



# Anishinaabe News

Fall 2014 Volume 10, Issue 1

## Native Voices at UNITED Conference



NMU recently held its 9th annual UNITED (Uniting Neighbors in the Experience of Diversity) conference. This year's conference planning committee was chaired by Dr. Amy Hamilton (*photo left*) of the NMU English Department. This year, UNITED featured four distinct presentations relating to Native American Studies. In cooperation with the DeVos Art Museum, the UNITED conference kicked off with the Rabbit Island panel presentation. Rabbit Island is located in the Copper Country region of Michigan's Upper Peninsula. This past summer six artists took a residency on the island to further their own artistic endeavors.



Four artists -- Dr. Nicholas Brown, Dr. Dylan Miner (Métis), Suzanne Morrissette (Cree-Métis), and Dr. Julie Nagam (Anishinaabekwe-Métis) -- worked as a "temporary collective known as Waboozaki" in which three First Nations artists and one scholar who teaches in Native American Studies spent time on Rabbit Island together to create a re-mapping of the island from an Indigenous perspective. In addition to creating original art (which was on display at the DeVos Art Museum in September), each one of them had to write about their experience. In the photo above, Dr. Miner is reading from the companion essays featured in a catalog entitled, Rabbit Island 2014 Residency Exhibition (the catalog also includes photos of the artwork from the exhibition).

Dr. Jill Doerfler (White Earth Anishinaabe) is the current director of Native American Studies at the University of Minnesota-Duluth (*see photo right*). Dr. Doerfler's presentation was entitled, "Intersections: Identity and Tribal Citizenship Among the White Earth Anishinaabeg." Her presentation really spoke well to issues of blood quantum, Indian identity and citizenship. She provided many examples of questions posed to individuals as well as their responses (most often the responses were rather clever and humorous). Dr. Doerfler was able to take a tour of the Center for Native American Studies and she commented on how she will work to incorporate some of our ideas (specifically the tribal flags display in Whitman Hall) at Duluth.



Aimée Cree Dunn, of NMU's Center for Native American Studies, presented "Belonging to Land: A Seventh Fire Project Presentation." This multi-media presentation spoke to the tenets found in multiple Indigenous philosophies in relation to the environment. Aimée spoke on the concept of civilization, the practice of consumption and the impact of industrialization. She also spoke of the relationship with the wilderness and included prophecies of the spider web to the Hopi people as told

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Levi Warnos

Aanii, my name is Levi Warnos. I'm the new Graduate Assistant at the Center for Native American Studies (CNAS) at Northern Michigan University. I was born in Petoskey, and raised in East Jordan, Mich. It's a small community, always home to say the least; I like to joke that I'm an "Adopt-A-Yooper" by lineage and self-design – I have family roots to Wakefield and Calumet, though much of my family in the generation above me moved for the Motor City boom. I moved to Marquette after my senior year of high school in 2009. I graduated from NMU in December 2013 with a Bachelor's of Science degree in English and a Native American Studies minor.

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## Native Voices at UNITED Conference

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by the late John Mohawk (Haudenosaunee). Her presentation also featured a mix of Indigenous voices on video including the late Walt Bressette, activist John Trudell and Keweenaw Bay Indian Community tribal citizen Charlotte Loonsfoot. Aimee often mentioned that even though these were serious issues, humor could be infused in the conversation and some of the videos presented offered a note of humor and irony.

Dr. Martin Reinhardt (Sault Ste. Marie Tribe of Chippewa Indians), assistant professor at the Center for Native American Studies presented and Tom Biron (Sault Ste. Marie Tribe of Chippewa Indians) performed at the UNITED conference. Their presentation title was



“Nagamowin miinwaa Kinomaagewin: Singing and Teaching about Native American Issues” and featured several original songs composed by Dr. Reinhardt. He shared booklets of his songs with the audience. Lyrics addressed both historical and contemporary issues of Native America. The audience was encouraged to join in and jam with

Dr. Reinhardt who sang and played the hand drum and Tom, who played the electric guitar.

If you were unable to attend any part of the 2014 UNITED conference, you can view recordings at [www.nmu.edu/UNITED](http://www.nmu.edu/UNITED).

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

Shoshona from *Digging Roots*

### Winter 2015 Course Offerings in Native American Studies (NAS)

#### NAS 212 Mich./Wis.: Tribes, Treaties and Current Issues

NAS 212 meets the liberal studies requirement for Division IV Social Science and the world cultures graduation requirement. NAS 212 also meets the Public Act 31 requirement necessary to teach in K-12 schools in Wisconsin.

#### NAS 310 Tribal Law and Government

NAS 310 meets the liberal studies requirement for Division IV Social Science.

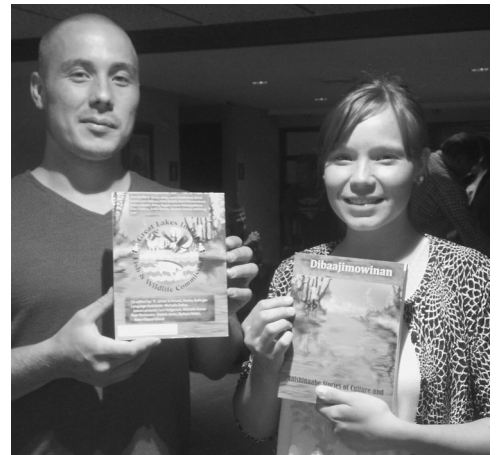
#### NAS 342 Indigenous Environmental Movements

NAS 342 meets the liberal studies requirement for Division IV Social Science and the world cultures graduation requirement.

#### NAS 486 American Indian Educational Law and Leadership

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

For a full list of NAS courses offered in winter 2015, visit [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans)

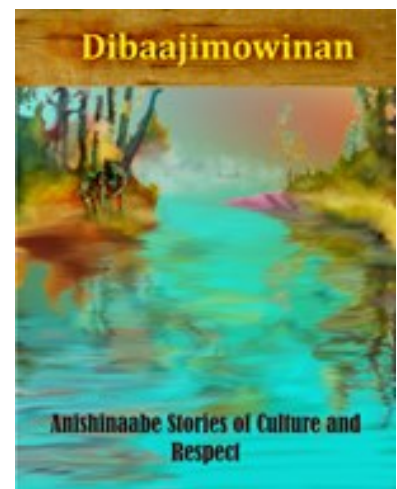


Don't miss the Marquette book release and storytelling session in celebration of *Dibaajimowinan: Anishinaabe Stories of Culture and Respect* published by the Great Lakes Indian Fish and Wildlife Commission (GLIFWC). It will be held on Saturday, November 8 beginning at 6:00 p.m. at the Zero Degrees Gallery, 525 N. Third Street, Marquette.

Siblings Levi Tadgerson and Leora Lancaster (pictured above) were interns on the project at GLIFWC. The book took three years to complete. *Dibaajimowinan* has been released at 11 tribal reservations affiliated with GLIFWC, but has not yet circulated “off-rez.”

Zero Degrees Gallery chose to work with GLIFWC as part of the gallery's Art Gives Back fundraising. This partnership celebrates November as Native American Heritage Month.

Stop by and enjoy refreshments, listen to Anishinaabe storytelling and help a great cause by purchasing your own copy of the book.





## Native American Studies Holds Annual Open House

The Center for Native American Studies (CNAS) hosted its annual fall Open House early in the semester. This event is to give new and returning students an opportunity to meet with faculty and employees of the CNAS.

The CNAS once again paired up with the McNair Scholars Program. Director Heather Pickett was on hand to answer questions and to encourage students to sign up.

Former NMU student Joe Masters was a McNair Scholar and recently graduated with a Master's Degree in Social Work from Washington University in St. Louis, MO.

The Open House was open to all of the campus community and guests included team members from the

International Programs Office as well as the dean of Academic Information Services, Dr. Leslie Warren. Marquette area community members were also in attendance.

Also visiting the Open House was Dr. Helen Kahn's SL355-Language Development class, of which all of the students are majors or minors in Speech, Language, and Hearing Sciences.

Kenn Pitawanakwat, NMU Anishinaabe Instructor, spoke to the class (*see photo below*) about the importance of language, hearing, and certain nuances regarding interpretation and integration of Anishinaabe culture.



In front - left to right: Heather Pickett, McNair Scholars Program, talks with Nick Pond, NASA treasurer, and April Lindala, NAS director. In back - left to right: Larry Croschere, NASA co-president speaks with Dr. Martin Reinhardt, NAS assistant professor.

The CNAS wishes everyone a successful academic year! To keep track of upcoming CNAS programs, visit [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans) or find the CNAS page on Facebook.



### NASA Officers Elected - Congrats!

Earlier this fall, the Native American Student Association (NASA) held elections.

Pictured from left to right, Hallie Sutton - **Secretary**, Larry Croschere - **Co-President**, Sky Loonsfoot - **Co-President**, Nick Pond - **Treasurer**, Kristina Misegan - **Vice President**.



NASA has been a registered student organization since winter semester of 1992, when it was first known as the Anishinaabe Club. In 1995, the group voted to change its name to the Native American Student Association. This semester, NASA meets Wednesday evenings at 5:30 p.m. in 112 Whitman (following Morning Thunder drum practice). NASA welcomes new members and any interested students (Native or non-Native) to their meetings.

### NASA Potluck

The Native American Student Association (NASA) kicked off the new academic year recently with a potluck gathering. The weather did not cooperate for an outdoor picnic, so NASA members, staff from the Center for Native American Studies, as well as community members gathered at the Marquette Commons. The menu included wild rice, chili, burgers, hot dogs and fish. A game of hacky sack ensued, while NMU student Jim Shelifoe and his brother, Mino, did the grilling and NASA co-president Larry Croschere fried up some fish.





## A Walk in the Woods: TEK Lessons from Waswagoning

By Aimée Cree Dunn

One of the Kinomaage experiences I most treasure is our class field trip to Waswagoning in northern Wisconsin. Not only is the Lac du Flambeau reservation (a.k.a. Wasawagoning or Lake of Torches) in the area where I grew up, but the lessons learned from both the people and the land there make each trip a gem in my personal memories.

One lesson taught on this trip is subtle. It is a lesson from the land. Although just south of our border, the pine and birch, oak and maple forests of northern Wisconsin are rich, deep, and wild – they are older forests I wish our resource extraction companies would leave here more often as well. The striking contrasts between the forests and the economies of Michigan’s Upper Peninsula and northern Wisconsin are often commented on by students. For me, these contrasts show that the U.P. and her residents have remained colonized by corporate mining and logging interests from downstate, out of state, and out of country. In other words, when the U.S. signed treaties with the Anishinaabeg in the mid-1800s, the American goal was to open up the land for lumber and mining companies. With little political clout throughout its 150+ year history, the U.P. remains a resource colony for these corporate interests. And those of us who live here remain the colonized minions. A demoralized landscape creates demoralized inhabitants.

Northern Wisconsin, in contrast, is known for its spirit and successful fights to protect Mother Earth. One of the veterans of these environmental battles is Lac du Flambeau resident Charlotte Hockings. Although such heroes are not honored on Veteran’s Day because their fights were not part of the U.S. military and its wars, I believe their praises should be loudly sung. With her husband, Nick Hockings, Charlotte was a major figure in the struggle that ensued over the court recognition of Ojibwe treaty rights to hunt and fish off-reservation on ceded territories. For those who know them, it is obvious that for Charlotte and Nick, the struggle has been about protecting a way of living with the Earth and about teaching others the lessons of this lifeway.

As a means to teaching others, the Hockings created Waswagoning Traditional Village. Although Nick passed away recently, Charlotte continues the



Left to right: NAS 340 Kinomaage instructor Aimée Cree Dunn with respected culture bearer Charlotte Hockings.

lessons at through educational tours of their traditional village and TEK (Traditional Ecological Knowledge) workshops. On tour at Waswagoning, there is simply so much to discover I feel as if I learn something new with

each visit. The first stop at the summer village included brief lessons on summer-oriented knowledge.

Traditional sports were discussed, including the game that inspired today’s lacrosse. Charlotte taught about how this challenging game was used for both recreation and as a means to resolving conflicts as an alternative to war. She also demonstrated the manner in which traditional fish traps were used, how sphagnum moss and birchbark made good diapers, and how food gathered over the summer would be prepared and cached for the winter.

Additional stops at the wild ricing camp and the Arrowmaker’s Lodge covered such topics as dancing the rice, the making of arrowheads and the straightening of arrows, and the war lance as coup stick wherein touching one’s enemy and leaving him alive was considered the bravest act one could do.

Throughout the tour, Charlotte emphasized that peaceful resolutions were much preferred to violent ones; peaceful resolution, she mentioned, was not only a moral goal but also a practical one – if men are injured or killed during war, their families and villages lose people upon whom they depend for survival.

Each stop along the tour continues its seasonal themes with valuable lessons at each. For example, how many people knew winter wigwams were built with double-layered insulation and central floor heating? Are many people today learned in the skill of snaring? Do we today have rites of passage that celebrate the change to adulthood while also challenging a young person to prove their maturity and responsibility?

On this Fall 2014 visit to Lac du Flambeau, students were treated not only to a tour of Waswagoning but also to a birchbark workshop with renowned Ojibwe artist Biskakone (Greg Johnson), and a firemaking workshop with Adam of Waswagoning.



Although it was rainy and cold, we joyfully tromped out into the woods with Biskakone to harvest what he called “winter bark.” Biskakone (pictured above in the tree) shared that even some elders had doubted him when he talked about this type of birchbark harvesting, but it is a valid form of harvesting. The winter bark of the wigwaasitig (birch tree) is thick and more difficult to both harvest and to work within basketmaking. However, it offers an unparalleled artistic possibility: birch bark etching. Many students took his lessons on etching to heart. After aptly following his teachings on how to make baskets (often using the lighter weight summer bark), many added etching decorations to their baskets making works of art of which they all were rightfully proud.

All three of the teachers we had gave of themselves in ways I don’t think any of us will forget. From the vast knowledge and gentle philosophies of Charlotte, to the lessons of the need for a balance of strength and gentleness with Adam’s fire making, to Biskakone and his teachings leaving us feeling dipped in the magic of the woods and the many gifts it offers, we each left with valuable lessons not only in practical skills but also in philosophies of how to live with the land, how to learn from the Earth.



NAS 340 student, Trevor Marquardt completes multiple birchbark etching projects.

For more photos from the Waswagoning trip, visit pages 8 and 9.



## Those Who Stood With Us

The Center for Native American Studies (CNAS) is hosting a farewell celebration to honor the scholarship and service of notable NMU faculty who have announced their retirement: Dr. Elda Tate, Dr. Russell Magnaghi, and Dr. Michael Loukinen.

The Gaa-bi-aasibwe-taage-jig celebration is to recognize the numerous contributions to Native American Studies at Northern Michigan University by these faculty.

Gaa-bi-aasibwe-taage-jig translates from Anishinaabe to “those who stood with us.”

This event is free and open to the public and will take place on Thursday, November 13 at 7:30 p.m. in the Peter White Lounge of the Don H. Bottom University Center.

Each honoree will be sharing their talents and wisdom. Dr. Russell Magnaghi has agreed to share his historical writings on regional tribes.

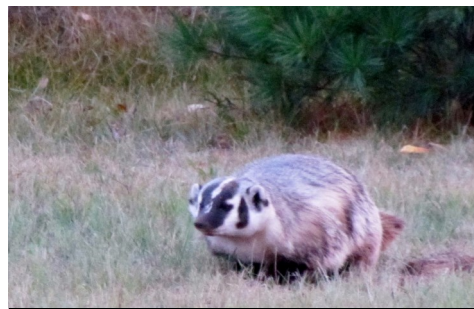
Dr. Michael Loukinen will show an

excerpt from one of his films focusing on the Anishinaabe communities in this region. Dr. Elda Tate will perform on the Native flute.

In addition to the significant academic contributions to the discipline of Native American Studies at NMU, each one of these retirees have all been supportive of NMU Native American students, the Native American Student Association and Native American cultural programs on campus throughout the years.

Kenn Pitawanakwat gave advice on the naming of this event -- because each in their own way has done just that for Native peoples at NMU. The CNAS is especially grateful that they were continuously so willing to engage Native America in multiple ways on campus and within the surrounding communities.

*Read interviews with Dr. Tate and Dr. Loukinen later in this issue.*



Tina Moses and Marty Reinhardt watched from their front yard, while a fox hole was made into a new den for this miisa'gaak-koka-jiish (bitter/terrible troublemaker) - the badger.

Translation provided by Kenn Pitawanakwat; adapted from the online English-Ojibwe Dictionary and <http://ojibwe.lib.umn.edu>.

*(Levi Warnos - continued from front page)*

This is my first semester in the Masters of Arts program via the English department, dual tracking in pedagogy and creative writing. This city, university, and community have continued to buoy me through all manner of life experiences; I am forever changing, adapting, trying to soak it all in.

I was the Student Coordinator for the first ever TEK (Traditional Ecological Knowledge) Day Camp. I am also co-editor of the *Anishinaabe News*. I am currently enrolled in two classes – Flash Non-Fiction and Poetry.

I will soon be managing at ToGo's in Harvey weekend nights. I've been making subs there since 2012. I don't currently foresee moving off until I finish my second degree, leastwise from a job filled with a lot of supportive, awesome friends and co-workers.

I plan to continue writing to attempt to break cycles of normalcy and perception, preserving that which calls out to me, actively moving apart from stereotypes, displacement, hatred, shaded politics or egos. I choose to surround myself with positive energies, enjoy talking way too much, unraveling theories, topics, and feelings that resonate in me, in the world, and in those around me that intrigue, motivate, and/or inspire me.

I primarily write non-fiction, and am slowly adjusting and becoming more practiced in poetry. My overarching goal is to teach composition at the collegiate level; it takes a special individual to work with various age groups. Ideally I would love to teach 200-300 level composition, it was a unique point in my journey.

I enjoy board-sports, photography, singing, playing flute, woodworking, quoting films, cliff jumping, and the quiet found only under the water. I also have a soft spot for young adult literature by authors such as Garth Nix and Brian Jacques, and highly recommend *Shantaram* to everyone.

*Culturally-based experiences combined  
with active learning experiences.*

## Winter 2015 Course Offerings in Native American Studies (NAS)

### NAS 207b Winter Season: Anishinaabe Language

**The skills necessary for speaking Anishinaabe through experiential opportunities, cultural outdoor activities as well as classroom activity and group work during fall, winter or spring experiences that emphasize Indigenous traditional knowledge.**

***Applies toward the division V liberal studies requirement.***

### NAS 424 American Indian Activism and Cultural Expression

**NEW COURSE! Investigate the relationship between Indian artists and contemporary Indian activism movements in the U.S. and Canada through the analysis of cultural expression as well as the skill of creating activist rhetoric through a creative process.**

### NAS 488 Native American Service Learning Project

**Students will complete multiple individual and group service learning projects targeted towards American Indian communities. *This course is designated as an official Academic Service Learning course. This will be reflected this designation on the student's transcript.***

For a full list of NAS courses offered in winter 2015,  
visit [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans)

## CNAS Hosts a Traditional Ecological Knowledge Day Camp

By Tina Moses

A long time ago, the Anishinaabe were taught survival skills and how to live in a natural way. Our lives were immersed on a daily basis to use these skills and they were passed down through oral traditions and storytelling.

Today our people lost those skills due to a breakdown in how we are taught. It has a lot to do with the assimilation and relocation that our people suffered.

With the ecological crisis facing the world and the concern over a catastrophe, how many people would know how to survive without the market economy? People have become dependent on the market for their food, clothing, and shelter. How many could survive a northern Michigan winter? With that in mind, we wanted to figure out how to reintroduce those skills to the Native youth in the local area.

The Decolonizing Diet Project (DDP) was a research project from a few years ago that made people aware of the Indigenous foods in the Great Lakes Region. It provided many offshoots, including the idea for a TEK Day Camp geared towards high school students. TEK stands for traditional ecological knowledge, or the skills and ideas utilized by all our ancestors. It is a knowledge that has been forgotten or underutilized because of the market economy. The lessons learned from the DDP included looking at the very basics of survival from an Anishinaabe perspective.

Six K-12 students, four NMU students, and a small number of staff took part of the two-day event, which included six workshops focusing on those basic survival skills.



Fire starting was one of six different workshops at the TEK Day Camp.

Dr. Martin Reinhardt, CNAS faculty, taught them how to identify stones that would endure the pressure and pounding of a hammer and how to make knives with local quartzite. Scott Wyzlic, NMU alumnus, worked with everyone on how to make fire without use of

matches, a lighter, or any type of metal material. They first tried using different types of wood to create friction and then struck two rocks – marcasite and flint – together to create a spark. Kimber Shelafoe, Gwinn schools, was the only student to spark a flame!

Aimee Cree Dunn, CNAS faculty, took everyone into the local woods and bog to identify plants and find those that were edible and which ones held drinkable water.

Reinhardt then showed students how to cook over the fire without pots and pans. Wyzlic also took them into the local woods to find maple saplings and jack pine roots to make a wigwam. The hammer stones were used to pound the poles into the ground. Amanda Weinert, NMU alumnus, worked with students to create artwork using only Indigenous resources. She also shared traditional stories about plants and animals.

The entire two days were focused on ecological knowledge. The lunches consisted of recipes from the DDP. Venison, duck eggs, pumpkin, turkey, wild rice, and cranberries were some of the foods. Each participant also received a dish bag – a bag containing all items used for eating. This was an important component because it allowed each participant to reuse their dishes rather than having paper plates and what-not.

Students created some things to take home such as the artwork and some were just for the knowledge and memories of the experience. Reinhardt would like to have an event like this every year, but in the summer.

He has already received a couple phone calls from Detroit and southern Ontario to bring this type of camp to their area. ABC 10 and TV6 were on hand to record parts of the event.

(To learn more about the DDP, visit <http://decolonizingdietproject.blogspot.com/>)



Above: Staff and participants of the TEK Day Camp work together to build the frame of a wigwam. Two days were focused on ecological knowledge. Lunches consisted of recipes from the Decolonizing Diet Project.

*More thoughts on the TEK Day Camp  
by Levi Warnos*

Even after minoring in Native American Studies, I had yet to start a fire with nothing but my hands, a wooden spindle, and a small bored hole with a little birch bark for tinder. It took Marty Reinhardt, Larry Croschere, and myself approximately thirty five minutes; my once-bruised blisters have since healed.

High school, middle school, and college students alike partook in various traditional means of foraging, creating, sharing, and understanding precisely how difficult it would have been to survive and carry on with minimal necessities. Such methodologies and teachings are still wholly relevant in terms of preserving a culture, gaining perspective, and opening various avenues of communication and collaboration within our modern world.

Student surveys often noted a fondness for constructing the framing of a soon-to-be fully functional wigwam.



Dr. Martin Reinhardt, CNAS faculty, cooks over an open fire.



## Native American Language and Culture Club

Caitlyn Wright is the current president of the Native American Language and Culture Club. *Nish News (NN)* had an opportunity to ask her a few questions recently about this relatively new group on the NMU campus.



**NN: Tell me about the club you're involved with? What are you doing? When do you meet?**

*Wright:* The club I'm involved with is the Native American Language and Culture Club. We meet every Thursday in room 321 of the library at 6 pm and it's a really cool group of people. It's a mixture of people who have taken language classes with Kenn here on campus, and people who maybe wanted to but weren't able to, so they've taken other culture courses such as the 204s and the 207 classes.

**NN: Nice.**

*Wright:* Yeah, we get together and we not only talk about the language, but we've also been discussing some community service projects that we can do around the area.

**NN: Have you decided on any community service projects?**

*Wright:* We decided that we really want to get involved with the school in Canada; they've been asking for help. So, we've been brainstorming ideas of ways that we can help them out, and we're going to try and get in contact to see what they specifically need, and sponsor them.

**NN: Can you tell me how did this group start and when did it start?**

*Wright:* It started last semester with Sedona, she really just took the reins. And it started because we were all sitting in Kenn's 102 class, which really is the meatier of the two language classes he does. The first class you know, we get to learn some vocabulary, but you're really just dipping your toes into the language. But the 102 class, you get so much more information, so much grammar, and just all of these different rules that you learn and how to write it. We found that our class period just wasn't long enough. We wanted more, we were thirsting for it. So we decided to meet outside of class to continue studying with each other, and Kenn, whenever he was able to make it to the meetings

would come with us, and show us how to write, and be our walking, talking encyclopedia and it's grown from that, we couldn't stop.

**NN: Other than the community service, what other things do you do? How many members do you have? Are you seeking new members?**

*Wright:* Always seeking new members. Right now, we're kind of small. We usually have about five people on

the regular come every week. It's consistent and it's a really welcoming environment. We get together, we talk about what some of the students have been doing in his language classes, the 101s and 102s. And every week we try to focus on a certain vocabulary, like ways to say how you're feeling that day, or maybe some body part. The first week we focused on how to say your eyebrows and eyelashes. We try to find a way to incorporate that vocab every single week and build on it...and then we come back to it.

**NN: Why is it important to have this class here and why should students take the class?**

*Wright:* Oh my. Well, it's one of the few classes in the U.P. that you can take where you can learn language and culture all in one, especially the language. And it's so few people now, even just as a first language, it's getting to the point where it's endangered. And we just can't have that. We're trying to make sure that this culture and this language that goes along with it doesn't go by the wayside. And it's so important to the people here in the area, you know, we do have a large community of Ojibwa people and it's really important. It's a way to get involved on campus, and also off campus, in the community.

**NN: Is there anything else you'd like to add... a closing thought?**

*Wright:* I guess it's always a little scary for new people to come by or even sign up for his classes. And it might even be scarier to come to a club, it sounds so official, right? But we're casual, and we're also very dedicated. Stop by and we will be happy to just chat!

**NN: Thank you so much.**

## Diversity Common Book Reader Event

The NMU President's Committee on Diversity has overseen an interactive, interdisciplinary book club event called the Diversity Common Book Reader Event in recent years. For this year, the planning committee chose *Braiding Sweetgrass* by Professor Robin Wall Kimmerer.

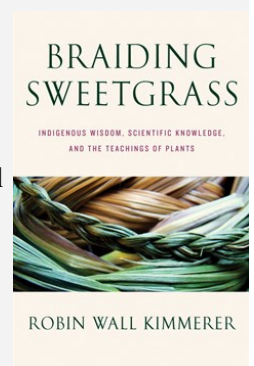
According to [milkweed.org](http://milkweed.org), Robin Wall Kimmerer is a mother, scientist, decorated professor, and enrolled member of the Citizen Potawatomi Nation. Her first book, *Gathering Moss*, was awarded the John Burroughs Medal for outstanding nature writing. Her writings have appeared in *Orion*, *Whole Terrain*, and numerous scientific journals. She lives in Fabius, New York, where she is a SUNY Distinguished Teaching Professor of Environmental Biology, and the founder and director of the Center for Native Peoples and the Environment.

Susan Morgan, Diversity Reader committee chair, wrote that the committee chose "the 2015 book with a purposeful mind toward encouraging discussion of First Nation and Native American cultures and topical currents."

NAS faculty member Aimée Cree Dunn already uses the book in her classes (and students love it), but for those students who haven't read it and would like to, a limited number of copies will be available at a book launch (for students) during MLK week in January.

An entire week of events and discussions around the book will follow later in the winter semester.

Read *Nish News* for more updates.



## Student Voices: NAS 204 Native American Experience

### On the Side of the Victims

by Jessica Beard

In a country with a rich history of motion pictures, it has been uncommon for a film which claims to be about Native Americans to depict the historical or contemporary people or culture accurately. *Road to Paloma* (2014) is a recent film which seems to have achieved just that. From filming with the support of a Native American tribe to speaking their actual language in multiple scenes, the makers of *Road to Paloma* seemed to do whatever they could to create a representation worthy of modern Native America. Even more than that, the film highlighted an important contemporary Native issue, which is rarely heard of outside of reservations, in an intricate and heart-breaking story of a man on the run from the law. *Road to Paloma* uses powerful and haunting scenes to give the audience a glance into the lives and culture of a modern Native American family and to personally involve the audience in a disturbing issue which still plagues Native America today.

After having spent much of the movie getting only bits of information concerning what exactly has occurred with the family of Robert Wolf, the main character, a full explanation is finally given in one of the most powerful scenes of the film. Wolf has just saved a young woman on a reservation after she was raped, and carried her to the local tribal police. Wolf then confesses to his companion that his mother was raped and beaten so badly that she was put on life-support. His father, a tribal officer, arrested the man, but since he was not Native he had to be tried in federal court. The court then declined the case because it was not serious enough, but held the man for a year in prison before ultimately releasing him.

This situation exactly describes an issue that is apparently a common modern day occurrence. As stated in *Native American Voices: A Reader*, more than 1 in 3 Native American women will be raped at least once in their lifetime, and often the men are not properly reprimanded, as in the case of Wolf's mother. This lack of justice was what led Wolf to eventually track down the man who raped his mother and kill him, thereby condemning himself to a life on the run from the federal government.

The final scene of the film creates a heart-

breaking climax that had been hinted at throughout the story. The FBI agent who has been hunting Wolf finally catches up with his family and it is clearly demonstrated exactly how far a United States federal agent will go to find justice for a white man, regardless of what that man has done.



This agent in particular is fully prepared to rip Wolf's family apart in a scene which forces the audience into a position of deep sympathy for Native America in general. There is no doubt that what strikes the audience most in this scene is the aggression showed by the FBI agent toward Wolf's family, and the apathy he shows for the lack of justice served to this family for their own tragedy. Finally, the agent is led to Wolf during a peaceful ceremony in which he is

spreading his mother's ashes where his people believe life began. Showing a historically accurate white-settler attitude toward Native American culture, the agent tragically interrupts Wolf's ceremony and forces him into a situation which is far from the happy ending the audience has hoped for.

While many non-Native people may find the idea of Wolf's situation being a common occurrence in the United States a difficult one to believe, the final notes of the film definitely leave an impression. Empathetic viewers want to learn more about the topic, if for no other reason than to find proof that it is not true. Of course, this is not something that they will find because Wolf's story is very common and therefore very believable, in which case *Road to Paloma* will at least have educated its audience on a very important Native topic.

It is important to note also that in the beginning of the film, the FBI agent who even-

tually finds Wolf is originally put on the case because the agent who has been working on it has lived among the Mojave people, Wolf's tribe, and was therefore "too close" to the case. As the film progresses, the question as to how that agent could be too close to the case is answered as they are shown that the agent seems to have compassion for the Mojave people, and even for Wolf. This provides further evidence for the audience of the federal government's apathy toward Native people and their rights, which makes the basis of Wolf's story even more believable.

The tragedy experienced by Wolf's family, and many other Native families in the United States, is one which clearly demonstrates the presence of institutionalized racism on the part of the federal government. If a Caucasian woman had been raped and beaten, and the man was caught it is certain that he would have served a lengthy sentence in prison at least; however, because many of these cases concern Native American women as victims, they are very often declined in the courts for not being serious enough, therefore implying somehow that Native American women are not as human or do not have the same rights as Caucasian women do. This racism and lack of cultural respect is also illustrated in the scene of the FBI agent viciously interrogating Wolf's family and interrupting his spiritual ceremony to be arrested, effectively relating to the audience the kind of mistreatment Native people often suffer at the hands of the federal government. These and other powerful scenes and the messages they communicate to the audience have all contributed to the creation of a film which has had a lasting effect on me and likely on other viewers as well. While it may be rare for a film to accurately represent the Native American community, it would appear that *Road to Paloma* is one that has not only achieved that goal but has hopefully also helped to set an example for films in the future.

Jessica Beard is in Grace Chaillier's NAS 204 class.

### NMU Fall Fest

Faculty and staff representing the Center for Native American Studies (CNAS) and students representing the Native American Student Association (NASA) enjoyed a shaded spot outside the University Center at the annual Fall Fest. The event takes place on the first day of school every academic year. This is the chance for businesses, student organizations, and even academic departments, to greet new and returning students to the NMU campus.

Larry Croschere (photo right), NASA co-president greeted those who passed by.





## Student Voices: NAS 204 Native American Experience

### “Redskins”: Is It Offensive To You?

By Aaron M. Andres

Let's look at the Washington Redskins football team and the current controversy between the NFL and Native American people in regard to the offensive nature that the team name and logo have on them. I have recently been taking a Native American culture class at Northern Michigan University. In this class, we talk about the history, culture, political identity, and the triumphs and tragedies of Native American people. Among these topics, honor and respect are of highest regard.

The “Redskin” term was originally regarded with respect but became derogatory as colonization became more pronounced. Native Americans were soon treated as animals to be hunted as evidenced by the Phips Proclamation in 1755 declaring Penobscot Indians to be “Enemies, Rebels, and Traitors” to King George II. Indian scalps were referred to as “redskins” and then collected for bounty (Holmes, 2014).

Therefore, Native Americans may tend to feel offended when this term is used in modern day, especially when it is used for



an NFL football team that provides entertainment for millions of individuals across the country. The owner of the Redskins, Dan Snyder, renounced claims of the offensive nature of the term “Redskin.” In an interview with Snyder (Levine, 2014), Snyder doesn't talk about the offensive nature but how fans of the football team are proud to be considered Redskins. Most of the

fans aren't aware of the history behind the name.

The Trademark Trial and Appeal Board are still currently going through the courts (Keim, 2014). This controversy between the NFL and the Native American community goes beyond entertainment and derogatory labels. It dates back to the ongoing issues between the United States and the Native American people.

In conclusion, if the name “Redskin” is offensive to Native American people, the NFL should consider changing the name to repair relationships with the Native American community and give the Native American community some closure in regard to this situation.

*Aaron M. Andres is a student in Martin Reinhardt's NAS 204 class.*



### Should We Have to Educate the Educators?

By Elizabeth Wayne

Not long ago my son came home and told me a story about Father Marquette. He was taught at school that day that Father Marquette was the original founder of Marquette and one of the first people here. I reminded him of our culture and explained Native Americans were the first people to live on this land. He then asked me “Mom, then why are my teachers lying to me?”

American Indian history is not being taught in schools. The truth behind our history does not best exemplify our government. Instead of telling the history of Native Americans, it is completely omitted. The only time the topic comes up is at Thanksgiving, when children come home with feather headdresses on and talk about making a turkey picture. To me this a great injustice. Instead of teaching our kids the truth, we instill feelings of shame and embarrassment.

As a parent, I feel my role is to provide my children with an accurate account of United States history. This creates a problem because my kids don't know whether they should believe me or their teachers. I want my children to trust their teachers and value their education, but how can they when they feel they have been lied to. I approached my son's teacher about the lack of history. She offered me a chance to go in and talk to the students about what it means to be an American Indian.

I was excited about the opportunity to share my culture with young students but then it hit me, she was brushing me off.

*(continued on page 14)*

### Tribes Fight Against Mine in Wisconsin

By Flor Brewster

Over the past four years, the Bad River Tribe and other tribes, have been trying to stop the opening of Gogebic Taconite Mine. The mine would be located in the Penokee Mountains, which is on the edge of the Bad River Ojibwe Reservation, in Ashland and Iron River counties. In May, tribes wrote a letter to the Environmental Protection Agency (EPA) asking the officials to invoke Section 404c of the Clean Water Act which protects treaty rights, aquatic resources, fisheries, and wildlife, subsistence and public uses of public waterways. (Indian Country Today, n.d.) This would prevent the mining of the Penokee Mountains and the drainage of chemical that would affect the environ-

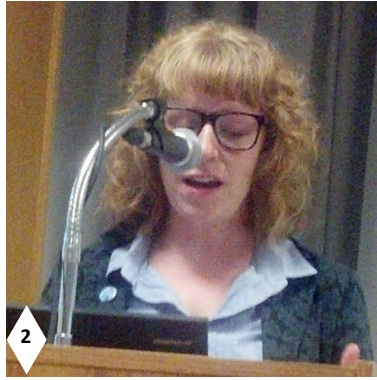


ment. In 2013, the state of Wisconsin rewrote the Iron mining legislation, which was passed by Republican legislators and signed by Governor Scott Walker. The passing of this bill brought a lot of controversy to the tribes and those who are against mining. This bill would allow Gogebic to open the mine that could become one of the largest mines in North America and in the world. Before the passing of this law, Marcia Bjornerud, a geology professor at Lawrence University in Appleton, Wis. had taken samples from the mine site. The samples uncover the presence of sulfides. When exposed to air and water, sulfides oxidize and turn water acidic.

*(continued on page 14)*



# Photo Gallery of Events from Late Summer and Early Fall

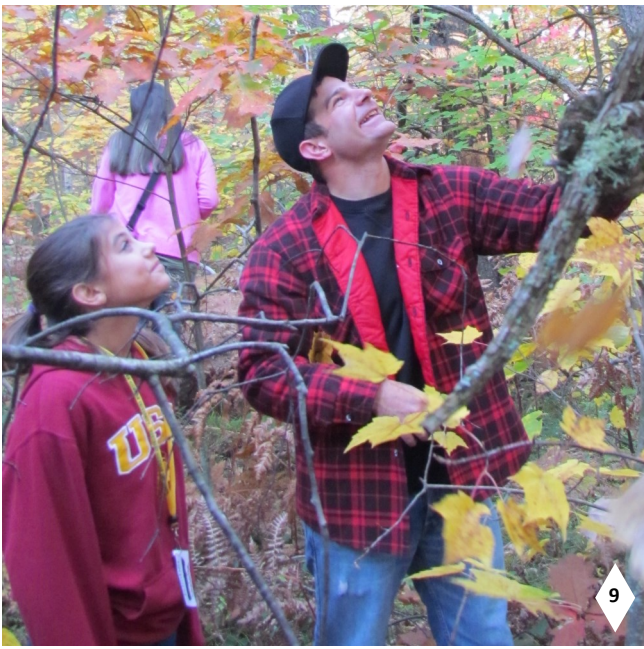


See page 15 for photo explanations. If you would like to be a photographer for *Nish News*, let us know!





# Photo Gallery of Events from Early Fall





## Those who stood with us: Music Professor Dr. Elda Tate

Dr. Elda Tate is a professor of Music and a she has been a faculty member at Northern Michigan University since 1986 (*the tumultuous times*, she jokes). Dr. Tate taught MU325 World Music: Native America and graciously performed several times for NASA's annual First Nations Food Taster held in November. Dr. Tate has recently announced her retirement. She will be recognized at the Gaa-bi-aasibwe-taage-jig/Those Who Stood With Us celebration in mid-November.

### Nish News (NN): Name something most people don't already know about you?

*Tate:* For 5 years before coming to NMU, I studied flute and played in NYC. At times I had to work outside of music and during those times I worked for Pinkerton International as an undercover operative. (My Identification was X-330—and I liked to call it X-double three- oh). My flute teacher thought my job was hilarious and the people at Pinkerton thought playing the flute was far out.

### NN: What are some challenges you have faced in your position?

*Tate:* The most challenging parts were scheduling—keeping up with performance practicing while balancing all teaching areas including development of expertise in historical and theoretical areas that are individually deserving of all my time.

At the same time, the university structure demands that faculty prove themselves in other areas deemed as Service and Professional Development - along with teaching.

This is reasonable to a degree, but university (administrative) organized “activities” are usually already conceived, time consuming, and not worth the time and effort. They are too often busy work to give the impression that faculty have a part of the decision making process (frequently when things are already decided!).

### NN: Best or favorite compliment you've received over the years?

*Tate:* The compliments that I have taken seriously (and with humbleness) have been from my teachers. Otherwise, while appreciative, I do not greatly value compliments.

### NN: Is there any musical artist/band/genre in particular that you've been playing more than others as of late?

*Tate:* I finally have had the time to get an audio system correctly installed with my TV and I have a season ticket to the Berlin Philharmonic (broadcasts). I can watch/hear any concerts from several seasons as well as current live ones. This orchestra is outstanding, is organized and run correctly. I know of no other orchestra that is!

### NN: Did you have a person, idea, or con-

### struct that inspired you from a younger age?

*Tate:* In my “elementary years” I was influenced by my aunts and certainly because of them I am an individual, curious (but wary), love adventure, love being around “adults”! Their methods are not allowed today, as they focused on teasing of the highest order (telling me we were about to drive off the ferry or bridge, or that they would drown me if I told where we had been . . .).

Beginning in my teen years, I was most influenced by music teachers, particularly my chamber music teacher at the University of Texas, my university flute teachers and my flute teachers at New York City Opera and the Metropolitan Opera. My aunts are now gone, but I still have the same friend from my hometown—a pianist, and am still very good friends with the people I performed with in college. With continuous relationships (an extended musical family), I do not change much.

### NN: As this is a transitional phase, how might you adjust to the schedule change?

*Tate:* I have exercised and practiced everyday and otherwise flow from one idea to another, since I made the decision to retire. Therefore, a schedule still exists but I do not lose time for things I consider to be a waste.

### NN: Retirement is another phase; what will you remain a part of?

*Tate:* I am one who is basically learning at all times! When the opportunity arose to suddenly retire, I began a schedule of exercising and practicing the flute because I felt that I had not had the time to do this! The first requirements were to arrange insurance and financial matters, as well as a lot of organization. The last two years were too busy since we were down a faculty member in my department. Since I had not been planning retirement, this was a fast shift in planning. I need to read, to play for myself, and develop an order for things I wish to do. There are a number of things I wish to do with Native culture and the Native flute. I was recently visited by a family from Germany. The woman is a minister and wanted to use the



Native flute in healing so I was asked to help her with her on playing the flute.

### NN: Was there a defining moment in your experience that helped you realign - find direction or decide to take advantage of an opportunity you might not have otherwise?

*Tate:* I found that life periodically presents a fork in the road

that requires a decision to take one or the other and that decision calls for “courage”. One example is when I was almost finished with a Masters degree I played an audition for the American Wind Symphony. Winning the position meant that following the tour I could return to the familiar, or I could pursue a different unknown path. I chose to scramble and finish my degree rather than returning; and following the tour would move to NYC (on my own) to work and study flute.

### NN: In terms of community, outside of work, how do you spend your “free time”?

*Tate:* Most importantly—I am free! I can begin to employ the Asian concept of time --- flowing instead of methodically and mechanically ticking. I intend to flow from one aspect of creativity to another.

### NN: Are there any political or social issues or areas you feel passionate about or invested in?

*Tate:* I will continue interest in the culture and issues involving the Native Americans and other politically suppressed peoples.

### NN: What are some hobbies/interests you hope to (or already have) indulged in, or new skills you'd like to try your hand at?

*Tate:* I intend to return to writing and art.

(Last year I enjoyed creating Trash Art as a mental outlet) to encourage student performance. I look forward to adding these things back into my life.

### NN: Anything else you'd like to add?

*Tate:* I love teaching, particularly when students learn and grow. The other aspects of the position—when the administrative arena takes on the mantle and jargon of business, sports, and politics it is sad. There are things to be learned from any area, but the blatant copying is absurd. A university should be the place where originality exists and new ideas emerge!



Dr. Tate performing at the 2013 First Nations Food Taster.



## Those who stood with us: Sociology Professor and Filmmaker Dr. Michael Loukinen

Dr. Michael Loukinen is a professor of Sociology the director of Up North Films. He has been a faculty member at Northern Michigan University since 1985. Dr. Loukinen has recently announced his retirement. He will be recognized at the Gaa-bi-aasibwe-taage-jig/Those Who Stood With Us celebration in mid-November.

### **Nish News (NN): Name something most people don't already know about you?**

*Loukinen:* I am of Sami-Finnish ancestry although I did not know this until I was 40 and I was living in Finland for almost a year. "Loukinen" is the name of a river in far northern Finland where my paternal ancestors lived. The name means 'place of the gull or gull clan.' Unaware that his grandmother was Sami or the gull connection, my father would nevertheless yell a weird, ancient call that brought gulls seemingly from everywhere. I was talking about this with a fishing buddy in Montana while we were on the Big Hole River in dry, almost desert like area. He said there are no gulls around. I yelled out the call and a single gull flew right over to us and landed. He could not believe it. (Nor could I.)

### **NN: What are some challenges you have faced in your position?**

*Loukinen:* Being a square peg in a place with a lot of round holes. I'm a documentary filmmaker focusing on the traditional culture and history of the Upper Midwest, primarily the U.P. However, I have not been able to teach documentary filmmaking because that is done in another department, hence the administration would not in general support my equipment needs because it would not be for teaching. Nor do I teach about the content of my films but about aging in different societies and social change on a multicultural global scale that deals with Africa, Finland, Brazil, and Canada. So my teaching has not been connected to my scholarly production. There has been a bureaucratic wall separating the two.

### **NN: Best or favorite compliment you've received over the years?**

*Loukinen:* My wife, Elaine Foster, a retired army officer said, "You really know how to love." (She is not always so sweet to me.) One student wrote Loukinen is like Jim Morrison (The Doors), if you listen to him for a while, he will really take you on a journey."

### **NN: Did you have a person, idea, or construct that inspired you from a younger age?**

*Loukinen:* Yes, several but in terms of my career it would be my college pal Richard

Ford who showed me how to study with a disciplined focus, every night, during my sophomore and junior year of undergraduate work at Michigan State University. He ultimately became a world famous author.

Also, I had two great mentors in graduate school: Professor Fred Waisanen who lead me into the social psychology of Finnish Americans and Bo Anderson who taught me to think theoretically and in terms of cultural diversity.

### **NN: Was there a defining moment in your experience that helped you realign - find direction or decide to take advantage of an opportunity you might not have otherwise?**

*Loukinen:* Your have forced me to think about several key transition points in my career. In graduate school, I recall dropping a paper off at the home of Professor Bo Anderson and saying that "I was really ready to learn." I must have said it in an especially emotional and serious way because from that point on we had long, continuing conversations about what we had read and observed and he taught me to a great extent in a Socratic method - question, answer, discussion from then on. Then there is filmmaking. In about 1979 I had a crazy idea about making a documentary about Finnish Americans (Finnish American Lives, 1982) and filmmakers Tom Davenport (VA), Deborah Dickson (NYC), Kathleen Laughlin (MN) and Miroslav Janek (Czech Republic) taught me a great deal about 16mm filmmaking.

Making film documentaries became so expensive that I was ready to quit. Then I met Grant Guston (now Broadcast Engineer WNMU TV/FM) and he patiently worked with me and taught me about digital cinema. We have worked on documentaries for over 12 years. I learned by hands-on, boots-on-the-ground, actually making documentaries with extremely good filmmakers.

I transitioned from making films about Finnish Americans to focusing on the Anishinaabe. While making a documentary (Good Man in the Woods, 1988), I met an Anishinaabe lumberjack fiddler, Coleman Trudeau, originally from Manatoulin Island, Ontario. He led me on a journey into Anishinaabe spirituality and this led to making several documentaries about the heritage of the Lac Vieux Desert Ojibwe (Watersmeet, Mich). I experienced some deep learning from spiritual teachers Archie McGeshick Sr. and Jim Williams Jr.



### **NN: How do you spend "free time"?**

*Loukinen:* I hope to spend more "free time" time with my lovely wife, Elaine. She has edited all of my publications and grant proposals and has patiently listened to my, at times, difficult choices and she has endured my absence while I have been on the achievement path. She has been the key unseen

force behind my achievement. It is time for me to do what she wants. Her mother, a saintly, giving person is 88 years old and needs caregiving. Elaine is doing most of this and I will help. In my personal FREE time, I will read anthropology, history, and fiction. And, I will be waving my fly rod trying to catch trout.

### **NN: What are some hobbies/interests you hope to indulge in?**

*Loukinen:* I want to hike in the woods, learn Tai Chi and Yoga and resume dancing. We used to dance a lot but we had gradually stopped. I'd like to learn step-dancing, Irish jigging and Appalachian clogging.

### **NN: Is there any musical artist/band/genre in particular that you've been playing more than others as of late?**

*Loukinen:* I love folk music, Native American drumming and singing, Sami Joik, Irish and Métis fiddling, Blue Grass, old traditional Appalachian (Scots-Irish) singing, some Jazz and classical.

### **NN: Are there any political or social issues or areas you feel passionate about or invested in?**

*Loukinen:* I am concerned that our government is controlled by corporate money thanks to the *Citizens United* Supreme Court Decision. I am troubled that conservatives are so successful in promoting, with corporate funds, climate change denial, anti-environmentalism and even anti-science. I am dismayed that the very rich are getting so much richer than the rest of us and that they can use this wealth to control the political system to their advantage.

### **NN: Do you have plans to travel?**

*Loukinen:* I have been fortunate to have travelled to Finland, Russia, Thailand (twice), Vietnam, China, Turkey, Israel, Mexico and Canada.

Elaine and I are looking forward to living for a while in Panama, Costa Rica and Venezuela. And we want to visit some friends in Austria and Finland.

**NN: Safe journeys to you, Dr. Loukinen.**

## Student Voices from various NAS courses

### Will Tribes Develop a Forum [To Resolve Disputes]?

By Leslie Watson

Government cannot sue governments. The Supreme Court (2014) decision *Michigan vs Bay Mills Indian Community* upheld tribal sovereign immunity. Sovereign immunity is “a judicial doctrine that prevents the government or its political subdivisions, departments, and agencies from being sued without its consent.” (West Law) This is a legal conundrum for every tribe and state in this country. How can this be resolved?

Native Americans can set the rules and provide the forum. However, it is complicated because there are over 566 federally-recognized tribal nations with different laws and customs. Are there existing methods for dealing with disputes? It may help to draw upon past resolutions.

*The Indian Intercourse Act of 1790* regulates trade with Native nations using treaties as a means to acquiring land. Land could not be taken from the Indigenous people or their nations without an agreement. Today, most of society understands when someone violates the law they are held responsible. If they cause harm, they are held responsible for the cost of damages and must restore what was lost.

“Under Section 16 of the Wheeler-Howard Act, 1934, the ‘powers vested in any Indian tribe or tribal council by existing law’ are those powers of local self-government which have never been terminated by law or waived by treaty.” Michigan’s Supreme Court decision in 1890 affirmed Indian tribal laws and customs are superior to U.S. law in *Charlotte Kobogum [Kawbawgam], et al., v. The Jackson Iron Company*. (Michigan S. Court, 1890) Michigan tribes have their laws and customs and their right to build their nations. They provide for their citizens and shouldn’t be hindered by the state.

Michigan goes beyond their legal capacity when they seek to control tribal activities or rights using the courts. The rule of law

(Continued on page 18)



Adam demonstrates friction fire by bow

### NAS 340 Trip to Waswagoning

By Matthew Korody

Our trip [NAS 340] to Waswagoning (To spear fish at night using the torch) was met by cold, rainy weather and a “play-it-by-ear” itinerary. We were unable to camp in the village due to poor weather conditions, but we were able to partake in a complete tour and fire-making workshop once the weather had cleared.

We met our fire-making instructor, Adam, (photo above) and he guided us with a complete kit consisting of a hardwood sapling bow, basswood board and spindle, a palm sized rock, and basswood and cedar kindling to catch the ember.

Adam shared with us his experiences and history of how he came to be a member of the Waswagoning Village team and proceeded to demonstrate the ancient art of friction fire by bow.

We assumed a kneeling stance with our left foot on the board and our backs straight. Our left hand grasped the rock and held the spindle in place while our right arm moved the bow steadily back and forth. The coordination of this process took some patience, but the students in the class were all very driven to learn and successfully did so.

It was very difficult to get the entire process down but with some effort we all managed to ignite our kindling.

I highly recommend this class to compliment any student’s experience at Northern Michigan University. In short, this class is the essence of why I decided to travel to NMU from Ypsilanti, Mich.

Matthew Korody is a senior in Environmental Studies and Sustainability. He was in Aimée Cree Dunn’s NAS 340 Kinomaage class.

*Tribes fight continued from page 9*

(New York Times, n.d.) This discovery is one of the many concerns the tribes have because this could affect their lives and the supplies of fresh water like Lake Superior. The Bad River tribe and many other tribes argue that the State has no right to allow the mining of this site without them agreeing, since the site is part of the “ceded territory.” Even though there is a treaty in place it seems like the State of Wisconsin legislators don’t care, and are doing everything in their power for this mine to open. The chairman of Bad River, Mike Wiggins, said that he believes state lawmakers ignored the tribe’s concerns when passing an iron mining bill, which he said ties the hands of the State Department of Natural Resources. He said it’s clear the state isn’t interested in working with the tribe, so they’re moving on. He also hopes the tribe will get more cooperation from the federal government. (Wisconsin Public Radio, n.d.) Wiggins and five other tribal leaders wrote a letter to the president hoping for his intervention, until this day they are still waiting for his response. The affected tribes will keep fighting to stop the opening of the Gogebic Taconite mine. Many tribes around the USA are facing the same problems as the Bad River Tribe, but the U.S. government still has done nothing to alleviate this kind of situation.

*Flor Brewster is in Marty Reinhardt’s NAS 204 class.*

*Educate Educators continued from page 9*

Teachers should have the proper education to teach children themselves. Not just teachers, administrators should also be held accountable for the lack of history in the current school curriculum. I would have been satisfied if the teacher would have taken the time to learn American Indian history herself then pass it on to the students. More needs to be done about the education our kids are receiving in public schools. They are our future and they deserve to know our past.

*Elizabeth Wayne is in Marty Reinhardt’s NAS 212 class.*

*From the editor: We agree Elizabeth! The CNAS offers a certification in American Indian Education to help emerging and experienced teachers alike. Call 906-227-1397 to learn more about this!*



## A Tribe Called Red 'calls out' human rights museum

Reported by CBC News -

A Tribe Called Red recently retracted support for the Canadian Museum for Human Rights' (CMRH) opening festivities, highlighting concerns about how precisely the museum portrays aboriginal issues.

Museum representatives publicly announced that the group, which was supposed to perform for RightsFest, "has elected not to participate over concern around the way Indigenous issues are presented in the Museum," and that, "We know that building dialogue and earning trust is a long-term process, and we hope this will again be an opportunity for respectful conversation on issues that historically haven't been easy to talk about."

A Tribe Called Red released a follow-up statement reading: "Human rights are great for society. We appreciate the work the museum has been doing to bring attention to global issues. Unfortunately, we feel it was necessary to cancel our performance because of the museum's misrepresentation and downplay of the genocide that was experienced by Indigenous people in Canada by refusing to name it genocide. Until this is rectified, we'll support the museum from a distance."



J.C. Campbell, another aboriginal country and blues singer remained on the schedule for the weekend, but publicly supported A Tribe Called Red's decision. As it is important for well recognized acts/groups to make change-worthy statements, it is a grey area: it certainly remains important at such an event to have a Native presence. Campbell planned on presenting songs such as one called Residential School Pain.

In a parallel vein, Don Amero, a Métis singer-songwriter, said he understood the reasoning behind A Tribe Called Red's decision, but hasn't yet to peruse the museum, wishing to see it firsthand before deciding for himself. The Museum extended an open invitation for the band tour the CMHR at their convenience to take in the fullness

of exhibits and subsequent content regarding Indigenous motifs and perspectives.

Museum officials noted that input and community engagement with Indigenous Peoples across Canada is constant and far reaching, the end goal to become a widely representative and accessible public resource on Indigenous issues. Such perspectives, struggles, and themes are included on every floor of the building, as well as reflected in the Museum's architecture.

"Cultivating trust and understanding is an essential part of the CMHR's mandate," the museum said, "which will be achieved through continued discussion and dialogue."

### Photo Gallery (page 10 and 11) explanations

1. From left to right: CNAS director, April Lindala with visiting Rabbit Island artists Dr. Julie Nagam (Anishinaabekwe-Métis) and Suzanne Morrissette (Cree-Métis).
2. DeVos Art Museum director Melissa Matuscak introduces the Rabbit Island Artist Residency Panel Discussion at the UNITED Conference.
3. UNITED Conference kicks off with a panel discussion with the Rabbit Island Artists and Residency founders. *Left to right:* Dr. Dylan Miner (Métis), Elvia Wilk, Andrew Ranville, Rob Gorski, Dr. Nicholas Brown, and *(not pictured)* Nich Hance.
4. NMU student Nim Reinhardt participates in the TEK Day Camp.
5. From left to right: Native American Language and Culture Club members Caitlyn Wright and Cam Monty greet students on the first day of school at Fall Fest.
6. Members of the Native American Student Association line up for the annual Homecoming parade.
7. Some of us are worried that the NASA co-president Larry Croschere is experiencing an identity crisis here in the U.P. *Juss sayin'!*
8. NAS faculty member Grace Chaillier at the CNAS Open House (just had to be placed next to Larry's photo! Can't you hear her teasing him?).
9. Larry Croschere works with TEK Day Camp participant Kimber Shelafoe.
10. Students from NAS 340 Kinomaage class at the Waswagoning Traditional Village with Charlotte Hockings.
11. Charlotte Hockings talks about traditional games at Waswagoning Village.
12. Ojibwe artist Biskakone, teaches the NAS 340 class how to make birch bark baskets with etchings.
13. NAS Anishinaabemowin instructor Kenn Pitawanakwat greets Danny (SAIGE) and Diane Garceau.
14. Evan Dunbar of NAS 340 with his completed birch bark basket from Biskakone's workshop.
15. Lynnette Carrick of NAS 340 with her completed birch bark basket from Biskakone's workshop.

## Yvonne Walker Keshick Receives National Award

Yvonne Walker Keshick must be happy this time of year. Her Anishinaabe name is Falling Leaf because she was born in autumn. In addition to the season, Keshick has even more to smile about. Her skill and talent as a basket maker and quillwork artist has been recognized with the nation's highest honor for folk and traditional arts.

Keshick, a tribal citizen of the Little Traverse Bay Band of Odawa who lives in Petoskey, was recently inducted as a National Heritage Fellow by the National Endowment for the Arts at the Library of Congress in Washington, D.C. Her nomination for this honor came from the Michigan State University Museum, which is home to the Michigan Traditional Arts Program.

The NEA National Heritage website reports that while Keshick began learning the art from teacher and artist Susan Kiogima Shagonaby, she is a relative of

notable early 20th century quillwork artists Anna Odei'min: Keshick's aunt.

Keshick has followed in those footsteps of her aunt by becoming a notable artist herself, but she is purposefully blazing a trail for others to follow.

The NEA also reports that Keshick has worked to develop resources for instruction to ensure that this art form is passed down to others.

The NEA comments that Keshick chooses not to use dyes and her work is known for its technical craftsmanship - the quality of material used, the uniformity of sewing, and the accuracy of the forms and fits of boxes and covers.

The NEA also mentions that Keshick is knowledgeable in the stories and traditions associated with her culture. She also played an active role in the successful efforts of her tribe's federal recognitions in the 1980s. Congratulations Yvonne Walker Keshick!



Above: Yvonne Walker Keshick, 2014 NEA National Heritage Fellow. Photo Credit: Emmett County, Michigan

## NASA's School Supply Drive

By Levi Warnos

At the beginning of the school year, the NMU Center for Native American Studies received an urgent letter from former NMU graduate student Lorraine Pitawanakwat (and wife of Anishinaabemowin Instructor Kenn Pitawanakwat). Lorraine is currently the acting principal of Mary Ann Aganash Memorial Elementary School in Kingfisher Lake, Ontario. She shared with the CNAS that their school supplies faced an 'administrative problem.'

Unfortunately, an order was not paid in full due to cut backs. Pitawanakwat, who also teaches 3rd and 4th grades, commented that this left elementary school students with no lined paper, markers, erasers, pencils, and other basic supplies. Additionally, approximately 100 of the students did not have backpacks.

The Kingfisher Lake First Nation local store (tribal band owned) does not readily stock school supplies. Simply put -- there was no quick drive to the nearest Walmart to fix the problem -- this is a fly-in community (no roads), shipping is routed via small planes and as such, costs are often high.

Her plea was shared over e-mail and Facebook. Feedback to her request for help was almost immediate! The Native American Student's Association (NASA) held a donation drive and along with several other concerned students, faculty, and community members NASA was able to ship numerous backpacks, reams of paper, markers, three-ring binders, and other necessities to the remote northern Ontario village.

Way to go, NASA!

Top right photo: NASA members organize, sort and pack up boxes for shipping.

Bottom right photo: NASA members with the donated goods ready to be packed and shipped to northern Ontario. Best wishes to the Mary Ann Aganash students! Thanks to all who donated and CNAS for helping with shipping.





## NASA Student Spotlight - Daraka McLeod

**Nish News recently caught up with NMU student Daraka McLeod.**

**NN: Daraka, you are a new transfer student.**

*Daraka:* Yeah, I got here in Winter 2014.

**NN: Tell us a little bit about yourself.**

*Daraka:* I grew up in Bay Mills, Michigan, and transferred here from Bay Mills Community College, I'm studying education, and I am going to be a special ed. teacher, probably elementary special ed.

**NN: What drew you to that field?**

*Daraka:* I have been around autistic children my whole life. In my junior and senior year of high school, I was observing and volunteering in a special ed classroom. I loved it. I loved the children. I think I'll be really good at it.

**NN: How about some fun questions? What is your favorite ice cream flavor?**

*Daraka:* Oreo cookie.

**NN: How about music, do you have a favorite band or type of music you like to listen to?**

*Daraka:* My favorite band is Edward Sharpe and the Medics House.

**NN: What type of music is that?**

*Daraka:* It's like, hippie love music. They're really peaceful and sweet.

**NN: How about a recent movie that you really enjoyed?**

*Daraka:* There is this really cute movie called Moonrise Kingdom, it's about this little quirky boy who loves this other quirky girl and they run off together. It's just really cute.

**NN: What are you looking forward to here at NMU?**

*Daraka:* I'm excited to have a new job (at the Center for Native American Studies) planning events. I'm really excited that I'm in the language class. I've wanted to learn the language. I'm actually really excited to get into Methods (in the School of Education) and start to get further into



my program, and start observing in the classroom.

**NN: I bet, that's the meat...the nitty gritty stuff. So, what are some things you do to occupy your time, when away from campus?**

*Daraka:* I play intermural volleyball, and I try

to get home as much as possible, and hang out with my family.

**NN: You sing on a drum?**

*Daraka:* Yes, when in Bay Mills I sang with Aabizii and Waabshkaa-bishikii-anakwad, and now here we sing with a drum called Morning Thunder (at NMU). My little brother is singing with us, too.

**NN: What's his name and what is he studying?**

*Daraka:* Dre McLeod. Environmental Science.

**NN: That's a good program. Do you dance as well?**

*Daraka:* Yeah, I'm a fancy shawl dancer.

**NN: How long have you been dancing?**

*Daraka:* Since I was 7.

**NN: What are some of your favorite powwows in the area?**

*Daraka:* My favorite powwow is the Sugar Island powwow. My family goes and it's a really small, good traditional powwow. I also love Bay Mills powwow because that's where I grew up. I think those are my two favorites.

**NN: You were part of the College Prep Medicine Wheel Academy (held a few years ago). What was that like as coming for that a few years ago, and now being a student?**

*Daraka:* It was an excellent program. It was my first time touring a campus, I hadn't even toured LSSU, or BMCC yet. I was able to see what it would be like living in the dorms. You hear a lot of things and it either seems small and dirty,

or wild. But I actually experienced it and there is nothing wrong with it. And I met other people and I just fell in love with Northern. I think that's one of the best opportunities I've ever had. It made me realize that I do want to go to Northern.

**NN: Great, and now that you are here, what do you think?**

*Daraka:* I love it. I think this is the best choice I ever made. I love where I grew up and I love my reservation, but I feel like here there are just more different kinds of people. I'm surrounded by people who have similar goals; they are going to school. This is the best decision I ever made.

**NN: Good. What would you tell someone back home who was thinking about going to college, kind of on that line of what should I do next. What would you tell them?**

*Daraka:* Try it. Just go for it. Move away, home is still going to be there, you can go home as much as you want. Get out and experience it. You'll love it.

**NN: Great, thanks!**

The *Anishinaabe News* is dedicated to featuring Native American-related news, perspectives, and artwork.

We are soliciting news articles, reviews and sports stories. Additionally we are seeking original artwork, poetry, and flash fiction for publication.

We will accept submissions until 5:00 p.m. ET on Tuesday, November 18 for the second fall issue.

The *Anishinaabe News* is a student-run publication distributed by the Center for Native American Studies at Northern Michigan University. The paper was founded in 1971.

Visit [www.nmu.edu/nishnews](http://www.nmu.edu/nishnews) to read our submission guidelines, see past issues of *Anishinaabe News*, and to subscribe.

Miigwech (thank you)!

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Letters to the Editor and guest editorials do not necessarily reflect the opinion of *Anishinaabe News*, the Center for Native American Studies or Northern Michigan University.

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

## Student Voices cont'd.

*Forum for Disputes continued from page 14*

is violated when a government exceeds its legal authority according to West Law.

“The rule of law requires that government impose liability only insofar as the law will allow.” (West Law)

Although law suits against governments are not permitted because of sovereign immunity, the Tort Claims Act (1946) does provide the right to sue the government or those responsible for the unfair loss or harm they have caused.

In final analysis, another agreement with tribal governments in order to resolve disputes.

MSU Law School professor Matthew L. Fletcher (2013) advises: “Tribes in the act of nation building should make careful decisions about providing a dispute resolution forum and about what the law of that forum should be. Just as a lack of immunity can undermine tribal governance, immunity without limitation can—and does—stunt nation building.” When any person takes a bitter and hostile stance toward other people, this may further racism and argumentative stances that end up in court.

*Leslie Watson is a student in Martin Reinhardt’s NAS 212 class.*

## NAS 295 Special Topics: Warrior Games

*By Levi Warnos*

For those who have never heard of or observed Dr. Martin Reinhardt’s favorite game, it is an awesome experience. The sense of comradery, as compared to organized high school sports, seems to emanate tenfold, as does the competition.

The basic premise is essentially three layered rounds of “Capture the Flag.” To win, the defending team must retrieve each opponent’s one life, their spirit represented by a handkerchief carefully tucked in a pocket (no need for broken digits). On the opposite side, the *Ogimaa* or ‘War’ Chief of the attacking team is the only person who can snare the defending team’s base flag to end the game. A new War Chief is picked for each new round.

No matter the skill, energy level, body type, or personality, a fair amount of skirmishes are far from predictable. The class was lucky to have favorable weather; the last 45 minutes or so, the class adjourns from the heart of the Marquette Fit-Strip to just outside Whitman Hall near Norway Street to accept or deny challenges, and settle friendly rivalries.

NAS 295 Special Topics: Warrior Games was offered as a 1-credit class in early fall. The games are really more fun when you have a number of people playing (seriously, up to 40 people is amazing!). The CNAS would like to offer this course again on a regular basis, but we need to know if students, *enough* students, are interested. Please email [cnas@nmu.edu](mailto:cnas@nmu.edu) to let us know! Chi mi-gwech!



Left to right: Daabii Reinhardt shakes hands with David Pitawanakwat just before sparring.



Friends no more. David and Daabii get their game on and battle for each other’s flags. The goal is to get as many flags as possible.



Aaron Prisk (left) took the crown for the semester, winning every time. Here he spars with Donny Stolp.



## Glenn Beck thinks wearing a headdress “works” for him

By April  
Lindala

You may remember from the summer 2014 issue of *Anishinaabe News*, we spent a few pages on the discussion surrounding

the Lakota headdress. No sooner do I stop typing another sentence on the subject and some other media personality is donning a headdress for the cameras.

Quite recently Glenn Beck (mockingly) proclaimed on the air that wearing a headdress “works” for him during a radio segment in which he was promoting his “Miracles and Massacres Museum Tours” in Dallas, Texas at his Mercury One Studios. (Nice name.)

With two other broadcasters and a film crew recording, Beck begins to talk about Seattle’s decision to replace Columbus Day with Indigenous Peoples’ Day.

While the discussion is going on, Beck is pulling a headdress out of a plastic bag and a second broadcaster says that the headdress isn’t going to survive him pulling that headdress out of the bag. (laughter) The headdress is, according to Beck, a piece from the Mercury History Museum. He states that “some of these are going to be on display this week” while holding the headdress.

As the camera captures Beck putting on the headdress, he says, “This is an Indian headdress and I think this is absolutely incredible.” One of the other broadcasters chimes in, “You don’t know where that’s been and you just put it on your head.”

Beck responds by saying, “I think it works on me.” The third broadcaster replies, “We know where its been.”



Beck starts to say, “So it is an Indian headdress and ah..” (laughter). “It works for you.” concedes the other broadcaster. Still more laughing and then Beck says, “You just feel more important when you’re wearing a headdress,” and in the next few exchanges Beck

can hardly finish a sentence because he is laughing. One other broadcaster suggests, “You should wear that at meetings.”

Beck points to the headdress and says, “This is how politically correct we’ve become.”

It was challenging to sit through the segment. Beck’s behavior reinforces Bell Hooks’ point about decontextualizing the issue and symbolism. First, through Beck’s laughter (what a silly thing I have on my head!) and then the resurrection of the Tea Party (let’s ignore the fact that even early colonialists dressed up and played Indian for political purposes -- how courageous to dump a bunch a tea to prove a point but dress up as someone else to do it), and finally, by bringing it back around to political correctness.

This isn’t an uphill battle. This is a growing mountain that simply will not go away. These media personalities know the power that they have using the media for their message.

As I noted in the last issue of *Nish News* others see this behavior via the media and conclude it is societally acceptable so they mimic it...and indeed they do...some even engage in this behavior for homework assignments which, at any rate, should be marked down for plagiarism (as well as racism) because it’s *so not* original.



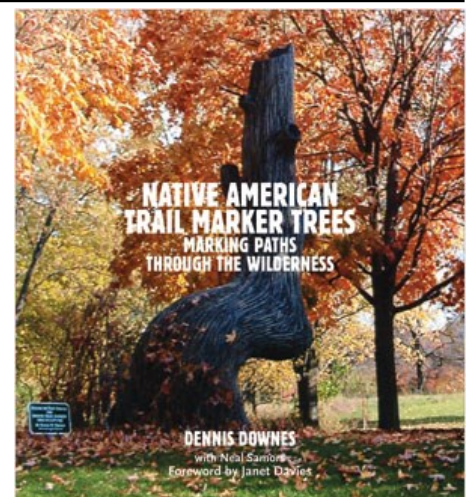
Top photo: Kimber Shelafoe is the winner! The only student to ignite fire using traditional methods at TEK Day Camp. Joe Biron and Paula Vincent look on.

Bottom photo: students explore the local area to identify plants under the instruction of Aimee Cree Dunn at the TEK Day Camp.

## The Marquette Regional History Center presents Dennis Downes, founder and president of Great Lakes Trail Marker Tree Society on Wednesday, November 5 at 7:00 pm

Trail Marker Trees were a form of land and water navigational aids for Native peoples, as well as a marking system to denote areas of significant importance. Dennis Downes has spent nearly three decades documenting these special trees. He seeks to propel the stories of such historic markers to a larger community audience. The hope is that events like this will increase awareness to locate and protect them. Two such trees have been found in the U.P. Downes has authored “Native American Trail Marker Trees: Marking Paths Through the Wilderness.” A book signing will take place following the program.

For more information visit, [www.marquettehistory.org/events.html](http://www.marquettehistory.org/events.html)







## *Anishinaabe News*

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

The NMU Native American Student Association presents the  
**14th annual First Nations Food Taster**

Friday, November 7 from 5-7 p.m.  
D.J. Jacobetti Complex on the NMU campus

\$5 advance tickets for NMU Students w/ID and Elders

\$12 advance tickets for General Public



This is a fundraiser for the annual  
“Learning to Walk Together” traditional powwow  
to be held in March 2015.

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