

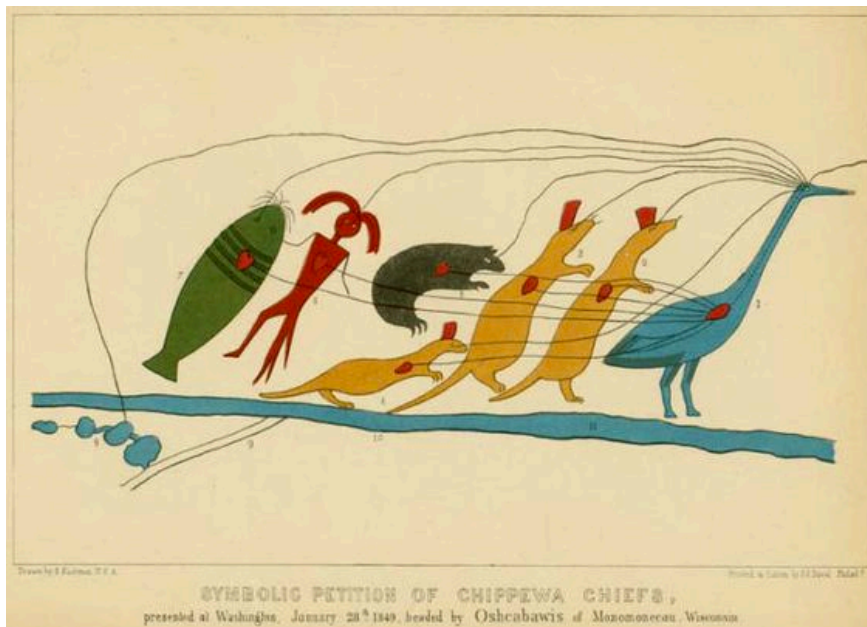
## Manitoulin Island Summer Historical Institute (MISHI)

### MISHI 2018: Doodemag: Exploring Anishinaabe Worldviews Through Clans

#### Call for Participants

The History of Indigenous Peoples (HIP) Network, based at York University and housed in the Robarts Centre for Canadian Studies, and the Ojibwe Cultural Foundation (OCF), located on Manitoulin Island, is pleased to invite applications for the Manitoulin Island Summer Historical Institute (MISHI), **June 10-17, 2018**. MISHI is an annual event in Anishinaabe Studies that brings together students, teachers, knowledge-holders, artists, and Elders for a week-long summer institute on Manitoulin Island. It is an excellent opportunity to concentrate on a single theme in Anishinaabe Studies while engaging with other scholars and to explore Manitoulin Island. The theme for MISHI 2018 is exploring Anishinaabe Worldviews, especially through the lens of doodemag or clans.

Anishinaabeg organized themselves into doodemag or clans soon after the Great Flood. Doodemag are fauna: birds (eagle, crane, heron), mammals (woodland caribou, bear, wood bison, otter, beaver, marten), reptiles (turtle, snakes), and fish (pike, sturgeon, whitefish, channel catfish, and bullhead). Some reflect flora: birch, oak, and white pine. Others are mnidoog or spirits: thunderbirds, underwater serpents, and a half-fish/half-man merman. Heidi Bohaker explains that throughout history people obtained their doodem through their fathers and their fathers' fathers, which linked clans to kinship. These ties form the heart of the Anishinaabe sociopolitical world. Members of the same doodem regard one another as siblings and expect hospitality and alliance. Niigaanwewidam James Sinclair argues that Anishinaabe narratives and the relationships they represent are embedded in doodemag: strands connecting all parts of creation (enawendiwin), and the interwoven systems of circularity (waawiyeyaag) come together to construct the system of all my relations (nindinawemaganidog); doodemag represent a key manner in which people build relationships that cut across and unite all of Anishinaabe nationhood.



Bizhiki and other Lake Superior Chiefs, Wisconsin Historical Society; 1849 pictographic petition presented to US President by Oshcabawis and other Ojibwe leaders at headwaters of Wisconsin River

The summer institute will be comprised of three elements. First, participants will participate in lectures, workshops, tours, and demonstrations of Anishinaabe worldviews through doodemag. Second, participants will volunteer time to work for the Ojibwe Cultural Foundation on their historical collections, organizing, digitizing, transcribing, and cataloguing research materials, and preparing curriculum materials for public schools. Third, participants will devote some time to formulating their own project, planning and gathering research, and sharing their ideas with fellow participants. The last two days of MISHI will be spent at the Sheshegwaning Powwow.

Participant spaces are limited. To apply to attend, please complete the application form at the end of this document with a brief letter of introduction explaining why you are interested in attending MISHI 2018 and how your research aligns with this year's theme, and a one-page CV detailing your research interests and experience. Please email your application to [carolyn@carolynpodruchny.ca](mailto:carolyn@carolynpodruchny.ca).

**Applications are due January 15, 2018.**

There is no registration cost but participants will pay for their travel to and from the island and their lodging and food (although funds are being sought to cover feasts). Carpooling will be encouraged among participants. Camping is roughly \$45 per night and bnbs and hotels range from \$90 to \$150 a night. We plan to be based at Providence Bay. Organizers will assist people in arranging both solo and shared accommodation and travel. Plan to spend between \$1000 to \$1500 for the week. Families and children are welcome.

## References

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Bohaker, Heidi. "Reading Anishinaabe Identities: Meaning & Metaphor in *Nindoodem* Pictographs." *Ethnohistory* 57, no. 1 (2010): 11-33.

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Darlene Johnston, "Connecting People to Place: Great Lakes Aboriginal History in Cultural Context" Legal Briefing prepared for the Ipperwash Commission of Inquiry, [http://www.attorneygeneral.jus.gov.on.ca/inquiries/ipperwash/transcripts/pdf/P1\\_Tab\\_1.pdf](http://www.attorneygeneral.jus.gov.on.ca/inquiries/ipperwash/transcripts/pdf/P1_Tab_1.pdf)

Darlene Johnston, "Respecting and Protecting the Sacred," Legal Briefing prepared for the Ipperwash Commission of Inquiry, only pages 1-35.

[http://www.attorneygeneral.jus.gov.on.ca/inquiries/ipperwash/policy\\_part/research/pdf/Johnston\\_Respecting-and-Protecting-the-Sacred.pdf](http://www.attorneygeneral.jus.gov.on.ca/inquiries/ipperwash/policy_part/research/pdf/Johnston_Respecting-and-Protecting-the-Sacred.pdf)

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Smith, Theresa. *Island of the Anishinaabeg: Thunderers and Water Monsters in the Traditional Ojibwe Life-World*. University of Idaho Press, 1995. Republished by University of Nebraska Press, 2012.

## **MISHI 2018 Application Form**

Name:

Mailing Address:

Email:

Phone:

Current institutional affiliation and position:

Research Interests: