



An EO Institution

Anishinaabe News
c/o Center for Native American Studies
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Anishinaabe News

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Wilderness Immersion

Aimee Cree Dunn's NAS 340: Kinomaage class has become one of the highlights of the Center for Native American Studies' summer since its inception in 2005. One of the reasons for this is the series of field trips the class takes to different destinations across the Upper Peninsula. This summer, just a few of the places students visited include the Yellow Dog River and Falls, the Lac du Flambeau Reservation and the Grand Sable Dunes. These trips serve as hands-on experience in learning from the earth. Dunn describes the course as a "wilderness immersion" that focuses on "taking students into the wilds of the Upper Peninsula to listen to the land, learn about plants traditionally used by the Ojibwe and to connect with the land that has been the ancestral home of the Ojibwe for centuries, with roots likely going back for millennia."



For generations, the plants and wildlife of the Northwoods have sustained the Anishinaabeg spiritually, culturally and physically. Ojibwemowin (Ojibwe language) reflects this in many ways, from the names given to certain plants to the term "Kinomaage" itself. "Kinomaage" literally translates into English as "the earth shows us the way," with a more common translation of "to teach or educate." Kinomaage is essentially about disseminating the traditional ecological knowledge of Anishinaabeg elders in order to provide students with an eco-cultural understanding of the Upper Peninsula. Through lectures, discussions and the aforementioned field trips, students learn about various area plants, discover how these plants are traditionally used by the Anishinaabeg, study the different eco-cultural values found in traditional Anishinaabeg and Western societies and find out about some of the ecological threats currently facing the Northwoods. The class usually ends up being more than just a learning experience; it becomes a bonding experience where plans are made for future Kinomaage events.



Center for
Native American Studies

INFORMAL STUDENT POLL

What do think? Share your thoughts. What if NMU were to establish a Center for Wilderness Studies?

Find our page on Facebook and comment.

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Classes for educators.

Available for graduate and undergraduate credit.

82233 NAS 484 Native American Inclusion in the Classroom

This two-credit course will challenge students' preconceptions of what Native American inclusion means and provide methods and materials that will help them meet state standards while effectively including Native American cultural concepts across the curriculum. Emphasis is on State of Michigan standards and Anishinaabe Language and cultural concepts.

Course meets 8 a.m. - 4:30 p.m. on Saturdays, Sept 7, 14, 21 and 28.

81336 NAS 485 WEB: American Indian Education

Students will explore significant American Indian education policy from pre-colonial times to the present day. Students will investigate treaties with educational provisions, current U.S. federal Indian education law; standards-based reform and Native American inclusion. Through online chat rooms, students will discuss these issues with individuals from different parts of the world.

Course meets online during "odd" numbered weeks of semester...(week 1, 3, 5, 7...) from 6 p.m. - 9 p.m. starting Aug 28.

Need more information about these courses? Contact the NMU Center for Native American Studies.

Phone 906-227-1397

E-mail cnas@nmu.edu



Courses taught by Martin Reinhardt, Ph.D.
(Anishinaabe Ojibway)

For more information about
how to enroll at
Northern Michigan University

Phone 800-682-9797
E-mail admiss@nmu.edu
URL www.nmu.edu/admissions

Interested in NMU's Graduate Studies?

Phone 906-227-2300
E-mail graduate@nmu.edu
URL www.nmu.edu/graduatestudies

Be sure to ask about veteran benefits.

Patricia Michaels is *Project Runway's* Runner Up

By Amanda Weinert
In April 2013 an inspiring and influential Native woman became the runner up in Season 11 of *Project Runway*. Patricia Michaels (Taos Pueblo/Tiwa), fashion designer extraordinaire, had been wowing audiences and the judges with her culturally influenced aesthetics.

Michaels is the first Native American designer to participate in *Project Runway* where she was one of 16 contestants battling for the ultimate prize - \$100,000 to design a new fashion line, a featured spread in *Elle* Magazine and the opportunity to sell her work on bluefly.com (a leading retailer of designer brands and fashion trends). Michaels explained in a *Project Runway* interview that she wants to represent her people in a good way, make her community proud and show the world a contemporary Native American view on fashion. In the same interview, Michaels said that the biggest fashion faux pas is headdresses on the runway.

Michaels continuously displayed her connection to her culture, introducing herself in Tiwa in front of the live audience and judges. It's very obvious that Michaels is heavily influenced by her surroundings and Taos Pueblo traditions.



Patricia Michaels

Throughout the season, contestants are given time restraints and stipends to create with intent of displaying their work on models for judges to critique. Each week there's the looming doom of getting voted off the show. This past season, the three final contestants were given the opportunity to showcase their work at the 70th annual Mercedes-Benz/New York Fashion Week. This made Michaels the first Native designer to have her work presented at the semi-annual internationally praised event.

Michaels is the head designer for a LLC, PM Waterlilly, with the name deriving from what her traditional name translates to. PM Waterlilly has produced five lines, including eco-friendly spa wear. Michaels garments are memorable and recognizable with consistent use of texture and experimental formal studies within her textiles. She creates with a wide variety of materials, such as horsehair, mica, and silver pieces, which were created in her stepfather's metalsmithing shop. Michaels

has been creating garments since age nine, her first garments being fully beaded doll clothing. From that age on, Michaels knew she was meant for fashion design and has an outstanding amount of experience, schooling and exhibition history. She has studied at the Institute of American Indian Art and Chicago Art Institute, along with working as a tailor, gallery owner and art/antiques dealer. Michaels has also won impressive awards and participated in equally impressive projects, such as Best of Textiles at Southwestern Association for Indian Arts (SWAIA) Santa Fe Indian Market in 2011 and the Kellogg Foundations' cultural and economic exchange for the promotion of Native American and South African artists.



Michaels displays some of her work

Patricia Michaels; work can be viewed at www.patriciamichaelsfashion.com.

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Patricia Michaels; work can be viewed at www.patriciamichaelsfashion.com.

'Music for All Kids' Seeking Donations and Students

Nish News recently interviewed Shane Murray (Sault Tribe) about a program she has been working on entitled "Music for All Kids." She has been performing around Marquette and elsewhere for years. She is extremely eager to teach Native youth how to play a musical instrument and would love to have more students take part in the program. However, funding and stability is always a concern for emerging programs. Here is more from the interview.



this idea?
Murray: I worked in social work since I was young and I saw how beneficial goal oriented teaching with youth can be. I

starting giving lessons and I noticed that some of my students didn't have the funds to pay for them. Nor did they have an instrument to take home and practice with. I mentioned this to a couple of people that we needed instruments. People had instruments just sitting in their house ready to give away. Soon we had donations. It was just about connecting A and B.

NN: How are you getting instruments for the youth?

Murray: We are hoping to acquire some funding so we can bring it to a larger scale and larger scope. Right now we're pretty much asking the community to step forth and say I have a guitar in the closet and no one is using it. It could be beneficial for our program.

NN: How does someone get a hold of you -- for example if they have a

NN: What's this program all about?

Murray: It's called music for all kids. A program trying to get kids set up with instruments and comprehensive music program that stays with them throughout their school years.

NN: What's your favorite instrument to teach young people?

Murray: Personally I love the guitar, but I've gotten the opportunity to expand to other instruments. I've learned the drums, ukulele, bass, piano, but definitely not singing. (laughs)

NN: How did you come up with

guitar hiding in the closet?

Murray: They can find our page on Facebook. It's just "Music for All Kids." Or they can personally contact me. Shanemfak@gmail.com.

NN: Where do you give lessons?

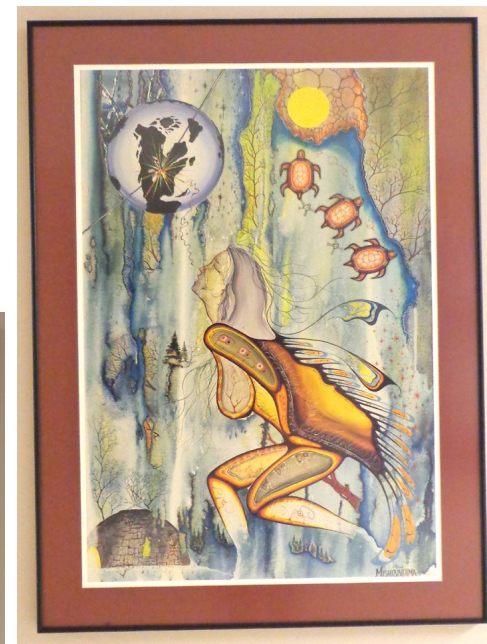
Murray: We are working with YMCA and NorthStar to use their afterschool facilities. We're trying to expand to Sawyer to help some of the youth out there. Right now, I teach lessons out of MacDonald's music (on Third Street in Marquette) and that's where people can donate instruments. The staff is very cooperative in working with this program. Pretty much walk in and you can start and get interested in it.



Nish News wishes Shane and her MFAK team the best of luck in making this program happen for our tribal youth.

The CNAS Resource Room and More

Whether for research papers or for the enjoyment of reading, the Center for Native American Studies has recently received a significant amount of donated books and materials for the resource room. Special thanks to the many contributors over the recent months. Located within the Center, 112 Whitman Hall, anyone can check out books for a couple of weeks. However, video and audio recordings and journal articles need to stay in the Center (but we have space for viewing and reading pleasure). Additionally, the Center is pleased to finally display some artwork in the Whitman Center hallways. James Simon Mishibinijima from Wikwemikong, Ont. donated the amazing piece to the far right. Cory Fountaine (KBIC) donated the "Anishinopoly" board, which was a student art project. (Viewers may note that the fella with the top hat looks like our NMU Anishinaabe language instructor).



Enroll in NAS 212 Michigan/Wisconsin: Tribes, Treaties and Current Issues



Gain insight to the 12 federally recognized tribes of Michigan and the 11 federally recognized tribes of Wisconsin. Learn about the treaties that impact tribal citizens of these tribes, as well as the numerous current issues. This fall on Mondays and Wednesdays from 10 - 11:40 a.m. with Martin Reinhardt, Ph.D.



This course meets the NMU Liberal Studies Division IV requirement, the NMU world cultures graduation requirement and the Public Act 31 requirement for K-12 educators in Wisconsin.

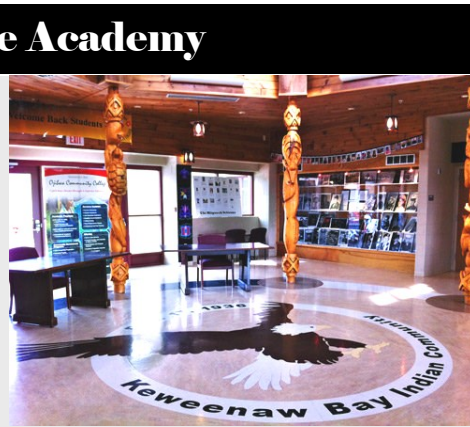
Indigenizing the Academy

Facebook is certainly a helpful tool in communicating great news. *Nish News* staff learned on July 11 that the Keweenaw Bay Ojibwe Community College received full accreditation. This is an amazing accomplishment!

KBOCC has also acquired the former L'Anse hospital facility from Baraga County Memorial Hospital.

Congratulations to President Debra Parrish and the entire KBOCC faculty and staff for their hard work to make these significant advancements happen.

Photos to the right are of the main campus in Baraga.



American Indian College Fund

With its credo "Educating the Mind and Spirit," The American Indian College Fund is the premier scholarship organization for Native students. Created in 1989 to provide scholarships and support for 34 of the nation's tribal colleges, the Fund receives top ratings from independent charity evaluators, including the Better Business Bureau's Wise Giving Alliance, and received its third consecutive four-star rating from Charity Navigator. It provides more than 4,200 Native students with scholarships annually.

The American Indian College Fund recently named its Blanchard Faculty Member of the Year Awardees for 2013. Below is its press release and a list of the winners from regional tribal colleges. We would like to congratulate all of this year's winners and extend a heartfelt thank you for all of their hard work.

The Blanchard Faculty Member of the Year Award recognizes one distinguished faculty member at each of the tribal colleges who exemplifies a commitment to students, scholarship, teaching, and service to Native communities. This year 30 tribal colleges nominated a Faculty Member of the Year. Two Blanchard Faculty Members of the Year, Jason Schlender at Lac Courte Oreilles Community College and Pansy Goodall at Fort Berthold Community College, were alumni and past American Indian College Fund scholarship recipients at their respective colleges.

The Blanchard Faculty Member of the Year program is sponsored by American Indian College Fund trustee Kim Blanchard.

Congratulations Educators

Tribal College

Bay Mills Community College (Mich.)

College of Menominee Nation (Wis.)

Keweenaw Bay Ojibwa Community College (Mich.)

Lac Courte Oreilles Ojibwa Community College (Wis.)

Lac Courte Oreilles Ojibwa Community College (Wis.)

Saginaw Chippewa Tribal College (Mich.)

Awardees

Christine Miller

Cody Martin

Sally Klaasen

Linda Arndt

Jason Schlender

Bruce Smelser

Academic Area

Science

Mathematics

Mathematics, Student Support Services

Business

Native American Studies

Mathematics

Powwow Listings (powwows.com) Check your local listings!

Aug 9-11
Lac Vieux Desert
Watersmeet, Mich.

Aug 10-11
Odawa Homecoming powwow
Harbor Springs, Mich.

Aug 16-18
47th annual
Mille Lacs Band powwow
Onamia, Minn.

Aug 16-18
Shakopee Mdewankaton Sioux
Community Wacipi
Shakopee, Minn.

Aug 23-25
40th annual St. Croix
Traditional Wild Rice powwow
Danbury, Wis.

Aug 23-25
34th Manomin Traditional powwow
Odanah, Wis.

Aug 23-25
Ho-Chunk Nation Neeshla Powwow
Baraboo, Wis.

Aug 24-25
Honoring Our Tradition Powwow
Port Sanilac, Mich.

Aug 31-Sept 1
Native Gathering
Gladwin, Mich

Sept 6-8
Bois Forte Manomin powwow
Nett Lake, Minn.

Sept 6-8
Indian Summer Festival
Contest Powwow
Milwaukee, Wis.

Be safe out there on the powwow trail!

Feds Dismiss MDCR Mascot Complaint

By Gabe Waskiewicz

At the end of May, the U.S. Department of Education's Office for Civil Rights (OCR) chose to dismiss the complaint filed by the Michigan Department of Civil Rights (MDCR) that would have banned the use of Native American mascots, names or imagery in Michigan's schools. The MDCR originally filed the complaint this past February against 35 Michigan school districts (K-12) that currently use such mascots and/or imagery, citing that the use of such imagery is discriminatory and has a harmful academic impact on Native American students, thus creating an unequal learning environment. Marquette Area Public Schools was one of three

Upper Peninsula schools listed in the complaint. The Marquette Senior High School's board once removed the Redmen logo from use in the late 1990s, only to have it reinstated a year

later when a new school board took office. In an article for *The Mining Journal*, MSHS athletic director Jamie Tuma said that the school has been "voluntarily gradually phasing out its use of an Indian chief's face and head dress," replacing it with a block (letter) M when team uniforms are changed. The school is still selling select individual t-shirts using the logo.

Despite a growing body of research that supports the MDCR's findings, the OCR rejected the complaint on the grounds that this type of evidence was insufficient in establishing that a "racially hostile environment" exists. In her letter to the MDCR explaining the dismissal, Catherine Criswell, the director for the Office for Civil Rights' Cleveland branch, wrote, "You did not provide...any specific examples of

race based incidents nor identify any students or individuals who have suffered specific harm because of the alleged discrimination at any of the named school districts."

In an interview with *The Detroit Free Press*, Leslee Fritz, spokeswoman for the state department, discussed how the department's complaint asked the OCR to create a new standard for determining whether there is a hostile environment. The current standard requires the MDCR to prove there is intent to discriminate against students, which she said is "an incredibly hard threshold to meet. It's a rare instance where there's intent." In a statement released shortly after they received the notification from the OCR, the MDCR reiterated this point saying, "We are disappointed that U.S. Ed considered our complaint based only on the previously-established 'hostile environment' standard, but chose not to consider whether the standard itself needs to be reexamined based on the empirical evidence we provided showing that it fails to prevent harm to students. MDCR believes the evidence is clear that students are being hurt by the continued use of American Indian mascots and imagery. We will continue to look for ways to ensure all students are equally protected."

Clearly, officials from the MDCR were disappointed by this decision, as were others throughout Indian country who saw this as a real opportunity to create change. If it had been upheld, the complaint would have had national implications. Derek Bailey, former chairman of the Grand Traverse Band of Ottawa & Chippewa Indians, who was appointed by President Barack Obama to the National Advisory Committee on Indian Education, issued this statement to Native News Network after hearing about the OCR's decision, "The recent decision regarding Native American mascots and imagery by the U.S. Department of Education is disheartening to many of us. It is frustrating to have disconnected entities 'determine' what is racially appropriate

based on lack of findings. Anishinaabek students are consistently underrepresented in both the classroom and schools, and to identify lack of findings by the Department should be no surprise. Bullying and harassment are at all-time highs in our school systems, and for an Anishinaabe student to express how they truly feel about discriminatory imagery, pits them possibly against their fellow students, faculty, school board and community. The Department's mishap now only furthers the divide and oppresses Anishinaabek students from sharing how they are impacted. Hopefully one day, students of all races, can attend public school systems on an equal playing field and without the weight of cultural and racial insensitivity in the process of learning."

Hopefully this day isn't too far away. Despite the dismissal, and the fact that the complaint was previously met with opposition from Michigan Republicans, the MDCR hasn't stopped believing in this cause. According to Fritz, the department has several options moving forward. It can appeal the OCR decision. It can ask the Michigan Civil Rights Commission to issue a declaratory ruling. It can ask the Legislature to take action, or it can keep working with school districts on a case-by-case basis to make the change. The final option has worked in some Michigan school districts in recent years, but Fritz warned that this scenario can be "a slow, controversial, difficult process." The struggle to remove offensive logos here in Marquette are an indication of this, but maybe a lasting change is still on the horizon.



Derek Bailey



This version of the Marquette Redmen logo is an illustration of the potentially damaging imagery that the MDCR sought to prohibit

Mikwendaagozi - To Be Remembered

By April Lindala
 Nine high school youth from the Marquette area are participating in a project designed to introduce them to the world of photography. NMU faculty member and artist Kristine Granger is facilitating the three-week workshop.



entrance to Presque Isle would be appropriate in representing the Native peoples of the community. Previous to those discussions with the City, Kristine Granger had approached CNAS director, April Lindala about working together on a photography project.

The Mikwendaagozi - To Be Remembered project is a collaborative effort between the NMU Center for Native American Studies, the City of Marquette, the Keweenaw Bay Indian Community and the Rock Street Community Darkroom.

The tribal youth are engaged in a creative means of modern storytelling by documenting the creation of a new entrance sign to Presque Isle Park in Marquette, being painted by Ojibwe artist Sherri Loonsfoot-Aldred (KBIC). Youth are learning the basic steps of photography and processing at the Rock Street Community Darkroom and also publish a photo essay book—of which each participant will receive a copy.

Granger says, “It is amazing. I am so proud to be a part of this. I see the students grow and share so much every day that we’re together. I would like to thank the tribe (KBIC) for helping this become a reality for all of us.”



“I think it’s an incredible opportunity for the children to connect with their culture. In this time it’s easy for kids to lose touch with their past.” says Loonsfoot-Aldred.

The project came to be after multiple discussions between City of Marquette employees and faculty members from the Center for Native American Studies.

The City employees wanted to make sure that the new sign at the

When it was suggested that an Ojibwe artist paint the sign for Presque Isle, Lindala came up with the idea to merge the two projects together.

Granger comments, “Documenting the process of Sherri painting the sign for Presque Isle is an incredible opportunity to show their place in the community in which they live.”

Loonsfoot-Aldred confesses “I feel somewhat of a little guinea pig (laughs) having all of them go around me, but it’s been really exciting to be a part of it.” She continues, “The kids are learning a little bit from me and watching the process that you never get to see...watching something come to fruition that’s going to be around for a long time in history. It’s really exciting to be a part of that.”

The project began with Marty Reinhardt giving the tribal youth some history of Presque Isle from an Anishinaabe perspective. In addition to that, they are taking Anishinaabe language lessons taught by recent NMU graduate Leora Tadgerson.

“It’s a great opportunity for them to learn their language. It’s kind of a scary thing. We’re going to lose it if they don’t get interested in learning it and connecting with what’s important with our culture.” says Loonsfoot-Aldred.



One of the more exciting aspects of the project is the chance to work in the community darkroom. Granger comments, “The (Rock St Community) darkroom was created for the community of Marquette and it opened in November 2012. This is the first project that works with a group of students. It has helped me fulfill some dreams that I have had as far as creating a space that helps youth in the community reach their artistic goals.”

Granger believes the project is “empowering students to find a new form of communication and tap into their creative side.” Granger comments that this project is a way to give “my students a visual voice, a way to tell their story visually.”

The photo essay book will feature the students’ photos, some history of the island and some Anishinaabe language. If you are interested in a copy of the book, call the Center for Native American Studies at 906-227-1397.

Above top left: Kristine Granger works with a participant. Above top right: A participant takes photos of Presque Isle. Left Kristine works with a participant. Below: Participants take photos of Sherri Loonsfoot-Aldred as she paints a new sign for the entrance of Presque Isle Park.



Dream Season for Shoni Schimmel Continues

Congratulations to Shoni Schimmel (Confederated Tribes of the Umatilla in Eastern Oregon) for making the Team USA Women’s Basketball Team. The Schimmel name became familiar to many Native fans during the NCAA Division I Women’s Basketball Championship as both Shoni and her younger sister, Jude, helped their team, the Louisville Cardinals, reach the NCAA finals, beating out top teams along the way. The older Schimmel was also recognized as the Louisville Cardinal Women’s Athlete of the Year, but she still had to prove herself during two days of tryouts against 32 other players vying for the coveted 12 spots on Team USA. The 2013 USA Basketball Women’s World University Games Team (6-0) beat Russia in the final game for the gold medal. What an exciting year for this amazing athlete!



Above: Shoni Schimmel - Photo credit: Steven Maikoski, USA Basketball.

Roller Derby Comes to Marquette

Nish News (NN) recently spoke with Laura Fisette (Bois Forte Ojibwe) about a new phenomenon in Marquette: the derby girls.

NN: How did you first hear about the derby girls in Marquette?

Fisette: I first heard about derby in Marquette through a Facebook post and I instantly jumped on board.

NN: What is the name of the team here in Marquette?

Fisette: Our league name is Dead River Derby

NN: Why did you get involved?

Fisette: I got involved because the idea of a women’s sport created for women by women intrigued me. In addition to being an athletic alternative type girl, I knew it’d be right up my alley. Also, the idea of being involved with something and being able to say I was there from the start seemed like a great idea.

NN: Where do you practice?

Fisette: Right now (April-August) we practice at Lakeview Arena. In the fall we practice in any space large enough to lay down a track. Last year, we were in the Baraga gym.

NN: What was your first bout like for you?

Fisette: My first bout was in Escanaba in the “Hunt for a Cure” mixer for breast cancer. It was a good time and for a great cause and it gave me a change to get my skates under me a bit before playing games with my own team.

NN: What are some of your favorite aspects of the derby girls?



Above: Laura (aka A-ROAR_A) Fisette. Photo courtesy of Great Lakes Radio. Below: A-ROAR-A (in the black tank top) is givin’ it at a bout. Photo courtesy of Jarvinen Photos, LLC (c)

...sisterly family bond we all share. We love to be competitive and skate and even beat on each other a little bit, but it’s all in love and then we go have a beer afterwards. Everyone respects everyone for what they are, and believe me derby takes all kinds. If you think you wouldn’t fit in with our family, then you’re absolutely wrong.

NN: Can anyone go to the bouts?

Fisette: YES, anyone can go to bouts and we encourage everyone to bring everyone they know.

NN: When is the next bout?

Fisette: Our next bout is Aug 17 at Lakeview Arena. Doors open at 6 p.m. The bout starts at 7 p.m.

NN: What happens during the off-season?

Fisette: Well, we’ve never had an off season since we’ve only been around for a year and a half. But this year we are actually taking off November and December and I don’t know what I’ll do with myself. What derby gave me, derby can give any woman: confidence, fulfillment, family. Roller derby saved my SOUL. Little known extra fact. My derby name comes from my Native American name translation; Northern Sky Woman or the aurora borealis and my bright and colorful personality. Also, I serve on the Board of Directors as a director-at-large for this upcoming year.



Cheer on A-ROAR-A and all of the cleverly named Dead River Derby girls at their last home bout on Saturday, Aug 17 at Lakeview Arena.

Student Spotlight - Glenda Ward

Nish News (NN): What is your hometown?

Ward: I was born in Altus, Okla., but grew up in Jonesborough, Tenn.

NN: How did you find yourself at NMU?

Ward: I have lived in Marquette since 1990 and had always said that once my children graduated high school I would go back to

college and complete my degree. I chose NMU based on the availability of Native American Studies courses.

NN: What is your major?

Ward: I am working on an individually created program based in Native American Studies.

NN: Since being at NMU what has been your favorite or most memorable student activity?

Ward: The showing of "Older Than America" that was sponsored by NASA in November 2011.

NN: Do you work on campus?

Ward: I am the arrangement and description specialist at the Central Upper Peninsula and Northern Michigan University Archives located in Room 126 of the Learning Resources Center. I am also a student research assistant working with Dr. Rebecca



Mead of the Department of History.

NN: What type of career would you like to try?

Ward: I love doing research and writing. My plans after completing my BS is to continue on with my studies and eventually receive a master's

degree and a Ph.D., which will allow me to accomplish my goal of one day obtaining a position at a college or university that offers a major in Native American Studies.

NN: What has been your favorite or most memorable NAS course?

Ward: Being told to choose only one NAS course as my favorite above all others would be First Nations Women.

NN: What advice would you give students who haven't taken a NAS course yet?

Ward: If I had to choose one course that I would advise everyone to take, it would be American Indians: Identity and Media Images. In today's world it is important for all citizens of this country to be able to recognize the stereotypes of American Indians

and to be able to identify the impact these images have on Native peoples.

NN: What is your favorite type of music?

Ward: I like to think of my musical tastes as eclectic. My playlists usually contain a mix of R&B, blues country, jazz, rap, zydeco, Motown, rock and classical...it is usually a mood thing. People think me strange when I say listening to Blues makes me happy!

NN: Favorite movie or television program?

Ward: Movie - *Imitation of Life* (1959) with Lana Turner and Juanita Moore. Television Program: *MI-5* (BBC One)

NN: Favorite dessert?

Ward: Coconut cake

NN: Favorite summer activity?

Ward: Sitting and watching Lake Superior shine.

NN: Do you have any pets?

Ward: Yes. I have two cats. A male tuxedo named Dickie Kittie and a female tabby named Trisha.

NN: Anything else you would like to add for the summer issue?

Ward: Enjoy the summer; it is almost over!

University of Michigan Finds Emerging NEW Language

There are many dying languages in the world. But at least one has recently been born, created by children living in a remote village in northern Australia. Carmel O'Shannessy, a linguist at the University of Michigan, has been studying the young people's speech for more than a decade and has concluded that they speak neither a dialect nor the mixture of languages called a creole, but a new language with unique grammatical rules.

The language, called Light Warlpiri, is spoken only by people under 35 in Lajamanu, an isolated village of about 700 people in Australia's Northern Territory. In all, about 350 people speak the language as their native tongue. Dr. O'Shannessy has published several studies of Light Warlpiri, the most recent in the June issue of *Language*.

Everyone in Lajamanu also speaks "strong" Warlpiri, an aboriginal language unrelated to English and shared with about 4,000 people in several Australian villages. Many also speak Kriol, an English-based creole developed in the late 19th century and widely spoken in northern Australia among aboriginal people of many different native languages.

SISU at the CNAS

By Gabe Waskiewicz

A group of Finnish delegates visiting Marquette stopped by the Center for Native American Studies (CNAS) this past June. The group of five intrepid travelers were joined by Marty Eskelinen of Marquette who also helped to coordinate the trip. Each day was filled with multiple activities throughout Marquette county.

Finnish delegates that travel to Marquette vary from year to year, and are sometimes structured around a certain theme, specifically in relation to the Sister City program.

This delegation consisted of four men and one woman who belonged to a forestry owners' association. They requested a meeting with someone from Native American Studies to learn more about treaties between tribes and the U.S. govern-

ment, and care of forest as a result of those treaties.

In addition to their time spent at the CNAS, the group also made trips to both state and federal forests and a local sawmill.

While they were on NMU's campus, Dr. Martin Reinhardt served as a tour guide for the group.

In addition to showing the delegates around the CNAS and Whitman Hall Commons, Dr. Reinhardt took the guests to the Whitman woods fire site.

Not all of the delegates were well versed in the English language, but they still seemed to enjoy the new perspective they were given on Native American culture. Despite the occasional language barrier, an enjoyable and insightful day was had by all.

Note: *Sisu* is an expression in Finnish that represents perseverance in the face of adversity, but with a hearty dose of good spirit.

Below: Martin Reinhardt shows off the GLIFWC map done in the Anishinaabe language.



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Governor Snyder Declines KBIC Casino Move

By Gabe Waskiewicz

On June 18, Michigan Governor Rick Snyder issued a press release stating that he had declined the Keweenaw Bay Indian Community's (KBIC) proposal to relocate their Ojibwa II Casino from Chocolay Township to the site of the former Marquette County Airport. This was the last day for the governor to act on the proposal after receiving a six-month extension from the federal government last December. The KBIC had already been waiting for a decision from the governor since late 2011 when the Department of the Interior approved their proposal. According to the KBIC, all that remained for the relocation was for Snyder to concur with the federal government's findings that a gaming establishment on newly acquired lands would be in the best interest of the Indian tribe and its members, and gaming on the newly acquired lands would not be detrimental to the surrounding community. In an article published in *The Mining Journal*, Staff Writer Adelle Whitefoot stated that "the governor's consent would have allowed the Interior Department to acquire the land in trust for the tribe's gaming purposes."

In his letter notifying the Department of the Interior of his decision not to concur with the proposed move, Snyder insisted that "despite significant concerns with the Tribe's conduct," he would have concurred with their (the U.S. Department of Interior's) favorable determination of the relocation "if the Tribe had been willing to reach an agreement that would benefit the Tribe, the local community and the State." Apparently, the governor felt that a broader agreement needed to be reached between the tribe and the state. As illustrated in the June 18



Michigan Governor Rick Snyder

press release, the agreement sought by Snyder would require the KBIC to allow local governments to have some say in how the tribe's 2 percent local casino revenue is shared, enter into an agreement requiring tribal businesses to collect tax on transactions with non-Native Americans and work out a revised revenue-sharing agreement so the tribe would continue to make some level of payments to the state, even if future gaming competition develops elsewhere in the state. Currently, the KBIC is the only tribe with gaming operations in the state that has an agreement that would stop revenue payments if state-authorized gaming was expanded in Michigan.

The KBIC issued its own press release a few days later in which it stated that it was "appalled" by Gov. Snyder's decision because of his "complete disregard for the welfare of the Upper Peninsula by refusing" the move. Instead of examining the issue of whether the move was in the best interest of the tribe and its members, the governor tried to use the move as a bargaining chip to discuss other matters with the tribe. The statement went on to refute Snyder's claims that the KBIC declined to take part in discussions about a potential agreement, saying "there was a 15-minute meeting in which Snyder admitted to KBIC representatives that he had not reviewed any of the material himself

and his staff had not yet briefed him on the issues. Governor Snyder also ignored invitations from KBIC to come to the U.P. to discuss the issues."

In addition, the KBIC press release examined "irrelevant issues" the Governor's legal counsel addressed to the tribe. One of the issues Snyder hoped to address was the tribe considering taking property along U.S. 41 into trust for the purpose of selling tax-free gasoline. In the letter, Snyder requested that the KBIC "agree not to request that the Department of Interior take land into trust for a gas station/convenience store and will agree not to open up a gas station/convenience store on trust land outside of its reservation." This was an issue Snyder had approached the tribe about before. In January, a letter sent by

Snyder's legal counsel to the Bureau of Indian Affairs Michigan Agency stated that the gas station may be "unlawful" and could provide "an unfair commercial advantage over surrounding competitors."

Still, the KBIC felt the main issue stopping Governor Snyder from approving the move was the possibility of Michigan expanding its state lottery to include online gambling. The press release states that "Governor Snyder wanted to use the transfer of the Marquette casino as leverage to force the KBIC to continue to make payments despite expanded state gaming in violation of the gaming agreement."

The statement went on to say, "the governor is more concerned about payments to Lansing
Continued on next page



Ojibwa II Casino in Chocolay Township

Oyáte Lakota continued

ized reservations of the Lakota to "quell" the spiritual uprising. Again, an American Indian Movement seeks equality in law and spirituality for the native peoples, and the government sneaks around and uses Dick Wilson and his GOONs to continue the rampage against the Lakota people. Why are the Anglo-Americans still so afraid of Native American spirituality, and especially the Sioux nation? The author of the article says the arrest of Sitting Bull turned "unintentionally violent," but my critical eye spies a sugar coating of truth. The Lakota spiritually directly conflicts with Western religion, and the Black Hills can provide carbon dated support to this contrast. From "the heart of everything that is," the centrally located Plains people have existed here for centuries, even thousands of years. And this was seen as an insult to the founding father's faith and the European American's manifest destiny, a contradiction of discomfort that is still being perpetrated daily on "the rez." I look at the photos in the magazine of crowds of natives and I wonder how I could have lived for over a quarter of a century and not realized how the Indian peoples have been treated and how they live now – isolated, crippled and scapegoated.

Does the view have to be so bleak, I wonder? The running headline of this *National Geographic* suggests otherwise – Rebirth of a Sioux Nation – and when considering the other main interviewee, Olowan Thunder Hawk Martinez, it is evident that a life outside of the dominant culture is still possible and still can be successful. She is more comfortable in a teepee on the lands of her mother, greeting the morning star upon waking, than in her decrepit government housing that she can barely afford. This is a beauty that most tourists in the Black Hills can never experience – a connection to the land that goes so much further than a dead man's face blasted into the side of a sacred mountain. No matter how many youth suicides occur on the reservation; no matter how many Jesuit compounds are set up on sacred mountains of the Apaches; no matter how "noble" the history of Oglethorpe's Georgia, stolen from the Cherokees in blatant disregard for the American constitution, the Indian Americans shall continue to resist colonization, assimilation, extermination and discrimination. I admire them, I respect them and I pray I can better understand them, so that I can help them in the way they want and deserve – not in the way someone else decides they need.

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Do you like to write? Take photos? Draw cartoons?
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Oyáte Lakota – The White Man’s Skeleton in the Closet

By Ashley deRoche

In *National Geographic*’s special covering the Sioux Nation (Aug 2012), a photograph worthy of the journal’s reputation spreads across pages 44-45. Having grown up in northeastern Indiana, where the winter winds whip across your face with all the momentum built up over four or five plains states, and the summer storms rage with a tired power left over from the same course of travel, it’s not hard to identify with this depiction of a summer’s eve for these Lakota youth. I can smell the warm moisture rising from the Earth; I can hear the distant rumble of the *Wakinyan* as the thunder builds in the clouds, and I can feel the warm breeze dancing with the strands of my hair on my cheek, as it does with the young girl in the photo. Regardless of the suffering of their peoples in this place called Wounded Knee, these youth relish in the moment of nature’s power. Regardless of the history yet unknown to me (for now) of Indian peoples near my home, a Potawatomi land, I too clung to my young love, fearless of the future. However, did my future have a brighter outlook than that of these youth? The truth behind this matter is barely skimmed in the pages of this article, although the author has done her best to raise awareness about the many atrocities the European American culture has forced upon the Indian American. Some pages only hint at the overreaching madness of hypocrisy; some are downright painfully honest. And although the author is not a Native American, the characteristics of Native American literature (as they are the characteristics of

life) – circular time, *ti-ospaye*, connection to the land, spirituality, and survival – wind through Ms. Fuller’s piece. I try to pick out a few threads.

The noble Lakota have been, in my amateur opinion, the most continuously ravaged and ridiculed people of the First Nations in post-contact history. The Cherokee were force marched out. They reached a land that reminded them of their home, and made a success of it. The Ojibwe, too, were relocated in a deadly march. They returned to their home, despite the power of the federal government. The Navajo were the last men standing in the battle to prevent dominant culture’s success in the west. They have maintained their stance against my ancestors and count themselves as a nation of over 500,000 strong as mixed and full blood. The Sioux, on the other hand, continue to suffer from the white man “hittin’ ‘em where it hurts.” Alex White Plume is a 60-year-old Lakota activist interviewed for the article. The U.S. government let him spend his whole summer cultivating a crop of hemp in 2000, coming in just days before harvest to shut him down. Every summer, the dominant culture’s economy is booming in the tourist towns around Mount Rushmore – the insult of an eon to the Lakota peoples – while the population on the nearby reservation suffers from impoverishment and separation from their spiritual center, the Black Hills. But you don’t sell your mother, as the great



Crazy Horse once said, and the offer of what is now over a billion dollars with interest sitting in the bank is of no consequence to the Sioux. I am shocked and awed by the power of that statement. Even the name “Sioux” is an insult, I’d say. It is taken from their

enemy’s language at the time of Anglo contact, the Algonquin nation. The article also gives details on the battle at Wounded Knee and Sitting Bull. It continues the story to the tumultuous days of the AIM movement, with its resulting standoffs and false arrests. Finally, it lists the current statistical horrors of suicide, infant mortality, poverty and alcoholism. The pain I feel in sympathy for these people cannot go unshared. I must find a way to be an ambassador between my peoples and the Indian peoples.

When the European settlers came to these lands in waves, they sought religious freedom. Although they eventually incorporated this idea of free faith into their constitution, they hypocritically and continuously caused suffering to the Indian peoples for a particular reason, in my opinion, fear of the native spirituality. When a country that is founded on religious freedom has to wait over a century to legalize the freedom of native spirituality, there is something clearly wrong. Although the annexation of the Black Hills was all sewn up in the eyes of the government, fear of the power of the Indian culture drove federal troops into the marginal-

Remembering Our Sisters’ Unfinished Journey

By April Lindala

On Aug. 2, over 1500 vamps (the tops of unfinished moccasins) will be blessed in Espanola, Ont. The vamps will be part of a traveling exhibit entitled “Walking with our Sisters.” Ojibwe artist Christi Belcourt put out a call for these vamps to be made as a way to commemorate the missing and murdered Indigenous women of Canada and the United States. Once these vamps have been blessed they will go on a journey that will last for many years. The last stop (as of this date) is at the Woodland Cultural Centre in Brantford, Ont. in March 2019. The exhibit will make its way throughout Canada, and also make stops in Santa Fe, N. M. and Warner, N. H.

Continued from previous page.
than creating jobs here and benefiting local units of government.”

This is just the latest roadblock in what has been a 15-year struggle for the tribe as it worked on this project of trying to relocate this casino. The Ojibwa II Casino is one of two casinos operated by the KBIC, with the other located in Baraga County. As far back as 2000 the tribe had a signed agreement with then Governor John Engler to move the Chocoday casino to the old airport property. In addition, a consent judgment on Feb. 2, 2000, made in the U.S. District Court, Western District of Michigan, found that moving the casino from its current location to the airport parcel is likely in the best interest of the KBIC and its members, and is not detrimental to the surrounding community, according to *The Mining Journal* article.

According to the “Walking with Our Sisters” Facebook page, “it is estimated that 600+ Native women have gone missing or have been murdered in the last 20 years. Many have vanished without a trace with little to no concern paid by the media, the general public or politicians. This is a travesty of justice.”

Originally Belcourt was seeking 600 vamps for the exhibit, but the overwhelming response has demonstrated how many people have been moved to create something and are willing to contribute to this amazing art piece.

Belcourt was quoted by FirstPeoples.org stating “There has been an awful silence around this...it’s as though Indigenous women’s lives aren’t considered important.” As Belcourt says, “each pair of vamps represents the unfinished life of one woman.” This exhibit is both a celebration of life and a collective outlet for mourning and remembrance. The exhibit will be interactive—the vamps are laid out on a 300-foot grey stretch of fabric, and visitors remove their shoes and walk alongside the vamps on red fabric. Tobacco will be available if guests wish to use it for prayer, according to FirstPeoples.org. Belcourt continues, “The installation becomes a place for prayer. There is also sensory memory that people will take with them after leaving the exhibit. It’s not like walking into a space and just seeing work—you have to experience this.”

Belcourt also sought out original music to play with the exhibit.



Above photo courtesy of Connie Greyeyes of Fort St. John, British Columbia. Greyeyes stated there are 12 missing Indigenous women from their community of 18,000. Greyeyes organized a vigil in their memory. Below photo courtesy of Pamela Abel of Albuquerque, N. M. The pattern is of her daughter’s feet.



Musicians have been sending songs for music to go with the exhibit.

Former NMU student Pamela Abel (Anishinaabe) shares, “For me this project serves as a time capsule beading my daughter’s six-month old foot print on the vamp. Unsure of when I’ll see them again. I hope that it can touch other peoples’ hearts too. Other mothers out here have these ghost-like footprints of their daughters, missing and murdered. It’s been an honour to be a part of this project and my heart goes out to the families of these ikwe.”

To see if the exhibit is going to be in your area, visit the “Walking with our Sisters” Facebook page. The full schedule is posted there and it is constantly being updated.

Mikwendaagozi - To Be Remembered



Top left: Marty Reinhardt talks about the history of Presque Isle. Top right: Kristine Granger teaches participants how to load a 35 mm camera. Middle left: Students learn how to load the cameras. Middle right: Joe Biron takes a photo of Sherri Loonsfoot-Aldred while she is painting. Bottom left: Getting used to checking the aperture and light meter. Bottom right: Lindsey Rabitaille being interviewed by WLUC-TV 6.

Mikwendaagozi - To Be Remembered



Top left: Participants spend time working with Kristine to get their shot just right with the tripods. Top right: A participant takes an over-the-shoulder shot of Sherri and her painting. Middle left: Kristina Misegan is checking to make sure her shot is just right as Kristine watches. Middle right: A beautiful spot on Presque Isle. If you can, visit the island this summer. Bottom left: Lili, Joan and Alyssa are getting advice on how to load their cameras. Bottom right: Alyssa kneels down to get a shot of Sherri's work from a different angle.

For more information about the Mikwendaagozi Project, call 906-227-1397.