



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



Anishinaabe News

Spring 2016 Volume 11, Issue 3

The DDP Cookbook is now on sale!

The Decolonizing Diet Project Cookbook offers delicious Great Lakes Indigenous food recipes!

"Our foods are our life...restoring our relationship to these foods will help us heal. Enjoying and celebrating these foods through new recipes is about the love of food."

- Winona LaDuke is the founder of the White Earth Land Recovery Project and executive director of Honor the Earth.

Cookbooks can be purchased online through the NMU Bookstore. Call the NMU Center for Native American Studies at 906-227-1397 for more information!



Turkey Stir Fry with Corn Spaghetti Noodles
 Page 25

The *Anishinaabe News* will soon have a media counterpart over the radio airwaves. *Anishinaabe Radio News* will begin airing on Public Radio 90, WNMU-FM beginning Friday, April 1.

Public Radio 90 News Director Nicole Walton comments, "I felt the station could do a better job of helping people understand Native culture, history, and current events by starting a program that focused on local issues rather than the national sector in general. Not only do we have a significant Native population in this region, the burgeoning Native American coursework at Northern Michigan University called for the dissemination of information from our own backyard. It's a mutually beneficial project between WNMU-FM and the Center for Native American Studies at NMU."

Anishinaabe Radio News will share aspects of the discipline of Native American Studies as well as news from Indian Country. The program will air each Friday once during Morning Edition and once during All Things Considered.

Inside this Issue

McNair Scholar Interview

*

How to sign up for the new NAS major.

*

NMU Student visits Haskell Indian Nations University

Commemorating Civil Rights at NMU

By Marie Curran

More than one hundred students, staff, faculty and community members participated in a March for Equality to celebrate Martin Luther King Jr. Day at Northern Michigan University. The



NMU students and faculty marching for equality

event began at noon in the Payne/Halverson Hall lobby. Among the marchers, there was a sense that commemorating Dr. King means invoking his legacy to address the institutionalized racism and inequality that still exists. Shirley Brozzo, associate director of the Multicultural Education and Resource Center (MERC), which sponsored the march, said, "We want to show that we still think equality is an important issue, and that we still don't have it in the United States."

Jeulani Gahiji, co-president of the Black Student Union and an entrepreneurship student, believes that college campuses are a crucial setting for events like the March for Equality. "We get to people as they're growing up and realizing what they value. If they see importance in MLK and what he fought for, now, they'll grow into better people when they graduate," she said.



Left to right: Deziere Brown, Jeulani Gahiji, and Julio Diaz

The march ended at the Peter White Lounge in the University Center, where a reception that featured student speakers followed. President Fritz Erickson greeted the crowd. He said, "[The MLK March for Equality] reflects the values of who we are as an institution and our commitment to inclusion and diversity."

Poet Deziere A. Brown, who is a candidate for the Master of Fine Arts in creative writing, read two poems, including Langston Hughes' "Kids Who Die," which was written in 1938. Brown commented, "I think if Martin Luther King Jr. were here, he would have words on the number of kids we lost in 2015."

Gahiji and Julio Diaz, co-president of the Latino Student Union and an international studies major, performed a spoken word poem together. In their piece

MLK Day cont'd page 3

“Take Your Education Seriously”: Interview with a McNair Scholar

By Marie Curran

NMU pre-med major Zachary Jodoin, a citizen of the Sault Ste. Marie Tribe of Chippewa Indians, is a 2016 Ronald E. McNair Scholar. The McNair Scholar’s Program prepares first-generation college students with financial need and/or members of a group traditionally underrepresented in graduate education for doctoral study. Jodoin plans to go on to medical school to become a pediatric surgeon. Jodoin is also a Bill and Melinda Gates Scholarship recipient, and a participant in the Med Start program through Wayne State Univ. Jennifer Broadway, NMU McNair Scholars Program coordinator, said, “Zach brings excellent credentials to the program and since he is only a sophomore he has plenty of time to conduct research, attend academic conferences, and visit graduate schools with McNair support.” Jodoin spoke with *Anishinaabe News* about his recent achievements.

NN: How did you hear about the McNair Scholars Program?

Jodoin: Heather Pickett, the McNair Scholars Program director would come to my science classes and talk about it. But I wasn’t interested because I thought I’d have to not be at home for a whole summer, and I’m already not at home enough. But Pickett reached out to me, and explained the program, and I was excited about the research component

and decided to apply.

NN: What is your plan for your summer research?

Jodoin: I plan on doing research with Dr. Josh Sharp [biology faculty] on using a laser to identify different strains of bacteria. This is an extremely cheap alternative to modern laboratory testing and could have a huge impact on diagnosis obstacles in lower-income countries. Later in my career, I might like to research trends.

NN: How long have you known you wanted to be a pediatric surgeon?

Jodoin: I thought I wanted to be a pharmacist. In high school, I got into a class called health promotions, where you go out into the healthcare field. They sent me to a pharmacist. I knew right away I didn’t want to do that every day of my life. Then my teacher put me into the operating room.

NN: Wait, you were put into an operating room in high school?

Jodoin: Yeah, and I was nervous about what I would see. The first time in there, I got really queasy. I had to leave the room and I wasn’t sure it was for me. But I went back the next day and I saw a guy who had a colostomy reversed. That pro-



cedure completely changed his life. And I knew then that surgery was for me. I spent the next two and a half years following the general surgeon around. I know that I love surgery and also, working with kids, and I want to put those things together.

NN: Why do you think you’ve had this focus

from such a young age?

Jodoin: I got to try. I tried medicine. I put myself into it.

NN: What advice would you give other Native American youth?

Jodoin: Take your education seriously. A lot of kids say, “Ah, I’m never going to use this again, it doesn’t matter.” Stuff from high school algebra I thought I might not use again. It just popped up in physics. I know people who get the Michigan Indian Tuition Waiver and I know people who don’t. Either way, you have to work hard and you need to make the most of it. Also, go outside your comfort zone. This is how you learn about yourself. If you don’t like something, try it one more time. If you think you want to do something, find a way to try it out.

Congratulations Zachary!

Native Health Exhibition at NMU

The NMU Lydia M Olson Library recently applied for and won a competitive award to host the travelling exhibit *Native Voices: Native Peoples’ Concepts of Health and Illness* from February 3-March 17. *Native Voices* is sponsored by the American Library of Medicine and the American Libraries Association. NMU was one of the first to host the exhibit, which is traveling around the country until 2020.

The exhibit featured multiple stations with recorded interviews from over 100 tribal leaders, healers, physicians and educators to explore Native perspectives on wellness.

Anishinaabe News sat down with Bruce Sarjeant, (photo right), an associate professor at NMU and the reference, government documents and maps librarian, to learn more about the *Native Voices* exhibit.

NN: How did the *Native Voices* exhibit arrive at NMU?

Sarjeant: We had strong support from the community, including the Center for Native American Studies, the Department of Sociology and Anthropology and the School of Nursing.

NN: What do you hope people take away from it?

Sarjeant: If people don’t know how Native Americans have

been, are, marginalized, then they can learn. I hope people find ethnobotany fascinating. I hope people learn something new, or that the exhibit reinforces something good in them. Especially for people who may later serve on reservation hospitals.

NN: How has the *Native Voices* exhibit shifted, or enhanced, your view of the world?

Sarjeant: People are rediscovering something that was always there. Just because they didn’t know about it, they think it’s new, but it’s not new. It’s old. It’s been there all along.

The Olson Library hosted two events as part of the *Native Voices* exhibit. These events will be reported on in the next issue of *Anishinaabe News*. Photos from these events can be seen on pages 8 and 9 of this issue.



Film Review: Québécoisie

By Jeanne Baumann

Quebec filmmakers Mélanie Carrier and Olivier Higgins, French-speaking non-Indigenous folks, realize their years of exploring cultures around the world has given them a great appreciation of what it is to be human in the twenty-first century. Yet as their home is in strife over the choice of English or French as the official language, they also realize they know very little about the First Nations peoples in the province. They choose to learn more by riding their bikes along Quebec’s North Shore Highway 138 and meeting people by chance and by plan, and from that comes the documentary *Québécoisie*.

We meet a French-Canadian man who does not know or like First Nations people. We meet a perceptive young Innu woman with a yearning to interact with the broader world by studying law or pursuing politics, though she’s also not attracted to living away from her people and place. There is an Innu man, a leader in his community, who recounts his surprise in discovering his ancestry includes French heritage tracing back to Normandy.



Carrier and Higgins get to know a white woman whose brother was killed in the infamous Oka land conflict in 1990. When years later she sought the details of her brother’s death, her quest led her to a better understanding of the forces at play at the time of the crisis and the position of the Mohawk people. This brings comfort to a lingering grief.

Relationship is the overriding theme, developed around the quest to know about ourselves, our heritage, and the lives of others with whom we share the Earth. And for First Nations people, especially young adults, the dilemma of living in a broad Canadian society while holding onto the strengths and safety of tribal life is an exquisitely confounding situation.

A trio of elder sisters uphold traditions within their tribe, like harvesting plants for food while bridging into non-Aboriginal schools to share their language, life ways, and stories because they believe that communication leads to connection. Honoring tradition is a challenge today. Speaking truth into our histories is necessary to move forward in our relationships, and there is both much questioning and wisdom in this film.

Jeanne Baumann is a retired nurse, and audited Grace Chaillier’s NAS 414 First Nations Women class fall semester 2015.

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.

For consideration in the next issue, send your original work to nishnews@nmu.edu by Wednesday, April 12, 2016.

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

Miigwech (thank you)!

April E. Lindala, advisor of *Anishinaabe News*

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

Letters to the Editor can be sent to:

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

Editor-in-Chief
Marie Curran

Photo Editor
Marlee Gunsell

Contributing Editors
April E. Lindala
Marlee Gunsell
Tina Moses
Rebecca Tavernini

Contributing Writers
Chase Bachman
Jeanne Baumann
Marie Curran
Tyler Dettloff
Kayla Fifer
Kelly Lemerand
Trevor Marquardt
Elli Morin
Melissa Switzenberg
Molly Thekan
Liz Trueblood

Photos/Images
Marlee Gunsell
April E. Lindala
Tina Moses

Advisor
April E. Lindala

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

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

Black History Month: Resisting the “Melting Pot”

By Liz Trueblood

One way Black History Month is celebrated is through the arts. *The Colored Museum* is a great way to do this. This play is made up of eleven “exhibits,” or short scenes, that portray prominent (and sometimes stereotypical) aspects of Black American culture in a satirical way. The show was hilarious and brilliantly performed by the entire cast, but while the audience was often in uproarious stitches of laughter, the underlying themes and messages of the play were serious. One of the major themes was that of cultural appropriation. In one way or another, the various aspects of Black culture highlighted in the play were given importance due to the fact that, in many ways, white society has strived to choke them out. The same can be said for many of the non-white cultures that exist in this country that we so brazenly refer to as “the melting pot.”



The Man is throwing away items that represent his past, and his Black identity—Converse All-Stars, Afro-Sheen, a “Temptations Greatest Hits” album—while The Kid, a past version of The Man, tries to stop him. As The Man continued to trash relics of his past, it was hard not to notice the very different reactions people in the crowd were having. The majority of the white population in the audience was in stitches during this performance—it was not so with the Black populous. Many of them were shaking their heads and groaning as each relic hit the bottom of the trash can, right along with The Kid. “The ice age is upon us!” The Man kept repeating. “We must adapt to survive.” The myriad of reactions around the room made me wonder: how many people, in this room and beyond, have had to adapt to survive? How many pairs of Converse were abandoned? How

many “Kids” choked out? How many languages and stories lost because if you’re not speaking English, then what are you doing in this country?

The final “exhibit” in *The Colored Museum* was definitely a party, featuring many of the characters who had previously appeared in the play. The character to watch, though, was Topsy Washington (played by NMU freshman Veronika Whigam), as she proclaimed that, even though white cultures strove to appropriate many aspects of Black American culture, it was not successful; Topsy declared that she, and her counterparts in the play, were able to “keep their drums” in the way they walked, spoke, dressed, and generally lived their lives.

Black History Month is, in part, about what Topsy was saying—celebrating the fact that, despite historical efforts, the non-white cultures in this “melting pot” have not completely been tossed in the trash. Though there has been suffering, as *The Colored Museum* points out, there has also been triumph. No matter the efforts of white appropriation, people have managed to keep their drums.

Liz Trueblood is junior studying English and theatre, and is taking Dr. Patricia Killelea’s EN 314 Native American Oral Literature course.



One exhibit in particular struck a chord on this idea of cultural appropriation; the exhibit *Symbiosis*, featuring actors Nathan Morgan as “The Man” and Marcus Tucker as “The Kid.” In the exhibit,

Ojibwe Girls Basketball Team Recognized

By Marie Curran

Beginning this year, the WNBA team Atlanta Dream is selecting a high school girls’ team as a recipient of the “Addie” award. The award—named after an Ohio high school player who recently wrote a letter to the Atlanta Dream calling attention to the lack of recognition female basketball players receive—serves to advance girls’ high school basketball by highlighting teams who show excellence in athletics, academics and service. On February 11, the Red Lake High Lady Warriors became the second team to receive the award. Red Lake High is on the Red Lake Nation reservation (northern Minnesota), home to the Red Lake Band of Chippewa (Ojibwe) Indians.

The Lady Warriors’ record is 17-6, and most of their victories have been by a 25-point or larger margin. The Lady



Red Lake Girls Basketball team. Photo Credit: National Native News

Warriors are first in their Section, and earlier in the season had an eight-game winning streak. The team’s average grade-point-average is 3.0, and some team members are on the school’s academic honor roll. Like all other students at Red Lake High, the Lady Warriors take Ojibwe language classes, and learn their tribe’s traditions from Red Lake elders.

The Atlanta Dream extended their congratulations, and point guard/shooting guard Shoni Schimmel, who is from the Confederated Tribes of the Umatilla Indian Reservation, visited Red Lake High School as well. With the “Addie” award the Lady Warriors received complimentary tickets to the Atlanta Dream season opener (vs. Chicago) on May 22, the chance to meet a Dream player, as well as on-court recognition at the Philips Arena. Later, the Atlanta Dream mascot will be visiting the Lady Warriors at Red Lake High.

Commemorating Civil Rights at NMU cont’d

Cont’d from page 1

they reiterated that inequality—particularly systemic racism—has not gone away since the Civil Rights Movement. Some probing lines included, “You tell us to forget the beatings of our ancestors but constantly remind us when they do something wrong,” and, “We must feel comfortable saying: Black issues, Brown issues, Muslim issues, and Native American issues.”

About Dr. King himself—who famously wrote in 1963, “Our nation was born in genocide”—Gahiji and Diaz concluded, “MLK had a dream, but I’m afraid, we’re still asleep.”

MERC employee and English writing major Thad Ray and BSU co-president and marketing major Andre Stringer also spoke. Near the end of the reception Brozzo read the ten demands that Dr. King presented at the 1963 March on Washington for Jobs and Freedom, implying they were pertinent today. The fifty-three-year-old list included civil rights legislation to im-



Shirley Brozzo, associate director of the Multicultural Education and Resource Center, is interviewed by WLUC-TV6.

prove housing, education, employment, and voting rights, among other things. Throughout the event, there was focus on the plight of African Americans as well as other groups, including Native Americans. Tribal members are constantly defending their rights as sovereign peoples and nations within the United States borders, and treaty rights are different than civil rights. Brozzo, who is Anishinaabe, and also teaches courses through the Center for Native American Studies, said the advancement of civil rights are important regardless of this distinction. “Most of our [tribal] citizens do not live on reservations,” she said. “So, civil rights apply to all [U.S.] citizens, no matter where they live, and also tribal citizens who live off reservation.”

In the last few years, more attention

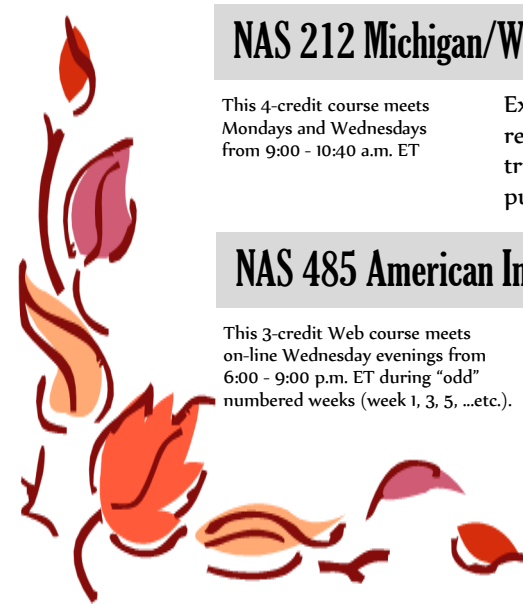
has been given to the high rates of incarceration of African Americans, and also police brutality against Black men. Native Americans, who have a much smaller population across the U.S., are also imprisoned and victims of police violence in very high percentages. And, Brozzo continued, “The percentage of our women who are abused, murdered, missing or trafficked, compared to other women, is staggering. We do not receive media attention, so people outside of those reading Native news sources have no idea what is happening in Indian country.”

“There is still a lot of inequality and racism that defines the amount of involvement that police services and government agencies play in these atrocities,” she said. “Native people should be interested in all civil rights legislation because these laws, rules and regulations apply to us too.”

Following the March for Equality and reception there was a day of service with many opportunities for students to volunteer in the community. The Center for Student Enrichment also sponsored this event.

Expand your mind. Expand your journey.

Fall 2016 classes designed for educators!



NAS 212 Michigan/Wisconsin Tribal Relations

This 4-credit course meets Mondays and Wednesdays from 9:00 - 10:40 a.m. ET

Examine the federally recognized tribes of Michigan and Wisconsin. How do treaties shape regional history and political make-up? Treaty rights, sovereignty, urban communities and tribal enterprises will also be explored. Meets the P.A. 31 requirement for Wisconsin K-12 public school teachers.

NAS 485 American Indian Education (Web course)

This 3-credit Web course meets on-line Wednesday evenings from 6:00 - 9:00 p.m. ET during “odd” numbered weeks (week 1, 3, 5, ...etc.).

How are American Indian treaties directly connected to education? Engage in on-line discussions with professionals addressing American Indian education issues on the national level. Available for graduate or undergraduate credit. This course is endorsed by the Tribal Education Departments National Assembly. Meets the P.A. 31 requirement for Wisconsin K-12 public school teachers. This course is part of the undergraduate certification in American Indian Education.

Questions about these courses? Call 906-227-1397.

Transformative Lessons from NAS 204—Students Speak Out

Each semester approximately 150 NMU students enroll in NAS 204 Native American Experience. For some this is a first introduction to Indigenous American life, culture and history. The articles here were written by students in Dr. Martin Reinhardt's Fall 2015 NAS 204 class, and display transformational lessons learned while enrolled in the course.

Indigenous Language

By Elli Morin

Since the colonial era, European culture and languages have dominated North America. The government has long attempted to assimilate Indigenous Americans, but has never completely succeeded. Most U.S. citizens speak English. So does the majority of North America's small Indigenous population. We do not usually speak our ancestors' languages and do not teach them to our youth or pass them on to future generations.

Before European colonization, there were hundreds, or maybe thousands, of different languages spoken throughout the Western Hemisphere. Each tribe's language was complex and different. In the Great Lakes region, our tribes included the Ojibway, Potawatomi, Menominee, Fox, and others. These tribes' language families range from Algonquian to Iroquoian to Siouan.

It's a dark thought knowing that languages that were once spoken in one hundred percent of North America are now extinct or endangered. Out of 319 million American citizens (which include Native Americans), 336,000 speak a language Indigenous to North America. The Indigenous language most spoken is Navajo, with almost 150,000 speakers. Other languages, like Choctaw, are struggling with only around 10,000 speakers. There are about 51,000 speakers of



Ojibway (or Anishinaabemowin), most in the upper Great Lakes region in the United States and Canada.

Learning and teaching our Native languages is important. It affects all our future generations. How will we be able to keep our first language if we don't educate our youth, and encourage them to speak it? Language is important because it bonds us to our Indigenous culture, which we also must encourage in our youth. As Native people we need to get in touch with our heritage, learn our language, embrace our culture, share it with others, and always have an open mind.

Elli Morin is a sophomore studying communication studies and Native American studies and a citizen of the Keweenaw Bay Indian Community.

LGBTQ in Indian Country

By Chase Bachman

Prior to European colonization, it was not unusual for some Indigenous Americans to be what we now call lesbian, gay, bisexual, or transgender. Many people then, who now might identify as "trans" were considered "two-spirited." Today, many Native people and organizations such as Dancing to Eagle Spirit Society agree that homophobia and transphobia are the results of colonization. Once, there was no closet to come out of. In fact, members of the Native version of the LGBTQ population were seen as gifted, hardworking, and artistic individuals who often fulfilled the duties of both men and women for their particular communities. There was little notion that sex was the defining factor of gender. But Europeans forced these ideas onto Native populations, violently disrupting traditional beliefs about two-spirited people and sexuality.



Around North America, the LGBTQ community is the target of much persecution. Civil rights campaigns are helping to change this. There is growing acceptance, but many people still believe that sex equals gender and heterosexuality is normal. Despite the hate, Native American two-spirit people are reclaiming their roots. Multiple groups are springing up around the United States, participating in marches, and preaching acceptance. Organizations such as NativeOUT are empowering LGBTQ Natives and two-spirit people (and this is only one of the more than twenty grassroots Native LGBTQ organizations in the U.S.). NativeOUT is promoting gay-straight alliance groups and two-spirit societies, and using social media platforms for awareness and change around North America, in tribal nations, and especially at universities.

Chase Bachman is a sophomore studying Outdoor Recreation, Leadership, and Management.

The Future of Mascots

By Kayla Fifer

Adidas, a popular athletic shoe and apparel company, announced on November 5 that they will be offering assistance to any of the 2,000 schools in the country that may be looking to drop their Native American-themed mascot. The services Adidas are offering include free logo and uniform design assistance and financial aid to any school that sees the cost of changing mascots to be damaging. Adidas' offer is not for professional sports teams, where there have been Native American themed mascots since 1912, when the Boston Red Stockings were renamed the Boston Braves (now the Atlanta Braves).

In 1986, the National Congress of American Indians launched a campaign

Cont'd on the next page

John Trudell Walks On

By Molly Thekan

John Trudell was born in Omaha, Nebraska, February 15, 1946 to a Santee Sioux father and a Mexican Indian mother and grew up near the Santee Sioux Reservation. After serving in the Navy from 1963 to 1969 on a destroyer off the Vietnamese coast, he became involved with the American Indian Movement. In 1969, Trudell joined American Indians who had occupied Alcatraz Island in San Francisco Bay to demand that the former federal prison should be given to Native Americans under treaty rights.

Trudell, who studied radio and broadcasting at a college in southern California, became a spokesman for the group that called itself the United Indians of All Tribes, and he ran a radio broadcast from the island called Radio Free Alcatraz. The protest eventually dwindled, and the last demonstrators were removed by federal officers after 19 months.

He went on to serve as national chairman of the activist American Indian Movement from 1973 to 1979. In 1979, while Trudell was demonstrating in Washington, D.C., his pregnant wife, Tina Manning, three children and mother-in-law were killed in a fire at her parents' home on the Duck Valley Indian Reservation in Nevada. He and others long suspected government involvement. The cause of the fire was



never determined.

Trudell was also a poet and actor. He combined spoken words and music on more than a dozen albums, including one released earlier this year. He acted in several movies, including 1992's "Thunderheart" starring Val Kilmer and 1998's "Smoke Signals" starring Adam Beach. In 2012, Trudell and singer Willie Nelson co-founded Hempstead Project Heart, which advocates for legalizing the growing of hemp for industrial purposes as a more environmentally sound alternative to crops used

for clothing, biofuel and food.

On December 8, 2015, Trudell walked on from cancer at his home in Santa Clara County in Northern California, where he was surrounded by friends and family.

Molly Thekan is a senior studying English and journalism, and is in Dr. Patricia Killelea's EN 317 Native American Drama, Non-fiction, and Short Stories course.

"We are the people. We have the potential for power. We must not fool ourselves... It takes more than good intentions. It takes commitment. It takes recognizing that at some point in our lives we are going to have to decide that we have a way of life that we follow, and we are going to have to live that way of life... That is the only solution there is for us."

-John Trudell, 1980

Michigan to recognize historic trails

By Marie Curran

On December 15, 2015, the Michigan State Senate unanimously approved Senate Bill 523, or the Schmidt Bill, in Lansing. Named for the state senator who is the primary on the bill, Wayne Schmidt (R, Traverse City), the bill will "recognize with official signage places throughout the state that are significant to the history of Native Americans, including along trails that served as a foundation for many state roadways."

Native American trails are the roots of Michigan's highway system. Schmidt stated, "This important legislation would help preserve and promote Native American heritage in Michigan."

"The bill is part of our continued efforts to build and maintain a lasting relationship with the twelve Native American tribes that reside within Michigan's borders," he added.

The bill requires the state to make a recognition effort and is an amendment to the Natural Resources and Environmental Protection Act. Under the bill, the Department of Natural Resources will also provide signage to recognize certain places along the trails in the Pure Michigan Trails network. The DNR will also collaborate with tribal governments, educators, universities, the state Department of Transportation, the Michigan Historical Commission, the council for the arts and cultural affairs, Travel Michigan, the state historic preservation office, state archaeologist, and historical societies to create and administer a program to preserve Native American history in the state.



NEW Course

Fall 2016

Mondays/5:00 - 8:20 pm

**NAS 404 Research and Engagement in Native American Studies
4 credits**

Upon completion successful students will have or will be able to...

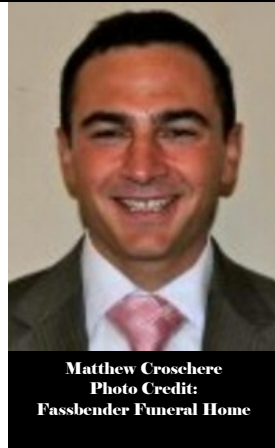
discuss processes of colonization and decolonization, and how such processes impact or interact with scholarly research,
discuss the need for ethical and reciprocal Indigenous research and community engagement,
complete and **present on** purposeful research that benefits a tribal community,
complete multiple grantwriting steps, and
complete a NAS-focused orientation for transition into graduate school or the workforce.

Sign up for this course today!

NMU Alum and Graduate Student Walks On

By Marie Curran

Matthew Michael Croschere, 26, of Marquette, Mich. walked on January 17, 2016 after a car accident in Ely Township. Croschere was born April 19, 1989 in Iron Mountain, Mich. to Lawrence (Larry) Croschere Sr. and Deborah (Riley) Croschere. He was a member of the Red Cliff Band of Lake Superior Chippewa Indians.



Matthew Croschere
Photo Credit:
Fassbender Funeral Home

After graduating from Iron Mountain High School in 2008, he attended NMU where he earned a bachelor of science in business administration and management in May 2013. During his undergraduate career, Croschere worked in the Dean's office in the College of Business and was an exchange student in Bielefeld, Germany, the summer of 2011 through NMU's International Business Studies Exchange Network. After graduation, Croschere was a marketing intern at Copper Peak, Inc. in Ironwood.

Croschere was chosen to participate in the very selective year-long Congress-Bundestag Youth Exchange Program for Young Professionals in Germany through the organization Cultural Vistas in 2013. He studied the German Language at Carl Duisberg Centrum in Cologne and then took business courses at the University of Hamburg for one semester, before completing a five-month German-language internship in corporate financial consult-

ing in July 2014. Following this experience, Croschere served as a Foundation Coordinator for Great Lakes Recovery at their sites around the Upper Peninsula.

Croschere began the master of business administration (MBA) program at NMU in 2015, and was a graduate student assistant in the dean's office in the College of Business. He planned to one day pursue a Ph.D. in business management, and to become a college professor.

Croschere is survived by his parents Lawrence (Larry) Croschere Sr. and Deborah Croschere (Riley) of Iron Mountain, Mich., siblings Christine Croschere (Kevin Dixon) of Parkersburg, WV, Jennifer Croschere-Burns (Rodney) Burns of Norway, Mich., Lawrence (Larry) Croschere II of Marquette, Mich.

Croschere will be deeply missed by the School of Business community. Dean Dr. David Rayome said, "Matt liked building relationships and talking to people. He was like a sponge: he wanted to soak it all up. Becoming a professor seemed like such a natural path for him to follow. He was so generous with his time and efforts."

Assistant to the Dean Annette Brown reflected on Croschere, "I saw a great maturity develop in him over the time he worked here during his undergrad. He challenged himself, and stepped up to challenges, and enjoyed all the opportunities he had here working in the dean's

office."

Associate professor in management Dr. Carol Steinhaus noted, "Here when I was encouraging Matt to study internationally, he was already migrating within cultures—between Native and non-Native—and doing a good job, and was willing to expand his world even further. I think every faculty member here would say they would have been proud to call Matt their son."

One of Croschere's instructors, Carol Johnson, who is the faculty chair for management, marketing, and entrepreneurship, said, "Matt wasn't afraid to work hard. At Wildcat Weekend, he spoke to groups of people. As a first-generation college student, he did so well relating to students and their parents. Then, he went away to his year abroad in Germany, and when he came back, he had grown so much."

School of Business student worker Kathleen Henry was a coworker to Croschere and also volunteered with him at some Native American Student Association-sponsored events at NMU. "He committed himself to helping, and he lived that out," she said.

On Friday, January 22, Croschere's life was celebrated at St. Peter Cathedral in Marquette. Memorials may be directed to the NMU Foundation, 1401 Presque Isle Avenue, Marquette MI 49855 for a scholarship to be established in the College of Business in Matthew's memory. Condolences may be expressed online at fassbenderfuneralhome.com.

More from NAS 204 Students

The Future of Mascots cont'd
to end the phenomena of stereotypical Indian images being used as sports mascots.

The American Psychological Association released a statement in 2005 explaining that the use of Native American-themed mascots at schools are harmful to all students because the mascots: "Undermine the educational experiences of members of all communities—especially those who have had little or no contact with Indigenous peoples; Establish an unwelcome and often times hostile learning environment for American Indian students that affirms negative images/stereotypes that are promoted by mainstream society; Undermine the ability of American Indian Nations to portray accurate and respectful images of their culture, spirituality, and traditions; Present stereotypical images of American Indians. Such mascots are a contemporary example of prejudice by the dominant culture against racial and ethnic minority groups; Is a form of discrimination against American Indian Nations that can lead to negative relations between groups." (Source: apa.org/pi/oema/resources/indian-mascots.aspx)

This is a local issue, too. For 86 years Marquette High School's mascot has been the Redmen (Redettes for girls). It will be interesting to see if this announcement from Adidas will bring us to the end of an era in Marquette, and also all the other schools in the U.S.—including 76 in Michigan—that use Native American themed mascots or monikers.

Kayla Fifer is a sophomore studying social work and human behavior.

Health Issues Related to Native Americans

By Kelly Lemerand

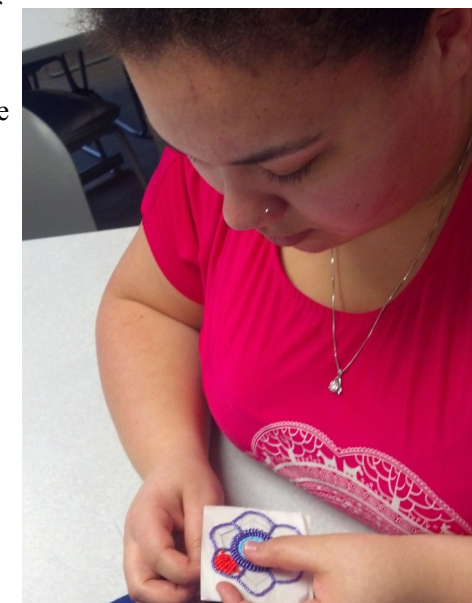
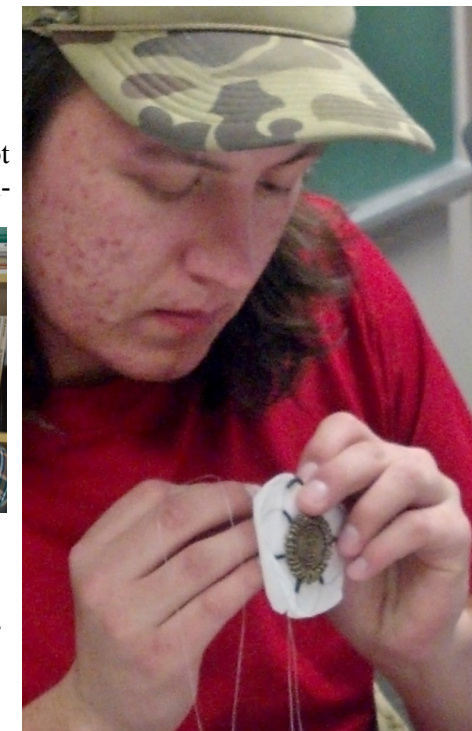
In my NAS 204 Native American Experience class, I explored statistics about obesity among Native Americans. Once I started my research several other health concerns came up. I found that not only are the percentages higher for obesity in Native Americans than in other groups, but also diabetes, injuries, tuberculosis, and other health risks. I learned that Native Americans' genes carry a higher chance than many other groups for some health conditions including heart disease, diabetes, cancer, alcoholism and even suicide. Yet Native Americans were much healthier before the Europeans came to North America. This was partially because they lived off the land with a healthy and natural diet. Now, many Native Americans live on reservations, where they often don't have access to quality medical care and grocery stores with nutritious foods. Fresh fruits and vegetables are not accessible all year. Therefore, many people have to resort to eating "junk food" bought from stores that are like gas stations. Native Americans not having good access to food markets can lead to why obesity, diabetes, and other health problems are common for Native Americans.



Kelly Lemerand is sophomore studying political science.

Winter is almost over! Were you creative this past season?

Below are creative students from April Lindala's NAS 224 Native American Beadwork Styles class.



NMU offers new major in Native American Studies

The Gift is in the Journey

*Minowaan 'mewizing bmi'iyang
maampii akiing*

Your journey starts here. nmu.edu/why

For more information about NMU's Center for Native American Studies call us at 906-227-1397 or email cnas@nmu.edu.



NAS 204 IN YOUR HIGH SCHOOL?

For the first time this fall, NAS 204 will be offered as an online video course for high school students wishing to dual enroll in college credit. NAS 204 will be offered Monday-Thursday from 2:00-2:50 p.m. **Only fifteen seats are available.** For more information about dual enrollment and NAS 204, please contact Dr. Steve VandenAvond at 906-227-6767.

So you want to major in Native American Studies?

How can prospective and current NMU students who want the NAS major plan now for a program that's not yet officially offered?

Anishinaabe News sat down with Katy Morrison, coordinator for academic support services at NMU's Academic and Career Advisement Center (ACAC). Here she provides information for prospective and current students who are considering declaring or adding the NAS major.

NN: When will the Native American Studies major be officially available?

Morrison: The Native American Studies major will be effective in the 2016-2017 undergraduate bulletin, fall semester.

NN: What's the undergraduate bulletin?

Morrison: NMU's undergraduate bulletin is put out for every fall semester, online. It lists the requirements that a student needs to earn his or her degree. It lays out the G.P.A. requirements and admissions requirements, and more specifically, the actual classes that a student needs to take. The bulletin is presented every fall because changes can be made to academic programs every single year.

NN: What should currently undeclared students do who want to add the NAS major?

Morrison: They can talk to the Center

for Native American Studies, and they can come in and talk to ACAC, and we will give them the guidance they need. However, the information—though it's out there—is not *official* until it's in the published bulletin. The bulletin for 2016-2017 will be out around the end of this semester, or the beginning of summer break. Students can also declare a major over our website during the summer, or can call and talk to us. I don't think it's crucial to declare the major until the bulletin comes out, but if a student wants to they should talk to an advisor at ACAC or CNAS now because it's important to have an understanding of the major."

NN: What if current students want to change their major to NAS, or add it as a second major?

Morrison: Students are under the bulletin that was current when they began their first semester at Northern. That's a hard rule we follow. Because the bulletin may change for academic programs, we don't want students to

have to be constantly relearning the requirements to graduate. However, we do change this rule when a student wants a new major that was not offered under the past bulletin. Under a situation like this, when a new major presents itself *while* a student is currently enrolled—and if that student wants to change to the new major—the student will change to the *first* bulletin of the *new* major [NAS, in this case]. If we have a student who wants to double major, in that case the student would also move to the new—NAS—bulletin.

NN: What else should students do when they are declaring or changing their major to NAS?

Morrison: In the end, talk to the people who can help you. Talk to CNAS, and always come into ACAC to talk with an advisor. Don't assume what you hear around from people, but ask ACAC. Check with CNAS, double check with ACAC, and you can even do a triple check with the registrar, because they are the ones who award the degrees.

Important information to keep handy if you have questions.

Academic and Career Advising Center: 906-227-2971 or acac@nmu.edu

Center for Native American Studies: 906-227-1397 or cnas@nmu.edu

Office of the Registrar: 906-227-2278 or records@nmu.edu

New Legislation a Hopeful Sign for Native Students

By Marie Curran

On December 10, 2015 President Obama signed the bipartisan measure the Every Student Succeeds Act (ESSA), which is a House/Senate conference report that updates the Elementary and Secondary Education Act (ESEA) of 1965. ESSA reinstates the nation's commitment to equal opportunity in education for all students, and was built with the No Child Left Behind (NCLB) Act of 2002 as a partial foundation.

The National Indian Education Association (NIEA) supports the bill, and states it will specifically improve

Native education in five ways. In one ESSA provision, the State Tribal Education Partnership (STEP) Authorization, grants are permanently authorized to promote coordination and collaboration between tribal education agencies and state and local education agencies. Another provision requires states to consult with tribes in the development and design of plans and programs for any Title I (legislation that provides funding for economically disadvantaged schools) grants that affect the opportunities of Indian children. The Secretary of Education must coordinate outreach to encourage and assist

eligible schools to submit applications for Title VII (Indian Education) grants, and also must provide technical assistance to ensure this happens. And ESSA includes a provision for funding the creation and expansion of language immersion programs in public schools, a huge win for Indigenous languages.

In the NIEA's statement of support, the association did express concern about the deemphasizing of the federal role in ESSA, as well as the emphasis on state and district power.

To learn more about ESSA and its effects on Native students, visit NIEA.org and ed.gov/essa

Lessons from Indigenous Environmental Movements

By Melissa Switzenberg

Everyone is talking about the disastrous state of Earth. Naturally, many courses have been created at the university level to discuss these ideas. For me, as a biologist, one of the most important here at Northern Michigan University is the Native American Studies class titled Indigenous Environmental Movements, which overviews how different Indigenous groups around the world feel about the state of the Earth, how they believe Western society is causing these problems, and also solutions that have been suggested by Indigenous people in order to save our Mother Earth.

Many of the readings discussed in the class talk about how Western society takes away Indigenous people's land to exploit the resources in that area, for example the Sami people in Northern Scandinavia and the Maasai in Kenya. The question on why this has increasingly become an issue in so many places kept on coming up in discussions. One of the explanations we discussed is



over population. Over population made the demand for resources higher because the exponentially increasing population size creates more people in the materialistic, resource obsessed society that consumes the Western world. In

addition, a higher population resulted in more people living in urban areas which disconnected many people from Mother Earth. Societies are ignorantly exploiting resources and taking away land from Indigenous people, which means their way of life. In almost all of the biology classes that I have taken at NMU, professors have stressed how over population is the key contributor to the degradation of the planet. I believe it is powerful for all students to hear that across all academic fields there is consensus about one of the root causes of the destruction of the Earth.

We have also learned about the "Honorable Harvest," which Robin Wall Kimmerer describes in her book *Braiding Sweetgrass*. These are not a written set of rules but a set of guide-

lines about how to harvest while caring for the earth. Most of these rules are currently ignored by Western society. One of the rules that has a lot of significance is never take the first, never take the last. Although these particular rules generally apply to harvesting specific resources, it is easy to apply to a larger scale. For example, currently industries are exploiting what very well could be the last resources available. Amazon Watch, a non-profit organization whose goal is to support Indigenous peoples and to protect the Amazon, said on their website that 20% of the Amazon is currently lost. By 2020 it is projected that 50% will be lost or degraded. This sounds a lot like taking the last of the Amazon. Another important Honorable Harvest rule is take only what you need. Corporations in Western society do not follow this rule. In class discussions, we came to a consensus that greed and the need to make "advancements" controls our materialistic society. It was discussed that not only do most companies feel the need to make more than necessary every year, but they also feel the need to make more than they did the last year. The companies do this by unnecessarily overexploiting resources and people. These trends are in complete contrast to the Honorable Harvest rules.

If Western society, biologists included, start to listen to what Indigenous peoples have to say, we could certainly learn something. Not only could we learn how the destruction we cause negatively affects Indigenous peoples, but we also could learn new life philosophies like the Honorable Harvest which could give people direction on how to treat the earth. I truly believe that if we all stand together and learn from each other, we will have the power to help and heal our Mother Earth.

Melissa Switzenberg is a junior studying biology and anthropology. She is currently enrolled in Aimée Cree Dunn's NAS 342 Indigenous Environmental Movements course.

Captions from Winter 2016 photos (see center pages)

12. *Left to Right* Dr. Martin Reinhardt (CNAS) with NAS 488 students Caitlin Wright, Meredith Wakeman, Rachel McCaffrey, Ryan Johnsen and Biidaaban Reinhardt as they attend the NMU Academic Service Learning reception.

13. *Left to Right* NMU students Jasmine Martin, Kristina Misegan and Katlyn Fleis attend the CNAS Mid-winter Open House.

14. Andreaka Jump, NASA vice president and School of Art and Design student, entered an original painting in the Olson Library's first-ever Student Art Show.

15. *Left to Right* Decolonizing Diet Project (DDP) participants Mary Jane Wilson, Tina Moses, Martin Reinhardt, Barb Bradley, Nancy Irish, April Lindala and Leora Lancaster with the newly released *DDP cookbook* at the book release party hosted as part of the Olson Library's *Native Voices* exhibit.

16. Bruce Sarjeant (Olson Library) introduces the DDP panel discussion. Leora Lancaster is also pictured.

17. Members of the Native American Student Association (NASA) and Jamie Kuehl's NAS 204 class came out in force to attend a meeting of the Associated Students of Northern Michigan University (ASNMU) to present the petition to abolish Columbus Day at NMU. NASA successfully collected over 500 signatures in favor of replacing Columbus Day with Indigenous Peoples Day at NMU.

Aquila Resources: Putting Their Mine Where Our River Mouth Is?

By Tyler Dettloff

In November 2015, Canadian-based mining company Aquila Resources submitted a mine permit application to the Michigan Department of Environmental Quality. The proposed Back Forty Project would be on the banks of the Menominee River, the origin place of the Menominee people. While Aquila Resources claims to be mainly interested in zinc, copper, gold, and silver, Aquila investors are also interested in extracting other metals via an open-pit sulfide mine.

But precious metals are not the only valuable resources to come from beneath the Menominee River. According to Menominee tribal member and lore expert James Frechette (1930-2006), the river holds the Menominee clan origins. A “Great Light Colored Bear” came up from the earth and traveled up the river. Then, Grandfather granted the bear the ability to change form, into a human, Frechette said, “The bear... became the first Menominee.” This first Menominee goes on to meet Eagle, Wolf, Crane, and Moose who change into humans and form the five clans of the Menominee Nation.

Origin stories create a space that Dr. Henrietta Mann (Cheyenne) would describe as sacred: “These origin sto-

ries—that we emerged or fell from the sky or were brought forth—connect us to this land and establish our identities, our belief systems. We have spiritual responsibilities to renew the Earth.” Mann affirms a connection between identity, belief, and origin

place in the form of ceremony, and explains the traditional, healthy reciprocity between people and land as “give and take.” Respecting the Menominee River is respecting the sacred origins of the Menominee People.

The Menominee Indian Tribe Reservation, in Wisconsin, is sixty miles from the river. Regarding the Back Forty Mine Project, the tribe has firmly and publicly opposed the mine for both cultural and environmental reasons, and is urging area residents and community members to recognize the cultural significance of protecting the integrity and health of the Menominee River. Two grassroots organizations, Save the Wild U.P. and The Front Forty, have also



Menominee River
Map Credit: Wikipedia

helped raise community consciousness of the Back Forty Project’s potential negative environmental impacts.

Aquila Resources has released documents that boast their commitment to environmental concerns, community engagement and local economic growth. It’s interesting that in these reports, the word “river” is only mentioned once, and in a non-tribal context. Inter-

ested parties—job-creation enthusiasts and environmentalists—may both dispute and regulate the environmental impact of Aquila Resources’ proposed Back Forty Project. Aquila Resources may even be able to comply with environmental and safety regulations in exchange for the promise of public support. But neither Aquila Resources nor any other entities can dispute the sacredness of the site to the Menominee people: origin stories establish and maintain identities and belief systems, as Dr. Mann states. If the Back Forty project can potentially harm the Menominee River, it can harm Menominee cultural identity, a priceless tool against assimilation, for survival.

My Visit to Haskell Indian Nations University

By Trevor Marquardt

Last October, I visited Haskell Indian Nations University in Lawrence, Kansas, to research for a project in Grace Chaillier’s NAS 315 History of Indian Boarding School Education course. The first thing I saw was the school’s iconic arch that is the grand entrance to their football field, and represents the historical excellence of their football program, especially in the early 1900s. I visited the school to interview people, but before any meetings I took a walk around the school’s cemetery. Four rows across and about fifty yards long were the line of gravestones, each one three feet apart from the next. Most of these gravestones were for students—no one over twenty-one—from Haskell’s very early years. This experience was a sobering start of my trip, but understanding Haskell’s beginning is necessary to appreciate what the school has become in the years since.

Haskell Indian Nations University has existed under many names since its doors opened in 1884. It began as a boarding school that did industrial training, and later became a high school, then a junior college, and is now a university. Haskell is an exclusively Native-populated college, with an average of one-thousand students per semester. Those students represent federally recognized tribes from every corner of the United States, including Alaska.

I first heard about Haskell while in this class. Throughout the history of Indian boarding schools, students were abused, and had horrible and traumatic experiences. Most schools shut down. However, Haskell worked out differently, with Native students using their pride in their cul-



ture to transform the boarding school into a place of real learning. The school’s students had tremendous influence on why the institution changed from a boarding school into the center of Native American academics it is today. Haskell has many programs, including environmental science, American Indian studies, and elementary teacher education.

During my trip, I talked to a lot of people and learned that Haskell is not without economic troubles. Enrollment is declining and some people believe the school’s focus is becoming fixated on the lack of funding, instead of the importance of education and the wellness of the students. In

fact, for the first time since 1896, students did not attend any football games in their historic stadium because the famous program—high school team of legendary player Jim Thorpe—was cut. Last season, the football roster included sixty-one students, meaning that without football Haskell is losing approximately six percent of their average enrollment. The football program’s elimination is not only decreasing Haskell’s income, but also the enthusiasm of the students.

Still, it was amazing to visit Haskell Indian Nations University. When I began college I did not even know what the Native American Studies program was. I took Anishinaabe 101, which I had never heard of. Now, by taking more Native American Studies courses I have encountered many new things, including going to explore an institution made up of 100% Native American students.

Trevor Marquardt is a senior who is double majoring in Native American studies and psychology.

Captions from Winter 2016 photos (see center pages)

1. Dr. Patricia Killelea (English) shares her poetry at a reading in Marquette. (Photo credit: Jaspal Singh)
2. Shirley Brozzo (MERC) and CNAS student worker Marlee Gunsell at the MLK Day March for Equality.
3. Tony Abramson, Jr., Sault Ste. Marie Tribe of Chipewa Indians Traditional Medicine Program Supervisor, speaks at the Olson Library’s *Native Voices* panel presentation, “A Lifetime of Native Health.”
4. Dr. Alex Ruuska (Sociology/Anthropology) facilitates the *Native Voices* panel presentation.
5. Raeanne Madison, Inter-Tribal Council of Michigan’s Department of Maternal, Infant, and Early Childhood Services Coordinator, speaks at the *Native Voices* panel presentation.
6. Panelists Tony Abramson, Jr., Cathy Abramson and Raeanne Madison along with NMU President Fritz Erickson celebrate at the *Native Voices* presentation and reception.

7. Left to Right April Lindala, Tina Moses and Dr. Martin Reinhardt (CNAS) show their work following an Anishinaabemowin lesson by Leora Lancaster as part of the Gdaminogimi (we are growing together) Professional Development series.
8. Grace Chaillier (CNAS) facilitates a Gdaminogimi workshop on the significance of ledger art.
9. Leora Lancaster (CNAS) discusses the *Decolonizing Diet Project* Cookbook as part of the Olson Library’s *Native Voices* traveling exhibit. More on this story in the next issue of *Nish News*.
10. CNAS volunteer Trevor Marquardt with students from East Jordan Title VII. More on this story in the next issue of *Nish News*.
11. Aaron Prisk being creative in the NAS 224 Native American Beadwork Styles class. Classmates Durwyn Chaudier and Jaelyn Treece are also featured on page 5.

Spirit Food

By Marie Curran

Dr. Martin Reinhardt presented at the 2016 Stewardship Network Conference *The Science, Practice and Art of Restoring Native Ecosystems*, January 15-16 at the Kellogg Center in East Lansing. Reinhardt’s presentation was titled “Spirit Food: Outcomes of the Decolonizing Diet Project.” The Decolonizing Diet Project (DDP) was a research project conducted between 2012 and 2013 that explored the relationships between humans and Indigenous foods of the Great Lakes region.

At this specific conference, Reinhardt focused on the scientific evidence that restoring native habitats can impact human health. The conference attendees consisted of people in the scientific community, Native American community, local students, tribal environmental workers, and other state employees.

Reinhardt said, “They were very interested in the DDP’s health outcomes and the implications for restoring Native ecosystems and food sovereignty issues. We had opportunities to network before and after and I learned about other projects that were focusing on similar ideas. We still seem to be one of the few projects that has collected scientific research data on Indigenous food projects. We’re uniquely situated as far as that goes.”

Decolonizing Diet Project Cookbook

Edited by
Martin Reinhardt
Leora Lancaster
April Lindala

Featuring Indigenous Food Recipes from the Great Lakes Region

Winter 2016 Happenings



See photo captions on page 10 and 11.



Winter 2016 Happenings

