



An EO Institution

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

Fall 2012 Volume 8, Issue 2

12th annual First Nations Food Taster

By Ariel Dennis

The 12th annual First Nations Food Taster was held on November 9 at the D.J. Jacobetti Complex. Over 250 total tickets were sold for this two hour event, which was hosted by the Native American Student Association (NASA), and featured a variety of Native American cuisine. Several recipes from the Decolonizing Diet Project were included in this year's menu, such as venison/bison meatloaf, turkey pumpkin soup, and maple flavored great northern beans. These new dishes allowed those who attended a chance to sample some of the Indigenous foods of our region, along with standard favorites like fry bread and three sisters casserole. The combination led some to comment that this was the best food taster yet.



Volunteers Anna Lang, Josh Lesage, Ariel Dennis, Shelby Segerstrom, and Justin Lukowicz preparing maple sugared pecans.

Not including members of NASA or the staff of the Center for Native American Studies, there were at least 69 volunteers who signed in, either during the three days of preparation or at the event itself. There were many eager faces and helping hands in the kitchen and out in the main dining area, and our volunteers jumped right in with whatever they were asked to do. It was great seeing so many students working together in the kitchen. NASA would like to say *chi-miigwech* to all the volunteers who helped out at this event! Your hard work was greatly appreciated and made the event a success. We hope to see you again at our upcoming events.

The proceeds from this event will help to fund the *Learning to Walk Together* traditional powwow.

Native American Studies - Winter 2013

There are still open seats!

- NAS 101 - Anishinaabe Language, Culture and Community I
- NAS 102 - Anishinaabe Language, Culture and Community II
- NAS 207b - Winter Experience - Anishinaabe Language
- NAS 342 - Indigenous Environmental Movements
- NAS 486 - American Indian Educational Law and Leadership
- NAS 488 - Native American Service Learning Project



Visit www.nmu.edu/nativeamericans or call 906-227-1397 for more information.

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- And much more



Abenaki author Joseph Bruchac plays the drum during his reading and performance on November 8. Learn more about his visit and other Native American Heritage Month activities in this issue.

You can contribute to the Anishinaabe News!

- Do you like to write?
- Take photos?
- Draw cartoons?
- Or...
- do you have an opinion?

Be a part of the *Nish News* team and build your resume while sharing your opinions and knowledge of Native issues.

Call Gabe at 906-227-1397 to find out how.

Award-winning Author Joseph Bruchac Visits NMU

By Gabe Waskiewicz

One of the highlights of this year's Native Month was Joseph Bruchac's visit to NMU's campus on November 8. The award-winning author held two presentations in the afternoon, the first dealing with Native foods and cultures while the second described some of the methods for reading and teaching Native American literature. He then gave a spell-binding reading and presentation that evening. All three sessions were free to the public, and those who were able to attend were treated to a truly masterful storyteller. By blending his vast knowledge of Native American culture and traditions with his own personal experience, Bruchac weaved together the educational with an entertaining mix of allusions and side stories to keep audiences mesmerized.

Bruchac, who began publishing in 1971, is the author of more than 120 books that reflect his Abenaki Indian heritage and Native American traditions. In addition to his books, the author's poems, articles and stories have also appeared in over 500 publications. This prolific list of creative works has helped earn him such honors as the Lifetime Achievement Award from the Native Writers' Circle of the Americas. These works include poetry, short stories, novels, and the editing of several anthologies. His subjects range in scope from works about notable Native American figures, such as Jim Thorpe and Geronimo, to children's books teaching lessons passed down through the oral traditions.

During his visit to our campus, Joseph Bruchac got to learn about some the projects that the Center for

Native American Studies has been working on in recent years, including the Decolonizing Diet Project (DDP) and the production of the anthology, *Voice on the Water: Great Lakes Native America Now*.

The work being done with the DDP tied in nicely with his own presentation on Native cultures and foods, in which he focused on the relationship between Native cultures and stories and the Indigenous foods that have sustained Native Americans in the past, and hopefully will again in the future. During the presentation, Bruchac described how "Indigenous plants for centuries,



Author Joseph Bruchac performs.

and longer, have taken care of human beings in the Americas." Native people have "a 7,000 year history of using corn," with beans and squash being used for a couple of thousand years less. This long history of using these foods has led them to being named "the three sisters," and they remain a vital source of sustenance among Native people everywhere to this day.

Throughout his presentations and performance, Bruchac also spoke in Abenaki, introducing himself as "Joseph, or the Peaceful One," and played the drum and native flute. For his final event, a reading and performance of his eclectic range of talents, the author also played the guitar while singing a song he wrote about his admiration for the iconic Native American athlete Jim Thorpe. He went on to explain how

he once met the now mythic figure during his own childhood, at time when he didn't yet grasp the importance of who he was meeting. He



Joe Bruchac playing Native flute

also told a couple of traditional stories that kept the younger audience members on the edge of their seats, while at the same time teaching a moral lessons for young and old alike. The performance left one

NMU English professor to call the author, "a true renaissance man."

After each session, the always gracious and hospitable author made sure to take time to have pictures taken with audience members and sign copies of his books for them. This day of cultural revival will stand out in the memory of those lucky enough to have attended for some time to come.



NASA President Amanda Weinert with Joseph.

Dr. Bruchac's visit was made possible by the King*Chavez*Parks Visiting Professor Initiative, the Center for Native American Studies, the College of Arts and Sciences, the English Department and the School of Education.

Joe would like to send a special thanks to NMU freshman Hannah Vallier for use of her hand drum and to NMU alum Walt Lindala for use of the guitar.

Continued from page 11 - "My favorite Nene"

Town." Small things like being served hemlock tea to calm down, or the 'knot wood' story, to more extravagant tales of his Catholic school misadventures. I relish the days when he has time to sit and tell me stories while we drive around town together. Whether it be about jumping out two story windows to run away from abusive nuns, or when my Granny lady makes his drunken friend 'Duwop' sleep in the garage because he clogs the toilets. Stories of when he first met my Granny lady in high school. I miss just sitting with him, even when we don't talk.

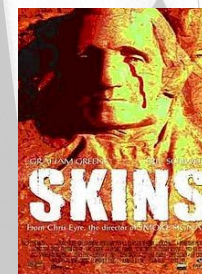
My Buppa is so wise, I don't know what I would do if he weren't there to guide me. He is my reason for coming to college, for pursuing my dreams. He never had the chance to, so I am doing it for him. I am the first person in my family to go to college in I don't know how many generations, and it may not have been that way without him. We talk of someone getting an education to make him seem smarter. It is useless; he is the smartest, strongest, sweetest nene I have ever known. I guess what I am trying to say is I am extremely thankful for my Buppa. Miigwitch Buppa, I will be home soon.



"Skins" and "Smoke Signals" Reviews

By Christine Knudson

The Story of *Skins* (2002) centers on two brothers on the Pine Ridge Indian Reservation. The movie was directed by Chris Eyre and stars Eric Schweig as Rudy Yellow Ridge, a tribal cop and Graham Greene as his older brother, Mogie Yellow Ridge. Mogie suffers from alcoholism. Their parents were alcoholics as well. Alcohol is banned from the Pine Ridge Indian Reservation, but this doesn't stop its inhabitants from getting it; they simply go out of town to buy their alcohol. Rudy becomes fed up with the way life is on the reservation when a body is discovered. This causes him to become a masked vigilante of a sort, letting him bring his own idea of justice to those who have done wrong. One night, Rudy decides to set the liquor store on fire just outside of the reservation. Little did Rudy know Mogie was inside. The film tackles themes such as alcohol abuse, domestic violence, family, and the harsh realities of life on the Pine Ridge Indian Reservation.



Smoke Signals (1998) is based on a book written by Sherman Alexie called *The Lone Ranger and Tonto Fistfight in Heaven*. The film was also directed by Chris Eyre and stars Adam Beach as Victor Joseph and Evan Adams as Thomas. Thomas was saved from a house fire by Victor's father, Arnold. Both of Thomas's parents perished in the fire, so he was raised by his grandmother. After a dispute with Victor's mother, Arnold leaves his family. Ten years later, Victor finds out his father passed away in Phoenix, Arizona. At first, Victor doesn't know how he is going to get to Phoenix, until Thomas offers to pay his way there. The only catch in the proposition—Victor has to take Thomas with him. *Smoke Signals* is both funny and emotional all while tackling themes such as family, alcoholism, friendship, and growing up on the reservation.



These two films were presented during Native American Heritage Month by the Multicultural Education and Resource Center.

Local Native artist to Create Enhanced City of Marquette Pins

From Marquette City Manager Bill Vajda

The City of Marquette holds deep respect for our Native American roots and tribal partners. We work hard to meet the needs of our mutual constituents, and have greatly expanded cooperation between tribal government, city government and community recipients of 2% charitable support. Cooperation has created strong bonds, and we enjoy broad support of local and tribal law enforcement; joint advocacy for tribal business opportunities and expansion of Native American heritage awareness and its critical role in the history of Marquette. We value this strong partnership and are proud to show it.

On that note, City of Marquette representatives attended the 20th annual traditional powwow at NMU and came across Ken Soney (Walpole Island), a vendor selling jewelry that fused a traditional medicine wheel with organizational logos. What wonderful serendipity - the chance to help a Native American business and honor the partnership we hold. We hope all who see the pins understand our intent and view them as symbols of the partnerships we enjoy in Marquette.



Hands On Learning During Native Month

By Tina Moses

I had the opportunity to participate in two workshops during Native Month. The first one was *Making Birch Bark Trivets with Porcupine Quills and Sweetgrass* with special guest Elizabeth Kime-won. This workshop took place over two days at the Beaumier U.P. Heritage Center. We began by creating our own design on paper and transferring that design to the birch bark. Slowly and carefully, we began the process of punching a small hole in the bark to fit the end of the quill through. If anyone has ever been stuck with a quill before, you can understand the pain I experienced as I inadvertently pushed the awl through the bark and it slipped, sticking the quill into my thumb really well. I had to ask the kid sitting next to me to pull it out. There were fourteen of us there. The enjoyable part (besides creating this beautiful art) was being able to sit with new friends and share stories and laughter.



Max Wojciechowski at the Quill Workshop

The second day was finishing the quillwork process. Elizabeth gave each of us a needle, thread, and sweetgrass to sew onto the edge for decoration. Elizabeth and her husband, Leonard, were enjoyable and good-natured. They were also fluent Anishinaabemowin speakers so it was great listening to them speak with Kenn throughout the workshop.



Sylvia Duncan working on a birch bark trivet

The other workshop I attended was *Making Dishbags* with the Native American Student Association. This workshop involved sewing together the materials to make the bag for the dishes.

The students provided some background information as to why dishbags were important and needed. It was to conserve the environment free of litter while attending social gatherings. Many of the Native gatherings ask that you bring your own dishware. This workshop was a learning experience for all of us, as those who have sewing machines had to figure out the pattern and those who weren't experienced with sewing had to learn the fundamentals. Each of us got the hang of it and most of us were able to make two dishbags. NASA will be making more to give as gifts and to sell as a fundraiser.



Above: Amanda Weinert and Alice Snively work on their dishbags



Right: Workshop participants show off their completed dishbags.

By Ariel Dennis

The Native American Student Association hosted a beading workshop in November in Whitman Hall.

The workshop was led by Austin Smith, a senior NASA member, and was attended by three fellow NASA members and approximately eight community members.

During the workshop, Smith instructed the attendees on how to make oval-shaped beaded appliques into rings.



Participants were allowed to choose their own pattern, colors, and size, and followed her instruction from there. The plan was for the community members and students who attended to bead an oval-shaped applique and then back it with hide to make the ring.

Based on the sounds of happy chatter that filled the room that night, this workshop was an overall success. Although only one ring was completed (see photo below) in the two-and-a-half-hour time period, the women who showed up took home with them everything they would need to finish their project.

As a member of NASA, I hope that they took with them not only some beads and a needle, but a new-found interest in Native American culture.

If you have ideas for future art or craft workshops, let NASA know by emailing them at nasa@nmu.edu.



NAS Faculty and Staff - Hopes and plans for the New Year!



Shirley Brozzo

Shirley Brozzo, NAS Adjunct Assistant Professor
 "For next year, I personally hope that things slow down, just a little. I'd like a little more time to read for fun and to make more time to write. I'd also like to spend more time with my children and grandchildren. Professionally, I'd love to have greater interactions with the students in my classes and to make a difference in someone's life, even a small difference."



Aimee Cree Dunn

Grace Chaillier, NAS Adjunct Assistant Professor
 "After a very difficult past year in which my sister and I lost both of our parents, I'd really just like life to stabilize in 2013. Even if the coming year is less than perfect, which it will be with diminished family, hopefully it will be more balanced anyway. As for winter semester, I will be teaching two sections of NAS 204: The Native American Experience course, which is one of my favorites to teach. I look forward to it. It's usually an eclectic mix of learners, from first year freshman to middle-aged, non-traditional students, so it's really a joy to teach."



Grace Chaillier

Aimee Cree Dunn, NAS Adjunct Instructor
 "As usual, my hopes for the new year could fill a small book: eating healthier, exercising more (okay, even exercising a little), watching less movies...but I prefer to concentrate on things that have a far better chance of actually happening. Like the complete and utterly radical transformation of society."
 To see Aimee's entire wish list for 2013 see page 5.



Tina Moses

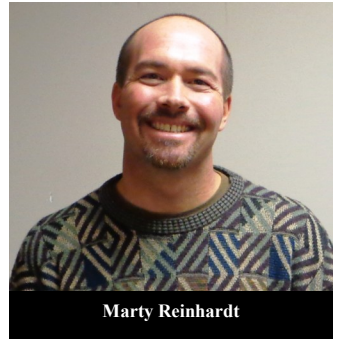
Tina Moses, NAS Principal Secretary
 "My hope for the new year is just to finish the DDP on a strong note. My plans for next year is to get my girl graduated and to finish her scrapbook."

Kenn Pitawanakwat, Anishinaabemowin Instructor
 "My plan is to nurture more Anishinaabe speakers and to continue working with the community. One such plan would be a minowe Anishinaabe language group. Other plans include upgrading my top language speakers towards a deeper grasp on etymology, storytelling, and work towards an Anishinaabe language major. My hope is that the Center for Native American Studies will continue to grow and flourish with the superior programs and individuals teaching and working as support."



Kenn Pitawanakwat

Marty Reinhardt, NAS Assistant Professor
 "On a higher level, I would hope for minobimaadiz (the good life, health and happiness) for my family, my friends, and myself. On a professional level, I hope to make great strides working on some of our ongoing projects at the Center, especially the Decolonizing Diet Project where we will be moving from the implementation phase to the analysis and reporting phase."



Marty Reinhardt

Happy Holidays

From the faculty, staff and employees of the NMU Center for Native American Studies.

Not pictured: Violet Friisvall Ayers, Kenn Pitawanakwat, Samantha Hasek, Anna Lang, Hallie Sutton and Marisa Van Zile.



Back row from left to right: Aimee Cree Dunn with a little guest, Gabe Waskiewicz, Amanda Weinert, Shelby Segerstrom, Marty Reinhardt and Grace Chaillier. Front row from l to r: Shirley Brozzo, Tina Moses and April Lindala.

First Nations Films Review

By Andrew Bek

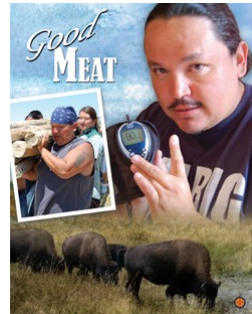
During the 2012 Native American Heritage month observation, the CNAS at NMU hosted two food related films called *My Big Fat Diet* and *Good Meat*. Both films explored the relationships between Native people and non-Native dietary habits.

In *Good Meat*, we meet Beau LeBeau, a Lakota man who has gone from being a lithe athletic high school basketball star to an out of breath, middle aged 333 pound diabetic.

His out of control eating of junk foods and especially guzzling massive quantities of soda is wreaking havoc on his health and his self-image.

Beau decides to attempt to adopt a six-month long traditional Plains Indian diet based on bison and fresh fruit and vegetables. Under the care of his doctor and a dietician, he begins to exercise and eat more consciously. His challenges and triumphs and transparency about the low and high points of his journey allow the viewer to develop empathy and compassion, which helps to replace judgment and pity. This tale is a familiar one, and is why we find ourselves cheering for Beau as he struggles and ultimately succeeds only to face more obstacles.

In *My Big Fat Diet* we visit Alert Bay, a Canadian fishing village near Vancouver Island. The island is home to two cultures, the Namgis First Nation and their non-Native neighbors. An epidemic of obesity and its side effects is sweeping the community.



Led by a Metis (bi-cultural) physician, the community goes cold turkey and implements a low carb, no sugar diet based on the traditions of eating lots of fat and oils gleaned from their declining fisheries. We follow the struggles of six villagers and their families as they participate in a cultural and medical experiment that looks to address the health problems of affluence. One particularly moving moment comes near the end of their journey when they use a wheelbarrow to cart in sacks of carbohydrates (wheat flour) that represent the total poundage they lost.

Both films pose bigger questions about the health of the individual within the health of their environments. And both films explore the relationship between health problems caused by poverty and affluence in Native American/First Nation cultures where it is easier and cheaper in the short run to eat unhealthy and sit around mourning the loss of their cultures.

Thank you, CNAS for sponsoring these showings, which were particularly inspirational as we continue the Decolonizing Diet Project here at NMU.

Three other DDP related events were featured during Native American Heritage Month. These included the six-month overview with Dr. Martin Reinhardt, who presented the findings of research subjects during the first half of the project's implementation phase, and a presentation of an ethnographic study of the female perspective of the project by April Lindala. In addition, a mini challenge was held, where participants were encouraged to eat only DDP qualifying foods for a week. For more information on these events, visit www.nmu.edu/nativeamericans.

Louis Erdrich Wins National Book Award

By Gabe Waskiewicz

The National Book Foundation recently announced that highly

acclaimed Ojibwe author Louis Erdrich's newest novel, *The Round House*, has won the National Book Award for fiction. Erdrich has won awards in the past, beginning with the National Book Circle Award in 1984

for her novel *Love Medicine*, and has been a finalist for others, most notably her 2009 nomination for the Pulitzer Prize in fiction for her novel *The Plague of Doves*, but this is the most prestigious award she has received so far. While accepting the award, the member of the Turtle Mountain Band of Chippewa Indians spoke first in Ojibwemowin before switching to English. She dedicated the award to "the grace and endurance of Native people," and went on to say that, "this is a book about a huge case of injustice ongoing on reservations. Thank you for giving it a wider audience."

The Round House, her 14th novel, focuses on a 13-year-old Ojibwe boy named Joe and his quest to avenge the rape of his mother. Believing the police

investigation of the crime to be inadequate, Joe goes about trying to solve the crime on his own. In



her review in *The New York Times*, Michiko Kakutani wrote that the novel "opens out to become a detective story and a coming-of-age story, a story about how Joe is initiated into the

sadnesses and disillusionments of grown-up life and the somber realities of his people's history." While doing so, the novel explores the problem of jurisdictional rights involving violent crimes on American Indian reservations, following a list of other topics of concern among Native Americans that Erdrich has tackled in her fiction. Throughout her novels, she has touched on similar issues while creating a series of narratives that span several generations of characters living in or around the same fictional North Dakota reservation. By combining some of the local history of the North Dakota where she grew up with current themes and a sense of modern consciousness, Erdrich

weaves together a fictional landscape that has led many to compare her works to William Faulkner's Yoknapatawpha novels.

The Round House has received widespread admiration and critical acclaim. Amazon.com voted it the best book of 2012, saying that it is "likely to be dubbed the Native American *To Kill a Mockingbird*."

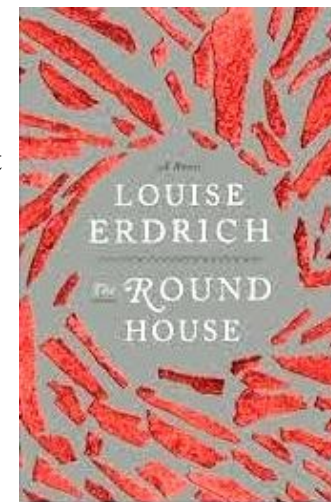
Louise Erdrich deserves all of this support. She has been a highly regarded author for nearly 30 years, and is widely considered one of the most significant writers of the second wave of what has been dubbed the "Native American Renaissance." In addition to her works of fiction, she has written numerous volumes of poetry, children's literature, and non-fiction. CNAS faculty members Grace Chaillier and Shirley Brozzo have studied Erdrich's books extensively, using them for several of their courses. Both agree that this is one of her finest achievements. Shirley said that she "can see why it was chosen for the award. The language usage alone is stunning." Hopefully, her work will continue to influence and inspire the next generation of Native American authors.

Precious Knowledge to be Shown at NMU

The film, *Precious Knowledge*, will be shown Wednesday, January 23 at 7 p.m. as part of next semester's Martin Luther King week activities (location TBD). It is sponsored by the NMU Ethnic and Cultural Diversity Committee.

The filmmaker, Eren McGinnis, will be on the NMU campus to discuss the making of the documentary and answer questions following the showing.

The film follows the assault on the Mexican American studies program in Tucson. Specific books and authors (including several Native American authors) were banned by the Tucson schools.



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

Voice on the Water: One Year Later

By Gabe Waskiewicz

In November 2011 the 254-page anthology *Voice on the Water:*

Great Lakes

Native Amer-

ica Now was

published by

the NMU

Press. This

work was the

culmination of

a lifelong

dream of

members of

the faculty and staff at the Center

for Native American Studies. The

goal was to “prepare an anthology

that will introduce Michigan resi-

dents to the contemporary yearn-

ings that concern and impact the

modern lives of Native Americans

in our state.”

The book was funded both by

NMU and a grant from the Michi-

gan Humanities Council, but it

also took over two and a half years

of planning, preparing, and partici-

pation by many individuals to get

it to print. At the forefront of this

long journey was the project’s

editor, Grace Chaillier, who spent

countless hours making sure the

dream became a reality.

“We wanted this book to appeal

to a broad audience and our hope

is that it will also be used as a text-

book from the junior high level

through college,” says Chaillier.

“Indians in general are not very

well known as contemporary

people in American society. If you

ask students to draw depictions of

them, it’s usually with tee-pees,

bows and arrows and other images

from the past. We want to intro-

duce ourselves as Indian people,

but also as contemporary Michigan

residents so our Michigan

neighbors will know us better.”

In the year since the book’s

publication this has begun to be-

come a reality. Two readings have

been held, one here on NMU’s

campus and one at the Saginaw

Chippewa’s Ziibiwing Cultural

Center, with almost two dozen of

the anthology’s 88 contributors

participating.

After originally being sold

mainly through NMU’s bookstore,

for several months *Voice on the*

Water has been available on Ama-

zon. During the past year it, has

also been donated to public

schools, universities, libraries, the

education directors of the twelve

federally recognized tribes in

Michigan Native American, and

Native American organizations

across Michigan, with an over-

whelmingly positive response.

“We appreciate all of the dozens

of thank you letters and emails we

have received from public schools

and libraries who were given the

book to include in their collec-

tions,” says Chaillier. “These kind

words are an affirmation that the

book’s message is being well re-

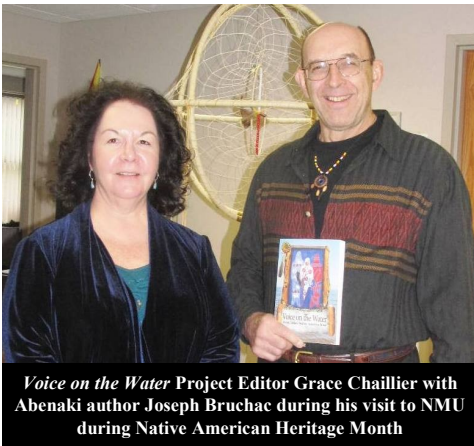
ceived.”

The anthology has also found its

way in the classroom here at

NMU. English instructor Jamie

Kuehnl has used it in her Good



Voice on the Water Project Editor Grace Chaillier with Abenaki author Joseph Bruchac during his visit to NMU during Native American Heritage Month

Books courses, Grace Chaillier is teaching it in her NAS 414 class this semester, and Marty Reinhardt’s NAS 204 class will also study the book next semester.

One interesting thing that Chaillier discovered while teaching the book was how well it applies to a course on women’s studies. She hadn’t “approached the

book from that perspective before,” but, with over half of the anthology’s contributors being fe-

male, it gave her class a wealth of material to work with. So much material, in fact, that she wasn’t

even able to cover all of it during the course of the semester. The pieces they did cover included works of fiction, non-fiction,

memoir, poetry, artwork, photography, and traditional art. Not only does the anthology have an inter-

esting mix of genres, but its contributors also have a wide range of ages, spanning from 10 years old

all the way up to 80. In addition, the contributors come from a variety of tribal af-

filiations, many even from outside the Great Lakes region. Though the book centers around the ex-

perience of Native Americans in Michigan, many of its contributors spent portions of their lives living in other regions. All of these factors help make *Voice on the Water* an interesting cross-section of Native American culture. In just the first year since being published, it is clear that *Voice on the Water* is already beginning to reach the book’s editor’s goal of, “deepening readers’ comprehen-

sion of who Michigan Indians have become in the 21st century.”

To purchase a copy go to www.nmubookstore.com.

NASA Student Spotlight

Hannah Vallier

Interview by Ariel Dennis

Nish News: Where are you from?

Hannah Vallier: Manistique, Michigan

NN: What is your tribal affiliation?

Vallier: I’m a member of the Sault Ste. Marie tribe of Chippewa/Ojibwe Indians.

NN: What year are you and what is your major/minor?

Vallier: Freshman, major- psychology, minor- Native American studies

NN: When will you graduate?

Vallier: 2016

NN: Why did you choose NMU?

Vallier: I’ve wanted to come here since I was in sixth grade.

NN: How did you become involved in NASA?

Vallier: I had participated in the Medicine Wheel Academy in high school and I was taught about it then.

NN: What is your favorite class this semester and why?

Vallier: My EN110 with Professor Amy Hamilton because every class was interesting and I truly learned a plethora of information.

NN: What classes are you taking next semester?

Vallier: Next semester I’m taking biology, Native American Studies, and welding.

NN: What are your plans for winter break?

Vallier: During winter break I will be going to Manistique for a week to see family, then I’m going to Bark River to see other family and work.

NN: What other organizations are you involved in?

Vallier: NASA is the only organization that I participate in so far this year.

NN: What is your favorite movie, music, or book?

Vallier: My favorite movie is *Step-brothers*, I’m musically eclectic, and I love reading too much to pick favorites.

NN: What are some of your other interests?

Vallier: I love crafting, cooking, ATV’n, etc.

NN: What do you think of NMU so far?

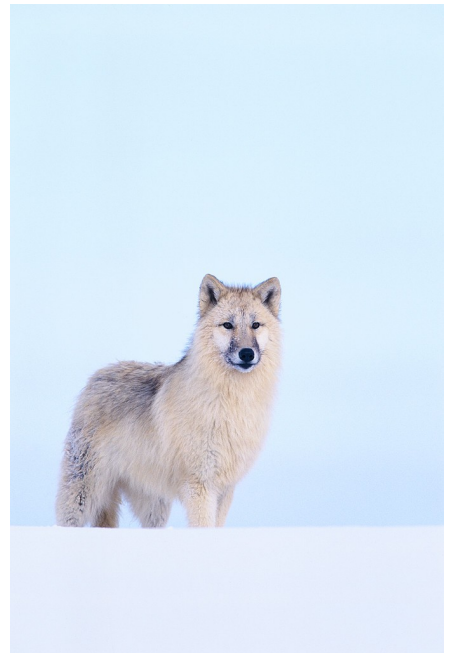
Vallier: I would suggest NMU to anyone looking for a school. It’s been a great place to live and learn.

NN: What are some highlights of your time at NMU so far?

Vallier: House events have been a really nice highlight here at NMU; it helps that I have an Amazing RA. :]

NN: If you could own any animal, what would it be and why?

Vallier: Half wolf/half husky, because not only are they smart, but they’re also beautiful!



Aimee’s 2013 Wish List

Continued from page 3

- humanity comes to a renewed understanding of all our relations, recognizing them as our equals, accepting them as spiritual entities, fulfilling our responsibilities to them, and recognizing what a gift it is to do these things, to live in this way.

- Americans recognize the U.S. for the corporate state that it is, one colonial state in a global corporate empire, and how our electoral politics, economics, educational systems, and the very lifestyle paths we are conditioned into are designed primarily to serve this corporate state and to create consumer-worker citizens trained to maintain the functionality of the corporate system (despite the cost to family, to the land, and to self).

- To top it off with a list: the U.P. protects ma’ingan, throws out Rio Tinto and indeed bans all sulfide mining, protects our forests from the growing biomass industry, refuses to allow mega-windfarms (and their transmission corridors) to dominate our rural landscapes, and turns the term “Yooper” into a synonym for “Treehugger.”

As far as what I’ll be doing next semester? Working on all of the above. Well, most of it. That is, in addition, of course, to teaching and learning about The Empire’s impact on Indigenous peoples and vice versa, developing an outdoors-based preK-12 curriculum for The Little Green Schoolhouse, and simply enjoying watching my Little Sprout grow.

DDP Panel and Presentations

By Leora Lancaster

Seven of the Decolonizing Diet project's research subjects volunteered to be on a panel to discuss many aspects of the year-long journey as part of the Native month activities.

CNAS director April Lindala facilitated the panel and Dr. Martin Reinhardt (both are on the diet) filmed the discussion.

With the project just over the half-way mark, the audience was eager to hear everything from daily struggles, to meal preparation, to new and favorite recipes.

My personal experience with the diet so far has been a mix of ups and downs. I have loved trying new recipes, learning about all the edible and non-edible indigenous plants in the Great Lakes region, and being able to share the experience with my family. My husband and I are both on the diet, so that does make it a bit easier for planning

meals.

However, some obstacles that we have come across these past eight months have been trying to eat DDP eligible foods while traveling and having time restraints to go out into the bush to get the foods for the diet as well as process them.

Because my family and I have been experimenting with becoming more self-sustainable (through hunting, gathering, fishing, raising animals and gardening) I am grateful to be a part of such a positive experience. This project has done nothing but help educate us on how to live in a more traditional and sustainable way.

It was exciting to be a part of the



From left to right: Leora Lancaster, Andrew Bek, Mary Jane Wilson, Treasa Sowa, Kristine Fountaine, and Mitch Bolo

panel. I enjoyed hearing all of the great questions from the audience as well as fellow DDP participants. There were a couple of questions that really stuck out in my mind, such as, "apart from health and food aspects, how has the diet changed you?"

Instead of answering this question, I would like you as the reader to imagine what your life would be like if you were to change your diet and lifestyle as the DDP participants have.

For more Native American Heritage Month photos turn to page 9.



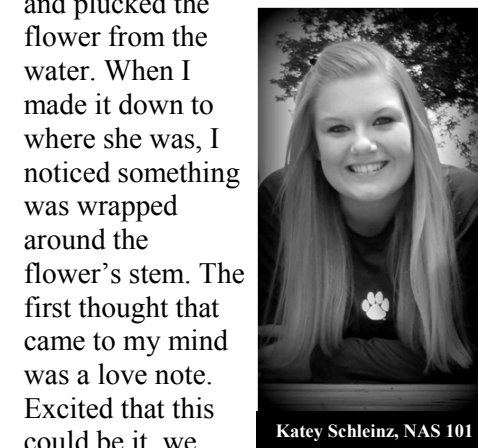
Kristine Fountaine

Anishinaabe Kendaasawin

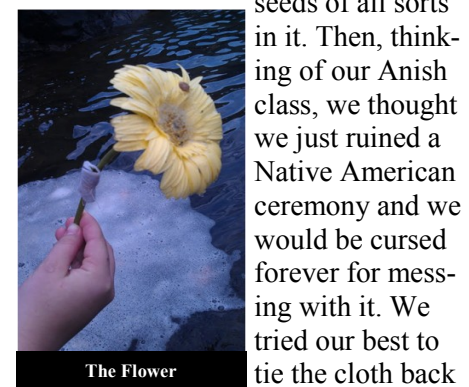
ashi niizhwaaswi. I plan to use Anishinaabe language now whenever I can. Naahow.

Anishinaabe Lesson

During a trip to get away from campus, my friend and I went to Black Rocks and we stumbled upon a flower floating on the edge of Lake Superior between some rocks. At first, we thought it was fake because the flower did not look indigenous to the area. My friend climbed down the rocks and plucked the flower from the water. When I made it down to where she was, I noticed something was wrapped around the flower's stem. The first thought that came to my mind was a love note. Excited that this could be it, we both untied the mysterious white piece. When we opened it, the white piece was cloth fabric folded with



Katey Schlein, NAS 101



The Flower

seeds of all sorts in it. Then, thinking of our Anish class, we thought we just ruined a Native American ceremony and we would be cursed forever for messing with it. We tried our best to tie the cloth back to the flower but it did not stay. Because we thought we would be cursed, we collected seeds around the forest and wrapped them in bark from a tree and buried it in the rocks on the beach before we left. From this experience, my friend and I learned that 'if you see something that is not yours, leave it.'

A Day in the Metik-oke

Knee-gee-get about that bazjik day last summer nin masé through nin



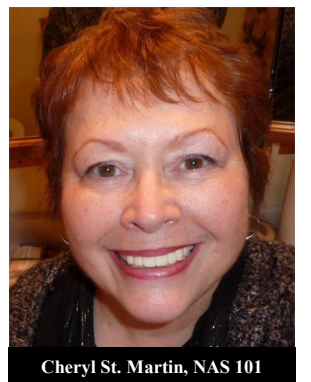
Sara Wallo, NAS 101

nocomas metik-oke menwa nin saw some tracks from a wawashquesh. They seemed fresh so nin decided to follow them as nin masé through metik-oke menwa across gegoo hills back to nocomas agumuck. After a few minutes nin saw ween wawashquesh. Nin gitcha-ing of bazjik hill, while the wawashquesh gitcha-ing of the next hill. Nin tried being quiet, but wawashquesh saw nin menwa slowly mepto away. Nin slowly mepto after ween so nin caw scare ween away this time. Nin eventually found more tracks menwa nin mepto in the direction nin thought the wawashquesh had taken. Nin guessed that the wind was blowing away from ween wawashquesh and towards nin, or ween caw believe nin was a threat, because ween wawashquesh caw mepto very far. Ween wawashquesh caught nin following ween again soon after nin caught up. Wawashquesh then mepto githcha-ing another hill caw far away menwa out of sight. After this nin caw find the wawashquesh again. Nin did try, but after a while the tracks diverged menwa both seemed to be fresh to nin. Nin decided to follow the tracks that led off in the same path the wawashquesh had been taking the whole time. These tracks also led back near to nin nocomas agumuck, so when nin caw find ween wawashquesh, nin just went back because nbuckaday. This whole experience

tracking ween wawashquesh made nin feel very much like one of the Giwisayiniwug, even though nin never hunted before.

As a U.P. child in the 1950s, the daabaan is how we found mukwa, waawaashkesh, and waabooz in the woods on weekend rides. Jiimaan trips for gigon always had a few gizike migizi overhead, too. We used to zhooshkodaabaan down St. Martin's Hill in Minising at Christmas. Back then you could see

captured madabe makwa minikwe soda pop from a bottle. That was very sad, because they could not miptoo into the woods from their cages. Gwa. Miigwech. Baamaapii



Cheryl St. Martin, NAS 101

My favorite Nene



Constance Lightfoot, NAS 101

Being Anishinaabe, my Grandpa, known as 'Buppa,' tells us stories of being raised by his grandparents, growing up in what we call 'Indian

(Continued on page 15)

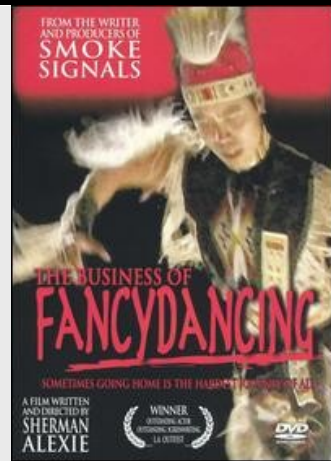
Alexie's 'Business of Fancy Dancing'

By Maryanne Brown

As another part of Native American Heritage Month, the Native American Student Association hosted the 2002 film *The Business of Fancy Dancing* by director and screenwriter Sherman Alexie.

The feature film's title comes from Sherman Alexie's 1992 book of poetry. Seymour Polatkin (Evan Adams) a gay Indian poet and his longtime best friend Aristotle Joseph (Gene Tagaban) left their reservation in Spokane to go to college in Seattle. Aristotle had bad luck and left while Seymour stayed and became a successful writer. The film opens with Seymour leaving his white boyfriend at home to return to his reservation after 16 years for a funeral of a good friend, Mouse (Swil Kanim).

The story is about the conflicted relationship between Seymour and Aristotle, which forces Seymour to confront his past. We also see his personal struggle between his heritage and his urban gay life. All the while he is coping with the anger from his friends who resent him for becoming their self appointed mouthpiece and exploiting "rez" life in his writings. He reunites with his one-time girlfriend, Agnes (Michelle St. John), who remains close and loyal. Aristotle, however is resentful and combative and seems to be growing angrier by the day. The scenes of the poetry readings and the fancy dancing are interspersed within the storyline of the contrast between his urban life and Native heritage. The film was enjoyable and illuminates many issues that are still relevant today. The acting was spot-on but Michelle St. John's superb performance and magnificent vocals were the highlight of the film. This is yet another brilliant pairing of Adams and St. John, as in Alexie's *Smoke Signals* (1998).



Anishinaabe Kendaasawin

By Kenn Pitawanakwat

Like many Anishinaabe words, the idea of *kendaasawin* has a depth of meaning that doesn't translate adequately into English. Kendaasawin represents Anishinaabe ways of knowing that encompasses wisdom, knowledge, and experience. In my language classes, students get the chance to learn some of these ways. With this in mind, I have asked my Native American Studies 101 and 207 Anishinaabe Language, Culture, and Community students to submit stories about their Kendaasawin experience during the 2012 fall semester. Each student had the choice of submitting a story, cartoon, photograph, or more, with the hope of boosting their confidence and skill set for employment opportunities. The idea is to get published. Their class format is visual and aural, thus the phonetic variance in their writing. They have not been taught to write, but they do know how to speak! An essential skill with an endangered language where every hour or semester counts towards Anishinaabe language revival and application in the community.

Anni, Migizi dishnicass, Vulcan Donjaba, Chippewa Doedeb. Nbishigandan Kenn's Anishinaabe Native American Studies 101-02 class. It has



Nikisha LaPine, NAS 101

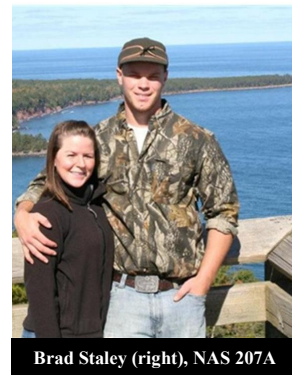
been such a pleasure to be in this class. I'm so happy I decided to take it! I love Kenn and the way he teaches us, and I also love my classmates and the relationships that have been built through this semester's class. I am also very pleased I took this class and learned so much, and that I can now speak it because I am part Anishinaabe myself, Chippewa tribe. I will never forget this

language, the way Kenn teaches it makes it stick with you, and you also enjoy it and want to remember it. I will never forget some of the life lessons taught in this class either. Nbishigandan, Nish moments! They were my favorite, we got to share our feelings and get to know each other so much more personally. We are a family, one that I will never forget!

This is a class and language that you will never regret taking or having. It's one you want to share all the time and sometimes it just uncontrollably comes out! It's so cool! I have taught many of my friends and family Anishinaabe and they love it and are amazed because they remember it so well too. Sometimes I would rather speak Anishinaabe than English. Maybe because it's in my blood and part of my culture that now after 20 years I'm finally unleashing it. There are many reasons I believe, but whatever it is I love it!

My name is Brad Staley, and I am a Criminal Justice major here at NMU, however I have a minor in Native American Studies (NAS). Since I've become a student at NMU I have learned a lot of generic materials that have been force fed to me through the university, its professors and many texts, however Native American Studies, and more specifically 207 A, has been different.

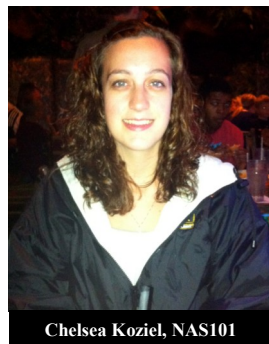
NAS 207 A, The Fall Anishinaabe Experience has been a unique and fascinating class, learning a small portion of the Anish language, and some of the traditions of the culture performed in the fall. An average class goes something like this: We



Brad Staley (right), NAS 207A

meet at a select location, usually wooded, and we start a small fire. From there we speak to each other about anything and everything, sometimes pertaining to an "Anish experience" other times just everyday life. After we have all settled down, Kenn will begin his lecture, speaking bilingually, trying to get us to pick up words in a subtle manner. Ken will teach by telling stories or teaching us about traditions. After the lecture we generally take turns showing off our Anish language knowledge by introducing ourselves in the language or reciting the parts of the body in Anish. Overall, the class has been a unique experience for me and the class as a whole. It is unlike most any other class taught at Northern and is one that I will remember for a very long time.

Anii, Chelsea dishnicaz, New Jersey donjeba, Cherokee dodeb. I am nish-tana biboon. I am a psychology major with a minor in Native American studies. I have niizh nemush minuwa niizhwaaswi cats. My family is niiswi que minuwa niizh nene. This class has taught me a lot about the Anishinaabe culture and I have loved learning the language and sharing it with friends and family. I am in my niiswi year in college, but this is only my niizh semester at Northern. I live with bezhik que minuwa bezhik nene minuwa bezhik nemush minuw bezhik cat in Ishpeming. I drive my daban niwin-tana minutes to school niwin times a week. Next semester I only have classes niiswi days a week. I have niizh siblings, bezhik nene minuwa bezhik que. My sister is niizh ashia-tona niizh and my brother is midaaswi



Chelsea Koziel, NAS101

Crabapple Pumpkin Pecan Squash Pancakes

3 packed cups of shredded pumpkin and squash mix
1/4 cup of crabapple sauce
1/3 cup of chopped pecans
1/3 cup of maple sugar
5 tablespoons of corn flour
3 teaspoons of salt
1 beaten duck egg
Sunflower oil as needed for griddle

Mix all ingredients very well except for sunflower oil. Spoon and flatten mixture over griddle already lined with sunflower oil on medium high heat. Turn after three minutes or if edges are brown and cake is bubbling.



Pumpkin Squash Patties above

Cookies

1/3 cup sunflower seed butter
2/3 cup maple syrup
1 1/2 cup cornmeal flour
1/4 teaspoon salt
handful or 1/2 cup of chopped pecans (optional)

Mix all together and drop by spoonfuls onto greased baking sheet. Bake at 350° for 15 minutes or so. Cookies are done when slightly firm in the center and golden brown on bottom and edges.

To learn more about these recipes visit the NMU Center for Native American Studies website at www.nmu.edu/nativeamericans and search for the Decolonizing Diet information.

DDP Recipes

Venison Roast with Cranberries

1 pound of venison (or so) cut into smaller pieces (like stew meat)
5 sweet potatoes
1 bag of frozen cranberries
1 cup of shredded sunchoke
1/3 cup of crabapple vinegar
2 tablespoons of maple cream
1 1/2 cups of pure cranberry juice

Place peeled and cut up sweet potatoes on the bottom of a decent size crock pot...place venison on top of potatoes and pour everything else on top of venison. Let sit on low in the crock pot for 7-10 hours. Marty's critique: "It has a deep flavor."

Pumpkin Pecan Blueberry Maple Bread

4 cups of pumpkin seed flour
2/3 cup maple sugar
2/3 cup pecan flour
2 tsp salt
1/2 cup of pecans
3 duck eggs
3 tablespoons of pumpkin seed oil
1/2 cup of blueberries
2/3 cup of warm water
Sunflower spray for the inside of the bread pans

Mix dry ingredients first then add wet ingredients. Place in small loaf pans and baked at 375° for 45 minutes or until toothpick comes out clean.



Pumpkin Pecan Blueberry Maple Bread

Pumpkin "Ice Cream"

1 can pumpkin puree
1 cup maple sugar
1/2 cup Sunbutter
1 3/4 cup pumpkin seed milk
1/2 cup sweetwater
2 tablespoons sunchoke powder
In large bowl mix pumpkin puree, Sunbutter, and sunchoke powder. Pour into an ice cream machine and stir for about 25 minutes (depending on make and model).



Above: Tina Moses making DDP Ice cream. Below: Tina Moses and Marty Reinhardt making pumpkin seed milk.



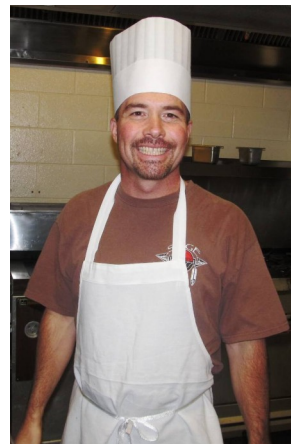
First Nations Food Taster Pictures



Dr. Elda Tate (Music Dept.) on the native flute



Carrie Grishaber



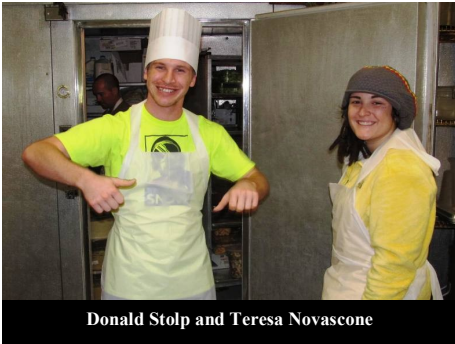
Chef Marty Reinhardt



Hillary Cloetingh



NASA member Ariel Dennis



Donald Stolp and Teresa Novascone



Stirrin' it up!!



Volunteers with smiles! We love that!



NASA member Spencer Fraley



Chef Sam Hasek

More than 250 people enjoyed the 12th annual First Nations Food Taster! Miigwech for supporting NASA!



Marvin and Lois Gibson



Judy Daley and Kenn Pitawanakwat



Alex Kerlin and Ana Fernandez fill their trays!

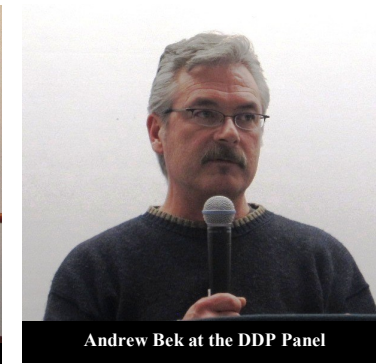


Kenn Pitawanakwat's Anishinaabe Language, Culture and Community class volunteers

Native American Heritage Month Photos



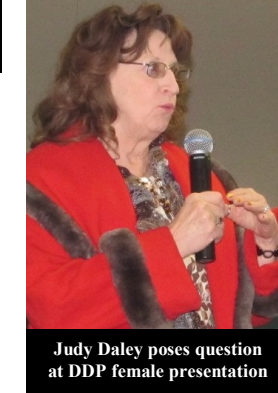
Back row from left to right: Mitch Bolo, Lorraine Pitawanakwat, Kenn Pitawanakwat, Andrew Bek, Nancy Irish, Marty Reinhardt, Karen Bacula Front row from l to r: Tina Moses, Kristine Fountaine, April Lindala, Barb Bradley, and Leora Lancaster



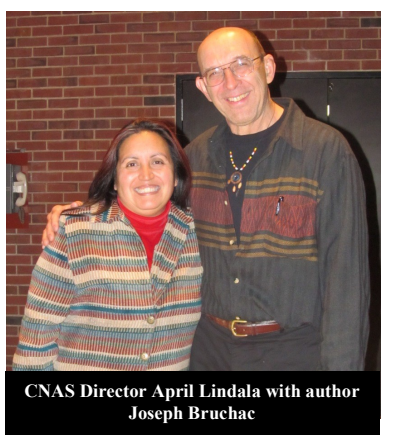
Andrew Bek at the DDP Panel



Mitch Bolo at the DDP Panel



Judy Daley poses question at DDP female presentation



CNAS Director April Lindala with author Joseph Bruchac



Alice Snively and others at the quill workshop



Jamie Kuehl poses question at DDP female presentation



Barb Bradley offers some thoughts



Elizabeth Kimewon teaches quill workshop



Participant at the quill workshop



Anishinaabe Musician Bobby Bullet performing with his wife, Pam Photo courtesy of Dan Truckey