The theme for the next issue of Anishinaabe News is “service to our communities.” Many articles here are related to that theme.

The theme for this issue of Anishinaabe News is “our relationship with the earth.” Many articles here are related to that theme.

The theme for this issue is “Climate Change Effects,” the report issued by the State Department on February 21, the Center for Native American Studies hosted the Indigenous Earth Issues Summit in the Whitman Hall commons. Despite inclement weather throughout the area, nearly 100 people gathered to listen to guest speakers discuss the importance of stopping mining companies from polluting our natural environment. This was the fifth summit held on NMU’s campus and the first since 2011. Past events have centered around a variety of environmental issues, with this summit focusing on Great Lakes mining activism. This year’s speakers included Paul DeMain, Jessica Koski, and Chairman Mike Wiggins.

Paul DeMain, Lac Courte Ojibwe, was the first presenter. He is currently the CEO of IndianCountryTV.com at Reserve, Wis. DeMain, also known by his Ojibwe name, Skabewis, spoke about his experiences with the Harvest Educational Learning Project (HELP). This self-sufficient village is located in the Penokee Mountains Heritage Park in northern Wisconsin. The site, situated on the former mining village of Plummer, is administered by several tribes and Ojibwe citizens and is open to the public. Tribal members decided to set up this camp on public land after the Wisconsin State Senate changed state mining laws to accommodate a mine in this region. DeMain informed attendees that the bill, which passed by only one vote, was “drafted by the mining company” and “allows for environmental degradation.”

Before passing this law, Wisconsin had been under a mining moratorium, which passed through their Senate in 1997 with a bipartisan vote of 29–3. Gogebic Taconite (GTac), the mine company proposing the site, has used its financial and political power in an attempt to begin operating the largest open pit iron mine in the world. Iron County, where the HELP village is located, initially granted tribal members a two-year permit last May to reside on the site. But after hearing their anti-mining stance, Iron County did not issue the permit. Still, the village remains open and over 5,000 visitors have made their way to the camp, giving DeMain and other group members plenty of opportunities to educate the community about the potential hazards that this mine could bring with it.

On January 31, the U.S. Department of State issued their Final Supplemental Environmental Impact Statement (EIS) for the TransCanada’s Keystone XL pipeline project. The proposed project is currently under review by President Obama. If the controversial pipeline is built, it would transport as much as 830,000 barrels of tar sands oil per day from Alberta, Canada, to the U.S. Gulf Coast.

According to a joint statement by Honor the Earth, the Oglala Sioux Nation, Owe Aku, and Protect the Sacred: “There is direct conflict of interest in the report issued by the State Department...and a new report which reflects the true environmental impact is needed.”

The Final Supplemental EIS has been widely criticized for being misleading and significantly downplaying the environmental dangers of the Keystone XL pipeline. In section EIS 4.1.3, “Climate Change Effects,” the report states that the total emissions associated with the pipeline...

Continued on page 4
Indigenous Earth Issues Summit

Continued from front page

The next presenter, Mike Wiggins, Jr., elaborated on some of these hazards. Wiggins, the chairman of the Bad River Band of Lake Superior Chippewa, explained how this was really a "violence pre-

vention workshop." By this, Wiggins elaborated that when you get past the mining company’s jargon, it comes down to discussing “violence and death.” Wiggins said, “The mining companies don’t want to talk about other aspects of nature, just human beings and how they are affected.” Mining companies do not want to acknowledge the repercussions their actions have on other aspects of nature. The proposed GTac mine is upstream from the Bad River Ojibwe Reservation and the only remaining wild rice bed on Lake Superior. Wiggins emphasized the unbelievable pristine beauty of the upper and lower Bad River watersheds, calling them “probably the finest watersheds on Lake Superior,” with trout still in remote places like the Yukon and Alaska. The importance of respecting the purity and essential nature of this water cannot be understated.

“We all have one thing in common; we are all made of water,” Wiggins said previously. “Water announces our arrival. It is who we are.”

NN: How has your involvement with Native American Studies changed your life? Dorthy: I joined NASA just from taking so many NASA classes and hanging around the office. It was just a natural progression.

NN: What advice could you share about time management, as someone who balances school, work, and raising a family? Dorthy: To keep things straight, I program reminders on my phone just for everything! It is a challenge to balance all of it, but my advice is to get as many classes out of the way so that the final academic year is light. This helps...people who have to do practical things actually plan out my courses for three years to get an idea how it would all fit to-gether and so there weren’t many sur-

prises in the end.

NN: What are your plans after graduation? Dorthy: After graduation I intend to study on passing the NaN secretory/Treasurer, Dorthy Anderson

Student Spotlight: NASA Secretary/Treasurer, Dorthy Anderson

Interview by Diana Chan

Nish News: Where are you from? Dorthy Anderson: I am originally from Minis (Munising).

NN: What is your tribal affiliation? Dorthy: I am a member of the Sault Tribe of Chippewa Indians.

NN: Why did you choose to attend NMU? What is your major, and why did you choose it? Dorthy: I have known since age 14 that I wanted to enter the field of psy-

chology, and I chose behavior analysis as a focal point upon returning to NMU three years ago. Spending some time growing up in the Tribal foster system made me want to get educated and someday work for the tribe helping kids with a lot of challenges in life.

NN: What drew you to become involved with the Native American Student Association (NASA)? Dorthy: I joined NASA just from being involved in NASA has required me to use skills that I didn’t think I had. There are many tasks involved in getting funding for events as well as organizing them and working with the community for support. It is a great opportunity to get some real-world experience in a var-

ety of ways.

NN: As an older student, how have some of your pre-college experiences helped you at NMU? Dorthy: I think that coming back to school after raising four kids for so many years has helped me be more of a leader and a problem solver than I was as a younger student. I’m more assertive than I used to be just from life experi-

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NN: What advice could you share about time management, as someone who balances school, work, and raising a family? Dorthy: To keep things straight, I program reminders on my phone just for everything! It is a challenge to balance all of it, but my advice is to get as many classes out of the way so that the final academic year is light. This helps...people who have to do practical things actually plan out my courses for three years to get an idea how it would all fit together and so there weren’t many sur-

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We will consider requests for anonymity.

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By Gabe Waskiewicz

T.J. Oshie, an Ojibwe who grew up in a small town in Minnesota just miles from the Canadian border, performed one of the most dramatic highlights by a U.S. athlete in the 2014 Winter Olympics when he led the hockey team to a shootout victory over the Russians. Oshie, center for the St. Louis Blues, was called upon to be the first shooter for the U.S. squad after the 2-2 tie game headed to a game-deciding shootout. He responded by putting the puck past the goalie and into the net. He then proceeded to do the same thing three more times while helping secure the win.

With notable NHL names making up the roster for the U.S. hockey team, Oshie was one of the last players added, mostly due to his prowess in shootouts. During the regulation time against Russia, the 27-year-old only saw a handful of shifts with the team’s fourth line. But when given the opportunity, Oshie put on a show that will live on in hockey lore for ages.

Unlike the NHL, international rules allow the same player to take shootout attempts if the score is still tied after the first three shootout attempts from both teams. Oshie took five consecutive tries for the Americans, as a pair of former NHL All-Stars exchanged attempts for the Russians. The little known Oshie matched them shot for shot, connecting on four of his six attempts in all. After scoring the game-clinching goal, Oshie celebrated with a quick fist pump before pointing to a U.S. nemmnder, Jonathan Quick, to acknowledge his equally significant role in the win.

After his outstanding performance, Oshie has gone from relative obscurity to being a household name. Don’t expect it to affect his humble nature, however. When asked about his role as a national hero, Oshie quickly deflected the notion, saying instead that “The American heroes are wearing camo. That’s not me.” His response was rather philosophical in nature, stating instead that “The American heroes are wearing camo. That’s not me.”

Unfortunately, Oshie and his teammates did not take home any medals this time, as the U.S. lost to Finland for the bronze.

By Gabe Waskiewicz

Carey Price (Ukatcho First Nation) is best known for playing for the Montreal Canadians. He hails from Anahim Lake, British Columbia, and made the trip to Sochi as one of three goalies for the Canadian Olympic hockey team. However, it was Price who led the Canadian team to a gold medal by playing almost flawlessly. This was after some critics had complained that goaltending would be the weakest point in the team. Price proved them wrong with style. He recorded two straight shutouts in the medal rounds, recording 31 saves in a 1-0 win over the U.S. in the semi-finals and 24 saves in a 3-0 victory over Sweden in the gold medal game. Price was named the best goalie in the tournament, finishing with 0.59 goals against in average in five undefeated games.

By Gabe Waskiewicz

enormously from environmental unsustainabil- ities. Enbridge’s extensive proposed crude oil pipeline was cited as an obvious example of a major corpo- ration exploiting and de- stroying the environment for profit. The presentation ended with a call to inter- vene and an invitation to participate in LaDue’s Honor the Earth campaign. The rest of the summit was devoted to a whole group strategies workshop, during which all of the audience members and photographers. When given the opportunity, Oshie put on a show that will live on in hockey lore for ages.

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By Gabe Waskiewicz

an open pit mine has been proposed for the beautiful Penokee Hills of northern Wisconsin, just outside of the Bad River reservation. This geochemical Taconite Mine, if it goes through to its completion, will be one of the largest open pit iron ore mines in the entire world. Although it has technically not been labeled a metallic sulfide mine, in order to create the open pit, sulfide rock needs to be removed.

Given all of this, we of the Northwoods are kept constantly fighting first this brushfire and then the next in a stream of firefighting that lasts lifetimes. While we need to continue to protect our backyards, we also absolutely must unite on a regional level to confront these regional threats. This summit was meant to contribute to that purpose. In addition, not only are we facing mines as a region, we’re also facing proposed tar sands pipelines, logging for biofuels, pollution from inside and outside sources, and much more. Unitizing as a region to resist these threats is imperative. Unitizing as a region to present an alternative economic vision based in what Winona LaDue calls “indigenous economics” is vital. No matter our cultural background, let us draw on our traditions of self-sufficiency and land-based subsistence to protect the home territory we so love and upon which we are completely dependent. This is a work of love, of protection, of fighting for the survival of what makes us who we are.
XL Pipeline: Environmental Destruction and Trespassing

Continued from front page

project “would contribute to cumulative global GHG emissions.” However, it oversimplifies this environmental hazard as “only one source of relevant GHG emissions,” failing to specify the significant levels of emissions the pipeline would release.

Also in section ES.4.1.3, the report states that “during the ... operation time,” of the pipeline, “the following climate changes are anticipated to occur regardless of any potential ef-
facts from the proposed Project: warmer winter temperatures; a shorter cool seas-
s; a longer duration of frost-free peri-
more; freeze/thaw cycles per year [...]; warmer summer temperatures; increased number of hot days [...]; and longer summers.”

In short, the report sidesteps concerns about the pipeline’s projected environ-
mental destruction by assuming that ac-
celerated climate change is inevitable. It also fails to identify the larger problem of fossil-fuel dependency, which needs to be pha-
out in favor of renewable energy. Accelerated climate change is only inevitable if we act as if solutions are not aggressively sought and put into practice.

What are the some of environmental dangers if the pipeline is built? “Keystone XL will transport nearly a billion barrels of highly toxic tar sands oil through America’s heartland each and every day for 50 years or more—"only to have much of it refined and exported," said Bill McKibben. “Also in section ES.4.1.3, the report

Native Americans across the Great Plains have vowed to oppose the con-
struction of the Keystone XL pipeline.” The joint statement by Honor the Earth, the Oglala Sioux Nation, Owe Aku, and Protect the Sacred, highlights the Oglala Sioux Tribe’s leadership in the protests: “They have done what is right for the land, for their peo-
ple, who, from grass-
roots organizers like Owe Aku and Protect the Sacred, have called on their leaders to stand and protect their sacred lands. [...] their horses are ready. So are ours.”

Oglala tribal offi-
cials have signed nu-
merous resolutions op-
posing the pipeline. Owe Aku (“Bring Back the Way”) and Protect the Way have provided nonviolent direct action training in cooperation with an intertribal campaign encouraging officials to sign a variety of resolutions protesting the pipeline.

The tribes of the Great Sioux Nation, or Oceeti Sakowin, join in pro-
acting the idea of the pipeline crossing the Oglala Aquifer and their trea-
ury territory, which stretches beyond the reservation bounda-
ies. Le Sage, senior policy analyst for Jobs and Energy Group, is concerned by “the disregard of Indigenous peo-
pel’s rights and concerns.” He elaborated: “The Lakota inter-
pret their treaties with the U.S. Government as protecting the air, land, and waterways for their use and the use of their lands. While President Obama has ad-
dressed the concerns of Nebraska, by routing the XL Keystone tar sands pipe-
line around sensitive areas identified by Nebras-
ka, that has not been ac-
cepted by the Lakota Nation and many other Indigenous people’s [lands] along the XL Keystone pipeline.”

The President has interpreted those treaties as inconsequential—not giving any weight to the treaties which are the Law of the Land, that is, which take prece-
dence over the U.S. Constitution. I am hoping that U.S. citizens will honor the treaties between our nations, and demand our government’s respect our sovereign reg-
momies. If nothing else is left to us, it’s known before. It was as though a rum-
bling, dark thundercloud had drifted over my soul, full of lighting and rain. It lashed out at my heart. In my screams, in my tears—“Have you done mine?” My native blood, the powerful little part of me, the angry part, the 1/32nd of my heritage that matters, whispers, “I am small, but I am strong. You may not see me, but I am not invis-
able.” As a stone does, I weather the storm in all its waves of pin-pricking pebbles of rain, even as the pressure grew behind my eyes, yearning to release their own torrent born of frustration.

The XL Pipeline: Environmental Destruction and Trespassing

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Speak of the Storm

By Emily Dixon

The night before Indigenous Peoples’ Day, when my uncle had called to say

happy Indigenous Peoples’ Day, I shushed him and corrected him. “Don’t say that to me, it’s ‘Indigenous Peoples’ Day.’” I said it with a passion he couldn’t understand, which was evident as he stut-
tered in confusion. I shushed and correct-
ed him again. I knew he would never change the views he held toward the Chum-

I want agua, trash heap, burial mound, sacred site. I want agua, mourn, Emeryville’s Bay Street in particu-
lar. Trash heap, burial mound, sacred site. Paint factory, shopping mall, deserted site. I bowed my head in shame; I shopped there on a regular basis. I began to feel a heavier kind of anger I’d known before. It was as though a rum-
bling, dark thundercloud had drifted over my soul, full of lighting and rain. It lashed out at my heart. In my screams, in my tears—“Have you done mine?” My native blood, the powerful little part of me, the angry part, the 1/32nd of my heritage that matters, whispers, “I am small, but I am strong. You may not see me, but I am not invis-
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Editors, Anishinaabe News

M. Milweck (thank you!)

Diana Chan and Gabe Waskiwcz

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By Gabe Waskiewicz

Don McGehee, division chief for the Alcoholic and Gambling Gaming division of the Michigan Department of Attorney General, visited Dr. Martin Reinhardt’s NAS 288 “Politics of Indian Gaming” class February 17 to present on a variety of aspects of tribal gaming. McGehee, a recognized expert in gaming and alcohol law, gave students an overview and history of tribal gaming, before discussing his work regarding gaming impact negotiations with the tribes in Michigan. These ongoing negotiations will have a profound effect on the future of tribal gaming in the state.

McGehee began with figures showing the vast proliferation of gaming across the country and the integral role tribal gaming plays in this continuum. According to McGehee, of the estimated $67.4 billion in gross gaming revenue in 2012, 51.5 percent of both the increase in revenue and the number of casinos having risen is in today’s rapidly growing gaming market. Since 2002, gross gaming revenue has increased almost $25 billion, with more than half of these gains having risen from less than $300 to almost $1,000. A majority of both the increase in revenue and the number of casinos comes directly from tribal gaming in this period, with those entities now almost equally commercializing concurrent casinos.

As of 2012, there were 515 commercial majority of both the increase in revenue with the number of casinos having risen with the number of casinos having risen in today’s rapidly growing gaming market. Since 2002, gross gaming revenue has increased almost $25 billion, with more than half of these gains having risen from less than $300 to almost $1,000. A majority of both the increase in revenue and the number of casinos comes directly from tribal gaming in this period, with those entities now almost equally commercializing concurrent casinos. Of the 49 states with gaming (Utah is the only state without), Michigan has the fourth largest gaming market in the nation. This market is broken down into several categories that include the lottery, the three Detroit casinos, the 22 tribal casinos, charitable gaming, and three horse tracks. Of these categories, only the lottery had a higher gross revenue than tribal gaming in 2012. This billion-and-half-dollar-a-year state industry started in the early 1980s when Keweenaw Bay Indian Community member Fred Dakota opened a high-stakes bingo and casino-style gaming operation in his brother-in-law’s garage in Zeba. In the years that followed, there would be numerous lawsuits, both in Michigan and across the country, which eventually led Congress to pass the Indian Gaming Regulatory Act (IGRA) of 1988. This law established guidelines for states to regulate and govern Indians conducting gaming within their borders. It was now up to individual states and tribes to negotiate compacts, which began in Michigan in 1989. After another round of litigation, the state and seven different tribes signed the 1989 compact. The current case of Michigan v. Bay Mills Indian Community before the Supreme Court could also affect this process. The state hopes to prevent the tribe from reopening an off-reservation casino built in Vanderbilt on land the tribe believes should be protected under IGRA. McGehee said that this casino was merely being used to “spark the litigation,” with the tribe hoping to build a larger establishment in Port Huron if the high court rules in their favor. He went on to say that, if the state expects a close decision, “either 6 or 5,” the decision isn’t expected until this spring at the earliest, with the possibility that it may not come until August.

The negotiation process for new compacts continues, issues such as off-reservation casinos and revenue sharing will be major factors. Governor Rick Snyder has made it clear that he is opposed to gaming expansion unless the tribes agree to concessions like revenue sharing. As part of the 1993 compacts, tribes had received exclusivity in exchange for revenue sharing. Once the Detroit casinos were opened, payments to the state ceased. With several tribes currently looking to relocate or expand their operations to off-reservation casinos, the state may ask to have revenue sharing reintroduced into the gaming compacts. The current case of Michigan v. Bay Mills Indian Community before the Supreme Court could also affect this process. The state hopes to prevent the tribe from reopening an off-reservation casino built in Vanderbilt on land the tribe believes should be protected under IGRA. McGehee said that this casino was merely being used to “spark the litigation,” with the tribe hoping to build a larger establishment in Port Huron if the high court rules in their favor. He went on to say that, if the state expects a close decision, “either 6 or 5,” the decision isn’t expected until this spring at the earliest, with the possibility that it may not come until August.

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Alfred’s position is that colonialism is the way you run your affairs matters. “The quality and the ideas we have like fairness and justice.” Over time and over generations of people, when you have the idea that a justice will come to us in the United States and Canada unless we are the ones to fight for it,” he stressed. “This is an argument against passivity or complicity.” Alfred grew up in the Kahnawake Mohawk Territory, helped negotiate the Oka land dispute and helped organize Idle No More actions in Canada, generating his position that sustaining political action is “a major problem in the Canadian context.” He finally appealed for transnational tribal solidarity to pursue decolonization. “There’s a real need for indigenous peoples to organize and engage in a social and political struggle in order to bring about the kind of changes that would result in a future where a native child can grow up happy and healthy in her homeland practicing her culture and speaking her language. We need to equip the peoples which are trying to maintain that from happening.”

Violence Against Women Act

After years of waiting, tribal courts will have criminal jurisdiction over non-tribal offenders under the Violence Against Women Act. On February 6, the Obama administration announced that it has chosen three tribes: the Pascua Yaqui Tribe of Arizona, the Tulalip Tribes of Washington, and the Umatilla Tribes of Oregon, as pilot programs to prosecute non-native individuals for domestic violence and rape offenses committed on a reservation. This act, which first was signed into law by President Clinton in 1994, has seen almost 20 years of litigation and challenges, with the bill being reauthorized three times. When President Obama signed the latest version, the Violence Against Women Reauthorization Act of 2013 on March 7 of last year, it put stipulations in place to allow for this long-awaited ability to uphold justice.

“Our actions today mark a historic turning point,” Associate Attorney General Tony West said in a press release announcing the decision to implement the pilot programs. “We believe that by certifying certain tribes to exercise jurisdiction over these crimes, we will help decrease domestic and dating violence in Indian country, strengthen tribal capacity to administer justice and control crime, and ensure that perpetrators of sexual violence are held accountable for their criminal behavior.”

This new jurisdiction will also extend to all other tribes in the continental U.S. in March 2015. In the meantime, the law gives Attorney General Walter M. Herger discretion to allow tribes to exercise the jurisdiction earlier. By giving tribes the authority to prosecute anyone who commits a crime of domestic violence on their lands this legislation will hopefully help stop the cycle of violence found on many reservations. What better gift could be given to celebrate Women’s History Month in March than the confirmation that women in Indian country will now be better protected.

Anishinaabe News 11

By Gabe Waskiewicz

No More actions in Canada, generating his position that sustaining political action is “a major problem in the Canadian context.”

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NAS 340 Kinomaage: Earth Shows Us the Way

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

Many NAS courses meet N.U.M. Liberal Studies requirements and World Cultures graduation requirement. For more information, contact the Center for Native American Studies at 906-227-1397.

Consider a minor in Native American Studies!

Drop the iPod and get outside to play Warrior Games (and get credit for it).

Call us to learn more about the new Certification in American Indian Education
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NAS 484 Native American Inclusion in the Classroom
Course meets 8 a.m. - 4:30 p.m. on September 6, 13, 20 and 27, 2014.

NAS 485 WEB: American Indian Education Course meets online during “odd” numbered weeks…(week 1, 3, 5, 7…)
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By Michael Williams

Mohawk scholar Taiaiake Alfred lectured at a full NMU Mead Auditorium Wednesday, January 29 on the topic of “indigenous resurgence” and its implications for strengthening tribal governments in North America. Alfred teaches in the Indigenous Government program at the University of Victoria. He opened by focusing on shortcomings of tribal politics. “It’s not enough to have control over government institutions if when you gain control over those institutions, you run them the same way as they were run when somebody else was governing you,” Alfred said. “The quality and the character of your government, the way you construct your own institutions, and the way you run your affairs matters.” To the scholar, indigenous resurgence must involve engagement with the distinct cultural identities native to North America by those cultural descendants. Alfred’s position is that colonialism is embedded in current tribal affairs. “Over time and over generations of people, when you have the idea that a way of life and a culture is not worthy of being protected or even respected,” Alfred began, “it doesn’t only result in the loss of language or the loss of certain skills or ways of relating to the land…it undermines the fundamental identity of the people. It creates a very dangerous situation in regard to the continuity of those societies.” Far from regressive, his approach is contemporary. His ideas “are not based on turning back” but on how to move forward. But he asserts that doing so requires involved contemplation over colonialism’s lasting impacts. “When you think about what colonization is…you eventually have to come to a moral choice, a place where you have to make a choice as a human being in how you look at this in terms of injustice,” he said. “The choice comes in the fact that when you have an injustice, you can either relate to that injustice as something that happened and accommodate yourself to that and move forward, or you can confront the injustice and try to change the situation so that it conforms to these ideas we have like fairness and justice.” While recognizing the place for allies, he puts the onus on this continent’s first peoples. “For indigenous people in the audience, there’s no way that justice will come to us in the United States and Canada unless we are the ones to fight for it,” he stressed. “This is an argument against passivity or complicity.” Alfred grew up in the Kahnawake Mohawk Territory, helped negotiate the Oka land dispute and helped organize Idle No More. Alfred’s position is that colonialism is embedded in current tribal affairs. “Over time and over generations of people, when you have the idea that a way of life and a culture is not worthy of being protected or even respected,” Alfred began, “it doesn’t only result in the loss of language or the loss of certain skills or ways of relating to the land…it undermines the fundamental identity of the people. It creates a very dangerous situation in regard to the continuity of those societies.” Far from regressive, his approach is contemporary. His ideas “are not based on turning back” but on how to move forward. But he asserts that doing so requires involved contemplation over colonialism’s lasting impacts. “When you think about what colonization is…you eventually have to come to a moral choice, a place where you have to make a choice as a human being in how you look at this in terms of injustice,” he said. “The choice comes in the fact that when you have an injustice, you can either relate to that injustice as something that happened and accommodate yourself to that and move forward, or you can confront the injustice and try to change the situation so that it conforms to these ideas we have like fairness and justice.” While recognizing the place for allies, he puts the onus on this continent’s first peoples. “For indigenous people in the audience, there’s no way that justice will come to us in the United States and Canada unless we are the ones to fight for it,” he stressed. “This is an argument against passivity or complicity.” Alfred grew up in the Kahnawake Mohawk Territory, helped negotiate the Oka land dispute and helped organize Idle No More. Alfred’s position is that colonialism is embedded in current tribal affairs. “Over time and over generations of people, when you have the idea that a way of life and a culture is not worthy of being protected or even respected,” Alfred began, “it doesn’t only result in the loss of language or the loss of certain
“Walking With Our Sisters” is an art installation project commemorating the lives of missing and murdered Indigenous women of Canada and the United States.

According to the “Walking With Our Sisters” website, “Over 600+ native women…have been reported missing or have been murdered in the last 20 years. Many vanished without a trace” and “the media, the general public, politicians and even law enforcement [have shown inadequate concern.] This is a travesty of justice.”

Christi Belcourt, Ojibwe artist and Lead Coordinator of the WWOS Collective, hoped to gather 600 vamps (unfinished moccasin tops) for the art installation. But thanks to the overwhelming response to this collaborative project, contributors created and donated over 1,600 vamps—almost triple the original goal.

As explained on the “Walking With Our Sisters” website: “Each pair of moccasin tops are intentionally not sewn into moccasins to represent the unfinished lives of the women and girls.” The website further states that this commemorative project “exists as a floor installation made up of beaded vamps arranged in a winding path formation on fabric and includes cedar boughs. Viewers remove their shoes to walk on a path of cloth alongside the vamps.”

The “Walking With Our Sisters” art installation project is on tour across North America.

Interview with Tanya Kappo from the WWOS Collective: Nish News: What inspired the creation of the “Walking With Our Sisters” art exhibition?

Tanya Kappo: Christi Belcourt is the visionary behind “Walking With Our Sisters.” After continuous and regular reports of Indigenous women and girls becoming murdered or going missing, she felt compelled to do something about it. She felt that the Indigenous women and girls were not honoured in their life, and even less so—in their death and/or disappearance. Christi also saw that the families who lost a loved one were left with many unanswered questions, and all too often—no support in moving forward to address their questions, their grief, and their loss. Christi felt that something needed to be done to honour both the Indigenous women and girls—and also their families.

NN: How has your understanding of the project expanded or been redefined since the project’s inception?

Tanya: The project started out as a commemorative art installation, with each pair of vamps submitted to honour and commemorate a life lost. However, it became clear very quickly that this would not—could not, be just an exhibit. “Walking With Our Sisters” has become very much about ceremony and honouring the Indigenous women and girls in a profoundly spiritual way.

NN: How has the project been affected by its collaborative aspect?

Tanya: The success of the project relies on collaboration. There is a National Collective that provides assistance, direction, and guidance to each location where the Exhibit visits—but it is each planning and organizing committee for each location that undertakes the project while it is in their area. This means receiving the vamps, keeping the vamps, installing the vamps, the exhibit duration itself, the uninstallation of the vamps, and then the passing on of the vamps to the next location. One of the critical pieces of the project is the community involvement aspect, in which the community is expected to have an opportunity to be engaged in the process of planning…the exhibit. The project cannot be run only by an organizing/coordination team—but must have involvement from the community.

NN: Where has the exhibition been featured, and do you have plans to bring the exhibition to the United States soon?

Tanya: The exhibit has visited three locations already and is readying for its fourth visit. It opened in Edmonton, Alberta, in early October, then moved to Regina. In the new year, it made its debut in Ontario at Parry Sound. The next location is Winnipeg, Manitoba. The first U.S. visit for the exhibit is planned for August 2015 in Santa Fe, New Mexico, at the Museum of Contemporary Native Arts.

Visit the project’s website [http://walkingwithoursisters.ca] or Facebook page for more information, including the full tour schedule.

By Diana Chan

On Saturday, February 1, the Keweenaw Bay Indian Community held their 10th Winter Traditional Powwow in Baraga, Mich. The powwow featured six drums, including Four Thunders as this year’s host drum, and nearly 130 dancers. The event largely drew participants and spectators from the local community.

Alicia Paquin, a member of the Grand Traverse Band of Ottawa and Chipewa Indians tribe, attended the powwow to see the Barbaga Powwow for herself—a row; her husband is a KBIC tribal citizen. She considers the powwow an opportunity to share cultural traditions across the generations.

The powwow’s decidedly family-oriented atmosphere was “a major draw” for Paquin and her family. “I want [our kids] to get to know the Ojibwe side of their roots [and] strengthen their Ojibwe traditions. It’s a learning experience for them…so they can eat, dance, and visit with their families,” she said.

They enjoyed the powwow feast, which was accompanied by a hand drum performance. The powwow featured a pink shawl honor dance that paid tribute to breast cancer victims and survivors, including Tracy Emery, who was presented with a gift and honor song. The powwow also honored tribal elders (Philomena Ekdahl and Leo “Manny” Durant) and the Miss Keweenaw Bay Princess (Kristina Miskegan).

Paquin appreciated how the powwow spotlighted youth participation. In addition to the adult dancers, “there were two sets of younger dancers…the head youth and the junior dancers,” said Paquin. “I plan to get our kids involved in powwow dancing…Our kids will be completing a full circle for our family….I used to dance when I was younger; now I’m passing the tradition down to my kids, and when I’m older I want my future grandkids to dance as well.”

Among the many cycles of tradition that the powwow represents to families, the series of powwows themselves throughout each year are referred to as the “powwow trail.” “You get used to seeing the same people singing and dancing at the powwow trail, and they become your ‘powwow family,’” says Paquin. “You know that you’ll see them at the next powwow, so we say ‘see you later’—Biaanapii—instead of ‘goodbye.’”

By Aaron Pryor

Save the Wild U.P. is a grassroots organization set up to take on issues of environmental importance in our surrounding area. Currently the issue of hydro-fracking, among other unsafe actions done by the Eagle Mine, is at the forefront of their attention.

Due to their numerous violations and a lack of issued citations, Eagle Mine has been called to appear at a public hearing to discuss these and other issues. Everyone is urged to show up and be a part of the hearing, which will be held at 6 p.m. March 25 at Westwood High School in Ishpeming.

For more information on this issue, contact Alexandra Thebert at director@savethewildup.org. We also encourage you to do independent research. The safety of our water and land could depend on your valuable input.

Save the Date!

Thursday, April 3 and Friday, April 4, 2014

Northern Michigan University Center for Native American Studies and the Sault Ste. Marie Tribe of Chippewa Indians present a Native American Service Learning Partnership Institute with special guest William Mendoza, executive director of the White House Initiative on American Indian and Alaska Native Education.

Learn how academic service learning can address the needs of tribal communities.

registration forms for this FREE institute can be found at www.nmu.edu/nativeamericans. For more information, call 906-227-1397.

This gathering is presented by the NMU Center for Native American Studies and made possible by the Keweenaw Bay Indian Community and the Sault Ste. Marie Tribe of Chippewa.
What environmental concern is most pressing to you right now? And what are you doing in response?

Senior, Behavioral Analysis/Psychology major, NAS minor

“The Keystone Pipeline XL looms as one on a global scale. The process of extracting oil through tar sands will significantly impact greenhouse gas pollution. The controversy concerning the Environmental Resource Management group that was hired to do the recently published environmental report and their conflict of interest with TransCanada does not surprise me at all. This month is crucial for the public to have their voice heard by congress, the state department, President Obama, and anyone else in legislature. It’s difficult to fight so hard to protect this earth, but it’s the only one we’ve got and we need to at least be heard. It can be insanely discouraging to keep fighting when we lose some battles like with the sulfide mine in our own backyard, but we can’t give up. This is the place all our future progeny will have to live with. At the very least, we can stop desecrating it.”

Dorthy Anderson

Sophomore, Secondary English Education major

“I am most concerned with pollution. I make efforts to control my contribution to pollution by using reusable shopping bags, recycling, using reusable dishware, and taking a reusable coffee mug/water bottle to class with me. Overall, I try to limit unnecessary waste.”

Sophomore, Photography major, NAS minor

“To me the biggest environmental issue [we face] is the practice of and safety issues associated with hydrofracking. The process of fracking is fraught with room for error. Millions of gallons of a chemical water and sand mixture are pumped deep into the earth to open fissures and cracks with the deep seated rock in order to release and collect the natural gasses encased deep within. When that chemical water seeps back up and into our water table [a dangerous situation is created]. Due to lack of knowledge, unsafe acts, and ignorance, communities are constantly placed in danger by mining companies in their areas. There are steps that can be taken to mitigate the risks to our water table. For example, the use of propane gel instead of chemical water poses less of a threat and can be collected and reused after each frack job. However, since this practice has only been conducted by a handful of mines in Canada who are not offering many reports on it, the mining world has been slow to adopt it... To help spread the word and educate the public on these matters there are several great sources and environmental groups to help you in this endeavor. There are many books written on the subject available at your local libraries. Save the Wild U.P. is a grassroots organization [that is] there to educate and organize the public about everything from mining terminology to peaceful ways to talk about these issues and your ideas with those who matter.”

Alice Naively

Senior, Biology major, NAS minor

“I have been thinking a lot about the state of our fresh water supply, especially how it affects indigenous plants and species. As a biology major, I hope to study and protect these resources.”

Aaron Prisk

Senior, Behavioral Analysis/Psychology major, NAS minor

“I am most concerned with pollution. I make efforts to control my contribution to pollution by using reusable shopping bags, recycling, using reusable dishware, and taking a reusable coffee mug/water bottle to class with me. Overall, I try to limit unnecessary waste.”

Sophomore, Secondary English Education major

“I am most concerned with pollution. I make efforts to control my contribution to pollution by using reusable shopping bags, recycling, using reusable dishware, and taking a reusable coffee mug/water bottle to class with me. Overall, I try to limit unnecessary waste.”

Amanda Weintert

Junior, Nursing major

“Fracking is a huge concern for me. It damages and poisons Mother Earth. I spread awareness by attending presentations and sharing information by word of mouth.”

Visual Aids Do Help

Special thanks to Marty Two Bulls Sr., Oglaa Sinux Tribe and award-winning editorial cartoonist, for the use of his two images in this issue. Born and raised in Rapid City, South Dakota, he attended the Colorado Institute of Art. His images can be found online in the Indian Country Today Media Network Archives.

Senior, Art and Design major, NAS minor

“This is hard to decide what... it is a toss up between tar sands and open pit mining... mining in general I suppose... fracking. So what I am doing about it, is just informing people. If they don’t know much about mining and they’re just like Julo I let them know about the repercussions about what is going to happen. So on social media, I share pictures that show you right away what the repercussions are... visual aids help.”

Aaron Prisk

By Gabe Waskiewicz

The Beaumier U.P. Heritage Center at NMU recently housed an exhibit illustrating the effects of the War of 1812. This traveling exhibit, entitled simply 1812, was produced by the Canadian War Museum in Ottawa, and it examines the war from its four main participants: Canadians (including First Peoples, Americans, the British, and Native Americans). Instead of telling the story in chronological order, it is told four times, from each of these points of view. Creators were able to show how the war had different meaning to the different people involved. Because this version of the exhibit is slightly smaller than the original exhibit in the Canadian war museum, viewers receive less detailed accounts here. Still, the story given of First Nations and Native American roles in the conflict is worth examining.

According to the exhibit, First Peoples warriors chose when and where they would assist their British allies in defense of the Crown. These warriors would play significant roles as “snipers, sharpshooters, and scouts” in many of the major battles of the war. Unfortunately, their aid in the successful defense of Canada would ultimately “enable Canadian governments to aggressively acquire First Peoples’ lands.”

Similarly, Native American nations, led by leaders like Tecumseh, sided with the British, believing they would conquer the United States and put a halt to westward expansion. Tecumseh is quoted in the exhibit as having said, “Here is a chance presented to us; yes, such as we will never occur again, for the whole North America to form ourselves into one great combination, and cast our lot with the British in this war.” British General Sir Isaac Brock would say of Tecumseh, “A more sagacious or gallant warrior does not exist, I believe.” Tecumseh’s forces would play a prominent role in the surrender of Fort Detroit. He would die from wounds suffered in the Battle of Thames in 1813, having “never seen the disembarkment of his confederacy or the loss of Aboriginal lands.”

The Native Americans’ “desperate struggle for freedom and independence” during this period was both a continuation of the resistance against British and American settlers that had been already occurring for centuries. This would mark the last time that Native Americans “went to war to defend their homelands with a powerful European ally.” Still, both Native Americans and First Nations Peoples in Canada have “never ceased to struggle to preserve their culture and heritage in the new world created by European settlement” on this continent.

Dan Truckey, director of the Beaumier Center, said he wanted to bring the exhibit to NMU because the war “had a greater impact on our societies than we give it credit for.” The war marked a “symbolic” turning point for all of the peoples involved, but for the United States, it was the “beginning of a period of subjugation and oppression that had already been going on, but after 1814, when the war ended, that is when the floodgates opened to American expansionism into the West, and the forced migration and assimilation of Native peoples.” By telling the story behind this oppression, and also that of the brave warriors like Tecumseh who fought against it, exhibits like 1812 can hopefully give some insight into the plight Native American and First Peoples have had to endure for centuries.

The 1812 exhibit was on display from January 23 through March 1.

1812 Exhibit at the Beaumier Center

Applications are now available for the Onji-Akiing Cultural Youth camp.

Camp Onji-Akiing (From the Earth) is a cooperative effort between the Great Lakes Indian Fish and Wildlife Commission (GLIFWC) and the Ottawa National Forest to explore opportunities for connecting children with their natural world.

Hosted at the Lake Nesbit Environmental Center near Sault, Michigan, the camp centers around the Medicine Wheel, addressing not only the physical but also the emotional, mental, and spiritual aspects of adventure-based learning workshops.

Children explore natural resources and learn about Native American treaty rights while building leadership skills and environmental stewardship.

Onji-Akiing is open to 5th-7th graders.

Our Goals:

• To get youth excited and strengthened their connection to the outdoors
• To educate on the importance of traditional ecological knowledge and cultural traditions
• To encourage Natural Resource Careers
• To build confidence, leadership, and self-reliance
• To promote and protect treaty rights
• To honor all our relations
• To deepen understanding

For more information, please contact:

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Chief Fred Maulson

GLIFWC LE Division 715-682-6619, ext. 113
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Heather Naigus, LE Outreach Officer

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Anishinaabe News