Michigan Indian Tuition Waiver

An historical overview

Tribes have inherent rights of sovereignty and treaty rights that are protected by the United States Constitution under the Supremacy Clause, and further embodied within the trust relationship and subsequent legislation. The Michigan Indian Tuition Waiver brochure, created by NMU students, shows not only how the waiver is a product of the tri-lateral relationship between tribal governments, federal government, and the state government, but gives a detailed historic account of the evolution of the waiver.

The MITW historical overview was produced as an academic service learning project by Northern Michigan University students enrolled in NAS 486 American Indian Educational Law and Leadership course and under the direction of assistant professor of Native American Studies Dr. Martha Reinhart. The students were Jason Ayres, Tammy Heinz, April Lindala, Lorraine Pitawanakwat and Levi Tadgerson.

If you would like a copy of the entire brochure, call the NMU Center for Native American Studies at 906-227-1397 or visit www.nmu.edu/nativeamericans.

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The 21st Annual LTWT Powwow at NMU

By Diana Chan

On March 15, the Native American Student Association (NASA) of Northern Michigan University (NMU) hosted the 21st annual “Learning to Walk Together” traditional powwow at the Vandament Arena. Approximately 1,500 guests attended this vibrant celebration of Native American culture and community.

Before the arena filled with the reverberation of drums, singing, dancing, and hundreds of simultaneous conversations, the day began with the lighting of the sacred fire at sunrise. The fire was lit with a flint and fanned with a feather. All present were encouraged to say a few words about why the day was special to them.

By noon the powwow was populated with over a thousand guests. Inside the arena, cedar bouquets outlined the expansive dance circle around which everyone gathered. At the nucleus of the dance circle were the host drum and other drums, each played by several drummers and singers.

The Bahwetung Singers were invited to be the host drum and they opened the afternoon with a grand entry song. The head veteran dancer, Donald Chosa, Jr., and the honor guard from the Keweenaw Bay Indian Community (KBIC) entered the dance circle first. Next were the head dancers, Lisa Brunk and Tony Davis, followed by royalty from local tribes and male, female, and children dancers. NASA provided a powwow program that describes the different dance styles found in this region.

Kenn Pitawanakwat, Anishinaabemowin instructor at NMU from the Wikwemikong Unceded Indian Reserve, shared a bilingual invocation and welcome. He asked everyone to give thanks and appreciate the community that was there while reflecting on those who could not be present. Regarding his own work with the community, he said, “We’re revitalizing, regrowing the language, by the event, the time, the season.” Later Pitawanakwat elaborated on this connection between linguistic revitalization and the powwow itself: “A powwow is synchronous with releasing our language and culture and community; we celebrate identity and life in all its majesty. The singers, the dancers, and all others… contribute toward this growing of self, sense, and awareness of one’s place in creation.”

Following the grand entry, many other dances animated the powwow’s circle, such as honor songs, intertribals, and round dances, to name a few. The dancers’ regalia—intricately beaded, embroidered, fringed, or embellished in other ways—were stunning in their color and detail.

Head female dancer Lisa Brunk, an NMU alumna and citizen of the Lac Vieux Desert tribe, described her experience. “Dancing here now,” she says, “I feel like I’m home, in a sense. It feels good to be here: familiar place, familiar ground….it’s comfortable to me.”

Brunk served as secretary and president of NASA during her time at NMU. She commented, “I feel proud that it’s continuing…. I remember going door to door, at the businesses, all over, asking for donations to make it happen…. We, as the student group, were collectively organizing…and we had ‘together time.’”

Brunk, who has relocated away from her reservation, observed, “Today, the youth...
Alicia Paquin is a Native American or not. “It’s nice having members of the five tribes in the U.P. mingle with the Marquette community, including NMU students,” said Paquin. "Graduating art and design student Amanda Weinert, a citizen of the Sault Ste. Marie Tribe of Chippewa Indians, expanded on this idea. "Traditional powwow-like ours is a great place for Natives and non-Natives alike to come together and be immersed and welcomed into a pan-Indian culture so we can celebrate our vast traditional knowledge, languages, arts, songs, and dances,” said Weinert.

“We are also celebrating the resilience of our people,” she contended. “It’s a good place for others to learn and not be subjected to the media’s false portrayals of Native people. We are far beyond the preconceived notions of the stereotypical, commodified, appropriated, and fetishized ‘indieness’ of dream catchers, beadwork, jewelry, moccasins, and leatherwork. Many have been attending for years.”

NMU student Natalie Kivi, a citizen of the Red Cliff Band of Lake Superior Chippewa Indians, was a vendor for the second time. She described the event as a chance to “share the culture with other nationalities.” Said Kivi, “I can’t wait for the next one and hope to be out there dancing and continuing to be a vendor.”

Several informational booths were also present, including students from the NAS 288 Politics of Indian Gaming class. Their goal was to raise awareness about Indian gaming issues. They also invited visitors to play the moccasin game, a traditional game of chance.

Outside the arena, the sacred fire continued to burn. Sam Doyle kept fire for the powwow, until long after the powwow ended, allowing the fire to burn itself out. The fire is considered the spirit of the powwow and keeping it lit ensures safe travel for everyone who comes to the powwow. Doyle explained that some small ember from that fire will continue to burn until everyone makes it home safely.

Drumming, dancing, their dress-es, and everything…was amazing to me,” said Chavana Smith, a student coordinator for CDI at MTU, “but it’s something everyone should experience, everyone should see. A powwow is good way for people to see Native American culture, which a lot of people don’t know about.”

Artisans, craftspeople, and vendors lined the perimeter of the arena. They sold Native American arts and crafts, such as dolls, dream catchers, beadwork, jewelry, moccasins, and leatherwork. Many have been attending for years.

As the sun continued to set, the final notes of the Native American drumming echoed across the tram, drawing the final group of dancers to the powwow.

The powwow ended, but the memories it left behind will continue to live on, a reminder of the culture and heritage that Native Americans have brought to the world through their traditions and ceremonies.
In fall 1991, a handful of Native students who were members of the American Indian Science and Engineering Society (AISES), faculty, and community members talked about the name for the powwow at NMU. Former student Ted DeVereux suggested “Learning to Walk Together.” He stated that we were a collection of Native people who chose to attend college because we wanted to learn more about who we are and About this culture. All of us felt really good with Ted’s reflections and wisdom. Just as a person has a naming ceremony, so did our powwow. This is how the name “Learning to Walk Together” came to be. Milweg.
By Diana Chan and Gabe Waskiewicz

The Center for Native American Studies (CNAS) hosted the first-ever Native American Service Learning Partnership Institute (NASLPI) April 3-4 at NMU. This free event was an opportunity for individuals from the Great Lakes Region to connect and learn more about “academic or commu-
nity-based service learning with the Native American communities” in order to strengthen “their service learning with a Native American focus,” said Larry Croucher, student coordinator of the event.

NASLPI featured two keynote speakers: Bill Mendoza, executive director for the White House Initiative on American Indian and Alaska Native Education; and Mac Hall, founder and executive director of the National Indian Youth Leadership Project. Throughout this two-day event, attendees chose from numerous presentations and workshops.

During the opening reception, CNAS professor Martin Reinhart discussed the reciprocity of education. “The Anishinaabe people place a value on service to others,” said Reinhart, “and there is an education you gain from helping others.”

Tom Biron and Jon Magnuson led the “Earth Healing: The Zaagiik (White Earth) Project” session. They described the project’s Native Plants Restoration and Pollinator Protection Initiative as an intertribal effort “in partnership with the Cedar Tree Institute and the U.S. Forest Service, to protect the integrity of Northern Michigan’s botanical ecosystem.”

All five of the Upper Peninsula tribes have joined in this effort. Reinhart held a session, “Using a Medicine Wheel as a Logic Model in American Indian Academic Service Learning,” where he introduced the symbolism of the medicine wheel, a key teaching tool in Ojibwe culture. The medicine wheel starts “with a whirlwind, where White Earth is black—‘the leadership genera-
tion’ and ‘the middle aged’ care for babies, youth, and elders—representing implementation. Finally to the north is white—knowledge ‘sent’ onto future generations” and “where the elders sit”—representation reflection.

Hall’s Project Venture model has been applying this idea through Youth Leader-

tship camps for the past 12 years. It has been implemented in 27 states, as well as Canada, and has received national and international recognition, winning awards from, among others, the Center for Sub-

stance Abuse Prevention and Kellogg Foundation

One of the main goals of the Project Venture model is to reconnect Native American children with their own culture. This includes connecting with the natural world, tribal communities, and Native languages. By making contributions to their communities, Native American youth are able to connect with elders, tribal programs, and people doing posi-
tive work. The leadership camps also help develop 21st century skills and explore careers.

This presentation was followed by a panel discussion with NMU students from the NASLPI class. Students explained their service learning projects that included helping organize the 21st annual “Learning to Walk Together” powwow and planning the NASLPI.

The Hannahville Indian School, which first started as a one-room schoolhouse in 1975, was selected as a National Service Learning Leader School in 2002, one of only 20 awards given out by National Service Learning Institute. Molly Meshigan of the tribe and Richard Sgarlotti highlighted the integration of service learning projects into the curriculum at their school and summer youth camps. The school is now a charter school serving K-12 students, with each student participating in at least one service learning project every year. The school has also sponsored summer leader-

ship and STEM programs for Native American students since 1987. They began after Hall visited the school in 1986, and have been based on his model ever since.

Following a welcome song with the Morn-

ings Thunder drum, McCallan “Mac” Hall was introduced as Friday’s keynote speak-

er. Hall’s presentation, “Connections vs. Correlations,” focused on the importance of initiating positive youth development by building the connections with young people that they need most. By focusing on the “gifts, talents, skills, and bless-
ings that young people already possess,” we can empower youth and nur-
ture their poten-
tial to “be contributors to a more positive world.”

Keynote speaker Bill Mendoza

By Andrew Kezich, Environmental Science department chair for the Keweenaw Bay Ojibwa Community College.

March 15-18, students and staff from Keweenaw Bay Ojibwa Community College (KBOCC) attended the American Indian Higher Education Consortium (AIHEC) 2014 Student Conference in Billings, Montana. The conference is an annual gathering of tribes from across the country that features competitions, perfor-

mances, art displays, research presentations, and a powwow.

The KBOCC environmental science students attended the conference and partici-

pated in the annual science bowl competi-
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knowledge across a wide range of science topics. The team of Dylan Friisvall, Steph-
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mament has an elimination-type format similar to college basketball brackets. Teams from 18 colleges entered the event.

“We’re the little college that could,” notes Dylan Friisvall, pointing out that KBOCC’s opponents in the event were from much larg-
ger colleges.

NAS 340 Kinomaage: Earth Shows Us the Way with CNAS faculty Aimee Cree Dunn

2nd Fall section opened!

The course immerses students in the wilderness of the Upper Peninsula (and beyond). Not only does Mother Earth provide us with the knowledge of how to survive from the land, she also teaches us what constitutes a rightful relationship with the land.

The NMU Center for Native American Studies would like to remember John Anderton, a professor in the NMU Earth, Environmental and Geographical Sciences department. John’s research interests included studying use of landscape by American Indians and he is a faculty member of CNAS. John passed away unexpectedly in March at the age of 49.

For more information, call the Center for Native American Studies at 906-227-1397.

Left to right: Dylan Friisvall, Stephanie Kezich, team coach Andrew Kezich, and Max Rivas immediately after winning the championship trophy at the conference awards banquet.

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For the next year, the championship traveling trophy will be on display at KBOCC, located in Baraga, Mich.

Students also earned individual accolades at the conference. In an awards ceremony hosted by the American Indian College Fund, Dylan Friisvall was recognized as a Coca-Cola “First Generation” scholar and Stephanie Kezich was honored as “Student of the Year.” Robert Rajacic participated in the archery competition, and Stephanie Kezich and Max Rivas gave presentations on their scientific research projects.
Two Row Wampum and the Next 400 Years

By Hickory Edwards and Andy Mager

Over two years ago, we began discussions to mark the 400th anniversary of the Two Row Wampum Treaty, the first treaty between the Haudenosaunee (Iroquois) and Europeans. The plan: to share the Two Row throughout New York State and beyond, to honor the Ondonga Nation’s vision for healing between our peoples, all peoples and Mother Earth to thousands of people. Last year that idea became a reality.

We completed a two-week paddling trek down the River that Flows Both Ways (the Hudson). Nearly 200 people paddled each day, in sun, snow, wind, rain, and tumult. Paddlers and ground crew joined us from all six Haudenosaunee nations and at least 20 other Native nations. Thousands of people greeted us along the way and millions more learned about the effort through the media.

The Two Row, made with the Dutch in 1613, outlines a commitment to peace, friendship and respect for the laws of nature. The Haudenosaunee increasingly emphasize that protecting Mother Earth is necessary for this continuing friendship.

The Two Row Wampum began what is called the “Covenant Chain of Treaties,” a series of treaties between the Haudenosaunee and the Dutch, British, French, United States and Canada. Treaties are made between nations, and according to Article VI of the U.S. Constitution, treaties are “the Supreme Law of the Land.” The Two Row Wampum Campaign is renewing this centuries-old chain of treaties between our nations: drawing more people to support Indigenous sovereignty, protect our shared waters and build support for a just resolution of the Haudenosaunee land disputes, and for full recognition of the rights of Indigens everywhere.

We have built a broad alliance between the Haudenosaunee, other Native nations, and non-Native allies to achieve social and economic justice for the Haudenosaunee, and all Indigenous peoples, as well as environmental justice for all. The campaign highlights the importance of the Two Row Wampum Treaty and calls on New York State and the U.S. to honor this and other treaties.

More than 85 organizations co-sponsored the campaign. The Haudenosaunee Grand Council issued a strong statement of support. We collaborated with the Dakota Unity Riders from Manitoba, who joined us along the way. Nearly a dozen municipalities issued official statements of support for the renewal of the Two Row.

Our symbolic “enactment” of the treaty with Haudenosaunee (along with other Native friends) paddling side-by-side down the Hudson River with non-Native allies brought the Two Row vision to life.

Crowds, large and small, came to our launches, landings and events. Our journey concluded in New York City on August 1, International Day of the World’s Indigenous People. Following a welcome, we marched 500 strong across Manhattan to the United Nations where a delegation from the UN Permanent Forum on Indigenous Issues greeted us. At the formal UN event afterward, Secretary General Ban Ki-moon welcomed the paddlers and noted, “Today, we highlight the importance of honoring treaties.

We continue to assess how far we have come and how we can continue moving ahead with our goals of Peace, Friendship and Sustainability.

As Hickory has said, “Our ancestors made this great agreement on our behalf 400 years ago. Now is the time for us to think about the people living in the next 400 years.” To learn how you can join in, see www.honortherevorg.org.

Two Row Wampum and the Next 400 Years

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By Hickory Edwards and Andy Mager hold a sign calling for the closing of the Indian Point Nuclear Power Plant in the Two Row Wampum at the plaza along the Hudson River.

Photo: Tom Beilf

American Indian Protest in Detroit

By Diana Chan

The New Yorker magazine article, “Drop Dead, Detroit!” from January 2014, presented an unflattering portrait of L. Brooks Patterson, an executive from Oakland County (near Detroit). The article, by Paige Williams, included old and new controversial comments from Patterson. According to The New Yorker Patterson said, “Anytime I talk about Detroit, it will not be positive. Therefore, I’m called a Detroit basher. The truth hurts, you know?”

A number of his remarks over the years have been charged; his comment about Detroit is no exception. The New Yorker reported Brooks saying, “I made a prediction a long time ago, and it’s come to pass. I said, ‘What we’re going to do is turn Detroit into an Indian reservation, where we herd all the Indians into the city, build a fence around it, and then throw in the blankets and corn.’

Lisa Brunk, Anishinaabe activist and tribal citizen of Lac Vieux Desert, believes “he was referring to the demise of Detroit.” Brunk was flattered by this conflation of Detroit’s downfall with racial and historical disparagement. She was not alone; Native Americans from across the region joined together in protest to seek a formal apology from Patterson.

Patterson was “disrespectful toward the history of Native People,” said Brunk. “The blankets were part of [the history of] mass genocide for Native people, [as the blankets] infected them with smallpox.”

Brunk found it “disheartening” that Patterson, as a visible political figure, “made those disparaging, disrespectful comments toward a race of people.”

Patterson issued an apology. According to the Detroit Free Press, Patterson said, “I want you to know that it was never my intent to disrespect Native Americans.”

While Brunk is glad that Patterson apologized, she has not lost sight of the larger problem. “It’s systemic racism, really. We’re not just up against one person—it’s the whole system. It’s difficult to stand up and educate people.… Sometimes people don’t get it, sometimes they do, and sometimes they choose to remain ignorant, because that’s where they’re comfortable and that’s where they want to stay,” said Brunk.

Opportunities for American Indian Youth

By Gabe Waskiewicz

The University of Michigan (U of M) is hosting “Camp KinoMage,” a residential summer camp for Michigan’s Native American students currently in 6th to 7th grade from August 5-8. Located at the U. M Biological Station on Douglas Lake, near Petoskey, Mich. Students will engage in hands-on scientific activities alongside university professors. Campers will stay in the dorms and make connections with university student mentors and be immersed in Anishinaabe language, arts, music and dance as portrayed by tribal elders. FULL scholarships are available for ALL participants! For more information contact Jenaal@umich.edu or apply online at http://www.coe.umich.edu/kinomage

Kem’s NAS 207 students visiting and participating in the Sugar Bush harvest.

By Gabe Waskiewicz

In the spring of 2016, students in the American Indian Language and Culture Club traveled to the Hannahville School in Lac Vieux Desert to participate in the harvesting of maple sap. We were welcomed by tribal elder, David Pitawanakwat, and Levi Tadgerson. While working for a consulting firm out of Washington, D.C., Hall had been sent to Hannibal to do a workshop on the camps they were designing. This group of kids organized the Oneida Nation’s vision for healing, Anishinaabe and Native American youth programs.

A number of his remarks over the years have been charged; his comment about Detroit is no exception. The New Yorker reported Brooks saying, “I made a prediction a long time ago, and it’s come to pass. I said, ‘What we’re going to do is turn Detroit into an Indian reservation, where we herd all the Indians into the city, build a fence around it, and then throw in the blankets and corn.’

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Nish Moments

By Gabe Waskiewicz

Anishinaabemowin Instructor Kenn Pitawanakwat and his students have had a busy and exciting semester. Kenn and several NMU students—Richard Bruizer Green, Cam Monte, David Pitawanakwat, and Levi Tadgerson—attended the 20th Anniversary Celebration of the Anishinaabemowin-Teg Language Conference in Sault Ste. Marie, Mich. from March 26-30. The theme of this year’s conference was “A Twenty Year Journey of Language: Looking Back and Looking Forward.” According to their website, the goal of the conference was to “provide a stable foundation and the place and environment with resources that allow Anishinaabemowin the chance to come together to maintain culture and language for ourselves and future generations.”

On March 31, Kenn, with NMU students Richard Bruizer-Green and Cam Monte, participated in a video conference with students from Ghana as part of B5105 World History at NMU. Kenn said that students from Ghana and here at NMU were interested in Anishinaabe culture and language. By the end of the class period, all of the students were saying, “Miigwech!”

Another significant development is the new Native American Language and Culture Club. Take part in this emerging student organization. Meet Wednesdays at 4:30 p.m. in the upper level of NMU’s Learning Resource Center. Contact club president Sedona Geiter at geiter@nmu.edu for more information.

Kenn’s NAS 207’s Winter Seminar: Anishinaabe Language took a trip to the property of NMU graduate student Levi Tadgerson to take part in a sugar bush harvest. Students helped collect some maple sap before witnessing the cooking process of turning the sap into maple syrup. Some students were even lucky enough to leave with a sample of maple water to bring home. Chi minon! Many thanks for hav- ing us on what will remain a memorable and cherished day.
Visiting Scholar, Dr. Phil Bellfy

By Michael Williams

Phil Bellfy, Ph.D., understands the fiction of borders. An Anishinaabe, his enviro-political perspectives are rooted in a critical Indigenous consciousness that transcends the boundaries to the north and their applications to his people—particularly borders, like the St. Mary’s River, that are in reality unceded to the colonial powers that determine Turtle Island’s future.

Bellfy spoke at NMU on March 31, and he provided an historical lens into the arbitrary perimeter of the St. Mary’s River, separating Michigan and Ontario, contrived by the colonial entities that enforce it. His Indigeneity informs his criticisms of the allegedly divine ordinances sanctioning colonialism.

“I love to talk about Papal Bulls,” Bellfy said. “There’s just some thing about that term that kind of strikes a reasonable chord.” Papal Bulls issued during the early phases of colonial “discovery” warranted imperialism legitimate, as if the puppet masters of empire under stood their perversions.

The subjugation and exploitation of North American, South American, and African Indigenous peoples was contingent on respect for these ordinances. The War of 1812 and the land divisions that followed are good examples, as Bellfy posits. The opposed alliances during the war together crafted the groundwork for the Great Lakes boundaries we observe today.

However, as Indigenous peoples presented a challenge to European expansion, infighting between colonial powers was competition for who controlled relations with First Peoples.

“When we talk about the Doctrine of Discovery, it is really the Doctrine of ‘who gets to [make treaties] with the Native people,’” Bellfy said. “That right was negotiated throughout history and was largely based on which colonial power controlled which region. The Treaty of Ghent, which ended the War of 1812, decid ed the geographic outcomes of the conflict.”

“Neebish Island and Sugar Island are not part of [the Treaty of Ghent] because...no body had determined who had the right to [make treaties] with the Native people.”

Both islands are proper waters of Michigan but technically Indigenous lands. “This is unceded territory, it doesn’t belong to the U.S., it doesn’t belong to Canada, it belongs to Native people.”

Despite contrary evidence, both Canada and the United States observe that colonial powers enforce the borders that cut through Sugar Island and divide Indigenous nations with common ancestry. And the post-9/11 political climate has exacerbated federal border paranoia. Homeland Security is an intense reality in rural borderlands that Indigenous nations inhabit.

“When people say, ‘We gave you sovereignty,’” Bellfy said, “I say, ‘No, we gave you sovereignty.’”

By Diana Chan

On March 26, Dr. Mordean Taylor-Archer visited NMU to discuss issues of diversity on a predominantly white campus with Dr. Mordean Taylor-Archer (right) and Dr. Phyllis Whitlock (center). The CNAS presented gifts to both guests that included the CNAS press anthology, *Focus on the Water: Great Lakes Native American Voices in a CNAS Era*.

Taylor-Archer is the Vice Provost for Diversity and International Affairs at the University of Louisville—a position she has held since 2001 (she was very familiar with and of the Schmied sisters—see page 14). Prior to that, she was instrumental in recruiting and retaining faculty of color at Kansas State University as the Associate Provost for Diversity and Dual Career Development. She has co-edited two books about the experiences of African American faculty and staff at predominantly white universities.

Visiting Scholar, Dr. Phil Bellfy

Dr. Phil Bellfy (right) with Anishinaabemowin Instructor Kenn Pitawanakwat.

By Gabe Waskiewicz

Filmaker Audrey Geyer aired her documentary film *Our Fires Still Burn: The Native American Experience on NMU’s campus March 12. Geyer has been an independent video produc er-director for over 15 years, and she has held screenings of this film across the Midwest, including stops at the University of Chicago, Ferris State University, and Grand Valley State University. She was invited to the NMU campus by the Multicultural Education and Resource Center as part of Women’s History Month.

The one-hour film, which centers on the lives of several contemporary Native Americans living in Michigan, has received overwhelming positive responses from audiences everywhere. During the question-and-answer period after the film, Geyer explained the creative journey she went on while making the documentary. It took five years to get the funding, and during that time her ideas shifted from a piece about the boarding schools to one focusing on contemporary Native American role models. She hoped to reach a wide-ranging audience. Geyer has been an independent video producer-director for over 15 years, and she has held screenings of this film across the Midwest, including stops at the University of Chicago, Ferris State University, and Grand Valley State University. She was invited to the NMU campus by the Multicultural Education and Resource Center as part of Women’s History Month. The one-hour film, which centers on the lives of several contemporary Native Americans living in Michigan, has received overwhelming positive responses from audiences everywhere. During the question-and-answer period after the film, Geyer explained the creative journey she went on while making the documentary. It took five years to get the funding, and during that time her ideas shifted from a piece about the boarding schools to one focusing on contemporary Native American role models. She hoped to reach a wide-ranging audience.

Audrey Geyer (left) with Shirley Brozes, associate director of the Multicultural Education and Resource Center.

NAS Courses That Focus on Academic Service Learning

Students enrolled in NAS 486 American Indian Educational Law and Leadership and NAS 488 Native American Service Learning Project found themselves engaged in academic service learning (ASL) projects this semester. Both courses are taught by Native American Studies professor Martin Reinhardt.

In NAS 486, students were assigned to research the historic timeline of the Michigan Indian Tuition Waiver. Each student was assigned a specific task with the final product being an informational, aesthetically pleasing, and functional brochure that would be made for students interested in attending the University of Michigan.

Reinhardt’s critiques demonstrate an understanding of the contexts that led to the Tuition Waiver, a program that was created to encourage more Native American students to attend the University of Michigan.

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“Every student in the class should be able to study and to show how the university works,” Reinhardt said.

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“Every student in the class should be able to study and to show how the university works,” Reinhardt said.
Congratulations to the NAS minor and Native American NMU graduates!

Dorothy Anderson
David Anthony
Janelle Bianco
Leah Blanchard
JoAnn Carlisle
Randi Cornack
Debra Dunklee
Christopher Fraley
Theresa Gerard
Travis Green
Kelsey Hecox
Paul Hemenger
Chelsea Koziel
Haley Krull
Richard Lapine
Margaret Lovgren
Lindsay McCoy
Stephanie Minor
Michelle Moore
Paul Mullien
Jessica Styale
Emily Jo Starr
Tara Sun
Taylor Sun
Marina Van Zile
Amanda Weinert
Nicholas Newell
Andrew Novack
Ashlee Owens
Ryan Rhodes
Marcus Schenk
Jackie Sellick

Good luck CNAS Graduates!

Everyone from the NMU Center for Native American Studies sends their best wishes to graduating student employees Amanda Gabe, Amanda Gaski-wicz, Dorothy Anderson, and Amanda Weinert. Congratulations! NASA recently held a send-off for the three students and celebrated with cake.

Gabe will be graduating with a Master of Fine Arts in English. He was the first ever CNAS graduate assistant and he has been instrumental in breathing new life into Nish News. Gabe has left his mark by adding the popular “sports” section (check out his editing team work with him in the photo).

Dorothy will be graduating with a bachelor’s degree in psychology, the NAS minor, and a minor in Native American Studies. Dorothy has helped immensely with organizing the NAS resource room. She was also part of the Decolonizing Diet Project and has been the secretary/treasurer for NASA this past year.

Amanda will be graduating with a bachelor’s degree in art and design and a minor in Native American Studies. Amanda has been a fixture at the CNAS since her freshman year (and some of us remember her middle school years at youth camp). Amanda has been helpful behind the scenes with a huge range of CNAS projects over the years. She also served as NASA president and she was a participant in the Decolonizing Diet Project. Amanda’s work for the NMU senior exhibit is now on display and the reception will be on Friday, May 2.

Student Spotlight: Alice Snively

Interview by Diana Chen

Nish News: Where are you from?

Alice Snively: I grew up smack-dab in the middle of a cornfield in Crystal, Mich., which is a 6-1/2 hour drive downstate.

NN: What is your tribal affiliation?

Alice: I am not a tribal citizen. I have ancestry from a non-nationally recognized tribe in the Delaware area, but unfortunately that information did not get passed through the generations.

NN: Why did you choose to attend NMU? What is your major, and why did you choose it?

Alice: I chose NMU because it was the most beautiful place that I could attend college while still retaining my eligibility for in-state tuition! Another incentive: I was accepted into NMU’s freshman fellowship program that allows first-year students the opportunity to work closely with professors on special projects and research. I originally asked for an internship with the Biology department, but I was assigned to the Center for Native American Studies (Center) instead. Now I have a Native American Studies (NAS) minor! I chose my biology major because science has interested me for a long time. Up until last year, I still had a giant cookie model of a human cell that I made in high school. We had to get rid of it, because my mom needed the freezer space.

Photo captions from page 8

1. MC Bucko Teippe is determined to be in the picture, too.
2. NASA secretary Dorothy Anderson texting while at the NASA booth
3. Miss Keweenaw Bay Kristina Misigan
4. President Haynes reviews the book. Mills-vonlendeg with Kristine Granger and Tina Moses looking on
5. Anishinaabekwe Sherri Aldred and Liana Loonsfoot relaxing at the presentation
6. Chi-migispek Rodney Loonsfoot (left) for helping with the hand drum performance. With NASA president Alice Paquin.
7. Youth hoop dancer
8. Michelle Wollman-Topple enjoys visiting with friends
9. After years of being in the kitchen, CNAS director, April Lindala gets to enjoy the celebration
10. Students from the Mikonwendaagwi Project, Lily Masters and Lysanne Van Dowling, show off the book they helped create
11. CNAS faculty member Gricu Chaiiser at NSLPi
12. NAS 488 student Alicia Paquin introduces Shelley Wooley and Stephanie Subanti at NSLPi
13. Martin Reinhardt visits Ferris State University to share how the DDP fits into Thanksgiving, with FSU professor Scott Harron

Photo captions from page 9

14. Jan Schulte, U.S. Forest Service, makes a few points at the Earth Healing presentation, with Melissa Koegz (KBIC) looking on
15. Martin Reinhardt provides introduction at NSLPi
16. Round dance to close out events at NSLPi
17. Student Coordinator Larry Croschere welcomes everyone to the NASLPi
19. CUML Native American Program director Colleen Green and Saggeg Chippeka Behavioral Health clinician Shae Brooks presenting on the Nikwekwe mentoring program
20. Saint Tribe Chairman and NMU Alumna Aaron Payten. Even vegetables are hungry for Tanka sticks.
21. NMU’s Sunshine Tompkins presenting on the K-12 Native American book collection at the Olson Library
22. NASA 400 students Jadi Dolley, Tom Biron, Alicia Paquin, Rachael Anthony, and Jazell Bronso presented on their service learning projects
23. Tribal leaders Molly Meshgahid (Hannawilli), Caroline LaPointe (Keweenaw Bay), and Aaron Payten (Saint Tribe) meet with NMU President David Haynes, Bill Mendelson, NASA President April Lindala and Martin Reinhardt

Photo Book Released

The Mikondeggwejii (to be remembered) photo book was recently presented at a Marquette City Commission meeting, April Lindala (above right) and Kristine Granger (above center) presented the book and Sherri Loonsfoot-Aldred (above left) presented her original painting which is now featured as the sign at the entrance to Presque Isle Park. The book was the product of a summer youth project that was a collaboration between the City of Marquette, the Keweenaw Bay Indian Community and the NMU Center for Native American Studies where local tribal youth in grades 9-12 participated in photography workshops. The multiple workshops took place at NMU, Presque Isle Park, Marquette Nature Center and the Rock Street Community Darkroom. A similar presentation was scheduled with the Keweenaw Bay Indian Community’s tribal youth. Unfortunately, the KBIC meeting had to be re-scheduled due to the weather. For more information on how to purchase a book, call 906-227-1397. See painting below.
Winter 2014 was a Busy Semester!

See page 10 for photo captions.

Memories from Native American Service Learning Partnership Institute