



# Anishinaabe News

Winter 2013 Volume 8, Issue 3

## Make it a Wildcat Summer! Outdoors. Online. Or Both. Native American Studies - Summer 2013

**NAS 204 - WEB: Native American Experience**

**NAS 207c - Summer Exploration - Anishinaabe Language**

**NAS 330 - WEB: Native Cultures and the Dynamics of the Religious Experience**

**NAS 340 - Kinomaage: Earth Shows Us the Way**

NAS 204 and NAS 330 meet Division II liberal studies and world cultures requirements and require Internet access.

NAS 207c and NAS 340 meet outdoors for the majority of the class. Students must attend all field trips.



**Registration is now open!**

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

**Courses offered pending enrollment.**

## MITW Changes at NMU

By Gabe Waskiewicz

Northern Michigan University President David Haynes recently made changes to how the Michigan

Indian Tuition Waiver will be enforced. The waiver will no longer be affected by federal financial aid guidelines. For example, limitations on the number of semesters a student is enrolled will no longer be applied. NMU, which currently ranks third behind Central Michigan University and Lake Superior State University in MITW applicants, will still require degree-granting status from students on the waiver.



NMU President Haynes

Dr. Martin Reinhardt, Assistant Professor in Native American Studies (NAS) said that though removing satisfactory academic progress from the tuition waiver is a nice step, he would recommend a requirement that students not need to be enrolled in a degree-seeking program.

These latest changes are part of a long path of evolution for the waiver. To fully understand how the MITW came into being it must be seen in the context of two historical paths. The

(Continued on page 8)

## What is Idle No More?

By Gabe Waskiewicz

An Indigenous rights movement known as Idle No More has spread across Indian country and subsequently around the globe during the last few months. Idle No More began in Canada as a response to legislation that would adversely affect the environment and tribal sovereignty. It was the mission of four women -- Jessica Gordon, Sylvia McAdam, Sheelah McLean and Nina Wilson -- to educate others about Omnibus Bill C-45. The four held multiple teach-ins and rallies beginning in October in their home province of Saskatchewan to educate First Nations communities about this impending legislation that attacks the land base reserved for Indigenous people and removes protection for hundreds of waterways across Canada. Through social media, such as Facebook and Twitter, the Idle No More movement quickly grew into one of the largest Indigenous movements in Canadian history. Organizers set aside December 10, 2012 for a National Day of Solidarity and Resurgence. The very next day, Attawapiskat First Nations' Chief Theresa Spence began a liquid-only fast and demanded a meeting between Prime Minister Stephen Harper and all Assembly of First Nations chiefs. It was after Spence began this fast that the movement started to receive national media attention. Prime Minister Harper initially refused to even acknowledge the demand, but eventually a thirteen point declaration of commitment to First Nations was agreed upon and signed. Among other things, it addresses the omnibus bill that was the original catalyst for the Idle No More movement.



Spence's actions motivated countless individuals in North America and beyond to stand up and assert Indigenous sovereignty and ensure the protection of Mother Earth, her lands, waters, and people.

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Idle No More Marquette. NMU students and community members march at January 11 day of action.

## Inside this Issue

Michigan's New Wolf Law

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Project 562

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Mascot Reform

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And much more!

## Petition to Stop Michigan's Wolf Hunt

By Gabe Waskiewicz

Opponents of a new law defining the wolf as a game animal in Michigan are in the process of gathering enough signatures on a petition calling for a statewide referendum of the new law. The bill, introduced in the State Senate by Senator Tom Casperon (R-Escanaba), was passed by lawmakers in Lansing last December during the lame-duck session. The bill, signed into law by Governor Rick Snyder, turns the status of the wolf into a game animal and gives Michigan's Natural Resources Commission the power to decide the create a wolf hunting season. Organizers have until Wednesday, March 27 to obtain the necessary 161,305 signatures of registered Michigan voters to force a November 2014 referendum on the legislation.

Organizers have a goal of 225,000 signatures in case some are ruled invalid. Without the petition signatures there is a possibility that the Michigan Natural Resources Commission could implement a hunt beginning as early as this fall.

The petition initiative is being led by Keep Michigan Wolves Protected. The U.P. coordinator is Adam Robarge, who recently gave a lengthy interview in *The North Wind*, NMU's student newspaper, in which he was quoted as saying, "It may feel like it, but you're really not saying 'no' to a wolf hunt or 'yes' to a wolf hunt (by signing the petition). You're saying that, yes, we should all decide on this. It shouldn't come out of a Senate Natural Resources Committee of seven people in Lansing, chaired by a senator with no formal scientific background. The petition doesn't make you for or against a wolf hunt, the petition simply means that you are interested in making that decision for yourself come 2014."



U.P. wolves during wintertime

Several environmental groups and tribal organizations have also shown their support. On Wednesday February 27 a "Wolf Hunt Petition Signing Night" was sponsored on NMU's campus by the NMU EarthKeepers II Student Team and the Native American Student Association (NASA). The student groups showed a short video titled, "The Timber Wolf of Wisconsin and Upper Michigan."

Several members of both organizations expressed their dismay at the possibility of a wolf hunt in our state. NMU EarthKeepers II Student Team member Katelin Bingner said, "the wolf isn't our enemy, the wolf is closer to being something like our brother."

At one time, it is believed that wolves inhabited a vast majority of North America before being shot, trapped and poisoned to the brink of extinction by the middle of last century. Once they were given legal protection in the 1960s and 1970s, which eventually led to their placement under the endangered species list, their numbers have steadily increased in certain regions. Migration from surrounding areas allowed the animals to reestablish themselves in Michigan by as early as 1990, yet there is still estimated to be less than 700 wolves in the state. In 2011, the U.S. Fish and Wildlife Service removed western Great

Lakes wolves from the endangered species list.

Many feel that returning to hunting a creature that has just recently been removed from the endangered species list is reckless and detrimental to the recovery the wolves have made. Proponents of the wolf hunt claim that controlling the wolf population is necessary to the safety of

deer herds, livestock, and pets. There is evidence to the contrary, however, that shows that wolves actually strengthen the deer population by culling sick ones and preventing the spread of disease.

For the Anishinaabe of this region, this topic is culturally significant because wolves are part of Anishinaabe traditional creation stories. Amanda Weinert, NASA co-president, stated, "The Anishinaabe and the wolf are connected and live parallel lives. There are great similarities with Anishinaabe people's mistreatment and not being understood and with the general mistreatment of wolves. Wolves have been driven out of their homeland" and that "compares to the Anishinaabe because they too got relocated (and) put on reservations." Weinert continued, "Wolves got pushed out of their territories by the mining and logging industries – it's man's effect on the forest."

Photo Credit: Department of Natural Resources Website



## Notes from the Sports Desk

### Mascot Reform

Continued from page 14

the press and the federal government. His team would be the last NFL franchise to desegregate in 1962, and only then under threats of civil rights legal action.

Despite the desires of the team's owner to retain the use of the name, there is growing sentiment in our nation's capital to finally make a change. The city's mayor has even recently questioned whether it might not be time to start considering a new alternative. On February 7, Washington, D.C., also hosted a symposium at the National Museum of the American Indian (NMAI) entitled "Racist Stereotypes and Cultural Appropriation in American Sports." Included in the all-day event were three panel discussions involving "Mascot Origin Myths," "Case Studies," and "A Community Conversation About the Washington NFL Team Name." The final panel included a group of sportswriters from the city and Kevin Gover, the deputy director of the NMAI. Gover said that, "the mood is changing... and I have no doubt that in a decade or two, these mascots will all be gone." It does appear that momentum is finally building in this long battle against racial stereotypes in sports. Maybe the next generation of Native American students won't have to endure the negative effects of these racially insensitive monikers.

### Atlanta Braves Rethink Logo Use

The Atlanta Braves have decided not to use the logo known as the "Screaming Indian" or "Screaming Savage" on their batting practice hats after all. Team officials originally planned to reintroduce the logo for pregame activities only, but apparently changed their minds after a large display of public outcry. The logo had not been used by the team since the 1989 season when it was retired. It is often considered one of the most offensive caricatures in sports, so it seemed like a curious choice to bring the logo back at a time when the tide over racially insensitive mascots was finally beginning to turn for the better.



### Inuit Hockey Player Joins Redwings

Jordin Tootoo, the first player of Inuit descent in the National Hockey League, signed a three-year \$5.7 million contract with the Detroit Redwings this past off-season. Games were postponed for much of the regular season this year because of a lockout, so Tootoo didn't make his first appearance with his new team until January 19. Still, his tough, aggressive style of play quickly endured him to Redwing fans. He is the type of guy you love to have on your team, but hate to play against. In fact, he was included in *Sports Illustrated's* list of the 10 most hated players. The 30-year-old, right wing had spent all of his previous eight seasons in the NHL with division rival Nashville Predators. In addition to being the first Inuk player, Tootoo is also the first player who grew up in Nunavut, the northernmost and newest territory in Canada, to participate in an NHL game. His brother Terrance also played minor league hockey for the Roanoke Express of the ECHL.



### Okay, Sports Fans

*Anishinaabe News* will start featuring a sports page as part of its newsletter. If you know of an athlete who is of tribal descent or news pertaining to a Native sports team, let us know. It could be an Olympian, a professional player, an extreme sport contender or even a regional or local story...whatever the case, we would love to feature them as part of this new offering in the newsletter. We hope you like this idea, but we need your help in getting it and keeping it going. So...batter up, writers!

## Michigan Department of Civil Rights Files Complaint to Ban Mascots

By Gabe Waskiewicz

The use of Native American mascots and imagery has once again come under public scrutiny on both a local and national level recently. The use of racially offensive team names and images have been under fire in the past, but most often very little has been done to correct the problem.

According to a recent associated press article printed in *The Mining Journal* on February 8, the Michigan Department of Civil Rights filed a complaint with the U.S. Department of Education's Office of Civil Rights, to ban the use of American Indian mascots and imagery in K-12 schools because it denies equal rights to American Indian students. The complaint was filed because new evidence suggests that using such mascots negatively affects Native American students' self-esteem and learning performance. This may lead the State of Michigan's Board of Education to follow the example of other states, such as Wisconsin and Oregon, that have already banned the use of American Indian mascots in their states. Wisconsin initiated such a ban in 2010, while the Oregon Board of Education voted this past May to ban all Native American mascots, nicknames, and logos, allowing schools five years to comply with the rule. The Washington State Board of Education also unanimously passed a similar resolution in September.

These are clearly positive steps, and there is even potential that a federal ruling on the civil rights complaint here in Michigan could lead to a nationwide ban, but wouldn't it be better if some of our

local schools that have blindly stood behind the idea that they were somehow "honoring" Native Americans chose to make the change before being forced to through a ban? Wouldn't it

be nice if schools actually took it upon themselves to be the catalyst for change instead of waiting for legislation to push them towards it?

This idea isn't nearly as far-fetched as it sounds. This exact thing happened in Cooperstown, N.Y. earlier this month when students voted to change the name of the school's mascot. In a town known more for being the home of the Baseball Hall of Fame and James Fennimore Cooper, Cooperstown Central School decided their school would be one without an offensive nickname. The fact that the change was driven by students is probably the most encouraging thing because it shows the social awareness and cultural sensitivity of this younger generation, something that is sometimes lacking in those of us from older generations.

Upon hearing of the name change by Cooperstown students, the Oneida Indian Nation offered to pay for new uniforms once a new mascot is chosen. "You have announced a standard that recognizes that mascots which are known to dehumanize and disre-

spect any race of mankind have no place in our schools, or our great country," wrote Oneida Nation Representative and CEO Ray Halbritter in a letter reprinted in *Indian Country Today*. "We understand that your courageous decision also comes with a financial consequence and, unfortunately, potential backlash from those who somehow claim that ethnic stereotyping is a victimless crime."

Daniel Snyder, owner of Washington D.C.'s professional football team, doesn't appear to be following the example of Cooperstown's student body any time soon. Snyder has long resisted pressure to change his team's name, despite the fact that the derogatory term is the worst racial slur you can direct towards Native Americans. Sadly, this probably shouldn't come as any surprise from a franchise with a long history of racism. The team's former owner, George Preston Marshall, was a notorious bigot who repeatedly refused to integrate, despite pressure from

(Continued on page 15)



Art by Aaron Sechrist from the National Museum of the American Indian to illustrating the offensive similarities to using Native American mascots

## Precious Knowledge and "Boxed Books" Panel

By Gabe Waskiewicz

Filmmaker Eren I. McGinnis visited NMU during Dr. Martin Luther King Jr. week to present her film *Precious Knowledge*, which focuses on a group of students' fight to save classes after the Tucson School Board's decision to terminate their schools' Mexican-American/Raza Studies program. The film was presented by the President's Committee on Diversity and was shown on January 23, with McGinnis participating in a question-and-answer session afterwards.

McGinnis' film gives viewers an inside look into the lives of four Mexican-American high school students and how their lives are affected when the Tucson Unified School District decides to ban the Raza Studies courses in their schools.

At a time when Latino students are dropping out at an alarming rate of over 50%, these classes were empowering these students. Latino kids in the school were graduating at a

much higher rate than national averages, and many appeared to be excited about education for the first time in their lives.

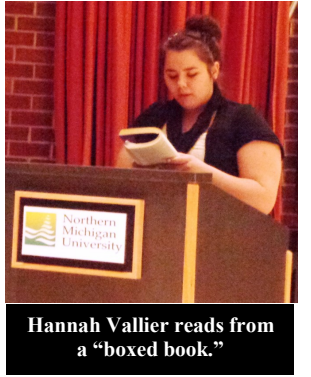
Tom Horne, then the Arizona Department of Education Superintendent of Public Instruction who parlayed exposure from this case into a spot as the state's Attorney General, did not see it that way. He believed the teachers in these programs were teaching anti-American ideals and proposed a bill that would terminate the program. Despite protests and rallies by the students and teachers to raise public awareness about the proposed bill, it was eventually signed into law by the governor of Arizona, Jan Brewer.

As part of this process, the school district went into the classrooms while classes were in session and removed books that they felt were inappropriate for students. The books were then boxed up and stored away, hence the term "boxed books." In reality, the school district was ban-

ning these books from students, but they somehow felt by calling them "boxed" it would soften the impact or public resistance to it.

On January 24, the President's Committee on Diversity hosted a follow-up panel discussion with six NMU students reading from boxed books. Following the readings, a panel of four NMU faculty members discussed the implications of this historic civil rights battle and the empowering effect education can have on younger generations.

NMU students read from a variety of works that included Sherman Alexie's *The Lone Ranger and Tonto Fistfight in Heaven* and Ana Castillo's *So Far From God*.

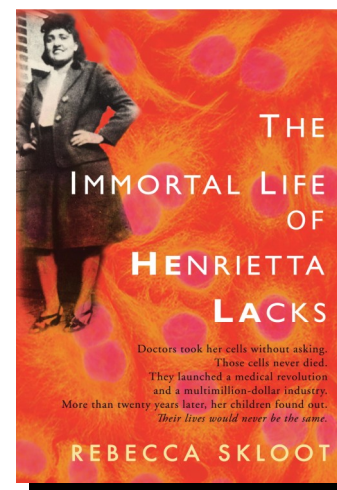


Hannah Vallier reads from a "boxed book."



Martha Lundin reads from a "boxed book."

## The President's Committee on Diversity is pleased to announce the first-ever Diversity Common Book Reader Program



This year's book is "The Immortal Life of Henrietta Lacks" by Rebecca Skloot

Join us **Monday, April 15 at 7 p.m. in Jamrich Hall 102** for a conversation with guests David "Sonny" Lacks and Dr. Ruth Faden

See the full list of events at [www.nmu.edu/node/284](http://www.nmu.edu/node/284)

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Anishinaabe News  
Center for Native American Studies  
Northern Michigan University  
1401 Presque Isle  
Marquette, MI 49855

Editor-in-Chief  
Gabe Waskiewicz

Contributing Writers  
Samantha Hasek  
Marisa Van Zile  
Gabe Waskiewicz  
Amanda Weinert

Contributing Editors  
April Lindala  
Martin Reinhardt  
Rebecca Tavernini  
Gabe Waskiewicz

Photos  
April Lindala  
Tina Moses  
Gabe Waskiewicz  
Matika Wilbur

Advisor  
April Lindala

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

## Traditional Storyteller Visits NMU

By Gabe Waskiewicz

NMU alumnus Penny Olson returned to campus February 26 to visit Kenn Pitawanakwat's NAS 101 class. Olson is a traditional storyteller who comes from a family of storytellers. Her grandfather, who lived in the Engadine area, passed on the oral tradition to her at a young age. She remembers being taught to introduce herself to others in Anishinaabemowin while at powwows and other functions by the age of five or six.

In addition to her role as an oral storyteller, Olson has a background in the written word. She earned her bachelor's degree in English and speech from NMU and went to also receive her M.A. in English and her M.F.A. in fiction from our university. She has taught at universities and community colleges throughout the Upper Peninsula.

Despite her background with English, Olson is reluctant to record stories from the oral tradition because having them in written form would not guarantee that a story will be read or heard at the right time. Olson stressed that certain stories were only meant to be told during wintertime. This was a time of year particularly important stories were told because there were less distractions and people could focus their attention

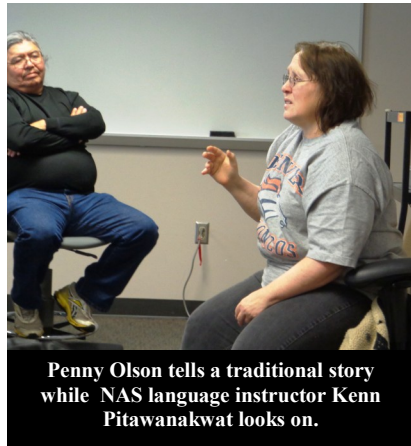
better on the story being told. She also believes that it is important to allow the Great Spirit to guide you when deciding which story should be told at a given time. One way to achieve this is the laying down, or offering, of tobacco.

Because stories are passed down from one generation to the next, they don't belong to any one individual. Instead they become part of both the person telling the story and those who hear it. This makes the role of storyteller a central figure in tribal society. They are the ones who have passed down the stories of chiefs and warriors from the past that we know about today. They

have also passed down numerous creation stories about different animals or aspects of Native culture.

Penny Olson was kind enough to share three of these with Kenn's class. The three she told centered around teaching lessons through creation. They explained

why dreamcatchers came about, the evolution of the strawberry—or "ookmin" as it is sometimes known in Anishinaabe culture—and butterflies. All three stories also served as a moral lesson or reminders of how the world is interconnected, and were a joy to hear.



Penny Olson tells a traditional story while NAS language instructor Kenn Pitawanakwat looks on.

**The Native American Student Association (NASA) regrets to inform the public that the annual "Learning to Walk Together" traditional powwow will not be held this year. NASA plans to work hard preparing for next year's event. Thank you for your continued support.**

## Winter is storytelling time. Which Native author would you love to hear tell a story and why?



Jaquelyn Lambert

Jaquelyn Lambert, Junior Art Major

"The person that came to mind for me was Alanis King. She is a Canadian playwright and the first Aboriginal woman to graduate from the National Theatre School of Canada. She began telling stories through theatre in the 1980s and has since then continued her work through multiple other formats including television and broadcast radio. Her stories are not only captivating, they also include an aspect of strong community and a positive message. Her work has inspired many young people to become active in their community theatre, and as she put it 'be proud to be native.' I would love to see one of her plays some day!"



Natalie Kivi

Natalie Kivi, Junior Biology and Criminal Justice Major

"My favorite book is *The Island of the Anishnaabeg-Thunderers and Water Monsters in the Traditional Ojibwe Life World*. It is written by Theresa S. Smith. I really liked this book because these kinds of stories are rarely found in books. These stories are normally only told by oral tradition. I would like to read more of her books and writings because they are so interesting and I enjoy telling stories to my children about our culture so they can learn and pass them down to the next generations."



Mallory Huizenga

Mallory Huizenga, Sophomore Environmental Studies Major

"I recently read the Introduction portion to Joseph Bruchac's book *Our Stories Remember*. The introduction was filled with powerful language. Bruchac encourages readers to "Pour out [their] cup. Hold it out empty. Fill it with stories." I personally would love to hear Bruchac speak; to fill my cup with his storytelling. I missed the opportunity to hear him when he visited Northern in the fall of 2012. To be able to sit, listen, and fill my empty cup with his stories would have and would be an honor."



Max Wojciechowski

Max Wojciechowski, Senior English Major

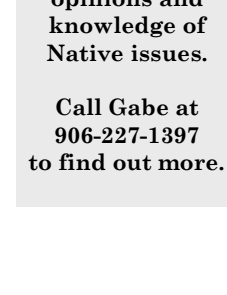
"I would be thrilled to hear Sherman Alexie tell a story in person. I think he is just a natural born storyteller. No matter how many times I read his stories I always get something new out of them. If I were able to hear him tell a story I think I would be able to take away even more meaning than if I were just to read the story. The inflection and body language that a storyteller uses can convey a lot more about a story that you just couldn't get from reading it."



Leora Lancaster

Leora Lancaster, Senior Art Major

"I would love to see Louise Erdrich come speak for a story telling session. She is a successful writer who has published various novels, short stories, children's books, poetry collections and nonfiction. She is the recipient of various awards and honors for her work and has been named one of *People* magazine's most beautiful people. Despite all of this, the main reason that I would like to see her speak is because she has grown up around the art of storytelling. It was an important part of life in the Erdrich family, just as it is an important part of our Anishinaabe culture today."



Amanda Weinert

Amanda Weinert, Senior Art Major

"I decided on Tomson Highway, because I really enjoyed his play *Rez Sisters*, which I read in Grace Chailier's American Indian Humor class."



Marisa Van Zile

Marisa Van Zile, Senior Sociology Major

"I would like to hear Joy Harjo tell a story because her writings look further into the beauty of all parts of life. She remains true and passionate in her oral tradition."

Contribute to the Anishinaabe News!

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

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

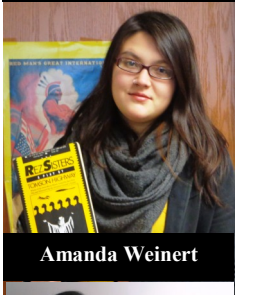
Call Gabe at 906-227-1397 to find out more.



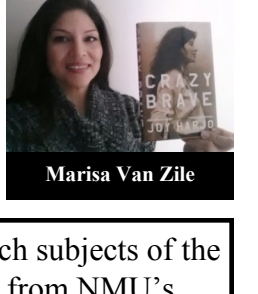
Natalie Kivi



Max Wojciechowski



Amanda Weinert



Marisa Van Zile

On Wednesday, December 12, 2012 (yes 12/12/12) project staff and research subjects of the Decolonizing Diet Project, in concert with Chef Chris Kibit and volunteers from NMU's Hospitality Management program, were able to showcase DDP foods to the NMU Board of Trustees, President Haynes and other NMU administrators. Center for Native American Studies director April Lindala, Dr. Martin Reinhardt and Chef Kibit had the opportunity to discuss each course as well as a background of the diet. The menu featured pumpkin corn bread, pumpkin pecan maple blueberry bread (served with maple cream), sweet potato leek soup, julienned zucchini salad with roasted corn and green beans, over turkey topped with toasted sunflower seeds and served with a crabapple vinaigrette. The main entree was pecan encrusted whitefish with pumpkin seed pesto, traditionally hand-harvested wild rice and crabapple squash pumpkin patty cakes. Dessert featured cranberry corn pudding, a sunbutter cookie and pumpkin sunbutter ice cream. Drinks included sweet water, white pine needle tea with maple syrup and wintergreen tea. As one NMU Board of Trustees member commented, "You hit it out of the ball park!"



## Project 562: A Photographer's Journey

By Gabe Waskiewicz

Photographer Matika Wilbur has set out on a three-year journey to photograph the 562 federally recognized tribes in the United States. This endeavor, titled Project 562, will bring her to all 50 states while she attempts



Matika Wilbur

to gather the 21st century image of Native Americans in all their complex diversity. Her goal is to “unveil the true essence of contemporary Native issues, the beauty of Native culture, the magnitude of tradition, and expose her vitality.”

Despite her busy travel schedule—to meet the goal of photographing members of all the tribes within three years, Wilbur will have to visit three tribes per week—the gracious, young artist still took the time to do an extended phone interview with me. In it, the 28-year-old member of the Swinomish and Tulalip tribes, explained how she grew up on the reservation amongst a family that was “very involved.” “I come from a long line of politicians,” Wilbur said. She went on to describe her early experiences as a photographer working in the fashion industry when she still thought she wanted “to be the next Annie Leibovitz.”

After spending all day on a photo shoot for a fashion magazine, though, she changed her mind. “We spent all day and a \$40,000 budget to produce one picture that I could have done for five dollars. That’s when I asked my-

self, ‘Is this really what you want to do with the rest of your life?’”

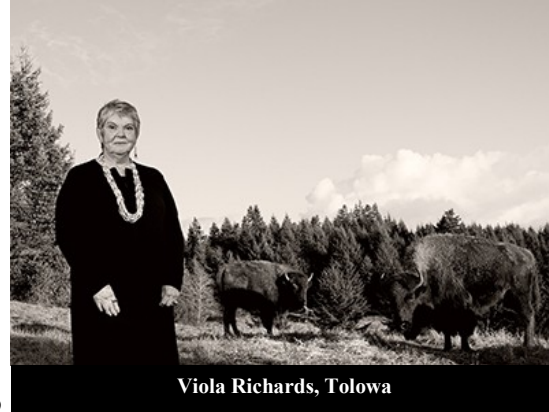
Next, Wilbur took an internship studying and photographing the Indigenous people of South America. While there, she had a dream of her late grandmother who asked her why she was so far away taking photographs of Indians when she could be at home documenting her own people. Matika would return home to Washington and begin working as a documentary photographer.

Project 562 is her fourth major project and her most ambitious so far. She photographed Coast Salish elders for the exhibit “We Are One People”; Native people in contemporary settings for the exhibit “We Emerge”; and young Native people expressing their identities in modern ways in “Save the Indian and Kill The Man.” These shows garnered her mounting credibility and she began showing her work in larger institutions, even traveling overseas to display her exhibits. She has exhibited extensively in regional, national, and international venues such as the Royal British Columbia Museum of Fine Arts, the



Guylish Bommelyn, Tolowa, Smith

Nantes Museum of Fine Arts in France, the Seattle Art Museum, the Burke Museum of Natural History and Culture, and the Kirtredge Gallery at the University of Puget Sound. She quickly started to become recognized as an ambassador of sorts for all of Indian country. Feeling she was only one person with one opinion, Matika decided it was time to abolish the negative stereotypes of the past, stereotypes perpetuated by such things as the photography of Edward Curtis. Curtis also spent a large portion of his life taking photographs of Native Americans during



Viola Richards, Tolowa

the beginning of the last century, but he believed he was documenting a “vanishing race.” His staged photos are often viewed as helping contribute to the image of the “noble savage.” Wilbur’s work will show that Native Americans survived and are still a thriving force in America today by illustrating the wide range of Native American culture occurring across the country.

This past November, Wilbur set out in her RV; fully equipped with a photographic studio, darkroom, and sleeping quarters; and began traveling throughout the Pacific Northwest. When I spoke with her, she was visiting a tribe in California, and had plans to visit Alaska this summer. Before she could begin work on the project, though, Wilbur first had to raise enough money for initial travel expenses. This was done through a website called Kickstart where she surpassed her goal of \$30,000 by raising \$35,428. She estimates the entire project, will cost around \$300,000, including production costs. Once the project is complete, it will be published in a book by the University of Washington Press. Matika also intends to use the work in exhibitions, a lecture series, a website and a curriculum.



“Walk the Red Road”

## NASA Student Spotlight - Austin Smith

Interview by Amanda Weinert

**Nish News:** Where are you from?  
**Austin Smith:** Ann Arbor, Mich.

**NN:** What is your tribal affiliation?  
**Smith:** Non-tribal but Anishinaabe

**NN:** What are you graduating with?  
**Smith:** Bachelor’s in Social Work, minors in Human Service and Art

**NN:** Why did you choose NMU?  
**Smith:** It was one of the few schools in Michigan with my major (at the time). Plus, after a visit to the campus it just felt right.

**NN:** How did you become involved with NASA?  
**Smith:** I wanted to help out with the food taster and powwow after attending them my freshman year.

**NN:** What has been your favorite Native American Studies course at NMU and why?  
**Smith:** Either Kinomaage or the beadwork course. Kinomaage got me out of my comfort zone and gave me a whole new perspective on nature. Taking beadwork with April was so much fun. Not only did I get to have fun in class but I have been able to take those skills and teach others.

**NN:** What has been your all-time favorite class at NMU and why?  
**Smith:** Social Work 101. When I took that class with Carol Simpson I

knew this was what I wanted to do with my life.

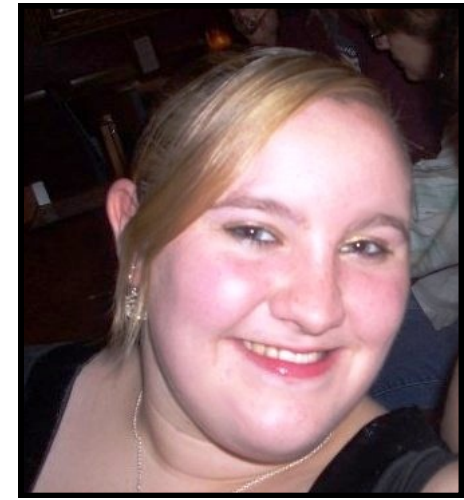
**NN:** What are your plans for spring break?  
**Smith:** I am either going to Green Bay or working at my internship.

**NN:** What other organizations are you involved in?  
**Smith:** I played rugby, and was involved in the All Nations Club and Alpha Xi Delta.

**NN:** What are your main goals after graduation?  
**Smith:** I'm not sure what I plan to do right away. I think I would like to stay in the Marquette area and work at a BSW level but eventually get my master’s in social work.

**NN:** How do you plan on continuing your involvement with Native America?  
**Smith:** Currently I work with a lot of tribal teenagers in a substance abuse treatment center and I love it. We use traditional beliefs and activities to help them with recovery.

**NN:** How do you think NASA has helped you with where you’re going/ what you’re doing after you graduate?  
**Smith:** Getting involved with NASA helped me to learn a lot about my own culture. I have been able to use this knowledge when working at my internship and helping to spread the language. I was also able to make some great friends and have a lot of fun while doing fun events.



**NN:** What do you think about your NMU experience?  
**Smith:** I loved NMU from day one. I had to leave for awhile, but I always knew I would come back. The people are great, the professors are helpful, and the environment is amazing.

**NN:** What should all students try while attending NMU?  
**Smith:** Try out new student organizations and just get involved. NMU has as many student groups as the University of Michigan so there has to be one out there for everyone!

**NN:** If you could have any pet, what would it be and why?  
**Smith:** Honestly, if I could have my mini black and tan dachshund living with me that would be perfect! I miss having a dog around.

### NASA Members meet with Bay Mills Community College Students

Members of the Native American Student Association along with Native American Studies faculty and staff met with eight students and two staff from Bay Mills Community College (BMCC) for a pizza party on Thursday, February 7 thanks in part to the generosity of the Northern Michigan University athletic department. Students from BMCC were visiting Marquette to tour the NMU campus, meet with faculty and see what the NMU has to offer. Unfortunately, the visitors were unable to stay for the basketball game that followed the party, but several members of NASA attended and cheered on the men’s team despite a 56-64 loss to Grand Valley State University. NASA co-president Amanda Weinert said it was the first basketball game she’s been to here at NMU. We hope that more students from BMCC or other tribal colleges will consider visiting NMU to see if Northern is a natural fit for them.

## What is Idle No More?

*Continued from page 1*

Since December 11, protests and rallies were held in major international cities across Canada and the United States. Flash mob round dances also quickly sprung up across Canada and the United States. These round dances became an energetic yet peaceful way to protest. It allowed individuals to show their solidarity with this international movement for justice.

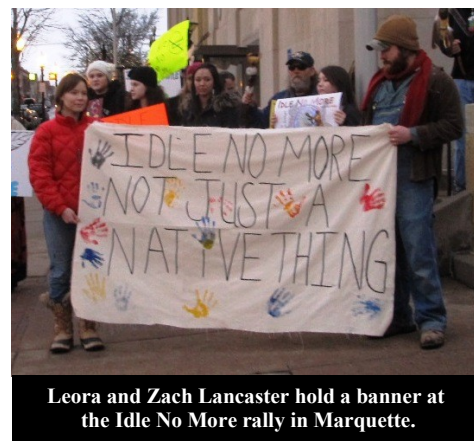
In the meantime, though, Spence would survive on water, therapeutic tea and fish broth for over six weeks, losing thirty pounds in the process and having to be temporarily hospitalized for precautionary measures once the fast ended. Chief Spence help Idle No More gain more media attention and public exposure through her courageous self-sacrifice, but she also served as a unifying force that reawakened a centuries old resistance movement.

On January 11, one month in to Chief Spence's fast, a march and rally was held in Marquette that coincided with a worldwide day of action. Organized by Dr. Martin Reinhardt, approximately 60 students, faculty, and community members from around the region began a march at the Carp River bridge at M'Daabiimang (south Marquette), the site of the oldest known Anishinaabe camp locally (one would never know this from the looks of site today, which contains a waste water treatment plant and bike path). Marchers made their way through Marquette holding signs showing their support and continued to the downtown district, ending with drumming and a peaceful demonstration outside the federal building on Washington Street. According to Reinhardt, this particular path was chosen because, much like the historical campsite is a link to the Anishinaabe people, the federal building represents the U.S.

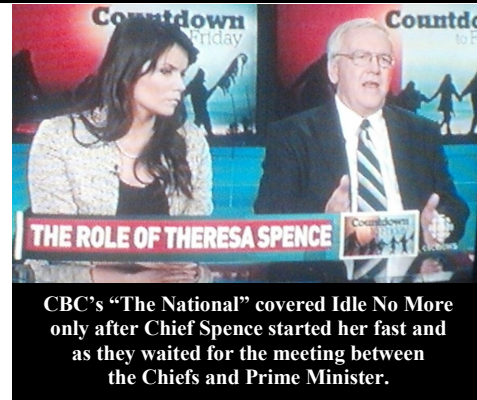
government's presence in Marquette and the oftentimes strained relationship between the two nations. This day's events are one of many illustrations of activities that have been organized—and participated in—by people who feel the time has come to speak out against a number of issues, people who feel they can remain Idle No More.

An important aspect of the movement is that it has transcended being about only one topic. It may have begun as response to Canadian legislation, but it has become an inspiration to do positive work for the good of all people. One goal of the movement is to protect the earth for all people so that future generations have access to

clean water, air and land. It is a global issue that needs global support. It is part of the continual resistance to a consumerist, non-sustainable way of life that dominates so much of mainstream society today. Idle No More is not an entirely new movement, but the latest chapter in a continued resistance that has been going on for centuries. As the Idle No More founding women stated in a press release, "There have always been individuals and groups who have been working towards these goals—Idle No More seeks to create solidarity and further support these goals, and particularly encourages youth to become engaged in the movement, as the leaders of our future."



Leora and Zach Lancaster hold a banner at the Idle No More rally in Marquette.



CBC's "The National" covered Idle No More only after Chief Spence started her fast and as they waited for the meeting between the Chiefs and Prime Minister.



KBIC Citizens and others at Eagle Rock - Support INM

### Idle No More

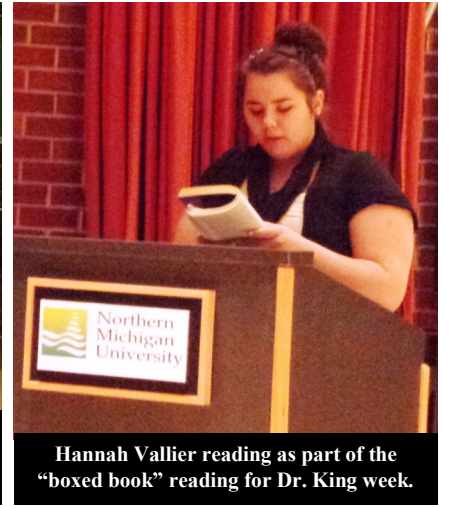
By Jessica Koski

On December 28, the day of the full moon, Manidoo Giizisons (Little Spirit Moon), Indigenous peoples were called to gather at their sacred places in solidarity. Eagle Rock, also known as the Home of the White Wolf and the High Place, has been a sacred place to the Anishinaabe and other peoples for centuries. It is located on 1842 Treaty territory in the presently occupied territory of the State of Michigan in the Upper Peninsula near the town of Big Bay. The Anishinaabe and their supports who care for this land and do not wish to see the threshold of the world's fresh water poisoned, have continued to gather and pray at and near Eagle Rock - amidst its strength and in the face of greed and destruction. We gathered again at Eagle Rock at this important time of solidarity with our brothers and sisters across Canada. We are inspired by the revitalization and strength of Indigenous peoples, and we pray for the healing of our people and the protection of our lands and waters across Turtle Island.

## Recent Events



Precious Knowledge Panel Discussion Members. Back from left to right: Morgan Raether, Michael Flores, Glenda Ward, Amanda Weinert, Martha Lundin, April Lindala, and Lesley Larkin. Front from l to r: Martin Reinhardt, Judy Puncochar, Lisa Eckert, and Amy Hamilton



Hannah Vallier reading as part of the "boxed book" reading for Dr. King week.



Idle No More protestors drumming outside the federal building in Marquette during the January 11 global day of action



Representatives from the Latino Student Organization, and the Native American Student Association enjoy lunch with Precious Knowledge producer Eren McGinnis.



(left) Idle No More marcher Buckko Teeple (Bay Mills Indian Community) stands with his tribal flag outside of federal building in Marquette.



(right) Grace Chaillier (Rosebud Lakota) leads walkers along Lake Superior on their way to downtown Marquette at the INM rally.

(below) The NMU Board of Trustees, the NMU President, other administrators and guests visit Chez Nous and prepare to have a meal made with only Great Lakes Indigenous ingredients. Center for Native American Studies faculty and staff and Hospitality Management faculty prepared the multi-course meal.



## Conservation and Sustainability Forum

By Samantha Hasek

The Community Forum on Conservation and Local Sustainability, presented by NMU Earth, Environmental and Geographical Sciences Department (EEGS), was held on February 21 and 22 on NMU's campus.

The forum focused on answering the question, "What is the local U.P. land ethic?" The idea of a 'land ethic' comes from the work of Aldo Leopold, who spent the summers of his youth in the U.P. and wrote many essays about conserving the land and the organisms that live in them. Leopold's land ethic concluded that land is not only in itself an ecological community, but it is also a part of our own community, and thus requires our love and respect.

The forum began Thursday evening with a presentation by Leopold's biographer, Dr. Curt Meine, who spoke about the big picture of conservation. He defined the current "Litany of Woes": climate change, biodiversity loss, declining sources of freshwater, etc. Despite these grim circumstances, he went on to share a "Litany of Hope": ecological restoration, the urban agriculture movement, the development of ecological economics, and other emerging practices. Attendees overflowed the Mead Auditorium and after the presentation some poignant questions were asked. "How can we de-marginalize efforts to become more sustainable?" and "How can we invite diversity into conservation efforts?" were two of the most compelling of these.

Friday morning began with the showing of *Green Fire*, a film about Aldo Leopold's idea of land ethic and its spread to current conservation efforts around the world. Then a community discussion on local sustainability followed, facilitated by Angela Johnson, EEGS faculty member and with panelists Karen Bacula, environmental science teacher at Marquette



Aldo Leopold  
"That land is a community is the basic concept of ecology, but that land is to be loved and respected is an extension of ethics."

Senior High School; Aimée Cree Dunn, instructor at NMU Center for Native American Studies; John Frye, an NMU undergraduate and co-owner of Dancing Crane Farm; Jessica Koski of the Natural Resources Department,

Keweenaw Bay Indian Community; Dr. Curt Meine of the Aldo Leopold Foundation; and Jessica Thompson, assistant professor in the NMU Department of Communication and Performance Studies.

The audience and panel members agreed that having a strong land ethic is essential for living peacefully with others because we rely on the biological community and because other generations are going to need the earth. Aimée Cree Dunn re-emphasized Leopold's view, "We need the land for our survival." A community member suggested education as an important way to get people involved in sustainability, while Karen Bacula shared that her philosophy as an educator is to "push the idea that we are not the only caretakers; the earth takes care of us."

Panelist Jessica Koski commented on Thursday night's question of how to involve diverse peoples in conservation, recommending that traditional ecological knowledge should be incorporated both in practice and in governmental policies dealing with the environ-

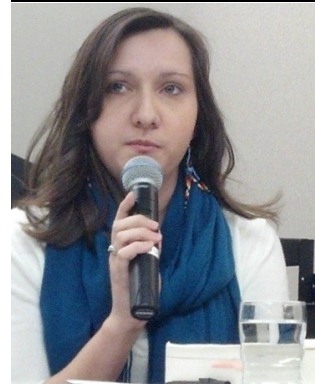
ment. The NMU student organization Students for Sustainability shared their efforts in hosting small events such as farm tours. One student in the audience suggested that NMU should raise awareness of the Hoop House, a project between NMU and the Marquette Food Co-op. He also challenged NMU to "pick up its pace" to utilize campus space for food production.

Community interest in developing a sustainable U.P. abounds, and our next step should be to harness that energy and direct it towards different aspects of sustainability. The forum discussion of concrete community action had to be cut short, but I know my mind was full of ideas, and others' certainly were as well. Let's make this movement happen - it is time to create our own "Litany of Go!" Education will play a big part in moving towards sustainability, and it should be active education. Teach students about the ecosystem services of a forest by showing them how to plant tree seedlings and how to admire their roots. Embrace the

diversity of U.P. cultures by inviting an Ojibwa traditional ecological knowledge holder to share her knowledge about the history of the northern forest. Become a member of any of the many locally-minded groups that already exist in the U.P., groups such as Transition Marquette County and Save the Wild U.P. Let's encourage one another to get plugged in, whether it is local food or goods production, ecological restoration, education, and beyond.



Above: Aimee Cree Dunn  
Below: Jessica Koski



## Student Perspective on Idle No More

By Marisa Van Zile

I live in the Lac Vieux Desert Community in Watersmeet, Mich. I am a member of the Sokaogon Chippewa Community in Mole Lake, Wis. I come from a community that has a history of standing against mining and other environmental injustices. The Sokaogon Chippewa community have always stood by their responsibility for the wild rice beds and water. In the past 30 years they have had to fight what seems like an uphill battle against mining corporations and their supporters. The Sokaogon Chippewa gained support from the surrounding tribes and citizens from all over the nation. When I learned what Idle No More was about, I instantly empathized and wanted to help. I first learned about the Idle No More movement from Facebook in early December 2012. I didn't

know much about it at first, but I was impressed by the positivity and organization of the flash mob round-dances. I later learned that First Nations and other people were coming together all over Canada to raise awareness for the protection of water, human rights, and land. I shared what I learned with my children and my little cousin. Not so long after that I learned that INM flash mobs were taking place in the U.S. We chose to become involved because we are responsible for the water, land, and each other—no matter where that might be. The first INM gathering we attended was in Duluth, Minn. at the Bentley Tour of Lights. The night before, we let the kids prepare many signs, just in case someone needed one. The events leading up to attending the INM flash mob were very motivating and exciting for us. Once we got there, we really didn't know what to expect, so we enjoyed the tour of lights and the ice rink until we figured things out. We finally heard drumming and headed toward one of the entrances. The kids joined in the

round dance and broke-in their new signs. I was happy to hear the entrances. The kids joined in the round dance and broke-in their new signs. I was happy to hear the kids answer questions and talk to spectators about the cause on their own.

My family, friends, and I have since attended INM in Minocqua, The Mall of America, Chicago, Baraga, Mole Lake, Watersmeet, and Madison. In the beginning of January, I helped the Lac Vieux Desert youth and community members get involved in INM. We decided to plan for INM in their hometown and my own hometown. We arranged for INM gatherings with local speakers, drumming services, water ceremonies, and Spirit walks. Many



Marisa with her son Creighton

of our speakers have been a part of this type of grassroots movement most of their lives. Our most recent INM was in the community of Watersmeet on February 15. We lacked some resources but still managed to follow through. The youth braved the cold for over a mile in the Spirit walk. We had to cancel some gatherings due to hardships and loss in our community. I found that there were moments of discouragement through lack of public education on environmental and human rights issues. Therefore, our purpose should be to educate ourselves and others on what is important. This is our responsibility to our environment and each other.

It has been a great inspiration for me to work with youth in the Lac Vieux Desert and Sokaogon Chippewa Communities. I will continue to be dedicated to their education and protection in environmental and human rights. I am happy to stand in solidarity with my community and the world in this movement. I plan on being a part of INM and its purpose for as long as I am here.

## Idle? Know more!

If you would like to learn more about the grassroots global movement known as Idle No More be sure to visit their official website at [www.idlenomore.ca](http://www.idlenomore.ca)

### Biography of Founders

**Jessica Gordon** is from Pasqua Treaty 4 territory, and has always been a contributing part of her community in many ways. She comes from a family with a history of treaty protection and social justice.

**Sylvia McAdam** (Saysewahum) is a direct descendant of Treaty makers and is from the Treaty 6 Territory. She has her law degree and currently resides in the Whitefish Lake Reserve lands #118.

**Sheelah McLean** is from Treaty 6 territory, and a 3rd generation immigrant whose Scottish and Scandinavian ancestors settled from Western Europe. Born and raised in Saskatoon, Sheelah is an anti-racist anto-colonial teacher and activist.

**Nina Wilson** is a Nakota and Plains Cree from Kahkewistahaw Treaty 4 territory, and is currently completing her master's degree.

### Excerpt of the mission of the Idle No More Movement

Idle No More calls on all people to join in a revolution which honors and fulfills Indigenous sovereignty which protects the land and water.

### One of their goals

Take steps to contribute to building relationships with international agencies such as the UN to raise awareness to the conditions Indigenous people have been subjected to and assert our sovereignty in the international arena.

## Michigan Indian Tuition Waiver Changes at NMU

first of these paths involves the treaty-making era of Federal Indian policy, which lasted from 1778 to 1871. The U.S. Constitution established that the federal government—not states—were responsible for relationships with tribes. During this period, 26 treaties were signed that contain educational provisions applicable to the Anishinaabe Three Fires Confederacy, which includes the Chippewa, Ottawa, and Potawatomi nations. All of the tribes in Michigan are part of the Anishinaabe Three Fires Confederacy, and sixteen of these treaties had specific provisions to the tribes in Michigan. The earliest of these treaties, The Treaty at Fort Meigs in 1817, established the University of Michigan, then the College of Detroit, and called for educational rights for “the children of the Chippewa, Ottawa, and Potawatomi.”

In 1871, the U.S. Congress did away with treaty making with tribes. Within eight years, a federal boarding school program was implemented, with the goal of assimilating Indian children into the dominant American society. These residential boarding schools were located away from Indian communities and thought to be ideal for breaking the ties children had to their families. Schools prohibited the use of Native language and the practicing tribal traditions because they were thought to be “enemies of progress.”

The most well-known federal boarding school (also known as industrial schools) in Michigan was located in Mt. Pleasant. It closed in 1934 after Michigan’s Governor William Comstock made a deal with the federal government to acquire the property in order to transform it into a blue-ribbon, mental health facility. In exchange, Comstock agreed that the state would accept the responsibility of educating “all Indian residents” in Michigan without cost to the federal government. This became known as the Comstock Agreement, and represents the beginning of the second path on which the

Michigan Indian Tuition Waiver would be based.

Despite the Comstock Agreement, there were no state-funded programs until 1972 for Indian education, besides allowing Native American children to attend public schools. Because of the agreement, no direct educational services were provided to Michigan by the federal government while the state operated the Mount Pleasant Regional Center on the land they received.

In 1972, the next step took place when Paul Johnson, a master’s student at the University of Michigan, filed a lawsuit against the university for violating the Treaty at Fort Meigs by accepting land use rights without providing the educational guarantees. Although the suit would eventually be dismissed, it became the catalyst for the creation of the Michigan Indian Tuition Waiver. The momentum gained through the lawsuit led to support from legislators, most notably from Jackie Vaughn, a state representative of Michigan who took special interest in the case. He sponsored the bill that became The Waiver of Tuition for North American Indians Act (1976 Public Act 174). Passed by the Michigan Legislature in 1976, it was signed into law by Governor William Milliken, who said that, “In my view, the concept is laudable in that it provides a segment of our society with an opportunity and state recognizes that the state might not have fulfilled its obligation in the past to our North American Indians.”



Governor Comstock

The original act waived tuition at community colleges, public colleges and universities to individuals who were full-time students, legal residents of Michigan for at least 18 months, and certified 1/2 blood quantum Native American by the Michigan Commission on Indian Affairs. The waiver was amended two years later, reducing the blood quantum minimum to 1/4 and state residency to 12 months and included part-time and summer students.

Since it was originally passed, the tuition waiver has received mostly bi-partisan support. Still, the MITW has faced legislative attacks to repeal it outright or to require additional criteria for students to qualify for the waiver. In 1995, Governor John Engler stated he would veto the next higher education budget if it included funding for the waiver. Senator John Schwarz (R-Battle Creek), Chairman of the Senate Appropriations Committee, was instrumental in preserving the waiver by removing it as a line item in the state’s higher education budget and adding it into the base funding of each state college and university.

Also in 1995, Representative Tim Walberg proposed amendments that would have allowed for satisfactory academic progress and enrollment in a degree-seeking program as eligibility criteria for the MITW. Even though the amendments did not pass a Senate vote, this has created confusion, as some universities have cited the amendments as justification for implementing these requirements into their criteria.

The MITW came under attack again in 2010, which resulted in the Michigan Department of Civil Rights assuming administration of the program. These latest attempts to eliminate the waiver were the result of legislators who felt casino revenues should supplant state funding and claims that the waivers violate Proposal 2, a 2007



Governor Milliken

continued on the next page

## A Shout Out for the Indigenous Intellectual Warriors

By April Lindala

Perhaps it is a ripple effect of the four women who started the Idle No More movement and the momentum that followed once Chief Spence started her fast (I refuse to call it a hunger strike as Indigenous peoples have been fasting on behalf of the people for centuries). Because of the Idle No More tidal wave that has overcome Indian country since last October and more globally since December 11 when Chief Spence began her fast, I have been thinking a lot about the Indigenous women I know who entered the sometimes unrelenting maze known as academia.

Education has been used as an oppressive weapon against Indigenous peoples globally and has been (and currently is) being withheld from Indigenous peoples. Textbooks have historically been written by the oppressor, the framework of curriculum constructed by an institutionally racist system. When Indigenous voices *are* published and those textbooks become the counter-weapon, those books are “boxed” or outright banned. Indigenous students empowered by those texts are advised by biased school board members that they won’t be accepted into college “*those books are not in the canon.*”

It is not easy: obtaining an education and then choosing to be an active part of that educational system. I can’t speak for others in Native studies, but I do feel what Winona LaDuke coined as “ethno-stress.” There is a residue we carry because we sometimes find ourselves facing students unwilling to believe that what they learned in the K-12 system came from a biased system (it’s not their fault). There is also push back that comes from within the institution itself in the form of disproportionate hiring of faculty of color and limited resources for ethnic studies programs. Education has also become victim to the capitalistic mindset of running as a business instead of promoting lifelong

*Waiver from previous page.*

amendment to the state Constitution that prohibits preferential treatment in public education on the basis of race or gender. This argument fails to recognize the precedents set by treaties, which are the supreme law of the land, and the Comstock Agreement. These are Michigan’s obligations for the education of Native American people that should never be taken away.

The 2010 decisions also resulted in changes in the requirements for receiving the waiver. Only students from federally recognized United States tribes will remain eligible.

Previously, First Nations or state recognized tribal members who met the other qualifications were able to use the waiver. The changes still allowed schools to make decisions about things such as requiring satisfactory academic progress and enrollment in a degree-granting program.

NMU has blazed a trail for other colleges to follow by eliminating the federal financial aid requirements. Hopefully more can be done in the future for American Indian students. (Author’s Note: Thank you to Dr. Martin Reinhardt and Melissa Claremont of the Michigan Civil Rights Department for their invaluable insight while writing this article. *Chi Miigwech!*)



Photo credit: Warrior Publications  
The four founding women of Idle No More from left to right: Sheelah McLean, Nina Wilson, Syliva McAdam and Jessica Gordon.

learning (in other words...“I’m sorry there are only six students in that class, it has to be canceled.”). If you teach within a marginalized academic discipline or are from a marginalized population or worse - *from both*...where do you fit? Here’s the thing. The push back also comes from the Native community - from those who do not understand the lonely sacrifice it is to work to be a Native scholar. And it is *then* I think of Chief Spence, fasting for 44 days with only water and fish broth. She received

criticism from the national media and political parties (big deal) and she received criticism from other chiefs and Native people (now *that* hurts).

It may appear selfish—this path of education. There are unknown sacrifices. Unless you have gone through it you cannot know what those are; the individual sacrifice, family sacrifice and yes, financial sacrifice. Many Native students I speak with say that they want an education so they can go back to help their communities. With the numerous sacrifices and desire to return the gift to the communities they come from—how is that selfish?

Here are some other things I have heard along the way and how I try to respond to students. “No one I know is going to college.” Getting an education can be a lonely path. Ultimately, you are the one who studies and takes the exams alone. Chief Spence probably felt alone more than once on her fast—even though she had many praying for her and even others who fasted in solidarity. When you are at college you, too, might have people praying for you...people you don’t even know. I believe I did.

“Learning from textbooks isn’t what our ancestors did.” Maybe not...but Anishinaabe peoples in this region thought about the importance of education and made assurances for the generations who followed them. Today we have the Michigan Indian Tuition Waiver as one of those assurances. Learning from a textbook might not be *what* they did, but they had the foresight to know education would be a necessary weapon in the future. Additionally, to further that argument, most have not been introduced (on purpose) to Native authors, scholars, artists, educators...there are more and more out there. This is not your fault. But move beyond the oppressive hurdle and find those authors that share your beliefs. You will be amazed. If you can read daily inspirational quotes on your smart phone, why not extend that inspiration to a chapter, an essay or a book?

The social movement of Idle No More was founded in the action of teach-ins. The four women are today’s intellectual *ogitichi’daa’kwewag* (warrior women). Look at what they helped to create...a movement that has hugged the globe.

This issue of *Anishinaabe News* talks extensively about both Idle No More, the Michigan Indian Tuition Waiver and even the boxed books discussion in Arizona. So I ask you—those who are ready to start a new chapter or those seeking something more—have you considered going into higher education? We need more Indigenous intellectual warriors helping our families, communities and the earth fight against the systematic injustices we face.