



Debweyendan (“believe in it”) Indigenous Gardens (DIGs)



KEWEENAW
BAY INDIAN
COMMUNITY

A PORTFOLIO FOR COMMUNITY WORKSHOPS



Promoting Intergenerational Learning & Access to Healthy Foods and Medicines



Great Lakes
Research Center
Michigan Technological University

**MICHIGAN HEALTH
ENDOWMENT FUND**



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A. PROJECT OVERVIEW

1. Project Synopsis

In the spring of 2019, the Keweenaw Bay Indian Community (KBIC) was awarded funds to promote intergenerational learning and access to healthy foods and medicines through the **Debweyendan** (“believe in it”) **Indigenous Gardens (DIGs)** initiative. DIGs aims to promote food sovereignty, strengthen wellbeing and cultural identity, and sustain knowledge for future generations. Throughout the 2019 summer and fall harvesting seasons, the Natural Resources Department (NRD), in partnership with Michigan Tech and the Western UP Development and Planning Region, provided a gardening and harvesting workshop series and further developed community capacity for cultural learning and practices. Our goals were to provide:

- 1) on-site community garden utilities upgrades, and supplies and equipment
- 2) community garden workshop experiences, from soil and seed to harvest and preparation
- 3) landscape gathering workshops focused on foraged foods and medicines of the Ojibwa people.

About half way through the project, we recognized that our workshops did not cost as much as we had planned, primarily due to the generosity of others. Many volunteered their time, effort, and talents to donate and prepare foods for the workshop participants as well as provide gifts for our teachers. Healthy local foods were a priority for workshop meals and snacks so the majority were prepared by project staff while others were donated. Additionally, teas were made and shared from wetland plants gathered for participants to try as part of a “rethink your drink” initiative and different [medicinal teachings were provided about specific plants](#) at different workshops throughout the program. Also, our teachers were gifted with homemade jams, local medicines, and feast

bundles by project staff. Finally, some of our teachers were KBIC NRD staff and as such, did not receive honorariums. As a result, extra funds were then reallocated to host an additional spring 2020 forest workshop and to commit funds to community capacity development, programs for volunteer gardening and trail work events as well as website development for the KBIC Natural Resources Department to share knowledge and resources with others.

However, in the early spring of 2020, our plans were greatly impacted by COVID-19 and thus, the spring 2020 workshop did not take place. Our capacity development programs did take place but at a reduced level. Still, capacity building was very much successful and we also gained useful insights pertaining to promotion and outreach in our community. These insights will contribute to food sovereignty planning and event implementation in the future.

As part of our original intention in the spring and fall of 2019, each of the 12 workshops were facilitated by knowledge holders who shared their expertise, skills, and Ojibwa teachings on respectful plant and forest relations. Specific food and medicines of the workshops were dependent on our local/ regional teachers, input by the KBIC Traditional Clinic, and our seasonal landscape and garden productivity (e.g., temperature, precipitation, pests, and climate). The tables below illustrate our community garden and landscape harvesting workshop series at a glance.

Both tribal and non-tribal community members were welcome to join our harvesting workshops and community capacity events. Because our project focus is to promote access to healthy foods in our community, participants were asked to complete a pre- and post-survey of the project, as well as provide brief feedback after each workshop. These insights were intended to help us determine the impact of our project on community health, and support us in achieving our project goals. Workshop attendees also

completed a brief evaluation following each workshop. The results of both the surveys and the evaluations are compiled in a separate report, called A Report for Debweyendan (“believe in it”) Indigenous Gardens (DIGs): Promoting

Intergenerational Learning and Access to Healthy Foods and Medicines. It is available on the [KBIC Natural Resources Department website](#).

2019 Community Garden Workshops

<i>date</i>	Workshop Name	Teachers	Location	Attendees
<i>31 May</i>	Orientation & Community Garden Etiquette	Karena Schmidt, Kathy Smith, Lisa Denomie	Peoples’ Garden, L’Anse	22
<i>28 June</i>	Companion Planting - How Plants Help Each Other	Katy Bresette, Karena Schmidt, Kathy Smith	Peoples’ Garden, L’Anse	17
<i>18 July</i>	Appreciating <i>Manidoonsag</i> ("little spirits" or insects)	Katy Bresette, Karena Schmidt	Peoples’ Garden, L’Anse	17
<i>16 Aug</i>	A time for <i>Naanaagadawendam</i> -what knowledge has your garden shared with you?	Doreen Blaker, Karena Schmidt	Peoples’ Garden, L’Anse	10
<i>Sept 7</i>	Making Healthy Salsas with Garden Fresh Ingredients	Karen Runvik, Amy Sikkila, Karena Schmidt	KBIC Senior’s Center, Baraga	14
<i>Sept 28</i>	Asemaa (Tobacco) Harvest	(organized by KBIC Nat Res Dept.)	Peoples’ Garden, L’Anse	13

2019 Landscape Harvesting Workshops

<i>date</i>	Workshop Name	Teachers	Location	Attendees
<i>15 June</i>	Preparing for Foraging Foods & Harvesting Medicines	Howard Kimewon, Doreen Blaker, Katy Bresette, Lisa Denomie	KBIC Nat Res Dept, Pequaming	45
<i>22 June</i>	Everyday Medicines	Howard Kimewon, Jerry Jondreau, Karena Schmidt, Katy Bresette, Lisa Denomie	KBIC Nat Res Dept, Pequaming	36
<i>Aug 30- Sept 1</i>	<i>Manoomin</i> (Wild Rice) Camp	Roger LaBine, Scott Herron, Steve Perry, Donnie Dowd, Cortney Colia	Ford Center & Forest, Alberta	100+
<i>Sept 14</i>	Mushroom Exploration	Dr. Dana Richter	KBIC Nat Res Dept, Pequaming	25
<i>Oct 26</i>	American Sweet Crabapples – Applesauce, Vinegar & Cider	Dr. Martin Reinhardt, Tina Moses	Zeba Community Hall, Zeba	40
<i>Nov 9</i>	Asemaa (Tobacco) Teachings and Processing	Biskakone Greg Johnson, Wasanodae Johnson	Zeba Community Hall, Zeba	31

This Portfolio is a compilation of our project activities, including the 12 workshops and 4 community capacity initiatives funded by the Michigan Health Endowment Fund. Sections B and C provide an overview of each workshop's teachings and activities, the names and expertise of our teachers, and also, a summary of the supplies, resources and estimated costs associated with each workshop. (Keep in mind that food and refreshment costs are low for most workshops because of donations.) Section D summarizes the community capacity development initiatives, including a description of activities, program leads, and outlines capacity gains as a result of the programs. This Portfolio is intended to be a resource for other communities who desire similar programs to promote access to healthy foods in their communities and is designed with those communities in mind. It is also to ensure our community maintains a resource and inventory for future planning of food sovereignty initiatives in the Keweenaw Bay Indian Community.

2. Important Considerations

Often, sharing lessons learned are reserved for the end of a document or report. However we strongly believe that the insights gained in the implementation of this project required us to outline a number of important considerations right up front. It is true that the DIGs program provided beneficial outcomes for the Community, our teachers and for participants but it was not without a number of minor and major snafus. Before one decides to embark on such a journey, and before the KBIC continues, the following considerations are important to keep in mind at the forefront of planning and program implementation. The key advice here is to do as much as possible, if not all of these, *in advance* of the launch of the program.

Learn the purchasing and procurement policies of your organization and partners.

Most organizations have designated staff and a set of policies outlining the requirements and timelines for purchasing supplies and contracting professionals. It is critical that you learn the who and what for your organization and the partners involved in your project - these will guide and serve as a framework for your entire project process. It ensures that the staff responsible for paperwork and payments, and those expecting paperwork and payments, remain content and your project maintains compliance with existing organizational policies.

Prepare the necessary set of project paperwork and documents.

Each project will need a set of paperwork and guidance documents depending on the specific scope of work and those involved. However, these will be different for each organization and project, and some documents may already exist in your organization or with your partner. We have outlined a set of documents below that if prepared in advance, will help your project run more smoothly.

- *Develop and share a list of potential workshop teachers; and a specific protocol for inviting teachers.* With input from as many people as possible, develop a list of potential teachers and include contact information, content expertise, strengths and potential challenges. For example, some teachers need to be invited in specific ways or by specific people; others may only instruct particular audiences or teach in specific places. Many teachers need to be invited well in advance so it's wise to have your teachers lined up for workshops as early in the project as possible. Additionally, outline a specific protocol for inviting teachers. For the KBIC, we share asemma (tobacco) with the invitation to share knowledge with others and thus a

protocol needed to be developed. Finally, these documents need to be accessible to those involved in project responsibilities.

- ***Develop a list of needed supplies and designate shopping responsibilities.*** For every large and small item needed for implementing a workshop, prepare an overarching list of supplies your programs will need. Securing needed workshop supplies early in the project will prevent extra work later on. Be cognizant that supplies purchased ‘in season’ are subject to be out of stock. Part of the list of supplies will be provided by your teachers, emphasizing the need to have workshop teachers’ commitment early on.
- ***Create clear and concrete expectations related to teaching and teachers.*** For potential teachers and those individuals in your organization responsible for obtaining teacher commitments and paperwork, create clear and concrete expectations. For the KBIC, we created a document that included what teachers could expect from us (e.g., supplies, event promotion, and a timely payment) and what we expected from teachers. The expectations included a template for lesson plan guidance. Be prepared to engage with teachers to complete their needed lesson plan which includes learning objectives and defined activities for workshop participants. Teaching styles and cultural differences vary greatly between different teachers. Some Indigenous knowledge holders, for example, may be uncomfortable with completing a lesson plan. However, we strongly encourage project personnel to work with all teachers to ensure a lesson plan is in place.
- ***Develop a diverse promotion plan and event promotion templates.*** Having a diverse and solid plan for responsible individuals to promote events is critical.

People learn about events in a wide variety of venues so prepare a diverse promotion plan for reaching the audiences you desire. Sharing on social media, radio, and posting digital and paper fliers is a great way to reach many people. However, we also learned that many people, such as elders for example, may not encounter announcements in these ways. Announcing in community newsletters, phone calls, word of mouth and the mail were other ways to reach particular individuals and groups. You know your community so tailor your promotion plan as needed and ensure specific staff are aware of and carry out their promotion responsibilities prior to each event. Finally, prepare the templates you will need for creating event fliers and promoting events. This will allow promotion to take place rhythmically for each event.

Set realistic timelines and be prepared to double the expected preparation time and effort, and needed staff for implementation. If you haven’t realized yet, the required time and effort you need to invest for program preparation and implementation may be more encompassing than you think. Be realistic and give yourself, *and others*, plenty of time to plan and promote your workshop events. Of course, as individuals, we are likely optimistic about how long it may take to complete particular tasks. But with a multi-partner program designed for diverse audiences, it will require additional time to plan and negotiate the terms of particular events. It is also important to ensure you account for different staffing needs - every event requires different intellectual and physical strengths. For example, those who are implementing and facilitating events may not be the same people needed for event set up, break down, clean up and returning workshop supplies and equipment to the places they belong. A good guidance framework is to think about your event in terms

of *before, during and after* - what and who is needed at *each* stage?

Know your audience and be cognizant of differences in expectations and abilities. When planning workshop content and activities, it is important to be aware of the potential diversity in your intended audience. Consider differences in age, gender, and abilities as well as cultural differences in expectations - plan for those differences. Sometimes, it may be simply a matter of explaining to participants about cultural practices different than their own (i.e., an hour long talking circle introduction and welcome activity). Other times it may be about ensuring that the oldest and youngest participants feel included and are actively engaged throughout a workshop. There are also different abilities and accessibility matters. For example, plan your event in consideration of participants who may have different hearing abilities, or may not be able to stand for long periods of time, or walk with a cane or be in a wheelchair. Centering on differences, instead of the average ability participant, better ensures that everyone is included. More importantly, it

conveys that everyone's needs are important to the event content and activities as well as the community.

Locate and plan ahead using community calendars. Although last in the list of important considerations, community calendars just might be your first step in identifying potential dates for event workshops. In our project, we did not realize to check calendars early in programming, and as a result, some of our events overlapped and thus competed with other community events. This was not our intention. In our community, there are a number of calendars we now know to check for scheduling and promoting events, the KBIC calendar, Baraga County and surrounding counties and the Chamber of Commerce to name a few. It's likely your community has a number as well. Finally, community calendars are a great way to support program promotion - be sure to add community calendars to your promotion plan and add your events for others to see.

B. THE PEOPLES' GARDEN WORKSHOP SERIES

In this section, each of the six Peoples' Garden workshops are described including the date, time and place of the workshop, the number of attendees and workshop teachers, and the supplies, resources and estimated costs associated with each. As an important reminder, some costs are low because of the willingness of NRD staff to serve as teachers and the generosity of others who donated refreshments and teas, prepared dishes, and gifted teachers.



Also, once supplies were purchased, they continued to be used for following workshops. For most workshops, teachers were provided with honoraria (\$500 each) and travel reimbursement (\$50 each) - this cost is not included in the workshop approximate costs below. Workshop costs are also dependent on the number of attendees. Finally, each section provides an overview of the workshop activities and the teachings shared with participants.



1. Community Garden Orientation and Etiquette

May 31, 2-5pm, The Peoples' Garden, L'Anse
22 attendees total (college & adults, 5 elders)

Our Teachers

Karena Schmidt – Ecologist

Kathy Smith – Ojibwa cultural teachings on the season, asemaa (tobacco), gender and balance

Lisa Denomie – Educator, Body, mind, and spirit warm-up

Supplies, Resources and Estimated Costs

Large tablet and easel, writing materials, 5 garden spades, 2 pitchforks, and ~30 asemaa (tobacco) plants (donated by KBIC NRD).

Soil tests and lab results MI State University Extension, \$50.

Step 2 Garden Kneeler Seat (#15), \$300 total.

Write-in-the-rain notebooks (#25, \$11 each), \$275.

Set of mechanical pencils, \$54.

Gifts for teachers (donated).

Total cost, approximately \$674.

Workshop Overview - Activities and Teachings

Warm-Up – The workshop began with a body, mind, and spirit warm-up exercise led by Lisa Denomie. With music, the warm-up exercise includes repetitive stretching and movement exercises for left and right, and up and down, the feet, legs, hips, arms, shoulders, and head. Lisa also guides participants with shaking off negative energy and worries, and opening up space for our minds and spirits to learning and the teachings of each other.

All about Soil – Karena Schmidt led teachings about the soil and soil as a living, interconnected community. She began by explaining the purpose of the fresh piles of manure and layers compost at the garden, and then demonstrated methods of how to collect soil samples for soil



Debweyendan ("believe in it") Indigenous Gardens (DIGs)
COMMUNITY GARDEN WORKSHOP
FRIDAY | MAY 31 | 2 - 5 PM
"Community Garden Orientation and Etiquette"

Workshop Includes:
Opening water and tobacco ceremony to bless the garden;
Learn about garden soils, composting, mulching, and calculating soil amendments

Cultural Teachings: Kathy Smith, Habitat Specialist, KBIC - NRD
Gardening Instructor: Karena Schmidt, Ecologist, KBIC - NRD

FREE to the Public
Location: People's Community Garden
Brewery Road, L'Anse, MI 49946
(next door to New Day Treatment Center)

Questions: Karena Schmidt, kschmidt@kbic-nsn.gov, (906)524-5757 x 21

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testing. The results of the community garden soil tests conducted by MSU Extension were summarized. She shared the interpretation of the quantitative results and how to calculate soil amendment needs, and how to use that information to calculate fertilizer application rates for healthy plants and harvests. She discussed soil needs and components in terms of fungus, bacteria, and insects – the FBI.

Composting at the garden – There is a 3-section system and a 2-3 year process of becoming compost that is garden ready. Bin 1 receives pulled weeds, grass clippings, manure (chicken, horse, cow), leaves, bones, coffee grounds, kitchen scraps (raw materials). Periodically toss soil on the pile for further deterioration, and fork it in. After several months, Bin 2 receives semi-composted material from Bin 1. Bin 3 receives composted material forked in from bin 2. Keep cycling the 3 bins, with Bin 1 always receiving the raw materials.

Composting at home – Notes and tips: bones can draw critters but they'll stir up the compost materials, and some meat can have harmful bacteria, but 120 degrees kills those pathogens. Worms are beneficial to compost and gardens, yet detrimental to the health of trees and understory in forested ecosystems. *The Compost Hole*, "The lazy gardener," book contribution from a participant – dig a hole and have a compost hole in your yard, especially if you're planning to plant a tree(s) in the next season or two. Hole/ compost can be for paper waste, kitchen scraps, leaves, stir once per month, it really cares for itself. *Trash can / bin compost* heats fast, drill holes in it, put water in it if it gets too smelly, and you'll have compost soup seeping into your gardens. Place within the ground and at an angle within your garden, contributes to heating and compost soup seepage.



Ojibwa cultural teachings, life and balance, and the first asemaa planting of the season – led by Kathy Smith, and contributed throughout soil teachings, and then, the garden opening ceremony with sage smudge and asemaa (tobacco) grown in the garden from the prior year is passed around in a circle of participants. Kathy shared teachings about Ojibwa medicines with a focus on sage and asemaa, while the men participants planted the first asemaa of the season. Kathy discussed medicines, and the roles of age and gender, to always work towards balance. No one and no work is more important

than another, just different, and necessary for balance.

This season, spring, medicines are waking up, everything is living and waking up.

Smudge ceremony, the negative energy leaves us and provides connection to earth. Ask goodness to come back. *Tithe teachings* – it is our responsibility to share teachings with others. Smudge plants and earth – both are alive.



Practice what our ancestors have done, our fishing community contributes to garden fertilizers, with the help of our Michigan Tech college interns, and our hopes for having a fish cleaning station at Buck's Marina in the future, our planning and practices can also contribute to our garden fertilizers.

To bring back balance, Planting the first asemaa in the garden this year, it is the men's job to plant and to care for asemaa. Our elder (man) does the first planting in the garden raised bed, followed by several other young men finishing the bed with asemaa. Men are guardians of *kwe* (women), balance of masculine and feminine. Kwe are water keepers, Kathy passes a copper cup of water to a woman participants, kwe holding life. Asemaa are plant relatives, plant beings, and eventually, a drying rack for natural medicines will be in the pole barn building on site at the Peoples' Garden when asemaa leaves will be as big, or bigger, as our hand, asemaa can be hung to dry.

2. Companion Planting – How Plants Help Each Other

June 28, 4-7pm, The Peoples' Garden, L'Anse
17 attendees (adults & college, 2 children, 4 elders)

Our Teachers

Karena Schmidt – Ecologist

Kathy Smith – Cultural teachings, habitat specialist

Katy Bresette – Ojibwemowin, educator

Supplies, Resources and Estimated Costs

Planting tools/equipment: hori hori (#15, \$25 each) \$375, scuffle hoes (#10, 20\$ each) \$200 and shovels (#15, 30\$ each) \$450; totaling \$1,050.

Plants: one flat (32 plants each) of corn, beans, squash and sunflower starter plants (donated by KBIC NRD). The corn and bean seeds were attained through the UP Seed Exchange, the sunflower and squash through the seed exchange at the Indigenous Farming Conference. Snacks and teas (donated).

Gifts for teachers (\$30).

Total cost, approximately \$1,080, plus teacher honoraria and travel.

Workshop Overview - Activities and Teachings

The activities and teachings of this workshop focused on plant communities and the ways plants are companions to each other, using each others' strengths to help and care for one another in different ways. The workshop introduction was provided by Kathy Smith as all were welcomed into the Peoples' Garden and workshop learning.

Ojibwa cultural teachings, reciprocity and interdependence in gardening practices - The workshop teachers, Karena Schmidt and Katy Bresette, shared stories as teachings about plant beings and gardens.

Katy shared the story of **how corn came to be**, summarized here: An Ojibwe man was raised by



Debweyendan ("believe in it") Indigenous Gardens (DIGs)
COMMUNITY GARDEN WORKSHOP

FRIDAY | JUNE 28 | 4 - 7 PM*

*Registration begins at 3:30 PM

Companion Planting - How Plants Help Each Other

Promoting Intergenerational Learning
and Access to Healthy Foods and Medicines.

Join us for Ojibwa perspectives on site selection & planting
techniques for low-input and low-energy gardening

Teachers: Karena Schmidt & Katy Bresette

All ages are welcome to come at any time during this free event

Location: DIGs Community Garden
16037 Brewery Road, L'Anse, MI 49946
(next door to New Day Treatment Center)

Questions: Karena Schmidt, kschmidt@kbic-nsn.gov, (906)524-5737 x 21

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his grandmother and learned many things about life from her stories. Before she walked on, she foretold that a stranger would come and that he (her grandson) should do what the stranger says. After his grandmother's passing, the stranger came just as his grandmother had foretold. The stranger said that he was looking for a good man to fight, and the stranger and the good man would fight to the death. They began to fight and as opponents, they were even matched. They fought for days until one day, the Ojibwe man killed the stranger. The Ojibwe man was saddened. He went to his Elder who told him to bury the stranger and care for his grave. He did as the Elder instructed and one day, a strange plant emerged from the grave - it was corn, called "Mandamin" ("manda" means wonder, and "meen" means seed or berry). Mandamin, in many ways, has and continues to fully live up to its name.

Karena shared **the story of the 3 sisters** as it was shared with her, telling of the 4th sister as



well. The 3 sisters - corn, bean, and squash - care for each other's needs when they are together, each needs the strengths of the other to grow strong, cooperating to reach their potential to be their best. **Corn, bean and squash, also called the 3 sisters garden, work together to support each other's autonomy.** Sister Corn, sprouting first, stands tall to guard and protect the crops, and provides support for Sister Bean. Sister Bean, sprouting next, relies on Corn and holds onto her strong stalk providing continuous support for Bean, and in reciprocity, Bean feeds the roots of her sisters by transforming nitrogen from the air into nitrogen available in plant form. Sister Squash, the oldest of the three sisters stays close to earth, spreads the ground with her large leaves, encircling all the sisters in protection of the soil and its moisture. Squash also deters potential predators with its spiny texture. The 4th sister, Sister Sunflower can also support Sister Bean, and she also lures birds away from her Sister Corn with her seeds. In



reciprocity for all her sisters, Sunflower attracts insect pollinators for the benefit of them all.

After the teachings, participants enjoyed homemade corn chowder, corn that had been harvested from the 2018 corn season. Then participants engaged in the garden activity, planting and creating a 3 sister's garden with several mounds of corn, beans, and squash communities at the DIGs site. Finally, the 4th sister was planted, sunflower, all around the perimeter of the 3 sisters' garden.



3. Appreciating *Manidoonsag* ("little spirits" or insects)

July 18, The Peoples' Garden, L'Anse
17 attendees (2 children)

Our Teachers

Karena Schmidt – Ecologist

Katy Bresette – Ojibwemowin, educator

Supplies, Resources and Estimated Costs

Activity supplies: 3 "[Turn this book into a beehive](#)" (#3, \$13 each), \$39. The activity is to literally dismantle the book to create bee nests.

"Common Bees in our Region" handout.

Set of hand lenses (#20, \$15 each), \$300.

Snacks and teas (\$250).

Gifts for teachers (donated).

Total cost, approximately \$589, plus teacher honoraria and travel.

Workshop Overview - Activities and Teachings

The activities and teachings of this workshop focused on learning some of the many lives and purposes of *manidoonsag* ("little spirits" or insects), and to appreciate who they are and to be respectful of the work they do for plant and tree beings, humans, and other relatives throughout the landscape.

The workshop began with an opening from Kathy Smith, KBIC Natural Resources Dept. Habitat Specialist, and a smudge from Ethan, an attendee and Youth Supervisor from Superior Watershed Partnership. Kathy shared her thoughts on the importance of community events and projects such as this landscape workshop, and also announced upcoming events such as the annual Lake Superior Day beach cleanup and the summer water walk, both of which begin with a traditional water ceremony at sunrise.

Ojibwa cultural teachings, be a good human, be a good multi-species neighbor - Our workshop teachers, Karena Schmidt and Katy Bresette, shared insights from the perspective of *manidoonsag*. As humans, we tend to think



Debweyendan ("believe in it") Indigenous Gardens (DIGs)
COMMUNITY GARDEN WORKSHOP

THURSDAY | JULY 18 | 4 - 7 PM*

*Registration begins at 3:30 PM

Appreciating *Manidoonsag* ("little spirits" or insects)

Promoting Intergenerational Learning and Access to Healthy Foods and Medicines.

Join us for learning about traditional gardening practices, ways to care for all garden beings, and other methods of integrated pest management

Teachers: Karena Schmidt & Katy Bresette

All ages are welcome to come at any time during this free event

Location: DIGs Community Garden
16037 Brewery Road, L'Anse, MI 49946
(next door to New Day Treatment Center)

Questions: Karena Schmidt, kschmidt@kbic-nsn.gov, (906)524-5757 x 21

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about some *manidoonsag*, namely bees, and their value as pollinators. It is true that many kinds of bees are phenomenal pollinators and have varied methods of pollination for a diversity of plant life but many other *manidoonsag* are also pollinators and have additional values to the living world as well. Then, Karena discussed the habitat disruption and a lack of diversity challenges that bee populations are increasingly encountering in our region and beyond. She encouraged participants to engage in reciprocity with bee pollinators and to create more habitat as a gift to many pollinators, not just bees.

Katy expanded on Karena's teachings and asked participants to also consider the value of a wood tick as well as hornets and other *manidoonsag* that humans typically view as unwanted, hostile, or dangerous. Katy asked participants to consider the following:



Not every place is for you [humans], or designed for you [humans]. Others have spaces and have work to do. Harm usually comes from not thinking from another's perspective, not being thoughtful. It's presumptuous to think we humans know best, we forget manidoonsag also know, and that their work is *onjida*, "on purpose," and with their own intentions. If you really want to care for them, wait and watch as they do their work, and think carefully before you displace them.

Katy shared more about manidoonsag and modes of communication. Manidoonsag are always communicating with each other and sharing their stories with other beings as well.



They use their scents, motions, sounds, and speeds to tell stories of the good journey, the comings and goings and change, particulars of climate and communicating distance to and from specific places. Decisions are made with intent; every creature with purpose and intent are doing their work. She tells us that what we have called "invasive species" are simply *onjii*, other beings who are coming from another place, using the water, sky, or land, or *onji*, their travels have brought them here for a reason. Humans cannot assume to know another beings place and belonging, or the reasons why they have come here.

Karena shared a story about the evolved reciprocity between monarchs and milkweed so they could meet each other's needs without detriment to one another.

Participants then enjoyed many fresh fruit snacks and a creative homebuilding activity. The activity focused on making garden beehives which provide needed respite for bees as they do their good work in human gardens. A number of handout resources were provided to participants about the different kinds of bee populations to assist in bee identification and their preferred habitats.



4. A time for Naanaagadawendam-what knowledge has your garden shared with you?

16 Aug, 4-7pm, The Peoples' Garden, L'Anse
10 attendees (adults & college, 4 elders)

Our Teachers

Karena Schmidt – Ecologist
Doreen Blaker – KBIC Tribal Council, Cultural
Committee, Traditional Clinic

Supplies, Resources and Estimated Costs

Handouts were created using online resources
for various vegetable plant disease diagnosis for
corn, tomatoes and other vegetables.

Snacks and teas (donated).

Gifts for teachers (donated).

Total cost, approximately \$0, plus teacher
honoraria and travel.

Workshop Overview - Activities and Teachings

The *naanaagadawendam* workshop activities and teachings focused on acknowledging plants and garden communities as our teachers and the lessons they share with gardeners throughout the season. *Naanaagadawendam* describes a cyclical, relational process for practices and the reciprocity, reflection, and learning that takes place within that process. Every being, plant communities included, is acknowledged as a teacher and learner; we learn lessons from each other and respond to each others' care and needs.

Ojibwa cultural teachings, learning to listen to the lessons of the plants - The activities and teachings of this workshop focus on learning how to be better gardeners by observing plants and learning to read lessons of plant care through their signals as teachings. Garden care is learned through years of experience, attending to various weather patterns and plant behavior in similar seasons, soil qualities, and varieties and impacts of *manidoonsag* ("little spirits" or



insects) both good and negative. Garden care is also shared through and passed down by previous generations.

Doreen Blaker shares her insights from these perspectives and connects these teachings to traditional knowledge and science. She asserts that **traditional knowledge is science, science with respect**, and that science offers many paths for many people. Traditional and western sciences utilize similar observation methods but traditional science prioritizes primary lessons in listening. For example, humans are instructed to listen to plants and it is through their teachings that people were taught to take only what one needs. As the last species created, humans are less wise, and much more pitiful, than their plant relatives. But as we learn, it's our responsibility to share these teachings, one becomes two and two becomes three... She reminds us of the African Proverb, "If you think you're too small

to make a difference, spend the night with a mosquito.”

Every culture has stories of their knowledge and respect for creation; every culture communicates with plants. We have a connection, we know it, and we have to remember. Each plant has stories, their origin story and stories about human dependence. Traditionally, stories were shared in wintertime but now that’s shifting to times when they’re needed. There’s also a growing need now to write it down. Documentation contributes to knowledge exchange, the sciences, and the needed science used in the courts today. Writing it down is about caring for our plants and the plant stories.



Karena began sharing teachings about ways to tie our knowledge together. As an ecologist, she

shares that plants communicate with us in many ways, asking for our nurturing and reciprocal care, and again, encourages us for the need to listen. She begins to specify some of the teachings in soil ecology calling them, “life lessons in chemistry.”



- ❑ Nutrients – some are mobile, moving easily from soil to the plant roots, other nutrients are immobile, but can become available as soil conditions are amended. The soil pH determines nutrient mobility, cooperation, and availability. An acid soil has a pH below 7 and an alkaline soil has a pH above 7. For example, blueberries grow best in acidic soils.
- ❑ Only 5% of fungus are serious plant pathogens. Most plants are dependent on many species of fungus and have beneficial relationships.
- ❑ Potassium helps regulate the opening and closing of the stomata, which balances the exchange of water vapor, oxygen and carbon dioxide. If potassium is deficient, it stunts plant growth and reduces yield; sources of K include banana peels, dandelion greens, and wood ashes.
- ❑ Phosphorus helps plants to help form new roots, make seeds, fruit and flowers. It is also used by plants to help fight disease. Sources of phosphorus are bone meal and manure.
- ❑ Together, different plants work to provide each other’s needs. For example, blueberries, cedar, ground juniper, and pine trees support each other through

fungal networks. Sometimes the sweetest blueberries grow in the presence of ground cedars.

- ❑ 78% of the atmosphere is nitrogen but plants cannot assimilate it. With the aid of bacteria growing on the plant roots, nitrogen becomes available to the plants.
- ❑ If you have a sandy soil, what is the best amendment? Organic matter! If you have a clayey soil, what is the best amendment? Organic matter! Don't add sand to clayey soil, or vice versa – it makes cement.
- ❑ Some plants are self-fertile. For example, violets can produce seed from insect pollinated flowers or produce viable seed at the base of the plant through self-fertilization later in the season.



The Peoples' Garden is low in nitrogen and potassium. MSU Extension conducted soil tests in 2018 and KBIC provided organic amendments based on these results to optimize health of garden plants. Overall, it is best to work with what the soil is good at instead of getting resources elsewhere.

Our group moved into the individual garden plots and Karena led us to different plants and ailments, providing diagnoses and treatments for various health issues and plant needs.

5. Making Healthy Salsas with Garden Fresh Ingredients

Sept 7, time, KBIC Senior's Center and Commercial Kitchen, Baraga
14 attendees (adults, 3 children, 3 elders)

Our Teachers

Amy Sikkila – Commercial Kitchen (certified)
Karen Runvik – Commercial Kitchen (certified)
Karena Schmidt – Ecologist

Supplies, Resources and Estimated Costs

Many items did not require purchase because the workshop was held in a certified commercial kitchen (pots, chopping boards, bowls, strainers).

Salsa Ingredients: Fresh vegetables from local farmers and some from our local garden: tomatoes, bell peppers, jalapenos, onions, cucumber, pineapples, cilantro; and spices, tomato paste, \$200.

Chopping, cooking and preserving supplies: 5 Knives and Mason canning jars, \$250.

Salsa cookbook handout, compiled with our teachers' and local recipe favorites.

Lunch, snacks and teas (\$150).

Gifts for teachers (donated).

Total cost, approximately \$600, plus teacher honoraria and travel.

Workshop Overview – Activities and Teachings

The opening prayer was given by Lisa Denomie who attended the workshop with her daughter. The salsa workshop activities and teachings focused on food preservation and health and safety measures associated with canning fresh vegetables and fruits.

Ojibwa cultural teachings, preserving foods as preserving sovereign practices - Food preservation is essential to food sovereignty practices. Since time immemorial, there have been many ways to preserve foods for convenient storage and later use, especially for



Debweyendan ("believe in it") Indigenous Gardens (DIGs)
COMMUNITY GARDEN WORKSHOP
SATURDAY | SEPTEMBER 7 | 10 – 2 PM*
*Registration begins at 9:30 AM
Making Healthy Salsas with Garden Fresh Ingredients

Promoting Intergenerational Learning and Access to Healthy Foods and Medicines.

Join us for teachings on making delicious, healthy salsas with ingredients from our community garden. Learn of the many nutritional gifts of tomatoes, peppers, onions and more! Each participant will leave with a jar or two of salsa. Our teachers are long-time ServSafe certified and food preservation experts in their own kitchens; they'll share personal preservation safety tips and ServSafe information and resources with participants.

Teachers: Amy Sikkila, Karen Runvik, & Karena Schmidt

All ages are invited to come at any time during this free event. Light lunch is included.
Location: Ojibwa Seniors Center kitchen – 208 Main Ave, Baraga, MI 49908
Be welcome to share enthusiasm for your favorite salsa ingredients.
Fresh veggies will be provided, however you can bring produce from your garden.
Optional: Bring your favorite veggie slicing knife, an apron, and stories of your garden.

Questions: Karena Schmidt, kschmidt@kibic-sen.gov, (906)24-5752 x 30; Valerie Gagnon, vega@seniorsmatu.edu, (906)487-2450

 Keweenaw Bay Indian Community  MICHIGAN HEALTH ENDOWMENT FUND  Michigan Tech 

the winter season when fresh food sources were limited. For many generations, Ojibwa people have smoked fish, dried numerous meats, plants and berries, processed manoomin, boiled sap into syrup and sugar, fermented assorted foods, and ground many foods into powders. Due to modern conveniences, there has been a loss of food preservation knowledge across social



groups. However for some families, food preservation has remained a consistent practice and knowledge has flourished. We now turn to those people to share their knowledge so that we might relearn how to incorporate food preservation in our homes, families and communities for the sustainability of our future.

Preservation of fresh foods - The activities and teachings centered on using and preserving freshly harvested ingredients for long term keeping, and different ways to use fresh and preserved foods. The activity focus was on making and preserving salsa, so everyone was engaged in blanching fresh tomatoes, cutting and chopping cucumbers and other fresh vegetable ingredients, removing tomato seeds, and composting waste.



Teachings also extended into other foods such as ketchup and tomato sauce, as well as canning meats such as venison (with onion, garlic, water, shot of wine, spoon of A-1 sauce) and fish (suckers, pickled herring and smelt). Teachers and participants exchanged stories on historical and contemporary food preservation in their families and communities. Health and safety



teachings echoed throughout the workshop pertaining to frequent hand washing and/or wearing gloves, and methods for preventing bacteria growth and spread such as continuous sanitization of processing tools and items, and water bath timing differences between fruit/vegetable- or meat-based goods (meat-based require much longer baths, up to 3 hours). It was also suggested that pots with a copper bottom to cook salsa (or other mixtures) hold heats well without scorching. Lunch included a variety of fresh breads, vegetables, meats, cheeses and other side dishes brought by different participants. And, of course, chips for the fresh salsa. All participants received a salsa cookbook featuring favorite recipes of the workshop teachers and both fresh and preserved salsa jars.

6. Volunteer Asemaa harvest

Sept 28, 12-3pm, The Peoples' Garden, L'Anse
13 attendees (3 elders, 4 youth)

Supplies, Resources and Estimated Costs

Hedge clippers (borrowed), 2-gallon Ziploc
baggies (donated).

Snacks and refreshments (donated).

Approximately \$0.



Harvest Overview – Activities and Teachings

The volunteer asemaa harvest gathering activities and teachings focused on community members helping each other prepare for medicine making and the need for volunteer activities to promote food sovereignty practices in one's community. While being in communication with our upcoming asemaa workshop teacher, Greg Johnson, he requested we send photos of the asemaa garden so he could determine when the leaves were ready for harvesting. After he saw our plants were ready, he instructed us how to harvest the leaves and suggested that in future years, we clip the flowers and remove them for healthy and continued plant growth. As instructed, we cut stalks from the plants, removed the leaves one by one and packed them in Ziploc freezer bags. We stored them in a freezer until our November asemaa workshop. Freezing the leaves, he said, keeps them fresh and also, when they defrost, much of the nicotine is drawn out into the moisture that collects at the bottom of the bag. 13 people of all ages spent the afternoon harvesting and storing asemaa leaves in several dozen 2-gallon baggies for the upcoming workshop.

C. LANDSCAPE HARVESTING WORKSHOP SERIES

In this section, each of the six Landscape Harvesting workshops are described including the date, time and place of the workshop, the number of attendees and workshop teachers, and the supplies, resources and estimated costs associated with each. As an important reminder, some costs are low because of the willingness of NRD staff to serve as teachers and the generosity of others who donated refreshments and teas, prepared dishes, and gifted teachers.



Photo by Todd Marsee, Michigan Sea Grant 2019

Also, once supplies were purchased, they continued to be used for following workshops. For most workshops, teachers were provided with honoraria (\$500 each) and travel reimbursement (\$50 each) - this cost is not included in the workshop approximate costs below. Workshop costs are also dependent on the number of attendees. Finally, each section provides an overview of the workshop activities and the teachings shared with participants.



1. Preparing for Foraging Foods and Harvesting Medicines

June 15, 10am-3pm, KBIC Natural Resources Dept, Pequaming
45 total attendees (adults & college, 6 elders, 8 children)

Our Teachers

Howard Kimewon – Educator, Ojibwemowin, forest medicines

Doreen Blaker – KBIC Tribal Council, Cultural Committee, Traditional Clinic

Katy Bresette – Ojibwemowin, educator, youth and first-year girls, work roles and responsibilities within communities

Lisa Denomie – Body, mind, and spirit warm-up

Supplies, Resources and Estimated Costs

Wiigwaasan, black ash cordage, blow dryer, drill, utility knives, patterns and samples of baskets (provided and borrowed from teachers).

Lunch, snacks and teas (\$150).

Gifts for teachers (donated).

Total cost, approximately \$150, plus teacher honoraria and travel.

Workshop Overview – Activities and Teachings

The activities and teachings of the first landscape workshop focused on preparing our minds, hearts, and bodies for the foraging season, centering the harvest for foods and medicines in a good way, and also, acknowledging that every individual has roles and responsibilities associated with the harvest and harvesting – all ages, genders, skills, and abilities participate in unique and needed ways. Much of the activities focused on *wiigwaas* (“birch bark”) and *wiigwaasan* (pieces of birch bark), a critical component for / of gratitude as birch bark is a primary material for creating carrying containers and baskets for harvesting an assortment of foods and medicines in all seasons.



Debweyendan (“believe in it”) Indigenous Gardens (DIGs)
LANDSCAPE HARVESTING WORKSHOP

SATURDAY | JUNE 15 | 10 – 3 PM*

*Registration begins at 9:30 AM

Preparing for Foraging Foods and Harvesting Medicines

Promoting Intergenerational Learning
and Access to Healthy Foods and Medicines.

Join us for Cultural teachings, Ojibwemowin,
Honorable Harvesting, Ojibwa Medicines, and a guided walk through woodlands.

Teachers: Howard Kimewon, Doreen Blaker,
& Katy Bresette

All Ages Are Welcome to this Free Event - Lunch is included

Location: KBIC Natural Resources Dept,
14359 Pequaming Rd, L'Anse

Please Bring: Water bottle (lawn chair, bug deterrent,
appropriate footwear, & feast bundle if possible)

Questions: Kathy Smith, ksmith@kbic-nrsn.gov, (906)524-5757 x 19; Val Gagnon, (906)201-0393

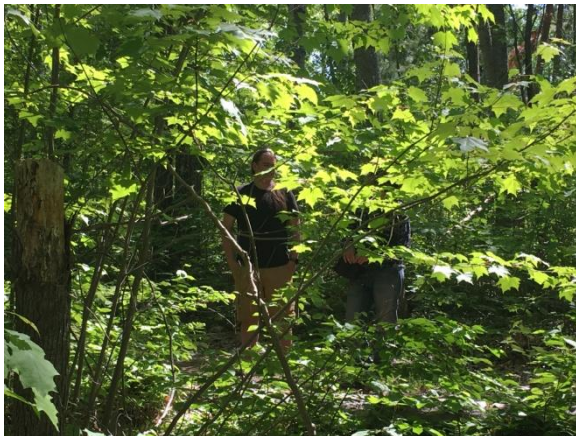
   

Warm-Up – The workshop began with a body, mind, and spirit warm-up exercise created and led by Lisa Denomie. With music, the warm-up exercise includes repetitive stretching and movement exercises for left and right, and up and down, the feet, legs, hips, arms, shoulders, and head. Lisa also guides participants with shaking off negative energy and worries, and opening up space for our minds and spirits to learning and the teachings of each other.



Ojibwa teachings, The Forest's Calendar –

Howard Kimewon began by introducing himself in Ojibwemowin and shared where his knowledge comes from. He articulated many phrases, in Ojibwemowin, he heard throughout his childhood from his grandparents in Canada as they asked him to “go get water,” “listen,” and “it is time to work.” He explained to participants that he had intended to take everyone out in the field to learn how to harvest wiigwaas but he had been checking on it for the past couple of weeks and wiigwaas was not ready. It was a good lesson to all of us as Howard emphasized that the human calendar does not always align with the forest calendar. However, he had brought many wiigwaasan, natural and dyed cordage, and various tools to share so that participants could create baskets, artwork and others items together. Howard brought several items that he had created and demonstrated the different tools and uses for creating them. Throughout his teachings, he spoke Ojibwemowin and English interchangeably, and threw in a bit humor and laughter here and there.



Ojibwa teachings, The Community Works Together –

As participants began exploring the many tools, cordage, and wiigwaasan, teachings continued. Doreen Blaker spoke about the Ojibwa peoples and their walk in two worlds. She talked about the generalized western understandings about the roles between men and women, and how in Ojibwa lifeways, roles of men and women's work were undefined and fluid. Katy Bresette expanded and explained that there is work for each person that is aligned with variations of energy, strength, height, and age required to accomplish tasks together as a community. Katy shared that there is a saying in Ojibwa communities that “each person puts their hands on the lodge,” meaning that everyone's talents, skills, and knowledge are literally used in the construction of a lodge. She described the fluidity of roles and emphasized that the people as a whole is the most important in accomplishing work together.

2. Everyday Medicines

June 22, 10am-3pm, KBIC Natural Resources
Dept., Pequaming
36 total attendees (adults & college, 5 children,
7 elders)

Our Teachers

Howard Kimewon – Educator, Ojibwemowin,
forest medicines

Jerry Jondreau – Educator, Forester

Karena Schmidt – Ecologist

Katy Bresette – Ojibwemowin, educator,
teachings for women

Lisa Denomie - Early childhood development
and educator

Supplies, Resources and Estimated Costs

Wiigwaasan, black ash cordage, blow dryer,
drill, utility knives, patterns and samples of
baskets (provided and borrowed from teachers).

Lunch, snacks and teas (\$250).

Gifts for teachers (donated).

Total cost, approximately \$250, plus teacher
honoraria and travel.

Workshop Overview – Activities and Teachings

The activities and teachings of this workshop focused on learning to see the renewal and growth across the early summer landscape as an abundant source of Everyday Medicines. Much of the activities focused on the importance of diverse medicines throughout the landscape and with each individual having various interests and skills about different medicines and the landscapes they call home.

Introductions Talking Circle - The workshop began with a talking circle for introductions. For the second workshop in a row, approximately forty people attended from different communities. Kathy Smith began the activity by sharing information about the workshop series and the many partnerships contributing to this



Debweyendan ("believe in it") Indigenous Gardens (DIGs)
LANDSCAPE HARVESTING WORKSHOP

SATURDAY | JUNE 22 | NOON - 4 PM*

*Registration begins at 11:30 AM

Everyday Medicines Part 1

Promoting Intergenerational Learning
and Access to Healthy Foods and Medicines.

Join us for Ojibwa cultural teachings, Ojibwemowin, and a
Forest Foods & Medicines walk at the Pinery Ski Trail

Teachers: Howard Kimewon, Jerry Jondreau,
Karena Schmidt, & Katy Bresette

All Ages Are Welcome to this Free Event - Lunch is included

Location: KBIC Natural Resources Dept,
14359 Pequaming Rd, L'Anse

Please Bring: Water bottle (lawn chair, bug deterrent,
appropriate footwear, & feast bundle if possible)

Questions: Kathy Smith, ksmith@kbic-nrsn.gov, (906)524-5757 x 19; Val Gagnon, (906)203-0393

good work for reestablishing relationships to our plants and tree relatives as well as each other. One by one, participants shared more about who they were, where they live, and what motivated them to attend the workshop. People were drawn in by the teachers and Ojibwa teachings as well as an overwhelming interest in learning and relearning about the everyday medicines that are a part of the landscape we call home.

Warm-Up – The workshop continued with a body, mind, and spirit warm-up exercise created and led by Lisa Denomie. With music, the warm-up exercise includes repetitive stretching and movement exercises for left and right, and up and down, the feet, legs, hips, arms, shoulders, and head. Lisa also guides participants with shaking off negative energy and worries, and opening up space for our minds and spirits to learning and the teachings of each other.

Ojibwa teachings on Everyday Medicines, and Landscape Exploration Activities - After an amazing and filling luncheon shared across the KBIC natural resources lawn, participants were asked to choose one of three exploration activities each with different teachers.

1) Howard Kimewon took a group of participants to a site in Zeba for birch bark exploration and Ojibwe teachings about wiigwaas. Wiigwaas was not quite ready for harvesting as it was still a bit early but Howard explained more about harvest methods and shared Ojibwemowin related to wiigwaas and the peoples' relationship with and various uses of wiigwaasan.



2) Karena Schmidt and Jerry Jondreau took a group of participants to a site for exploring plant medicines, called the Pinery Ski Trail in L'Anse. Slowly walking along the trail, it was mere seconds before we began encountering many familiar plants such as wintergreen, early canes of raspberries and dandelions. Karena shared much of her wisdom about the many medicinal uses of various everyday plants, including how to brew teas from an assortment of leaves, flowers, roots and bark. Some participants shared their knowledge and stories associated with specific plants as well. Jerry shared teachings from his many years of learning including Ojibwemowin and cultural teachings associated with plant relatives such as Nanaboozhoo, original man, and his task of

naming and knowing each plant's strength and gift to others.



3) Katy stayed on site with some children and women to share Anishinaabekwe teachings, or teachings for women. As with many cultures, different people groups within a single culture have teachings associated with roles, responsibilities and practices specific to the strengths of being within particular gender identities.



3. Manoomin (Wild Rice) Camp

Aug 30-Sept 1, Ford Center and Forest, Alberta MI

100+ total participants (10 children, # elders)

Our Teachers

Roger LaBine – Educator, manoomin expert, Water Quality Specialist

Scott Herron– Professor, ethnobotanist, manoomin expert

Steve Perry – Professor, cultural teacher

Donnie Dowd – Educator, Ojibwa storyteller

Cortney Collia - Educator, manoomin and cultural teacher

Supplies, Resources and Estimated Costs

- Wood - Cedar (knocking sticks construction), firewood (birch, for parching manoomin), tamarack and spruce (push pole construction), gathered by KBIC NRD staff.
- Tools and supplies such as planars, utility knives, other carving tools, sand paper, axe, drill and saws (borrowed from KBIC NRD) and manoominator (borrowed from teacher and GLIFWC). Other materials brought by teachers.
- Large parching pans (borrowed from KBOCC and GLIFWC).
- Green rice (400# @ \$5 lb), \$2000 total
- Leather (for moccasin making) \$327

Food Vendors: Rez Robin \$1710, First Catch \$1000, totaling \$2,710.

Other meals, snacks, teas and other refreshments, \$373.

Gifts for teachers (donated).

Total cost, approximately \$5,410, plus teacher honoraria and travel.

Workshop Overview – Activities and Teachings

The activities and teachings of the annual Manoomin (wild rice) Camp focused on learning to appreciate, harvest and process manoomin. Every year, the Camp is rich with teachings and



Manoomin (Wild Rice) Camp

WEDNESDAY – SUNDAY | AUGUST 28 – SEPTEMBER 1* | 9 AM – 5 PM

*Sunday schedule is 9-Noon

Teachers: Roger LaBine, Scott Herron & other cultural teachers

Join us as we prepare for Manoomin Camp with teachings, sharing stories, constructing ricing tools (paddles, sticks, & poles), preparing feast bundles, and making a tobacco pouch and a pair of baby moccasins.

Registration is encouraged but not required: <https://forms.gle/5SvLNhGma8NhzNe6>
Check out the registration link for more information on daily activities and lodging!

All Ages Are Welcome to this Free Event
Breakfast, Lunch, & Refreshments are included
Location: Ford Center, 21235 Alberta Ave, L'Anse, MI

The Canoomin activity will be August 29 (9-3:30pm) - limited spots are available. Includes canoe and water safety, and pushpole training for harvesting manoomin. Teachers will train 20 participants.
Advanced Registration is Required for this Special Activity

Questions: Kathy Smith, ksmith@kbic-rnsn.gov, (906)724-5757 x 19; Val Gagnon, (906)487-2180



stories, constructing ricing tools (paddles, sticks & poles), Canoomin (canoe safety for harvesting), making various craft items such as tobacco pouches and baby moccasins, seeding a nearby lake for next year's harvest, and the time intensive manoomin processing.

Manoomin Camp opened with teachings from Roger LaBine. Roger is a much respected teacher of manoomin of the Lac Vieux Desert Band of Lake Superior Chippewa. He began harvesting manoomin in 1972 and has been involved with wild rice restoration since 1984. In gratitude, tobacco was put down and a smudging ceremony was done to honor the event. Participants learned about the spiritual place manoomin holds in our physical well-being and our connection to the land and water.

Harvesting of manoomin requires special tools. Roger taught the making of important ricing



tools – the knocking sticks, parching paddles and push-poles. Many learned to carve ricing sticks from lengths of cedar wood. Using planers and other carving tools the cedar was shaped into 36-39” long slender tapering sticks weighing less than a pound. When one takes their canoe into a wild rice bed, the vegetation is so thick that canoes are maneuvered through the bed with a push pole, which is 15-19’ in length. Thanks to the Plant Tech crew of the KBIC Natural Resources Department who went scouting in the nearby woods to find and gather the raw supplies of cedar, tamarack and spruce necessary for the enrolled campers to craft their ricing tools.



Throughout Camp, Roger and Scott also taught about the ecology of wild rice and its specific habitat requirements. Steve conducted workshops on crafting items using birch, sinew and deer hide. Donnie shared traditional stories and his experiences of doing Ojibwa cultural work throughout the region. Everyone helped others to create and craft ricing tools from cedar, and learn how to dry, parch, dance and sort manoomin over the course of Camp.

Canoomin is also offered annually for participants to learn more about canoe safety while harvesting. This activity is provided by the Great Lakes Indian Fish and Wildlife Commission, led by Conservation Officers. In addition, many participants chose to go to the Net River Impoundment to take part in KBIC wetland restoration endeavors to establish wild rice beds. A pipe ceremony and water teaching at the boat launch was guided by Scott Herron and Kathy Smith. Camp participants then paddled out in canoes with green rice. The manoomin seed is tossed into the shallow waters. The rice beds, also called the *Manidoo gitiganing*, are the Great Spirit’s garden.



To listen to learn more about manoomin camp, please visit [The Red Nation Podcast, What is wild? Manoomin \(wild rice\) harvesting w/ Courtney & Kathy, by Nick Estes](#). You may also learn more about manoomin and Camp activities by viewing the beautiful [photo gallery by Todd Marsee](#) of the Michigan Sea Grant.



4. Mushroom Exploration

Sept 14, 10am-3pm, KBIC Natural Resources
Dept, Pequaming, and Pinery Ski Trail, L'Anse
25 total attendees (adults, 4 elders, 2 children)

Our Teachers

Dana Richter – Forestry Professor

Karena Schmidt – Ecologist

Lisa Denomie – Educator, Body, mind, and
spirit warm-up

Supplies, Resources and Estimated Costs

Paper lunch sacks.

Mushroom handouts and “Puhpohwee People: A
narrative account of fungi uses among the
Anishinaabeg” (Keewaydinoquay Peschel
1978).

Lunch, snacks and teas (\$150).

Gifts for teachers (donated).

Total cost, approximately \$150, plus teacher
honoraria and travel.



Workshop Overview – Activities and Teachings

The mushroom exploration workshop focused on teachings of mushroom ecology, shared resources for mushroom lovers and explorers, and also had a field mushroom exploration component. Dr. Richter provided an overview of mushrooms in the world of organisms. He also led a question and answer session throughout his discussion, providing resources and instructions on things like how to do a spore print.

- ☐ There are more than one-million fungi worldwide.
- ☐ Only 70-thousand are named.



Dehweyendan (“believe in it”) Indigenous Gardens (DIGs)
LANDSCAPE HARVESTING WORKSHOP

SATURDAY | SEPTEMBER 14 | 10 – 3 PM*

*Registration begins at 9:30 AM

Mushroom Exploration

Promoting Intergenerational Learning
and Access to Healthy Foods and Medicines.

Join us for appreciating the diversity of mushrooms at the L'Anse Pinery Ski Trail. This workshop is an introduction on recognizing the traits that will help you identify the fungal fruiting bodies in our north woods. There is much to respect about the diversity and ecology of our local mushrooms.

Teachers: Dana Richter, Lisa Denomie, & Karena Schmidt

All are welcome to this free event
Light lunch is included

Location: KBIC Natural Resources Dept, 14359 Pequaming Rd, L'Anse

Please Bring: small paper sack to gather mushrooms, appropriate footwear for walk in the woods, notebook or journal to take notes, and feast bundle – your own lunch-time utensils so we reduce waste headed for the landfills.

This mushroom foray is not intended for picking and eating wild mushrooms. Many wild mushrooms are poisonous. The goal of the workshop is to appreciate and learn the roles that mushrooms play in the forest. Some edible and poisonous mushrooms will be pointed out.

Questions: Karena Schmidt, k.schmidt@kbic-nat.gov, (906) 34-5757 x 30, Valoree Gagnon, vgagnon@mtu.edu, (906) 487-2260

- ☐ Each mushroom is 95-99% water.
- ☐ Mushroom is a fruiting body in the fungi Kingdom.
- ☐ A mushroom's primary role is to produce spores.
- ☐ Mushrooms are great recyclers; they breakdown everything, especially wood.
- ☐ The *Amanita virosa* mushroom is one of the most poisonous *organisms* in our forests.
- ☐ Mushroom toxins cannot go through your skin; they are large molecules called peptides.
- ☐ Many of the same mushrooms occur all over the world.
- ☐ Birds can carry fungus spores across continents!
- ☐ There may be about 500 mushroom species in our region, most are not edible, many are woody; perhaps only 10-15 species are good for eating.

- ❑ Study mushrooms carefully and never eat a wild mushroom *raw*.

Mushroom resources – there are many bad books on mushrooms. Here are the best:

- ★ Best UP Michigan guide, non-technical, includes edibility: Alexander Smith and Nancy Weber.
- ★ Best illustrated and technical: Roger Philips.
- ★ Best field guide: University of MN Field guide (USDA) Michael E. Ostry, Neil A. Anderson, Joseph G. O'Brien. [Field guide to common macrofungi in eastern forests and their ecosystem functions](#)



After lunch, Dana and Karena led a field exploration at the Pinery Ski Trail in L'Anse. Many participants were avid mushroom collectors and smaller groups explored and collected specimens throughout the trail area. We learned more about mushroom names and names of the different parts of mushroom and also, the specific habitats of various species that help with exploration and identification of mushrooms. Everyone collected mushrooms and then met back at the head of the trail to sort, organize and share more about mushroom teachings. To close the workshop, Dr. Richter shared a mushroom poem, "Pity the Poor Puffball."



PITY THE POOR PUFFBALL

Pity the poor puffball, the saddest mushroom of them all.
No pores, no gills, no cap. no stem – nothing but a simple ball –
A mass of dusty spores is all –
They know that when they're found,
They're gonna get kicked around.
Emerging overnight obese and obvious,
Eyed from a distance on a lawn,
Like a magnet the child is drawn,
To the lowly mystery,
Inspiring some curiosity and much disgust,
How sad to suffer children's laughter,
Eliciting the foot response --
Hardly thinking what the beast could be –
And why it appeared so suddenly.
The simple thing is kicked to smithereens,
Sending clouds of spores to the heavens --
An extremely satisfying youthful pleasure.

But maybe the puffball is
The most clever mushroom of them all.
This ball of spores a sneaky trick,
Engorged to be noticed by agents of dispersal,
Like ravening kids who come along
And kick the bloated organ
So billions of spores find a new rotten home.

We'll never know about the puffball,
A mystery of nature, perhaps not sad at all,
But clever in extreme simplicity,
Its ultimate achievement just to be found.
No matter! – they have survived so long.
Listen to your mother's warning: Be careful!
“Don't get that stuff in your eyes.
It will make you blind.”

Dana Richter
Forest Mycologist (Ret.)
dlrichte@mtu.edu
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5. American Sweet Crabapples – Applesauce, Vinegar & Cider

Oct 26, 10 am-3 pm, Zeba Community Hall,
Zeba MI

40 total participants (adults & college students, 7
children, 7 elders)

Our Teachers

Martin Reinhardt – Professor, food sovereignty,
decolonizing diet project (DDP).

Tina Moses – Educator, food sovereignty,
decolonizing diet project (DDP).

Supplies, Resources and Estimated Costs

Many required supplies were not purchased
because the workshop was held in a facility with
a full kitchen and supplies such as bowls,
pans/pots, spoons and ladles and cutting boards.
Apple press (\$1900).

Crabapples and maple sugar (donated by our
teachers).

Jugs for cider and participants brought their own
orchard apples.

Mason canning jars (4 cases) and 5 knives
(\$250), and Weck jars (\$300), totaling \$550.


Lunch, snacks and teas (\$120).

Gifts for teachers (donated).

Total cost, approximately \$2,570, plus teacher
honoraria and travel.

Workshop Overview – Activities and Teachings

Our fifth landscape workshop focused on
Indigenous foods and food systems, and many
years of food sovereignty research and practices
concerning decolonizing Indigenous diets, food
provisions in Treaties, and traditional ecological
knowledge within Indigenous food systems.
Following an interactive presentation and
dialogue with Dr. Martin Reinhardt and Tina
Moses, workshop activities centered on
preparing foods from the American Sweet
Crabapple, the only native apple in North
America. Participants prepared the crabapples



Debweyendan ("believe in it") Indigenous Gardens (DIGs)

SATURDAY | OCTOBER 26 | 10 - 3 PM*

*Registration begins at 9:30 AM

Recipes from the Decolonizing Diet Project:
Homemade sauce and vinegar from American Sweet Crabapples


Promoting Intergenerational Learning
and Access to Healthy Foods and Medicines.

Participants will become proficient in identifying the American Sweet
Crabapple and in making Crabapplesauce and Crabapple Cider Vinegar.
Decolonizing Diet Project Cookbooks will be available for purchase.

Teachers: Dr. Martin Reinhardt & Tina Moses
All are welcome to come at any time during this free event
Light lunch is included

Schedule and Locations
10-2pm Learning and Cooking at Zeba Hall, 16141 Zeba Rd, L'Anse, MI 49946
2-3pm Pressing apples at the Natural Resources Dept, 14359 Pequaming Rd, L'Anse, MI 49946
Please bring apples harvested from trees in your neighborhood - we will press them to make
apple cider at the Dept. Bring containers for your apple cider.

Questions: Karena Schmidt, kschmidt@klic-mn.gov, (906)244-5257 x.30; Valoree Gagnon, vgagnon@mtu.edu, (906)487-2180



for making applesauce, learned how to make
apple cider vinegar and also made apple cider
from a variety of local wild apples using a cider
press.

***Ojibwa teachings on Indigenous Foods and the
Decolonizing Diet Project (DDP)*** - Dr. Martin
(Marty) Reinhardt and Tina Moses began the
workshop by sharing a beautiful and incredibly
informative presentation about their work and
research focused on Indigenous Foods, and its
relevance to treaty law, and the Decolonizing
Diet Project. Additionally, they presented their
recent research about Food Sovereignty that is
being readied for a book publication.

Marty and Tina's presentation began with the
premise that there are many reasons the people's
relationship to the landscape, and thus landscape
foods, isn't intact. And today, climate change is
also affecting landscapes and food systems in
detrimental and peculiar ways. They begin with

the year 1602 to distinguish pre-colonial and colonial, the year colonial people in Montreal introduce foods that are not Indigenous to the people.

The **Decolonizing Diet Project (DDP)** includes 3 interconnected components, the biological, the cultural, and the legal/political. The biological includes the health impacts and disparities brought on by colonial foods throughout Indian Country. The cultural component refers to many practices that are a part of traditional food systems and that Indigenous foods are considered spirit food. The *legal-political* refer to treaty boundaries and access, different rules for 1836 and 1842 territories, and non-tribal or tribal designations outside the region (in Canada). In different governance regimes, there are differences in harvesting limits, seasons, and other rules; organizational policies also limit interactions with landscapes. To learn more about the DDP, please visit the DDP Facebook site; it is the best place to learn more about the work they do with Indigenous foods. A DDP Cookbook was also published and a chapter about the DDP titled "Spirit food: A multidimensional overview of the Decolonizing Diet Project" is in a book called *Indigenous Innovation: Universalities and Peculiarities*.

Marty and Tina have also conducted a **Treaty Food Provisions Study** to learn more about food sovereignty and how it is symbolic in treaties. Results of this work revealed that nationwide, there are 372 treaties and 13 supplements ratified between the U.S. and Indian tribes. 295 treaties and 734 articles pertain to food across all tribes, and 52 treaties and 107 articles with the Anishinaabe are food-related. It is critical to understand the **3 Canons of Treaties** especially when we consider what the interpretations would be in Anishinaabemowin (the Anishinaabe language). The canons of treaty construction are that Indian treaties must be: i) resolved in favor of the Indian parties concerned in ambiguous

expressions, ii) interpreted as the Indian themselves would have understood them, and iii) liberally construed in favor of the Indians.

Marty and Tina also recently conducted an *Indigenous Foods and Traditional Ecological Knowledge (TEK) Study*. For this study, they traveled to many Indigenous communities and gathered stories about food sovereignty and TEK. They draw from TEK as defined by F. Berkes (2000), D. MacGregor (2008) and R.W. Kimmerer (2018) whose work examines both TEK and scientific ecological knowledge (SEK). TEK can be best understood as *kinomaage* - "the Earth will show us the way."

In their journey to collect food sovereignty stories, they learned more about the ways Indigenous communities are practicing food sovereignty unique to different regions and gifts of the landscape. Many articulate that **plants need to hear our language**. They learned about the lessons of the grass and more about dog bane for netting and sewing from Robin Wall Kimmerer. Red Lake Nation shared a food



sovereignty initiative model and how important foods are to all of our senses. They learned from many who are a part of the Great Lakes Intertribal Food Summit, Kevin Finney, also known to them as the non-native nanaboozhoo, Dan Cornelius of the Intertribal Agriculture Commission, Sean Sherman, author of the Sault Chef cookbook and food lab proponent. Indigenous knowledge is more than symbolic, it is practiced by those promoting and doing food sovereignty work across the nation.

Marty and Tina emphasized the need for knowledge to be shared, “Food sovereignty practices need to go out to the community; that’s the food security.” **“Seeds are meant to be planted,”** Tina Moses said. Marty believes that climate change will force us to plant, because the plants need to adapt. There are about 5000 varieties of Indigenous corn and they are for families and for communities. Their work underscored the depth and breadth of knowledge and knowledge holders. It is important to continue to share these teachings with our family, community and support students who desire to do this work as well. The colonization of food systems has had a tremendous impact and food sovereignty can have positive impacts, healing historic trauma, PTSD, and addiction in Indigenous communities and families.



For the next few hours in the afternoon, after our warm up exercise led by Lisa Denomie, participants engaged in the workshop activities of making applesauce, vinegars and ciders.

Many surrounded the long work tables chopping tiny crabapples for the applesauce, coring the apples and preparing for cooking sauce with maple sugar. The applesauce scraps were drained of its liquid and the liquid was used to make starter vinegars for participants. Marty and Tina brought “mother” vinegar to add to others’ starters. Some participants chose to work the apple press for making cider. The kids especially loved to turn the handle on the press for squeezing the cider into the buckets. Many had brought bowls, buckets and bags of their own apples to press for cider; they brought containers to store cider.

A Note Dr. Martin Reinhardt and Tina Moses

We learned about American Sweet Crabapples as food during our experience with the Decolonizing Diet Project (DDP). It is the only apple that is Indigenous to the Great Lakes Region. We had both played with crabapples as kids, picking them, tasting them, and spitting them out when we realized how sour they were! We both decided they were better to throw at people during crabapple wars than to eat. The DDP changed our minds about them forever.

During the implementation phase of the DDP, we were hungry and looking for ways to expand the range of flavors for our decolonized meals. There was an American Sweet Crabapple tree growing in our backyard and one growing outside of the Northern Michigan University Center for Native American Studies office. We decided to experiment with them and see what we could do. We made cider, sauce, and vinegar. It really made a world of difference for us, knowing that we had an Indigenous source of sour apple flavoring. We added the sauce to pumpkin cornbread, and added the vinegar and cider to stir fry, salad dressing, slow cooked meats, and other meals. One of our favorites is using it to sprinkle on deep fried fish bites battered in cornmeal and duck eggs.

6. Asemaa (Tobacco) Processing

Nov 9, 9am-4pm, Zeba Community Hall, Zeba MI

31 total participants (3 children, 3 elders)

Our Teachers

Biskakone Greg Johnson – Educator, Ojibwe medicines, Lac du Flambeau

Wasanodae Ann Johnson – Ojibwe medicines, Lac du Flambeau

Supplies, Resources and Estimated Costs

Some required supplies were not purchased because the workshop was held in a facility with a full kitchen and supplies such as containers and bowls were needed for processing.

Food/surgical gloves (\$15), paper towels (\$25), 2 food dehydrators (\$250), asemaa leaves, meat grinder (borrowed from teacher), coffee grinder/mill (\$30), and a well ventilated area for the workshop and dehydration to take place in.

Ojibwemowin asemaa and medicines vocabulary handout.

Lunch, snacks and teas (\$120).

Gifts for teachers (2 @ \$24.99 Noc Bay gift certificates), \$49.98.

Total cost, approximately \$490, plus teacher honoraria and travel.

Workshop Overview – Activities and Teachings

Our final landscape workshop focused on Indigenous medicines, with the most sacred gift of asemaa. The workshop began with an introduction by our teacher Biskakone Greg Johnson, who spoke of his lifelong learning by his many teachers within his community and throughout Ojibwa territory. He shared stories about teaching his daughter, Wasanodae, who also attended the workshop, and how much he continues to learn about medicines from her as well. Wasanodae worked other forest medicines - *Makomin* (bear berry), *Aajidamoo-ozo* (white yarrow), *Wezaa-wanuk* (wild licorice), and



Miskwaabiimizh (red osier dogwood) - sharing teachings and preparing them to be added to asemaa as appropriate. Throughout our workshop, Greg emphasized how fortunate he was, and the community is, to have such a wonderful, abundant asemaa harvest to process and share with each other and our communities this year.



Ojibwa teachings on asemaa, the gift of gratitude, since time immemorial - No gift on Earth teaches more about gratitude, reciprocity and respect than asemaa. Asemaa is intended to be a part of every exchange, and a part of everyday life. These asemaa teachings cross many Indigenous communities. Our teacher Greg Johnson reminded participants that

teachings can be different community to community, and that his teachings are those that have been shared with him, acknowledging that teachings in Keweenaw Bay may be different. He also reiterated that in these times of revitalization and reclaiming knowledge and practices, traditional roles (gender, age, etc.) are often crossed in efforts to bring culture back into the community. He instructed all of us to not take his words as words to live by, only considerations of different ways.

Greg Johnson shared teachings and stories from Ojibwa tradition and his own experiences. He also shared an Ojibwemowin vocabulary list commonly associated with asemaa. “Ninsemaa,” he said, “means *my* tobacco.” He wanted us to know that what is beginning as asemaa will become “ninsemaa.”



“Forests are our pharmacy and our hardware store,” he said as he opened a story to share more about why we offer and lay asemaa out in the natural world. He was told that we leave tobacco out for respect and gratitude, and for Nanaboozhoo, part of it is for him. Nanaboozhoo, while he was learning about the plants, he offered asemaa, tons and tons. He named them all, all the plants. And when we leave it, he’ll find it; he’ll put it in his pipe, and smoke it.

Greg told us that back in the 1940s-50s, asemaa was a big thing, and it can’t be grown by just

anybody. Men were responsible for its cultivation, their growth, harvest, and processing. Women were responsible for other plants and its processing. In the early spring, men would prepare for seeding in early June. And in the growing season, men would go outside and sing medicine man songs while it was growing, sing with rattles and war drums, and sometimes, just sing. Greg shared the following teaching about asemaa caretaking:

Caring for asemaa plants is a responsibility and a gift, the plants need to be worked all summer, worked really hard. Clip low leaves, more will come, and take the flowers off the right way. The flowers are “suckers” and prevent the plant from taking off. Clip off the hand size leaves, too. Again, working it really hard, asemaa is a responsibility and a gift. Without it, we wouldn’t have deer or fish or berries. We can’t make it without asemaa, and asemaa can’t make it without us. Remember to take a breath and leave burdens behind; lay your burdens down before you interact with asemaa. Because as you work on asemaa, what is in you will go in the asemaa and out to others. Only certain kinds of people can be asemaa caretakers.

Greg told us that he believes that times are changing and roles are reversing but as long as we do it in the same way - the good way. It’s about life, luck and spirit, like our ancestors, like Nanaboozhoo. He is a myth, a hunter, a gatherer.

As a child, Greg spent more time with community elders than anyone else. He heard many stories and learned many things. He heard a story about when the government surveyors were here. There was a doctor, a researcher that couldn’t find work so he joined a surveyor and journaled his journey in the 1840s in Lac du Flambeau. He documented the string of lakes,

massive gardens, and farmers. “We were farmers, we grew corn, and we would scout for manoomin,” Greg shared. In the community, it is known that manoomin and corn do well in opposite seasons. In that doctor’s journal, corn was good in 1841 and rice had failed that season.



Many times, Greg told us how fortunate we were for our harvest this year. He really wanted us to realize that what is here is rare; asemaa not only does not exist like we have it this year but it is rare in any year of any time period, past or present. Asemaa is, and always has been, coveted and guarded. **Grasshoppers love asemaa; maybe they have their own ceremonies?** We have to remember that plants are for everyone. Just like the deer eat corn, **asemaa belongs to everyone.**



Greg emphasized the good fortune this year and how it will continue. He told us of an old map of a garden at Lac Vieux Desert (giwee), and what they grew there, little ones, little potatoes.

“We can do it ourselves. It’s good, it’s powerful. Today Anishinaabe are rich,” he said.

He told us that many plants are required to make ceremonial tobacco, bear berry and wild licorice, and a pipe moustache tobacco recipe. These things are supposed to happen Greg told us, and when he stole fire (Nanaboozhoo), the blood of our nephew, made red in the osier dogwood.

Greg instructed us to choose one good strong plant for seed in the next season. The rest are considered workers. “Ceremonial tobacco goes fast,” he said, “because Manitou wants it.”

With a wonderful spread for lunch - homemade chilis, cornbread and carrot cake, and plenty of fixings and healthy snacks, participants busily processed asemaa for the next several hours. Processing asemaa takes many steps:

1. Using gloves, tear leaves into pieces along the vein structures of each leaf, and place pieces into a pile on paper towels.
2. Once you have a good heap of leaf pieces, squeeze out excess liquid from the leaves. The excess contains nicotine.
3. Use paper towels to press the leaves to soak up even more liquid.
4. Put the leaves through a meat/food grinding mill.
5. Squeeze out more liquid with paper towels.
6. Fill dehydrator trays in a thin layer with the asemaa; dehydrate in a well-ventilated area for several hours (4-10), depending on how much liquid remains.
7. Remove dry asemaa and crumble with fingers or powder in a coffee grinder
8. Add other medicine ingredients as appropriate; store in air-tight containers and a dry area.
9. Offer asemaa.
10. Share asemaa.
11. Repeat.

D. COMMUNITY CAPACITY DEVELOPMENT

In this section, four community capacity programs are described including the date, time and place of the workshop, the number of attendees and capacity leads, and the supplies, resources and estimated costs associated with each. Costs are also dependent on the number of attendees. An overview of the activities and the teachings shared with participants are also included.

1. Garden for Heart

1st and 3rd Saturday every month, June-Sept from 9am-noon, The Peoples' Garden, L'Anse
Dates (# of volunteers): 3 May (3), 9 May (2), 14/15 May (5), 25 May (2), 6 June (10), 12 June (3), 18 June (3), 27 June (4), 24/25 Aug (3), 29 Aug (5), 18 Sept (2), 26 Sept (14).
56 total volunteer participants

Series Lead

Karena Schmidt, KBIC NRD Ecologist

Supplies, Resources and Estimated Costs

Assorted fruit trees, medicines and vegetable starter plants (through this grant and donated by NRD).

Assorted garden tools and supplies to gift volunteers: Hori hori (#20), garden knife (#20), long blade shovel (#20), spade (#20), scuffle hoe (#20), garden fork 4-tine (#20), felco #2 pruner (#12), watering can (#25), watering hose with nozzle (#15), garden gloves (#24), produce harvest basket (#20), rock rake (#5), and leaf rake (#5).

Approximate total cost \$6,200.

Overview – Activities and Teachings

'Garden for Heart' is a volunteer community capacity program that encouraged outdoor exercise, preparation and consumption of healthy fruits and vegetables, and acknowledged the vital role community service plays toward healing and good health. As part of this summer long program, volunteers learned to care for fruit trees, vegetables and medicinal plants, worked with dedicated gardeners and teachers from KBIC-NRD staff, tended native plants and wildlife-friendly habitat gardens, engaged in many ways to help -- weeding, planting, pruning, watering, and also were a part of sharing the bounty. Volunteers enjoyed bringing home fresh surplus produce from the garden and brought home starters of vegetable and medicine plants.



Garden for Heart was designed as a place-based active experience focused on establishing a community volunteer group to assist in the care of the DIGs and providing for the generations yet to come. Having a productive fruit tree orchard is a long-term objective. Harvests of a variety of produce to make available to families, seniors and for community events strengthen the garden's purpose. Key to the success of the garden is to produce high quality, nutrient-dense food while gardening in ecological balance with the biological and ancestral forces that are at play. At the garden we are dedicated to stewarding the garden's soil communities by consistently adding organic matter and reducing tillage in order to preserve soil structure.

Turning to Indigenous knowledge for guidance in tending to the garden is at the essence of the program.

Staff from the KBIC-NRD Plants Program oversaw activities at the garden and used these opportunities for teaching on the care of fruit trees, vegetables and medicinal plants. Through hands-on participation, volunteers received cultural teachings, learned about improving soil fertility, composting, companion planting, improving habitat for beneficial insects, recognizing nutrient deficiencies, and diagnosing pathogens. As volunteers weeded, planted, and prepared fields and watered the gardens, connections were made to the necessary reciprocity that exists between the gardeners, earth and plants. Advocating for healthy lifeways through outdoor activity and learning more of the benefits of including fresh produce in the diet aligned with our goals of food sovereignty for the community.

2. Leave No Trace

Keweenaw Bay Indian Community Water, Beach and Community Trail System
September 19, 2020 and October 10, 2020
25 total participants

Series Leads

Zelina Huhta, KBIC Natural Resources Department

Karena Schmidt, KBIC Natural Resources Department Ecologist

Supplies, Resources and Estimated Costs

Gloves, trash bags, and assorted gifts for volunteers (Blacklights, Fanny packs, Great Lakes Trees and Wildflowers books, Optic lenses, Agate books, Leatherman and other gifts). Trail improvement project supplies for a new fishing pier, fitness station repairs and interpretive signage additions at Sand Point and

Mud Lakes.

Approximate total cost \$8,708.

Overview – Activities and Teachings

The Leave No Trace program emphasized the importance of responsibilities associated with exploring the natural world, its forests, water systems and beaches. Critical to these teachings are to ensure that no evidence of exploration is left behind which includes removing your own trash but also, not removing anything from the natural habitat or area being explored. Always be sure to put things back as you found it. Be a good steward and pick up anything that doesn't belong in the wild or area you are hiking or sightseeing on. Humans are not the only inhabitants on Earth and therefore we have an obligation to do our part in keeping our trails and beaches clean and as they are.



Wetlands are places where many plants are gathered as everyday medicines and also for medicines of Ojibwa traditional healers. These medicines are vital to the well-being of the people and have an important role in peoples' ability to practice food sovereignty. KBIC has two wetlands with a series of boardwalks for the public use at Sand Point and Mud Lakes. These boardwalks play an important role in providing a means for people to strengthen their connection to the wetlands. The Sand Point system has a design that is under review for constructing new boardwalks that would tie the non-motorized

walking trail to the wetlands and a beach trail with exercise stations. The Mud Lakes system has boardwalks and a small viewing tower. In Leave No Trace, a group of volunteers and youth from KBIC programs were led by NRD staff to do clean-ups and maintenance of wetland trail systems and beaches while learning more about the diverse medicines and beings who make the wetlands their home. Volunteers were gifted various items to be used in further explorations and learning more about many rocks, plants and animal species that can be a part of trail adventures.



Baraga High School students in a Wood Shop class volunteered to engage in service learning by working on trail improvement projects such as a fishing pier, fitness station repairs and interpretive signage additions at Sand Point and Mud Lakes. The class is designing and building the fishing pier for the Sand Point trail. Giving the area youth an opportunity to help build the areas recreational trails is very important to the community. The youth are excited to take part in contributing to recreation for the community and

for their use as well. This also helps build a sense of pride in the community they live in.

3. Sharing Knowledge & Website Development

Sharing knowledge is a critical component of teaching and learning, and many in our community and in the region visit the Keweenaw Bay Indian Community Natural Resource Department website to learn more about who we are and the cultural and ecological knowledge of the Ojibwa people. Updates to our website were pertinent to meeting these needs. We reorganized many of our digital resources to create a [Knowledge Center](#), and also created content for several pages for sharing knowledge about KBIC [Sustainability and Sovereignty Priorities](#). Our primary priorities today include [Climate](#), [Culture](#), [Energy](#), [Food and Medicines](#), and [Knowledge](#). We are currently developing more detailed content about our many project collaborations and research partnerships. Please be welcome to explore these resources and reach out to our staff with questions or thoughts to share.

4. The Peoples' Garden Teaching Center

To promote intergenerational learning and access to healthy foods and medicines through the Debweyendan ("believe in it") Indigenous Gardens (DIGs) initiative, a primary goal was to provide for the Peoples' Garden utilities upgrades in the constructed building on site, and purchase supplies and equipment to facilitate teaching and learning at the Center.

Completing the Teaching Center has experienced a number of significant delays. At the end of 2019, the utilities work (city water, electricity and sewer) was in progress but not complete. Equipment for the Teaching Center, such as a refrigerator, and tables and chairs, had also not been purchased although the cider press had been purchased and utilized for a landscape

harvesting workshop. The primary contributor to the initial delays was a lack of needed contractor expertise. Specifically, contracting an individual to drill the borings was difficult due to only one contractor in the area capable of doing the work; deep borings under the road to connect to water and sewer lines was required prior to any further construction. KBIC contracted the work in September 2019, at which time the borings were drilled under the road. (Additional costs for contractors were needed and absorbed by tribal funds.) Partial work at the site followed, including the foundation. However, there was difficulty securing an electrician as he was available on a limited basis due to high demand with other KBIC projects and maintenance. With the approach of winter, and high costs associated with winter contractor rates, the decision was made to postpone further work to spring.

In the spring of 2020, additional delays to completing the Teaching Center were experienced due to COVID-19 and other unexpected requirements. COVID-19 caused KBIC government closures which were then followed by a slow re-opening process and a number of restrictions on funding. Once the KBIC government re-opened at the end of June, additional funding was sought through CARES Act Relief Fund for additional infrastructure costs. KBIC also incurred costs from the Village of L'Anse who charged for connecting water and sewer lines to our plumbing; there were three separate task orders for plumbing (bringing in underground water and sewer lines into the building, running lines through the building, and attaching to appliances). The indoor Center work – cement flooring, walls, ceiling, and insulation – also had to be coordinated around Village efforts in addition to the electrical work. Then, as an unexpected requirement, a series of meetings and inspections took place with the KBIC Indian Health Service contact to ensure our Center floor plan complied with Food Code Safety regulations.

The Teaching Center is expected to be complete by the end of 2020 and open for learning in the spring of 2021. A number of supplies were purchased in October 2020 with MHEF funds – tables, chairs and a refrigerator; additional appliances have been purchased through a different funding source. The Center is designed to house the kitchen, appliances and other food processing equipment, including the cider press (purchased in 2019) in one half of the Center. The other half will store community gardening and harvesting equipment. Importantly, recent funding was secured to construct a fish processing facility. The construction, which has already begun, will be completed in the spring of 2021. The fish processing facility is located on site at the Peoples' Garden next to the Teaching Center. We expect the facility to contribute to further food sovereignty teaching and learning in our community. The facility will also provide the much needed compost for the Peoples' Garden and support abundant harvests well into the future.



E. TEACHERS & EXPERTISE

Promoting intergenerational learning of foods, medicines and wellbeing is an aim of many in the Western U.P. region. One of the most significant gifts of the DIGs project was learning that our region has vast capacity for teaching and learning. A number of individuals, both tribal and non-tribal, are knowledge holders and knowledge keepers, and best of all, many are willing to share their knowledge and expertise with others. Initially, identifying teachers was a great challenge. This is why we decided to include this information as a part of the DIGs portfolio. In the list of teachers and expertise below, you'll recognize many of the DIGs workshop teachers. However, we also included others who were unable to commit to our workshops due to having other commitments, some of them teaching commitments. Still, it is important to include them here, as we need to support our teachers and local knowledge more broadly across the region. Please note that some teachers are not publicly available but are available for tribal members of the KBIC.

KBIC Natural Resources Dept staff are knowledgeable on Ojibwa treaty resources and cultural teachings associated with natural resources in our region. Many staff members are willing to share their knowledge with others. To learn more about staff expertise, visit their website for contact information <http://nrd.kbic-nnsn.gov/employees>. For example, Karena Schmidt is an ecologist for the KBIC Natural Resources Department, and has an intimate knowledge of plants and plant relations. Kathy Smith is a tribal member at KBIC, and the habitat specialist for the Natural Resources Department. She is a water walker and protector, and shares teachings learned from being a part of the mide lodge.

KBIC Cultural Committee members are knowledgeable on Ojibwa culture, including

foods and medicines, as well as cultural protocols on harvesting. The Cultural Committee derives its authority from Tribal Council Resolution adopted in 2005. Their purpose is to advance, promote, educate, enhance, identify, encourage and preserve the Ojibwa culture, language and traditional activities, materials and areas for the benefit of future generations including acting as a liaison and submitting recommendations to the Tribal Council. The Cultural Committee also defends all ancestral burial and traditional cultural properties from disinterment or desecration. The Chairwoman is Gerry Mantila who can be reached by email gbmantila@up.net or by calling the Cultural Center at 906-353-7020. The KBIC Traditional Medicine Clinic is facilitated through the KBIC Cultural Committee. (Available for KBIC members and events.)

Todd Smith, Traditional Medicine Consultant, visits KBIC on specific days/times each month. For information, please call the Cultural Center 906-353-7020. (Available for tribal members and events.)

Doreen Blaker is a KBIC tribal member and a Tribal Council member. She is on the KBIC Cultural Committee where she has served for several years and understands the importance of cultural foods and medicines. She is a water walker and protector, knowledgeable about KBIC history and supports community engagement, both tribal and non-tribal. She has presented for many on these topics. (Available for KBIC members and events.)

Lisa Denomie is a KBIC tribal member, author, and works with young youth at KBIC. She is a KBIC Cultural Committee member, a water walker and protector, and shares teachings and activities about holistic health with diverse audiences. (Available for KBIC members and events.)

Howard Kimewon is an Indigenous person from Canada, and an Ojibwemowin teacher for

communities in Michigan's Upper Peninsula and Baraga County schools. Howard has extensive knowledge on forest medicines and respectful medicine gathering. He shares knowledge with communities and people of all ages and backgrounds. Please contact the KBIC Natural Resources Dept or Cultural Committee if you are interested in learning from Howard.

Katy Bresette is a Red Cliff tribal member, with expertise as a teacher in primary and secondary education. She has knowledge in Ojibwemowin, experiential pedagogy, and Ojibwa practices related to community, age and gender, harvesting and uses of foods and medicines, human and more-than human relations, and women teachings. Katy can be reached by email at nind0330ikwew@gmail.com.

Jerry Jondreau is a KBIC tribal member with expertise as a forester. Jerry is an avid learner and teacher of all things forest related, especially as important to Ojibwa cultural practices and values. Both Jerry and Katy own and operate Dynamite Hill Farms.

Roger LaBine is a member of the Lac Vieux Desert Band of Chippewa, and shares teachings and skills about harvesting manoomin, including history of manoomin and the importance of environmental policy to restore and protect manoomin beds for human and more-than-human beings. He has taught wild rice camps for more than a decade in our region, educating people of all traditions and backgrounds. He can be reached by email at tc.ricekeeper@gmail.com.

Scott Herron is Anishinaabe, and a faculty member in ethnobotany at Ferris State. He has knowledge about botany relations throughout the Great Lakes region, and led mushroom exploration workshops and manoomin camps for several decades in Keweenaw Bay and Lac Vieux Desert. He can be reached by email at ScottHerron@ferris.edu.

Anne Kretschmann (Shimp) is the 4-H program coordinator for Houghton County and she taught environmental education classes in northern Wisconsin for years. She has attended the few Western U.P. Food Systems Council meetings and also owns a cattle farm in Bruce Crossing. She has taught foraging classes before and likes foraging for berries the best. Her phone number is: 906.482.5830 and email is: kretsc11@msu.edu.

Keren Tischler is the co-owner of Metsa Hill Farm (herbs and mushrooms) and is certified in wild mushroom foraging. Her phone number is: 906.487.9060 and email is: kb Tischler@gmail.com.

Michelle Jarvie provides foraging workshops, including for MSU extension. For example, she gave a presentation on Wild Leeks in Watersmeet in spring 2019. Her email is: jarviem1@msu.edu.

Dr. Dana Richter provides mushroom identification and exploration workshops. He is a retired Michigan Tech professor and his workshops are incredibly popular and well attended. His email address is: dlrichte@mtu.edu.

Biskakone Greg Johnson is an Ojibwe cultural practitioner and educator. He works with people of all ages to share skills and knowledge of his culture such as traditional medicines, baskets, beadwork and moccasin sewing, Ojibwe language and other skills related to hunting and fishing. Biskakone is from Waswaaganing, also known as Lac du Flambeau, Wisconsin.

Dr. Martin Reinhardt (Marty) is an Anishinaabe Ojibway citizen of the Sault Ste. Marie Tribe of Chippewa Indians from Michigan. He is a professor of Native American Studies at Northern Michigan University, and is the president of the Michigan Indian Education Council, and the lead singer and songwriter for the band *Waawiyeyaa* (The Circle). His research focuses on revitalizing relationships between

humans and Indigenous plants and animals of the Great Lakes Region.

Tina Moses is originally from Naadawekwe-Neyaashi (also known as St. Ignace, MI). She is the Business Manager for Reinhardt & Associates and the Band Manager for *Waawiyeyaa*. The DDP Facebook site (Decolonizing Diet Project) is the best place to

learn more about the work Marty and Tina do with Indigenous foods. They also published a DDP Cookbook and a chapter about the DDP titled "Spirit food: A multidimensional overview of the Decolonizing Diet Project" in a book called *Indigenous Innovation: Universalities and Peculiarities*.

F. NEXT STEPS

Our next steps are to build upon the 2019-2020 foundations provided by the MHEF Community Health Impact award for the Debweyendan (“believe in it”) Indigenous Gardens (DIGs) initiative. We remain committed to promoting access to healthy foods and medicines through intergenerational learning. The work completed in 2019-2020 significantly enhanced the Peoples’ Garden in L’Anse and resulted in much knowledge exchange and new relationships through our incredible harvesting workshop series. We have so much gratitude for the firm foundation and the insights gained on [important considerations](#) as we move forward to continue this good work with each other.

In the spring of 2020, KBIC was awarded additional funds by the Michigan Health Endowment (MHEF) Community Health Impact award to continue intergenerational teaching and learning in our shared communities. This project aims to enrich the DIGs initiative by transitioning workshop experiences into immersive camp experiences that focus on treaty food resources. The 1-3 day camps will engage participants in traditional teachings and the methods of foraging, harvesting, hunting and preserving the healthy and culturally significant foods of the Ojibwa people, such as wild game, fish, berries and wild rice. Further to promoting access to traditional foods, this initiative aims to increase participant health and wellness through learning opportunities that encourage

physical activity outdoors that strengthens our bodies and deepens our relationships with land and water. While the project is designed for tribal youth, both tribal and non-tribal participants of all ages are welcome to participate. Finally, this initiative will have an evaluation component, including pre- and post-self reported behaviors and knowledge related to health and wellbeing to assess immersion camp impacts on food access and community wellness. The overarching goal of the project is to engage community members in harvesting experiences and in sustaining traditional resources for generations to come.

Finally, it is important to acknowledge the significant impact on KBIC community programs due to COVID-19 and social distancing measures. Our next steps have been delayed for the past several months but the program funds are secure and the work will begin as soon as we are able. We look forward to seeing you all again real soon as we continue shared teaching and learning in the Keweenaw Bay Indian Community with our many like-minded partners.

**MICHIGAN HEALTH
ENDOWMENT FUND**

