIC said, "I now know more about this subject and can properly inform people about what happened." Other students were surprised how much of U.S. culture's praise for Columbus is wrapped up in the globalized economy, without questioning some of the adverse effects of all this. Francesca Nestor, an English writing major, was put on the pro-Columbus Day side, which she

found a "very tough situation." She stated, "Many online sources actually praise Columbus and his voyage. They explain that what he did was the start of globalization in the world." Outdoor recreation major Chase Bachman said, "I was surprised to find out what motivates certain people." He also added that through the experience, "I learned *my* opinion on the topic."

Like Bachman, other students felt that the exercise showed them for the first time not only why Columbus Day is problematic but how to engage with their peers about the issue. Shirley Murray, a post-baca student of English writing, was placed on the pro-Columbus side, which she found conflicting. She said, "I used to think of Columbus Day as a day the bank is closed." She said the experience changed her so much that she will be considering the Native point of view in any of her essay writing or conversations. Undeclared student Hosanna Olah summed up, "Now that my group and I have done research on what actually happened when Columbus landed, I feel I can share these facts with my friends and family. I hope one day we as the United States can change Columbus Day to Indigenous Peoples' Day."



Dr. Reinhardt facilitates a debate in NAS 204.

Reclaiming Traditions through Food

Continued from cover story.

speak a bit of Anishinaabe. I grew up Native American, but I never knew anything about traditional Native American food. I thought fry bread was traditional. But what I've learned about fry bread is that it's reservation food that people lived off because they were poor."

TJ Derwin, the Indian Outreach Worker in Marquette County's Department of Health and Human Services, has attended several Food Tasters. Derwin, who is Anishinaabe and grew up in the Marquette area, said, "It's important to recognize that there are other events in addition to pow wows that are open to anyone in the community. And the First Nations Food Taster fosters integration between the university and the Native population."

Community volunteer Danny Garceau is a board member for the

Society of American Indian Government Employees (SAIGE) and a Red Cliff Band of Lake Superior Chippewa citizen. He commented, "The distance to our reservations doesn't lend the opportunity to attend events that go on during the year." However, he said NMU's Native events like the Food Taster, pow wows, and presentations by guest speakers and authors are "a gift."

This was the first food taster event for LeMart Hightower, assistant professor of social work. He said, "I was interested in some of the Native American dishes because of similarities to African American foods. The sweet potatoes, or yams, were a little different than what I was used to but very enjoyable." He added, "I try to be supportive of Native American Studies at NMU because it's such an important part of our culture and heritage."

NASA president Kristina Misegan,



Left to right: Andrew Bek, Taiyler Wallace and Marty Reinhardt prep food.

a citizen of Keweenaw Bay Indian Community, was pleased with how smoothly the Food Taster ran this year. She commented, "We in the NMU Native American student groups want to share our culture. We want people to see what Indigenous foods are like. I think the FNFT really brings people together of all backgrounds."



Behind the scenes at the First Nations Food Taster. Over 100 volunteers helped to make this event a success again this year. Special thanks to Chef Chris Kibit and the D.J. Jacobetti Complex crew. Additional thanks to all of the local contributors including many departments on the NMU campus.

Congratulations NMU Fall 2015 graduates!

Sherri F. L. Aldred

Hillary R. Brandenburg *

Angie K. Carley

Sean P. Corbett

Ben T. Daley

Chelsea L. Downing *

Ashly A. Ekdahl

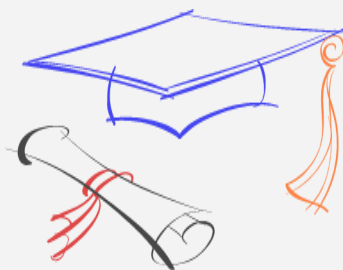
Jessie R. Francois

Ana Lucia Fernandez *

Hannah Elizabeth Garcia

Eric J. Heiserman *

Dorothy A. Karr



Whitney P. LaFave

Elizabeth Mae Litzner

Emily E. Mannisto *

Kennan M. Marana

Alicia Ann Massie

Kristin Marie Olsen

Andria T. Parkinson

Kayla Danielle Pavlat

Dini Michelle Peterson

Sierra G. Rusinek

Kristin Anne Scaife

Jessika M. Sly

Dylan J. Spray

Kelly Marie St. Germain

Summer Star

Megan I. Tennant

Javonte J. Thompson

C. J. Weber

Catherine Joanne Zirkle

**indicates graduating with a Native American studies minor*

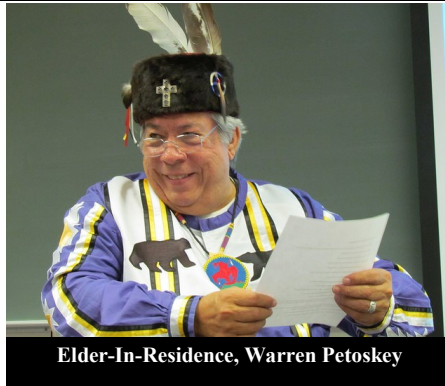
Elder Shares Past, Challenges Future

By Marie Curran

Northern Michigan University was fortunate to have Warren Petoskey as the Fall 2015 Center for Native American Studies' Elder-in-Residence. He visited NMU from October 25-28. Petoskey visited both Native American Studies classes as well as social work classes. He also spoke at multiple evening presentations. During his time at NMU, Petoskey told stories from his life, played a documentary in which he is featured, and performed on flute and guitar.

Petoskey, who is Waganakising Odawa (Little Traverse Bay Band of Odawa Indians) and Minneconjo Lakotah, wrote *Dancing My Dream*, a memoir about overcoming trauma and embracing Native heritage. Petoskey and his wife, Barbara, live in Charlevoix, Mich. They created Dawnland Native Ministries, which helps Native people heal and rebuild from historical trauma.

Petoskey explained how he became an activist. In the tenth grade he visited Michigan State University's museum, which displayed the remains of a Native girl. Appalled, Petoskey rallied successfully to have her returned to her tribal home. Petoskey explained, "I realized there were things I could do outside of what was considered orthodox." It was a



Elder-In-Residence, Warren Petoskey

changing point in his life, and set him on a life trajectory of seeking healing for Native Americans.

Petoskey's relatives attended boarding schools, including his father, grandfather, and great aunt.

Boarding school students endured many trials, he said, like verbal, physical, and sexual abuse, and even forced sterilization. Many students died in the substandard school facilities that left them exposed to cold and disease. Children returned home completely disconnected from their families, languages, and culture. Destructive legacies have come from this, like high rates of substance abuse, suicide, and rampant mistrust of the school system. In fact, Petoskey never attended college in part because of his disdain for the school systems he found oppressive.

All of this Petoskey called "spiritual disenfranchisement." Yet he also remembered people who were survivors because they held on to their consciousness, and found ways to free themselves. For example, his great aunt kept her language fluency. After her teacher slapped her for

speaking Anishinaabe in school, she never spoke her language again in class. Petoskey explained, "But she would get together on the grounds with a friend, and speak together in Anishinaabe."

Throughout his presentations, Petoskey emphasized decisions he made in his youth that led him to where he is today. "You're here because you're hungry and you want to learn," he said to the students in the audience. He emphasized that people need to have their consciousness restored. When we do, he said, "Our lives get better. But not only that. Our vision gets better."

Petoskey also commented that before Europeans settled America, the waterways were pristine.

"Now the world is in a fresh water crisis. Why is that? Obviously there's a society at work that's destructive. So who's going to change it? I already know. You are. Things are going to get worse or get better

"Things are going to get worse or get better because of what you learn and what you do with your life."

because of what you learn and what you do with your life," Petoskey said. He issued this challenge to everyone listening, drawing on our shared commonality as human beings. "One time in our history back generations, we came from tribes, all of us did."

The College of Arts and Sciences sponsored the Elder-in-Residence program.

Student feedback: Elder-in-Residence Visit



Cassandra Carpenter (far left): It was an honor to have Warren Petoskey come to speak about himself, other Indigenous people, and his history. I cannot imagine what his family members went through at those boarding schools. It would be awesome to hear more speakers like him, to hear their side of the story.

Josh Cosco (left): When Warren Petoskey played the flute, he mentioned that the sound of the instrument brings something out of you even if you've never heard it before. He said that it's linked to your past, and that is why you get a sense of emotion when you hear the music. I felt that exact way. I didn't understand why his music brought emotion out of me but it did.

Abraham Turner (right): Warren Petoskey told us a lot about the boarding schools Native Americans went to in the 1800s and 1900s. I've read about these things but it was a totally different experience to listen to someone with a closer knowledge. I enjoyed listening to Warren and would love to learn more from him.

Emily Kurian (far right): I enjoyed the change of pace of listening to an Elder speak. I liked how he told us that change starts with us. It made me feel like we aren't just college students but we are the means to an end, and a means to a new beginning. When he talked about the boarding schools, it was like getting a reality check; you read these things but they don't necessarily feel real, but hearing an Elder speak about his family's experiences made them more real to me.

Each of these students are enrolled in Jamie Kuehl's NAS 204 Native American Experience class.

Grand Traverse Tribal Youth Visit NMU

By Marie Curran

Native American students from Suttons Bay High School, near the Grand Traverse Band of Ottawa and Chippewa Indians, visited Northern Michigan University on November 16 and 17. The students spent time with the Center for Native American Studies faculty, staff, and student workers, and also members of NMU's Native American student groups.

CNAS employee Rachel McCaffrey organized much of the event. A first generation college student, McCaffrey was excited to reach out to the students. She said, "I liked sharing my own experience of coming from a background where college wasn't the first thought growing up. I wanted them to understand that it is possible, especially at NMU, because we're a 'right to try' school." McCaffrey and other NMU students facilitated ice breaker games for the Suttons Bay students and their chaperones.

The significance of the event was not lost on those helping. Daraka McLeod, a member of the Native American Student Association, commented, "This was me five or six years ago. Trips like this made all the difference for me in how I viewed my opportunities and chances to go to college."

Dr. Patricia Killelea, professor of English, conducted a poetry and audio recording exercise with the visitors and volunteers. Participants wrote and audio recorded a few lines about their connection to the place they call home, and Killelea layered the recordings. After sitting in on Dr. Martin Reinhardt's NAS 320 American Indians: Identity and Media course, and enjoying a meal at the Wildcat Den, the high school students enjoyed time on the climbing wall and visited the Superior Dome.

Like other NMU visitors, the students also received an official tour from Admissions, and were able to request information be sent to them about certain programs. Many students were interested in the sciences, pre-law, cosmetology, and other fields. Aaron TwoCrow, a youth intervention specialist and student at Northwestern Michigan College, expressed hope for the students he is working with. He commented that the youth program he works with benefited him as a teen, and opportunities like visiting CNAS and NMU can help foster in the students greater cultural consciousness and the idea of "I want to do something to help my tribe."

Financial aid staff member Shawn

Olson gave students an overview of the Free Application for Federal Student Aid (FAFSA) process. CNAS faculty and Native students also spoke to the students about financial aid opportunities and concerns specific to American Indian and Alaska Native students. Reinhardt explained that several Native American treaties include educational provisions, and that Native education is a right guaranteed by treaties. He detailed the history and applications of the Michigan Indian Tuition Waiver. "Before this program, there were very few Indian people in college in Michigan," Reinhardt said about the waiver. Since its existence, the number of Native people in college in Michigan has gone from 28 to over 2,000. "When we go to college, we are fulfilling the promises made to our ancestors in



Visiting youth from Grand Traverse Band discuss imagery in children's literature with students in Dr. Reinhardt's NAS 320 class.

exchange for land." CNAS director April Lindala reminded students of the new major in Native American Studies. She said, "Even though this program is brand new, the first in the state, and even though this discipline has been around since the 60s and 70s in certain other colleges, that does not mean that this kind of education did not exist long before within the tribes." But now it's possible to learn the NAS discipline within an educational institution just like biology or psychology.

Daabii Reinhardt, a physics major and NAS and mathematics minor, shared the opportunities and scholarships she has received as a member of American Indian Science and Engineering Society, and Nim Reinhardt, a nursing major and NAS minor, told students about her experience

as a McNair scholar, including the research and conference presentations she has participated in. Larry Croschere, a pre-dentistry major and NAS minor, who is an Indian Health Services scholarship recipient, added that receiving scholarships removes financial pressure, which allows students to focus more on their studies.



Left to right: Rachel McCaffrey, April Lindala and two visiting students from Grand Traverse Band.



The *Anishinaabe News* is dedicated to featuring Native American-related news, perspectives, and artwork. We are soliciting news articles, reviews and sports stories. Additionally we are also happy to review original artwork, poetry, and flash fiction for publication.

For consideration in upcoming issues send original work to nishnews@nmu.edu by February 19, 2016 for Volume 3 and April 8, 2016 for Volume 4.

The *Anishinaabe News* is distributed by the Center for Native American Studies at Northern Michigan University. The paper was founded in 1971. Visit www.nmu.edu/nishnews to read our submission guidelines, see past issues of *Anishinaabe News*.

Miigwech (thank you)!

April E. Lindala, advisor of *Anishinaabe News*

'Indigenous Art, Past and Present'

By Marie Curran

Native American Heritage Month kicked off with a standing-room only event at the DeVos Art Museum on Monday, November 2. The presentation featured April Lindala, director of the Center for Native American Studies and Leora Lancaster, NAS faculty and artist. The event was titled "Indigenous Art Past and Present"

Lindala's talk, "Art of the Six Nations," focused on historical Haudenosaunee art—corn husk dolls and raised beadwork "whimsies"—from DeVos' permanent collection as examples. Lancaster spoke on her original photography exhibit, "The 7th Generation: A Reflection."

There were two corn husk dolls from reserves in Ontario were on display. Corn husk dolls were made with dried and soaked corn husks, and, like the whimsies, were created to be sold to tourists in the Niagara Falls area and beyond. Yet corn husk doll making began long before Europeans migrated to North America; it is believed the art form dates back to the time of Haudenosaunee Great Peace, around the twelfth century.

Citing contemporary doll artist Elizabeth Doxtator, Lindala explained the link that these dolls provide to the past. Lindala retold a story about why the dolls are faceless. The corn husk doll's life purpose was to help children, but she lost her way



Left to right: Leora Lancaster and April Lindala

because she spent all of her time admiring her beauty in the water. To help her back on task, the Creator removed her face.

Today, corn is still grown, and people struggle with narcissism.

Corn provides nourishment as food, but can the byproduct still feed us spiritually? "These dolls have the ability to remind us of a time of Great Peace and teach its values, and to think about the community before the individual," Lindala said.

The Haudenosaunee (Iroquois) raised beadwork velvet pincushions (below) are part of a body of art that began in the nineteenth century. These pieces are painstakingly detailed. Lindala described the pieces as having "birds, flowers, natural things which appealed to Victorian consumers at the time as well as the makers themselves." And from the 1830's on, praise for the beauty and intricacy of these items are found in American and European writings, a stark contrast to the era's dehumanizing policies on Indigenous people. Now Haudenosaunee raised beadwork is becoming highly esteemed, with many people both



collecting and practicing, including Lindala, who began learning the technique last year. With this has come greater knowledge about the art form in the nineteenth and early twentieth century.

Lindala credited historian Delores Elliott as an expert on Haudenosaunee Raised Beadwork. These gifted and creative Haudenosaunee artists of the past were resourceful in an extremely challenging era for Indigenous peoples.

Today many Indigenous people are re-connecting to their heritage in many ways, including art. Lancaster is using the medium of photography to make post-modern statements about what this re-learning means. In one of her pieces, "Textbook Indian," Lancaster asks what it is like for Indian people to learn their culture in universities, often literally from textbooks. For this piece, Lancaster took pages from her own NMU Native American Studies course notebooks and created a paper jingle dress (a dress for healing made from cones) around a woman who is standing in the library holding an open textbook. The woman's face is emotionless. "It's like she's coming out of the text herself," said Lancaster.

In two other pieces titled "What Would Anishinaabe Do?" Lancaster's questions about what it means to relearn culture are more literal. Variations on this constant theme—what does Indigenous revitalization mean and how are we going to use it—were presented in "TV Smudging" (as straightforward as it sounds) and "Birchbark Woman" or "Wiigwaaswikwe," in which a nude pregnant woman's skin is painted as birchbark. In this photograph, the young woman represents the 7th generation; her unborn child will be one of many who determine if the revitalization is a phase, or a lasting promise.

For more on Lancaster's art, see the artist interview on page 7.

NMU offers new major in Native American Studies

The Gift is in the Journey

*Minwaan'mewizing bmi'iyaaang
maampii akiing*

Your journey starts here. nmu.edu/why

For more information
about NMU's Center for Native American Studies
call us at 906-227-1397 or email cnas@nmu.edu.



Interview with NMU artist Leora Lancaster

By Marie Curran

Anishinaabe News: How did your own upbringing influence your photography project “The 7th Generation”?

Lancaster: That influenced all the pieces, especially “Textbook Indian.” I learned to speak my language at Northern Michigan University with Kenn Pitawanakwat. It took me a couple years to feel like my language was language. It felt more like a topic, like one you take in school. Learning about boarding schools and their atrocities with Grace Chaillier also influenced that photograph. When I was taking the minor here, I saw people overcome. I saw people learn their culture from textbooks, and saw their reactions, good and bad. And so I wanted that image of “Textbook Indian” to be very unbiased.

NN: What’s your reaction to traditional art like corn husk dolls and the Haudenosaunee Raised Beadwork?

LL: I was really happy to see the work that April presented, and to see it still intact, taken care of, and held in high regard, as it should be. It was made so well. It has a life of its own. Every once and a while I am still wondering what would have happened if Indigenous people would have had more of a voice. What would the art have been like if Indigenous people could have talked about what they were going through, and what the human condition was like for them at that time?

NN: You identify your work as postmodern. Does that feel like an apt description, or as an Indigenous artist do you see any conflict in that pairing?

LL: I don’t think so. We have to be postmodern. Technically we’re in a post-postmodern age. We don’t have a choice, because not only has everything been done, but we’re commenting on stuff that’s already happened. With my body of work—

“The 7th Generation, A Reflection”—I’m trying to reflect on people right now. People who are going through all these different issues within themselves and within their tribes. They are coming up against different obstacles as they are integrating their everyday

lives with this huge Indigenous cultural and linguistic movement.

NN: What core concepts do you think will be common in the next several years of North American Indigenous arts?

LL: We’re going to see a lot of identity pieces that are hybrid. A huge issue being talked about today is blood quantum, of being or not being a full-blooded Native American person. You’re a human being, first and foremost, and so I think Indigenous art related to identity and blood quantum is going to be huge.

NN: How do you create space for your art with the demands of teaching and learning a language, your own graduate education, community engagement, and motherhood?

LL: What keeps me driven is interacting with people. Our culture is in such a fragile state. I want to change that, and comment on that, and have dialogue with other people. That interaction around Indigenous issues is important. I’ll make a piece, tell people about it, and then I get their feedback on Indigenous issues today too.



The NMU DeVos museum recently accepted “Textbook Indian” in the permanent collection.

AISES National Conference Highlights

NMU students Daabii Reinhardt, Larry Croschere, Ryan Johnsen, and Nim Reinhardt attended the annual American Indian Science and Engineering Society (AISES) National Conference November 19-21 in Phoenix, Arizona. AISES is an organization dedicated to increasing representation of

American Indians in STEM fields. Three of the students, who each are minoring in Native American studies, commented on the experience:

Daabii Reinhardt, physics major:

AISES National Conference is special, and different from many other conferences, because of the opportunities to connect with others who have similar backgrounds and common goals. This year I had the honor of being sponsored as a Sequoyah Fellow. This fellowship is awarded to people who uphold AISES values and are leaders in the Native com-



Left to Right: Nim Reinhardt, Ryan Johnsen, Larry Croschere, and Daabii Reinhardt.

munity, and includes a lifetime membership to AISES. I have also been part of the AISES mentorship program Lighting the Pathway to Faculty Careers for Natives in STEM. This program provided my conference funding

and allowed me to meet the other 29 students who are also participating. These conferences are how I meet good friends and professional connections from nearly every state. AISES is more than an organization; it is a family dedicated to connecting future leaders who share passions.

Larry Croschere, pre-dentistry major:

The Spirit Eagles Mayo Clinic Conference Scholarship provided my funding for the AISES National Conference. I always look forward to attending this event, which is held in a different city each year. This conference provides students oppor-

tunities to network with our peers, who one day may be our future colleagues, as well as current leaders within STEM academic fields and industries. One highlight this year was attending the student poster presentations, which ranged from the high school to PhD candidate level. The student presenters I interacted with were inspiring and insightful, and had excellent research projects! Being part of AISES and attending this conference the last three years has enriched my college experience.

Ryan Johnsen, political science major:

I volunteered, which provided a behind-the-scenes glimpse at the obligations of hosting a national scale conference. Also, there was a student research competition and I gained insight on scientific advancements benefiting tribal communities. This conference hosts the largest American Indian career and educational expo in the United States. Tribal enterprises, universities, corporations, NGOs, and IGOs were represented. Something I enjoyed about the AISES National Conference was its tribal diversity, and I developed new relationships and understandings.

Fall Happenings in 2015



Captions for these photos on page 10.



Fall Happenings in 2015



Reclaiming Place Names

By Tyler Dettloff

Sparked by the recent name reclamation of Alaska's Mt. McKinley to Denali, Dr. Martin Reinhardt has started a petition to officially reclaim the names of two Marquette area peaks. Reinhardt's petition will be submitted to Marquette County to change the name of two Marquette area mountains to their original Anishinaabe names, Sugarloaf (*photo right*) to Doodoosh (Breast) and at Hogback to Aagiiwe'omaak (Cradle Board Hoop).

Reinhardt says that a reclamation of the Anishinaabe names will "revitalize traditional relationships with the land and heal historic wrongs" by instilling a "sense of sovereignty." Reclaiming the names of these two peaks is important because of their traditional significance for Anishinaabe people and popularity for Marquette area residence and visitors.

The lands of Doodoosh and Aagiiwe'omaak are owned and maintained by Marquette County and offer a trail network for visitors to climb and view the area. Both Doodoosh



Tyler Dettloff

and Aagiiwe'omaak are traditional ceremonial sites for fasting, weddings, and funerals. There is a deep sense of place in Marquette and the entire Upper Peninsula, but this is weakened by anglicized renaming of landmarks, which is a form of cultural erasure.

The names Sugarloaf and Hogback apparently reference the peaks' resemblance to a loaf of bread and the back of a hog.

The name Doodoosh refers to the breast-shape of the mountain and reminds us that the Earth, our mother, provides sustenance and support.

Aagiiwe'omaak means cradle board hoop, which protects a baby in case of falling and also provides a place to dangle objects and keep the baby entertained. Perhaps when one walks to the top of Aagiiwe'omaak to view the anaangoka (stars), gitche gami (Lake

Superior), and catch a glimpse of waasanoode (aurora borealis, northern lights), one is as entertained as a baby: speechless and full of wonder.

Returning the names of Doodoosh



A view from atop Sugarloaf. Photo Credit: Josh LeClair

and Aagiiwe'omaak is a start to healing the Anishinaabe cultural connection in the Marquette area. Reinhardt anticipates more research and education into the North Country Trail.

Dr. Reinhardt's petition can be found at ...

ipetitions.com/petition/reclaim-the-names-petition-doodoosh-sugar-loaf/

Captions from Fall 2015 photos (see center pages)

- NMU students traveled to the Neville Museum in Green Bay to see Karen Ann Hoffman's beadwork on display.
- Karen Ann Hoffman discussing her work for NMU students.
- Tina Moses (*left*) and Martin Reinhardt (*right*) showing off their moccasins for the 'Rock Your Mocs' week during Native American Heritage month.
- Martin Reinhardt decorated April Lindala's Starbucks cup.
- 2015 Elder-In-Resident Warren Petoskey, playing his flute for the students.
- Left to right*: Abigail Wyche, head of Social Work, Taiylor Wallace, April Lindala, director of CNAS, Shawn Lussier, Aaron Prisk, Warren Petoskey, Trevor Marquardt, Andrew Manthey, Barbara Petoskey, Douglas York, Social Work professor, Martin Reinhardt, NAS professor.
- Students having fun preparing for the First Nations Food Taster.
- CNAS student workers (*left to right*) Marie Curran, Rachel McCaffrey, Daraka McLeod, and Marlee Gunsell enjoying themselves at the First Nations Food Taster.
- CNAS faculty member Shirley Brozzo, and volunteers serving food to the public for the First Nations Food Taster.
- CNAS faculty, student workers, and Suttons Bay students who came to tour Northern Michigan University.
- Grace Chaillier, NAS professor at the CNAS Native American Heritage gathering.
- Students and faculty at the CNAS Native American Heritage gathering.

NMU Student Part of GLIFWC's Canoomin Project

By Marie Curran

When the *manoomin*—Anishinaabemowin for wild rice—is ripe, many Ojibwe adults and youth in the upper Great Lakes region stay in camps and spend their days navigating shallow rice lakes on canoes, using sticks to knock in the rice off the tall grasses. Yet wild ricing has struggled as industries have damaged rice beds. In recent years, the Ojibwe people have reclaimed treaty rights that protect gathering, hunting, and fishing; many lakes and ricing beds have been restored. There is a gap in knowledge, though. Tribes are reeducating their members on the wild ricing process. And as communities teach their youth, one area of concern is water and canoe safety.

NMU student Eric Heiserman is currently an intern for the Great Lakes Indian Fish and Wildlife Commission (GLIFWC). Heiserman, who is majoring in environmental studies and sustainability and minoring in Native American Studies, is working as part of the educational project known as the “Canoomin” project. He observed, “Some people who went out in the canoes were very educated on different safety aspects, while others were not. We’ve created a day-long program to

address this need.”

GLIFWC is an intertribal agency of eleven Ojibwe nations who hold treaty rights to hunt, fish and gather in treaty-ceded lands. Created in 1984, GLIFWC helps tribal members exercise these treaty rights. Last spring, the Marshfield Clinic, a health research center in Wisconsin that prioritizes agricultural safety, awarded GLIFWC a mini-grant to create and implement a course on canoe safety specific to wild ricing.

Before GLIFWC began offering the safety courses, Heiserman and GLIFWC staff members became certified canoe safety instructors themselves. Wild ricing canoe safety guidelines differs from those of recreational canoe use. For example, the cardinal rule in canoeing is to never stand up. Yet harvesters must stand. In wild ricing, harvesters do not use paddles but very long push poles to “pole” their way through rice beds. Falling out of



Eric Heiserman showing off technique during one of the Canoomin workshops.

the canoe into sticky and muddy rice bed floors is dangerous. The Canoomin project teaches harvesters how to prevent falling, and in the event of a fall how to stay calm and get back into the canoe.

Heather Bliss, GLIFWC Outreach Officer, who has a bachelor of science

degree in environmental conservation and minors in biology and Native American Studies from NMU, wrote the Canoomin project grant. She said her favorite part of these courses is “watching people who have never poled before light up while they gain confidence, and how this ignites the spark of exploration in their roots and culture.” The program has its challenges too, explained Bliss. She has worked hard to introduce new safety measures, like modern helmets and life jackets, while being culturally appropriate.

This aspect of the Canoomin project is so important that GLIFWC has appointed, cultural advisor to consult with tribes and elders. Roger LaBine, who is the water resource technician for the Lac Vieux Desert Band of Lake Superior Chippewa Indians, has been wild ricing for almost forty years. In the past, he had to travel to Wisconsin to harvest. LaBine followed in his uncle’s footsteps and leads a life devoted to the protection and restoration of tribal waters treaty rights.

Like Heiserman and Bliss, LaBine helps teach and demonstrate safety guidelines and canoeing skills. Additionally he wants harvesters—especially the youth—to understand that wild rice is “a staple food, a sacred food, and a gift from the Creator.” LaBine reconnects students with the historical and spiritual significance of wild rice to Ojibwe culture.

LaBine, who in his many years of wild ricing has fallen out of a canoe once, and found it frightening, added, “We need to be safe when we are exercising treaty rights.”

If you are interested in this program for your community, contact hnaigus@glifwc.org

Online course for Educators.

NAS 486 American Indian Educational Law & Leadership
Wednesdays from 6:00-9:00 p.m.
with Dr. Martin Reinhardt [11018]

This 3-credit course is endorsed by Tribal Education Departments National Assembly and meets a requirement for the American Indian Education certification.

Class meets online every other week and will utilize Zoom videoconferencing. Available for graduate and undergraduate credit.



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Need more info? Call the Center for Native American Studies at 906-227-1397 or email cnas@nmu.edu.

Interview with filmmaker of *Our Fires Still Burn*

By Marie Curran

The Multicultural Education and Resource Center and the Center for Native American Studies showed the documentary film, *Our Fires Still Burn*, at NMU on November 12. Filmmaker Audrey Geyer also attended the event and presented on her film, which is about Native Americans in the twenty-first century. *Anishinaabe News* interviewed Geyer.

Anishinaabe News: Elsewhere you said that as a high school student you took a course which opened your eyes to the Native Americans' experience. Can you speak to how that led to your film *Our Fires Still Burn*?

Geyer: That class planted a seed. I was blown away that I had gone that far though the education system without knowing about basic things in American history. This speaks to how one teacher in a class can affect somebody, which is hopeful. Now I've shown the film at many different schools, from middle schools to universities.

NN: What are specific themes and ideas you hope audiences take away from viewing the film?

AG: In the introduction of *Our Fires Still Burn*, an interviewee mentions that so many people don't know that Native Americans still exist. That's important as ridiculously simple as it sounds. That



Filmmaker, Audrey Geyer

they're still here, trying to pick up the pieces from the traumas in their history since Europeans came and more recently, the boarding school era. I want people to know there is a rich heritage and tradition kept alive through that traumatic history. That Native Americans want to revitalize that culture, and the languages. There's a lot of focus on language revitaliza-

tion and how to teach the very young about language and ceremonies. There's power and hope in tribes taking that control, and perpetuating such a valuable heritage, culture, and identity. And then I wanted to show role models throughout.

NN: What did you learn while making the film?

AG: What struck me was that here in Michigan, there are twelve tribes, and more that aren't federally recognized. I realized how more fully present they could be, if non-Native people knew about them and tried to learn from them. But there are barriers. I learned about a lot of distrust, fear, and anger between Native and non-Native communities. There has to be continual

education and planned interaction and dialogues to help build these bridges. It's so easy to stay separate.

NN: Can you talk about the film's frequent reference to the idea of the seven generations?

AG: The seven generations is such a wonderfully important way to look at life, especially in contrast to contemporary American society, which seems to be based on the short term. But when you make decisions based on the long term, the next seven generations, decisions are fruitful, smarter, and more sustaining. It's so important that we learn from each other, Native and non-Native Americans.

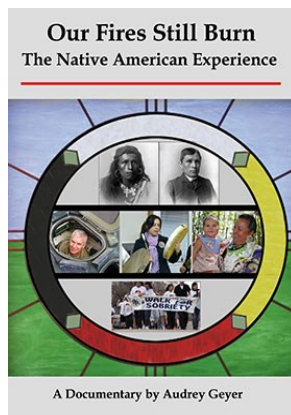
NN: Can you offer any advice to people

who want to use their creative abilities to promote Native American issues and voices?

AG: You've got to build relationships, and that takes time. It's not about the soundbite, but about in-depth interviewing and establishing relationships that allow for trust. It's like life – you want to be open. You need to stay spontaneous. Our society prioritizes speed but making someone feel comfortable and heard takes time, especially around such emotional topics. It's important to be respectful around peoples' boundaries,

and to allow stories to unfold.

For more information, visit ourfiresstillburn.com



Native American Activist Recognized by President

By Marie Curran

President Obama posthumously awarded Billy Frank Jr. (1931-2014) the Presidential Medal of Freedom, the highest civilian honor in the United States on November 14. Frank, a Nisqually Native American who grew up near the reservation in Washington, was an activist for Native American sovereign rights. From his youth, he fished in traditional ways on the Nisqually River.

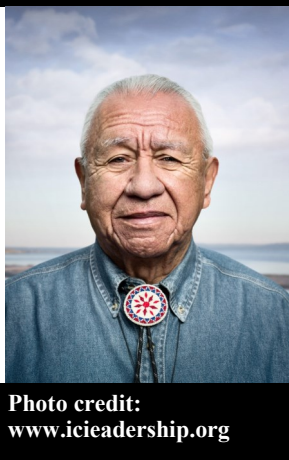


Photo credit:
www.icleadership.org

He was arrested the first time at age 14. However, he spent many more years fighting Washington State in the Pacific Northwest 'fish wars' in the 1960s and '70s for the rights promised in the 1854 Treaty of Medicine Creek, which was signed by the federal government in exchange for land. In 1974, a federal judge decided the government must uphold the treaty, and Frank, a celebrated figure of resistance, became the chairman of the Northwest Indian Fisheries Commission. Frank spent the next 33 years in this position, which he used to protect the rivers. Before his passing, Frank was awarded the Martin Luther King Jr.

Distinguished Service Award in 1990 and the Albert Schweitzer Prize for Humanitarianism in 1992. The Presidential Medal of Freedom honors people "who have made especially meritorious contributions to the security or national interests of the United States, to world peace, or to cultural or other significant public or private endeavors." Obama described Frank as "a tireless advocate for Indian treaty rights and environmental stewardship." Frank was indeed an agent of freedom, as he fought for the group rights of his Nisqually people, promised by treaties signed with the federal government, and for the sovereign rights of Native American nations across the United States.

What Native American Studies Means to Me

By Daisy Yonkus

I am not Native, at least that is what society wants me to believe. I have pale skin and blue eyes and I was raised in a middle class family far, far away from any place that would resemble a reservation. What some don't know is I am Native. My blood quantum is irrelevant as this form of identification was a tool created by the Federal Government to decrease tribal enrollment generation by generation.

Even though I have Native blood, I'm reluctant and uncomfortable claiming to be Indian. My white privilege has played a large role in my access to education and the luxuries I often take for granted. My grandfather is Osage, and like many Indian children from the Termination Era, he was given up for adoption to white parents. I often wonder what my life would be like if he was raised in his Tribe by his biological parents. Every time I hear the drum I struggle to hold back tears. The interconnectedness, the synching heartbeat of all who surround and the spirit of those who could not join speaks through every thundering, yet consoling, beat. It is this sound that many like my grandfather never got to hear and feel with their true biological family.

The language, the culture, and the spirituality were all taken from him before he could speak. He struggled with alcoholism and drug addiction, just like many others who



were forced to be assimilated into a white society. This was passed on to my father, but I would not allow it to be passed on to me.

I came to Northern Michigan University with the intention of earning a degree, but I ended up with so much more. I found a family, I learned about myself, and my Native American heritage, and I gave back to the community. An education is much more than reading books and regurgitating information, at least in the Native American Studies program. I learned the importance of respecting the earth, everyone around me, and I truly learned the value of the education I was receiving.

Native American Studies was the guiding light that directed my course through undergrad. I was lost, wandering, and in search of a meaningful career path to impact the world, not just to get a job. I plan to use the knowledge I gained at NMU to make the world a better place throughout my career and my entire life. I will do everything in my power to help those, like my grandfather, who have lost their language, culture, and family. I will reverse the history of white ancestors and proliferate the change needed to restore Native cultures for everyone. I may not be Native in the phenotypical or legal sense, but in my blood and in my heart I will always be. One does not have to be Indian to receive the benefits of the Native studies program. The principles and values apply to every person regardless of their background.

Ke-bezhig-omi, we are one.

Daisy Yonkus recently graduated with a political science major and Native American Studies minor.

Native Identity Discussed at Michigan Technological University

by Marie Curran

Native American students make up a tiny percentage of college students across the United States. At Michigan Tech University, there are only 22 students who self-identify as American Indian, although the Houghton campus is nearby regional reservations. Why aren't Indigenous people more present in academic settings?

Dr. Martin Reinhardt, faculty in the Center for Native American Studies at Northern Michigan University, tackled this topic, and Indigenous identity in general, at MTU on November 13 at an event sponsored by The Center for Diversity and Inclusion and MTU's AISES chapter. His presentation, "Being Indian Today," overviewed the biological, cultural, and legal/political implications of being an Indigenous person, and came the day after an MTU student was arrested for making death

threats to the black student population on social media platform Yik Yak.

Reinhardt explained to the standing-room-only crowd his own history of being an Indian student and professional. He explored how colonial laws affect the lives of Native people today, specifically regarding higher education. The United States government weakens the sovereignty of tribal citizens by determining who is an Indian through blood quantum, and repeatedly ignores or waters down treaties that have long protected tribal rights.

Reinhardt gave the example that since 2001 and the ascent of the Department of Homeland Security, it is very difficult for Native

people to travel across international borders. Because the U.S./Canadian border cuts historical Anishinaabe territory (now a collection of sovereign reservations/reserves) in half, and travel between the two sides is greatly restricted, there is lack of opportunity for regular communication and collaboration.

Students, faculty, and staff left the presentation with advice on how to work for change, like pushing for universities to recruit more Native students and professors, or integrating Indigenous themes into courses or projects, and more.



Dr. Martin Reinhardt speaks to an audience at MTU in Houghton.



Interview with Raised Beadwork Artist, Part II

By Marie Curran

This is Part II of an interview with Iroquois Raised Beadworker Karen Ann Hoffman, who presented her artwork at the September 2015 UNITED Conference at NMU. For Part I, see *Anishinaabe News* Volume 11, Issue 1.

Anishinaabe News: What materials do you use?

Hoffman: I use Czech glass beads. Typically I bead in a size eight. I use the best velvet I can afford. I use calico, cotton hand quilting thread, steel needles and beeswax.

NN: One of your pieces, the “Wumpum Urn” was selected for the Smithsonian’s Natural Museum of the American Indian. Can you speak about this work?

KAH: The decision I made was to show my understanding of one moment in the Iroquois Confederacy’s creation story, when Peacemaker saw the wampum at the bottom of Tully Lake. Once I decided this, my other decisions were made for me.

NN: What about beading feels especially contemporary?

KAH: My piece “Treaty Rights Footstool, Walleye Spearfishing” has been purchased by the New York State Museum in Albany. It’s a large Victorian-style footstool, covered with a beautiful blue-green velvet and I beaded it with walleye. It’s connected to our Thanksgiving Address. But I chose the walleye because of that contemporary issue in Wisconsin. I made

that piece to wrap all three connections together. I think we are better able to talk about uncomfortable topics when we can enter the conversation through the doorway of a piece of art.

NN: What really speaks to you about the history of this art form?

KAH: I focus on the type of beadwork that Iroquois families pursued in the middle 1800s. It has a particular fashion and set of motifs. This beadwork is an underappreciated form. People don’t understand the length to which those artists had to go to get or sell their materials, to develop distribution, marketing, economic support not just for an individual but for entire families and communities. People don’t necessarily think about the cooperation, the tribal unity, the sense of community support that these objects truly represent when they look at this beadwork in an antique shop.

NN: What does an average beadworking session look like for you?

KAH: I like to bead almost every day. The best is when I have my day, and the dishes are done, and I sit down in the kitchen



Gerry Biron, “Karen Ann Hoffman, Turtle Clan Oneyote ^a’ka (Oneida Tribe of Wisconsin)”

beading for a couple of hours while my husband is right there in the next room. I don’t care to bead on a deadline, or make things for commission. I want to spend really good quality time with the object.

NN: When you travel around and represent your work as a fine artist, what is your hope? What needs to last after you and your exhibit move on?

KAH: When people leave, I want them to know Iroquois Raised Beadwork is beautiful. This work, when it’s well done, is intentional, and people need to sharpen their eyes for high-

quality craftsmanship. I want them to know that Iroquois Raised Beadwork is meaningful. It belongs inside the museums and galleries for the appreciation by all quarters of our society. I want this style of work to be given the recognition that all those beadworkers before me deserve.

NN: What do you believe is the future of Iroquois Raised Beadwork?

KAH: I would wish that the future be vigorous and expanding and rejuvenated. This work needs to have a platform; it has so much to share. I think the world would be a lot better off if there were more beadworkers in it. The more people who pick up a needle, the brighter our future will be.

NMU Students Explore Native Art in Wisconsin

By Rachel McCaffrey (right) and Marie Curran

Eleven NMU students and three faculty members, led by CNAS director April Lindala, visited the Neville Museum in Green Bay on November 14 to see the exhibit “Sisters in Spirit: Native American Stories in Rocks and Beads.” This exhibit features Oneida artist Karen Ann Hoffman’s Iroquois (Haudenosaunee) Raised Beadwork. In her work, Hoffman beads on velvet which she affixes to other items, such as a child’s chair, a pair of moccasins, or traditional council mats. Her pieces express traditional teachings and important values of the Haudenosaunee people.

Hoffman and her husband, Mike led the group on a tour. Hoffman provided insight on her pieces, telling the group to look around the exhibit, and then pointing out details that were at first hard to see. She explained how each item is a rich visual story, and every bead is intentional.



The NMU students and faculty also saw Geri Schrab’s paintings. Schrab travels around the world viewing defaced Indigenous rock art and then copies the original images using water colors. Hoffman explained to the group that Schrab’s intention is to preserve what was put on

the rock.

“It’s not an everyday thing to be able to view an artist’s work with the artist being there to talk about it,” said Marlee Gunsell, a photography major and NAS 204 Native American Experience student. “I love the passion she has for her work, and it makes me as an artist want to have that same drive to put behind my own future works of art.”

In recent years, Haudenosaunee Raised

Beadwork has experienced a renaissance.

“This was an art form that was dying, but now Karen and a handful of other artists have taken it upon themselves to teach people how to bead in this style,” commented NAS faculty Grace Chaillier after she attended the museum trip. She believes Hoffman’s installation and others like it are important for the survival of Native culture. “We worry about languages and other traditions dying. But now this is one we don’t have to worry about. We know Iroquois Raised Beadwork is going to go on into the future.”

“Sisters in Spirit: Native American Stories in Rocks and Beads” will be open until February, 14, 2016 at the Neville Museum in Green Bay, Wis. This trip was hosted by the CNAS Native American Student Empowerment Initiative, which is made possible by a grant from the Keweenaw Bay Indian Community.

World Indigenous Games

by Isabella Mack

The first-ever World Indigenous Games took place earlier this fall in Palmas, Brazil. Since 1996, Brazil has had its own Indigenous Peoples' Games, but this is the first time they invited the rest of the world to join them. The Games are similar to the Olympics, but more of a festival to celebrate the diverse cultures of tribes from all over the world.

From October 23-November 1, 300 tribes and 2,000 athletes, not only from Brazil but from 30 different countries, including the United States, Canada, and Mexico, participated. Tribes and nations represented from the United States included Crow, Northern Cheyenne, Navajo, Apache, Lummi, Ojibwe, Nez Perce, and Cherokee. Both men and women played, and also within the festival there were people selling crafts and many Indigenous and non-Indigenous spectators. There were a variety of events at the World Indigenous Games. The focus was on games such as archery, spear toss, tug of war, canoeing, swimming, and more. For celebrations, there were ceremonies, chanting, and fireworks. Also, there was a beauty pageant. It did not have a winner, but was more an event of art and appreciation. Many Indigenous people attending and participating felt unity.

Along with the games came controversy. Many Brazilian Indigenous peoples protested during ceremonies and games at the event, because the government is currently considering a policy that would allow lawmakers (who are often very pro-farm business) power to mark lands as Indigenous or not. These traditionally Indigenous lands are rich with natural resources and attractive to those in the agricultural sector. Also, there was a more general concern about what message the World Indigenous Games sends. The Games, which occurred in between Brazil's hosting of the FIFA World Cup and before the Olympics next summer, cost Brazil \$14 million, and brought tourism. Yet many of Brazil's Native population lives in serious poverty due to loss of land and resources. Additionally, some Indigenous people criticized the Games because they felt they trivialized their history and way of life.

Canada has been chosen to host the 2017 World Indigenous Games.
Isabella Mack was in Dr. Martin Reinhardt's NAS 204 Native American Experience class.



USA Team-Team Turtle Island. Standing in front of the torch. Credit: Shelley McKosato-Haupt via *Indian Country Today*.

Be *the* Change!

NAS 488 Native American Service Learning Project
Mondays from 6:00-9:20 p.m.
with Dr. Martin Reinhardt [10775]

NMU student Rachel McCaffrey reflects on her experience in NAS 488.
Three helpful things that I learned in this class are building relationships with people, understanding Native people and their culture, and working in a group to identify and solve issues.



Need more info?
Call 906-227-1397 or email cnas@nmu.edu.

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- Dr. Devon Mihesuah is the Cora Lee Beers Price Teaching Professor in International Cultural Understanding at the University of Kansas. Dr. Mihesuah also oversees the American Indian Health and Diet Project.

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- Winona LaDuke is the founder of the White Earth Land Recovery Project and executive director of Honor the Earth.

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