



Anishinaabe News
 c/o Center for Native American Studies
 Northern Michigan University
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Anishinaabe News

Winter 2014 Volume 9, Issue 3

The theme for this issue of *Anishinaabe News* is “our relationship with the earth.” Many articles here are related to that theme.

The theme for the next issue is “service to our communities.”

For this issue, we also introduce and welcome new co-editor, Diana Chan.

Indigenous Earth Issues Summit

By Diana Chan and Gabe Waskiewicz



Center for Native American Studies faculty and staff with the summit presenters

On February 21, the Center for Native American Studies hosted the Indigenous Earth Issues Summit in the Whitman Hall commons. Despite

inclement weather throughout the area, nearly 100 people gathered to listen to guest speakers discuss the importance of stopping mining companies from polluting our natural environment. This was the fifth summit held on NMU’s campus and the first since 2011. Past events have centered around a variety of environmental issues, with this summit focusing on Great Lakes mining activism. This year’s speakers included Paul DeMain, Jessica Koski, and Chairman Mike Wiggins. Jill Martus-Ninham filled in for Winona LaDuke, who was unable to attend due to a weather-related flight cancellation.

Paul DeMain, Lac Courte Oreilles Ojibwe, was the first presenter. He is currently the CEO of IndianCountryTV.com at Reserve, Wis. DeMain, also known by his Ojibwe name, Skabewis, spoke about his experiences with the Harvest Education/Learning Project (HELP). This self-sufficient village is located in the Penokee Mountains Heritage Park in northern Wisconsin. The site, situated on the former mining village of Plummer, is administered by several tribes and Ojibwe citizens and is open to the public. Tribal members decided to set up this camp on public land after the Wisconsin State Senate changed state mining laws to accommodate a mine in this region. DeMain informed attendees that the bill, which passed by only one vote, was “drafted by the mining company” and “allows for environmental degradation.”

Before passing this law, Wisconsin had been under a mining moratorium, which passed through their Senate in 1997 with a bipartisan vote of 29-3. Gogebic Taconite (GTac), the mine company proposing the site, has used its financial and political power in an attempt to begin operating the largest open pit iron mine in the world. Iron County, where the HELP village is located, initially granted tribal members a two-year permit last May to reside on the site. But after hearing their anti-mining stance, Iron County did not issue the permit. Still, the village remains open and over 5,000 visitors have made their way to the camp, giving DeMain and other group members plenty of opportunities to educate the community about the potential hazards that this mine could bring with it.

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XL Pipeline: Environmental Destruction and Trespassing

By Diana Chan

On January 31, the U.S. Department of State issued their Final Supplemental Environmental Impact Statement (EIS) for the TransCanada’s Keystone XL pipeline project. The proposed project is currently under review by President Obama. If the controversial pipeline is built, it would transport as much as 830,000 barrels of tar sands oil per day from Alberta, Canada, to the U.S. Gulf Coast.

According to a joint statement by Honor the Earth, the Oglala Sioux Nation, Owe Aku, and Protect the Sacred: “There is direct conflict of interest in the report issued by the State Department...and a new report which reflects the true environmental impact is needed.”

The Final Supplemental EIS has been widely criticized for being misleading and significantly downplaying the environmental dangers of the Keystone XL pipeline. In section ES.4.1.3, “Climate Change Effects,” the report states that the total emissions associated with the pipeline

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POW W O W

The N.M.U. Native American Student Association invites you to the 21st annual “Learning to Walk Together” traditional powwow.

SATURDAY, MARCH 15

VANDAMMENT ARENA AT N.M.U.

Head Veteran Dancer - Donald Chosa, Jr.
 Honor Guard - KBIC Veterans
 Head Female Dancer - Lisa Brunk
 Head Male Dancer - Tony Davis
 Host Drum - Bahweting Singers
 Invited Drum - Buffalo Bay Singers
 Invited Drum - Four Thunders
 Invited Drum - Little Horse
 Invited Drum - Stone Boy
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Photo above: Lisa Brunk
 Photo right: Tony Davis



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Indigenous Earth Issues Summit

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The next presenter, Mike Wiggins, Jr., elaborated on some of these hazards. Wiggins, the chairman of the Bad River Band of Lake Superior Chippewa, explained how this was really a “violence prevention workshop.”

By this, Wiggins elaborated that when you get past the mining

company’s jargon, it comes down to discussing “violence and death.” Wiggins said, “The mining companies don’t want to talk about other aspects of nature, just human beings and how they are affected.” Mining companies do not want to acknowledge the repercussions their actions have on other aspects of nature.

The proposed GTac mine is upstream from the Bad River Ojibwe Reservation and the only remaining wild rice bed on Lake Superior. Wiggins emphasized the unbelievable pristine beauty of the upper and lower Bad River watersheds, calling them “probably the finest watersheds on Lake Superior,” with rivals only in remote places like the Yukon and Alaska. The importance of respecting the purity and essential nature of this water cannot be understated.

“We all have one thing in common; we are all made of water,” Wiggins has said previously. “Water announces our arrival at birth and water is in our bodies and our blood until we die. The water we drink is life itself. We are asking, simply, that the headwaters of our watershed remain intact so that we and our children can live.” The difficulty of fighting the mining company through legislature and litigation makes it even more important for the average citizen to take a stand to



Summit presenters (from left to right): Paul DeMain, Jessica Koski, Michael Wiggins, Jr., and Jill Martus-Ninham

challenge these laws designed to cater to the mining companies. By using techniques like civil disobedience and peaceful demonstrations, we can fight these unjust laws and in the end, Wiggins reminds us, “History will

show that we’re right.”

Jessica Koski, an Ojibwe from the Keweenaw Bay Indian Community, then presented on the major mining threats in Michigan. Koski has worked as a mining technical assistant for the Keweenaw Bay Indian Community’s (KBIC) natural resource department for almost three years, and she has been a community activist for almost seven years. She explained that there are “at least eight mining companies currently exploring possible ventures in the Upper Peninsula,” including the Copperwood Project and the previously shutdown White Pine mine.

Another major focus of her presentation was the history and impact of the Eagle Mine, located approximately 25 miles east of the KBIC reservation on a site of great spiritual significance to the tribe. In 2002, Rio Tinto discovered this site to have copper and nickel, which they proposed to extract using sulfide mining methods. Michigan realized it didn’t have sulfide

mining laws on the books. This prompted then Governor Jennifer Granholm to initiate a sulfide mining task force, which resulted in the passing of Pact 632 in 2005, a law that allowed for sulfide mining permits. After Rio

Tinto, a British-based multinational metals and mining corporation, successfully acquired a permit, the KBIC, along with other organizations, contested the case on the grounds that Michigan was not upholding the laws that they had put into place. The KBIC would invest about \$4 million to the case and win an initial ruling, only to have construction begin on the mine in 2011. Production is planned for as early as the end of this year.

Following a break for lunch, the summit reconvened with an afternoon session that began with a short video, “Honor the Earth: Triple Crown of Pipeline Rides.” Although LaDuke, executive director of Honor the Earth, could not be present at the summit due to the inclement weather, LaDuke shared her message as the video’s narrator. LaDuke clarified the group’s activist stance: “We’re not protesters. We’re protectors. That’s who we are.”

The video began with footage of a horseback ride along a proposed oil pipeline route—from the Alberta Clipper proposed expansion route to the proposed Keystone XL route in the Dakotas—that would cross reservation territories. The images of the living land were then juxtaposed with images of blackened oil refineries and land devastated by oil pollution and even explosions. For example, a train transporting Bakken oil exploded and killed over 40 people in Quebec when its brake system failed; and Enbridge spilled over 1 million gallons of oil into a tributary of the Kalamazoo River, which continues to be polluted. “Rather than investing into efficiency, infrastructure, and renewable or safe energy, the [corporations’] push is to extract as quickly as possible, by any means necessary, to move the oil by any means necessary,” said LaDuke in the video.

After the video presentation, Jill Martus-Ninham from Honor the Earth presented LaDuke’s Powerpoint titled “Economics for the Seventh Generation.” She discussed traditional Indigenous food economies, such as their models of sustainability built on cyclical calendars. In present-day economies, however, large corporations dominate and profit



Jessica Koski presents on the mining threats in Michigan.



Presenter Paul DeMain talks strategy in the afternoon session.

Student Spotlight: NASA Secretary/Treasurer, Dorthy Anderson

Interview by Diana Chan

Nish News: Where are you from?
Dorthy Anderson: I am originally from Miniss (Munising).

NN: What is your tribal affiliation?
Dorthy: I am a member of the Sault Tribe of Chippewa Indians.

NN: Why did you choose to attend NMU? What is your major, and why did you choose it?

Dorthy: I have known since age 14 that I wanted to enter the field of psychology, and I chose behavior analysis as a focal point upon returning to NMU three years ago. Spending some time growing up in the Tribal foster system made me want to get educated and someday work for the tribe helping kids with a lot of challenges in life.

NN: What drew you to become involved with the Native American Student Association (NASA)?

Dorthy: I joined NASA just from taking so many NAS classes and hanging around the office. It was just a natural progression.

NN: How has your involvement with NASA affected your larger college experience? And what do you appreciate most about being a NASA member?

Dorthy: Being involved in NASA has required me to use skills that I didn’t

think I had. There are many tasks involved in getting funding for events as well as organizing them and working with the community for support. It is a great opportunity to get some real-world experience in a variety of ways.

NN: As an older student, how have some of your pre-college experiences helped you at NMU?

Dorthy: I think that coming back to school after raising four kids for so many years has helped me be more of a leader and a problem solver than I was as a younger student. I’m more assertive than I used to be just from life experiences.

NN: What advice could you share about time management, as someone who balances school, work, and raising a family?

Dorthy: To keep things straight, I program reminders on my phone for just about everything! It is a challenge to balance all of it, but my advice is to get as many classes out of the way so that the final academic year is light. This helps... people who have to do practicums. I actually planned out my courses for three years to get an idea how it



would all fit together and so there weren’t many surprises in the end.

NN: This is your last semester at NMU. What are your plans after graduation?

Dorthy: After graduation I intend on studying to pass

my certification for Behavior Analysis. I also have to get a job where a certified B.A. will oversee me for many hours, just to take the certification test. After that, if I enjoy working, I will just keep doing what I do. I enjoy my practicum placement at Teaching Family Homes even though it is challenging. I think the experience I’ve gained while there will be invaluable, and I may seek employment there after certification.

NN: What are some of your interests outside of school?

Dorthy: Outside of school I de-stress by just going out in the woods. I particularly love waterfalls and areas near Superior. That’s what I loved about Kenn Pitawanakwat’s outdoor classes: participating in language and cultural activities helps me feel connected and part of something bigger than myself. I hope to someday be conversational in my traditional language.

Make it a Wildcat Summer Outdoors. Online. Or both.

Session I - Begins May 19

NAS 204 WEB: Native American Experience

NAS 207c Summer Seasonal Experience: Anishinaabe Language

NAS 340 Kinomaage: Earth Shows Us the Way

Class meets Fridays from 10 a.m. - 6 p.m. during weeks 1, 3, 4, and 6.

Meets Fridays from 9 a.m. - 8 p.m. during weeks 2 and 5. Required field trips.

Session II - Begins June 30

NAS 204 WEB: Native American Experience

Registration for NMU summer school opens March 17.



For more information, contact the NMU Center for Native American Studies

Phone 906-227-1397

URL www.nmu.edu/nativeamericans

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

Oshie in Sochi

By Gabe Waskiewicz

T.J. Oshie, an Ojibwe who grew up in a small town in Minnesota just miles from the Canadian border, performed one of the most dramatic highlights by a U.S. athlete in the 2014 Winter Olympics when he led the hockey team to a shootout victory over the Russians. Oshie, center for the St. Louis Blues, was called upon to be the first shooter for the U.S. squad after the 2-2 tie game headed to a game-deciding shootout. He responded by putting the puck past the goalie and into the net. He then proceeded to do the same thing three more times while helping secure the win.

With notable NHL names making up the roster for the U.S. hockey team, Oshie was one of the last players added, mostly due to his prowess in shootouts. During the regulation time against Russia, the 27-year-old only saw a handful of shifts with the team's fourth line. But when given the opportunity, Oshie put on a show that will live on in hockey lore for ages.

Unlike the NHL, international rules allow the same player to take shootout attempts if the score is still tied after the first three shootout attempts from both teams. Oshie took five consecutive tries for the Americans, as a pair of former NHL All-Stars exchanged attempts for the Russians. The little known Oshie matched them shot for shot, connecting on four of his six attempts in all. After scoring the game-clinching goal, Oshie celebrated with a quick fist pump before pointing to U.S. netminder, Jonathan Quick, to acknowledge his equally significant role in the win.

After his outstanding performance, Oshie has gone from relative obscurity to being a household name. Don't expect it to affect his humble nature, however. When asked about his role as a national hero, Oshie quickly deflected the notion, saying instead that "The American heroes are wearing camo. That's not me." His goals, and his graciousness, won't soon be forgotten.

Unfortunately, Oshie and his teammates did not take home any medals this time, as the U.S. lost to Finland for the bronze.



Photo: Mark Humphrey/AP Photo

The Price of Gold

By Gabe Waskiewicz

Carey Price (Ulkatcho First Nation) is best known for playing for the Montreal Canadiens. He hails from Anahim Lake, British Columbia, and made the trip to Sochi as one of three goalies for the Canadian Olympic hockey team. However, it was Price who led the Canadian team to a gold medal by playing almost flawlessly. This was after some critics had complained that goaltending would be the weakest point of the team. Price proved them wrong with style. He recorded two straight shutouts in the medal rounds, recording 31 saves in a 1-0 win over the U.S. in the semi-finals and 24 saves in a 3-0 victory over Sweden in the gold medal game. Price was named the best goalie in the tournament, finishing with 0.59 goals-against average in five undefeated games.



Photo: Brian Snyder/Reuters

Indigenous Earth Issues Summit

enormously from environmentally unsound practices. Enbridge's extensive proposed crude-oil pipeline was cited as an obvious example of a major corporation exploiting and destroying the environment for profit. The presentation ended with a call to intervene and an invitation to participate in LaDuke's Honor the Earth campaign.

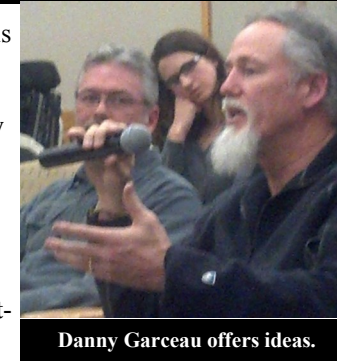
The rest of the summit was devoted to a whole group strategies workshop, during which all of the audience members and presenters reconfigured their chairs into a giant circle and engaged in a nearly two-hour-long discussion. Aimée Cree

Dunn, NMU Native American Studies faculty, prompted the workshop with questions such as: "how do we start thinking regionally?" and "how do we start thinking of ourselves as protectors of the earth?" and "how can we apply what we've learned?" Workshop participants responded by raising their own questions (i.e., how do we force corporations to measure and be held accountable for their pollution?),



A participant joins in the conversation.

and venting frustrations (i.e., being drowned out without dominant media support). But by far, participants spent the majority of the workshop proposing a variety of solutions (i.e., affecting change on a local level, educating the youth to prevent apathy and ignorance, reaching out to local and tribal governments, shifting into an ecology-economy, promoting activism as a lifestyle, utilizing new media to create dialogue, etc.), ranging from tentative ideas to concrete calls to action. Key points were jotted



Danny Garceau offers ideas.

down on giant sheets of paper, which were hung on the wall as the discussion progressed. By the end of the workshop, these notes covered large swaths of the wall, under the hundreds of different countries' colorful flags bordering the

commons room.

At the close of the workshop, participants were encouraged to stay in touch and continue the discussion across their communities. In symmetry with the song they sang to open the event, an honor song for the earth concluded the summit.



Nearly 100 people were in attendance at the summit!

Aimée Cree Dunn, NAS faculty and Indigenous Earth Issues Summit organizer, explains why she feels it was important to host the summit at this time.

As everyone knows, across the globe we are facing industrial propositions that further threaten the land as we know it. Here in the Lake Superior region, a land of relative wildness and freedom from pollution, we are facing a major onslaught of potential mines throughout the region: Metallic sulfide mines have been proposed throughout the western U.P. and, as we know, the Eagle Mine is currently under construction, on land particularly sacred to KBIC.

Metallic sulfide mines have also been proposed for northern Minnesota in the Superior National Forest, just a few miles from the border of the Boundary Waters Canoe Area. This mine has been proposed by PolyMet and is currently in the process of getting approval. PolyMet is a new mining corporation whose president, at least as of last year, is John Cherry of Rio Tinto.

An open pit mine has been proposed for the beautiful Penokee Hills of northern Wisconsin, just outside of the Bad River reservation. This Gogebic Taconite Mine, if it goes through to its completion, will be one of the largest open pit iron ore mines in the entire world. Although it has technically not been labeled a metallic sulfide mine, in order to create the open pit, sulfide rock needs to be removed.

Given all of this, we of the Northwoods are kept constantly fighting first this brushfire and then the next in a stream of firefighting that lasts lifetimes. While we need to continue to protect our backyards, we also absolutely must unite on a regional level to confront these regional threats. This summit was meant to contribute to that purpose. In addition, not only are we facing mines as a region, we're also facing proposed tar sands pipelines, logging for biofuels, pollution from inside and outside sources, and much more. Uniting as a region to resist these threats is imperative. Uniting as a region to present an alternative economic vision based in what Winona LaDuke calls "indigenous economics" is vital. No matter our cultural background, let us draw on our traditions of self-sufficiency and land-based subsistence to protect the home territory we so love and upon which we are completely dependent. This is a work of love, of protection, of fighting for the survival of what makes us who we are.



XL Pipeline: Environmental Destruction and Trespassing

Continued from front page

project “would contribute to cumulative global GHG emissions.” However, it oversimplifies this environmental hazard as “only one source of relevant GHG emissions,” failing to specify the significant levels of emissions the pipeline would release.

Also in section ES.4.1.3, the report states that “during the ... operational time period,” of the pipeline, “the following climate changes are anticipated to occur regardless of any potential effects from the proposed Project: warmer winter temperatures; a shorter cool season; a longer duration of frost-free periods; more freeze-thaw cycles per year [...]; warmer summer temperatures; increased number of hot days [...]; and longer summers.”

In short, the report sidesteps concerns about the pipeline’s projected environmental destruction by assuming that accelerated climate change is inevitable. It also fails to identify the larger problem: fossil-fuel dependency, which needs to be phased out in favor of renewable energy. Accelerated climate change is only inevitable if the problem is ignored and solutions are not aggressively sought and put into practice.

What are the some of environmental dangers if the pipeline is built? “Keystone XL will transport nearly a billion barrels of highly toxic tar sands oil through America’s heartland each and every day for 50 years or more—only to have much of it refined and exported,” said Bill Snape, senior counsel with the Center for Biological Diversity, as found on EcoNews by EcoWatch. “It will crush some of the last habitats for endangered species like the swift fox and whooping crane. It’ll pollute water used by millions of people and emit as many greenhouse gases as 51 coal-fired power plants,” said Snape.

James Hansen, America’s leading climate scientist, bluntly expressed in a *New York Times* editorial: “If Canada proceeds, and we do nothing, it will be game over for the climate.”

Dr. Martin Reinhardt, NMU Native American Studies assistant professor, stated: “It is important that we reject the Keystone XL pipeline and stand in the way of those who would ignore the warning signs. This is a matter of protecting

our Mother Earth from something that could very likely spell our demise and the demise of other beings on this planet. The people who are promoting the Keystone



Lee Sprague, with brother Richard, at a tar sand protest at the EPA office in Washington, D.C. February 2013.

XL pipeline are also in danger; we are trying to save them and their descendants too.”

“We have a choice to make. We are at a crossroads and we need to make the right choice. Choose Keystone XL pipeline, fracking, and other destructive behaviors and we move further away from a healthy, balanced lifestyle in tune with nature. I am certain that our Mother Earth will heal from this, but it might be without humans,” said Dr. Reinhardt.

Native Americans across the Great Plains have vowed to oppose the construction of the Keystone XL pipeline.

The joint statement by Honor the Earth, the Oglala Sioux Nation, Owe Aku, and Protect the Sacred, highlights the Oglala Sioux Tribe’s leadership in the protests: “They have done what is right for the land, for their people, who, from grassroots organizers like Owe Aku and Protect the Sacred, have called on their leaders to stand and protect their sacred lands.... Their horses are ready. So are ours.”

Oglala tribal officials have signed numerous resolutions opposing the pipeline. Owe Aku (“Bring Back the Way”) and Protect the Way have provided nonviolent direct action training for pipeline resisters as well as an intertribal campaign encouraging officials to sign a variety of resolutions protesting

the pipeline.

The other tribes of the Great Sioux Nation, or Oceti Sakowin, join in opposing the idea of the pipeline crossing the Ogallala Aquifer and their treaty territory, which stretches beyond the reservation boundaries.

Lee Sprague, senior policy analyst for Jobs and Energy Group, is concerned by “the disregard of Indigenous people’s rights and concerns.” He elaborated: “The Lakota interpret their treaties with the U.S. Government as protecting the air, land, and waterways for their use and the use of their

lands. While President Obama has addressed the concerns of Nebraska, by routing the XL Keystone tar sands pipeline around sensitive areas identified by Nebraska, that courtesy has not been afforded to the Lakota Nations and many other Indigenous people’s [lands] along the XL Keystone pipeline.”

“The President has interpreted those treaties as inconsequential—not giving any weight to the treaties which are the Law of the Land, that is, which take precedence over the U.S. Constitution. I am hoping that U.S. citizens will honor the treaties between our nations, and demand their government respect our solemn agreements,” said Sprague.

On February 3 of this year, more than 10,000 people publicly protested by holding vigils—in 283 locations across the U.S. and Canada—for President Obama to reject the Keystone XL pipeline.

One of the vigils was held in Kalamazoo, Mich., not far from the largest inland oil spill in American history. In 2010, a pipeline owned by the Canadian energy company Enbridge spilled over 800,000 gallons of diluted bitumen—the same type of heavy crude oil that the Keystone XL pipeline would transport—in a tributary of the Kalamazoo River. Years later, the cleanup process of this oil spill is still ongoing.



Poetry and Prose from Guest Contributors

tumbleed

By Rose Lopez

our veins are full
in the valley
travelers are marooned
in frothing sand
they cannot steer by horizons

only the sand is aflame
at night
ice sky flattens turbulent ground
stars are then useful guides.

but not dependable
when the Santa Anas stir
afternoon dust devils
into an hourglass haze

a haze which makes the few plants
our very-best guides
because they need no water
and stand alone

travelers see
hairy trunks fat branches twig-thin
needles
and sneer
they want predictable cacti
not broken-limbed yucca brevifolia
ever-wanting agua
or rootless amaranths
making kali tragus tracks

deserts are tundra
barren and tough
survival is beauty
broken limbs have healed
thick hair protects
size links to roots

these paths existed before travelers
can be felt and smelt when dust whirls
or the rarest clouds come

this is what we know
that travelers do not
because
we bleed tumbleweeds

it’s in our blood
to follow their dusty trails

Rose Lopez is a student at Mills College in Oakland, Calif., and a member of the Indigenous’ Women’s Alliance.

Speak of the Storm

By Emily Dixon

The night before Indigenous Peoples’ Day, when my uncle had called to say happy birthday and happy Columbus Day, I shushed him and corrected him. “Don’t say that to me, it’s ‘Indigenous Peoples’ Day.’” I said it with a passion he couldn’t understand, which was evident as he stuttered in confusion. I shushed and corrected him again. I knew he would never change the views he held toward the Chumash man living down the road from us back home, but I had to say something. How could I explain? Where would I start?

Indigenous Peoples’ Day came. On the day, we learned the history of the shellmounds of the Bay Area, the former fourteen, Emeryville’s Bay Street in particular. Trash heap, burial mound, sacred site. Paint factory, shopping mall, desecrated site. I bowed my head in shame; I shopped there on a regular basis. I began to feel a heavier kind of anger than I’d known before. It was as though a rumbling, dark thundercloud had drifted over my soul, full of lightning and rain. It lashed out at my whiteness, screaming, “What have you done?” My native blood, the powerful little part of me, the angry part, the 1/32nd of my heritage that matters, whispers, “I am small, but I am strong. You may not see me, but I am not invisible.” As a stone does, I weather the storm in all its waves of pin-pricking pebbles of rain, even as the pressure grew behind my eyes, yearning to release their own torrent born of frustration.

The calm of the storm comes when the dance started. The round dance, the dance of friendship, clasping the sweaty hand of a stranger, gives me peace. A dolphin-dive to calmer waters under the surface of the sea. The voice of the singer, a language that has form as much as it is formless. The drum, in part a call to action, in part a call to return home, a heartbeat, a rhythm, an echo. Anger and fierceness are hidden but not gone, and joy is allowed to resurface. The laughter that accompanies unsure steps, the beat and song of an unfamiliar language that summons the memories and feelings of home. If you stumble, you are caught; someone else shifts to accommodate your misstep, and the dance continues. This is the healing that the dance brings.

Late that night, the anger and frustration return, keeping me awake for hours. The question that burns my mind is: what can we, as people undefined by Native or non-Native, do in the face of such blatant disregard and disrespect? The echo of the drums and formless language ring in the silence of the room, reaching back to summon the joy and peace of the dance. From this the answer comes. We can speak. If nothing else is left to us, we have our voices. Whisper, mumble, cry out, scream, whatever it takes to make ourselves heard. Speak, as I am speaking to you now.

Emily Dixon is a student at Mills College in Oakland, Calif., and a member of the Indigenous’ Women’s Alliance.

The *Anishinaabe News* is dedicated to featuring Native American-related news, perspectives, and artwork. We are soliciting news articles, reviews, sports stories, artwork, poetry, and flash fiction for publication. We are accepting submissions until Monday, April 7 for the next issue.

The *Anishinaabe News* is a student-run publication by the Center for Native American Studies at Northern Michigan University. The paper was founded in 1971. Visit our website—www.nmu.edu/nishnews—to read our submission guidelines, see past issues of the *Anishinaabe News*, and subscribe.

Miigwech (thank you)!

**Diana Chan and Gabe Waskiewicz
Co-Editors, *Anishinaabe News*
nishnews.submissions@gmail.com
Northern Michigan University**

Don McGehee Visits Tribal Gaming Class

By Gabe Waskiewicz

Don McGehee, division chief for the Alcohol and Gambling Enforcement division of the Michigan Department of Attorney General, visited Dr. Martin Reinhardt's NAS 288 "Politics of Indian Gaming" class February 17 to present on a variety of aspects of tribal gaming. McGehee, a recognized expert in gaming and alcohol law, gave students an overview and history of tribal gaming, before discussing his work regarding gaming compact negotiations with the tribes in Michigan. These ongoing negotiations will have a profound effect on the future of tribal gaming in the state.

McGehee began with figures showing the vast proliferation of gaming across the country and the integral role tribal gaming plays in this continuum. According to McGehee, of the estimated \$67.4 billion in gross gaming revenues for 2013, \$29 billion (or 42%) came from Indian gaming. These funds produced by tribal gaming show just how important and influential it is in today's rapidly growing gaming market. Since 2002, gross gaming revenue has increased almost \$25 billion, with the number of casinos having risen from less than 800 to almost 1,000. A majority of both the increase in revenue and the number of casinos comes directly from tribal gaming, with these entities now almost equaling commercial casinos. As of 2012, there were 515 commercial casinos and 464 tribal casinos.

Of the 49 states with gaming (Utah is the only state without), Michigan has the fourth largest gaming market in the

nation. This market is broken down into several categories that include the lottery, the three Detroit casinos, the 22 tribal casinos, charitable gaming, and three horse tracks. Of these categories, only the lottery had a higher gross revenue than tribal gaming in 2012.

This billion-and-half-dollar-a-year state industry started in the early 1980s when Keweenaw Bay Indian Community member Fred Dakota opened a high-stakes bingo and casino-style gaming operation in his brother-in-law's garage in Zeba. In the years that followed, there would be numerous lawsuits, both in Michigan and across the country, which eventually led Congress to pass the Indian Gaming Regulatory Act (IGRA) of 1988. This law established guidelines for states to regulate and govern Indian gaming within their borders. It was now up to individual states and tribes to negotiate compacts, which began in Michigan in 1989. After another round of litigation, the state and seven different tribes agreed in 1993 to a 20-year compact. These compacts were due for renewal on December 1 of last year. Additional compacts with five other tribes have been signed since 1993.

As the negotiation process for new compacts continues, issues such as off-reservation casinos and revenue sharing will be major factors. Governor Rick Snyder has made it clear that he is opposed to gaming expansion unless the tribes agree to concessions like revenue sharing. As part of the 1993 compacts,

tribes had received exclusivity in exchange for revenue sharing. Once the Detroit casinos were opened, payments to the state ceased. With several tribes currently looking to relocate or expand their operations to off-reservation casinos, the state may ask to have revenue sharing reintroduced into the gaming

compacts. The current case of *Michigan v. Bay Mills Indian Community* before the Supreme Court could also affect this process. The state hopes to prevent the tribe from reopening an off-reservation casino built in Vanderbilt on land the tribe believes should be protected under IGRA. McGehee said that this casino was merely being used to "spark the litigation," with the tribe hoping to build a larger establishment in Port Huron if the high court rules in their favor. He went on to say that he expects a close decision, "either 6-3 or 5-4." The decision isn't expected until this spring at the earliest, with the possibility that it may not come until August.



Don McGehee (right) with Dr. Martin Reinhardt

NAS 422 American Indian Humor Fall 2014 Semester - Two Credit Course

Course meets Tuesdays from 5 - 6:40 p.m.
Instructor Grace Chaillier

Through films, poems, essays, music lyrics and short stories, American Indian Humor exists to balance the amusing with more solemn aspects of why joking and comedy are so vital to North American indigenes.

Contact Native American Studies to learn more about the Fall 2014 semester offerings.

Phone 906-227-1397

URL www.nmu.edu/nativeamericans



Image from *Raccoon and Crawfish an Oneida Legend*
<http://www.raccoonandcrawfish.com/>

XL Pipeline Spells Disaster for Michigan

By Lee Sprague—former tribal council member of Little River Band of Odawa Indians

The Final Supplemental Environmental Impact Statement (FEIS), issued by the U.S. State Department regarding the XL Keystone tar sands pipeline, does not substantively address the concerns of Indigenous Nations. The Sierra Club and others have filed suit over concerns that the consultant hired to write the FEIS failed to disclose their potential conflicts of interests.

In a recent court ruling, the Nebraska State Legislature wrongly gave the Governor of Nebraska the power to approve processes that are not his to approve. The ruling or the flawed FEIS could delay the pipeline approval by the State Department.

However, even if the State Department denies the pipeline permit due to the flawed FEIS or the court ruling, the Obama administration has already approved many elements of the pipeline. The administration has used executive authority to fast-track the southern leg of the tar sands project and has allowed a staggering increase in rail tanker car transport of tar sands: 10,000 rail cars to over 400,000 rail cars carrying tar sands.

An accident involving tar sands killed 47 people in Quebec last year. All of this has occurred under the Obama administration's energy policy, in which "all of the above, and all of what's below" is fair game for the extreme resource extraction methods associated with tar sands, fracked gas, and deep water drilling in the Gulf of Mexico.

Rail and pipeline spills and explosions have been on the rise. The Obama administration is studying safety rules for rail oil tankers; this indicates there are no plans to stop the transport of tar sands. The pipeline will not reach all users of tar sands, meaning barge and rail use will continue to increase.

Under the Obama administration, the pending approval of the XL Keystone tar sands pipeline and the continued increase of rail and road transport of tar sands spell disaster for Michigan—which is home to over 50% of

North America's fresh surface water and 20% of the world's fresh water.

Canadian company Enbridge has been transporting tar sands in Michigan for years. In 2010, Enbridge's tar sand spill on parts of the Kalamazoo watershed has been enormously destructive and has cost over \$1 billion so far. The environment there is still damaged—and it will perhaps not be fully restored for generations.

Current law allows pipeline transport of many petroleum products, including tar sands—also known as heavy petroleum, heavy oil, or diluted bitumen (dilbit)—and Bakken field fracked gas from North Dakota. Enbridge is allowed to transport all of those products in the same pipeline, separated by an air bubble, as if without any public notice.

This is important because there are no legal barriers to prevent Enbridge from transporting tar sands under the Mackinac Bridge. Michigan and the Great Lakes will be seeing increases of tar sands unless measures are actively taken to stop this.

Additionally, there are plans to use barges to transport tar sands throughout the Great Lakes waterways. All of this threatens Indigenous Nations' commercial and subsistence fishing and hunting rights, and it threatens public safety by contaminating water supplies.

The public is starting to understand the shared interest needed to prevent the disastrous consequences of any tar sands spill. A spill at the Mackinac Straights would detrimentally impact the economies where Lake Michigan meets Lake Huron and Mackinac Island.

Enbridge claims that the 61-year-old pipeline, in the morning shadow of the Mackinac Bridge, is state-of-the-art technology; there are no plans to retire the pipeline.

Michigan elected officials at all levels have put the Great Lakes public at risk—by allowing a



Lee Sprague at Occupy DC, talking about corporations, big oil, and tar sands. April 2013.

1953 pipeline to increase the pressure and flow of petroleum at the Mackinac Straights—without requiring public input.

In Michigan, elected and appointed officials need to require that Enbridge file—in public—a plan to retire or

decommission that Enbridge pipeline. This needs to be done before another Enbridge tar sands spill destroys thousands of Michigan residents' economic livelihoods. The pending approval of the XL Keystone pipeline spells disaster for the Great Lakes; and climate change is already detrimentally impacting our state.

Learn more...

The NMU Center for Native American Studies offers multiple courses that focus on traditional ecological knowledge and the relationships that exist between Indigenous peoples and the earth and all beings. Interested in learning more? Below is a sample listing.

Summer 2014

NAS 207c - Spring/Summer Exploration: Anishinaabe Language with *Kenn Pitawanakwat* (Meets Division V Liberal Studies requirement)

NAS 340 - Kinomaage: Earth Shows Us the Way with *Aimée Cree Dunn*

Fall 2014

NAS 207 a - Fall Exploration: Anishinaabe Language with *Kenn Pitawanakwat* (Meets Division V Liberal Studies requirement)

NAS 240 - Sacred Ground: Native Peoples and Mother Earth with *Aimée Cree Dunn*

NAS 340 - Kinomaage: Earth Shows Us the Way with *Aimée Cree Dunn*

Registration opens soon! For more information call 906-227-1397 or visit www.nmu.edu/nativeamericans.



Lee Sprague (right) and Bill McKibben at a capital coal protest, Washington, D.C. March 2009.

Indigenous Resurgence With Dr. Taiaiake Alfred

By Michael Williams

Mohawk scholar Taiaiake Alfred lectured to a full NMU Mead Auditorium Wednesday, January 29 on the topic of “indigenous resurgence” and its implications for strengthening tribal governments in North America.

Alfred teaches in the Indigenous Government program at the University of Victoria. He opened by focusing on shortcomings of tribal politics.

“It’s not enough to have control over government institutions if when you gain control over those institutions, you run them the same way as they were run when somebody else was governing you,” Alfred said. “The quality and the character of your government, the way you construct your own institutions, and the way you run your affairs matters.”

To the scholar, indigenous resurgence must involve engagement with the distinct cultural identities native to North America by those cultures’ descendants. Alfred’s position is that colonialism is embedded in current tribal affairs.

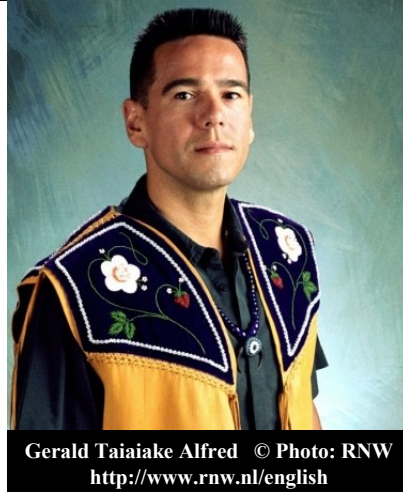
“Over time and over generations of people, when you have the idea that a way of life and a culture is not worthy of being protected or even respected,” Alfred began, “it doesn’t only result in the loss of language or the loss of certain

skills or ways of relating to the land...it undermines the fundamental identity of the people. It creates a very dangerous situation in regard to the continuity of those societies.”

Far from regressive, his approach is contemporary. His ideas “are not based on turning back” but on how to move forward. But he asserts that doing so requires involved contemplation over colonialism’s lasting impacts.

“When you think about what colonization is...you eventually have to come to a moral choice, a place where you have to make a choice as a human being in how you look at this in terms of injustice,” he said. “The choice comes in the fact that when you have an injustice, you can either relate to that injustice as something that happened and accommodate yourself to that and move forward, or you can confront the injustice and try to change the situation so that it conforms to these ideas we have like fairness and justice.”

While recognizing the place for allies, he puts the onus on this continent’s first



Gerald Taiaiake Alfred © Photo: RNW
http://www.rnw.nl/english

peoples.

“For indigenous people in the audience, there’s no way that justice will come to us in [the United States and Canada] unless we are the ones to fight for it,” he stressed. “This is an argument against passivity or complacency.”

Alfred grew up in the Kahnawake Mohawk Territory, helped negotiate the Oka land dispute and helped organize Idle

No More actions in Canada, generating his position that sustaining political action is “a major problem in the Canadian context.”

He finally appealed for transnational tribal solidarity to pursue decolonization. “There’s a real need for indigenous peoples to organize and engage in a social and political struggle in order to bring about the kind of changes that would result in [a future] where a native child can grow up happy and healthy in her homeland practicing her culture and speaking her language. We need to engage with the forces that are preventing that from happening.”

Classes for educators.

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NAS 484 Native American Inclusion in the Classroom

Course meets 8 a.m. - 4:30 p.m. on September 6, 13, 20 and 27, 2014.

NAS 485 WEB: American Indian Education

Course meets online during “odd” numbered weeks...(week 1, 3, 5, 7...) from 6 - 9 p.m. starting August 27, 2014.

Call us to learn more about the new Certification in American Indian Education

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Interested in NMU’s Graduate Studies?

Phone 906-227-2300
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URL www.nmu.edu/graduatestudies

Violence Against Women Act

By Gabe Waskiewicz

After years of waiting, tribal courts will have criminal jurisdiction over non-tribal offenders under the Violence Against Women Act. On February 6, the Obama administration announced that it has chosen three tribes: the Pascua Yaqui Tribe of Arizona, the Tulalip Tribes of Washington, and the Umatilla Tribes of Oregon, as pilot programs to prosecute non-native individuals for domestic violence and rape offenses committed on a reservation. This act, which first was signed into law by President Clinton in 1994, has seen almost 20 years of litigation and challenges, with the bill being reauthorized three times. When President Obama signed the latest version, the Violence Against Women Reauthorization Act of 2013 on March 7 of last year, it put stipulations in place to allow for this long-awaited ability to uphold justice.

“Our actions today mark a historic turning point,” Associate Attorney General Tony West said in a press release announcing the decision to implement the pilot programs. “We believe that by certifying certain tribes to exercise jurisdiction over these crimes, we will help decrease domestic and dating violence in Indian country, strengthen tribal capacity to administer justice and control crime, and ensure that perpetrators of sexual violence are held accountable for their criminal behavior.”

This new jurisdiction will also extend to all other tribes in the continental U.S. in March 2015. In the meantime, the law gives Attorney General West discretion to allow tribes to exercise the jurisdiction earlier. By giving tribes the authority to prosecute anyone who commits a crime of domestic violence on their lands this, legislation will hopefully help stop the cycle of violence found on many reservations. What better gift could be given to celebrate Women’s History Month in March than the confirmation that women in Indian country will now be better protected.



Friisvall-Ayres Reelected

Violet M. Friisvall-Ayres was reelected recently as the associate judge for the Keweenaw Bay Indian Community. The Honorable Friisvall-Ayres is a contingent faculty member with the Center for Native American Studies. She has over the past several years taught NAS 288 Politics of Indian Gaming and NAS 310 Tribal Law and Government. Congratulations, your honor!

Fall Semester Courses in NAS

- NAS 101 Anishinaabe Language, Culture and Community
- NAS 204 Native American Experience
- NAS 207a Fall Seasonal Experience: Anishinaabe Language
Required field trips.
- NAS 212 Mich./Wis. Tribes, Treaties and Current Issues
- NAS 295 Special Topics: Warrior Games
Outdoor play required. Meets September 5, 12, 19, 26.
- NAS 310 Tribal Law and Government
- NAS 315 History of Indian Boarding School Education
- NAS 330 WEB: Native Cultures and the Dynamics of the Religious Experience
Runs only the first eight weeks.
- NAS 340 Kinomaage: Earth Shows Us the Way
Carefully review dates that the course is offered. Required field trips.
- NAS 422 American Indian Humor
- NAS 484 Native American Inclusion in the Classroom
Meets September 6, 13, 20, 27.
- NAS 485 WEB: American Indian Education
Meets online during “odd” number weeks. This course does not meet in person.



Drop the iPod and get outside to play Warrior Games (and get credit for it).

Consider a minor in Native American Studies!

Many NAS courses meet NMU’s Liberal Studies requirements and World Cultures graduation requirement. For more information, contact the Center for Native American Studies at 906-227-1397.

“Walking With Our Sisters” Commemorating Their Unfinished Journeys

By Diana Chan

“Walking With Our Sisters” is an art installation project commemorating the lives of missing and murdered Indigenous women of Canada and the United States.

According to the “Walking With Our Sisters” website, “Over 600+ native women... have been reported missing or have been murdered in the last 20 years. Many vanished without a trace” and “the media, the general public, politicians and even law enforcement [have shown inadequate concern.] This is a travesty of justice.”

Christi Belcourt, Ojibwe artist and Lead Coordinator of the WWOS Collective, hoped to gather 600 vamps (unfinished moccasin tops) for the art installation. But thanks to the overwhelming response to this collaborative project, contributors created and donated over 1,600 vamps—almost triple the original goal.

As explained on the “Walking With Our Sisters” website: “Each pair of moccasin tops are intentionally not sewn into moccasins to represent the unfinished lives of the women and girls.” The website further states that this commemorative project “exists as a floor installation made up of beaded vamps arranged in a winding path formation on fabric and includes cedar boughs. Viewers remove their shoes to walk on a path of cloth alongside the vamps.”

The “Walking With Our Sisters” art installation project is on tour across North America.

Interview with Tanya Kappo from the WWOS Collective:

Nish News: What inspired the creation of the “Walking With Our Sisters” art exhibition?

Tanya Kappo: Christi Belcourt is the visionary behind “Walking With Our Sisters.” After continuous and regular reports of Indigenous women and girls becoming murdered or going missing, she felt compelled to do something about it. She felt that the Indigenous

women and girls were not honoured in their life, and even less so—in their death and/or disappearance. Christi also saw that the families who lost a loved one were left with many unanswered questions, and all too often—no support in moving forward to address their questions, their grief, and their loss. Christi felt that something needed to be done to honour both the Indigenous women and girls—and also their families.

NN: How has your understanding of the project expanded or been redefined since the project’s inception?

Tanya: The project started out as a commemorative art installation, with each pair of vamps submitted to honour and commemorate a life lost. However, it became clear very quickly that this would not—could not, be just an exhibit. “Walking With Our Sisters” has become very much about ceremony—and honouring the Indigenous women and girls in a profoundly spiritual way.

NN: How has the project been affected by its collaborative aspect?

Tanya: The success of the project relies on collaboration. There is a National Collective that provides assistance, direction, and guidance to each location where the Exhibit visits—but it is each planning and organizing committee for each location that undertakes the project while it is in their area. This means receiving the vamps, keeping the vamps, installing the vamps, the exhibit duration itself, the uninstallation of the vamps, and then the passing on of the vamps to the next location. One of the critical pieces of the project is the community involvement aspect, in which the community is expected to have an opportunity to be engaged in the process of planning...the exhibit. The project cannot be run only by an organizing/coordinating team—but must have involvement from the community.

NN: Where has the exhibition been featured, and do you have plans to bring the exhibition to the United States soon?



Photos courtesy of “Walking with Our Sisters” artists from Michigan: Becky Bebamikawe Roy (top), Toby Pamp, (middle), and Beatrice Jackson (bottom).

Tanya: The exhibit has visited three locations already and is readying for its fourth visit. It opened in Edmonton, Alberta, in early October, then moved to Regina. In the new year, it made its debut in Ontario at Parry Sound. The next location is Winnipeg, Manitoba. The first U.S. visit for the exhibit is planned for August 2015 in Santa Fe, New Mexico, at the Museum of Contemporary Native Arts.

Visit the project’s website [<http://walkingwithoursisters.ca>] or Facebook page for more information, including the full tour schedule.



By Aaron Prisk

Save the Wild U.P. is a grassroots organization set up to take on issues of environmental importance in our surrounding area. Currently the issue of hydro-fracking, among other unsafe actions done by the Eagle Mine, is at the forefront of their attention.

Due to their numerous violations and a lack of issued citations, Eagle Mine has been called to appear at a public hearing to discuss these and other issues. Everyone is urged to show up and be a part of the hearing, which will be held at 6 p.m. March 25 at Westwood High School in Ishpeming.

For more information on this issue, contact Alexandra Thebert at director@savethewildup.org. We also encourage you to do independent research. The safety of our water and land could depend on your valuable input.



KBIC Mid-Winter Powwow

By Diana Chan

On Saturday, February 1, the Keweenaw Bay Indian Community held their 10th Winter Traditional Powwow in Baraga, Mich. The powwow featured six drums, including Four Thunders as this year’s host drum, and nearly 130 dancers. The event largely drew participants and spectators from the local community.

Alicia Paquin, a member of the Grand Traverse Band of Ottawa and Chippewa Indians tribe, attended this powwow for her second year in a row; her husband is a KBIC tribal citizen. She considers the powwow an opportunity to share cultural traditions across the generations.

The powwow’s decidedly family-oriented atmosphere was “a major draw” for Paquin and her family. “I want [our kids] to get to know the Ojibwe side of their roots [and] strengthen their Ojibwe traditions. It’s a learning experience for them...so they can eat, dance, and visit with their families,” she said.

They enjoyed the powwow feast, which was accompanied by a hand drum performance. The powwow featured a pink shawl honor dance that paid tribute to breast cancer victims and survivors, including Tracy Emery, who was presented with a gift and honor song. The powwow also honored tribal elders (Philomena Ekdahl and Leo “Manny” Durant) and the Miss Keweenaw Bay Princess (Kristina Misegan).

Paquin appreciated how the powwow spotlighted youth participation. In addition to the adult dancers, “there were two sets of younger dancers...the head youth and the junior dancers,” said Paquin. “I plan to get our kids involved in powwow dancing... Our kids will be completing a full circle for our family... I used to dance when I was younger; now I’m passing the tradition down to my kids, and when I’m older I want my future grandkids to dance as well.”

Among the many cycles of tradition that the powwow represents to families, the series of powwows themselves throughout each year are referred to as the “powwow trail.”

“You get used to seeing the same people singing and dancing at the powwow trail, and they become your ‘powwow family,’” says Paquin. “You know that you’ll see them at the next powwow, so we say ‘see you later’—*Baamaapii*—instead of ‘goodbye.’”



Tom and Alicia Paquin with their daughter, Aliazah, and son, Isaiah

Save the Date!

Thursday, April 3 and Friday, April 4, 2014

Native American Service Learning Partnership Institute with special guest William Mendoza, executive director of the White House Initiative on American Indian and Alaska Native Education.

Learn how academic service learning can address the needs of tribal communities.

Registration forms for this FREE institute can be found at www.nmu.edu/nativeamericans. For more information, call 906-227-1397.

This gathering is presented by the NMU Center for Native American Studies and made possible by the Keweenaw Bay Indian Community and the Sault Ste. Marie Tribe of Chippewa.

“What environmental concern is most pressing to you right now? And what are you doing in response?”



Dorthy Anderson

Senior, Behavioral Analysis/Psychology major, NAS minor

“The Keystone Pipeline XL looms in my mind on a global scale. The process of extracting oil through tar sands will significantly impact greenhouse gas pollution. The controversy concerning the Environmental Resource Management group that was hired to do the recently published environmental report and their conflict of interest with TransCanada does not surprise me a bit. This month is crucial for the public to have their voice heard [by] congress, the state department, President Obama, and anyone else in legislature. It’s difficult to fight so hard to protect this earth, but it’s the only one we’ve got and we need to at least be heard. It can be insanely discouraging to keep fighting when we lose some battles like with the sulfide mine in our own backyard, but we can’t give up. This is the place all our future progeny will have to live with. At the very least, we can stop desecrating it.”



Christine Knudson

Sophomore, Secondary English Education major

“I am most concerned with pollution. I make efforts to control my contribution to pollution by using reusable shopping bags, recycling, using reusable dishware, and taking a reusable coffee mug/water bottle to class with me. Overall, I try to limit unnecessary waste.”



Amanda Weinert

Senior, Art and Design major, NAS minor

“This is hard to decide what...it is a toss up between tar sands and open pit mining...mining in general I suppose... fracking. So what I am doing about it, is just informing people. If they don’t know much about mining and they’re just like *Jobs* I let them know about the repercussions about what is going to happen. So on social media, I share pictures that show you right away what the repercussions are...visual aids help.”



Alice Snively

Senior, Biology major, NAS minor

“I have been thinking a lot about the state of our fresh water supply, especially how it affects indigenous plants and species. As a biology major, I hope to study and protect these resources.”



Nim Reinhardt

Junior, Nursing major

“Fracking is a huge concern to me. It damages and poisons Mother Earth. I spread awareness by attending presentations and sharing information by word of mouth.”

Visual Aids Do Help

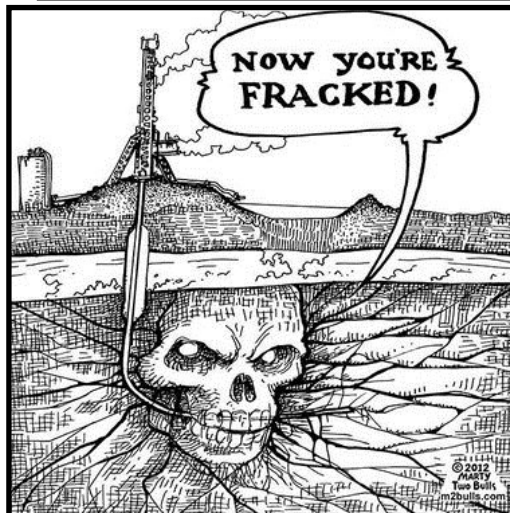
Special thanks to Marty Two Bulls Sr., Oglala Sioux Tribe and award-winning editorial cartoonist, for the use of his two images in this issue. Born and raised in Rapid City, South Dakota, he attended the Colorado Institute of Art. His images can be found online in the Indian Country Today Media Network Archives.

Sophomore, Photography major, NAS minor

“To me the biggest environmental issue [we face] is the practice of and safety issues associated with hydrofracking. The process of fracking is wrought with room for error. Millions of gallons of a chemical water and sand mixture are pumped deep into the earth to open fissures and cracks within the deep-seated rock in order to release and collect the natural gasses encased deep within. When that chemical water seeps back up and into our water table [a dangerous situation is created].... Due to lack of knowledge, unsafe acts, and ignorance, communities are constantly placed in danger by mining companies in their areas. There are steps that can be taken to mitigate the risks to our water table. For example, the use of propane gel instead of chemical water poses less of a threat and can be collected and reused after each frack job. However, since this practice has only been conducted by a handful of mines in Canada who are not offering many reports on it, the mining world has been slow to adopt it.... To help spread the word and educate the public on these matters there are several great sources and environmental groups to help you in this endeavor. There are many books written on the subject available at your local libraries. Save the Wild U.P. is a grassroots organization [that is] there to educate and organize the public about everything from mining terminology to peaceful ways to talk about these issues and your ideas with those who matter.”



Aaron Prisk



1812 Exhibit at the Beaumier Center

By Gabe Waskiewicz

The Beaumier U.P. Heritage Center at NMU recently housed an exhibit illustrating the effects of the War of 1812. This traveling exhibit, entitled simply *1812*, was produced by the Canadian War Museum in Ottawa, and it examines the war from its four main participants: Canadians (including Canadian First Peoples), Americans, the British, and Native Americans. Instead of telling the story in chronological order, it is told four times, from each of these points of view. Creators were able to show how the war had different meaning to the different people involved. Because this version of the exhibit was significantly smaller than the original exhibit in the Canadian war museum, viewers receive less detailed accounts here. Still, the story given of First Nations and Native American roles in the conflict is worth examining.

According to the exhibit, First Peoples warriors chose when and where they would assist their British allies in defense of the Crown. These warriors would play significant roles as “superb skirmishers, sharpshooters, and scouts” in many of the major battles of the war. Unfortunately, their aid in the successful defense of Canada would ultimately “enable Canadian governments to aggressively acquire First Peoples’ lands.”

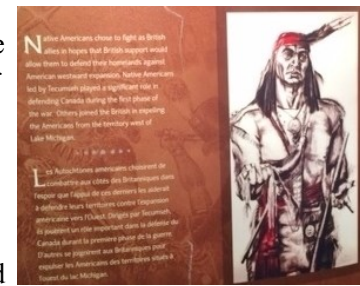
Similarly, Native American nations, led by leaders like Tecumseh, sided with the British, believing they would conquer the United States and put a halt to westward expansion. Tecumseh is quoted in the exhibit as having said, “Here is a chance presented to us; yes, such as we will never occur again, for us Indians of North America to form ourselves into one great combination, and cast our lot with the British in this war.” British General Sir Isaac Brock would say of

Tecumseh, “A more sagacious or gallant warrior does not, I believe, exist.” Tecumseh’s forces would play a prominent role in the surrender of Fort Detroit. He would die from wounds suffered in the Battle of Thames in 1813, having “never seen the disbandment of his confederacy or the loss of Aboriginal lands.”

The Native Americans’ “desperate struggle for freedom and independence” during this period was just a continuation of the resistance against British and American settlers that had been already occurring for centuries. This would mark the last time that Native Americans “went to war to defend their homelands with a powerful European ally.” Still, both Native Americans and First Nations Peoples in Canada have “never ceased to struggle to preserve their culture and heritage in the new world created by European settlement” on this continent.

Dan Truckey, director of the Beaumier Center, said he wanted to bring the exhibit to NMU because the war “had a greater impact on our societies than we give it credit for.” The war marked a “symbolic” turning point for all of the people involved in the United States and Canada. For the Native Americans, it was “the beginning of a period of subjugation and oppression that had already been going on, but after 1814, when the war ended, that is when the floodgates opened to American expansionism into the West, and the forced migration and oppression of Native peoples.” By telling the story behind this oppression, and also that of the brave warriors like Tecumseh who fought against it, exhibits like *1812* can hopefully give some insight into the plight Native American and First Peoples have had to endure for centuries.

The *1812* exhibit was on display from January 23 through March 1.



Applications are now available for the Onji-Akiing Cultural Youth camp.

Camp Onji-Akiing (*From the Earth*) is a cooperative effort between the Great Lakes Indian Fish and Wildlife Commission (GLIFWC) and the Ottawa National Forest to explore opportunities for connecting children with their natural world.

Hosted at the Lake Nesbit Environmental Center near Sidnaw, Michigan, the camp centers around the Medicine Wheel, addressing not only the physical but also the emotional, mental, and spiritual aspects of adventure-based learning workshops.

Children explore natural resource careers and Native American treaty rights while building leadership skills and environmental stewardship. Onji-Akiing is open to 5th-7th graders.

Our Goals:

- To get youth excited and strengthen their connection to the outdoors
- To educate on the importance of traditional ecological knowledge and cultural traditions
- To encourage Natural Resource Careers
- To build confidence, leadership, and self-reliance
- To promote and protect treaty rights
- To honor all our relations
- To deepen understanding

For more information, please contact:

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