



## Indigenous People's Resistance Day Event

With special guest **Brian Frejo**

Monday, October 14 at 7 p.m. Jamrich Hall 102  
FREE event on the NMU Campus in Marquette

Skillbuilder! Workshop on Sunday, October 13 at 3 p.m.  
Charcoal Room - University Center



Music, Motivation and More

This event is presented by the NMU Native American Student Association



Chi miigwech to  
the Keweenaw Bay Indian Community  
for supporting this event.

For more information call 906-227-1397  
or visit [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans)



### Dibaajimowinan

Congratulations to the Great Lakes Indian Fish and Wildlife Commission (GLIFWC) on the recent publication of their book, *Dibaajimowinan: Anishinaabe Stories of Culture and Respect*. The book was unveiled this past July in Cloquet, Minnesota to GLIFWC member tribes and elders. Two recent NMU grads, Levi Tadger-son and Leora Tadger-son (above), were interns on the project, which took three years to complete and were on hand for the unveiling. They served in the role of language assistants. Levi reflected on the experience: "We would go and record elders in their home or comfortable setting and get a story gifted to us. We would take the stories back to Northern Michigan and work with Kenn Pitawanakwat translating and transcribing the stories. It was frustrating at times and rewarding at times." Leora felt that the book would stand out because "we have 15 different dialects from Ontario to Michigan to Minnesota."

Continued on page 14

### The Beginning of *Nish News*

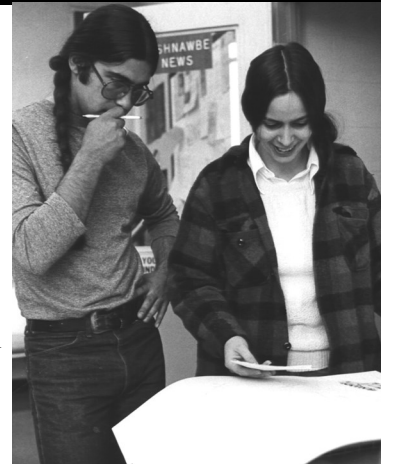
By Gabe Waskiewicz

The *Anishinaabe News*, or "*Nishnawbe News*" as it was then known, was first published on NMU's campus in the July 1971. This first issue was only a four page paper in tableau form with a circulation of around 3,000, but the newspaper quickly grew in size and readership. After only four issues, *Nishnawbe News* expanded to twelve pages using the common newspaper broadsheet form. It quickly gained the reputation of being one of the leading Native-American-run newspapers in the country and its circulation eventually grew to over 8,000, with issues being sent worldwide. Still, the greatest circulation remained in the Great Lakes region because the paper was initiated as "a means of communication for Indians of the Great Lakes area."

The idea for the newspaper had its origins in a meeting held in Zeba, Mich., a small tribal community on the southern shore of Keweenaw Bay, in the summer of 1970. At the time, a committee from NMU was meeting there with the Inter-Tribal Council of Michigan, which included tribal officials from all over the state, about a proposed Chippewa Education Center at NMU. The committee felt that input from Native Americans was essential when considering the establishment of a Native American Studies program because of the failures of similar programs elsewhere. Committee members felt other schools made the mistake of setting up a program that they thought Native Americans should have, not what Native Americans actually wanted. One thing the MIC recommended that day in Zeba was a Native-American-run newspaper because the non-native press was very biased then.

Upon returning to NMU, committee member Jim Carter, who worked in NMU's office of research and development and was serving as the original director of Native American programs, would take it upon himself to try to find funding for this newspaper. He sent countless letters to organizations such as the Kellogg Foundation, the Michigan Press Association, and the Ford Foundation trying to secure grant money to get the paper off the ground. Despite overwhelming words of encouragement and applause for what he was attempting

Continued on page 2



Then editor Mark Williams with future director of American Indian programs at NMU, Nancie Hatch.

### Inside this Issue

Artist Chris Pappan

\*

Alash in Concert

\*

CNAS Open House

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And more on the  
history of *Nish News*.

## Nish News History

(Continued from front page)

to accomplish, Carter was unable to find anyone to help support the project. Finally, after seeing the time and effort Jim had devoted, then NMU president John X. Jamrich decided gave a \$10,000 grant to students to fund the first year of the newspaper's production. This would be one of many contributions President Jamrich would make towards the promotion of Native American programs. During his tenure, NMU would gain a reputation for being one of the top schools in the country for Native American culture, with Native American enrollment doubling over a six year period.

On April 19, 1977, six members of the Organization of North American Indian Students (ONAIS) met to form the initial staff for the paper. They included Michael Wright, the newspaper's founding editor, Cheryl King, who would publish a book of Ojibwa legends in 1972, and Robert Van Alstine, who would go on to work for the Bureau of Indian Affairs. These original staff members, in a small office in old Kaye Hall, began a tradition of hard work that produced a product serving Native American communities that continues with *Anishinaabe News* today. Student staff never shied away from controversial topics while also focusing on poetry and Native American heritage.

In just two years, *Nishnawbe News* would grow into the second largest Indian publication in North America, receiving national acclaim in publications like *The New York Times* and *Time* magazine. Still, despite the paper's success, funding would remain a constant problem. For awhile, the staff attempted to keep the paper afloat through donations from subscribers and by selling ad space, but for the most part it was distributed for free. It became apparent that more grant money would be necessary for the newspaper to survive.

Again, Jim Carter started send-

ing out letters in the hopes of finding funding. His collected correspondence file in NMU's archives is littered with letters sent to, and received from, senators and congressmen, even one to U.S. Vice President Spiro Agnew. Every avenue, big and small, was explored in the hopes of keeping the paper going. Throughout *Nishnawbe News*' history, grant money came in from a variety of sources, including a British organization for a few years.

While Carter served as an advisor on the production of the newspaper. From start to finish, it was a complete student effort, with Native American students doing all of the writing, editing, reporting and layout. Still, the students appreciated all the time and effort Carter has spent on their behalf, presenting him with the first edition of the newspaper when it came off the press. Later, he would be honored two times with plaques commemorating his efforts. The first, from the "NMU American Indian students," was given to him in 1980 with an inscription that read, "In appreciation for dedicated service and continual support for Indian programs and the *Nishnawbe News*." The second, a humanitarian award, was presented to him in 1997 by the CNAS after his retirement from NMU. One thing Jim always wanted to make clear was that he gained more from these students



Congressman Bob Davis reading a copy of Nish News while on a visit to NMU's campus

education while being an active participant in the preservation of their heritage. Initial courses on Native American history and anthropology were being taught (some of the first in the state), Bob Bailey would become the first director of American Indian programs and nationally known Native Americans visited campus. Just a few of these visitors included musician Floyd Westerman, activist LaDonna Harris, advocate and scholar Ada Deer, and anthropologist and educator Beatrice Medicine. NMU also held its first Native American Heritage Week in 1971, and would host the North



The 1981 Nish News staff. Is that Jim St. Arnold in the back? Do you know others in this picture? Let us know.

American Indian Women's Association conference in 1975. It is a goal of *Anishinaabe News* to cover several of these people and events more in-depth in subsequent issues.

The original version of the newspaper would stay in publication until October 1983, when sharp cutbacks in higher education funding forced *Nishnawbe News* to publish its last edition.

When Dr. Martin Reinhardt was the CNAS director, he brought *Anishinaabe News* back to life in 2002 as an online offering. The current CNAS director, April Lindala, pushed for a hard copy version and the newsletter we know now is entering its 9th year of publication. It is with the spirit of these founders members that we will continue to publish *Anishinaabe News* for as long as we can.

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than he ever gave. During this era, NMU became the ideal setting for Native American students to pursue a quality higher

## Northern Nights Season Opens with ALASH

By April Lindala

On Saturday, September 21 the NMU *Northern Nights* series opened their season with Alash, throat singers from Tuva. Have you ever heard of Tuva? I sure hadn't. Tuva is located at the southern edge of Siberia with Mongolia to its south. The flight to the states was long and Marquette was their first stop. Tuva is literally a twelve hour time distance so "they were ready to perform at 7:30 that morning" joked Dan Truckey, the series director.

According to the Alash website, the people of Tuva share "many cultural ties with Mongolia." Additionally Alash are "deeply committed to traditional Tuvan music and culture." The performers "subtly infuse their songs with western elements, creating their own unique style that is fresh and new, yet true to their Tuvan musical heritage."

When I first entered the Forest Roberts Theatre the stage was full of instruments and I noticed the big drum. Who wouldn't? It was upright and stood out prominently on stage. There was something about seeing the big drum that felt comfortable to me, felt like home. I wasn't the only one. I was able to speak with two students about their experience at the Alash concert afterwards.

Richard Bauer-Green (better known around the CNAS as "Choctaw") shared this about Alash: "Ultimately it was a positive experience. There were things identifiable, especially to native America, the drums the other traditional instruments...a lot of them made from animal parts."

David Pitawanakwat didn't know what to expect but also saw the big drum. "I saw that first and I thought about our powwows and how they are similar to us." Pitawanakwat mentioned that something did surprise him about the performance. "The way they sang...they were whistling and humming at the same time. I was looking at them and thinking who is making those sounds? I was totally blown away by that."

Choctaw asked himself a similar question? "How do they do that style of singing? It's totally unique. I've never seen anything like it before. The amount of skill required has to be so high The amount of practice. It's mind blowing."

Humor was a welcomed touch to the

concert. Alash brought with them a translator (ironically a Midwesterner from Milwaukee) who shared with the audience, stories about the songs. Bauer-Green commented, "I think a lot of people were really serious when they went in there like 'oh my god, this seemingly mystic lost art for—what is this?' And they (Alash) came out and they were like 'no, no we live in both worlds and these songs are joking, some are serious but more are good natured songs to sing in everyday life.'" Bauer-Green continued, "You can tell even in some of their songs where humor was put in because they would lighten the mood while doing the throat singing. I like the remark...for every serious song we have about nature or our ties to nature, we have ten songs about pretty girls, for every song about pretty girls, we have twenty songs about good horses, for every twenty songs about good horses, we have thirty more about pretty women riding good horses...it was really good natured and lightened the mood."

Pitawanakwat commented on the positive energy he felt during their performance. "My whole body was tingling...like goose bumps almost...throughout my whole body. It was so beautiful. It made me think how like everybody's different but we're all the same...I felt like this big weight was lifted off of me...I could just let all of the bad energy out and just appreciate the music and how far they came, what they're used to and their customs."

Both students highly recommend seeing Alash if one has the chance. Pitawanakwat



Alash singing at NMU's Forest Roberts Theatre. Courtesy of Christine Saari.

stated, "Get outside of your normal style...don't be a slave to it...try new things. They are something that everyone should experience just once. I want to see them again."

Alash's last stop on their U.S. Tour is in Traverse City on November 16.

*"To be born Indian is to be born political."*  
 Shoshona from Digging Roots

### CNAS Winter 2014 Course Offerings

Most NAS courses cover political issues. Here is a sample for next semester.

- NAS 212 Michigan/Wisconsin: Tribes, Treaties and Current Issues
- NAS 288 Politics of Indian Gaming
- NAS 310 Tribal Law and Government
- NAS 342 Indigenous Environmental Movements
- NAS 486 American Indian Educational Law and Leadership

NAS 212 meets the P.A. 31 requirement for Wisconsin teachers. NAS 486 is also offered at the graduate level and received TEDNA endorsement. For a full list of NAS courses offered during Winter 2014, call 227-1397.

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

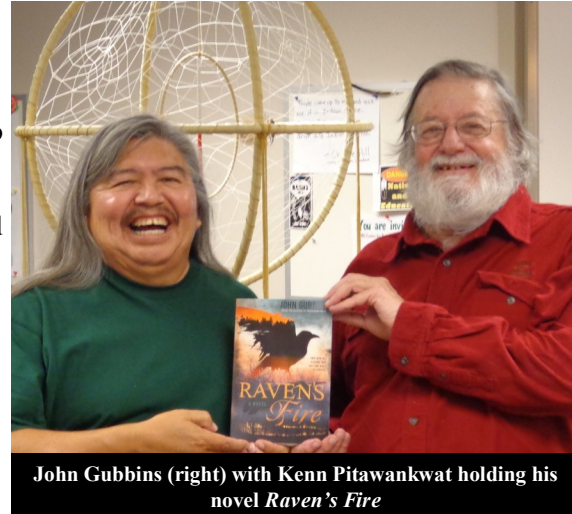
## John Gubbins' *Raven's Fire*

Upper Peninsula author John Gubbins, who has just published his second novel, *Raven's Fire*, recently stopped by the CNAS to pay a visit to language professor Kenn Pitawanakwat. Kenn helped Gubbins while he worked on his novel, which is set in the U.P. and involves "two spirits known to the Anishinaabe."

*Synopsis-* When the whole world is against you, all you have to fall back on are your loved ones. In *Raven's Fire*, the spirit world, rich and powerful people, and a wild river threaten the lives of a married couple, Joe and Carol McCartney, an engineer and a nurse living in rural Michigan. Joe and Carol have only their love for each other and their son, Val, to defend against an onslaught of human greed and the callous indifference of the spirit world.

The King of the Ravens, Kahgahgee, and the Retriever of Souls, Pauguck, two spirits known to the Anishinaabe, the native people of Lake Superior, track Joe and Carol. Raven wants their eyes. Pauguck wants their souls. Frank Talbot, a wealthy Wall Street hedge fund trader, believes his wealth entitles him to destroy Joe as he had earlier destroyed Joe's father. It is on the Escanaba River, where the struggle between Joe and Talbot takes place. Joe and Talbot are on the river when catastrophe hits. For Joe the river becomes the road to safety. For Talbot and a large cougar, the river and its falls become a hunting ground. While rescuers wait, Carol searches the river for Joe and Talbot, her patient, taking on the dangers of the river and the spirit world.

*Raven's Fire* takes place in less than a day. Both an outdoor adventure story and a ghost story, it moves quickly and will keep you reading until the very last chapter. *(Synopsis written by the author)*

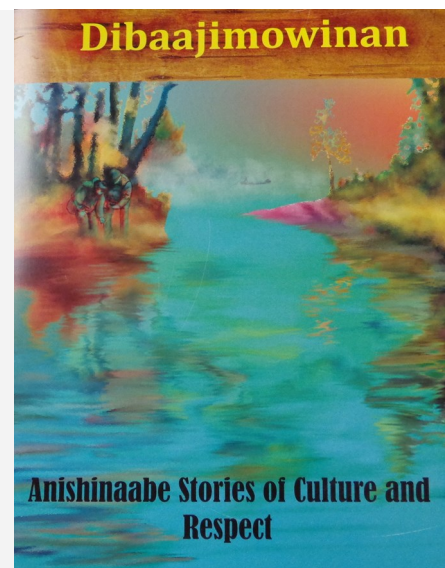


John Gubbins (right) with Kenn Pitawanakwat holding his novel *Raven's Fire*

*(Dibajamowinan - Continued from front page)*

Another one of the language assistants on the projects was Michelle DeFoe. She, too, reflected on the experience. "We had to listen to stories over and over and over again...even simple sentences during the transcribing process, and so I was able to hear and internalize that structure of a natural speaker." Levi added, "I learned to listen, not just hear, but really listen to understand what was being said. I trained my mind and ears to what was being said. This boosted me to a higher learning level."

You can listen, too, when you purchase a copy, as the book comes with its own CD. This bilingual book will be an excellent resource for teachers of the language as well as anyone who would simply like to learn more. To obtain a copy of *Dibajamowinan: Anishinaabe Stories of Culture and Respect* visit [www.glifwc.org](http://www.glifwc.org).



## Front Page of the Inaugural Issue of Nish News



# The Nishnawbe News

Published for Indians of the Great Lakes Area by The Organization of North American Indian Students



July, 1971

### Aid To Education

## Johnson-O'Malley Act For Michigan Indian



Pictured here are some of the Native Americans who took part in the National Public Awareness at Mackinaw City on Memorial Day weekend.

The Johnson-O'Malley Act of 1934 is the only Federal education program which uniquely benefits Indians. The law, as currently administered, is intended to provide Federal money to states to enable them to educate eligible Indian children in their public school system.

The Bureau of Indian Affairs acknowledges that its policy of excluding non-reservation Indians from JOM dates from 1951. It justifies that policy on the basis of Congressional sanction, limited appropriation, greater needs of reservation Indians, and the availability of state and local services to Indians who reside off reservations. The educational needs of those Indian children living in urban areas, those living on trust lands recognized by states, those never recognized by the Federal government, despite the government's historic and legal obligation to Indian education and explicit Congressional authority to do so.

The major criterion for assistance is the financial need of the school district for supplemental funds. The amount which a district may get is supposed to be that sum of money which a district needs to operate an "adequate schools" for Indian children after all other sources of local, state and Federal money have been counted.

The real tragedy is that there is no other Indian museum for the children to visit and to receive the money, publicity and attention of the non-Indian peoples in Michigan. Michigan Indians ask equal Federal, State and Private support for Indian projects that will demonstrate the positive peaceful aspects of the every-day life of Indian culture in Michigan.

The Indians of Michigan feel that the Memorial weekend massacre is done at the expense of peace-loving Americans throughout the nation, and they as Indians feel they can no longer quietly tolerate and suffer the disrespect and insults created by the violent racist atmosphere of this event.

It is inconceivable that in a nation tired of its blood-shed and violence of wars past and present, will reject the legitimate request of the Indian people, honored Indian veterans and children of all races, to return to the values that will peacefully honor all peoples above and below the SACRED EARTH.

The repeal of the infamous House Concurrent Resolution 108 has been introduced in the Senate by Senator Henry Jackson, D-Wash. The new resolution repudiates termination as a federal policy; reaffirms the unique relation between Indians and the Federal government; recognizes self-determination; seeks reinforcement of citizens' rights for all reservation and urban Indians; commits the government to protect Indian lands, resources and rights; and recognizes U.S.-Alaskan native culture as a basis for progress.

This resolution follows years of important recommendations made by Indians and others in countless committees and task force reports. Among other things it calls for:

• greater funds for economic development and health care  
• authority for tribal control of schools and of federal programs  
• an independent legal agency to represent Indians  
• OEO support of programs for urban centers for Indians  
• Congressional declaration that termination is not the federal Indian policy.

All call for implementation. It will take vigorous advocacy on the part of the President and others in

## Indians Stage Protest At Michilimackinac

While the Nation was honoring its dead this past Memorial Day weekend, American Indians, from all over the state met at Mackinaw City, Michigan to create a National Public Awareness of the lack of sensitivity and respect shown them by some special business interests; Federal and State legislators and people of other races who have progressed farther down the road to their equal rights, while rejecting the Civil Rights of Native Americans.

They wished to show to all non-Indians whose relatives remain safely, legally buried on this Memorial Day to the exposed bones of our Indian relatives in the Sacred Burial Grounds at St. Ignace near the Straits of Mackinac, Johnson said. Indians are exposed and placed in glass cages, a DEATH ZOO, for tourists eyes and business profits, he went on.

A visitor who comes will see the signs advertising authentic Indian diggings. In reality, finding profuse mounds of non-Indian goods from Japan and Hong Kong. "He will see many billboards and signs vividly symbolizing the extremes persons will go to for material profit at the expense of the feelings of living Indian persons," Johnson said.

"The Great Lakes Indian Youth Alliance, has been formed so that Indian youth of all ages can return to the religion and positive values of the Indian culture that has been destroyed by the materialistic European culture," Johnson said.

"This organization has been helping Indian youth who work within the system without rejecting their Indian religion and values. The group has been instrumental in enrolling Indian youth in College Scholarship programs," Pamp said. "They have helped Indian youth who were being forced out of public schools by Custer-like attitudes of non-Indian public school officials," he continued.

The Michigan Indians were calling the attention of all Americans this Memorial Day to the extremes a materialistic war-like culture will go to; They invited all Americans with positive national values and conscience to come and observe the Mackinaw City celebration and judge it for what it really is and

"Another item for visitors to consider is the Famous Fort Michilimackinac supported by many tax dollars and private business interests mainly for the benefit of the White Business Community," Johnson said.

Much of the Fort experience is based on one event and the biased diary of an Englishman who was stationed at the fort during the conflicting time when the Michigan Indian was struggling for survival and the protection of his sacred land. The Memorial Day visitor will be able to hear the taped death screams and view the blood, gore and violence of this struggle.

"If the Fort does not satisfy the visitors lust for blood and violence he can attend the superb Hollywood-type production financed by white businessmen and directed by a white college drama teacher. He will be able to observe: Boy Scouts and other caucasians dressed in the

## Repeal Of Infamous HCR-108 Introduced

the Bureau of the Budget and of Congress, where vested interests hold strategic positions, if the recommendations are to become reality.

This resolution takes on new stature with Presidential espousal. From his Special Message on Indian Affairs in June of 1970, President Richard M. Nixon said,

"Self-determination among the Indian people can and must be encouraged without the threat of eventual termination. In my view, in fact, that is the only way that self-determination can effectively be fostered. This, then, must be the goal of any new national policy toward the Indian people: to strengthen the Indian's sense of autonomy without threatening his sense of community. We must assure the Indian that he can assume control of his own life without being separated involuntarily from the tribal group. And we must make it clear that Indians can become independent of Federal control without being cut off from Federal concern and Federal support."

## Artist Chris Pappan visits NMU for the UNITED conference

By April E. Lindala

Artist Chris Pappan (Osage, Kaw, Cheyenne River Sioux and mixed European heritage) visited the NMU campus on September 23 for the UNITED conference. Chris is a self-described Native American Lowbrow artist. He blends a hint of a contemporary feel with traditional imagery for some of his drawings.

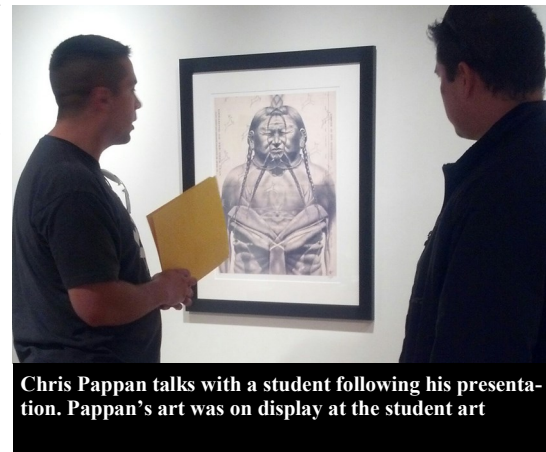
The hint of contemporary nature may be the augmenting of a person's face in relation to their body or the effect of mirroring one image next to the other. But this is not the entire realm of his work. His presentation was a mix of history of ledger art but also a comprehensive showing of his own work and explanations of that work. One piece was a 3-D display of painted liquor bottles entitled, "Firewater Part 1." One piece that stuck out for me was "Mankato 38."

When Pappan asked the audience who had heard of the Mankato 38, a few hands went up. Pappan informed the audience that once in a while he must be "political" with his work. He accompanied this sentence with a soft chuckle that I interpreted to say, "No one should be surprised by that."

Since I recently did a directed study for a couple of NAS minor students, entitled American Indian Activism and Art, I have been interested to learn how tribal artists feel about the merging

of their artistry and political activism. Following his presentation, I was able to sit down and ask Chris questions about this relationship.

"They (art and activism) are basically inseparable. You can't have one without the other. I've thought about this a long time, too. There are others who express the same sentiment in that our physical being is political, because they tried to wipe us out and practiced genocide on us, and we're still here and that makes us a political force. One way to really get through to people is through artwork. You can appeal to a broad spectrum of people. You can



Chris Pappan talks with a student following his presentation. Pappan's art was on display at the student art

really touch people and strike a chord with people." I also asked Chris about the "Mankato 38" piece. He shared, "I wasn't that familiar with them and the whole situation. I came across that

picture and I was reading about them. It is amazing that they have those photographs because it was one of the last times they were seen. But they were able to transcend time...they are still



teaching us from beyond the grave. That way you teach one person and that person can teach someone else."

I admired Chris' determination to stay positive "There are a lot of people who focus on the negative, the victim mentality. We can't just focus on the past. In order to heal we need positive influences and we need to be a positive influence. Small acts can make you feel better. We all have a gift to give and sometimes you don't know what it is, but we all have our gifts to contribute."

Those of us who were able to attend his presentation were given insight in to Pappan's many gifts, not only his art, but his stories behind each piece.

To see more of Chris' artwork visit his website at [www.chrispappan.com](http://www.chrispappan.com).

Visit the UNITED conference website, click on the **media site live** link to view Chris' presentation.



Left: Chris with his original work. Above: Shirley Brozzo and Kenn Pitawanakwat speak with Chris Pappan at the annual UNITED Conference.



## UNITED Conference Events

### Teaching Diversity in the Classroom

By Gabe Waskiewicz

Multicultural Education and Resource Center associate director and CNAS adjunct professor Shirley Brozzo, along with English professor Lesley Larkin, did a presentation entitled "Teaching

Ethnic Studies in a Predominantly White Institution" as part of this year's UNITED Conference at NMU. Brozzo's portion of the presentation focused on her experiences teaching at the university level while being a woman of color, while Lesley Larkin focused on her experiences teaching African American literature while not being a person from that culture.

Shirley began by introducing herself in Anishinaabemowin. This traditional welcome included her identifying who she was, who her people are, who her community is, and where she is currently located. Shirley then went on to describe many of the difficulties she faces while teaching Native American Studies (NAS) courses here at NMU. These challenges include the belief some students still hold that she is teaching the material she does because, "she is a Native American with a chip on her shoulder" and "she just wants them to feel guilty about their European ancestors." She explained that many students don't want to hear what she has to teach because they don't want to hear a side of history that they are not familiar with. Many students in her classes are shocked when she describes to them the atrocities committed at the American Indian boarding schools, and they don't want to admit that it may have been some of their ancestors who committed these various abuses on children.

Part of the problem is that Native Americans are not properly represented by today's mainstream media, leaving students to rely on stereotypical images. Breaking through these preconceived notions of what Native Americans should look and act like is another thing she must try to accomplish in her classrooms.

Brozzo has taught NAS courses at NMU for 18 years, with her focus now on the Native American Experience class and a course in storytelling by Native



American women, both of which meet NMU humanities requirements. In addition, she has taught in the English department and also teaches as part of NMU's First Year Experience program.

### The Decolonizing Diet Project

By Tina Moses

Dr. Martin Reinhardt and Chef Chris Kibit presented at the UNITED conference to showcase the "Decolonizing Diet Project: Common Interests and Collaborations between Native American Studies and Culinary Arts." They wanted to highlight some of the coordinated activities between the Center for Native American Studies' research project, the Decolonizing Diet Project (DDP) and the Culinary Arts program.

Reinhardt offered a quick overview on what the year-long research project was and then described some activities that the research subjects engaged in with food found in the Great Lakes region prior to colonization. He gave examples of some of the more exotic foods, such as grasshopper and snakes, and the more common items, such as venison, corn and maple syrup. Kibit enjoyed participating in the project because it was a challenge for a chef to learn how to prepare recipes using unfamiliar and limited products (items not easily found on the market). He learned to test the foods, create different combinations, and experiment by watching how other people were using the

foods. He also explained the challenge in finding these foods, the research involved and sometimes having to rely on his contacts downstate in the Lansing area. What it really was, he says, was "learning about what you got and how to use it."

Reinhardt discussed where the foods for the project came from – foraging, specialty stores, local farms, Internet sources, gardening and trading. As the year-long project progressed, the foods changed dramatically as the research subjects learned to be creative and experiment more with what was available. In order to share recipes and try other foods, the DDP offered cooking demonstrations, potlucks and the chance to forage for foods as a group. He showed a video of the research subject foraging for cattail roots. Kibit allowed the DDP to use the Culinary Arts kitchen for some of the activities. One project was to serve a complete sit-down dinner for the NMU Board of Trustees during their December meeting. Reinhardt highlighted a few of the other food activities, such as the DDP cook-off, his favorite project. The research subjects created three teams and were provided ingredients for an entrée, side dish, and a dessert. They were then judged by a panel of three judges, including Kibit, and the audience.

At the end of the program, the audience had the chance to taste a few of the foods eaten by DDP participants. The small samples were pumpkin ice cream, maple roasted pecans, cranberry/raspberry sauce, sweetwater, and winter-green tea.

To learn more about the Decolonizing Diet Project visit the blogspot at <http://decolonizingdietproject.blogspot.com>.



From left to right: Chelsea Koziel, Chef Chris Kibit, Anna Lang, Katelyn Hower, Alice Snively and Dr. Martin Reinhardt.

## Archeologists Investigate Camp Site from 1600s

By Gabe Waskiewicz

Dr. John Anderton from NMU's Department of Earth, Environmental and Geographical Sciences, presented his research concerning an ongoing archeological dig in Marquette County at this fall's 13th Annual Sonderegger Symposium. His 40-minute presentation entitled "Bones, Beads & Rings: Archeological Investigation of a Protohistoric Site (ca. 1630-1650) in the U.P. of Michigan," focused on the findings from a Native American camp that he and his colleagues believe dates back to the beginning of the 17th century. During their excavation process, they discovered thousands of pieces of bone (mostly from moose), five complete Jesuit rings, numerous glass beads, and various other artifacts and features. Because the research is still ongoing, they are trying to keep the exact location of the site a secret to protect against possible looters hoping to find such artifacts so they can sell them.

The site, known simply as the GLO 3 site, was first found by James Paquette in the mid-1990s after he examined old survey maps from Marquette County, some of the first detailed American maps of the region. He noticed a Native American trail leading away from Lake Superior that dead-ended. He would initially find a hearth and four of the "iconographic" rings, commonly known as Jesuit rings because they were given to Native Americans upon con-



Jim Paquette excavating a moose-bone feature (photo courtesy of John Anderton).

version to Christianity. He contacted Dr. Marla Buckmaster at NMU. Paquette and Buckmaster, an anthropology professor at the time, performed a limited Phase II investigation of the site, finding a great deal of bone and other early trade material. Unfortunately, they would need to wait 12 years to proceed to the next phase in the excavation process because permits were needed to continue.

Finally, after securing a permit from Cliffs Natural Resources to do Phase III excavations, the team was allowed to begin an actual dig in summer 2012. During this phase, they unearthed more bone, beads, and another ring, but also found some interesting other features of this 350-year-old camp. They discovered the remains of another hearth and what were once the walls of a house. They also found what was once a birch-bark covered



John Anderton (right) with this year's Sonderegger Symposium host Russell Magnaghi and Marla Sonderegger, whose endowment supports the symposium, in honor of her husband, Dr. Richard Sonderegger, former Head of the Department of History at NMU.

pit, with large pieces of the birch-bark remaining intact. They discovered a groove-stone hammer, which is normally only found in much older sites. Other interesting artifacts include a pair of scissors and sewing needles, stone projectile points, two trade knife blades, copper kettle fragments, and a leather belt with a copper rivet.

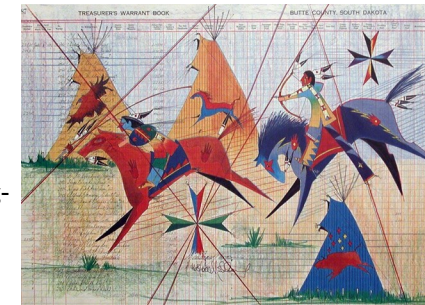
One thing that makes this site so unique was the fact that it overlaps two periods of history. Items were found from both the prehistoric period (before we have a written history) and the beginning of recorded history. At the time, Native Americans of this region probably did not have a lot of direct contact with Europeans, but trade materials were filtering in. Because of the prevalence of moose bone found at the site, the researchers agreed that this was most likely a moose hunting camp. Another unique feature was the preservation of all this bone. Normally, because of the acidic soil found in many parts of the U.P., sites are not nearly this well preserved, but this area of silt and clay made for ideal conditions.

The excavation process will continue for the next year at least. Afterwards, Anderton and his group plan to present their findings at a major international archeological meeting.

## A History of Ledger Art

Ledger art is Great Plains Indian art drawn on paper. Early in this art style's history, plain, blank paper was less available, so accounts books or balance sheets, generally called ledger books, were used as surfaces on which Indians recorded picture stories. Some of the ledger book paper had been previously used to record calculations, and illustrators drew on top of earlier documentation creating layers of Indian testimony on top of non-Indian reports.

Ledger art began in 1875 when 72 male Cheyenne, Arapaho, Comanche, Kiowa, and Caddo warriors, who were considered the most dangerous fighters, were rounded up and transferred by railway, without being tried and convicted, to prison at Fort Marion in St. Augustine, Fla. Their jailor was Army Captain Richard Henry Pratt. At Fort Marion, Pratt launched an experiment in prison reform that involved educational rehabilitation. Shortly after the warriors arrived, he had their hair cut, and dressed them in military uniforms. They drilled for an



"Newlyweds" by Dolores Purdy Corcoran  
Courtesy of www.nativepeoples.com

hour each day, performed calisthenics, studied English reading and writing, and were given religious instruction. They were given drawing books and ledger books, along with other supplies, and encouraged to fashion sketched representations of both their former lives

on the Great Plains and their current lives at Fort Marion. Some became quite prolific. Almost one-third of the prisoners made and sold a large number of ledger books, which contained drawings of remarkable complexity and power. Pratt turned the captives into independent businessmen, at least for the time that they were at Fort Marion, and he also contributed to their developing confidence and power as artists.

The Indians' access to Western art supplies, particularly ledger books, and their completely different lives while they were in Florida changed the way they looked at and represented their world. The Indians often had to explain their art to Floridians and tourists who purchased it, enlightening buyers to portions of their lives before and during their captivity. This interaction spurred heightened creativity and production. The next generation of ledger artists after the Fort Marion experience ended lived on reservations. They drew to



"Chasing Through the Coup" by Donald Montileaux  
Courtesy of www.praireedge.com

preserve the history of their past and to record their changing lives on reservations. Scenes of courtship, experiences of spiritual empowerment, and displays of altered camp life on reservations were most often chronicled.

These early ledger drawings were produced by men and they generally record male activities and the endeavors and concerns of male history. However, after depictions of warfare, courtship

became the most common topic of ledger art so women do appear as artistic subjects in ledger art. And there are a few important ledger drawings that reflect women's extraordinary power. The first female ledger artist began producing drawings in the mid-1920s.

Ledger art has continued to evolve as its subject matters and forms have become increasingly complex and its audience and patrons have expanded. Each successive generation of artists has stylized the genre and amplified our acceptance and expectation of what ledger art is and can be in the future.

Editor's Note: The majority of the information from this article was synopsised from Richard Pearce's *Women and Ledger Art: Four*

## George Washington University's Native American Political Leadership Program

The Native American Political Leadership Program (NAPLP) is a full scholarship for Native American, Alaska Native, and Native Hawaiian students who want to take part in Semester in Washington Politics. It is open to undergraduate and graduate students, including those who have completed their undergraduate degree but have not yet enrolled in a graduate program.

NAPLP scholarships are awarded to students based on academic ability, leadership potential, and an interest in politics. Students from all tribes and from every part of the United States are welcome to apply. There is no application fee.

### What does the NAPLP scholarship cover?

- Tuition and fees for the two core classes, plus an optional third course (up to 9 credit hours total)
- Housing in a GW dormitory
- A small stipend for books and living expenses, paid in two installments
- Airfare to and from Washington, D.C. (one round-trip ticket)

For more information about this scholarship, visit this website. <http://semesterinwashington.gwu.edu/naplp>  
NAPLP is made possible by a generous grant from the AT&T Foundation.

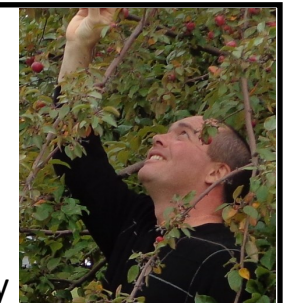
## Crab Apple Sauce and Vinegar Cooking Demonstration

The Decolonizing Diet Project (DDP) in partnership with Culinary Arts will be hosting another in a series of cooking demonstrations Saturday, October 12 from 1-4 p.m. Registration is limited to the first 25 RSVPs.



Join us at the Jacobetti Complex on campus at NMU. Every participant will leave with some applesauce and vinegar. If you have your own crabapples, please bring them, but as you can see, the DDP staff has already been out harvesting.

Call 906-227-1397 to sign up or send an email to Dr. Martin Reinhardt at [mreinhar@nmu.edu](mailto:mreinhar@nmu.edu) or Alice Snively at [asnively@nmu.edu](mailto:asnively@nmu.edu).



### How do you think your experiences with NASA, the CNAS and/or NAS will prepare you for life after NMU?



Alice Snively

Senior  
Biology major  
NAS minor

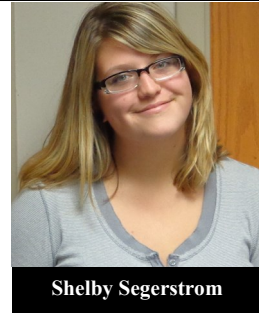
"I think that my experiences with the CNAS and NAS classes have provided me with the tools to critically approach and analyze future teachings and experiences that I may encounter in my life. This education has challenged me more than any other class or field of study to examine and question the world in which we live."



Hallie Sutton

Sophomore  
Zoology major

"The biggest thing that has impacted me is how the people I have come in contact with have redefined my sense of community. I have watched people rise up in support of others they hardly know to help them through a bad time, witnessed genuine happiness for others' successes both big and small, watched an organization hit endless road blocks and yet never sink because not a single person in the CNAS community would let it."



Shelby Segerstrom

Senior  
English major  
Art & Design minor

"As a writer, I do not plan to stay quiet or voiceless. My experiences with NASA have made me an activist. I have learned how important it is to speak up and educate people. Many people aren't aware enough to realize how derogatory it is to throw around words like 'powwow' or 'chief.' They just don't think about it. I plan on doing everything in my power to educate as many people as I can."



Christine Knudson

Sophomore  
Secondary English  
Education major

"I plan on incorporating diversity in my classroom. Through being involved in NASA, it is evident that Native American history and tolerance is neglected in our high school curriculums. I plan to change that—no matter if I am an English or social studies teacher."



Dorthy Anderson

Senior  
Behavior Analysis/Psychology major, NAS minor

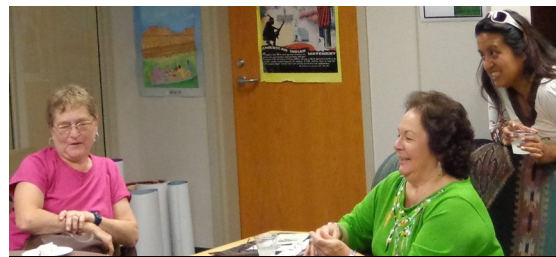
"Going back to school as an older student would have been far more difficult without the support of the Native Studies Center, whose faculty are like a second family. The NAS classes I took for my minor gave me an understanding of Native issues and especially the language that I would not have been able to accomplish on my own. I hope to work for my Tribe and bring this newfound understanding into all aspects of my future career path."



Every year on the first day of school in the fall, the Center for Student Enrichment hosts the annual Fall Fest. The Native American Student Association had a table once again at this year's gathering. To the left we see Nim Reinhardt and Amanda Weinert at the NASA table. Have you signed up to be a member of NASA yet? We hope so!

### CNAS Open House

The Center for Native American Studies held its annual open house on Tuesday September 10. This year's event, held at the Center, was attended by faculty, students and community members. Those who came were able to enjoy refreshments and have an opportunity to win door prizes. It was a great opportunity to reconnect with friends and make some new ones. Chi-miigwech to those of you who were able to attend. If you were unable to make it to the open house stop by the CNAS at 112 Whitman to say aanii.



Community member Lois Gibson chats with Grace Chaillier and April Lindala

### Presque Isle Park Sign Dedication

On Monday, September 30, the City of Marquette in cooperation with the NMU Center for Native American Studies, held a dedication for the new entrance sign to Presque Isle park. The sign is an original painting by Ojibwe artist Sherri Loonsfoot-Aldred (Keweenaw Bay Indian Community).

A partnership between the CNAS, the City of Marquette and the KBIC helped ensure a culturally appropriate, authentically representative and artfully symbolic sign for the park.

A group of nine high school students from the Marquette area, under the guidance of artist Kristine Granger, documented Loonsfoot-Aldred's process of creating the sign as part of a project entitled Mikwendaagozi-To Be Remembered.

From that project a photo essay book will be published and will feature the students' photos, some history of the island and Anishinaabe language.

If you are interested in purchasing a copy of the book, call the NMU Center for Native American Studies at 906-227-1397 beginning in November.



Kristine Granger and Sherri Loonsfoot-Aldred speak to a television reporter.



Below: participants from Mikwendaagozi with Kristine and Sherri. Above: Mayor Johnny DePetro and Assistant City Manager Karl Zueger.



The NMU Native American Student Association presents the  
**13th annual First Nations Food Taster**  
 Friday, November 8 from 5-7 p.m.  
 D.J. Jacobetti Complex on the NMU campus  
 \$5 advance tickets for NMU Students w/ID, Elders and children 13 or under  
 \$12 advance tickets for General Public

For more information call 906-227-1397. Special thanks to the Center for Native American Studies and Chef Chris Kibit and Hospitality Management.

## 10th Annual SAIGE Leadership Conference

By Alicia Paquin

Bozhoo! I attended the 10th annual Society of American Indian Government Employees (SAIGE) Leadership Conference held at the Northern Quest Hotel in Spokane, Wash. in June. I was fortunate to earn one of the 30 scholarships that the American Indian Higher Education Consortium (AIHEC) awarded to Tribal College and University students to attend SAIGE.

The first session I attended was with guest speaker Solo Greene. He was one of my favorite motivational speakers during the conference.

Greene (Nez Perce) works as the education specialist for the Nez Perce Tribe's Environmental Restoration & Waste Management Program in Lapawai, Idaho. I enjoyed his team building workshop.

In the evening, we enjoyed a Native dance performance by the Shooting Stars Group from Coeur d'Alene Tribe. This dance group ranged from age 2 to 18. They dance all over the west and live a drug-free and alcohol-free life.

The next day included opening ceremonies for the conference with the presentation of colors, an open-

ing prayer, and a veteran's honor song. The SAIGE student group made introductions about ourselves in front of the SAIGE members and veterans. Afterwards, we went to our morning session with Walter Eco-Hawk (Pawnee) who is an author and attorney. He talked about his journey through law school and being an advocate for Native American rights.

Our lunchtime speaker that day was Roylene Rides at the Door, the state conservationist for Washington State. Roylene shared the "Values of an

Indian Leader" to the group. The first tribal citizen astronaut, John Herrington (Chickasaw) gave a great presentation about how he got to where he is today. A quote from John sticks with me, "Do something that you love doing."

As part of the conference, I attended the SAIGE career fair, which gave me the opportunity to talk to

numerous government employees and find out what they do in their job. It was awesome when I met a former U.S. Marshal, Matthew Fogg. Matthew shared his experiences and gave me guidance towards my criminal justice career goal.

Throughout the conference, SAIGE students worked together in their free time to create skits with the theme of, "Guiding Our Destiny with Heritage and Traditions." Teamwork is a key component in leadership.

We ended the conference with a student dinner with an overview of the conference. I loved the motivational speakers, the networking between government employees and Tribal Colleges and University students, and the mini tour of the city of Spokane. My trip is memorable and I am thankful to have been given such an experience. Miigwech!



Alicia with astronaut John Herrington

*Culturally-based and hands-on, active learning experiences in and out of the classroom.*

### CNAS Winter 2014 Course Offerings

Many NAS courses are based in active learning. Here is a sample for next semester.

NAS 101 Anishinaabe Language, Culture and Community I

NAS 207b Winter Season: Anishinaabe Language

NAS 224 Native American Beadwork Styles

NAS 280 Storytelling by Native American Women

NAS 488 Native American Service Learning Project

For a full list of NAS courses offered during the winter 2014 semester, call the Center for Native American Studies at 906-227-1397.



## Student Spotlight - New NASA President, Alicia Paquin

Interview by Gabe Waskiewicz

**Nish News: Where are you from?**

**Alicia Paquin:** Traverse City and Petoskey, Mich.

**NN: What is your tribal affiliation?**

**Alicia:** Grand Traverse Band of Chippewa Indians in Peshawbestown, Mich.

**NN: Why did you choose NMU?**

**Alicia:** I actually thought about coming here while I was in high school, but because of life I went my own way. Then I went to Keweenaw Bay Ojibwa Community College (KBOCC), graduated from there, and I thought NMU was the best place for me to be because of the criminal justice department, which is what I want to major in.

**NN: Why did you want to be a part of NASA?**

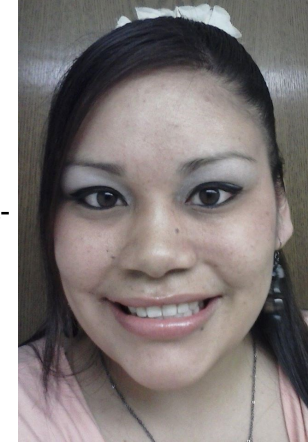
**Alicia:** I was secretary/treasurer for student government at KBOCC and worked my way up to vice president and then president. When I came to Northern I wanted to have interactions with my own people, so I thought this would be a good place to meet people and continue with student government.

**NN: Congratulations on being voted the new NASA president. What do you hope to accomplish as president?**

**Alicia:** Miigwech! I plan on learning, practicing, and giving back what I know and what is being taught to me. Knowledge is the key. I hope to be a great leader along with the support of my fellow NASA members. I want to give good representation to our group and our Native American culture.

**NN: What is your favorite class so far this semester?**

**Alicia:** Either criminal justice or my History of Indian Boarding Schools class. Criminal justice because that is what my major is in, and boarding schools because it's an extension of what I learned before. It's like learning more about my ancestors. I actually take that class pretty seriously. When we read stories or watch



videos, it is like I can feel their pain, so it has strongly affected the next generation.

**NN: What are some of your other interests?**

**Alicia:** I have two small kids, so usually when I'm not at school I'm doing stuff with them. We do a variety of things, like playing at home, or going shopping, or going to the park. We're always busy. I live a pretty busy life between school and work.

**NN: How old are your children and what are their names?**

**Alicia:** My daughter Aliazah is two and a half, and my son Isaiah is one.

**NN: What do you think of NMU so far?**

**Alicia:** I like it. It's a step up from KBICC. There's always something to do. It is kind of heartwarming. You always feel at home here and being a part of NASA, being with your own people, makes you feel even more at home.

**NN: Do you have a favorite book or author?**

**Alicia:** I really haven't had a chance to read a book in a while outside of my reading for class. I usually watch movies when I can.

**NN: What is your favorite movie?**

**Alicia:** *The Notebook* is my all-time favorite. It's a love story that I like to watch with my husband. It's cute how they're young and in love and it goes all the way through until old age.

**NN: Do you have a favorite TV program?**

**Alicia:** I like watching the news now. I never used to, but I like keeping up on current events now. I don't usually watch too much TV. If I do it's usually something for my kids. I watch a lot of kids' stuff. I get excited for the new movies that come out. Last week we went to go see *Monsters University* at NMU. I thought that was the coolest thing because

we took my daughter and she sat all the way through it just loving it.

**NN: Do you have any pets?**

**Alicia:** No

**NN: If you could have any pet what would it be and why?**

**Alicia:** A black lab. I used to have one, but she ran away. I wasn't around to take care of her, so someone else was taking care of her and she ran away from them. We had her for like five years, though, so she was used to me being around. She was pretty much my kid before my kids.



As a student of KBOCC, Alicia was the AIHEC student of the year. Way to go!

**Join the Native American Student Association!**

**Attend a meeting (Wednesdays at 5 p.m. in 112 Whitman Hall) or sign up via the group email at NASA@nmu.edu.**

**The group will host Brian Frejo October 12-14. They are also planning the annual First Nations Food Taster on Friday, November 8.**

**Be a part of the action!**

# More reflection on Nish News: A Peek into the NMU Archives



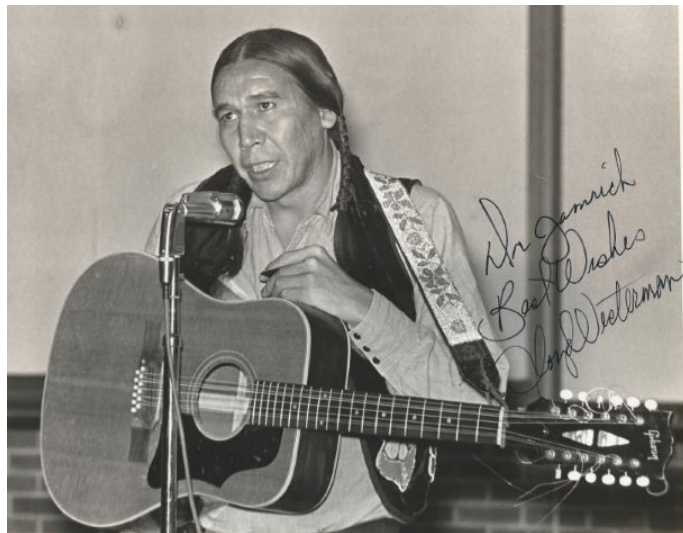
Former Nish News editor John Hatch (center) and another student interview Michigan's 44th Governor, William Milliken.



NMU President Emeritus John X. Jamrich with basket-makers Harriet and Charlie Shedawin.



NMU's first American Indian programs director Bob Bailey (left) with activist Vernon Bellecourt.



*Dr. Jamrich  
Bellecourt  
Floyd Westerman*



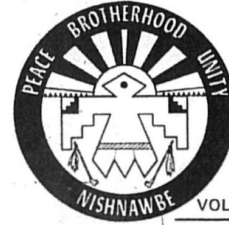
ONAIS President Dickie Laughing shakes hands with President John Jamrich.

Above right: musician Floyd Red Crow Westermen signs a note to Dr. Jamrich. Right: Rosemary Suardini with Bob Bailey.



Mrs. Rosemary Suardini, Director of NMU American Indian Programs, and Mr. Robert Bailey, her predecessor and now Educational Consultant, School Program Services, at Lansing, Michigan.

# More reflection on Nish News: A Peek into the NMU Archives



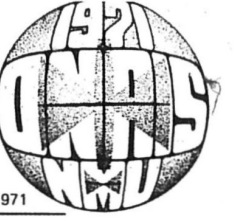
## The Nishnawbe News

Published for Indians of the Great Lakes Area by The Organization of North American Indian Students

VOLUME ONE, NUMBER FOUR

INDIAN AWARENESS WEEK EDITION

October, 1971



# Northern To Host Indian Awareness Week Oct. 25-30



LaDonna Harris

Northern Michigan University will be the site of the first annual Indian Awareness Week, October 25-30. Sponsored by the Organization of North American Indian Students (ONAIS) and the "Nishnawbe News," which was established at NMU by the ONAIS to serve Michigan Indians, the purpose of the week's activities will be to create an understanding of American Indian culture. To meet this goal, the sponsors have contacted prominent Indian people who will come to Northern's campus to speak on the problems facing today's Indian regarding their way of life and their religion. Activities will begin on Monday, October 25, and come to a climax with an All Indian Day on Saturday, October 30. There will be displays of arts and crafts throughout the week, featuring a collection by Norvil Morrisseau, a noted Ojibwa artist. Representatives of the two sponsoring groups have noted that there will be limited accommodations for those seeking them while attending the program, making it necessary that reservations be made in advance. See accompanying feature articles on Mrs. LaDonna Harris, Floyd Westerman and the White Roots of Peace. For reservations or further information, write the Indian Awareness Committee, the "Nishnawbe News," 214 Kaye Hall, Marquette, or telephone (906) 227-2241.

### INDIAN AWARENESS WEEK TENTATIVE SCHEDULE

#### MONDAY, OCTOBER 25

Art display by Norvil Morrisseau, noted Ojibwa artist, at the University Center. A movie will be shown, "The Indian Speaks," about Morrisseau at the University Center, as will other movies and slides throughout the week. Open house at "The Nishnawbe News" all week. "The White Roots of Peace," dancing, singing, chanting and communications group, with a "real cultural experience" being their theme. 7:30 - 11 p.m., West-Gries Hall Dining Room. Indian Arts and Crafts will be on display and for sale all week.

#### TUESDAY, OCTOBER 26

Ernestine Trudeau, Indian culture advisor from Lake Superior State College, will speak on religion of Native Americans. Discussion conference followed by a question and answer period. West Science Lecture Room B, 8 p.m.

#### WEDNESDAY, OCTOBER 27

Edna Manitowaba, from the Nishnawbe Institute, Toronto, Canada, discussion on the Ojibwa language. Time and place to be announced.

#### THURSDAY, OCTOBER 28

Mrs. LaDonna Harris, wife of U.S. Senator Fred Harris of Oklahoma, featured speaker. Mrs. Harris is a Comanche Indian and will speak on the topic, "Contemporary Political Issues and Problems Facing Native Americans." Instructional Facility Room 102, 8 p.m.

Following Mrs. Harris will be Blanche Wahnee, Buffy Ste. Marie's representative from New York. She will provide information concerning The Native American Center for the Living Arts in New York City which was founded by Miss Sainte Marie. Miss Wahnee will be in attendance for all of Thursday's activities.

#### FRIDAY, OCTOBER 29

Floyd Westerman will be in concert, IF 102 at 9 p.m.

'Moose' Pamp and the Great Lakes Indian Youth Alliance will speak at 7 p.m., IF 102, followed by: POW-WOW, featuring Mr. Pamp and the GLIYA, at the campus park site between IF Building and the Fieldhouse.

#### SATURDAY, OCTOBER 30

All Day Indian Day Celebration Dance contest, featuring various dance groups which have participated throughout the week. 1 p.m., Campus park site.

Following the dance contest: All Indian Day Feast, to be held at an off-campus site. Open to the Indian public and guests. Non-Indians by invitation only. Featuring Floyd Westerman, 'Moose' Pamp, and the Great Lakes Indian Youth Alliance. Directions to the site will be announced. Father John Haskell (of Indian descent) will say the Mass with Ojibwa blessing.

The final schedule will be published at a later date.

## Mrs. Harris Active In Fight For Rights

LaDonna Harris was born on a farm in Cotton County, Oklahoma. She was Chairman of the 1970 National Health Forum, and is a member of the Board of Directors of the National Health Council and the Committee for National Health Insurance. Interested in education since the days when she worked in the University library and extension division to supplement the income her husband earned as a printer so that he might graduate with honors from the University of Oklahoma, Mr. Harris now serves as a member of the Board of Visitors of the University of Oklahoma and as a member of the Board of Trustees of Antioch College.

## 'White Roots Of Peace' To Perform

An ancient Iroquois tradition tells of the White Roots of Peace, a symbol of the first United Nations the world ever knew. At the base of the Tree of Great Peace were four white roots going out to the four winds in order that all peoples could find their way to peace in the shade of the Great Tree. The Iroquois people have always considered an aggressive "pursuit of peace among men" to be their mission. In September, 1969, following the Traditional Indian Unity Convention, a group of young Mohawks set out to renew their com-



We would love to hear from alumni who attended NMU during this time. Do you have photos of Nish News staff and/or Indian programs activities that you would be willing to share? Can you help identify individuals from old photos? Would you be willing to compose a short response to this issue regarding the history of Nish News?