

The University of Michigan's 30th Annual

102

ANN ARBOR POW WOW

"Dance for Mother Earth"





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Schedule of Events

Friday, March 29, 2002

5:00 p.m.	Doors and exhibitor booths open to the public
6:30 p.m.	Drum roll call
7:00 p.m.	Grand Entry Flag Song Invocation
7:45 p.m.	Veteran's Song
8:00 p.m.	Intertribal and social dancing
9:00 p.m.	Contest and exhibition dancing
10:45 p.m.	Grand Exit

Saturday, March 30, 2002

11:00 a.m.	Doors and exhibitor booths open to the public
12:30 p.m.	Drum roll call
1:00 p.m.	Grand Entry Flag Song Invocation Welcome Addresses B. Joseph White <i>Interim President, University of Michigan</i> Honorable John Hieftje <i>Mayor for the City of Ann Arbor</i> Alyx Cadotte and Jeremy John <i>Co-Chairs of the Native American Student Association</i>
2:00 p.m.	Veteran's Song
2:15 p.m.	Intertribal dancing
2:30 p.m.	Tiny Tot exhibition (Newborn-6yrs. old)
3:00 p.m.	George Anziano Special Benefit
3:30 p.m.	Contest and exhibition dancing
4:45 p.m.	Smoke Dance exhibition
5:00 p.m.	Dinner break
6:30 p.m.	Drum roll call
7:00 p.m.	Grand Entry Flag Song Invocation
7:45 p.m.	Veteran's Song
8:00 p.m.	Zhaawosh Webkamigad Chicken Dance Special
8:15 p.m.	Intertribal dancing
8:45 p.m.	Contest and exhibition dancing
9:00 p.m.	Lillian Osawamick-Bourgeois Jingle Dress Special
10:45 p.m.	Grand Exit

Schedule of Events

Sunday, March 31, 2002

11:00 a.m.	Doors and exhibitor booths open to the public
12:30 p.m.	Drum roll call
1:00 p.m.	Grand Entry Flag Song Invocation
2:00 p.m.	Veteran's Song
2:15 p.m.	Intertribal dancing
2:45 p.m.	"Tiny Tot" exhibition (Newborn-6yrs. old)
3:00 p.m.	Contest dancing
4:30 p.m.	Native American Student Association Give-Away
5:15 p.m.	Contest winner announcements
6:00 p.m.	Grand Exit

Due to "Indian Time," schedule is always subject to change!

Thank you for attending the 30th Annual "Dance for Mother Earth" U-M Ann Arbor Pow Wow. Our hope is that you enjoyed yourself very much and that this experience has been rewarding for you.



1980 U-M Pow Wow Grand Entry

Welcome Native American Student Association



Aniin !

On behalf of the Native American Student Association, we welcome you to the 30th Annual Ann Arbor "Dance for Mother Earth" Pow Wow. It is with great pleasure that we are here to celebrate this our 30th year. It is an honor to be able to share this with all of the dancers, singers, artists, and craftspeople who have come from all over North America to join in this celebration.

We would like to extend a special welcome to all of those who have come to bear witness with us in this celebration. This Pow Wow represents our appreciation for all that Mother Earth provides and shows the beauty and vibrancy of our traditions. It is a great joy to have the opportunity to share that with each of you.

Throughout the year, we honor our ancestors, our elders, and our families with each step that we take on our journey. We give thanks to all of those that help and support us on the path to knowledge. We also give thanks to the Creator and Mother Earth, who together give us all that we need and who provide us with another beautiful spring to celebrate.

Chi Miigwech,

Handwritten signature of Alyxandria Cadotte.

Alyxandria Cadotte
Co-Chair, Native American Student Association

Handwritten signature of Jeremy John.

Jeremy John
Co-Chair, Native American Student Association

Welcome President of the University of Michigan



THE UNIVERSITY OF MICHIGAN

OFFICE OF THE PRESIDENT

2074 FLEMING ADMINISTRATION BUILDING

ANN ARBOR, MICHIGAN 48109-1340

734 764-6270 FAX: 734 936-3529

March 25, 2002

Dear Friend:

I would like to warmly welcome you to the 30th annual University of Michigan-Ann Arbor Pow Wow, one of our country's most spectacular and inspiring celebrations honoring Native American culture. An especially warm welcome to the hundreds of dancers and singers, artists, and traders who travel from all parts of North America to Ann Arbor to celebrate this rite of spring.

It is a privilege for the University to host the Pow Wow. The weekend of festivities is a wonderful reminder of our strong and historic ties with the Native peoples of this area. More than 185 years ago, through the Treaty of Fort Meigs, the People of the Three Fires ceded land for "a college at Detroit," which became part of the Territory of Michigan's plans for a great public educational system and the forerunner to the University of Michigan.

I also would like to thank our community, particularly members of the Native American Student Association and staff in the Office of Multi-Ethnic Student Affairs, for their ongoing efforts to make the Pow Wow a memorable occasion for the thousands who attend each year.

Whether you are a participant or a spectator, please accept my best wishes as together we celebrate this milestone celebration of Native American tradition.

Sincerely,

B. Joseph White
Interim President
University of Michigan

Welcome

Office of Multi-Ethnic Student Affairs



THE UNIVERSITY OF MICHIGAN

MULTI-ETHNIC STUDENT AFFAIRS
2202 Michigan Union
Ann Arbor, Michigan 48109-1349
734 763-9044 FAX 734 615-6842

Division of Student Affairs

Greetings:

On behalf of the Office of Multi-Ethnic Student Affairs (MESA), we would like to welcome you to the 30th year of the Ann Arbor Pow Wow. As one of the offices on campus that strives to support and nurture the vastly diverse cultural backgrounds and identities that our students bring to the university community, we are immensely proud to be involved with the planning of the Ann Arbor Pow Wow each year.

The time when the earth begins to reawaken from its long winter sleep presents a beautiful opportunity for this celebration of song, dance, tradition and culture. It is a privilege to welcome this pow wow's many participants and guests from across North America and throughout the world.

As we reflect on the thirty-year history of the Ann Arbor Pow Wow, we express our deepest gratitude to those who have worked so hard over the years to make the Pow Wow what it is that you see today. Many people have helped shape this from a small gathering of just a few people thirty years ago to one of the largest competition pow wows in the Midwest. Over the years, Pow Wow has also become an integral part of not only the University of Michigan's Native American community, but of the university community at large.

Again, our thanks to you for your participation today; we welcome you and hope that you will enjoy yourselves!

With all best wishes,

The MESA Staff

Head Staff • Logo Artist

Head Staff

Co-Master of Ceremonies

**Head Veteran
Arena Directors**

**Head Female Dance Judge
Head Male Dance Judge
Head Drum Judge
Tabulators**

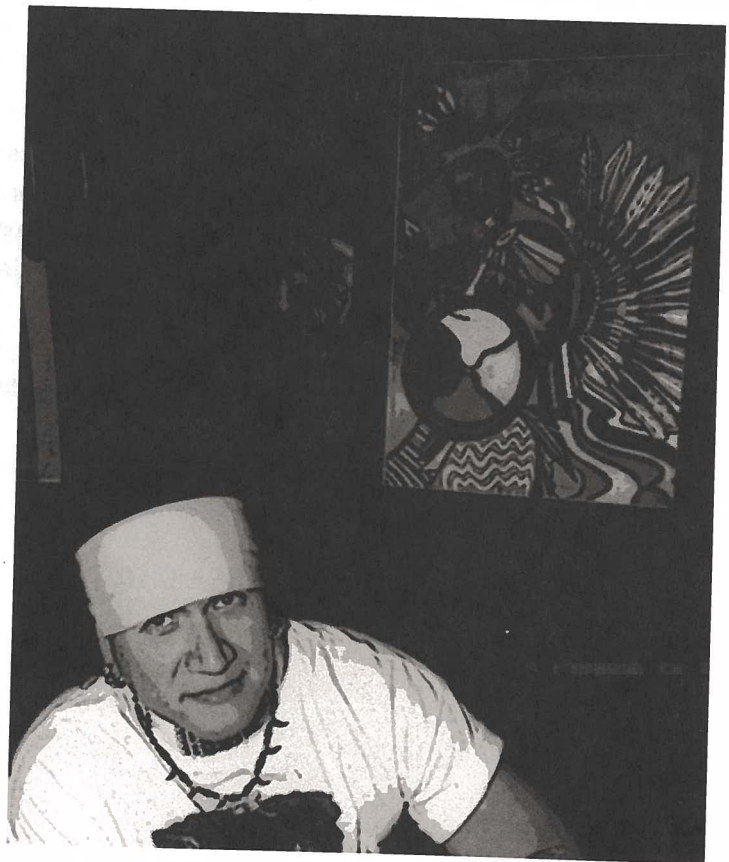
Thurman Bear • *Michigan*
Bill Crouse • *New York*
George Martin • *Michigan*
Paul Johnson • *Michigan*
David Shananaquet • *Michigan*
Cathy Gibson • *Michigan*
Wayne Cleland • *Michigan*
Gary Parker • *New York*
Regina Kiogima • *Michigan*
Esther Marcus • *Michigan*

Donald Somchai Dotson

Donald S. Dotson was born and raised in Tecumseh, MI. He is a member of the Leh-Nah-Weh Native American Organization and heads the Art & Advertising Department of the organization's pow wow committee.

Dotson frequently works in pastel, due to the vibrant colors available. He is currently working on a "Pow Wow Series" of art, in which he captures the movement and flowing energy of the Sacred Hoop, with the use of bold color and hard lines.

Dotson is a partner in a Native owned business, Two Eagles Art & Design, in which he designs a variety of work, including t-shirts and signage. He can be contacted at 517.605.9303.



Drum Groups

Host Drum

Co-Host Drum

Northern Special Guest

Southern Special Guest

Invited Drums

Little Otter • *Minnesota*

TreeTown • *Michigan*

Lakota Thunder • *North Dakota*

Zotigh • *New Mexico*

Bear Creek • *Ontario*

Blue Lake • *Michigan*

Eagle Feather • *Iowa*

High Spirit • *Michigan*

Little Wind • *North Dakota*

Mystic River • *Connecticut*

NDN Ave • *Illinois*

Smokeytown • *Wisconsin*

Snake Island • *Ontario*

White Hawk • *Illinois*

Whitetail • *Ontario*



Smokeytown Singers at the 1990 U-M Dance for Mother Earth Pow Wow

Pow Wow Singing

Every song is unique and has its own feel, but most songs do follow the same format, much like a church hymn. Here is a study of a typical intertribal song, separated into its characteristic parts -- lead, second, chorus, honor beats, chorus, an ending.

Lead

The lead is the first part of a song. It is sung by the lead singer to introduce the song.

Second

The second is a repeat of the lead that is sung right after the lead by the rest of the drum.

Chorus

The body is the part of the song that carries the main theme. It is sung by all members of the drum.

Honor Beats

The honor beats are three accented beats that occur in between the choruses in southern songs. During northern songs the honor beats are thrown during the second part of the chorus. It is said by some that these beats represent gunshots, and many dancers crouch lower and keep their eyes upward in respect for them. It is also said by some that the honor beats show respect and honor and that they are louder than the regular beat so that the our ancestors and future generations can hear them.

This format of lead, second, chorus, honor beats, and repeated chorus makes one verse, or "push". The average song is sung with about four or five pushes, and occasionally, during a Grand Entry or when a drum gets an itch, a song can last ten or twelve pushes. The first push is always sung at a medium dynamic level and gets louder with succeeding pushes. At the end of a softer push, the Head Singer will pick up the tempo and volume to begin his lead. The rest of the drum will continue to sing at this louder section until the honor beats, when the song is brought down. When the Head Singer desires to end the song, he will motion with his hand to the rest of the drum that the song is ending, and at the end of the last chorus he accents the beat leading into the final three, five, or seven beats.

There are other ways to end a song, but this is the most common. Other options include trick stops, where the drum may stop at a very unnatural place in order to try to trick the dancers into overstepping after the song has ended, or the drum may simply fade away.

Regalia and Dance Styles

The dancers' outfits or clothing, commonly known as regalia, are all handmade from various natural and synthetic materials. These may include sinew, yarn, cloth and hides. Friends and family members often help in the design and construction of an individual's regalia rendering it unique and very special. Please remember that a dancer's clothing is called "regalia" or "outfit," and not a "costume."

Dance Styles

Six dance categories exist within the Pow Wow. Among the men there are Traditional, Grass, and Fancy, and among the women there are Traditional, Jingle Dress, and Fancy Shawl. Both style of dress and dance indicate a dancer's category.



Men's Traditional

Telling of former glorious war or hunting expeditions, these dancers preserve the old way of dancing. Through a combination of graceful and dramatic gestures, the traditional dancer tells his story. These men wear exquisite beadwork and feathers that are characteristic to their particular nation.



Men's Grass

Several tribes remember the Grass Dance as being part of the preparation in making a clearing for ceremony. The regalia is decorated with hanks of long, multi-colored fringes which sway gracefully with the movement of the dancers' bodies reminiscent of the long, blowing grasses of the prairie.

Dance Styles



Men's Fancy

Known for their stamina, high jumps, and quick footwork, fancy dancers literally dazzle. Their outfits are constructed of two multi-colored bustles (worn around the neck and back), matching beadwork, and whips which are held to emphasize the elaborate gestures of these spirited dancers.



Women's Traditional

These dignified women are admired for the respectful manner in which they dance. Their feet never completely leave the ground, symbolizing their close connection to Mother Earth. Their regalia ranges from intricately sewn ribbon-work cloth dresses to beaded hide dresses. Most are covered with cowrie shells, elk teeth, silver, and other decorative objects. These women are referred to as the "backbone" of our nation.



Women's Jingle Dress

Based upon a young Ojibwe woman's dream, the Jingle Dress dance is considered a healing dance. Jingle Dress dancers are often called upon to dance for a sick or injured community member. The metal cones that adorn their masterfully designed dresses distinguish these dancers from the rest. Traditionally, 365 cones are secured on the dress representing each day of the year and a prayer is put into each cone. During the honor beats of a song, the Jingle Dress dancer uses her fan to spread the prayers into the four directions as the prayers are released from the "dancing cones."

Dance Styles

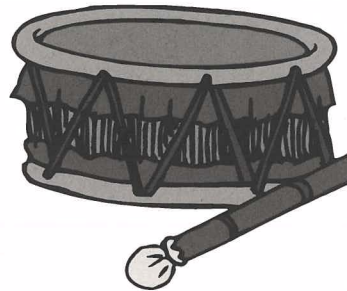


Women's Fancy Shawl

Compared to butterflies, these light-footed dancers wear brightly colored shawls over their shoulders. Legend says that the young ladies and their shawls represent the transition from a cocoon to a beautiful butterfly. Beadwork and accessories match the multi-fringed shawls, creating a splendor of spinning and fancy footwork.



Thurman Bear in the Men's Fancy competition during the 1980 U-M Pow Wow



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Native American Student Association

The Native American Student Association (NASA) was formed in 1975 out of a commitment to promote the interests and awareness of Native Americans at the University of Michigan. After twenty-seven years, NASA continues to serve as a vital resource for both Native and non-Native people in the University community and beyond. Our membership consists of students, faculty and staff, as well as residents of Ann Arbor and the surrounding communities.

NASA serves as resource for its members and the surrounding communities. Our group works to form a community within the University that supports and nurtures its members. Our member pass through stages while attending the University that creates a circle for us. We start as new arrivals and over our time here, become mentors, tutors, and role models for those that will come after us. NASA also serves as a social outlet for students by sponsoring trips to other Pow Wows, member retreats, holding feasts, having story-telling sessions, and holding study break events. We also strive to increase awareness about the issues facing Native people today. To accomplish this, we try to educate the public through the events that we sponsor throughout the year. These events serve as a means for anyone who attends to gain a little more insight to Native American history and culture.

NASA's main events during the year are the Ann Arbor Pow Wow and Native American Heritage Month. The "Dance for Mother Earth" Pow Wow is celebrating its 30th anniversary this year and has grown into the largest competition Pow Wow in the Midwest. Each spring, we attract thousands of people from all over North America to celebrate with us. The month of November is when we hold our Heritage Month events. Throughout the month, we hold information sessions for the general community by inviting guest speakers, musicians and entertainers. We hold events that are focused on educating and bringing awareness about the Native community to those that attend. These events also give people the opportunity to see and hear about what issues face Native people, as well as give them a taste of Native culture.

Through these activities, NASA maintains a sense of community for its members, while also providing opportunities for members to become student leaders. We are constantly working to build a larger community with a stronger voice. We invite you to join with us here at the University of Michigan as we move into the future.



Some members of NASA at a recent retreat

Native American Law Student Association

NALSA's purposes are threefold: to increase awareness of federal Indian and tribal law, to provide support for native and non-native students interested in Native American issues, and to foster community service towards natives and non-natives which promotes greater understanding between the two groups.

Scholarship: Federal Indian and Tribal Law

NALSA fosters its members' interests in federal Indian and tribal law in two main ways. First, every April, NALSA sends a group of its members to the Federal Bar Association's Annual Indian Law Conference in Albuquerque, New Mexico. Second, NALSA sponsors a symposium on current issues in Indian law. Held in conjunction with the Ann Arbor Pow-wow, American Indian Law Day hosts some of the country's most prominent Indian law scholars, practitioners, and Tribal Court judges. Speakers at American Indian Law Day have included Prof. Robert Clinton, Civil Rights attorney Lawrence Baca, former tribal chairman Frank Ettawageshik, and Judge Michael Petosky.

NALSA also organizes Brown Bags and hosts speakers throughout the year, including a speaker for Native American Heritage Month every November.

Student Support & Community

In addition to encouraging scholarship, NALSA provides student support and fellowship to its members. NALSA supports its members through career development, including vast resources of recruitment material from firms and public interest organizations engaged in Indian law and yearly attendance at the Federal Bar Association's Annual Indian Law Conference. NALSA is currently building a library of law school texts and study aids to be used by NALSA members.

NALSA promotes community. NALSA members regularly participate in the Native American community in Ann Arbor and closely associate with the Native American Students Association. NALSA members help plan and staff the annual Ann Arbor Pow-wow, which is the largest student-run pow-wow in the United States. NALSA also sponsors events in conjunction with NASA, AISES, and NAPHA for Native American Heritage Month.

Community Service

During Native American Heritage Month, NALSA and the Women Law Students Association organize a clothing drive to collect clothing for the Pine Ridge Reservation in South Dakota. The Pine Ridge Reservation is located in one of the poorest counties in the United States.

NALSA also facilitates greater understanding of Indian law issues by presenting an informational and recruitment program for undergraduates at the annual American Indian Science and Engineering Society conference.

For More Information:

Please contact Kirsten Matoy Carlson at kscarlso@umich.edu

Native American Public Health Association

The Native American Public Health Association (NAPHA) started as a small group of students from the School of Public Health at the University of Michigan. NAPHA is a service-oriented organization advocating for Native American health. Our membership is open to all students, community members, faculty, and staff.

NAPHA was formed: 1) To locate and provide experiences for students, faculty and staff that enhances their knowledge and understanding of Native Americans of Michigan and the U.S. in terms of history, health, and direction; 2) To locate and promote training experiences through internships, knowledge sharing, and working with Native American communities; and 3) To encourage Native Americans and other individuals to pursue careers that promote Native health.

In the past, NAPHA has recruited Native American students at the National American Indian Science and Engineering Society Conference in Albuquerque, NM, and has attended health gatherings at the Detroit Indian Health and Family Services. For the first time ever possible, NAPHA hosted two Native Americans who are current leaders in Native health to present at the 16th Annual Minority Health Conference held at U of M. NAPHA plans to host Michael Bird, the first Native American President (2001-2002) of the American Public Health Association, to speak at the University of Michigan, School of Public Health.

For more information about the Native American Public Health Association, how to become involved in NAPHA, or to make a donation, please contact **Elizabeth Lowery** (elowery@umich.edu) or **Dwayne Jarman** (djarman@umich.edu).



Honor Song during the 1980 U-M Pow Wow

American Indian Science and Engineering Society

The University of Michigan American Indian Science & Engineering Society (AISES) is a chapter of a larger, national, non-profit organization. AISES has chapters at primary and secondary schools across Native America, as well as at colleges universities.

AISES – both locally and nationally – nurtures building of community by bridging science and technology with traditional Native values. Through its educational programs, AISES provides opportunities for American Indians and Native Alaskans to pursue studies in science, engineering, and technology arenas. The trained professionals then become technologically informed leaders within the Indian community.

AISES' ultimate goal is to be a catalyst for the advancement of American Indians and Native Alaskans as they seek to become self-reliant and self-determined members of society.

Native American Business Student Association

NABSA- The Native American Business Student Association was founded in the fall of 2001 by Antonio Deese and Andy Chosa to promote the awareness of Native culture and ideas in the University of Michigan Business School as well as to serve as a recruitment device for Native Students at U of M interested in pursuing a degree in business. The University of Michigan Business School has not had a standing Native presence in recent years and currently the co-founders serve as the only members of NABSA. It is their focus, in their first year as a student organization, to recruit not only Native Students but anyone interested in maintaining diversity in the workplace and institutions of higher learning. Through the efforts of NABSA as well as the other Native groups on campus there is a hope that in the very near future there will be an accurate representation of Natives in the Business School, in Corporate America, and at the University of Michigan.



History and Major Events of the Pow Wow

History of the Pow Wow

The modern day Pow Wow evolved from the Grass Dance Societies that formed during the early 1800's. The dances were an opportunity for the warriors to reenact their brave deeds for all the members of the tribe to witness.

The growth of reservations gave rise to the modern Pow Wow. This was a time of transition for Native peoples across North America. Tribal customs and religions were outlawed. The Grass Dance was one of the few celebrations that was allowed into this new era. The Grass Dance became an opportunity to maintain some of the earlier tribal customs that were vanishing. As other communities and tribes were invited to these celebrations, rights of ownership of sacred items necessary to the Grass Dance were formally transferred from one tribe to another. "Inter-tribalism" began to emerge with the sharing of these songs and dances. Gift-giving and generosity were integral aspects of these early festivities, as they still are today.

The modern day Pow Wow bases itself on the fundamental values common to Native Americans throughout North America: honor, respect, tradition, and generosity. Along with their families, thousands of singers, dancers, artists, and craftspeople follow the "Pow Wow Trail" all over the continent to share and celebrate our culture.

The Ann Arbor Pow Wow

In 1972, the local Native community held the first Ann Arbor Pow Wow in a field just outside of town. Since then, the Ann Arbor "Dance for Mother Earth" Pow Wow has become one of the most celebrated gatherings of Native American and First Nation peoples. The Pow Wow is now held at the University of Michigan's Crisler Arena due to its growth in popularity. It attracts numerous well-known and established dancers, singers and artists, as well as thousands of spectators. For the past 27 years, the Ann Arbor Pow Wow has provided a wonderful opportunity to learn about and experience the culture and the peoples of our Turtle Island.

Native Americans and the University of Michigan

In 1817, the Ojibwe, Odawa, Potawatomi, Shawnee, and Wendat (Huron) inhabited most of what is now Michigan's Lower Peninsula. In the fall of that year, a treaty was signed between Michigan's Territorial Governor, Lewis Cass, and the Native tribes. In the treaty process, Governor Cass persuaded the Natives to cede 3840 acres of land, half of which was earmarked for St. Anne's Church, and half for "a college at Detroit" in which the Natives would be eligible to enroll.

While the territory had planned for a statewide school system centered on a university, no specific funds were allocated and no officers appointed. The territorial government then hastened to formalize the plans to ensure eligibility for the university land. Judge Augustus Woodward, Father Gabriel Richard, and Reverend John Montieth finally drafted the act that founded the University of Michigan. The government appointed officers and commissioned a building in Detroit in 1821, but no classes were held due to the lack of qualified students.

In 1837, land developers in Ann Arbor offered 40 acres on the edge of town as a new home for the University. The original Native gift land was sold and Michigan courts have since held that the proceeds of that sale remain part of the permanent endowment of the University of Michigan.

(Note: Early seals of the University show the founding date as 1837. This was before the University proved in court that the original donation of 1817 had remained intact in its accounting of funding sources.)

Major Events

Grand Entry

Grand Entry marks the beginning of each Pow Wow session. Dancers line up behind the Head Veteran, Flag Carriers, Head Dancers and Princesses from different communities. The Head Veteran carries the Eagle Staff (the Native American flag) and is responsible for retreating the colors at the end of each session. Being chosen as the Head Veteran is a considerable honor, as is the case with the Head Dancers. The Head Dancers (one man and one woman) lead the dancers into nearly every dance, thus rendering them responsible for the direction of the Pow Wow.

Flag Song

The Flag Song is sung after the Grand Entry. It serves as the equivalent of a national anthem. It honors our veterans, past and present; those men and women who have fought for and defended our people. During this song all remain standing and silent.

Victory Song

The Victory Song directly succeeds the Flag Song, and it represents the spirit of the Pow Wow. It also honors veterans as well as our people who have exhibited great strength and perseverance.

Intertribals

These dances are those during which the MC invites people of different nations and ages to share the dance floor. Non-Natives are also invited and encouraged to participate. Inter-tribals provide an opportunity for dancers to socialize as well as warm-up for competition.

Contest Dancing

Dancers are divided into categories based on their age and dance style. The dancers are judged upon their ability to dance, the completeness of their regalia, and their knowledge of the song.

Honor Songs

The singing of an honor song can recognize a person or individual, the retrieval of an eagle feather, or the death of a loved one. Everyone should stand and remain silent during an honor song.

Dropped Eagle Feather

A dropped eagle feather represents one of our fallen warriors. Sometimes a dancer may accidentally drop an eagle feather from their regalia. When this occurs, the first veteran to spot the feather will dance by it, guarding the feather until the end of the song. The MC will then call on one of the drums to sing an honor song to pick up the feather. The Head Veteran will sometimes dance or will appoint another veteran to dance during the song to retrieve the feather by the song's conclusion. Once retrieved, the feather is returned to its owner who, out of humility and appreciation, will give the Head Veteran and his assistants a gift for their service. As Native Americans consider eagle feathers sacred, if an eagle feather falls from a person's regalia, we ask that everyone stand in respectful silence until the veterans complete their duty.

The Give-Away

The Give-Away is an integral part of a Pow Wow as it represents the generous nature of Native peoples. Give-Aways allow an individual(s) to mark the occasion of being a Head Dancer, receiving a name or clan, or dancing in the circle for the first time - just to name a few. Much thought and time is placed into a Give-Away.

Special Benefit

George Anziano, a member of the Little Traverse Bay Band of Odawa Indians, and a respected elder and teacher, has end-stage liver disease and requires a liver transplant. Because of changes in the donor law, George has moved further down the recipient waiting list, which means that a donor liver might not become available in time to save his life. George's wife, Jennifer McCleod, a member of the Sault Ste. Marie Tribe of Chippewa Indians, and a school teacher at the Hannahville Indian School in the Upper Peninsula of Michigan, is a compatible donor for a live donor transplant surgery.

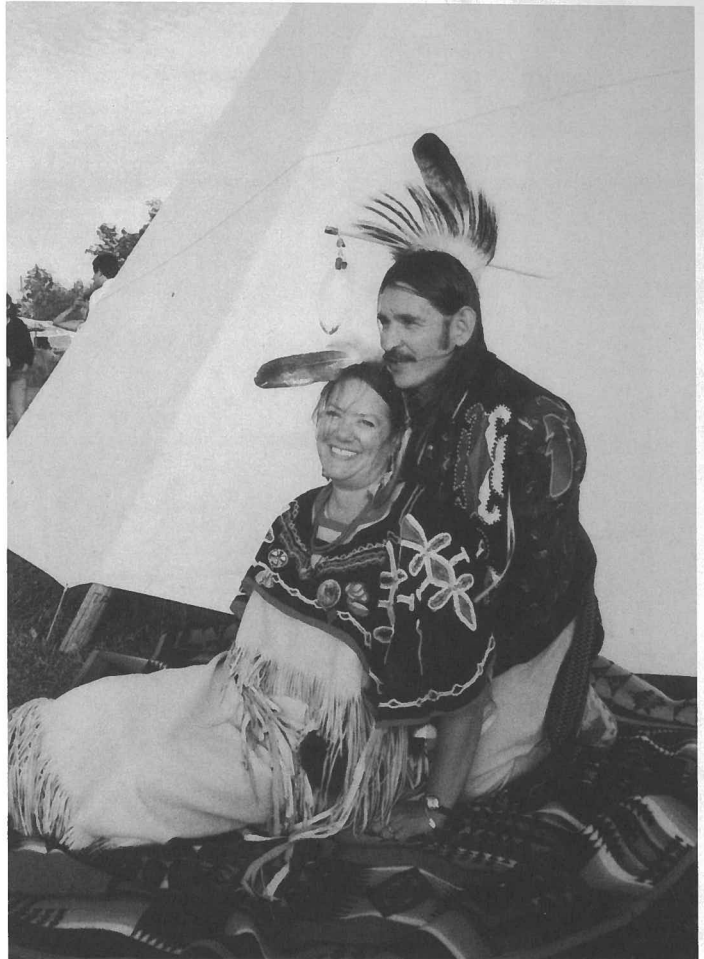
This wife to husband donor transplant surgery, though rare and risky for both George and Jennifer, will save his life. Unfortunately, the insurance companies will not cover the complete cost of the two surgeries. A special bank account has

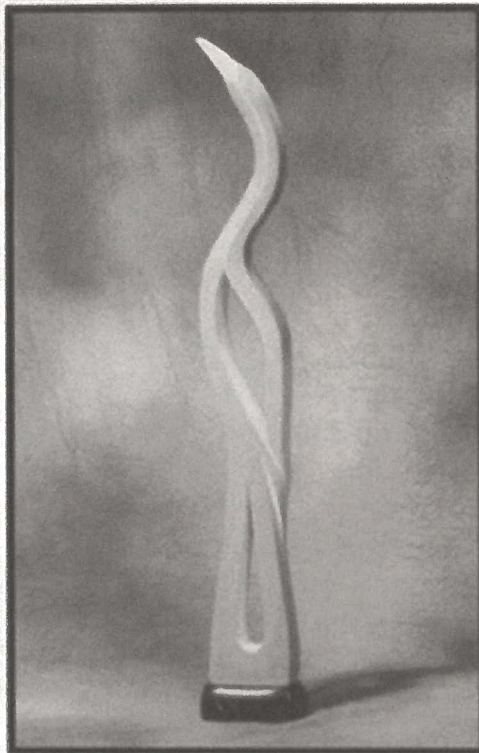
been set up to take donations to help George and Jennifer pay expenses not covered by their health insurance company.

You may help George and Jennifer by sending donations to the following address:

Anziano Transplant Fund
State Employees Credit Union
2501 First Avenue North
Escanaba, MI 49829
(800) 562-4833

There will also be a special blanket dance Saturday, March 20, during the afternoon session of the U-M "Dance for Mother Earth" Ann Arbor Pow Wow where you can make a donation in person.





2001 Artist Best of Show
"Adjidjad" (Crane)
Artist: Jason Quigno

A Call For Artists

3rd Annual Indigenous Peoples Art Market

Sponsored by the Ziibiwing Cultural Society's Naanooshke Gallery

The Ziibiwing Cultural Society of the Saginaw Chippewa Indian Tribe of Michigan invites you to be an artist at our Third Annual Indigenous Peoples Art Market. The event features a juried art show and art market

Saturday, October 12, 2002 11:00 am - 9:00 pm
Sunday, October 13, 2002 11:00 am - 3:00 pm
at the prestigious Soaring Eagle Casino & Resort in Mt. Pleasant, Michigan.

For more information call 1-800-225-8172 ext. 54750
or visit www.sagchip.org/culture/ziibiwing.

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The Native American Student Association Presents

The Dry 49



Featuring Performances by:

Mahkpiya* and *The Longhairs

Midnight Hand Drum Contest • All Singers Welcome
Cash Prizes Will Be Awarded For Hand Drum Contest

Saturday, March 30

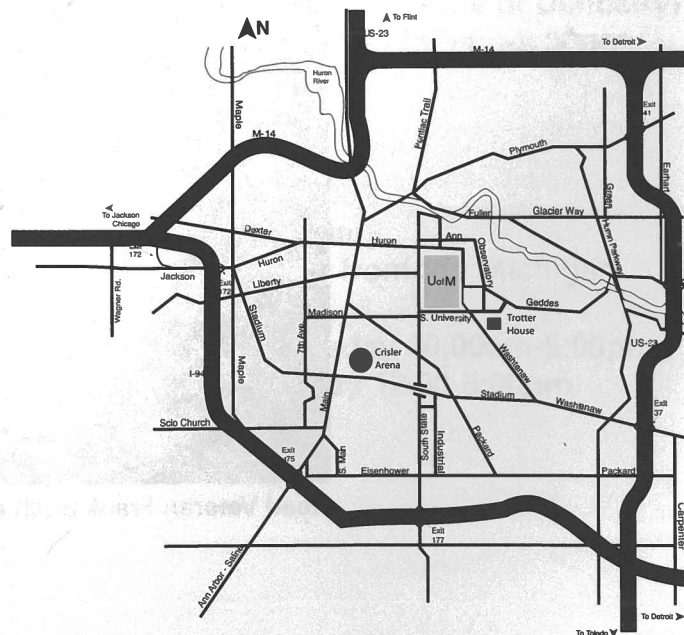
10:00 p.m - 1:30 a.m.

Trotter House

1443 Washtenaw Ave

Free Refreshments

**Alcohol-Free &
Substance-Free Event**



Pow Wow Etiquette

- Please stand, remove hats, and refrain from taking photographs during all Honor Songs.
- Please stand, remove hats, and refrain from taking photographs when an eagle feather is being retrieved from the dance circle.
- No alcohol or drugs are allowed on the premises. The Ann Arbor Pow Wow Committee reserves the right to refuse entry to anyone believed to be intoxicated or under the influence.
- Please ask permission before taking pictures of dancers outside the dance circle. Always ask permission before taking a picture of the singers and their drum.
- The dancers' clothing is referred to as "regalia," not "costumes."
- Respect the dancers' regalia, do not touch, unless given permission.
- Please listen to the Pow Wow Masters of Ceremonies for specific instructions.



Head Veteran Frank Bush at the 1980 University of Michigan Pow Wow

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While in Ann Arbor, be sure to visit the University of Michigan's museums for two special exhibits:

"Jingtamok: Exploring the Powwow Highway"
Exhibit runs through December 31, 2002.

UM Exhibit Museum of Natural History, 4th Floor.
1109 Geddes Avenue (Next to the School of Dentistry)
Museum hours: Monday-Saturday 9:00am-5:00pm,
Sunday 12:00-5:00pm.

"Art of the Americas"

Exhibit runs through April 6, 2002
UM Museum of Art, Study Gallery
525 South State Street (Across from the Michigan Union)
Museum hours: Tuesday-Saturday 10:00am-5:00pm
(Thursday until 9:00pm), Sunday 12:00-5:00pm.

The Civil Rights Struggle in Indian Country

Most Americans are familiar with the struggles of people of color – specifically African-Americans – for Civil Rights throughout the 1950s, 1960s and 1970s. Powerful and dynamic figures such as Malcolm X, Rosa Parks, Huey Newton and Dr. Martin Luther King, Jr. were well-known in their own time, as they are today. Less familiar, perhaps, are the struggles that have taken place throughout Native America during the same time periods, with many of the same goals. Throughout the 60s and 70s in particular, many vocal leaders and powerful organizations emerged and began to make important changes.

This period of social and political upheaval followed a particularly damaging period in the 1950s that included the policies of Termination and Relocation – policies that unilaterally 'de-recognized' American Indian tribes, cut off federal funding and forcibly relocated Indian individuals and families to inner cities far from home – and was spurred forward by veterans returning from abroad and students who were gaining increased opportunities in higher education. Attempts were made throughout the period to raise American public and political awareness to the plight of many Indian people throughout the country. After decades of broken promises and deliberate oppression, reservations and communities were wracked by poverty, substandard housing and education, poor or non-existent health care and held virtually no political voice.

In 1969 – in one of the most visible political acts to that point – a group called the Indians of All Tribes took over Alcatraz Island – a recently decommissioned prison off the coast of California. Citing a treaty that allowed Indians the use of abandoned federal properties, Indians of All Tribes carried out the occupation for many weeks.

Other attempts to raise awareness came in many forms. One of the strongest organizations to arise during this period was the American Indian Movement (AIM). Born in the prisons of the Twin Cities of Minnesota, AIM began with attempts to document police brutality against American Indians. Due to its popularity and success, AIM would become arguably the most frequently targeted Indian political organization by federal authorities. AIM would also stage what is probably the most well known act of Indian political resistance in the 20th century.

In the Spring of 1973, AIM warriors and allies took over the small town of Wounded Knee, South Dakota. Located on the Pine Ridge reservation – home of the Oglala Lakota people – Wounded Knee was the site of the infamous 1890 massacre of some 300 unarmed Minneconjou Lakota men, women and children by the U.S. 7th Cavalry. Chosen specifically for its historic and spiritual significance, Wounded Knee '73 turned into a 71-day armed standoff between the activists and FBI, SWAT teams and National Guardsmen. Buddy Lamont – an AIM warrior, a U.S. Marine and a Vietnam veteran – was the only person killed at Wounded Knee. Wounded on the field during an exchange of gunfire, FBI snipers pinned down medical help and Buddy bled to death. Buried next to the mass grave of the 1890 victims in the Wounded Knee Cemetery, his epitaph stands as a powerful reminder of the struggle that took place there, "More than two thousand five hundred people came to Wounded Knee in 1973. One remains."

Resistance to these movements and these ideas was strong and often violent. Between 1973 and 1976 alone, more than sixty American Indian activists lost their lives to homicide – homicides that were never investigated.

The Civil Rights Struggle in Indian Country

In another high profile and extremely contentious case, Leonard Peltier – an AIM member and activist – was arrested and convicted for the alleged murder of two FBI agents during a shootout on the Jumping Bull compound on the Pine Ridge Lakota reservation. By 1975, terror ruled the lives of the Oglala people at Pine Ridge. Then-Tribal Chairman Dick Wilson was one of the most ardent opponents of the AIM and Red Power movements. Using any means at his disposal – no matter how illegal or violent – Wilson ruled the reservation until the arrival of the AIM warriors, answering the call of the people of the community. In response to the arrival of the activists and with Wilson being backed by state and federal law enforcement authorities – the violence increased and the 10,000-resident reservation had a higher homicide rate than the entire rest of the state of South Dakota combined.

It was in this climate, then, that two FBI agents – Williams and Colter – raced onto the Jumping Bull compound – a refuge for members of the American Indian Movement – one afternoon in 1975, allegedly following a suspect wanted for questioning in the theft of a pair of cowboy boots. Before Williams and Colter identified themselves, gunfire began between the agents and the AIM activists encamped at the Jumping Bull residence. Both agents were killed, as was one AIM member – Joe Stuntz. Warrants were sworn on Peltier and two other AIM members. Noone was charged with Stuntz' murder. Both other AIM members were fully acquitted in a juried trial. Peltier, meanwhile, had been illegally extradited from Canada. Government attorneys, outraged over the other two acquittals, focused all their attention on Peltier. He was convicted and imprisoned.

In the almost three decades since Peltier's trial, it has been demonstrated that evidence in the government's case against Peltier was both tampered with and in some cases manufactured, that incompetent witnesses were threatened into providing false testimony and the prosecutors' witnesses and records were – at best – inconsistent. Still, twenty-seven years later, Peltier remains in Leavenworth Federal Penitentiary serving consecutive life sentences for the double murder of Special Agents Williams and Colter. Repeated requests for a retrial and an inquest into the conduct of the original trial have been denied.

Peltier remains a nationally visible living reminder of the Civil Rights struggle in Indian Country and the status quo resistance with which it has been met.

The tradition of activism and the fight for Civil Rights continues to this day. Struggles to raise awareness, to protect lands, to honor sacred sites, to preserve hunting and fishing rights guaranteed by treaty, to improve education and economic opportunity and to carry on traditional ways of life continue to this day.

We Honor all those – Native and allies alike – who carry on the struggle for the good of the People.

A Note on Native American Sovereignty

Indian tribes are independent sovereigns recognized by the United States government. The predecessors of the United States government recognized tribal sovereignty upon initial contact between Indian tribes and European colonists. After the American Revolutionary War, the United States continued this government-to-government relationship with Indian tribes. This government-to-government status results from the treaties made and ratified between the U.S. Congress and the tribes. Although the United States government has limited some of the powers held by tribes, Indian tribes retain any and all internal sovereign powers that they have not ceded by treaty or agreement to the United States government. In the 1800s, often facing extreme pressure from government representatives or land-hungry settlers, Indian tribes ceded land to the United States government through treaties. These treaties ceded land, but often not the other rights exercised by the tribes, such as powers of self-governance and hunting and fishing rights. Other lands were taken without due legal process or treaty cessions, as many tribes are proving in the courts today. Many Indian scholars say that of the estimated 371 treaties made between the U.S. Congress and Indian tribes, not one has been fully honored by the United States.

Today, Indian tribes continue to exercise their own powers of governance over their territories and often have complex systems of government, which include tribal councils (legislatures), tribal chairman (executive), and tribal courts. Tribes also continue to practice their traditional ways of life through fishing, hunting, and religious rights. Since the 1970s, the United States government has promoted a program of self-determination for Indian tribes. The United States government often helps to support the development of tribal schools, governments and businesses. The exact nature and implications of tribal sovereignty, however, are constantly being reviewed, questioned and oftentimes attacked in legal battles throughout the country.

Often mistaken and misrepresented as "special rights" and "handouts," these are rights guaranteed by legal treaties based on the government-to-government relationships between the U.S. and the tribes.



1972-1976: Forced Sterilization of Native Women by U.S. Government

"... they threatened to place her children in foster homes if she would not agree to the surgery."

"...that they were undergoing sterilization as a means of birth control, without consent."

Complaints like those above went unheeded by U.S. governmental officials until Dr. Connie Uri, a Choctaw woman and practicing physician working at the Claremore Oklahoma Indian Health Service {IHS}, initiated an investigation of these complaints.

Due to her efforts and the efforts of South Dakota Senator James Abourezk, the U.S. General Accounting Office was directed to investigate this issue.

Their report documented and confirmed 3,400 cases of native women who experienced either forced or coerced sterilization at the hands of IHS physicians during 1972 through 1976. The investigation covered four states and twelve IHS facilities. Navajo Reservation records alone showed an increase of 300% in sterilization procedures between 1970 and 1972. Due to incomplete investigative practices the total number of native women who experienced forced/coerced sterilization remains unknown.

Reference:

<http://www.geocities.com/CapitolHill/9118/mike2.html>



Women Traditional Dancers 1990 U-M Pow Wow Grand Entry

A Note on the Role of the Veterans

Many people, particularly those not familiar with Native cultures of North America, are often surprised to learn of or witness the historic and near-universal respect among Native nations and Peoples for their veterans. As guests at the 2002 Dance for Mother Earth Pow Wow, you will see the roles that veterans play throughout the days' events.

Indeed, few pow wows throughout North America begin without a Flag Song or an Honor Song for Native veterans – those of recent wars and those of days passed. The American flag, the Canadian flag and/or the Mexican flag will be brought in side by side with the Eagle Staff during the Grand Entry, and will be carried by veterans of the armed services. Flags commemorating POWs and MIAs, the Korean flag and the Kuwaiti flag are also common sites at contemporary pow wows, as are the flags of individual tribal nations and societies. In addition, prayers, ceremonies and songs are carried out regularly in honor and remembrance of those who have fought and sacrificed for the People.

The service rendered by Indian veterans in the armed forces and the patriotism that it represents may seem all the more surprising to those familiar with the history of political, military, social and cultural oppression at the hands of the United States and Canada and their colonial antecedents. Yet from the earliest of the colonial wars to the present day Armed Forces and at all points in between, Native warriors have served. In fact, Native Americans have had a higher per capita participation than any other ethnic group in the United States Armed Forces since the Civil War.

Native veterans have often remarked that they are 'in service of two nations,' and that to defend the nation at large is to defend their own lands, tribal nation and People as well. Native veterans have often acted as positive voices for change upon returning from service. Veterans returning from World War I, for example, played a major role in securing American citizenship for American Indians in 1924. Veterans returning from World War II and Korea were instrumental in bringing about the positive socio-political changes to Indian Country that occurred throughout the middle of the 20th century and many veterans returning from the Vietnam War took active leadership roles in the Civil Rights movement, the Red Power movement and the American Indian movement.

Others note that Native America's treatment of its veterans provides an example to mainstream culture. Throughout Native America, veterans are often welcomed home with not only the respect and gratitude of the people, but with ceremonies that help them to return in a good way to the community. From the Scalp Dances of the Lakota to the Enemy Way of the Navajo, ceremonies are performed that not only celebrate the person's accomplishments and sacrifice, but help restore to balance and peace those who have faced the physical, emotional and spiritual rigors of combat and service.

After receiving the formal surrender of General Robert E. Lee, Commander of the now defeated Army of Northern Virginia, CSA, at Appomatox Courthouse in 1865, Union Commanding General Ulysses S Grant introduced Lee to his staff. While shaking hands with Brevet Brigadier General Ely S. Parker – Military Secretary to Grant and member of the Seneca Nation of the Iroquois Confederacy – Lee remarked, "I am glad to see one real American here."

Prevention and Health Promotion!

Exercise. Diet. Stress. What pictures do you see in your mind? Does "exercise" make you think of sweaty, red-faced people in jogging suits on end-less tread-mills? When you think of "diet", do you automatically assume starvation or carrot sticks and celery? Do you think of work waiting for you, bills piling up or that you're just too worn out to keep going when you think of stress?

What if exercise and diet were not negative words, instead, they represented the way to a long, enjoyable, healthy life? Did you know that you might already be doing activities during the day that are considered exercise? What if you thought diet and exercise as a way to reduce stress?

Exercise isn't just to look good; it is to feel good too. A recent health study has shown exercise 20-30 minutes a day may significantly reduce the risk of developing type II diabetes. If you are diabetic now, a doctor prescribed exercise program may even reduce your need for medications, may reduce the development of insulin resistance, or even decrease diabetic complications for some people with diabetes. A healthy weight kept through consistent exercise and proper eating can also lower a person's risk of developing cardiovascular disease. So, why wait?

Eating healthy foods regularly may also lead to weight loss and a reduced risk of heart disease. Proper nutrition, including a balance of vitamins and minerals may also reduce the risk of developing diabetes or decrease symptoms for those who already have diabetes. This also means eating the foods higher in fiber like fruits and vegetables and avoiding or keeping to a minimum fast foods like fried chicken, hamburgers, french fries and pizza.

Everyone has stress; so don't feel singled out. There are even those who argue that some stress is healthy. When stressed, people tend to forget about their families, friends, and themselves. Stress can cause a person to do things that they might not normally do. When people are stressed, they can drink, smoke, do drugs, eat too fast, eat foods that are not good for them and worse. Many of these can increase your risk of developing diabetes, heart disease, cancer and many other diseases.

What are some easy ways to reduce stress? Try breathing exercises, focusing for fifteen to twenty minutes simply on breathing and not on the stressful thoughts; exercise physically, make yourself breath heavy and feel the blood of your body circulating; and consciously try to trade positive thoughts for the negative ones. Rather than dwelling on the horrible fight you had last night at "The Cave" with a friend, think instead about the pow wow you saw this weekend!

If you want to remember one thing, remember this: You can help to prevent disease before you become sick. You are important to us. Some day you will be an Elder, if you are not already, and will be passing on our traditions and stories. Help us take care of you, our Elders and our 7 generations

Prevention and Health Promotion!

Preventing illness is always better than treating the symptoms.

If you have or think you have diabetes, heart disease, or any other serious illness consult your doctor or health professional before starting an exercise program or any prescribed medications or diets.

Also, while at the Pow Wow, be sure to stop by Detroit Indian Health and Family Services' table on the lower level for more free information!

Also see the pages of resources in the back of this program!



1980 U-M Pow Wow Hoop Dance exhibition



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Search and Find

Find the animal that is in the moon by finding all of his friends in the puzzle. He is the only one not found in the puzzle.

Aamik (beaver)
Bgoji-Bizhiki (buffalo)
Espanh (raccoon)
Gaag (porcupine)
Ganebik (snake)
Gweengwaa'age (wolverine)
Jaajeebidakeenh (elephant)
Ma'ingaans (little wolf)
Mkwa (bear)

Shigag (skunk)
Waagosh (fox)
Waawaashkeshi (deer)
Zhaagaashkandiwe (flying squirrel)
Zhaangosh (weasel)
Zhashkoonh (muskrat)
Neejig (otter)
Nimosh (dog)
Shibizhee (lion)

N T B G O J I B I Z H I K I C H
S H B M A A Z H A A N G O S H N
S P I U K O O J K G A B G P S P
H K J K C W J E E A Z H A A O C
I E G O O A A B G H G I Z K G N
B M O S H A K I B E N A G I A I
I O P Y O W A T N C W B W N A I
Z H A A G A A S H K A N D I W E
H M A N E A M W W M G A G M N S
E H I B I S H I G A G K B O S P
E N E E S H O M K W E E K S H A
Z H K Z H K O G I J E E N H I N
H J A A J E E B I D A K E E W H
J E O O N S I I A N H C H O Z I
E E P S Z H A S H K O O N H H I
K E G A A A W G N E E W G Z H O

In the twilight, he smiles down on us in the moon.
Who is he? _____

Color the Picture

Drawn by Melinda Watts-Ellis



Resources

Service Agencies of Southeastern Michigan

American Indian Health and Family Services

Based in Detroit, this Native American Health Center provides services to Native Americans living in southeast Michigan. Services include health and dental care, mental health and substance abuse counseling, HIV/AIDS education, counseling and testing, home visits and transportation to medical and dental appointments for clients unable to secure their own transportation. Weekly programs include Alcoholic's Anonymous, Women's Talking Circle, Children's Talking Circle, Smoking Cessation, Tai Chi, Community Social Night on Wednesdays, and DreamSeekers Youth Program. Donations are always welcome and tax-deductible, and may be sent to:

American Indian Health and Family Services of Southeast MI
4880 Lawndale
Detroit, MI 48210
Phone: (313) 846-3718
Fax: (313) 846-0150

American Indian Services, Inc.

AIS, Inc. provides case managers for the local Native community. These case managers act as client advocates and coordinators with schools, physicians, community agencies, and volunteers. AIS, Inc. also offers a First American Youth program for children and youth ages 5-17 years old. This includes after school and summer programs designed to strengthen cultural ways and family life, and offer alternatives to the world of drugs, alcohol and gangs.

American Indian Services, Inc.
1110 Southfield Road
Lincoln Park, MI 481465
Phone: (313) 388-4100
Fax: (313) 388-6566

Medicine Bear Academy

This Detroit based American Indian school was opened for the education and healing of urban children. This current generation is known in Indian communities as the Healing Generation. The students this school was designed for need medicine to heal from many years of educational neglect brought on by today's society. It is the hope and vision of this academy to begin the healing process with Native students as well as non-Native students that have been damaged by low self-esteem and low teacher expectations. Our academy's name is engulfed in ancient American Indian Philosophy; a philosophy that honors children. The healing has begun with the opening and continued growth of this historic and prestigious academy.

Resources

Medicine Bear Academy
6325 W. Jefferson
Detroit, MI 48209
Phone: (313) 849-6425

Michigan Indian Employment and Training Services, Inc. (MIETS)

MIETS is a state-wide nonprofit organization designed to improve employment skills and opportunities for Native Americans. The primary purpose of MIETS is to assist Native Americans in their efforts to obtain gainful employment and become economically self-sufficient through the following activities and services: career guidance, job referral, classroom training, work experience, and on-the-job training. MIETS operates nine field offices that provide services to a sixty-three county area in Michigan. To be eligible for services, a person must be: a resident of MIETS' service area, provide documentation proving at least 1/4 blood quantum North American Indian, be unemployed for seven days prior to applying for the program or be working part-time, but seeking full-time employment, or have a family income that meets the income guidelines established by the United States Department of Labor. The local office is located in Ann Arbor.

This office services Clinton, Eaton, Gratiot, Ingham, Ionia, Jackson, Monroe and Washtenaw Counties, as well western Livingston and Shiawassee Counties.

MIETS
1900 W. Stadium Blvd.
Suite C-2
Ann Arbor, MI 48103
Phone: (734) 930-6860

North American Indian Association of Detroit (NAIA)

NAIA is the oldest Indian Association in the United States. It was born 57 years ago, based on Indian Brotherhood/Sisterhood and the need for a social gathering place for urban Native Americans. The organization grew to be political and was instrumental in helping to secure the Indian Tuition Waiver and funding for other various Native organizations. Today, programs include JTPA, Native Youth Programs, social nights, guest speakers, feasts, and a lunch program on Wednesdays. NAIA continues to keep our traditions alive and well.

NAIA
22722 Plymouth Rd.
Detroit, MI 48239
Phone: (313) 535-2966

Resources

Federally Recognized Tribes in Michigan

Saginaw Chippewa Indian Tribe

7070 East Broadway
Mt. Pleasant, MI 48858
Phone: (517) 775-4000 Fax: (517) 772-3508

Sault Ste. Marie Tribe of Chippewa Indians

523 Ashmun Street
Sault Ste. Marie, MI 49783
Phone: (906) 635-6050
Fax: (906) 635-4969

Hannahville Potawatomi Indian Community

N-14911 Hannahville, B-1 Rd.
Wilson, MI 49896-9717
Phone: (906) 466-2932
Fax: (906) 466-2933

Match-E-Be-Nash-She-Wish Band of Pottawatomi

1743 142nd Ave. - P.O. Box 218
Dorr, MI 49323
Phone: (616) 681-8830
Fax: (616) 681-8836

Little River Band of Ottawa Indians

409 Water Street
Manistee, MI 49660-1586
Phone: (616) 723-8288
Fax: (616) 723-8288

Little Traverse Bay Bands of Odawa Indians

P.O. Box 246
Petoskey, MI 49770
Phone: (616) 348-3410
Fax: (616) 348-2589

Keweenaw Bay Indian Community

Route 1, Box 45
Baraga, MI 49908
Phone: (906) 353-6623

Bay Mills Chippewa Indian Community

R.R. # 1, Box 315A
Brimley, MI 49715
Phone: (906) 248-3283
Fax: (906) 248-3283

Lac Vieux Desert Band of Lake Superior Chippewa Indians

P.O. Box 249
Watersmeet, MI 49969
Phone: (906) 358-4577
Fax: (906) 358-4785

Pokagon Band of Potawatomi

714 N. Front St.
Dowagiac, MI 49047-9280
Phone: (616)782-8998
Fax: (616) 782-6882

Grand Traverse Band of Ottawa & Chippewa Indians

260 N.W. Bayshore Drive
Suttons Bay, MI 49682
Phone: (616)271-3538
Fax: (616) 271-4861

Nottawaseppi Band of Huron Potawatomi

2221 1-1/2 Mile Road
Fulton, MI 49052
Phone: (616) 729-5151
Fax: (616) 729-5920

Service Agencies State Wide

Michigan Indian Legal Services

134 W. State Street
Traverse City, MI 49684
Phone: (616) 947-0122
Fax: (616) 947-3956

Michigan Indian Legal Services

2990 Lake Lansing Road
East Lansing, MI 48823
Phone: (517) 336-0452

Michigan Department of Civil Rights American Indian Affairs Specialist

Capital Tower Building, Suite 800
110 W. Michigan Ave
Lansing, MI 48913
Phone: 517-241-7748
Fax: 517-5-241-7520

Inter-Tribal Council of Michigan, Inc.

405 E. Easterday Avenue
Sault Ste. Marie, MI 49783
Phone: (906) 632-6896
Fax: (906) 632-1810

Native American Internet Resources

Education and Information

American Indian College Fund
American Indian Higher Education
Consortium

<http://www.collegefund.org/>

American Indian Science and
Engineering Society

<http://www.aihec.org/>

The Cradleboard Project

<http://www.aises.org/>

First Americans Education Project

<http://www.cradleboard.org>

IndianEduResearch.Net

<http://www.first-americans.net/>

Indianz.com

<http://www.indianeduresearch.net>

Indigenous Education Network

<http://www.indianz.com>

Institute of American Indian Arts

<http://www.oise.utoronto.ca/other/ien/ienpage.html>

Journal of American Indian

<http://www.iaiancad.org/>

Education

<http://jaie.asu.edu/>

Leonard Peltier Defense Comm.

<http://www.freepeltier.org>

Native American Law Student

Association

<http://www.nalsa.org>

Native American Rights Fund

<http://www.narf.org>

National Museum of the American

Indian

SACNAS

<http://www.nmai.si.edu>

Tribal College Journal

<http://www.sacnas.org/>

<http://www.tribalcollegejournal.org/>

Health Care

American Diabetic Association

<http://www.diabetes.org>

American Public Health Assoc.

<http://www.apha.org>

Diabetes Wellness Connection

<http://www.laplaza.org/health/dwc/nadp/>

Minority Resource Health Pocket
Guide

<http://www.omhrc.gov/pocket/pocket.htm>

National Diabetes Education
Program

<http://ndep.nih.gov>

Nutrition and Kids

<http://www.nutritionandkids.net/1305>

Traditional Tobacco Use

<http://www.ncidc.org/tupe/home.htm>

Trends in Native American Health

<http://www.ihs.gov/publicinfo/pulications/trends98/trends98.asp>

Pow Wows and Events

Denver March Powwow

<http://www.denvermarch.org>

Gathering of Nations Powwow

<http://www.gatheringofnations.com>

Indian National Finals Rodeo

<http://www.infrodeo.com>

Powwow Calendar

<http://www.powwows.com/>

Schemitzun

<http://www.schemitzun.com>

The Spike

<http://www.thespike.com>

Professional

Association of American Indian
Physicians

<http://www.aaip.com/>

Jobs in Indian Country

<http://www.nativeamericanjobs.com/>

Chi Migwetch

Thank you

The Pow Wow Committee would like to express our deepest gratitude to the following individuals who have gone well above and beyond in supporting the Pow Wow and our community throughout the year.

Patricia Aqui & the MESA Coordinators and Students

Betty Bell

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Marissa Ettawageshik

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Amy Harris

George Martin and the Martin Family

Dr. John Matlock

Hap McCue

Bob Megginson

Deb Mexicotte

Native American Student Association

Mary Penet and Family

Larry Plomondon

Joe Reilly

Richard & Karen Snake

The Treetown Singers

Jennifer Trudeau

Mindy Watts-Ellis

President B. Joseph White

Dr. David Wooten

Tara Young

All of our Head Staff and our Drums. All of our generous volunteers. The teachers and elders within our communities who continually give of themselves. And to all of those who have sacrificed that we might be here today

Thanks to Our Sponsors and Partners

The Ann Arbor Pow Wow Committee would like to express our thanks to the following businesses and university offices that have worked with the Committee to help make this event a success:

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And a special thanks to all our participants, dancers, singers, vendors and guests!

Sunrise

I dreamt a dream, a glowing stream
Flowing constant through the trees.

I glanced to the rising sun
Colors of glory of the fire
Warming the ever-changing earth

I looked towards the dream of green
Our every breath and very life

Staring up into the sky most high
Where the rain flows and spirits frolic

To our descendants, enlighten them
Before all is lost

Our ancestors we look upon
Respect and honor

And as I dream into the stream
The setting sun
Every color comes together
Reminding us to be strong and wise
As every day passes by

-Nickole L. Fox

Speak to Me

I hear the calling of nations
Together the people will rise
Alone we'll die from the hatred

I feel the spirits of my elders
Their strength enduring through me
Pride in your people, in your family, in your-
self

I see the children of innocence
Playing all day with no worries
Seeing race as no difference

-Nickole L. Fox



George Martin (holding U.S. Flag) and Frank Bush (middle with Eagle Staff)
during 1990 U-M Pow Wow

**2002 Pow Wow Program
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Miigwetch to the U-M stu-
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sions.

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Fast Facts

Did you know that...

- There are 124,000 American Indian and Alaska Natives living in the state of Michigan – the ninth largest Native population of any state in the U.S.?
- There are three tribally-controlled colleges in Michigan?
- Native American people have a life expectancy that is, on average, three years less than the national average (all races)?
- American Indians – nationwide – were made U.S. citizens in 1924?
- Many states did not extend state residency to American Indians until the late 1950s?
- There are 18 tribes in Michigan?
- American Indian reservations are sovereign lands within the United States – with their own courts, governments and police forces?
- Per capita – more Native Americans have served in the U.S. Armed Forces than any other racial or ethnic group in the country?
- Native Americans are more likely than any other racial or ethnic group in the United States to be the victims of a hate crime?
- A eugenics program that included the involuntary sterilization of many Native American women was in place in some states until the 1970s?
- As of the 1930s any Indian person admitting involvement in the 1876 Battle of the Little Big Horn (the defeat of George Armstrong Custer) could be arrested?
- Native American people are engineers, surgeons, teachers, architects, Olympic athletes, astronauts, lawyers and senators, among other roles?
- The 'Founding Fathers' of the United States used the government (Great Law) of the Haudenosaunee (Iroquois) Confederacy as one of its primary influences in drafting the U.S. Constitution?
- The University of Michigan was founded in large part on a land grant from the People of the Three Fires (Ojibwe, Odawa Potawatomi) through the Treaty of Fort Meigs in 1817?
- There are currently some 200 Native American students enrolled in the University of Michigan?
- The Wampanoag Indians – who first welcomed the Pilgrims to North America and with whom the first Thanksgiving was celebrated – were virtually annihilated by those same colonists some 50 years later?
- The American Indian Religious Freedom Act was passed in 1993?
- November is officially Native American Heritage Month?
- The Grammy Awards began recognizing Native American music last year?
- The murders of more than 60 American Indian activists between 1973 and 1976 were never investigated?
- That there are thousands of grade schools, high schools, colleges and professional sports teams that still use Indians as mascots?
- Of 371 treaties ratified between Indian nations and the U.S. government, not one has been fully honored by the United States?

SEE INSIDE FOR MORE INFORMATION!