Anishinaabe musician Bobby Bullet
and local musicians the Darrell Syria Project
Saturday, November 3 at 7 p.m.
Peter White Lounge - University Center

Co-hosted by the Beaumier U.P. Heritage Center
and the Center for Native American Studies.

Made possible by the National Endowment for the Arts.

For more information about this FREE
concert event call Dan Truckey at 906-227-1219.

Above: Lac du Flambeau
music artist Bobby Bullet

Anishinaabe News

Welcome Back!

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It was a great way to begin the new year by meeting new friends and getting reaquainted with old ones.

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Those of us in the CNAS would like to say chi-mii-gwech (great thanks!) to those of you who were able to attend.

If you were unable to make the open house stop by the CNAS at 112 Whitman to say aaniin (hello). To learn more about the McNair Scholars Program, call Heather Pickett at 227-2538.

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By Gabe Waskiewicz

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The eight DDP participants who attended the camp carved their own knocking sticks and tried their expertise at push poling their way around the lake. Despite the cold and rainy weather, it was still a great weekend for learning these new skills. Each participant was able to navigate their way through the rice beds and come away with a portion of rice to take home.

Dr. Martin Reinhardt, principal investigator of the DDP, estimated an increase of over thirty pounds from last year’s harvest.

Learn more about the DDP, the 2nd annual Eating Indigenous for a Week challenge, as well as personal accounts from the manoomin camp within this issue of Anishinaabe News.

Anishinaabe News

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

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Anishinaabe News

Welcome Back!

Would you like to contribute to the Anishinaabe News?

Do you like to write?

Take photos?

Draw cartoons?

Or...

do you have an opinion?

Consider being a part of the Nish News team and build your resume while sharing your opinions and knowledge of Native issues.

Call 227-1397 to find out how!

Inside this Issue

Decolonizing Diet Project

* Election 2012

* Veteran’s Day Interviews

* 2012 Wild Rice Camp

* Culture Consideration

* 2012 UNITED Conference

and much more
By Gabe Waskiewicz

The Decolonizing Diet Project (DDP) began with a simple question, “If I wanted to eat the food my Native an-
cestors ate, what would I have to know and do?” In the two years since Martin Reinhardt first asked that question, it has evolved into an ex-
ploratory study of the relationships between people and Indigenous foods of the Great Lakes Region. It chroni-
cles the year-long experience of 25 research subjects who are adhering to a diet that consists of 25-100% Ind-
iginous foods of the Great Lakes Region and an exercise regimen. The project is currently in the im-
plementation phase, with research subjects following their meal and ex-
ercise plans.

September 25 marked six months and project researchers have begun examining the preliminary data and comparing it with what was hypotho-
thesized before beginning the study. According to Reinhardt, the principal investigator for the study, the health data accumulated from re-
search subjects has shown significant improvements from pre-diet levels, especially among the 100% commit-
ments. Considerable weight loss has occurred, vitamins levels at their peak, and bad cholesterol and triglyc-
erides are declining.

Other social and legal/political is-
sues that were theorized before the study began have also proved true. On a social level, significant barriers exist, such as the limitations of trying to eat with others. Food and eating is such a social custom in every culture that when you cannot eat what others are eating, or share your food with them because of cost concerns, it lim-
its you on a social level. Eating out at restaurants also becomes almost im-
possible because of the limited access to foods meeting the DDP criteria.

Still, DDP members (DDP’ers) have witnessed their own traditions evolving. At events like the annual Lac Vieux Desert Wild Rice camp, DDP’ers were able to share meals together communally, while enjoying the presence of others who under-
stood and shared in their diet. Lunch-
time at the Center for Native Ameri-
can Studies has also become very DDP oriented, with faculty and stu-
dents eating meals together on a regu-
lar basis. Many legal/political issues, such as campus policies restricting the sharing of food and laws limiting the areas where food can be gathered, have also illustrated how society is set up to not encourage the eating of In-
digenous foods. Despite this, research subjects have found that everything from acorns to pine needles can be harvested and put to use.

The most common Indigenous foods being eaten by DDP’ers fall into the groups commonly known as the “three sisters.” These include corns, beans and squash, all of which were human introduced to the Great Lakes Region prior to 1600s. Sun-
flowers have also come to be known as the “fourth sister.” They were often planted in gardens to help keep out animals.

Learn more about the DDP by visiting http://decolonizingdietproject.blogspot.com/

By Tina Moses

The UNITED (Uniting Neighbors in the Experience of Diversity) Confer-
ence was held Monday, September 24 through Thursday, September 27 on the NMU campus. There were a number of interesting and important sessions. I had the opportunity to attend a few.

Ramsey Jay, Jr. is a dynamic moti-
vational speaker who talked about how he made his way through life by not giving up or taking “no” for an answer. He began by explaining his interest in daytime talk shows – with hosts such as Phil Donahue and Sally Jessy Raphael. Jay stated that he would record the shows and watch and re-watch them, sometimes acting out each of the characters.

As he got older he used this interest as a young child to shape his “experience” in the world. His pretend world ignited a confi-
dence that propelled him to continue applying for a position in finance de-
spite being denied 56 times. His moti-
vation was that you should never give up on your dream. If you want it you have to keep trying no matter how many times someone tells you no.

Another session was with Heather Courtnay’s Emmy award-winning film, “Where Solders Come From.” The film followed three soldiers from the Calumet area of the Upper Penin-
sula. They served in the National Guard and were sent overseas to Af-
ghanistan for a 9-month tour.

This film captures their struggles, from growing up in a small, rural community to being sent overseas, surviving wartime conditions, and their return to the U.P. and struggle trying to fit back into civilian life.

The film was genuine and true to many young people not knowing what to do with their lives and to living in a small town in the rural U.P.

In the discussion afterwards, Josh Niemi, another soldier from Hancock and NMU student, shared his thoughts on the film and his experience after returning to the U.P. He was part of the same unit, but was separated when sent overseas.

Courtnay is bringing the film to
university campuses to show students what their fellow students may have gone through and are dealing with.

One of the most delicious presenta-
tions came on Tuesday during a lunch-
con with Debra Yepa-Pappan, a Jemez Pueblo and Komokwa artist. The menu included two DDP-style (Decolonizing Diet Project) soups made by NMU Dining Services Chef Nathan Milelski.

He used the DDP recipe provided by Martin Reinhardt to create a bison chili and the DDP master food list to create a pumpkin bisque. As a DDP’er (a DDP research subject), I found the soups to be tasty and fulfilling. It was good that Chef Milelski was able to speak directly with Dr. Reinhardt to find out the exact type of ingredients required – organic and/or indigenous to the Great Lakes Region prior to 1600s.

Dr. Reinhardt presented immediately after lunch on the Decolonizing Diet Project. He gave an overview of the project then gave an update on how things are going for the research sub-
jects – himself included. He invited Andrew Bek, Nancy Irish, Samantha Hasek, and Emily Hansen to provide input on their interaction with the diet. Sam talked about her research on foods and how she earned the nickname “Bean Lady”. Emily, a McNair Scholar, discussed how she is gather-
ing health data on each research sub-
ject. Nancy and Andrew talked about their experience and their least favorite food of the diet – grasshopper!

One of the most interesting sessions was with Ramsey Jay Jr. for a presentation on how his “experience” with the DDP diet has changed his perspective on life. His presentation was true to form with this quote, “Experience is the only teacher you have. If you don’t learn anything from experience then you are just wasting your time.”
Anishinaabe News

It was wild and glorious! I love being out in the elements: no question of feeling alive in such moments. We passed by Roger’s rescue team who was waiting to help us out of the lake. Very sweet to be rescued, but the thunder had stopped so we thought it would be easier getting back to camp via the lake. We joined a regular flotilla of canoes paddling for the dock, and eventually spotted Tina’s bright yellow rain jacket. Poor Tina and Marty—they had been eger for a nap after they saw us all off, and then when the storm started they had to get up again to make sure we were all safe. For some reason that really touched me—there standing on the dock, coming and going, like a pair of loyal scout leaders. Maybe it’s because I’m a mom and I’m used to being the one who feels responsible.

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

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

As election day nears, trying to decide which candidate best represents the issues most important to you is often a difficult and confusing process. Still, as Jefferson Keel, president of the National Congress of American Indians, pointed out during a voter registration drive in September, it is “a crucial time for Indian country to go make our voice heard on November 6 as we participate in national and state elections.”

Fortunately, Indian Country Today has done two historic interviews with both presidential candidates in recent weeks to give us a better glimpse into the concerns specifically facing Native American voters in this fall’s election. The first, done with President Barack Obama in the October 10 issue of the magazine, marked not only the first time he has “done a Q & A with the American Indian press,” but, according to Rob Capriccioso in his introduction to the interview, it is also believed to be the first interview ever conducted by Native media with “a sitting president of the United States.” Similarly, the interview with former Massachusetts Governor Mitt Romney in the following issue represented the “first time a Republican candidate has done such a Q & A & with the Native press (Indian Country Today, Oct 17, 2012).”

By Gabe Waskiewicz

The first presidential interview was brief, but it seemed to illustrate the importance of the issues facing Indian country in the upcoming election. In his interview, President Obama, who was adopted as “One Who Helps People Throughout the Land” by the Crow Nation while campaigning for president in 2008, emphasized the work he has already done to improve conditions in Indian country by supporting and signing pro-tribal legislation, which includes the Indian Health Care Improvement Act, the Tribal Law and Order Act, and the Helping Expedite and Advance Tribal Homeownership (HEARTH) Act.

President Obama has also hired several Native American staffers, and initiated “an annual government-to-government conference with tribal nations at the White House.” This list of achievements has led many to hail him as the most important president for Indian country in recent memory. Cherokee Chief Bill John Baker made this point recently saying, “Through the years, Indian tribal chiefs have met a lot of U.S. presidents, but the meetings with Obama have been more than just superficial photo opportunities. This president has made promises to Indian country, and he’s kept them.”

In addition to highlighting the accomplishments of his first term, President Obama also acknowledged the need to continue working together in the future. “[With me] as president, you have a voice in the White House. We’re moving forward, but there’s more work to do.” He goes on to say that meeting the needs facing Native American communities means “improving the economy and creating jobs,” “removing schools and devoting resources to job training,” “continuing to invest in our clean energy future,” and “making health care more affordable and accessible.”

Mitt Romney emphasized the importance of tribal sovereignty, self-determination, and economic development during his interview. “I respect and support the sovereignty of Native American tribes and recognize the importance of their culture to the rich fabric of this great country,” Romney said. “I welcome the support and input of the tribes in our fight to restore America as the most prosperous country in the world and the beacon of liberty.” He also supports tribal gaming, and didn’t back away from his position on the Keystone XL pipeline. “Construction of the Keystone XL pipeline is a crucial step in my plan to achieve North American energy independence by 2020.” The pipeline has drawn opposition from tribal leaders in the past because of water pollution fears and other environmental concerns, and it will undoubtedly continue to be a point of contention no matter who is elected president.

With election day only days away, it is important to inform yourself by reading these interviews, and reviewing what the candidates have to say about the issues that will most affect not only our country, but also you and your community in the years to come. The most important thing of all, though, is just to make sure you get out and vote. As Jefferson Keel said, “The Native vote counts for our people, our rights, and our culture. We must raise our voice and remember, that every Native vote counts.” Keel’s goal is to have the largest Native voter turnout in history. You should be a part of that.
Native American speaks at Political Convention

By Gabe Waskiewicz
One of the highlights of this year’s Democratic National Convention was the speech made by Denise Juneau. It wasn’t during prime time and didn’t make national headlines, but it marked the first time a Native American woman was invited to make a speech of this magnitude at the convention. On the stage where Bill Clinton would speak later in the same evening, Juneau gave a ten minute speech describing her background as a Mandan and Hidatsa tribal member, her beliefs as an educator, and why she supports Obama.

Juneau was raised on the Blackfeet Reservation near Browning, MT, where her parents instilled in her the importance of education. This led her to Montana State University, a graduate degree from Harvard, and then the University of Montana Law School. She went on to become the first Native American woman in history to win a statewide election as Montana’s state superintendent of public instruction, and she is currently running for re-election. Much of Juneau’s speech focused on education, and the role teachers often play in the lives of underprivileged youth.

“School is the only place where they get a hot meal and warm hug,” she said. “Teachers are the only ones who tell our kids they can go from an Indian reservation to the Ivy League. From the home of a struggling single mom to the White House.” After highlighting everything that the president has done for education during his first term in office, Juneau emphasized the words, “and this is why we will reelect Barack Obama!”

Seeking funds? Seeking enriching opportunities?
Visit the Native American Studies’ website to find opportunities for scholarships, fellowships, summer internships and more. Last year I was contacted by individuals from wide reaching organizations and businesses including the Environmental Protection Agency, the United States Park Service, the United States Forest Service and even Frito Lay. These individuals are looking to hire Native Americans and encourage Native American students to apply for summer internships (which could lead to a permanent position). There are opportunities out there. You just have to be willing to do the work to fill out the applications. But remember, nothing worth it is easy. Good luck!

-- April Lindala, CNAS Director

Winter 2013 registration is fast approaching. Here is a list of Native American Studies courses.

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<th>Course Code</th>
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<tr>
<td>NAS 101</td>
<td>Anishinaabe Language, Culture and Community I</td>
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<tr>
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<td>American Indian Educational Law and Leadership</td>
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<td>NAS 488</td>
<td>Native American Service Learning Project</td>
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Visit www.nmu.edu/nativeamericans for more information.

LVD Wild Rice Camp Participants Reflect on their Experiences

By Nancy Irish

Friday, Sept 7

I’ve been excited about going to rice camp ever since we heard we would be invited as DDP research subjects months ago. Here we are! We had a rather dramatic start – or rather Marty and Tina did – as they had three mis-haps on their way. Their canoe started to slide off their vehicle in town on the way to meet us, their windshield took a stone on the drive to camp which left a hole in it, and then when Marty was unloading the canoe, the rest of us failed to help lower it to the ground, and so it slid off on its own and crashed to the ground. Yikes! It was sobering to think how any of those incidents might have ended up worse than they did. But all ended well, and we set about settling in.

In our little clump of DDP campers was Tina and Marty, Barb, Dorthy and her son Zane, Amanda, and me. It was cozy; part of my contentment was knowing that as the weekend evolved, so would our friendships. So would the rain clouds! Our little group made for the shelter of the trees during what would turn out to be the first of many downpours over the weekend. I was glad to be among people who don’t fear melting in a little rain. I love being in the rain as long as I know that warm and dry will be achievable before crawling into bed.

Poloing practice was probably the most humbling event of the weekend. Imagine 10-15 canoes in a small vicinity with a pair of novices in each, all attempting to maneuver through a milk-jug training course set up by Roger, head ricing instructor and major joker. Imagine steering a canoe by pushing a long pole into the mucky lake bottom while you standing upright in the back of the canoe facing forward towards your partner, who was ready and willing to get drenched in the cold lake for the sake of your education.

I looked out to get partnered up with my new friend Dorthy, who didn’t seem to mind that I was doing more laughing than poling, and almost collided with numerous other canoes. I’m not sure exactly what was so hysterical about feeling so utterly clumsy trying to learn a new skill – maybe it was just a whole lot more fun than getting frustrated. I was also a little giddy with relief, because I had been a bit unsure how well I’d do standing up in a canoe. I couldn’t turn or steer very well, but at least I didn’t fall over or dump us.

Saturday, September 8

Another eventful day. After a wonderful DDP breakfast, we got back to work on our ricing sticks and poles. George, one of the main organizers of the camp who is also very instrumental in wild rice research and restoration, offered a lot of instruction and information about rice harvesting and processing. It was all so very interesting. He demonstrated how to harvest the rice by kneeling in a patch of tinney, then taught us about the poles, and showed us a wild rice plant. What a gorgeous plant – I was so excited to see wild rice for the very first time.

He showed us how to parch the rice over a fire, and how create a setup for dancing the rice. Then he put on a pair of moccasins and danced some rice, put in a birch bark weaving basket. He showed us how to winnow the rice after it was separated into chaff and rice during the dancing process.

It was all so beautiful! How I love to learn and witness old ways of doing things. As Roger mentioned, the whole ricing process was marked and measured by rhythm. Paddling and poling the canoe, beating the ricing sticks gently to release the rice from the stalks, stirring the rice as it’s being parched, dancing, the winnowing the rice in the breeze. I hope some Indian musician creates a percussion piece from the rhythms of the rice camp...maybe something one already has.

After lunch our DDP group was ready to head for the rice beds. I partnered up with Amanda; we were really psyched and ready to work hard to get a good harvest to bring home for our winter DDP food supply. As we approached the first rice bed, however, it started to sprinkle, so we thought better stay in that bed in case the storm got worse. The rice was picked over, however, and we weren’t getting much when the sky opened up on us with a fierce cold wind and driving rain in our faces. When we heard thunder we decided we should get off the lake, and headed out of the rice bed. My pole got stuck in the deep muck right about then, and I had to let go of it to avoid being pulled into the lake. We had to use our paddles to gently work through the rice plants to retrieve the pole. Finally, we were in clear waters and headed back to camp in driving rain so thick that we could barely see.
By Dorothy Anderson

One day last year there was talk of people who had gone to a wild rice, manoomin, camp. I was immediately drawn in and said that I had missed such a great opportunity.

For years I’ve wanted to be a part of traditional agriculture in a meaningful way. The idea of harvesting manoomin like my ancestors inspired me to do what I had to in order to be a part of such an important responsibility. Of my four children, only my son, Zane, was able to be a part of the camp life with me for the weekend. I didn’t know what to expect, but as soon as we pulled into the pow wow campgrounds at Lac View Desert, I realized how many people were involved. There were cars stretched down both sides of the road bordering the lake. Tents and campers filled almost every available spot along the sloping grass sides of the shining water. Arriving a day after the start of the camp, we luckily got the last good spots for our group’s tents. The air was filled with a busy excitement that still felt relaxed and mellow.

There was a gathering of campers in a small area that bordered the woods with a fire burning and to set up protect us from the impending rain. Everywhere I looked, people were busy carving the rice sticks needed for the harvest. Start- ing as a “blank,” long chunk of cedar, they would eventually take shape into thinner smooth sticks with rounded edges. This was no small task, and everyone was actively engaged in one form of carving or another with various woodworking tools as well as simple knives like the ones we had brought.

The air smelled like the cedar of a sauna just after its fire has been stoked. It was intoxicating. The camp life was imbued with a feeling of community and common purpose. Everyone here cared about the manoomin and bringing it back into a strong existence. The rice, once a major food source for our ancestors, now fed our souls and gathered us together, different tribes and different people from many walks of life.

Day time was spent preparing our rice sticks, while night time was for feasting, singing and dances. The hand drums and voices that sang songs into the night cradled my consciousness and brought me peace. Having my son on the bench next to me, and my friends surrounding me in the round house filled me with such happiness it was impossible not to smile. As it grew late and we prepared to go into our tents, my expectations grew for the morning harvest.

On the last day of manoomin camp, we went out in our canoes. I shared one with my friend Nancy, with Zane sitting in the middle. The paddle across the lake to the rice was an easy one, but I knew it would be harder on the way back. When in the rice you can’t use paddles. Instead, a long and heavy pole about 7 feet in length is used to push you through the plants, so they don’t get damaged. Nancy steered us like a pro.

Within five minutes of racing, we heard distressed squawking sounds from a large bird. My eyes caught the movement of a bald eagle chasing off a sand hill crane. The two birds were enormous against the backdrop of bright blue sky painted with brilliant white clouds. Moments later, another sound drifted to my ears and we stopped making noise. There was someone in a canoe playing the native flute so beautifully it brought tears to my eyes. Out on the lake, it sounded ethereal and I was relieved when the others heard it, too. It was a blessing to have such a start. We could hardly believe we had such an amazing first few minutes in the manoomin. I looked at Nancy as she leaned on the push pole sinking it into the mud, sending us forward, then bringing it close and repeating the movement. She is tall and slender with long thick curly hair and looked so at ease at the back of the canoe. Zane and I would gently bend the manoomin stalks downward with one carved stick and then tap with the other as the rice fell into our boat, making little plinking sounds as it landed. Although disappointed at first, we quickly realized the mass of rice in the canoe was growing more than we had expected. Suddenly there was the loud flapping of wings and Zane tossed me my camera just in time for me to get shots of four beautiful white trumpeter swans lifting off in perfect form, flying toward the other end of the lake. Tired and satisfied, we gathered our energy for the paddle back.

I know that we’ll never forget this time we had with each other and the rice. I’m so thankful for my friends and family. I imagine my ancestors, happy and satisfied, we gathered our energy toward the other end of the lake. Tired swans lifting off in perfect form, flying to me for my first presidential election.

Native American Heritage Month
Special guest Abenaki author Joseph Bruchac

1.) Positive tribal/federal interaction
2.) Reproductive Rights
3.) Equality (women, people of color, LGBTQ)
4.) Environmental.
On November 11, the United States will celebrate Veteran’s Day in honor of our armed service veterans. Tribal communities have a long tradition of honoring and caring for their warriors. This proud warrior tradition has carried over into military service, with Native American veterans having the highest rate among any ethnic group. Inherent traits in Native American society such as strength, honor, pride, devotion, and wisdom are also the perfect fit within the military tradition. So in commemoration of the holiday, we have included three interviews with Native American veterans who exemplify these qualities. Why we would also like to encourage you to take the time to thank everyone who has served in the military this Veteran’s Day.

An Interview with Danny Garceau

By Hallie Satton and Martin Reinhardt

Retired Army First Sergeant Danny Garceau served 31 years in the Army and the National Guard for the United States of America. Since his retirement in 2007 he has been active in many nonprofit organizations surrounding veteran’s benefits, including being one of many important forces in the Society for American Indian Government Employees, also known as SAIGE. He has served in high-ranking positions such as strength, honor, pride, devotion, and wisdom are also the perfect fit within the military tradition. So in commemoration of the holiday, we have included three interviews with Native American veterans who exemplify these qualities. Why we would also like to encourage you to take the time to thank everyone who has served in the military this Veteran’s Day.

Active duty. He retired in 2007 as the Michigan Recruiting Command sergeant major. The first half of my career in uniform was serving in combat arms with the 3/5th Air Cavalry 9th Infantry Division, 11th Armed Cavalry Regiment and 107th Combat Engineer Battalion. My positions included scout (jeep, armed and aerial), tank commander, mortar sergeant, border operations, battalion NBC sergeant, combat construction supervisor, battalion intel sergeant and battalion operations sergeant. The second half of my career was in the adjudant general career field, focusing primarily on recruitment and recruiting management. During my career I served in many states along with overseas duty in Panama, Germany and Latvia.

What did you do once you were out of the military? Garceau: I began volunteering for service/nonprofit organizations, many that were local like the Booster Club, veteran organizations and the Patriot Guard Riders. I was already serving nationally as a director on the Board for the Society of American Indian Government Employees (SAIGE), but increased my involvement by volunteering to host our annual training program in Michigan as the conference chair. Immediately after serving as the conference chair in 2008 I was nominated and elected as the Chair for SAIGE, where I am still serving. We believe that our government would be a better government with more American Indians and Alaskan Natives at all levels.

What has your military career affected your life? Garceau: I joined the military out of high school to pay for college, get an education, have some adventure and see part of the world. It did all that for me and then some. It also provided me leadership training and experience. I learned about values, sacrifice and service greater than self. I was shown a world much larger than I had imagined and began to learn the strength of diversity. I had success very early in the Army and decided to make it a career. Part of that decision was to earn a pension early in life so that I could pursue other interests and not worry about a pay check to support myself and my family. All my experiences in the military, especially the leadership experiences, have aided me in many ways post my military career.

What are your thoughts on how veterans are treated in our society, specifically in Native American communities? Garceau: We have come a long way in our society in general. When I first joined the military, at the tail end of the Viet Nam War, I was spit on in the airports. By the time I retired, people shook my hand and wanted to buy me lunch. Public acceptance and appreciation of the military has come a long way. In the Native American communities veterans have a place of honor and appreciation. I think because warriors have always been honored in our culture is why American Indians serve in the military at a higher propensity rate than any other population group. Most Pow Wows have colors posted by veterans before the Grand Entry followed by a Veteran's Honor song and all veterans are asked to enter the circle to be honored. Many tribes, nations and American Indian organizations have veteran groups serving many purposes for both the veterans and their communities. The Society of American Indian Government Employees has just established its own Warrior"
On Tuesday, September 25, NMU President David Haynes visited the Center for Native American Studies in Whitman Hall. As part of his tour of the Center, the President visited the Center’s firesite in the Whitman woods, the Anishinaabe language map and tribal flag display in the Whitman Commons and the Center’s resource room and office area.

Native American student enrollment at NMU has dropped rather dramatically in recent years. The President has made it a priority to include as part of NMU’s enrollment goals specific recruitment strategies to attract Native American students.

President Haynes is interested in building relationships with tribes and tribal colleges in the Great Lakes region as a way to meet Native American prospective students. Other topics of discussion included the Michigan Indian Tuition Waiver, the Decolonizing Diet Project, the Native foods garden and growing spaces greenhouse and the importance of Anishinaabe language revitalization.

By April Lindala

**NMU’s New President, David Haynes, Visits CNAS**

Dr. Martin Reinhardt, assistant professor in Native American Studies, will report on the first six months of his year-long research project, the Decolonizing Diet Project (DDP).

**Decolonizing Diet Project: A six-month overview**

**Thursday, November 1**
Dr. Martin Reinhardt, assistant professor in Native American Studies, will report on the first six months of his year-long research project, the Decolonizing Diet Project (DDP).

**Decolonizing Diet Project: A panel presentation**

**Wednesday, November 14**
Research subjects will discuss their experience with the Decolonizing Diet Project.

**Decolonizing Diet Project: The female perspective**

**Wednesday, November 28**
April Lindala, director of the Center for Native American Studies, will present a socio-cultural ethnographic study focusing on the female experience of the DDP.

All events take place at 6 p.m. at the Mead Auditorium in the West Science Building.

For more information about these events call the NMU Center for Native American Studies at 906-227-1397 or visit us at www.nmu.edu/nativeamericans.

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**First Nations Foods**

### Celebrate Indigenous Films

#### “Good Meat” and “My Big Fat Diet”
Jamrich Hall 102
TWO SHOWINGS Wednesday, November 7 at 6 p.m. and Tuesday, November 13 at 6 p.m.

#### “The Business of Fancy Dancing”
Jamrich Hall 102
Monday, November 12 at 6 p.m.
DIRECTED BY SHERMAN ALEXIE
MPAA - UNRATED. RECOMMENDED FOR MATURE AUDIENCES ONLY.

#### “Skins”
Whitman Hall Commons
Monday, November 19 at 6 p.m.
DIRECTED BY CHRIS EYRE - RATED R

#### “Smoke Signals”
Whitman Hall Commons
Tuesday, November 20 at 6 p.m.
DIRECTED BY CHRIS EYRE - RATED PG-13

For more information about these films call the NMU Center for Native American Studies at 906-227-1397 or visit us at www.nmu.edu/nativeamericans.
Have a desire to obtain a Ph.D.: Become a McNair Scholar

By Ariel Dennis

Put yourself in the place of a Native American student at Northern Michigan University for a second. Imagine your excitement when you hear that the All American Rejects are going to be playing on campus in October.

Holy cats! How awesome is that? Many students at NMU didn’t seem at all affected by the poster, but for the students who understood just how disrespectful that image was to an entire culture, it came as a shock.

It could somehow so culturally ignorant be displayed within an educational setting? When students brought this to the attention of Northern Arts and Entertainment, some believed that the posters would be removed from the bulletin boards and replaced by something less offensive. Instead, the problem was covered up using a sticker that didn’t fully block out the image. Amanda Weinert, president of the Native American Student Association, said it best: “Why am I paying student activity fees to the university when they are using them to disrespect my culture?”

These half-hearted attempts to cover up cultural ignorance are helping no one.

When the image on the concert poster was brought up in casual conversation, a student naïvely interjected, “What’s so wrong about wearing a headdress? I like headdresses, even when it is bad to wear feathers?” Her lack of knowledge about the Native American culture magnified the issue: these blanket fixes are taking away cultural learning opportunities. Instead of publicly addressing the issue with the concert posters and using the opportunity to teach students about different cultures and what is or isn’t considered appropriate and respectful, these issues are being swept under the rug so that no one has to deal with the consequences.

In the recent NMU Homecoming parade, a similar incident occurred: an On-Campus Housing float from Payne Hall decorated the parade using Indigenous and the Raiders of the Lost Ark as its inspiration. One student walking with the float was the task of dressing up as an Aztec, complete with face and body paint. Austin Smith, vice president of the Native American Student Association, and Shelby Segerstrom, acting secretary, took the opportunity to educate the young man by giving him a flyer that the group was handing out to parade viewers. This flyer discussed the need of the education system to “Teach Respect, Not Racism” in regards to Native American culture.

This student spoke with Center for Native American Studies Director April Lindala and Assistant Professor Martin Reinhardt earlier in the day about his costume and its stereotypical nature, ignored the concerns of Lindala and Reinhardt and wore the costume anyway.

This intentional disregard for an entire culture can be seen on college campuses throughout the nation. Recently at South Dakota State University a similar incident of disrespect to Native American students took place. Found written in graffiti on one of the dorm room walls were the words, “Prairie riggers, Rm 154, 164, go back to the rez.”

This area of the country is a common hotbed of racial tension between Native Americans and the surrounding population, but that does not excuse this type of behavior from a college student. Actions like this can quickly evolve from something innocent and accidental, like an ethnically disrespectful concert poster hanging in a hallway, to intentional disrespect, and eventually to disruptive behavior that targets specific people. Where the line gets drawn and unacceptable is determined by the actions of individuals, and it’s about time to set that precedent at Northern Michigan University.

By Gabe Waskiwicz

Anishinaabe News: Describe how your military service has influenced you.

Marty Reinhardt: I served in the U.S. Army for 4 years from 1986-1990 as a wheeled vehicle mechanic. Our family has a long tradition of men serving in the military. I knew from when I was little that I would eventually go into the military, and I looked forward to it. I got very disillusioned with school and dropped out at the age of 16. I then joined the army on my 17th birthday. My parents had to give their permission, under the delayed entry program. I did my basic training and AIT at Fort Jackson, S.C. I was stationed at Fort Stewart, Ga. from ’87-88, and Hunter Army Airfield from ’88-89. I was transferred to Camp Jackson, South Korea in ’89, and got out of the service when I left there in 1990. I did my out processing at the Presidio in San Francisco. I was honorably discharged and even though I felt that the army was a waste of time, I was proud to have served. I got my associates degree at Lansing Community College in 1992. I transferred from there to Lake Superior State University, where I graduated with a bachelor’s degree in sociology and a minor in Native American studies in 1994. I used my GI Bill at both to help pay for my educational expenses. I then went on to get a master’s degree in sociology from Central Michigan University in 1998, and a Doctoral degree in educational leadership from the Pennsylvania State University in 2004.

The military experience was difficult in some ways. I didn’t like being so far away from family. On the other hand, it taught me a lot about being self-sufficient. It also instilled a new pride in me that I had proven myself an ogichidaa, a warrior. In my family and culture that means a lot. I joined the ranks of those who had served. I attended Holy Cross College and graduated and drive to my military experience.

An: What does Veteran’s Day mean to you?

Reinhardt: Veteran’s Day is an opportunity for me to pay tribute to those who have served the people as soldiers, many who have given their lives. This includes all of my ancestors, those who fought against, and those who fought for the United States.

An: What should non-veterans keep in mind while observing the upcoming Veteran’s Day celebrations?

Reinhardt: I think non-veterans should take time to show their appreciation to the veterans in their local communities. Shake their hands and say thank you, or miigwech as we say in Ojibway. Take some time to learn about veteran’s issues and the histories of soldiers from their families and communities. Visit the veterans’ homes and the memorials. Never forget that freedom is not free.

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An Interview with Marty Reinhardt

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An Interview with Marisa Van Zile

By Gabe Waskiewicz

Marisa is a senior at NMU majoring in sociology, with a minor in Native American studies. She plans on graduating this May, and currently working in the CNAS in addition to being part of the 652nd division of the Army Reserve.

AN: Can you describe your military service and how it has influenced you as a student?

Van Zile: It is a chance for everyone both military and non-military to look at the past and present to honor what our service members do. We should always honor and appreciate that.

AN: What should non-veterans keep in mind while observing the upcoming Veteran’s Day celebrations?

Van Zile: They should recognize the sacrifice and purpose of our armed forces, with that purpose being to protect the people. We also remember the sacrifices made by the families of service members because they are making sacrifices as well. I appreciate it when strangers show their support because it makes me remember all of the collective support that extends to my family and unit. Most of all, though, people should show their memory of all veterans on this day and every day.