

# First Nations Performance

The Coffeehouse Music Series presents Anishinaabe musician Bobby Bullet and local musicians the Darrell Syria Project Saturday, November 3 at 7 p.m. Peter White Lounge - University Center



Above: Lac du Flambeau music artist Bobby Bullet

Co-hosted by the Beaumier U.P. Heritage Center and the Center for Native American Studies. Made possible by the National Endowment for the Arts.

For more information about this FREE concert event call Dan Truckey at 906-227-1219.



An EO Institution

Anishinaabe News  
c/o Center for Native American Studies  
Northern Michigan University  
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# Anishinaabe News

Fall 2012 Volume 8, Issue 1

## Welcome Back!

Approximately 40 students attended the Center for Native American Studies and McNair Scholars Program joint open house and recruitment session early this semester at the Whitman Hall commons.

It was a great way to begin the new year by meeting new friends and getting reacquainted with old ones.

Students were given the opportunity to learn more about the current



programs happening both at the Center for Native American Studies (CNAS) and the McNair Scholars Program. Those of us in the CNAS would like to say chi-miigwech (great thanks!) to those of you who were able to attend.

If you were unable to make the open house stop by the CNAS at 112 Whitman to say aanii (hello). To learn more about the McNair Scholars Program, call Heather Pickett at 227-2538.



Left to right: Sam Hasek, CNAS senior student assistant, mingles with students Cam Monty and Spencer Fraley.

## Annual Wild Rice Camp Visit at LVD

By Gabe Waskiewicz

Individuals from the Decolonizing Diet Project (DDP) and students enrolled in the NAS 340 Kinomaage class participated in manoomin (wild rice) camp held at the Lac Vieux Desert (LVD) pow wow grounds over the weekend of September 6-9.

For some, it was the renewal of a yearly tradition, while for others it was their first chance to be part of this traditional means of gathering food.

The eight DDP participants who attended the camp carved their own knocking sticks and tried their expertise at push poling their way around the lake. Despite the cold and rainy weather, it was still a great weekend for learning these new skills. Each participant was able to navigate their way through the rice beds and come away with a portion of rice to take home.

Dr. Martin Reinhardt, principal investigator of the DDP, estimated an increase of over thirty pounds from last year's harvest.

Learn more about the DDP, the 2nd annual Eating Indigenous for a Week challenge, as well as personal accounts from the manoomin camp within this issue of *Anishinaabe News*.



Left to right: Nancy Irish, Amanda Weinert, Barb Bradley, Tina Moses, and Dorothy Anderson and her son Zane are all smiles as they prepare for a DDP meal at the LVD Wild Rice camp.

## Would you like to contribute to the Anishinaabe News?

Do you like to write?

Take photos?

Draw cartoons?

Or...

do you have an opinion?

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

Call 227-1397 to find out how!

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and much more



## The Decolonizing Diet Project

By Gabe Waskiewicz

The Decolonizing Diet Project (DDP) began with a simple question, "If I wanted to eat the food my Native ancestors ate, what would I have to know and do?" In the two years since Martin Reinhardt first asked that question, it has evolved into an exploratory study of the relationship between people and Indigenous foods of the Great Lakes Region. It chronicles the year-long experience of 25 research subjects who are adhering to a diet that consists of 25-100% Indigenous foods of the Great Lakes Region and an exercise regimen.

The project is currently in the implementation phase, with research subjects following their meal and exercise plans.

September 25 marked six months and project researchers have begun examining the preliminary data and comparing it with what was hypothesized before beginning the study.

According to Reinhardt, the principal investigator for the study, the health data accumulated from re-

search subjects has shown significant improvements from pre-diet levels, especially among the 100% commitments. Considerable weight loss has occurred, vitamins levels are at their peak, and bad cholesterol and triglycerides are declining.

Other social and legal/political issues that were theorized before the study began have also proved true. On a social level, significant barriers exist, such as the limitations of trying to eat with others. Food and eating is such a social custom in every culture that when you cannot eat what others are eating, or share your food with them because of cost concerns, it limits you on a social level. Eating out at restaurants also becomes almost impossible because of the limited access to foods meeting the DDP criteria.

Still, DDP members (DDP'ers) have witnessed their own traditions evolving. At events like the annual Lac Vieux Desert Wild Rice camp, DDP'ers were able to share meals together communally, while enjoying the presence of others who under-

stood and shared in their diet. Lunchtime at the Center for Native American Studies has also become very DDP orientated, with faculty and students eating meals together on a regular basis. Many legal/political issues, such as campus policies restricting the sharing of food and laws limiting the areas where food can be gathered, have also illustrated how society is set up to not encourage the eating of Indigenous foods. Despite this, research subjects have found that everything from acorns to pine needles can be harvested and put to use.

The most common Indigenous foods being eaten by DDP'ers fall into the groups commonly known as the "three sisters." These include corns, beans and squash, all of which were human introduced to the Great Lakes Region prior to 1600. Sunflowers have also come to be known as the "fourth sister." They were often planted in gardens to help keep out animals.

Learn more about the DDP by visiting <http://decolonizingdietproject.blogspot.com/>

# First Nations Food Taster

Join the Native American Student Association for this annual event.

Friday, November 9

5 - 7 p.m.

D.J. Jacobetti Complex

*A menu of traditional and contemporary dishes.*

This is a ticketed event.

For more information about this event or to purchase tickets call the NMU Center for Native American Studies at 906-227-1397 or visit us at [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans).



## United Conference

By Tina Moses

The UNITED (Uniting Neighbors in the Experience of Diversity) Conference was held Monday, September 24 through Thursday, September 27 on the NMU campus. There were a number of interesting and important sessions. I had the opportunity to attend a few.



Guest speaker Ramsey Jay, Jr.

Ramsey Jay, Jr. is a dynamic motivational speaker who talked about how he made his way through life by not giving up or taking "no" for an

answer. He began by explaining his interest in daytime talk shows – with hosts such as Phil Donahue and Sally Jessy Raphael. Jay stated that he would record the shows and watch and re-watch them, sometimes acting out each of the characters.

As he got older he used this interest as a young child to shape his "experience" in the world.

His pretend world ignited a confidence that propelled him to continue applying for a position in finance despite being denied 56 times. His motivation was that you should never give up on your dream. If you want it you have to keep trying no matter how many times someone tells you no.



From left to right: DDP research subjects Andrew Bek, Tina Moses, Nancy Irish, Marty Reinhardt, Senior Student Assistant Samantha Hasek, and McNair Scholar Emily Hansen.

Did you miss UNITED this year? Some of the presentations are available on-line at [www.nmu.edu/UNITED](http://www.nmu.edu/UNITED)



U.P. Filmmaker Heather Courtney

Another session was with Heather Courtney's Emmy award-winning film, "Where Soldiers Come From." The film followed three soldiers from the Calumet area of the Upper Peninsula. They served in the National Guard and were sent overseas to Afghanistan for a 9-month tour.

This film captures their struggles, from growing up in a small, rural community to being sent overseas, surviving wartime conditions, and their return to the U.P. and struggle trying to fit back into civilian life.

The film was genuine and true to many young people not knowing what to do with their lives and to living in a small town in the rural U.P.

In the discussion afterwards, Josh Niemi, another soldier from Hancock and NMU student, shared his thoughts on the film and his experience after returning to the U.P. He was part of the same unit, but was separated when sent overseas.

Courtney is bringing the film to university campuses to show students what their fellow students may have gone through and are dealing with.

One of the most delicious presentations came on Tuesday during a luncheon with Debra Yepa-Pappan, a Jemez Pueblo and Korean artist. The menu included two DDP-style (Decolonizing Diet Project) soups made by NMU Dining Services Chef Nathan Mileski. He used the DDP recipe provided by Martin Reinhardt to create a bison chili and the DDP master food list to create a pumpkin bisque. As a DDP'er (a DDP research subject), I found the soups to be tasty and fulfilling. It was good that Chef Mileski was able to speak directly with Dr. Reinhardt to find out the exact type of ingredients required – organic and/or indigenous to the Great Lakes Region prior to 1600s.



From left to right: NMU corporate Executive Chef, Nathan Mileski and Dr. Martin Reinhardt.

Dr. Reinhardt presented immediately after lunch on the Decolonizing Diet Project. He gave an overview of the project then gave an update on how things are going for the research subjects – himself included. He invited Andrew Bek, Nancy Irish, Samantha Hasek, and Emily Hansen to provide input on their interaction with the diet. Sam talked about her research on foods and how she earned the nickname "Bean Lady". Emily, a McNair Scholar, discussed how she is gathering health data on each research subject. Nancy and Andrew talked about their experience and their least favorite food of the diet – grasshopper!



It was wild and glorious! I love being out in the elements: no question of feeling alive in such moments.

We passed by Roger's rescue team who was waiting to help us out of the lake. Very sweet to be rescued, but the thunder had stopped so we thought it would be easier getting back to camp via the lake. We joined a regular flotilla of canoes paddling for the dock, and eventually spotted Tina's bright yellow rain jacket. Poor Tina and Marty – they had been eager for a nap after they saw us all off, and then when the storm started they had to get up again to make sure we were all safe. For some reason that really touched me – them standing on the dock, coming and going, like a pair of loyal scout leaders. Maybe it's because I'm a mom and I'm used to being the one who feels responsible. They looked out for us all weekend.

### Sunday, September 9

The day dawned with a lovely mist over the lake right outside our tent. Fast forward to Dorothy, her son Zane, and me arriving by canoe to the edge of the biggest rice bed on the lake. As we approached, we watched a crane dive bomb a bald eagle, whose partner soared nearby. A tiny shore bird was looking for breakfast on the lily pads, and a flock of trumpeter swans took

flight not far from us, honking at the rudeness of our intrusion on their morning. Dorothy and I tried to express our awe of the moment. How overflowing with gratitude we both felt just to be there, surrounded by such breathtaking beauty of plants and birds, sky and water, sun and clouds, from the view in a canoe floating through a wild rice bed.

For the next couple of hours the three of us experienced ricing. The poling in the mucky rice bed was much harder than it was in the open water of the milk jug training course.

We realized after awhile that we were following the course of another canoe who had harvested before us, and learned how hard it is to change course in the middle of a thick rice bed. We got the hang of it all, more or less, but I really wanted to be able to watch someone who was well practiced and skilled at ricing. The time passed in an instant out there under the clouds, surrounded by rice plants that waved over our canoe. We eventually grew too tired to pole and tap rice for one more yard.

We paddled our way back to camp, spread the fluff of our rice harvest onto a tarp to dry, and broke camp. We shared a final feast, and headed home. "Chi miigwetch" was the song in my heart, all the way home.

I was high on rice camp for days.

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

## Election 2012 - A Synopsis of Historic Interviews

By Gabe Waskiewicz

As election day nears, trying to decide which candidate best represents the issues most important to you is often a difficult and confusing process. Still, as Jefferson Keel, president of the National Congress of American Indians, pointed out during a voter registration drive in September, it is "a crucial time for Indian country to go make our voice heard on November 6 as we participate in national and state elections."

Fortunately, *Indian Country Today* has done two historic interviews with both presidential candidates in recent weeks to give us a better glimpse into the concerns specifically facing Native American voters in this fall's election.

The first, done with President Barack Obama in the October 10 issue of the magazine, marked not only the first time he has "done a Q & A with the American Indian press," but, according to Rob Capriccioso in his introduction to the interview, it is also believed to be the first interview ever conducted by Native media with "a sitting president of the United States."

Similarly, the interview with former Massachusetts Governor Mitt Romney in the following issue represented the "first time a Republican challenger for the presidency has done a Q & A with the Native press (*Indian Country Today*, Oct 17, 2012)." The willingness of the two candidates to do these historic interviews at this time illustrates the importance of the issues facing Indian country in the upcoming election.

In his interview, President Obama, who was adopted as "One Who Helps People Throughout the Land" by the Crow Nation while campaigning for president in 2008, emphasized the work he has already done to improve conditions in Indian country by supporting and signing pro-tribal legislation, which includes the Indian Health Care Improvement Act, the Tribal Law and Order Act, and the Helping

Expedite and Advance Tribal Homeownership (HEARTH) Act.

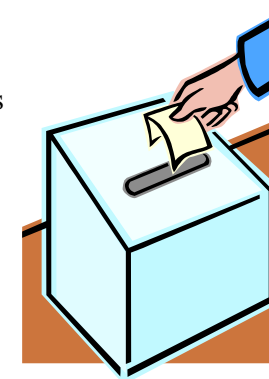
President Obama has also hired several Native American staffers, and initiated "an annual government-to-government conference with tribal nations at the White House." This list of achievements has led many to hail him as the most important president for Indian country in recent memory. Cherokee Chief Bill John Baker made this point recently saying, "Through the years, Indian tribal chiefs have met a lot of U.S. presidents, but the meetings with Obama have been more than just superficial photo opportunities. This president has made promises to Indian country, and he's kept them."

In addition to highlighting the accomplishments of his first term, President Obama also acknowledged the need to continue working together in the future. "[With me] as president, you have a voice in the White House. We're moving forward, but there's more work to do." He goes on to say that meeting the needs facing Native American communities means "improving the economy and creating jobs," "renovating schools and devoting resources to job training," "continuing to invest in our clean energy future," and "making health care more affordable and accessible."

Mitt Romney emphasized the importance of tribal sovereignty, self-determination, and economic development during his interview. "I respect and support the sovereignty of Native American tribes and recognize the importance of their culture to the rich fabric of this great country," Romney said. "I welcome the support and input of the tribes in our fight to

restore America as the most prosperous country in the world and the beacon of liberty." He also supports tribal gaming, and didn't back away from his position on the Keystone XL pipeline. "Construction of the Keystone XL pipeline is a crucial step in my plan to achieve North American energy independence by 2020." The pipeline has drawn opposition from tribal leaders in the past because of water pollution fears and other environmental concerns, and it will undoubtedly continue to be a point of contention no matter who is elected president.

With election day only days away, it is important to inform yourself by reading these interviews, and reviewing what the candidates have to say about the issues that will most affect not only our country, but also you and your community in the years to come. The most important thing of all, though, is just to make sure you get out and vote. As Jefferson Keel said, "The Native vote counts for our people, our rights, and our culture. We must raise our voice and remember, that every Native vote counts." Keel's goal is to have the largest Native voter turnout in history. You should be a part of that.



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Voice on the Water  
Great Lakes Native America Now



Jefferson Keel, NCAI President



## Native American speaks at Political Convention

By Gabe Waskiewicz

One of the highlights of this year's Democratic National Convention was the speech made by Denise Juneau. It wasn't during prime time and didn't make national headlines, but it marked the first time a Native American woman was invited to make a speech of this magnitude at the convention. On the stage where Bill Clinton would speak later in the same evening, Juneau gave a ten minute speech describing her background as a Mandan and Hidatsa tribal member, her beliefs as an educator, and why she supports Obama.

Juneau was raised on the Blackfeet Reservation near Browning, MT., where her parents instilled in her the importance of education. This led her to Montana State University, a graduate degree from Harvard, and then the University of Montana Law School. She went on to become the first



Denise Juneau

Native American woman in history to win a statewide election as Montana's state superintendent of public instruction, and she is currently running for re-election. Much of Juneau's speech focused on education, and the role teachers often play in the lives of underprivileged youth.

"School is the only place where they get a hot meal and warm hug," she said. "Teachers are the only ones who tell our kids they can go from an Indian reservation to the Ivy League. From the home of a struggling single mom to the White House." After highlighting everything that the president has done for education during his first term in office, Juneau emphasized the words, "and this is why we will reelect Barack Obama!"



### Seeking funds? Seeking enriching opportunities?

Visit the Native American Studies' website to find opportunities for scholarships, fellowships, summer internships and more. Last year I was contacted by individuals from wide reaching organizations and businesses including the Environmental Protection Agency, the United States Park Service, the United States Forest Service and even Frito Lay. These individuals are looking to hire Native Americans and/or encourage Native American students to apply for summer internships (which could lead to a permanent position). There are opportunities out there. You just have to be willing to do the work to fill out the applications. But remember, nothing worth it is easy. Good luck!

-- April Lindala, CNAS Director

## Are you ready for winter?

Winter 2013 registration is fast approaching. Here is a list of Native American Studies courses.

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

**NAS 102 - Anishinaabe Language, Culture and Community II**

**NAS 204 - Native American Experience**

**NAS 207b - Winter Season Experience - Anishinaabe Language**

**NAS 280 - Storytelling by Native Women**

**NAS 288 - Politics of Indian Gaming**

**NAS 310 - Tribal Law and Government**

**NAS 342 - Indigenous Environmental Movements**

**NAS 486 - American Indian Educational Law and Leadership**

**NAS 488 - Native American Service Learning Project**



Visit [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans) for more information.

## LVD Wild Rice Camp Participants Reflect on their Experiences

By Nancy Irish

Friday, Sept 7

I've been excited about going to rice camp ever since we heard we would be invited as DDP research subjects months ago. Here we are! We had a rather dramatic start – or rather Marty and Tina did – as they had three mishaps on their way. Their canoe started to slide off their vehicle in town on the way to meet us, their windshield took a stone on the drive to camp which left a hole in it, and then when Marty was unloading the canoe, the rest of us failed to help lower it to the ground, and so it slid off on its own and crashed to the ground. Yikes! It was sobering to think how any of those incidents might have ended up worse than they did. But all ended well, and we set about settling in.

In our little clump of DDP'ers was Tina and Marty, Barb, Dorthy and her son Zane, Amanda, and me. It was cozy; part of my contentment was knowing that as the weekend evolved, so would our friendships. So would the rain clouds! Our little group made for the shelter of the trees during what would turn out to be the first of many downpours over the weekend. I was glad to be among people who don't fear melting in a little rain. I love being in the rain. Well, I love being in the rain as long as I know that warm and dry will be achievable before crawling into bed.

Poling practice was probably the most humorous event of the weekend. Imagine 10-15 canoes in a small vicinity with a pair of novices in each, all attempting to maneuver through a milk-jug training course set up by Roger, head ricing instructor and major jokester. Imagine steering a canoe by pushing a long pole

into the mucky lake bottom behind you while standing upright in the back of the canoe facing forward towards your partner, who was ready and willing to get dumped in the cold lake for the sake of your education.

I lucked out to get partnered up with my new friend Dorthy, who didn't seem to mind that I was doing more laughing than poling, and almost collided with numerous other canoes. I'm not sure exactly what was so hysterical about feeling so utterly clumsy trying to learn a new skill – maybe it was just a whole lot more fun than getting frustrated. I was also a little giddy with relief, because I had been a bit unsure how well I'd do standing up in a canoe. I couldn't turn or steer very well, but at least I didn't fall over or dump us.

Saturday, September 8

Another eventful day. After a wonderful DDP breakfast, we got back to work on our ricing sticks and poles. George, one of the main organizers of the camp who is also very instrumental in wild rice research and restoration, offered a lot of instruction and information about rice harvesting and processing. It was all so very interesting. He demonstrated how to harvest

the rice by kneeling in a patch of tansy, then taught us about the poles, and showed us a wild rice plant. What a gorgeous plant – I was so excited to see wild rice for the very first time!

He showed us how to parch the rice over a fire, and how create a setup for dancing the rice. Then he put on a pair of moccasins and danced some rice, put in a birch bark winnowing basket. He showed us how to winnow the rice after it was separated into chaff and rice during the dancing process.

It was all so beautiful! How I love to learn and witness old ways of doing things. As Roger mentioned, the whole ricing process was marked and measured by rhythm. Paddling

and poling the canoe, beating the ricing sticks gently to release the rice from the stalks, stirring the rice as it's being parched, dancing the rice, winnowing the rice in the breeze. I hope some Indian musician creates a percussion piece from the rhythms of rice camp...maybe someone already has.

After lunch our DDP group was ready to head for the rice beds. I partnered up with Amanda; we were really psyched and ready to work hard to get a good harvest to bring home for our winter DDP food supply.

As we approached the first rice bed, however, it started to sprinkle, so we thought we better stay in that bed in case the storm got worse. The rice was picked over, however, and we weren't getting much when the sky opened up on us with a fierce cold wind and driving rain in our faces. When we heard thunder we decided we should get off the lake, and headed out of the rice bed. My pole got stuck in the deep muck right about then, and I had to let go of it to avoid being pulled into the lake. We had to use our paddles to gently work through the rice plants to retrieve the pole. Finally, we were in clear waters and headed back to camp in driving rain so thick that we could barely see.



Nancy and Dorthy maneuver around the lake



Learning how to use the push poles.



## LVD Wild Rice Camp Participants Reflect on their Experiences

By Dorothy Anderson

One day last year there was talk of people who had gone to a wild rice, manoomin, camp. I was immediately drawn in and sad that I had missed such a great opportunity.

For years I've wanted to be a part of traditional agriculture in a meaningful way. The idea of harvesting manoomin like my ancestors inspired me to do what I had to in order to be a part of such an important responsibility. Of my four children, only my son, Zane, was able to be a part of the camp life with me for the weekend. I didn't know what to expect, but as soon as we pulled into the pow wow campgrounds at Lac View Desert, I realized how many people were involved. There were cars stretched down both sides of the road bordering the lake. Tents and campers filled almost every available spot along the sloping grass sides of the shining water. Arriving a day after the start of the camp, we luckily got the last good spots for our group's tents. The air was filled with a busy excitement that still felt relaxed and mellow.

There was a gathering of campers in a small area that bordered the woods with a fire burning and tarps set up to protect us from the impending rain. Everywhere I looked, people were busy carving the ricing sticks needed for the harvest. Starting as a "blank," long chunk of cedar, they would eventually take shape into thinner smooth sticks with rounded edges. This was no small task, and everyone was actively engaged in one form of carving or another with various woodworking tools as well as simple knives like the ones we had brought.

The air smelled like the cedar of a sauna just after its fire has been stoked. It was intoxicating. The camp life was imbued with a feeling of community and common purpose. Everyone here cared about the manoomin and bringing it back into a strong existence. The rice, once a major food source for our ancestors, now fed our souls and gathered us together, different tribes and different people from many walks of life.

Day time was spent preparing our ricing sticks, while night time was for feasting, singing and fires. The hand drums and voices that sang songs into the night cradled my consciousness and brought me peace. Having my son on the bench next to me, and my friends surrounding me in the round house filled me with such happiness it was impossible not to smile. As it grew late and we prepared to go into our tents, my expectations grew for the morning harvest.

On the last day of manoomin camp, we went out in our canoes. I shared one with my friend Nancy, with Zane sitting in the middle. The paddle across the lake to the rice was an easy one, but I knew it would be harder on the way back. When in the rice you can't use paddles. Instead, a long and heavy pole about 7 feet in length is used to push you through the plants, so they don't get damaged. Nancy steered us like a pro.

Within five minutes of ricing, we heard distressed squawking sounds from a large bird. My eyes caught the movement of a bald eagle chasing off a sand hill crane. The two birds were enormous against the backdrop of bright blue sky painted with brilliant white clouds. Moments later, another

sound drifted to my ears and we stopped making noise. There was someone in a canoe playing the native flute so beautifully it brought tears to my eyes. Out on the lake, it sounded ethereal and I was relieved when the others heard it, too. It was a blessing to have such a start. We could hardly believe we had such an amazing first few minutes in the manoomin. I looked at Nancy as she leaned on the push pole sinking it into the mud, sending us forward, then bringing it close and repeating the movement. She is tall and slender with long thick curly hair and looked so at ease at the back of the canoe. Zane and I would gently bend the manoomin stalks downward with one carved stick and then tap with the other as the rice fell into our boat, making little plinking sounds as it landed. Although disappointed at first, we quickly realized the mass of rice in the canoe was growing more than we had expected. Suddenly there was the loud flapping of wings and Zane tossed me my camera just in time for me to get shots of four beautiful white trumpeter swans lifting off in perfect form, flying toward the other end of the lake. Tired and satisfied, we gathered our energy for the paddle back.

I know that we'll never forget this time we had with each other and the rice. I'm so thankful for my friends and family. I imagine my ancestors, happy that we are bringing back an ancient part of the Anishinaabe way of life. I'm thankful for the manoomin and what it means to each and every one of us that took part in rice camp.



First time ricers make it look easy.



Making cedar sticks for gathering wild rice. From left to right: Barb Bradley, Amanda Weinert, Dorothy Anderson and her son, Zane.

## What issue is most important to you, or what are you most excited about in the upcoming 2012 election?



Alice Snively, Senior  
Biology Major, NAS Minor  
"Protecting my rights as a woman."



Hannah E. Vallier, Freshman  
Psychology Major, NAS Minor  
"Our rights as Anishinaabe and being protected as an Anishinaabe woman."



Spencer Fraley, Junior  
Individually Created Program Major-NAS concentration  
"The state of the economy."



Christine Knudson, Freshman  
Secondary Education English Major  
"I am most concerned about women's health care, and I am also excited to be voting in my first presidential election."



Amanda Weinert, Senior  
Art and Design Major, NAS Minor  
"1.) Positive tribal/federal interaction  
2.) Reproductive Rights 3.) Equality (women, people of color, LGBTQ)  
4.) Environmental."



Dorothy Karr, Sophomore  
Radiology Major  
"I'm excited for my first time voting!"



Ariel Dennis, Senior  
Secondary Education Math Major, English Minor  
"Education and women's rights."



Max Wojciechowski, Senior  
English Writing Major, NAS Minor  
"Environmental issues because the climate change has become a reality and if something isn't done we are going to see the effects very soon."

# Native American Heritage Month

Special guest Abenaki author Joseph Bruchac

THOSE WHO SUSTAIN US: Native Cultures and Foods

Thursday, November 8 at 1 p.m.

Mead Auditorium - West Science Building

SHARING THE GIFT: Understanding and Teaching Native American Literatures

Thursday, November 8 at 3 p.m.

Whitman Hall Commons

AN EVENING WITH JOSEPH BRUCHAC: Music Performance and Reading of Original Work.

Thursday, November 8 at 7 p.m.

Jamrich Hall 103

For the entire list of Native American Heritage Month activities, visit [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans) or call 906-227-1397.





## Honoring Our Veterans

On November 11, the United States will celebrate Veteran's Day in honor of our armed service veterans. Tribal communities have a long tradition of honoring and caring for their warriors. This proud warrior tradition has carried over into military service, with Native Americans serving at the highest rate among any ethnic group.

Inherent traits in Native American society such as strength, honor, pride, devotion, and wisdom are also the perfect fit within the military tradition. So in commemoration of the holiday, we have included three interviews with Native American veterans who exemplify these qualities. We would also like to encourage you to take the time to thank everyone who has served in the military this Veteran's Day.

### An Interview with Danny Garceau

By Hallie Sutton and Martin Reinhardt

Retired Army First Sergeant Danny Garceau served 31 years in the Army and the National Guard for the United States of America. Since his retirement in 2007 he has been active in many nonprofit organizations surrounding veteran's benefits, including being one of many important forces in the Society for American Indian Government Employees, also known as SAIGE. There he serves as chairman, with the intent to further SAIGE's goal of involving Native Americans and Alaskan Natives in the U.S. government. In honor of this upcoming Veteran's Day, *Anishinaabe News* is proud to include an interview through email with Danny Garceau on his service and involvement afterwards.

**Anishinaabe News: What was your involvement in the military and for how long did you serve?**

**Danny Garceau:** I spent 31 years in uniform for the Army and Army National Guard, 30 of those years on

active duty. I retired in 2007 as the Michigan Recruiting Command sergeant major. The first half of my career in uniform was serving in combat arms with the 3/5th Air Cavalry 9th Infantry Division, 11th Armored Cavalry Regiment and 107th Combat Engineer Battalion. My positions included scout (jeep, armored and aerial), tank commander, mortar sergeant, border operations, battalion NBC sergeant, combat construction supervisor, battalion intel sergeant and battalion operations sergeant. The second half of my career was in the adjutant general career field, focusing primarily on recruitment and recruiting management. During my career I served in many states along with overseas duty in Panama, Germany and Latvia.

**AN: What did you do once you were out of the military?**

**Garceau:** I began volunteering for service/nonprofit organizations, many that were local like the Booster Club, veteran organizations and the Patriot Guard Riders. I was already serving nationally as a director on the Board for the Society of American Indian Government Employees (SAIGE), but increased my involvement by volunteering to host our annual training program in Michigan as the conference chair. Immediately after serving as the conference chair in 2008 I was nominated and elected as the Chairman for SAIGE, where I am still serving. We believe that our government would be a better government with more American Indians and Alaskan Natives at all levels.

**AN: How has your military career affected your life?**

**Garceau:** I joined the military out of high school to pay for college, get an education, have some adventure and see part of the world. It did all that for me and then some. It also provided me leadership training and experience. I learned about values, sacrifice and service greater than self. I was shown a world much larger than I

had imagined and began to learn the strength of diversity. I had success very early in the Army and decided to make it a career. Part of that decision was to earn a pension early in life so that I could pursue other interests and not worry about a pay check to support myself and my family. All my experiences in the military, especially the leadership experiences, have aided me in many ways post my military career.

**AN: What are your thoughts on how veterans are treated in our society, specifically in Native American communities?**

**Garceau:** We have come a long way in our society in general. When I first joined the military, at the tail end of the Viet Nam War, I was spit on in the airports. By the time I retired, people shook my hand and wanted to buy me lunch. Public acceptance and appreciation of the military has come a long way. In the Native American communities veterans have a place of honor and appreciation. I think because warriors have always been honored in our culture is why American



Indians serve in the military at a higher propensity rate than any other population group. Most Pow Wows have colors posted by veterans during the Grand Entry followed by a Veterans Honor song and all veterans are asked to enter the circle to be honored. Many tribes, nations and American Indian organizations have veteran groups serving many purposes for both the veterans and their communities. The Society of American Indian Government Employees has just established its own Warrior

## Decolonizing Diet Project Recipes

### Pecan-encrusted Whitefish

April Lindala

3/4 cup pecans  
2 tablespoons maple sugar  
4 whitefish fillets, medium size  
2 duck eggs  
sunflower oil  
Preheat oven to 425 degrees.

Grind up pecans in coffee bean grinder; the consistency should be like brown sugar. Next, add maple sugar and mix well. In a separate bowl, briefly whisk duck eggs for the fish. Lightly oil a baking sheet with sunflower oil (or spray). Dip each fillet of whitefish in egg and place on pan skin down. Spread pecan mixture over the top of the fish to cover all of the fillets. Bake for 20 minutes at 425.

### DDP Cooking Demonstration

The Decolonizing Diet Project (DDP) team held its first cooking demonstration on September 29. There were 17 participants who made six different recipes. Thanks to the instructors Andrew Bek, Nancy Irish, April Lindala and Martin Reinhardt. Special thanks to Chef Chris Kibit for allowing us space in the Hospitality Management kitchen. The DDP team was also delighted to have participants from the Great Lakes Indian Fish and Wildlife Commission.

The DDP project team will host a second cooking demonstration at the Hospitality Management kitchen in the D.J. Jacobetti Complex on Saturday, October 27<sup>th</sup> from 1- 6 p.m. -- probably right around when this will be found in your mailbox. Hopefully you were able to attend.

Two participants at the first DDP cooking demonstration prepare acorn squash.



### Maple Flavored Baked Beans

Marty Reinhardt

1 bag (14-16 ounces) dried beans, pinto or great northern  
2 cups maple sugar  
salt

Wash and soak beans for 24 hours. Drain and rinse. Pour beans into a baking pan and add enough water to just cover the beans. Sprinkle with maple sugar, and lightly sprinkle with salt. Cook in the oven at 225 degrees overnight or for at least five hours.

### Cookies

Jessica Cadeau

1/3 cup sunflower seed butter  
2/3 cup maple syrup  
1 1/2 cup cornmeal flour  
1/4 teaspoon salt  
handful or 1/2 cup of chopped pecans (optional)

Mix all together and drop by spoonfuls onto greased baking sheet. Bake at 350 degrees for 15 minutes or so. Cookies are done when slightly firm in the center and they are golden brown on bottom and edges.

### 2012 Week of Eating Indigenous Foods Challenge

Dr. Devon Mihesuah, the Cora Lee Beers Price Professor in Humanities and Western Civilization at the University of Kansas, has announced the 2012 Week of Eating Indigenous Foods challenge in support of the Decolonizing Diet Project. Locally, we are calling this the mini-DDP challenge. Over 100 people took part in Dr. Mihesuah's challenge last year. So save November 2-9 as your week to eat only foods indigenous to the Great Lakes Region. Try the foods that have always sustained tribes and provided them with good health. Support the DDP!

Visit Dr. Mihesuah's Facebook site to learn more about her challenge.

Search on Facebook "Week of Indigenous Eating"

Visit Dr. Mihesuah's website at [www.aihd.ku.edu](http://www.aihd.ku.edu)



### DDP Food Puns

One surprising outcome of the DDP is how enjoyable DDP food related puns are. Some may cringe at the thought of a bad pun, but some of the research subjects giggle with glee when a new witty wording relating to the diet is discovered. As Marty Reinhardt exhibits in the following quote, with his tongue only partially planted in his cheek, DDP (and its puns) is spreading like butter on a stack of hot pumpkin pecan blueberry pancakes. "In a nutshell, we want to encourage people to learn more about the DDP by sinking their teeth into it. But we realize that people have a lot on their plates already, so we don't want to force it down anyone's throat. That said, we do want them to know that DDP is the best thing since pumpkin cornbread. We had a gut feeling that we were whipping up something that would leave people hungry for more. Lastly, the DDP is not just frybread food for thought, and if anyone doubts it they will eat their words."

So if you can swallow all of that, you're ready to try out one of the more than 70 DDP recipes found on the DDP share site at <https://share.nmu.edu/moodle/course/view.php?id=33>.



## NMU's New President, David Haynes, Visits CNAS

By April Lindala

On Tuesday, September 25, NMU President David Haynes visited the Center for Native American Studies in Whitman Hall. As part of his tour of the Center, the President visited the Center's firesite in the Whitman woods, the Anishinaabe language map and tribal flag display in the Whitman Commons and the Center's resource room and office area.

Native American student enrollment at NMU has dropped rather dramatically in recent years. The President has made it a priority to include as part of NMU's enrollment goals specific recruitment strategies to attract Native American students.



Above from left to right: Marty Reinhardt, April Lindala, President Haynes and Kenn Pitawanakwat.

President Haynes is interested in building relationships with tribes and tribal colleges in the Great Lakes region as a way to meet Native American prospective students. Other topics of discussion included the Michigan Indian Tuition Waiver, the Decolonizing Diet Project, the Native foods garden and growing spaces greenhouse and the importance of Anishinaabe language revitalization.



Above from left to right: Kenn Pitawanakwat, Marty Reinhardt, President Haynes and April Lindala meet at the CNAS firesite in the Whitman Woods.



Above from left to right: Kenn Pitawanakwat and President Haynes

# First Nations Foods

### Decolonizing Diet Project: A six-month overview Thursday, November 1

Dr. Martin Reinhardt, assistant professor in Native American Studies, will report on the first six months of his year-long research project, the Decolonizing Diet Project (DDP).

### Decolonizing Diet Project: A panel presentation Wednesday, November 14

Research subjects will discuss their experience with the Decolonizing Diet Project.

### Decolonizing Diet Project: The female perspective Wednesday, November 28

April Lindala, director of the Center for Native American Studies, will present a socio-cultural ethnographic study focusing on the female experience of the DDP.

All events take place at 6 p.m. at the Mead Auditorium in the West Science Building. For more information about these events call the NMU Center for Native American Studies at 906-227-1397 or visit us at [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans).



Above: Dr. Martin Reinhardt Principal Investigator of the DDP



Above: April Lindala picking blueberries. Photo credit: Greg Peterson



continued from the previous page.

Society for American Indian and Alaskan Native veterans and military men and women.

**AN: Do you believe there are any specific changes that need to be made in regards to veteran treatment in our society?**

**Garceau:** I think the rest of America can once again learn from our American Indian communities. Our communities always honor and care for our warriors, not just when it's the popular thing to do. The constant acceptance and honoring of our veterans helps in healing when healing is needed. We must also remember not to stereotype veterans. Veterans do not come in a one-size-fits-all-box; different veterans have different needs. If our military personnel or veterans need help we need to provide it. We must never forget to serve those who have served us.

**AN: What should we keep in mind about veterans during this year's Veteran's Day celebration?**

**Garceau:** We need to remember that all of our military personnel, veterans and their families have all made sacrifices along with endured hardships in service to our country and communities. Some of those sacrifices will be felt for the rest of their lives, some even gave their lives in service to country; "All gave some, some gave all." Remember that everyday should be Veteran's Day. Thank them for their service to country, community and you. Thank their families for sharing their warriors with you. Miigwech Ogichidaa!

For more interviews see page 9.



# First Nations Films

## Celebrate Indigenous Films

### "Good Meat" and "My Big Fat Diet"

Jamrich Hall 102

TWO SHOWINGS Wednesday, November 7 at 6 p.m. and Tuesday, November 13 at 6 p.m.

### "The Business of Fancy Dancing"

Jamrich Hall 102

Monday, November 12 at 6 p.m.

DIRECTED BY SHERMAN ALEXIE

MPAA - UNRATED. RECOMMENDED FOR MATURE AUDIENCES ONLY.

### "Skins"

Whitman Hall Commons

Monday, November 19 at 6 p.m.

DIRECTED BY CHRIS EYRE - RATED R

### "Smoke Signals"

Whitman Hall Commons

Tuesday, November 20 at 6 p.m.

DIRECTED BY CHRIS EYRE - RATED PG-13

For more information about these films call the NMU Center for Native American Studies at 906-227-1397 or visit us at [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans).



## Cultural Disrespect Still Too Common on College Campuses

By Ariel Dennis

Put yourself in the place of a Native American student at Northern Michigan University for a second. Imagine your excitement when you hear that the All American Rejects are going to be playing on campus in October.

Holy cats! How awesome is that? You speed to the nearest bulletin board to check out the concert poster, only to find one of the band members openly disrespecting your Native culture by wearing a costume headdress and trying to look foolish. How do you feel? Angry? Disrespected? Disappointed? All of the above?

Many students at NMU didn't seem at all affected by the poster, but for the students who understood just how disrespectful that image was to an entire culture, it came as a shock. How could something so culturally ignorant be displayed within an educational setting? When students brought this issue to the attention of Northern Arts and Entertainment, some believed that the posters would be removed from the bulletin boards and replaced by something less offensive. Instead, the problem was covered up using a sticker that didn't fully block out the image. Amanda Weinert, president of the Native American Student Association, said it best: "Why am I paying student activity fees to the university when they are using them to disrespect my culture?"

These half-hearted attempts to cover up cultural ignorance are helping no one.

When the image on the concert poster was brought up in casual conversation, a student naïvely interjected, "What's so wrong about wearing a headdress? I like feathers, since when is it bad to wear feathers?" Her lack of knowledge about the Native American culture magnified the issue: these blanket fixes are taking away cultural learning opportunities. Instead of publicly addressing the issue with the concert posters and using the opportunity to teach students about different cultures and what is or is not considered appropriate and respectful, these issues are being swept under the rug so that no one has to deal with the consequences.

In the recent NMU Homecoming parade, a similar incident occurred: an On-Campus Housing float from Payne Hall entered the parade using *Indiana Jones and the Raiders of the Lost Ark* as its inspiration. One student walking with the float was given the task of dressing up as an Aztec, complete with face and body paint. Austin Smith, vice president of the Native American Student Association, and Shelby Segerstrom, acting secretary, took the opportunity to educate the young man by giving him a flyer that the group was handing out to parade viewers. This flyer discussed the need of the education system to "Teach Respect,

Not Racism" in regards to Native American culture.

This student spoke with Center for Native American Studies Director April Lindala and Assistant Professor Martin Reinhardt earlier in the day about his costume and its stereotypical nature, ignored the concerns of Lindala and Reinhardt and wore the costume anyway.

This intentional disregard for an entire culture can be seen on college campuses throughout the nation. Recently at South Dakota State University a similar incident of disrespect to Native American students took place. Found written in graffiti on one of the dorm room walls were the words, "Prairie niggers, Rm 154, 164, go back to the rez."

This area of the country is a common hotbed of racial tension between Native Americans and the surrounding population, but that does not excuse this type of behavior from a college student. Actions like this can quickly evolve from something innocent and accidental, like an ethnically disrespectful concert poster hanging in a hallway, to intentional disrespect, and eventually to disruptive behavior that targets specific people. Where the line gets drawn between acceptable and unacceptable is determined by the actions of individuals, and it's about time to set that precedent at Northern Michigan University.

## More Veteran's Day Interviews

### An Interview with Marty Reinhardt

By Gabe Waskiewicz

**Anishinaabe News: Describe how your military service has influenced you?**

**Marty Reinhardt:** I served in the U.S. Army for 4 years from 1986-1990 as a wheeled vehicle mechanic. Our family has a long held tradition of men serving in the military. I knew from when I was little that I would eventually go into the military, and I looked forward to it. I got very disillusioned with school and dropped out at the age of 16. I then joined the army on my 17th birthday. My



parents had to give their permission, under the delayed entry program. I did my basic training and AIT at Fort Jackson, S.C. I was stationed at Fort Stewart, Ga. from '87-88, and Hunter Army Airfield from '88-89. I was transferred to Camp Jackson, South Korea in '89, and got out of the service when I left there in 1990. I did my out processing at the Presidio in San Francisco. I was honorably discharged at the rank of corporal. While I was in the army, I started taking college courses. I continued once I got out. I went to five higher education institutions before I finally got my associates degree at Lansing Community College in 1992. I transferred from there to Lake Superior State University, where I graduated with a bachelor's degree in sociology and a minor in Native American studies in 1994. I used my GI Bill at both to help pay for my educational expenses. I then went on to get a master's degree in sociology from Central Michigan University in 1998, and a Doctoral degree in educational leadership from the Pennsylvania State University in 2004.

The military experience was difficult in some ways. I didn't like being

so far away from family. On the other hand, it taught me a lot about being self-sufficient. It also instilled a new pride in me that I had proven myself an ogichidaa, a warrior. In my family and culture that means a lot. I joined the ranks of those who had served. I attribute a lot of my determination and drive to my military experience.

**AN: What does Veteran's Day mean to you?**

**Reinhardt:** Veteran's Day is an opportunity for me to pay tribute to those who have served the people as soldiers, many who have given their lives. This includes all of my ancestors, those who fought against, and those who fought for the United States.

**AN: What should non-veterans keep in mind while observing the upcoming Veteran's Day celebrations?**

**Reinhardt:** I think non-veterans should take time to show their appreciation to the veterans in their local communities. Shake their hands and say thank you, or miigwech as we say in Ojibway. Take some time to learn about veteran's issues and the histories of soldiers from their families and communities. Visit the veteran's homes and the memorials. Never forget that freedom is not free.

### An Interview with Marisa Van Zile

By Gabe Waskiewicz

Marisa is a senior at NMU majoring in sociology, with a minor in Native American studies. She plans on graduating this May, and currently works in the CNAS in addition to being part of the 652nd division of the Army Reserves.

**AN: Can you describe your military service and how it has influenced you as a student?**

**Marisa Van Zile:** I recently completed my fourth year of an eight-year commitment in the Army Reserves. I

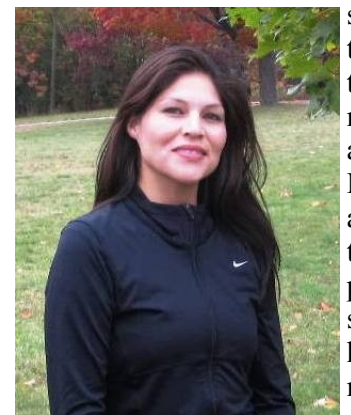
am a part of the detachment to the 652nd engineering company out of Marquette. Both my father and grandfather also served in the army, with my grandfather surviving as a P.O.W. during WWII. I attended school before joining the service, but the army core values have definitely helped me become a more disciplined student. Without the financial help the Army Reserves provides, it would be very difficult to even attend school. The military also gives me a sense of camaraderie and support in my school experiences that is in addition to my family and friends. I hope to become an officer so I can apply my knowledge to the military.

**AN: What does Veteran's Day mean to you?**

**Van Zile:** It is a chance for everyone both military and non-military to look at the past and present to honor what our service members do. We should always honor and appreciate that.

**AN: What should non-veterans keep in mind while observing the upcoming Veteran's Day celebrations?**

**Van Zile:** They should recognize the sacrifice and purpose of our armed forces, with that purpose being to protect and serve. I think people should also remember the sacrifices made by the families of service members because they are making sacrifices as well. I appreciate it when strangers show their support because it makes me remember all of the collective



support that extends to my family and unit. Most of all, though, people should honor the memory of all veterans on this day and every day.

## Have a desire to obtain a Ph.D.? Become a McNair Scholar



McNair Scholar Joe Masters graduated from NMU in May of 2012 and is working towards a graduate degree in Social Work.

Monday, November 5 is the due date for those interested in the McNair Scholars program for the upcoming semester. Eligible students are first generation college students (neither parent earned a four year college degree) and considered low income. Underrepresented students -- Native American, African American, Hispanic or with a registered disability -- may also qualify for the McNair Scholars program. You must have completed 40 credit hours with a 2.75 overall G.P.A. and be committed to **1)** completing the summer research component and **2)** be dedicated to entering a PhD. Doctoral program. Visit the NMU McNair Scholars Office at 2804 West Science during business hours to learn more.

