

Return Address:  
Anishnaabe News  
c/o Center for Native American Studies  
112 Whitman Hall  
Northern Michigan University  
Marquette, MI 49855

Address Service Requested



# Anishnaabe News

Volume 1, Issue 1  
November 2005

## Anishnaabe News is back

Anishnaabe News is back! What is Anishnaabe News? Anishnaabe News began in 1971 as one of the premier Native newspapers in not only the region but at the national level, too. Native American students at Northern Michigan ran all of the newspaper's functions. At its peak, The Anishnaabe News had a circulation of over 6000. Due to decreases in funding and revenue, the Anishnaabe News published its last edition in 1983. Now, Anishnaabe News will be starting up again after a twenty-one year hiatus, and it is run by current Native American students at Northern Michigan University.

Nishnawbe News (as it was spelled earlier) has a rich and storied history. Back in 1970, Jim Carter worked in the Office of Research and Development and became instrumental in beginning Native American education program emphasizing cultural heritage, interests,

and abilities. After consulting faculty, Carter contacted Senator Robert P. Griffith about developing a Chippewa Education Center. The courses of the center focused on native language, folklore, history, and anthropology.

The time and place ripe for Nishnawbe News to emerge as small group of Native American Students and Jim Carter developed one of the leading newspapers in Indian Country. The students did all the necessary functions of running a newspaper, the writing, formatting, editing...etc.

In the spirit of those former students and contributors of the original Nishnawbe News, Native American Students with the help of the Center for Native Studies will bring back Anishnaabe news. Some things will be different. The name will be changed slightly to Anishnaabe News, and the format and layout

will be different due to the technology we have today. Anishnaabe News will be in a limited print edition and will be online. We hope we have the spirit of those founding members as we bring back Anishnaabe News.

Anishnaabe News will continue on the tradition of being a student-centered newspaper. We are always looking for help in every department. We thank our readership for all that they do and please pass the word on, "Anishnaabe News is here to stay."

## NOVEMBER Native American Heritage Month at Northern Michigan University

### NASA's 5th ANNUAL OJIBWE FOOD TASTER

Admission is \$5 for NMU student, \$10 general public

Sunday, November 6 from 4:00 - 6:00 pm

D.J. Jacobetti Center Commons

### NATIVE AMERICAN VOICES OF LEADERSHIP

with April Lindala,

Interim Director - Center for Native American Studies

Tuesday, November 8 at 5:00 pm

Whitman Commons ~ Whitman Building

### FEDERAL, STATE, & TRIBAL REGULATION

with Joseph O'Leary, Keweenaw Bay Indian Community Prosecutor

Tuesday, November 8 at 7:00 pm

Whitman Commons ~ Whitman Building

### TREATIES & HUNTING AND FISHING

with Jim St. Arnold, Great Lakes Indian Fish & Wildlife

Tuesday, November 15 at 6:00 pm

Whitman Commons ~ Whitman Building

### Special Guest COMEDIAN CHARLIE HILL

Tuesday, November 29 at 7:00 pm

Jamrich Hall 102



For more information about any of these events  
call the Center for Native American Studies at 227-1397 or the Diversity Student Services at 227-1554.

Native American Heritage Month events are made possible by the NMU Center for Native American Studies, Diversity Student Services, the English Department /MFA Program, the Gateway Academic Program, a K\*C\*P Initiative, the Native American Student Association, and the Sweetgrass Association. Special thanks to Chris Kibit and the Culinary Arts Program for assistance with the annual Ojibwe Food Taster. Special thanks to Allison Hedge-Coke and the Sweetgrass Association for the Charlie Hill event.

### The Center for Native American Studies History

The Center for Native American Studies (CNAS) arose out of the Native American consciousness and activism in the 1960's that was sweeping the nation. The takeover of Alcatraz and Bureau of Indian Affairs buildings by Native activists during this time had an impact on college campuses. This consciousness and activism spread to the faculty, staff, and especially the Native students at Northern Michigan University. CNAS's roots can be traced to an initial meeting which occurred between the NMU Chippewa Education and the Michigan Inter-Tribal Councils in the summer of 1970. The purpose of this meeting was to discuss the formation of a Chippewa Studies Center. Many Native Americans attended. In the fall of 1971, the American Indian Management Training Project was started because of a grant NMU received to train fifty Native Americans in office occupations. More developments with Native American projects ensued on campus, and in the following year, the Office of American Indian programs. This office was later placed under the larger umbrella of diver-

sity programs and is currently the Diversity Student Services.

In 1991, Dr. Melissa Hearn revived the discussions of a possible Center for Native American Studies (CNAS). Initially, CNAS informally was housed in the English Department for next few years where Dr. Hearn and Ms. Lillian Heldreth were faculty. They taught courses in the program, and also served the program in an advisory capacity. The first Native American faculty member, James Spresser was hired into the English department.

During this time, the CNAS program established an interdisciplinary Native Studies, and in 1993 the Phillip Morris foundation provided a \$100,000 grant for three years to the Center. In 1996, CNAS became officially approved by the Board on Control. Dr. Dennis Tibbetts became the first Director of CNAS until 2000. Dr Martin Reinhardt was hired in 2001 and remained until January of 2005.

### Inside this Issue

April Lindala's Interview  
p. 2

Darnell Bradley's Interview  
p. 3

Editorial  
p.4

Kinomaage and Mining  
p.5

NASA/Student Showcase  
p. 6 & 7

Native Events this Fall  
p. 8

Book Review/ AICC  
p. 9

Sweet Grass Film Fest  
p. 10

Ojibwe Food Taster  
p.11

Native Heritage Month  
p. 12

# Sweet Grass Film Festival 2005

In conjunction with the NMU Fall Domestic Diversity Institute, the Sweetgrass Association (formerly known as the Sweetgrass Foundation) presented ...three days of contemporary Native American films and special guests on the Northern Michigan University campus in Marquette, Michigan.

"A Thousand Roads" (signature film of the new National Museum of the American Indian, director Chris Eyre)

"American Indian Graffiti" (writer/producer Steve Judd); "Black Cloud" (film composer Brent Michael Davids) "Doe Boy" (Randy Redroad, writer); "Goodnight Irene" (Sterlin Harjo, director); "Images of Indians: How Hollywood Stereotyped the Native American" (writer/director, Chris Eyre); "Last of the Mohicans" (Brent Michael Davids, composer); "Tattoo on My Heart" (writer/director/producers Chris Eyre and Charlie Abourezk); "The Gift" (Heath & Wellness, Western Hemispheric influence of corn in wellness, NMU faculty represented).

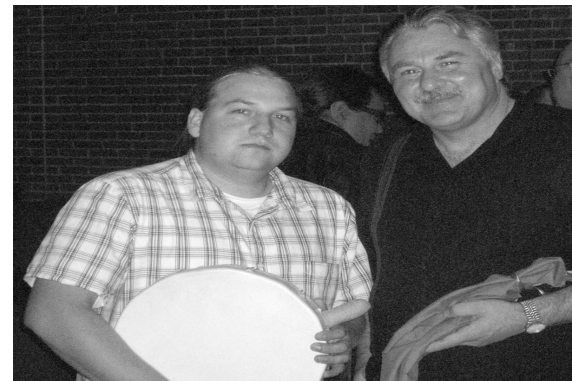
In addition, two Native poets, Sherwin Bitsui, an Academy of American Poets award winner and experimental writer/artist and Luke Warm Water, an Arichibald Bush Foundation Fellow in poetry/film, were on hand to discuss their projects, serve on panels as respondents and provided the close to our festival with a reading performance and slam showcase on-campus followed by Warm Water's animated storyboard screening.



Allison Hedge Coke, Project Director



Sterlin Harjo, Steve Judd



Mark Pero (Senior), Charlie Abourezk



(L toR) April Lindala, Charlie Abourezk, Chris Eyre, Sherwin Bitsui, Steve Judd, Sterlin Harjo, Mark Pero (Senior), Travis Hedge Coke (Senior), and Brent Michael Davids

# Interview Darnell Bradley: Director of D.S.S

By: Molly Meshigaud

Diversity Student Services (DSS) takes a proactive role in the education and preparation of all of the university's students for life in an increasingly multicultural world. Diversity Student Services fosters a vibrant, stimulating, safe learning community in which cultural diversity is valued, differences are respected, and people from all cultures and backgrounds can flourish. The wide variety of services provided are designed to enhance opportunities for personal growth, academic success, and social interaction particularly among African American, Asian American, Latino/a, Native American, multiracial, gay, lesbian, bisexual, transgender, and female students.

Darnell J. Bradley of Chicago, Ill., is the new Director of Diversity Student Services. Before joining the NMU staff, Bradley worked in the Greek life and leadership development offices at Northern Illinois University. I had a chance to ask him some questions about entering a new college community and what he hopes to accomplish while here.

**Nish News:** What kind of educational background do you have?

**Darnell:** I have Bachelors in Political Science, a Masters in American Government w/Public Administration concentration. I currently am completing my Doctorate in Adult and Higher Education.

**Nish News:** Since you have recently relocated, what do you think about Marquette?

**Darnell:** Marquette has been great thus far. The people in my neighborhood have been really welcoming, and have really gone out of their way to make us feel at home.

**Nish News:** What do you like about Northern?

**Darnell:** I like the small student population. Northern gives you an opportunity to get to know students on a more personal level; something you can't get at a larger institution. NMU was the ideal size institution I was looking for. Coming from a campus of 25,000, I wanted to be in an atmosphere where I could know a good number of the students, and thus be able to help a larger number of students maximize

their potential. The fact that I don't mind snow was also an important factor.

**Nish News:** Can you tell us about your new position? What your job duties are and such?

**Darnell:** My duties include supervision of the day-to-day operations of the office, budgeting, and oversight of the diversity student services office as well as the two state-funded programs it offers: the Gateway Academic Program (GAP) and the King\*Chavez\*Parks (KCP) College Day Program. I also try to work with the cultural student organizations to coordinate programming and events.

**Nish News:** What kinds of things are you hoping to achieve this year?

**Darnell:** This year, I want to make DSS as visible as possible. In the past, the office has not been as visible or involved in the campus community as it should have been, and this year will be the first where it will be out front providing multicultural programming. I hope to have at least five programs targeted towards bringing the campus community together to experience another culture.

**Nish News:** Are there any activities or events your office is holding?

**Darnell:** We hosted Bill Miller in concert on Sep. 27th. We are in the process of finalizing a Latino Heritage Month Celebration for Oct. 16th. We will be participating in World Aids Day activities, as well as Black History Month, Women's History Month, GLBT Month, and Asian-American Heritage Month in the spring.

**Nish News:** Can you explain why DSS and GAP are so important?

**Darnell:** DSS is important because the campus needs a resource to turn to when it is looking for multicultural activities and ideas. Multiculturalism has so many positive benefits for students of every color, that an office like DSS can play a major role in explaining those benefits and providing research to support it. The Gateway Academic Program or GAP as it is more commonly called is a retention program for economically and academically disad



vantaged students. Since a college education remains to be a stepping stone to higher earnings, and an overall improved quality of life, giving as many students as possible the chance to succeed at college is vital. GAP provides the mentorship and support that can make the difference between a successful student and one who decides to give up on higher education. A key focus of our office is keeping students at NMU through graduation, so I'm really looking forward to contributing my passion for helping students succeed.

**Nish News:** Lastly, what words of advice can you give to students?

**Darnell:** My first advice would be to get involved. Make the campus experience one that you never forget; if you don't map your own experience, you will just end up going with the flow, and miss out on great learning experiences. My other advice is for them to come and chat with me or Shirley Brozzo, my Assistant Director. In a lot of cases I have been in a particular situation and can speak to it from experience. Also, I try to stay pretty well networked, which means that if I don't have the resources to help a student, most likely Shirley will-and if all else fails we know someone who can get you on the right track.

If you are interested in contacting Mr. Bradley, his office is located within the Diversity Student Services, 3001 Hedgecock. The phone number is 227-1554, or email: [dbradley@nmu.edu](mailto:dbradley@nmu.edu)

**New Native American Studies Course for Winter 2006!**

**Indigenous Environmental Movements**

NAS 295: Special Topics  
Wednesdays, 6 - 9:20pm  
4 credits  
Aimee Dunn, Instructor

Indigenous peoples around the world face environmental issues that threaten their cultural and ecological survival. Special topics course NAS 295: Indigenous Environment Movements will study these environmental issues and will explore how indigenous peoples are resisting these threats in efforts to protect the land and their ways of life.

Call 227-1397 or 227-2035 for more information.

**Native American Events on NMU Campus**



**Earl's WigWam**

Earl Otchingwanigan shared his talents in the construction of a traditional wigwam. On October 14, 2005 a showing of "Earl's Wigwam" took place during the fall Seaborg Center Conference at the Mead Auditorium on the NMU Campus. Earl Otchingwanigan, a retired professor of Native Studies from Bemidji State University and Rich Sgarlotti of the Nah Tah Wahsh, Hannahville Charter School, presented on this film on how to make an anishnaabe wigwam and discussing Anishinaabe culture in general as well as specific uses of plants in this region.

**Native American Performer**



Bill Miller, a Native American songwriter/singer/flutist/storyteller and 2005 Grammy Award Winner, came to Marquette on Tuesday, September 27, 2005. Mr. Miller performed in concert in Jamrich 102 as the doors opened @ 7:00pm and the performance started @ 7:30pm. Mr. Miller also lectured in the Ontario Room before his musical performance.



Eric Halfaday (Freshman) shared songs at the Wiidoktaadwin conference.

**The Wiidoktaadwin: Walking in Balance Conference**

On Thursday, October 6, the NMU Center for Native American Studies and Project W.E.A.V.E./Reclaiming Futures hosted the first ever "Wiidoktaadwin: Walking in Balance" Conference at Northern Michigan University. Over 35 agencies were represented at the event. Eva Petoskey who operates a community-based research and evaluation services for tribes and Indian organizations started the day with a keynote presentation. Following the keynote, the day was full with four different sessions and twelve presenters that covered a variety of topics. The goal of the conference was to provide information and tools on how programming and treatment can be enhanced through Native culture, tradition and spirituality.

**Scholarships Awarded**

Two Native American students at Northern Michigan University have been chosen to the American Indian Education Foundation (AIEF) scholarship and be a part of their mentoring program. Dominic Davis, Freshman in Health Education, and Sonja DesArmo, Freshman Applied Child Development have been both awarded by the AIEF to receive scholarships

**Rediscovering the Way : Kinomaage and the Industrialization of the Northwoods**

By: Amiee Dunn

What do you see when you think of the Northwoods? Pines towering over blueberries? Waves rocking wild rice? Trout swimming in the shade of cool waters? The Great Lakes? Chances are your mental image does not include smokestacks belching pollution, mines draining sulfuric acid into wild streams, or large powerlines webbing their way through field and wood. Sadly enough, these latter images are also a part of the northern Great Lakes area. Worse still, they threaten the more beautiful, healthful images of birch stands, cattails, and the sun rising pink on the mists of a small inland lake. But this is not merely a threat to beauty – it is also a threat to the cultures, health, and subsistence lifestyles of the Northwoods.

A recent course at Northern Michigan University, offered through the Center for Native American Studies, focused on learning about the ways in which this northern land provides for its human inhabitants, "Kinomaage," (which translates from Anishinaabemowin into English most literally as "the earth shows us the way") took stu-



dents into the field and engaged them in classroom discussions to learn about the traditional ecological knowledge of the Anishinaabeg, knowledge that has been acquired through centuries of intergenerational residency in the Northwoods. The course also asked students to pay attention to the plant community as an indicator of ecological stress, to be aware of what it means to have a respectful relationship with the land, and to develop a consciousness of how cultural values shape people's attitudes toward the earth. As part of this, students looked at the way in which the Northwoods,

and the people's ability to harvest healthy food, has been affected by industrialization. Far from being an untouched forest prior to European settlement, the Anishinaabeg thoroughly utilized the northland by farming,



harvesting, hunting and fishing. In fact, it could be argued that the Anishinaabeg made more thorough use of the land prior to the advent of Western society than anyone does today. This concept is important to recognize for it shows that it is possible to utilize the land while also respecting it and keeping it whole.

Some have a difficult time understanding this perspective. As discussed in "Kinomaage," this difficulty often comes from the anthropocentric worldview of the majority society that humans are separate from this vague, often menacing, concept called "nature." Today this worldview has gone to such an extent that many believe eating directly from the earth is unsanitary and dangerous. Things must be sprayed with insecticide and packaged in cellophane before they are "safe" to eat. "Kinomaage" contradicts this worldview by offering an introduction to the idea that such things as wiinsisiibag (wintergreen), apakweshkway (cattail), mazaanaatig (stinging nettle), baakwaanaak (sumac), wiigwaasag (birch), and miinan (blueberry) are harvestable and edible or usable. Indeed, the harvest is more than a functional utilization of the earth; it is also heavily spiritual.

This idea that the earth provides us with what we need often comes as a surprise to those who are immersed in the Western paradigm. For example, at a recent DEQ hearing on Kennecott's proposed metallic sulfide mine on the Yellow Dog Plains in Michigan's Upper Peninsula, one of the few citizens who spoke in favor of the mine told his fellow Yoopers that he was tired of hear-

ing how we needed to protect the "pristine" landscape of the Yellow Dog Plains. "You can't eat landscape," he said. Raised in a culture that denigrates the earth and sees no value in "uncultivated" or "undeveloped" land, this man was able to say, without embarrassment, that the landscape was inedible. However, there were others at the hearing who were aware of how inaccurate his comment was. One woman from Keweenaw Bay Indian Community "wanted to tell them about the blueberries 'up there' being important for our food and feasts." It is worth noting that, according to Kennecott, the area for the proposed metallic sulfide mine site on the Yellow Dog Plains has no "cultural resources." On the contrary. While the area may not harbor manoomin (wild rice), it certainly grows an abundance of miinan (blueberries). This is not to mention that the area is also home to a variety of animals, including waawaashkeshi (white-tail deer) and various giigoonyag (fish), particularly trout, important to both the Anishinaabeg and the Yooper cultures.

Like the man who saw the landscape as inedible, Kennecott reflects the anthropocentric worldview. As discussed in "Kinomaage," this worldview feels that where humans exist, humans should dominate. Not surprisingly, such a perception of the earth tends to lead to ecological imbalance and disrupted lives for all concerned. Kennecott, with its proposed sulfuric acid mine drainage, is the most recent in a line of industrial exploiters who have sought to make a fortune off the wealth of the northland and its inhabitants. This industrial exploitation, while lining the pockets of outsiders, undermined the subsistence lifestyle of the Northwoods.

In addition, Kennecott's proposed metallic sulfide mine is at high-risk to leak sulfuric acid into the surrounding area (which includes an important trout stream, a wetland, an aquifer, and, down the trout stream, Lake Superior). This risk is as good as a certainty, for every metallic sulfide mine in North America has contaminated its surroundings within ten years of closing. Such contamination certainly affects the quality of healthy food, be it plant or animal, available for harvest in those areas.