



Anishinaabe News  
 c/o Center for Native American Studies  
 Northern Michigan University  
 1401 Presque Isle Avenue  
 Marquette, Michigan 49855

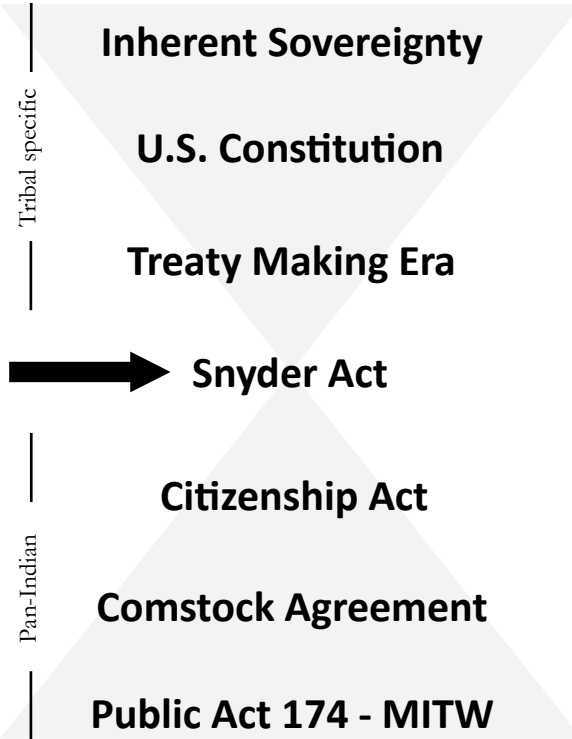


# Anishinaabe News

Winter 2014 Volume 9, Issue 4

# Michigan Indian Tuition Waiver

## An historical overview



Tribes have inherent rights of sovereignty and treaty rights that are protected by the United States Constitution under the Supremacy Clause, and further embodied within the trust relationship and subsequent legislation. The Michigan Indian Tuition Waiver brochure, created by NMU students, shows not only how the waiver is a product of the tri-lateral relationship between tribal governments, federal government, and the state government, but gives a detailed historic account of the evolution of the waiver.

The MITW historical overview was produced as an academic service learning project by Northern Michigan University students enrolled in NAS 486 American Indian Educational Law and Leadership course and under the direction of assistant professor of Native American Studies Dr. Martin Reinhardt. The students were Jason Ayres, Tammy Heinz, April Lindala, Lorraine Pitawanakwat and Levi Tadgerson. If you would like a copy of the entire brochure, call the NMU Center for Native American Studies at 906-227-1397 or visit [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans).

## 21st Annual LFTWT Powwow at NMU



William Mendoza, the executive director of the White House Initiative for American Indian and Alaska Native Education (center of photo), recently visited the NMU campus as part of the first Native American Service Learning Partnership Institute. During his visit, representatives from local tribes, NMU President David Haynes, and representatives of the NMU Center for Native American Studies met with Mendoza to discuss multiple issues surrounding education for American Indians in the region, including the Michigan Indian Tuition Waiver and high school to college initiatives.

Photo left to right: NMU President David Haynes, Sault Ste. Marie Tribe of Chippewa Indians Chairman Aaron Payment, William Mendoza, NMU Center for Native American Studies staff members April Lindala and Marty Reinhardt, Hannahville Indian Community Tribal Council Alternate Molly Meshigaud, and Keweenaw Bay Indian Community Vice-President Carole LaPointe.

By Diana Chan

On March 15, the Native American Student Association (NASA) of Northern Michigan University (NMU) hosted the 21st annual "Learning to Walk Together" traditional powwow at the Vandament Arena. Approximately 1,500 guests attended this vibrant celebration of Native American culture and community.

Before the arena filled with the reverberation of drums, singing, dancing, and hundreds of simultaneous conversations, the day began with the lighting of the sacred fire at sunrise. The fire was lit with a flint and fanned with a feather. All present were encouraged to say a few words about why the day was special to them.

By noon the powwow was populated with over a thousand guests. Inside the arena, cedar boughs outlined the expansive dance circle around which everyone gathered. At the nucleus of the dance circle were the host drum and other drums, each played by several drummers and singers.

The Bahweting Singers were invited to be the host drum and they opened the afternoon with a grand entry song. The head veteran dancer, Donald Chosa, Jr., and the honor guard from the Keweenaw Bay Indian Community (KBIC) entered the dance circle first. Next were the head dancers, Lisa Brunk and Tony Davis, followed by royalty from local tribes and male, female, and children dancers. NASA provided a powwow program that describes the different dance styles found in this region.

Kenn Pitawanakwat, Anishinaabemowin instructor at NMU from the Wikwemikong Unceded Indian Reserve, shared a bilingual invocation and welcome. He asked everyone to give thanks and appreciate the community that was there while reflecting on those who could not be present. Regarding his own work with the community, he said, "We're revitalizing, regrowing the language, by the event, the time, the season." Later Pitawanakwat elaborated on this connection between linguistic revitalization and the powwow itself: "A powwow is synchronous with releasing our language and culture and community; we celebrate identity and life in all its majesty. The singers, the dancers, and all others... contribute toward this growing of self, sense, and awareness of one's place in creation."



Head Male Dancer, Tony Davis

Following the grand entry, many other dances animated the powwow's circle, such as honor songs, intertribals, and round dances, to name a few. The dancers' regalia—intricately beaded, embroidered, fringed, or embellished in other ways—were stunning in their color and detail.

Head female dancer Lisa Brunk, an NMU alumna and citizen of the Lac Vieux Desert tribe, described her experience. "Dancing here now," she says, "I feel like I'm home, in a sense. It feels good to be here: familiar place, familiar ground...it's comfortable to me." Brunk served as secretary and president of NASA during her time at NMU. She commented, "I feel proud that it's continuing... I remember going door to door, at the businesses, all over, asking for donations to make it happen... We, as the student group, were collectively organizing...and we had 'together time.'"

Brunk, who has relocated away from her reservation, observed, "Today, the youth  
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## 21st Annual "Learning to Walk Together" Powwow

*Continued from front page*

from my tribe are coming up to me, and I haven't seen some of them since they were little. But they recognize me...and I feel proud [they] traveled to come here."

Daabii Reinhardt, a citizen of the Sault Ste. Marie Tribe of Chippewa Indians and an NMU physics major, is a fancy shawl dancer. "This is a healing dance," she explained, "so you dance for the people who are unable to dance themselves. Even if it's physically exhausting, [my sister] Nim and I continue to [dance] for those people who can't join us. Also, it's just fun. Pretty much as long as you don't stop, you can keep going."

Angela Pearson, an Ojibwa from KBIC, came to the powwow not to dance but for the "feeling of calmness, of centeredness" that powwows evoke in her. "It connects me to my community, my heritage, and it makes me come out here with a feeling of being who I am: being Native in a larger world that's non-Native," said Pearson.

Pearson's fiancé, Cliff Andersen, a citizen of KBIC and NMU graduate student in English, expressed a similar sentiment. "Powwows have a strong calming effect on me," said Andersen, "and they make me feel very spiritual and connected with everyone. It's more than just the heritage; it's the sense of connection between everything that comes from the powwow."

David Pitawanakwat, an NMU student from the Wikwemikong Unceded Indian Reserve, said he enjoys going to powwows because they make him feel culturally connected as they "remind [him] of home, on the Rez, Wikwemikong."

Pitawanakwat continued, "I go to them to socialize with all the other Natives and anyone else who is there. I go to speak the language, support the dancers, the veterans, the singers, the staff, the faculty, the vendors—everyone who's there. I also wanted to introduce my girlfriend to the powwow; she's Korean and had never been to one before."

NASA president Alicia Paquin is a citizen of the Grand Traverse Band of

Ottawa and Chippewa Indians. She explained that having "a school-based powwow is new" to her since she grew up in a place where she felt unable to "express [her] culture because it was foreign" to her classmates. "But at NMU, Native Americans are welcome here," she said.

Paquin emphasized the powwow is open to everyone—Native American or not. "It's nice having members of the five tribes in the U.P. mingle with the Marquette community, including NMU students," said Paquin.

Graduating art and design student Amanda Weinert, a citizen of the Sault Ste. Marie Tribe of Chippewa Indians, expanded on this idea. "Traditional powwows like ours are a great place for Natives and non-Natives alike to come together and be immersed and welcomed into a pan-Indian culture so we can celebrate our vast traditional knowledge, languages, arts, songs, and dances," said Weinert.

"We are also celebrating the resilience of our people," she contended. "It's a good place for others to learn and not be subjected to the media's false portrayals of Native people. We are far beyond the preconceived notions of the stereotypical, commodified, appropriated, and fetishized headdresses, dream catchers, and fringed buckskins.... Our powwow is a place for people to learn and have a beautiful environment, and it's important for people to learn because we are all 'learning to walk together.'"

This was the first powwow that Jeff Gwamuir had attended. Gwamuir, a graduate student at Michigan Technological University (MTU), explained that he came with the Center for Diversity Involvement (CDI) at MTU. "I have really enjoyed myself because I am introduced to a culture that I'm not used to," he said during the feast.

"This is the first time [I'm seeing] Native American culture and their dancing....I'm actually African [from Zimbabwe]," said Gwamuir, "so some of the ways they do their things are almost similar to traditional African things. Their...



Daabii Reinhardt with her mom, Tina Moses.

drumming, dancing, their dresses, and everything...was amazing to me."

Chanavia Smith, a student coordinator for CDI at MTU, said, "It's something everyone should experience, everyone should see. A powwow is good way for people to see Native American culture, which a lot of people don't know about."

Artisans, craftspeople, and vendors lined the perimeter of the arena. They sold Native American arts and crafts, such as dolls, dream catchers, beadwork, jewelry, moccasins, and leatherwork. Many have been attending for years.

NMU student Natalie Kivi, a citizen of the Red Cliff Band of Lake Superior Chippewa Indians, was a vendor for the second time. She described the event as a chance to "share the culture with other nationalities." Said Kivi, "I can't wait for the next one and hope to be out there dancing and continuing to be a vendor."



Natalie Kivi

Several informational booths were also present, including students from the NAS 288 Politics of Indian Gaming class. Their goal was to raise awareness about Indian gaming issues. They also invited visitors to play the moccasin game, a traditional game of chance.

Outside the arena, the sacred fire continued to burn. Sam Doyle kept fire for the ninth year; this meant being the first one there, preparing before sunrise, and staying until long after the powwow ended, allowing the fire to burn itself out.

The fire is considered the spirit of the powwow, and keeping it lit ensures safe travel for everyone who comes to the powwow. Doyle explained that some small ember from that fire will continue to burn until everyone makes it home safely.



Firekeeper Sam Doyle with Charlene Brissette, former NASA president.

*Additional reporting by Gabe Waskiewicz.*



The hand drum competition is a popular feature of the powwow.



Head Female Dancer Lisa Brunk, with CNAS Director April Lindala.

## Poetry and Photos from Guest Contributors

**Thuja**  
*Rebecca Pelky*

We're chipped like paint on pickets, corners smudged with cedar soot, each of us a flagged and christened fort—I won't surrender this, our western line, again. And you, in bold Migizi, yarn and bells from India.

For hours I would watch, seduced by throaty voices, Wal-mart moccasins, how you fancy danced on dirt and circled gyms.

Our story always was a compass brushed away. We stumbled, over lines drawn in the dust. We reserved our place in line while drum beats marched us on, left our cedar boughs in open doors.

*Rebecca Pelky is an MFA graduate student at Northern Michigan University with a concentration in poetry. She is an enrolled member of the Brothertown Tribe of Wisconsin, with Stockbridge-Munsee lineage.*

Photos by Sheila A. Rocha

**Top: "Niobrara Girl"**  
Two young Indigenous girls near Santee Reservation in Northeastern Nebraska.

**Bottom: "LegsLes"**  
Taken at the Lincoln Indian Center Powwow 2012, Lincoln, Nebraska. Dancer is Lester Killscrew, Oglala Lakota.



**Primordial Notes**  
*Sheila A. Rocha*

When I die,  
My body will pour into glacial streams  
seep into the russet earth  
quench thirsty stones, or howling wolves  
form amethyst notes and grow into the ostinato  
of a never land  
never ending  
I will be your sultry sweet and jazz you indigo

When I die,  
You will hear me whisper on the wing of a mourning dove  
the tongue a red tailed hawk or the drone of honey bees  
hibernating alone  
dancing for one, but for every  
one of the glowing stars that fall forever through  
sprays of timeless black

Whirl, spin, stomping pulse with talcum covered  
feet upon the dirt of stellar streams and  
river reeds and waves of raven hair that  
blanket time  
in love. Oh, when I leave I will jazz  
into droplets of an ancient song, and my death will warm  
your abandoned face with the heated kiss  
you never knew when once I walked, a spirit  
in a human phase.

When I breathe death into the divine  
You will smell the air and bear my wreath  
of sage upon your head.  
You will dance until the sun melts you into MY  
memories.

Oh, death, a blue trumpet in a thunder storm  
Wash me  
Whirl me till the dark day is done  
Then lay me down into the piceous hour of your soil  
I will jazz you, love, with the hymn of infinity,  
I am your rhythm and you are my weary riff.

When I die, play me into water.  
Let me quench your blazing thirst.

*Sheila Rocha (Pure'pecha) is a PhD candidate in American Indian Studies at the University of Arizona, and she is a faculty member at Oglala Lakota College.*

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the Anishinaabe News?**

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Anishinaabe News is made possible by the Northern Michigan University Center for Native American Studies and members of the Native American Student Association with the help of contributing writers and photographers.

Anishinaabe News is published when possible.

Letters to the Editor can be sent to

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

## Schimmel Shines Again

By Gabe Waskiewicz

Shoni Schimmel, Umatilla, proved yet again that she is a force to be reckoned with on the basketball court. Even though her 31 points weren't enough to lift her Louisville Cardinals to a second consecutive Final Four appearance (they lost 76-73 in the Elite Eight round), she still found a way to leave her last college appearance as a champion.

Just two days after this heartbreaking defeat, one in which she made three 3-point buckets in the game's final 30 seconds only to miss what would have been a game-tying shot as time expired, Schimmel put on a show in the tournament's three point contest. At

one point, she made 11 straight shots and also made her last 8 shots to take home the women's title. Still, she was not satisfied. Schimmel went on to beat the men's champion, Brady Heslip of Baylor, by making her last 7 shots to become the *overall* champion.

Not surprisingly, the WNBA came knocking. Schimmel was selected with the eighth overall pick by the Atlanta Dream. According to NDNSPORTS.COM, Schimmel is the third Native American woman to be drafted by the WNBA. Congratulations to Shoni. We will be tuning in to the WNBA to watch you in the pros!

Photo credit above: www.oregonlive.com

Photo credit left: NDNSPORTS.com



## Ho-Chuck Player's Trip to the Final Four

By Gabe Waskiewicz

University of Wisconsin freshman Bronson Koenig, a citizen of the Ho-Chunk Nation of Black River Falls, Wis., played in this year's men's Final Four. His Badgers lost by one point to the Kentucky Wildcats, but that didn't diminish enthusiasm for what he and his teammates accomplished in Indian country.

According to a report by *Native News Online*, Ho-Chunk Nation President Jon Greendeer said that, "The entire Ho-Chunk Nation has been following the tournament and is really excited for him and the team's success. We see him as a positive role model for our tribal members and all Badger fans."

Koenig averaged almost 18 minutes per game in the tournament. He played 20 minutes against Kentucky and scored 11 points.



Bronson Koenig  
Photo: 247sports.com

## NAS 295 Special Topics: Warrior Games

### Put down the iPod. Outdoor play required.

1 credit course. Fall 2014. Faculty-Dr. Martin Reinhardt

The warrior games of American Indian tribes were played for life's sake. These traditional skills were essential for the survival in the face of adversity from other tribes and foreign nations. Students will learn how to play warrior games in contemporary American Indian context that reflects the cultural revitalization movement currently under way.

Friday afternoons in September only. Field trips required.



## A Student Reflects: The Journey Begins in the Kitchen

By Jonathon D. Close

In our society we tend to lean toward the familiar, things that are in our comfort zone. But some of the best experiences come when we know nothing. When we are able to step beyond our knowing, amazing things can happen. The 2014 "Learning to Walk Together" powwow was just such an opportunity. Most people in society have no idea about the culture and customs of Indigenous people in our country or their history. We don't want to know because cultural genocide was instituted by our government upon these peoples long ago. As like proverbial sheep, we went along with it, without questioning the validity or moral compass concerning the policies our government was instituting and enacting. Rene Descartes said, "*Cogito ergo sum*" (I think, therefore I am). I propose this: I learn, therefore I am.

My learning about Indigenous culture started in the kitchen. I thought it would be easier because that is a familiar world for me. I have been a cook since I could walk and have worked in commercial kitchens since I was fourteen. The minute I walked into the kitchen within the Jacobetti Center on NMU's campus I knew this experience would be different than my norm. I had heard about it in my Native American Experience class, but I didn't really understand the reality of Indians teasing one another. On one hand, it was a little brutal from the perspective of an average European mutt with really no cultural history, but it soon became apparent that it was important and came from love and history. I was immediately assigned a menial job well below my kitchen abilities, but it gave me a chance to listen and experience a culture I had no clue about. The people in charge let me ask every stupid question, without offense, to help me learn about them. I met a man who served in the Navy, a student who counted himself as an Indian first, and a woman who was so stressed about everything being perfect for the feast I didn't think she would make it until the end. Then she smiled. In fact, everyone was smiling, laughing, teasing, and having fun. These things usually don't happen in a commercial kitchen when you are preparing a meal for five hundred or more. It was wonderful.

After the cooking was done, people began flocking in for the feast. My shift was over, so I went to the open area and watched all of the people. Since I am disabled, I don't have the energy I used to,

so I found a seat to rest in before eating. I was privileged to witness the hand drum contest. While I didn't understand all of the nuances of everything, I did understand the importance of it to everyone in the building, including me. I had never heard or seen anything like it. One young man kept walking by me, and he had hundreds of bells attached to his regalia. He made beautiful music just by walking. After the meal was done, it was time to go to the powwow.

As soon as I walked into the room where the powwow was taking place, a little girl in full regalia ran into my legs, looked up and smiled, and ran off. Welcome to the powwow! Young and old participants were running around, getting ready for the second Grand Entry. At this point, I wanted to learn everything about what I was about to experience. I saw the arena, the circle of cedar boughs, everything I had learned of in class. Regalia, community, family, all were present. I browsed the vendors for a while, trying to familiarize myself with the environment. Initially, I sat in the bleachers, but that didn't last. I was here to learn.

After I decided to sit on one of the chairs in the circle, I walked around that circle for a while, trying to spy a chair that wasn't taken. It wasn't easy, because that is where the action is, and everyone wants to sit there. Also, I didn't want to take a seat that an elder or someone who was a part of the powwow needed. After a bit of feeling like the ultimate outsider, I spotted a chair. It seemed like a lot to ask to sit on the inner circle, but I was determined to learn. I asked if the chair was taken, and a beautiful young woman told me that it was taken now. I have never seen anyone so serene. She had just purchased a parka from one of the vendors and was proud that it was made in South America by Indigenous people. She pointed out her family in the drum circle, brothers and uncles, and I could see in her face how proud she was to be a part of the community. She answered my questions (stupid ones included), and went to join her family, obviously happy to be a part of this community.

At this point, I decided to visit the fire outside even though I had to ask someone where it was. Another listening experience, as well as a learning opportunity, was presented to me at the fire site. As I stood outside with my nose running, I could see the power and meaning of what everyone was doing (not fully, but I was learning). I heard the firekeeper's concerns that the youth might not have the time or dedication



Powwow feast volunteers working in the kitchen

to keep this sacred tradition going; I heard about the beginnings and the struggles of the firekeepers to actually burn the fire on campus, but I also heard hope. I didn't want to be the outsider who patronizes people for the sake of the experience, so I offered my own tobacco to whomever listens and prayed that I could learn more and go to another powwow.

I came away from this learning experience with mixed emotions. On the face of it, the powwow experience was wonderful. But I experienced sadness; sadness because I wanted to be a part of it and knew in some ways I couldn't; sadness for the history that has been forced upon these humans by the tribe I belong to. I also experienced hope; hope that all of us will finally learn from history and not repeat it; hope that we can actually learn to walk together. The bottom line is, I learned about myself, and about another culture. It may be scary, but in the end, it is definitely worth it. Go out and learn. It begins in the kitchen and ends with knowledge. What could be better?

#### The origins of the LTWT name

In fall 1991, a handful of Native students who were members of the American Indian Science and Engineering Society (AISES), faculty, and community members talked about the name for the powwow at NMU. Former student Ted DeVerney suggested "Learning to Walk Together." He stated that we were a collection of Native people who chose to attend college because we wanted to learn new things (and he acknowledged this wasn't an easy choice). He thoughtfully observed that we were at varying stages of learning in our lives...and that all of those who would be in attendance (Native and non-Native) are in varying stages of learning in their lives. By becoming a community of our own and hosting this powwow, this was a way for others to learn about who we are and how we celebrate life. All of us felt really good with Ted's reflections and wisdom. Just as a person has a naming ceremony, so did our powwow. This is how the name "Learning to Walk Together" came to be. Miigwech.

—April Lindala



## Native American Service Learning Partnership Institute

By Diana Chan and Gabe Waskiewicz

The Center for Native American Studies (CNAS) hosted the first-ever Native American Service Learning Partnership Institute (NASLPI) April 3-4 at NMU. This free event was an opportunity for individuals from the Great Lakes Region to connect and learn more about “academic or community-based service learning with the Native American communities” in order to strengthen their “service learning within a Native American context,” said Larry Croschere, student coordinator of the event.

NASLPI featured two keynote speakers: Bill Mendoza, executive director for the White House Initiative on American Indian and Alaska Native Education; and Mac Hall, founder and executive director of the National Indian Youth Leadership Project. Throughout this two-day event, attendees chose from numerous presentations and workshops.

During the opening reception, CNAS professor Martin Reinhardt discussed the reciprocity of education. “The Anishinaabe people place a value on service to others,” said Reinhardt, “and there is an education you gain from helping others.”

Tom Biron and Jon Magnuson led the “Earth Healing: The Zaagkii (Wing Seeds) Project” session. They described the project’s Native Plants Restoration and Pollinator Protection Initiative as an intertribal effort “in partnership with the Cedar Tree Institute and the U.S. Forest Service, to protect the integrity of Northern Michigan’s botanical ecosystem.” All five of the Upper Peninsula tribes have joined in this effort.



Presenter Tom Biron

Reinhardt held a session, “Using a Medicine Wheel as a Logic Model in American Indian Academic Service Learning,” where he introduced the symbolism of the medicine wheel, a key teaching tool in Ojibwe culture. The medicine wheel starts with yellow, on the east, “where the sun rises... and where new relationships begin.” Yellow represents *identification* in the logic model. To the south is red—“the direction of youth... and [where people] learn to be leaders”—representing *development*. To the west is black—“the leadership generation” and “the middle-agers” who care for babies, youth, and elders—representing *implementation*. Finally to the north is white—knowledge “[sent] onto future

generations” and “where the elders sit”—representing *reflection*.

Reinhardt then discussed the concept of identity as defined by “biological/genetic identity inherited as a ‘birthright,’” ideology and culture, and legal and political rights. In considering each stage of the medicine wheel as a logic model—identification, development, implementation, and reflection—he cited examples of his students creating and implementing their own projects from his NAS 488 Native American Service Learning Project course. Interestingly, the idea for NASLPI originated from his class.

The first day of the event concluded

with Mendoza’s keynote presentation; he discussed the creation of the White House Initiative on American Indian and Alaska Native Education, which was created under executive order and is housed within the Department of Education.

Mendoza was appointed to this post in 2011.

Mendoza discussed how tribes, federal government, and state governments can work together to provide improved resources for American Indian students, especially regarding achievement gaps and building capacity for tribal communities and local education agencies to address unique issues impacting Indian country.

Following a welcome song with the Morning Thunder drum, McClellan “Mac” Hall was introduced as Friday’s keynote speaker. Hall’s presentation, “Connections vs. Corrections,” focused on the importance of initiating positive youth development by building the connections with young people that they need most. By focusing on the “gifts, talents, skills, and blessings that young people already possess,” we can empower youth and nurture their potential “to be contributors to a more positive world.”



Keynote speaker Bill Mendoza



Keynote speaker Mac Hall with GLIFWC representative Heather Naigus and her son, Asa.

Hall’s Project Venture model has been applying this idea through Youth Leadership camps for the past 32 years. It has been implemented in 27 states, as well as Canada, and has received national and international recognition, winning awards from, among others, the Center for Substance Abuse Prevention and Kellogg Foundation.

One of the main goals of the Project Venture model is to reconnect Native American children with their own culture. This includes connecting with the natural world, tribal communities, and Native languages. By making contributions to their communities, Native American youth are able to connect with elders, tribal programs, and people doing positive work. The leadership camps also help them develop 21st century skills and explore careers.

This presentation was followed by a panel discussion with NMU students from the NAS 488 class. Students explained their service learning projects that included helping organize the 21st annual “Learning to Walk Together” powwow and planning the NASLPI.

The Hannahville Indian School, which first started as a one-room schoolhouse in 1975, was selected as a National Service Learning Leader School in 2002, one of only 20 awards given out by National Service Learning Institute. Molly Meshigaud and Richard Sgarlotti highlighted the integration of service learning projects into the curriculum at their school and summer youth camps. The school is now a charter school serving K-12 students, with each student participating in at least one service learning project every year. The school has also sponsored summer leadership and STEM programs for Native American students since 1987. They began after Hall visited the school in 1986, and have been based on his model ever since. (See next page.)

After a closing ceremony in which all of the presenters were honored with a gift, Bill Mendoza conducted a roundtable about “My Brother’s Keeper,” a recently adopted White House Initiative, to discuss issues facing Native American males below the age of 25.

Go to [www.whitehouse.gov/my-brothers-keeper](http://www.whitehouse.gov/my-brothers-keeper) to learn more about the President’s “My Brother’s Keeper” initiative.

For a detailed account of all NASLPI presenters and all of the break out sessions (some of which were recorded), visit [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans).

## KBOCC Science Students Win National Championship

By Andrew Kozich, Environmental Science department chair for the Keweenaw Bay Ojibwa Community College.

March 15-18, students and staff from Keweenaw Bay Ojibwa Community College (KBOCC) attended the American Indian Higher Education Consortium (AIHEC) 2014 Student Conference in Billings, Montana. The conference is an annual gathering of tribal colleges from across the country that features competitions, performances, art displays, research presentations, and a powwow.

Three KBOCC environmental science students attended the conference and participated in the annual science bowl competition, which is a “Jeopardy” style test of



Stephanie Kozich and Max Rivas with their presentations on science research projects. Stephanie’s research involved the regeneration of a forest after a harvest, and Max studied snowshoe hare populations.



### Walking On...



The NMU Center for Native American Studies would like to remember John Anderton, a professor in the NMU Earth, Environmental and Geographical Sciences department. John’s research interests included studying use of landscape by American Indians and he worked with CNAS faculty members on many projects, including facilitating workshops at the summer youth programs. He passed away unexpectedly in March at the age of 49.



Left to right: Dylan Friisvall, Stephanie Kozich, team coach Andrew Kozich, and Max Rivas immediately after winning the championship

knowledge across a wide range of science topics. The team of Dylan Friisvall, Stephanie Kozich, and Max Rivas competed for over five hours, defeating teams from four other colleges and universities on their way to the tournament championship. The tournament has an elimination-type format similar to college basketball brackets. Teams from 18 colleges entered the event.

“We’re the little college that could,” notes Dylan Friisvall, pointing out that KBOCC’s opponents in the event were from much larger colleges.

For the next year, the championship traveling trophy will be on display at KBOCC, located in Baraga, Mich.

Students also earned individual accolades at the conference. In an awards ceremony hosted by the American Indian College Fund, Dylan Friisvall was recognized as a Coca-Cola “First Generation” scholar and Stephanie Kozich was honored as “Student of the Year.” Robert Rajacic participated in the archery competition, and Stephanie Kozich and Max Rivas gave presentations on their scientific research projects.



Left to Right: Dylan Friisvall, Max Rivas, and Stephanie Kozich holding the championship trophy at the conference awards banquet.

## NAS 340 Kinomaage: Earth Shows Us the Way with CNAS faculty Aimee Cree Dunn

### 2nd Fall section opened!

The course immerses students in the wilderness of the Upper Peninsula (and beyond). Not only does Mother Earth provide us with the knowledge of how to survive from the land, she also teaches us what constitutes a rightful relationship with the land.



(4 credits) Field trips required.

2014 Summer Session I still has a couple of seats left. Course meets on Fridays 10 a.m. - 6p.m. with 2 extended classes during weeks 2 & 5 from 9 a.m. - 8 p.m.

2014 2nd Fall Session has an abbreviated schedule on Saturdays from 10 a.m. - 6 p.m., but includes an overnight weekend camping trip during week 2.

For more information, call the Center for Native American Studies at 906-227-1397.



## Two Row Wampum and the Next 400 Years

By Hickory Edwards and Andy Mager

Over two years ago, we began discussions to mark the 400th anniversary of the Two Row Wampum Treaty, the first treaty between the Haudenosaunee (Iroquois) and Europeans. The plan: to share the Two Row throughout New York State and beyond, to bring the Onondaga Nation's vision for healing between our peoples, all peoples and Mother Earth to thousands of people. Last year that idea became a reality!

We completed a two-week paddling trek down the River that Flows Both Ways (the Hudson). Nearly 200 people paddled each day, in sun and rain, calm and

tumult. Paddlers and ground crew joined us from all six Haudenosaunee nations and at least 20 other Native nations. Thousands of people greeted us along the way and millions more learned about the effort through the media.

The Two Row, made with the Dutch in 1613, outlines a commitment to peace, friendship and respect for one another and the laws of nature. The Haudenosaunee increasingly emphasize that protecting Mother Earth is necessary for this continuing friendship.

The Two Row Wampum began what is called the "Covenant Chain of Treaties," a series of treaties between the Haudenosaunee and the Dutch, British, French, United States and Canada. Treaties are made between nations, and according to Article VI of the U.S. Constitution, treaties are "the Supreme Law of the Land." The Two Row Wampum Campaign is renewing this centuries-old chain of friendship

between our nations: drawing more people to support Indigenous sovereignty, protect our shared environment, build support for a just resolution of the Haudenosaunee land disputes, and for full recognition of the rights of Indigenous peoples everywhere.

We have built a broad alliance between the Haudenosaunee, other Native nations, and non-Native allies to achieve social and economic justice for the Haudenosaunee, and all Indigenous peoples,

as well as environmental justice for all. The campaign highlights the importance of the Two Row Wampum Treaty and calls on New York State and the U.S. to honor this and other treaties.

More than 85 organizations co-

sponsored the campaign. The Haudenosaunee Grand Council issued a strong statement of support. We collaborated with the Dakota Unity Riders from Manitoba, who joined us along the way. Nearly a dozen municipalities issued statements of support for the renewal of the Two Row.

Our symbolic "enactment" of the treaty with Haudenosaunee (along with other Native friends) paddling side-by-side down the Hudson River with non-Native allies brought the Two Row vision to life. Crowds, large and small, came to our launches, landings and events. Our journey concluded in New York City on August 9, International Day of the World's Indigenous Peoples. Following a welcome, we marched 500 strong across Manhattan to the United Nations where a delegation from the UN Permanent Forum on Indigenous Issues

greeted us. At the formal UN event afterward, Secretary General Ban Ki-moon welcomed the paddlers and noted, "Today, we highlight the importance of honoring treaties."

We continue to assess how far we have come and how to continue moving ahead with our goals of Peace, Friendship and Sustainability.

As Hickory has said, "Our ancestors made this great agreement on our behalf 400 years ago. Now is the time for us to think about the people living in the next 400 years." To learn how you can join in, see [www.honorthetworow.org](http://www.honorthetworow.org).

Hickory Edwards (Onondaga, Turtle Clan) is the paddling coordinator for the Two Row Wampum Renewal Campaign. Andy Mager is the campaign coordinator.



Hickory Edwards holds a sign calling for the closing of the Indian Point Nuclear Power Plant as the Two Row flotilla passes the plant along the Hudson River. Photo: Tom Reilly



Hickory Edwards and Andy Mager hold a replica of the Two Row Wampum at Pier 96 after the landing of the flotilla in New York City. Photo: Andrew Courtney



### American Indian Protest in Detroit

By Diana Chan

The *New Yorker* magazine article, "Drop Dead, Detroit!" from January 2014, painted an unflattering portrait of L. Brooks Patterson, an executive from Oakland County (near Detroit). The article, by Paige Williams, included old and new controversial comments from Patterson. According to Williams, Patterson said, "Anytime I talk about Detroit, it will not be positive. Therefore, I'm called a Detroit basher. The truth hurts, you know? Tough s--t."

A number of his remarks over the years have been racially charged; his comment about Detroit is no exception. *The New Yorker* reported Brooks saying, "I made a prediction a long time ago, and it's come to pass. I said, 'What we're going to do is turn Detroit into an Indian reservation, where we herd all the Indians into the city, build a fence around it, and then throw in the blankets and corn.'"

Lisa Brunk, Anishinaabe activist and tribal citizen of Lac Vieux Desert, believes "he was referring to the demise of Detroit." Brunk was offended by this conflation of Detroit's downfall with racial and historical disparagement. She was not alone; Native Americans from the Detroit area joined together in protest to seek a formal apology from Patterson.

Patterson "was disrespectful toward the history of Native people," said Brunk. "The blankets were part of [the history of] mass genocide for Native people, [as the blankets] infected them with smallpox."

Brunk found it "disheartening" that Patterson, as a visible political figure, "made those disparaging, disrespectful comments toward a race of people."

Patterson issued an apology. According to the *Detroit Free Press*, Patterson said, "I want you to know that it was never my intent to disrespect Native Americans."

While Brunk is glad that Patterson apologized, she has not lost sight of the larger problem. "It's systemic racism, really. We're not just up against one person—it's the whole system. It's difficult to stand up and educate people.... Sometimes people don't get it, sometimes they do, and sometimes they choose to remain ignorant, because that's where they're comfortable and that's where they want to stay," said Brunk.



### Opportunities for American Indian Youth

The University of Michigan (U of M) is hosting "Camp KinoMaage," a residential summer camp for Michigan's Native American students currently in 6th or 7th grade from August 10-15. Located at the U of M Biological Station on Douglas Lake, near Pellston, Mich. Students will engage in hands-on scientific activities alongside university professors. Campers will stay in the dorms and make connections with university student mentors and will be immersed in Anishinaabe language, arts, music and dance as presented by tribal elders. FULL scholarships are available for ALL participants! For more information contact [JeannaF@umich.edu](mailto:JeannaF@umich.edu) or apply online at <http://www.ceo.umich.edu/kinomaage>



Kenn's NAS 207 students visiting and participating in the Sugar Bush harvest.



## Richard Sgarlotti Dedicated to Youth

By Gabe Waskiewicz

Rich Sgarlotti has worked as an educator with the school since 1986, earning the Michigan Indian Education Council Distinguished Service Award in 2010. During this time, he has held a variety of positions that include teaching middle school and high school science and math, doing teaching workshops and a math competition with the American Indian Science and Engineering Society (AISES), and organizing a variety of service learning projects. Sgarlotti has also served as director of the school's Native American youth camp programs.

The camps first began with a visit from Mac Hall in 1986. While working for a consulting firm out of Washington, D.C., Hall had been sent to Hannahville to do a workshop on the camps they were doing nationally. This was in the first week Sgarlotti worked at the Hannahville Indian School. After meeting with Hall, and learning about the Native American youth leadership camps he was working on, Sgarlotti would bring Mac back to help organize the first camp in the Upper Peninsula in 1987. Hall would return for the next several summers.

These early camps would focus on the model established by Hall, a leadership camp for middle school kids. A second STEM camp, for students entering high school, followed. Some of these camps would eventually be run in conjunction with NMU.

An important camp theme was the use of traditional Native American cultural teachings. This included making pottery and baskets, and even the construction of a wigwam. The medicine wheel teaching always remained at the heart of the camps' program, combining the physical, mental, emotional, and spiritual teachings together. Because of lack of funding, they haven't been held every year, but Sgarlotti is currently in the process of working to secure another grant for the future.



STEM campers work together to get over a wall

## Nish Moments

By Gabe Waskiewicz

Anishinaabemowin Instructor Kenn Pitawanakwat and his students have had a busy and exciting semester. Kenn and several NMU students—Richard Bauer-Green, Cam Monty, David Pitawanakwat, and Levi Tadgerson—attended the 20th Anniversary Celebration of the Anishinaabemowin-Teg Language Conference in Sault Ste. Marie, Mich. from March 26-30. The theme of this year's conference was "A Twenty Year Journey of Language: Looking Back and Looking Forward." According to their website, the goal of the conference was to "provide a stable foundation and the place and environment with resources that allow Anishinaabe the chance to come together to maintain culture and language for ourselves and future generations."

On March 31, Kenn, with NMU students Richard Bauer-Green and Cam Monty, participated in a video conference with students from Ghana as part of HS105 World History at NMU. Kenn said that students from Ghana and here at NMU were interested in Anishinaabe culture and language. By the end of the class period, all of the students were saying, "Miigwech!"

Another significant development is the new Native American Language and Culture Club. Take part in this emerging student organization. They meet Wednesdays at 4:30 p.m. in the upper level of NMU's Learning Resource Center. Contact club president Sedona Geiter at [sgeiter@nmu.edu](mailto:sgeiter@nmu.edu) for more information.

Kenn's NAS 207b Winter Season Exploration: Anishinaabe Language took a trip to the property of NMU graduate student Levi Tadgerson to take part in a sugar bush harvest.

Students helped collect some maple sap before witnessing the cooking process of turning the sap into maple syrup. Some students were even lucky enough to leave with a sample of maple water to bring home. Chi miigwech to Levi for having us on what will remain a memorable and cherished day.



Kenn (third from left) with members of the newly formed Native American Language and Culture Club.



## Visiting Scholar, Dr. Phil Bellfy

By Michael Williams  
Phil Bellfy, Ph.D., understands the fiction of borders. An Anishinaabe, his environmental perspectives are rooted in a critical Indigenous consciousness that transcends the boundaries to the north and their applications to his people—particularly borders, like the St. Mary’s River, that are in reality unceded to the colonial powers that determine Turtle Island’s future.

Bellfy spoke at NMU on March 31, and he provided an historical lens into the arbitrary perimeter of the St. Mary’s River, separating Michigan and Ontario, contrived by the colonial entities that enforce it. His Indigeneity informs his criticisms of the allegedly divine ordinances sanctioning colonialism.

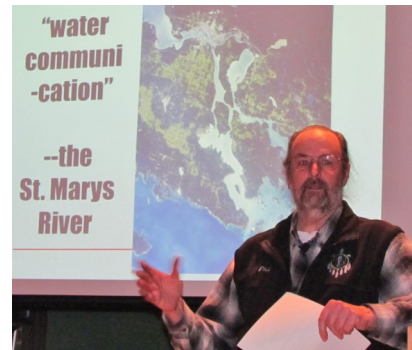
“I love to talk about Papal Bulls,” Bellfy said. “There’s just something about that term that kind of strikes a reasonable chord.” Papal Bulls issued during the early phases of colonial “discovery” warranted imperialism legitimate, as if the puppet masters of empire understood their perversions. The subjugation and exploitation of North American, South American, and African Indigenous peoples was contingent on respect for these ordinances.

The War of 1812 and the land divisions that followed are good examples, as Bellfy posits. The opposed alliances during the war together crafted the groundwork for the Great Lakes boundaries we observe today.

However, as Indigenous peoples presented a challenge to European expansion, infighting between colonial powers was competition over who controlled relations with First Peoples.

“When we talk about the Doctrine of Discovery, it is really the Doctrine of ‘who gets to [make treaties] with the Native people,’” Bellfy said. That right was negotiated throughout history and was largely based on which colonial power controlled which region. The Treaty of Ghent, which ended the War of 1812, decided the geographic outcomes of the conflict.

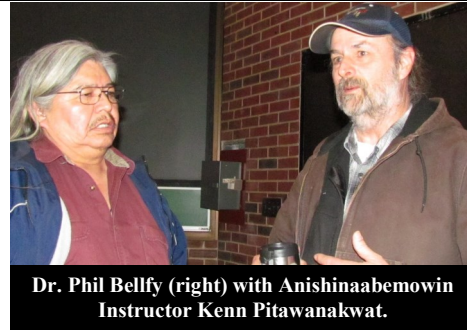
“Neebish Island and Sugar Island are not part of [the Treaty of Ghent] because...no body had determined who had the right to [make treaties] with the Native people.”



Both islands are property claims of Michigan but technically Indigenous lands. “This is unceded territory, it doesn’t belong to the U.S., it doesn’t belong to Canada, it belongs to Native people.”

Despite contrary evidence, both Canada and the United States observe and

enforce the borders that cut through Sugar Island and divide Indigenous nations with common ancestry. And the post-9/11 political climate has exacerbated federal border paranoia. Homeland Security is an intense reality in rural borderlands that Indigenous nations inhabit.



Dr. Phil Bellfy (right) with Anishinaabemowin Instructor Kenn Pitawanakwat.

However, in 2008 the Bay Mills Indian Community, Sault Ste. Marie Tribe of Chippewa Indians, Batchewana First Nation, and Garden River First Nation signed the Summit Treaty, recognizing their heritage and demanding the United States and Canada respect their rights to Sugar and Neebish Islands. Tribal members then canoed across the colonial borders to ratify the agreement.

Bellfy argues that border control should not impede Indigenous rights to land. Agents should not patrol the St. Mary’s River, seeking suspects for revenue. They should be respecting historical realities.

Bellfy’s critiques demonstrate an exploitation of power by the United States and Canada persisting today. His insights illustrate the shortfalls of the dominant colonial narrative we all invoke. His thoughtful propositions challenge the hypocrisies on which the United States and Canada are built.

“When people say, ‘We gave you sovereignty,’” Bellfy said, “I say, ‘No, we gave you sovereignty.’”

## The Challenge of Advancing Diversity at NMU

By Diana Chan  
On March 26, Dr. Mordean Taylor-Archer visited the NMU campus to discuss the topic of advancing diversity. “The goal was to identify key areas in which NMU could improve and to sketch out action items based on current best practices,” according to Lesley Larkin, chair of the President’s Committee on Diversity.

Taylor-Archer, along with her assistant, Diana Whitlock, spent the day on the NMU campus meeting with multiple groups including faculty, staff, and students to assess NMU’s lack of diversity.

In addition, the two guests had lunch with faculty, staff and students associated with the Center for Native American Studies (CNAS). During this meeting, April Lindala, director of CNAS, observed, “We hear in our traditional teachings that one day peoples representing the four directions will be present in the circle. That has happened here today.”

During a campus-wide presentation in the afternoon, Taylor-Archer spoke on the topic: “Advancing Diversity at Northern Michigan University.” She discussed why



Photo left: Anishinaabemowin Instructor Kenn Pitawanakwat discusses issues of diversity on a predominately white campus with Dr. Mordean Taylor-Archer (right) and her assistant, Diana Whitlock (center). The CNAS presented gifts to both guests that included the NMU press anthology, *Voice on the Water: Great Lakes Native America Now* and a CNAS tote bag.



Top row left to right: Tina Moses, April Lindala, Dr. Mordean Taylor-Archer, Kenn Pitawanakwat, Diana Whitlock, Dr. Lesley Larkin, Dr. Martin Reinhardt. Bottom row left to right: Larry Croschere, Katelyn Hower, Diana Chan, Alicia Paquin, Amanda Weinert and Gabe Waskiewicz.

implement changes.

One of the concerns raised by the CNAS was the lack of tenure-line faculty in NAS that would allow for a major in the discipline.

Taylor-Archer’s visit was co-sponsored by the American Association of University Professors and the President’s Office. She was brought to NMU as a way of extending the conversation begun by Martha West last fall, who spoke on gender equity in higher education, to diversity in higher education more generally.

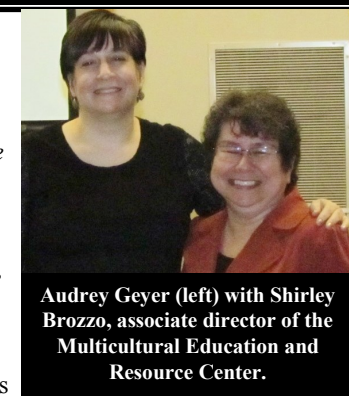
Taylor-Archer is the Vice Provost for Diversity and International Affairs at the University of Louisville—a position she has held since 2001 (*she was very familiar with and proud of the Schimmel sisters—see page 14*).

Prior to that, she was instrumental in recruiting and retaining faculty of color at Kansas State University as the Associate Provost for Diversity and Dual Career Development. She has co-edited two books about the experiences of African American faculty and staff at predominantly white universities.

## Filmmaker Audrey Geyer Visits NMU

By Gabe Waskiewicz  
Filmmaker Audrey Geyer aired her documentary film *Our Fires Still Burn: The Native American Experience* on NMU’s campus March 12. Geyer has been an independent video producer/director for over 15 years, and she has held screenings of this film across the Midwest, including stops at the University of Chicago, Ferris State University, and Grand Valley State University. She was invited to the NMU campus by the Multicultural Education and Resource Center as part of Women’s History Month.

The one-hour film, which centers on the lives of several contemporary Native Americans living in Michigan, has received overwhelming positive responses from audiences everywhere. During the question-and-



Audrey Geyer (left) with Shirley Brozzo, associate director of the Multicultural Education and Resource Center.

answer period after the film, Geyer explained the creative journey she went on while making the documentary. It took five years to get the funding, and during that time her ideas shifted from a piece about the boarding schools to one focusing on contemporary Native American role models. She hoped to reach a wide-ranging audience of

both Native Americans and non-Natives when she began cutting down the over 40 hours of footage she had on film. “I was hoping this would be a bit of an overview of many issues confronting contemporary Native Americans and their hopes and dreams for the next seven generations.”

Go to [www.ourfiresstillburn.com](http://www.ourfiresstillburn.com) for more information or to purchase a copy of the documentary.

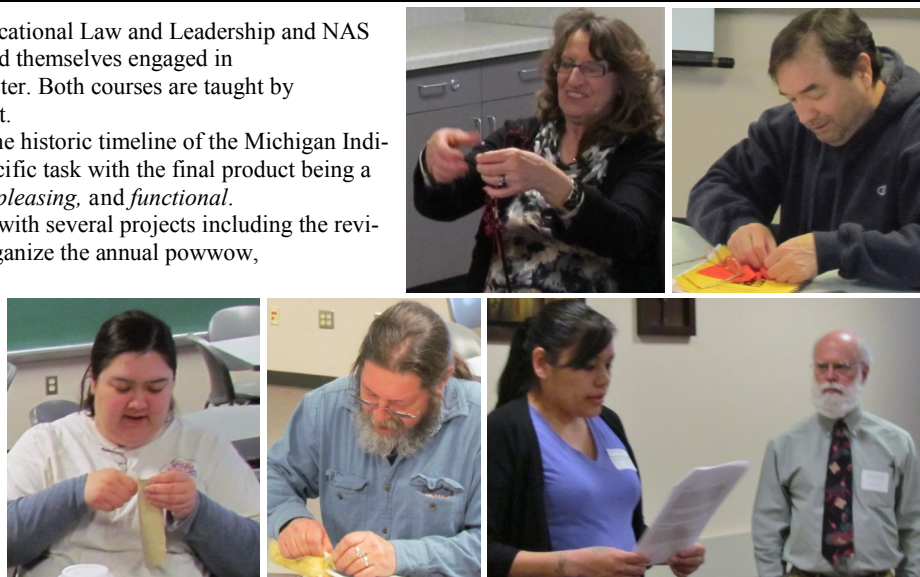
## NAS Courses That Focus on Academic Service Learning

Students enrolled in NAS 486 American Indian Educational Law and Leadership and NAS 488 Native American Service Learning Project found themselves engaged in academic service learning (ASL) projects this semester. Both courses are taught by Native American Studies professor Martin Reinhardt.

In NAS 486, students were assigned to research the historic timeline of the Michigan Indian Tuition Waiver. Each student was assigned a specific task with the final product being a brochure that would be *informational, aesthetically pleasing, and functional*.

In NAS 488, students found themselves involved with several projects including the revitalization of the Morning Thunder drum, helping organize the annual powwow, Anishinaabemowin instruction to elementary students, working with the Great Lakes Indian Fish and Wildlife Commission (GLIFWC) planning youth events and implementing the Native American Service Learning Partnership Institute.

Photo from left to right: Judi Daley works on a drumstick for Morning Thunder and Tom Biron works on tobacco ties for the powwow. Bottom from left to right: Rachael Anthony works on a drumstick. Cam Monty works on a drumstick. Alicia Paquin introduces presenter professor Charles Ganzert.





## Student Spotlight: Alice Snively

Interview by Diana Chan

### Nish News: Where are you from?

**Alice Snively:** I grew up smack-dab in the middle of a cornfield in Crystal, Mich., which is a 6-1/2 hour drive downstate.

### NN: What is your tribal affiliation?

**Alice:** I am not a tribal citizen. I have ancestors from a non-federally recognized tribe in the Delaware area, but unfortunately a lot of that information did not get passed through the generations.

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

**Alice:** I chose NMU because it was the most beautiful place that I could attend college while still retaining my eligibility for in-state tuition! Another incentive: I was accepted into NMU's freshman fellowship program that allows first-year students the opportunity to work closely with professors on special projects and research. I originally asked for an internship with the Biology department, but I was assigned to the Center for Native American Studies (Center) instead. Now I have a Native American Studies (NAS) minor! I chose my biology major because science has interested me for a long time. Up until last year, I still had a giant cookie model of a human cell that I made in high school. We had to get rid of it, because my mom needed the freezer space.



### NN: How have your interests in biology and NAS intersected?

**Alice:** Through my classes and involvement with the Center, I quickly realized that ecological and environmental issues are an inseparable component of Native American Studies. In the past 4 years, I've been given a lot of opportunities to combine my interests. Freshman year, I

presented at the U.S. Forest Service in Milwaukee for the *Zaagkii* project alongside April Lindala and a fellow student. I was also involved with the Center for Native American Studies throughout the birth and commencement of the Decolonizing Diet Program. All of this emphasis on ethnobotany has really nudged me in the direction of studying plants.

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

**Alice:** I became involved with NASA mostly because I was attending and volunteering for all of their events. At some point someone gave me a shirt.

### NN: How has your involvement with NASA benefited your larger college experience?

**Alice:** My involvement with NASA and the Center for Native American Studies has allowed me to be part of a community that values my individuality and passions, not just my tuition. These experiences and

studies have also challenged me to think critically not just within Native issues, but throughout all academia. This support system has very much enhanced my college experience.

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

**Alice:** I love to read novels and sing. I'm also trying to get back into darkroom photography techniques and gardening. I like to learn new crafts as well, so I'm very much looking forward to attending the Great Lakes Traditional Arts Gathering on Drummond Island this summer with my mom and sister.

### NN: What are your plans after graduation?

**Alice:** After graduation, I plan to apply to a few grad schools in the Pacific Northwest and Colorado. I would like to enter a plant physiology or botany program to obtain my master's degree. First I have to pass the GRE!

### NN: How might your background in NAS impact your future career goals?

**Alice:** Plants have always interested me, but my background in Native American Studies has shifted my focus more toward preserving indigenous plants, especially those of cultural importance, such as *Manoomiin* (wild rice). Whatever I end up doing, I'll always have that consideration in mind. My Native American Studies minor has also taught me the importance of cultural diversity; I hope to work somewhere that challenges me to respect and learn new things.

### Photo captions from page 8

1. MC Bucko Teeple is determined to be in the picture, too
2. NASA secretary Dorthy Anderson texting while at the NASA booth
3. Miss Keweenaw Bay Kristina Misegan
4. President Haynes reviews the book *Mikwendaagozi* with Kristine Granger and Tina Moses looking on
5. Anishinaabekwe Sherri Aldred and Liana Loonsfoot relaxing at the powwow
6. Chi-miigwech Rodney Loonsfoot (left) for helping with the hand drum competition. With NASA president Alicia Paquin.
7. Youth hoop dancer
8. Michele Wellman-Teeple enjoys visiting with friends
9. After years of being in the kitchen, CNAS director, April Lindala gets to enjoy the celebration
10. Students from the Mikwendaagozi Project, Lili Masters and Alyssa Van showing off the book they helped create
11. CNAS faculty member Grace Chaillier at NASLPI
12. NAS 488 student Alicia Paquin introduces Shelley Wooley and Stephanie Sabatine at NASLPI
13. Martin Reinhardt visits Ferris State University to share how the DDP fits into Thanksgiving, with FSU professor Scott Herron

### Photo captions from page 9

14. Jan Schultz, U.S. Forest Service, makes a few points at the Earth Healing presentation, with Melissa Koepp (KBIC) looking on
15. Martin Reinhardt provides introduction at NASLPI
16. Round dance to close out events at NASLPI
17. Student Coordinator Larry Croschere welcomes everyone to the NASLPI
18. Anishinaabes Jim Shelafoe and Aaron Prisk. Dude, she's got a camera.
19. CMU Native American Program director Colleen Green and Saginaw Chippewa Behavioral Health clinician Shane Brooks presenting on the Nijikwehn mentoring program
20. Sault Tribe Chairman and NMU Alumnus Aaron Payment. Even vegetarians are hungry for Tanka sticks.
21. NMU's SaraJane Tompkins presenting on the K-12 Native American book collection at the Olson Library
22. NAS 488 students Judi Daley, Tom Biron, Alicia Paquin, Rachael Anthony, and Janell Bianco presented on their service learning projects.
23. Tribal leaders Molly Meshigaud (Hannahville), Carole LaPointe (Keweenaw Bay), and Aaron Payment (Sault Tribe) meet with NMU President David Haynes, Bill Mendoza, April Lindala and Martin Reinhardt
24. NASLPI presenters and CNAS staff. Back row: Rachael Anthony, Shane Brooks, Bill Mendoza, Tom Biron, Mac Hall, Chuck Ganzert, Larry Croschere. Middle row: Janell Bianco, April Lindala, David Kinney, Nichole Mclachlan, Stephanie Sabatine, Shelley Wooley, Rich Sgarlotti, SaraJane Tompkins, Alicia Paquin. Front row: Tina Moses, Judi Daley, Colleen Green, Martin Reinhardt, Kenn Pitawanakwat

## Congratulations to the NAS minor and Native American NMU graduates!

Dorthy Anderson

David Anthony

Janell Bianco

Leah Blanchard

JoAnn Carlisle

Randi Cornack

Debra Dunklee

Christopher Fraley

Theresa Gerard

Travis Green

Kelsey Hecox

Paul Hemenger

Chelsea Koziel

Haley Krull

Richard Lapine

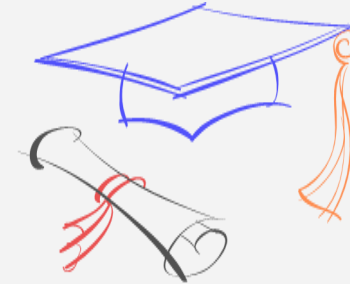
Margaret Lovgren

Lindsay McCoy

Stephanie Minor

Michelle Moore

Paul Mullen



Nicholas Newell

Andrew Novacek

Ashlee Owens

Ryan Rhodes

Marcus Schenk

Jackie Sellick

Jessica Stailey

Emily Jo Starr

Maria Strand

Taylor Sundstedt

Marisa Van Zile

Amanda Weinert

Michael Wieting



Two students share a loom in the NAS 224 **Native American Beadwork Styles** course. Students learned how to weave beads on a cedar loom. The course, taught every other winter semester, strives to teach students about the historical significance of beads including use of wampum belts as treaties, the diversity of beadwork from tribe to tribe, laws such as NAGPRA and the American Indian Arts and Craft law. Students also explore the work contemporary AI artists are creating. In addition, the students create a portfolio of original work inspired by American Indian beaded art and their own imaginations.

### Good luck CNAS Graduates!

Everyone from the NMU Center for Native American Studies sends their best wishes to graduating student employees Gabe Waskiewicz, Dorthy Anderson, and Amanda Weinert. Congratulations! NASA recently held a send-off for the three students and celebrated with cake.

Gabe will be graduating with a Master of Fine Arts in English. He was the first-ever CNAS graduate assistant and he has been instrumental in breathing new life into *Nish News*. Gabe has left his mark by adding the popular "sports" section (check out his editing team working with him in the photo).



Dorthy will be graduating with a bachelor's degree in psychology and a minor in Native American Studies. Dorthy has helped immensely with organizing the NAS resource room. She was also part of the Decolonizing Diet Project and has been the secretary/treasurer for NASA this past year.

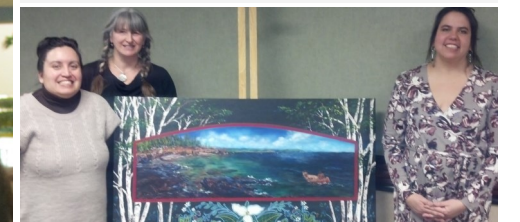
Amanda will be graduating with a bachelor's degree in art and design and a minor in Native American Studies. Amanda has been a fixture at the CNAS since her freshmen year (and *some of us remember her middle school years at youth camp*). Amanda has been helpful behind-the-scenes with a huge range of CNAS projects over the years. She also served as NASA president and she was a participant in the Decolonizing Diet Project. Amanda's artwork for the NMU senior exhibit is now on display and the reception will be on Friday, May 2.



### Photo Book Released



The *Mikwendaagozi (to be remembered)* photo book was recently presented at a Marquette City Commission meeting. April Lindala (above right) and Kristine Granger (above center) presented the book and Sherri Loonsfoot-Aldred (above left) presented her original painting which is now featured as the sign at the entrance to Presque Isle Park. The book was the product of a summer youth project that was a collaboration between the City of Marquette, the Keweenaw Bay Indian Community and the NMU Center for Native American Studies where local tribal youth in grades 9-12 participated in photography workshops. The multiple sessions took place at NMU, Presque Isle Park, Moosewood Nature Center and the Rock Street Community Darkroom. A similar presentation was scheduled with the Keweenaw Bay Indian Community's tribal council; unfortunately, the KBIC meeting had to be re-scheduled due to the weather. For more information on how to purchase a book, call 906-227-1397. See painting below.





### Winter 2014 was a Busy Semester!



### Memories from Native American Service Learning Partnership Institute



See page 10 for photo captions.