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**

---

Anishinaabe Radio 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 WNNU-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.

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 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 Broz- zo, 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.

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

By Marie Curran

NN: NMU Professor Jennifer Sarjeant, a citizen of the Sault Ste. Marie Tribe of Chippewa Indians, is co-director of the McNair Scholars Program. The McNair Scholars Program prepares first-generation college students with financial need and/or members of a group traditionally underrepresented in graduate education for doctoral study. Sarjeant plans to go on to medical school to become a pediatric surgeon. Sarjeant is also a Bill and Melinda Gates Scholarship recipient, and a participant in the Med Start program through Wayne State University. Jennifer Broadway, NMU McNair Scholars Program coordinator, said, "Each 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: 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 effective and safe method of 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 procedure completely changed his life. And I knew then that was the career for me. I spent the next two and a half years following the general surgeon around. I knew 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 the opportunity. Don’t just do the minimal. This is how you learn about yourself. Be open-minded. I really think you want to do something, find a way to try it out.

Congratulations Zachary!

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 made possible by the Northern Michigan University Center for Native American Studies and the Department of Native American Studies at Northern Michigan University.

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 Gursell

Contributing Editors

April E. Lindala

Marlee Gursell

Tina Moses

Rebecca Tavernini

Contributing Writers

Chase Bachman

Jeanne Baumann

Melissa Switzenberg

Tyler Dettloff

Kayla Fifer

Kelly Lemarand

Trevor Marquardt

Eli Morin

Molly Thelan

Liz Trueblood

Photos/Images

Marlee Gursell

April E. Lindala

Tina Moses

Advisor

April E. Lindala

Letters to the Editor and guest editorials do not necessarily reflect the opinion of the 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.

The Anishinaabe News is published when possible.

Film Review: Québécoisie

By Jeanne Baumann

Québec filmmakers Melanie Carrier and Olivier Higgins, French-speaking Indigenous folk, 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 Québec’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. 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 the opportunity. Don’t just do the minimal. This is how you learn about yourself. Be open-minded. I really think you want to do something, find a way to try it out.

Congratulations Zachary!

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 truths 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 northern Michigan University student.

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

The 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.
Marcus Tucker as "The Man" played the role of a character who, like The Kid, was a member of a marginalized group. The play is a part of The Colored Museum's "In Memoriam" series and focuses on the history of African Americans. Through the lens of cultural appropriation, the play explores how white society has sought to erase the cultural heritage of African Americans.

The play uses the character of The Man to comment on the struggle against cultural appropriation. The Man is shown as someone who is trying to stop The Kid from perpetrating cultural appropriation. However, The Man is also shown as someone who is not completely free from the influence of cultural appropriation himself.

The Man's dialogue with The Kid highlights the complexity of the issue. The Man says: "You tell us to forget the beaten path, but I'm afraid, we're still asleep." This statement reflects the continued struggle against cultural appropriation and the need for continued education and awareness.

The play is part of a series of events celebrating Black History Month in March. The events aim to explore the challenges faced by African Americans and the importance of cultural appropriation in preserving and celebrating African American culture.

Cont’d from page 1

theater through the march. The Black issues, Brown issues, Native American issues."

About Dr. King himself—who famously wrote in 1963, "Our nation was born in genocid—as Ghajji and Di- az concluded, "MLK had a dream, but I'm afraid, we're still asleep."

MERC employee and English writ- ing 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 are still relevant today. The fifty-three-year-old list included civil rights legislation to im- prove housing, edu- cation, employment, and voting rights among other things.

Throughout the event, there was a focus on the plight of African Americans as well as other groups, including Native Americans. Tribal members are constantly defend- ing their rights as sovereign peoples and nations within the United States borders, and treaty rights are different from civil rights. Brozzo, who is Anishinaabe, and also teaches courses through the Center for Native American Studies, said the ad- vancement of civil rights are important regardless of this distinction. "Most of our [tribal] citizens do not live on reser- voir," she said. "So, civil rights ap- ply 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 in- carceration 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 victim of police violence in very high percentages. And, Brozzo continued, "The percentage of our women who are abducted, murdered, missing or trafficked, compared to other women, is staggering. We do not re- ceive media attention, so people outside of those reading Native news sources have no idea what is happening in Indi- an country."

"There is still a lot of inequality and racism that defines the amount of in- volvement that police services and gov- ernment agencies play in these atroci- ties," she said. "Native people should be interested in all civil rights legislation because these laws, rules and regula- tions 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
This course is endorsed by the Tribal Education Departments National Assembly. 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.

NAS 485 American Indian Education (Web course)

This 3-credit course meets online Wednesday evenings from 6:30 - 8:30 p.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.

Questions about these courses? Call 906-227-1397.
There are about 51,000 speakers of Choctaw, struggling with only the most spoken is Navajo, with almost 336,000 now extinct or endangered. Out of 319 languages that were once spoken in one tribe's small Indigenous population. We need to keep our first language if we don’t 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.

Indigenous Language

By Ellis Morris

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 Algic to Iroquoian to Siouan.

It’s a dark thought knowing that languages that were once spoken in one hundred years, February 15, 1942, the Native version of the LGBTQ population were removed by federal officers after 19 months. “The bill is part of our continued commitment. It takes more than good intentions. It takes recognition 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

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 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 1995’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.

“The we are the people. We have the potential for power. We must not fool ourselves... It takes more than good intentions. It takes recognition 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

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 some communities celebrated and supported people of all identities. Many LGBTQ Native American-themed mascots. The services Adidas are offering include free logo and uniform design assistance, and financial aid to any school that wants to do something to honor Native American heritage in their programs. Adidas’ offer is not for any of the 2,000 schools in the United States and Canada.

The Future of Mascots

By Kayla Figer

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 develop their Native American-themed mascots. The services Adidas are offering include free logo and uniform design assistance, and financial aid to any school that wants to do something to honor Native American heritage in their programs. Adidas’ offer is not for any of the 2,000 schools in the United States and Canada.

The bill, the Department of Natural Resources would have or will be able to…

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!

Michigan to recognize historic trails

By Marie Curran

On December 15, 2015, the Michigan State Senate unanimously approved legislation sponsored by State Senator Schmidt, in Lansing. The bill, the Department of Natural Resources would have or will be able to…

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.

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 would 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 Michigan.

“This 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.

NEW Course

Fall 2016

NASC 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!
The Gift is in the Journey

Minowaan’mewizing bmi’yaang maampi akiting

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.
By Melissa Switzenberg

Lessons from Indigenous Environmental Movements

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

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 reinitiates 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 education for Native American studies, and they can come in to 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 to a current major?

Morrison: Students are under the bulletin that was current when they began their first semester at Northern. That is a hard rule we follow. One of the requirements is that students must declare the major by the end of the second semester. The bulletin may change for academic programs, we don’t want students to have to be constantly re-arranging the requirements to graduate. However, we do allow 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 should students do when they are declaring or changing their major to NAS?

Morrison: In the end, the talk to people who can help you. Talk to CNAS, ACAC or NAS now because it’s important to have an understanding of the major.

As you can see in the updated bulletin, new major programs can be offered every fall because changes can be made to academic programs every single year.

NN: What is the updated 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 admission 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.

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 reinitiates 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 education for Native American studies, and they can come in to 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 to a current major?

Morrison: Students are under the bulletin that was current when they began their first semester at Northern. That is a hard rule we follow. One of the requirements is that students must declare the major by the end of the second semester. The bulletin may change for academic programs, we don’t want students to have to be constantly re-arranging the requirements to graduate. However, we do allow 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 should students do when they are declaring or changing their major to NAS?

Morrison: In the end, the talk to people who can help you. Talk to CNAS, ACAC or NAS now because it’s important to have an understanding of the major.

As you can see in the updated bulletin, new major programs can be offered every fall because changes can be made to academic programs every single year.

NN: What is the updated 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 admission 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.

By Melissa Switzenberg

Lessons from Indigenous Environmental Movements

Melissa Switzenberg is a junior studying biology and anthropology. She is currently enrolled in Athihne Dunn’s NAS 342 Indigenous Environmental Movements course.
Native Voices | Aquila Resources: Putting Their Mine Where Our River Mouth Is?

By Tyler Dillhoff

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 concerned with 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 first Menominee.” This first Menominee goes on to meet Eagle, Wolf, Crane, and Moose who each introduce 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 stories are a basis for our belief systems. They affirm a connection between identity, belief, and origin place in the form of ceremony, and explain 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 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-trivial context. Interactions with Native people often result in unsolicited 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.

Native Voices | 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 campus. 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 to 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 culture 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 football program—high school team of legendary player Jim Thorpe—was cut. Last season, the football roster included sixty-one students, meaning that football Haskell is losing approximately six percent of its 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 classes, 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.

Spirit Food | Decolonizing Diet Project

By Marla Ceron

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 restores native habitats can improve 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 foods. We’re uniquely situated as far as that goes.”
See photo captions on page 10 and 11.