

52ND ANNUAL DANCE FOR MOTHER EARTH

POWOW



MARCH 28 & 29, 2026
SKYLINE HIGH SCHOOL



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LAND ACKNOWLEDGEMENT

The University of Michigan is located on the territory of the Anishinaabeg people. The Ann Arbor campus currently resides on land ceded through the Treaty of Detroit in 1807. Additionally, in 1817, the Ojibwe, Odawa, and Bodewadami Nations made the largest single land transfer to the University of Michigan, ceded through the Treaty of Fort Meigs, with the agreement that their children would be educated in perpetuity.

We assert the sovereignty of tribal lands and acknowledge the painful historical and ongoing genocide, forced assimilation, and displacement of Native communities in the establishment of the University. We affirm contemporary and ancestral Anishinaabek ties to this land, the profound contributions of Native American peoples to this institution, and the University's commitment to educate the children of Native ancestors.

Acknowledging the land is an important first step towards healing that needs to be followed by further action. We invite all of you to think about how you can support Indigenous communities that surround you.



WELCOME

March 2026

Boozhoo! Welcome!

The Native American Student Association at the University of Michigan would like to thank you for sharing in our culture and tradition. Since 1972, the Dance for Mother Earth Powwow has been a gathering of all people from all nations. In celebrating our 52nd Powwow, we would like to thank those who brought this Powwow from its early beginnings to what it is today. The Dance for Mother Earth Powwow has grown and moved over the past 52 years from the Michigan Union Ballroom, Huron High School, the old Cleary College on Washtenaw, the U-M Sports Coliseum, Crisler Arena, Saline Middle School, Pioneer High School, to today's location at Skyline High School.

Thank you to the Powwow Planning Committee, which consists of multiple University of Michigan offices, including Multi-Ethnic Student Affairs, the Office of Academic Multicultural Initiatives, and the Office of the Provost of Access & Opportunity, for all its support and confidence. Thank you to the alumni and elders for providing guidance and support. The incredible support of all of these groups and individuals has made it possible for us to be here together this weekend. We hope that you will please take time to make new acquaintances and renew old friendships, as we celebrate the 52nd anniversary of the Dance for Mother Earth Powwow.

Chi Miigwetch (many thanks),
The Native American Student Association at the University of Michigan



LETTER FROM U-M'S INTERIM VICE PROVOST FOR ACCESS & OPPORTUNITY



To the Powwow Community,

It is with deep respect and a full heart that I welcome you to the 52nd Dance for Mother Earth Powwow.

As we gather in celebration, we also gather in remembrance, grounded in a history that lives beneath us. The University of Michigan stands on the traditional homelands of the Anishinaabe people. In 1817, the Ojibwe, Odawa, and Bodewadmi Nations made the single largest land transfer to this institution through the Treaty at the Foot of the Rapids, carrying with it a promise that their children would be afforded access to education. That promise continues to call us into reflection, responsibility, and action.

Today, we honor not only that history, but the enduring presence, strength, and sovereignty of Indigenous communities. Through gatherings like the Dance for Mother Earth Powwow, we witness living traditions, songs that carry memory, dances that embody resilience, and a community that continues to teach, lead, and inspire.

I am proud to be part of a university that recognizes this relationship and strives to move forward with intention, working to ensure that Native students are supported, seen, and able to thrive. Because an education, at its best, enhances a young person's ties with their community, we know that we are called to walk this path together, offering students our combined support.

For more than five decades, this Powwow has been a space of connection, where culture is honored, knowledge is shared, and community is strengthened. It is a reminder that we are all invited not just to witness, but to learn, and to carry these teachings forward. Our campus is made richer by all those who sustain this tradition – students, elders, faculty, staff, and community members whose presence and leadership shape this gathering year after year.

I extend my deepest gratitude to the Native American Student Association, and to every organizer and volunteer whose care and commitment bring this Powwow to life. Your work ensures that this space continues to be one of beauty and belonging. May this gathering ground us, teach us, and move us forward, together.

Miigwetch,

A handwritten signature in black ink, appearing to read "Angela D. Dillard". The signature is fluid and cursive.

Angela D. Dillard
Interim Vice Provost for Access & Opportunity
Vice Provost for Undergraduate Education

SCHEDULE OF EVENTS

SATURDAY, MARCH 28, 2026

10:00 a.m.	Doors and exhibitor booths open to the public
1:00 p.m.	Grand Entry, Flag Song, Invocation, Veteran's Song, Welcome Address
1:30 p.m.	Intertribal Dancing
1:45 p.m.	Tiny Tot Exhibition
2:00 p.m.	Contest Dancing
4:00 p.m.	Intertribal Dancing
5:00 p.m.	Dinner Break
7:00 p.m.	Grand Entry, Flag Song, Invocation, Veteran's Song
7:15 p.m.	Exhibition Dancing

SUNDAY, MARCH 29, 2026

10:00 a.m.	Doors and exhibitor booths open to the public
12:00 p.m.	Grand Entry, Flag Song, Invocation, Veteran's Song, Welcome Address
12:30 p.m.	Intertribal Dancing
1:00 p.m.	Tiny Tots Exhibition
1:15 p.m.	Student Honor Song
1:30 p.m.	Intertribal Dancing
2:00 p.m.	Contest Dancing
4:00 p.m.	Powwow Committee Give-Away
4:45 p.m.	Retiring the Colors & Traveling Song
5:30 p.m.	Contest Winner Announcement

*Hand drum contest to be held throughout the weekend, and all specials will be announced by the MCs.



POWWOW ETIQUETTE

The Powwow Planning Group is pleased and honored to welcome all the members of our Head Staff and our distinguished list of participating Drum Groups. We thank them for their presence and their help in making this event a success.

HEAD STAFF

Head Veteran: George Martin

MC: Bud Day & Shannon Martin

Arena Director: Melissa Isaac

Head Dance Judge: Cassie Thomas and Charles Belisle

Drum Judge: Nathan Isaac

Host Drum: Ho-Chunk Station

Head Dancers: Cicilee Chivis, Devon Pitawanakwat, Dajia Shinos, Vito Buckanaga

Junior Head Dancers: Ava Anderson and Levi Wakemup

ADDITIONAL MEDIA EXPECTATIONS:

Please understand that the dancers and singers are not entertainers, they are members of Native communities from all over the country, participating in this cultural celebration with their families. Please be respectful and abide by the following guidelines. The media does not have permission to photograph individual dancers, singers, or even drums unless you ask for the individual's (or drum keeper's) permission. If permission is granted, photograph/article/video recording must be published/broadcast with the appropriate information.

DANCER
Name of individual
Tribal Affiliation
Dance Style

SINGER
Name
Tribal Affiliation
Northern or Southern

DRUM
Name of Drum Group
Northern or Southern style
Region/State drum group is from

It is strongly suggested that you provide a copy of the photograph and/or publication to the individual you photographed or interviewed. Feel free to ask the Powwow Staff for questions.

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 Powwow 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 Powwow Masters of Ceremonies for specific instructions.

MAJOR EVENTS

GRAND ENTRY

Grand Entry marks the beginning of each Powwow 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 lead the dancers into nearly every dance, thus rendering them responsible for the direction of the Powwow.

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 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 Powwow. It also honors veterans as well as our people who have exhibited great strength and perseverance.

INTERTRIBALS

During these dances, the MC invites people of different nations and ages to share the dance floor. Non-Natives are invited and encouraged to participate. Intertribals provide an opportunity for dancers to socialize and 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 SONG

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 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.



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, and 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 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 & DANCE STYLES

DANCE STYLES

Six dance categories exist within the Powwow. There are Traditional Bustle, Southern, and Woodland, Grass, Fancy Bustle, Traditional Buckskin and Cloth, Jingle Dress and Fancy Shawl. Both styles of dress and dance indicate a dancer's category.

TRADITIONAL BUSTLE, SOUTHERN, AND WOODLAND

Telling of our 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 their story. These dancers wear exquisite beadwork and feathers that are characteristic to their particular nation.

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.

FANCY BUSTLE

Known for their stamina, high jumps and quick footwork, fancy bustle 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.



REGALIA & DANCE STYLES

TRADITIONAL BUCKSKIN AND CLOTH

These dignified dancers are admired for their 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 dancers are referred to as the “backbone” of our nation.

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 their fan to spread the prayers into the four directions as the prayers are released from the “dancing cones.”

FANCY SHAWL

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



THE ROLE OF 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 2026 "Dance for Mother Earth" Powwow, you will see the roles that veterans play throughout the days' events.

Indeed, few Powwows 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 Powwows, 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 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.



HISTORY

ORIGINS OF THE POWWOW

The modern day Powwow 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 Powwow. This was a time of transition for Native peoples across North America. Tribal customs and religions were outlawed. 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 Powwow 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 crafts people follow the "Powwow Trail" over the continent to share and celebrate culture.

THE ANN ARBOR POWWOW

In 1972, the local Native community held the first Ann Arbor Powwow in a field just outside of town. Since then, the Ann Arbor "Dance for Mother Earth" Powwow has become one of the most celebrated gatherings of Native American and First Nation peoples. It attracts numerous well-known and established dancers, singers and artists, as well as thousands of spectators. For many years, this Powwow has provided a wonderful opportunity to learn about and experience the culture and the peoples of our Turtle Island.

NATIVE AMERICANS & 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 the sale remain part of the permanent endowment of the University of Michigan.

NATIVE STUDENT GROUPS AT THE UNIVERSITY

NATIVE AMERICAN STUDENT ASSOCIATION

The Native American Student Association (NASA) was formed in 1972 out of a commitment to promote the interests and awareness of Native Americans at the University of Michigan. Our membership consists of students, faculty and staff, as well as residents of Ann Arbor and the surrounding communities. NASA also serves as a social outlet for students by sponsoring trips to other Powwows, holding member retreats and feasts, having story-telling sessions and arranging study break events. Through these activities, NASA maintains a sense of community for its 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.

THE NATIVE AMERICAN LAW STUDENTS 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. One of NALSA's main activities is a symposium on current issues in Indian law, the American Indian Law Day. The American Indian Law Day has hosted some of the country's most prominent Indian law scholars, practitioners and Tribal Court judges. Speakers at the American Indian Law Day have included Winona LaDuke, Professor Robert Clinton, Professor David Getches and founder of the Native American Rights Fund John Echohawk.

AMERICAN INDIAN SCIENCE & ENGINEERING SOCIETY

The University of Michigan American Indian & Engineering Society (AISES) is a chapter of a larger, national, non-profit organization. AISES has chapters at schools across Native America. AISES - both locally and nationally - nurtures buildings 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. The ultimate goal of AISES 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.

OTHER SERVICES & ORGANIZATIONS

NORTH AMERICAN INDIAN ASSOCIATION OF DETROIT

The NAIA is the oldest urban Indian center in the United States, founded in 1940, as a social gathering place for urban Native Americans. Programs include WIA-DINAP, Native Literacy, Seniors Programs, Youth Programs, social night, Native Coffee House, monthly Community Gatherings with guest speakers, feasts, and many other activities to keep our tradition alive. NAIA, 22720 Plymouth Road, Detroit, MI 48239, Phone: 313-535-2966, Website: www.naiadetroit.org

SOUTH EASTERN MICHIGAN INDIANS, INC.

South Eastern Michigan Indians, Inc. works with other agencies and government departments to promote and encourage training and skill development programs. S.E.M.I.I. provides a wide range of services, such as the Emergency Food program, Senior Nutrition Outreach, a free Income Tax service, Health monitoring services and a Summer Youth Program for children ages 6-14. 226641 Lawrence Street, Center Line, MI 48015, Phone: +1 586-756-1350, <https://www.facebook.com/southeasternmichigan.indians/>, semii1975@yahoo.com

MICHIGAN INDIAN LEGAL SERVICES, INC.

814 A S. Garfield Ave., Traverse City, MI 49686-3430, Phone: +1 231-947-0122, Fax: 231-947-3956
215 S. Washington Square, Suite C, Lansing, MI 48933-1888, Phone: +1 517-316-0934, Fax: 517-316-0654

INTER-TRIBAL COUNCIL OF MICHIGAN, INC

2956 Ashmun Street, Suite A, Sault Sainte Marie, Michigan 49783, Phone: 906-632-6896, Fax: 906-632-1810
Website: <https://www.itcmi.org>

FEDERALLY RECOGNIZED TRIBES IN MICHIGAN

BAY MILLS INDIAN COMMUNITY

12140 W. Lakeshore Drive
Brimley, Michigan 49715
Phone: (906) 248-3241 Fax: (906) 248-5492
www.baymills.org

GRAND TRAVERSE BAND OF OTTAWA & CHIPPEWA INDIANS

2605 N.W. Bay Shore Drive
Peshawbestown, Michigan 49682
Phone: (231) 534-7750 Fax: (231) 534-7568
www.gtbindians.org

NOTTAWASEPPI HURON BAND OF THE POTAWATOMI

1485 Mno-Bmadzewen Way
Fulton, MI 49052
Phone: (269) 729-5151
www.nhbp-nsn.gov

KEWEENAW BAY INDIAN COMMUNITY

16429 Beartown Road
Baraga, Michigan 49908
Phone: (906) 353-6623 Fax: (906) 353-7540
www.kbic-nsn.gov

LAC VIEUX DESERT BAND OF LAKE SUPERIOR CHIPPEWA INDIANS

N4698 US Highway 45
Watersmeet, Michigan 49969
Phone: (906) 358-4577 Fax: (906) 358-4785
<https://lvd-nsn.gov>

FEDERALLY RECOGNIZED TRIBES IN MICHIGAN

LITTLE RIVER BAND OF OTTAWA INDIANS

2608 Government Center Drive, Manistee, MI 49660
Phone: (231) 723-8288 Fax: (231) 732-8020
www.lrboi-nsn.gov

LITTLE TRAVERSE BAY BANDS OF ODAWA INDIANS

7500 Odawa Circle, P.O. Box 246
Harbor Springs, Michigan 49740
Phone: (231) 242-1400 Fax: (231) 242-1414
www.ltbodawa-nsn.gov

MATCH-E-BE-NASH-SHE-WISH BAND OF POTAWATOMI INDIANS OF MICHIGAN

2872 Mission Drive, Shelbyville, MI 49344
Phone: 269-397-1780 Fax: 269-397-1781
gunlaketribe-nsn.gov

POKAGON BAND OF POTAWATOMI

58620 Sink Road, P.O. Box 180
Dowagiac, Michigan 49047
Phone: 800-517-0777 Fax: (269) 782-9625
pokagonband-nsn.gov

SAGINAW CHIPPEWA INDIAN TRIBE

7500 Soaring Eagle Blvd, Mt Pleasant, MI 48858
Phone: (989) 775-4000 Fax: (989) 775-4013
www.sagchip.org

FEDERALLY RECOGNIZED TRIBES IN MICHIGAN

SAULT STE. MARIE TRIBE OF CHIPPEWA INDIANS

523 Ashmun Street
Sault Ste. Marie, Michigan 49783
Phone: (906) 635-6050 Fax: (906) 635-4969
www.saulttribe.com

HANNAHVILLE INDIAN COMMUNITY

N15750 Hannahville B-1 Rd.
Wilson MI 49896
Phone: (906) 466-9933 Fax: (906) 466-4933
www.hannahville.net



NATIVE AMERICAN INTERNET RESOURCES

EDUCATION AND INFORMATION

American Indian College Fund

www.collegefund.org

American Indian Higher Education Consortium

www.aihec.org

American Indian Science and Engineering Society

www.aises.org

Indianz.com

www.indianz.com

Native American Rights Fund

www.narf.org

National Congress of American Indians

<https://americanindian.si.edu>

Society for the Advancement of Chicanos

www.sacnas.org

and Native Americans in Science

Tribal College Journal

www.tribalcollegejournal.org

Anishinaabemowin-Teg

www.anishinaabemowin-teg.org

HEALTH CARE

American Diabetes Association

www.diabetes.org

American Public Health Association

www.apha.org

Native American Diabetes Project

www.laplaza.org/health/dwc/nadp

National Diabetes Health Information

www.niddk.nih.gov/health-information/diabetes

Traditional Tobacco Use

www.ncidc.org/sites/default/files/documents/import/health/Sacred%20Tobacco%20Education%20101.pdf

POWWOWS AND EVENTS

Gathering of Nations Powwow

www.gatheringofnations.com

Powwow Events listings

www.powwows.com

Schemitzun

www.schemitzun.com



NATIVE AMERICAN INTERNET RESOURCES

PROFESSIONAL

AISES Lake Erie Professional Chapter

<https://aises.org/chapter/lake-erie-professional-chapter-of-aises/>

Jobs in Indian Country

<https://www.ncai.org/resources/job-listings>

Indigenous Journalists Association

<https://indigenousjournalists.org>

MEDIA

Native America Calling

<http://www.nativeamericacalling.com>

Native Radio

<http://www.nativeradio.com>

Indian Country Today

<https://ictnews.org>



NATIVE AMERICAN STUDIES PROGRAM (NAS)

The Native American Studies Program at the University of Michigan places American Indians at the center of broader inquiries into the nature of the human confrontation with intrusive power.

Faculty and students work together to explore, through the humanities and the social sciences, varieties of the Native American experience and the importance of Indians to American history, literature, religion, social sciences, politics, and law.

Wherever we confront questions of identity that embroil American Studies, American Indians loom large. Native American Studies in the program of American Culture, where other programs stand freely, offering degrees in American Indian studies alone, the Native American Studies Program works in close concert with other portions of the American Culture Program and with other disciplines. NAS at the University of Michigan recognizes that American Indians live today, and many have long lived, in a world of diversity. Interestingly, the increasingly pluralistic nature of Native American lives has only strengthened, not eroded, the determination for more self-government. Reservations and tribal governments have, if anything, been gaining strength and authority in recent decades. But federal power remains important. Whether in the United States or in Canada, Native North Americans' lives are influenced, more deeply than those of most other peoples, by changes in policy, by judicial pronouncements, and by bureaucratic initiatives and blunders. For these reasons, because of the tension between autonomy and metropolitan rule, it makes sense to house Native American Studies within a program in American Culture that dedicates itself to the strains and strands among the many peoples of America its various structures of power. At the University of Michigan, we seek to study American Indian cultural production, history, and current realities without losing sight of the fact that Indians are an integral part of America and the larger world. What has been called the "Michigan model" for American Studies places "ethnic studies," broadly defined, at the center of America, not at its periphery. Instead of searching vainly for some definitive, mainstream "American Character" or "American Identity," instead of hiving off separate "ethnic studies" unit, AC at Michigan plunges into tense, strained, conflicted, and negotiated zones of interaction, exchange, and intermingling among the myriad social and cultural groups that make up the United States and its domestic and overseas empire. The Latino Studies Program, the Asian/Pacific Islander American Studies Program, and the Native American Studies Program have all arisen under the umbrella of American Culture. And while the Center for Afroamerican and African Studies has developed its own, freestanding program, it stands, physically, just one floor above us, and several of its professors have joint appointments in American Culture. The faculty of these programs, then, communicate with each other and with American Culture as a whole, in constant efforts to keep our bearings while gaining as well new orientations as we negotiate the dynamic currents that course through American Studies.

Native American Studies deserves a prominent place in American Studies. All of what the federal government now calls "The Homeland" once fell under the sovereignty of Indigenous North Americans or Hawaiians. "The Homeland" is the ancestral homeland of Indigenous peoples.

NOONGWA E-ANISHINAABEMJIG

Also called Ojibwa or Chippewa, Nishinaabemowin is one of the 27 Algonquian languages still spoken in over 130 communities in the Great Lakes region of the United States and Canada. Current estimates number speakers around 5,000. However, in all communities, the number of speakers is declining at a rate unequal to changes in demographics. Most speakers are over 50 and very few are under 10. At both the state and national level, there is a heightened sense of urgency to preserve and promote endangered languages.

At the University of Michigan students are working to learn and preserve Nishinaabemowin as one of the languages still spoken in our state. Four semesters of Nishinaabemowin classes are currently offered, and taking these courses fulfills students' language requirement and counts toward the Native American Studies Minor. While the language may be specific, the lessons to be applied to other careers and disciplines are not. Languages are the repository of thousands of years of a people's science and art - from observations of ecological patterns to creation stories.

According to the National Science Foundation, at least 3,000 of the world's 6,000-7,000 languages (about 50 percent) are about to be lost. The enormous variety of these languages represents a vast, largely unmapped terrain on which linguists, cognitive scientists, and philosophers can chart the full capabilities - and limits - of the human mind. Students who study Nishinaabemowin at Michigan are arguably exposed to the outcome of thousands of years of regional human knowledge of mathematics, biology, geography, philosophy, agriculture, and linguistics. Learning another language often brings an appreciation of other cultures and people. The diversity of ideas carried by different languages and sustained by different cultures, is as necessary as the diversity of species and ecosystems for the survival of humanity and all life on our planet.

One way that students work together with the local Nishinaabe community to preserve the language is through a website which serves as a way to connect students and teachers. www.ojibwe.net represents many things, most of all, it is evidence that Nishinaabemowin is alive and well. One component of a living language is one that is not only spoken fluently, but also used creatively. New lessons, resources, songs, stories and projects appear regularly on the site and social media channels such as Facebook, Twitter and YouTube. Many of the website resources originate from local fluent speakers such as Alphonse Pitawanakwat in conjunction with the linguistic skill of Margaret Noodin. Additionally, the site contains recordings and materials from many other Nishinaabe speakers and students from various regions in Nishinaabe-kiing. Nishinaabe land.

Ann Arbor, Michigan is a place where speakers and students plan and gather to make a difference. From language preservation to community activities - anyone interested in the language can stay posted via our Facebook or Twitter sites or can regularly visit www.ojibwe.net. Noongwa e-nishinaabemjig. The People Who Speak Nishinaabemowin Today. All ages, all levels, all nationalities are always welcome into our community.

So visit www.ojibwe.net and Minwendaagozodaa! Have fun!

POWWOW EXHIBITORS, DONORS & SPONSORS

The Powwow Planning Committee would like to extend our sincere thanks to our many fine exhibitors. Each year, we host dozens of outstanding Native American vendors, artists, craftspeople and charitable causes. We encourage you to visit all of our exhibitors around the arena. Check out the free health screenings and don't forget to pick up your official "Dance for Mother Earth" Powwow merchandise.

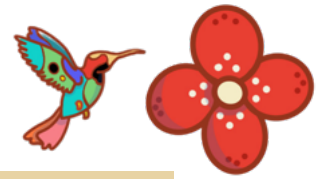
DONORS & SPONSORS

The Native American Student Association (NASA) at the University of Michigan expresses sincere appreciation to Access & Opportunity at the University of Michigan for their ongoing support of the Dance for Mother Earth Powwow, and continuation of the 100 percent financial support that was started in 2016. This act of support demonstrates the University's sincere commitment to NASA and all Native American students at U-M, and surrounding Native American communities. NASA is very excited to continue to work with the Office of the Provost to strengthen our collaborative relationship as we work together to make the annual Dance for Mother Earth Powwow a continued success for another 50+ years.

We would also like to also thank our past donors for their support in previous years.

We encourage you to learn more about these amazing departments, organizations, and businesses.





52ND ANNUAL DANCE FOR MOTHER EARTH

POWWOW



THE OFFICE OF ACADEMIC MULTICULTURAL INITIATIVES AND THE NATIVE AMERICAN STUDENT ASSOCIATION ARE PROUD TO JOINTLY COORDINATE THE 52ND ANNUAL DANCE FOR MOTHER EARTH POWWOW IN COLLABORATION WITH OUR CAMPUS PARTNERS.



OFFICE OF ACADEMIC MULTICULTURAL INITIATIVES
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