



Anishinaabe News

Fall 2015 Volume 11, Issue 1

Boozhoo! Greetings! Welcome to Fall 2015. There are several exciting changes to announce.

It is a pleasure to introduce two new team members to *Anishinaabe News*: Master of Fine Arts creative writing student Marie Curran is the new editor and graduate assistant; and photography student Marlee Gunsell is helping with photographs and layout. Read more about them inside.

We are excited to share that the NAS major has been approved at NMU (see article to the right). You will also learn about “The 147 campaign” and read about an NMU alum who is making his mark within Indian education. And we feature articles about two new NMU faculty contributing to the discipline of Native American Studies.

As such, the central (and obvious) theme for this issue of *Anishinaabe News* is education. We hope that you not only enjoy what this issue has to offer, but perhaps learn something as well.

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NMU's Historic Announcement

By Marie Curran

Northern Michigan University is the first college in Michigan to offer a major in Native American Studies (NAS). The NMU Board of Trustees voted to approve the major's adoption on September 18. On behalf of the Center for Native American Studies, Dr. Martin Reinhardt, NAS associate professor, reflected on this vote to those in attendance at the board meeting, “It's a very historic, momentous occasion. I commend you for making a decision to support Indigenous and non-Indigenous relations.” Reinhardt continued, the Center “has always been at the lead of the university's interactions with the Native community and this cements that even stronger.”

NMU President Fritz Erickson said, “The Native American Studies major is a natural fit for NMU and provides big educational opportunities for varying populations and students. I look to this to be a real anchor for our tribal communities, and in our efforts to help all of our students understand different cultures and people from various backgrounds. There are advantages for every single student on this campus that we have a NAS major.” President Erickson added that he is confident in the NAS major's success because of dedicated and excellent faculty in the Center for Native American Studies.

NMU has offered the NAS minor since 1991 and the Center for Native American Studies was established in 1996. Since then there have been countless conversations about expanding the NAS curriculum and Center.

More recently, students have requested and completed Individually Created Programs (ICP) in Native American Studies. ICPs are individually-crafted baccalaureate degrees that must be approved by the NMU Committee for Undergraduate Programs. Center Director April Lindala commented that the rise in NAS-focused ICPs: “It was this interest that made us refocus and really work to create necessary courses to offer the NAS major.”

NAS faculty expressed their enthusiasm for the groundbreaking and historical decision. Shirley Brozzo said, “This is a marvelous time for local Anishinaabe people, all Native Americans, and for NMU. Brozzo, who is a NAS faculty and the associate director of the NMU Multicultural Education and Resource Center, has been teaching for the CNAS the longest at nearly twenty years.



CNAS faculty and staff from left to right: Marty Reinhardt, Jamie Kuehl, Shirley Brozzo, Grace Chaillier, Tina Moses, Aimee Cree Dunn, and April Lindala. Not pictured: Violet Friisvall Ayres and Leora Lancaster.

“NMU's Historic Announcement” continued page 3

NMU Alum Appointed by President Obama to Advisory Council

By Marie Curran

Aaron Payment, NMU alumnus and chairperson of the Sault Ste. Marie Tribe of Chippewa Indians, was recently appointed by President Obama to the National Advisory Council on Indian Education (NACIE).

The Council advises the Secretary of Education on the funding and administration of programs benefiting Indian children or adults operating under Title VII, Part A of the Elementary and Secondary Education Act. If there is a vacancy in the position of the Director of Indian Education, the council will make recommendations. In addition, the NACIE submits an annual report to Congress that includes recommendations on improving Native American education in the United States.

Chairperson Payment holds a bachelor of science and a master of public administration from Northern Michigan University, and is currently a doctoral student in the School of Education, Leadership and Public Service. Payment has served in many educational and political positions in Upper Peninsula schools and communities throughout his career, and has been tribal chairperson of the Sault Ste. Marie Tribe of Chippewa Indians since 2012 and also from 2004-2008.

In reference to the new NACIE appointments, President Obama said, "I am confident that these experienced and hard-working individuals will help us tackle the important challenges facing America, and I am grateful for their service. I look forward to working with them."

Anishinaabe News spoke briefly with

Payment about his appointment to the National Advisory Council on Indian Education.

NN: Congratulations, Mr. Payment. What do you foresee being some big issues in Native American education in the coming years?

AP: While working on my educational doctorate degree, all of my research has been focused on the Native American high school and college drop-out phenomena. Little improvement nationally has occurred since I last worked for NMU in the early 1990s. A big contribution I foresee is working to come up with a reliable and valid statistic to demonstrate the relative graduation rate for Native Americans. During the 2014 Bureau of Indian Education and U.S. Department of Education Reform Consultation sessions, I offered substantive input on the need to incorporate culture and language into curriculum offerings but also to adapt an approach consistent with individual tribal goals including creating academies of excellence for BIE schools, and developing a new focus on the 92% of our Native youth who attend public schools. As a high school drop-out, I am also committed to finding new opportunities to not give up on those who did drop-out and finding ways for them to drop back in. As a past charter school president for the Joseph K. Lumsden Bahweting Anishnabe Public School Academy (chartered through NMU), I am excited to work with U.S. Secretary of Education Arne Duncan.



NN: How did your education at NMU prepare you for the role you are taking on now?

AP: My preparation at NMU and Lake Superior State University prepared me well for this effort. Most of the CNAS programs and degree programs did not exist when I first attended NMU so I did not have the benefit of this. My academic preparation, however, in sociology and my

M.P.A. provided a solid academic background. While these programs were not specific to Native Studies, my research focus was. In addition to having the honor of doing my senior research with Dr. Paul Duby, NMU's institutional researcher at the time, I wrote about social anomie and the impact on minority communities. Today, this research in Indian Country is called historical trauma. My M.P.A. thesis was on the U.S. Presidency's impact on Federal Indian Policy.

Upon leaving elective office in 2008, I entered the NMU/Central Michigan University graduate degree in education and doctorate in educational leadership. I picked up a master's in education administration and I am in the dissertation phase for my doctorate in educational leadership (both have a projected completion of December 2015). The applied approach in my most recent studies enriched my learning and provided me with a problem-solving focus. The relationships I have with Dr. Martin Reinhardt and Director April Lindala of the Center for Native American Studies, as well as with the faculty in the School of Education, Leadership and Public Service should provide me every advantage for advocating for real problem solving of the persistently high drop-out rate.

"I am committed to finding new opportunities to not give up on those who did drop out and finding new ways for them to drop back in."

The *Anishinaabe News* is dedicated to featuring Native American-related news, perspectives, and artwork. We are soliciting news articles, reviews and sports stories. Additionally we are also happy to review original artwork, poetry, and flash fiction for publication. Send your original work to nishnews@nmu.edu by Monday, November 30 for consideration in the next issue.

The *Anishinaabe News* is distributed by the Center for Native American Studies at Northern Michigan University. The paper was founded in 1971. Visit nmu.edu/nishnews to read our submission guidelines, see past issues of *Anishinaabe News*, and to subscribe.

Miigwech (thank you)!

April E. Lindala, advisor of *Anishinaabe News*

NMU's Historic Announcement

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"We, at the Center for Native American Studies, have been working toward this for years," said Grace Chaillier a NAS faculty member.

Jamie Kuehnl, NAS faculty, said she is grateful for the approval of the NAS major, and wishes that it had existed when she was an undergraduate student. Kuehnl commented, "With a major, we can further the integral work that's being done in so many capacities: promoting greater cultural understandings, providing for Indigenous language continuance, researching and upholding tribal and treaty rights, urging ecological/terrestrial salvation, re-historicizing, decolonizing minds and hearts, and so much more."

NAS faculty Leora Lancaster agreed, "I am excited to see Indigenous peoples mend through the educational achieve-

ments of NMU alumni involved with the NAS major."

The NAS major will begin in Fall 2016, and will provide students with many options for careers and graduate study. Graduates of the program may find employment with tribal governments, the Bureau of Indian Affairs, Indian Health Services, and many other federal or state agencies of tribal liaisons, museums, Native media and newspapers, and school districts with heavy concentrations of Native American students.

Alumni may also be eligible to apply for further education in Native American Studies graduate programs around the country, which can lead to faculty positions in academic programs.

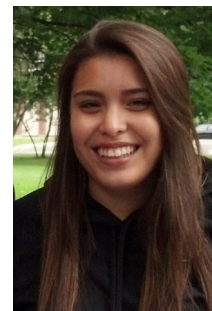
Some current NAS minor students plan to shift their study plans to accommodate a major in Native American Studies.

Criminal justice major Rachel McCaffrey

is considering delaying her graduation so that she can add the NAS major.

McCaffrey explained, "The NAS major offers a lot of opportunities to get a tribal job or work with tribes. It would give me the experience I need, and a leg up in the job market."

Sophomore and Native American Student Association president Kristina Misegan said, "I am considering the Native American Studies major so I can become more knowledgeable and share accurate information about Native Americans. Misegan (*photo top*) continued, "I want to be as knowledgeable as I can to help my people."



Annual Fall Open House with the CNAS and McNair Scholars Program

By Marie Curran

The Center for Native American Studies hosted the annual fall open house in conjunction with the McNair Scholars Program and three Native American student organizations: Native American Student Association (NASA), the American Indian Science and Engineering Society (AISES) and the Native American Language and Culture Club (NALCC).

At the Sept. 1 event, students met CNAS faculty and staff, learned about Native American Studies course offerings and how to become involved in NASA, AISES, and NALCC.

Students were able to enter a drawing to be eligible to win one of many door prizes on hand.

Students interested in the potential NAS major filled out surveys and discussed the requirements with CNAS faculty.

McNair Scholars representatives Heather Pickett and Jennifer Broadway talked to students about their program, which exists to advance academically strong students who are either first-generation college students with financial need or members of a group traditionally underrepresented in graduate education.



Foreground: Students Rachel McCaffrey and Ana Fernandez visit with Shirley Brozzo. Background: NMU faculty and staff visit at the CNAS fall open house.

open house, Chaillier taught her course NAS 414 First Nations Women. She explained, "I invited my students, some of whom attended directly after our class meeting ended. They seemed impressed with the get-together too."

Shirley Brozzo, associate director of the Multicultural Education and Resource Center and NAS faculty, noted that the event "was also a nice welcome to many of our new colleagues on campus, people who we will be working closely with on a daily basis."

CNAS student worker and NASA member Daraka McLeod commented, "I was so happy to walk into a room full of people chatting, laughing, and eating. I met new students and had a chance to catch up with old friends. It was exciting to see everyone and to watch our center and program grow."

In addition to students, NMU faculty and staff from across campus attended the open house.

NAS faculty Grace Chaillier said, "It was great to sit and eat and chat with so many smiling, caring individuals."

Before the



McNair Scholars staff speak with students at the CNAS fall open house.

NMU Celebrates 10th anniversary of UNITED

By Marie Curran and April Lindala

The tenth annual Uniting Neighbors In The Experience of Diversity (UNITED) Conference took place at Northern Michigan University campus from Sunday, September 20 to Tuesday, September 29.

According to UNITED chair Weronika Kusek, assistant professor in the department of Earth, Environmental, and Geographical Sciences, the conference “is a community-wide event focused on exploring and appreciating the value of diversity.”

Many artistic and historical exhibits were featured and speakers presented on various topics. In addition to an exhibit on local Upper Peninsula military history, Arab American history, and student posters, the UNITED Conference showcased the raised beadwork of Oneida artist Karen Ann Hoffman (see part 1 of a two-part interview in this issue).

Hoffman was one of



the invited keynote speakers and her presentation was entitled “Identity – Beadwork as a Contemporary Expression of Iroquois Culture.” Hoffman opened up her presentation with flute music and a song of the Iroquois. Her talk centered on the notion of art with intention and explained how the beauty of bead lies not only in the aesthetic of bead art, but also through the stories that bead art images can teach us. Bead art as storytelling illustrates the values and lifeways of the Haudenosaunee (better known as the Iroquois).

Hoffman emphasized how vital it is to be observant as an artist and how our relationship with the environment can serve as a catalyst for creating art. She told the story of finding an ancient drawing of what she believed to be a caribou on rock. That image of the ancient caribou evolved in her mind and found its way on to black velvet (see photo at left).

Dr. Martin Reinhardt (CNAS) presented later that day on “Education Provisions in American Indian Treaties.” See story below. Other presentation themes included Appalachian music, the experience of Asians in the Midwest, African American identity, the Kazakh minority in Mongolia, conflict resolution, disability studies, Taiwanese music, and more. To learn more, visit nmu.edu/united.

Educational Provisions in Treaties

By Megan Mathews

While attending the UNITED Conference, I was fortunate to attend Dr. Martin Reinhardt’s presentation “Education Provisions in American Indian Treaties.”

This intrigued me because I took the Tribal Law and Government course where I learned about the history of Native Americans dealing with harsh and unfair treatment by the United States government.

Treaties between the U.S. and Native American tribes were made in place for the cession of lands, and also because the U.S. wanted to “civilize” the Native Americans. The U.S. created boarding schools to assimilate Native American children into white culture while trying to eradicate Native American culture.

Hearing about this history of maltreatment of Native American people is outrageous. And the struggle is not over for Native American communities. There are many obstacles to conquer, such as building better tribal high schools than



the ones around America that are run down and falling apart.

Addressing poverty in tribal communities is also important; this affects the quality of life and education for children and teens. Native American students have the lowest high school graduation rates in the country, too. Another fight is saving Native languages that are on the verge of extinction.

But, there is hope. Across the country, tribal communities are experiencing a revitalization of language, culture, and traditional education. Some of this comes from the recognition that treaties were agreed upon not solely over land or waterways, but also in exchange for knowledge.

Of the hundreds of treaties with the U.S., tribes have articulated rights to education through 147 treaties. Dr. Reinhardt spoke about his research on the topic. Native Americans have the right to educate themselves on their own history, culture, languages, and current opportunities and challenges. Now, that’s definitely an obstacle being conquered!

The 147 Campaign

The NMU Center for Native American Studies invites you to learn more about the 147 treaties containing educational provisions.

Reinhardt’s research on the subject is being showcased daily on the Center’s Facebook page and on Twitter. Stemming from his research shared this past summer at the annual conference for the Society of American Indian Government Employees (SAIGE) and at the NMU UNITED conference, the 147 Campaign is designed to raise awareness on how treaties serve the needs of American Indians.

The CNAS and *Anishinaabe News* have also been asking students “What do treaty rights mean to you?” We are collecting answers to create an on-going conversation for both Native and non-Native students about treaties (after all, these laws of the land affect both U.S. citizens and tribal citizens).

We invite you to follow our Facebook account and Twitter feed (simply search NMU Center for Native American Studies). As always we welcome your feedback on this issue and invite you to share your answer to ‘what do treaty rights mean to you?’ Miiigwech!

Iroquois Raised Beadwork: “An unbroken link”

By Marie Curran

This is Part I of this interview. Part II will appear in the next *Anishinaabe News*.

Karen Ann Hoffman is a widely acclaimed Iroquois Raised Beadworker from the Oneida Nation in Wisconsin. Her beadwork was on exhibit at NMU as part of the UNITED Conference. Hoffman spoke with *Anishinaabe News* about her art and what it means to practice Iroquois raised beadwork today.



Hoffman: First, I want to get out my deep appreciation to my teachers Sam Thomas and his mother, the late Lorna Hill from Niagara Falls, Ontario. They have been so important in my development as a beader, an artist, and a human being.

NN: How did your relationship with your teachers begin?

Hoffman: I've known Sam and his mom for around twenty years. At that time in my life, I had done the obligatory beading that a lot of young Indian women do. I beaded a hat for my husband, or a pair of earrings—small things—but my skills were not even rudimentary. I was an Oneida girl living out in Stevens Point, Wis., and I saw an advertisement in our tribal newspaper. It offered an Iroquois Raised Beadwork workshop given by Samuel Thomas. No one in Wisconsin was doing Iroquois Raised Beadwork at that time. We did not bring it with us to Wisconsin when we left New York in the 1820s. I went to that first workshop and I fell in love with the beadwork. But more, I fell in love with what I thought it stood for, what I thought it could represent. Sam Thomas and his mom took a liking to me. They took me under their wing. They've been so good to me.

NN: What were they like as teachers? What clicked so well?

Hoffman: You know how they say, *when the student is ready, the teacher will appear?* Well, I was at a point in my personal, psychological and identity development where I was ready to take all of this information in. And they are born to give. And so we two stars collided at the proper time. Their guidance has been strong and stern but gentle and supportive. We tell a story: we're going to make Sam Thomas a holster for his scissors. If you're sitting in a workshop with him, and what you're doing is just

awful, he'll cut it right up. But not in a spirit of maliciousness. It's done because the beadwork is too important to let you do less than your best. Sam's mom, Lorna, was clan mother. And she told me at one point that you must always do your best work because you have to remember that this beadwork stands not for you as an individual but for all the Iroquois people that ever

were and ever will be. And that it's not so much about the stitch, it's about *why* the stitch. That's harder than plain stitching. **NN: The Wisconsin Arts Board says your work “embodies the Iroquois worldview.” Will you elaborate?**

Hoffman: It's critical that a piece of beadwork out in the world can be culturally connected to our ancient past. This object I'm lucky enough to create is contemporary in its expression, because I'm a living person, immersed in the current world. Yet this piece of beadwork is also an unbroken link of thought, expression and worldview to the people who paved the way for me millennia back. When I create something, I get to make one choice. What cultural connection do I want to investigate? Once I make that choice, then my job is to get out of the way, and let the beadwork express that. Then I can try my very best to connect to the past and future and be that needle and thread bridge. All of those old people, for thousands of years, have already thought it through. All I have to do is pay really close attention, and stitch away.

NN: You're referenced as a master artist, but what you're describing sounds like you have learned to be a master student.

Hoffman: One of the most important things in our lives is to be good students and listeners. There is so much wisdom—if you want to put a word to it—that people have gained through trials and tribulations for thousands of years. We only have to pay attention. It's nice to be referenced as a master artist. I'm so pleased because I think this might please all those people who have come before me, for them to know there is something in the current environment that appreciates what they set up and passed down. I hope that they would pat me on the head and say, 'You're doing a good job girl. Keep going.'

NN: Now others are learning from you, too. You have beading apprentices currently. What has your experience been with modeling and teaching this art form? And how has it influenced your

own creative work?

Hoffman: People have gifted me with all this information. It's my turn to pass it along to another generation of learners. The more people I teach, the more I learn that I have much left to learn. Teaching intensifies my desire to be a good student.

NN: For any budding beadworkers reading this article, what advice do you give?

Hoffman: Remember, you are not in charge. Your job as an artist is to understand your materials and what they can do. Help them exhibit their highest expression. But don't decide what they're going to do ahead of time. If it's not suited, it's not suited, and all the force in the world won't make beauty out of dominion. The story, the culture, the materials are in charge. You're just there as a helper.

A Student Responds

By Sue Wilson

I felt so honored to be present for Karen Ann Hoffman's Iroquois Raised Beadwork workshop at the UNITED Conference.

In our various books for our NAS class, we are reading about the storytelling, songs and poetry of the Native American people. But seeing and hearing it in person was amazing.

The embodiment in present times, through Ms. Hoffman's work, demonstrating giving thanks, offering a gift, singing a song, playing a flute, telling an animated story, made the words in our books come alive. Hearing that beadwork needed to tell a story, be researched, teach a lesson, was very powerful.

Again I was transported back in time, visualizing wide-eyed Native American children listening to these poetic stories told by their elders. What a great way to learn culture and life lessons! This workshop was more than a presentation; it was one of the most beautiful performances I have ever seen!

Sue Wilson is a student in Jamie's Kuehl's NAS 204 Native American Experience class.



NMU Student Shadows Dentist, Wins Scholarship

By Marie Curran

This past summer, NMU student Larry Croschere completed an Indian Health Service (IHS) student externship at the Hannahville Indian Community Health Center dental department in Wilson, Mich. An externship is similar to an internship, except that it is shorter. Croschere (*photo right*) was also recently named a recipient of the 2015-2016 IHS Pre-Graduate Scholarship. Croschere, a citizen of the Red Cliff Band of Lake Superior Chippewa, is majoring in pre-dentistry and minoring in Native American Studies.

At the Hannahville Indian Community Health Center, Croschere worked with Dr. Kristina Fredrickson as well as the clinic's hygienist, dental assistant, and office manager. Each day, the Hannahville team saw patients of all ages with diverse dental health needs.

"I realized how important teamwork is to provide a complete exam and a treatment plan for each patient," Croschere stated.

Previously, Croschere had considered opening a private practice. However, his goals shifted over the summer. Instead, Croschere wants to "make a career serving Native American people as a tribal dentist."

Croschere encourages students to apply for externships. He said, "Your time spent working in a clinic is a very valuable experience not just for you but any future patients you may work with." Croschere also feels his experience minoring in Native American Studies influences his approach towards dentistry. "It has increased my



cultural awareness and sensitivity to the diverse needs that exist within tribal communities," Croschere said. He feels a "holistic approach [provides] a meaningful interaction between the patient and dental provider, especially when it comes to communicating proper hygiene practices and proactive treatment plans."

Croschere was grateful to receive an IHS Pre-Graduate Scholarship. Students who are enrolled members of federally recognized (or terminated) Native American tribes and intend to use their medical studies to serve Native communities in their future professions are eligible to apply. For more information about this scholarship visit ihs.gov/scholarship.

Walking for the Water

By Daraka McLeod

I heard that a group of Anishinaabe people were heading our way from Canada on a sacred water walk. This intrigued me and I wanted to know more.

Back in 2003 Sharon Day, Josephine Madamin and other Anishinaabe people started Mother Earth Water Walks to bring awareness to water issues.

The 2015 Sacred Water Walk started on June 23, 2015 in Matane, Quebec, and ended at Madeline Island, Wis. in late August.

The Water Walkers are raising awareness of specific water issues including damage from chemicals, vehicle emissions, motor boats, sewage disposal, agricultural pollution, leaking landfill sites, and residential usage. The Mother Earth Water Walkers website (motherearthwaterwalk.com) states, "Water is precious and sacred...it is one of the basic elements needed for all life to exist."

On August 23 April Lindala (CNAS), Jaspal Singh (English), Patricia Killelea (English), and NMU graduate Tyler Dettloff and I were eager to join the Mother Earth Water Walkers during their journey through Marquette and surrounding areas. We did not know exactly what to expect or where to find the Water Walkers but we set off in hopes to meet up with the group and help in any way possible.

We started to head east because their website with a tracking device signaled that the group was walking between Munising and Marquette. We were wrong: the Water Walkers were ahead of schedule. We backtracked and drove out to the edge of Marquette near Negaunee.

We finally found the water walkers. The street was lined with vehicles donned in yellow flags and signs that explained the group's purpose. Vans, trucks, and cars filled with clothing, food, and camping supplies had signs and writing that said, "Water is Life," "Water Rights," and "Protect Our Water."

We met Josephine Mandamin, a founding member of the Mother Earth Water Walkers. As a group we smudged and received the cultural teachings that go with being a water walker and participating in this ceremony.

We learned that the individual who holds the Eagle Staff walks on the outside of the woman who is holding the water to protect her and the water. Jose-

phine explained that women carry the water because women carry life. She further explained that our goal is to move forward as a people and with our mission. Because of this, women are not to look backwards while carrying the bucket of water.

Walking with the Mother Earth Water Walkers was a powerful experience. I was filled with mixed emotions as I walked from the edge of Marquette to Ishpeming. I remember looking at the beauty of Teal Lake while being mindful of the modern world and roaring traffic that zoomed past me on my left.

We sang songs and prayed for our earth and water. We talked about where we were from, how we heard about the water walk,

where the water walkers have been and where they were going.

I am honored to have had the opportunity to accompany these selfless and inspiring leaders on a journey that is bringing awareness to the mistreatment and abuse that our water and earth are suffering from.



Two unknown walkers carry the water bucket and eagle staff. NMU alum Tyler Dettloff supports the walkers on the right.

Settler Colonialism in the “promised lands”

By Marie Curran

Dr. Martin Reinhardt, NAS faculty, and Miguel Levy, MTU faculty, coordinated a presentation with Miko Peled, an Israeli peace activist and son of an Israeli army general, on the NMU campus. The presentation was titled “Settler Colonialism in the ‘Promised Lands’: Similarities and Differences Between U.S. and Israeli Treatment of Indigenous Peoples.” Levy was accompanied by Tania Levy of the University of San Francisco.

Reinhardt and Peled used a series of maps showing the effects of “Manifest Destiny” in North America and Israeli Zionism in Palestine as a centerpiece for the discussion. They illustrated massive land losses in short time periods for Native Americans and Palestinians.

Reinhardt explained how for the past five hundred years Indigenous North Americans have resisted against physical and cultural genocide and the ongoing colonization of their homelands where they have created legal, educational and economic systems.

Likewise, Peled described how for over sixty-five years, Palestinians have struggled through land seizures, ruined infrastructures, and cultural and economic suffocation through racist laws.

Reinhardt, who is Anishinaabe Ojibway, overviewed Anishinaabeg origin and migration stories. He stated that the Anishinaabeg people have a 10,000-plus year plus history in eastern North America, and have been in the Great Lakes region for about a millennia.

He added, “We truly identify our lives as being dependent on this land, These things matter in how people think about us.”

Peled approached the topic from a different angle. He said, “I am the descendent of settler colonizers. Mine is a journey of a privileged Israeli into Palestine.”

He explained that Palestinian and Israeli communities are segregated. Unlike Palestinians, Israelis are free to move and do business, and often don’t know anything about the Palestinians that live only minutes away except that they are enemies.

Peled pointed out that in the Israeli

mindset, “If [the Palestinians] rebel, they’re ‘terrorists,’” not unlike the “savage Indian” European settlers used to dehumanize the Native Americans while colonizing their land.

One attendee asked about Native American population decline since the late 1400s. Reinhardt said that before warfare and slavery that came with colonization, historians estimate Native populations were around 100 million.

Native populations kept declining not only from warfare but disenfranchisement that led to systemic poverty, poor living conditions, and disease. The boarding school era also claimed the lives of many children. Students who survived often had severed ties to their tribes’ languages and cultures. Reinhardt said that today 5.3 million people self-identify as Native American, but in the early twentieth century, Native populations bottomed at around 200,000 people.

“Any tribal warfare was very small compared to this,” Reinhardt said of the depopulation waves.

Reinhardt and Peled discussed topics such as the difference between the ethnic Jewish people of Europe (who were victims of the Jewish Holocaust) and the political State of Israel, and the nationalistic themes that informed the “Manifest Destiny” movement of westward expansion across North America.

As the evening came to a close, both presenters spoke of hope. Peled discussed how the United States supports Israel through financial assistance. However, many Americans are standing with Palestinians, sending a clear message to the United States government.

“Israel and Palestine can function together, if they are equals,” Peled said. “And Americans are key in Palestinian resistance and the path to peace.”

And in Native America, there is revitalization of tribal cultures and endangered languages. Reinhardt explained, “When languages are passed down and taught, cultures are literally being saved.”

This resurgence hinges on the United States government honoring the treaties it



Left to right: Dr. Martin Reinhardt, Miko Peled, Tania Levy and Miguel Levy.

signed and access to healthy land, Reinhardt stated. He concluded that Indigenous peoples’ challenges should be issues for everyone and that decolonization should be a common interest and goal.”

In the midst of rapid climate change and resource depletion, respecting the rights of Indigenous peoples in North America, Israel-Palestine, and across the world—who historically have lived in a more humble and reciprocal relationship with the earth—is necessary for the health, contentment, and survival of all human beings, everywhere.

This presentation was sponsored by the General Motors, Michigan Technological University, the MTU Indigenous Issues discussion group, and the NMU Center for Native American Studies

To be born Indian is to be born political.

Shoshona from *Digging Roots*

Native American Studies (NAS) Winter 2016 Course Offerings

NAS 288 Politics of Indian Gaming

Meets the liberal studies requirement for Division IV Social Science.

NAS 310 Tribal Law and Government

Meets the upper liberal studies requirement for Division IV Social Science.

NAS 342 Indigenous Environmental Movements

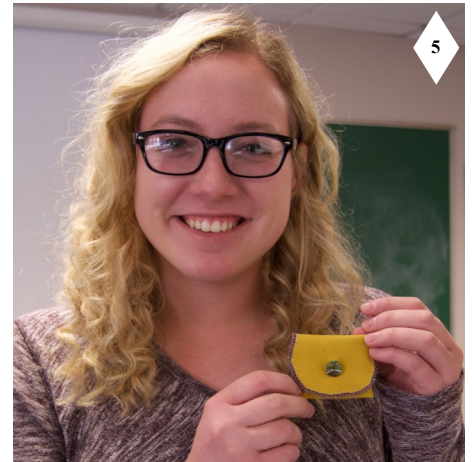
Meets the upper liberal studies requirement for Division IV Social Science and the world cultures graduation requirement.

NAS 486 American Indian Educational Law and Leadership

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

For a full list of NAS courses offered in winter 2016, visit nmu.edu/cnas

Fall Happenings in 2015



Fall Happenings in 2015



Protect the Great Lakes

Adapted with permission from Michele Bourdieu, keweenawnow.blogspot.com

On September 6, Native and non-Native people joined forces in St. Ignace and Mackinaw City, Mich., for two protests. At the north end of the Mackinac Bridge, protesters wanted to raise awareness of treaty rights violated by state and local land deals that allow mining in the Upper Peninsula. They walked to the bridge at 9:06 a.m. to show their objection to State Sen. Tom Casperson naming the day "Michigan Mining Day" (906 is also the area code for the entire Upper Peninsula).

Dr. Martin Reinhardt, a citizen of the Sault Ste. Marie Tribe of Chippewa Indians, organized the gathering at the north end. He said he considered the event a "protect" rather than a "protest"—to protect the Great Lakes and treaty-ceded territory.

Phil Bellfy of Sault Ste. Marie, Mich., a citizen of the White Earth Nation (of Minnesota), who is the lead plaintiff in the lawsuit against DNR Director Keith Creagh over the Graymont Mining Company issue, also participated in the walk. The plaintiffs in the lawsuit are asking for an injunction against Graymont, based on treaty rights guaranteed by the 1836 Treaty of Washington.

In the most recent ruling, the judge dismissed the case for lack of standing. Bellfy said one problem is not having attorneys because of prohibitive costs, but they would welcome help from an attorney willing to work *pro bono*. "We haven't given up," he added.

Around 10 a.m., many of the par-



Participants joined forces in Mackinaw City to show their support for clean water and land.

ticipants crossed the Mackinac Bridge to join the Pipe Out! Paddle protest against Enbridge's Line 5, a 62-year-old pipeline under the Straits of Mackinac. The paddle flotilla took place at the Old Mackinac Lighthouse Park, Mackinaw City. The paddlers were calling on Gov. Rick Snyder and Attorney

General Bill Schuette to shut down Line 5 in order to prevent a catastrophic Great Lakes oil spill.

Kayaker Waylind Willis-Carroll, a former NMU student and citizen of the Grand Traverse Band of Ottawa and Chippewa Indians said he participated in the flotilla especially because of the pipeline. "It could burst and our whole ecosystem would be destroyed," he said.

Joining him on the beach was Daabii Reinhardt, a physics student at NMU and tribal citizen of the Sault Ste. Marie Tribe of Chippewa Indians. Reinhardt said she believes all the issues of concern at the protest are equally important. "I think it's important to shut the pipeline down and end the Graymont sale," Reinhardt, who spent ten weeks in Colorado researching alternative energy sources, said. "There are other ways we can get energy without destroying our environment."



Pipe out! Paddle protesters display their sign. The Little Traverse Bay Band of Odawa Indians brought their *jūman*, a large canoe, that can hold a dozen people.

Captions from Fall 2015 photos (see center pages)

1. Joe Lubig (School of Education, Leadership and Public Service) speaks to April Lindala (CNAS) and Shirley Brozzo (CNAS and MERC) at the CNAS fall open house.
2. Enjoying the 10th annual UNITED Conference at NMU. Top row left to right: Megan Mathews, Tina Moses, Marie Curran, Patricia Killelea, Jamie Kuehnl and Shirley Brozzo. Bottom row left to right: April Lindala, Grace Chaillier, presenter Karen Ann Hoffman and presenter Martin Reinhardt.
3. Martin Reinhardt welcomes new NMU faculty member, LaMart Hightower (Social Work), to the open house.
4. Karen Ann Hoffman receives a gift of appreciation following her presentation at the UNITED conference.
5. NMU student Emily Bertucci shows off the leather pouch she made in the Skillbuilder! Workshop with April Lindala, "Spirit Seeds: An Introduction to Great Lakes Tribal Peoples through Beadwork."
6. NMU student Katy Bash works on her pouch in the Skillbuilder! Workshop.
7. Upon hearing that the NMU Board of Trustees voted to approve the NAS major, the CNAS team celebrated with ice cream cake.
8. Students in Martin Reinhardt's NAS 484 Native American Inclusion in the Classroom presented at a racial reconciliation

conference, "Weaving a Tapestry of Respect and Dignity," in Marquette on September 26.

9. Winona LaDuke gifted Martin Reinhardt chi-gete kosimanan seeds (ancient squash). Martin and Tina Moses successfully grew seven of them.

10. NMU student Maggie Hartman works on her leather pouch at the Skillbuilder! Workshop.

11. April Lindala assists NMU student Aryelle Hansen at the Skillbuilder! Workshop.

12. Levi Tadgerson (Great Lakes Indian Fish and Wildlife Commission employee and NMU Alum) gifted the Center with Anishinaabemowin books. Chi miigwech!!

13. Ryan Johnsen, student in NAS 484, shares his music curriculum development project at the "Weaving a Tapestry of Respect and Dignity" conference.

14. Students, including CNAS photographer Marlee Gunsell (right), participate in the Moccasin Game demonstration hosted by Martin Reinhardt held in Jamrich Hall on the NMU campus.

15. Reinhardt demonstrates the rules of the Moccasin Game.

16. Students concentrate on strategy as they play the Moccasin Game.

Introducing New NMU Faculty Exploring Native American Literature

By Marie Curran

Two new scholars recently hired at NMU are adding to the number of individuals creating contributions to the interdisciplinary nature of Native American Studies. *Anishinaabe News* welcomes Dr. Patricia Killelea and Dr. Lynn Domina!

Dr. Killelea, a mixed-heritage Xicana poet and Native American literature scholar, is an assistant professor in English and Dr. Domina, the new department head of English, is completing a book examining writings about and by the Crow people. *Anishinaabe News* spoke with both scholars about their work.

Killelea is from California, where she earned a Ph.D. in Native American Studies in June 2015 and an M.A. in Creative Writing (Poetry) in 2008, both from University of California, Davis. Killelea, the author of two books of poetry, specializes in contemporary experimental Native American poetics. Along with a graduate poetry workshop, she is currently teaching EN 317 Native American Novels and Poetry.

Students in this course are learning that Native American writers are creating art enormous in range, style, tone and content. Killelea is teaching with the works of innovative poets and novelists who are pushing through status quo boundaries in poetry and prose.

“For a long time, non-Native people haven’t been very open to the idea of a Native American writer having an ‘experimental’ aesthetic, thinking that it’s not ‘authentic.’” Killelea stated. Instead, using Diné poet Orlando White’s work as an example, Native American experimental poetry is a natural continuation of traditional ideas about language that vary between various cultures and tribes.

“If you go back to the old stories, people have always been saying that words have spirit, that words can cause material change in the world.”

Killelea is currently studying the works of poets Heid Erdrich (Anishinaabe) and Janet Rogers (Mohawk), among others. Like Erdrich and Rogers, Killelea experiments with video, sound and other kinds of media when crafting her own poetry.

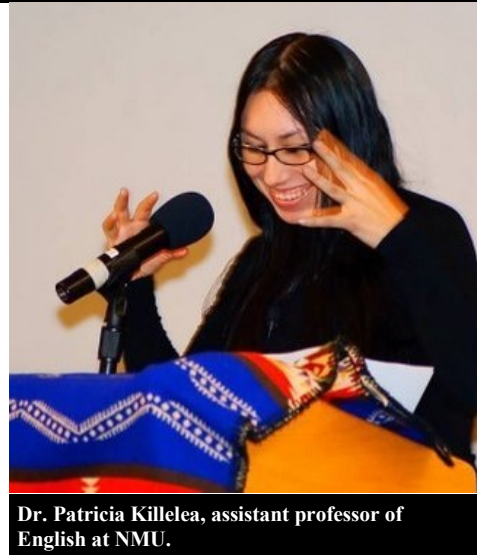
Killelea plans to study Anishinaabemowin (Ojibwe language). “It’s the right thing to do,

living on Anishinaabe land,” she said. Killelea says her scholarship within Native American Studies is the foundation of her work in the classroom.

Domina earned a Ph.D. in English from SUNY Stony Brook and an M.F.A. in Creative Writing (Poetry) from the University of Alabama. She is finishing an M.Div. from the Earlham School of Religion. Domina has authored many creative and scholarly works. Later this fall she will be presenting a paper on Ojibwe writer Louise Erdrich’s poetry for the Society for the Study of American Women Writers.

In Domina’s current project, she is examining select writings—ethnographies and memoirs—connected to twentieth-century Crow history in Montana to investigate notions of American identity and belongingness. Ethnographies are written by community outsiders, and take a scientific snapshot of individual peoples or cultures, freezing them in a distinct place and time. Until the recent past, memoir was a personal method of record keeping. Today memoir finds its home in creative nonfiction and literary studies.

Non-Native ethnographer Frank B. Linderman (1869-1938) wrote *Pretty-shield, Medicine Woman of the Crows* and *Plenty-Coups, Chief of the Crows*. Later, he published his memoir, *Montana Adventure*. Linderman sought to honor Native American culture, however his well-intentioned efforts were some-



Dr. Patricia Killelea, assistant professor of English at NMU.

times misguided.

In 2000, Pretty Shield’s granddaughter Alma Hogan Snell’s memoir *Grandmother’s Grandchild: My Crow Indian Life*, was published. In this book, Snell speaks kindly of her grandmother’s biographer, but, Domina explained, “She also challenges some of his assumptions.”

Domina continued, “Snell has consciously

thought about what it means to be a Crow and to be an American in the late twentieth century. She directly addresses how to retain and define cultural identity when so much of what the Crow traditionally valued has become unavailable.” Snell’s memoir as a cultural member shares insights that Linderman’s ethnographies cannot.

As an English department head and English literary scholar, Domina is embracing the opportunity to include the study of Native American literatures within a discipline traditionally rooted in Western culture and texts. Domina said of English departments, “Most of us are much less educated about Native American material generally, and we have even more work to do if we’re interpreting a piece of writing through a tribally specific view.”

She added, “One of the attractions of working at Northern is the vibrancy of its Native American Studies program.”

For more information on Dr. Patricia Killelea, or to read her blog, visit her website at

patriciakillelea.com. For more on Dr. Lynn Domina’s work as a poet, visit her poetry website at lynndomina.com.



Dr. Lynn Domina, department head of English at NMU.

A Great Start to a New Year

By Marie Curran

NMU's annual Fall Fest, which showcases NMU student organizations, academic programs, and Marquette area businesses and community groups, was a busy affair on the first day of school.

Drizzly skies and chilly winds did not keep students from hearing about the many opportunities available to them, or from enjoying complementary tasty treats across the University Center lawn.

The Center for Native American Studies and NMU's three Native American student groups—Native American Student Association (NASA), American Indian Science and Engineering Society (AISES) and Native American Language and Culture Club (NALCC)—hosted informational tables.

At the CNAS table, students stopped by to learn about NAS course offerings. CNAS representatives also discussed with students the potential for Native American Studies becoming a major at NMU. Many students filled out questionnaires expressing interest in the program.

Meanwhile, at the student organization table, many inter-



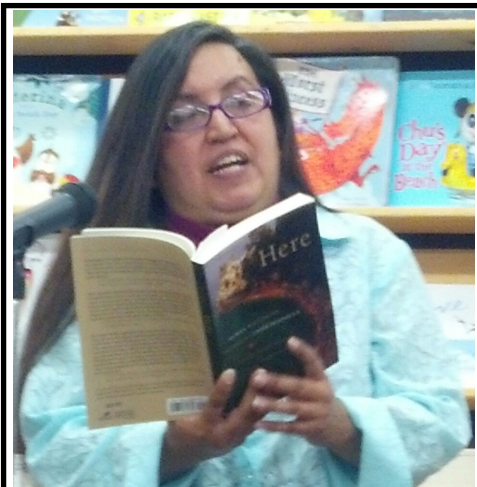
CNAS Principal Secretary Tina Moses (left) and CNAS Graduate Assistant, Marie Curran (right) greet students at NMU's fall fest.

ested students also stopped. AISES president Daabii Reinhardt, said, "It shocked me how many people sought us out at Fall Fest due to seeing us briefly at the New Student Orientation, or [because they were] transfer students coming from

another AISES chapter." Reinhardt continued, "I am hoping this is an indication that we will have a strong chapter this year, and I am excited for the events our three organizations will be planning for this school year."



Members of AISES from left to right: Nim Reinhardt, Daabii Reinhardt and Larry Croschere. AISES was just one of the three Native American student organizations represented at NMU's annual Fall Fest.



As part of the 2015 UP Book Tour, CNAS director April Lindala (photo above) was invited to read at the "Women and Children First" bookstore in Chicago in July as well as the Escanaba Public Library in September.

The UP Book Tour was created by Ron Riecki and is designed to promote authors who are from or reside in Michigan's Upper Peninsula. Numerous events have taken place over the summer around the region.

Lindala comments, "It was an honor to be able to share some of my creative writing with audiences unfamiliar with the UP as well as audiences who live in the UP. We, as authors, are lucky to have such an avid promoter in Ron Riecki."

Lindala read original works from the anthologies *Voice on the Water: Great Lakes Native America Now* edited by Grace Chaillier (NMU Press) and *Here: Women Writing on Michigan's Upper Peninsula* edited by Ron Riecki (MSU Press).



Meet the two new team members of *Anishinaabe News*

My name is Marie Curran (left) and I'm so glad to be the Center for Native American Studies' graduate assistant editing *Anishinaabe News* for the 2015/2016 year. I'm in my third year of a Masters of Fine Arts program in Creative Writing, am originally from California and love living in the Upper Peninsula on Anishinaabe land. This year, I seek to cover a wide variety of relevant news, feature lots of new and returning voices, and learn from the NMU's Native American community and all that I can about grassroots journalism. I hope you enjoy the news!

Working with *Anishinaabe News* I am in charge of taking the photographs for events and helping out with the design layout of our newspaper. I was looking for more experience in photography and I wanted to volunteer my time helping with the *Anishinaabe News* and they just happened to be hiring! As a photography major here at NMU this is a great way for me to get a little more experience and practice at doing what I love to do. My goals are to be a better well rounded photographer and gain skill in what it would be like in a bigger newspaper agency.



Native American Heritage Month

Celebrate in November on the NMU campus.

For more information contact the Center for Native American Studies at 906-227-1397 unless otherwise noted.

Week of Indigenous Eating

October 30 - November 6.

Celebrate by eating only Indigenous foods from around the Americas or from around the Great Lakes region.

NASA's 15th annual First Nations Food Taster

Friday, November 6 from 5-7 pm

D.J. Jacobetti Complex

Tickets on sale now at 112 Whitman Hall or 3001 Hedgcock Building



Film: *Our Fires Still Burn*

Thursday, November 12 from 2-4 pm

Whitman Hall Commons

(see back cover)

Film: *Christmas in the Clouds*

Monday, November 16 at 7 pm

Whitman Hall Commons

Discussion led by Shirley Brozzo, as part of NAS 204

Sponsored by MERC

For more information call 906-227-1554.

Film: *Smoke Signals*

Tuesday, November 17 at 7 pm

Whitman Hall Commons

Discussion led by Shirley Brozzo, as part of NAS 204

Sponsored by MERC

For more information call 906-227-1554.



For more information about Native American Heritage Month visit the Center for Native American Studies online at nmu.edu/cnas or follow on Facebook, Twitter and Flickr.

Walking on: Basil Johnston

By Marie Curran

Basil Johnston, an Anishinaabe/Ojibwe writer, storyteller, language teacher, and scholar passed on September 8, 2015 in Wiarton, Ontario. He was 86.

Born July 13, 1929 on the Parry Island Indian Reserves in the Georgian Bay of Lake Huron, Johnston grew up attending school in Spanish Ontario. In ninth grade, Johnston briefly left school, but returned to graduate from Garnier Residential Secondary School as valedictorian in 1950. He then attended Loyola College in Montreal, Quebec, where he received a bachelor of arts degree with honors in 1954. After university, Johnston worked for the Toronto Board of Trade (1955-1961) before earning his secondary school teaching certificate from the Ontario College of Education in 1962. Johnston taught secondary school until 1969.

After he left teaching, Johnston began a twenty-five year career in the Royal Ontario Museum's Ethnology Depart-

ment. There, he studied, recorded, and celebrated Ojibwe/Anishinaabe heritage, language, culture, and mythology.

Johnston is a prolific author. His published texts include *Ojibway Heritage* (1976), *Moose Meat and Wild Rice*, *Ojibway Tales*, *How the Birds got their Colours*, *Ojibway Language Course Outline for Beginners*, *Ojibway Language Lexicon for Beginners* (all 1978), *Tales the Elders Told* (1981), *Ojibway Ceremonies* (1982), *By Canoe and Moccasin: Some Native Place Names of the Great Lakes* (1986), *Indian School Days* (1988), *Tales of the Anishinaubaek* (1993), *The Manitous*, *The Bear Walker and Other Stories* (1995), *The Star Man and Other Tales* (1997), *Mermaids and Medicine Women* (1998), *Crazy Dave* (1999), *Honor Earth Mother* (2003), *Anishinaabe Thesaurus* (2007), *The Gift of the*



Stars (2010), *Think Indian* (2011), and *Walking in Balance: Meeyay-Ossaewin* (2014).

Johnston was recognized for his efforts in preserving Ojibwe language and culture by receiving the Order of Ontario and honorary doctorates from the University of Toronto and Laurentian University.

Johnston was awarded the 2004 Aboriginal Achievement Award for Heritage and Spirituality. Johnston was also a visiting professor of education at Brandon University, Manitoba, from 2009 to 2010.

Johnston leaves behind three children, four grandchildren, and many others thankful for his dedication to Ojibwe language and culture.

Johnston spoke at the very first Moccasin Blessing hosted by the NMU Center for Native American Studies in the late 1990s.

Walking on: Beth Brant

By Marie Curran

Beth Brant (Degonwadonti), an esteemed Mohawk writer and teacher, passed away August 6, 2015. Born May 6, 1941 to a Mohawk father and Scots-Irish mother in the Detroit, Mich. area, Brant grew up in the Bay of Quinte and spent most of her life in the Great Lakes border region between Ontario and Michigan.

In the late 1950's, Brant left high school to marry and raise children. As she grew older, Brant began writing about her identities as a Mohawk woman and a lesbian. She also discussed politics, feminism, the sacredness of language, Mohawk nationalism, and European colonial homophobia of gay/two-spirit people.

Brant was widely published. Her writing is featured in *A Gathering of Spirit: A Collection of Writing and Art by North American Indian Women* (1984), and her published books include



Mohawk Trail (1985), *Food and Spirits* (1991), *Writing as Witness* (1994), and *I'll Sing 'till the Day I Die* (1995). Brant also lectured on creative writing and Native women's writing at the University of British Columbia (1989-1990) and the University of Toronto (1995).

She was the recipient of many awards. In 1984 and 1986, she won the Michigan Council for the Arts' Creative Writing Award. She was a recipient for a National Endowment for the Arts Award in 1991, and the next year was awarded the Canada Council Award in Creative Writing. She also received a Rockefeller Foundation Fellowship and was a board chair for the Toronto organization Native Women in the Arts.

Native American Studies faculty Shirley Brozzo was mentored under Brant through the Wordcraft Circle of

Native American Authors and Storytellers in the early to mid 1990s. Brozzo recalled Brant's excellent advice, about both writing and life. "Beth Brant was a very inspirational woman. She began her writing career later in life, wrote stories that spoke to her, and never forgot where she came from. Her roots are evident in all she created."

Brozzo reflected on her favorite Brant story, in which connections are made between children removed from home during the boarding school era and a little girl taken away from her parents who were lesbians. "There are so many important correlations," Brozzo stated.

Brant leaves behind her family and thankful readers from all over the world. April Lindala commented on the passing of Brant and Johnson, "Both of these First Nations educators helped to shape some of my very early experiences within Native American studies. I'm sure they did the same for many, many others. May the Creator watch over their journey and bring peace to their family and friends."

Onondaga Territory Hosts World Tournament

By April E. Lindala

Thirteen teams representing such nations as England, Ireland, the United States and Canada traveled to Onondaga Territory in September to compete at the Men's World Indoor Lacrosse Championship at the Syracuse War Memorial Arena.

The majority of the Iroquois Nations roster, the host team, represented primarily the Iroquois Nations. Other Native players including high scorer Jeff Shattler, Ojibwe, who resides on the Six Nations reserve.

Lacrosse or Deyontsiga'ehs (they bump hips) comes from the Six Nations or Haudenosaunee people. The Haudenosaunee recognize the sport as a gift from the Creator and it is believed to be "a medicine game for healing the people." It is taught to young Haudenosaunee players that lacrosse "should not be played for money, fame, or personal gain." Players are reminded that they "should be humble and of a good mind" when they hold their lacrosse stick. The sport was first written about by visiting French missionaries in 1636. (iroquoisnationals.org)

Over the ten-day event, the Nationals climbed over most of their opponents: two impressive showings by the Iroquois Nationals were against Team England (20-6) and Team Czech Republic (17-4). Their only loss early on was against Team Canada. The Iroquois Nationals' notable performance in the tournament earned them a spot at the championship game on September 27 and here they faced the one team who had outscored them earlier: Team Canada. With a crowd of over 10,000 watching, the Nationals lost to Canada by the score of 8-12.

Darryl Smart, who works for the Nationals, reported that this was "...the fourth consecutive time Team Canada edged out the Iroquois Nationals for the Federation of International Lacrosse (FIL) World Indoor Lacrosse Championships."

Iroquois Nationals player Jeremy Thompson commented, "We played for our people, and I think we did them proud." Thompson continued, "It was a true honour to have the tournament on Native soil. This might be a once in a lifetime opportunity and I'm glad we showed the world what we can do."

The next FIL World Indoor Lacrosse Championship tournament for men will take place in 2019 in British Columbia.

In July 2015, eighteen players from the Haudenosaunee women's lacrosse team withdrew from the FIL U19 Women's World Championship in Edinburgh, Scotland. Renee Gadoua, of the *Syracuse New Times* reported that "U.K. officials would not allow the team to enter Scotland with their Haudenosaunee passports." The team was founded in 2006 and finished sixth out of 11 in the 2007 FIL championship (held in Peterborough, Ontario). The team won the Nike Cup in early July 2015.

Amber Hill, a spokesperson for the women's team commented, "We're not American and we're not Canadian. We're Haudenosaunee and we stand by that."



Members of the Iroquois Nationals team at the 2015 World Indoor Lacrosse Championships at Onondaga Territory.



The Iroquois Nationals faced Team Canada for the gold in the championship game.



Lacrosse players from the Germany men's team have their passports stamped at Onondaga Nation. Photo credit: Awhenjiosta Myers.

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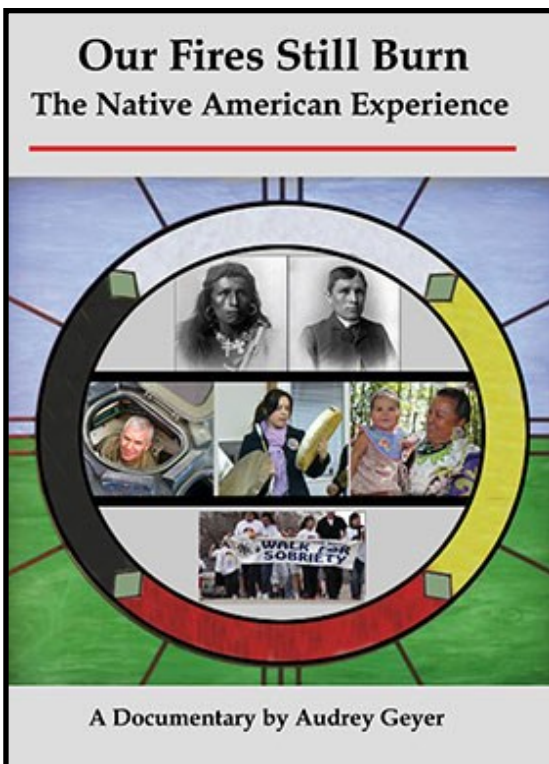
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Anishinaabe News

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Native American Heritage Month



**Special film showing with
filmmaker Audrey Geyer**

Thursday, November 12 from 2-4 pm
Whitman Hall Commons

This documentary dispels the myth that American Indians have disappeared and reveals how they continue to persist, heal from the past, confront the challenges of today, keep their culture alive, and make great contributions to society.

Sponsored by the Multicultural Education and Resource Center (MERC) and the Center for Native American Studies.