The 13th annual First Nations Food Taster was held at Northern Michigan University’s Jacobetti Complex on November 8. A yearly highlight of Native American Heritage Month for many individuals in the local community, this year’s event was once again a huge success. The Native American Student Association (NASA) sold 300 tickets to the event. Individuals came from as far as Houghton, for a food and culture. An additional 100 or so volunteers joined NASA members and Center for Native American Studies (CNAS) staff members behind the scenes under the watchful eye of Chef Chris Kibit to prepare the food. The event provided attendees with an array of traditional and contemporary Native American recipes. Many of the dishes served were part of the Decolonizing Diet Project, a year-long study done through the CNAS to explore the effects of returning to a diet centering around foods eaten by Natives of the Great Lakes region prior to colonization. Some of these dishes included venison/bison meatloaf, wild rice, turkey/pumpkin soup, and sunbutter cookies. Those who attended this year’s food taster also experienced Native flute music performed by Dr. Elda Tate of the NMU Music department and a dance exhibition with the Buffalo Bay Singers playing the drum and local Native American dancers. Mitch “the Kid” Bolo of Eagle Radio’s “Indigenous Insights” served as emcee. The event was supported by the Sault Ste. Marie Tribe of Chippewa Indians Marquette elders, multiple departments and offices at NMU, and several community businesses. The annual taster is a fundraiser for the NASA pow wow to be held on March 15, 2014. NASA thanks all who contributed and all of the volunteers. If it wasn’t for all of the support and assistance, this event wouldn’t be possible. We would like to say Chi Miigwech (great thanks) to all of you who helped make the 13th annual First Nations Food Taster the incredible success that it was. We can’t wait to see you all again next year.
By Gabe Waskiewicz

Internationally recognized motivational speaker and leadership and teamwork trainer Brian Frejo (Seminole and Pow- nee) visited NMU’s campus as part of Indigenous People’s Resistance Day on October 14. The Native American Student Association (NASA), with support from the Keweenaw Bay Indian Community (KBIC), brought in Frejo as a special guest performer for this significant date, as well as a Skillbuilding Workshop for student leaders the previous day.

During his performance that night, Frejo exhibited his wide range of talents that included motivational speaking, traditional dancing, playing the Native flute and drums, and his ability to DJ. This unique exhibition of such a various skill set left audience members entranced throughout the evening. Those in attendance couldn’t help but be drawn in by this unique blend of social activism. By celebrating what he called some column Columbus Day in this way, Frejo wanted to show that the night was “a celebration of the survival and progress of our Native people, and how we can live in this modern time while still celebrating our identity.”

The idea to bring a Native American speaker to NMU’s campus for Indigenous People’s Resistance Day began last school year. Former NASA president Amanda Weinetz said the group, “believed introducing an indigenous People’s Resistance Day speaker and leadership and teamwork training to students that they might like to bring to campus, the student organization chose Frejo and were instantly impressed by the enthusiasm he showed about coming to campus. His passion for sharing and learning was on display throughout his three-day visit to the Marquette area. By all accountants, he was always eager to hear more about the area and culture of this region, while at the same time willing to share stories of his own experiences. It was not only as a speaker, musician, and activist that Frejo hoped to get his message across. He was constantly wanting to talk and listen to others with the hope that by keeping an open mind we can learn from one another.

This message was also at the heart of both his workshop and his performance. At the workshop he asked participants about their identities and what they knew about their cultures before explaining his own upbringing and describing specific elements of his tribe’s culture. These sentiments were echoed during his performance the following night when Frejo said, “We are one of a lot of loss of identity in our society today. Instilling that pride, instilling that sense of culture, language, songs, empowerment is a powerful thing. I’ve seen it all across the United States, all across Indian country, all across our different communities. It’s a time of change.” This important message was combined with illustrations of how he is striving to keep his Marquette alive, while still co-existing in a modern world. He accomplished this by using both traditional forms of music and dance with more modern expressions of hip-hop and rapping. Frejo was also willing to share the stage with local musicians Dr. Martin Reinhardt, Tom Biron, and his son Joe. The trio, known as Waawiyeyaa (Anishinaabemowin for circle), provided four opening numbers to begin the evening.

Near the end of the evening, Frejo donned a gas mask and performed a traditional Native American dance. Elizabeth soon had us scratching designs on circles of Birch bark and then showed us how to poke holes in the bark to pull the quills through. Before we all knew it we were learning new words in Anishinaabeg and helping each find the right size quills for our projects.

The experience was awesome. It did not take long for us to start acting like a community, offering encouragement with praises and jokes as our necklaces took shape. Learning to make things as our ancestors did, out of materials that either live or grow in our yard, was such an experience that it is hard to describe. It will stay with me for the rest of my life. The time I spent learning how to do this gave me a new appreciation for not only the time and effort, but more especially, the love our elders put into passing the historic and cultural activities on to us. I can’t wait until I can collect the items needed so I can practice and do more work with quills and birch bark. My family and I are proud to have been instructed by the Kimewons and hope they come back soon so we can learn more.

By Cameron Monty

Aani Kina. On November 15 and 16 Elizabeth and Leonard Kimewon traveled from Kincheloe, in the east end of the U.P., to NMU to put on a wonderful workshop on making necklaces from porcupine quills, sweet grass, and birch bark. There were seven of us that attended. My wife and daughter joined me for the workshop. Getting the three of us together sometimes is hard to do with two of us in college and one working full time, so generally we just wave as we pass on the highway.

At first I have to admit it was scary; I was overwhelmed with all the dyed quills and sharp needles. Elizabeth soon had us scratching designs on circles of birch bark and then showed us how to poke holes in the bark to pull the quills through. Before we all knew it we were learning new words in Anishinaabeg and helping each find the right size quills for our projects.

The experience was awesome. It did not take long for us to start acting like a community, offering encouragement with praises and jokes as our necklaces took shape. Learning to make things as our ancestors did, out of materials that either live or grow in our yard, was such an experience that it is hard to describe. It will stay with me for the rest of my life. The time I spent learning how to do this gave me a new appreciation for not only the time and effort, but more especially, the love our elders put into passing the historic and cultural activities on to us. I can’t wait until I can collect the items needed so I can practice and do more work with quills and birch bark. My family and I are proud to have been instructed by the Kimewons and hope they come back soon so we can learn more.
The Center for Native American Studies will host the first ever Native American Service Learning Partnership Institute on the campus of NMU on April 3 and 4 with keynote speaker William Men- doza. Mendoza is the executive director of the White House Initiative on American Indian and Alaska Native Education. This gathering will provide an opportunity for regional tribes, tribal colleges, Title VII programs, and other American Indian serving organizations in the Upper Great Lakes region to learn how academic serving learning partnerships can assess and address long-term needs of the tribes and tribal organizations. This institute will be an extension of the Native American Service Learning class, which provides students with active learning opportunities in the local Native American communities. Over the course of the institute, the nature and expectations of academic service learning stakeholders will be discussed with the goal of developing a local/regional American Indian service learning network model. The event is made possible by grants from the South Ste. Marie Tribe of Chippewa Indians and the Keweenaw Bay Indian Community. It will be held in the Great Lakes rooms of the NMU University Center. Visit www.nmu.edu/nativeamericans to register for this free event.

By Gabe Waskiewicz
Brian Frejo’s recent performance continues a long tradition of nationally known Native American music. Frejo was one of the organizers of the 3rd Annual Week of Indigenous Eating. In 2017, Frejo and his family gave away 500 meals to Native American veterans during the Decolonizing Diet Project.

On November 22, Raeanne Madison visited the NMU campus as part of Native American Heritage Month to facilitate a talking circle focusing on diabetes and health. The circle was attended by students from various Native American Studies courses as well as an entire nursing class taught by Professor Lisa Flood. The circle was both an informative way to give insight to this long-standing practice of the talking circle, and educational in the ways of health, good eating, and exercise. Diabetes is the fourth leading cause of death of American Indian communities. Participants were able to enjoy Sunbutter cookies following the event. Raeanne is the founder/director at All My Relations Diabetes Connection and can be seen jingle dress dancing at powwows. She is currently a graduate student at Michigan State University. Chi miigwech to Raeanne for leading us in this educational circle.

3rd Annual Week of Indigenous Eating

The Center for Native American Studies held its third annual week of Indigenous eating this November as part of Native American Heritage Month. Participants returned to a diet consisting of foods that would have been accessible to our Native American ancestors prior to colonization. For many of the individuals that partook in this year’s event, this diet was quite familiar because it consisted of the same food lists used during the Decolonizing Diet Project.
That’s something I’m looking into a chapter here, but we don’t anymore. A part of this society. We used to have to be interested. As far as I know, have to be Native American. You just have to be an engineering or science with the Native community or are part American Indian Science and Engineering in Denver, Colo. from October 31.

NN: What is your tribal affiliation? Larry: Red Cliff Band of Lake Superior Chippewa, which is at the tip of Wisconsin by the Apostle Islands.

NN: How long have you been at NMU and why did you choose to come here? Larry: This is my second year at NMU. Prior to coming here I spent two years at Bay de Noc Community College. I transferred here because this is where my family is originally from. Both my mom and dad’s families are from Marquette. We lived here when I was younger, but then we moved away. We lived in Iron Mountain, but my brother attended NMU. He just graduated last May, so that was a big influence on getting me up here. My grandma also lived here, so just having that family support was important. It’s kind of like coming back home. Plus I’m still close to my parents in Iron Mountain, which is only 80 miles away. My other options were to transfer downstate and that just didn’t fit where I wanted to be.

NN: Can you explain the AISES conference you attended this fall? Larry: I went to the national conference in Denver, Colo. from October 31 until November 2. AISES stands for American Indian Science and Engineering Society. The conference is geared towards science and engineering majors who want to be involved with the Native community or are part of the Native community. You don’t have to be a director or science major to join, though, and you don’t have to be Native American. You just have to be interested. As far as I know, I’m the only one here at NMU who is a part of this society. We used to have a chapter here, but we’re no longer. That’s something I’m looking into possibly trying to start back up next semester. I spoke with some people out in Denver about starting a chapter and they said that all you need is a faculty advisor and eight members. At the conference there were a lot of good workshops to help build your skills; if there’s a career you’re interested in there are people there wanting to meet you and teach you about what they do; there were companies there trying to attract Native students, Master’s program’s and other continuing education programs. So just a lot of great networking. If anyone is interested in helping build a chapter at NMU feel free to contact me at lacrosse@nmu.edu. The national conference is being held in Orlando next year.

NN: How did you get involved with AISES? Larry: It’s actually something new to me this year. I was at a program in Minnesota this summer called NAM, Native Americans into Medicine, at the medical school in Duluth. Other Native students in the program told me about AISES, so I went on their website and did some research. For $25 I signed up to be part of the society for a year. That’s when I found out that we don’t have a chapter. Michigan Tech has a chapter. Both Central Michigan and Michigan State have one. It’s something we really have to look into.

NN: You recently joined the staff at the Center for Native American Studies as the Native American Service Learning Partnerships Institute’s student coordinator. What will your job entail? Larry: I’m working with Dr. Martin Reinhardt. He has an institute that he’s going to be putting on here at NMU this coming April 3 and 4. What we hope to do with this inaugural institute is to provide an opportunity for regional tribes, tribal colleges, Title VII programs, and other American Indian serving organizations to learn about academic service learning partnerships can address long-term needs of the tribes and tribal organizations. This institute will in-form local tribes and tribal organization-tions about the benefits of academic service learning. How it benefits the students, and also how it benefits community partners. It’s pretty much tar-geted towards the upper Great Lakes region. The idea stems from a CNAS course that Dr. Reinhardt teaches. It’s NAS 488, Native American Service Learning, and the institute will be part of the project that they will be working on. I’ll be working with the class as part of getting this service learning institute put together.

NN: Can you describe a little more about service learning for those of us who aren’t real familiar with it? Larry: Service learning is a teach-ing and learning strategy that inte-grates meaningful community service with instruction and reflection to en-rich the learning experience, teach civic responsibility, and strengthen communities. The type of service learning that we will be doing is more geared towards Native American service learning. It will provide active learning opportunities for students to gain knowledge of American Indian issues in a local community context and assists them in recognizing the relevance of Native American Studies.

Continued on page 7

By Gabe Waskiewicz

Matt Wesaw (Pokagon Band of Potawatomi In-di-ans) was recently named the executive director of the Michigan Department of Civil Rights (MDCR). Wesaw was selected for the position on October 7 by the Michigan Civil Rights Commission (MCRC), and began his tenure on October 28. This selection made Wesaw the first Native American can to hold this highly esteemed position. He will succeed Leslie Fritz, who has been interim director of the department since the previous Executive Director, Daniel Richardson, re-tired in July.

Wesaw was most recently the chairman of the Pokagon Band of Potawatomi Indians and president/ CEO of the Pokagon Gaming Authori-ty, roles he has held since 2008 be-fore retiring from them to take on this new position. Wesaw also spent 26 years, beginning in 1975, as a trooper and detective sergeant with the Michigan State Police. In 1995 he became the vice president of the Michigan State Po-lice’s Trooper’s Association, serv-ing in that role until January 2001. During this time he also served as the interim tribal chairman from 1996 to 1997 when the Pokagon Band pur-sued a compact with the state of Michigan to open a casino. Wesaw was first appointed to the Michigan Civil Rights Commission in 2004. He was also elected Michigan Civil Rights Commission Chairman in 2010 and served through 2011. Governor Rick Snyder said in a recent press release that, “Matt We-saw brings a depth and breadth of experience and sound judgment that will be of great benefit to the continu-um of Civil Rights and the state of Michigan. I look forward to joining with him in the important work of ensuring that every citizen of this great state has the opportunity to live, work and learn in an environment free from discrimination, ready to pursue the opportunities around them.”

Wesaw said in his own press re-lease: “I feel very privileged and hon-ored to have been selected as execu-tive director of the Michigan Depart-ment of Civil Rights. Having served on the commission for several years, civil rights is an area that I am very passionate about and I’m excited to focus on it in the final phase of my career.”

The MDCR was first established in 1963 to enforce civil rights laws and prevent discrimination. Its cur-rent responsibilities include investi-gating civil rights complaints, out-putting efforts, and educational pro-grams to promote voluntary compli-ance with civil rights laws. Wesaw will be responsible for implementing the new public policy set forth by the MDCR. This includes providing leadership for its 100 employees working in five offices across the state.

Catching the Dream Receives Gift

Albuquerque: Catching the Dream (CDT) received its largest gift ever in fall 2013. The Peter Morgan CDIT left $1,237,834.80 to the scholarship pro-gram. Mr. Morgan was the great-grandson of the famous banker J. Pierpoint Morgan. Catching the Dream, originally charted as the Native American Scholar-ship Fund, has been making scholarship grants to Native college students since 1986. CTD is also the only organization in the U.S. that has an active program of grants to improve Indian schools. It has produced 827 graduates, with 85% of them working in Indian Country as doctors, nurses, teachers, engineers, and scientists.

After finishing his degree at St. Bernard’s, Groton, and LIU, Morgan went into the military as an officer on nuclear submarines. He served on the USS Bergen and the USS Nathan Hale. Mr. Morgan spent his working career as an engineer at General Electric. He was a long-time supporter of Habitat for Hum-anity and Catching the Dream.

“This gift will triple our total endowment,” stated the CTD Director Dr. Dean Chavers. “We will be able to fund almost twice as many students as we have been funding. Instead of having enough scholarship money for 160 stu-dents, we will be able to fund 250 students each year. And since this is a per-manent fund, it will let this funding go on perpetually.” The “$1.2 million will raise the total CDIT endowed funds to $1.767 million,” he stated. “The invested funds will give us almost $100,000 a year in new scholarship funds, in addition to what we have now.”

Walking On...

The NMU Center for Native American Studies would like to remember Robert LaLonde, assistant professor of art and design. Rob served on the CNAS Faculty Affairs Committee and had an interest in American Indian art. He passed away unexpectedly in October at age 46.
By Gabe Waskiewicz

The Shoni Schimmel documentary, “Off the Rez,” is now available for download. The film, directed by Johnathan Hock, follows Shoni in her senior year of high school when she moved to Portland to play basketball. However, the “real igniter,” according to Hock, is Ceci, Shoni’s mother, who decided to move her family off the reservation to become a coach. This film is now available for digital download via iTunes, Amazon Instant Video and other outlets.

Our Fires Still Burn
The Native American Experience

By Gabe Waskiewicz

Independent filmmaker Audrey Geyer’s documentary, *Our Fires Still Burn: The Native American Experience*, centers on the lives of several contemporary Native Americas living in the Midwest. Throughout the film, Geyer illustrates both the accomplishments of these individuals, as well as the varying struggles they had to overcome to achieve their goals. In doing so, she is able to show that despite the suffering and trauma Native Americans have had to endure for generations, there is still a “resilience and a profound remembering and healing taking place today.” Some of the individuals Geyer focused on in this documentary include: Scott Badenoch, president of his own technology and design company; Levi Rickert, Internet journalist and editor, and founder of the Native News Network; Keegum Sr., Tribal chairman for the Sagnaw Chippewa Indian Tribe; and Bruce Hardwick, Anishinaabe Firekeeper and Spiritual Leader. By focusing on the lives of these current Native American role models against the backdrop of “a history fraught with the systematic destruction of a people” that includes the boarding schools, which Geyer explores, the film shows how the effects of what many consider our “American Holocaust” still has over successive generations.

In one of the most powerful scenes of the film, Geyer captures the Sagnaw Chippewa Indian Tribe’s ceremony at the site of the former Mount Pleasant Indian Industrial Boarding School to commemorate the 75th anniversary of the school’s closing. This ceremony, entitled “A Journey for Forgiveness,” was part of a national observance that served as an acknowledgment of the existence — and damage caused — by the boarding school system. By purchasing the property of the former boarding school site in Mt. Pleasant, the Sagnaw Chippewa Indian Tribe began a healing process through the reclamation of the site. Our Fires Still Burn is the first film Geyer has produced for her non-profit, independent video production company, Visions, but she has been an independent video producer/director for over 15 years with many of her programs having aired locally and nationally on PBS.

Our Fires Still Burn has received overwhelming positive responses from audiences. The one-hour documentary was awarded PBS throughout November as part of Native American heritage month. Geyer has also held screenings of the film across the Midwest, including stops at the University of Chicago, Ferris State University, and Grand Valley State University. NMU’s associate director of the Multicultural Education and Resource Center, Shirley Brozzo, recently announced that the film will be shown on Wednesday, March 12 at 7 p.m. in the Whitman Hall Commons as part of Women’s History Month. You can also purchase a copy of the documentary at www.ourfiresstillburn.com, if you are unable to join us for the film viewing (as well as an opportunity to meet the filmmaker).
Bay Mills Casino Controversy Goes to the Supreme Court

By Gabe Waskiewicz

Three-year legal battle reaches its pinnacle for the Michigan v. Bay Mills Indian Community suit being held before the U.S. Supreme Court on December 2. The case centers around an off-reservation casino opened by the tribe in downtown Van derbilt, approximately 100 miles south of their reservation in the Upper Peninsula. There were originally two separate lawsuits filed when the casino was opened, one by the Little Traverse Bay Bands of Odawa Indians who operate a casino in nearby Petoskey, and another by the State of Michigan. The state of Michigan contends that the casino was opened without the permission of the U.S. Government. Despite the decision by the 6th Circuit Court of Appeals ruling reversed that granted the tribe permission to operate the casino. The state claims the tribe violated state law and it’s tribal -state gaming compact by opening the casino in 2010 outside of its reservation without the permission of the U.S. Gov ernment. Even before the decision by the 6th Circuit Court to reverse a previous ruling that called for the casino to close its doors, the Vanderbilt casino has remained a vital asset to the local economy, with the casino in Vanderbilt, Michigan, which will have a high court decision on this case isn’t likely to take place until spring 2014. In the meantime, tribal members across Indian Country will wait to see what effects the Justices’ decision will have on their tribe.

NAS 288 Politics of Indian Gaming - Comments from Dr. Martin Reinhardt

"It is a historical moment for gaming in Michigan and even nationally. This is the year that seven of the twelve federally recognized tribes in Michigan will negotiate their gaming compacts with the State of Michigan. The case before the U.S. Supreme Court will decide the fate of Bay Mills casino in Vanderbilt, Michigan, which will have a bearing on gaming across the nation and may impact tribal sovereign immunity for all tribes. Lastly, there is an effort by the Sault Ste. Marie Tribe of Chippewa Indians to develop a gaming facility near the capitol in Lansing, Michigan."

"NAS 288 Politics of Indian Gaming will host a representative of the Michigan Gaming Control Board (MGCB) to discuss the negotiations that are underway. We will also have a visit from Dr. Phil Belfry a retired Native studies professor from Michigan State University. MGCB will discuss issues related to gaming’s influence on tribal state relations."

"Near the end of the semester, we will be connecting with the authors of our text, Dr. Ken Hansen and Dr. Traci Skopek, to discuss ‘The New Politics of Indian Gaming: The Rise of Reservation Interest Groups.’"

"NAS 288 students will also be hosting a booth at a traditional powwow to engage the public in education about Native American culture."

Second City Show Offends

By Shelby Segerstrum

The weekend of November 11-14, Second City returned to NMU’s campus. A few years ago I went to a show put on by their comedy group at the Forest Roberts Theatre, and it was hilarious. This group has produced great comedians such as Tina Fey, Steve Carell, and John Candy. I decided it would be worth my time to go see this second showing. I have never been so disappointed from an otherwise funny show. My friend and I went to the Saturday showing of Second City: Happily Ever Laughter. This event was put on by the Forest Roberts Theatre and Northern Arts and Entertainment (NAE) and funded by the student activity fee. Last year when NAE brought the All American Rejects with funding from the student activity fee, they thought it was acceptable to hang up posters with one of the band members’ face photos in the student center. This year, they ended up getting a sticker over it and thought that would be good enough to appease critics.

I went into the comedy show with an open mind, I expected the troupe to push the line between funny and inappropriate, but never did I expect to be enraged. The first half of the show was pretty funny. After intermission, we were greeted with a scripted sketch about a vegetarian and her doctor. The young woman had an iron deficiency and was looking for a homeopathic remedy. The doctor asked her if she looked like he was wearing eagle feathers. A chill ran through me. Did he just say what I think he said? Then the comedian proceeded by going into a diatribe about how he doesn’t talk to the big moose in the sky and they’re not in a sweat lodge and he’s not a shaman. I stood up and walked out. I’m not sure what infuriated me more. That faculty and my peers surrounding me were laughing so hard, or that the student activity fee funded the event.

Why is it okay to degrade an entire culture? I should be able to attend events funded by my student activity fee and enjoy myself and expect the event to be free of racism. In the 21st century, shouldn’t we all be able to experience culture without fear of being offended? In the line between funny and inappropriate, is there such a thing as a show that could offend or perpetuate harmful stereotypes? What sickens me the most was my lack of shock. NAE allowed something like this to happen again. This same exact scripted sketch happened the night before. Why didn’t anyone else catch it? Why was nothing done about the racist sketch? Is it because of the lack of education on racial/native/cultural issues is so limited on this campus? Or is it because they simply don’t care?

“Rock Your Mocs” Day Celebrated on November 15

Three years ago, “Rock Your Mocs” began as a social media/social movement in concert with Native American Heritage Month. The Associated Press reported that students from college campuses to elementary schools were wearing their moccasins. The Cherokee Nation hosted a moccasin making class (and had a long waiting list) and on a military base in Afghanistan, a soldier tied her moccasins with a bead ed cross. The movement was started by Jessica “Jaylyn” Atsey (Laguna Pueblo). Her idea, set aside one day to wear moccasins to celebrate the cultures of Native Americans and other Indigenous people. Indian Country Today shared multiple pictures on their website from Instagram users wearing their moccasins. Moccasins can show unity among tribes while remaining distinct to tribal beliefs. This year Rock Your Mocs was November 15.

**Student Perspectives from NAS 212**

**Nanabush and Nish Tales**
By Natalie Still
Who is Nanabush and what are Nish (Anishinaabe) Tales?
Nanabush is as old as the Ojibwe language. Appearing as a main character in many stories, he ends up as a half human and half spirit, he was sent to teach the Anishinaabe how to live. Nanabush as a character had abilities given to him by his father, a spirit, and faults and qualities that humans possessed. With these qualities, Nanabush portrays himself as essentially human. He is kind, loving, and generous. He also retains qualities that highlight the negative aspects of human nature. He is often being selfish, cowardly, mischievous, and “his own worst enemy.” Nanabush has taught many Anishinaabe generations with his stories that explained the natural world. With these stories Nanabush helped preserve the Ojibwe language, teach moral values, and create a place for himself in Nish culture.

To make the tales of Nanabush known, a website was constructed by the Ojibwe Cultural Foundation called “Nish Tales: Walking and Talking with Nanabush.” This site was made for children and adults to help learn the Ojibwe language in the context of storytelling.

**Pontiac’s War**
By Brad Richard
After the Native Americans lost the French and Indian War, there needed to be a stop to the British taking over all the Native American land and spreading west. In April 1767, Chief Pontiac was going to take charge and put an end to all of this.

This rebellion was named after Pontiac, one of the most highly regarded Native American leaders. Pontiac’s War Raged on for almost two years before an end was reached. The Great Lakes Region tribes, being dissatisfied with British policies after the recent French and Indian war, joined together to expel the British settlers, as well as other tribes such as the Miami, Illinois, Weas, Kickapoos, Mascoutens, Delawares, and Shawnees. British troops were advancing to defeat French forts. Due to their defeat, the French soon formed alliances with several Native American tribes.

The French and Native Americans lived amongst each other, traded, and even intermarried. The Native Americans’ anger towards the British and their new policies continued. The British just kept taking and the Indians just kept giving and giving. The Native Americans finally decided it was time to attack. The Native American attacks resulted in British forts overtaken, and hundreds of British colonists captured or killed. Many other colonists were found fleeing the region.

The French and Native American uprising finally drove British forces to modify several of their new policies. Pontiac, in July 1766, met with a British superintendent in charge of Indian affairs to formally agree to a truce. They went back and forth for days, arguing until they came to an agreement. Several years later, on April 20, 1769, Pontiac was assassinated. It’s been said that the British had hired an assassin to conclude Chief Pontiac’s life, but one will never know what truly happened on this day in time.

**Issues with American Indian Identity**
By Janell Bianco
Who is an Indian? An Indian is someone who is required to have a specific blood quantum to be federally recognized as an Indian by his or her tribe. If that person is from one of the Five Civilized Tribes, however, that person would then be regarded as an Indian through lineal descent. Here is a specific definition that William C. Canby Jr. uses in his book on American Indian law to describe who an Indian is. “A person must meet two requirements to be an Indian: (1) have some Indian blood, and (2) be regarded as an Indian by his or her community.” (Canby, 2009, para. 2). I found this information about who an Indian is from this book: American Indian Law in a Nut Shell, 5th Edition.

An Indian is still seems to be unclear among many people today. The requirements to be an Indian for legal purposes is federal recognition. Federal tribal recognition came about in 1924. Furthermore, recognition is a political decision. However, there are four key concepts in which someone is recognized as an Indian.

The first concept is enrollment. The second concept can be seen as formal or informal by government recognition. The last concept could be shown by the individual’s receipt of services provided only to Indians, such as a tribal clinic.

**Visit the Center for Native American Studies website at www.anishinabehealth.org to learn more about the Native American Service Learning Partnership Institute taking place in April.**

**Continued from page 4**

in real world experiences. The goals are to bring people together to address issues within Native American communities, to introduce and network people, and to explain service learning and ideas for the future.

**NW:** With all this going on I’m not sure you’ll have a lot of it, but what types of activities do you enjoy doing in your free time?

**Larry:** During the winter time I enjoy ice fishing and playing the guitar. I’ve also been doing some ice diving, and I just been starting rock climbing at the PFIF [NMU’s health and fitness center]. The workout you get from that is way better than what you get in a gym. During the summertime I like scuba diving too.

**NN:** What do you think of NMU so far?

**Larry:** I’m really enjoying myself up here. The faculty, the professors, my classes. It’s a really welcoming school. I like that it has a smaller student body, compared to some other institutions. Your professors actually do get to know you. I enjoy the hockey games. I just really like the atmosphere of the campus.

**NN:** What is your major?

**Larry:** Physiology. My goal is to work with the Native American, IHS (Indian Health Service), either with my tribe or another local tribe in the northern Wisconsin or Upper Michigan area. They need more students who are Native American working in these health clinics. If it wasn’t for my tribe and things like the tuition waiver, I probably wouldn’t be going to college. So we have to take advantage of it because education is the key. Wherever my science background leads me it will be with the Native American communities of this area.

Visit the Center for Native American Studies website at www.anishinabehealth.org to learn more about the Native American Service Learning Partnership Institute taking place in April.
Anishinaabe News

Pictures from the 13th Annual First Nations Food Taster

Isaiah Paquin is all dressed and ready to dance.

Shirley serving desserts to hungry attendees.

Chef Chris Kibit rocks!

To see more photos from this event and other events, visit the NMU Center for Native American Students website at www.nmu.edu/nativeamericans and then scroll down to the image of the camera to find a FLICKR site for the CNAS as well as the Decolonizing Diet Project.

Other activities from the fall 2013 semester.

Above: Brian Frejo with a young and eager singer
Below: David Pitawanakwat hanging out with Brian Frejo after the show

Above: Kenn Pitawanakwat with his NAS 207 class in the fall
Below: Cameron Blunt and another student work on tanning a hide

From left to right: April Lindala, Marty Reinhardt, Chef Chris Kibit, Kenn Pitawanakwat and Alicia Paquin. Chris Kibit and the Hospitality Management team held multiple dinners during the fall semester. Chef Kibit invited leadership from the Center for Native American Studies and the Native American Student Association to a special dinner at the "Chef's Table" in November. Chi miigwech Chef. You and your team were awesome. The food and experience were memorable!

Left to right: April Lindala with Dr. Judy Puncochar. April is participating in the lesser known event, Rock your Rocks.