



Anishinaabe News

Fall 2014 Volume 10, Issue 2

NMU Student wins competitive national award

Congratulations to NMU sophomore Biidaaban ‘Daabii’ Reinhardt. Reinhardt was recently recognized as one of thirty national recipients of an award from the American Indian Science and Engineering Society (AISES).

Lighting the Pathways for Natives in the STEM fields (Science, Technology, Engineering and Mathematics) is funded by the National Science Foundation. The purpose of the grant is to increase AISES numbers, especially those seeking to pursue faculty career positions in STEM related disciplines at United States colleges and universities.

Reinhardt, a citizen of the Sault Ste. Marie Tribe of Chippewa Indians, is studying physics and is also the President of the AISES chapter at NMU. She is also an active member of the Native American Student Association and is the volunteer coordinator for the annual powwow. Alongside other NMU AISES members, Reinhardt worked hard to raise funds to attend the national AISES conference in Orlando, Florida.



Biidaaban ‘Daabii’ Reinhardt is one of AISES newest scholarship recipients.

Photo right credit: Kristi Evans, NMU News Bureau.

NMU AISES chapter travels to national conference in Orlando, Florida

Two unexpected snow days in early November may have slowed down some, but not members of the NMU chapter of AISES. Once the group of four learned that their flight out of Marquette was canceled, they piled in a vehicle and powered their way south to Green Bay, where they caught their connecting flight to Chicago, and eventually landed in Orlando, Florida where the AISES national conference was being held.

AISES stands for the American Indian Science and Engineering Society and its mission is to increase the representation of American Indians and Alaskan Natives in science, technology, engineering, and math (STEM) studies and careers. The conference is the organization’s largest annual event. Larry Croschere, Daabii Reinhardt, Kristina Misegan and Waylind Willis-Carroll spent most of the semester raising funds to make the trek to Florida to experience the event.

The theme of this year’s AISES three-day conference was



NMU AISES members meet the first Native American astronaut. From left to right: Larry Croschere, Daabii Reinhardt, Chickasaw astronaut John Herrington, Kristina Misegan and Waylind Willis-Carroll.

TRANSCEND. As noted on the conference call for proposals this was defined as: *to rise above or go beyond the limits of.*

NMU AISES members attended presentations and the largest career fair for American Indians. They heard from notable speakers such as John Herrington (see picture, left). They learned about networking and engaged with their peers, including some from Michigan State University.

Larry Croschere, who attended last year’s AISES conference, also went on the NASA (National Aeronautics and Space Administration) bus tour along with NMU freshman Kristina

Misegan. The four were also able to enjoy some of the other local attractions.

Shortly after their return home, the four students presented on their experience at an event hosted by the Center for Native American Studies.

For more information about the NMU AISES chapter, visit www.nmu.edu/nativeamericans.

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NASA's 14th annual First Nations Food Taster

The 14th annual First Nations Food Taster, spearheaded by the Native American Student Association (NASA), was held on Friday, Nov. 7 in the D.J. Jacobetti Complex.

Approximately a dozen campus departments and more than double that of local businesses contributed to the event.

All proceeds raised by the annual fundraiser will go towards NASA's annual "Learning to Walk Together" traditional powwow held in March.

Throughout the weeks leading up to the Food Taster, a large whiteboard stood in the Center for Native American Studies bearing names of volunteers. The white board quickly filled up with the names of student and community volunteers.

Attendees of the First Nations Food Taster were encouraged to bring a "dish bag" - a set of reusable plates, bowls, silverware, and drinking container - to reduce waste. Those who did had their name placed in a raffle for a wide range of door prizes donated by local businesses.

Eagle Radio's Mitch Bolo was the event's official emcee. Mitch shared announcements and interviewed special invited guest, Dr. Elda Tate, who performed on the Native flute.

Attendees of the Food Taster were really there for the food! They were able to enjoy a wide variety of dishes in which many ingredients could have been eaten by Indigenous peoples of the Great Lakes region prior to European contact. The event was described as Decolonizing Diet Project (DDP) inspired.

The menu included new recipes and old favorites. There was roasted goose, venison/bison meatloaf, three sisters caserole, bison stew, maple encrusted pecans, pumpkin cornbread, sunbutter cookies, and drinks such as sweet water. More than 300 tickets were sold this year. NMU President Fritz Erickson and



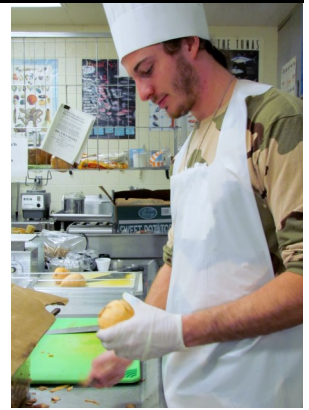
his wife, Jan were spotted amongst the crowd, as well as Marquette County's Indian Outreach worker T.J. Derwin (see interview on pg. 4), and a delegation of exchange students from

Puerta, Mexico.

Notably, this was another year without frybread. NASA provided short tidbits of information on each table regarding the disparities of health and obesity statistics in relation to American Indian communities and the fact that frybread is *not* a traditional Native food.

Over one hundred volunteers helped prepare or serve food. They also helped with setup, clean up, and tear down.

Chi-miigwech (great thanks) to Chef Chris Kibit and the amazing staff in Hospitality Management, as well as



the other generous campus departments, the local community, and steadfast volunteers. This event would not be possible without many hands contributing to the success.

See the photo gallery center spread and the Center for Native American Studies' Flickr account for more event photos.

Photo above, left: Volunteers help to serve at one of the two food lines at the D.J. Jacobetti Complex

Photo above right: A volunteer preps behind the scenes in the kitchen.

Photo left: Ana Fernandez employs the belief of "happy thoughts while cooking." Miigwech to Ana and the many volunteers who helped to make NASA's First Nations Food Taster another success!

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 seeking original artwork, poetry, and flash fiction for publication.

We will accept submissions until 5:00 p.m. ET on Monday, February 16 for the first winter issues of 2015.

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*, and to subscribe.

Miigwech (thank you)!

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Gaa-bi-aasibwi-taage-jig: Those Who Stood With Us

The Center for Native American Studies recently hosted an honoring ceremony recognizing the careers of three retiring NMU faculty members. The event, which was held on Thursday, November 13, was given the Anishinaabe title Gaa-bi-aasibwi-taage-jig which translates to 'those who stood with us'.

These scholars, Dr. Michael Loukinen, Dr. Russ Magnaghi and Dr. Elda Tate,



have all been instrumental in contributing to Native American Studies as a discipline and supportive of American Indian students and programming on the NMU campus.

The Gaa-bi-aasibwi-taage-jig included a Showcase of Scholarship which gave each recognized retiree an opportunity to share some of their scholarship in relation to the discipline of Native American Studies.

Dr. Martin Reinhardt, assistant professor of Native American Studies, acknowledged at the beginning of the evening that within the Anishinaabe way of life, becoming an elder is simply a transition to a new phase of one's life.

Dr. Magnaghi spoke first, giving a reflection of Native American programs at

NMU. He spoke about the start of the Anishinaabe News and commented on the growing number of courses at NMU which was led by his introduction of History of the American Indian decades ago. He stated how he always attempt-

ed to present Native American history in a positive light so that "both Native and non-Native students would understand and appreciate their American history."

Dr. Tate, shared the story about studying with world-renowned musician, R. Carlos Nakai. Dr. Tate also performed a number of songs and told stories about each song and described what was happening with the melody of each piece.

Dr. Loukinen showed an excerpt from his film, *Ojibwe Drum Songs* which featured traditional stories and focused on tribal citizens of the Lac Vieux Desert Band of Lake Superior Chippewa.

Each one of the retirees was gifted a Pendleton blanket and the Four Thunders singers sang honor songs in recognition of the work these individuals have contributed to Native American Studies and to the Native community.

In a follow up letter after the event, Dr. Loukinen



wrote, "Life seems to flow through mirrors. You honored me for documenting Anishinaabe traditional culture, but I was the one who was receiving the spiritual gifts throughout."

Photo above, left to right: Dr. Michael Loukinen (sociology/anthropology), Dr. Russ Magnaghi (history), and Dr. Elda Tate (music).

Photo far left: Dr. Michael Loukinen talks about his experiences working on films.

Photo below, left to right: NMU student Daraka McLeod assists with placing a blanket on Dr. Elda Tate.

Also helping is CNAS Principal Secretary, Tina Moses.



The Diversity Common Reader Program
Coming to NMU in March 2015
featuring the book

BRAIDING SWEETGRASS



ROBIN WALL KIMMERER

Community Spotlight - T.J. Derwin

T.J. Derwin works for the Michigan Department of Human Services as the Indian Outreach Worker (IOW) for Marquette County.

NN: What would you say define years of dedication and achievement, all the memories and paths forged prior to accepting this position?

Derwin: I never got into the human services field through any notions of changing the world. I never had this sense that I was called to help people or any of those kind of typical, professional ideas of social-work. I went to Grand Valley State University and majored in Political Science with the mentality of “know your enemy”. I was going to be a revolutionary in the Indian rights movement. But, even when I was growing up in Negaunee, I was always told that I was pretty easy to talk to and people tended to open up to me quickly. And I liked listening to other people’s stories. Nothing has ever really shocked me and I’ve done a good job of never judging anyone. That mentality has, above any schooling or training, helped me be an effective worker. I know that I’ll never completely relate to every person, because we all kind of walk our own paths and experience things in different ways, but I’ve never met someone who I can’t relate to on some level. We all share this journey together, even though we take different ways. I’m just really interested in the stories of others.

NN: What has been a challenging aspect leading up to or at your new position?

Derwin: It’s been a challenge at times to be taken seriously as a professional. I understand it to a certain level...I’ve got a shaved head, a big bushy beard, lots and lots of tattoos, darker skin tone, and I don’t wear a suit very well. Sometimes, others in the professional community disregard me because of appearances, but I’ve seen a change in perceptions during the past several years. People are much more accepting of differences now but there’s still a long way to go, especially for diversity as a whole. But I’d like to think I’m helping move the dialogue in a more positive direction.

NN: What inspired you when you were younger

Derwin: Around Christmas 1993, I was just turning 15; I saw the video for “Freedom” from Rage Against the Ma-

chine. The video was all about the injustice that happened to Leonard Peltier. That video, and the rest of Rage’s lyrics and social stances gave me the push to go to college and study political science. Plus, my mom has always taught us about the struggles of Native people throughout North America and encouraged us to do something about it. My revolutionary spirit has shifted throughout the years from outright rebellion to a more collaborative and educational thought process. I want to do my part to end ignorance.

NN: Are there any issues you feel passionate about?

Derwin: Domestic violence has been a big topic since the whole botched-NFL issues, but that’s been a big issue for me for a while. When I was working for the Sault Tribe, I ran a batterer’s group for men. Running that group really made me explore how I had personally used male privilege and power and control in my own life. Like most other issues, domestic violence becomes a generational issue. Fathers need to teach young men how to respect their partners and they also need to teach young women how to be stronger and have higher expectations of their future partners. I know my daughters will learn about relationships by watching how their mother and I interact and if I want them to be in a safe and loving relationship when they get older, I have to model appropriate behavior. Every man needs to realize that they can do better.

NN: What do you feel worthy of spending time analyzing, sharing, growing from?

Derwin: I am constantly learning how to be a better Anishinaabe man. Every day, something happens to me that humbles me and it’s my responsibility to learn the lesson and apply it. That doesn’t always happen, but I like to think that I try. I get my biggest life lessons when I’m in a sweat lodge and get a lot of good teachings that way.

NN: Thoughts, on any level?



Derwin: The Redskins issue is just amazingly frustrating. It draws into the conversation the issues of race, ignorance, shame, class elitism, privilege and power. These are all issues that should

be addressed and discussed, but it just seems so obvious to me that it is reprehensible to be that blatantly racist. I’m glad it is being talked about nationally, but we can bring it back to right here in our local community with the Redman name at Marquette High School. They have a Native American logo with the mascot “Redman.” To me, being a human and viewed as a mascot, is just unacceptable. I support the protest displayed by the defensive backs of the Washington team and I will protest right alongside them even if they chose not to support our own protest of the name change. I remember going to see Spike Lee speak at NMU (in 1993) when I was in high school and someone asked him about the Native American team logo issue and the African American athlete’s responsibility and he said something to the effect of “it’s hard to take a stand against the people signing your paycheck” and he didn’t think that it was the responsibility of the players. I disagree and believe that if we see injustice against anyone, we have an obligation to point it out and call for that injustice to end.

NN: How might your position as IOW help NMU students?

Derwin: I could help students by being another advocate or even by just being a person who will listen and point them in the right direction. I remember being a freshman and feeling kind of lost sometimes. But I had a mentor who was always there when I needed. I can be one of those people who will help support those students who might want or need a little push.

NN: Anything else you’d like to add?

Derwin: To the students: become involved. Find something to have a passion for. Try new experiences. Meet new people. Sleep in as much as possible but when you’re awake, be fully awake! Go out into the woods or into Lake Superior at least every week. Volunteer in your local community and don’t isolate yourself to campus.

Author Speaks at Regional History Center

American Indian Mapping: An Evening of Trail Marker Trees by Grace Chaillier

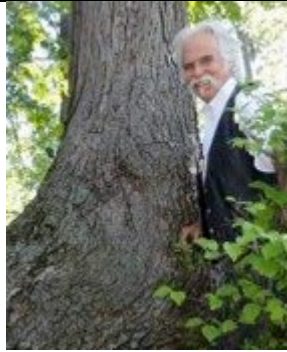
On Wednesday, November 5, Dennis Downes, who authored *Native American Trail Marker Trees: Marking Paths through the Wilderness*, spoke on the subject at The Marquette Regional History Center in Marquette. A group of local citizens, sprinkled with a few American Indians, were in attendance. Downes displayed and explained many images, discussed his three decades of tracking and identifying Native American trail marker trees, and told his audience that he had initially thought that traveling to and identifying the trees as legitimate trail marker trees set by American Indians, rather than trees that had a naturally bent growth aspect might have been a ten-year project. After thirty years and thousands of miles, he is still journeying to unusual tree growth sites and making determinations whether or not certain trees are ancient road signs set by Aboriginal peoples or not. He now sees these efforts as a large part his ongoing life's work.

Downes asked Keweenaw Bay Indian Community elder and educator, Earl Otchingwanigan, to speak as part of the presentation. Otchingwanigan, who is known for his book *A Concise Dictionary of Minnesota Ojibwe*, his traditional birchbark canoe making, and his storytell-

ing provided a local Native perspective on the tree markers along trails as Indian people have used them since time immemorial. As usual, Otchingwanigan's ever-present sense of humor was a welcome addition to his generous words as a recognized and respected Ojibwe culture bearer.

Downes and Otchingwanigan have an established relationship of mutual respect for one another's accomplishments that grew from their shared interest in the living cultural landmarks that are Native American trail maker trees. The process of creating the waymarks is believed to have originated among First Peoples in the Great Lakes region hundreds of years ago.

According to both men, the presence of a trail marker tree alerted passersby to a nearby land feature that was off the trail. Those who understood this knew from the presence of an altered tree or, in some rare cases, a pair of trees, that they might peruse the immediate vicinity for that signified landform or physical feature, such as a fresh water spring or an exposed mineral deposit. The trees, bent and staked to be permanently shaped in an arch during their early growth years, produced several recognizable growth habits through a process of ongoing prun-



ing that eventually produced a mature tree that was recognized and used by American Indian travelers and, later, settler society journeyers as navigational and travel aids. They often pointed in a direction that was meant to be tracked. In some cases they were particularly useful in negotiating long distances.

Many trail marker trees have died naturally over the years and more have been lost to commercial development, while a few have been cut, preserved, and relocated to staging sites where they can be publically viewed. Many are also now located on what has become private property and some of these are being deliberately preserved. Chicago television personality Janet Davies, who has a trail marker tree on her property in Illinois, wrote the Foreword for a book on the subject produced by Downes.

Downes's richly illustrated, 256 page volume was published in 2011 by Chicago's Books Press, an independent press whose primary focus is Chicago neighborhoods and some of its residents. The book is available on Amazon.com and more information on trail marker trees can be accessed at:

greatlakestrailtreesociety.org

Two Snow Days. One Author. One Book. One Resilient Community.

by April E. Lindala

Yoopers are resilient. Recently, I was reminded, Detroiters are too.

On Wednesday, November 12, NMU had called its second unexpected inclement weather day. The amount of snow was mindboggling this early in the season.

Like many others in the Marquette area, I had been waiting for one of the most famous Detroiters and Pulitzer Prize-winning author, Charlie LeDuff, to speak on campus that evening. The One Book, One Community (OBOC) committee had this special event planned for months. Would LeDuff even be able to drive to Marquette in this weather?

Originally, I had purchased LeDuff's now notable book, *Detroit: An American Autopsy*, because I grew up in and around the Detroit area and was curious. LeDuff, a citizen of the Sault Ste. Marie Tribe of Chippewa Indians, was now only experiencing excellent book sales; friends of mine within the community were talking about the book or wanting to borrow my copy. There was definitely a distinct and constant buzz around LeDuff's book and his visit to NMU.

I consider myself very fortunate to be one of a handful of people invited to have dinner with him that evening. Guests at the dinner included our featured author, NMU students, OBOC committee members and me. It was here that I learned that LeDuff made the trip north just fine. He had carpooled with a pal of his who had a large truck. The two talked about the drive as if they negotiated U.P. winters all of their lives. (OK. I should have known better.)

Just as LeDuff was quite gracious in speaking with us (and especially the students) at dinner. He was equally as generous with his time following his unorthodox reading and presentation (which by the way, filled the University Center's Great Lakes rooms).

Snowy roads? No problem for Yoopers. Certainly no problem for our guest either.



NAS 310 Class visits Keweenaw Bay Indian Community Council Meeting

By Lani Burdette

The Keweenaw Bay Indian Community Tribal Council meeting started off with a traditional song by Four Thunders. After this, roll call was taken and the tribal council began. The majority of the meeting consisted of business that included matters that had to do with funding from the tribe.

The first observation I found interesting during the tribal council was how the President, Donald Shalifoe Sr., Ogimaa ran the tribal council. During the council meeting, when a council member would bring forward an idea or motion, then the president was in charge of asking everyone on the council whether they agree or disagreed. If the majority of the council approved the motion, then the president would say that the motion was passed, and then move on to the next concern. Everyone on the council and all the people at the meeting seemed to have a lot of respect for him.

According to William Canby, the chairman's responsibility is to watch over the tribal council, and then grant varying degrees of executive authority, which is exactly what was done at this meeting.

It was nice to be able to see this tribal council in action because it further made me understand the importance of tribal sovereignty. In one of the class readings from Canby, I learned about the Indian Reorganization Act (Wheeler-Howard), and how it gave the tribe the ability to adopt their own constitution and by-laws, which significantly contributed to tribal sovereignty. Although this specific act gave Indians more independence in their own governing, there are still many things that we learned about in class that are controlled by the federal



government. An example of this was the Major Crimes Act 1885. In this situation, an Indian named Crow Dog killed another Indian by the name of Spotted Tail. The tribes decided that Crow Dog's punishment would be to support Spotted Tail's family, but the non-natives of

the area were appalled at the decision the tribal court had made. The Supreme Court decided that this decision was the tribe's responsibility to make, but when Congress got involved, they reacted by passing the Major Crimes Act. The Major Crimes Act, according to Canby, declared that murder and other serious crimes that are committed by an Indian, on the reservation or not, are offenses that will be handled in federal court.

The second observation I found interesting is the way the tribal council was also in control of the tribe's funds. There were several people that spoke about charity donations; one person who spoke was April Lindala, director of the Center for Native American Studies at Northern Michigan University. I think that the university's involvement in learning about the local tribes is a great opportunity to educate people around the area on the importance of tribal sovereignty and culture. The more people that are introduced and exposed to tribal experiences, the more support the tribes will get from the surrounding communities. More support and awareness from the community could lead to better doctors, educators, and services for the tribe. These improved services can then allow tribal

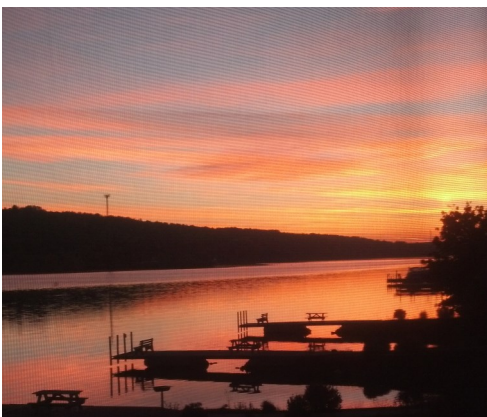
members to become more educated, which can then lead to even more benefits to the tribe. One KBIC tribal citizen came in asking for money to help pay for the rest of her surgery. The tribes now control these types of funds, and are able to help the tribal people more efficiently through means of medical aid, social services and even education. According to Justin Richland, in 1975, the Indian Self-Determination and Education Assistance Act gave significant control of funds to the tribes, so they can manage their own service agencies and providers. According to Richland, these funds include money for tribal courts, social services, counseling services, and even hospitals. This act was an improvement from the act that we learned about in class, the General Allotment act of 1887. This act did the exact opposite of the previous act that I discussed by taking away from tribal sovereignty.

According to Richland, this act aimed to divide and distribute collective land holdings of tribal nations and was passed at the same time that the first boarding school was opened.

This act attempted to assimilate Indians into European, Christian culture by taking their children, and many parts of their culture away from them. According to Richland, in 1992, the Merriam Report was written stating the fault and failure of Indian administration during this time period.

This field trip was extremely helpful in introducing the class to how a tribal court is run. It was very interesting to observe the different positions on the tribal council, and to observe the different concerns from different people from the tribe. Overall I believe this trip was a great experience.

Lani Burnette is a student in Violet Friisvall's NAS 310 Tribal Law and Government class.



Walking On...

The NMU Center for Native American Studies and the *Anishinaabe News* would like to remember Dr. Raymond Ventre, the department head of English at NMU. Ray was a huge advocate for Native American Studies and he often advised students to take NAS courses, specifically Anishinaabemowin. Also, thanks to Ray's efforts, the CNAS now has a graduate assistant position for English graduate students, primarily dedicated to the creation of this newsletter. For those who didn't know Ray, he was a thunderous force in the classroom. He was not only knowledgeable in his field, but he had a memorable way of telling stories and creating an atmosphere of engagement and community. Ray passed away unexpectedly in November at the age of 66.

Easter Island Study

By Levi Warnos

Easter Island is perhaps most famous for the iconic stone statues. In fact, there are 900 dotting the island, some weighing as much as 82 tons.

According to new research, Easter Islanders, remotely pinpointed in the middle of the Pacific ocean, crossed paths with Native Americans earlier than scientists originally upheld.

A genetic study published in *Current Biology* reports that islanders had “significant contact with Native American populations hundreds of years before the first Westerners reached the island in 1722.”

According to Anna-Sapfo Malaspinas, a representative of the Natural History Museum of Denmark’s Centre for GeoGenetics, “early human populations extensively explored the planet,” and that, “textbook versions of human colonization events - the peopling of the Americas, for example - need to be re-evaluated utilizing genomic data.”

Archaeological evidence indicates that the inhabitants first landed on Easter Island around 1200 AD and the presence of crops native to the Americas in Polynesia slighted that these seafarers had contact with the world at large.

Researchers conducted a genome analysis of 27 native Rapanui. Results flagged significant markers suggesting contact between the island people and Native Americans between approximately 1300 and 1500 AD.

“We found evidence of gene flow between this population and Native American populations, suggesting an ancient ocean migration route between Polynesia and the Americas,” Malaspinas told Reuters.

Overall, the ancestry of the Rapanui today is 76% Polynesian, 8% Native American, and 16% European.



Congratulations NMU December graduates!

*Christine A. Awonohopay

Katherine Biang

Jennifer Campbell

Edward Brooks

Jacob Durant

Haley Krull

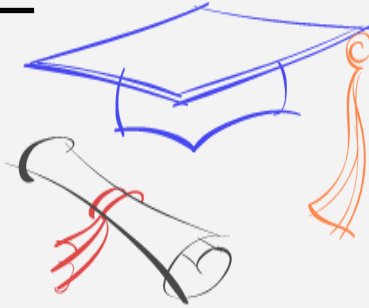
Francis LaPointe

Mario Marana

Seth Miller

Michelle Moore

Christopher Paquin



Frances Shepley

*Alice E. Snively

Joseph Spruce

Jennifer Swanson

*Jarred L. Winchester

*indicates graduating with a Native American Studies minor

“To be born Indian is to be born political.”

Quote from Shoshona of the group, *Digging Roots*

Winter 2015 Course Offerings in Native American Studies (NAS)

NAS 486 American Indian Educational Law and Leadership

NAS 486 is an on-line course that meets virtually (over the internet) every other Wednesday during odd weeks (week 1, 3, 5...etc.). NAS 486 is also offered for both undergraduate and graduate level credit and has received an endorsement from the Tribal Education Departments National Assembly (TEDNA). Students will be able to experience real time conversations with professionals working at national levels of American Indian education. This course is a required course in the certification in American Indian Education.

NAS 488 Native American Service Learning Project

NAS 488 will engage students in multiple academic service learning projects in conjunction with community partners. Meets Mondays and Wednesdays from 3:00 - 4:40 p.m. This course is a required course in the certification in American Indian Education.

For a full list of NAS courses offered in winter 2015
visit www.nmu.edu/nativeamericans

Photo Gallery of Events

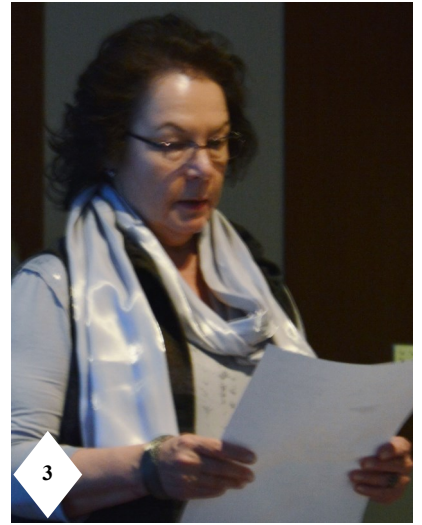


Photo Gallery of Events

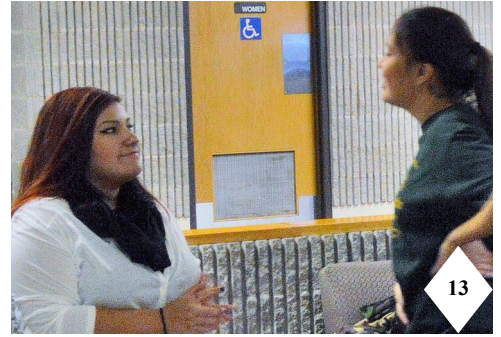
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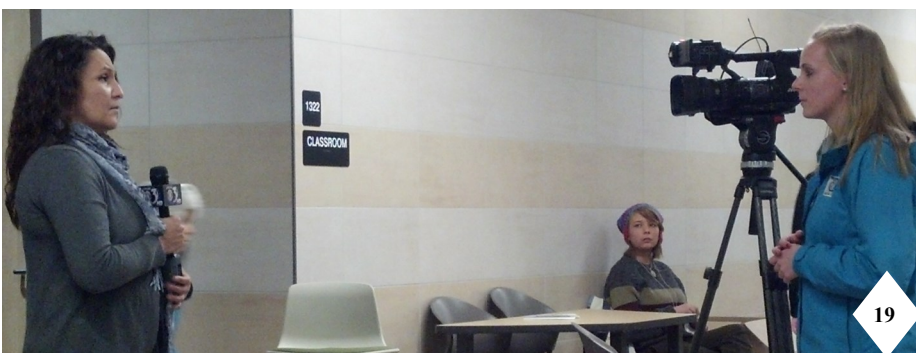
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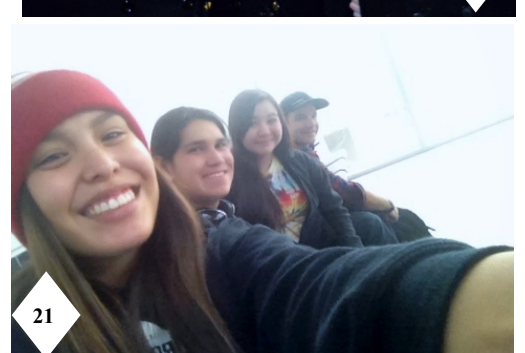
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An Olympian's final resting place: who gets to decide?

By April Lindala and Levi Warnos

The family of Jim Thorpe has been engaged in a longstanding legal battle over the final resting place of the Olympic Gold Medalist. Thorpe (Sac and Fox Nation), who grew up in Oklahoma, became notably one of the world's greatest athletes of the modern day having won gold medals for multiple events in the 1912 Olympics. He was dubbed "the athlete of the century."

According to the LATimes.com, upon Thorpe's death in 1953, his children were holding a traditional funeral in Oklahoma when "Thorpe's widow, Patsy Thorpe, barged in. Accompanied by state troopers and a funeral hearse, she seized the body and drove away."

Pennsylvania is now home to the borough named Jim Thorpe, where the athlete's remains are currently laid to rest. The name change was part of a deal made between city officials and Patsy Thorpe, Jim's third wife.

Recently, a U.S. Court of Appeals for the Third Circuit decision overturned a 2013 U.S. District Court ruling that could have



Photo: www.OKhistory.org

resulted in the relocation of Thorpe's remains from Pennsylvania to Oklahoma.

Thorpe's sons from his second wife, William and Richard, have been seeking to move the body to Sac and Fox land in the state where he was born, saying their father wished to be buried there.

The 2013 U.S. District Court decision was based

upon the 1990 federal law known as the Native American Graves Protection and Repatriation Act or NAGPRA.

As noted by Reuters.com, "U.S. District Judge A. Richard Caputo found that the Borough of Jim Thorpe was a "museum" under NAGPRA. As such, it was required to return Thorpe's remains if a lineal descendant asked for them."

The recent opinion from the U.S. Court of Appeals states, "We find that applying NAGPRA to Thorpe's burial in the borough is such a clearly absurd result and so contrary to Congress's intent to protect Native American burial sites that the borough cannot be held to

the requirements imposed on a museum under these circumstances."

Dr. Gabe Logan, associate professor of history at NMU commented, "Thorpe was an enigmatic athlete and individual. His life and his remains reflect the duality he engendered in society."

Logan (pictured below), who teaches HS 233 Native American History and is a member of the North American Society for Sport History, further observed, "Even today we see how the International Olympic Committee reinstated his 1912 gold medals posthumously. Likewise, Oklahoma initially refused to financially support the Sac and Fox nation's request to return his remains to Oklahoma but now are on board to support the effort. It seems Thorpe was ahead of his time and society is still trying to catch him."

Indian Country Today Media Network shared part of a statement from the Sac and Fox Nation on their website. It reads, "The decision of the Third Circuit regarding these protections is both shocking and disappointing for our Nation, as it fails to give credence to the religious funeral rites and practices we express as a Nation."

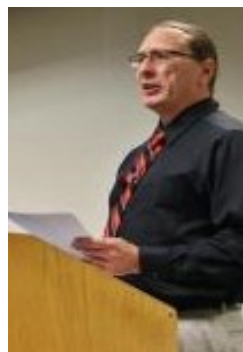


Photo Gallery Captions

1. Mike Lownsbery, NASA member, takes notes at the meeting with guest, Sumair Sheikh, sitting in the background.
2. NASA students busy stuffing envelopes for the First Nations Food Taster (FNFT).
3. Grace Chaillier, CNAS faculty, looking studious at the Gaa-bi-aasibwi-taage-jig "Those Who Stood With Us" event
4. NASA co-president, Larry Croschere, and volunteer, Pam Vincent prepare squash at the FNFT.
5. FNFT volunteer, Leann Collins in charge of baking detail.
6. FNFT volunteers happily cut up crabapples.
7. The International Program Office brought a delegation of exchange students from Puerta, Mexico to the FNFT.
8. Culinary Arts students have fun while prepping for the FNFT
9. CNAS director April Lindala and CNAS faculty member Martin Reinhardt are photobombed.
10. CNAS faculty member Shirley Brozzo, and NASA member Eva Lind prepare sweetwater at the FNFT.
11. Waylind Willis-Carroll, AISES member, looks professional at the AISES conference in Orlando, Florida.
12. AISES member, Larry Croschere tours NASA's Kennedy Space Center and Apollo/Saturn V Center as part of the AISES National Conference trip.
13. NASA co-president, Sky Loonsfoot and vice-president, Kristina Misegan discuss door prizes at the Food Taster.
14. Daabii Reinhardt with a celebratory cake upon receiving news of her scholarship.
15. Jim St. Arnold, Great Lakes Indian Fish and Wildlife Commission, speaks in Violet Friisvall's NAS 310 class.
16. Tina Moses, shares important information with Tanner Parish, CNAS student worker.
17. Chi-miigwech Jeffrey's Restaurant for supporting NASA with their Tanka Bar sales. Proceeds go towards the annual traditional pow wow.
18. James R. Bittorf, Oneida Nation attorney speaks to Violet Friisvall's NAS 310 Tribal Law and Government class.
19. Liana Loonsfoot, Keweenaw Bay Indian Community, is interviewed by the media after her presentation in Jamie Kuehn's NAS 204 Native American Experience class as part of an academic service learning project.
20. CNAS student workers Lisa Fuqua, Daraka McLeod and Tanner Parish brave the snow.
21. An AISES group selfie while enjoying down time from the National Conference.

McNair Scholars Celebrated

The *Anishinaabe News* recently spoke to staff and students affiliated with the McNair Scholars Program at a recent event celebrating new graduates of the program and new scholars.

McNair Scholar Katherine “Katie” Biang is graduating with a degree in Psychology Behavior Analysis. Biang, a tribal citizen of the Sault Ste. Marie Tribe of Chippewa Indians, did her research on conflict resolution and moral development in early childhood.

Regarding her McNair Scholar experience Biang reflected, “It helped me prepare applications, I got to meet a lot of resources at conferences, a lot of networking opportunities. They just provide so much for me.” Biang shared her thoughts on applying for the program, “Everything is going to be really intimidating... you are going to doubt yourself and think that you are not going to be able to get into a grad school but you have just as much ambition as anyone else.”

Biang is applying to graduate schools and is seeking a Master’s Degree in Applied Behavior Analysis.

Heather Pickett, the program director, explained the program’s mission. “The McNair Scholars Program is for first generation, low income, or underrepresented minority students who are interested in getting involved in research and ultimately going on to graduate school and hopefully Ph.D. programs.

NMU Junior Nim Reinhardt, who recently took part in the white coat ceremony in the School of Nursing, was selected to be a new McNair Scholar. “I hope to really uti-



From left to right: Kathleen ‘Nim’ Reinhardt, Sara Sutherland, Willow Grosz, Katherine ‘Katie’ Biang, and McNair Scholars Program director, Heather Pickett.

lize everything that they have to offer, as far as getting into graduate school, doing research and getting to network with people.” When asked about her re-

search interest, Reinhardt commented, “I am looking at different tribal health programs and hospitals in the area.”

Reflecting on the advice of graduating McNair scholars, Reinhardt had this to say, “It sounds like they really enjoy their time and that they really appreciate everything that McNair did for them.”

Pickett reflected on working with the scholars, “It’s really exciting to be a part of their educational journey.”

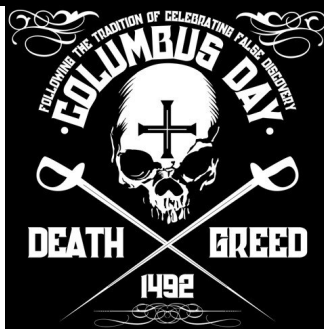
Artist brings vision to Indigenous Peoples’ Day

Gregg Deal (Pyramid Lake Paiute) is an activist and multi-faceted artist who has been featured on *Totally Biased with W. Kamau Bell* and *The Daily Show* with Jon Stewart.

In an interview with the National Endowment for the Arts

(NEA), Deal describes his art: “...a lot of my work is exploring the ideas and the philosophies behind being indigenous in the modern day, which equates to activism, because I side on the side of indigenous people to be able to assert their own identity.”

Deal recently spoke at the National Museum of the American Indian (NMAI). On NMAI’s website it explains that Deal uses “multiple mediums such as street art, visual arts, and thought-provoking performance

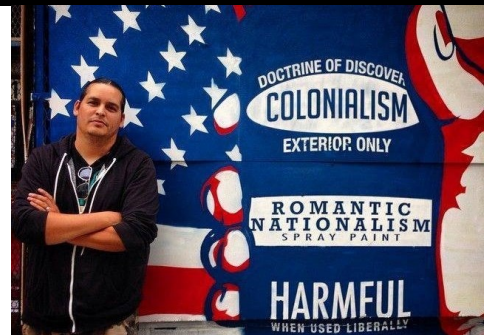


art.” The NMAI is located in Washington, D.C., where Deal resides.

In October, *Indian Country Today Media Network* featured several of Deal’s images in response to Columbus Day. Deal is quoted, “Coming off the heels of significant change in Seattle in changing ‘Columbus Day’ to ‘Indigenous Peoples’ Day’ marks change in the right direction to what Columbus

means to Indigenous people as well as to the history and legacy of America.” Visit the ICTMN article online to download and share Deal’s images.

Most recently, Deal created a series of paintings that he collectively entitled “the EMPOWERMENT SERIES.” These pieces combined words, typography and images. In the interview with the NEA, he further talks about his work. “I’m in a constant state of looking at pop culture and exploring the



various philosophies of colonialism and indigenous people and pop culture and consumerism and all of the isms that are in there.”

Deal has been published in numerous media outlets, specifically *Washington Post*, *Huffington Post*, *High Country News*, *Washington City Paper*, and *Indian Country Today*.



HAPPY HOLIDAYS
from everyone
at the NMU
Center for
Native
American
Studies.



Is Native Language Dead?

By Ashley Crowe

“Language loss means you lose your identity,” said Loretta Jackson-Kelly, a historic preservation officer for the Hualapai Tribe of Arizona. The loss of Native language is a growing problem in American Indian culture. Prior to European settlement in North America, 600 indigenous languages were spoken in the United States and Canada. It is predicted that up to 90 percent of the 180 Native American languages spoken in North America will disappear within the next century. Out of these 180 languages, 150 are no longer children’s first learned language.

In the 19th Century, the Bureau of Indian Affairs authorized Native Ameri-



can students to attend boarding schools. Boarding schools assimilated the Native American students and immersed them in the English language and Euro-American customs. Native languages were seen as “primitive” and no longer useful in the modern world. This ideology potentially caused elders to cease passing down their languages. Unfortunately, failure to learn from the dwindling population of fluent speakers can cause a language to become extinct.

In 2006, Congress passed the Esther Martinez Native American Languages Preservation Act to provide funding for immersion and restoration courses. Immersion courses, such as summer camps, contribute to the survival of native languages by teaching children the

value of their native language through various activities.

At an immersion camp in Arizona, eighty children camp, hike, learn native games, and experience language learning sessions. Throughout these activities, children are asked to describe their actions in their native language. Teaching children their native language helps improve their self-concept. When children have a good self-concept, they are proud of who they are and what they stand for.

Native children who understand their culture will be more likely to see the importance of speaking their language, therefore passing their language onto future generations.

Ashley Crowe is a student in Martin Reinhardt’s NAS 204 Native American Experience class.

Love Water Not Oil

By Jessica Mattocks

In the past few months, Minnesota has been locked in a huge dilemma that could change their future more than ever regarding oil. An environmental group called Honor the Earth, established by Winona LaDuke (photo below) and Indigo Girls Amy Ray and Emily Saliers in 1993, addressed the two primary needs of the Native environmental movement: the need to break the geographic and political isolation of Native communities and the need to increase financial resources for organizing and change.

Recently, an oil company called Enbridge Energy is proposing to put in a 616-mile-long pipeline which would carry approximately 225,000 gallons of crude oil per day from the Bakken oil-field in western North Dakota to refineries in Superior, Wisconsin. From



Photo Credit: Todd Cooper

there, the oil would be transported via other pipelines to refineries in the southern and eastern regions of the United States, as well as eastern Canada.

Why is there such a concern against Honor the Earth? Could it plausibly ruin precious waters and crops but it also is impeding on their native lands and reservations, which could potentially betray treaties created between Native Americans and the government.

Greg Chester, an Honor the Earth member, said people need to be aware of the dangers a pipeline can pose to the environment. “They’re threatening our water,” he said. “If we lose our water, then there’s no place here for our children, our grandchildren, or future generations.”

Honor The Earth suggests that the money going into this oil pipeline should be used for renewable energy resources rather than have a possible risk of ruining precious land. Becky



Haase, a spokeswoman for Enbridge, issued a statement regarding the protest events. “Enbridge recognizes the rights of people to express their views legally and peacefully and discuss Enbridge’s business and projects,” Haase wrote. “We encourage active discussions on our projects; as long as there is no danger to our pipelines or anyone’s safety. Enbridge will continue to actively engage in dialogue with communities and individuals in areas where we have operations.”

If you would like to learn more or help Honor the Earth and Winona LaDuke’s work, log on to Honorthearth.org. You can learn all about the group, sign the pipeline petition, or even volunteer if you’re in the area.

Jessica Mattocks is a student in Martin Reinhardt’s NAS 204 Native American Experience class.

Native American Language and Culture Club, “Help still greatly needed!”

The Native American Language and Culture Club at NMU wants you to know that the Kingfisher Lake First Nation’s Mary Ann Aganash Memorial School (MAAMS) is still in need of winter clothes, boots, and various donations for their students. School teachers support 101 children from kindergarten to 8th grade. The fly-in community in northern Ontario is currently facing financial issues; school supplies such as crayons/colored pencils/pens, rulers, pencil sharpeners, white-out, erasers, storage containers for the latter, notebooks, binders, paper, even backpacks are all graciously accepted. If you would like to send supplies, mail to the following address:

**Lorraine Pitawanakwat
Mary Ann Aganash Memorial School
P.O. Box 43
Kingfisher Lake, ON P0V1Z0
Canada**



The NMU Native American Student Association received a thank you note from Pitawanakwat on behalf of her students and the school. She shared photos of the students with their school supplies and also sent photos of students engaged in various school and community activities.

Community Art Project

By Jacob Mick

There is a new art project on the White Earth Reservation in Minnesota that’s making people ask themselves, ‘What do I want to do with my life before I die?’ The “Before I Die” project is an interactive public piece of work where people can share their life goals on the walls of certain public places.

The wall says ‘Before I Die I want to _____’ in which people can write their life goals in chalk and then draw whatever they would like on the wall. “The project could change the face of what is traditionally thought of as Native American Art.”

The person in charge of this project is Terri LaDuke. She has played an important role in the revitalization of Native culture within her community. LaDuke got the idea from Candy Chang who created the original wall on an abandoned house in New Orleans. After a week of her original art being there, the wall was covered with all sorts of chalk, pictures, stories, and dreams.

LaDuke says that this project is one step closer to a new, better future. The project is designed to serve the public. The first wall in the White Earth Reservation was already in-



stalled, and the rest will follow, spreading throughout the reservation.

The wall is already filled with inspirational goals like “promote healthy soil”, and “see my children powwow dance”. This project is a great way for the White Earth Reservation community to come together and share their goals and hopes for the world.

If anyone would like to see pictures from the project you can go to their blog at:

werebeforeidie.tumblr.com

Jacob Mick is a student in Martin Reinhardt’s NAS 204 Native American Experience class.

Special Guest Visits NASA

Sumair Sheikh, the Community Program Assistance with the Center of American Indian and Minority Health (CAIMH) at the University of Minnesota-Duluth, recently visited the Native American Student Association at NMU to promote the 2015 Summer programs for Native Americans interested in going in to medicine at UMD. NMU student, Larry Croschere, participated in the summer program a few years ago. The CAIMH provides support, encouragement, and opportunities to Native students interested in learning more about health careers. For more information about this opportunity, visit

caimh.umn.edu



Photo: Sumair Sheikh speaks to NASA as Nick Pond listens in.

Should Michigan Schools Ban American Indian Mascots?

By Jolee Johnson

In 2003, the state education board adopted a resolution to eliminate the American Indian mascots and names that are in school districts in Michigan. The Michigan Department of Civil Rights (MDCR) says that the imagery harms the students with American Indian descent. In 2010, the resolution that was adopted, was reiterated. Catherine Criswell, director of the US Department of Education's Office of Civil Rights dismissed the letter of complaint by saying: "[it] is not sufficient for the OCR to infer that racial discrimination has occurred or is occurring."

The complaint, which listed K-12



schools only, suggested that Native American mascots marginalize the groups' history. According to the article by Rebecca Klein:

"Students in an American school who call themselves 'Redskins,' dress up like Indians, cheer using 'war chants,' or wear uniforms emblazoned with cartoon Indians may not intend to disavow history, but it

certainly suggests they don't know much about the Dawes Act, or the Indian Removal Act, or the Trail of Tears, or Wounded Knee, or Indian boarding schools," the complaint read.

School districts decide on a mascot and imagery to show respect for the community and the community's histo-

ry, not to cause harm on anyone. If the resolution was passed, what would happen? All 35 schools in the school district, plus all the other schools nationwide, would be affected. It wouldn't be just a Michigan problem – it would be the whole United States' problem. Certain Republican lawmakers want to make the MDCR pay the schools that have to drop their already *set in stone* mascots. The funding should be focusing on the education of the children in the classroom. Vicki Levengood, spokeswoman for the MDCR, says the plan would be modeled after the one used in Oregon, which banned the use of Indian imagery in 2012, and it gave schools five years to make the change.

Jolee Johnson is a student in Martin Reinhardt's NAS 204 Native American Experience class.

Face-Value

By Biidaaban Reinhardt

Cultural appropriation. Do you know what that is? For most people, it is an unknown subject, for others it is something they live with every day. It is defined as "taking intellectual property, cultural, expressions, or artifacts from someone else's culture without permission." In Native Country, this is extremely apparent in the mascot issues, the "poca-hotties" costume(s), and the ever present headdress as a fashion statement. For some Native people, these images are something they have come to ignore, because they live with them every day. I am not one of those people.

As I have grown up, my hyper sensitivity has heightened immensely to these types of images. Normally, I would simply shy away from contact with this negative imagery in the media because I am well aware of how heated I can personally get from it.

Then there is Facebook, the social media site that will give you a glimpse into the lives of all your friends, let you

see all they post, which would include art projects...with headdresses.

It started with a post, a post with a picture of a short blonde woman wearing a crop top with a wooded background... wearing a headdress and war paint.

The image startled me, I could not believe that I was seeing this on my news feed. I recognized the girl beneath the makeup. She was my friend, we had gone on road trips, shared secrets, made plans and yet here she was pictured in a stereotypical Native costume right on the screen in front of me. Naturally, I confronted her about it and waited to hear her side of the story. She let me know that it was for an art project, that "art is subjective", and that I was insensitive for not appreciating her work. I rebutted with facts about what headdresses are used for, educating her about the negative imagery she had been a part of in this project, and asking if she would take down the pic-



ture. She refused, which started a 12-hour back and forth confrontation between us, and ended with her unfriending and blocking me.

This is an issue close to home with me, and I share this experience so people see that this is not something that we can continue to turn a blind eye to.

Constantly seeing headdresses as fashion statements in the media, as well as the "stoic Indian" on mascots around the country tends to desensitize people to the fact that this is offensive to the culture that it comes from. Cultural appropriation is rampant across the world, including on our own campus at NMU. It is still possible to end the offensive nature of cultural appropriation, by moving towards educating and appreciating each other's cultures and thinking before you post a questionable image.

Daabii Reinhardt is a student in Martin Reinhardt's NAS 204 Native American Experience class.

Udall 2015 Internships and Scholarships

The Udall Foundation is pleased to announce our 2015 internship and scholarship program opportunities for American Indian and Alaska Native students.



Would you like to learn an insider's view of federal Indian policy?

Consider the Udall Washington Internship:

The Native American Congressional Internship program is a fully-funded, ten-week summer internship in Washington, D.C., for American Indian and Alaska Native undergraduate, graduate and law students. Interns work in congressional and agency offices where they have opportunities to research legislative issues important to tribal communities, network with public officials and experience an insider's view of the federal government. The Foundation provides airfare, housing, per diem, and a \$1200 educational stipend.

The application deadline is January 31, 2015.

Are you working towards positive solutions to environmental challenges or to issues impacting Indian Country?

Consider the Udall Scholarship:

The Udall Scholarship program awards \$5000 merit-based scholarships for college sophomores and juniors seeking a career in tribal health, tribal public policy, or the environment. Two-and four-year college students are encouraged to apply. Scholars participate in a five-day orientation in Tucson, Arizona to learn from and network with experts, their peers, and members of the Udall family. The award includes life-time membership in the Udall alumni community, a vibrant community offering job and internship opportunities, support for public service initiatives, and intellectual discussion. Applications must be submitted through a Udall faculty representative at the students college or university (NMU's representative is April E. Lindala, director of the Center for Native American Studies). **The application deadline is March 4, 2015.**

Visit the Udall website at www.udall.gov and join the Facebook group [Native Education @ Udall Foundation]. There, you'll find alumni profiles, tips for the applications and more.

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When submitting a letter, it must be signed with a return address. We will consider requests for anonymity.



Anishinaabe News

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NMU POWWOW

The NMU Native American Student Association invites you to the
22nd annual “Learning to Walk Together” traditional powwow



SATURDAY, MARCH 14, 2015
VANDAMENT ARENA

Can you volunteer? Need more info?

Call: 906-227-1397

E-mail: nasa@nmu.edu

www.nmu.edu/nativeamericans



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