



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



Anishinaabe News

Winter 2014 Volume 9, Issue 2

13th annual First Nations Food Taster

By Gabe Waskiewicz

The 13th annual First Nations Food Taster was held at Northern Michigan University's Jacobetti Complex on November 8. A yearly highlight of Native American Heritage Month for many individuals in the local community, this year's event was once again a huge success. The Native American Student Association (NASA) sold 300 tickets to the event. Individuals came from as far as Houghton, Michigan, for an event of food and culture. An additional 100 or so volunteers joined NASA members and Center for Native American Studies (CNAS) staff members behind the scenes under the watchful eye of Chef Chris Kibit to prepare the food. The event provided attendees with an array of tradi-



NASA member Dorthy Anderson baking sunbutter cookies

tional and contemporary Native American recipes. Many of the dishes served were part of the Decolonizing Diet Project, a year-long study done through the CNAS to explore the effects of returning to a diet centering around foods eaten by Natives of the Great Lakes region prior to colonization. Some of these dishes included venison/bison meatloaf, wild rice, turkey/pumpkin soup, and sunbutter cookies.

Those who attended this year's food taster also experienced Native flute music performed by Dr. Elda Tate of the NMU Music department and a dance exhibition with the Buffalo Bay Singers playing the drum and local Native American dancers. Mitch "the Kid" Bolo of Eagle Radio's "Indigenous Insights" served as emcee.



Left to right: Dancers PJ Fermino and Kylee Bressette

The event was supported by the Sault Ste. Marie Tribe of Chippewa Indians Marquette elders, multiple departments and offices at NMU, and several community businesses. The annual taster is a fundraiser for the NASA pow wow to be held on March 15, 2014.

NASA thanks all who contributed and all of the volunteers. If it wasn't for all of the support and assistance, this event wouldn't be possible. We would like to say Chi Miigwech (great thanks) to all of you who helped make the 13th annual First Nations Food Taster the incredible success that it was. We can't wait to see you all again next year.



Volunteers prepare the three sisters casserole



It's winter! Time to get your creativity on!

David Pitawanakwat shows us his work from the two-day birch bark quill workshop facilitated by elder-in-resident artist Elizabeth Kimewon in November. See story (page 15) and photos inside this issue as well as the Center for Native American Studies FLICKR site.

Inside this Issue

- Guest, Brian Frejo *
- Bay Mills Court Case *
- Change the Mascot *
- Film- Our Fires Still Burn *
- And much more

21st annual "Learning to Walk Together" traditional powwow

Saturday, March 15, 2014
 Vandament Arena - Northern Michigan University
 Marquette, Michigan

Grand Entries: noon and 6pm

Head Veteran: Don Chosa

Head Female Dancer: Lisa Brunk

Head Male Dance: Tony Davis

Honor Guard: KBIC Honor Guard

Host Drum: Bahweting Singers

Invited Drums: Buffalo Bay Singers, Four Thunders, Little Horse and Stone Boy

Arena Director: Bobby Blackdeer

MC: Bucko Teeple

Fire Keeper: Sam Doyle

Public Admission: \$5

NMU Student Admission: free w/ NMU ID



No drugs. NO alcohol. NO politics. NO pets.



Guest Brian Frejo Performs for Indigenous Resistance

By Gabe Waskiewicz

Internationally recognized motivational speaker and leadership and teamwork trainer Brian Frejo (Seminole and Pawnee) visited NMU's campus as part of Indigenous People's Resistance Day on October 14. The Native American Student Association (NASA), with support from the Keweenaw Bay Indian Community (KBIC), brought in Frejo as a special guest performer for this significant date, as well as a Skillbuilder! Workshop for student leaders the previous day.

During his performance that night, Frejo exhibited his wide range of talents that included motivational speaking, traditional dancing, playing the Native flute and drums, and his ability to DJ. This unique exhibition of such a various skill sets left audience members entranced throughout the evening. Those in attendance couldn't help but be drawn in by this unique blend of social activism.



By celebrating what some call Columbus Day in this way, Frejo wanted to show that the night was "a celebration of the survival and progress of our Native people, and how we can live in this modern time while still celebrating our identity."

The idea to bring a Native American speaker to NMU's campus for Indigenous People's Resistance Day began last school year. Former NASA president Amanda Weinert said the group, "believed introducing an internationally-known, Native American motivational speaker to students and community members would be an enriching experience that would serve both tribal students and the larger campus community." After researching various Native American motivational speakers that they might like to bring to campus, the student organization chose Frejo and were instantly im-

pressed by the enthusiasm he showed about coming to campus. His passion for sharing and learning was on display throughout his three-day visit to the Marquette area. By all accounts, he was always eager to hear more about the area and culture of this region, while at the same time willing to share stories of his own experiences. It was not only as a speaker, musician, and activist that Frejo hoped to get his message across. He was constantly wanting to talk and listen to others with the hope that by keeping an open mind we can learn from one another.

This message was also at the heart of both his workshop and his performance. At the workshop he asked participants about their nationalities and what they knew about their cultures before explaining his own upbringing and describing specific elements of his

tribe's culture. These sentiments were echoed during his performance the following night when Frejo said, "We see a lot of loss of identity in our society today. Instilling that pride, instilling that sense of culture, language, songs, empowerment is a powerful thing. I've seen it all across the United States, all across Indian country, all across our different communities. It's a time of change." This important message was combined with illustrations of how he is striving to keep his culture alive, while still co-existing in a modern world. He accomplished this by using both traditional



Communicating a message of environmental awareness, Brian performs wearing a gas mask

forms of music and dance with more modern expressions of hip-hop and dancing. Frejo was also willing to share the stage with local musicians Dr. Martin Reinhardt, Tom Biron, and his son Joe. The trio, known as Waawiyeyaa (Anishinaabemowin for circle), provided four opening numbers to begin the evening.

Near the end of the evening, Frejo donned a gas mask and performed a traditional Native American dance. When asked to explain this, Frejo said, "It's about the land and the environment. That we take care of it and protect mother Earth so that we won't have to go around one day wearing gas masks where we live, where are children and future generations are going to live." This was a powerful reminder of the need for all of us to work together toward a goal of sustainability, one many of us need to be reminded of, especially on Indigenous People's Resistance Day.

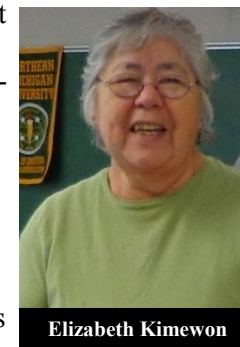


Brian Frejo with members of NASA

Quills, Sweet Grass, and Birch Bark

By Cameron Monty

Aanii Kina. On November 15 and 16 Elizabeth and Leonard Kimewon traveled from Kincheloe, in the east end of the U.P., to NMU to put on a wonderful workshop on making necklaces from porcupine quills, sweet grass, and birch bark. There were seven of us that attended. My wife and daughter joined me for the workshop. Getting the three of us together sometimes is hard to do with two of us in college and one working full time, so generally we just wave as we pass on the highway.



Elizabeth Kimewon

At first I have to admit it was scary; I was overwhelmed with all the dyed quills and sharp needles. Elizabeth soon had us scratching designs on circles of birch bark and then showed us how to poke holes in the bark to pull the quills through. Before

we all knew it we were learning new words in Anishinaabe and helping each find the right size quills for our projects.

The experience was awesome. It did not take long for us to start acting like a community, offering encouragement with praises and jokes as our necklaces took shape. Learning to make things as our ancestors did, out of materials that either live or grow in our yard, was such an experience that it is hard to describe. It will stay

with me for the rest of my life. The time I spent learning how to do this gave me a new appreciation for not only the



Cam Monty (right) with his wife, Debby, and daughter, Katy, work on their necklaces at the workshop

time and effort, but more especially, the love our elders put into passing the historic and cultural activities on to us. I can't wait until I can collect the items needed so I can practice and do more work with quills and birch bark. My family and I are proud to have been instructed by the Kimewons and hope they come back soon so we can learn more.

Join the NMU Center for Native American Studies for the 2014 Indigenous Earth Issues Summit

Focusing on Great Lakes Mining Activism

Friday, February 21 from 10 a.m.-4 p.m.

Whitman Hall - Northern Michigan University - Marquette, Michigan

Confirmed Speakers Include...

An activity room for children will be available. Registration forms for this FREE summit can be found at www.nmu.edu/nativeamericans.

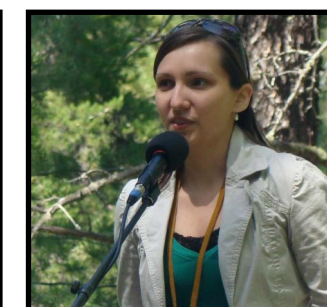
For more information, call 906-227-1397.



Mike Wiggins, Chairman The Bad River Band of Lake Superior Chippewa



Paul DeMain, CEO IndianCountryTV.com



Jessica Koski, Keweenaw Bay Indian Community Tribal Citizen



This gathering is presented by the NMU Center for Native American Studies and made possible thanks to the Keweenaw Bay Indian Community.

Anishinaabe News is made possible by the Northern Michigan University Center for Native American Studies and members of the Native American Student Association with the help of contributing writers and photographers. Anishinaabe News is published when possible.

Letters to the Editor can be sent to

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

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

Academic Service Learning Institute



The Center for Native American Studies will host the first ever Native American Service Learning Partnership Institute on the campus of NMU on April 3 and 4 with keynote speaker William Mendoza. Mendoza is the executive director of the White House Initiative on American Indian and Alaska Native Education.

This gathering will provide an opportunity for regional tribes, tribal colleges, Title VII programs, and other American Indian serving organizations in the Upper Great Lakes region to learn how academic serving learning partnerships can assess and address long-term needs of the tribes and tribal organizations. This institute will be an extension of the Native American Service Learning class, which provides students with active learning opportunities in the local Native American communities. Over the course of the institute, the nature and expectations of academic service learning stakeholders will be discussed with the goal of developing a local/regional American Indian service learning network model. The event is made possible by grants from the Sault Ste. Marie Tribe of Chippewa Indians and the Keweenaw Bay Indian Community. It will be held in the Great Lakes rooms of the NMU University Center. Visit www.nmu.edu/nativeamericans to register for this free event.

Diabetes Talking Circle Held

On November 22, Raeanne Madison visited the NMU campus as part of Native American Heritage Month to facilitate a talking circle focusing on diabetes and health. The circle was attended by students from various Native American Studies courses as well as an entire nursing class taught by Professor Lisa Flood. The circle was both an informative way to give insight to this long-standing practice of the talking circle, and educational in the ways of health, good eating, and exercise. Diabetes is the fourth leading cause of death of American Indians. Participants were able to enjoy Sunbutter cookies following the event. Raeanne is the founder/director at All My Relations Diabetes Connection and can be seen jingle dress dancing at powwows. She is currently a graduate student at Michigan State University.



Chi miigwech to Raeanne for leading us in this educational circle.

3rd Annual Week of Indigenous Eating

The Center for Native American Studies held its third annual week of Indigenous eating this November as part of Native American Heritage Month. Participants returned to a diet consisting of foods that would have been accessible to our Native American ancestors prior to colonization. For many of the individuals that partook in this year's event, this diet was quite familiar because it consisted of the same food lists used during the Decolonizing Diet Project.

Long Tradition of Native American Visitors at NMU

By Gabe Waskiewicz

Brian Frejo's recent performance continues a long tradition of nationally known Native Americans who have visited our campus. During the 1970s and early '80s, when awareness of American Indian issues and concerns were gaining ever-increasing prominence throughout the country, numerous well-known and highly respected Native American musicians, activists, authors, and educators came to NMU.

Many of these individuals were first brought here as part of Indian Awareness Week, an annual event which began in fall 1971. This event coincided with the establishment of "Nishnawbe News" and an overall reawakening of Native American culture for many students attending the university at the time. A few of the most notable individuals who came to speak or perform at the first few Indian Awareness Weeks include Floyd Red Crow Westerman, LaDonna Harris, and Buffy Ste. Marie.

Floyd Red Crow Westerman was a Lakota folk and country singer known for his politically-oriented songs that gave a voice to the effects of European influence on Native American communities. He quickly gained a national following after his debut album, "Custer Died for Your Sins," and went on to collaborate with stars such as Willie Nelson, Bonnie Raitt, Jackson Browne, and Joni Mitchell.

Westerman performed at the first three Indian Awareness Weeks, and returned to campus several other times over the years. In addition to being one of the most admired musicians in Indian country during this time period, Westerman was also an activist and an actor. He would go on to have a successful acting career later in life, starring in both television and film. Westerman was probably best known for his role as "Chief Ten Bears" in the Academy Award winning film, *Dances with Wolves*, but he also appeared in Oliver Stone's *The Doors* and in the television shows *Walker*, *Texas Ranger*, *Northern Exposure*, and *The X-Files*.

Buffy Ste. Marie was another enormously popular Native American musician during the

1970s who came to NMU's campus to perform. By the time of her visit in April 1979, Ste. Marie had already produced 14 albums during her 15-year career. At the time, *Nish News* described her as, "a Cree folk singer with a style truly her own." The Canadian-born singer's music focused on Native American culture

and heritage, along with the unique struggles and problems facing Native Americans during that era. With songs like "Now that the Buffalo are Gone" and "My Country 'Tis of Thy People You're Dying" Ste. Marie hoped to introduce mainstream audiences to some of the problems facing Native Americans. "I wanted to fill in the gap between truth and the history books," she said during the '70s.

Like Westerman, Ste. Marie's career also crossed over into television, where she spent five seasons, from 1975-1981, on the children's show *Sesame Street*. She said that she wanted to teach the show's young viewers that "Indians still exist." She has continued recording and performing music in the years since then, releasing her latest studio recording, *Running for the Drum* in 2008.

Social activist LaDonna Harris was the featured speaker at the first annual Indian



Floyd Red Crow Westerman performs at NMU

and wife of former U.S. Senator Fred Harris, is the founder and president of Americans for Indian Opportunity, a non-profit organization which serves as a catalyst for Native American initiatives. She published an autobiography in 2000, and a documentary entitled "LaDonna Harris: Indian 101" is currently being filmed. Harris was awarded an honorary degree by NMU in 1994.

Several other important figures have received honorary degrees from our institution over the years. This includes anthropologist Beatrice Medicine in 1979.

Medicine, a Standing Rock Lakota from South Dakota, taught at over 30 universities throughout the U.S. and Canada, but spent most of her career teaching at California State University at Northridge. At the time, Medicine stated that she had been offered honorary degrees for ten years, but this was the first one she accepted because of the school's commitment to Native American students.

Vine Deloria Jr., a Lakota author and activist, was awarded an honorary degree 1991. His visit to campus was long-awaited. He was originally supposed to speak at the second Indian Awareness week, but was forced to cancel at the last minute. He published more than 20 books, the most popular of which was his first, *Custer Died for Your Sins: An Indian Manifesto*. Published in 1969, this work helped generate national attention to Native American issues by addressing stereotypes of Indians and challenging white audiences to take a new look at the history of United States western expansionism.

One other event that took place on NMU's campus during this era that cannot be forgotten is the 5th annual North American Indian Women's Association Conference in 1975. This conference brought over 500 Native American women from across the United States and Canada. Nationally known Menominee advocate and scholar Ada Deer served as the keynote speaker. Deer, a member of the Menominee tribe, later served as head of the United States' Bureau of Indian Affairs from 1993 to 1997. Deer was awarded an honorary degree in 2012 from NMU.



Grammy winner Buffy Ste. Marie

Student Spotlight: Larry Croschere

Interview by Gabe Waskiewicz

Nish News: Where are you from?

Larry Croschere: Iron Mountain, Mich.

NN: What is your tribal affiliation?

Larry: Red Cliff Band of Lake Superior Chippewa, which is at the tip of Wisconsin by the Apostle Islands.

NN: How long have you been at NMU and why did you choose to come here?

Larry: This is my second year at NMU. Prior to coming here I spent two years at Bay de Noc Community College. I transferred here because this is where my family is originally from. Both my mom and dad's families are from Marquette. We lived here when I was younger, but then we moved away. We lived in Iron Mountain, but my brother attended NMU. He just graduated last May, so that was a big influence on getting me up here. My grandma also lived here, so just having that family support was important. It's kind of like coming back home. Plus I'm still close to my parents in Iron Mountain, which is only 80 miles away. My other options were to transfer downstate and that just didn't fit where I wanted to be.

NN: Can you explain the AISES conference you attended this fall?

Larry: I went to the national conference in Denver, Colo. from October 31 until November 2. AISES stands for American Indian Science and Engineering Society. The conference is geared towards science and engineering majors who want to be involved with the Native community or are part of the Native community. You don't have to be an engineering or science major to join, though, and you don't have to be Native American. You just have to be interested. As far as I know, I'm the only one here at NMU who is a part of this society. We used to have a chapter here, but we don't anymore. That's something I'm looking into

possibly trying to start back up next semester. I spoke with some people out in Denver about starting a chapter and they said that all you need is a faculty advisor and eight members. At the conference there were a lot of good workshops to help build your skills; if there's a career you're interested in there are people there wanting to meet you and teach you about what they do; there were companies there trying to attract Native students, Master's programs and other continuing education programs. So just a lot of great networking. If anyone is interested in helping build a chapter at NMU feel free to contact me at lacrosch@nmu.edu. The national conference is being held in Orlando next year.

NN: How did you get involved with AISES?

Larry: It's actually something new to me this year. I was at a program in Minnesota this summer called NAM, Native Americans into Medicine, at the medical school in Duluth. Other Native students in the program told me about AISES, so I went on their website and did some research. For \$25 I signed up to be part of the society for a year. That's when I found out that we don't have a chapter. Michigan Tech has chapter. Both Central Michigan and Michigan State have one. It's something we really have to look into.

NN: You recently joined the staff at the Center for Native American Studies as the Native American Service Learning Partnerships Institute's student coordinator. What will your job entail?

Larry: I'm working with Dr. Martin Reinhardt. He has an institute that he's going to be putting on here at NMU this coming April 3 and 4. What we



hope to do with this inaugural institute is to provide an opportunity for regional tribes, tribal colleges, Title VII programs, and other American Indian serving organizations to learn how academic serv-

ing learning partnerships can address long-term needs of the tribes and tribal organizations. This institute will inform local tribes and tribal organizations about the benefits of academic service learning. How it benefits the students, but also how it benefits community partners. It's pretty much targeted towards the upper Great Lakes region. The idea stems from a CNAS course that Dr. Reinhardt teaches. It's NAS 488, Native American Service Learning, and the institute will be part of the project that they will be working on. I'll be working with the class as part of getting this service learning institute put together.

NN: Can you describe a little more about service learning for those of us who aren't real familiar with it?

Larry: Service learning is a teaching and learning strategy that integrates meaningful community service with instruction and reflection to enrich the learning experience, teach civic responsibility, and strengthen communities. The type of service learning that we will be doing is more geared towards Native American service learning. It will provide active learning opportunities for students to gain knowledge of American Indian issues in a local community context and assists them in recognizing the relevance of Native American Studies

Continued on page 7

MDCR Hires First Native American Director

By Gabe Waskiewicz

Matt Wesaw (Pokagon Band of Potawatomi Indians) was recently named the executive director of the Michigan Department of Civil Rights (MDCR). Wesaw was selected for the position on October 7 by the Michigan Civil Rights Commission (MCRC), and began his tenure on October 28. This selection made Wesaw the first Native American to hold this highly esteemed position. He will succeed Leslee Fritz, who has been interim director of the department since the previous Executive Director, Daniel Richardson, retired in July.

Wesaw was most recently the chairman of the Pokagon Band of Potawatomi Indians and president/CEO of the Pokagon Gaming Authority, roles he has held since 2008 before retiring from them to take on this new appointment. Wesaw also spent 26 years, beginning in 1975, as a trooper and detective sergeant with the Michigan State Police. In 1995 he



became the vice president of the Michigan State Police's Trooper's Association, serv-

ing in that role until January 2001. During this time he also served as the interim tribal chairman from 1996 to 1997 when the Pokagon Band pursued a compact with the state of Michigan to open a casino. Wesaw was first appointed to the Michigan Civil Rights Commission in 2004. He was also elected Michigan Civil Rights Commission Chairman in 2010 and served through 2011.

Governor Rick Synder said in a recent press release that, "Matt Wesaw brings a depth and breadth of experience and sound judgment that will be of great benefit to the Department of Civil Rights and the state of Michigan. I look forward to joining with him in the important work of

ensuring that every citizen of this great state has the opportunity to live, work and learn in an environment free from discrimination, ready to pursue the opportunities around them."

Wesaw said in his own press release: "I feel very privileged and honored to have been selected as executive director of the Michigan Department of Civil Rights. Having served on the commission for several years, civil rights is an area that I am very passionate about and I'm excited to focus on it in the final phase of my career."

The MDCR was first established in 1963 to enforce civil rights laws and prevent discrimination. Its current responsibilities include investigating civil rights complaints, outreach efforts, and educational programs to promote voluntary compliance with civil rights laws. Wesaw will be responsible for implementing public policy set forth by the MCRC. This includes providing leadership for its 100 employees working in five offices across the state.

Catching the Dream Receives Gift

Albuquerque: Catching the Dream (CTD) received its largest gift ever in fall 2013. The Peter Morgan CDIT left \$1,237,834.80 to the scholarship program. Mr. Morgan was the great-grandson of the famous banker J. Pierpont Morgan.

Catching the Dream, originally chartered as the Native American Scholarship Fund, has been making scholarship grants to Native college students since 1986. CTD is also the only organization in the U.S. that has an active program of grants to improve Indian schools. It has produced 827 graduates, with 85% of them working in Indian Country as doctors, nurses, teachers, engineers, and scientists.

After finishing his degree at St. Bernard's, Groton, and L.I.U., Morgan went into the military as an officer on nuclear submarines. He served on the USS Bergall and the USS Nathan Hale. Mr. Morgan spent his working career as an engineer at General Electric. He was a long-time supporter of Habitat for Humanity and Catching the Dream.

"This gift will triple our total endowment," stated the CTD Director Dr. Dean Chavers. "We will be able to fund almost twice as many students as we have been funding. Instead of having enough scholarship money for 160 students, we will be able to fund 250 students each year. And since this is a permanent fund, it will let this funding go one perpetually."

"The \$1.2 million will raise the total CTD endowment funds to \$1.767 million," he stated. "The invested funds will give us almost \$100,000 a year in new scholarship funds, in addition to what we have now."

Walking On...



The NMU Center for Native American Studies would like to remember Robert LaLonde, assistant professor of art and design. Rob served on the CNAS Faculty Affairs Committee and had an interest in American Indian art. He passed away unexpectedly in October at age 46.

Change the Mascot Reform Reaches White House

By Gabe Waskiewicz

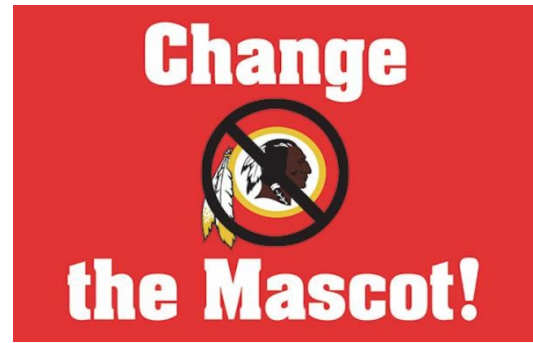
In the last few months, the “Change the Mascot” campaign, launched by the Oneida Indian Nation, has gained significant momentum, with everyone from Bob Costas to President Obama urging the NFL and Commissioner Roger Goodell to do the right thing and end the use of the racial epithet attached to our nation’s capital’s football team. Hopefully, this steadily increasing wave of public support for a change will force the owner of the franchise, Daniel Snyder, to seriously reconsider his stance against adopting a new mascot.

The growing surge of sentiment for this long overdue change has come from a wide variety of sources in recent months. Costas is a highly respected sportscaster who has been broadcasting games for NBC since the early 1980s. He brought the debate to a primetime TV audience when he discussed the inappropriateness of the team name he called a “slur and an insult” during halftime of a Sunday Night Football telecast in October, consistently the highest-rated program on network primetime television, giving the campaign the national exposure it deserves.

The President of the United States

has even weighed in on the issue. In an interview with the Associated Press, President Obama said that if he were Dan Snyder, owner of the Washington, D.C., NFL franchise, he would consider changing the football team’s name. “If I were the owner of a team and I knew that there was a name of my team—even if it had a storied history—that was offending a sizeable group of people, I’d think about changing it,” Obama said. The President’s comments came just two days before the Indian Nation’s “Change the Mascot” symposium at the NFL Fall Meeting. President Obama continued, “I don’t know whether our attachment to a particular name should override the real, legitimate concerns that people have about these things.” This was the first time that the president publicly commented on the name-change debate.

Oneida Indian Nation representative Ray Halbritter, the public face of the Change the Mascot campaign,



thanked President Obama for speaking out on the issue during a meeting at the White House in November which was part of a week-long series of events hosted by the

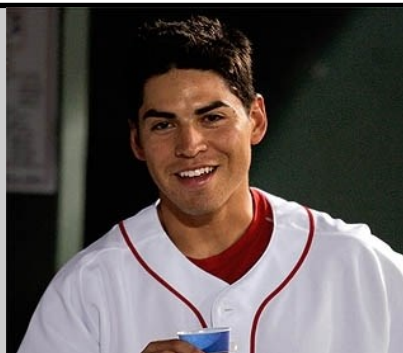
White House Council on Native American Affairs. The president was hosting tribal leaders from 566 federally recognized tribes at the White House Tribal Nations Conference.

Representatives of the Oneida Indian Nation also met with NFL officials in October to, in the words of Halbritter, “work with them in a way that provides a legacy that ends the continued use of marketing a racial slur.” Neither Snyder nor NFL commissioner Roger Goodell were present at the meeting, but at least Goodell, who initially stood by Snyder when he claimed he would never change the team name, has started to waiver, saying, “If one person was offended, we have to listen.” Listening is still a long ways away from actually changing the mascot, but at least we’re finally having the conversation.

Best Native American Player Inks Monster Contract

Jacoby Ellsbury, a member of the Colorado River Indian Tribes (CRIT), signed a seven-year \$153 million contract in early December to join the New York Yankees. He is the first player of Navajo descent to play in the Major Leagues. The Navajo are one of the four tribes in CRIT, and his mother, Margie is a full-blooded member.

This deal will make him the third-highest paid outfielder in Major League Baseball history, and is thought to be the richest contract ever signed by a Native American athlete. Ellsbury, widely considered the best Native American player in baseball, helped lead the Boston Red Sox to a World Series championship this past season, his second title in the seven years he spent with the team.



“Off the Rez”

The Shoni Schimmel documentary, “Off the Rez,” is now available for download. The film, directed by Johnathan Hock, follows Shoni in her senior year of high school when she moved to Portland to play basketball. However, the “real igniter,” according to Hock, is Ceci, Shoni’s mother who decided to move her family off the reservation to become a coach. The film is now available for digital download via iTunes, Amazon Instant Video and other outlets.

Our Fires Still Burn

By Gabe Waskiewicz
Independent filmmaker Audrey Geyer’s documentary, *Our Fires Still Burn: The Native American Experience*, centers on the lives of several contemporary Native Americans living in the Midwest. Throughout the film, Geyer illustrates both the accomplishments of these individuals, as well as the varying

struggles they had to overcome to achieve their goals. In doing so, she is able to show that despite the suffering and trauma Native Americans have had to endure for generations, there is still a “resilience and a profound remembering and healing taking place today.” Some of the individuals Geyer focused on in this documentary include: Scott Badenoch, president of his own technology and design company; Levi Rickert, Internet journalist and editor, and founder of the Native News Network; Dennis Kequom Sr., Tribal chairman for the Saginaw Chippewa Indian Tribe; and Bruce Hardwick, Anishinaabe Firekeeper and Spiritual Leader. By focusing the lives of these current Native American role models against the backdrop of “a history fraught with the systematic destruction of a people” that includes the boarding schools, the filmmaker shows how the effects of what many consider our “American Holocaust” still has over successive generations.

In one of the most powerful scenes of the film, Geyer captures the Saginaw Chippewa Indian Tribe’s ceremony at the site of the former Mount Pleasant Indian Industrial Boarding School to commemorate the 75th anniversary of the



school’s closing. This ceremony, entitled “A Journey for Forgiveness,” was part of a national observance that served as an acknowledgment of the existence — and damage caused—by the boarding school system. By purchasing the property of the former boarding school site in Mt.

Pleasant, the Saginaw Chippewa Indian Tribe began a healing process through the reclamation of the site.

Our Fires Still Burn is the first film Geyer has produced for her non-profit, independent video production company, Visions, but she has been an independent video producer/director for over 15 years with many of her programs having aired locally and nationally on PBS.

Our Fires Still Burn has received overwhelming positive responses from audiences. The one-hour documentary was aired on PBS throughout November as part of Native American heritage month. Geyer has also held screenings of the film across the Midwest, including stops at the University of Chicago, Ferris State University, and Grand Valley State University. NMU’s associate director of the Multicultural Education and Resource Center, Shirley Brozzo, recently announced that the film will be shown on Wednesday, March 12 at 7 p.m. in the Whitman Hall Commons as part of Women’s History Month. You can also purchase a copy of the documentary at www.ourfiresstillburn.com, if you are unable to join us for the film viewing (as well as an opportunity to meet the filmmaker).

Congratulations to all NAS Minor and Native American NMU graduates!

- Richard Bauer-Green
- Angela Bedard
- Nicholas Brown
- Nicholas Derusha
- Emily Goodman
- Cody Livermore
- Kristine Maki
- Eric McGeshick
- Kenn Pitawanakwat
- Levi Warnos
- Skye Wiborn

Good luck in all your future plans!



Congrats Shelby!

Everyone at the CNAS would like to say a special congratulations and thank you to Shelby Segerstrom, who has spent the last two years working with us as an office assistant. Shelby finished her bachelor’s degree in December with an English writing major and an art and design minor. She has also been an active member of NASA for the past four years, serving as both vice president and secretary. Best of luck in the future, Shelby. We will miss you!



Be sure to read Shelby’s article later in this issue.

Bay Mills Casino Controversy Goes to the Supreme Court

By Gabe Waskiewicz

A three-year legal battle reached its pinnacle with the oral arguments for the Michigan v. Bay Mills Indian Community suit being held before the U.S. Supreme Court on December 2. The case centers around an off-reservation casino opened by the tribe in downstate Vanderbilt, approximately 100 miles south of their reservation in the Upper Peninsula. There were originally two separate lawsuits filed when the casino was opened, one by the Little Traverse Bay Bands of Odawa Indians who operate a casino in nearby Petoskey, and another by the State of Michigan. The state of Michigan contends that the casino was opened illegally and hopes to have the 6th Circuit Court of Appeals ruling reversed that granted the tribe permission to operate the casino. The state claims the tribe violated state law and it's tribal-state gaming compact by opening the casino in 2010 outside of its reservation without the permission of the U.S. Government. Despite the decision by the 6th Circuit Court to reverse a previous ruling that called for the casino to close its doors, the Vanderbilt casino has remained boarded up since March 2011.

The suit has much farther-reaching implications than just this one small casino in the northern part of the Lower Peninsula. Tribes across the state, and even the country, are concerned that the decision made by the Supreme Court could effect their tribal sovereignty. Some tribal law experts believe that if the U.S. Supreme Court rules too broadly in this case it will essentially carve up tribal sovereignty.

The Bay Mills Indian Community argues that it is entitled to sovereign immunity from being sued by the State of Michigan. Under this immunity, tribes are protected from lawsuits without an explicit waiver from the tribe. Such a waiver could come through an agreement like a Class III gaming compact or under a federal law, such as the Indian Gaming Regulatory



Entrance sign to the currently closed Bay Mills casino in Vanderbilt

Act. Neither of these scenarios seem to be applicable in this case. Instead, the State of Michigan is arguing that state sovereignty should supersede that of the tribe's. "If state sovereignty means anything, it must include the ability to stop illegal conduct on lands under state jurisdiction," Michigan Attorney General Bill Schuette said in his statement to the court in August. "If Bay Mills is allowed to break the law by opening casinos outside Indian lands, tribes that follow the law will be unfairly disadvantaged by illegal, competing casinos, or even encouraged to engage in the same unlawful behavior." Lawyers for Bay Mills have argued that the land the casino was built on was bought using trust funds, thus making it tribal land.

In addition to the potential impact to tribal sovereignty, tribes across Michigan also have a close eye on the case because of the implications it could have on the ongoing tribal gaming negotiations. The gaming compact for Bay Mills and five other tribes expired on November 30, just two days before the hearing before the Supreme Court. As negotiations continue for a new compact, it seems likely that some tribes will seek state approval for these off-reservation casinos. Besides the casino in Vanderbilt, the Bay Mills tribe also had plans to possibly build larger facilities in Port Huron and Flint Township, with the casino in Vanderbilt serving as a



Michigan Attorney General Bill Schuette

test run of sorts. These plans were put on hold pending the outcome of the current lawsuit. Other tribes, such as the Sault Ste. Marie Tribe of Chippewa Indians, which hopes to bring a large casino operation to the Lansing area, would likely follow suit if off-reservation gaming were to be allowed under a new compact. There are currently 23 tribal gaming casinos in Michigan.

A high court decision on this case isn't likely to take place until spring 2014. In the meantime, tribal members across Indian Country will wait to see what effects the Justices' decision will have on their tribe.

NAS 288 Politics of Indian Gaming - Comments from Dr. Martin Reinhardt

"It is a historical moment for gaming in Michigan and even nationally. This is the year that seven of the twelve federally recognized tribes in Michigan will renegotiate their gaming compacts with the State of Michigan.

"The case before the U.S. Supreme Court will decide the fate of Bay Mills casino in Vanderbilt, Michigan, which will have a bearing on gaming across the nation and may impact tribal sovereign immunity for all tribes.

"Lastly, there is an effort by the Sault Ste. Marie Tribe of Chippewa Indians to develop a gaming facility near the capitol in Lansing.

"NAS 288 Politics of Indian Gaming will host a representative of the Michigan Gaming Control Board at NMU (details to come) to discuss the negotiations that are underway.

"We will also have a visit from Dr. Phil Bellfy a retired Native studies professor from Michigan State University who will discuss issues related to gaming's influence on tribal/state relations.

"Near the end of the semester, we will be connecting with the authors of our text, Dr. Ken Hansen and Dr. Traci Skopek, to discuss 'The New Politics of Indian Gaming: The Rise of Reservation Interest Groups.'

"NAS 288 students will also be hosting a booth at the 'Learning to Walk Together' traditional powwow to educate the general public about Indian gaming.

"What a tremendous opportunity for NAS 288 students to see history unfold before their very eyes!"

Continued from previous page

The third concept is through the enjoyment of benefits and being affiliated with a specific tribe. For that reason, this could be an example of a Native American who has a "tribal ID". A tribal ID, for instance, is beneficial in getting a specific amount of money off of gas when presented at a tribally owned gas station. The fourth concept is through social recognition and by participating in Indian social life. This means someone who practices in traditional ceremonies and the traditional ways of life that were once practiced by Native American ancestors.

Labeling and stereotypes of Indians are still being used by many people today. An abundant amount of people today still think that Indians are supposed to have big noses, high cheek bones, long dark hair, dark colored skin, brown eyes, etc.; however, this is not true for all Native Americans. This is the typical stereotype that people use for Native Americans today. Native Americans have intermarried with other nationalities, therefore the typical stereotype of the appearance of what an Indian looks like has since been transformed. Today you may find that Native Americans have blonde hair, blue eyes, fair skin, etc. Stereotypes of Native Americans still happen both on and off of the reservation.



April Lindala and Marty Reinhardt celebrated Rock Your Mocs day at the NMU Center for Native American Studies in November

Second City Show Offends

By Shelby Segerstrom

The weekend of September 11-14, Second City returned to NMU's campus. A few years ago I went to a show put on by their comedy group at the Forest Roberts Theatre, and it was hilarious. This group has produced great comedians such as Tina Fey, Steve Carell, and John Candy. I decided it would be worth my time to go to this second showing. I have never been so disappointed from an on-campus event.

My friend and I went to the Saturday showing of Second City: Happily Ever Laughter. This event was put on by the Forest Roberts Theatre and Northern Arts and Entertainment (NAE) and funded by the student activity fee. Last year when NAE brought the All American Rejects with funding from the student activity fee, they thought it was acceptable to hang up posters with one of the band members wearing a headdress. Well, they ended up putting a sticker over it and thought that would be good enough to appease criticism.

I went into the comedy show with an open mind, I expected the troupe to push the line between funny and inappropriate, but never did I expect to be enraged. The first half of the show was pretty funny. After intermission, there was a scripted sketch about a vegetarian and her doctor. The young woman had an iron deficiency and was looking for a homeopathic remedy. The doctor asked her if he looked like he was wearing eagle feathers. A chill ran through me. Did he just say what I think he said? Then the comedian proceeded by going into a diatribe about how he doesn't talk to the big moose in the sky and they're not in a sweat lodge and he's not a shaman. I stood up and walked out. I'm not sure what infuriated me more. That faculty and my peers surrounding me were laughing so hard, or that my student activity fee funded the event.

Why is it okay to degrade an entire culture? I should be able to attend events funded by my student activity fee and enjoy myself and expect the event to be free of racism. In the 21st century why is it appropriate to continuously use these stereotypes? What sickens me the most was my lack of shock. NAE allowed something like this to happen again. This same exact scripted sketch happened the night before. Why didn't anyone else catch it? Why was nothing done about the racist sketch? Is it because of the lack of education on racial/native/cultural issues is so limited on this campus? Or, is it because they simply don't care?



"Rock Your Mocs" Day Celebrated on November 15.

Three years ago, "Rock Your Mocs" began as a social media/social movement in concert with Native American Heritage Month. The Associated Press reported that students from college campuses to elementary schools were wearing their moccasins. The Cherokee Nation hosted a moccasin making class (and had a long waiting list) and on a military base in Afghanistan, a soldier tied her moccasins with a beaded cross. The movement was started by Jessica "Jaylyn" Atsye (Laguna Pueblo). Her idea, set aside one day to wear moccasins to celebrate the cultures of Native Americans and other Indigenous people. *Indian Country Today* shared multiple pictures on their website from Instagram users wearing their moccasins. Moccasins can show unity among tribes while remaining distinct to tribal beliefs. This year Rock Your Mocs was November 15.

<http://www.foxnews.com/us/2013/11/16/new-mexico-student-rock-your-mocs-campaign-promotes-celebration-native-american/>

Student Perspectives from NAS 212

Nanabush and Nish Tales

By Natalie Still

Who is Nanabush and what are Nish Tales? (Anishinaabe)

Tales? Nanabush is as old as the Ojibwe language. Appearing as a main character in Ojibwe legends as a half human and half spirit, he was sent to teach the Anishinaabe how to live. Nanabush as a character had abilities given to him by his father, a spirit, and faults and qualities that humans possessed. With these qualities, Nanabush portrays himself as essentially human. He is kind, loving, and generous. He also retains qualities that highlight the negative aspects of human nature. He is often being selfish, cowardly, mischievous, and “his own worst enemy.” Nanabush has entertained many Anishinaabe generations with his stories that explained the natural world. With these stories Nanabush helped preserve the Ojibwe language, teach moral values, and create a place for himself in Nish culture.

To make the tales of Nanabush known, a website was constructed by the Ojibwe Cultural Foundation called “Nish Tales: Walking and Talking with Nanabush.” This site was made for children and adults to help learn the Ojibwe language in the context of storytelling. Nish Tales emphasizes Nanabush and his fun and comical stories.

“Nanabush Gets the Power of the Skunk” and “Nanabush Loses the Meat” are on the site and they are presented in animation. Other stories that are presented with audio and writing are “The Birth of Nanabush,” “The Theft of Fire,” “Nanabush and the Geese,” and “Nanabush Creates the M’Chigeeng Bluffs.” The reading and audio are bilingual so people new to the Anishinaabe language are able to understand and learn some of the basic language.

This site also includes a “Learn” section. This is an area that gives body parts and descriptive vocabulary in Ojibwe. It shows the word in English and Ojibwe,

but it also gives you an audio recording so you know how to pronounce the words properly. This presents you with a skill of how to say everyday things like “to have hairy feet,” “to have big ears,” or “to have black hair.”

The Ojibwe Cultural Foundation is constantly adding stories and is interested in the growth of this site. By creating this website that is a fun and interesting is a way for both Anishinaabe people and those who are not Anishinaabe to learn a language that is slowly disappearing in our society. To learn more about Nanabush and his stories check out “Nish Tales: Walking and Talking with Nanabush” online at <http://nanabush.ca/>

Pontiac’s War

By Brad Richard

After the Native Americans lost the French and Indian War, there needed to be a stop to the British taking over all the Native American land and spreading west. In April 1763, Chief Pontiac was going to take charge and put an end to all of this.

This rebellion was named after Pontiac, one of the most highly regarded Native American leaders. Pontiac’s War Raged on for almost two years before an end was reached. The Great Lakes Region tribes, being dissatisfied with British policies after the recent French and Indian war, joined together to expel the British settlers, as well as other tribes such as the Miamis, Illinois, Weas, Kickapoos, Mascoutens, Delawares, and Shawnees. British troops then advanced to defeat French forts. Due to their defeat, the French soon formed allies with several Native American tribes.

The French and Native Americans lived amongst each other, traded, and even intermarried. The Native Americans’ anger towards the British and their new policies continued. The British just kept taking and the Indians just kept giving and giving. The Native Americans finally decided it was time to attack. The Native American attacks resulted in eight British forts overtaken, and hundreds of British colonists captured or killed. Many other colonists were found fleeing the region.

The French and Native American uprising finally drove British forces to

modify several of their new policies. Pontiac, in July 1766, met with a British superintendent in charge of Indian affairs to formally end aggression. They went back and forth for days, arguing until they came to an agreement. Several years later, on April 20, 1769, Pontiac was murdered. It’s been said that the British had hired an assassin to conclude Chief Pontiac’s life, but one will never know what truly happened on this day in time.

Issues with American Indian Identity

By Janell Bianco

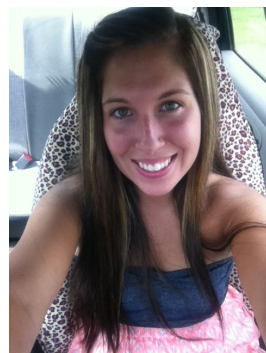
Who is an Indian? An Indian is someone who is required to have a specific blood quantum to be federally recognized as an Indian by his or her tribe. If that person is from one of the Five Civilized Tribes, however, that person would then be regarded as an Indian through lineal descent. Here is a specific definition that William C. Canby Jr. uses in his book on American Indian law to describe who an Indian is. “A person must meet two requirements to be an Indian: (1) have some Indian blood, and (2) be regarded as an Indian by his or her community” (Canby, 2009, para. 2). I found this information about who an Indian is from this book:

American Indian Law in a Nut Shell, 5th Edition.

Who an Indian is still seems to be unclear among many people today. The recognition for someone who is Indian for legal purposes is federal recognition. Federal tribal recognition came about in the late 1970s. Furthermore, recognition is a political decision. However, there are four key concepts in which someone is recognized as an Indian.

The first concept is enrollment. The second concept can be seen as formal or informal by government recognition. For example, this could be shown by the individual’s receipt of services provided only to Indians, such as a tribal clinic.

Continued on next page



Continued from page 4

in real world experiences. The goals are to bring people together to address issues within Native American communities, to introduce and network people, and to explain service learning and ideas for the future.

NN: With all this going on I’m not sure you’ll have a lot of it, but what types of activities do you enjoy doing in your free time?

Larry: During the winter time I enjoy ice fishing and playing the guitar. I’ve also been doing some ice diving, and I just been starting rock climbing at the PEIF [NMU’s health and fitness center]. The workout you get from that is way better than what you get in a gym. During the summertime I like scuba diving too.

NN: What do you think of NMU so far?

Larry: I’m really enjoying myself up here. The faculty, the professors, my classes. It’s a really welcoming school. I like that it has a smaller student body, compared to some other institutions. Your professors really do get to know you. I enjoy the hockey games. I just really like the atmosphere of the campus.

NN: What is your major?

Larry: Physiology. My goal is to work at the tribal health clinics, and IHS (Indian Health Service), either with my tribe or another local tribe in the northern Wisconsin or Upper Michigan area. They need more students who are Native American working in these health clinics. If it wasn’t for my tribe and things like the tuition waiver, I probably wouldn’t be going to college. So we have to take advantage of it because education is the key. Wherever my science background leads me it will be with the Native American communities of this area.

Visit the Center for Native American Studies website at

www.nmu.edu/nativeamericans to learn more about the Native American Service Learning Partnership Institute taking place in April.

NAS 310 Visit Council Meeting

By April E. Lindala

On November 9, NMU students from Violet Friisvall’s NAS 310 Tribal Law and Government class attended the Keweenaw Bay Indian Community’s (KBIC) annual tribal council meeting held in Marquette.

Students felt the experience was memorable. This was an opportunity to see government in action and give life to material covered in the class.

Emily Goodman, graduating senior, observed

“I have been to meetings of this structure before, being at a township meeting in Illinois and an Alger County District meeting. There is an agenda that is followed, and the meeting is structured very professionally. Only one person speaks at a time, and there is a government body maintaining the discussion between the Tribal Council elected officials and the Tribal community.”

Michael Williams observed, “What I took away is seeing a democratic structure for a population that, from an outside perspective, is pretty small, and understanding the problems of funding and allocating resources.”

Goodman further commented, “A lot of what was discussed was budget information and donations that that tribe was making and proposed donations to outside groups, including Toys for Tots, and the Salvation Army. They also are donating money towards a KBIC member for a cell phone. This person is disabled, and needs the assistance from the tribe. I was really moved to see that they helped out this person by putting him under their tribal council cellphone plan. This showed that they really care for their members, and they are more of a family than anything else. It was nice to see that a sovereign political entity really cares about their community.”

One of the topics discussed was a concern about the low number of KBIC tribal citizens who voted in the primary elections. Yet overall, it was a relatively high percentage of tribal citizens voting in the primaries as compared to that of the U.S. voting population for a primary or even general election. Williams commented, “It might actually be more participation on the whole. That’s kinda good news.”

Students witnessed how community members have a voice at the meeting. Goodman noted, “Community members had the chance to discuss issues that they feel their governing body should be aware of. One elder woman talked about the maintenance of a cemetery in Baraga. Open communication between the community members is inspiring to all sovereign political bodies.”

On behalf of NMU Native American Studies, chi miigwech (great thanks) to the KBIC Tribal Council for giving students from NAS 310 an opportunity to see tribal sovereignty at work.



Pictures from the 13th Annual First Nations Food Taster



Ariel working hard behind the scenes



April ponders what to do next



Kitchen warriors, Kenn Pitawanakwat and Marty Reinhardt. Sweet apron, dude!



Shirley serving desserts to hungry attendees



Chef Chris Kibit rocks!



Marty (right) instructs a volunteer

To see more photos from this event and other events, visit the NMU Center for Native American Students website at www.nmu.edu/nativeamericans and then scroll down to the image of the camera to find a FLICKR site for the CNAS as well as the Decolonizing Diet Project.



Local dancers were invited to the First Nations Food Taster to give dance demonstrations for the audience. Mitch "the kid" Bolo emceed the event. Thanks to the Sault Tribe elders group for making this possible.



Isaiah Paquin is all dressed and ready to dance



The Buffalo Bay Singers



NMU freshman Daabii Reinhardt gets her hair braided by her mom, Tina Moses

Other activities from the fall 2013 semester.



Above: Brian Frejo with a young and eager singer

Below: David Pitawanakwat hanging out with Brian Frejo after the show



Above: Kenn Pitawanakwat with his NAS 207 class in the fall
Below: Cameron Monty and another student work on tanning a hide



Left to right: April Lindala with Dr. Judy Puncochar. April is participating in the lesser known event, *Rock your Rocks*.



From left to right: April Lindala, Marty Reinhardt, Chef Chris Kibit, Kenn Pitawanakwat and Alicia Paquin. Chris Kibit and the Hospitality Management team held multiple dinners during the fall semester. Chef Kibit invited leadership from the Center for Native American Studies and the Native American Student Association to a special dinner at the "Chef's Table" in November. Chi miigwech Chef. You and your team were awesome. The food and experience were memorable!