



# Anishinaabe News

Spring 2015 Volume 10, Issue 3

Readers, we hope you enjoy this extended issue of *Anishinaabe News*. The winter semester was so busy and some of us are grateful the blanket of snow has faded. Time for ziigwan or spring.

It has been said that spring is represented by the spirit of a young woman who approaches her seasonal time with caution and humility. She waits patiently for the season of winter, represented by an elder grandfather, to be done with his work and only until then does she make her appearance.

As such it is fitting that the theme for this issue is **dabaadendiziwin** or humility. This is one of the seven grandfather teachings of the Anishinaabe. This can be a difficult teaching to understand because it reminds us that we are but a small part of creation and we should walk softly among all of our relatives upon the earth.

To know **dabaadendiziwin** is to recognize the magnitude of the world around us and what we have yet to learn. When we approach each day with **dabaadendiziwin** we are better equipped to respect others who call earth home: the winged beings, water beings, four-legged beings, the plant beings, forest beings, the desert beings, the elements, and of course, all of the two-legged beings.

First thunders have arrived to this place and with them is a great awakening among all of creation; the start of spring brings new life and new beginnings. Thunders bring the cleansing rains so we too can awake ourselves again after a long winter. This time of year is the Anishinaabe 'new' year.

May you all enjoy a beautiful spring and may we all walk softly among all of our relatives with humility.

-- April E. Lindala, director  
NMU Center for Native American Studies

## 22nd annual traditional NASA powwow at NMU

The Native American Student Association (NASA) hosted the 22<sup>nd</sup> annual "Learning to Walk Together" traditional powwow on Saturday, March 14 at the Vandament Arena on the NMU campus. NASA invited dancers, singers, and artists from all over the Great Lakes region to participate. The event was open to the campus community and to the public.

The event began at a sunrise ceremony with the striking of the fire which was cared for throughout the gathering by Sam Doyle. The first grand entry was at noon and the host drum, Wazijaci from northern Wisconsin, sang a special song to bring the dancers in. Rodney Loonsfoot from Keweenaw Bay Indian Community, the Head Veteran Dancer, and the KBIC Color Guard led the procession of dancers. The head female dancer (photo right) was Summer Sky Cohen. Cohen from Lac du Flambeau is a NMU alumna and the former president of NASA. The head male dancer was Shane Mitchell from Lac du Flambeau, Wisc. Following these individuals were community royalty followed by all dancers in regalia.



Head female dancer and NMU alumna Summer Sky Cohen.

The emcees for this year's event were Bucko Teeple from Bay Mills Indian Community and NMU student Mitch Bolo from Keweenaw Bay Indian Community. The arena director was Robert Blackdeer from Lac Courte Oreilles Band of Lake Superior Chippewa out of northwest Wisconsin.

NMU President Fritz Erickson said a few words of welcome in the early afternoon. Soon after Dr. Erickson's address there was a special event that has never taken place before this year. March 14 is also the one day of the year that the mathematical sequence of numbers referred to as *pi* is celebrated. To commemorate this mathematical occasion, the American Indian Science and Engineering Society (AISES) handed out slices of pie to those in attendance at 3:14 p.m. eastern time.

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and author  
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**Potawatomi author  
and scientist  
Dr. Robin Wall Kimmerer  
visits NMU**

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**And much more**

## Elders-in-Residence: Community Comes to the Academy

By Rachel McCaffrey

Nbwaakaawin is the Anishinaabe word for wisdom. The medicine wheel teachings of the Anishinaabe teach us that the north is the direction of our elders and these are the ones who the community turns to for teachings. These are the grandparents who have lived a long and purposeful life.

NMU is a place for learning...but who are our academic elders? This is an interesting question that has been raised. How can the Center for Native American Studies (Center) honor the wisdom of elders within this learning environment while at the same time reflect the cultural teachings of the Anishinaabe.

As a response to these questions, the Center presented the first-ever Elders-in-Residence program. The program, which was supported by the College of Arts and Sciences, invited Anishinaabe elders Leonard and Elizabeth Kimewon to stay on campus for four days. The two of them visited a number of Native American Studies classes, they interacted with students and they facilitated a workshop.

Just prior to their arrival, Melissa Matuscak, director/curator of the DeVos Art Museum, had reached out to April Lindala, director of the Center, with questions about porcupine quill work: how are quills harvested; and how are quill boxes constructed?

Lindala recalls telling Matuscak, "I am so not your gal...but I know who *can* help you." Lindala informed Matuscak about Elizabeth Kimewon and her experience with making birch bark and porcupine quill items.

"The timing was perfect," Lindala



Elizabeth and Leonard Kimewon visit the DeVos Art Museum to discuss porcupine quill baskets.

said. "Melissa contacted me about two weeks before Elizabeth's arrival."

Matuscak commented, "She [Lindala] offered to bring them [Kimewons] to the museum as part of their visit to help answer my questions. April also said she would like to include a group of students in a Native American Studies

course."

Lindala stated, "Once I was able to figure out schedules, we arranged for Jamie Kuehn's NAS 204 Native American Experience students to be able to join us and witness the exchange between Melissa and the Kimewons."

As part of the visit to the DeVos museum, the NAS 204 students were also able to see the boxes that are part of the permanent collection at the DeVos Art Museum. Elizabeth and Leonard Kimewon answered about an hour's worth of Melissa's questions and also took questions from the students and a former art and design faculty member and DeVos Art Museum volunteer, Diane Kordich.

Matuscak shared, "Personally I was

affected a great deal by having the amazing opportunity to talk with a quill worker firsthand, and have her see work in the collection. I was able to ask questions and learned a great deal - much more than I would have only reading about the history or process."

Lindala further shared, "It was a win-win-win situation to see these elders answer Melissa's questions and comment on traditional methods of collection as well as designs on the quill boxes, to have the students there, and to have the experience filmed. Now there is something documented that others can see as well. Miigwech to the DeVos team for putting this together."

The Kimewons also visited the NAS

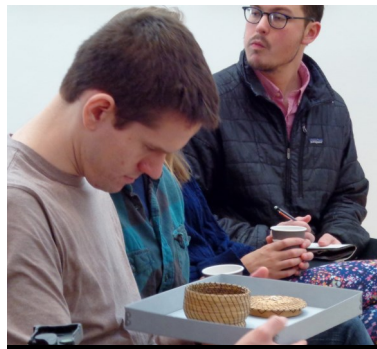
101 Anishinaabe Language Culture and Community course team-taught by Dr. Martin Reinhardt and Leora Lancaster. In this class, the elders witnessed students engaging with the language. Additionally, they gained insight and heard stories in the language from the Kimewons.

Elizabeth and Leonard also visited Aimée

Cree Dunn's NAS 204 and NAS 342 Indigenous Environmental movements courses as well as Grace Chaillier's NAS 204 courses.

At the end of the week, Elizabeth and Leonard facilitated an all-day workshop where several students learned how to make birch bark and porcupine quill picture frames.

The Center for Native American Studies is grateful to the College of Arts and Sciences for the support in hosting the first-ever Elders-in-Residence program. Lindala comments, "This support demonstrates a commitment by the university to recognize multiple ways of teaching and learning. Having these elders interact with students in this way underlines the recognition of Native American voices as vital to the discipline of Native American studies."



A student from NAS 204 investigates a sweetgrass basket from the NMU permanent collection. The lid of the basket has intricate porcupine quill designs.



Students from Jamie Kuehn's NAS 204 Native American Experience class observe an interview between DeVos Art Museum director and Elizabeth and Leonard Kimewon, the first-ever Elders-in-Residence at NMU.



## NAS Classes Take a Trip to the KBIC Sugar Bush

By Chip Neuman

On March 21, NMU students traveled to the Keweenaw Bay Indian Community (KBIC) reservation in L'Anse, Mich., with Jerry Jondreau, KBIC tribal forester, to assist with the annual sugar bush. Dr. Martin Reinhardt, associate professor of Native American Studies, organized the trip so students could immerse themselves in the Anishinaabe culture and language beyond the walls of the traditional classroom.

Students from NAS 101 Anishinaabe Language, Culture and Community class (taught by Reinhardt and Leora Lancaster), NAS 310 Tribal Law and Government class (taught by Violet Friisvall-Ayres) and NAS 488 Native American Service Learning Project (taught by Reinhardt) headed out to the sugar bush to learn about Anishinaabe culture from the source and to get a different perspective than from a classroom setting.

Anishinaabe culture is not something that is meant to be learned from a class lecture but from story and traditions passed down orally from the elders. For many students, this was their first time to be out on the reservation and to be a

part of the sugar bush. Students were put to work collecting the sap and hauling it back to the camp. They learned a traditional story about the sugar bush and why it needs to be boiled.

NMU senior Rachel McCaffrey reflected that "It was an incredible learning opportunity. It was fun mixed with hard work and at the end of the day I felt like I really accomplished something. I could see all of our effort in all of the sap that we collected." McCaffrey, who is a student in Dr. Reinhardt's NAS 488 class also commented, "It was nice to be in the woods experiencing a different culture instead of reading about it in class"

Jondreau commented that "The boil went very well and we appreciated the



Chip Neuman from the NAS 488 class helps collect sap at the KBIC Sugar Bush.

help from the Northern students collecting the sap." Jondreau continued, "The good weather, good people and good feelings and vibes made for a great time out at camp."

Jondreau had 200 taps placed this year that produced over 600 gallons of maple sap and over that weekend boiled it down to 15 gallons of syrup.

This sugar bush camp is an annual event that takes place out by Lost Lake. It is organized by the

KBIC Forestry Department and they are always looking for volunteers. If anyone is interested in participating next year contact Jerry Jondreau at the KBIC Forestry Department at 906-353-4591 or email him directly at [gjondreau@kbic-nsn.gov](mailto:gjondreau@kbic-nsn.gov) To read more about the KBIC Sugar Bush experience, visit page 20.

## Native American Studies: Combat the Stereotypes!

*"Stereotyping saves time and requires little effort and helps make sense of the unknown. We notice traits and selectively choose images to fill in the rest of the picture.' After centuries in which the word "Indian" has been part of our written and spoken languages, it is almost impossible to encounter the word without envisioning specific mental images."*

-- Selene Phillips, Ph.D.

**NAS 204 Native American Experience\***

**NAS 320 American Indians: Identity and Media Images\***

**NAS 484 Native American Inclusion in the Classroom**

**NAS 485 American Indian Education**

*\*This course meets a liberal studies requirement and/or a world cultures graduation requirement.*

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

## Activism at the Mackinac Bridge

By Eric Heiserman

Those entering and leaving the Upper Peninsula over the days of March 27-29 witnessed a demonstration in St. Ignace by Michigan residents. This protest focused on multiple concerns about mismanagement of “public lands and resources” by the Michigan Department of Natural Resources (MDNR). Among the concerns was an action by MDNR Director Keith Creagh, where he agreed to sell 10,178 acres of public land to Graymont Inc., a Canadian mineral company.

Graymont submitted its plans to the state to purchase this public land for the purpose of surface and underground limestone mining. As reported in the *Soo Evening News* on March 20 following the approval of the land transaction, Creagh stated “This project balances the public interest in natural resources and economic development in the Upper Peninsula. By moving forward with this transaction, we are providing the opportunity for the development of a limestone mine in an area that has a long history of mining, and we are also ensuring that recreational opportunities continue on these lands.”

A letter of opposition to the mining proposal was signed and submitted by Michigan tribes, environmental groups, sportsmen, religious institutions, and others. These groups have come together to oppose the mismanagement of public land, especially for the profit of foreign companies.

Environmentalists and scientists point to the impending destruction of alvars located on the land in the proposal. Alvars are rare biological environments characterized by limestone plains with thin layers of soil. Rare native plants and animal species live in these environments and would be destroyed by mining.

Tribal communities see potential adverse effects to their reserved hunting, fishing, and gathering rights guaranteed by the Treaty of 1836. NMU Native American Studies associate professor and Sault Ste. Marie Tribe of Chippewa Indians citizen Dr. Martin Reinhardt

asserted that “This decision to allow Graymont to open a mine near Rexton was highly irresponsible on the part of Director Creagh and the Natural Resources Commission. It really exemplifies how the State of Michigan is mismanaging public lands in violation of Anishinaabe treaty rights and human rights in general. You can get short-term economic gains through these types of actions, but it will have severe repercussions for future generations. Our Anishinaabe ancestors warned us about this path of destruction, and it is up to us to stop it before it is too late.”

Approximately 150 people joined in



Eric Heiserman is a student in NAS 488 Native American Service Learning Project.

the demonstration throughout the weekend. Protestors included tribal officials and citizens, local property owners, and college students. One group of college students spent a cold night in a tent so they could be on hand to wave signs and banners the next day. When asked why they thought it was important to participate in this protest, NMU junior Ryan Johnsen suggested that

“Our elected leaders should not have the authority to sell public lands and resources, especially when they are shared with the tribes.”

A future protest is planned for September 6 to coincide with the proposed “Michigan Mining Day.” This is the day before the annual Labor Day Bridge Walk.

**The *Anishinaabe News* is distributed by the Northern Michigan University Center for Native American Studies. The paper was originally founded in 1971.**

**The *Anishinaabe News* is dedicated to featuring Native American-related news, perspectives, and artwork. We are always soliciting news articles, reviews and sports stories. Additionally we are seeking original artwork, poetry, and flash fiction relevant to Indian country. Send your work to [nishnews.submissions@gmail.com](mailto:nishnews.submissions@gmail.com) for consideration.**

**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/Nia:wen/Thank you!**

**April E. Lindala, advisor  
*Anishinaabe News*  
c/o NMU Center for Native American Studies  
1401 Presque Isle Avenue.  
Marquette, MI 49855**



## Mille Lacs Artist and Author Cheryl Minnema

By Rachel McCaffrey

On March 17, the NMU Olson Library held a dedication in honor of their K-12/children's literature section. SaraJane Tompkins, Olson Library reference librarian, invited Mille Lacs Band of Ojibwe author and artist Cheryl Minnema to be an honored guest for the dedication.

Tompkins commented, "I chose Cheryl because I had reviewed her book, *Hungry Johnny*, for the Native American Library Association newsletter. She was regional and the book was wonderful; that joined with her many talents and being a Band member created positive possibilities."

Minnema authored the book, which features illustrations from artist and Great



Artist and author Cheryl Minnema with her book, *Hungry Johnny*.

Lakes Indian Fish and Wildlife Commission employee Wesley Ballinger (Mille Lacs Band of Ojibwe).

*Hungry Johnny* was published by the Minnesota Historical Society Press. Minnema shared that the story was inspired by one of her family members.

During Minnema's time at NMU, she visited two sections of ED 306 Children's

Literature taught by Justina L. Hautamaki and Sandy Imdieke.

Elementary Education major Olivia Steil spoke with Minnema after her class. "She read her book to the class and I really enjoyed it. As someone who wants to be a children's author one day it was very

inspiring to meet a published author. I told her I wanted to be a writer and she quickly told me if I write I am a writer. That put things in perspective for me."

Minnema also visited the NAS 488 Native American Service Learning course taught by Dr. Martin Reinhardt. Minnema talked about her bead art and showed the class her bandolier bags (traditionally worn to carry medicines and other objects during travel).

Minnema's designs on her bandolier bags depict nature and colors of the seasons. Minnema shared with the NAS 488 class how some pieces are currently housed in museums.

Minnema also facilitated a beading workshop on March 18. The workshop was hosted by the NMU Center for Native American Studies and was open to NMU students. Workshop participants learned how to do a single needle overlay appliqué stitch.

## Virtual Class Visit by Chairman Aaron Payment

By Rachel McCaffrey

Aaron Payment, Chairman of the Sault Ste. Marie Tribe of Chippewa Indians, joined course instructor Dr. Martin Reinhardt and the students of the NAS 486 American Indian Educational Law and Leadership class for a two-hour live online chat in February regarding tribal leadership and American Indian education. "Chairman Payment took time out of his busy schedule at the National Congress of American Indians legislative summit to interact with students about the serious issues he faces as a tribal leader regarding Indian education" said Dr. Reinhardt "for that we are grateful."

Payment explained that he grew up in Sault Ste. Marie, Mich., and that his family lived in a part of town that didn't have indoor plumbing. Payment revealed he dropped out of high school at 15; something he and Reinhardt have in common. Both have now gone on to get advanced degrees, and Payment will soon be completing a doctoral degree in educational leadership at Central Michigan University, where his dissertation is focused on retention of Native students in high school and college. Payment is an alumnus of NMU with three master's degrees and a bachelor's degree.

Payment went on to explain as chairman, and as a board member for the National

Congress of American Indians (NCAI), he gets to interact with policy makers regarding American Indian education. "Just before logging in to the live chat," he said, "I listened to a speech by Secretary of the Interior Sally Jewel about Indian education reform." He was encouraged by what they are doing to promote educational self-determination for tribes at the Bureau of Indian Affairs (BIA) and the Bureau of Indian Education (BIE).

Payment spoke about the success his Tribe has had with the Joseph K. Lumsden Bahweting Anishnabe Public School Academy, which receives tribal, federal, and state funding. The school is located near the Sault Tribe reservation and currently enrolls about 458 Native and non-Native students in kindergarten through 8<sup>th</sup> grade.

According to Payment, one of the highlights of the tribal school is the promotion of learning through Anishinaabe language and culture. "This is something that we have always known would help our students learn and help with our tribal revitalization efforts" Payment said. "Now we can do this in our own school."

Payment said that one of the most difficult tribal educational issues he deals with is getting the state to live up to its obligations for Indian education. Although the Tribe



has had some success with "getting the State to recognize our certification process for our own Native language," he said that he is dedicated to holding the State responsible for upholding the law as written. Payment said he is also "working on getting full funding for the

[Michigan Indian Tuition Waiver] program, which would equate to about \$400,000 in obligated funds for Northern Michigan University." Payment was also concerned about NMU's additional Degree Granting Status (DGS) restriction on the program, which requires that students be enrolled in a degree granting program in order to use the MITW. This means that otherwise eligible Indian people who are not ready or willing to enter into a program cannot take courses using the MITW.

Larry Croschere, a student in the NAS 486, said "After our time with Chairmen Payment, I realized how much hard work is being accomplished on the tribal, state, and federal levels to continue to uphold and progress the laws surrounding the dynamic issues of American Indian Education."

Photo above: Courtesy of Chairman Payment

## 22nd annual traditional NASA powwow at NMU cont'd

(continued from front page)

At 4:00 p.m. the traditional feast was held at the D.J. Jacobetti Complex. Once again, Chef Chris Kibit and his students helped to make this feast a success. The menu included turkey, mashed potatoes, green beans, corn bread, salad, lemon bars, an assortment of pies and drinks.

During the feast, Rodney Loonsfoot helped organize the popular hand drum contest.

There were three groups competing. Five judges listened to two songs from each group and handed out points on multiple categories. The winner of the hand drum contest was Crazy Boy from Hannahville Indian Community.

The second grand entry was held at 6:00 p.m. At the end of the powwow, NASA held a giveaway for everyone who participated in any way.



A male grass dancer from this year's powwow at NMU.

Those who have never been to a powwow receive a program at the entrance so they can learn about the different styles of dances and songs.

Those who volunteer are asked to attend an orientation prior to the event so that they know what to expect. They also gain some insight to the cultural significance of the gathering and why powwows are so im-

portant to American Indians. NASA appreciates all of the work from the volunteers, most of whom are NMU students.

To see more powwow photos, check out the photo gallery within this issue or visit the Native American Studies Flickr site found through the Center for Native American Studies website: [nmu.edu/nativeamericans](http://nmu.edu/nativeamericans).

**It is powwow time! Here is a sample list of Great Lakes region gatherings. Please double check with the host community about specifics. Safe travels out there.**

**June 26 - 28** Bay Mills Indian Community 24th annual "Honoring our Veterans" competition pow wow in Brimley, Mich.

**July 7 - 12** 34th annual Sault Tribe Traditional Powwow and Summer Gathering in Sault Ste. Marie, Mich.

**July 10 - 12** 33rd annual Bear River powwow in Lac du Flambeau, Wis.

**July 11-12** Match-e-be-nash-she-wish Sweetgrass Moon traditional pow wow in Hopkins, Mich.

**July 17 - 19** 19th annual Sugar Island powwow

**July 24 - 26** 37th annual Keweenaw Bay Maawanjiiding "Honoring the Ogitchidaag" powwow in Baraga, Mich.

**August 8 - 9** Lac Vieux Desert's The Place Where Eagles Dance annual traditional powwow near Watersmeet, Mich.

**August 14 - 16** 22nd annual Gathering of the Eagles Hessel powwow

**August 15 - 16** Peshawbestown Jingtamok Honoring Past, Present and Future

**August 21-23** Rendezvous at the Straits St. Ignace powwow



## Native American Studies: Learn History and Language!

*"One of the greatest hindrances to the reestablishment of tribal religions is the failure of Indian people to understand their own history. The period of cultural oppression in its severest form (1887-1934) served to create a collective amnesia in contemporary people."*

-- Vine Deloria Jr. (Lakota)

**NAS 101 Anishinaabe Language, Culture and Community I\***

**NAS 212 Michigan/Wisconsin: Tribes, Treaties and Current Issues\***

**NAS 315 History of Indian Boarding School Education\***

**NAS 414 First Nations Women**

*\*This course meets a liberal studies requirement and/or a world cultures graduation requirement.*

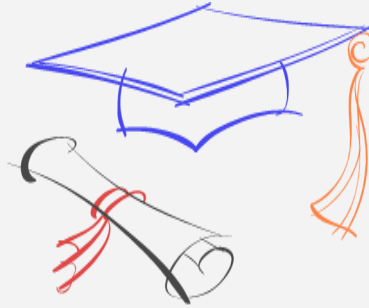
**For a full list of NAS courses offered in Fall 2015  
visit [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans)**



## Congratulations NMU May graduates!

### Winter 2015 Graduates

Steven Abbott  
 Sarah Bryer  
 Sam Erickson\*  
 Spencer Fraley\*\*  
 Mallory Huizenga\*  
 Joseph Ison  
 Christina Kelly  
 Liz Kinnart  
 Tyler LaPlaunt  
 Brigitte LaPointe-Tolonen



Heather McDaniel  
 McHenna McGeshick  
 John Nolan  
 Roy Owensby  
 Kathleen Reinhardt  
 Shane Shalifoe  
 Ian Shaw  
 Natalie Still  
 Wade Wiartalla  
 Matthew Williams

\*indicates graduating with a Native American studies minor

\*\*indicates graduating with an Individually Created Program in Native American studies

## Baby Moccasin Workshop Held at NMU

By Rachel McCaffrey

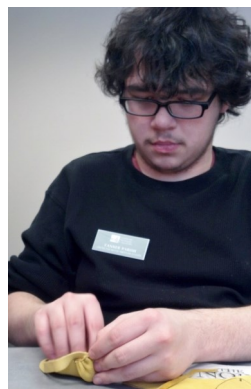
The Native American Student Empowerment Initiative (NASEI) hosted a baby moccasin making workshop with Lac Vieux Desert Band of Lake Superior Chippewa tribal citizen Roger LaBine on February 20 and 21.

LaBine continually works to revitalize Anishinaabe cultural traditions and lifestyles. *Anishinaabe News* readers may remember that LaBine cohosts an annual wild rice camp in the fall. He has been making moccasins, doing beadwork, and tanning hides since he was 25. His grandparents were his teachers.

Participants commented that LaBine made the workshop experience extremely enjoyable; his constant jokes kept a light mood in the air. LaBine gave everyone squares of buckskin leather and sinew for thread



Roger LaBine gives instruction to NMU student Rachel McCaffrey.



NMU freshman Tanner Parish works on his moccasin.

(because of its strength). Participants stenciled the patterns, cut the designs and began sewing (not as easy as it sounds).

According to LaBine this is where you start learning your patience, stabbing yourself with the needle trying to push it through the leather. Or even sewing your moccasins the wrong way.

LaBine offered this advice, "Lessons to be learned from making the baby moccasins: patience. You can adjust to anything or any situation. Learning from our mistakes can also be good. My grandmother taught me patience through the making of baby moccasins, she started the same as me and I started the same as all of you."

Ana Fernandez noticed that she sewed part of her leather inside out. "After I real-

ized what I did, with sewing the leather upside down, I didn't want to just tear it out and start over again, so I kept going, and it turned out to look really awesome and I loved how it turned out."

Attendees of the two-day workshop were able to keep their baby moccasins and LaBine even gave them extra leather to continue to practice the art form.

NASEI is presented by the Center for Native American Studies and made possible by a grant from the Keweenaw Bay Indian Community.



NMU student Sara Remick holds up her completed moccasins.



NMU student Mary Attwell completes her pair of moccasins.

## Author of *Lies My Teacher Told Me* Visits NMU

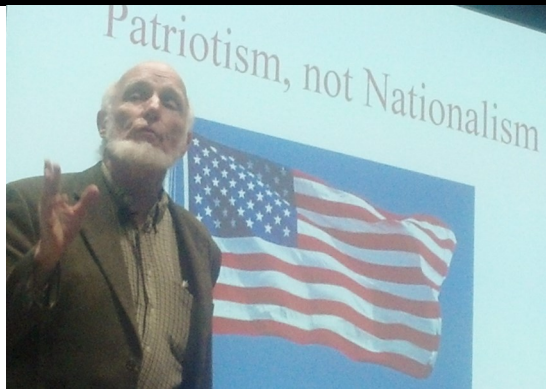
By Ryan Johnsen

NMU welcomed special guest author Dr. James Loewen to Campus on January 28. Loewen is an educator and historian who wrote the famous book, *Lies My Teacher Told Me*. Loewen attended Carleton College, and obtained his Ph.D. in sociology from Harvard University. Loewen taught at Tougaloo, an Historically Black College in Mississippi. Loewen also taught race relations for twenty years at the University of Vermont.

Dr. Gabe Logan, associate professor of history, spearheaded the committee who planned the visit. Logan commented about why he thought Dr. Loewen was an ideal choice for a guest speaker. “Loewen’s scholarship challenges the dominate historical narrative by drawing our attention to the conflict and compromises society endures when creating solutions to inequality and race.”

Loewen conducted three presentations while visiting NMU. The morning session was titled “Lies my teacher told me about Native Americans”... obviously, a play off of his famous book title. There were approximately 110 in attendance including students from North Star Academy (one of NMU’s charter schools), as well as NMU students, faculty, and staff.

NMU senior Eric Heiserman observed that a slide Loewen showed during his



Dr. James Loewen addressed three audiences during his visit to NMU. He also signed several books after his talk.

first presentation really brought the importance of false awareness into play. Heiserman described the slide as a picture of an Illinois welcome sign, with no mention of Native Americans. “In Sharpie someone wrote “what about the Indians?” Another person wrote, “they got screwed.” Loewen asserted that this is the million dollar question everyone should ask their teachers—“What about the Indians?”

Loewen stated that he had lectured at over 500 colleges and universities and NMU was only the second school that he visited with a Native American studies program.

The afternoon session was designed for students going into education. It was titled “Lies my teacher told me and how to do better.”

The evening session focused on Loewen’s latest book *Sundown Towns*, which Loewen billed as “the most important era in U.S. history that you never heard of, and why it is still so important today.”

Loewen explained that most history textbooks used today are virtually the same regardless of author and publisher. Loewen commented most of the content gathered for textbooks is borrowed from previous editions and other history textbooks.

Loewen contends children learning this history, regardless of their race and background, are only hearing one side of the story. Information taught in schools is biased

toward an ethnocentric point of view. This view often holds that Native people and others are uncivilized and distorts history. This perspective is often referred to as American exceptionalism.

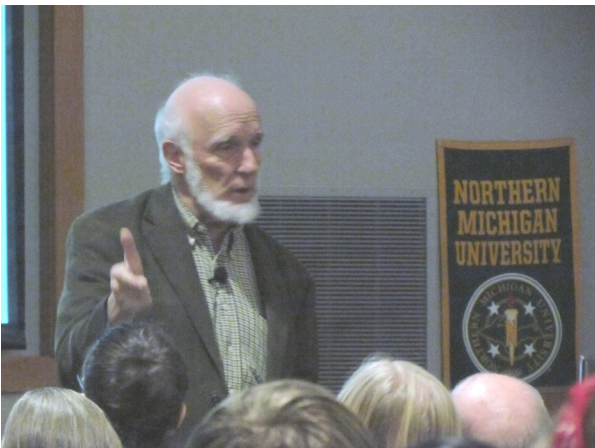
Loewen asserts that American exceptionalism perpetuates a view that Americans are qualitatively different and better than others. In this view, America can do no wrong, all acts are justified, and all is done with the best of intentions. American Indian people and their role in the formation of the country is rarely included in accounts of U.S. history.

It was around 1812 that the federal government began to wage their war of attrition on tribes and just about anyone who wouldn’t give up their Indian identity and become complacent homesteaders. This was aimed at destroying their culture, language, and way of life. Is this a coincidence, or a purposeful strategy to avoid tackling head-on the idea of American exceptionalism, and possibly unearthing skeletons in the American closet?

He spoke of the nadir times, or low point in history, for Indigenous people and African Americans. He further explains that in order to be a true patriot in support of your nation you must gain an understanding of both positive and negative points of history. Loewen identifies false history found in many of today’s textbooks and seeks to bring forth lost or hidden history.

Loewen is currently speaking at colleges and universities on these issues. He encourages everyone to visit his website and engage in conversation about false history. Loewen seeks to involve and recruit others to the task of identifying “sundown towns” and raising public awareness to the problems associated with American Exceptionalism.

Loewen’s visit was made possible by the Center for Native American Studies, the College of Arts and Sciences, the College of Health Sciences and Professional Studies, the Department of History, and the School of Education, Leadership and Public Service.



Dr. James Loewen speaks to a large crowd for his first session in the morning. His talk was entitled, “Lies my teacher told me about Native Americans.”



## NMU Embraces Permaculture

by Eric Heiserman

Indigenous peoples all across the globe have practiced small-scale and even large scale agriculture in some instances, long before conventional agriculture and genetically modified crops, to a highly successful and sustainable degree.

The Native communities of the Great Lakes region have practiced agriculture in a way that promotes fair share, a stewardship of the land, and care for their people, for generations. Today these same principles of gardening are being implemented right here on campus by a group of students unsatisfied with “conventional” agriculture and the societal implications that come with it.

Through a collaboration of the Earth, Environmental, and Geographical Sciences (EEGS) Garden Club and Students for Sustainability, a plot of university land on the corner of Longyear and Summit Street has recently been approved to be utilized to create a permaculture garden, aptly named Superior Acre Permaculture (SAP). When asked what inspired the creation of the garden, Garden Club president Hannah Poisson-Smith stated, “The permaculture garden at University of Massachusetts Amherst was a huge inspiration. It was encouraging to see successful permaculture gardening being done elsewhere.” Students for Sustainability president Andrew Adamski added, “Our professors at Northern instill the values about caring for the land in the classroom; the garden is just a resource to apply the land ethic learned in a practical setting.”

Permaculture is a term first coined in the late 1970s, meaning permanent agriculture, and was pioneered by biologist Bill Mollison. “Permaculture is a philosophy of working with, rather than against

nature; of protracted and thoughtful observation rather than protracted and thoughtless labor; and of looking at plants and animals in all their functions, rather than treating any area as a single product system.” One such example is the traditional Anishinaabe practice of Three Sisters gardening, an example of indigenous knowledge that is being revived and replicated today.

The students involved with SAP plan on creating an area of the permaculture site dedicated specifically as a Three Sisters demonstration site, which will be used educationally as well to grow food for the students and community members involved. The Three Sisters gardening style is characterized by the planting of corn (mandaamin), beans (mashkodesimin), and squash (okosimaan) together in a single raised mound. With the intent of each different plant working symbiotically with one another to allow for each to achieve the greatest potential growth without excessive competition.

The Three Sisters garden can be viewed symbolically as a model for a traditional community; functioning by working together and supporting one another.

SAP also plans on dedicating an area of the permaculture garden to planting edible foods traditionally used by the Anishinaabe people. This area of the garden is designated as the Great Lakes Indige-



NMU senior Ana Lucia Fernandez collecting sap (not to be confused with SAP) at KBIC’s sugar bush.

nous Edibles garden, inspired by the Decolonizing Diet Project (DDP) created by Dr. Martin Reinhardt, associate professor of Native American Studies. This demonstration site aims to include a healthy variety of berries, flowers, vegetables, and herbs traditionally consumed by the Anishinaabe people.

The Three Sisters, Great Lakes Indigenous Edibles, and Native plants emphasis only make up three of the twelve separate gardening styles incorporated into

the SAP site, each embodying a different principal, pertaining to the twelve principals of permaculture. Certain styles of permaculture utilize curved rather than straight lines to maximize plant growth space and promote photosynthesis. There are plans for the site to build a hoop house to extend the growing season as well; Monarch Way Station where milkweed and other wildflower species would be grown, a staple of the butterfly’s diets; and Hugokulter Mounds, a form of a raised garden bed built on a decomposing log, or mother log and layering branches, leaf litter, soil, and compost.

The stated goal behind SAP aims to provide a hands-on education experience to students and the community alike. Hopefully proving to be only the beginning of SAP’s optimal educational qualities.

If you are near NMU, visit the garden site on the corner of Longyear and Summit Street, behind Spooner Hall and the Art and Design Building.



This past academic year has brought about significant changes in leadership at NMU and notable changes in the acknowledgement of Anishinaabe peoples in relation to NMU. Because Dr. Fritz Erickson is new, a special ceremony was held on February 9 known as the President’s Investiture. Dr. Lesley Larkin, acting provost, began the investiture with an acknowledgement that this special gathering was taking place on the traditional homelands of the Anishinaabeg. Dr. Erickson began the May commencement ceremonies with the same acknowledgement. To our knowledge (and we may be wrong), *Anishinaabe News* believes this is the first time that such an acknowledgement has happened at such significant ceremonies on the NMU campus. (photo left: April Lindala and Marty Reinhardt take a selfie before the President’s Investiture)

## STEM Activity to be Held at NMU for Native Youth

By Larry Croschere

According to the 2010 U.S. Census, American Indian and Alaskan Native (AI/AN) people make up 1.7% of the total U.S. population. This population is also the smallest percentage (4%) of students awarded degrees in higher education in the U.S. Furthermore, AI/AN students are the least represented minority group within science, technology, engineering, and mathematics (STEM) disciplines and fields.

This imbalance of AI/AN representation within the STEM fields needs to be examined in greater detail from early childhood through graduate school. Tribal schools, and tribal colleges and universities (TCUs) located near AI/AN population centers often serve large populations of Native students and may have greater opportunities to impact student success than their peer academic institutions. Tribes must have support as they attempt to help their students access STEM fields. How can students be attracted to STEM fields earlier in their educational journey?

This past year the NMU American Indian Science and Engineering Society (AISES) chapter has a goal to do their

part in closing the gap that exists for AI/AN in STEM fields. AISES partnered with Rich Sgarlotti, a retired math teacher from the Hannahville Indian School, to plan and offer a STEM competition on campus in the fall of 2015. The students would be selected from a pool of applicants from Upper Peninsula schools. AISES worked in conjunction with students from the NAS 488 Native American Service Learning Project class to research and develop stages of the one-day STEM camp competition at NMU.

Through participating in these STEM camps, students are able to learn more about STEM fields in general. It also serves as an opportunity for students to build relationships with other students and future mentors who share similar interests as them. Developing relationships with other students and faculty within the STEM fields is vital for all students who aspire to obtain a degree and career within the STEM fields.

The AISES chapter was re-established



Larry Croschere, NMU senior seeks to close the gap when it comes to American Indians in STEM fields. Croschere, a tribal citizen of Red Cliff Band of Lake Superior Chippewa is currently studying chemistry.

last fall semester at NMU. Many Native American students have used this opportunity to be exposed to all the different fields of STEM, as well as a national organization. AISES national serves a great platform for universities and companies who want to attract a more diverse student body and employees. AISES also provides many different scholarships, internships, and mentorships for students on the local, regional, and national level.

To successfully implement the competition, AISES needs help and

support from the NMU STEM community and local/regional schools.

If anyone would like to receive more information regarding AISES or how they may help with the upcoming STEM camp competition contact Larry Croschere at lacrosch@nmu.edu.

## AISES Leadership Summit

By Daabii Reinhardt

"Core values are what you stand by, science is what you do." In March, I sat in the Tamaya Resort in Santa Ana Pueblo, New Mexico for the American Indian Science and Engineering Society (AISES) Leadership Summit and these are the words that continue to echo in my brain.

The theme of the conference revolved around Leveraging Native Values in Science, Technology, Engineering, and Math (STEM) with different sessions geared towards higher education, leadership, and career exploration. Along with this, each of the sessions related their field of study to core Native values in whichever way they had determined that to be.

At this conference I was attending as a participant in the *Lighting the Pathway to Faculty Careers in STEM program* through AISES, so much of my time was spent bonding with my colleagues. Of

the nine of us there, three of us were at the undergraduate level, while the rest were in graduate school or in the final stretch of their Ph.D.

Each day those involved in the *Lighting the Pathways* program would spend a few hours talking about research, mentoring, and graduate schools, and then after we would join the rest of the Summit's workshops. As the title of the Summit suggests, these workshops revolved around leadership. More importantly, however, it dealt with working together.

As much as AISES stands for the STEM fields, being American Indian will always be what comes first in our identity. As Native people we are taught a different style of learning and teach-



Daabii Reinhardt, president of the NMU chapter of the American Indian Science and Engineering Society.

ing, and with that we bring a new perspective to the research going on in the STEM fields today.

In my opinion, the best part of these conference is not the workshops, internships, or presentations, but rather it is the connections made both personal and professional. In the long run, I know that I will utilize my connections made all around Indian Country far more often than the

knowledge written down on notebook paper from the workshops attended. This AISES Leadership Summit taught me many things, but the one that will stick with me forever is that being a Native American person in the STEM fields does not mean that I must choose one or the other, but that I must find balance between the two.



## Braiding Memories: the 2015 Diversity Common Reader Program

By April Lindala and Rachel McCaffrey

There are books that can change the way one thinks about the world around them: books that change lives. *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teachings of Plants* by Robin Wall Kimmerer is one of those books. The NMU community has changed because of this book.

It was introduced to NMU by members of the President's Committee on Diversity as part of the Diversity Common Reader Program (DCRP). A dedicated group comes together annually to choose a book (a common reader).

Dr. Amy Hamilton associate professor of English and member of the committee for the past three years, speaks to the purpose of this endeavor: "The Diversity Common Reader Program has worked to select books that reach a wide variety of audiences at NMU and the surrounding community - books that also have clear connections with several different disciplines. The goal of the program is to bring together the NMU and surrounding community to engage with vital topics that impact our community and our world."

Susan Morgan of the International Programs Office served as the chair of this past year's Diversity Common Reader Program committee.

Shirley Brozzo, CNAS faculty member and DCRP subcommittee member, reached out to the NAS faculty for ideas last spring. She was asking for input in hopes that perhaps this year's book would be directly tied to Native American Studies. A few books were listed, with *Braiding Sweetgrass* as one of the suggested texts.

CNAS faculty member Aimée Cree Dunn noted she was already using *Braiding Sweetgrass* as a primary text in NAS 340 Kinomaage: Earth Shows Us the Way and shared, "My students have very much enjoyed this book since I started teaching it this summer."

Additionally, CNAS faculty member Grace Chaillier gave the book very high praise. Chaillier commented that she found Kimmerer "to be utterly unique in her lyrical language approach to ethnobotany. She reveals so much about herself and her family as she writes about her students and their scientific efforts.

Her braid of language and subject matter is disarmingly exceptional."

Once *Braiding Sweetgrass* received the nod to be the DCRP featured book, plans were made to host a book giveaway for students.

On Friday, January 23, NMU students made their way to the Multi-cultural Education and Resource Center to receive a free copy of the book (as well as free pizza and pop). Books were also available through the Olson Library and other locales on campus.

In addition to planning an event around a visit by Dr. Robin Wall Kimmerer, the committee persuaded faculty members to host book discussions aligned with specific disciplines and/or topics. In addition to the book discussions, an art contest was held. Students could read the book and build a creative response reflecting tenets of the book. All of this including the keynote events took place during the month of March.

Book discussions included the following:

On March 19, Dr. Martin Reinhardt presented on "Food, Identity and Philosophy." Students, faculty and community members talked about excerpts of the book related to food such as the story about the wild strawberries. Other discussions arose including a talk about sustainability efforts at NMU.

Later that day, Dr. Chet DeFonso, professor of history, and Dr. Rebecca Ulland, director of the gender and sexuality studies program, co-presented a discussion entitled, "Gender, Science and Wisdom in *Braiding Sweetgrass*."

On March 24, Hamilton and graduate assistant Tyler Dettloff co-presented on "Place and Story." Again, participants discussed the importance of place within the text. One of the questions posed in this discussion: What are the different ways that humans are connected to place and/or to more-than-human life? Another question: What are the consequences and benefits of these different kinds of relationships to place? Hamilton said she



Author Robin Wall Kimmerer (center) talks with NMU staff member Eva Vigo (left) and former NMU Native American Studies program director Lillian Heldreth (right).

designed her session to give people the chance to reflect on the readings and bring it into their own lives and modern day. On March 25, Aimée Cree Dunn presented a discussion entitled, "On the Democracy of Species: Meaning and Implica-

tion for Today and the Seventh Generation." This discussion was set up a bit differently in that Cree Dunn invited participants to discuss questions and answers with each other in small groups of two or three and then report back to the larger group.

During the day on Monday, Susan Morgan brought Dr. Kimmerer to multiple classes including Dr. Amy Hamilton's NAS 314 Oral Traditions course.

On the evening of Monday, March 30 Shirley Brozzo's NAS 280 Storytelling by Native American Women hosted a storytelling event featuring Dr. Kimmerer, April Lindala, Tyler Dettloff and Brozzo. The four shared traditional stories, personal stories and songs to a crowd of over 100 with some audience members driving from Baraga to enjoy the event.

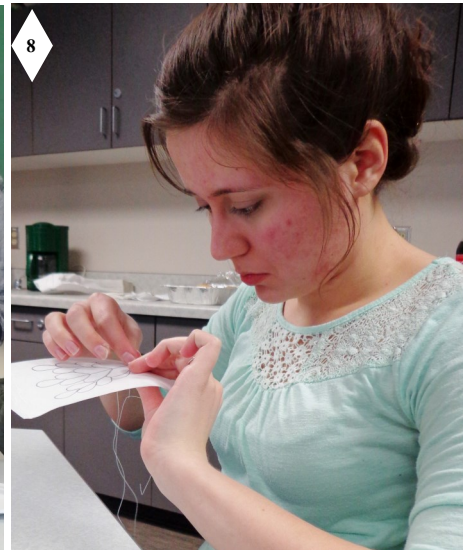
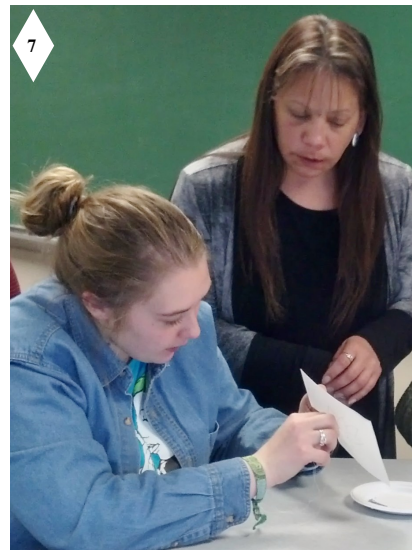
On March 31, students took Dr. Robin Wall Kimmerer on an impromptu hike and had lunch with various student leaders and students from the graduate writing program. Dr. Kimmerer visited more classes including NAS 101 Anishinaabe Language, Culture and Community.

That evening, NAS faculty member, Grace Chaillier provided an introduction for her keynote address. The Jamrich Hall auditorium had over 300 in attendance (again with people traveling extreme distances). Her talk was entitled *The Honorable Harvest*. It drew a standing ovation. She spent nearly an hour graciously signing books and talking with eager book buyers.

To read more about *Braiding Sweetgrass* see pages 15 and 16. To see more photos from the month-long event, see page 14.



# Winter 2015 Activities and Events





# Winter 2015 Activities and Events



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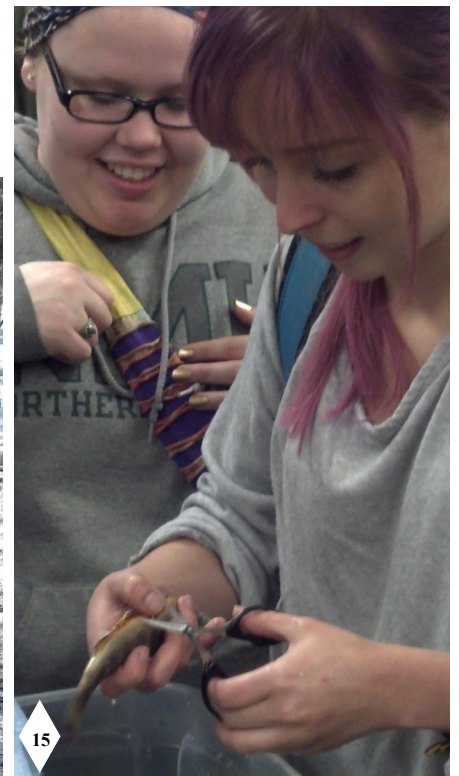
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See page 16 for photo captions.

If you would like to be a photographer for *Nish News*, let us know!



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## Marty's Reflection on Indigenous Farming Conference

By Dr. Martin Reinhardt

Tina Moses and I attended the 12<sup>th</sup> annual Indigenous Farming Conference over March 6-7 at the Maplelag Resort on the White Earth Reservation in Minnesota. This conference is sponsored by the White Earth Land Recovery Project. Winona LaDuke, Mississippi Band Anishinaabe, is the founder of the WELRP and is the director of Honor the Earth.

We left a few days early to stop at the Leech Lake Tribal College on our way to the conference. I was invited by Anishinaabe studies instructor Elaine Fleming to present in her class on the outcomes of the Decolonizing Diet Project (DDP).

We attended an Anishinaabemowin immersion lunch afterward where we ate some venison chili and played Anishinaabe Bingo. It was a great visit!

We also read the book *Braiding Sweetgrass* by Potawatomi author Robin Wall Kimmerer on our drive. It was cool to be reading about the honorable harvest and other crucial teachings about our relationship with Mother Earth. It really prepared me well for my presentations.

At the conference, I presented on the DDP to about 80 participants. There were a lot of great questions. Afterward, Linda Black Elk (Catawba Nation), an ethnobotanist, restoration ecologist, and instructor at Sitting Bull College in Fort Yates, N.D., asked about the possibility of doing the DDP II with a focus on the Great

Plains. I told her that I think that would be very cool and that I would be willing to assist them in getting prepared.

I attended Linda's session on making elderberry elixir, where she also went through the top ten plants she would use in a zombie apocalypse. She and her husband, Luke, are a lot of fun and full of traditional knowledge.

I attended many sessions including: food security—The true determinate of tribal sovereignty by Shirley Nordrum and Nicole Buckanaga; industrial agriculture and genetic engineering on pollinators, the environment and human health by Doug Gurian-Sherman; deep winter greenhouse construction and production by Ryan Pesch; minimalist methods for small scale gardening by Sue Wika and Tony Baguss; Indigenous permaculture, weaving healthy and sustainable life ways through traditional ecological knowledge and innovative science by Shannon Francis; Tyonnhekwen "it to us gives us life!" Indigenous sovereignty is in our seeds by Dan Longboat; Indigenous food foundations and transformative education by Dan Longboat and Paula Anderson; ancient methods of food preservation and making medicines from the foods you grow by Rebecca Gawboy; backyard medicine by Tereista Equay Diaz; and



bringing the Indigenous food movement to you by Elizabeth Hoover.

Between the sessions, Tina and I traded some seeds that we had from our DDP stash for some others that we didn't have during the seed swap. After the sessions were over on the first night, we stayed up late and played some impromptu music with some of the other attendees.

I had a dream about Winona LaDuke a few days before the conference. She and I were playing some cool music as part of a contemporary Anishinaabe rock band. I told her about my dream, and we had a good laugh about it. She was a bit surprised when I asked her to play a hand-drum/shaker song with me during one of the plenary sessions. We sang a song I wrote called *Aambe Nimaajaadaa Ogichidaawag*. The last verse is: "Winona LaDuke said I'm a mother and a human, as she dropped her tobacco and walked up on the stage, she said to honor the earth and fight for minobimaadiz, the good life is our birth right as human beings."

I was reenergized by our trip. I missed it as soon as we left, and definitely want to return next year. I encourage anyone who cares about our Mother Earth to make an effort to get there and join in this celebration of life.

### More photos from the *Braiding Sweetgrass* events



From left to right: Susan Morgan, chair of the Diversity Common Reader committee with Dr. Robin Wall Kimmerer. Dr. Martin Reinhardt leads a discussion. Dr. Amy Hamilton leads a discussion. Dr. Kimmerer with student Ana Lucia Fernandez. Shirley Brozzo, April Lindala, Dr. Kimmerer and Tyler Dettloff share stories as part of NAS 280 class.





## Walking with the Birch People: Earth Lessons from *Braiding Sweetgrass*

By Aimée Cree Dunn

As noted by the author, the views in this article are the author's alone.

In a 1980s speech, radical environmentalist Dave Foreman called for a “reverse Peace Corps,” one in which traditional Indigenous peoples teach the industrial peoples how to live on the Earth.

In many ways, Northern Michigan University's selection for the 2015 Diversity Common Reader program is a part of that idea. With beautiful prose, *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teachings of Plants* by Robin Wall Kimmerer is a jewel of a book offering a great deal in regards to the traditional ecological knowledge (TEK) of the Anishinaabeg and other Native nations, the nature of plants, and explorations of humanity's role in this industrial world.

For Potawatomi citizen Kimmerer, Anishinaabe and other Native TEK revitalization is both a larger cultural movement and a personal journey. As a child, she was immersed in much of this knowledge but set it aside during her training as a botanist. As her professional life developed, she returned to the ways of TEK and integrated that knowledge into her research and teaching.

A concept Kimmerer discusses at length is how language shapes our perceptions of the world. She asks if, in talking about your grandma cooking spaghetti, would you say, “It is cooking spaghetti at the stove?” Of course not. Yet that is precisely the kind of de-personifying we do with non-human beings. “The arrogance of English,” she writes, “is that the only way to be animate, to be worthy of respect and moral concern, is to be a human.” She offers a TEK lesson when she writes, “Imagine walking through a richly inhabited world of Birch people, Bear people, Rock people, beings we think of and therefore speak of as persons worthy of our respect, of inclusion in a peopled world.”

One chapter discusses the Haudenosaunee (Iroquois) Thanksgiving Address, which currently begins school days, centering students in gratitude to the Creator, Mother Earth, Plants, Animals, their Human Community and more. This is in place of the Pledge of Allegiance, a pledge that is a strange imposition on young children with little knowledge of what they are promising. Kimmerer calls the Thanksgiving Address the “Allegiance to Gratitude.” This idea of allegiance to gratitude, to the Earth, Kimmerer explores

further in another chapter when she writes of basic TEK tenets, “I believe in the democracy of species . . . If good citizens agree to uphold the laws of the nation, then I choose natural law, the law of reciprocity, of regeneration, of mutual flourishing.”

In her writing, Kimmerer asks us to look at the impact a life lived outside the bounds of TEK's mutual respect has on the lives around us. Not only does she mention the industrial contamination of Native homelands, in a chapter titled “Collateral Damage” she links our automobile culture to death. Whether it is our roadways bisecting animal habitats and thus inducing mass slaughter or our wars in someone else's home, she says we've come to accept these atrocities as “collateral damage.” Deaths engendered by lifeways that are, according to TEK, greatly out of balance. Deaths we accept as excusable if it means we can continue our materially affluent way of life.

Kimmerer also offers TEK teachings in practicality. For example, she talks about how to process the gifts of the Maple by first nightly freezing the maple sap before boiling it the rest of the way into syrup or sugar. Black Ash basketry she links to the survival of the Black Ash. And she explores harvesting's role in keeping the Sweetgrass population alive.

Although I greatly enjoy the book, I remain skeptical of merging TEK with botany to create what is called “ethnobotany.” TEK is based on radically different philosophies from the arrogantly anthropocentric Western earth sciences. As French anthropologist Philippe Descola points out, when TEK is merged into “ethnobotany,” it makes TEK a subdivision of botany, a folk discipline subordinate to and defined by the structure and philosophy of Western science and denies TEK as a body of knowledge existing in its own right.

There will be other critiques of *Braiding Sweetgrass*. For example, in the book Kimmerer, drawing on her own experience, attributes some information to the Anishinaabeg that, at least up here in our area, is usually attributed to other Native American cultures. Those who strive to maintain strict delineations of culture-specific knowledge will find this troublesome. However, although it is important to maintain accurate cultural identities, cultural experiences vary with the individual. To maintain only one right way of doing things can alienate others with somewhat different experiences with that cultural identity.

Other likely critiques will come from

academics who fear that connections made between Native peoples and the Earth is a continuation of the “Earth-Wise Native” stereotype. Simply because some of one's ancestors developed powerful cultures that honored the Earth does not mean that present-day individual adheres to those ideas. This is plain common sense. Those who judge all individuals by one cultural standard are stereotyping, regardless of what that stereotype is. With Earth-centric philosophies in Native cultures, however, the answer is not to deny those philosophies' meaningful existence. Rather, the answer is to work in general for people to be recognized as individuals and not seen as a stereotype, any stereotype. The real effect on academia of working specifically against the “Earth-Wise Native” stereotype has been to sublimate or ignore those Native voices speaking about the Earth.

Finally, another major critical source, those who believe in the straw-man of the “Ecological Indian Critique,” will be flummoxed at a Native person (real and alive!) writing of traditional Native American philosophies and methods of living that are ecologically brilliant. These critics deny Native cultures have a history of ecological balance and environmental philosophies. Their approach combined with the academics mentioned above, have created an effective force that helps to (hopefully unintentionally) keep works like *Braiding Sweetgrass* rare and out of circulation.

Contrary to both of these last critiques, Winona LaDuke reminds us that “native societies have existed as the only example of sustainable living in North America for more than 300 years.” Dave Foreman called for a “reverse Peace Corps,” acknowledging the colonial subjugation and eradication globally of the very TEK lifeways we need to learn today. Along these lines, in the 20<sup>th</sup> century the Kogi of South America emerged from their self-imposed wilderness isolation as the “Elder Brother” to teach their “Little Brother” how to live with the Earth. Like the Kogi, LaDuke and others, Kimmerer offers TEK lessons for industrial society, ways in which the Little Brother can become “Indigenous to place.” Let us hope the Little Brother is a quick, apt, and attentive pupil.

*Aimée Cree Dunn teaches for the NMU Center for Native American Studies and is teaching NAS 340 Kinomaage: Earth Shows Us the Way this summer.*

## An Ecology Student's Perspective on *Braiding Sweetgrass*

by Ana Lucia Fernandez

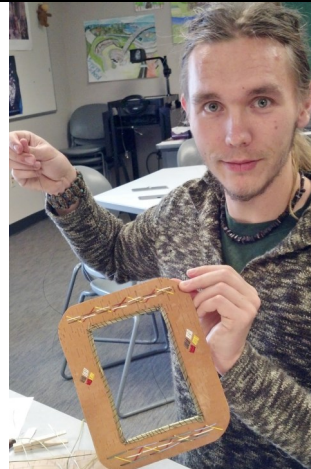
The ecology program in the NMU department of biology requires students to study a wide range of scientific research related to the field. Senior student, Andrew Adamski attended Robin Wall Kimmerer's presentation on March 31, based on her book *Braiding Sweetgrass*. His reaction to the presentation reveals a new awareness to what might have been missing throughout his studies in ecology.

When Adamski was asked what hit him hardest about the presentation, he responded that he often questioned "What makes someone Indigenous to a region?" He explained that he has "wrestled with [that] thought [his] entire life." As a non-Native person, Adamski's Indigenous roots are from Europe, but he feels as though his home is in the Midwest.

The struggle Adamski faces with his program at NMU is similar to the stories Kimmerer shared about her own experiences with academia. Adamski stated that "all of the knowledge was swirling in my head without a respectable reason to express itself. Sure I could work for a biotech company patenting life and creating dependency on manufactured chemicals with the prom-

ise of a good harvest in exchange for a few hundred thousand dollar salary, but the plants and animals that I grew up around know this is not the way, so they said something to me about it." Kimmerer's book includes multiple stories about her interactions with several plants that also taught her lessons about life. Although the plants don't speak English, they do have their own way of communicating with us if we take time to listen and learn their language. Kimmerer also reminds us that "if you speak from the heart, then the plants will understand."

Adamski explained that "through the objective lens of science, I questioned what will happen when glyphosate, 2,4-d and fossil fuels are no longer viable? The answer was wild, everything would return to



Recent NMU graduate Andrew Adamski reflects on *Braiding Sweetgrass*. Here Adamski is pictured working with sweetgrass as he assembles a birch bark porcupine quill picture frame.

the natural wild state." He further explained that "some see it as chaos, others as the spawn of laziness and degenerate land management, but everyone can appreciate the beauty of a late summer dew hanging onto the delicate bloom of goldenrod."

Finally, Adamski poses the question "where to go from here? How can science intermingle with the wild dance of bumblebees and wildflowers?" He suggests that Kimmerer is on the right path, "by taking the 'childish' question of why aster looks so beautiful when growing next to goldenrod and morphing it into a hypothesis, the integral role of symbiosis emerges as the answer."

Adamski is hopeful that the "desire to reestablish the symbioses between people and the wild

is emerging amongst young biologists." By learning from older, wiser beings, including Kimmerer and other persons (including non-human persons) we can collectively create the harmony and balance that is necessary to our survival.

## NMU's annual Student Leadership Banquet

The Student Leadership Banquet recognizes the hard work each student organization has accomplished over the past year. Students in NASA and AISES along with their advisors attended the banquet. Photo right (l. to r.) - Back row: Lucas Mendoza, Aaron Prisk; second row: Larry Croschere, Ryan Johnsen, Eric Heiserman, Nick Pond; third row: Nim Reinhardt, Ana Fernandez, Rachel McCaffrey, Andreaka Jump, Eva Lind, Adonna Rometo, Martin Reinhardt; front row: Tina Moses, Grace Chaillier, Daabii Reinhardt and Kristina Misegan.

Below (l. to r.): Grace Chaillier, Ryan Johnsen, Tina Moses, Adonna Rometo, Kristina Misegan, Daabii Reinhardt and Nim Reinhardt





## Sustainability Series Held at NMU

By Rachel Headings

Well-respected leaders in the community were brought together by Students for Sustainability and EEGS Garden Club (together Superior Acre Permaculture) to speak on campus. Topics included the importance of pollinators, Upper Peninsula Food Exchange (UPFE), and Decolonizing Diet Project (DDP). All were designed to inspire and educate attendees on practical things to help give back to our local environment. The *Superior Acre Permaculture Sustainability Series* kicked off on March 24 at the Ore Dock with a presentation about the establishment of the Superior Acre Permaculture (SAP) garden, located east of NMU's campus.

On March 30, a presentation with director of Marquette Growth, Miriah Redmond, was followed by a presentation with Outreach Director of the Marquette Food Co-op Natasha Lantz. Redmond shared her story of bringing Marquette Growth from a coffee-table conversation to a local non-profit organization. Lantz discussed the transition of the Co-op to the new location on Washington Street, downtown Marquette, and her experience with the UPFE.

The next day, Joel Lantz talked about the importance of pollinators to our food system. He described the struggles of keeping bees in the Upper Peninsula: keeping them alive through the winter, facing the use of

pesticides and herbicides in the summer, and learning new techniques as he went along.

On April 1, there were multiple events, including: Know Your Waste: Have No Waste food-awareness day at the Marketplace (one of NMU's dining halls) and two presentations by Dr. Ronald Sundell and Professor Angela Johnson, both faculty from Earth, Environmental, and Geographical Sciences (EEGS).

The food-waste awareness event was in conjunction with NMU Dining Services to educate students about the amount of compostable waste generated in just one day at the largest cafeteria on campus. Student representatives from Superior Acre Permaculture (SAP) were present to engage students and answer questions about the display, as well as educate them on practical ways to help combat the problem. One of planners of the event, NMU senior Eric Heiserman, commented that the event was designed "to educate students living on campus about the significant amount of



food waste, and being able to minimize their food waste footprint."

Sundell presented on the native plants area. He described his summer nights spent working on the garden and the many hurdles he and dedicated students had to overcome to see the area become a reality.

Professor Johnson opened up her presentation with a visualization exercise that coaxed audience members to reconnect with themselves and the environment. She talked about permaculture ethics and detailed

why it is the practical answer to so many of the current problems facing our society.

The final presentations on April 2 were given by Dr. Martin Reinhardt and SAP. Reinhardt discussed the DDP, which called for participants to eat meals made of Great Lakes Indigenous ingredients. Afterwards, Superior Acre Permaculture shared their presentation on their new campus permaculture garden. The educational site will be created on a currently empty lot at the corner of Summit Street and Longyear, just behind the art building. SAP hopes that it will become a local community area that brings together students and community members while fostering the ideals behind permaculture ethics.

## Photo gallery Captions

1. Associate director of MERC Shirley Brozzo and President Fritz Erickson lead the "March for Equality" on Martin Luther King Day.
2. Dr. Martin Reinhardt and NMU graduate student Tom Biron share family songs to commemorate diversity.
3. Volunteers serve food to visitors at NASA's annual "Learning to Walk Together" traditional powwow feast.
4. Powwow committee members Aaron Prisk and Ana Lucia Fernandez prepare to hand out free pie to celebrate the once-in-a-lifetime PI day celebrating 3.14.15...
5. Left to right, co-emcees NMU student Mitch Bolo, Keweenaw Bay Indian Community, and Bucko Teeple, Bay Mills Indian Community, and Arena Director Robert Blackdeer, Lac Courte Oreilles Band of Lake Superior Chippewa, looking ready to tackle the big day of the powwow.
6. NMU student James Shelifoe enjoys free pie in honor of PI day at the annual NMU powwow.
7. Anishinaabe artist and author Cheryl Minnema gives beading instruction to student.
8. Eva Lind, NASA secretary, at Cheryl Minnema's beading workshop.
9. Melissa Matuscak director and curator of the DeVos Art Museum, talks with Anishinaabe Elder-in-Residence Elizabeth Kimewon about quill art.
10. From left: Leora Lancaster, Amber Tadgerson, daughter Lexi Tadgerson, Levi Tadgerson and Dr. Martin Reinhardt. NMU alumnus Levi Tadgerson now works for Great Lakes Indian Fish and Wildlife Commission. Here, he visited the NAS 101 Anishinaabe Language, Culture and Community class to test out language materials he helped create.
11. Anishinaabe Elders-in-Residence Elizabeth and Leonard Kimewon visiting a Native American studies classroom.
12. Andreaka Jump and Daraka McLeod, CNAS student workers, hard at work at the Anishinaabe Elder-in-Residence workshop. Students made birch bark picture frames decorated with quills and sweetgrass.
13. Jerry Jondreau breaks out a hand drum song at the KBIC sugar bush.
14. Wildcat women warriors show off their muscles while carrying maple sap from forest to camp at the KBIC sugar bush.
15. Students from NAS 310 Tribal Law and Government enjoy clipping fish fins while touring the KBIC fisheries.

## Tribal Law and Government: Community Enhances Curriculum

By April Lindala

Keweenaw Bay Indian Community's (KBIC) Associate Judge Violet Friisvall Ayres has been teaching NAS 310 Tribal Law and Government for just over ten years. Ayres shares, "Teaching NAS 310 is one of the most rewarding experiences I have had."

The course is popular with NMU students, especially those majoring in fish and wildlife management and environmental studies. Students also enroll because it meets the liberal studies social science requirement and is an elective in the Native American Studies (NAS) minor.

Opportunities for first-hand interaction with tribal leadership, tribal judges (in addition to Judge Ayres) and tribal employees enhance the course curriculum. This past February, students were able to ask questions directly to KBIC President Chris Swartz when he came and spoke to the class. (See photo above.)

Judge Ayres, who keeps a tally of questions, noted that most students asked at least two questions that evening which also in-



cluded a presentation by Sarah Maki, assistant CEO to the tribe. Other guests who came to NMU this past winter were Jason Ayres and Jerry Jondreau. Field trips also add to the NAS 310 experience. Students attend a tribal council meeting in the fall semester and tour departments, such as the KBIC Department of Natural Resources, in the winter semester (see page 3 for another field trip from winter semester).

Additionally, during the class visit to the KBIC this past April, students engaged in academic service learning by helping the Natural Resources team with planting seeds of traditional plants (photo right).

Ayres further comments, "It is exciting to see people's perspectives change from the stereotypes and misconceptions they come into class with; and leave with a more concrete view of American Indians, tribes, and Indian country."



## Mauna Kea: Protecting Sacred Territory

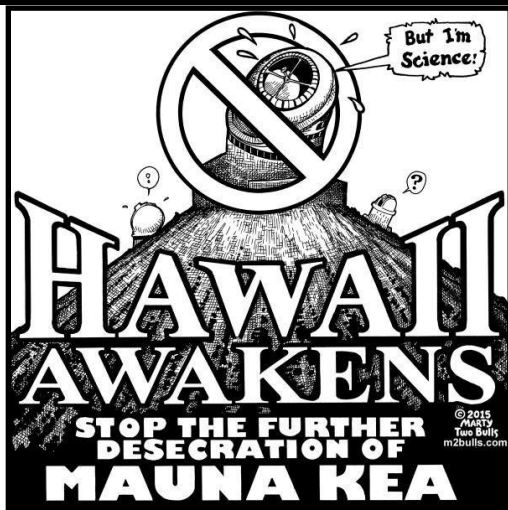
By April Lindala

The *Associated Press* reported that Hawaii governor David Ige recently announced that "the company building one of the world's largest telescopes atop Hawaii's Mauna Kea has agreed to halt construction for a week." In a statement released in early April, Thirty Meter Telescope (TMT) Project Manager Gary Sanders said, "TMT agrees with Governor Ige's request for a timeout this week and an ongoing dialogue on issues."

Native Hawaiian groups have been protesting the construction of the telescope since its inception last year. This "timeout" stems from more than a week of demonstrations and more than a dozen arrests of protesters.

*CBS News* reported in April that "hundreds have recently protested the construction on the mountain, and more than a dozen people were arrested for blocking the road that leads to the top of the mountain."

Lanakila Mangauil, 27, of Honokaa spoke to the *Hawaii Tribune-Herald*, "Our stance



is not against the science. It's not against the telescope itself. It's against their choice of place."

According to the *Hawaii Tribune-Herald*, "Astronomers say Mauna Kea is the ideal location for observing the most distant and difficult to understand mysteries of the universe." *Indian Country Today (ICT)* reports that the telescope is for the University of Hawai'i (UH). ICT reports that a recent posting from UH on their website stated that the telescope will "help to maintain Hawai'i's worldwide leadership in astronomy." (However, the link to the UH posting is no longer working.)

For Native Hawaiians this is sacred territory. *ICT* further reports that Native Hawaiians "believe that Mauna Kea, a dormant volcano that is 13,796 feet above sea level, is the most sacred place on all of the islands."

Protesters have been reported to have played traditional and contemporary Hawaiian music while marching back and forth near the Mauna Kea visitor center in Hilo. Recently maunow.com reported that the Office of Hawaiian Affairs voted to "rescind their support for the Thirty Meter Telescope" but also "removed language that would have publicly voiced opposition to the project as well."

The telescope project costs a whopping \$1.4 billion. Protection of a sacred site for traditional Native peoples -- priceless.

Image above: Thank you to Marty Two Bulls for sharing his political cartoon with *Anishinaabe News*.



Photo left: Former NMU student Jody Potts (center) stands with Princess Daazhrai Johnson (left) and Enei Begaye (right). Potts and Johnson are of the Gwich'in community and all three women currently reside in Alaska. Johnson, the former executive director of the Gwich'in Steering Committee wrote on her Facebook newsfeed, "Standing in solidarity with our Hawaiian brothers and sisters! #wearemaunakea Our brothers & sisters have been long time supporters of us on protecting the [Arctic National Wildlife] Refuge—we are happy to support them now!" Thank you to both of them for sharing this image with *Anishinaabe News*.



## King\*Chavez\*Parks Visiting Professor Dr. Lisa Poupart

By April Lindala

Scholars often talk about the intersections of disciplines. When I was an undergraduate, I doubt I even knew what this meant and why it was important to consider.

Basically, how do two or more disciplines work together or how are they related to each other? Being that Native American studies is holistic in nature, our curriculum intersects with many disciplines, including gender studies. NMU has had a minor in gender studies for some time and there are two NAS courses accepted within the gender studies minor (the program at NMU was recently renamed to gender and sexuality studies).

In a concerted effort to breathe new life into the gender and sexuality studies minor, the advisory council for the minor decided to host a guest speaker and promote the event campus wide. Faculty members, who serve on the advisory council, submitted names for nomination. I nominated Dr. Lisa Poupart (Lac du Flambeau Ojibwe) of the University of Wisconsin-Green Bay.

Poupart's scholarship interests [intersections of First Nations studies and women's studies] were shared with the committee and they were impressed. When I first reached out to Dr. Poupart, one of her first questions was, "Can I bring some of my students?" I shared this idea with Dr. Rebecca Ulland, director of the gender and sexuality studies minor and associate professor in modern languages and literatures, who thought that the potential for students to talk with students was a strong idea.

Finding a date that worked for everyone proved tricky, but on April 13 Dr. Poupart and four of her students — Max Malinski, Tori Martin, Kai Minosh Pyle, and Phoenix Van Laanen — gave three presentations throughout the day at NMU.

The group first presented on the topic "First Nations Intergenerational Healing." Dr. Helen Kahn, professor in speech, language and hearing science, brought her class and Dr. Sarah Jones, of philosophy



and the gender and sexuality studies advisory council, commented that it was one of the best presentations she has attended at NMU.

The second presentation was titled "Why Gender Studies?" The five discussed how gender studies programs positively impact the university environment.

The keynote presentation was "Gwashkwaadiiziiwin/ Balance and Harmony: Native American Studies and Gender Studies in Higher Education." They discussed challenges both disciplines pose to the dominant social order, how "balance" is a tribal world value, and the importance of creating opportunities for meaningful social change. Shirley Brozzo's NAS 280 Native American Women in Storytelling class was in attendance, along with several students and NMU faculty.

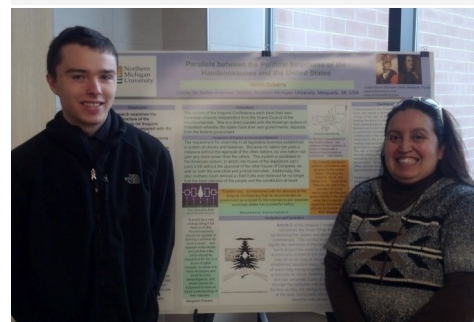
This event was made possible by the King\*Chavez\*Parks Visiting Professor Initiative, the Office of the Provost/Vice President of Academic Affairs and the College of Arts and Sciences, with additional support from the Modern Languages and Literatures Department and the Center for Native American Studies.

*Above: Dr. Lisa Poupart with co-presenters Max Malinski and Tori Martin. Below (l. to r.): Dr. Amy Hamilton, NMU English, Max Malinski, UW-GB, Tori Martin, UW-GB, Dr. Lisa Poupart, UW-GB, Kai Minosh Pyle, UW-GB, Phoenix Van Laanen, UW-GB, April Lindala, NMU CNAS, and Dr. Rebecca Ulland, director of the NMU gender and sexuality studies program.*



Center for Native American Studies freshman fellow, Jacob Roberts of Ironwood, presented his scholarship at the annual "Celebration of Student Works" on April 9. Roberts' poster project was titled "Parallels between the Political Structures of the Haudenosaunee and the United States."

April Lindala, CNAS director, was Roberts' faculty advisor this past year. She recalled, "When I first heard about Jacob's academic interests [political science and history], I felt that this topic might be something of interest." Lindala further acknowledged that Roberts "worked independently for much of the year." Good job, Jacob!



## Native American Student Association Recognized

By Tina Moses

NASA was awarded the March 2015 Student Organization of the Month. NASA did an outstanding job coordinating the 22<sup>nd</sup> annual "Learning to Walk Together" traditional powwow in cooperation with representatives from the American Indian Science and Engineering Society, the Native American Language and Culture Club, the Student Leader Fellowship Program, and the Garden Club.

NASA was also recognized for their coordination of the First Nations Food Taster in the fall semester and participation in many campus activities throughout the year. The criteria for winning the award was based on strong membership, regular activities, volunteerism, reliable leadership, and campus involvement. The Center for Student Enrichment presented NASA with pizza and cake on April 23 and placed an announcement in *The North Wind*.

Congratulations to NASA for all of their hard work this past year!



**Left to right: Beth Riutta, Eric Heiserman, Larry Crosschere (kneeling), Kristina Misegan, Daabii Reinhardt, Ginny Kilpela, Eva Lind, Andreaka Jump, Lucas Mendoza, Tina Moses (kneeling), and Nick Pond.**

## NMU Students Visit Keweenaw Bay Indian Community Sugar Bush

By Connor Stulz

I was on the trip to the Keweenaw Bay Indian Community sugar bush put on by the Center for Native American Studies, and it was fantastic. We had hardly left the parking lot of Whitman Hall and it was evident that I was with a group of people ready and willing to learn and experience part of the Anishinaabe culture. Books and newspapers were floating around the bus, and Dr. Martin Reinhardt, who was leading the trip, was telling us all kinds of stuff. He talked about treaties, different treaty years, treaty lines where he could legally go and hunt and fish and why. He talked about where we were going and about the areas surrounding it in reference to tribal and treaty land.

Once we got there (it is located outside of L'Anse) we started walking down the road and I saw at least 100 times more sap bags than I imagined we would see. I had never seen the bags before either, I had always seen it done with pails, but the



KBIC forester guy, Jerry Jondreau, said he switched to the bags so that he didn't have to clean all of the buckets, or worry about them getting rusty or making people sick. The gravity lines were also a first, it makes sense how they work but I had never seen them before.

When we went out to start collecting I was surprised by how much actual sweet water that they had collected. A woman was walking around encouraging people to drink the sweet water. You could see the hesitation in people, but once they tried it I saw people drinking it all day. I carried

around a frozen sweet water icicle to chew on for like an hour.

Once we quit collecting the actual sap and got down to the boiling, people started doing all sorts of cool stuff. Jerry let

me try some of the syrup from the year before and Dr. Reinhardt made some tea, which I didn't try. I think the coolest part of the whole experience was when they pulled out the drum and started playing a few songs. I had never heard traditional Anishinaabe song before. I didn't ask but I started to wonder how old that song was, or if anyone even knew. It was a really beautiful song and everyone, even the tribal members, seemed to enjoy it.

The trip to the sugar bush was really cool, even though I had collected sap before I have never been a part of an experience like that. It was awesome and a great way to spend a Saturday. If you can, I would recommend going up there every year.

*Connor Stulz (above left) was a student in the NAS 310 Tribal Law and Government class taught by Violet Friisvall Ayres.*



**Larry Croschere, NMU student, really enjoys the maple syrup from Jerry Jondreau's batch last year.**

## NMU Student Reflects on her Experience at the NASA powwow

By Kelsey McGuire

Native American powwows are a fun cultural experience. Growing up, I knew next to nothing about the heritage of the Indigenous peoples of America. I saw exhibits in museums, beaded with a friend's grandmother while she told us traditional stories, and had section after section of Native American history in class, but still I didn't know everything the Natives had been through and didn't know how prominent they still are today.

This changed largely when I took the Native American Experience course at NMU, but my knowledge grew even more when I volunteered at NMU's Learning to Walk Together powwow. When I was immersed in the culture and surrounded by all of the Native people I felt like, for once, I understood what it meant for them better than ever before. Seeing people dressed in traditional regalia, dancing to



the songs and beat of the drums, all of the vendor stands set up, and the fire keeper always outside showed me how much pride they retain for their ancestors and culture. I had never seen so much pride for a culture as I did at the powwow, and that impressed me. It was obvious how much effort went into setting up, organizing, and working at the powwow.

My favorite part of the powwow was seeing all of the regalia. I was volunteering at the front desk, and saw everyone come in with their beautiful clothing, and hair done so elegantly. They wore everything with pride, as a soldier would wear his uniform. I saw medicine wheels, jingle dresses, eagle feathers, hand drums, and more, but no matter what it was a person had on, the person was sure to wear it with a smile.

The powwow was a happy experience. It

was filled with smiles, laughter, and greetings with new and old friends. The smell of sage set the stage for a perfect time there, and the people had no problem making sure that the time they spent there was enjoyable.

I completely enjoyed my time volunteering at the powwow, and my only regret is not getting to stay for longer than I did. I wasn't able to go to the feast, and the dancers had stopped to go to the feast before I left my volunteering at the front table. In this way, I feel like I didn't capture enough of the experience, but I'm glad that I went. At the beginning of the semester, I would have been one of the many who believed in the myth of the "vanishing Indian," but now I'm glad to say that I understand more about not only the Native past, but how they embrace life in the present.

*Kesley McGuire (above left) was a student in the NAS 204 Native American Experience class taught by Grace Chaillier.*



## Conversations about Graduate School

By Rachel McCaffrey

Women Leadership Inquiry Action (WLIA) is a new movement on campus that was formed of NMU faculty and staff to address the advancement of women in academia. WLIA's first event was entitled "Conversations about Graduate School" and was held in March to an audience of approximately eighty people.

Heather Pickett, program director for NMU McNair Scholars, helped organize the event. "We were really pleased with the turnout for the conversations about graduate school panel discussion."

Four faculty members were invited to take part in the panel discussion. They were (*r.to l., photo above*) Dr. Caroline Krzakowski, assistant professor of English, Dr. Valerie Hedges, assistant professor of biology, Dr. Helen Li, assistant professor of marketing, and Dr. Katie Menard, assistant professor of nursing. April Lindala (not pictured) of the CNAS facilitated the event.

The four faculty represented diverse backgrounds. Dr. Menard, who earned her doctorate in nursing from University of Wisconsin-Milwaukee, talked about how she had to balance school and family. Dr. Helen Li,

originally from China, talked about how she was the only female in her program at Temple University. Dr. Caroline Krzakowski researched British literature; she earned her doctorate from McGill University in Montreal, Quebec.

Dr. Valerie Hedges earned her doctorate at University of Minnesota in neuroscience.

Each panelist offered advice and talked about how to find the best mentor (and stressed the importance of this). They also shared stories of what they went through while starting their own journey in academia.

Sophomore Daabii Reinhardt attended because of her own interest in graduate school. Reinhardt, a physics major, commented, "Graduate school is prominent in most scholars' minds from the moment they decide to go into higher education."

Audience members had the opportunity to ask the faculty members questions. Following the panel discussion, there was a networking event with refreshments where students had the opportunity to personally talk to the faculty members.



Reinhardt further shared this about the event. "[It] was an empowering experience to see so many other women seeking advanced degrees. While only a few of the disciplines were covered, it was still informative to see the steps it will take to get to graduate school and what to do once there. This presentation has helped to quell my worries of graduate school, and I greatly anticipate the next WLIA event."

Pickett commented that "women from the Marquette and NMU community are interested in learning more specifically about master's-level programs. WLIA is looking forward to organizing more events in the fall."

This WLIA event was made possible with support from the College of Arts and Sciences, the College of Business and the College of Health Sciences and Professional Studies.

## The Legacy of Dr. Martin Luther King Jr. Honored and Remembered

By Rachel McCaffrey

NMU celebrated Dr. Martin Luther King Jr. week in January. The week began with the "March for Equality" with more than 150 people walking (*photo right*). NMU President Fritz Erickson thanked everyone for participating and opened the event.

The group began their walk in the lobby of the Payne/Halverson residence hall and continued across the snowy campus to the University Center. Following the march there was a program with refreshments, readings and an open mic session.

NMU student Julio Diaz performed a spoken word poem. Diaz, a student employee of MERC (Multicultural Education and Resource Center), reflected on his poem. "Something that inspired me to write my piece is the lack of education among the Caucasian community on why people of color need different programs and scholarships to



get us to the point we need in order to be successful and progress."

Diaz continued. "Many find things such as affirmative action and color specific scholarships as reverse discrimi-

nation. The problem with that mindset is we would not have ever been able to progress without those programs. That is what I wrote about and that is what inspired me to write this piece"

Shirley Brozzo, associate director of MERC, read from her essay reflecting on

the achievements of Coretta Scott King. Members of the Black Student Union also shared their original poetry and readings. One powerful poem listed the names of the black men who

have been tragically killed, including Trayvon Martin, Mike Brown and 12-year-old Tamir Rice. Mike Martin, Lutheran Social Services and Voices for Youth and community member of the President's Committee on Diversity, read from Dr. King's famous "I Have a Dream" speech.

Dr. Martin Reinhardt, associate professor of Native American studies, performed three musical numbers with NMU graduate student Tom Biron. The first song, "Simply Perfect Man," was originally written by his grandmother Joyce Filer and his uncle Bob Biron when he returned home from the war in Vietnam. The second song was *Aambe Nimaajaadaa Ogichidaawag*. The translation means "Calling All Warriors" and it pays honor to people who have sacrificed their lives for other people, including Tecumseh, Leonard Peltier, Sitting Bull, and Winona LaDuke. The last song was "They Killed Him." Originally written and performed by country artist Kris Kristofferson and re-done by Floyd Red Crow Westerman, this version also included people who have sacrificed their lives for the betterment of other people. It included a specific reference to Dr. Martin Luther King, Jr. and his sacrifice for the Civil Rights movement.



Dr. Fritz Erickson, NMU President, shares opening remarks following the "March for Equality" across campus.

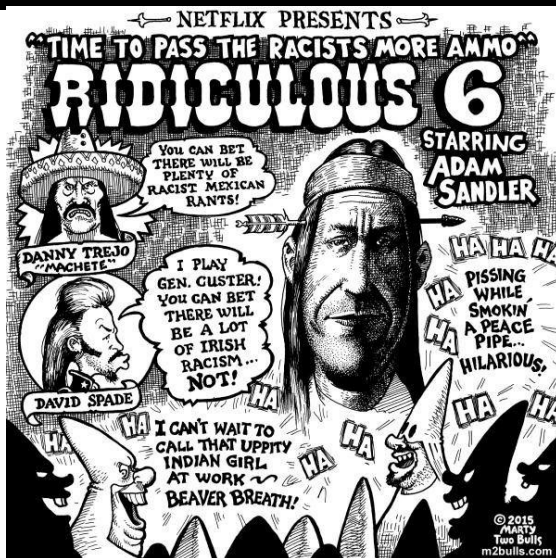
## Hollywood Stereotypes Still Sting: Actors Walk off Sandler's Set

By Rachel McCaffrey and April Lindala

When people think of Indian stereotypes out of Hollywood, images of John Ford directed-westerns such as *Stagecoach*, *Drums Along the Mohawk* and *The Searchers* may come to mind. But those films were released between 1939 and 1956. Not to say that Johnny Depp's Tonto in the 2013 film *The Lone Ranger* was doing Indian people any favors, but one would hope that film directors are getting a hint by now.

According to *Indian Country Today* (ICT) a dozen American Indians walked off the set of Adam Sandler's latest film, entitled *The Ridiculous Six*. The actors were upset with the negative stereotypes written in to the script including character names such as "Beaver's Breath" and "Wears No Bra" and scenes depicting Native women in derogatory ways.

Loren Anthony (Navajo) told ICT that he had "initially refused to do the movie," but then later agreed "when producers informed him they hired a cultural consultant" in an effort for tasteful representation. An-



thony said, "...they told me it was going to be a comedy, but it would not be racist." When Anthony and other actors, such as Allison Young (Navajo), a former film student from Dartmouth, started to see where the film was headed, they approached producers.

Young told ICT, "We talked to the producers about our concerns. They just told

us, "If you guys are so sensitive, you should leave." And leave they did.

Zak Cheney-Rice, a senior staff writer for MIC.com, believes that the walk off is "actually a big deal." He comments, "For most of American film history, Native performers in Hollywood didn't have much of a choice. If they wanted to work in the industry, the roles that were available to them fell persistently into a set of tired, offensive tropes."

ICT also reported that Native American actor Ricky Lee defended Sandler. Lee told the *New York Daily News* that there were "legitimate issues" in relation to stereotyping, but that the protesters were fighting on the "wrong battlefield." Lee was also reported to have said that Sandler was upset by the idea of hurting people's feelings.

Cheney-Rice observes, "The systemic problem of racist Native portrayals still exists, of course, but a cultural environment that prompts them to say, No more, we're not doing this, is one to take heart in."

Image above: Thank you to Marty Two Bulls for sharing his political cartoon with *Anishinaabe News*.

## Feel safe in your community? When redface appeared in Ypsilanti

By Rachel McCaffrey and April Lindala

From Hollywood big screen stereotypes to Ypsilanti redface? *Wait, what?*

Michelle Lietz (Pasqua Yaqui) just completed her first year as a graduate student of literature at Eastern Michigan University (EMU). Lietz, who also attended EMU as an undergraduate, is the current vice-president for the Native American Student Organization (NASO). Lietz recently spoke to *Anishinaabe News* about recent events in the Ypsilanti community as well as actions on the EMU campus involving the former logo. Currently, EMU are known as the Eagles, but that was after a change in 1991 when the school's mascot was the Hurons. Lietz felt that EMU was "ahead of the curve in getting rid of the mascot."

Lietz shared that "ever since EMU first got rid of the logo there have been problems." Lietz further commented that there is a "Huron restoration alumni chapter" and that President Susan Martin was convinced to fund and put the Huron logo on new band uniforms about two years ago. (These logos are hidden from plain sight.) NASO requested a meeting with the president as soon as it happened.

However, Lietz comments, "Since then, we keep seeing the logo pop up on random stuff — letterhead, shirts, hoodies, etc. But we [NASO] couldn't get any attention."

That is until mid-April when students having a party put EMU in the headlines. 60-year-old Nathan Phillips (Omaha) was gathering wood for a sweat lodge. Phillips heard people calling for him. According to *Indian Country Today*, Phillips walked over to the house where people were shouting for him. Phillips is quoted as saying, "The guy who called me over said something ridiculous. He said, 'We're having an impregnation party!'" Phillips described the group of them as "all male and dressed like Plains Indians." When Phillips asked what they were doing, one said, "We're honoring Indians. We're honoring you."

Phillips responded, "This isn't honoring us, this is racist." Jane Park, a reporter from WXYZ Detroit, also talked with Phillips, a Vietnam veteran. "As soon as I said 'racist,' it turned from honoring the Indians to, 'Go back to the reservation you F-ing Indian, get the F out of here.'"

*The Eastern Echo*, EMU's independent student newspaper, also spoke to Lietz, "It's dehumanizing for us and it's hard to

deal with because it contributes to daily micro aggressions of people questioning our validity as people, you know?" Lietz did acknowledge that the Department of Public Safety met with NASO about the investigation and that they were "very forthcoming about all of the information that they had."

EMU spokesman Geoff Larcom provided a statement emailed to students and faculty. Here is an excerpt: "Eastern Michigan University takes these matters very seriously and remains strongly committed to maintaining a respectful, inclusive and safe environment..." Larcom also stated that the investigation is on-going.

In Lietz's opinion, the official statement "wasn't really satisfactory."

Lietz appeared as a guest columnist for NativeNewsOnline.net. She wrote, "Occurrences like this not only make us feel disrespected and misrepresented, they make us feel mocked, ridiculed, and most importantly, unsafe."

Lietz shared with *Anishinaabe News* that there will be a protest in June and invites participants to join NASO in communicating their message of respect and safety.



## Ho-Chunk Player Starts in NCAA Finals

By Chip Neuman and April Lindala

Sophomore Bronson Koenig (Ho-Chunk Nation), played an integral part of the Wisconsin Badgers during the final games of the 2015 NCAA Division I men's basketball championship.

According to NDNsports.com, Koenig has been a starting point guard for the Badgers after another player experienced an injury early in the season.

In the Final Four game against the heavy favorites, the Kentucky Wildcats, the Badgers beat Kentucky 71-64, ending the Wildcat's perfect season. Koenig managed to score double digits with 12 points. According to UWBadgers.com, Koenig had more than 15 double-digit scoring games this past season.

According to NDNsports.com, Koenig is the first Native American to be a starting player in a NCAA Division I National Championship game (although other Native American players were on rosters in 2014 and 2008, they did not play in the championship games). Wisconsin has not won a championship since 1941.

In the championship game against the Duke Blue Devils, the Badgers lost in a close match of 68-63. Koenig scored 9 of his 10 points for the game during the second half but it wasn't enough to pull the Badgers through to victory. Wisconsin ended the season at 36-4.

Koenig has emerged as role model for Native Americans and as reported by FOX Sports, he has already had speaking engagements with young Winnebago basketball players from Nebraska (as it turned out Koenig learned he was related to some of them). Koenig's mom, Ethel Funmaker, was reported as saying to her son, "These little kids are looking up to you. There are not a lot of Native American role models right now for the kids to look up to."

FOX Sports reported the NCAA figures that in 2011-2012 there were only four Native American players on Division I men's basketball rosters. In 2013-2014, there were 14. Here's hoping that Koenig's influence will help to increase those numbers in future years.

Photo: Jeff Hanisch/USA TODAY Sports



## Lacrosse Comes Home this Fall

By April Lindala

The Federation of International Lacrosse (FIL) announced that this year's World Indoor Lacrosse Championships (WILC) will be played at the home of the game: Onondaga Nation. According to WILC2015.com, thirteen Nations from around the world will journey to Onondaga territory to compete this September. The Onondaga are part of the Haudenosaunee, better known as the Six Nations or Iroquois Confederacy.

The tradition of Lacrosse "is part of the tapestry of the [Haudenosaunee] culture," as noted in the video featured on the main page of the WILC2015. According to WILC2015.com, "The Haudenosaunee are proud to host the games, with a theme of 'peace and friendship' in these difficult times for our world."

This tournament is held every four years. In 2011 when the tournament was held in Prague, the Iroquois Nation finished second, losing to Canada for the world championship. The United States finished in third place. In addition to these three teams, other competing nations include England, Finland, Serbia and Thailand to name a few.

As reported by the Iroquois Nationals website, "Lacrosse was a gift to us from the Creator, to be played for his enjoyment and as a medicine game for the healing of the people." The story of lacrosse originated between the four-legged animals and the winged birds.

Photo: Kenny Frost - from the Iroquois Nationals website.



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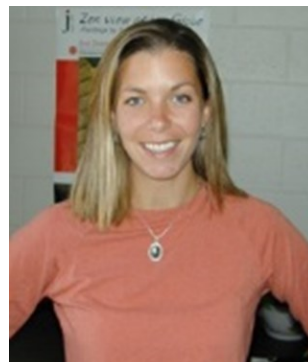
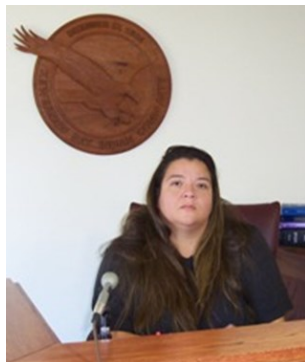
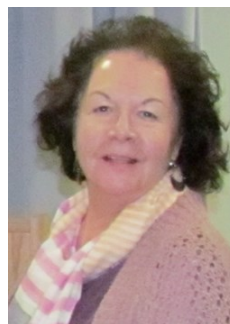
Anishinaabe News will consider requests for anonymity.



## *Anishinaabe News*

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**Have a safe and happy summer  
from everyone at the NMU Center for Native American Studies.**



Top row: Tina Moses, Shirley Brozzo, Grace Chaillier, Aimée Cree Dunn, Leora Lancaster.

Bottom row: Marty Reinhardt, Violet Friisvall Ayres and Jamie Kuehl.

Not pictured: April Lindala and Kenn Pitawanakwat.